

THOUSANDS AND THOUSANDS OF SIGNS

Caucasian Sources of our Prehistory

Exhibition of Hungarian-type Finds
from the Conquest Period from South Russia
In memoriam of Béla Pósta archaeologist

HUNGARIAN
NATIONAL
MUSEUM

February 17, 2020 – April 26, 2020



Dear Visitor,

Who are the Hungarian people, where did they come from and where did their ancestors live? Academics and people interested in the ancient history of Magyars have tried to find the answers to these questions for centuries.

Our exhibition primarily relies on archaeology to provide the answers. With authentic finds and documents from South Russian, predominantly North Caucasian sites that are of key importance from the viewpoint of ancient Hungarian history, the exhibition draws attention to the region which is undeservedly forgotten today. However, mediaeval chronicles and earlier researchers devoted major attention to the area due to the “thousands and thousands of signs,” as Béla Pósta, the former custodian of the Hungarian National Museum said.

An array of finds that strongly resemble those from Hungarian archaeological sites of the Conquest period of the 9th – 10th centuries A.D., installations representing contemporary customs and everyday life and reconstructed drawings and maps depict an area that is remote in time and distance but close in the spiritual and cultural sense.

The exhibition also commemorates the Hungarian prehistoric researches of Béla Pósta, the founder of the archaeological school in Kolozsvár (today Cluj-Napoca) who was one of the first Orientalist archaeologists. The exposition presents the routes of the Hungarian archaeological expeditions in the Caucasus, highlights some of the most important events of the first joint Hungarian–Russian archaeological excavation in the autumn of 2019 and gives an account of the latest ethnographic and genetic results.

A short cartoon film revives the plot of the origin myth of Hungarians, The Legend of the Miraculous Hind and takes the visitor on a time journey to the area of the Caucasus and the Maeotian Swamp (the Sea of Azov) which is believed to have been the mythical homeland of the ancient Magyars. A stylised yurt furnished with reconstructed

traditional attires and household objects of the conquering Hungarians is also exhibited with the accompaniment of authentic folk tunes recorded in North Caucasus.

Béla Pósta (1862–1919)

Béla Pósta was born in Kecskemét in 1862. After studying law and humanities, he worked for the Department of Coins and Antiquities of the Hungarian National Museum for 21 years. In 1896, he was assigned to study the finds collected during Count Jenő Zichy’s expedition in the North Caucasus and the Turan Plain. The following year, he participated in Count Zichy’s third Asian expedition. In 1899, he was appointed head of the newly organised Department of Archaeology of the Kolozsvár University, where – using his advanced views and interdisciplinary methods – he established an internationally renowned school. Pósta was the first to introduce Oriental archaeological studies in the curriculum and to promote the establishment of professional contacts among Eastern



European, Asian and Middle Eastern academic circles. World War I and the subsequent Romanian invasion put an end to the Hungarian archaeological studies and the enthusiastic work of the school in Transylvania. Béla Pósta died in April 1919, so he did not live to see the signing of the Trianon Treaty. His academic views and methods were bequeathed by his disciples who were on the firm belief that:

“The Chronicles of the Institute of Numismatics and Archaeology and the Numismatic and Archaeological Collection will register and immortalize the period when Béla Pósta headed the sister institutions as the “Béla Pósta era” (Márton Roska, 1941)

Béla Pósta’s academic activity

“Most of the specific national elements of our archaeological relics, even from the earliest times cannot be explained and interpreted without the thorough knowledge of the relics from the Oriental world.” (Béla Pósta, 1915)

While carrying out excavations for the Hungarian National Museum (1885–1889), Béla Pósta dealt with nearly all archaeological eras from prehistory to the Middle Ages. In a

grave of the Hungarian Conquest period near Törtel, Pest County, Pósta found a belt end ornamented with a deer representation which to this day has been considered as one of the emblematic specimens of the Hungarian material culture of the Carpathian basin in the 9th–10th centuries A.D.



The belt end representing a deer from Törtel (Hungarian National Museum, Hungarian Conquest Period Collection)

“As for the belt end with a deer, it is one of the most eloquent pieces among our pagan-time artefacts. On the one hand, the deer connects it with a large group of the so-called Scythian finds <...> and on the other hand, this type of stylisation is similar to a surviving motif of Hungarian art in later periods. <...> We can recognise its ancient shape on Persian Egyptian-style cornices and many Sassanid-time flowers.” (Béla Pósta, 1896.)

After exhibiting the archaeological finds of his Caucasian and Turan expeditions at the 1896 Millennium Exhibition, Count Jenő Zichy donated them to the Hungarian National Museum. Béla Pósta studied the collection of 2191 artefacts and the following year he took part in Count Zichy’s third Asian expedition. The broad media coverage of his expedition trip was also the reason of his appointment as head of the newly established Department of Archaeology of the Kolozsvár University. As a university teacher, he considered one of his most important tasks to educate young professionals, many of whom he would choose for carrying out ancient Hungarian research in Eastern lands. He planned to organise an Institute of Oriental Studies in the territory of ancient Mesopotamia, southward of the Caucasus. His aim was to get Hungarian scientists involved in the excavations of Middle Eastern civilisations performed by international teams

Béla Pósta and Count Jenő Zichy during the 3rd expedition (Hungarian National Museum, Central Database and Digital Archive)





A view of the Caucasus from the photo material of Count Zichy's 1st expedition (Vasárnapi Újság, 1895)

“One of the most important tasks of our Institute is the exploration of the East from an archaeological and ethnographic viewpoint that is to be carried out on the basis of thorough academic preparations and strict academic methods by Hungarian professionals and people with a strong Hungarian identity. This is our aim because we believe that any research of Eastern lands so far – no matter how significant it may have been – has been insufficient, on the one hand, and not free from certain biases and prejudices, on the other hand.” (Béla Pósta, 1912)

Béla Pósta and Count Zichy's 3rd expedition

“My collection is my homeland for which I have collected it.” (Béla Pósta, 1904)

During his research trip to Russia in 1897–1898 within the framework of Count Zichy's 3rd expedition organised with the aim to find the Oriental traces of ancient Magyar peoples, Béla Pósta visited areas where “Hungarians lived in prehistoric times and where Finno-Ugric peoples contacted with Turkic-Tatar peoples.” Based on the obtained results, he deemed research in the Caucasus region as one of the most important tasks.

“Research into the cultural influence coming from the Iranian regions and the Caucasus will remain the most important task of Orientalists for a long while.” (Béla Pósta, 1905)

“If we take into consideration that typical relics of this style horizon can also be found in the Caucasus region, then the fact that we already emphasized when discussing other relic groups will become even more understandable; namely that the Finnish-Germanic archaeological heritage abounds with Southern elements that had been well-developed in the Southern areas prior to the 6th–8th centuries A.D.” (Béla Pósta, 1905)

The results of Béla Pósta's research trip were summarized in his book published in 1905, where he also highlighted the helpfulness and valuable contribution of the Russian academic circles.

“It is clear from the archaeological viewpoint that Count Jenő Zichy's 3rd expedition was purely and exclusively an academic journey and – though it produced certain results – the achievement can only be attributed to the prosperity of the area, the efficient arrangement of Russian museums, the rich and precious Russian-language literature and the utmost politeness and liberalism of our Russian colleagues.” (Béla Pósta, 1905)

Pósta Béla jegyzete a tifliszi (Grúzia) szablyáról (MNM Központi Adattár és Digitális Képtárház)



Legend of the Miraculous Hind

The Caucasus and the area around the Sea of Azov (the ancient Lake Maeotis) adjoining the mountains from the north-west are also mentioned in the origin myth of Hungarians, the Legend of the Miraculous Hind. In the fullest form, it can be found in the chronicle, Gesta Hunnorum et Hungarorum (Deeds of the Huns and Hungarians) written in Latin by Simon of Kéza, around 1285; but the legend was also known among the Hungarian people.

King Nimrod/Ménrót was a real historical figure. According to the Bible, he was one of the most distinguished rulers of the land of Mesopotamia, the great-grandson of Noah, the Flood Survivor; he was depicted as a stout hunter and a symbol of power. Simon of Kéza mentions that it was Nimrod who built the Tower of Babel as protection against floods. The name of the Land of Evilath is also mentioned in the Bible.

According to 19th-century research, the land was to be found in the southern part of the Caucasus, in the north-western part of today's Armenia.

“Upon the beginning of the confusion of languages, Nimrod the Giant left for the land of Evilath (Havilah), which then was called a province of Persia, where he begat two sons – Hunor and Magor – by his wife Eneth, from whom are named the Magyars and the Huns. According to tradition, Nimrod the Giant had several wives with whom he sired other sons and daughters besides Hunor and Magor. These sons and daughters and their offspring inhabited Persia; their stature and the colour of their skin are similar to the Huns; only their language is somewhat different, as Saxon differs from Thuringian. Since Hunor and Magor were Nimrod's firstborns, they lived separately from their father in their own tents.”

“It happened that one day they had gone out hunting, and in a deserted place there appeared before them a hind, which they followed into the Maeotian marshes as it fled before them. When it disappeared completely before them, they could not find it in any way though they sought it for a long time. Having finally searched the said marshes thoroughly, they found that the place was suited for feeding herds. Thereupon they returned to their father and having obtained leave, they went with all their goods to the Maeotian marshes, there to dwell and to raise herds.”

“The Maeotis area is near to the land of Persia, and Lake Maeotis neighbored Persia; except for one ford, it is encircled by sea; it is well watered and rich in grass, woods, fish, birds and beasts; it is difficult either to approach or to leave. Having thus come to the Maeotian marshes, they stayed there for five years without leaving. But in the sixth year, they suddenly came upon the wives and children of Belar's sons, who stayed in their tents without any of their men folk. Quickly they fell upon them and carried them off with all their belongings as far as they could into the Maeotian marshes.”

“It happened also in that skirmish that besides the boys there were seized two daughters of Dula, prince of the Alans of whom one was taken to wife by Hunor and the other by Magor. All the Huns descend from these women. And it came about that when they had been dwelling for some time in the Maeotis marshes, they began to grow into a most mighty nation, and the region could not contain them nor nourish them. Therefore having sent out scouts into Scythia to spy out closely and cunningly the Scythian land, they moved thither with their children and their herds to dwell in that country.” (Simon of Keza: Gesta Hungarorum, around 1285)



Ákos Avar, Gabriella Lezsák-Moys and Erwin Gáll in the village of Burgun-Madzhary at the bank of the Kuma River in the autumn of 2016 (Photo by Dávid Somfai Kara) According to László Bendefy, the Caucasian Magyars may have had their homeland here. The first written record of the settlement dates back to 1332, when the Arab traveller, Ibn Battuta described it as a prosperous town. As a Hungarian town, it was also eternalised by Mihály Vörösmarty in his epic poem „Magyarvár” (The Castle of Magyar) written in 1827.

Orientalist studies in the Caucasus region

In the 13th century, the Hungarian King, Béla IV sent a group of Dominican monks, including Friars Otto and Julian, on a mission to find the descendants of the Hungarians who had remained in the East. Presumably, the friars relied on the Legend of the Miraculous Hind in their quest for our ancestors on the coast of the Sea of Azov and the northern foot of the Caucasus. The Hungarian presence in the Caucasus region is also indicated by written sources.

“At that time (527), Gorda, the Prince of the Huns near the Bosphorus (today’s Strait of Kerch), appealed to the said emperor. He came to Constantinople, was baptized and converted. The emperor who became his godfather, presented him with many gifts, dismissed him and told him to return to his homeland to protect the interest of Byzantium and the Bosphorus. <...> Having returned to his homeland, the Christianised king of the Huns found his brother near the Bosphorus and related to him the friendship and generosity of the emperor and his baptism. Leaving there, he took Hun troops along. He ordered the dydXjuara (idols) made of silver and electrum, to be melted

down; the metal was exchanged for Byzantine money in Bosphorus. Incensed at the sacrilege, the priests, in connivance with Muageris (Magyar), Gordas’ brother, put the prince to death.” (Malalas, 6th century A.D.)

“When a war arose between the Turks (Magyars) and the Pechenegs, then called Kangars, the army of the Turks was defeated and split into two parts. One part went eastwards and settled in the region of Persia, and they to this day are called by their ancient Turk denomination “sabartoi asphaloi” <...> The Turks who live in the western region to this day send envoys to the said Turks who settled in the region of Persia in the east, they visit them and often bring back word from them.” (De Administrando Imperio, middle of the 10th century)

“The Turkish people (Magyars) are Hunnic by race, living to the north of the Caucasus mountains <...> Turks also live in Pannonia, near the Istros (Danube) whom Emperor Leo summoned to his aid against the Bulgarians (895) <...> These Turks (Magyars) of the Caucasus, as allies of the Arabs, in 840 and 841 raided Asia Minor, Armenia, and waged war against Emperor Theophilus. Crossing

the ancient Zichia along the coast of the Black Sea and the land of Abkhazians <...> they came close to the southern provinces of the Caucasus, where the Turks (Magyars) were roaming in the past when their entire nation lived in the Caucasus.” (Scylitzes, 11th century)

In 1236, Friar Julian found a major Hungarian speaking group beside the Volga River – in an area later called Magna Hungaria in Hungarian chronicles. The Caucasian region remained the destination of those who wanted to find the ancestral home of the Hungarians. Sámuel Hatvani Turkoly, János Ó-Gyallai Besse and others collected valuable data that prove that large groups of Hungarians lived in the Caucasus region during a certain period of time.

“The King of the Magyars lived near the Kuma River, and although the ruins of his castle may look dilapidated, it still stands today, and the settlement is called Magyar in the local pagan language.” (Sámuel Hatvani Turkoly, 1725)

“During our trip, I got acquainted with the heads of the Karachay, Kabardian, Avar, Besleney, Oruspi, Circassian and Nogai Tatar

peoples, who came one after another to pay tribute to the General. In the hearing of the whole company, they claimed to be descendants of the Magyars. Undoubtedly, here was the last homeland of our ancestors, and it is unanimously testified by the inhabitants of Caucasus Mountains and the Russians residing here for a long time.” (János Ó-Gyallai Besse, 1829)

„A karatsaiak és a tatárok azt állítják, hogy az Azowi tengertől fogvást, éjszak felé a Kuma víz partján fekvő Magyar várostól fogvást egész Derbendíg a Caspium tenger partján Magyarok voltak az urak.” (János Ó-Gyallai Besse, 1829)

“Although the present Hungarian language disappeared from the Caucasus areas, many names of places, rivers and ethnic groups have remained...” (János Ó-Gyallai Besse, 1829)

Visiting major Russian museums in the 1930s, archaeologist Nándor Fettich reached the southern part of the Caucasus, Georgia. He considered the palmetto-decorated sabres found in the Caucasus to be products of Hungarian metallurgy and drew attention to elements of local

costumes that could be directly related to finds from sites of the Hungarian Conquest period in the Carpathian basin. In 1966 and 1978, archaeologist István Erdélyi visited several North Caucasian museums where he documented finds of Hungarian type from the Conquest period. He was of the opinion that Magna Hungaria found by Friar Julian in the Volga basin in the 13th century was not the ancient homeland of the Magyars; probably only one of the Magyar tribes moved there along with Bulgarians in the 8th century from the northern foothills of the Caucasus.



Nándor Fettich (1900–1971) (Hungarian National Museum, Central Database and Digital Archive)



Silver gilt palmetto-decorated braid disc

from Andreevskaya Shchel (Anapa Archaeological Museum, first half of the 10th century). Discs for decorating braids are frequent finds in female graves. To date, about 70 similar pieces from the Conquest period (10th century A.D.) have been excavated in the Carpathian basin. In addition to the disc exhibited here, two other pieces of the kind have been registered in the South Urals, in the middle course of the Volga River. The closest parallels from the Carpathian basin to the braid disc from Andreevskaya Shchel are, for instance the palmetto-decorated laminar discs from Anarcs and Csengele (both in Hungary), or Ipoly-kiskeszi (today Malé Kosihy, in Slovakia).



Silver gilt belt decorations with gryphon and dog motifs

from the North-West Caucasus (Mardzhani Collection, 9th–10th centuries A.D.). Gryphon motifs alluding to mythological beliefs were already used by the Scythians and Avars. The motif appears on finds from the Conquest period in the Carpathian basin, for example, on the belt end from Benepuszta (Hungary) and the buckle from Vörs-Papkert B (Hungary) and it also occurs on braid discs. The dog motif can also be found on objects from the Conquest period. Analogues of the objects exhibited here were found in a female grave of Kenézlő-Fazekaszug No. 2 burial place (Hungary), where they were used to ornament the rosette-shaped mounts of horse harness.



Silver gilt helmet

from the North Caucasus (Mardzhani Collection, 10th–11th centuries A.D.). According to records of the time, helmets, as well as armour, were important elements of the Hungarian battle gear. In accordance with the light cavalry combat mode, helmets were predominantly made from leather. An iron helmet was found in the cemetery of the Conquest period at Domb street, Pécs (Hungary); one of its Hungarian analogues was sold at the Munich auction in 2006. Several graves in Eastern Europe are considered to have belonged to Hungarians as the fallen warriors were buried wearing their iron helmets.



Silver gilt buckle with life-tree motif

from Barakaevskaya Stanitsa, North Caucasus (Mardzhani Collection, 9th–10th centuries A.D.). Leather belts were important clothing elements of equestrian nomadic peoples. Men used to decorate them with different metal mounts according to their social rank. The life-tree motif as a mythological element is a frequent motif of finds from the Conquest period in the Carpathian basin, for instance, it was depicted on the harness mount from Érsekújvár (today Nové Zámky, Slovakia), on the belt mounts from Orsova (today Orșova, Romania).



Stone-inlaid gold ring

from Barakaevskaya Stanitsa, North Caucasus (Mardzhani Collection, 8th–10th centuries A.D.). Four-globule finger-rings with stone or glass insets of different colours are typical finds from male and female graves of the Conquest period in the Carpathian basin. They are seldom found in graves of common people; their use is dated to the first half of the 10th century A.D. Four-globule rings were also excavated from the Karos cemeteries.



A pair of silver bracelets with snake head

from Barakaevskaya Stanitsa, North Caucasus (Mardzhani Collection, 8th–10th centuries A.D.). Similar bracelets were found in female graves from the Conquest period in the Carpathian basin. A bracelet made of twisted golden wire was found in a female grave in Zseny (Hungary); there are variants made of silver (e.g., Szeged – Bojárhalom, Hungary) and bronze (e.g., Békés – Povád, Hungary). In the Hungarian mythology, serpents – in which the spirits of the ancestors reside – are the guardians of the inhabitants of the house. They are also considered as fertility symbols.



Silver sabre sheath and silver-gilt palmetto-ornamented suspended mounts

(Krasnodar State Historical and Archaeological Museum, 10th century A.D.) Silver gilt sabres with mounts are frequent finds in graves from the Conquest period (e.g., in Karos, Rakamaz, Geszteréd, Tarcal in Hungary). The sabres were used in close combats; the hilts, sheathes and suspension lugs were usually decorated with golden or silver gilt palmetto-ornamented discs as insignia.



Silver sabre with mounts

from Barakaevskaya Stanitsa, North Caucasus (Mardzhani Collection, second half of the 9th century–first half of the 10th century A.D.; reconstructed by: M.V. and A.V. Goreliks). Sabre blades from the Conquest period were slightly bended; the lower third was usually double-edged or equipped with a ricasso. The latter's function was to wound the enemy or the horse with the blade pulled backwards if the cut missed the target. The word 'sabre' originates from the Hungarian verb 'szabni' (to cut), and it entered other languages from Hungarian.



Bronze gilt saddlebow plate

from the North Caucasus (Mardzhani Collection, 10th–12th centuries A.D.). The first plated saddle from the Conquest period was reconstructed by Gyula László on the basis of Hungarian ethnographic analogues. According to research, the front and rear saddlebows could be covered not only with metal but also with bone plates, the surface of which was usually decorated with palmetto motifs.



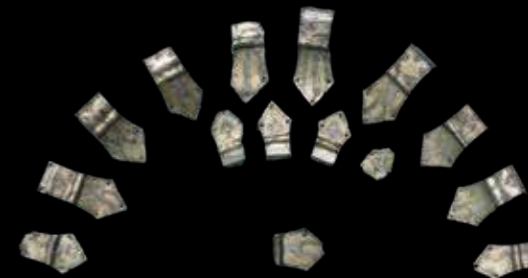
Silver gilt belt decorations

from the North Caucasus (Mardzhani Collection, 9th–10th centuries A.D.). Belts worn by men during the Conquest period as insignia indicating their rank were usually decorated with heart-, leaf- or circle-shaped rosette mounts. Belt ends were covered with shield-shaped mounts. Round and angular belt decorations were probably used for hanging various objects. Men usually wore leather bags, knives in leather cases, arrow quivers, bow cases and sabres attached to their belts.



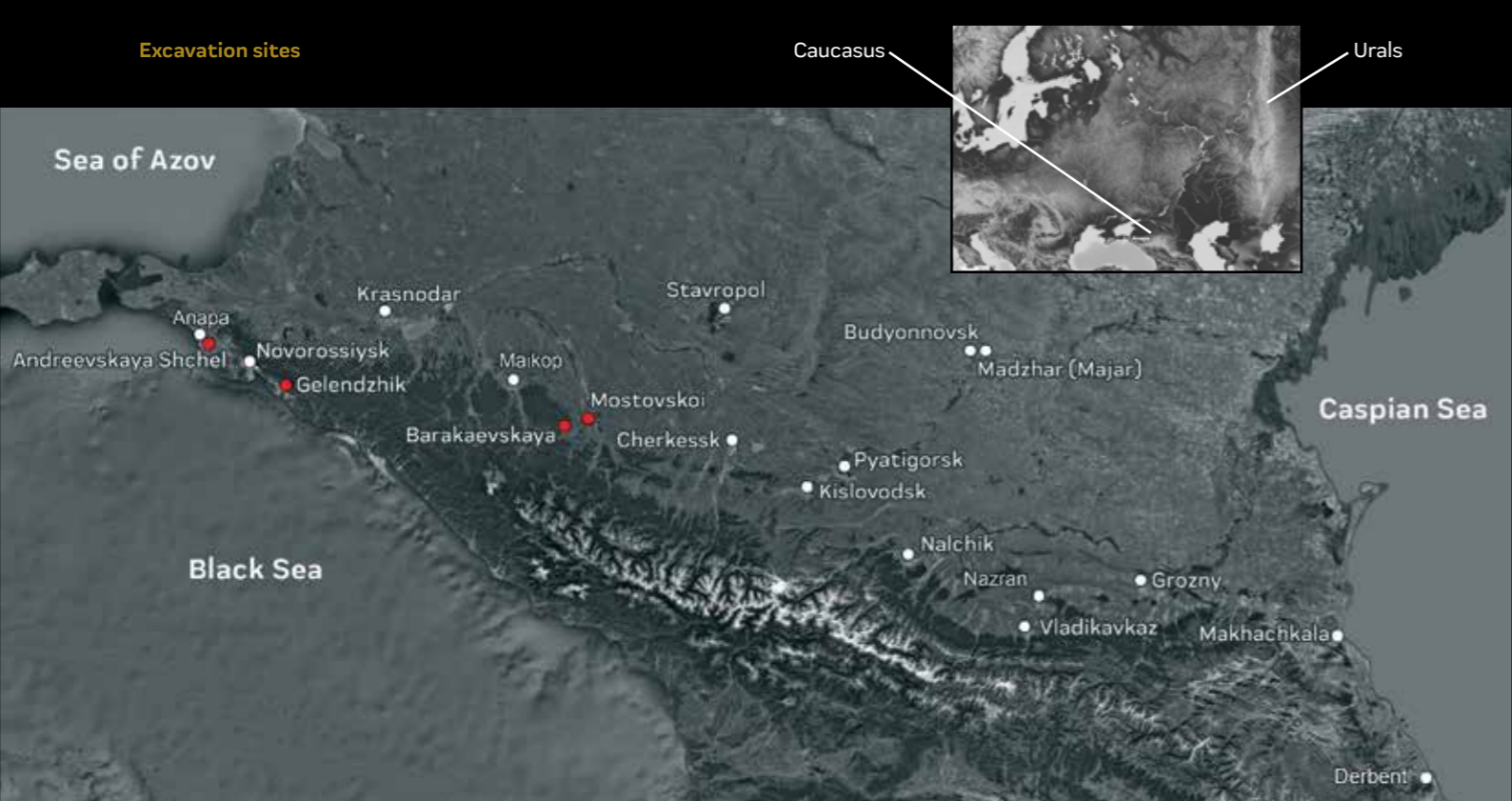
Silver gilt sabretache plate

from South Russia (Mardzhani Collection, second half of the 9th century – first half of the 10th century A.D.). The surface is engraved and decorated with palmettos and lions facing each other. Plated sabretaches with locking mechanisms cut in the middle are considered to be the most ancient types; in the Carpathian basin, the sabretache from Bana (Hungary) belongs to this type. Sabretaches were made of leather and worn on the belt; flint and tinder for kindling fire and small belongings, for example razors were stored in them.



Silver gilt saddlebow mounts

from the Karachai-Cherkess Republic (Mardzhani Collection, first half of the 10th century A.D.). In Hungary, saddles with mounts from the Conquest period were for the first time reconstructed by István Dienes on the basis of findings from Szakony. Vestiges of mounted saddles were also found in the Karos cemeteries; the reconstruction of the saddlebows was performed by László Révész. Saddles of this type have been used by shepherds of the Great Hungarian Plain are until recently.



Excavation sites

Research in the Caucasus area today

The North Caucasian garments and personal items of Hungarian type of the Conquest period presented at this exhibition are from the finds documented during the archaeological excavations carried out by Gabriella Lezsák-Moys on an annual basis since 2016.

The finds that are similar and in many cases identical to the archaeological relics of the Conquest period of the 9th–10th centuries A.D., indicate that the northern foothills of the Caucasus formed an organic part of the cultural area where – according to written sources – Hungarians belonged to before moving to the Carpathian basin. In addition to the archaeological finds, historical, ethnographic and archaeogenetic samples proved that the area stretching between the southern foothills of the Urals and the northern foothills of the Caucasus constituted a connected and single area in the life of equestrian nomadic peoples. Thus, research in the southern – Caucasian and Azov – lands from the viewpoint of the ancient history of the Magyars will become one of the most important tasks of the relevant disciplines.

The first joint Hungarian–Russian excavation in the Caucasus was conducted at Andreevskaya Shchel in the autumn of 2019. Based on the burial practices (inhumation burials, west–east orientation) and the typical finds of the Subottsi horizon associated with the Magyar presence in Etelköz, including an iron sabre with mounting, the excavated graves indicate a presumable connection with Hungarians. Samples of human bones have been submitted for scientific examination to the Archaeogenetics Research Centre of the Institute for Hungarian Studies.



Members of the archaeological research trip to Madzhar by the Kuma River: Erwin Gáll, Gabriella Lezsák-Moys, Dávid Somfai Kara, and Ákos Avar with their Nogai-Tatar and Russian hosts).



Excavation of the Andreevskaya Shchel cemetery in autumn 2019, Gabriella Lezsák-Moys, Konstantin Krutogolovenko and Roman Prokofiev archaeologists (Photo by Andrei Novichikhin.)



Konstantin Krutogolovenko, Andrei Novichikhin and Erwin Gáll archaeologists during the excavation of a man's grave with a sabre (grave No. 11, Andreevskaya Shchel cemetery) in autumn 2019. (Photo by Gabriella Lezsák-Moys)

Results of related disciplines

Folk music

According to the North Caucasian collection of Gergely Agócs, folk musician and Dávid Somfai Kara, ethnologist, 35–40% of the Karachai–Balkar folk melody types and nearly 70% of the Nogai folk melody types can be linked to the morphological order of Hungarian folk music. In several cases, this musical relationship is also strengthened by melody matches.



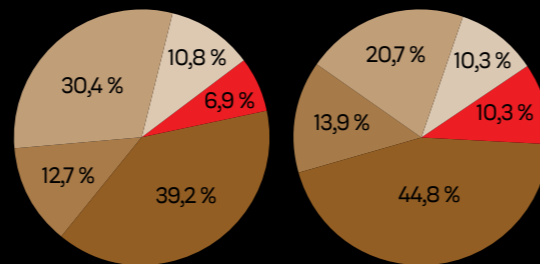
Gergely Agócs and Dávid Somfai Kara during an ethnographic expedition to the northern foothills of the Caucasus (Photo by Tahir Akmanbetov)

Genetics

According to Endre Neparáczi and Tibor Török archaeogeneticists, 6.9% of 102 samples of maternal lineage and 10.3% of 29 samples of paternal lineage from cemeteries of the Hungarian elite during the Conquest period point towards the Caucasus–Middle East.

Based on the analyses of 19 samples from the Conquest period by Christine Keyser, geneticist and university professor of the University of Strasbourg, the Y chromosome gene pool of the conquering Hungarian elite buried in cemeteries of a small number of graves consists of Pontic (North Caucasus), Uralic and Altai components.

Earlier genetic research confirms the heterogeneous character of the elite in the 10th century A.D. Currently, the genetic composition of cemeteries of the common people with a large number of graves is examined by the Archaeogenetics Research Centre of the Institute for Hungarian Studies, under the leadership of Endre Neparáczi and Tibor Török.



Eurasian

East Eurasian

Buryat, Chinese (Inner Mongolia), Kazakh, Tatar, Mongolian, Bargut, Yakut, Even, Evenki, Nganasan, Manchurian, Tuvan, Japanese, Shorian, Kyrgyz, Tibetan, Udege, Ulchi, Uzbek, Yukaghir

North-Western European

Danish, German, Finnish, Irish, Swedish, English, Norwegian, Scottish, French 12,7%

West Eurasian

Polish, Russian, Hungarian, Ukrainian, Belarusian, Slovakian, Italian, Serbian, Croatian, Czech, Spanish, Basque, Romanian, Greek

Caucasus Middle-East

Armenian, Azeri, Druze, Turkish, Iranian, Iraqi, Palestinian

“Thousands and thousands of signs” Caucasian sources of our prehistory Exhibition of Hungarian-type finds from the Conquest period from south Russia In memoriam of Béla Pósta archaeologist

Patron: Prof. Dr Miklós Kásler, Minister

Curator: Gabriella Lezsák-Moys, archaeologist

Co-curator: Péter Gróf, archaeologist

Text panels and guidebook: Gabriella Lezsák-Moys, archaeologist

Specialists: Erwin Gáll, archaeologist; Endre Neparáczi, archaeogeneticist; György Szabados, historian

Design, video, visual elements: Delov Digital

Creative director: Valentin Bajkov

Art director: Anita Dorner

Print design, graphics: Delov Digital, Valentin Bajkov, Dániel Dorner

Set design, illustration: Anita Dorner

Graphic design, pre-press: Creativ Partners Kft. (Szabolcs Kelemen, Miklós Linczmayer, Dániel Nagy)

Constructor: Event Stuff Kft.

Institutions lending archaeological items and documents: Mardzhani Foundation (Moscow, Russia); Krasnodar State Historical and Archaeological Museum (Krasnodar Krai, Russia); Anapa Archaeological Museum (Krasnodar Krai, Russia); Archaeological Collection, Historical Photo Collection, Central Database and Digital Archive of the Hungarian National Museum; King Matthias Museum of the Hungarian National Museum; Manuscripts Archive of the National Széchényi Library; Library of the Hungarian Parliament

Lenders of installations: Anna Gisztli, Csaba Hidán, Lajos Kassai, Mária Nagy, István Vidák, Hungarian Historical Archery Society, Zengő Nyíl Association
Creators of the short cartooned film, The Miraculous Hind: Anita Dorner, Valentin Bajkov, Bence Bükki, János Papp, Zoltán Farkas, Dániel Dorner, Zoltán Moys

Patrons of the exhibition: Ministry of Human Capacities, Institute for Hungarian Studies, Foundation for Central and Eastern European Research and Training

Acknowledgement to: Anna Gisztli, Attila Kiss, Levente Lezsák, László Révész, Gyula Szabó, Gergely Szente, Ferenc Stilling

Project management: Szilvia Bartus-Szőllősi, Dextramedia Kft.

Project leaders: Benedek Varga, Director General (Hungarian National Museum), Dr Gábor Horváth-Lugossy Director General (Institute for Hungarian Studies)

PR and communication: Dextramedia Kft.

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