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An Outline of Magyar Prehistory and Ancient History

For the past 500 years, the nation has been robbed and dismembered, its history from the 18th century. The Scythian-Hun legacy until the 1770s was methodically expunged, replaced by the motto known today as "Let us dare to be small," focusing on the hunter-gatherer, tundra region and forest past.

The so-called Finno-Ugric hypothesis was born in the second half of the 18th century. At a time when, in pre-Mohacs times (1526) the country was 80% populated by Magyars, to be altered during 150 years of Turkish rule and settlement, to decline to 36-38%; when Herder "forecast" the extinction of the Magyars; when every nation was laying claim to famous ancestors (the French to Trojans, the Poles to the Sarmatians, the Romanians to Romans and Dacians, and the Germans laid claim to half of the world on the basis of Indo-Germanic tribes). The Magyars, fighting for their mere existence, did not have the strength or the means to prevent the replacement of the until-then-valid Scythian-Hun ancestral awareness. Abroad, J. E. Fischer, A. U. Schlözer, R. Roessler, and within the country the Saxon Hunsdorfer-Hunfalvy, the magyarized German Joseph Budenz, Samuel Gyarmathi, Bernát Munkácsi and many others, through their enthusiastic work, created to so-called Finno-Ugric theory.

The Finno-Ugric theory, ignoring archeological, historical and other evidence, was based solely on linguistic foundations, slavishly copying the methodology of the Indo-Germanic ancestral theory. The basis for the latter is an application of the Grimm-based rules of pronunciations, whose core is the observation that spin-off or regional languages that derive from the German "linguistic family" go through orderly phonetic changes. Beginning with that principle, it arrived at an ancient German, then Indo-Germanic, language which was then located in an ancient homeland. The site of this ancient homeland was "discovered" in the Pamir (by I.G. Rode), between the Caspian Sea and the Central Asian mountains (by A.W. Schlegel), between the Himalayas and the Caucasus (by J.W. Klapproth), in the area between the Syr Darya and the Amu Darya Rivers (by F.A. Pott), and finally located on the northern German lowlands and southern Scandinavia. Its establishment is estimated to be older than 6,000 years. The separation of the Indo-Iranian language group, according to their supposition, took place around 4000 BC when the influence of the Finno-Ugric language, unarguably present in the Indo-Germanic languages, reached them. (It has been proven in the mid- to late-20th century that the emergence of Indo-Germanic could only possibly have taken place around 2000 BC.)

According to Finno-Ugric theory, based on the Indo-Germanic assumptions, the ancient homeland of the Magyars lay in the northern Urals, between the 6th and 4th millennia BC, either in the western region (the headwaters of the Pechora River) or its eastern region (the lower Ob River). There, living in close proximity with the Samoyedic and other people, they formed the Ural linguistic family. Around 4000 BC, the Samoyedic people moved toward the East, the Finn and Permi branches of the Finno-Ugric moved towards the West, while the Hanti, Manysi (aka Vogul) and Magyar tribes (commonly referred to as Ugric) moved towards the South, possibly crossing the Urals. Here, they "must" have met with the Indo-European language, more precisely with the Indo-Iranian branch. According to their supposition, the final division of the Finno-Ugric entity took place around 2,000 BC, when the Finn branch reached the White Sea, perhaps to the Baltic Sea, the Permi branch (Komi, Udmurt, Komi-Permjak) settled in the area of the Volga and Kama Rivers, while the "Ugric" settled on both sides of the Urals. The separation of the "Ugric"

branch is put around the 8th to 7th centuries BC, when the Hantik and Manysik migrated north and the Magyars migrated south. According to some, the latter migrated to the region of the Volga, Oka and Kama Rivers, according to others, to the southern Urals, where they assimilated a lot from the "Iranian" peoples.

It would make an interesting topic for pragmatic research to shed light on why the populous camp of the Finno-Ugric theory, supported by feeble analysis, kept and keeps alive the concept supported only by linguistic affiliation. While the linguistic affiliation is indisputable, it is most probably not due to the existence of a common ancient language or homeland. According to Russian archeological evidence, there was very little life in the region around 4000 BC. An ancient homeland, with the number of humans necessary for the emergence of a common ancient language, is simply not imaginable when much later hunting-fishing societies demonstrated a population density around 7-9 people per 100 km². (In the case of agricultural societies, population density is around 700-900 people per km², which can increase explosively with better circumstances.) Linguistic affiliation, which is not identical to blood affiliation, can develop on the periphery of a numerically and culturally superior population (proximity or social overlaying, close trade or military relations, etc.). In these circumstances, the language of the minority adjusts to the language of the majority. The name of the phenomenon is regional language equalization.

Facts that do not support the Finno-Ugric hypothesis:*Anthropological* Among the Magyars, over 50% are of Turanian and Pamir types, 10 to 14 times greater than Finno-Ugric types. The Finns are typically Baltic types, while the Hanti-Manysik "Ugor" are typically paleo-Siberian type. *Genetics* DNA analysis of the haplogroup concluded (Prof. Hideo Matsumoto) that there is a biochemical link between the people of Central Asia, the Near East and the Magyars of the Carpathian basin. *Music* Folksongs retain the ancient characteristics of a people. The research in this field by Béla Bartók, Zoltán Kodály, László Vikár, László Lajtha, György Csajághy and the Chinese Du Yaxiong, and the recent computer comparisons by Zoltán Juhász and János Sipos, all conclude that the evidence points to a Central Asian "Turkic" influence. *Legends* Our legends (Fehérlófia, Csodaszarvas, Turul) all lead back to a Scythian-Sarmatian-ancient Turkic period in Central Asia. *Tales* Typical elements: multi-headed dragon, griffin bird, magic steed, tree that reaches the sky, fairies, Pentecostal king, taming of the bull, and significantly differ from the bear songs of the Finno-Ugric people, the legends of the Kalevala, the funeral doll, the legend of the Devil prince, etc. *Religious beliefs* Byzantine and Arab sources noted that the ancient Magyars ("Turks", "Bashkirs") practiced fire ritual, holding fire as sacred, paid respect to the air and water, sang hymns to the earth but only adored and held as a god "He who created All." This and the high priest does not point to the shamans of the forests but to the proximity of Parthian-Persian Zoroastrianism. *Decorative arts* Unquestionably, it bears the marks of Sogd-Parthian-Persian influences, inner-Asian styles (and even older); its matured form is the vine-palmetto decorative element. *Clothing* It was almost identical to the Scythian-Sarmatian-Hun horseback nomad fashion. *Weaponry* The equipment (recurve bow, saber, war axe, mace) and tactics (unexpected attack, good use of terrain features, false retreat, encirclement), mounted on highly trained horses, all point toward the horseback nomadic world. It is hard to believe that the proto-Magyars, creeping out of their forested world, would have been able to integrate into the world of the horseback nomads without losing their independence and identity, or achieve a significant position in the Kazar Empire.

If the "Finno-Ugric" thesis is false, what then is the truth? The trouble is that, while relatively large efforts have been made to justify the Finno-Ugric hypothesis, there has not been official, state supported research in other directions. Yet some have accepted the neglect and belittlement that went with exploration of other theses and many have contributed to dispersing the fog blanketing our prehistory. The ultimate solution would be if the archeological materials, museums, archives, ethnographic and musical materials of the regions where the proto-Magyar and Magyar people are suspected of emerging (South Russia, the Caucasus, the Urals, inner Asia, northern China, Mongolia, the Near East, Iran, Iraq) were put under a microscope by experts looking for factual data, perhaps even carrying out archeological digs with the host countries.

The country's resources can not cover this effort in its entirety. It would be a great example of the Magyars of the world to unite in such an enterprise (making use of financial and networking assets, contributing to translations and photocopies, etc., as well as being part of an eminently trained, fact-seeking historian committee's reporting/assessment effort) when tenaciously fighting in the 21st century for their continued existence. Until then, let us try to summarize on three levels the research results of our best non-Finno-Ugric ancient historians (among others Géza Nagy, Károly Fiók, Viktor Padányi, Gyula László, László Götz, Kornél Bakay, István Kiszely and others). On the first, sketch the almost certain: the road from the Kazar Empire, from Levedia to the conquest of Árpád. On the second level, gather the most probable information pertaining to the events of prehistory: the history and association with the Hun tribes of tribes that can be assumed to be proto-Magyars: Ogurs, Onogurs, Sabirs and others; their possible ancient link to the Scythians. Thirdly, gather the ancient interconnections and the probable roots of the Scythian-Sarmatian peoples (Saka, Massagetae)

The evolution of one branch of the Magyars took place in the Kazar Empire.

(The tribal expanse of the Kazar Empire lay north of the Caucasus Mountains, northwest of the line of the Caspian Sea, between the Don and Volga Rivers, up to the forested zone of the southern Russian-Ukrainian plains. Its zone of influence and tax gathering extended west of the Don River to the Slav tribal area around Kiev and northward to the 'Finno-Ugric' tribes, as well as Bulgars around the Volga and Kama Rivers.) A people, a language do not appear from one day to the next; according to experts, it takes at least 1,000 to 1,500 years for a new language to form. Thus, we are relatively certain that the Magyar language already existed; we just don't know with which ethnic group it was associated. The Byzantines and the Arabs, as noted previously, called this people or allied nation, able to field 20,000 soldiers, 'Turk' and 'Bashkir.' One thing is certain, Kazars, Alans, remnants of Hun tribes, Ogur tribes (Onogurs, Kuturgurs, Saragurs, Uturgurs), Bulgars, Sabirs (Kazars) and Pechenegs lived in this region. There are still arguments today about their origins, arrival in the region, the exact areas where they lived and their migrations. It is, however, certain that the ethnic relocation and settlement in the region -- and later in the Carpathian basin -- are all directly connected with the expulsion of the Avars from their eastern homeland. Although the Kazars were already present in the region, the principal role between 516 and 558 probably belonged to the Sabirs. In 555, the Turkic Empire came into being in Central Asia. 'Thanks' to this event, the Avars, fleeing the Turkic tribes, overcame the Sabirs, then the Gepidae, and, in 567, laid the foundations for the Avar Empire in the Carpathian Basin. The previously noted region remained an Avar or Turkic vassal kingdom until about 620 or 630 when both empires fell into disasters. Following that, between 620 and 650, the Onogurs, under the leadership of Kovrat, established the Onogur Empire.

Perhaps in response to the once-again strengthening Turkic Empire, the Kazar Empire is formed and gains power in 650. The Bulgar and Hun tribes of the Onogur Empire become the vassals, around 670, of the Kazar Empire, many other tribes migrated away. (The tribe under Bat-Bajan remained, those under Asparukh became the Danubian Bulgars, the rest to form the Volga Bulgars around the Volga-Kama Rivers, Kuber's tribe found refuge in the Avar Empire, and another group found a homeland under the over-lordship of Ravenna, possibly in Dalmatia.) Fact is, of the people making up the Kazar Empire, the Sabirs (the people of the White Stag) and the Onogurs (the people of the Turul /falcon/) 'disappeared,' perhaps between 700 and 800, while historical mention is made in 838 of a Magyar people still called Turkic, who reappear in battles around Vienna in 862, now called Ungars. According to the chronicles, they initially inhabited a homeland called Levedia (var. Lebedia) which lay North of Lake Meotis (Azov Sea), in the basin of the Don and Donets Rivers, an area of approx. 400,000 km², then migrated to Etelköz (around the Dnieper, southern Bug, Dniester, Prut and Siret rivers), from where they moved into the Carpathian basin in 895, under the leadership of Árpád.

They came to the Carpathian basin from a Kazar Empire (according to evidence from the Saltovo-Miyaki culture) where trade and handicrafts flourished, where towns, roads, tilled agriculture, orchards and mills could be found, and where Arab travelers recounted Mohammedan, Christian, Zoroastrian and Jewish churches. In the consolidation of Árpád's people, in their separation and the joining of some Kazar tribes (Kabars), some role must have been played by the revolts against the Kagan and his circle, who, for political independence, accepted the Jewish faith in an attempt to escape the influence of the Arab empire (Islam) and Byzantium (Orthodox).

The 895 conquest of the Carpathian basin -- the area of the upper Tisza River probably well before 895 -- must have been carried out in a planned, organized manner as the territory was familiar from the 838 and 862 western incursions. There can be no talk of headlong flight from the Pechenegs because it is impossible to flee from a mounted enemy, with carts and animal stocks, without incurring a devastating defeat. And the conquest-era cemeteries do not bear this out (i.e., the ratio of men to women), nor do the western incursions undertaken shortly afterwards, which marauding warfare kept half of Europe in fear. The flanking attack by the Bulgar czar, Simeon, was deflected by the courageous action of Levente's mounted corps (each tribe was able, and expected, to field a mounted unit of 10,000 riders, each with 3-5 spare horses) and, in the Carpathian basin, there followed only minor skirmishes with the Bulgar Zalán and the Moravian Svatopluk. Transdanubia remained under the control of the Frankish king until 900 when it was conquered on the way back from an Italian campaign against king Berengar, as an ally of the Frankish emperor, Arnulf, whose successor on the throne broke the alliance.

The other branch of Magyars can be traced back to the approx. 220,000 km² Carpathian basin.

The Transdanubian territory was controlled by the Franks; after 803, the mountainous region of the Nitra and Hron (Nyitra, Garam) Rivers in the North and in the South the region between the Drava and Sava Rivers were under the control of vassal princes, while the slat mining areas of Transylvania and a portion of the southern Great Plains of Hungary were a part of the Danubian Bulgar state. By 900, these came under Magyar control without a great deal of warfare, more than

likely with the aid of the indigenous population of Avars (Huns, Onogurs, Sabirs, etc.). There are still debates about the numbers and ratio of the Magyar settlers and the Avar-Hun interrelated tribes found in the Carpathian basin, starting from a 65-75% proportion of Magyars to a 15,000 strong conquering host of Árpád. (The theory of several tens of thousands of years of settlement by ancient Magyars is strongly undermined by the large number of known inhabitants of the Carpathian basin since the 9th century BC: Cimmerians, Scythians, Celts, Sarmatians, Dacians, Romans, Kvads, Markomani, Suevi, Heruli, Goths, Gepidae, Alans, Longobards, Avars for 300 years, Danubian Bulgars, etc. During their period of settlement, there took place some amount of assimilation with the remnants of the previous tribes. It has been archeologically proven that the population of the previous cultures of the Carpathian basin (the Starcevo-Körös culture of 5300 to 5000 BC /Anatolian origin/, the Vinca-Tordos culture of 3500 BC, The Tisza culture of 3000 BC, the Transdanubian Polish culture of circa 2800 to 2600 BC, the Tiszapolgár and Bodrogkeresztúr cultures of 2500 to 2000 BC, and Pécel-Baden cultures of 2400 to 2000 BC) were of Mesopotamian origin. These cultures represented the highest cultural achievements of the Europe of their day. These local Bronze Age cultures compare favorably to the advanced Bronze Age Andronovo culture.)

Around the year 500, the numbers of Avars, and the Slavs settled by Byzantium to be frontier settlers, was not consequential in the Carpathian basin. (Of the 4,113 Avar-era graves found in present day Slovakia, only 44 were found to be of the cremation type typical of Slavs.) The tribes accompanying the Magyars of Árpád in 895 consisted of Sabirs, Onogurs, Kabars (Kazars), Alans, Jazygs, Khaliz (Khorezmi Alans), to find tribal remnants of Huns, Avars and Ogurs (Onogurs, Kutrigurs, Saragurs, etc.) and the sparse number of Slavs and Turkic-Bulgars. (In essence, this is as similarly 'mixed' a people as the British, made up of three tribes of Celts and Brits, Anglo-Saxons, Normans, or the French, made up of Gauls, Franks, Basques, Burgundians, Normans, Provençals, Occitanians, etc. The increased ethnic mixing of Magyars was a result of the resettlement following the end of the Turkish occupation.) Following the second, or possibly third, conquest of the Carpathian basin (first by the Huns, possibly the second, around 670, by the griffon-vine culture), the Magyar conquerors united with the Avar-related tribes and lived in a ducal structure in the 10th century, to advance to become a European state in the year 1,000.

Ancient homelands.

Until the 1770s, the history of the peoples suspected to be the forebears of the Magyars focused mainly on the Scythians and the Huns. The **Scythians** were the first known people, beside the Cimmers, who kept large animals. They were a nomadic or semi-nomadic tribe, later a multi-tribe coalition, who incorporated several other tribes and languages. The European statured Scythians were expert at metallurgy (gold, silver, copper, bronze) and the working with the metals, including iron. The battle tactics were based on light cavalry and were the first to make use of the bridle, saddle, horse harness and the long-range recurve bow. At the same time, they also had armored, heavy cavalry. They carried on active trade and commerce; their rugs and clothing was decorated with animal scenes. They revered the sun god, had a cult of the sword and deer and sealed their alliances with blood. In their graves, of the kurgan (tumulus), catacomb or beamed types, they buries all or parts of a horse, occasionally an entire cart or only its wheel, exquisite jewelry, mirrors and pots. According to some, their ancient homeland was in the region of the Caucasus, from where they migrated around 1,000 BC to the Altai region. According to others, their homeland was in the region of the Altai Mountains from where some tribes wandered to the

area of the Caucasus and the Black Sea around 800 BC, driving out the Cimmers, later on settling in the Carpathian basin. Between 800 BC and 300 BC, they ruled over territory stretching from the Altai Mountains to the Carpathians (their capital was near today's Simferopol). After 300 AD, the Scythians were gradually pressed in the East by the Sarmatians, while the Celts were dealing them blows in the West.

The **Huns** appeared on the European scene around 350 AD, although the Chinese were aware of them since 318, holding the Hiungnuk as a source of danger. (Hiungnuk graves are known from about 700 BC; first mention of them is from 1200 BC.) Their ancestral home is put north of the Gobi Desert, around the Yellow River, possibly the Ordos Desert or Selenga River delta. China had been skirmishing, with changing results, for 500 years with the Hiungnuk who emerged with growing intensity around 400 BC. Through clever treaties and alliances, China achieved assimilation of half of the split Hun empire, while the other half was slowly pushed toward the West. In the 370s, they reached Europe where they created a vast kingdom, from North of the Roman Empire, from the Rhine to the Volga Rivers, under the rule of Attila. The Huns were similar to the Scythians in almost all respects. They were the first to use the stirrup and made improvements to the recurve bow. After the death of Attila in 453, the Hun empire crumbled in internal power struggles, its peoples withdrawing to the area of the Caucasus, some staying put and being assimilated into the populations North of the Alps and in the Carpathian basin.

The **Ogur / Ugor** people (the 'true' Ugors, without the Finn, Hanti, Manysi tribes) played a decisive role in the emergence of the Magyars through the Onogurs, Sabirs, Kuturgurs, Uturgurs, Saragurs and Bulgars. The most distant, in time, root we can identify is the significant sized the Onogur tribe, later an associated league of tribes, which the Chinese called Tingling (later Tieloe) around 300 BC. Their oldest tribal homeland was north of the mid-Syr Darya to the source of the Irtis River, the region between Lake Balhas and the Ural Mountains, from 900 to 400 BC. They were the closest relatives, neighbors and allies of the western Huns. A portion of them migrated west with them, the rest occupied the Huns' former territories. Finally, the rest, as an early sign of the various tribal migrations, appeared in the region of the Caucasus in 463 (earlier according to some) from the Syr Darya region. Here, around 480 according to Moses Khorenatsi (Moses of Chorene), the population of the Bulgar Empire could have formed from the unification of Onogur-Bulgars and the retreated Hun tribal remnants, which set down roots in Onogoria, the Volga Bulgars and the Danubian Bulgars.

The ethnic group of **Sarmatians** (Agatir, Aorsi, Iazyges, Roxolani, Alani, Siraki tribes) is also important to our pre-history because from them came the Alani and Iazyges tribes who assimilated into the Magyar tribes, and also because, after the Scythians, they (Iazyges, Roxolani) controlled the central portions of the Carpathian basin between 100 and 370 AD. Hence, according to Tibor Tóth, it is not by accident that the skeletal make-up and stature of Magyars, Poles, Ukrainians and Slovaks most closely resembles the Sarmatians (Turanian, Pamir). The earliest mention of them is from the 6th-5th century BC when they were living south of the Aral Sea under the name of Massagetae, a neighbor of the Scythian Sakae and Dahae tribes. Around the end of the first millennium BC, they formed a part of the Aorsi tribal alliance when, around 50 AD the Alan tribes assumed the leading role. They left the Caspian region in several waves, a portion to found a state in northern Africa together with the Vandals, another settled in the foothills of the Caucasus (their remnants known as the Ossetians), yet another part, the Iazyges

assimilated into the Magyars. The Sarmatian peoples were long held to be Scythians as their material and intellectual cultures were identical, differing only in tribal outward appearance.

The **Pechenegs** (an Oguz-Turkic people) originally lived in the area between the Altai Mountains and Lake Baikal, later migrating to Central Asia. In the 6th century AD, they moved to the area of the southern Urals to escape from Oguz attacks. In 895, they settled on the territory left vacant by the Magyar tribes.

The **Kalitz** moved from Khorezm by the Aral Sea in response to the conquests of the Mohammedan Arabs, after 650 AD.

All these diverse peoples are the 'fruits' of the Andronovo culture, which developed on the 1.5 million km² region stretching from the northern Chinese Kunlun mountains - the Indus-Iranian plateau - the Caspian Sea - Caucasus Mountains - Black Sea - the Don River, bounded on the North by the ever present line of forests. The Andronovo culture (Andronovo is found between the Ob and Irtis Rivers) grew (c. 2000/1800 - 1600/1400 BC) as a result of the meeting of the westward expanding waves of the Afanasevo culture (c. 2400-2000 BC in the Minusinsk Depression, west of the Altai-Sayan Mountains,) and the eastward expanding waves of the Kuban-Maikop culture (c. 2000-1600 BC in the northern Caucasus). The Andronovo Bronze Age culture's characteristics typical of the entire region are: a small-head shaped, plump Europoid physiqued people, high degree of metallurgy and metal working (cast bronze axes, chisels, daggers, scythes), jewelry made from gold, silver and gemstones, decorative jewelry with trumpet shaped ends or resembling eyeglasses, spiral bracelets. They carried on agriculture based on implements, such as the hoe; their major characteristic was their gradual use of the steppe to graze large animals (horses made up 18% of their herds). Their typical grave is a circular stone pile, containing pots and jewelry.

After the earlier high cultures (Mesopotamia, Egypt, China, and the Indus valley) this is the first to emerge over a huge area, which is a more or less homogeneous culture (ignoring such local cultures as the Troy, Crete, and Mykonos cultures). Over the centuries, as a result of natural development, local colors, characteristics and differences appeared. Later, these branching sub-cultures were named after the locations of the find. Such were the Fatlanovo, Abashevo, Sintashta and Seima-Turbino cultures. The Andronovo culture, but especially the Minusinsk Depression-area Karasuk culture (c. 1000 to 700 BC), can be taken as the immediate forerunner of the Scythian-Sarmatian culture. It is more than probable that the Ananino culture, flourishing around the Volga-Kama-Belaya Rivers between 700 and 200 BC was closely related to the ruling Scythians in the region, just as the Saltovo-Miyaki culture (7th to 9th c. AD) had influence on the cultures of the related Bulgar and Magyar tribes. The language of the Andronovo culture, spreading over a vast area, was perhaps best retained by the Scythian-Saka, the western Hun and the almost identical Ogur-Ugor tribes. The tribes who remained behind, or migrated toward the south, over time, became Indo-European or Indo-Iranian due to the influence of the Hittite-Caucasian language. The Andronovo tribes of the northeast, from an anthropological and linguistic standpoint, received Mongol and Turkic influence from paleo-Siberian-Manchu-Tungus contact. (The Chinese race came into existence from the intermingling of the ancient paleo-Siberian and Manchu-Tungus people, as well as the assimilation of the Andronovo culture's Europoid people.)

The roots of the Afanasevo, Kuban-Maikop and Andronovo cultures.

As shown, the Andronovo culture emerged from the meeting of the Afanasevo culture of the Minusinsk Depression in the east and the Kuban-Maikop culture of the northern Caucasus from the west. On the territory of all three cultures, thousands of graves reliably point to a tumulus (mound burial) type of internment containing carts, animal bones (cattle, horse, goat, sheep), horse trapping (bridle, stirrup), household pots and jewelry decorated with sun, moon and animal images, bronze and iron implements and weapons with characteristic decorative elements. All three cultures, but especially the Afanasevo and Kuban-Maikop cultures, beg the question: From where and how did they come to be here, into this previously hunter-gatherer region, with their culture of developed metallurgical crafts, agriculture and artistic depiction of man and animals? There can be two answers: it developed here or it emerged due to external influences. The first answer would be suitable if the archeological finds supported the natural development process locally. In our case, it does not; hence, the advanced culture arrived almost developed. The answer to the question: "Why here?" is related to the existence of advantageous living conditions. Besides the availability of plentiful food, the region boasts rich gold, silver, copper, tin, lapis lazuli and nephrite deposits. (In the western Altai, near Zmeinogorsk, Andronovo-culture mining trenches have been found, with miners' skeletons, leather pouches containing stone and copper hammers, chisels.)

Regarding the identity of the settlers here, the answer is only acceptable if supported by facts, reasons and explanations. Since Mesopotamian parallels have been found between the Afanasevo, Kuban-Maikop and Andronovo cultures, it was obviously necessary to examine the cultures found in this geographic direction. This work was not carried out by amateurs but world famous archeologists, such as G. Childe, P. Amiet, Müller-Karpe, Sachermeier, H. Schmükel and others. Their finding is unanimous: there were two 'routes' from the South on which cultures arrived, which were characterized by: the kurgan burial form, ox-drawn cart inclusion in the grave, death masks, sacrificial animals, god images related to the earth, solar, lunar and celestial knowledge, tools made of identical or similar materials (signet seals, axes, weapons) and jewelry. One route, regressing back in time, is from the Kuban-Maikop culture to the Kura-Araxes trans-Caucasian culture (c. 3250 to 2700 BC in the southern Caucasus) to the Lake Urmia culture to southern Mesopotamia. The second route went from the Keltiminar culture (c. 3000 to 2500 BC, around the Aral Sea) to southern Turkmenistan (c. 3800 to 3500 BC, Namazga, Anau, Altintepe, Karatepe) to Afghanistan (c. 3500 BC, Mundigak lapis lazuli) to Iran (Tel Iblis c. 4500 BC, copper mines; Tepe Sialk, c. 4000 BC; Tepe Hissar, c. 4000 BC.) to Mesopotamia. The question is: was it possible, and if yes, why is the cultural and possibly ethnic emanation so widespread?

The fact based answer is: the Mesopotamian region, the Sumerian Empire, its huge need for mineral raw materials, later its overpopulation, the exhaustion of agricultural lands, the salination of arable land and populations fleeing from conquering foreign invaders are all proven facts. The raw material need of the Tigris-Euphrates basin (gold, silver, copper, tin, lapis lazuli, nephrite, etc.) does not need much explanation. Overpopulation is also easily imagined. If we calculate a doubling of the population in 5500 BC Mesopotamia about every 200-300 years, then, by 3500 BC we can expect a population of 5 million people. However, two or three harvests each year may produce a substantially larger growth. The exhaustion of the arable land can be explained by the multiple annual harvests and the salination brought on by irrigation. The involuntary departures are documented by historical facts and accounts: around 2450 BC the Akkadian

conquests, around 2100 BC, the Guti expansion, around 1900 BC the final collapse of Sumer, later the collapse of the Mitanni, then the Urartu empires sent significant numbers of people on a previously well-known trail of wandering. The highly developed culture with a population of approx. 5 million, spread over 20,000 km², (with advanced irrigated agriculture, advanced metal works, cities, state infrastructure, the first writing system, first schools, first book of pharmacology, first law book, first epic poems, midwife training, pentatonic musical hymns, mathematics, astronomy, monetary system with bills of exchange, etc.) created or induced newer and newer cultures further and further away. Today, it is widely accepted that they had a role in Egyptian culture around 2900 BC (archeological finds, irrigation, the unification of Upper and Lower Egypt) and the emergence of the Indus valley cultures (c. 2500 to 1500 BC, Mohenjo Daro, Harappa) and the Bronze Age culture of China through the Yangshao culture. The impact of the Sumerian culture took millennia, not centuries, to be felt, first between 4500/3800 and 1900 BC (until the rule of the ancient Babylonian Hammurabi), then their language lived on in the Hurrian language, essentially identical to Sumerian, their culture flowered in the northern Mesopotamian-Syrian Mitanni (c.1600-1400 BC) and Armenian Urartu states (c. 1000-500 BC) and finally, the Sumerian language was the language of the sacred and the ritual. The language spread in widening circles, so that almost every language has a sizable vocabulary of Sumerian words. Semitic languages reached the region around 2400 BC (Akkadians, Amorites, Arameans, much later Nabataea's, Canaanites, etc.), which, with certain peoples, altered the existing basic language. At the time, Sumerian and its 'offspring' languages counted as basic languages and the western linguistic emanations of the 'Fertile Crescent' formed the basis for the Aegean-Tyrrhenian-Anatolian-Caucasian languages. According to linguists, the agglutinative Indo-European languages, the Anatolian-Caucasian languages and the Semitic languages formed out of their impact on each other. Thus, every language is essentially an offspring of Sumerian, some to a greater degree, some lesser. It is pointless to talk about direct Sumerian ancestors due to the many millennia of uncertain merging but in linguistics it is certain that today's agglutinative languages (Magyar, Finn, Turkic people, Mongols, Tamils, etc.) are closer to the agglutinative Sumer than the rest.

We have not been very pampered by history, for that reason, let us guard and pass to offsprings the history that we patiently bore, fought for and our archeologically proven traditions

Recommended literature.

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Szabolcs

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Próbáljuk meg így.

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