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UNEXPLORED CHAPTERS OF HUNGARIAN HISTORY[1]

I would like to bring attention to the findings, which emerged in the wake of Dr. Jeannine-Davis-Kimball's excavations, which are interesting from a Hungarian point of view and which hold some important possibilities for new research.

During her excavations in Pokrovka, Dr. Kimball showed special interest in one grave. A blond woman rested in the richly appointed grave. Because, among the objects found here, more than one hundred iron arrowheads were also found, the researcher believed the Pokrovka lady to be a descendant of the Amazons. Dr. Jeannine-Davis-Kimball did not mention any other graves she excavated here during this program. One can surmise that she had only a limited time during this program, which did not permit her to give full account of the entire excavation. On the other hand it was only this grave that had a continuing story among the living: following the advice of a fellow researcher, Dr. Kimball came into contact with the life of Mongolians, where she met a nine year-old blond, blue eyed little girl in whom she instinctively recognized a living relative of the blond lady of Pokrovka. These similarities have become far deeper-reaching since the DNA data of the Pokrovka lady and the Mongolian child proved that they are related. What is not proven is that the lady in question belonged to the noble society of the Amazons, since, as far as we can tell from the materials that were made public, Dr. Jeannine-Davis-Kimball took into consideration only the arrowheads as proof of the lady's Amazon background. With her interest focusing upon the Mongolians, concerning the background of the Pokrovka Lady, she directs our attention toward a Mongolian origin of not only the Amazons, but also the Sarmatians and the Scythians, thus continuing the long-standing efforts of Western historical writings.

The inhabitants of Pokrovka call the excavated graves Sauromatian, or Sarmatian graves. This brings to mind the Sarmatian presence, beginning from the region of the Black Sea, extending through Hungary all the way to the British Isles.

After the Pokrovka excavation, with some fine intuition, Dr. Kimball directed her steps to Mongolia, by following the signs of some smaller finds and this effort was crowned with success. At the same time, she did not follow the very obvious Sarmatian line of Europe; one of the many reasons for this is that the racial background of the Sarmatians was never fully established, the data concerning their life and standard of living are contradictory, and it was probably because of these that Dr. Kimball could not reconcile in her thoughts the connection of the Sarmatians with the Amazon society for which she was looking.

In connection with the history of this region – and beyond the rightful place in history of the Sarmatians – it is important to clarify the origins of the Turk, Turkish, Tatar, Cumanian and Mongol people, their linguistic affiliations and their place in history. I would like to awaken the interest of researchers to the necessity of these above outlined subjects in the following sequence:

I. History of the Mongols

When and where did the little Mongolian girl's blond and blue eyed genes reach Mongolia? According to the excavations, a Sarmatian mother gave these to her. However, there is another possibility in the ancient history of the Mongols, which has double roots and both point toward the blond ancestry of the Carpathian Basin.

II. The European history of the Sarmatians, all the way to the British Isles.

Sarmatian history, just like the history of the Magyars, is the victim of a woefully biased historical view and this may be for one and the same reason. Edward Gibbon describes the Sarmatians in the 2nd volume of his work: *The History of the Decline and Fall of the Roman Empire* (the history of Rome's flourishing years and its decline), as primitive, hairy monsters. Other writers, who base their opinion upon Polish sources, believe the Sarmatians were Europe's most noble people and anyone can be proud of this ancestry, as is the Polish nobility who trace their descent from the Sarmatians. The similarity of their tamga-signs underscores this connection.[2] According to these writers, racially the Sarmatians belong to the blond, blue-eyed ancient European element.

A similar picture emerges from their remaining graves and statues in the British Isles where it is believed that the people here learned some very important aspects of civilized life from the Sarmatians. The Sarmatian graves here show great similarity to their graves in Hungary, which fact is never taught in Hungarian schools even though researchers found a Magyar text in a Sarmatian grave.[3]

Schools in Hungary never discussed in detail the more important points of Magyar history and the connection with neighboring peoples. One such place is, for example, Etelköz, from where Árpád and his people arrived in the Carpathian Basin, in the 9th century A.D., to form the modern Hungarian state. The scant references to Etelköz may have placed it on the moon, it was so far from the world of our knowledge and the never-discussed geographic information. The origins of the Turk-Turkish-Hun-Cumanian-Tatar-Kabar and other peoples was never clarified, nor their connection with the Magyars, their language and their history. Our teachers never mentioned the names of the Sicul nations or the structure of their society. We were kept in a void even though we were the future of the nation. The same fate befell the entire history of the Carpathian Basin. It was handled as an unwritten page of history and it was a tabula rasa to the world of non-Magyar researchers. It may have been just because of this practice that a widely advertised National Geographic televised program, bearing the title „The Danube and its people' (it was in the 1970-s, if I remember correctly), left out Hungary in her entirety, with her beautiful Parliament building on the Danube, from the Danube Bend's magnificent scenery to the Csepel Island all the way to (then) Yugoslavia. The same fate befalls Hungary now too: the world weather map shows all the capital cities of Europe with the exception of Budapest.

III. The history of the Amazons according to Herodotos.

Dr. Jeannine-Davis-Kimball's interest focused on the Amazons. She used the information of Herodotos, Book IV. as a guide and she placed the Amazons in the Black Sea region, which was once Sarmatian land and their memory is still alive among the local population. It is in this neighborhood that she excavated the grave of the blond lady. This territory was also the land of the Scythian Empire. The Scythians' mother-figure brings the ancient snake world-view to our attention, which is only underscored by the bronze snake battle banner and flag of the Sarmatians, so we have to follow up in these territories of ancient memories too. The snake cultures are also often connected with the sometimes immense underground building projects.

IV. The Snake King in Magyar traditions and the descendants of the snake-legged Scythian ancient mother.

Even the youngest children in Hungary know that the children's stories are not what they seem and the story-tellers never neglect to state: „This is not a fable” and, at the end of the story, they say: „If someone does not believe this, they should look into it.”

A frequently returning story is the story of the little snake who calls for help from the middle of a fire to the hero of the story, who has mercy upon it and lifts the little snake out with his cane from the fire. The snake winds up onto it and is so saved from the ravages of the flames. Then the little snake takes the one who saved him to the underground palace of his father, the King of the Snakes, where he is taught many different sciences. Among others, he learns how the wounds of burning can be healed with all kinds of ointments and grasses, the same ones they used on the little Snake Prince in his underground home. The hero of the story – usually the youngest Prince of a kingdom – continues his journey. He meets with many difficulties and the knowledge he received from the Snake King becomes life-saving many times and finally he reaches his goal.

The ethnographic explanation connects this non-fable-story and the snake winding onto the cane of the Prince with the stick of Hermes which became the symbol of medicine in our days. Our task now is to follow the important advice of the story tellers: to research the secret of the Little Snake and his home. The story cradles ancient memories which lead us to the Scythian Mother Echidna, to the ancient worlds of dragons and beyond these it leads to the events of the present.

V. Underground cities and the Pilis

At one point in mankind's ancient past the underground habitations or cities were wide-spread. These were examined by archaeologists – at the place of their occurrence – as single units. By now there is enough knowledge open to archaeologists about these cities that it is not hard to establish the connections of their origin.

When one follows these excavations, the ancient cave-civilizations line up like pearls on a string from Erdély to Canaan, Malta, Tihany, Feldebrő, from Somogyvár to the Pilis, then from Sáros to the British Isles. Their connecting strand is the presence of the Snake culture. The research of the origin these cultures, their excavation and classification is a historical duty.

I. ANCIENT HISTORY OF THE MONGOLS

When we follow Dr. Kimball's traces of her research in the East and begin to roll this yarn back to the starting point of this venture, we have to get acquainted with the region which she believed to be the last settlement of the Amazons: Mongolia. According to the short history given by the Finnish Honorary Consulate of Mongolia, the history of the Mongols is obscured by the mists of time. According to archaeological findings, Mongolia was already populated 700,000 years ago and the Mongols are believed to be the indigenous population of this region. At the same time, their society rested, for the larger part of their history, upon a loosely structured tribal society.

Later, during the time when amassing fortunes became possible, these tribes united into an organizational form called aimaq, where the wealthier families assumed the role of leadership. Tribal unification came about only in 1940 (report is from Website Copyright © 2004 Muratuli Dawit) by the name of Bayan Olgii (in Mongolian: **Баян Өлгий**, Kazak: **Баян Өлгей**, or Bayan Ulgii, Bayan Ölgii, Bayan Olgii, etc...). The largest among them is the Bayan Olgii Aimaq covering 46,000 square kilometers in the most Western part of Mongolia, 211 kilometers farther West than Hovd, the second largest aimaq.

Mongolia, as an Empire, came into existence only in the time of Chingis[4] Khan. Their historical role began with the Huns and they are believed to be the founders of Asian statehoods. The Finnish study said the following: „The Huns are considered the builders of the first state in Central Asia. Their state stretched from Lake Bajkal in the North to The Chinese Great Wall in the South. Hence it seems justified to regard the Huns the forerunners of the Mongols. (The term "Mongol" was not in widespread use before Chingis Khan, nor did there exist anything like a Mongolian self-identity.)” Before the sixth and fourth centuries B.C. changing peoples ruled on the once Hun territories, such as the Uighurs and the Kirghiz. The 2000

year anniversary of the first Hun (Hsiung-nu) state was celebrated in 1991. This was founded in 209 B.C., 1415 years before Chingis Khan. Part of their later history is inseparable from the history of the Chinese Empire, according to today's historical views.

According to this short historical review and also to some more extensive historical works, it is conspicuous that, even though the Mongols are considered to be the indigenous population of their country, their historical past appears only from the age of the Huns. The results of the archaeological research of their ancient past only tells us that their land was "inhabited by humans" but who these humans were was never researched, thus any knowledge of them is covered by the dust of history. Since the Huns were the ones that founded their statehood, historians believe that the Huns were Mongols and they also consistently confuse them with the Turk and Tatar peoples. In the course of our correspondence, Adorján Magyar stated the following:

„The Carpathian Basin is the place of origin of mankind and also of the Magyars. All the Mongolian and Mongoloid races started out from here millions of years ago. The Hungarian race, with a trace of Mongol features and skull, for all intents and purposes, was the basic form of all the Mongoloid races but with blond hair. The pigmentation of mankind was never completed in the Magyar race proper and, even today, is present only to a very small extent.

I repeat: all this I can support with hard facts not only from Magyar research but also from the researches of German scientists.[5] This ancient Magyar race today is mistakenly called „East Baltic” or „Eastern European” because it was believed that it originated near the Baltic Sea, even though their ancient homeland was the Carpathian Basin and its purest form still lives here as 66 % of the Magyar population. The first culture of all the Mongoloid and European people started from here. This can also be proven with masses of archaeological data. The same holds true of the Magyar language which is the straight line descendant of mankind's ancient language, which also can be proven with thousands of examples...

... The Germans, later, were not even satisfied with the story of the Turkish-nomadic origin of the Magyars. They even started to teach in schools the Mongol origin of the Magyars. The embracing of this theory and its spread happened because the Austrian Imperial power found this the best political solution toward the Magyar genocide. They never mentioned the fact that there is not a historical trace, not a note of the Asiatic origin of the Magyars. The result of all this was that, in time, the majority of the Magyars, who were not familiar with linguistics and anthropology, accepted these false doctrines, since they heard them repeated over and over again in schools, in the press, very often even disguised in pleasant looking, romantic colors.

The truth of the fact is, that the Magyars and the Finns, Estonians and Basques are the remnants of Europe's pre-Arian population, which can be demonstrated very accurately with historical, linguistic, ethnographic and anthropological data. The Magyars remained in their ancient home, in the Carpathian Basin, which is encircled by the Carpathian Mountains, which are not easily accessed, giving good protection against all kinds of hardships and, even though there were later foreign settlements too, the Magyars still survived.

The fact that the Magyar vocabulary is in closer relationship with the European languages than with the Turkish was used to declare the Magyar language as a „mixed” language and linguists claimed that almost every one of their words was borrowed from here or there. On the contrary, it can be easily shown that the Magyar words have the most logical internal connection, which is impossible in mixed languages because there are no connections between their heterogeneous elements. Where a non-Magyar word looks like a word in an Indo-European language, it can be shown that the base of that word is part of the ancient Magyar word-form and that its changed forms or derivatives are parts of the foreign languages.

... We also know that other Germanic peoples, the Longobards, moved there with their families and formed a great state there (i.e. in Bulgaria) of which they were the rulers, but since the population of that land was Slavic they too became Slavs after a certain time even though the name of the country is still Bulgaria and their Slavic language is called Bulgarian. We also know well that the Manchurian Mongols once also moved with their families to China. They ruled there and subjugated the entire country but, because the population there was Chinese, they too became Chinese in their language and customs. Moreover, according to Constantinus Porphyrogenitus, neither the mentioned Turks nor Árpád's nation came from Asia but from Scythia, in other words from European South Russia and neither of these were Asiatic but rather European! In addition to these there is the Yearbook of Fulda which states just about all that Constantinus wrote.”

Mr. Magyar also mentioned that, at one time, Magyar peoples, who migrated from the Carpathian Basin, lived in present day Mongolia and one of the later Mongolian leaders named this land Mogol or Magal after these successful people, calling his people Mongol, hoping that their state would be as successful as that of the previous Magal peoples. The surviving Magyar linguistic traces and traditions of the Mongol predecessors are the following:

Linguistic connections.

The smallest unit of the Mongolian people is called aimaq (sometimes aimag) where we recognize the Magyar words jó (good) and mag (kernel). One of the oldest Mongolian cities was Kicsi Madzsar and Ulu Madzsar – their inhabitants believed to be Magyars even today and the name of the city which bears the name Magyar was changed by state order.[6]

There is a Magyar proverb which states that two swallows don't make Spring, but these two „swallows” left enough traces that they were there that their earlier habitats can be researched further. This research is also necessary because at the present time there is complete confusion concerning the identity of the Mongolian-Chinese-Turk-Tatar-Turkish peoples and their whereabouts in ancient times.

Our Magyar historical experiences make the clarification of the following data possible:

Following the non-Magyar author's lead, in the so called Petrarca Codex the language of the Kuns (Cumanians) today is believed to be a Turkish-Tatar language by the research scientist. The 7th letter of Adorján Magyar contains the following:

„Still, based upon the 'Codex Cumanicus' or 'Petrarca Codex' and the so called 'Kun (Cumanian) Pater Noster' it is a widely held opinion that the language of the Kuns (Cumanians) was a Turkish-Tatar dialect. But where this Pater Noster is concerned, I only have to mention that, simply because someone mistakenly called it 'Kun (Cumanian) Pater Noster' once does not prove that the Kuns (Cumanians) really spoke the Tatar language. The same holds true of the Jász people who live on the Magyar Alföld and speak the purest Magyar language. We don't hold them -either as Germans -or Slavs just because Schlözer, a German scientist, called them Slavs and Peter Ranzan, an Italian scientist declared them German! It is true that in the Petrarca Codex there is one Pater Noster, which is called Tatar and not Kun (Cumanian) and which is in many respects the same as our 'Kun (Cumanian) Pater Noster', which leads us to conclude that this was not written in Kun (Cumanian), but in the Tatar language, just as the Jász are neither Slavs nor Germans! Furthermore, we know well what a great difference there is in race and language between the Tatars and the Mongols, and we also know that the Tatars were defeated by the Mongols but, in the olden days and even today, the Mongols are called Tatars all over Europe, where they don't speak of the 'Mongol menace', but the 'Tatar menace'. There were some smaller Tatar settlements in Hungary, even in 1588, because they also fled from the Mongols, although in smaller numbers than did the Kuns (Cumanians). Moreover, Hungarian laws too make a clear-cut difference between the Kuns (Cumanians) and the Tatars, namely the 1454 II. order, Act 9, the 1459 order 3rd Act and the 1467 order 2nd Act. (See István Gyárfás The History of the Jász-Kun Kecskemét, 1873. Vol. II. p.162.) However, it could have happened easily that someone erroneously called the mentioned Pater Noster instead of 'Tatar Paternoster' the 'Kun (Cumanian) Pater Noster' just as easily as even today we call the 'Mongol menace' the 'Tatar menace'. This Pater Noster continued to be called 'Kun (Cumanian) Pater Noster' partly out of ignorance, partly because everything Magyar has to be discounted.

Concerning the Petrarcha Codex: famous travelers of the past, like William Rubruquis, recorded clearly that the inhabitants of Cumania ARE NO LONGER KUNS (Cumanians) because the Kuns (Cumanians) were totally annihilated by the Mongols, with the exception of those who fled to Hungary with their King. The date on the title page of the 'Codex Cumanicus' is 1303, even though the Mongolians already, in 1238, ruled over the entire territory of Russia of that time and also over Cumania and the remnants of the Kuns (Cumanians) in what was already Hungary in 1239 ! Moreover, from 1241 there is no (i.e. records), the Mongolians defeated Hungary too. We know that Rubruquis was in Cumania in 1253 and Plan Carpin was there in 1245. In other words: Rubruquis was there 15 years after the Mongolians annihilated the Kuns (Cumanians) and became lords over their country, but Plan Carpin was there only seven years after this event and he not only writes that there were no Kuns (Cumanians) because the 'Tatars' or Mongols exterminated them but he also writes that he saw the bones and skulls of the Kuns (Cumanians) strewn all over the place. Even so, this country was still called Cumania centuries later, although it is true, only in the West among the Christian nations. This writing then which was dated in 1303 is not Kun (Cumanian), but it is presented by a person who knew the Cumanian language and it is for this reason that the codex is called 'Codex Cumanicus' and not 'Codex Cumanus'. According to the signs this was written by some

Christian missionary for the use of missionaries and merchants who visited Cumania, at a time when Cumania was mostly inhabited by Tatars, Mongols and some Wallachians. Because the majority of the Tatars gave themselves up to the Mongolians, their lives were saved and they were even conscripted into the Mongolian army. This is one reason that, in the West, the Tatars and the Mongolians are often confused with one another and all were called 'Tatars'. What added to the confusion was that, in Greek, Tartaros is a name for the underworld and this name was frequently used by the Christian priests as the name for Hell. In their great fear they compared the Mongolians to the devils of Hell and at the same time they also confused them with the Tatars. If we add to all this some superstition and ignorance, they explained the Tatar name as 'Tartarus' or 'Tartereus' or as a 'hellish' person, or someone 'from Hell'. This succeeded so much so that the Italians call the Tatars up to this day 'Tartars' and not 'Tatars'.

It becomes clear from the above that to call the language of the 'Codex Cumanicus' against all the evidence the language of the Kuns (Cumanians) is the same as trying to call the language of England, or in today's terminology Great Britain the language of the ancient Britons. Still, even today, people like to call the language of this Codex Kun (Cumanian) even though it is unimaginable that anyone dealing with this matter would not recognize the impossibility of this, just from the dates. Because of this we ascribe this to a conscious effort to confuse people and, if one of the Magyars, who have been oppressed for centuries, would like to tell the truth, he does not dare to speak up in order to avoid the usual accusation of chauvinist."

As a summation of the above we have to state that neither the Kuns (Cumanians), nor the Tatars can be confused with the Mongols, either from an anthropological, or from a linguistic point of view. The ethnic clarification of the Kun (Cumanian) and the Tatar people as two distinct peoples was settled by law in Hungary centuries before.

Likewise the Amazons cannot be equated with the Mongols either, since their representations never show this and nobody proved their relationship with Mongolia. The same holds true of the Huns. They lived on the land of Mongolia prior to the Mongols. A 2000 year old Hun grave, which was excavated in China, contains a tapestry showing what is probably the face of the deceased Hun. His features would be at home even today in the Hungarian Nagyalföld or any other part of the Carpathian Basin among the Magyar population, sine there is no sign of Mongolian features on this handsome male face.

Ethnography.

The ancient Magyar origin saga connects us to the „Csodaszarvas”, which I prefer to translate as Miracle Stag (csoda = miracle, its reciprocal is süt = to shine). Later as the population grew and evolved, different Magyar groups in different regions also chose another symbol, representative of their environment and ideals but the Csodaszarvas has always remained the symbol of the entire Magyar population. The White Hun branch of the Magyars chose the wolf, the Black Huns the snake, as a symbol. The holy colors of the White Huns were blue and white, the colors of the blue sky and the silver Moon, as seen from Earth; the colors of the Black Huns were brown and black, the colors of the Moon landscape with its deep shadows. I am quoting the letter of Adorján Magyar[7]:

„Gyula Sebestyén also mentions that our relatives in the East and the North know the Csodaszarvas too and, among the Mongolians, at certain ceremonies, there is a Stag mask with little stylized flames. Furthermore, in the Bulgarian kolinda-songs, they sing that, on the tips of the antlers of the Miracle Stag, stars are shining.[8]”

...”I repeat: why is it that we were never able to discover and appreciate the real value and beauty of our Csodaszarvas-saga? The reason is: first of all we did not pay any attention to folk traditions until such ethnographers as Sebestyén began to collect them; secondly, because even after this. we did not concern ourselves with them. Moreover, we always doubted the originality of these Magyar traditions; we always imagined that we adopted everything from somewhere else. Because of the false doctrine of 'Asiatic, tent dwelling nomads' we were always forced to consider that every cultural element that was similar to some European cultural element was adopted from them, even when those were weak and senseless remnants and ours was a robust and beautiful whole. Because one cannot doubt that Asiatic nomads cannot bring from Asia European cultural elements, which the Europeans had to adopt from them.”

Battsetseg Jadambaa, a Mongolian student from the University of Ulan Bator, who researched the traditions of her people,[9] mentioned that the Mongolian origin saga has two main characters: a blue wolf named Burte Cinua and his wife Go'a Maral, a light brown deer with white spots in the summer (in English: a fallow deer, latin name: Dama-Dama). Their first born son, Battsagan was the progenitor of the Mongols.

This young lady also emphasizes that there is no other people on Earth which preserved their traditions as faithfully as the Mongols. They know the Earth as an inseparable unit, which is the possession of the Lord of the Sky and believe themselves to be the children of nature.

Considering that the main players of the Mongolian history are the Huns, I must focus on the following connections:

The ancient Magyar origin saga is connected to the Csodaszarvas, which is the personification of the Sky, the messenger of God. The wolf and the blue color are the symbols of the White Hun branch of the Magyar culture. (The word Magyar was derived from the word Mag+ar = kernel + man; the reciprocal form of the mag is Kam, Kun, Hun.) The Mongolian origin saga emphasizes this ancient origin: the ancient force (male principle) is represented by the wolf. The tender, frail, maternal side of creation is the ancient Magyar symbolic animal: the light colored deer which has white spots in the summer. The mention of the white spots is important because they represented the stars of heaven on the body of the Magyar Csodaszarvas in the Carpathian Basin[10] and the adopting Mongolian culture preserved this image in its origin saga. Here I repeat Adorján Magyar's remark: „Asiatic nomads cannot bring from Asia European cultural elements which the Europeans had to adopt from them .” With the spread of the Magyar culture, the group that reached the territories which are called Mongolia today, took with them the wolf and the deer symbols. This tells us about the presence of the ancient Magyar mother culture and the White Huns which developed thousands of years later.

In the National Geographic Institute's presentation, Dr. Jeannine Kimball-Davis explains in detail her research into the identity of the Amazons. She mentions the Herodotos[11] story about the Amazons and also states that they lived on the shores of the Black Sea. This is the same territory as mentioned by Constantinus Porphyrogenitus.

In a later interview Dr. Kimball tells about her belief that the Amazons became so strong because the harsh Mongolian weather hardened them.[12] From here on, lacking further information and with only some scant archaeological materials, she turned toward Mongolia to find relatives for the Amazons who were inhabitants in the lands near the Black Sea and formed their country there, even though the Sarmatian line – of which we will talk later – points heavily toward the West especially Hungary's Sarmatian graves, in which some Magyar language remains were also found by researchers.[13]

At the same time, she does mention the Sarmatian line and that she excavated 150 sites but mentions only one (no. 272) in the PBS report. The inhabitants mention these graves as Sauromata or Sarmatian graves and the place of the excavation was Pokrovka. What we learn from DNA studies is that this lady's DNA is the same as the little Mongolian girl's DNA and also her mother's. For Dr. Kimball to find this distant connection was only possible because she followed intuition, says the interviewer Rasa von Werder. [14]

Dr. Kimball's excavation is far from the homeland of the Amazons, but it was never really established that the blond lady of the grave was truly an Amazon. The scant data gained from the objects buried with her are not enough to establish this fact with certainty, especially when the meaning of one object from the grave, a mirror, was misinterpreted. Researchers deduce from it that this lady must have been a priestess, since such a „cultic” object was buried with her. The archaeologist had no knowledge of the widespread use of the Magyar round mirrors which escaped the persecution of the old religion,[15] with the help of Magyar shepherds, and have survived until today, especially in County Somogy.

Dr. Kimball also explained that it is not necessary for other members of the family of the „Amazon”-related little girl to carry the same DNA since, according to the customs of her society, intermarriage with other tribes is an accepted practice.

What cannot be bypassed is the Mongolian origin saga and the beginnings of Mongolian historicity which is tied to the Huns. This 2000 year old connection was recently celebrated in Mongolia.

II. THE EUROPEAN HISTORY OF THE SARMATIANS

As we emphasized earlier the population around Dr. Kimball's excavation site believes the graves to be of Sarmatian origin. Western history did not pay much attention to these people. The new revival of the Arthurian legends started a new evaluation of Sarmatian history in the West. According to my research concerning the role of the Sarmatians on the British Isles and their influence in these lands, I found many connections concerning art, fashion, tradition, horse-breeding and the establishment of the cavalry and I will deal with these below.

English society, similar to Polish society, holds the Sarmatians in esteem, 5500 of whom were settled by Marcus Aurelius as the 6th Roman legion for an agreed upon time span in England, as a result of a treaty. Marcus Aurelius adopted the name Sarmaticus at this time.[16]

Here the Sarmatians established the English horse-breeding and light cavalry which became so famous in later times and also the cut and style of their uniforms. Their techniques of glazing tiles were welcome in Roman baths. It is probable that they brought to the British Isles the art of cooking (kövesztés) according to the English story The Stone Soup, which states that „some soldiers” taught them how to cook good soups with vegetables. The Magyar kő (stone), köveszt (cooking with hot stones) point to the fact that these soldiers spoke Magyar and the English and other European languages began to express cooking based upon this Magyar word.[17]

The Sarmatians exerted the greatest influence by bringing their ideals and spirituality to the British society. Among these, most known are the legends of King Arthur. Recently, it is believed that these originated on the lands of the Hyperboreans (the upper flow of the Danube) which places them in the Carpathian Basin. The Sarmatians established religious centers which they later continued „beyond the sea” at Sáros. There is one hero among Arthur’s knights called Bors, who was the cousin of an Alanian knight who also served there. The monuments and statues show them belonging to the white race without any Mongolian traces.

I would like to mention, at this point, the inscription on a Sarmatian vessel, which was excavated in Ladánybene in Hungary in 1909 (see Yearbook of Nyiregyháza Museum XI., table XXXVI, collection of Dr. Ferenc Fodor). The script, in Magyar runic writing called rovás, contains a Magyar text which proves that these people spoke the Magyar language. The full explanation of Sarmatian culture necessitates the writing of a separate volume and more complete further research belongs among the duties of the future.

A great researcher of the Arthurian legends, Prof. Littleton places the Sarmatians among the Scythians. Sulimirsky in his work: A Once Mighty Folk Scattered Among the Nations, explains that the name Sarmatia appeared at the beginning of the Christian era in the literature of the day; before that they were called Scythians in East-European regions.

Prof. Littleton believes the Sarmatians to be of Iranian descent and that they were in close relationship with the Scythians, Medes, Parthians and the Persians and compares their language to the language of the Avesta. He mentions Herodotus and that, according to this Greek historian of the fifth century, the Sarmatians spoke the language of the Scythians, in a corrupted form. This observation of Herodotus not only notifies us of the Sarmatians but also of the fact that the peoples of the Scythians spoke one language with only dialectal differences. According to him, there was a Scythian language.

Sulimirsky believed that there were no written Sarmatian texts with the exception of personal names which are usually the names of their rulers. This belief is again the result of the silence of Hungarian researchers. According to Sulimirsky’s research, the Western Sarmatians lived without doubt under a strong, centralized political structure. Written sources call them „Royal Sarmatians”. He mentions one of their kings, Galatus, in connection with a treaty with the King of Pontus (today’s Turkey, south of the Black Sea) in 179 B.C. and of Queen Amage, a few decades later. According to my research there was a strong central government at that time in the Carpathian Basin and the establishment of the county system was already in place before

the time of King István I. The barely 200 years after the – so called Secundus Ingressus -- of Prince Árpád would not have been enough to establish these, especially not by a „nomadic” people, as today’s historians degradingly call the people of the Seven Princes.

Sulimirsky writes in his: *Masters of the Eastern Steppes*: the Eastern Sarmatians about the Aorsi people who lived East of the Volga river and who were their eastern-most people. Another branch of the Aorsi settled to the West of the Volga, at the lower portion of the Don river. He believes them to be fugitives from the central territory. The Aorsi name coincides with the Magyar őrs which means sentry, also hinting at the duties of these peoples. This is supported by the fact that they were a great military power and fugitives cannot sport such a great army.

Another branch of the Sarmatians lived further south and were called „Kuban Siraces” in the Kuban valley, on the neighboring Northern steppes. According to Strabo their King, Abeacus had only 20,000 horsemen around 66-63 B.C.. The King of the Aorsi, Spadines, their northern neighbor, had 200,000 horsemen at his disposal. These Sarmatian units represented a significant military might in their days. In the first century A.D. they lost their leadership position as the Eastern Sarmatians and the Alanians took over this role.

The writer believes that the history of the Lazigs is unknown but assumes that they are identical with the Royal Sarmatians. They were allies of Mithridates Eupator of Pontus in his fight against Rome. The only excavation material which can be brought into contact with the Royal Sarmatians are the phalerae[18] made of gold and covered with silver, from the second century A.D. The decorative art on their tools consisted of geometric, or animal forms which resembled the elements of Assyrian and Ionian decorative art. I discussed this Sarmatian-Ionian connection in detail in the chapter of my book, dealing with the Sarmatian grave stones. The attire and weapons of the Sarmatians, as represented in the Trajan stele and the Arch of Galerius in Saloniki are identical and this again proves the presence of a unified culture. The ruling classes were still buried in graves, and one fine example of this type of burial was excavated in the middle of Pannonia, in Szil. In all probability this was the grave of a Sarmatian Prince who fell in a battle in the 2nd. century A.D.

There are three Sarmatian excavation sites in England. At Hadrian’s Wall, near the stronghold of Chester. an eye-shield from a horse was found and believed to be of Sarmatian origin, since the shape of the pearls found in this grave have their only counterpart in the Sarmatian graves of Hungary. There is also a funeral stele at Chester showing a Sarmatian horseman, and in the ancient fort of Bremeintennacum at Ribchester near Lancaster, inscriptions bear witness to a Sarmatian cavalry unit of 500 men strong.

Geographic names in the regions of Sarmatian-Lazig presence are noteworthy, like the river Don in Russia, the Magyar Duna in Hungary and the Don river in England. The common denominator behind these river-names is the presence of a Magyar speaking population. We don’t know anything about the fate of these Sarmatians, but many of them probably returned to Hungary after their time of service. Some of them remained in Bremeintennacum and founded a settlement; this never evolved into a real town but it still existed in the 5th century A.D.

The skirmishes with Rome still continued in Pannonia. Beyond doubt, these people must have had a strong presence which Rome could never overcome for long, even though they lived in close proximity to Rome. The battles with Rome continued until the end of the 4th century A.D. Early in the 5th century the Huns appeared. The Sarmatians were defeated in 472 by Theodoric, king of the Visigoths and two Sarmatian kings by the names of Beukan and Babai fell in battle. The latter name is still popular in Hungary and it is part of the language. The name written as Beukan by non-Magyar speaking historians is Bőkan in Magyar which means abundant+male, which name should suit him as King and as man.

Among the tamga signs Sulimirsky shows in his paper, there is one created with punched dots similar to the script found on the Sarmatian memorial near Hever Castle in England. This technique still survives in Hungary, where some use it even when they write with a pen on paper to embellish the outlines of either script or graphics. These few examples already show that the Sarmatians belonged to the ancient European group of people. Their presence always uplifted and enriched the lives of those in their environment.

According to the above, the cradle of the Sarmatians was close to that of the Amazons. For this reason Dr. Kimball's line of research would have been a lot more productive in the direction of the West, at the Sarmatian graves in the Carpathian Basin, or even in England, where not only one little girl but a greater number of the population could have been genetically identified as Sarmatian and this would also establish whether the blond lady of Pokrovka really was a Sarmatian or not.

I also would like to direct our attention to the battle banner of the Sarmatians. It consisted of a huge copper snake made of platelets resting at the top of their banner. When the Sarmatians were in full attack the body of this snake was filled with air and gave a hissing sound, thus awakening fear in the enemy. The copper snakes glowed from the rays of the rising and setting sun. The faster the attack was, the more they hissed. The Sarmatians wore a uniform which resembles today's Hussar uniform of the Magyars, with boots. The battle banners must have presented a magnificent image.

III. THE HISTORY OF THE AMAZONS BY HERODOTOS

Dr. Kimball used information concerning the Amazons from book IV. of Herodotos. Several authors believe that this book concerning the Amazons floats somewhere between belief and historical truth. Plutarch believed that they were imaginary beings; other historical data of their time holds them to be the heroes of the Trojan war and members of the Scythian society.[19] The iron arrowheads found in the excavated grave convinced Dr. Kimball that the blond lady of the grave was an Amazon.

The location of her excavation is the same as described by Herodotos. At the same time, she did not take into consideration the folk-memories of the region, according to which the excavated graves were the resting places of the Sarmatians. According to her view of the Amazons, they were the nomads of the immense grasslands, who by necessity had to disappear from the stage of history. It is for this reason she took off – based on scant evidence -- to Mongolia, so that she could meet with the descendants of the

Amazons. Had she listened to the memories which tie the excavated graves to the Sarmatians and had she searched for them in the West, she could have found their well-developed cultural traces in the West, mostly in the Carpathian Basin but also even in England.

Her excavation of a Khazak kugan shows some standing stones, which show remarkable similarity to Avon's standing stones, which are remnants of ancient religious objects on the British Isles.

I also have to remark that not only the Amazons bore arms in ancient times but the Scythian wives too fought on the side of their husbands, when necessity dictated it and the same trend continued all through Magyar history. One such famous lady was Ilona Zrinyi who helped fight the Turkish invaders.

IV. THE KING OF THE SNAKES IN MAGYAR FOLKLORE AND THE DESCENDANTS OF THE SCYTHIAN SNAKE MOTHER

I mentioned earlier, in my introduction, the story of the little snake, whose family lived in an underground palace. Light bathed its magnificent halls, gem-stones decorated the objects and the crown of the little snake, who – as it turned out – was a prince himself. This underground society knew and practiced many branches of science and they were especially good in the healing arts. The little snake was filled with gratitude for having been saved by the hero of the story – who too was a Prince of a neighboring Kingdom – and gave him secrets so that he was able to fulfill his mission with the help of the knowledge and wisdom he gained here. The existence of underground secret cities, tunnels and corridors is well preserved in Mankind's ancient memories almost everywhere. Only the Magyar stories tie these to the society of Snakes. This fact indicates that this story will lead us to even more important ancient memories.

I found in Professor Stuart Piggott's book: *The Dawn of Civilization*, for the first time, a beautiful relief which – in his opinion -- represents the Scythian Earth Mother. Her lovely, full figure ends in two legs formed by two snakes which at the place of the foot entwine into a heart shape.[20] The figure is surrounded by motifs full of life, abundance. This figure is the personification of Herodotos' Scythian Ancient Mother. How does he narrate this?

Echidna, the ancient Mother of the Scythians lived in the vicinity of the Scythian, Arimasp, in a cave. After a chance meeting with Heracles she gave birth to three sons: Gelonos, Agathyrsos and Skythes. After Skythes successfully completed the tasks given to him by his father, it was he who inherited his gifts: a belt, a royal cup and a bow, which a mere mortal could not use. Since it was only Skythes among the three boys, who could use this bow, accordingly he became the founder of the Scythian empire. If I think of the Magyar story, Skythes was the eternal youngest son of Scythian stories and, because of his descent from the cave dwelling Snake-Mother, he was the first Snake-King and the founder of the later cave cultures too. Going a little ahead in my story, I have to mention that the Son of Skythes, Pál, rests in one of the caves of the Pilis mountains – which was and is holy to the Magyars -- awaiting his resurrection.

I will mention a few regions connected with the snake and cave culture and old stories of these places before I discuss the Magyar traditions in detail:

The Danaans – who came from Atlantis, according to different sagas – settled in Asia Minor on the islands of the Aegean Sea. Their collective name is Makaria. In Cappadocia thirty-six underground cities were found by researchers, some of them going down into the earth, to a depth equivalent to an eight story building. Their ventilation system is so good that several thousand people were able to live in them. The remnants of thirty cities and tunnels were found near Derinkuyu, in Turkey. These people state that they are descended from a Moon Goddess with a snake form; the center of her cult is on the Island of Rhodes and this was the meeting place of the Danaan initiates, the Telchins. According to Diodoros Siculus they were excellent healers who were also able to change the weather and their own forms too.

The name of the Danaans resembles the name of Tana, the giant of Magyar mythology. According to tradition, Tana is connected with teaching (tanítás), learning (tanulás), advice (tanács), a settled life (tanya) and a spiritual evolution. The elevated spirituality of the Magyar culture could only have evolved and become universal through their settled and peaceful life. This same can also be observed concerning the spread of Magyar writing, which started in the Carpathian Basin 7000 years ago. Outside of the Carpathian Basin, for example in younger cultures, the learning of writing was a privilege and even became a tool of oppression and work requiring a higher mental and spiritual base is often regarded as magic in the estimation of the West. Although only initiates could practice the different „magical” works like shape-shifting, the taming of bad weather, the travel of spirit, the Magyar people in general knew how to change shape by a simple move (megbucskázás – a word not found in English), for example, when all the hero of a given story has to do is to turn around three times and immediately he becomes a swan. Magyar elders can still tame the bad weather by standing before the storm or whirlwind and order them to stop with success; spirit travel has been attributed to the Táltos of Atilla, but the people of County Baranya in Hungary still practiced this method on Christmas day, when, according to their saying: „like a swarm they flew” to Bethlehem in the 1930’s...[21] The creation with songs (dal) was the holy duty of the Táltos.

Supposedly the name of Rhodes means snake in the Syrian language and, because of a similar word-root it can be brought into connection with the word red (rőt in Magyar) according to many it also represents the blood-line of the Snake-Worshippers. One of the world’s seven wonders, the immense bronze statue of Apollo is also in Rhodes. Mrs. Buró, Agnes Benedekfy who successfully translates Etruscan texts into Magyar brings the name Apollo into connection with the Magyar word Ápoló (the one who heals)[22], and this was the main art of the Snake societies. So it is no accident that the immense statue of the Ápoló (healer) was erected in the center of the Snake culture, in Rhodes.

In 3500 B.C. Malta belonged to their more significant centers. Malta’s original name was Lato after the name of the Snake Mother Lato. This name in Magyar is connected with lé (liquid) and lét (existence). The Snake, Ladon, of the Greeks was the guardian of the world as it encircles it and also the guardian of the apple tree growing golden apples on the Islands of the Hesperides. According to János Berze Nagy „Ladon is the sea itself which encircles the Earth.”.[23]

The Danaans settled in Cyprus, which was known in ancient times as Ia-Dan or the Island of Dan. The Island of Man of the British Isles has a similar past and was an important center of the Druids there. The Taurus Mountains in Turkey, the Baler Islands in Syria also had a similar past. In Ireland the Tuatha-de Danaan people also belonged to this group.

The Amazons also belonged to a branch of the Hesperides and honored the Goddess Athene, or Nieth, whose symbol was the „double axe”, fokos in Magyar. This is also a weapon and symbol of the Székelys (Sicul), a branch of the Magyar mother culture. They established several sanctuaries in honor of Diana in Ephesus and other places too. Ancient stories hold Atlantis to be the center of the Snake-Wisdom. Mark Amaru Pinkham tells us the story of the return of the Snakes of Wisdom into Canaan, later to Ireland in his Return of the Serpents of Wisdom:

Between 300 B.C. and 432 A.D a new group of people arrived on Earth: the elite race of scientists, poets and builders who had to flee from their homeland. We know them as Sidhe, Faylinn, Dei Terreni and Tuatha De Danaan in our mythologies, who settled on the fertile lands of Ireland. They took the indigenous people of that land under their protection and taught them many different sciences. Their greatest achievement was their knowledge of how to build with „the music of the spheres”: they were able to use and modulate the sound-waves according to their need. The thus- evolving hybrid race guarded this knowledge which St. Patrick brought to an end in Ireland (Savage Sun, Parallax Red).

We have to emphasize, along with the Scythian Snake Mother, the Etruscan Tarchies, Tages in the Roman dialect, who was the God of Wisdom, the son, or grandson of Tinia, the Roman God of love. Different Roman writers talk about him (Cicero, De Div. ii 50, 51; Ovid, Met. xv 558 ff; Lucan, i 637). He is usually represented plowing the earth or teaching magic to the Etruscans. Here I have to emphasize that when Western scholars mention „magic” it only means a higher cultural content than that which they know. The word “magic” itself has a Magyar connotation. They also say that it is possible that Tages was directly born from the furrows of the Earth. Because his legs were replaced by two snakes some believe him to be an evil spirit.

Considering that Tages’ or Tarchies’ life was always connected with plowing and plowing represents an already higher form of culture, I believe his person is also a part of ancient history. His legend originated in a land far away and it was adjusted according to the needs of the adoptive culture. It is at this point that the story of the Scythian Snake-Mother comes to a full circle in the person of the Snake-legged Etruscan fertility God. This latter is a later development but the connection between the two cannot be denied.

After this long introduction and the examples from different lands, I would now like to discuss the snake-legends concerning the Magyar people of the Carpathian Basin and also the cave cultures of the Carpathian Basin. Earlier I mentioned the connection between the youngest Prince and the King of the Snakes, according to ancient national memories.

As overpopulation of the ancient Magyar people developed, there was, by necessity, a change in their environment, which also brought about a change in their belief systems. The evolution of the Mag (kernel)-people represented the fecund powers of the Sun. They began to use the rays of the Sun as symbols, and began to use the reciprocal form of Mag, which is Kam, Kan, Hun as a name for their particular group

which represented the rays of the Sun. This group of people represented the agile, male principle and we can find them always as forerunners of a migrating people, as the rays of the Sun pierce through the clouds to bring warmth to the Earth. The holy colors of this first Kun, or Hun people were the blue and white or silver color. Mankind later discovered that the rays of the Sun serve not only life but can bring death and destruction also. This was the time when the Hun society split to White and Black Huns. This latter chose black and brown as their symbolic color, the color of their desert environment. This Hun-Kun people included those segments of Magyar population which shared their belief system, like the Székely (Sicul), the Jász-Kun, the Vár-Kun (Avar), the Palóc, even though they also developed their own symbolic expressions and belief systems. The word kíjó, or kígyó (snake) belongs to the basic vocabulary of the Black-Huns. This word-root contains all words expressing the words connected with flexibility, like haj (hair), hajó (ship), hajlik (to bend), etc.[24] The crest of the city of Kiev sports the figure of a snake (kíjó) which preserved the presence and influence of her Hun-Magyar population.

The story of the Scythian Snake-Mother is the following as told by Adorján Magyar:

„According to Greek mythology Heracles, who was also a Sun-God and the personification of the Sun's energy, chases the Csodaszarvas (Miracle Stag) with the golden antlers and silver hooves and following it, he reaches the land of the Hyperboreans, which lies north of the Balkan mountains in the land of the Istros (Danube), in other words, to the Carpathian Basin where he couples with Artemis, or, according to other legends, with a lady called Echidna, the ancestor of the Scythians. Is it not easy to recognize that we are faced here with the fragmented memory of a once complete Magyar origin saga? However, in order to be able to come to this conclusion, we have to discard the false theory that the Magyars were „Asiatic nomads” or did these „Asiatic Magyars” pick up their origin saga from Greek mythology? It is this mythology that has survived until today as oral tradition of the Magyar inhabitants of the Csallóköz[25], in the Christmas sagas, in the songs of the bards of Transdanubia celebrating the Winter Solstice. Just to support the Asiatic theory we were forced to accept (or silence) such ethnographic impossibilities. Is it also accidental that, among the indigenous population of the Aegean Sea and also in Asia Minor, Heracles' name was far and wide Makar and Magar? (See Movers: Die Phönicier, and Elek Fáy The Ancient home of the Magyars.)”[26]

According to these, the birthplace of Echidna with the snake legs was the Carpathian Basin and she started out from here during the Hun-Kun migrations toward her Empire-building destiny. As the mother of the youngest Snake-Prince, she founded the immense Scythian Empire. The White Huns obviously started out with them; some of them wandered farther and reached Mongolia, where they became the founders of the Mongolian Statehood. The symbols they brought with them, the Blue Wolf and Fallow Deer (Dama-Dama) of their origin saga are their witnesses.

In legends telling us about the birth of the Sun, the snakes represented the darkness and cold of Space. The symbol of darkness was the black snake, the symbol of cold the blue snake. The newborn Sun, Magor, was so strong, even in his cradle, that he was able to grab the snakes with his hands and thus keep danger away from our Earth.

In daily life, people liked the little white snakes that lived in the farmyards, even fed them with milk, since they were useful keeping mice and so illness away from the house. The snake also appears from the earliest times on, as it winds up on their water jugs called „Jancsi kancsó”, a human-shaped vessel, representing fecundity. Some ethnographers believe this snake to be a symbol of life-preserving water. People of the Western cave cultures represented water also with a snake.[27] I also have to mention the last syllable of the Magyar word kíjó (snake) which once meant water and river.

Everyone is familiar with the snake that bites into his own tail, thus forming a circle with its own body, which once meant the Ocean encircling our Earth. In Egyptian culture the coiled snake represented the primordial nebulae which in its lines resemble the kusza symbol[28] of Magyar folk art.

The ancient population in the Carpathian Basin may well have represented the two branches of the Danube at Csallóköz. Her fruit bearing womb was the island itself, which is mankind's ancient home in the belief system of the people. The plants growing from her head are her thoughts of creation and, from her womb, this creative thought comes to life.

On the very specific and unique Magyar grave markers, called kopjafa, water is still represented by a wavy line.

I also venture to share my following thoughts with the reader. Western historians believe that the children of Mother Echidna were the seafaring people. As I mentioned before, only in the Magyar language is there a close linguistic affinity between the words kíjó (today kígyó), hajlik (to bend), hajol (to bend) and hajó (ship). Just as the figure of the Scythian riders, which almost formed an organic whole with their horse, gave birth to the Centaurs of the later Western mythology, the same transformation may have taken place, when people saw the sailors sitting constantly in boats and almost melting into one. It is easy to imagine that this could have helped to develop the mental picture of the Snake-legged Mother and the snakes served here as the mother of the people with boats and also with bows. These boat people were the Jász, whose scale armor resembles fish-scales or even snake-skin. According to some researchers, the Amazon attire of the Issyk kurgan consisted of such scale-attire.

Medusa's representation with „Vipereum crinem” makes sense only in the Magyar language: haj (hair) and kíjó (snake) belong into the same word group.

By the time the Snake-symbol reached the Turusi (Etruscans), mythology underwent a significant change. According to Magyar philosophy, the water and the boat are feminine symbols. The Etruscan, Tarchies, is a male deity and teacher of wisdom. According to the legends, he likes to plow and he himself emerged from the furrows. This latter fact points to the mythology of the agricultural Magyars who may well be the personification of the Snake King, who lives under the ground, since he teaches the same sciences as the Snake King of Magyar folklore. The fact that plowing is already an activity of an advanced culture points to the late origin of the Tarchies legend and that it was adopted from others. The name “Tarchies” seems to be related to the Magyar names “Tarhos” and “Tárkány”. His story, as is his name, is an adopted ancient Magyar folk-memory.

The Old Testament also mentions Moses preparing a brass snake in the hope of healing his people. Here too the healing wisdom of snakes comes to the forefront.

By the time we reach the age of History, the old snakes frequently become dragons and the battle-banner of the Sarmatians, the copper-snake is a transition toward the dragons. The flag of the Welsh nation has a red dragon, which – as we have seen – may be connected with the snake/dragon concepts of Rhodes.

Historians remark that, during the age of the Sarmatians, St. Patrick killed all the snakes in Ireland. At the same time, the people knew that there were no snakes in Ireland. I mention in my book concerning the Arthurian legends that these snakes, which were killed off, mean the Sarmatian culture. With the enormous spread of these Snake-cultures, I have to broaden this first insight of mine that not only the Sarmatian culture was annihilated but the entire ancient culture of Ireland, by the practitioners of the Roman Catholic religion. There were no more castles built by songs, the science of shape-shifting is covered by the dust of time and the people who were pushed into desolation and poverty became helpless puppets of the lords and masters of the new religion. The power structure of the world changed at this time. The healing, nursing goodness of the old culture was taken over by greed and lust for power, which was expressed with the cruel tools of war. The old, beloved symbols were sometimes maintained to fool people and they were used to cover the goals of the selfish aims of those in power. Such powerful people were the Templars in the 11th century A.D. Their road can be followed from the very secretive order of the Dragons to today's Illuminati who try to achieve world domination under the guise of the Snake bloodline.

V. UNDERGROUND CITIES.

The ancient snake cultures always tried to serve the good of Mankind and to uplift their lives.

It is not known to me at the present why these cultures moved to underground cities, caves and tunnels, as we learn in the story of the Little Snake Prince. Some of these cities have already been mentioned above. They led from Canaan, through Malta, the Aegean islands to the Carpathian Basin. The Almási Barlang in Erdély (Transylvania) has not yet been excavated and the following places also need to be researched: the several castles with dragon traditions that supposedly still hold treasures, the tunnels under Lake Balaton which are being investigated by Professor Kornél Bakai, the underground church at Feldebrő, the caves of Tihany, but most of all the cave system of the Pilis and the holy traditions connected with it. We must not forget that this is the resting place of Pál who was the son of the first Snake King named Scythes. The Magyar order of the Pálos, who were called the White Brothers of the Pilis, protected his resting place. This was the reason that the power of the Roman Catholic Church corrupted this order.

We also have to pay attention to the round churches of the ancient Magyar religion, which were destroyed by the power structures on hand with frightening regularity. One such remaining church is at Óskú, which means „ancient stone”, the round church of Bény which is now under Slovak occupation. Old people of the

town remember that the circular floor of this tiny church once had an isosceles cross in the middle but it was covered during the years of Soviet occupation. The niches in its walls present a unique acoustic experience, the same voice sounds different from the seat in each niche, from high soprano to base and they remind us that our ancestors knew how to use the sound waves even in building. The acoustic effect at the excavation site of Vésztő-Mágó is even more surprising. If one is standing in the ruins of the old church, which is now only a few centimeters above the ground, there is an echo, even though there is no high structure that would deflect the sound, only the wide open flatlands. An integral part of the round churches are the holy wells, like the „Little well” (kutacska) in Bény.

Szilvia Varga[29] writes about the round churches of Europe and discusses in length the round church of Szalonna, Hungary, which was built by the descendants of Órúr in the 12th century A.D. The church itself is surrounded by a thick wall. She tells us that the Scythians already used this method of building. The church is connected with an underground corridor to the Pálos monastery of Martony. The corridor was even spacious enough to perform initiation ceremonies. Its frescoes and their technique lead us back into the ancient past and validate the ancient past of the Magyars. „This is a church of the Sun where the people came to fill up with energy and to purify their lives, or to rest in her peaceful sanctuary” says the author.

The spread of these peaceful cultures were used by the power-hungry elements of later ages, which called them their own. This is how the Snake or Dragon which was always the symbol of knowledge, of peaceful evolution became, in their hands, the symbol of evil but they used the knowledge of these cultures toward their own selfish goals and to spread their influence. This is how the Snake became the symbol beginning with the Templars to the Illuminatis' evil desire for world domination. I will discuss the underground churches in the Addenda.

The secret society began in the 11th century to preserve the Snake-bloodline. The very secretive Sion Society belongs to them too. The main goal of both the Templars and the Illuminati is to place individuals, who represent the Snake bloodline into the focal points of the power structures all over the world. The same fate befell the centers of ancient religions: the Roman Catholic Church used their organization toward their own goals, to destroy these religions. The Magyar Templars were established in 1147 A.D.. Today the Roman Catholic bishops, who represent this order, received permission from Pope John II. to use the Hungarian Holy Crown as their symbol. This short study can hardly touch upon the full importance of this subject and it takes much research to fully document the existing data.

It is worth-while taking seriously the message of the Little Snake Prince, whose figure was preserved by the Magyar story tellers, since their goal was to spread knowledge and goodness all over the world and to help uplift the consciousness of Mankind. According to Mrs. Buró, Agnes Benedekfy it is no accident that the Magyar words kígyó and kegy (snake and grace) have a linguistic connection.

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We also have to note that the forerunner of earthly events is always connected to the world of Stars. A Scythian warrior's tattoo shows a dragon and the Little Dipper emerges from its open mouth reminding us of the ancient creative powers which the Dragons symbolize.[30]

As one studies the dragon motifs of the Church of Alacska[31] Dr. Ágnes Gyárfás familiarizes us with the Magyar belief system's dragon image which is different from any other. I would like to bring some of her insights to our consciousness:

„The Magyar dragon, which lived in the most ancient times and whose memory is preserved in our churches, has a completely different character than the European monsters of destruction. It is more related to the Chinese dragons, but its characteristics are special because it is loving and life-giving and its being that endures was miraculously preserved on the timpanongs of our churches and on the furniture inside. We treasure these as the ancient manifestations of a Magyar Christianity.” (p.42)

„Let us become familiarized with this dragon too which is not aggressive, does not blow fire, does not ask for ransoms from the cities, in exchange for virgin girls, does not cower on forsaken islands in order to blow the ships into a vortex but life springs from its body, its strength nourishes, upholds, it is tender. When it needs to resort to destruction, it does that with good cause.

This dragon guards the church of Alacska too. It shows itself in three forms.

On the Lord's Table it appears as the ancient force which upholds our Earth; it also appears on the crown of the pulpit and at the end of the benches. Here it individually guards every pious soul who comes here.”

„... But our collective subconscious preserves these dragon-like talents. We have heard about them; we know that there is an endless love that can exist above ourselves and we have to make this knowledge a universal way of life, in order to balance out the atomic weapons, biological warfare, heavy bombardments and unbridled hate and to believe finally the words of Jesus: I recognize you if you love one another.”

The scientists of the world bypass us Magyars by accident or consciously and all the people with similar goals. This is painful but one cannot anchor one's life to this pain. We have to keep before us the fate that was written in Heaven and have to place the emphasis upon our spiritual evolution at all times, so that we may, with ourselves, uplift the world too since – as we once learned in our schools – „every science is a treasure only as far as it teaches us to rise above ourselves and brings us closer to God.”

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ADDENDA.

UNDERGROUND CHURCHES

Most of the underground churches in Hungary are part of the above-ground churches and cathedrals. Our archaeologists explain that these churches were built upon lands of the ancient pagan religious sites, and their strata, their past goes back to the Stone Age. The oldest such church is the church of Tarnaszentmária.

These churches are also near the preexisting, natural caves which are numerous in Hungary. The main goal of the only Magyar religious order, the the Pauline Order, was to search all the caves of the Pilis Mountains, since these were held as holy by the people. István Warsányi rested on the land of the Holy Cross Monastery and wrote a poem around 1530, entitled: *Distichon fratris Stephani Warsani super fundatione monasterii Sanctae Crucis in Pilisio*. He carved the text into stone before the Turkish onslaught and this is how it remained.

„...Once upon a time walking the endless, roadless land
Our fathers lived at the base of great mountains in little huts
And the caves hid them from the world,
Blessed Özséb, this holy man, a hermit, a priest raised
This monastery in honor of the Cross
Many brothers came to him in droves,
They left the solitude and began to live a communal life.
It is from here that the order of Hermit St. Paul
Spread all over the world, they wore white clothes and their souls were white too.
Great rivers begin from such small springs.”

The order was founded by King Béla IV. in 1250 and Rome gave its blessing in 1329 A.D. The official documents and folk memory both call the monks of this order the White Priests of the Pilis, for whom these underground churches and corridors also served as places of their initiation ceremonies. The center of this order was Klastrompuszta, its architect was Holy Özséb, the Canon of the Esztergom cathedral. from 1250-1270 A.D. The second great center of this order was Budaszentlőrinc with the Báthory cave, which today is very neglected and overgrown by vegetation. The most sacred place of the Pauline Order is the holy place of the Pilis where only they and the King were permitted to enter in olden days.

The last surviving member of this foundation is Father Vince Árva who lives in Hungary and was recently, in 2007, a victim of a vicious attack that almost cost his life.

The most dedicated researcher of the Pilis and the Pauline Order is Mr. Lajos Szántai.

Literature: Lajos Szántai: Pálosok.

<http://www.holop.hu/-kesziisk/p16.html>

The Roman Catholic church of Tarnaszentmária.

It was built in the 10th century as a meeting place for the descendants of the Árpád-line. It was the property of the daughter of the then reigning Prince Géza. Géza was the father of King István I.

The church was dedicated to the Madonna of the Sickle.

The church was built above the underground church where remnants of a Neolithic settlement can also be found. The church has survived through the years of the kings until today. At one time, this underground church was used as a resting place of reigning princes.

Literature: György Győrffy: Tájak-Korok-Múzeumok Kiskönyvtára no.321. 1988
<http://www.gyakg.u-szeged.hu/tarna/farkzolt/kkmkult/stilusok.htm>.

The underground church of Feldebrő

It was built in the 11th century during the reign of Samuel Aba, according to the plans which he designed, to be his resting place. He was buried here in 1060.

Literature: Dezső Dercsényi – Anna Zádor: Kis Magyar Művészettörténet. Published by the Képzőművészeti Alap Kiadóvállalata Budapest, 1980
Ferenc Vámosy – Erzsébet F. Vámosy: Az építészeti kultúra Magyarországon, Budapest, 1977

3. The underground church of Tihany.

It was built in 1055 during the reign of King András I. His stone coffin is still in good shape, decorated with the special cross design of the Árpáds: its long stem follows a spiral pattern.

The many caves of the Tihany region served as habitats for hermits. By today only one such cave has remained, the only one in Central Europe. This region was inhabited from the most ancient times on. The first written document of the Árpád age is tied to this region too. An egg-shaped, triple fortification called Óvár, which served as defense in the Bronze Age, is at the northern side of the peninsula. Artifacts from the Iron Age, the Celtic era and even later Roman times can be found here too.

Literature:István Lázár: Képes magyar történelem. Corvina Budapest, 1993
<http://tres.blki.hu/~otthon.html>
<http://www.balaton.hu/tihany>

4. Veszprém

The St. Michael Church of Veszprém is already mentioned in the founding documents of the Pannonhalma Cathedral in 1002. Veszprém was the property of the Founding Princes and it is the greatest church-county in Hungary.

The Magyar historian Dr. Tibor Baráth has demonstrated that churches dedicated to St. Michael in Hungary are all of pagan origin and their history goes far back into antiquity.

Reference:

<http://www.vpmegye.hu/turist/tematik/egyhaz/egyhazhu.htm>

5. Underground church of Pécs.

King István I began to build it in the 9th century as a part of a preexisting, 4th century underground church. This was enlarged in the 9th century and the building is still being used as a church.

6. The newest underground church in Miskolc-Tapolca.

This church was built in the 1930's, it received its official blessing in 1935. It was built into two caves which were connected. They were used by shepherds prior to the building and other unknown people have also used it throughout the years. The underground church is connected with several underground corridors. The main body of the church is decorated with an accurate star-map. This procedure is part of a large scale plan of the Esztergom Cathedral, which was designed by the very famous astronomer-bishop János Vitéz who served under King Mátyás.

This building project reminds us of the truth of the saying that the longest survival of every culture and its elements is in the place of their origin.

Reference: István Dobrossy: Miskolc írásban és képekben.
<http://www.miskolctapolca.hu/tap/tortenet/kapolna.html>

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Castles

The underground halls of ancient castles and churches served as places of initiation too. We know of an especially large number of such places in Erdély (Transylvania). Here I mention only a few: Kokodvár, Firtos vára, Rapsonné vára, etc. It is believed that the underground halls of this latter one are filled with solid gold statues and that they receive their light from the light of immense, three-sided diamonds. Many have searched for these, but none was lucky enough to find them.

Literature: Miklós Asztalos: A történeti Erdély, A Történeti Erdély Kiadó: Erdélyi Férfiak Egyesülete, 1936

Pyramids.

These too can be considered underground churches, burial and initiation places. The best guarded secret of Central Europe is that the Carpathian Basin was once the land of pyramids. The immense pyramid building from 2500 B.C. to 1900 B.C. These dates coincide with the beginnings of the Egyptian pyramid building projects.

The traces of several hundred pyramids can be found in Hungary in the Kőrös-Sárrét region. Most of them are on flat land, near brooks. Their height was measured and recorded on military maps of 1783 A.D. We can form some picture of their mass when we realize that it took 3000 wagons to cart away the material of a smaller pyramid for road-building in 1910 A.D. This project offered the possibility to examine the base of this pyramid. The grave which was found here was 310 x 260 meters. The buried body rested on a striped blanket and was painted red.

During the excavation of the nearby Vésztő-Csolt Monastery and the Mágor Hill artifacts made of red clay were found. The statues were in a sitting position; they were dated to 2700 B.C. and all of them are part of the Tisza culture. The inhabitants of the region frequently show an almost identical profile. (There is also an acoustically unexplained echo which has no deflecting objects to create it.)

The immense earth project called Csörsz Árka is 1,800.000 meters long and is believed to be part of a once existing defense system. According to some scientists, it was built by local residents here against the Romans; others hold that the Romans began to build this against the Sarmatians.

Literature: Károly Bugár-Mészáros: Körös-Sárréti Útikalauz, Általános információk. Építészeti emlékek a Körös-Sárrét vidékén.

<http://www.c3.hu/~kvte/ksar/epit.htm>

Possible connections

The age of the pyramid building projects of the Carpathian Basin is the same as the buildings of the Third Egyptian dynasty. The members of this dynasty bear Székely (Sicul) historical names: Sekhemkhet 2648-2640 B.C., Khaba (meaning: the Soul manifests) 2603-2599 B.C., and Huni (The Smiter) 2599-2575 B.C.

The Székely cultic vocabulary is formed with the help of the consonants Sz-K (Sz is pronounced as the English S as in silver.)

Ék-Úr	Lord of the Wedge
ék	wedge, also decoration
Szik-Úr	Lord of Life
Székely	the child of the above
szik	the life, the plant within the seed
szék	residence.
szék	chair
székesegyház	cathedral. The home of the One God
székház	headquarters
szikla	rock
zeg-zúg	nicks and crannies
szak	sections

The importance of this list of words is the following:

The first Egyptian step pyramid (szakos) is built upon a rock (szikla)

The pyramid rests upon a szék, szak structure and these are built ever higher.

Every following szak (section) is smaller than the one before and, for this reason, its outline is a zig-zag (zeg-zúg).

The names of the three kings of the third dynasty tell us the following:

The first syllable of the name Sekhemkhet belongs to the consonants of the Székely religious vocabulary.

The name Khaba is the same as the name of the son of King Atilla. The Magyars call him Csaba, but in historical documents he is also mentioned as Khaba. The name Csaba means a comet, and as such his role is eternal return. The Székely-Magyars still surround his memory with love; he is part of their hymn which expresses their hope that he will return soon on his path, the Milky Way. The Székelys state that they are descended from the Huns.

Huni is the third king; his Horus name is the Smiter. The Huns were believed to be God's whip and their role was to ban evil and illness from the Earth. It is for this reason they believed that Atilla was also a scourge of God.

Beyond the southern side of the Carpathian Basin, in Minoan Crete, we find objects decorated in the Székely style from 1800 B.C.[32]

One can identify Székely (Sicul) presence for several reasons among the ancient inhabitants of Sicily. The center of the Sicilian town of Kefalu means in Magyar „Stone town” (Kő falu), which is accurate, considering the huge mountain of rock in the center of this town. The names Sicily and Sicul and also the name Sican go back to Székely (Sicul) origins. These were two of the three ancient inhabitants. Mr. Tiffany's article about the underground churches of Malta also points to Sicilian inhabitants.

Here we are only one step away from Egypt. The Magyar pyramids serve as solution to the secrets of Egyptian pyramids, which is only possible through the knowledge of the Magyar culture.

Literature: Peter A. Clayton: Die Pharaonen
<http://www.crystalinks.com/dynasty3.html>

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ADDURA

Some years ago, in Agrigento, a 500,000 year-old human skull was found. At the time of this find, the skull of the „Mandrascava girl” was the oldest, intact human skull. Further research showed that the people of Sicily lived under very organized circumstances around 10,000 B.C. On the hills of Pellegrino, near Palermo, in the cave of Addura, this culture is estimated to be 8,000 years old and scientists surmise that it evolved into a culture similar to that of Central and Western Europe. In spite of this, they still did not establish whence this culture came to Sicily, from the North or the West.[33]

The Siculs and Sicans, who were the name-givers of this island, began the foundation of this society in 5,000 B.C., according to presently popular opinions. By 2,000 B.C., three languages had evolved here: in the West the Sican language, Elymian in the North West and the Sicul language in the East. The scant remnants of these cultures can still be found. For example the large stone memorial which was dedicated to Diana in Kefalu was probably erected by the Sicans.

This land was later colonized around 900 B.C. by the Phoenicians who also founded Carthage in North Africa, and later the cities of Mozia, Solunto and Palermo in Sicily.

Literature:<http://www.bestofsicily.com/history1.htm>

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Rasa Von Werder's Interview Of Dr. Jeannine Davis-Kimball . © 2004 - 2006

Peter A. Claton: Die Pharaonen

Dear Dr. Kimball,

I wrote this article for interested Magyar readers, after listening to the program showing your excavations and research into the origins of the Amazons.

The subject took me further than anticipated, to the world of the Sarmatians in Europe and later to the underground buildings and pyramids of the Carpathian Basin.

I hope that some of the information contained in the attached study may be of help in your further research into the origins of the Sarmatians.

Sincerely
Susan Tomory.

[1] Before I begin translating this article I would like to bring the following to the reader's attention. When I mention the word Hungary I am talking of a modern political unit. When I mention the word Magyar it means the culture, history and language of her inhabitants.

[2] Tomory, Susan Kezdetek,(transl.: Our Beginnings) see a collection of these monogram-style signs on pp. 316-317. Published by the Nagy Lajos Király Egyetem Bölcsész Egyesülete Miskolc, Hungary in care of Dr. Ágnes Gyárfás.

[3] Tomory, Susan Az Artur legenda magyar kapcsolatai. (A New View of the Arthurian Legends) published in the Ősi Gyökér, a Nagy Lajos Király Egyetem Bölcsész Egyesülete Miskolc, Hungary

[4] Chingis Kan stands for Genghis Khan according to today's Mongolian usage and I will use this all through the paper.

[5] Magyar Adorján Az ősműveltség.

[6] Magyar Adorján Az ősműveltség, 1070 old.

[7] Tomory Zsuzsának írt 4.sz. levele

[8] Lásd: Berze Nagy János az „Ethnographia” folyóirat 1927. évfolyamában megjelent cikkét

[9] Battsetseg Jadambaa: Mongolia: the land, the people, the history. (<http://mirror.undp.org/mongolia/archives/ger-mag/issue4/essay2.htm>)

[10] The fallow deer was most widespread in the Carpathian Basin in ancient times. See: Tomory Kezdetek.

[11] I am using the Greek –os ending for the name of this Greek historian

[12] Rasa Von Werder's Interview Of Dr. Jeannine Davis-Kimball . © 2004 - 2006 Rasa Von Werder

[13] Tomory Az Artur legenda magyar kapcsolatai, Ősi Gyökér Miskolc, 1999

[14] A fordító minden esetben: Tomory Zsuzsa

[15] the mirror was the symbol of conscience and everyone owned one. See Adorján Magyar A lelkiismeret aranytükre. Duna Publ. Switzerland.

[16] Tomory, Susan Az Arthur legendakör magyar kapcsolatai. Ősi Gyökér, A Nagy Lajos Király Egyetem Bölcsész Egyesülete Miskolc

[17] L.: to cook = főzni, the cook = a szakács, az alap szó a kő és köveszt magyar szavak. L. Magyar Adorján Az ősműveltség.

[18] We most commonly read of phalerae as ornaments attached to the harness of horses (Xen. Hellen. iv.1 § 39; Virg. Aen. V.310; Gell. V.5; Claudian, Epig. 36), especially about the head (ἀμπυκτήρια φάλαρα, Soph. Oed. Col. 1069; Eurip. Suppl. 586; Greg. Cor. de Dialect. p508, ed. Schäfer), and often worn as pendants (pensilia, Plin. H.N. XXXVII.12 s74), so as to produce a terrific effect when shaken by the rapid motions of the horse (turbantur phalerae, Claudian in IV. Cons. Honor. 549)

[19] Jennifer Taylor Undergraduate Research Conference in the Spring of 1999, titled, "Warrior Women of Ancient Greece: Myth or Reality?".

[20] Tomory Zsuzsa Kezdeteink 347. old.

[21] Berze Nagy János Baranyai néphagyományok

[22] Buróné Benedekfy Ágnes Egy titokzatos nép holt (?) nyelve: AZ ETRUSZK

[23] Berze Nagy János Ethnographia folyóirat, 1927. évfolyam 66. old./ Magyar Adorján Az Ősműveltség 85. old.

[24] Magyar Adorján Az ősműveltség, Kun fejezet.

[25] This is an island at the upper flow of the Danube believed to be the Magyar Paradise.(S.T.)

[26] Magyar Adorján magánleveléből.

[27] Tomory Zsuzsa Kezdeteink, 292. old.

[28] Kusza is the sign of Chaos. See Tomory: Kezdeteink.

[29] Dr. Gyárfás Ágnes: Ősi értékünk a szalonnai napnak szentelt templom, Ősi Gyökérben 2004 július-szeptemberi száma, 39.old.

[30] Tomory Zsuzsa Kezdeteink.

[31] Dr. Gyárfás Ágnes Az élő és éltető sárkány, Ősi Gyökér kulturális folyóirat Miskolc, 2001 július-szeptember-i száma, 35. old.

[32] Tomory: Kezdeteink

[33] Tomory Zsuzsa Kezdeteink, kiadva a Nagy Lajos Király Magánegyetem Bölcsész Egyesülete, Miskolc, Dr. Gyárfás Ágnes gondozásában.