

„ A genetic perspective of human history in Europe was derived from 22 binary markers of the nonrecombining Y chromosome (NRY) ... Geographic distribution and ages estimates of alleles are compatible with two Paleolithic and one Neolithic migratory episode that have contributed to the modern European gene pool ... haplotype Eu19, which is derived from the M173 lineage and is distinguished by M17, is virtually absent in Western Europe. Its frequency increases eastward and reaches a maximum in Poland, Hungary, and Ukraine, where Eu18 in turn is virtually absent ... This observation suggests that M173 is an ancient Eurasian marker that was brought by or arose in the group of Homo sapiens sapiens who entered Europe and diffused from east to west about 40'000 to 35'000 years ago ... This culture also appeared almost simultaneously in Siberia, from which some groups eventually migrated to the Americas... Haplotype Eu 19 has been also observed at substantial frequency in northern India and Pakistan as well as in Central Asia.”
Ornella Semino and Co.: The Genetic Legacy of Paleolithic Homo sapiens sapiens in Extant Europeans: A Y Chromosome Perspective.
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György Csihák
(Zurich)

SACRA REGNI HUNGARICI CORONA –
THE SACRED CROWN OF HUNGARY AND
THE ISSUES OF THE SETTLEMENT OF THE HUNGARIAN COMMON LAW

We will examine our subject-matter divided into two main groups:

I. first we will deal with the roots of all goods and rights, the Sacred Crown of Hungary – as an *object*, then

II. we will clear up our *present constitutional situation* and will outline a possible way out of our constitutional dead-lock.

I. THE OBJECT

1) “In our Latin language” the guide is *the Sacred Crown as the name of the object*, which hence sounds like this: “Sacra Regni Hungarici Corona”. The reason is that since Saint Stephen I until 1844 the “official language” of the Hungarian Kingdom was Latin. During that time period the vast majority of official documents were written in Latin which also meant that a lot of Hungarians could understand and use the Latin language very well, hence, there is no place for any kind of additional interpretation as for example on the pretext of translation.

During that time the Hungarian language was preserved not only on the lips of the common people but, for example, Miklós Zrínyi, who had been of Croatian descent could beautifully write in Croatian, as well as also in Hungarian and Ilona Zrínyi – his daughter – had given us such an exceptional Hungarian man like Ferenc Rákóczi II.

Thus, we have no reason to suppose misunderstanding and we have no right to distort the meaning of the Latin text.

There are two words in the Latin name of our crown which we have to discuss with due emphasis: the word *sacra* and the word *regni*. Some people, even in the professional literature like to misinterpret, erroneously translate these two words, perhaps even leaving out one.

Sacra and *sancta* – in every language both mean saint, holy. While in Latin *sancta* is God, the Church, the saints, *Sancta Maria* etc., *sacra* means *being sanctified by something*. Thus, today’s languages make no difference – but in our Latin language we did make a difference: and this is very important because *it is not about some holy object of the church, but much more: the matter in question is the Hungarian Crown being sanctified by our traditions. The word regni emphasises that this is not a royal (rex) crown, but the crown of the country.*

There are some, who refer to the fact that the “country’s crown” term can be dated to the age of our king Saint Stephen I (970/975 – 1038 A.D.), it can surely be found in “Saint Stephen’s legend” by Bishop Hartvik (1095–1116 A.D.). The “country’s crown” term can be first found in an English source in 1155 A.D., in a French one in 1317 A.D. – hence they took it from us.¹

1. Fritz Hartung: Die Krone als Symbol der monarchisten Herrschaft im ausgehenden Mittelalter.
Manfred Hellmann ed., “Corona Regni”, Weimar 1961, page 1-69

2) The crown, the coronation mantle, the sceptre, the orb and the sword are *the Hungarian coronation insignia* – and not coronation jewelry, as we can read it even in some professional books. In some of them alternately, both terms are used.

We have at our disposal enough literature to fill libraries on each one of them. As from the standpoint of our subject it is only the crown that we are interested in, therefore we will not deal with the other coronation insignia further on.

3) *Our crown is made up of two parts, a circlet and an upper arched part, it is also called a cross-band, on it a cross with spheres at its ends.* This fact gives reason for guesswork – where was one part from and where was the other part from? Lately it has been proven quite convincingly that *it is a unified work, constructed according to the rules of the golden section in a workshop working with Avar techniques, perhaps in the Caucasus, in around the 8th–9th century A.D.. Eckhardt Ferenc (1941) saw in this crown the interweaving of the heavenly and earthly crowns and traced the Sacred Crown's Concept (Doctrine) to that.*



Sacra Regni Hungarici Corona
– Sacred Crown of Hungary

It should not bother anyone that most crowns had been worked onto a hat, perhaps that someone with a smaller head could also wear that crown. However, it would still be a circlet crown, open on top. Most of the crowns known until now are like that.

It does not enhance the reputation of the Hungarian historical sciences that it has, up to the present, neither cleared up, nor has come to a rest regarding the dispute about by whom, when and what kind of crown might have been sent, perhaps to us? On the contrary: this crown was taken away, salvaged, demanded back, brought back, exchanged, then, only the circlet was sent, the cross-bands were mounted on it, etc. etc. – and of course all these are verified by a library of literature.

4) Perhaps, the majority of people think that this crown had already been worn by our king Saint Stephen I (970/975 – 1038 A.D.). However, until now, they have not been able to prove this by any kind of picture. Some claim that this crown can be seen on Bartholomew apostle's head on the coronation mantle. Apart from the fact that this picture can be seen poorly, and even if we accept this claim we will still be left with the unanswered question: why is there an unmistakably circlet crown on the standing, almost full-figured King Stephen's head?

The claim either, that on one money-coin dated to the age of Saint Stephen, supposedly, there is a closed crown to be seen, does not bring us closer to the solution, either. Although this image is rather uncertain: it could also be a circlet crown with a hat which – as we mentioned earlier – had been a custom. As far as we are concerned, we do not agree with the dating of the coin, either. It is taken as settled in the Hungarian historical science that the Hungarian minting started with Saint Stephen, which claim is, in a high degree, based on the fact that there is this inscription on a money-coin: *Stephanvs rex.*

Again, there are two facts here that weaken the cold claims: our *Saint Stephen's father had also been called Stephanus rex*, as a matter of fact his uncle on his mother's side, was Stephanus, as well. It is known from Greek chronicles that *the Greeks at that time often called a person of such and similar social standings rex.* So, a coin with the Stephanus rex inscription did not necessarily have to be the image of our Saint Stephen. This fact-finding does not exclude the assumption that the beginning of Hungarian minting must not necessarily be tied to Saint Stephen. However, *as far as our subject is concerned, it is of no interest what or which crown is the bearer of our system of thought; only that it is very strange that such important matters do not come to head of our historians.*

5) Our situation is far from being rosy, regarding the sending of the crown. In the Hungarian school-books it says that Pope Sylvester II sent our crown. This statement has not one, single, credible proof. It is being taught that Saint Stephen's first legend came from the time of our Saint László (1040 – 1095 A.D.), and its purpose was to prepare for the canonization of Stephen (1085 A.D.). However there was no mention of sending a crown either in this, or even in the second legend. However, a crown sent by the Pope would have been a very desirable thing in the preparation for a canonization.

It is known exactly from Hartvik's Saint Stephen's legend (1095 – 1116 A.D.) the story that is tied to Pope Sylvester II: – Polish request of a crown, the Pope's dream, the Hungarian delegates the following day – the story can be found in a Vatican document from the 17th century, which, by many is classified as a forgery. The only earlier source known as of today, the chronicle of Thietmar, the Bishop of Merseburg, does not take us closer to the solution: "By the grace of the Emperor and his encouragement..." etc. According to another source, Atila had also been a king, his crown that he had been crowned with was inherited by Svatopluk and Árpád took it away from him.²

At least two conclusions can be drawn from all this. *One is that there might have been some crown-sending*, which at that time was a custom, principally because of the rights that could be attached to it. One who accepted a crown like that became the vassal to the one who had sent the crown. There are deep traces in our memories of crown-sending. The other reason is longer.

At that time a very strong emperor was sitting on the German-Roman throne in the person of Otto III. And in Saint Peter's chair Sylvester II who had been Otto's tutor, and one of the greatest scholars of his time, and both of them old friends of our King Stephen. This same Pope wrote: "Ours, ours the Roman Empire. Italia gives us strength in fruits, Gallia and Germania give us soldiers, and the great King of the Scythians is not missing from among us either."³ *He must have known why he called the Hungarians Scythians*: it is a well known fact that that emperor and that Pope had dreamt of a great, united, Christian Europe. *An Eastern empire would have been well suited on their Eastern border*, which if Christian, would have successfully protected the West – from the attacks coming from the East, which by that time had had a thousand years old history. *That is why the Hungarian king became an apostle*. They must have had abundant crowns to be sent. If from no other place, then – from the riches of the Frank king, who by the German history writers was rechristened "Charles the Great" (Carolus Magnus = Charlemagne),⁴ who after forming an alliance with the Bulgarians, from 791–804 A.D., looted the morally corrupted Avar Empire. We know it from his own chronicler that the Franks had been very poor until that time, and only afterwards became rich. The riches alone plundered from the Avar kagan, supposedly, had been 15 carts of gold.

Let us suppose that the country's crown had been amidst the gold, which even later had not been taken apart, melted down or given away as gift, but it had been retained. This crown could also have belonged to Atila, as well. This, however is only a presumption. Yet, the Avar Empire – like the Scythian before it: had begun somewhere in the region of Central Asia, extended over the Northern foreground of the Caucasus, the region of the Lower Danube, the Carpathian-basin, the surroundings of present day Cracow, through the Prague basin area as far as Passau. The Hun Empire had extended from today's Vladivostok to the territory of Vizcaya Shaman. *The pope and the emperor might have thought it a good diplomatic move to return the country's ancient crown to Stephen or, at least, recognize his title to it – attaching to it the obligations of defense and evangelisation.*

I do not assert, as *I cannot prove it*, but taking some selections out of the many kinds of stories, *I find it conceivable that we had more than one crown*, perhaps others had sent us crowns as well. *Yet, we had one crown* of which the one, who was supposed to know, knew that *that was the crown of the country*. Our highest leader *had to be* crowned with that crown, and that crown might have been surrounded with some kind of mysteriousness or secrecy. Thus, in the different *illustrations* all other crowns could have appeared and indeed Emperor Heinrich III may have actually brought the Hungarian king's spear and crown, *which had been sent by Sylvester II*, back to Rome after the battle of Ménfő. (A battle between the Hungarian king and the Roman Emperor 1044 A.D.) *But our crown, the crown of the country remained.*

2. Katona, István: A magyar Szent Koronáról. (The Hungarian Sacred Crown) 1793, page 25-26

3. J. Havett: Lettres de Gerbert. Paris 1889, (The letters of Gerbert)

4. Wilhelm Wagner: Asgard and the Gods: The Tales and Traditions of our Northern Ancestors. London 1884, p. 119
page

Up to this point this is conjecture – yet, this is of no importance. *The essence of the matter is that there could have been a very ancient crown, which had not had to be sent again and again. On the other hand there were rights adhered to that crown and serious interests connected to having those rights recognized.* Let us talk further on *about these rights and the resumable origin of these rights.*

Our king Stephen I was a very wise man: *he offered the crown and our country with it to the Blessed Virgin.* Neither the Pope nor the Emperor could have objected to that, not even the Hungarian settlers, as the Blessed Virgin had been our friend of long standing. Moreover *the offering was made within the framework of the constitutional law.* In the history of Europe that was the first constitutional offering of a country's crown, which we have repeated three times during the course of our history.⁵

6) Let us note that the people of Álmos-Árpád – by the Acquisition of our Homeland about 896 A.D. – *had not been pagans, but monotheists.* It cannot be known how many of them might have been of Jesus' faith. The people could be antropologically classified as Turkish type, their number may have been about one million around 1000 A.D. together with the autochthonous inhabitants.

The Hungarian settlers considering the circumstances of the era arrived with a superior state notion and structure. Their intellectual and material accomplishments, their arts, agriculture, military organization and their art of warfare in many respects were superior to those of the Europe of the age. According to the Tarih-i Üngürüz (it is a chronicle in Turkish language=the story of the Üngürüz'), *they had a clear crown-concept.*

7) *The crown is sacral,* as are the arts in all the great civilizations which today is collectively called folk or popular art.

The sacral folk art of the ancient great civilizations had been controlled by such order and discipline that is barely comprehensible by today's understanding, much of which, by the end of the Middle Ages, had been taken over also by Christianity, for example artists were terrified of inspections. Prison, torture, even death by burning threatened those braking the artistic rules all through the Middle Ages.

In the great, ancient civilizations art and science had been sacral; in Egypt, for example, writing as well. The priests had been scholars, thus the holy leaders and priests had also given the kings. This is the way in Thailand even today, and in England as well, where the head of the Anglican Church is the king. And the kings had been of heavenly descents. Nobody had even thought of acting against the rules. The ecclesiastical and secular leadership, the spiritual and material culture *had to be unified. Where this unity broke everything fell into ruin.*

We know from Bartók and Kodály when and what *had to be sung,* when and what *had to be danced.* Everybody knew that such a thing like uncle John lying down onto the sheepskin coat to compose a folksong could not happen. The roots of folk music are many thousands of years old, its order is very strict. A little popular song can be such a perfect, closed composition that it can match great three-piece symphonies. To prove it, Kodály composed a huge choral work out of a popular Hungarian song⁶, which is sung by about one hundred people for a good twenty minutes.

Why? – because *folk art is sacral.* In the whole human history it has been expressing the total intellectual-theoretical order of a civilization, *in which man lives as part of the universe.* The so called modern science has just recently realized what mankind has known for thousands of years: every function of the human body works in connection with the universe: starting from the heartbeat, through the women's period, to the number of days of human pregnancy.

Hence, *nobody should look for mistakes, misunderstanding or chance coincidences in the achievements, connections of human civilization.* It is not impossible that in nature or beyond there is one common ancient source, as well. We should not forget that only about ten percent of all the world's population thinks the way of Europeans or so-called Judeo-Christians.

5. 1317, 1693, 1896 – the other offerings were made outside the frame of constitutional law

6. „Megismerni a kanászt...”

8) Margarita Primas, the Director of the Early History Institute of the Zurich University has called the attention to the *lack of bird symbols in Europe*. It can only be found at the *Irish*, who have preserved the *Celtic* traditions and in *Egypt*, the symbol of the goddess of Upper-Egypt – evidently with Greek mediation – the bird called Horus. However, there was a bird – it was found in *Csomaköz*, in Szatmár county (now Romanian in the Carpathian Basin). The archeologists date it to around the 3rd century *B.C.* It is a two-piece *Celtic*, golden diadem: a *helmet and on top of it a golden bird*, with its head, wings and tail moving. As the horseman was riding his head was glittering like the sun, above him a sparkling bird – was flying sent by the powers above.,.



Celtic golden helmet –
Csomaköz , 3rd century B.C.

We Hungarians speak of a “turul” bird, but no graphic description of it can be found from that age – and to the great glory of historical scholarship beyond the description of Emese’s (an old historical female name) dream – nothing can be shown of the bird. Neither in a foreign language – nor in Hungarian. It is understood to be a bird – but what is “turul”?



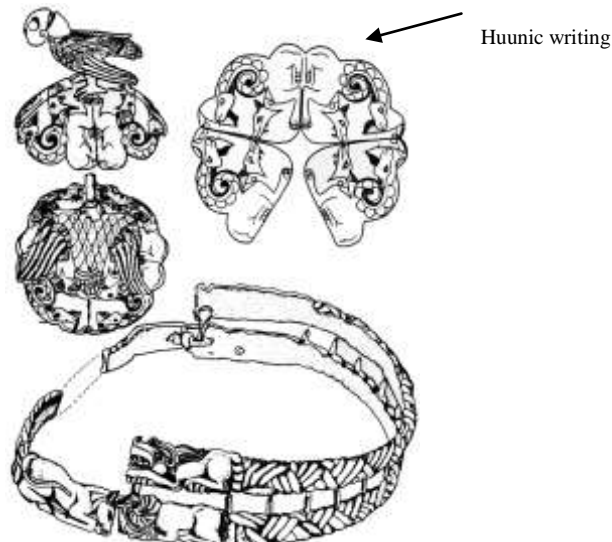
Druida (Taltos) crown – Norfolk – 1st century B.C.
(Green, M. Jane: Keltische Mythen. 1993)



Scythian golden head-dress –
Kerch, 4th century B.C.

On the Crimean peninsula, near *Kerch* they have found a two-piece *Scythian*, *golden ornamental head-dress*: a circlet and an arched part. It is traced back to the 4th century *B.C.*

The historians claim that the Scythian and Celtic world could never have met in the Carpathian-basin – there had been at least fifty years between the appearance of one and the passing of the other.



Hun crown – Aluceideng – 1st century B.C.

Well, if one goes to see the archeological exhibition of the Hungarian National Museum – based on the dates shown there – Scythian and separately shown Celtic archeological materials, one can only think that these two civilizations in the Carpathian-basin, must have lived somehow side by side.

Perhaps it does no harm mentioning that there are Celtic finds from the British Islands to the Carpathian-basin and even in Anatolia. On the other hand the world of the Scythians had stretched from Central Asia to the Western frontier zone of Pannonia.

Our next *bird* comes from the *lowland of Ordos* from the great bend of the Yellow river. According to an illustration *this crown* was worn by the chanyu of the Southern Huns (58-31 B.C.). The crown is made up of two parts and it was worn after being worked into some kind of material, perhaps leather. The bottom part is a circlet with animal heads at both ends – *apparently dragon-sarkhan* consequently *white khan*, which in Asia always means snake.

Here, let us have a glance at the picture in the Thúröczy Chronicle (1488)⁷ which portrays the chieftains by the last Hungarian Landtaking about 896 A.D. with their banners. On one of the banners we see the *snake*, which is considered to be the banner of the *Dragon* clan. There was even a Dragon Order of Knighthood founded in Hungary (1408 A.D.).



The chieftains of the Hungarian landtaking – Thúröczy chronicle – 1488.
One of the chieftains bears a flag with a dragon on it

The upper part of the Ordos Crown is a palm-sided golden sheet on which there are four wolf heads (a sacred, ancient symbol at the Huns, Mongolians, Hungarians) and the design of four whole rams (sun symbol, at the Cushitics, Kurds). There is an open-winged bird affixed to the sheet with its head and tail moving.

According to the Arvisuras the intellectual center of the Hun Empire had been in Ordos.

The visitors of the *Dunhuang grotto* inform us that on paintings depicting *Huns*, undoubtedly painted by Huns, some figures had been portrayed, wearing head-ornaments, composed of two pieces, *a circlet and an upper arch*.

The *Ostyak-Samoyed* (Selekup) *crown* had a totally identical structure, except that on top of it there was a stag-horn of the kindred people, which was also a sun symbol. It is called a shaman's crown and the expressions: belief, world of belief, world of myth find their way here. What belittling: – even the primeval religion expression. The title of our fine two-volumed huge work by Arnold Ipolyi, published in 1853 A.D. is: *Hungarian mythology. There is no „shaman” in this great work, because the Hungarians never had a shaman.*



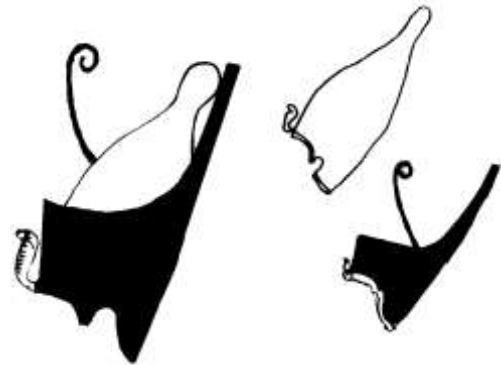
Ostyak-Samoyed shaman's
horned
iron crown (after Prokofjeva)

7. Országos Széchenyi Könyvtár, Budapest

As our next bird, we are showing the drawings on the two sides of Narmer (that is Menes) king's black stele. Supposedly, it was *he, who had united Lower- and Upper-Egypt* around 3100 B.C. On one side of the stone we can see the Pharaoh with the *crown of Upper-Egypt (South)* – which is somewhat *arched* and white. Opposite him is the symbol of the goddess of South-Egypt – a bird. On the other side of the stone *Narmer wears the crown of Lower-Egypt (North)*, on it the symbol of the goddess of Lower-Egypt – the snake. This is a *circlet crown* and is red. Red is the symbol of life – white is the symbol of death. In the Egyptian hieroglyphic writing green means the home. *We have deliberately kept quiet until now regarding the shape of the birds, but they are very similar to each other – and to the hawk.*



King Narmer's stele – around 3100 B.C.



The Egyptian royal crown

After the two Egypts had united, the two crowns representing the property of the country had also been united, and further on the kings of Egypt, – wore this united circlet- and arch-crown.

Writing was sacred in Egypt, but *sacred was the crown too, and every town where this crown was kept.* In the ancient Egyptian language the name of the crown was *psent*. The connections of the Scythians and Avars with Mesopotamia and Egypt is well known. According to J. H. Breasted „...it is not boldness to connect the Avars to the Hyksos.”⁸

I refer here to the double head-ornament of the kende seen in the Pictured Chronicle⁹ of Hungary red circlet and a white cone placed on it. Supposedly, the white cone was the emblem of dignity of the reigning prince and the red circlet of the head of military.

Let us mention here that the mountain-crystal sphere of the sceptre belonging to the Hungarian coronation insignia, by the professional literature is thought of as being of *Mesopotamian* or *Egyptian* origin.

In Nagyszentmiklós of Southern Hungary the biggest gold find of the early Middle Ages was discovered in 1799. It consisted of twenty three golden vessels, it weighed nearly ten kilogramms. According to the law it had to be handed over to the Hungarian Treasury, that is why it is being preserved in the Kunsthistorisches Museum of Vienna.

This gold treasure is considered by *the professional literature as being sacred*, earlier it had been referred to as Avar, today as Hungarian. *We should pay special attention to the design of the bird found on the number 7 jug, its head, the feathers of its wings and tail.*



The gold treasure of Nagyszentmiklós
No. 7 jug

8. Tóth, Tibor: The formation of the Hungarian Nation. Magyar Múlt, Sydney. No. 2. 1983. 86th page

J. H. Breasted: A History of Egypt. Bantam books, New York, 1964

By Breasted „pharaoh” is the Semitic name of the ”peero”

9. Képes Krónika. Országos Széchenyi Könyvtár CLMAe 404, Budapest

This bird had been a very dear acquaintance, when fate brought us together with its *nest-twin*. It is to be found in Teotihuacan, on an inside wall surface of a sacred building.



Teotihuacan. In: Archeologie in Mexico. Page 29.
Monclem Ediciones 1995 Mexiko

There would be a lot of things to be said about these birds, however, the subject is different now. We only mention that this fresco is probably from the 7th century A.D., but undoubtedly no later.

Teotihuacan (let us pay attention to the *kan* word) is located beside today's Mexico city, it is the home of the *white-skinned feathered snake* – Ketcalkoatl, the supreme god. It is also called Ketcalkan. The ketcalkoatl is a Central American bird – the only one that dies in captivity. It is the wonderful symbol of liberty. *The coatl, or kan means snake. All the Mayan chief priests were snakes.* This is a learned rank, in Mayan language it always means *kan*. The Asthecs called the feathered snake Kukulcan, the Mayans called the rain-god *Csák* (Chak) – a well known Hungarian family name. *Hence, the Ketcalkoatl is the ruler of both the heavens and the underworld – bird and snake.* As far as we know, it is

only the Hungarian language, that has preserved this duality: in the words Isten (God) and Satan, if we leave out the vowels in accordance with the customs of old, in both cases we are left with *stn*. „In the beginning there was the Word”.

According to the grammar¹⁰ the Mayan „a” (the first letter of the alphabet) means water, one of the main elements, its pronunciation is *atl*. So, there is the principal god Ketcalkoatl – at the other end of the water, in the neighbourhood of Egypt, the *Atl-as* mountain (with a Greek ending). In between them the great water, the *Atl-antic*, in it the sunken world: *Atl-an(tis?)*. Heyerdal proved that there could have been a connection between them, even with the technology of the age, not to mention flying and other things.

In Mexico, at the beginning of a written composition, recommended for school text book by the Ministry of Education, we can read that the Mayans had come from Atlantis.¹¹

Let us note that they have been able to understand the Mayan writing only for the past few years, so the so-called „cultural works” have to be taken with reservation. In a professional book written by someone with an Italian name we can read that only the arrogance of the Spanish is bigger than their ignorance.¹¹

After this, let us have a look at the *feather crown of Montezuma*, the last Asthec king – it was made of the feathers of the ketcalkoatl bird. *The rim and the feathers above can be seen very well – and let us add now: in between them is the human head. Thus, the point is that there is always a threefold structure: at the bottom the rim – the snake, above the feather – the bird; thus, the underworld and the heavenly world – in between the head, the earthly world – the kan!*

They have just recently found the tomb of the Jaguarsnake (kan) in Palenque, *his sarcophagus (pay attention!) was finished in 692 A.D.* The tomb is so rich – writes one professional book¹² – that *its match can be found only in Egypt*, the corpse had been dusted with – the symbol of life – red powder, *just like the Sabirs.*



Montezuma's crown.
Museo Nacional de antropologia Mexico

10. William Brito Sansores: Maya writing. University of Missouri 1987. page 9

11. Alberto Rivera A.: Die Geheimnisse von Chichen Itza. Rome 1995. page 15

12. Archeologie in Mexico. 1995. page 61-62



The tomb of the Jaguarsnake – Palenque – 692 A.D. In: *Archaologie in Mexico* Page 61. Monclem Ediciones 1995 Mexico

The scholarly Byzantine emperor, Constantinos porfyrogenetos wrote that *the Hungarians' previous name had been Sabartoi, that is Sabir*. On the other hand the emperor had got this fact from Bulcsu horka or from the Hungarian Prince Tormás of the house of Árpád. They must have known about themselves who they were. In the civilization of horseriders every herds-child had to know the name of at least 8-10 of his forefathers. In the more distinguished families he had to know even more.

French archeologists have recently found the tomb of Tutankhamen's wet nurse. She had been called Maya. According to Basque legends, the Heavens, the Earth, the World had been created by the goddess Maya. This name can be found in the Hindu and Maori legends as well, and in our calendar it is the name of a month. The mother's name of Buddha is Maya. There is a timeless structure standing in Egypt, it is known as Sphinx. This name is Greek – hence it had not been called that. The local population calls it *Abul Hun: Father Hun*. The Mayans called their male principal god: *Hun-Apa* (Hungarian *apa=father=abul=apa=ata*) therefore *Hun-Father*. One of the highest peak in the Cordilleras will be

named by the Incas *Apu* (6394 m) – he is their main male God.

After all these, let us have a closer look at the lid of the Jaguarsnake's tomb. According to von Däniken it pictures an astronaut. At any rate, *the godman sits there* at the meeting point of life and death. What's fixed in his lap is – and we are quoting almost word by word from the professional literature – *a corn-cob*. According to the Mayan creation legend, once the gods angry and killed all mankind. Later they realized (wonder what?) that they did need humans and so they kneaded one out of corn. Corn played a very important role in the life of the Mayans. Finally, one god undertook giving life – namely, blood. That is why at times (very rarely), human blood had to be offered to that god. Blood had to be given back so that the God could henceforward continue giving life. What a beautiful thought!

The Mayans undoubtedly sacrificed their prisoners of war. However, it must have been quite different when they gave from their own blood.

There are some illustrations of the period depicting also dancing figures, but the Mayans waiting to be sacrificed are standing very calmly and are completely free. They were chosen only from the most illustrious families. That way they had a Blood-pact with the god, and they became blood relatives, the whole family!

In our picture, *the cross*, the corn-cob, the corn-grains can be seen very well. However, the professional literature also says that this is *a tree of life*. The only surprising thing is that the *structure of this tree of life is exactly the same as the Turanian, Anatolian, Mesopotamian and Egyptian tree of life – as this has already been proven by research. Hence, we can join the Mayan tree of life here, as well – as we can observe this in many places in Mexico.*

The Mayan tree of life has a tripartite structure. At the bottom there is the *underworld*, which here is indicated with the two death's heads drawn into one another, and the snakes are there too. Here, at the border-line, between life and death sits the god-man, springing from his loins the corn-cross, with flowers, fruits and butterflies – thus, *the earthly world*. On the top of the cross there is the bird – the symbol of the third, the *heavenly world*.



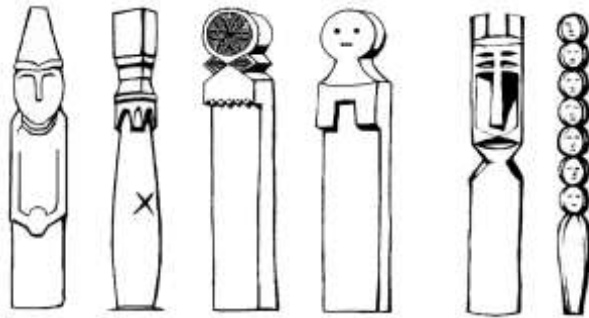
The lid of the Jaguarsnake tomb. Photograph by: György J. Csihák



Pantokrator – The Lord of the World on the Sacred Crown of Hungary

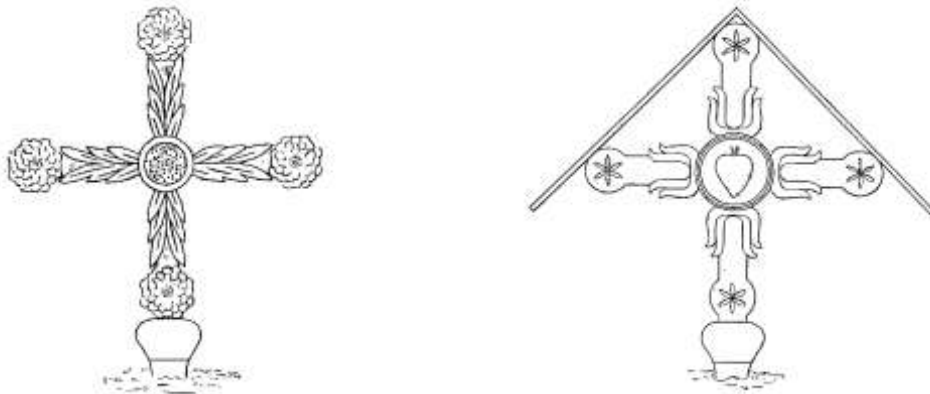
That is exactly how the god-man sits on the top of the Hungarian Crown, and where the corn-cross is springing from the Jaguarsnake, that is exactly where the cross with spheres at its ends is placed.

If the cross with spheres at its ends were to be carved out of wood, then the ends of it would be round; the symbol of the sun. Into those, six or eight segmented rosettes could be carved, which is also the symbol of the sun. This is exactly how Hungarians do it in Kalotaszeg (an area with very special *folk art* in Transylvania, near Cluj-Napoca, in Hungarian it is called Kolozsvár), and peoples in the whole of Eurasia as we can see it on the 33rd page of the Jelképtár (collection of symbol-pictures – Hoppál, Jankovics, etc.)



Cumanian doll from near the river Don, Boldoganya–Füzesabony's kiln idol, cemetery idol and gate idol – from Bánffyhunyard, Kalotaszeg

Or just as the Swiss living in Val d'Annivers do it, who regard themselves as the descendants of the Huns. As do the Chiapas Indians in the Middle of Mexico.



Wooden cross from Vissoie, Val d'Annivers, Switzerland.
After Karl Anton Fischer

For folk art is sacral and the great, ancient civilizations were surely connected, which can not have been accidental.



Wooden cross in the village of Chamula, on the land of Chiapas Indians.
Photograph by: György J. Csihák



Chamula woman (Chiapas) at the entrance of the Palenque city of ruins, making embroideries for the „Kalotaszeg” clothes.
Photograph by: György J. Csihák

The Mayan woman seen in the picture is sitting at the entrance of the above mentioned Palenque, the town of ruins – in a Kalotaszeg blouse, embroidering the „Kalotaszeg” stripes to be sewn onto clothes, cloths (covering). The pattern, the technique of the embroidering is exactly the same – as in Kalotaszeg.



Chiapas indians.
Photograph by: Antonio Turok



„Kalocsa” zakatekas (Mayan) clothes in the store.
Photograph by: György J. Csihák

Their coverings are exactly the same as well: the colors, the patterns, the forms. Yet, the Mayans have never been in Kalotaszeg. Nor in Kalocsa. Yet, it is the Mayans, who sell these clothes in Teotihuacan: the dress on the right is white, the one on the left is cornflower blue – just like in Kalocsa (Hungary).

And, to make our joy complete, the picture at the bottom of the next page was made in an Uighur tent, near Ürümsi (Central Asia). The Uighurs put their pillows, blankets on their bed, on top of each other, the same exact way as the people in Kalotaszeg. Only that, the colors, embroiderings, forms of patterns totally correspond with those of the Mayans – and of Kalotaszeg.

According to the Chinese Chronicles the Uighurs are the descendants of the Huns, their present homeland coincides with the original homeland of the Huns. That is how the Uighurs know it, – and

they confess themselves to be the blood relatives of the Hungarians. They had also had a *Sacred Crown* which was destroyed during the cultural revolution by the Chinese.



In an Uighur tent. Photograph by: R. Gyula Cey-Bert

SUMMARY

At the end of a long road we can safely state that in the Carpathian-basin around 1000 A.D. a kind of crown-concept, which meant the possession of the country, might have been a part of the Hungarian ancestors' culture. They might have had a crown consecrated by tradition which symbolized the universe and so it was the root of all goods and rights.

II. THE COMMON LAW

The type of government, which today is called parliamentarism, namely, a parliament built on the system of delegates had been brought into Europe by the Hungarians from the civilization of horseriders¹³ preserving it for more than a thousand years.

Our legal history, handed down in writing began with the Blood-pact (second half of the 9th century A.D.) and the „Exhortations” of our King Stephen I (1030 A.D.). Its backbone was the Golden Bull (1222 A.D.) and of the Sacred Crown's-concept (fundamental laws 1351 A.D.). *In Europe only the chair of Saint Peter is older and more permanent than that.*

In a constitutional sense, the last resolution (Altötting 1947) of the last freely elected Hungarian Parliament (1939), before World War II can be summed up like this: the legal continuity of the Sacred Crown is valid. Consequently until now - our Constitution has legally been the constitutional regulation that can be read on the pages of the Corpus Juris Hungarici (Hungarian Code of Laws), which is a historical constitution dating back to over a thousand years. Our form of government is a constitutional kingdom – or to be more precise, until 1848 it was limited by decree. Since 1848 it has been a constitutional Monarchy limited by popular representation – and it is because the peoples of the Sacred Crown, in possession of their ability to act and in their legal capacity have not yet decided otherwise; though it is true that only a third to a half of the nation participated in that last ruling (1939). What happened and has been happening in our country since is alien to our legal development. Those, possessing the power; people, organizations, etc., may even be calling themselves democrats (democritos – people's power), have never asked the Hungarian people if they wanted a republic or perhaps a people's republic? We can argue about how long have there been Hungarian people and a Hungarian nation? Yet, no one has ever disputed the fact that the Corpus Juris Hungarici is a Hungarian, historical composition. However, the legal continuity based on that – with the I. Act of Parliament of 1946¹⁴ coming into force and which is in effect to this day – came to an end. Which, among other things, also means that the governments that have been formed since 1989 (since the turning-point) have been standing not on the ground of the Hungarian, historical legal continuity but on that of the communist one.

The resolution of the National Assembly, passed after codifying the Peace-treaty of Trianon (dictate), can be regarded as the last, free act of will of the universal (whole) Hungarian people. Its essence is: 1) the nation refuses to recognize the Peace-treaty of Trianon (Proclamation of the National Assembly of 1920); 2) with the termination of the co-possession the Hungarian nation's right to a free election of a

13. According to Marx: an Asian mode of production

14. The Constitution of the Hungarian Republic. (The XX. Act of 1949 „People's Republic”, I. Act of 1972, XXXI. Act of 1989, XL. Act of 1990. „Republic”.) Uniform Construction: Hungarian Gazette No. 59/1990

king awakened. We postpone electing a king for later, till then we elect a regent. Before Miklós Horthy, Lajos Kossuth had been a Regent (not the president of a republic!), and so had Mihály

Szilágyi and János Hunyadi. The regency is the institution of the Corpus Juris Hungarici in case there is no king. The co-possession as part of the Pragmatica Sanctio (1723: 1. and 2. t.c.) is our national stipulation: we (Hungarians) choose that Hapsburg for a Hungarian king, also from the female line (from among the three main-branches), who is also the ruler of the Hereditary provinces. When Austria proclaimed itself a Republic, the co-possession was terminated. So our National Assembly did not really need to declare the dethronement, it would have been enough *to establish that constitutional fact* (1921).

The Sacred Crowns's-concept, the essence of which could already be found in Saint Stephen's Exhortations – so, it has a past of at least a thousand years – in the Fundamental Laws (1351) it was already put into a whole, wonderfully beautiful philosophical system that was unique in Europe. „Sacra Corona radix omnium bonitum et iurium”, that is, the Sacred Crown is the root of all goods and rights.

The Hungarian king – who is elected by the Hungarian nation by the Parliament is – „Caput Sacrae Regni Coronae”, namely the Head of the Sacred Crown, *only the head*. „Membra Sacrae Regni Coronae”, that are the Members of the Sacred Crown. The two together make up the „Totum Corpus Sacrae Regni Coronae”, that is the Whole Body of the Sacred Crown – that is, *the Hungarian nation*.

The concept of the „Hungarian nation” is a unique composition, it has nothing in common with the nation-concepts developed in different parts of Europe much later.

The latest results of crown-research seem to verify the assumption, that our crown, the Sacra Regni Hungarici Corona – that is the crown of the Country (and not of the King!) – had already signified, even at the time of our King Stephen I, that *the property of the Carpathian-basin and the settlers of Álmos-Árpád had arrived here with a clear crown-concept. The crown is not the symbol of the king (rex), but it is the symbol of the continuous existence of the state (regnum)*. This crown – within the frame of constitutional law – for the first time in European history had been offered to the Blessed Virgin by our King Stephen I (1038), and we have repeated this offering, again within the frame of constitutional law three times (1317, 1693, 1896 – the other offerings had not been done within the constitutional frame). Thus, *the country is legally the property of the Mother of God: Regnum Marianum*.

The Peoples of the Sacred Crown after 1686 pledged themselves to the hereditary election of a Habsburg king (1688), after the liberation of the Country from the Turkish occupation. Although the Habsburgs could get on the Hungarian throne, that was only because there had been several royal princesses from the House of Árpád among their ancestresses. This rule of succession originates from the fact that, the Hungarians – based on the Blood-pact – chose their principal leaders (later, their kings) from the House of Árpád (Álmos=Alamus!). However, at the age of the Chieftains they had chosen the eldest male member of the family (Koppány!) according to their many thousands of years old horseriders culture.

Legally the emphasis is on the *election*. The leader of a clan (forces) was the head (Bő) of the clan – his authority was beyond question, known by everyone, recognized according to tradition. In the case of several clans, the heads of the clans negotiated, but the most important decisions were made by the People of the Alliance (electing e.g. King Matthias Corvinus 1458), based on delegation – if the Alliance were too numerous or lived on too large a territory. *That was entirely different from the vassalage of the feudal system*. Among the Hungarians every settler (the People of the Blood-pact) was of noble descent. In the early 19th century in Hungary, every 21st person was noble; this number was 180 at the French and 828 at the Czechs. That was the result of a unique, historical development in Europe. While in the other parts of Europe the „different” were being destroyed by fire and sword; the different languages, the different races, the different religions to create unilingual countries with unified customs, at the same time we Hungarians took the other peoples co-existing with us into the Body of the Sacred Crown (Corpus Sacrae Coronae), as equal members.

Later, in the course of the development of our laws, within the Peoples of the Sacred Crown – regardless of nationality, religion, etc. – the nobles and commoners were separated. The king bestowed nobility, the nobles elected the king. The separation never became so final as in the European examples. Pipo Ozorai' a businessman, though he was surely not of Hungarian nationality, could become the Viceroy of Croatia, thus attain the highest office, and the serfchild, Tamás Bakócz could become the Archbishop of Esztergom, thus the first baron. This separation had never even been elevated to a constitutional level and by 1848 it also ceased to be a practice.

In time the system of participation in the Parliament changed. At the beginning the families could take part in the Assembly, then the clans, later every member of the Alliance, then their delegates. This practice was exchanged by the system of county delegates, and later representatives were elected from among the candidates of the parties. The governmental practice – as well as looking to the West – brought about the double chamber system: in the 15th century the Table of Magnates and of the delegates of the Gentry, and this process was codified with the I. Act after the coronation in 1608. In 1849 they were called: the Table of Magnates and the Table of Deputies, then it became customary to call them the House of Magnates and the Chamber of Deputies, which was codified in 1885. *The procedure is basically Hungarian*, because it is in close connection with the principle of division of the ruling branches – unprecedented in Europe, as a matter of fact it is non-existent even in the recently established European Union – which principle had already manifested itself in the Blood-pact.

The Hungarian nation with the coronation (it can happen only with the Sacred Crown, in the history of Europe this is the only sacred – *sacra and not sancta – thus sanctified crown*) *bestows upon the king only the exercise of the rights of the crown*. This is so on account of the fact that the source of all goods and rights is the Crown. There is no land in the country without a master and there are neither stateless nor minority Hungarians, because their country is the Sacred Crown. There is no discrimination, based on nationality, religion, etc., because *the Hungarian people is the nation of the Sacred Crown* – be it Magyar, Pecheneg, Cumanian, Czigany, Thaut, Wallachian, Ruthenian, Catholic, Protestant, Jewish, etc. There was one official language in Hungary till the middle of the 19th century: *Latin*. In the meantime in Europe, unilingual, uni-religious national states were being developed. As the result of our Blood-pact rooted in our civilization of horseriders, we have a totally different nation concept. Werbőczy, as the Chief Magistrate of the Country, wrote this in 1517 to an other aristocrat: „I owe administration of justice to everyone without any differentiation, even to a Jew or a Czigany, as long as the one who asks is the subject of the Sacred Crown of Hungary.”

We Hungarians have a uniquely beautiful national history in Europe which could be the firm ground for our present, confused, unstable national identity – if we had national historiography and if our national law and order built on that were restored.

Setting right the question of our common law is inevitable, also because without this we cannot even hope to again get into the family of the free nations as an equal member. The lack of this, is conceivable and it is even calculable.

The trouble had started when all the land of our country fell under a long-lasting foreign military occupation – whereby we lost, partially at first (1920) then entirely (March 19, 1944) our national autonomy. What Ferenc Deák taught about in a similar situation (1849-1867) is until today in total agreement with the standpoint of the international law: *a country occupied by foreign military is in the state of hiatus of the constitutional and public law. Under these circumstances the affairs of the country are managed by pseudo-parliamentary institutions. A parliament elected under these conditions has the power of neither drafting nor amending the constitution, thus the actions of the nation are constitutionally invalid.*

The last constitutional Parliament, in peace time, was formed on June 14, 1939 by a general, equal and secret election, under the XIX. Act of 1938, extended also to women. Because in the meantime World War II broke out, the constitutionally codified VII. Act of 1944 extended the duration of the Parliament for a further half a year after the ratification of the Peace-treaty, and it also made it possible in the same constitutional way, for the Parliament to hold sessions abroad in case of necessity.

The Parliament in consequence of the events of the war, at the end of 1944 transferred its seat to Sopron, then, after loosing the far Western regions of the country, on March 29, 1945 left the country and settled partly in Germany, partly in Austria.

At that time the office of the head of state was vacant, so the Parliament was the only instrument of constitutional law and of legal continuity for the Hungarian People. The legislative executive committee had at its disposal the Regent's letter of resignation, but the regent Miklós Horthy, right after being freed from the German imprisonment, declared that his resignation had been obtained under the threat of force and without the required ministerial countersignature, *thus it was not constitutional and he regarded himself as the Regent of Hungary. In consequence of this the role and the resolutions of the National Assembly in october 1944 are contradictory with the Hungarian constitution and should be considered invalid* (Hungarian arrow-cross man take-over).

According to the stand-point taken by the „parliament of Altötting” (diet or national assembly held in Altötting on August 20TH 1947), Christianity and the state-life of the nation had started simultaneously in Hungary. For a thousand years the morality, ideology, national customs and traditions have been evolving from this world. Hungary’s constitutional construction of the government is the oldest on the European continent, it is the result of a historical progress. The Hungarian state has had a king for a thousand years, and it has a Parliament exercising legislative power.

According to a thousand years old Constitution and to the conception of the Hungarian people, the basics of all rights are in the collectivity of the Nation (symbolically in the Sacred Crown). This is the source of the purest democracy, which knows no oppression, tyranny, class-hatred. This real democracy, living in the people’s spirits has ruled with the ideas and methods of freedom, charity, and good-will for centuries. During World War II, Hungary in the spirit of humanity gave refuge and home, without exception, to hundreds of thousands of foreigners and refused their extradition inspite of threatening force. Some incidents in the last year of World War II (1944) can be classified as the unavoidable acts done under the force of foreign power. The influence of outside power politics predominated in the composition of governments, functioning since 1945, and in the direction of their political course, as well. The Hungarian regimes, called to life by the German, then by the Russian troops have had no legal grounds, source of law nor constitutional and lawful basis. The so called National Assembly (1944) does not turn over the lawful and constitutional existence of the 1939 Parliament, which though does not exercise its rights *de facto*, however, *de jure it is the one and only existing, rightful representative of the Hungarian conception of state*. This Parliament stands on the basis of a thousand years old Constitution and legal continuity and it classifies everything anti-constitutional, that was established under enemy-occupation and terror.

This Parliament has been adjourned sine die (without date) but has never been dissolved.

Thus, it is constitutionally invalid: the Provisory National Assembly (1944) and the National Supreme Council (1945), the Hungarian Republic (1946), the People’s Republic (1949), the Hungarian Republic (1989) and the Constitution connected with these, which is in effect today and which has been amended at least nine times until now (1950, 1953, 1954, 1957, 1972, 1975, 1983, 1988, 1990).

Constitutionally invalid are the Peace-treaty signed after World War II (which has hardly any clauses that have not been broken by the communists), and the Fundamental Treaties, etc. *The Constitutional Court* (which constitutionally does not exist either) supervising the Parliament – which is an alien body within Hungarian constitutional development – *takes a constitutionally non-existing Constitution as its scale*.

Hence, *according to the stand-point of international law, Hungary is, even today, in the state of a constitutional hiatus. The deeds of the nation are constitutionally invalid.* The whole professional world knows this fact. The honest constitutional settlement may be delayed by means of power, but it can not be avoided and neither it is profitable to do so.

The way out is re-establishing the Sacred Crown’s constitutional and practical position by bringing up-to-date the Hungarian Historical Constitution (Corpus Juris Hungarici = Hungarian Code of Laws). In connection with this, it is the most important task to make clear how *the whole Hungarian nation, the Totum Corpus Sacrae Regni Coronae* could be integrated with this process. This clearly requires a more or at least a two-step solution: 1) the people of Hungary; 2) the Hungarians living outside of the present country. If there were a „round-table” assembled to discuss the Constitution, its topic could be the combination of the Parliament, the mode of elections, but in no way concluding things in particular.

The international experience cautions us that the expedient solution would be *to form a wideranging constituent Parliament*, which first would revoke the I. Act of Parliament of 1946 (The Hungarian Republic) and the XX. Act of 1949 (The Constitution of the Hungarian People’s Republic and all the Amendments to the Constitution, including the one of 1989); validate again the I. Act of Parliament of 1920 (re-establishment of constitutionalism and the provisional settlement of the exercise of state power), the XVII. Act of Parliament of 1920 (the amendment to Art. 13 of I. Act of 1920 on the re-establishment of constitutionalism and the provisional settlement of the exercise of state power), the XXIII. Act of Parliament of 1933 (a later amendment to Art. 13 of I. Act of 1920 on the re-establishment of constitutionalism and the provisional settlement of the exercise of state power) and the XIX. Act of Parliament of 1937 (on the expansion of authority of the regency and on the election

of a regent). From then on the law courts would pass judgements again in the name of Hungary's Sacred Crown (as it happened until 1946 – except the so-called people's tribunals).

The ensuing task would be to bring up to date the Corpus Juris Hungarici, its continuing development in accordance with the long and short-range aims and interests of the universal Hungarian nation. This is what the settlement of the Hungarian common law means.

In the Sacred Crown's-concept we find together the ruling principle, the democratic principle or sovereignty of the people, and the Christian principle – this has been ascertained by every significant researcher. Consequently, both the Sacred Crown's-concept and the Corpus Juris Hungarici could be applicable even for a republican form of government. The preservation of our national traditions is not an old fashioned notion, it does not mean turning back the wheels of time, but it does mean having a high regard for ourselves and our historical values: that is the only passable road to the democratic family of the free peoples.

Perhaps it is not useless to assert that *solely a peaceful road leads to achieving all that.* Let us be legitimists – in the ancient-original sense of the word, that is by *abiding the law – and by honouring our ancestors, our past and thereby ourselves.*

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Translated by G. Veress

(The photos are also available in color)