
URALS AND THE PROBLEM OF 'EASTERN ANCESTRAL HOME' OF HUNGARIANS

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Abstract

Archaeological materials indicate that Urals of the early medieval period can be considered as a part of the territory of historical ancestral home of the Magyars. After Hungarians moving to the west, Urals has long been a part of the Finno-Magyar ecumene, which can be considered as the legendary Magna Hungaria.

Keywords: Urals, Ugyr, Magyars, archaeological cultures, Middle Ages

1. Introduction

Historians who study ancient Hungarian history are rather unanimous in declaring about 'the east ancestral home' of the Hungarian people. Different parts of Eastern Europe [1] and even West Asia - from the Caucasus to the northern Kazakhstan are considered to be it [2].

An important reason for notions of the 'eastern' ancestral home of Ugyr-Magyars peoples are the details of Hungarian Dominican monks, who had made great efforts to clarify the truth of the ancient chronicles that during the migration of the Hungarians in the Danube, some of them separated and remained somewhere in the east, that was done by several trips to the Caucasus and the Volga region, within the Volga Bulgaria. Finally, in 1235, Julian monk found a Hungarian in the capital of the Volga Bulgar, who took him to one of the Hungarian communities living in the Urals. They got up there two day transition (90-100 km). Julian was able to talk with these Hungarians and they understood each other perfectly. It is amazing that the Urals Hungarians remembered that once upon a time their ancestors migrated to the west.

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Territory where the Dominican monk met with the Hungarians, he called Magna Hungaria, that is, the Great (or ancient) Hungary. Later, followed by him, this designation was used by other authors of the chronicles, as well as modern historians.

2. Method

However, the information contained in the chronicles and other written sources are very limited. Therefore, the most important information for the question about the 'eastern' ancestral home of the Magyars and the location of Magna Hungaria can give only by Archaeology.

The Archaeology has a fairly complete methodology to justify ethnicity of the ancient population of a territory almost without relying on written and linguistic sources. In our case, we made a complex analysis of archaeological sources, including mathematical statistics of ceramic complexes and the funeral rites by a wide range of features, search and selection of the reference elements of material culture (e.g. 'etnomarks'), and isolation territories where these etnomarks are presented in combination and the most concentrated. And due to these the area of Urals Ugric people living is localized.

3. Main part

Analysis of the ceramic material of the final settlement of late Bronze of Kama region and Southern Urals allowed to recover highlights of the formation of ethno-cultural map of the region in the period under review. At the end of the II millennium BC there lived Mezhovsky cultures, genetically related with the tribes of Cherkaskul culture, and moving here from the Ural Mountains [3]. The ethnicity of this culture is defined by a majority of researchers as Ugric. Geographical boundaries of the area of their settlement included forest-taiga Zaurals zone (from the upper reaches of the Tobol, source of Chusovaia and Ufa) and Kama (from the mouth of Chusovaia to the mouth of Belaia and Ica), very close to the northern border of the forest-steppe. On the one hand, the settlement of 'Mezhovsky' in the Urals is not dense, but on the other hand, the other monuments of archaeological cultures, synchronous to Mezhovsky, in the area is not known, allowing us to consider the carriers of Mezhovsky culture as a major of the region in the XII-IX centuries B.C.

Early Iron Age is characterized by the further transformation of the Ural Ugric world. In the western (the Ural) part archaeological culture (cultural-historical community) with comb-cord and cord-hard ceramics is forming. Territory from near Ishim to the Iset' source (Middle Urals and Trans-Urals) was occupied by Kashin culture with cord-comb ceramics, including, with cord of a stamp like horseshoe. Huge Ob-Irtysh cultural and historical community of taiga hunters and fishermen developed in Western Siberia, from Yamal and Taimyr to the north of the Ural-Irtysh forest. It is represented by archaeological cultures with the so-called figuratively stamp-ceramics (Kulayskaya, Ust-Poluyskaya,

Itkulsky, Sindeysky type). In the south area, the Ob-Irtysh community was directly in contact with the area of steppe cattle Ugric cultures of Sargatskoe community (Gorokhovskaya and Sargatka) that consistently occupied the territory from the eastern slopes of the Urals to the basin of the Tobol (Gorokhovskaya culture), and then from the Urals to the basin of the Tobol (Sargatskaya culture). The population of this culture was engaged in cattle breeding and agriculture, while a significant portion led a nomadic pastoral way of life. In ugrization of the Urals a prominent role was played by the Ugric population of Gafuriyskiy-Ubalarskiy ethnocultural Type of IV century B.C. - III century A.D. that has spread its influence on a Kara-Abyzskiy culture, and late Sarmatian Urals. Likely at this time in the West Siberian forest-steppe area of the rivers Irtysh, Ishim and Tobol, where since the VII century B.C. till VI century A.D. where Sargatskaya archaeological culture existed, there was a process of formation of ancient Protomagyar [4], who then took part in a wide migrations - from the North to the South Urals - and played a main role in the formation of archaeological cultures of Ugric forest and forest-steppe of Urals in the early Middle Ages.

V.A. Mogilnikov considers, and his opinion received numerous acknowledgments, that Sargatsk Ugric ethnic component took part in the formation of a number of ethnic and ethno-cultural formations in Urals and Western Siberia in the early Middle Ages, i.e. Potchevashsk culture, and through it in the future - the south group of the Khanty, Bakal culture, Kushnarenkovsk and Kara-Yakupovsk cultures, and through them - the formation of the ancient Magyars-Hungarians [5]. Sargatsk ethnic component is the base of the formation of Nevolinsk, Lomatov and Polomsk archaeological cultures of the Middle Urals, through the population that migrated to the Urals in the IV-VI centuries from the Western Siberia and brought with them the burial funeral ceremony, the horse sacrifice, steppe weapons and clothing. 'Lomovatovtsy' and, in particular, 'Nevolintsy and Polomtsy' are also associated with the Finno-Magyar ethnogenesis [6].

Medieval archaeological culture as the Urals, and the territories to the east of the Ural mountain range, combines the proximity of the burial rite. The most expressive 'Ugric' signs of a funeral ceremony, according to the most researchers, is to put in the burial the remains of a horse (in the southern cultures of so-called 'complex horse' and in the northern - skulls or jaws individual), as well as the use of metal funerary masks. It should be emphasized that such masks were probably used in the disposal of the social elite that is proved by a rich complex of burial items in these burials [7]. Funerary masks (separate and whole) are a bright feature Ugric burial rite. Just back in the late 19th - early 20th centuries I.P. Roslyakov and K.F. Karyalaynen noted in their works the use of metal preservation of facial coverings in the funeral rites of the Ob-Ugric peoples [8]. In the Hungary of the Arpad period, according to the observations of I. Fodor, metal burial facial coverings are found in the graves of people (mostly men), which, in the opinion of the tribesmen, had any supernormal abilities (including magic) and had the power of life [9].

During the second third of the IXth century Nevolinsk Lomatovsk and Polomsk cultures partially migrated to the Volga Bulgarians, participating here in the formation of ethnicity and culture of the Volga Bulgars. This migration was so massive that in the future, in the central part of the Volga Bulgaria, Ugric population prevailed for some time. This is indicated by the largest pagan burials of the last third of IXth - the first half of Xth century: Tankeevsk, XII Izmersk where burials are fixed elements typical to Ugric cultures: Polomsk, Lomatov, Nevolinsk, Kushnarenk - molded round-corded ware, silver funerary masks, religious crafts 'Permian type', support the dead with the skin of the horse with the feet and head, metal plates of waist bags, etc. [10].

At the end of the IXth century many of these culture elements (funerary masks, items with Postsasanidsk influence, peculiar reverence for the horse skins, etc.) that are typical for the steppe and forest Ugric peoples of the Ural and the Magyars was brought to Pannonia.

There is an assumption that 'Nevolintsy' and the representatives of other cultures of Ugric Urals could also migrated along with their relatives – 'Karayakupovtsi' to the west, and were one of the ethnic components of the ancient Magyar confederacy of tribes. Based on the results of comparative-typological analysis of burial from Kama region and Ural, and from ancient Magyar burial grounds of gaining Hungarians homeland to the last stand nearest burial are Nevolinsk and Polomsk cultures [11]. This unequivocally indicates that 'Nevolinsk' and 'Polomsk' tribes participated in the ethnogenesis of the ancient Hungarians, Magyars.

Exclusive typological connection shows the burials of Kushnarenkovsk, Karayakupovsk and Ugric (Trans-Ural). Another closed group are formed by Lomatov, Polomsk and Nevolinsk burial in Urals. It is interesting that both these groups showed high correlation with each other through the mounds of ancient Hungarians, as indicated by the high rates of typological similarity (see Figure 1). In our view, this clearly points to the Ugric identity of these archaeological cultures, and the territory of Urals can be included in the 'eastern ancestral homeland' of the Magyars.

With the departure of the Ugric-Magyar tribes from the Urals, Ugric ethnic and cultural dominance in the region did not stop. Clear proofs are the mounds of the X-XI centuries in mountain forest areas of Southern Urals and in the Urals (Mryasimovsk, Murakaevsk, Karanaevsk, Sineglazovsk, Uelginsk mounds). Following in time for Karayakupovsk, these monuments are detected and a high coefficient of typological similarities with them that is a reflection of the ethnic kinship population who left these sites [12]. Burial ground Large Tigana in Tatarstan [13] and Bajanova in the Perm region are associated with the Ugric-Magyars. Ugric of Urals maintained the direct relations with Hungary of Arpad, as it is evidenced by the numerous findings of silver faceplates from handbags, belt sets and Hungarian toreutics in tombs and treasures [14].

In the X-XI centuries finally disappear Polomsk monuments and remain only some large towns, such as Idnakar on the Chepets. In the XI-XII centuries similar processes are observed and in Lomatov territory. And at the Udmurt and

Perm Urals there was a change of cultures, monuments of Chepetsk archaeological culture appeared in the Chepets, in the Kama - Rodanovsk archaeological culture - the ancestors of the Permian Finns.

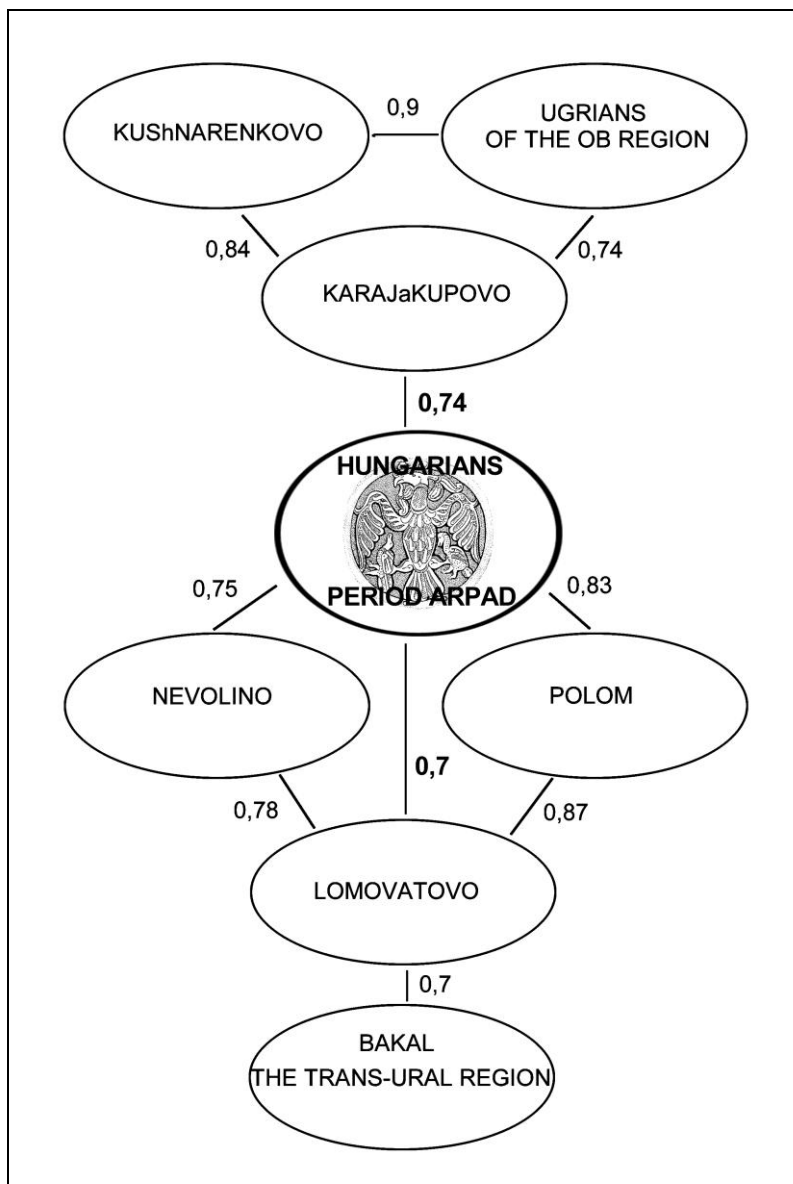


Figure 1. Graph of formal-typological similarities in Ugric Eurasian cultures of the Middle Ages.

4. Conclusions

As a result of the complex ethnogenetic processes, the inter-ethnic interactions and migrations from the VII-VIII centuries A.D. in the Urals (from the Ob to the Kama), a number of multi-ethnic associations appeared, which include Ugric as a leading component. Initially, these associations held primarily in the Southern, Middle and Northern Urals, Trans-Urals and Western Siberia. In the IX-X centuries, large groups of immigrants from the Middle Urals (Polomsk, Lomatov, Nevolinsk culture representatives) moved in the early Volga Bulgaria and participated at the ethnogenesis of the Volga Bulgars. In the IXth century carriers of Karayakupovsk culture together with a portion of the carriers of Nevolinsk culture became a part of the Magyar tribes who migrated westward from the Urals. This migration processes have significantly weakened Ugric ethnic and cultural hegemony in the Urals, remaining for nearly two centuries.

In the XI-XII centuries forest Urals Ugric leaved their homeland as a result of the Finnish (Komi) migration. Part of the Ural Ugric population actively migrate within the Volga Bulgar, some settled in Western Siberia that has caused the migration of local Samoyed and Ugric peoples. This fact led to a change in the ethnic map of the Lower and Middle Ob Ugric and significant enhancement of the element in the forest zone of the Trans-Urals. In turn, this provoked a new wave of migration of semi-Ugric peoples from the Trans-Ural forest in the Southern Urals, where they are known as Predchialiksk and Chialiksk tribes, settled from the pool of river Sylva (Perm region) to Belaya (Bashkiria) and North-Eastern regions of the Volga Bulgaria (Tatarstan) in the XII-XIV centuries who included the ancestors of Bashkir. Perhaps with these tribes and Lomovatov population of the X-XII centuries the existence of Hungarians in Magna Hungaria is related, who have not gone with the main part of their ancestors to the West and were found by Julian in the Urals region.

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