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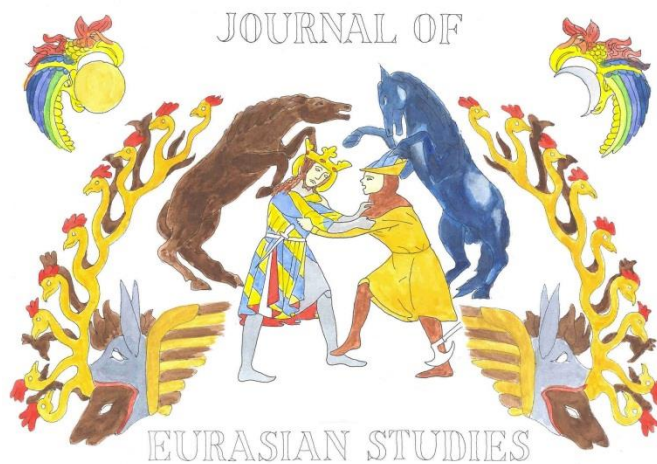
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2. The author(s) must elaborate the theme of the article logically,
3. References must be uniform and clear (the author(s) should follow consistently a particular pattern, like Chicago style, or Harvard style),
4. Author(s) must take all care to develop their ideas on their own; there should be no cases of plagiarism,
5. Wikipedia is not a scientifically authoritative source; referencing it must be avoided, unless Wikipedia or its usage/influence is the topic of the paper,
6. The article can be written in any language. In case it is written in a language other than English, an English summary of at least A4 length is required,
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DEAR READER,

TOLKIEN'S MASTERPIECES ON MOTION PICTURE — THE EXTENDED EDITIONS

In November this year the Extended Edition of the concluding part of The Hobbit film trilogy — *The Battle of the Five Armies* — was released on DVD, Blue-ray and Blue-ray 3D, almost one year after its theatrical release. With this release the two major masterpieces of J.R.R. Tolkien, *The Lord of the Rings* and *The Hobbit*, are available on motion picture, produced at such a great artistic and technical level that in my view these represent the ultimate human capacity in this area at the beginning of the 21<sup>st</sup> century.

The format was already well developed and tested. Between 2001 and 2003 under the directorship of Peter Jackson of New Zealand three films were shot to cover Tolkien's ultimate masterpiece, *The Lord of the Rings*. The three films really form a trilogy, although Tolkien himself insisted that the novel was not a trilogy, rather one consisting of three parts. Using a state-of-the-art technology, a vast cast, New Zealand's breathtaking locations three films were created came very close to the ultimate limits of this artistic form. Especially the Extended Editions are of great value because in them a significant amount of additional cuts were included plus a wealth of background information like commentaries, insights into the making of the movies, etc.

This format was then reused for the three *The Hobbit* films, which were produced between 2012 and 2014, and with even better results if we consider that the novel *The Hobbit* is about one third the length of that of *The Lord of the Rings*. It led to a greater granularity and everything superlative said about *The Lord of the Rings* just needs to be further increased. Next to that, the producers re-used many motifs of the first series to maintain the same atmosphere.

All in all, the 15 Blue-ray discs of the Extended Edition of *The Lord of the Rings* series and the other 15 ones of *The Hobbit* series constitute a real gem that even Tolkien would have appreciated a lot.

Maybe it is much to ask but if a similar project would be executed for Tolkien's third major masterpiece, *The Silmarillion*, then we could be really much enriched and the core of Tolkien's oeuvre would be available in motion picture format, too.

Flórián Farkas

Editor-in-Chief

The Hague, December 31, 2015

# *HISTORY*

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**BOTALOV, Sergey Gennadievich**

**Late-Hun and Early-Turk Period of V-VIII Centuries  
in Ural-Kazakh Steppes**

**Keywords:** Hunns, Turks, barrows with “moustaches”, Selentash type

A period, related to the very late Hun stage and the Western Turk Khaganate rule in the Volga-Urals steppes, is represented in rather an uncertain manner. Accumulation of traditional burial complex materials (V-VII cc.) with inhumation rites is carried out extremely slowly for all the vast areas of the Southern Urals and Western and Central Kazakhstan. Today we know about a dozen of complexes, belonging to this period, located on the border between steppes and forest-steppes, from the trans-Volga region to Western Siberia, as well as within northern steppes of Kazakhstan (Shipovo, tumuli 2, 3; Novoselki; Verhneye Pogromnoye; Engels (Pokrovsk), tumulus 36, burial 2; Leninsk; Avilov; Berezhnovka I, tumulus 111, burial 1; Borodaevka; Perepolovenka; Kamenny Ambar, tumuli 5, 6; Arkaim burials; Gorodischenskoye IX, tumulus 5; Eraska; Sopka 2, burial 688; Ust-Suerka; Kyzyl-Adyr (fig. 1,2). Notorious exceptions are numerous complexes, demonstrating two largest cultural historical centers, located within Urals forest-steppes and semi-desert steppes of Southern Kazakhstan. We speak of settlement and burial complexes of Turbaslinsk and Dzhety-Asar cultures, which cover a historical period from V to VIII cc. Here one can trace a clear interaction between these cultural epicenters of the Urals and Aral Sea. It is difficult to estimate, whether this interaction had been supported by seasonal migrations of separate groups, or it had been kept as a system of trade-exchange contacts between two different geographical economical areas. We believe that a basis of this communication lied in ethnic cultural oneness of northern and southern provinces, which existed from the first centuries A.D. till VIII c. This oneness reflects not only in separate ceramics types, alike to Dzhety-Asar tableware in Turbaslinsk and Bakhmutino monuments in the Southern cis-Urals, but, what is very important, in similar original cult items. We refer to zoomorphic plates of ritual ceramics and metal anthropomorphic figures. Similarity between metal masculine phallic figures, excavated in Altynasar, Birk and Kushnarenkovo barrow cemeteries, attracts scholars greatly [Levina, 1996. Fig. 169; Gening, 1977. P. 106. Fig. 11, 1].

Attribution of these historical cultural centers is on a stage of development for now. Its main features were designated during studying of a most enormous Turbaslinsk-type monument — a site of a fortified settlement Ufa II. Here, inside Turbaslinsk and Kushnarenkovo horizons, scientists uncovered so-called net polished ceramics. According to shapes and superficies, this material is reasonably being linked to early-Bulgarian cultural influence in the cis-Urals [Mazhitov, Sungatov, Sultanova, Ismailov, Bakhshieva, 2009. P. 125. Fig. 240]. It is worthy to note, that such type of ceramics was also found in early-Saltov burial complexes in the South of Eastern Europe and Western Kazakhstan (Karatobe II, tumulus 1).

Main features of burial rites allow us to state, that abovementioned monuments mostly present a single horizon, characterized by post-Hun traditions: narrow rectangular pits, undercuts, northern orientation and frequent cranium deformation. Substantial innovation is mounting a skull or limbs (fell?) of small and great cattle or camel, horse skeletons less often, at the foot mostly, but sometimes on the side of a body on the credence step-stone. In the first case, this feature draws these complexes with some forest-steppe and forest monuments in the Volga region (Imenkovo culture: Komintern II, Tashkirmen cemeteries) and cis-Urals (Turbaslinsk culture: Kushnarenkovo, burials 2, 27; Manyak, burials 1, 8, 22; Novo-Bikin, Lagerevo, a tumulus of 10 cemeteries) [Botalov, 2009. P. 308–319, 517]. In the second case, a tradition of complete horse skeletons gains development in early-Turkic (Bulgarian-Khazar, Avar) monuments in the Black Sea region and Carpathian basin [Botalov, 2009. P. 464–518]. A tradition of mounting a horse skull and limbs (fell) on the side of a body on the credence step-stone gains development in a forest-steppe area of the Southern Urals, Western Siberia and Eastern Kazakhstan in complexes with broad orientation, emerging in VII-VIII cc. (Manyak, Lagerevo, Borovsk, Blizhniye Elbany XIV, Chernoozerje, Zharly, Chilikry, Egiz Kojtas) and, probably, reflects dynamics of another historical cultural complex (Magyar, Cuman, Kipchak, Kyrgys).

In a whole, abovementioned burial complexes allow one to point out some kind of a transient stage, it is possible to call it early-Bulgarian, within Urals-Kazakh steppes in V-VI cc. To all appearance, that is when a cardinal shift of main ethnic cultural vectors occurs (Hun and Turk vectors). We believe that this influenced an anthropological shape of a population as well. Reconstructions (Kamenny Ambar barrow cemetery, tumulus 5, 6) demonstrate following racial shapes: Ural mixed type for women; Central Asian mongoloid type with distinctive features for men (fig. 3).

That is how we see a situation in the Southern Urals during a so-called transient (pre-Turk) stage. Nevertheless, judging to archeological data, the proper Western Turk Khaganate epoch in Urals and Kazakh steppes had remained obscure till recent times.

During the late stage of an early-Turkic period (VIII c., may be the second half of the VII c.) in Kazakh steppes (Chilikty, Egiz Kojtas, Borovsk, Kamyshin, Nurinskoye, Atpa II, Chelkar, Bolgarka, Zhaman Karagajla), Western Siberian and Southern Urals forest-steppes (Chernoozerje, Manyak, Lagerevo) arise rare traditional inhumated burial complexes, which can be corresponded to Sayan-Altai (Teless-Turkic) monuments: broad orientation, fell or separate horse bones, Katanda-type item sets [Arslanova, 1963; 1968; 1980; Bernshtam, 1951a; Botalov, Tkachev, 1990; Savinov, 1984; Mazhitov, 1977; 1981; Zykov, 2002. P. 47–50].

It goes without contradictions, that these monuments mark expansion of Teless-Turkic and probably early-Kyrgyz ethnic cultural areas westwards (according to D.G. Savinov, 1984), nevertheless their extreme paucity and chronological misfits have not allowed one to behold the whole picture of Western Turkic Khaganate culture. Such state lasted for a relatively long time, until there have been pointed out discrepancies of formerly known monuments, gained a nickname barrows with “moustaches”. A while after these complexes were united with Selentash type monuments [Botalov, 1996; 1996a; 1998].

Barrows with “moustaches”, or Selentash type monuments, are concentrated in four main microdistricts: Sary-Arka (Central Kazakhstan, western Irtysh region), Ulytau, Mugodzar and trans-Urals. Today we know more that 400 complexes of this type [Botalov, Tairov, Lyubchanskiy, 2006].

According to our reckoning, these monuments are cult burial complexes with side inhumation on or upon a ritual platform, with subsequent placing of remnants on an open framed (organized) space (fig. 4). There is no need to adduce characteristics and typological peculiarities of referred monuments here, as one can resort to detailed studies on this topic [Botalov, Gutsalov, 2000. P. 185–218; Lyubchanskiy, 2006. P. 386–408; Botalov, Tairov, Lyubchanskiy, 2006; Botalov, 2009. P. 260–408]. In our submission, tumuli with ridges have *two constructive types*. *First type* has a solitary central tumulus or a double tumulus with central earthworks arranged into the N-S line. *Second type* has central earthworks arranged into the W-E line, characterized by the overlaying of two or more mounds. Most times *second type* tumuli demonstrate double planigraphy or stratigraphy of a complex. Monuments, initially designated as Selentash type complexes [Botalov, 1996a], present another *constructive type*. In substance, these objects are equal to central tumuli in tumulus complexes with ridges by architecture and functionality. The only feature they differ in is absence of the ridges. As far as we concerned, this feature is whether a fact of destruction, or a specific chronological mark.

Whereby Selentash type tumuli exist on their own, they in most cases are located near of tumuli with ridges (Kyzyl Zhar, tumulus 3; Suhodol, tumuli 1–4; Gorodischenskoye, tumuli 3, 4; Izhevsky-2, tumuli 5, 6), or in same valleys Alexandrovsky, tumuli 1, 2; Krutoy Ovrage, tumuli 1, 3, 4).

Most probably, we can regard appearance of a burial with NW orientation and animal parts (great cattle) on a side step-stone (Izhevsky-II cemetery, tumulus 3) near of a tumulus with ridges [Beysenov, Voloshin, 2002. P. 169] as especial diffusion of an inhumation tradition into a medium of a Selentash steppe population. Also we can mention Gorodischenskoye IX cemetery, tumulus 5, which belonged to a complex with a ridged tumulus and Selentash type tumulus (tumulus 3). Here a burial with northern orientation, cranium deformation and a skeleton (fell?) fragment of a camel (skull, spinal part, ribs, one limb) on a step-stone has been found. This tumulus dates within V-VII cc., according to a peculiar iron segmented buckle with a protruding tongue, straight side bails and without a plate [Levina, 1996. Fig. 121, 1–15; 123, 1–18; Zasetkaya, 1994. Tabl. 9, 7, 10; 11, 14; 15, 7; 17, 7; 22, 11; 24, 6; 26, 8; 29, 9; 44, 9, 11, 12]. Finally, a finest example of diffusion is a famous tumulus 19 of Kanattas complex, where a group burial with northern orientation, skulls and limbs of small and great cattle in a SE corner have been found in a central ridged tumulus [Botalov, 2009. P. 376. Fig. 78].

As we mentioned above, Selentash type tumuli appear later, than tumuli with ridges [Botalov, Tairov, Lyubchanskiy, 2006]. The latest, most probably, appear in Urals-Kazakh steppes in the V c., regarding to Solonchanka I tumulus inventory [Botalov, Tairov, Lyubchanskiy, 2006. P. 137–139]. Now it is difficult to state, when Selentash type (without ridges) complexes arise. However, clear typological similarities in ritual traditions and items (ceramics) allow us to speak of these groups within a common context.

A period of Selentash type monuments and tumuli with ridges is from the late V till VIII cc.

These acquisitions are grounded rather strongly by radiocarbon analysis of 3 tumuli with ridges Sarbulat, tumulus 2 (southern) — ceramics test results; Suhodol — bone test results; Kaynsay, tumulus 14 — ceramics test results; Suhodol, solitary tumulus 2, tumulus 5 — coal test results. As one can judge upon these results, Sarbulat, tumulus 2 and Suhodol, tumulus 5 are the earliest and almost synchronical, they date to the beginning of the V-beginning of the VII cc. (peak falls on the middle VI c.) with an accuracy to 68.2% (fig. 5, 6). Later there appear Kaynsay, tumulus 14, which date has been estimated

according to fragments of a vessel-vase, and Gorodischenskoye IX, according to coal, with an accuracy to 68.2%, in the mid VI-mid or late VII cc. (peak falls between VI-VII) (fig. 7, 8). The latest is Suhodol, tumulus 2, according to coal radiocarbon tests: the late VII-late VIII cc. (peak falls on VII-mid VIII cc.), with an accuracy to 68.2% (fig. 9). This tumulus belongs to a group of four Selentash type tumuli, arranged on the perimeter of a ridged tumuli complex (Suhodol, tumulus 5). Of this group, tumulus 4 has a funeral surface with a hollow, where had been put a vessel, peculiar for *typological group 1* vessels and ones of Selentash type [Botalov, Tairov, Lyubchanskiy, 2006. P. 122–123. Fig. 68, 2, 4]. Thus, within this group, which in its turn belongs to an averagely large Kamenny Ambar microdistrict, situated on the river Karagayly-Ayat, we can find evidences of a later position of Selentash type tumuli on one hand, but at the same time, the both represent a single vector of historical cultural development.

Consequently, estimated dates show the time of an early-Turkic steppe horizon, at least in the borders of the Southern Urals microdistrict, as the late V-VIII cc.

In whole, Selentash type traditions were forming in the medium of Central Asian nomads in the boundaries of a rich historical cultural environment. However, Kushnarenkovo type ceramics, found in some of these barrows (Selentash, tumulus 4; Kaynsay, tumulus 14), as well as in northern Kazakh borderlands (Bersuat settlement), allow one to suppose some proto-Magyar occurrence in the Urals-Kazakh nomadic medium during Western Turkic Khaganate.

Long-term communication between trans-Urals forest-steppe and steppe nomadic areas was suddenly proved by materials of a cemetery complex Uelgi. The complex is being studied for recent four years. It is well-known, that in a whole a monument is attributed to a relatively later period (IX-XI cc.), but we cannot ignore the fact, that alongside with traditional mediaeval materials, peculiar to forest-steppe areas of Bashkortostan and the Kama region, here is being excavating a bright nomadic steppe complex, analogous to not only Altai Eastern and Central Kazakhstan, but much farther western Volga and Danube ones. Firstly this was admitted for item materials (fig. 10).

In this context, stationary studies revealed a series of inhumated burials, which are not peculiar for Urals traditions of a given period.

Most of all, this complex is represented in tumuli 1 and 1a. External features of these tumuli correspond to the same Selentash traditions: rectangular coat, fences, altars and fire products on site covered by tumulus, specific item combination (quiver and horse bridle). Undisturbed burials clearly demonstrate a cremation rite and unusual altars-concealments (fig. 10, 1-6)

An excursus made allows one to state, that processes of a cultural genesis within Urals-Kazakh steppes during a post-Hun and early-Turkic period (V-VIII cc.) have two main tendencies. Against the background of post-Hun traditions, continuing their development from a late-Sarmatian period, such as moderate-sized group tumuli or figurate (subrectangular) mounds, narrow rectangular pits, sometimes with undercuts, northern orientation of body, deformations, adequate item inventory (swords with disc-formed pommel, triangular rhombic arrowheads, horse bits with annular endings, plates-clinches, buckles with moveable plates for men; polychromized diadems and earrings with big hollow beads, pocket-shaped earrings, mirrors, ceramics for women), there appears a completely new historical cultural complex — tumuli with ridges and Selentash type monuments, including barrows-fireplaces

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with cremation in the Lower Volga region. Prospective mediaeval Bulgarian, Magyar and Kipchak ethnicities start to shape inside these mainline directions of a cultural genesis.

Briefly, a picture of ethnic cultural transformations during this period is as follows.

Groups of semi-nomadic pastoralists, Kushnarenkovo and Karayakupovotype ceramics bearers, who had been developed at an early stage in trans-Urals forest-steppes within a Bakal historical cultural horizon (IV-VI cc.), start their move westwards into the Belaya and Kama river basins, leaving here numerous monuments of this type (fig. 12, 1). Therewith, Kushnarenkovo materials arise deep in Southern trans-Urals steppes in short-lived stations and ridged tumuli (Selentash, Kaynsay, Bersuat) (fig. 11, 2).

We believe that these facts are not occasional in nature and mark a process of intercommunication between a proto-Magyar population and nomads of evolving Western Turkic Khaganate. A Turkic cultural component of this stage is attributed to builders of ridged tumuli and Selentash type monuments (fig. 13, 3), together with Teless-Turkic nomads of Sayan-Altai, who begin to penetrate the area in the late VII c. (fig. 13, 4).

A collapse of Western Turkic Khaganate, most probably, led to dramatic migrations of its nomadic unions back to the west (fig. 12 1, 2, 3), also in a forest-steppe zone, where an energetic mixture with Petrogrom-Yudino forest cultures takes place (fig. 12 1, 2, 3); the general picture is substituted by a migration of Srostki or Kipchak and, probably, Kyrgyz nomadic populations from Altai areas to the Southern Urals (fig. 12, 5).

Approximately 300 years after their foundation (late IX c.) deep in Southern trans-Urals forest-steppes and mountain-forest Urals, there appear nomadic complexes of a late-Kushnarenkovo-Karayakupovo type, like Sineglazovo, Uelgi, Lagerevo, Karanaevo and others, containing a bright nomadic cultural complex of a syncretical character, in which one can trace elements of Central and Eastern Kazakh and Altai types, and what is more, observe obvious parallels with a western nomadic complex in the Volga, Lower Dnieper and Danube regions.

Historical reconstruction of these cultural transformations can be executed in a following direction. A well-shaped geohistorical picture of the late IV-early VI cc. allows to put a vast region of trans-Urals and Kazakh steppes into a field, characterized by next cultural political areas. As for its eastern borders, it adjoins to a Gaju-Teless world of Turkic-speaking nomads of Dzhungarian steppes and the Ili river valley. We make a suggestion, that some part of On Ok Budun (Onogurs), consisted of Dulo and Nushibi tribes after their partial exodus to Eastern Europe in 463 (Kutrigurs, Urogs, Onogurs), continued to compile a western wing of a massive Turkistan confederation of Tele-Toghuz-Oghuz (fig.14). Basins of the Chu and Talas rivers were the possible southern boundaries of this confederation. Hereafter, from Sogdiana along the Syr Darya and Tarim river valleys to Karasahr, defended by natural walls of Western and Central Tien Shan, southerly starts a cultural political protectorate of a Kidarite-Hephthalite government. The south-west of the country Sodu-Yancai, from the Syr Darya lower reaches, including Aral Sea region, was controlled by Huns-Huni-Xionites, who by the end of the V c. whether expanded their dominion, or settled close cultural political relations with the Southern cis-Urals and Central Volga region (fig. 13). This affected numerous cross-cultural parallels in Dzhety-Asar, Turbaslinsk and partly Imenkovo monuments of Belaya-Ufa and Kama-Volga confluences (fig. 13, 8-10).

Penetration a large region of Southern Western Siberia by forest populations from the north, and early-Avars (Rourans) and early-Turks (Teless) from the south and south-east; along with the collapse of previous local cultures and types, consequently, initiated the following exodus to the west. This corresponds to Priscus accounts, who describes Saragurs, Ogurs and Onogurs being pushed out from their lands by Sabirs, and Sabirs being in their turn attacked by Avars [Pigulevskaya, 1941. P. 51] (fig. 13). Thereupon, Sabirs positioning before their exodus to Western Siberia, given by M.I. Artamonov [Artamonov, 1962. P. 65–66], is to some extent proved by archeological transformations. Indubitably, this vector of Saragurs migration (East – West) was plotted for Oghuz tribal unions as well, which is confirmed by arising of Central Asian cultural innovations in Eastern Europe, subjectified in numerous items of Sayan-Altai, Western Turkic and Central Asian types, moreover, in cult burial monuments of eastern origin [Semenov, 1988].

The situation described remains unchanging up to a second half of the VII c. A long war between Western Turkic Khaganate ruling houses Dulo and Nushibi (630–634, 640–657), Kipchaks-Xueyantuo migration to the Irtysh and Saryarka region (647), Karluks migration into Turkestan and Southern Kazakhstan (650), Tan army intrusion into Zhetysu (657) [Klyashtorny, Savinov, 2005. P. 97–98, 113–114; Akhinzhanov, 1995. P. 102–103; Botalov, Tairov, Lyubchanskiy, 2006. P. 169–171] together destabilized Kazakh and Central Asian regions and inevitably led to an outflux of some people into other countries, using different directions.

One of these directions, a northern one, is distinctively marked within cis- and trans-Urals steppes. Thus, in VI-VII cc. layers of a site of a fortified settlement Ufa II manifests a specific net ceramic, which is reasonable connected with early-Bulgarian type pottery by many authorities (fig. 14) [Mazhitov, Sungatov, Ivanov, Sattarov, Sultanova, Ivanova, 2007; Mazhitov, Sungatov, Sattarov, Sultanova, 2009; Mazhitov, Sungatov, Sultanova, Ismailov, Bakhshieva, 2009; Mazhitov, Sungatov F.A., Sultanova, Mukhametdinov, Sungatov A. F., 2011].

In 2014 we found a burial cemetery Ingala in the south of the Tyumen Region. The burials date to VII-VIII cc., item inventory is presented by a bright nomadic complex (belt heraldic garniture, weaponry and bridle). It is symptomatically, that amongst ware, aside Bakal type pottery, there were found even-profiled vessels, made of raw clay, directly analogous to pots in ridged tumuli (fig. 15, 16, 21).

Despite a common Turkic cultural unity, newcomers (Karluk, Uyghurs, Oghuzs, Kimeks, Kipchaks and others) essentially differed from Western Turkic Khaganate aboriginals of an early-Turk stage. They were fragments or components of western Turkic ethnic cultural areas, whose original lands was left far in the East, moreover, they spoke absolutely different, though also Turkic, languages (Western Turkic group Saz) (according to M.I. Artamonov, 1962. P. 68).

Most probably, a flow of this new population played a key role in ethnical genesis of the Urals and Volga region peoples. Probably, a peculiar linguistical character of Kazakh and Bashkir tribes starts to develop from the VIII c.: Kipchak and Kipchak-Bulgarian subgroups of a Turkic group of an Altai family [Valeev, 2003. P. 312; Rybalko, 2004. P. 20]. Thus, all abovementioned allows us to state, that a considered period V-VIII cc. is a key stage of autochthonous peoples of Urals-Kazakh steppes development, their anthropological type and ethnical linguistical shape formation.

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**ERDÉLYI, István & BENKŐ, Mihály**

**The Sargatka Culture and the Huns**

The so-called Sargatka archaeological culture (Eastern Kazakhstan–Western Siberia) has been interesting for the Hungarian and Russian researchers from the middle of the last century. Some of those researchers believed that this territory was the original homeland of the ancient Magyars. The wonderful golden masterpieces of the Siberian Collection of the Russian Tsar Peter I, kept in the Ermitage (St. Petersburg) were collected from the area of the Sargatka Culture. The masterpieces of the Siberian Collection had no parallels found on archaeological sites almost up to our days. However decisive changes took place in this respect in the previous decades. Two untouched rich tumuli-graves from the 2–4<sup>th</sup> centuries AD were discovered and excavated in the centre of the former Sargatka Culture, on the right bank of the Irtysh River, in the Sidorovka and Isakovka tumuli-grave cemeteries (Omsk District, Russia). The golden and silver mounts and other jewellery found in these graves were the parallels of the objects kept in the Siberian Collection. So, it could be proved this way that the goldsmith works of the Siberian Collection were really originated from the territory of the Sargatka Culture. The determination of age and ethnical affiliation of the new Western Siberian finds and of the golden objects of the Siberian Collection was made easier by the recent discoveries of noble metal finds from the graves of Xiongnu aristocrats from Mongolia and Inner Mongolia, with the same shaping and motifs as of the previously mentioned objects. The Xiongnu or Asian Huns migrated towards the West in the 2–4<sup>th</sup> centuries AD and beside other territories they conquered the area of the Sargatka Culture too. The Ugrian population living there was partly annihilated, partly fled into the Northern areas, and partly joined the Huns and marching with them further towards the West they became one of the components of the Magyar ethnogenesis.

The Sargatka Culture, once having been flourished in Central Asia and Western Siberia can be very significant for the research of the history of the ancient Magyars. The Hungarian researchers have been interested in that culture already from the thirties of the 20<sup>th</sup> century. István Zichy and later Lajos Ligeti supposed that the region of the Isim and Tobol rivers could have been the original homeland of the Magyars. Erik Molnár also presumed that the Ugrian original home was on the territory of the Sargatka Culture, though he did not mention the name of this culture, which still was unknown for Hungarian scientists, and so naturally for him too [MOLNÁR 1953].

Among the researchers of the history of the ancient Magyars, István Fodor believes that the ancient Magyars were hiding under the cover of the name of the Sargatka Culture. An excellent Udmurt linguist

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has the same opinion [VASILEV 1989]. Chernetsov suggested at the beginning of the fifties of the 20<sup>th</sup> century that ancient Ugrians (Magyars) and Sabarians were living in the area of the Sargatka Culture.

It seems to be natural to presume that an Indo-European leading stratum had existed in the population of the Sargatka Culture. So we can agree with the opinion of N. P. Matejeva [MATEJEVA 1993, 1995], and V. A. Mogilnikov [MOGILNIKOV 1983] expressing this their opinpn about this possibility. (Compare with: Botalov and others). There is another interesting scientific supposition according which in the population of the Sargatka area included the predecessors of the Samoyeds [KIZLASOV 1988].

The existence of Turkish elements in the culture (M. F. Kosarjev's theory) is very unlikely [KOSARIEV 1984]. As we shall see, there are chronological proofs against this possibility.

V. A. Mogilnikov wrote an excellent résumé about the archaeological relics of the Sargatka Culture [MOGILNIKOV 1992]. It becomes clear from his description that the 100000 square miles territory including the riversides of the Irtish – Isim – Tobol Rivers was the living place of the population of the Sargatka Culture. The territory of the culture extended to taiga in the North, to the Chani Lake in the Southeast, to the Ural District in the West and to the Baraba Steppe in the East. Its archaeological relics can be found mainly on the two banks of the Tobol River and on the riversides of the Isim and Irtish Rivers. As Mogilnikov writes, 300 fortified or not fortified settlements, tumuli grave cemeteries and simple cemeteries of the Sargatka Culture were exposed by archaeological expeditions or field-surveys in the last decades. Almost all the excavated archaeological relics had been robbed, and produced rather less than more finds. But the armament, dress, handwork (ceramics), import objects, burial customs, body of believes and ceremonies, and also the economic life of the population can be analysed even by the help of the found poorish relics. Theories were published about the history of the Sargatka Culture, and about the ethnic composition of the population in the enormous specialised literature of the given question. The collected finds of the periods in succession can help to determine the chronology of the culture. As we mentioned earlier, the Russian archaeologists regard the one-time population of the culture to be Ugrians, who had Scythian-Sarmatian leading stratum. Both among the Hungarian scientists and the Russian researchers there are some ones who place the original homeland of the Magyars somewhere to the territory of the Sargatka Culture. The works of those Russian researchers are hardly known in Hungarian scientific circles, and might became even less known in the future, because of the difficulties of scientific book-supply from the territory of the CIS.

István Fodor is also among those who connect the Sargatka Culture not only with the Ugrians but with the ancient Magyars too. His suppositions give archaeological foundation to the theories of those researchers of the ancient Magyar history who place the original Magyar homeland to the territory of North-eastern Kazakhstan and Western Siberia, into the area of the Irtish-Isim-Tobol Rivers. We also find more probable that the original Magyar homeland was in the Isim-Tobol district, than in the Ural-district or some elsewhere in Central Asia, Eastern Europe. However, we find it necessary to publish some less known archaeological data and supposition met by us about this problem in the Russian scientific literature. We believe that such problem is the chronology of the Sargatka Culture, when was the end of the existence of the culture, respectively, and when left the population of the culture the given territory, having joined with one of the waves of the Great Immigration of Nomadic Peoples.

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István Fodor argues that the ancient Magyars moved from the territory of the Sargatka Culture into the Ural-Volga District in the middle of the 6<sup>th</sup> century because they did not want to submit themselves to the rising Turkish Empire. But, as we can understand from the Russian specialized literature, it seems that the Sargatka Culture had ceased to exist at least a century earlier than the period of the Turk expansion.

V. A. Mogilnikov sums up the chronology of the Sargatka Culture as follows:

The existence of the culture: 5<sup>th</sup> century BC – 3d – 4<sup>th</sup> century AD

Mogilnikov presumes the following periods:

1<sup>st</sup> Period: 5<sup>th</sup> – 3<sup>rd</sup> centuries BC

2d Period: 3d – 2<sup>nd</sup> centuries BC

3d Period: 2<sup>nd</sup> century BC – 2<sup>nd</sup> century AD

4<sup>th</sup> Period: 2<sup>nd</sup> century AD – 4<sup>th</sup> century AD

[MOGILNIKOV 1992, 296–297]

N. P. Matejeva presumes that the culture lived on the banks of the Tobol River up to the 5<sup>th</sup> century. But even then, the population of the culture had disappeared from that territory much earlier than the Turkish appearance in Western Siberia.

The characteristic cemeteries of the Sargatka Culture are tumuli-grave cemeteries, the burials are exclusively inhumation burials. The culture also have burials without kurgans, the poorer members of the population could have been buried in these. There was no united tribal state on the territory. The main occupation of the population had been horse-breeding and sheep-breeding. Though they were not real Nomads yet, they could have taken part in the war campaigns of their southern Nomadic neighbours.

In the period between the 5<sup>th</sup> – 3<sup>rd</sup> century BC Saka tribes might have intruded into the territory of the Sargatka Culture and the Sarmatians having arrived together with them, might have been assimilated by the local population.

The origin of the Sargatka Culture might be found in the southern population of the Bronze Age. More exactly, it could have developed from the Sargarin culture, coming from the direction of Omsk town of our days. Forest people could have assimilated to the Sargatka population too.

The territory of the Sargatka Culture also included the Tobol region. They had pressed the population of the so-called Gorohovo Culture out from there in the 5<sup>th</sup> – 4<sup>th</sup> centuries BC. Later they engaged into battles with the Kulaj population in the Isim-Tobol area. The Kulaj population which was moving from the North to the more southern regions, might be even more important for the archaeological investigation of the ancient Magyars than the Sargatka Culture.

The influence of the Asian Huns (Xiongnu) can be observed on the Sargatka Culture already from the end of the 3<sup>rd</sup> century BC [MOGILNIKOV 1992, 308.].

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The population of the Sargatka and Gorohovo Culture was undoubtedly in contact with those Ugrians too who lived in the most Northern areas.

The appearance of the Asian Huns can be proved by archaeological finds in the given area, for example by the sites of Kos-Agacs and Borovoje.

The archaeologists of our days had no possibility to find untouched Western-Siberian noble graves from the discussed period almost up to the end of the 20<sup>th</sup> century. In spite of his fact, we could imagine the once-upon-a-time richness of the kurgans of Western-Siberia by the help of the material of Peter I Tsar's Siberian Collection kept in the Hermitage. These wonderful noble metal goldsmith works, created in the so-called Animal Style were all sporadic finds, the data about their place of discovery were lost, or never existed. As V. V. Radlov writes: One cannot see the traces of robbery only on one kurgan of each thousand in Siberia; and one of thousand from those without traces of robbery are really not robbed". According to L. R. Kizlasov even one untouched kurgan was not unearthed in Siberia up to 1983 [Chernetsov 1953; Kizlasov 1988, 16–19]. Sometimes an untouched grave could be found in a robbed kurgan, but the finds unearthed from them could not be compared with the golden treasure of the I. Peter Tsar's Siberian Collection.

From 1983 this situation has changed decisively, for the greatest delight of those researchers who deal with the archaeology of Western Siberia, Eastern Kazakhstan and Outer Mongolia. Untouched rich graves were excavated on the left bank of the Irtysh River, between the Om and Tara rivers, only a few miles from each other. Those graves in question contained many golden objects from the same type as those kept in I. Peter Tsar's Siberian Collection. First in 1986, V. I. Matjushenko unearthed an untouched burial of a rich warrior from the 2<sup>d</sup> grave of the 1<sup>st</sup> kurgan of the Sidorovka tumuli-grave cemetery [MATJUSHENKO–TATAUROVA 1997]. (Precious finds got to the surface from the other, robbed graves of the cemetery too). Then in 1989, I. I. Pogodin unearthed an even richer aristocratic warrior's untouched burial from the 6<sup>th</sup> grave of the 3<sup>rd</sup> kurgan in the Isakovka I. cemetery. Both burials can be dated to the 2<sup>nd</sup> – 4<sup>th</sup> century AD [MATJUSHENKO–TATAUROVA 1997, 62]. These two new finds may change our views about the process of the history of the Sargatka Culture. They certainly show that some kind of centre of a tribe confederation could have existed in the triangle of the Irtysh–Om–Tara Rivers. The great majority of the finds of the Sargatka Culture are concentrated on the steppes of this triangle [compare with: MOGILNIKOV 1992, 298, map.] Up to now, only the rich find of the Sidorovka cemetery is published in details. First of all, the reader's attention is directed to the Sidorovka 1<sup>st</sup> kurgan 2<sup>nd</sup> grave, and above all, its archaeological finds are described in the publication of V. I. Matjushenko and L. V. Tataurova.<sup>1</sup>

The warrior who was buried in the Sidorovka 1<sup>st</sup> kurgan 2<sup>nd</sup> grave lay on a special couch. His dress and quiver was covered by brocade silk. There was a cauldron at his feet, with food for the other world, and there was also a silver cup. On the left side of the deceased there was an iron armour, under him and around him the noble metal mounts of the harness, among them a pair of gilded silver phalera, and a spear, a bell, and arrow-heads. The warrior was dressed into a rich suit, decorated with gold mounts. The dress was kept together by a weapon belt, with gold and silver buckles and gold mounts. A dagger

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<sup>1</sup> A part of the Sidorovka finds could be seen by the Hungarian public in Budapest, in the Hungarian National Museum, in 1993, on the exhibition of István Fodor – D. D. Vasiljev: „Our ancestors and predecessors”.

and a sword, made of quality steel was buckled to the belt, also by precious metal buckles. The hilt of the dagger was also covered by gold. The warrior wore gold necklace, and there was a gold earring in his left ear. There were two Hun-type cauldrons in the burial. (Such cauldrons were known from the robbed noble kurgans on the banks of the Tobol-river from the 3<sup>rd</sup> century AD).

It is interesting that there were only two burials in the 1<sup>st</sup> kurgan of the Sidorovka cemetery. The first grave lying in the centre of the kurgan was robbed. Only one or two gold mount and female bones got to the surface from it. (Maybe, these were the traces of a human sacrifice). The robbers had discovered most probably this grave and they had not continued the search on the territory of the kurgan. That's why the second – and really rich – grave of this kurgan remained untouched.

The warrior's burial from the 6<sup>th</sup> grave of the 3d kurgan of the Isakovka I. cemetery was even richer than the above described grave in the Sidorovka cemetery. However, the Isakovka grave is only partly published even today [MORDVINCEVA 2002; POGODIN 1996].

The Sidorovka cemetery is dated by the publishing archaeologists to the 2<sup>nd</sup> – 4<sup>th</sup> century AD., in other words, it is dated to the first centuries of the period of the Great Immigration of the Nomadic Peoples [MATJUSHENKO–TATAUROVA 1997, 103]. They brought to the surface altogether 564 objects from the unearthed grave. According to the authors the import objects found in the 1<sup>st</sup> Kurgan, namely the golden and silver objects (jewellery, mounts, decorations) of the harness) could have arrived to the territory of the Sargatka Culture from south-western or eastern–south-eastern direction, and there are objects shaped in Saka-Sarmatian, Eastern–Persian and Xiongnu style among them. This supposition seems to be at least partly correct. For example the punctual parallels of the golden belt buckles decorated by the scene of two tigers struggling with a dragon can be seen on bronze grave-finds and sporadic finds from the Orkhon-River district (Mongolia) and on the eastern side of the Baikal Lake. For example, A. V. Davidova unearthed bronze parallels of the Sidorovka golden belt-buckles in the Xiongnu cemetery of Ivolgino, East from the Baikal Lake. Davidova is convinced that the bronze belt-buckles were rank-symbols among the Xiongnus. The Russian archaeologists, among them Matjushenko and Tataurova too – conceded the theory of Davidova. They also believe, that the gold objects decorated by turquoise and other semi-precious stone of the I. Peter Tsar's Siberian Collection had been created by the Scythians, and their bronze copies were used by the Xiongnu aristocrats. They say that the Scythian art had influence on the Xiongnus, but the fashion among them was the gold decoration but the bronze one (Compare with: MATJUSHENKO–TATAUROVA 1997, 97–99.). However this theory seems to collapse in the reflection of those golden goldsmith works decorated with turquoise and other semi-precious stones which have got to the surface from the graves of the Xiongnu aristocrats in Mongolia recently. [Compare, for example: TSEVENDORJ 2013, 9, 96–98; ERDENEBAATAR 2015, 158, Fig. 5.1; 155, Fig. 2.2.]. It seems that the Russian archaeologists met only such untouched graves where the Xiongnu common people buried their deceased. The archaeologists found only bronze belt-buckles in these graves, and got to believe that the Xiongnus had no golden belt-buckles, only bronze ones. [Compare: MOGILNIKOV 1992b, 261]. However, as we have got to know from the newest data of the Mongolian archaeological literature, belt buckles and mounts made of bronze, bone, stone were worn only by the Xiongnu common people. The Xiongnu leaders, especially those ones from the highest aristocracy, wore golden, silver buckles decorated them with semi-precious stones, mainly with turquoise. The background of the scenes on these precious goldsmith works could be trees, plants, mountains and

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rivers – just like on the golden objects of Peter I Tsar’s Siberian Collection [TSEVENDORJ 2011, 130; TSEVENDORJ 2013, 99.]. The bronze buckles with the same scenes for the poorer Xiongnu warriors were only the copies of those ones which were made of noble metal for the Xiongnu aristocracy. This statement of the Mongolian archaeologist, who have the best knowledge of the Inner-Asian Xiongnu burials makes it highly probable that in contrast with the Russian theories, the origin of the gold buckles of Sidorovka and Isakovka, decorated by turquoise inlets and depicting scenes of animal struggles, can be much rather connected with the Xiongnus than with the Scythians. What is more, a punctual parallel of the scene of the Sidorovka golden buckle was found in Inner Mongolia – carved from nephrite. This object could be made only in a Chinese workshop for Xiongnu nobles. The nephrite parallels of the Sidorovka belt buckle makes it even less probable that the Xiongnu aristocracy wore bronze belt-buckles as rank-symbols, and not buckles made of noble metal or other precious material. Beside all this, abundant archaeological data show that the Central-Asian Saka and Scythian aristocrats wore other type of gold belt buckles than the Xiongnus [AKISHEV 1978, 100–101; SARIADINI 1985, 155.]

As we already mentioned earlier, the newly found Western Siberian belt-buckles from the Sidorovka and Isakovka I. graves are the same type as the paired belt buckles of the I. Peter Tsars Siberian Collection. The newly found gold masterpieces with semi-precious stone inlets and also the silver, gilded silver finds from the Xiongnu noble graves of Mongolia are also from the same type. They clearly show the Xiongnu origin of the precious objects of the Sidorovka and Isakovka I. finds and at least of a part of the Siberian Collection of the Hermitage too. [RUDENKO 1962, Figures 1,4, II, III, IX tables; MATJUSHENKO–TATAUROVA 1997, 148–9; Figures 28, 29; Compare with: ERDENEBAATAR 2015, 4, 146, Figure 3.3; 152, Figure 2.2.]. (By the way: The Siberian Collection of I. Peter tsar contains 250 golden objects. Only those 40 ones are published which are parts of the permanent exhibition of the Hermitage [RUDENKO 1962, 5.]).

And now let us return to the Hungarian theories about the Sargatka Culture and the finds of the Sidorovka cemetery.

István Fodor firmly believes that the Sidorovka finds and the goldsmith masterpieces of I. Peter Tsar’s Siberian Collection must be the heritage of those Finno-Ugrian Magyars who – according to his opinion – lived in the Sargatka Culture up to the 6<sup>th</sup> century A. D.

He writes about this theme in his latest work as follows [FODOR 2009; compare with: ERDÉLYI 2009, 156-157]:

“The question can be answered about the place if the ethnogenesis of the ancient Magyar people, even if only approximately for the time being. This process had to take place in the woody steppe zone of Western Siberia, in the area of the Irtysh-Isim-Tobol rivers, namely, on the territory of that Sargatka Culture which existed from the 7<sup>th</sup> century BC to the 6<sup>th</sup> century AD...

...The population of this archaeological culture had strong trade- and cultural connections with the Nomadic peoples of the southern steppes. The Sidorovka cemetery, in the vicinity of Omsk, can be dated to the period of Christ’s birth. Two gilded silver harness mounts (a phalera pair) with the depiction of peacock dragon got to the surface from a rich untouched grave of this cemetery. These precious objects were brought into the territory of the Sargatka Culture as import from Iran. It is also quite probable that the famous gold masterpieces of the Peter I Tsar’s Siberian Collection were created just on the territory of

the Sargatka Culture. We must direct the readers' attention to a certain gold buckle from this collection, dated to the 4–3 centuries AD, which represent a woman, and two men, resting under a tree, beside horses, which are bound to trees. According to the observation of Géza Nagy, our outstanding archaeologist this scene can be connected with the scenes of the St. László-legend, depicted in the Middle Ages on frescoes in our churches, and they certainly refer to the ancient, Eastern variant of this legend."

We would like to make some remarks about these statements of István Fodor as follows:

Fodor dates the 2<sup>nd</sup> grave of the 1<sup>st</sup> kurgan of the Sidorovka cemetery "to the period of Christ's birth". In contrast with this statement, the Russian archaeologists who unearthed the Sidorovka cemetery, namely, V. I. Matjushenko and I. P. Tataurova date this burial for the 2<sup>nd</sup>–4<sup>th</sup> centuries AD. [MATJUSHENKO–TATAUROVA 1997, 103]. Fodor does not expound, why dates the given burial otherwise than those archaeologists, who excavated it?

Neither gives Fodor the source of that of his data, according to which that the two gilded silver phalera-pair representing a peacock dragon would have arrived to the territory of the Sargatka Culture just from Iran. It seems that this statement of his is only a not too well founded supposition. According to the opinion of the excavators of Sidorovka the parallels of this phalera pair might be found on the territories of Eastern Europe, Central Asia and Mongolia from the same period [MATJUSHENKO-TATAUROVA 1997, 60]. Persia, in other words Iran is not mentioned by them connected with the phaleras found in the Sidorovka cemetery. It would be a more probable supposition that the inhabitants of the Sargatka Culture had obtained the given phaleras from the Saka-Scythian tribes which had lived South of the Sargatka Culture, However, the newest Saka archaeological data show clearly that neither the Persians nor the Central Asian Saka aristocrats were those people who decorated the harness of their horses with phalera-pairs. Z. Samashev Kazakh archaeologist unearthed *thirteen* skeletons of horses, which were buried together with a noble Saka warrior having laid into one of the Berel kurgans (Eastern Kazakhstan, the Alai Mountains). The harnesses of these horses were decorated abundantly with gold mounts – but there was not even one phalera among them.

In contrast with the Saka caparisons, the harnesses of the noble Xiongnu of Inner-Asia (Mongolia) were generally decorated with silver, gilded silver phalera-pairs, or in case of the richest graves with gold phalera-pairs. The depictions on these phaleras mainly show mythical animals: unicorn antelope (Gol Mod, 20. Grave); dragon (Noyon uul, 20.Grave); deer (Noyon Uul, 6. Grave); ibex (Tsaram, 7. Grave (TSEVENDORJ 2013, 62). According to the Mongolian archaeologists of the Xiongnu period the mythical animals on the phaleras of the Xiongnu noble graves symbolise the fact that the masters of the buried horses with the richly decorated harnesses had possessed very high place in the Xiongnu society [Tsevendorj 2013, the same article].

The golden phalera-pair excavated from the 1 Grave of the Gol Mod-2 Xiongnu aristocratic cemetery because of their artistic depiction have distinguished place among the phaleras unearthed from the Xiongnu graves of Mongolia. The mythical animals represented on them are unicorn peacock dragons. These very strong and powerful mythical animals are named BERS by the Mongolians [ERDENEBAATAR 2015, 221]. The eyes, ears, feathers and foot joins of the mythic animal are decorated by turquoise and nephrite inlets. Several gilded silver and bronze phalera-pairs representing unicorns got also to the surface from the Gol Mod-2 cemetery. So, it seems very probable that the close parallels of

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the Sidorovka gilded silver phaleras should be sought after not in Iran, but among the finds of the Xiongnu aristocratic cemeteries of Mongolia and Siberia.

We must also mention that the robbed 1. grave of the Gol Mod-2 cemetery, from where the gold phalera-pair with semi-precious stones inlets got to the surface, – because of the special noble metal objects having forgotten there by the most probably rushing robbers – is presumed to be the grave of the Xiongnu Great King, in other words, the Shanju by the finder Mongolian archaeologists. The only known close parallels of the gold phaleras of the Gol Mod-2 cemetery, kept in the I. Peter tsar's Siberian Collection, must have derived from the same category of graves. These goldsmith masterpieces, with semi-precious stone inlets, have 167–169 gram weigh. The depiction on them is a deer in the middle and mythic animals around it. S. I. Rudenko identified these two phaleras – incorrectly – as dress mounts [RUDENKO 1962, 15; 42-43; III. Table, 1; V. Table, 4.]. (Evidently, the great Russian archaeologist would not have made such a mistake if he had found any phaleras in the world-famous Paziryk Cemetery in the Altai Mountains, excavated by him). V. I. Matjushenko and L. V. Tataurova recognised that the large golden discs of the Siberian Collection are phaleras, but they did not express their opinion whether these objects could have been harness or dress mounts. However, they state that “the phaleras of the Siberian Collection are astoundingly near to the Sidorovka belt buckles in style” [Matjushenko–Tataurova, 1997, 73].

We also have to make some remarks about those golden buckles of the Siberian Collection which Fodor regards to be the eastern parallel of the last scene of the Saint László-legend. The previous scene, the wrestling, which is also many times represented on the medieval frescoes of the Hungarian and Transylvanian churches, can be met also on bronze belt buckles published long ago from the Ordos Region [Salmony 1933, XXI. T, 2, 3.]. These belt buckles represent two wrestling men, between two horses facing each other, in a very similar manner to the representation of King Saint László wrestling with the Cuman warrior on our medieval frescoes. What is more, not long ago a golden buckle decorated with semi-precious stone inlets just with the same scene, was published. It had been excavated from the 140<sup>th</sup> grave of the Keshenzuang aristocratic Xiongnu cemetery (China, Shaanxi Province), in 1956. [TSEVENDOR] 2013, 99]. So, it seems that the Siberian and Inner-Asian bronze and gold belt buckles representing the different scenes of the Eastern variant of the Saint László King legend most probably must be dated a few hundred years later than the 4<sup>th</sup>–3<sup>rd</sup> century BC, mentioned by István Fodor. Those people who could have made and worn them could not have been the Scythians. They had been much rather those Asian Huns who had lived once on the territory of Inner-Asia, and appeared in Western Siberia – on the territory of the Sargatka Culture too – later, in the 2<sup>nd</sup>–4<sup>th</sup> century AD, in the course of their immigration towards the West.

Of course, the above mentioned objects, which are widely attested from the noble Xiongnu graves of Inner Asia recently, could have got to the territory of the Sargatka Culture by trade-connection. However, we must take into account that the 2<sup>nd</sup> grave of the Sidorovka 1<sup>st</sup> Kurgan is dated to that period when the Asian Huns themselves moved towards the West: to the 2<sup>nd</sup>–4<sup>th</sup> centuries AD., in other words: when the Great Immigration of the Mounted Nomadic Peoples had begun. [Compare: BERNSTAM 1951, 238, a map about the Hun campaigns in the 2<sup>nd</sup>–5<sup>th</sup> centuries AD.). So that supposition seems to be much more logical, that the given objects were brought to the territory of the Sargatka Culture by the Huns themselves from the East and South-East in the course of their East-West migration. Those people who

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lay in the Sidorovka and Isakovka graves, had been Hun aristocrats from the highest circles. At least they had had to be tribe-leaders.

V. A. Mogilnikov sums up the events in Siberia and Central Asia after the fall of the Xiongnu Empire in Inner Asia as follows:

The Northern Xiongnus could preserve their independency in Inner Asia, even if being a bit ruffled, after the thrusts they got from the Chinese Imperial Army in the 1<sup>st</sup> century AD. They started towards the West sweeping along those tribes whom they met on the way in the

2<sup>nd</sup> century AD, Mogilnikov presumes that they created an enormous tribe confederation, even a state on the territories of Central Asia, Kazakhstan and South-western Siberia. This Nomadic state had got known as the Hun Empire. The significant increase in their population led to the further migration of the peoples of the given territory towards the West [MOGILNIKOV 1992, 254-55]. Connected with all this, V. A. Mogilnikov writes the followings about the extinguishment of the Sargatka Culture and the beginning of the Magyar ethnogenesis:

“The Sargatka Culture ceased to exist at the end of the 3<sup>rd</sup> century A. D. or at the beginning of the 4<sup>th</sup> century, evidently because of the events of the Great Immigration of the Nomadic Peoples. The settled part of the Sargatka population was annihilated, or run away in Northern direction into the taiga zone of the Tobol–Irtish Rivers. Those Ugrian Nomads, who moved towards the West in the multinational community of the Huns, became one of the elements of the Magyar ethnogenesis. If we direct our attention to the Ugrian language of the Magyars, we must face the fact that the Sargatka Culture, the unique one in Western Siberia which can be interpreted to be Ugrian, is connected with the ancient Magyars” [Mogilnikov 1992, 31-311]. It is worth mentioning that the great Hungarian scientist, Ármin Vámbéry came to a very similar conclusion as Mogilnikov, even if only theoretically, and without the still none existent archaeological proofs, already at the end of the 19<sup>th</sup> century. Vámbéry presumed that “there could be many Ugrians in the army of Attila” [Vámbéry 1898, 47].

Here we must mention the theory that the archaeological relics of those parts of the population of the Sargatka Culture which departed for the West could not be found among the finds of the Karajakupovo-Kushnarenkovo Culture, on the territory of the Bashkirian and Tatar Republics of our days. Mogilnikov did not state more than the Ugrian Sargatka Culture could have been connected with the Magyar ethnogenesis. He also presumed that those parts of the Sargatka Population which run away from the Huns could be the founders of the Silva and Kushnarenkovo cultures in the 7<sup>th</sup>–9<sup>th</sup> centuries [MOGILNIKOV 1992, 311.]. However there are no archaeological references which could “bridge” the gap between the 4<sup>th</sup> and 7<sup>th</sup> centuries, or even between the 4<sup>th</sup> and 6<sup>th</sup> centuries. In other words, there are no archaeological proofs of this transmigration. Telling this, we do not want to state that the ancient Magyars had never lived on the territories of the above mentioned cultures. But the archaeological data at our disposal do not prove either that the original Magyar homeland was on the territory of these cultures, or that some kind of migration which could make the valleys of the Kama-Belaja Rivers the living place of the ancient Magyars by a settlement in the 4<sup>th</sup>–5<sup>th</sup> centuries.

The Ugrian–Turk interpretation also emerged about the ethnical composition of the Kushnarenkovo–Karajakupovo cultures [KHALIKOV 1989, 68]. The anthropological material of the cemeteries of the

Kushnarenkovo culture refers to a Southern ethnicum and not to a Western-Siberian ethnicum [AKIMOVA 1968, 64–68].

Finally we would like to draw the reader's attention to an interesting matter of detail connected with the 2d burial of the 1<sup>st</sup> kurgan of the Sidorovka cemetery.

A T-shaped brocade silk piece interlaced with golden thread was found in the above mentioned grave, by the finder archaeologists, on the left side of the skull. Its measures: 0.65x0.43 m. The scarf surrounded the environs of the buried warrior's head [MATJUSHENKO–TATAUROVA 1997, 13]. The authors of the "Sidorovka" monograph determine this object as "a kind of scarf". However, we have to direct the reader's attention to the following: The form of the given piece of brocade is very similar to that silk burial mask, which is described by the I Li Shu ritual book as a part of the Chinese clerks' grave-clothes. [DE GROOT 1892, 333.]. A similar silk burial masks got to the surface from the burial of a Chinese princess from the Han period, and also from a male burial of the 9<sup>th</sup> kurgan of the Kenkol Xiongnu cemetery Kirgizistan). [WEN WU PRESS 1972, 9–10; BERNSTAM 1940, 27–32]. The upper part of the T-shaped brocade piece could cover the forehead of the deceased, and the lower part could cover his face.<sup>1</sup> Our supposition seems to be supported by the fact that L. I. Pogodin discovered the remnants of *two* brocade mortuary cloth interlaced abundantly with golden thread on their edges in the 3<sup>rd</sup> grave of the 6<sup>th</sup> kurgan of the Isakovka I. cemetery. (By the way: The warrior unearthed in Isakovka was dressed into a silk cloth interlaced with golden thread [POGODIN 1996, 124–134]. He had a weapon belt decorated with gold mounts, and several gold and silver objects).

The earliest written information about brocade interlaced with golden thread is connected with the events of the period between the 3<sup>rd</sup> century BC – 2<sup>nd</sup> century AD in the Chinese sources. They tell about Mao Tun shanju's burial: The deceased was buried into coffin, namely, into inner and outer coffin, **his body was covered with gold and brocade silk.** (*emphasised by L. I. Pogodin.*) Huan-di Chinese emperor mentions among the list of presents in his letter about the extension of the peace to the Xiongnu Shanju the following objects: "**long brocade silk caftan... belt with silver mounts and buckles (!)**" (*emphasised by the authors of this article*), 10 silk piece interlaced with golden thread. Huan Di Emperor gives the following information in another letter to the great Laosan Gijuj Shanju: "I send the usual yearly amount of white rice, **brocade**, silk, and many other things with the above mentioned clerk".<sup>2</sup>

We presume that the brocade silk piece found in the 2<sup>nd</sup> burial of the 1<sup>st</sup> kurgan of the Sidorovka Cemetery must be of one of the first silk burial masks which appeared among the Ugrian population of

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<sup>1</sup> The earliest burial masks placed on silk face cover or mortuary cloth were unearthed in China, from the princely and "pre-Xiongnu" graves of the Chou period (8<sup>th</sup>–5<sup>th</sup> centuries BC). The different forms of these types of burial masks, with silk shroud under them, spread widely among them among the mounted Nomads of the Great Immigration Period, moving from the East to the West, so among the ancient Magyars and the Land Conquering Magyars too.

<sup>2</sup> Pogodin 1996, 136. The author had serious reasons or referring to the mentioned Chinese written sources. It seems from the second quotation that golden objects could be made in the Chinese goldsmith workshops for the orders Xiongnu aristocracy, the same way as jewellery was made for the Scythian, Sarmatian, Hun, Avar, etc. leading strata in the West, in the Greek, Byzantine towns on the Northern bank of the Black Sea. Silver and gold goldsmith work had appeared in China already in the 2<sup>nd</sup> Millennium BC, and it became highly developed for the period of the Han Dynasty. Scenes in Xiongnu style, with animal struggles appeared on Chinese goldsmith works too. [Compare: Murizio Scarpari, 2000, 207–210]. The "common roots" of the scenes of the golden buckles unearthed in Sidorovka and Isakovka should be sought after in the Chinese goldsmith workshops working for the Xiongnu aristocracy and not in the direction of the Scythian-Persian world.

the Western Siberian Sargatka Culture from eastern, south-eastern direction, by the mediation of the Huns. This silk burial mask could be regarded as an early predecessor of the burial masks of the ancient Magyars, made of silk and noble metal eye-and mouth covers.

### Drawings

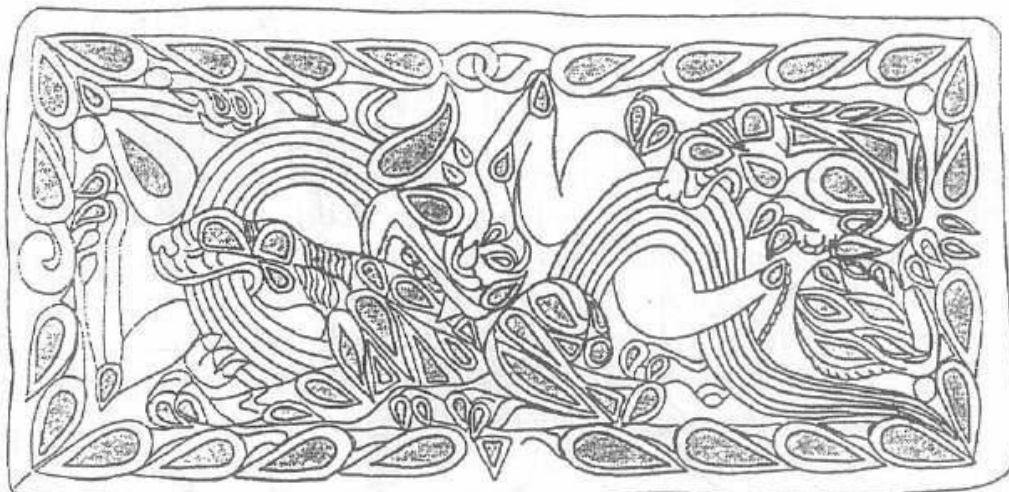


Figure 1: Gold buckle from the 1<sup>st</sup> Kurgan 2<sup>nd</sup> grave of the Sidorovka Cemetery



Figure 2: Xiongnu bronze buckle from the Ordos-district

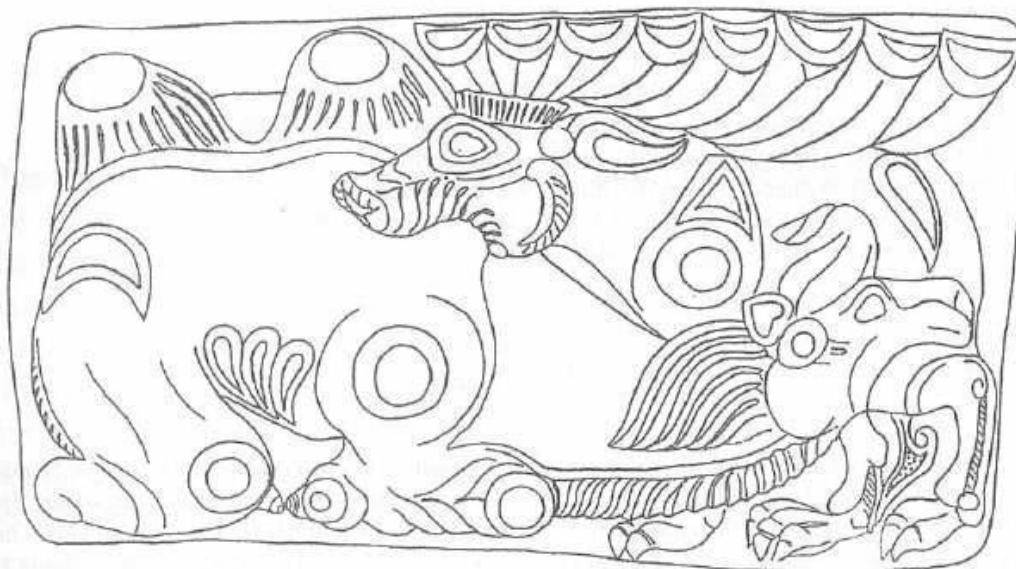


Figure 3: Gold buckle with the scene of a wolf mauling a camel from the 3<sup>rd</sup> Grave of the 6<sup>th</sup> Kurgan of the Isakovka I. Cemetery.

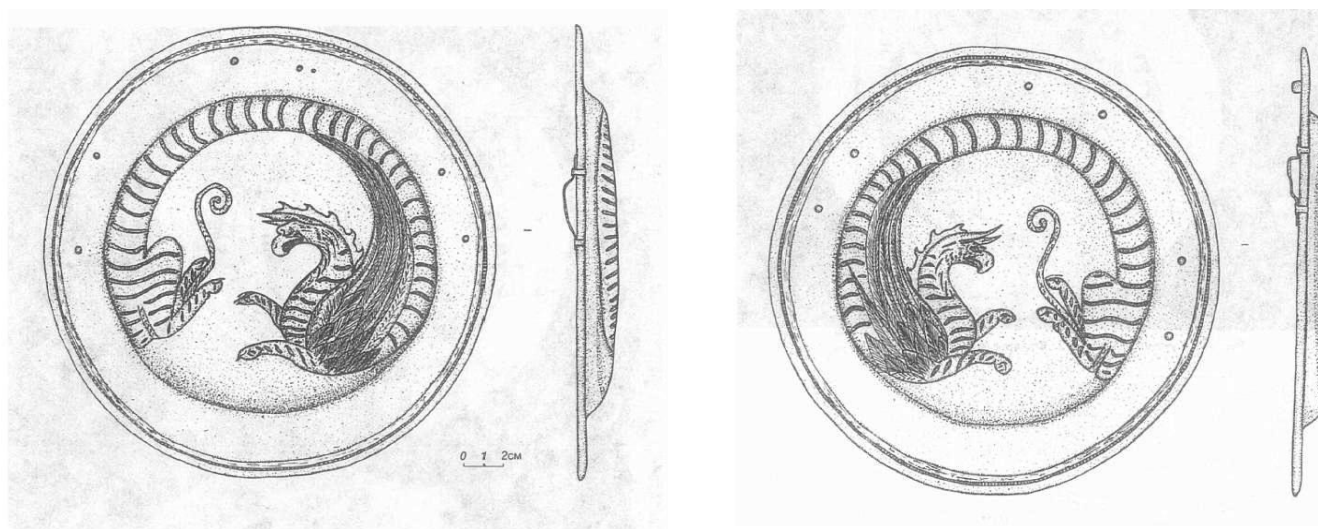


Figure 4: Gilded silver phalera-pair, with the depiction of a peacock dragon. (Sidorovka Cemetery, 2<sup>nd</sup> Grave of the 1<sup>st</sup> Kurgan.).



Figure 5: Gold phalera-pair depicting an unicorn peacock dragon from the Gol Mod-2 Xiongnu noble cemetery.

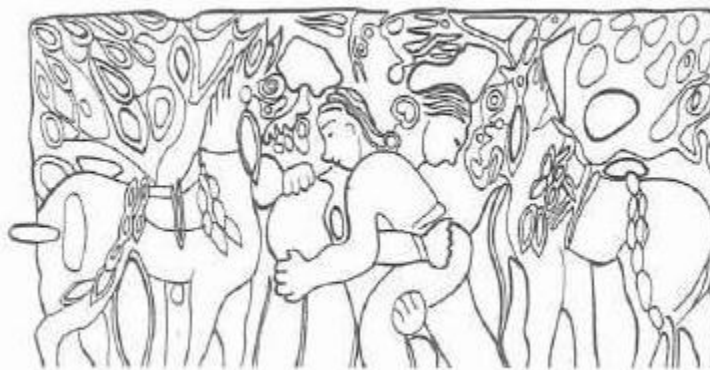


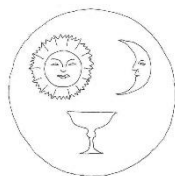
Figure 6: Gold buckle with a scene of wrestlers from the 140 grave of the Xiongnu noble cemetery of Kenchenzuang (China, Shaanxi province).

The photos were taken by the authors.

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# *POLITICS*

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MARÁCZ, László

## German Power Politics May Just Herald the End of European Cooperation<sup>1</sup>

Germany wants to cut back on the European benefits of Central and Eastern European countries, if they keep opposing the mandatory migrant distribution quotas proposed by Brussels. This power politics could well mean the end of European cooperation.

The leading German magazine *Der Spiegel* recognized this week the Hungarian Prime Minister, Viktor Orbán, as the political winner of the refugee crisis, as the Hungarian population supports his hard line migration politics and other Central and Eastern European nations are following suit. *Der Spiegel*, however, does not say who the loser of this crisis is.

We can find the answer to this question on the front page of another renowned German newspaper, *Die Welt*. As the newspaper points out, the loser is no other than their own German Chancellor 'Mutti' Angela Merkel. The Chancellor lacks leadership, and she is even accused of *Ratlosigkeit* in the current crisis.

### Stereotypes

Viktor Orbán has been demonized in recent weeks by the Western *mainstream* politics and media for his so-called 'hard line' migration policy – incidentally, the Hungarian politician considers himself a realist - closing the borders to illegal migration.

He has been tagged with the classic stereotypes, because he dares to express criticism on the European – read German – open-door migration policy.

Dramatic levels of anti-Hungarian campaign was started by the contested remark of Austrian Chancellor Werner Faymann, that Hungarian policy reminded him of the Holocaust in World War II, which is a slap in the face to Jewish victims and survivors of the Holocaust. As the migration crisis deepens in Europe, it is becoming clearer and clearer that the German open-door policy has limits.

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<sup>1</sup> Article appeared originally in Dutch in the weekly Elsevier on September 20, 2015.

<http://www.elsevier.nl/Buitenland/blogs/2015/9/Duitse-machtspolitiek-kan-zomaar-het-einde-van-EU-inluiden-2689411W/>

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### Migration Crisis

The European migration crisis caught Hungary in the middle of an ambitious recovery program that the country has been busy with since the election of Viktor Orbán in 2010.

Orbán and his think tanks have in recent years completed a rational analysis of the global challenges of the 21<sup>st</sup> century, including the financial and economic crisis, energy crisis, and the migration crisis.

The Orbán government, which has secured broad social support after five consecutive, *landslide* election victories, came up with answers to the challenges of our times that by European standards are considered to be unorthodox.

The core of the answer is simple. After the fall of the Berlin Wall the Hungarian state is in disrepair and must be *empowered* again. This is democracy in the 21<sup>st</sup> century: a government cannot indefinitely go against the will of its own people. So the Budapest motto is rationalism, but certainly not terror of the mind, xenophobia, callousness, and anti-humanism, but also rejecting post-modernist tyranny and daydreaming.

### Mafiosi

Orbán inherited an almost bankrupt Hungary from his post-communist predecessors who converted Hungary into an onshore anarchy with rampant corruption and money laundering.

Orbán called an end to this. Local mobsters disappeared under the lock and new rules were set for Western multinationals to stop tax evasion, to stop Hungary being used as a tax haven and to stop channelling money away from the Hungarian economy. The new laws forced them to pay due tax.

Orbán has given them limited tax breaks in anticipation, while the Hungarian economy returned to growth and is still growing. As a result, nowadays multinationals in Hungary eat out of Orbán's hand.

### Atomic Energy

For the energy crisis the situation is similar. Orbán noted that the European energy production costs are too high, especially in comparison to that of the United States. The main reason for this is that energy is relatively expensive in the EU. So, Orbán proposed to Brussels to reduce the price of energy to stimulate European growth.

Orbán's proposal fell on deaf ears in Brussels and he then understood that the major European players have their own arrangements in place already. France went down the nuclear power route and Germany overtook Europe with the modern version of the Molotov-Ribbentrop Pact, Nord Stream. The result was that an EU energy policy was not launched. The rest of Europe had to figure it out by themselves. And this is what Orbán precisely did. In February this year he signed a nuclear energy pact

with Putin. The controversial Russian leader was received with all respect in Budapest, which led to a storm of protest in the Western world.

Orbán, however, kept his back straight and closed a profitable deal, though he refused to Putin the visit to the graves of Russian soldiers who died during the Hungarian Uprising in 1956.

### **Alarm**

In this spring Orbán raised the alarm in Brussels that the massive flow of migrants arriving on foot to Hungary will put the Schengen regime under pressure.

Instead of determination to defend Schengen, he was treated to a quota policy coming from Berlin and he was informed that Brussels has been litigating with Greece for the last six years for not protecting its borders, which are also Europe's external borders.

Orbán argued that the European Commission had put the wrong link. Schengen lives by the grace of closed external borders, but not in those of an endless redistribution of migrants. Unlike globalists, cosmopolitans and post-modernists, Hungarians do not believe that the state has been dismissed as an ordering principle of society.

According to the Hungarian analysis, the European Union is not a post-modernist historical experiment, but a variation on the concept of state. Hence, the Hungarians believe that internal European borders can be open only, if the external borders are protected, just the same way as in ordinary states.

The deep crisis in Europe has confirmed the accuracy of the Hungarian analysis and Orbán decided to close the borders. The resulting fence on the country's southern border has then been added to the list of other European fences used in the fight against illegal migration.

### **Blackmail Politics**

But now it is not about Schengen itself. If anyone has still not grasped the seriousness of this crisis: the survival of the EU itself is now in jeopardy, as the Hungarian rationalism is broadly supported, especially in the Central European Visegrád countries Poland, Czech Republic and Slovakia.

Instead of an open debate on European migration policy, the German government responded with political blackmail reminiscent from the darkest days of German history, which also reveals that Merkel's political leadership is now questioned from within our own ranks.

### Hangers

In their Ratlosigkeit, the German government's power politics can put an end to any European solidarity. Germany wants to cut back on the European benefits of Eastern European countries - I prefer to speak about Central European countries - if they keep opposing the mandatory migrant distribution quotas proposed at the Brussels summit this week.

Merkel, however, forgets that European subsidies to the Central Europeans are not alms, but are an integral part of a deal with the newcomers from the former Soviet bloc: financial compensation from Brussels for the unilateral opening up of their markets.

If this week in Brussels this deal is pushed through by Germany, Austria and their followers, it will encounter massive resistance from the Visegrád countries, and in fact it may herald the end of European cooperation.



# *LINGUISTICS*

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**MARCANTONIO, Angela*****Ne bánts a magyart! Recenzió Honti László két könyvéről*<sup>1</sup>**

Honti László (szerk.) 2010: *A nyelvrokonságról. Az török, sumer, és egyéb áfium ellen való orvosság.* Budapest: Tinta Kiadó. 373.; Honti László 2012: *Anyanyelvünk atyafiságáról és a nyelvrokonság ismérveiről: Tények és vágyak.* Budapest: Tinta Kiadó. 274.)

Az első kötet (Honti szerkeztette (2010)) cikkek gyűjteménye, melyeknek egy részét maga a szerkesztő Honti írta, illetve más tudósok írásaiból tevődik össze. A második kötet kizárólag Honti saját írásaiból áll. Furcsának tűnhet az olvasók számára, hogy két könyvről írom bírálatomat, de a későbbiekben világossá fog válni, hogy Honti első kötetében megjelentetett saját munkáját a második könyvbe átillesztette (2012), ezért a két könyv között nincs számottevő különbség, leszámítva más tudósok cikkeit. A második könyvnek nem csak a tartalama, de nyers stílusa, hangulata és mondandója is ugyanaz.

Az első kötet (2010) pontosan 16 cikket tartalmaz, amiből hármat Honti írt, „Bevezetés”, „A történeti-összehasonlító nyelvtudományról dióhéjban” és az „Anyanyelvünk rokonságáról” címmel. A mások által jegyzett cikkek közül az említésre méltóak között elsőként Csúcs Sándor (2010): „Gondolatok az alternatív nyelvrokonításról” című írását kell megemlítenünk.

Ez a cikk azért is érdekes, mert kihangsúlyozza a török és a magyar nyelv közti hasonlóságot.

Továbbá Johanna Laakso (2010) cikkét, melynek címe: „Mítoszok a Finn nyelv ősiségéről”. Laakso szerint ez a cikk megerősíti a hagyományos uráli elmélet érvényességét, ebből következőleg a finn nyelvnek is uráli eredetét. Ezen felül szeretném megemlíteni további tudósokat, akiknek írásait a kötetben olvashatjuk: Bereczki Gábor, Brogyányi Béla, Doğan İsmail, Fodor István, Gheno Danilo, Hasselblatt Cornelius, Itkonen Esa, Juntila Santeri, Keresztes László, De Smit Merlijn, Winkler Eberhard. Az első kötet egy *Előszóval* indít, majd összefoglalja a 16 cikk mondandóját és végül egy *Függeléssel* zárul.

A második kötet (2012), mint a fentiekben említettem, kizárólag Honti László által írt cikkeket tartalmaz, amelynek a címe a következő: „Bevezetés”, „A történeti-összehasonlító nyelvtudományról dióhéjban” és „Az ugor nyelvek közössége”, illetve negyedik cikkének címe egy apró változtatással nem más, mint „Anyanyelvünk rokonságairól”, ami 173 oldal hosszúságú és számos alfejezetből áll. Az egyetlen eredeti, új cikk „Az ugor nyelvek közössége”, amely Honti szerint bebizonyítja az „ugor csomó” létezését, azaz a hagyományos fa modell létezését, miszerint a hanti, a manysi és a magyar

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nyelv egy közeli csomót alkotnak. A második kötet egy *Prológussal* indul, amelyet egy *Névmutatóval* fejeződik be.

Az első kötet (2010) címe Zrínyi Miklós híres művének címére, „A török áfium ellen való orvosság”-ra utal Zrínyi munkásságának tartalma egy erős politikai támadás az ottomán törökök ellen, akik meghódították Magyarországot a 16. században. Vajon miért vette Honti ezt a példát címként? Azért mert ezáltal világossá válik, hogy az ő könyve szintén egy erős -, nyílt politikai és tudományos támadás, azok ellen, akik nem a hagyományos uráli elméletet, hanem más elméleteket vallanak, ilyenek például a sumér, szkíta, etruszk illetve török / uráaltáji elméletek. Ezek az elméletek olyan alternatívák, amelyek feltételezik a magyar nép és nyelv nem uráli eredetét. Ezeket az alternatív elméleteket Honti úgy kezeli, mint az ópiumot, aminek kábító, bódító hatása van nemcsak az elméletek íróira, de azok követőire, az olvasókra is.

A két könyv alapvető tézise nem más, mint a hagyományos uráli nyelvészet elmélete és ezért a magyar nyelv uráli eredete az egyetlen igaz, megalapozott teória. Ez a teória miért igaz? Mert a tudósok, akik felépítették ezt az uráli ideát, professzionális nyelvészek voltak és az összehasonlító nyelvészet módszereit alkalmazták. Viszont minden alternatív teória, mely kisebb-nagyobb változatban eltér a hagyományos uráli elképzeléstől, Honti számára elfogadhatatlan, hibás elméletek, amelyeknek „dilettánsok” vagy „sarlatánok” a szerzői, akik nem értenek az összehasonlító nyelvészethez és ezért alkalmazni sem tudják. Ezen kívül Honti is azt vallja, hogy ezek az alternatív teóriák, avagy módosítások, annyira elterjedtek, például Magyarországon, Finnországban, etc. hogy szinte „hisztérikus epidémiává váltak” (2012: 14). Különösen „A kommunista diktatúra összeomlása után”, és ennek következtében lettek igazán népszerűek (*ibidem*).

Eddig a könyvek tartalmát vizsgáltuk néhány gondolatban és még visszatérünk rá, de most vizsgáljuk meg a két könyv stílusát. Nézzük meg a főleg Honti, de más tudósok által is használt szókészletet és kifejezésmódot, azon tudósok ellen, akik nem fogadják el a hagyományos uráli elméletet, vagy azok a „revizionisták” ellen, akik ezt az elméletet apróbb módosításokkal újítják fel. Ezeknek a köteteknek a stílusa legtöbbször sértő, amire nincs semmi szükség, és ezenkívül nem ad tartalmi magyarázatot, nem mutat rá a hibákra, valamint, hogy mi okból hibásak ezek az „alternatív” vagy „revizionista” elméletek, csak azt hangsúlyozzák, hogy ezek a tudósok nem hozzáértő szakemberek, akik se a finnugrisztikához, sem pedig az összehasonlító nyelvészethez nem értenek. Ez a fajta tisztelethiány túllép minden határt, különösen, amikor Honti azt mondja, hogy nem áll szándékában „terhelni” (2010: 173 & 2012: 15) az olvasót adatokkal vagy érvelésekkel és magyarázatokkal, mert az olvasó ezt úgy sem értené. Összefoglalva, a két kötet nem egyfajta tudományos publikáció, hanem inkább politikai pamphlet. Néha az a benyomásom, hogy Honti, de más tudósok is, mintha megbánták volna a vasfüggöny lehullását és ennek következtében az újra szerzett vélemény-nyilvánítás szabadságát, függetlenül attól, hogy a véleményalkotó polgár, tudós vagy akár az utca embere. Például, Honti azt állítja (2010:253), hogy „A szovjet birodalom összeomlása után a véleménynyilvánítási szabadsággal a szabadosság, a felelőtlenség, a szenzációhajhászás is beköszöntött.” Az olvasó megkérdőjelezheti, hogy ez a „felelőtlenség” kire vagy mire irányul, mert ez nincs pontosan meghatározva. A sorok közti mondanó már-már arra utal, mintha írójuk megbánta volna azon idők elmúlását, amikor a politikai diktatúra előírta a 'dogmá-t' az élet minden területére, beleértve a nyelvészetet is. Magától értetődő, hogy a véleménynyilvánítás szabadsága magával hozhat néhányszor

téves vagy „bolondos” teóriákat, ideákat, véleményeket, de egy liberális rendszer még mindig jobb, mint egy diktatórikus rezsim: jobb, ha egy „domináns” vélemény vagy teória kerül ki győztesen egy „egészséges” versenyből, mint hogy elnyomás alatt mások mondják meg, hogy mi a helyes.

Most nézzük meg ezt az „ortodox” uráli elméletet, amit kb. 200 évvel ezelőtt hoztak létre, amit mindkét kötet tartalmaz, vajon még ma is mindenféle módosítás vagy változtatás nélkül helytálló a modern tudomány és a modern általános és összehasonlító nyelvészet fényében? Mint a fentiekben már említettem, Hontinak nem állt szándékában a közönséget illetve a „dilettánsokat” magyarázatokkal fárasztani sem az „ortodox” uráli elméletéről, sem pedig az összehasonlító nyelvészetről. Azonban szeretné csak a „hozzaértőknek” röviden bemutatni az összehasonlító nyelvészet főbb érveit és elemzési módszereit, amelyek alapján a „szakértők” felállították nem csak a hagyományos uráli elméletet, hanem, általánosan, a földön élő népek által beszélt nyelvek nyelvcsaládjait is, mint például az indo-európai nyelvcsaládot. Honti és vele más tudósok az első kötetben azt hangsúlyozzák, hogy csak és kizárólag akkor beszélhetünk egy 'nyelvcsaládról', amikor a szóban forgó nyelvek megosztoznak egy kiterjedt „összehasonlító korpuszon”, azaz: nem csak lexikai és morfológiai egyezések („megfelelések”) vannak jelen, hanem rendes és szisztematikus fonetikai / fonológiai változások is. Ezen kívül Honti azt is kiemeli, helyesen, hogy sajnos nem mindig könnyű ezeket az egyezéseket vagy változásokat felismerni, és ennek következtében nehéz lenne, illetve lehetne egy (relatív) megbízható ősnyelvet rekonstruálni. Ennek a helyzetnek több oka is van Honti szerint, amiből néhányat szeretnék megemlíteni: A.: bármely nyelven vagy nyelvcsaládon belül léteznek úgynevezett „konvergens fejlődések” és megfelelések, amelyekről nem lehet tudni, hogy „örökségeken” vagy „átvételeken” keresztül jöttek-e létre, mert ezek az összehasonlító módszerek nem mindig alkalmasak arra, hogy megkülönböztessék az egyik folyamatot a másiktól. B.: eddig a szabályos változásokról beszéltünk, de valójában minden fejlődésen belül és megfelelésen keresztül vannak kivételek, azaz szabálytalanságok (feltételezhetően ezek a kivételek a „testvér” nyelveknek az ősnyelvtől a több ezer éves szétválásának eredménye). C.: Honti itt is nagyon jól felismerte, hogy ezek az általános összehasonlító nyelvészet nehézségék az uráli nyelvcsaládon belül még nehezebbek más nyelvcsaládokhoz képest, mert itt nincsenek olyan régi iratok, amelyek segítenének bizonyítani a feltételezett rekonstrukció valóságát, illetve megkülönböztetni, hogy melyik nyelvészeti elem átvétel vagy örökség (más szóval: nincs meg a szükséges „burden of proof”). Ennek következtében a rekonstruálások még inkább „spekulatívák” lehetnek, és azért Honti hiszi, hogy mindig szükség van és lesz újrazvizsgálni a feltételezett rekonstrukciókat, amivel jómagam is egyetértek.

A fenti valós megállapítások ellenére Honti és a többi szerző (2010 kötet) nem csak, hogy nem ajánlanak módosításokat vagy finomításokat a hagyományos rekonstrukciókra vagy az általános uráli modellre, de hallgatólagosan (tudatosan vagy tudattalanul) azt sugallják, hogy az uráli nyelvcsalád egy kivételt alkot más nyelvcsaládokhoz képest (az indoeurópai családdal együtt). Más szóval, az uráli nyelvcsaládon belül csak es kizárólag szisztematikus megfelelések és hangtani vagy más fejlődések léteznek, amelyek nem csak, hogy léteznek, de gyakoriak is (ezek a megfelelések és fejlődések követik az úgynevezett „cumulativ effect” törvényét, bár ez nincs egyértelműen kimondva). Honti egy tanulmányában, ami mindkét könyvben ugyanabban a formában szerepel („A történetiösszehasonlító nyelvtudományról dióhéjban”) arra szentel néhány oldalt (csak a „szakértők” számára), hogy bebizonyítsa néhány adattal és a hozzájuk fűződő érvelés formájában, hogy valójában az uráli nyelvekben csak szabályos, szisztematikus megfelelések léteznek. Ezen kívül egy másik cikkében „Az

ugor nyelvek közössége”-ben (2012) is erre utal. Persze Honti és valójában nem csak ő, de minden hagyományos elmélet-követő híve, úgy mutatja be az adatokat, hogy ezekből sok van és a „cumulativ effect” törvényeit követik. Ezzel ellentétben, amit Honti és követői állítanak, más finnugor, vagy a magyar nyelvvel foglalkozó tudósok (beleértve engem is) azt állítják, hogy a valódi uráli megfelelések (bár ezek a szabályos és szisztematikus megfelelések is vitathatóak az általános szempontból) csak kis számban léteznek, és ez a szám annyira kicsi, hogy ez a „cumulativ effect” törvényeire nem alkalmazhatóak. Például, a híres finn professzor Juha Janhunen egy összehasonlító korpuszt rekonstruált (1981), amely (mindössze) körülbelül 130 lexikai megfelelést tartalmaz, amelyeknek a többsége sem is tökéletes. Nem csak az a probléma ebben a korpuszban, hogy ezeknek a megfeleléseknek a száma valójában kicsi és nem tökéletesek, de a főbb probléma a nyelvcsalád rekonstruálásában (1981-es és 1998-os cikkekben) az, hogy a magyar nyelv és az ugor ág, amihez a magyar nyelv tartozik (hagyományos családfa szerint) ki lett véve a szisztematikus összehasonlításból. Miért? Mert a magyar nyelv nem illik bele egyik ágba sem, még az úgynevezett ugor ágba sem, amibe a manysi és az hanti nyelv tartozik. Honti és más szerzők sem (2010) tesznek említést erről a helyzetről, és Janhunen néhány cikke ugyan említve van, de ezek a (1981-es és 1998-os) cikkek sehol sem szerepelnek. A kérdés csak az, hogy Honti professzor ismeri-e Janhunen erre vonatkozó cikkeit, amiben a családfáról beszél, vagy tudatosan nem akarja felhasználni, idézni (figyelembe venni), mert a Janhunen féle nyelvcsalád a magyar, az ugor ág nélkül egyértelmű, hogy alapjaiban eltér a hagyományos családfától, a hagyományos modelltől. Vagy Honti nem idézte ezeket a cikkeket, mert Janhunen professzor-t is „dilettánsnak” tartja, csak a nyilvánosság előtt nem merte felvállalni? Mindezen túl, a további probléma az marad, hogy ezen a kis lexikai uráli korpuszon belül, olyanok, mint a testrészek, rokon nevek, vagy alap cselekvésre utaló igék, és melléknevek csak nagyon kis számban vannak jelen a magyar és más uráli nyelvekben. Erről Honti egyik kötetében sincs szó. Ami a morfológiai megfeleléseket illeti, amelyeket Honti és pár író is említ, ezeknek a száma még a lexikai korpusznál is kevesebb. Más szavakban, csak néhány kivételen kívül, a magyar és más uráli nyelvek között (beleértve manysit és hantit) nincs közös esetragi-nyelvtani-képzői morfológia. Kivételnek nevezzük az egyszerű esetragokat vagy toldalékokat, stb., ilyenek például a „k”, „i”, „t” hangok, de ezeket nem lehet valójában összehasonlítani, mert ezek alaphangok minden nyelvben vannak jelen. Azonban a „komplex” magyar toldalékok, de főleg esetragok sem hasonlítanak más uráli nyelvekhez, mint például a „-ban”, „-ból”, „-tól”. Ez megint egy jól ismert tény a szakterületen belül, de erről sincs szó a két kötetben. Végül, de nem utolsó sorban, „Az ugor nyelvek közössége” cikkén belül Honti felsorol néhány fonetikai/fonológiai megfelelést a magyar és más uráli nyelvek között. Ezeknek a megfeleléseknek a célja, hogy bemutassa milyen szabályosak és szisztematikusak a hangtani változások a magyar és más uráli nyelvek között a hagyományos összehasonlító módszerek alapján. De mégis, ezeknek a szabályos változásoknak a száma valóban kicsi, ezért a „cumulativ effect” törvényei itt sem alkalmazhatóak. A „cumulativ effect” törvényének a hiánya nem az egyetlen probléma, ennél nagyobb probléma, hogy ezen (természetes) hangtani változások a legtöbb nyelvben szerepelnek, ezért ezek a változások nem egyediek az uráli nyelvcsaládon belül. A fenti állításom egyik példája: az uráli „\*k” hang gyengesége és (teljes) megszűnése (a hozzáillő kontextusban), amit szeretnék bemutatni a következő példán keresztül:  $k > \gamma \sim \chi > h > \emptyset$  (ezek a lépések megtalálhatóak teljesen vagy részben különböző nyelvekben). Azt állítják, hogy az uráli elmélet keretein belül ugyanez a fejlődés történt az ősnyelvtől a magyarban is: ősráli „\*kala” vs Finn *kala* vs manysi *kāl ~ χ:l* – (néhány nyelvjáráson belül) vs magyar *hal*. Ez a fejlődési út nem csak gyakori legtöbb világi nyelvben, mint már fentebb említettem, de nagyon

gyakori a magyar és török nyelvek között is (a feltételezett átvételek a török nyelvtől a magyarban). Ebben az esetben a „k” hang és a fejlődési útja dokumentált, és nem csak egy rekonstruált feltételezés. Példa: magyar *homok* (ami már dokumentálva volt 1055-ben, mint *humc-a*, *humuc*), és a *homok* szó egy átvétel lenne az ó-török *qum-* ~ *kum*szó-tól. Ezekből a példákból számosat lehet felsorolni.

Összegezve, a magyar nyelv nagyon kevésben hasonlít más uráli nyelvekhez azzal a kivétellel, hogy léteznek közös tipológiai tényezők, hasonlóságok, de ezek nem számottevőek vagy egyediek, mert ezek megtalálhatóak más nem uráli nyelvekben is, amilyen például a török. Néhány tudós felismeri és elismeri a nyilvánosság előtt is, hogy az uráli nyelvcsaládon belül a magyar nyelv „egyedülálló”, melyet Johanna Laakso egyik cikkében szintén megemlít, amit Honti megjelentetett a 2010-es kötetében – a cikk címe „Mítoszok a Finn nyelv ősiségéről”. Ez az „egyedülállóság” ellentétben áll a könyv valódi mondandójával.

Mindezek után most az olvasó megkérdézhethetné, hogy ha a magyar nyelv nem tartozik az uráli nyelvcsaládba és az alternatív teóriák sem helytállóak, akkor hova sorolhatnánk be. Ez a bíráló nem arra szolgál, hogy ezt a nehéz problémát itt helyben megoldjuk vagy bővebben kifejtjük, mivel a bíráló keretein kívül van; viszont fontos egy bizonyos „tényt” megemlíteni: a magyar nyelv közelebb áll a török nyelvekhez a „nyelv velejében” (Laakso (2010) kifejezése) – alapszókinccs, képző morfológia, tipológiai szintjén és a fonetikai/fonológiai változások szintjén, stb. – mint ahogy azt a fentiekben levezettem, mint az uráli nyelvekhez. Bár ez a tény ismert a szakértők számára is, de a két könyvben senki sem említi és az általános uráli irodalomban is csak ritkán esik szó erről. Persze létezik az uráli kereten belül ennek az ellentétes állításnak egy hivatalos magyarázata, ami nem más, mint ez a gazdag, mély török (/ázsiai) komponens (ami ellentétben áll a kisebb uráli komponenssel) ami azért is létezik a magyar nyelvben, mert a magyarok és a törökök a negyedik-ötödik és a kilencedik-tizedik század között szimbiózisban éltek és ezért nem rokonságról, hanem csak átvételről beszélhetünk. Viszont ez az értelmezés azt vonja maga után, hogy a magyar nép a hosszú együttélés ellenére más nem uráli népekkel és nyelvekkel, sikeresen fenntartotta a magyar nyelv uráli eredetét – bár sok átvétel van jelen – és (legalább részben) az etnikai uráli hovatartozását is. Elméletileg ez lehetséges, viszont gyakorlatilag a történelemben azt látjuk más hasonló helyzetből, hogy ez valószínűtlen, mert ha egy nyelvi kisebbség hosszú ideig szimbiózisban él domináns nyelvekkel/népekkel, akkor a kisebbség vagy teljesen eltűnik, vagy beolvad a domináns nyelvek / népek közé. Ami értelem szerűen azt is jelenti, hogy ha ez a kisebbségi nyelv sikeresen túléli az „eltűnést”, akkor általában egy „kevert” nyelvvé válik. A magyar nyelv nem tűnt el; viszont nem sorolhatjuk be - *a priori* - a „tisztá” uráli nyelvek közé sem, a hosszú ideig tartó együttélés miatt először a török és más ázsiai -, majd később európai népcsoportokkal. Más szóval, az elterjedt feltételezés - az uráli elméleteken belül bár nem kimondva a nyilvánosság előtt, de magába foglalva -, amely szerint létezik egy zavartalan folyamatosság az ősmagyar (uráli) nyelv és nép valamint a mai modern „kárpáti” magyar nép és nyelv között, ez nem támogatott. Végül, de nem utolsó sorban, ne felejtsük el, hogy általában az átvételi elemek, főként ha régi átvételekről beszélünk, asszimilálódnak a fonológiai /fonetikai és globális szerkezethez az átvevő nyelvben, ezért nem könnyű vagy esetenként lehetetlen felismerni, hogy mi az átvétel vagy örökség eredménye. Ebben az esetben, főleg a régi dokumentumok hiánya végett, hogy mondhatjuk biztosan, hogy ez a török-ázsiai komponens a magyar nyelvben csak és kizárólag átvétel eredménye?

Összegezve a végső konklúziót, feltehetünk egy fontos kérdést, ami két részre osztható, még hozzá: A.: hogy sikerült-e a két kötetnek megvédenie az uráli „ortodoxiát” a más alternatív teóriák ellen. B.: sikerül-e bebizonyítani, hogy a mások által felállított elméletek/alternatívák teljesen hibásak és elfogadhatatlanok? Ami a személyes véleményemet illeti, a fenti kérdés egyik részére sem kaptunk választ. Valójában, mint már a korábbiakban kiemelt, a szerzők nem magyarázzák meg sem elég adattal, sem pedig világos érvekkel, hogy az alternatív teóriák miért hibásak vagy elfogadhatatlanok, ezért sem az úgynevezett „dilettánsok”, és a „szakértők” számára sem érthető. (Mindettől függetlenül, egyetérték Hontival és követőivel, hogy a magyar nyelv eredete például a sumér, etruszk vagy egyiptomi nyelvekkel nem jöhet szóba, bár szerintem, az ázsiai vagy urál-altáji lehetséges eredete szóba jöhet és valóban érdemes újra megvizsgálni). Ami a feltételezett hagyományos uráli elmélet abszolút érvényességét illeti, szerintem ez a két kötet csak a „dilettánsokat” tudná erről meggyőzni (illetve azokat, akik már eddig is a hagyományos modell hívei), mert egy szakértő/nyelvész, aki bár nem ismer egy uráli nyelvet sem, mindjárt észrevenné az általános uráli modell alaphiányosságait, mint például: a hagyományos összehasonlító uráli korpusból hiányzik a „cumulativ effect”, a hagyományos uráli családfa modell egy „fabrikáció” és, végül, de nem utolsó sorban, a szükséges „burden of proof” hiányossága minden rekonstruált elemben. Tetőzve a legfontosabb hiányosságokat hozzátenném még, hogy az uráli hagyományos modell régi érveken, hiteken és módszereken alapszik, ami több, mint kétszáz évvel ezelőtt jött létre és a mai modern nyelvészet tükrében tulajdonképpen általában elavult, amit maga Honti is helyesen kiemelt mindkét kötetében. Ezért az uráli elmélet feltételezett tudományossága és ezért valóságosága nem igaz, különösen, ha szó szerint alkalmazzuk a kétszáz évvel ezelőtt kitalált módszereket és érveket.

Talán most jött el az ideje annak „hogy esetenként pontosabb ismereteinkhez igazítsuk a rekonstruált formákat”, úgy ahogy azt Honti maga is javasolja (2010: 17).

### MARCANTONIO, Angela: Review of László Honti's Two Books

Review of: Honti László (ed.) 2010: *A nyelvrokonságról. Az török, sumer, és egyéb áfium ellen való orvosság*. Budapest: Tinta Kiadó. 373.; Honti László 2012: *Anyanyelvünk atyafiságáról és a nyelvrokonság ismérveiről: Tények és vágyak*. Budapest: Tinta Kiadó. 274.).

The two volumes can be reviewed together, since their thrust, content and style are the same; actually, the essays included in the second volume (2012; all written by Honti), with one exception are the same essays included already in the 2010 volume (the one edited by Honti and containing essays written by other scholars). As to the thrust, the purpose of the volumes, it is that of proving and defending the validity of the traditional Uralic (U) theory, a theory nowadays under attack. Precisely, the main thesis put forward by the two books can be summarised as follows: the traditional U theory, as was formulated about two hundred years ago, is the only correct, acceptable theory that can account for the linguistic correlations observed among the U languages (such as Finnish, Hungarian (H), Ob-Ugric, Samoyedic,

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etc.), and, therefore, for the origin of the **H** language and peoples. This being the case, any other theory that attempts to challenge the 'orthodoxy', and propose a different origin for **H**, for example, or even, simply, more or less significant modifications to the one or the other tenets of the standard U theory, is wrong, and has to be decisively rejected. This is not just because only one theory, the U theory, is correct (although no satisfactory and/ or clear 'demonstration', no actual 'proof' is provided in its support), but also because those scholars who put forward these 'alternative' or 'revisionist' models are all 'dilettantes', or worth, 'charlatans', and do not understand (let alone 'apply') neither the methods of historical-comparative linguistic (that underpin the establishment of language families in general, and the U language family in particular), nor U linguistics. However, two objections can be raised to Honti's *et al.* claims. First, although the thesis of, say, a Sumerian, Etruscan, Egyptian origin of **H**, as often put forward by the 'dissident' scholars, is certainly highly unlikely, other alternative theories, such as that of an Asiatic, or (to use a more traditional term), a 'Ural-Altai' origin of **H** is certainly worth taking into consideration again (although not according to its traditional tenets), because **H** is, *de facto*, 'closer' to the Turkic languages than to any U language – a 'fact' for which there is no satisfactory explanation within the framework of the U theory. Second, and most important, as mentioned, the conventional U theory is proposed to the (professional and lay) public exactly as it was formulated about two centuries ago, with no modifications, or improvements whatsoever, despite remarkable progress achieved in current linguistic knowledge and methods of analysis. In other words, the traditional U theory is based on principles, believes and methods of analysis that are, by now, largely out-of-date – even the methods of comparative linguistics were not applied properly, since they were at their infancy phase in those times. This being the case, the claim made by Honti and his followers according to which (only) the U theory has been established 'scientifically' is wrong. Actually, as mentioned, what should be simply a theory, that is, 'a possible model of interpretation of the relevant data, has by now become a 'dogma', since its supporters do shun away from any healthy debate or challenge – despite this being the commonly accepted practice, and the only way forward, in any 'really scientific' field of study. Indeed, reading between the lines, one gets the impression that certainly Honti appears not to appreciate that (at least in most of Europe) peoples have and do enjoy 'freedom of speech'. This impression becomes particularly strong when Honti states that 'since' and 'because of' the fall of the 'communist regime' and the 're-acquired' freedom of speech, there has been mainly in Hungary (but also elsewhere), a 'hysterical epidemic' of wrong, crazy and ridiculous ideas regarding the origin of **H**. Thus, is perhaps Honti regretting the times when freedom of speech was not available? Does he not realize that this is a great conquest of the liberal regimes, a privilege, even if, true, at times this privilege may allow the coming up and diffusing of wrong, crazy and even dangerous ideas and theories? (Mind you, a non-liberal regime is not any better at this regard).

As to the style of the essays, it is certainly not a proper, academic style, but rather the style of a political pamphlet: it is unnecessarily dismissive and disrespectful of anybody who does not embrace the views of their authors, as one can gather from the (much too) frequent use of words such as 'incompetent', 'ignorant', 'dilettante', 'charlatan', etc.

To conclude I would say that these two books do not achieve the goal they were intended for, that is, as mentioned, the defence of the orthodoxy. As a matter of fact, the various essays typically concentrate on stressing the 'ignorance' of the dissident scholars, rather than demonstrating, proving, through a

professional, detailed analysis of the evidence, why and how the standard theory is correct and everything else is not (as is required in a proper, healthy academic debate). This being the case, both the lay readership and the professional readership (including linguists who do not deal with U languages) will not really be able understand the rights and wrongs of any of the theories, views in question – perhaps not even the very supporters of the traditional model....



# *HISTORIOGRAPHY*

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ERÓS, Vilmos

## Towards an Anthropological Approach of Historiography

### A conversation with the Belgian historian, Professor Jo Tollebeek<sup>1</sup>

In the interview above Professor Jo Tollebeek recalls his family background, university years, the most important professors and schools who influenced his carrier. Being both author and editor of the "Writing the Nation" series he develops the main ideas behind this huge undertaking and writing historiography in general as well. In contrast to previous research he points out that scholars should concentrate much more on the anthropological/everyday aspects of writing history.

**- Dear Professor Jo Tollebeek, could you tell us something about your family background and university years?**

I was raised in a village in the center of my country, Belgium, in a family. My father was a medical doctor, hardworking and with a great commitment to his profession. My mother was more artistic, a little 'bohémien'. I went to school in the village. But when I was nine, I was to the Jesuit College in Brussels. It was a large school, with many hundreds of pupils, at which we received a classical education: Latin and a lot of the humanities, of which history formed an important part. In 1978 - I was soon becoming eighteen - I went to university. The Dutch-speaking part of Belgium then counted three universities, of which Leuven was the oldest and most famous. I had a sister there, who was studying law. That's why I decided to go to Leuven too. It made a great impression to me. At the end of the 1970s the years of the student revolts were over. But the great political discussions had not vanished. Moreover, the university turned out to be a universe of magnificent intellectual enterprises, with students exploring topics which were not restricted to the special field they had chosen for studying. I enjoyed the broad horizons (and beyond the horizon ...) I now discovered.

My special field of study was history. From 1978 to 1982 I was a student at the Department of Modern History of the University of Leuven. Our training was a traditional one, very technical and - to a certain extent - very 'positivist': the emphasis was on source criticism in its many different variants, as it was codified by Charles-Victor Langlois and Charles Seignobos at the end of the nineteenth century, and

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<sup>1</sup> Jo Tollebeek is Full Professor of Cultural History since 1750 at the University of Leuven, Belgium. He has published work on university history, the history of historiography and the history of the humanities in the nineteenth and twentieth centuries. He headed the Belgian *liex de mémoire* project (2008).

before them - in 1876 if I am not mistaken - by the bollandist Charles de Smedt. Nevertheless we also got glimpses of the new developments in the field: we learned about the French Annales historians and their innovations, we read cultural history, we discussed topics from the theory of history. I myself was mainly trained as a mediaevalist. My first theme of research was the history of the Jews in the Late Middle Ages; my first articles discussed this history.

Once I had completed my historical studies, I decided to study philosophy at the well-known Higher Institute of Philosophy of Leuven University. For three years - from 1982 to 1985 - I read with my professors the medieval philosophers (Thomas Aquinas being the patron of the Institute), Kant and Hegel, the phenomenologists (the Institute was the owner of the largely unpublished Husserl archives) and the French existentialists. Again, my horizon was widening. I specialized in the philosophy of history.

**- Which professors had the most important influence on you?**

I want to mention two names. The first one was Reginald de Schryver, who has recently died at eighty. De Schryver was an early modernist, trained in political history. But when I was a student he was lecturing cultural history of the nineteenth and twentieth centuries, with a predilection for Romanticism. He was not a specialist, he was a gentleman scholar, an erudite and an intellectual. Moreover he was teaching the field which would become my own field of research: the history of historiography. De Schryver taught us about the classical Greek and Roman historians, about the mighty tradition of medieval chronicles and histories, about the renaissance and the Enlightenment historians, about the Monumenta Germaniae Historica, Burckhardt and Huizinga ... A new world opened for me, vivid and thought-provoking. A second professor I want to mention is the philosopher Sam IJsseling. He taught me to read the 'new' French philosophers: Althusser, Lacan, Derrida and most of all Foucault -- this splendid generation of philosophers, literary theorists and anthropologists who renewed the humanities in such a radical way. IJsseling knew what was happening in Paris, he shared this knowledge with us.

**- How about your after university carrier?**

After studying history and philosophy in Leuven I applied for a PhD scholarship at the National Research Foundation. I was given a four years grant, enabling me to do doctoral research in the Department of History of Leuven University. In 1989 I defended my dissertation. It was my first book: a lengthy discussion of the way Dutch historians as Johan Huizinga and Pieter Geyl had theorized their discipline in the nineteenth and twentieth centuries. After the completion of my dissertation I remained in Leuven, doing postdoctoral research on nineteenth century historical culture, in the broad sense of that word: the way professional historians wrote history, but also historical painting, the historical novel, historical processions, the use of monuments, public history. In 1992 I left Leuven for Groningen, and Belgium for the Netherlands. I stayed there for four years, first as a postdoctoral researcher, later as an assistant professor. These years became important for my formation as a historian due to the group of brilliant cultural historians working in Groningen at that moment, lively discussing their research with each other. Klaas van Berkel wrote on the history of science and university history. Frank Ankersmit was

conceptualizing his essays on the theory of history (and political theory). Others were studying 'political culture'. I focused on the relations between the French romantic historians (Prosper de Barante, Augustin Thierry, Michelet) and the romantic painters and poets. We all studied culture conceived as 'representation'. These were wonderful years.

**- How came/got you back to the University of Leuven as a university professor?**

In 1996 I was invited to become the successor of Reginald de Schryver in Leuven. I felt honored by the invitation and accepted it, though with a slip of hesitation: the Groningen experience had been impressive.

**- What do you teach here and what are your teaching experiences?**

In Leuven I am teaching a general course on the history of the Low Countries, an overview of the history of historiography, a course on European cultural history since 1750 and part of a course on the history of cultural criticism. The history of historiography course is closest to my own research. As my predecessor De Schryver I want to bring the students in contact with the long traditions of historical writing, the different genres, styles and methodologies that historians proposed to have a grip on the past.

**- Which were and are the main points/directions of your research work?**

The central field of my attention is, as I said before, the history of historiography. I have tried to study this historiography in various ways. In some articles I was primarily interested in the political and ideological impact of the writing of history, for example in national history: the use of national 'myths' in the creation and legitimation of the nation-state, its origin and its supposedly continuous existence. We all know how nationalists still misuse the past. In other articles or books I tried to broaden the field by studying historical culture, or to study the writing of history as a cultural form which can be compared with other cultural forms, such as the novel. Since about four years ago I have also become interested in the anthropology of historical writing: the way history became a modern scientific discipline, the way a community of scholars is built in this discipline, the way new scholars are recruited and trained, the development of standard and routine practices etcetera. This kind of research requires a specific kind of sources, such as detailed diaries and other 'égodocuments'. In 2008 I published a book on the way history developed around 1900, starting from the extensive diaries of the Belgian historian Paul Fredericq, Henri Pirenne's collega proximus at the University of Ghent and the author of a series of reports on the innovation of historical practices at European universities in the decades before the First World War. Finally, my attention has also been directed towards the relation between history and memory.

**- You have participated as an author and as well an editor in the great research program of the "Writing the Nations" Series. What were your experiences and what is your opinion concerning this program?**

The focus of this large scale research programme, financed by the European Science Foundation, was the way national history has been written in Europe since the end of the eighteenth century. Together with the Italian Historian Ilaria Porciani, professor at the University of Bologna, I was responsible for the research on 'the institutions, communities and networks of national historiography'. So, our team of authors, coming from all over Europe, tried to map the institutions of national history (the archives, source editions, biographical dictionaries, historical museums ...), the communities and networks in which national history came into existence and the relation between the 'nationalisation' of the writing of history and its professionalization. The book in which the research is synthesized will be published soon by Palgrave. The programme has taken much of our energy and time. But it was also a great pleasure to work with often young historians from so many European countries. We are convinced that this collaboration led to new insights regarding the way national communities constructed their national history.

**- One of the basic objectives of this program is to pass the national/-istic point of view in teaching and researching history and historiography? How can it be accomplished according to you?**

Exactly. One of the main outcomes of the research was the fact that there are great similarities in the way the history of the nation-state is constructed in most of the European countries. The origin of the nation-state, the national heroes, the national character, and the battles which are considered to be crucial for the history of the 'Volk': these turned out to be standard elements of national historiography, whether it is written in Ireland, Italy or Greece. In other words, the comparative and all-encompassing approach of the European Science Foundation project unveiled that national history is a construction, a construction of nationalists, with mechanisms which are seldom unique.

**- One of the most acute nationality conflicts is the Flemish-Walloon opposition in Europe that may concern highly your closer vicinity. What do you think about it and what are the tools of history/historiography to your mind to help for solving these problems?**

The opposition between the Dutch and the French speaking groups in Belgium - between the Flemish and the Walloon - is indeed a nationalist construction, which is not new. Already from around the First World War Flemish nationalists (and those who hoped for a union between the Dutch speaking in the Netherlands and in Flanders) emphasized that the Belgian nation-state which had come into being in 1830, was an artificial entity, made by diplomats. They hoped to destroy this nation-state. To reach this political goal they used, as all nationalists do, history. They gave the independent Flanders they longed for a past of its own (with the medieval Battle of the Golden Spurs in 1302 as a first highlight: the victory of the Flemish people over the French king and his knights). Since the 1970s, in a series of revisions of the 1831 constitution, Belgium has indeed become a federal state. The Flemish nationalists don't want to stop at this point; they want to split up the country and get autonomy for Flanders (and for the Walloon part

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of the country). The politics of the main Flemish nationalist party (led by the mayor of Antwerp, the main city in Flanders) can be compared with that of the Lega Nord in Italy: the (French speaking) south of the country, which is less rich than the (Dutch speaking) north, has lost the solidarity of the north.

Historians might and should point to the use and misuse of history by the nationalists. They should show the way history is transformed in a political mythology in this nationalist discourse, an exclusive mythology, giving no place to those who are considered not to belong to the 'Volk', to be outsiders.

**- Do you have any "credo"?**

My main credo is that we should defend the diversity of our research. Historians of historiography might study the writing of history as a political instrument, but they might also study it as a cultural form, as a cultural practice, or as a philosophy of history 'in motion'. We should try to understand concrete forms of historiography as ways of dealing with the past, from as many perspectives as possible -- with but one caveat: one should always try to understand this dealing with the past from a historical, contextual perspective.

**- What are your plans for the future first of all in your main field of interest, in historiography?**

The next years I will broaden my perspective, trying to work on the history of the humanities - the writing of history, but also archaeology, art history and, musicology, linguistics and literary studies, philosophy and theology - around 1900. Between 1870 and 1914 the humanities became the modern scientific disciplines at the universities which we still now today. I want to study the epistemic virtues (linking epistemology with ethics) and the characteristic practices of these new disciplines, using examples from all over Europe. What does it mean to focus on 'reliability' in the humanities? Why this collecting in an almost feverish way of all kinds of new material (archives, excavations, new images, travelogues ...) in these humanities? How was the transfer of knowledge organized in these new disciplines? These are the questions I want to tackle for the next few years.

**- Thank you for the conversation.**

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# *EXHIBITION*

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**Rome. Emperor Constantine's Dream**

3 October 2015 - 7 February 2016, De Nieuwe Kerk, Amsterdam

The national church of the Netherlands, De Nieuwe Kerk (The New Church) in Amsterdam features an exhibition which brings us back into the 3<sup>rd</sup> and 4<sup>th</sup> century Rome and reconstructs the religious atmosphere of the Eternal City before Christianity gained the status of a state religion. Here we forget about the power and influence of the Christian religious institutions that determined life in Europe for almost two thousand years and relive the times when Christianity was but a sect of Judaism, one of the many religious cults that were practised in the Roman Empire. We are shown numerous examples for religious syncretism<sup>1</sup> as well as for mingling between religious cults and understand that Rome did indeed play an important part in the development of the rising Christian art by acting as a multicultural melting pot where a range of religious cults came together, each contributing with their own imagery at the birthing of the new, autonomous Christian art.

Besides two huge exhibits (a perfect marmer copy of the head of a colossal statue of Constantin and an original marmer hand) the present show features some eighty, mostly small-size objects. It is due to the marvellous design and the various multimedia facilities that these small-size but exquisite objects come perfectly to light. The design was created by Paul Gallis, internationally acclaimed Dutch set designer.

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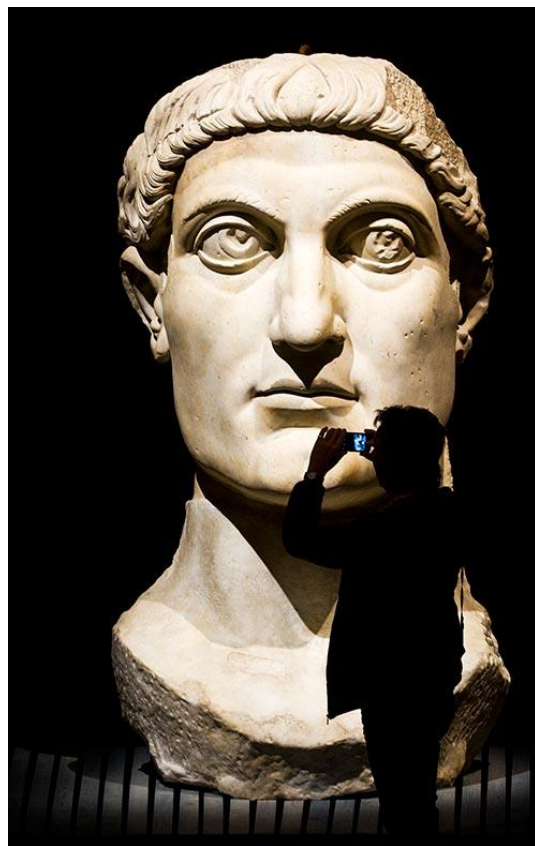
<sup>1</sup> Religious syncretism is a common phenomenon, and we find it to a fair extent in all of the world religions, so also in Christianity, Judaism, Islam, Hinduism, Buddhism, and Confucianism. It occurs whenever previously independent belief systems come into sustained contact with each other. However, ideological/pictorial similarities do not merely result from physical contact, but also from the work of common basic psychic functions, commonly known as archetypes. The inborn archetypes provide structure to the human psyche just as the skeleton provides structure to the body. We shall not be surprised to find a multitude of parallels to the image of Maria breastfeeding the infant Jesus, or parallels to the immaculate conception (e.g. in Judaism, Sufism, Hinduism), as these are aspects of the archetypes of the divine mother and that of the divine child.

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*Exhibition view*

*Photo: Janiek Dam*



*Copy of the head of a colossal statue of Constantin. The copy belongs to the Rheinisches Landesmuseum Trier while the original was made in Rome, 312–15 (now in Musei Capitolini). Marmmer, h 297 cm. Photo: Th. Zühmer.*



*Votive offering with eyes and cross, Italy?, 6<sup>th</sup> – 7<sup>th</sup> century.*

*Gold, 3,6 x 6,1 cm*

*This piece was kindly lent for the exhibition by the St Peter’s Basilica of Rome.*

Next to the spectacular marmer head, we stay still at the quiet beauty of The Good Shepherd, a classical marble sculpture from the fourth-century or a tiny but wonderful golden votive offering which came to light near the supposed tomb of St Peter. Particularly interesting are the grave plaques and a sarcophagus lid where the inscriptions are written partly in Greeks, partly in Hebrews and the pictorial symbols contain elements of Judaism, Christianity, and the cult of Jupiter Dolichenus or Dionysus.



*Relief with Isis Lactans*

*unknown origin, end of 2<sup>th</sup> century (?)*

*limestone, 31,5 x 21,5 x 2,8 cm*

*Amsterdam, Allard Pierson Museum*



*Relief with Jupiter Dolichenus and Sol*

*Rome, late 2<sup>nd</sup> – 3<sup>rd</sup> century*

*Marble, 41 x 84 x 7 cm*

*Rome, Museo Nazionale Romano, Terme di Diocleziano*

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After the marvellous exhibition introducing the arts of Islam in 2010 with the Khalili collection (*Passion for Perfection*) and Judaism in 2011 (*Judaism: A World of Stories*) the present exhibition is another pearl in the series showing the arts of influential world religions.

However, the magnificent design could not hide the huge transformation that has taken place in our relation with Christianity. In this exhibition Christianity is shown as if from outside, from an objective-intellectual viewpoint; its "success story" being attributed mainly to the political farsightedness of emperors Constantin and Theodosius. Obviously, the Christian myth has lost its connection with most people in Western Europe, and nowhere else more, than in the Netherlands, where its function is practically reduced to charity. It is not by accident that the social anarchic movement called 'The Flying Spaghetti Monster' could officially been registered here as church.

"Remember that time slurs over everything, let all deeds fade, blurs all writings and kills all memories. Exempt are only those which dig into the hearts of men by love."<sup>2</sup>



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<sup>2</sup> Aristotle, Free Translation from the French version of the letter named "The Letter of Aristotle to Alexander on the Policy toward the Cities". Basis for translation: Lettre d'Aristote à Alexandre sur la politique envers les cités, Arabic text edition, translated/edited by Józef Bielawski and Marian Plezia (Warsaw: Polish Academy of Sciences, 1970), p72)

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# *BOOK REVIEW*

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TÓTH, Miklós

Udo Ulfkotte: Die Asyl-Industrie



**Author:** Udo Ulfkotte

**Title:** Die Aysl-Industrie — Wie Politiker, Journalisten und Sozialverbände von der Flüchtlingswelle profitieren  
(*The Asylum Industry, How Politicians, Journalists and Social Organisations Take Advantage of the Gulf of Refugees*)

**Publisher:** Kopp Verlag

**Year of publishing:** 2015

**Language:** German

**Number of pages:**272

**ISBN:** 978-3864452451

After his book *Gekaufte Journalisten* (Bought Journalists, 2014, vide Journal of Eurasian Studies nr. October-December 2014) Udo Ulfkotte published a second book about another essential problem concerning the internal safety of Europe, i.e. the huge stream of ‘refugees’, inundating Western Europe in our days. In ‘Bought Journalists’ we got a general impression of the network of international interests for our global human destiny. This book continues to be of importance for the understanding of the relations between the forces active behind the great political decisions influencing our personal life as well. Udo Ulfkotte considers his role when publishing these books as a moral one.

The main chapters of the book are: *Chapter I.* ‘To get rich with poverty’ with some revealing subchapters as: ‘Germany as the home for refugees of Europe’, ‘Refugees demand airconditioned baseball-rooms’, ‘The booming industry of importation of migrants’. ‘The hidden costs of the migration’. *Chapter II.* ‘They boast, we pay’, ‘Luxury rents for people looking for asylum’, ‘Culture of welcome for diseases’. *Chapter III.* ‘Migration as a weapon and streams of money’, ‘Geostrategic backgrounds: provoked streams of refugees’. ‘Determined import of bottom layer-people out of Africa’. *Chapter IV.*

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'Devastating consequences of political correctness', 'Bringing families together', 'The masses of people are yet to come', 'Dreadful housing: excrement and garbage as enrichment', 'Looking away in case of a rape', 'More and more special rights for immigrants'. *Chapter V. 'Save you as you can – Countdown to Crash', 'Goodbye Safety – goodbye for care for the elderly', 'Come-back of the crusades', 'War preparations in a tiny migrant city', (i.e. military preparations for the case of disturbances in the country in consequence of the immigration).*

This list is not but a small selection of some heads of subchapters in order to give an impression of the contents of the book. The author renders many details e.g. of the absurd salaries of leading persons in the social welfare organisations. This is not only in Germany the case, but it is maybe in that country more significant than in other ones in Europe. We understand out of this book, that 'refugees' – migrants – have become a kind of important business for Germany and a risk for Europe. We read curious solutions and for 'normal' citizens at least amazing details. He mentions the curious idea of a pastor who proposes to help migrants with high sexual needs by a kind of prostitute-service on the account of the German taxpayer.

As regards the reasons of the huge migration, which started at the time of publishing this book, the author considers the great powers, and first of all the US, to be the initiators of it. He gives as an example also a picture of the role of the US and further France and the UK in devastating Libya in consequence of the fact that that country dropped the dollar as instrument of payment for Libian oil (similarly as in the case of Saddam Hussein in Iraq). As regards Germany he is of the opinion that it is the intention of the great Western powers to weaken this country (because of its too great economic power). One of the tools to reach this aim would be the stream of refugees.

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However, we do not get any information out of this book about the deeper motifs of Germany for its policy of unlimited immigration, which can be dangerous for the country. We don't get either an idea about the fundamental strategic motifs of the German government in the migrant question. It can be macro-economic for their own economy. It can be the result of international pressure (US and or Saudi Arabia). It is clear, that it cannot be so simple as it happens to be presented by the German government to the men in the street. There must be huge international power-interests behind this dramatic evolution in Europe without telling anything to the 'democratic electors' about the basic political motifs, plans and strategies for the decisions to open the frontiers of their countries for never-to-be-integrated masses of peoples out of completely different cultural areas. I am afraid, that we can be confronted with a new form of 'La trahison des clercs' in the sense of Julien Benda.

The stream of refugees is at this moment the main problem of Western Europe without any serious hope of decreasing in the near future. This is the result of the great power play, which will not end until the end of the crisis of the central political, economic and military power on earth, which can take centuries. The principle of the balance of power according to Mackinder between the heartland and the other countries is also now the basis of global politics of the Western world. However, other great powers are trying to change the rules of the game. We have to set aside the daily events in the global play and to focus on the main questions. It is in the interest of the US to prevent the realization of a Eurasian co-operation between Russia and Western Europe, because this would create a huge economic

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and also a political unity and consequently a contra-power to the US. On this reason is the US and the NATO setting up an aggressive political line against Russia and China. The aim of the TTIP is to prevent this co-operation in Europe and Asia by creating a Transatlantic Trade and Investment Partnership in combination with the (already realized) Trade of Trans-Pacific Partnership (TTP). This combined strategy intends to realize a global unity of economic and political power and to create a 'New World Order' for coming centuries analogue to the power position of the Roman Empire 2000 years ago. This is the central strategic element in our present history. The present streams of migration are parts of this historic 'childbirth-proces'. The sufferings of millions of innocent people in order to get created a great world imperium in the interest of a community are the price for an uncertain future, for several ideas of human 'hybris', necessarily born in a natural way out of human spirit, of the same type of political power-worlds as communism and national socialism. This time the worlds of von Coudenhove Kalergi, the religious-realistic power-world of Israel and that of the Sunnites (Saudi Arabia). Also the world of the Shiites (Iran) is of similar nature intending to control the Near- and Middle East and further, in co-operation with Russia and China, to create a world divided into two parts, West and East (with a not extremely great but not completely negligible risk of a 3<sup>rd</sup> world War). All these global strategies set up for the 'salvation' of many people are systems of killing millions of innocent people, men, women and children, driving them off their homes and ruining their life. We entered in our days meanwhile in fact a kind of "Brave New World" (Aldous Huxley) and '1984' (Orwell). All we are pawns in a chessgame without knowing the real motives of the mostly anonymous, but very real people playing this game with our existence.

It is however the question, whether the world aristocracy can demonstrate the necessary wisdom, patience and empathy for other peoples as *nations*, because nations are, as a matter of fact, the natural key factor in history.



**OUR AUTHORS**

BOTALOV, Sergey Gennadievich

Mr. Botalov is professor and a leading archaeologist at the South Ural University (National Research University), Chelyabinsk, Russia, which is the South Ural branch of the Institute of History and Archaeology of the Russian Academy of Sciences. His main area of expertise is the archaeological evidence of Scythians, Huns and Sarmatians in the South Ural – North-East Kazakhstan region. Next to his work in the fields of archaeology and history he is also author of fiction; prose and poetry are interwoven in order to invoke the past. His book 'Huns in Asia and Europe' was translated into Hungarian by Katalin Czeglédi and published by Napkút Kiadó in Budapest in 2013.

BENKŐ, Mihály

Historian, writer. He was born in Budapest in 1940. He got his diploma as historian at the Eötvös Lóránd University of Human Sciences (Budapest) in 1969. From 1979 to 2005 he worked in the Central Library of the Hungarian National Museum. In 1988 he took part in the field-work of the joint Hungarian–Mongolian Academic Archaeological Expedition at the Dulga Uul Xiongnu cemetery. He has continued the cooperation with István Erdélyi on the field of the ancient Magyars' research from that time. Between 1988 and 2008 he was doing field-work in Mongolia and Kazakhstan almost every summer. His research theme: the ethnographic parallels of the ancient Magyar history among the Central and Inner Asian Nomads; the relics of the Eastern Magyar ethnic groups. His scientific articles were published in Hungarian and foreign academic journals. Four books with coloured pictures of his were published about Mongolia and the Kazakh Republic: *The Nomadic Life in Central Asia* (1998); *On the tracks of Friar Julian* (2001); *The Magyars of the Torghay Steppes* (2003); *Magyar Kipchaks* (2008). His expeditions were granted by the Stein-Arnold Exploration Fund of the British Academy four times. He was awarded by the Officers' Cross of the Hungarian Republican Order for his several decades-long activities, on the field of the Hungarian–Kazakh cultural relations, and for the scientific studies of the Eastern Magyars.

ERDÉLYI, István

He was born in Oradea Mare (Romania), in 1931. Graduated from archaeology and museology at the Eötvös Lóránd University of Sciences, in 1955. He continued his Ph.D studies at the University of Leningrad, at the Department of History in 1955-1960. He was awarded by Ph.D in the field of history for his dissertation „Magyars in Levedia” in 1960, and became full professor for his work „The Avars and the East from perspective of the archaeological sources” in 1976. He worked as archaeologist in the Archaeological Institute of the Hungarian Academy of Sciences

from 1969 to 1991, until his retirement. In 1992-93 he worked in the Innermost Asian Institute of the Eötvös Lóránd University of Sciences. In 1994-1998 he was the head of the Historical Department and the deputy of the dean of the Károli Gáspár Calvinist University (Budapest). In 1996 he became professor of the Eötvös Lóránd University of Sciences (Budapest). In 1999-2000 he taught the history of the ancient Magyars at the Geographic Institute of the University of Pécs. He worked as the head of the Mongolian-Hungarian Archaeological joint expedition in 1961-1990, and also as the head of the Soviet-Hungarian Archaeological joint expedition on the left bank of the Volga River in 1975-1982. Main works: The Art of the Avars (1966); The people living in the Carpathian Basin before the Hungarian Conquest (1980); The Hungarian Conquest and the Events Leading to it (1986); From the Baikal Lake to the Balaton Lake: Archaeological Data for the History of Turkish Speaking Peoples (1997). From 1961 he worked closely together with Mongolian archaeologists, namely in Xiongnu studies. In the company of D. Navaan and D. Tsevendorj Mongolian archaeologists he excavated many Xiongnu burials of ordinary people in Naimaa Tolgoi, Duulga Uul and Tevsh Uul and published reports on their research. In 2000 he reported the main results of his archaeological researches of the Bronze Age, of the Xiongnu and Turkish Period. Awards: grant of the Stein-Arnold Exploration Fund of the British Academy (1990), Körösi Csoma Prize (1997), „Pro Universitate et Scientia” award of the World Council of Hungarian Professors (2000); Honorary Diploma No. 017. of the Mongolian Academy of Sciences (2007), Sámuel Teleki Medal of the Hungarian Geographic Society (2010); Honorary Diploma of the Mongolian Embassy in Hungary (2011).

ERŐS, Vilmos

Mr. Erős is an Associate Professor at the University of Debrecen (Historical Institute), where he teaches Hungarian and European historiography, the Theory of History and the History of Political Ideas. Now he is working on a general historiographical synthesis (in Hungarian) and on a summary about the Hungarian historical writing (in English.) His earlier books include: A Szekfű-Mályusz vita. [The Szekfű-Mályusz Debate] "Csokonai Új História Könyvek". Csokonai Kiadó, Debrecen. 2000; Asszimiláció és retorika. (Szabó István: A magyar asszimiláció című tanulmányának rekonstrukciója.) [Assimilation and Rhetorics. The Reconstruction of Study by István Szabó, "The Hungarian Assimilation".] Csokonai Disputa Könyvek". Csokonai Kiadó, Debrecen. 2005; A harmadik út felé. (Szabó István történész cikkekben és dokumentumokban.) [Towards the Third Way. The Historian István Szabó in Articles and Documents.] „Kisebbségkutatás Könyvek.” Lucidus Kiadó, Budapest. 2006; A szellemtörténettől a népiségtörténetig. (Tanulmányok a két világháború közötti magyar történetírásról. 2. kiadás.) [From Spiritual History to Ethnohistory. Studies About The Historical Writing in Hungary between the two World Wars.] Egyetemi Kiadó, Debrecen, 2012; "Tudomány és ideológia között. Tanulmányok az 1945 utáni magyar történetírásról. [Between Ideology and Scholarship. Studies about the Historical Writing in Hungary after 1945.] (Szerk., Takács Ádámmal közösen.) ELTE Eötvös Kiadó, Budapest. 2012.

FARKAS, Flórián

Mr. Farkas was born in 1967 in Kolozsvár/Cluj/Klausenburg. He holds a M.Sc. degree from Technical University of Budapest, Hungary and Ecole Normale Supérieure de Cachan, France and an MBA degree from Henley Management College, UK. Since 1992 he is living in the Netherlands. He cofounded the Foundation Mikes International in 2001 in The Hague, the Netherlands.

MARÁCZ, László

Born in 1960 in Utrecht, the Netherlands. Received his degree from the University of Groningen. Between 1984 and 1990 he was with the University of Groningen as assistant professor. Between 1990 and 1992 as a Niels Stensen scholar he was with MTI, MTA and CNRS as a guest researcher. Since 1992 Mr. MarácZ is lecturer of the East-European Institute of the University of Amsterdam. His areas of research cover general syntax, Hungarian grammar, the relationship of Hungarians and the West. Author of numerous scientific publications and books.

MARCANTONIO, Angela

Dr. Angela Marcantonio is associated professor of Linguistics and Finno-Ugric Studies at the University of Rome 'La Sapienza'. Her main field of research, and teaching, is historical-comparative linguistics, with particular reference to the Finno-Ugric/Uralic languages. She is the author of many publications, several of which deal with the issue of the origin of Hungarian.

MURAKEÖZY, Éva Patrícia

Born in 1971, Budapest, Hungary. Received her diploma (M.Sc.) in Agricultural Sciences and her Doctorate (Ph.D.) in Plant Physiology, in 1995 and 2001, respectively, both from the Szent István University of Gödöllő, Hungary. In 2003 she graduated as an engineer in Plant Protection at the University of Veszprém, Hungary and worked for the Hungarian Plant and Soil Protection Service. Between 2004 and 2005 she worked as a postdoctoral student at the Technopôle Brest-Iroise in Brest, France. She is specialized in the physiology and molecular biology of halophyte plants. Between 2007 and 2012 she studied fine arts at the Academy of Fine Arts of The Hague, The Netherlands until her graduation in 2012. Her special field of interest is the artistic depiction of organic growth processes.

TÓTH, Miklós

Studies: law and reformed theology. Living in the Netherlands since 1949.