



## MAGYAR CREATION SECTION II

### THE ANCIENT PANNON SEA AND THE HOLY PLACES OF OUR FAIRY ANCESTORS.



Miracle Stag by Adorján Magyar

***Csodaszarvas comes to a stop  
On ancient hill of Szalacska  
Pannon sea covers it all ,  
The ancient ruins of castle Sölle ...***

Country Somogy's – this is how lovingly the residents call their county -- people remember the ancient Pannon sea, as told by Mrs.Kelemen, Anita Tóth, resident of Nagyberki, as she has heard it from her great-grandmother:

***„My great-grandmother told me the legend of Attala, according to which there was a castle standing once in this town (presently it is grassland and arable land). Its Lady had all the doors and windows nailed shut, so that God won't see her. And God (for punishment) had the castle sink underground. I placed the punishment into brackets because I don't remember if this word was really included in the narrative, on the other hand, God does not punish, our deeds have consequences, the bad exerts its influence back on us, so the saying that God punishes is a modern invention, it is far removed from the purity of the ancients, their WHOLE-some worldview. This is the story of the „Sölle vár” (Súlyedt vár = sunken castle). It may have been an earthwork, but why did it sink?***

*There is another place and legend which interested me a lot lately... Close to the town of Nagyberki there is a „mountain” called **Szalacska**. It has a tunnel system on the inside where a „golden ox” is hidden. The story is just*

this much, but the mountain is really very interesting and there were no archeological explorations there yet. (Knowing today's circumstances, it may be well this way...) and the **history of this place was presented only according to today's historical views**. Presently it is used as vineyard by the neighborhood. It was populated since the **Stone Age**. At first simple people lived here in dug-in houses. Later there was a great progress and out of nothing the Celts, later the Avars appeared and created splendid metal working centers. Later it was occupied by the Romans who continued minting here. They also excavated graves of the Árpád age. **This is the „official” material, which I would like to complete with some thoughts** (I am also sending an aerial view of the castle):



Szalacska hill and ruins of castle Sölle From Mrs. Kelemen, Anita Tóth

This is a beautifully built-in region, which was formed by its inhabitants since ancient times. Of course not drastically, but they continued the creation of this land, where God left it off. Today one can see first of all the defence buildings (terraces, fortifications), the other places of this earth-work one can only guess. Since the river **Kapos** was also used as traffic and transportation route, for this reason there must have been a smaller harbor in the castle too. They practiced a very high level water management with connected lake-systems, significant fishing activities (maybe foreign historians of the Middle Ages overstated a little what they found according to which one third of the Magyar rivers consists of fish, two third is water, but their stories had some basis – several researchers investigated the people's management of flood plains in the Carpathian Basin and came up with astonishing results, but of course silence surrounds them.); a lot of weights for fishing nets were found on the nearby agricultural lands (which archaeologists explained as the handles of vessels), but the knowledge and artful taste of the artists was characterised by the fact that these weights had a frog form (when the frog sits with head up, it takes on a conical shape – maybe this is why it was believed to be the handle of a cultic vessel, but the problem is, that with handles with this shape and size one cannot lift up a larger vessel.)

**In olden days the old people narrated that the Sea surrounded once this mountain.** Truly, several even, flat lands (today agricultural lands) one can suppose that once they were part of a lake-system, the dams are still clearly visible, the connections of their beds and other well built earth works. This is not only here, in Somogy county, but anywhere we go in the country. If we keep looking with the past in mind miracles will open up in front of us.

In the vicinity of the mountain several – about 30-40 kurgans can be seen, the cross section of the largest is 30 meters

**This territory is a sacred place** – even though the ancients spent their entire lives in sacred places and imes, they praised God with their work... This I can deduct partly from the tunnel system, which they began to excavate during the war, -- looking for the golden ox – many towns people took part with labor, digging, transporting the earth, but then the research stopped, because the tunnel caved in (some people even died there) and then the war broke out. It was then they excavated the mint, which was placed with its entire equipment onto a train, which was later blown up by the Germans. I was thinking a lot where the legend of the „golden ox” may have originated from. I could most easily place most easily into this environment was the Mythras cult. Since in their practice the bull had an important role, in our case the ox, further on they held their ceremonies in caves, or – in this case – tunnels, and it was a characteristic religious cult of the Roman Empire.

Is there another possible earlier explanation? What Zsuzsa néni has written in the „A New View of the Arthurian legends”, the Magyar word *ökör* contains the k-r wordroot and so it may be connected with the T-R wordgroup

and the *túr-bika* (bull) connections. Really the Myhras cult originated from this ancient Sun religion.

**A round church stood here in ancient times too, but people used its material for their own needs. The present chapel was built at the end of the 1700's, but not to the place where the round church was. At the original place there is an old well and the spring is near too. The further material (about the holy places) fits very well to the above, it is for this reason that I put it in here and not into the attachment..."**

The steps of our fairy ancestors are accompanied by springs, little wells. Bény town's miraculous „little well” (*kutacska*) in the Kisalföld is still an honored place. The Fairies left life giving, healing springs, wells to our people even if they were separated from their homeland. Such was the Chalice Well near Glastonbury, which – according to archaeological records – look back to a two thousand year old past:



Chalice Well

József Hála has written a very detailed study of such holy wells titled: *Adalékok az Ipoly és a Garam menti gyógyforrások és szent kutak ismeretéhez*[1]. He says the following in his introduction:

“Folk piety holds the memory of eight King-wells in the spring-rich mountains of Hont County, where, in olden days our Kings quenched their thirst during hunting.” – “But there are a lot more holy wells, even though they don't contain special minerals, the people believe in their healing powers for different ailments. One can recognize these springs and wells from the pieces of fabrics hanging from nearby bushes or trees, which served to cover the ailing parts, after having them dipped into the healing waters, and they were left there as a memento” – writes *Lajos Hőke* in his 1875 article. 1

In the historical Hont and Esztergom counties, at the rivers Ipoly and Garam we find still several such holy wells (*kútacska*, *kútyika*), but some others exist only in memory. The cult of the still existing wells are honored on church patronal festivals and are expressed either by a single person or group visitations. The connected customs are a mixture of the „official” religious ideas and folk-belief system, including the elements of folk healing too. The beginning of the honor of these wells and the many miraculous happenings are preserved in many of the folk traditions, old writings. The old capital of Hont county began the rational use (bathing, drinking, soaking of fibers for linen making) of the healing waters of the Ipolyság region was still completed by the folk belief system.

I wrote my study using my research results of the last decade lead by *József Liska* within the Hong Research Program (1991: Hont; Ipolyföldemes, Ipolyhídvég, Ipolyvisk; 1993: Deménd, Ipolyvisk; 1996: Bény). *The story of the „little well” (kutacska) of Bény tells us that St. László created it with his sword for his thirsty troops, but even before that the Virgin Mary appeared at this place and its holiday is on the date of the Great Madonna (August 15) and the Little Lady (September 8). The day of the Great Madonna was at the same time a harvest celebration and thanksgiving too. The processions brought with them a harvest reef and a loaf of new bread. Which was blessed by the priest. This celebration was not permitted during the years of communism (only two were permitted in forty years, one in 1968 and one 1988), the renewal came in 1989 and from 1995 on all three are*

celebrated again. (15-17. picture)” 84 .

[1] *Néprajzi Látóhatár*, 2000. IX. évfolyam, 3-4. szám, p. 323-354.



Holy well of Bény (József Hála 1996)



Procession of Bény residents on the day of the Great Madonna (J. Hála 1996.)

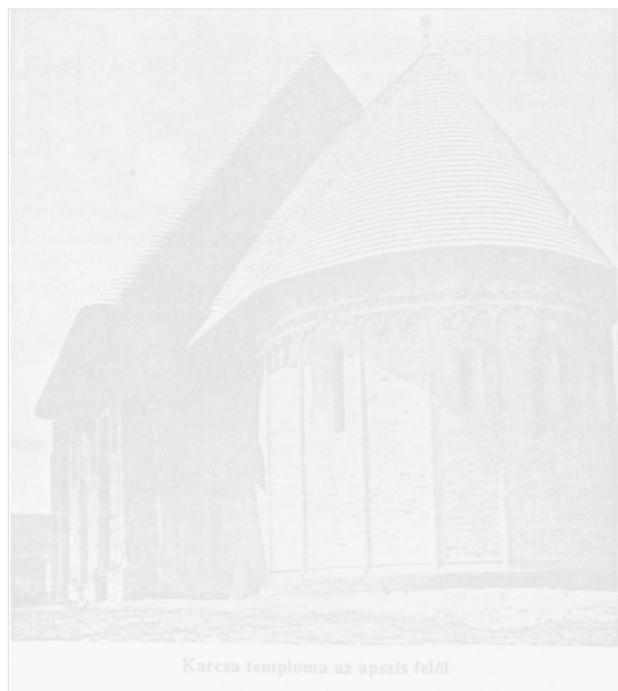
The appearance of the Virgin Mary in such places – as these holidays show us – are connected since ancient times to the old Madonnas, who were the spirits, the souls of Ancient-Motherhood. These trends can even be found in the British Isles as a consequence of the arrival of our ancient people in this region: The Chalice Well brings to memory the female attributes of the Deity, while the nearby Glastonbury Tor is the symbol of masculinity. Pilgrims of the well emphasize its female qualities. Creation is masculinity-femininity, the water and mountain side by side are part of the Besenyő-Magyar symbolism: **Buda** (connected with something pointing up, like a stick or a mountain, as in Buda), and **Pest** (a flat-land, water, femininity). The joining of these two: Buda and Pest, masculinity and femininity, force and matter, the basis of Life are joined into one. These names have absolutely nothing to do with today's theories concerning their foreign origin. Similar symbolism can be found at the mountains of Lake Balaton and its water, according to Palóc-Magyar belief system fire and water bore life there.

*Image : Show the procession of Bény and harvest thanksgiving.*

*Also show the panorama of Budapest – their mountains and waters.*

(This section was already mentioned in part I., but for easier understanding I am repeating here again):

The legend of Karcza preserved the memory of the Water-King's and his fairies' kingdom. Lake Fertő, the wetland of Ecsed also remember sunken fairy churches and bells. I quoted earlier that István Lázár wrote down this legends from the Bodrogek.



The Fairy church of Karcsa – from its apsis view

#### *Drawing and narration :*

*“The church of Karcsa was built where the wetlands of the rivers Tisza and Bodrog meet. In its style it resembles and is a smaller version of the church in Dalmacia and the Ják church. Poet Mihály Tompa sang about the circumstances, how this church came to be built her onto the sand: ‘On a once-upon a time day the Spirit of the Night caught a glimpse of the Fairy Queen of the waters who lived under the water of the river Karcsa and began to chase her with his love. The Queen did not take this gladly and decided that she will move to another land to escape him. As a good-by gesture she began to build with her fairy folk a church for the people above with whom she had a friendly contact. Being so busy the fairies did not realize that the dawn is approaching. When suddenly the crow of the cock sounded they had to return to their under-water refuge, stop and drop everything where they fell so hastily that they even dropped the bell which they brought flying and this fell into the marsh and has still not been found. But why would they need a bell anyways when the tower is not even finished? Nobody was able to finish building this fairy church...”*

This is what the legend tells us. And as with every story, the fairy-legend of Karcsa also contains several layers of consciousness. The first: the mermaids, like their dry-land brothers, are beings of light too, and as such they could never unite with darkness – here with the Spirit of the Night. These fairies can also fly. They possess unbelievable strength, since they can carry huge building blocks, the bell in flight to their new place. To us the most important realization is that there is an ancient, now sunken high culture in the Carpathian Basin, which leads us to the Golden Age. For this reason it would be worthwhile to place the building stones of the Karcsa church under scientific examination. It is also an important message of this legend that the Magyars have learnt – among many other things – the art of building, and they know through them of the existence of bells too. In my book *Kezdeteink* I mentioned Corliss' research into the Age of Fairies where he came to the conclusion, that the fairies lived prior to the Stone Age, were real human beings, their language, traces of their homes can still be found. Especially vivid memories remained concerning the water-fairies – outside of the Carpathians – in Ireland, but many other European legends talk about the difficulties these fairies experienced while they moved to this earth.

A folk-legend tells about the Ecsedi láp (bog), according to which a dragon (sárkány) lived in this huge láp. The story continues in Christian times, according to which an ancestor of the Báthori family by the name of Opos killed the dragon and for this reason do the Báthoris have three dragon teeth and a dragon holding its own tail in their family crest. The word sárkány (dragon) here is combined with the word for snake: kígyó, full name: Sárkánykígyó.

The image of snake biting its own tail, thus forming a circle is the symbol of the ancient Sea surrounding the Earth. The Bátori name itself comes from the Besenyő-Magyar group, who lived in watery places and so this symbol can be easily understood. The killing of the dragon marks the arrival of Christianity, when they attempted to kill even the memories of the ancient religion. According to Irish legends, St. Patrick killed off the snakes in Ireland. It was known for a long time, that there were no snakes, except on the Dragon flags of the Sarmatians,

who were really chased off the Island.

The legend of Bodrogkeresztúr comes from the same culture, according to which the river Bodrog came from the tears of fairies, in other words, it preserved the post Ocean age's time when rivers were formed. Mrs. János Dobránszky, Klára Matisek of Bodrogkeresztúr told me in a few words: ***“On top of the Castle mountain fairies were playing ball to the Mt. Kopasz. The ball fell off and the fairies cried, until the tears gave rise to the river Bodrog.”*** This lady also remembered a granddaughter; Ilona Dabas has written a book titled *Bodrogközi mesék (Stories of the Bodrogköz)*. István Lázár's book *Kiált Patak vára* places this time back to six-thousand years, in which he talks about the excavation of some local, six-thousand year old graves, where the Rh blood type of the dead was the same as the present day inhabitants': Rh negative. The excavated inhabitants of the graves were exiled by the communist regime to an unknown place.

The ancient legend of the Fertő lake remembers of a sunken church, whose bell can still be heard on quiet evenings. This bell sounds from the deep, from under the water and so it reminds one to the world of the water-fairies of Karcsa and their culture.

Considering that the origin of several waters is attributed by our legends to the „tears of fairies” , and that these fairies, as beings of light brought the base of a higher spiritual culture, I believe that these fairies bring to mind the holy time of Creation, when there was nothing beyond the waters, and the Spirit of God was above the waters. In our language the words lé, lélek, its reciprocal élet (liquid, soul, life) signals that the beginning was from a liquid material at its start, and that the soul appears in a liquid form in this material environment.

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#### Science:

##### Lake Fertő

**p.340.**

„At the eastern edge of the Vienna Basin, south of the Little Carpathians, where the Danube enters the Carpathian Basin system, there is *an old alluvial-fan terrace* of the Danube at Pándorfalva, the Pándorfalva Plateau. ... It must have taken the whole of the lower Pleistocene for the fan to be formed; at the same time three terraces were being built in the narrow gorge of Visegrád, north of Budapest.

Pécsi(78) points out that the older Pleistocene alluvial-fan terraces of the Danube are not covered.”

**p.363.**

„...the extensive marshy lowland east of Lake Fertő is collectively called the Moson Plain (being in Co. Moson.)

**p.367.**

„This area is the meeting point of two quite different morphological regions:.....

.....

The lake does not possess a definite shape or coastline, sometimes it dries out completely (as e.g., in 1968) even the average depth is 1-1.5 m, and the greatest depth is 6-7 m. Its area is 320 km<sup>2</sup>, therefore it is the second largest lake in the Carpathian region after Lake Balaton. Its length is 36 km., greatest width 15 km., smallest width (in the middle of its long axis) is 6.5 km. The total length of its coastline (i.e. its circumference) is cca. 100 km.

The deposits of Lake Fertő are predominantly clay-marls...

An important fossil locality is Kovács, very rich especially in mollusks, of Chattian age, e.g.: *Cardium heeri*, *Athleta telegdyi*, etc., and Aquitanian: *nonion commune*, *Arca speyeri*, *nucula comta*, etc.”

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The Celts, who grew up in the Carpathian basin were familiar with castles built on water, which were able to

disappear in a blink carry the same meaning as our *Változóvár, Illavár* (Changing and disappearing castles) named castles. They too cradled with love the memories of these water-fairies who were always remembered as teachers, healers. The fairies of the Arthur legend handed him his miraculous sword from the lake, its edge was synonymous with life (él, élet). [1]: The legend talks about life rising from the water, which also returns here after life's end, into the care of the fairies. Another legend here talks about a *seal* called *Selky*, both names are identical with the Magyar *sellő* (mermaid). She fell in love with an earthly human boy who *sailed* on the wings of winds (*szellő*). The *Sellő* (mermaid) cast off her seal-skin and changed into a beautiful girl, and bore the young man a child too, but she had to leave after a while into the sea. The linguistic connections here are obvious. The child? A hybrid race?

The advanced capabilities of seals was demonstrated at the Boston Aquarium, where one of their seals named Charly was able to pronounce human words beautifully. Maybe she wanted to remind us of this fairy-girl?

Adorján Magyar in his work *Az ősműveltség* p.177. brings a drawing of an old Roman and Renaissance image of a snake and a dolphin, where both have a lot higher, more developed skull than today's, and this mode of their representation was still in place in the 19th century.

*„According to my belief this traditional mode of representation is the dimn and only subconscious memory of the fact that the heads of the animals were at one point, in very ancient times such and that they were a lot more clever, more human-like than today. According to my feelings, once, in very ancient times the mammals, reptiles, amphibia were a lot more intelligent and closer to human than today and that they are in a state of intellectual decline now for millions of years on one hand, and in a state of continous specialisation on the other. What's more, I cannot be silent about my feeling concerning this intelectual decline that man was not exempt from this either, in other words, there must have been an age, before the Ice Ages, in the legends' Golden Age, when mankind intellectual capabilities were a lot greater, than today... Since in those ancient times our Earth was only sparsely populated and man's survival in those days of eternal spring was very easy, did not have any need of technical knowledge, and in a protected, well closed territory, like the island of Csallóköz they were able to spend their days in peace and happyness, where people could spend all the energies of their intellect to further it even more. They could spend their time on poetry, art, music and love, and – as I mentioned earlier – their intellectual capabilities were steadily increasing. This upward evolution came to a halt due to overpopulation on one hand, their move to less advantageous places under pressure on the other, and also the arriving Ice Ages too became obstacles and caused a decline, intellectual decline too, which brought about the wild, bloody human races into existence, which fact we still suffer even today.”*

Ipolyi mentions[2] the legendary connections of mermaid and the stars, which were preserved in the star-names of *tündérfő* and *sellő* (Fairy-head, mermaid): *“...according to folk belief the home of the fairies is the sun, the moon and the stars, and they use their rays to descend to earth; or they appear triune as sun-, moon-, and star-mothers, siblings, sister-in-laws, and again as fairy children, ladies, princesses and heroes, who are born with stars on their forehead, which is their symbol of their higher, sky-based divine origin.”* These ancient memories are connected with a „watery” start, along with our star connections, which are the fore-runners of our earthly existence: these too were the fruits of the seeds God warmed in the palm of his hands.

[1] Tomory *A New View of the Arthurian Legends*

[2] Ipolyi Magyar mythology II.45



Map of the Fairies home in the Milky Way

Our ancient home in Cygnus. Adorján Magyar



Our ancient legends remember their first start from the stellar nursery, from where our Csodaszarvas went to the *Cygnus* constellation's  $\alpha$  and  $\xi$  territory[1] which our people call *the Dance, the Turning of the Fairies*. It seems unbelievable, but Ipoly found the traces, what dance were these beautiful, golden haired fairies in golden dresses engaged in. Their favorite dance was the *lapockás dance*, which the Magyar girls still dance with a text: „The fairies came...” (Melody: Bence Szabolcsi: : A magyar zene évszázadai I, II, 383. old. 28.sz (Centuries of the Magyar Dance).

[1] Magyar Adorján Az ősműveltség 229. old.

## LAPOCKÁS TÁNCZ

K. 138/b.



The fairies came -- Magyar folk song

([314.] Közl. Seprődi IK 1909. 391–92., Burlas–Fišer–Hořejs i. m. 161. I. J. Pohanka, Dějiny české hudby v příkladech, Praha 1958. No.103/f.)

Erzsébet Török reminded me of a folk song: *Tündérek érkeznek Fejér Közön (Tejut) jövének. Hozzánk leszállanak, szép leányt keresnek ....* (Fairies arrived on the White Road, they descended and looked for pretty girls...” says the article.

([www.sztaki.hu/providers/andrassykurtajanos/Downloads/MagyarNepmuveszetOsisege.pdf](http://www.sztaki.hu/providers/andrassykurtajanos/Downloads/MagyarNepmuveszetOsisege.pdf) - Similar pages.)

Their Queen and our ancient Mother at the same time was the **Golden haired, beautiful Fairy Ilona**, whose bed was suspended from the **Szarvasnyom** constellation (North Star). This organized fairy society lived mostly under the rule of a Queen[1]. The later, matriarchal societies of this earth mirror this fairy society and their high spiritual culture. The ones who lived in the home of happiness were able to change their shapes, become invisible and thus visit great territories. Fairy Ilona appeared often in the image of a swan, swimming in the Ocean of Heaven, singing. They wanted to bring down to the Csallóköz this happy, light-filled land on the island of the Duna. They knew of this land, they were observing it at a time, when this island was not yet fully formed. We know of the earlier mentioned geologic data, that the formation of the Duna goes back to 30 million years.

The home on this earth of our ancestral Mother, „**Tündérszép Ilona**”[2] was the Csallóköz according to tradition. Ilona – as her name states – is the Mother of Life. The „szép” (beautiful) syllable of her name is often applied lately to the Virgin Mary as „Babba” Mary, who is called the Beautiful only in our country. Her name as **Boldogasszony** (lit.: Happy woman, a woman who gives birth) was once also connected with Tündérszép Ilona, which was preserved in the name of a town called **Boldogasszonyfalva**, and its legend where if you go they give you gold by the bushel, according to a children’s song.(Ipolyi p. 136) Her name „Fairy” brings her into contact with her start from beyond the Earthy.”*Csallóköz, before it became Csallóköz, was the happy golden garden, in which golden haired fairies lived, came- and went.*” Says Ipolyi. It is again he who quotes Karcsay, who says the following: „*when the region of Csallóköz was still so beautiful, that it was called the golden garden, was the home of many fairies; the islands of the Big Duna were their most favorite places of enjoyment, and Tündér Ilona was there in earlier times, in the image of a swan, swimming on the Duna. In their water-palaces the shine and happiness was so great, you cannot even express it. Gold and diamonds lit up everything, their water-territories reached far from there, all the way to the Sea.*” The Csallóköz-Püspök traditions remember an age, **when the Csallóköz did not exist yet**, beautiful fairy girls walked about there. These memories are always present in our legends, archaic prayers along with the golden rod, golden apple, golden door and golden bridge too.

According to Karcsay and Adorján Magyar the word **csalló** is in connection with light, wave motion and related to the word **sellő** too. Both researchers explain the name Csallóköz as „Island of Shine”. In county Hont, between Földémes and Palást a legend is still around which remembers that the fairies moved away when humans with evil intention came to their land. They also say, that when the fairies fled, they dropped some of their golden hair.



These took root and became a plant called „orphan girl's hair” (árvalány haj). Ever since then *you can recognise a Magyar when you realise that he values these more than any gold.*

A folk song still remembers the golden haired Tündér Ilona, our mother:

***Tall is the Rue tree, its branches divided  
Golden haired Ilona Magyar  
Wears over her hair a wreath of pearls***

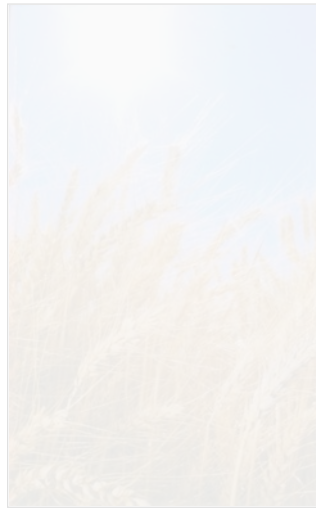
***She even reaches across the Sea  
Golden haired Ilona Magyar  
Wears over her hair a wreath of pearls***

(The branching out tree is the symbol of pure love)

(This particular tree is usually low growing, except near the Ocean.)

[1] Ipolyi IV. Tündérek c. fejezete.

[2] Ipolyi Arnold Magyar mythologia I:132 old.



Her hair is the gold of ripe wheat, her eyes are the blue of the sky...

#### **Science:**

<http://www.tankonyvtar.hu/biologia/magyarsag-viragai-13-080903>

This plant was not known neither to Greeks nor the Romans. It became known through the work of Clusius under the name of **Stipa pennata**. His well executed drawing (image 112) is in his botanical book of Pannonia, where he called it **Spartum austriacum pennatum**. He remarked that this is a prolific plant in Austria and Hungary, on a mountain chain that leads from Baden to the Danube, its most beautiful examples grow in the botanical garden of Wiener Neustadt.

(„Abunde hoc genus provenit in monte Badensibus thermis imminenti, totaque illa catena montium, qui inde ad Danubium usque procurrunt, praeterea ad silvulam Lachn, aliisque apertis et graminosis locis Austriae et Ungariae, sed omnium uberrime in Vivario illo Neapoli Austriae urbi contiguo, in quo uberius laetiusque provenit.”)



**Even though I don't know the time of this plant's first appearance, but according to science its ancient habitat was near the Csallóköz region of the Danube. The time of its origin may be an excellent date to fix the time of downfall of the fairy-culture: it is then they moved and from then on did our nation become orphaned.**

These fairy traditions were centuries later parts of the Magor-Hunor legend, according to which they married fairy-girls. This ancient memory became more and more earthbound, faded, thus talking only about earthly princes and the fairies became the daughters of King Dul's daughters.

During the 150 years long Turkish occupation of Hungary a Magyar history book, the *Tárihi Üngürüş* was preserved by them. The book tells us the story how Hunor arrived into the Carpathian Basin (p.21) and the ancient inhabitants here spoke the same language as he did, which is the Magyar, since Hunor was also one of the returning groups even in this ancient time. How many thousands of years are needed for a population increase of that magnitude, through which they were able to build great empires in distant lands, and then return home? How perfect a language did they speak that it did not change in those thousands of years and the returning people recognised it as their own?

According to this legend, Hunor was led to the Carpathian Basin by a stag glowing in different colors. This image is a – by then – faded memory of the true identity of the Csodaszarvas. They did not understand anymore the true meaning of the ancient Csodaszarvas legend. As they arrived in Pannonia, they found its soil very fertile, beautiful and their description of vegetation is almost the exact copy of today's pollen results. The spies who reported back – according to the *Tárihi Üngürüş* (p.114) found the following: „...every region of the land is like a tulip-garden, every region looks like a garden of the fairies with its bird-song filled groves, everywhere you find tall trees, that look like some imperial plantations.

***Rocks and meadows are filled with flowers  
Many different birds play upon them***

***The tall trees cast their shadows onto green meadows  
On their branches flowers are budding.***

***Joyous roses bloom in their green garments  
Thorns are making friends with roses.***

***Cyprus and box hedges bend peacefully,  
Free of fear from the fall season.***

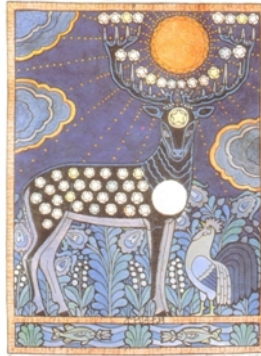
***Water bubbles on the meadows  
And it tells there is no God beyond Allah.***

***For refreshment everyone goes to a rosegarden,  
And hold half an orange in their hands,***

*The meadows are filled with quiet joy  
The jasmins lift their buds toward heaven*

*Every garden looks like Paradise..."*

Adorján Magyar, writing about Magyar architecture tells that the Magyar houses have a little garden in front of the house too, so from above the entire town looks like a rose-garden. The German architecture builds their houses right next to the street and appear like strongholds.



*Csodaszarvas comes to a stop,  
At the beautiful region of Zemplén  
A flower garden, sight from Heaven  
Every inch of this land ...*

Ödön Tamaskó writes the following in his book about the Zemplén mountain region[1]

*"Twenty-five or thirty million years ago we would be looking in vain for today's mountain tops, lush valleys... Rich southern vegetation covers the low shale hills. Palm trees grow and the bay casts a rich shine, the magnolia dresses in exquisite pink glory. Bamboo and santalum trees, varied mimosas bloom. Fig and chestnut forests are mixed with birch-, willow-, and alder-trees. Huge hornbeam, maple and platan tree lines are here along with different pines. The smaller branches of the ancient rivers mastadons, which look like elephants, quench their thirst. Saber tooth tigers are stalking on the paths of ancient horses (anchiterium). A thousand tiny living things, bugs, snails, shells swarm among the grasses of the meadows and between the branches of water plants. The ancient dry-land lives its everyday life."*

Ödön Tamaskó says the following concerning the geology of this region on page 6-9 of his above quoted book:  
"The oldest rock formation of the Zemplén mountain can be found in the region of Vilyvitány and **Felsőregmec**, on the side of the Mátyás mountain. This small territory which contains crystallized shale is the last remnant of the ancient dry land which originated in the most ancient time of our Earth and which was formed through 300 million years by the common effort of water, ice and wind."

**Two very important dates coincide here: both the origin of the Duna, and the pollen of the Zemplén region go back 30 million years. It is at this time our Golden Age began, or Fairy-Age, in this protected fairy garden.**

We ran a little ahead of ourselves. Following the steps of our Csodaszarvas did we arrive from the Lake region of the sky to its earthly counterpart, which was formed as the inland sea of the Carpathian basin receded?  
Especially important territory is the Balaton region, which emerged among the first dry lands and lies upon the most ancient tectonic line of the Carpathian Basin, along with the earlier mentioned Szeged, Dombóvár, Ecsed and the Nyírség's floating bogs.

\*\*\*\*\*

#### **Science:**

The map of the ancient large dry land, Pangea's map shows its state 230 million years ago. Its breakup started about 180 million years ago.

\*\*\*\*\*

Pangea's name in Magyar terminology could well be the Empire of Tündér Ilona, since our earth got its Gea name only recently. On the other hand the name of the Beautiful Fairy Ilona leads us back into ancient times, and who is our nurturing mother on this earth. Scientists begin only now to realise that our Earth is a living, sentient and creating being. The Beautiful Ilona was the Mother of Life of our ancients from the beginning.

[1] Ödön Tamaskó, *Zempléni hegység*, Bibliotheka publisher Budapest, 1958



Pangea – the empire of Mother Earth, Tündér Ilona

Science also proves – beyond Ferenc Móra's excavations and report, that the name **Szeged** means an island (*sziget*).

\*\*\*\*\*

## Science:

Földváry mentions on p. 502 that **in the early Devonian the sea ruled from Miskolc to the South, to Baia Mare, with the exception of the huge island leading from Szeged to Greece. The retreat of the sea began at this time.**

### 1. The *Devonian* Period: The *Age of Fish*

The *Devonian* Period lasted from 417 million years ago to 354 million years ago. It is named for Devon, England where the old red sandstone of the *Devonian* was first studied.

[www.fossils-facts-and-finds.com/devonian\\_period.html](http://www.fossils-facts-and-finds.com/devonian_period.html) - 27k)

According to another article:

In this age the larger trees are rare, but many of the lower growing plants have already appeared. And with a closer examination one can realize that smaller, spineless animals are moving between the earth and the plants. It is quite different in water. Among many of the spineless animals several species of fish lived. But these are unique and only a very few of them resemble any of the fish of today. Quite correctly, this age is called the Age of the Fishes. This name reminds us of the explosion-like evolution of fishes at this age.

Returning to dry land we see that a unique creature with a tilted walk hurries onto the dry land before returning to the water: this is one of the first tetrapods. Of course this animal does not know how big an evolution it will start: 300 million years later it will give life to thousands of tetrapod species, among them us humans too.

([http://www.sepaq.com/pq/mig/miguasha/mig-en/the\\_devonian\\_age\\_of\\_fishes.html](http://www.sepaq.com/pq/mig/miguasha/mig-en/the_devonian_age_of_fishes.html))

The word "Tetrapoda" means "four legs" in Greek. Amphibians, reptiles (including dinosaurs and birds) and mammals are the major groups of the Tetrapoda.

## TETRAPODS

Tetrapods include all land-living vertebrates, such as frogs, turtles, hawks, and lions. The group also includes a number of animals that have returned to life in the water, such as sea turtles, sea snakes, whales and dolphins, seals and sea lions, and extinct groups such as plesiosaurs, ichthyosaurs, and mosasaurs.



## EVEN THE SNAKES...



Some tetrapods, like whales and snakes, have lost some or all of the four limbs that their ancestors had, but because of their ancestry they are still grouped as tetrapods.

Tetrapods are part of a larger groups called **Sarcopterygii**, which also includes several groups of lobe-finned fish, such as lungfish and the coelacanth. The Sarcopterygii are just one group of **vertebrates**, or animals with a backbone.

The amphibians, the snakes, dinosauri/birds belong into this group, even all the mammals, and the leg-less snakes too belong to this family. [www.ucmp.berkeley.edu/vertebrates/tetrapods/tetraintro.html](http://www.ucmp.berkeley.edu/vertebrates/tetrapods/tetraintro.html) - 5k -

Adorján Magyar had to suffer a lot of ridicules, when he proposed – nearly a hundred years ago – the same. When he followed human evolution in his main work, *Az őwsműveltség* he talked about mankind's amphibian ancestors and the fact that our bodies show the signs of a “watery” beginning. He also mentioned that in the very watery, humid environment our main organ of orientation was the fontanella maior which was well suited to receive the electric waves needed for orientation. Further evolutionary steps are discussed in his book *A Csodaszarvas*, which he also ties in with the evolution of language, following the lead of our folk-stories. Here again he also emphasizes the much more advanced skull of snakes, sea-mammals in ancient times, and consequently their also their linguistic evolution.

*“In folk stories the dragons have human cognition, who were able to talk like humans, had swords and maces too, which also holds up the memory that the ancient reptiles or dragons there were some resembling somewhat the human figure and they had a lot higher level of intelligence from the ordinary animals. We know at least that many dinosaurus races were bipedal like humans and that their front legs resembled human hands, even though they had heavy claws at the end of their fingers.*

*Folk stories gave the animals, especially the „táltos” horse human intelligence and diction...*

*Would this be a simple story without a reality base?*

*No!*

*Let us observe first of all that the dentition of the deer, the bovines and horses, their tongue how much it resembles to the humans, what's more some species of these animals even have lips, like for example the horses, and these lips are agile, just like ours...”*

*Images :*

*Show in sequence the above evolution from the Táltos horse on to the Magyars.*

\*\*\*\*\*

*Kezdeteink* page 207. deals with the intra oceanic development's ancient memories as preserved in also ancient drawings beginning from Devonshire to Pazyrik. Between these two points we find the large Szeged Island, washed by due Devonian see, and so it would also have been an excellent place for the development of early life forms. The sequence of ancient development is captured by the Pazyrik drawings, the development from fish to the four legged mammals as they arise from the waves. This image was so vivid in mankind's memory that the people of Lake Balaton retained the figure of goat as symbol of waves, which they call even today “the goats”. The Pazyrik drawing embraces these memories with the symbol of light, the dragon, emitting the North star's constellation Ursa Minor from its mouth, which was also called in Magyar legends as “Track of the Stag” and “The Bed of Fairy Ilona”. (Szarvasnyom, Tündérasszony ágya). I hold the meaning of Sárkány (dragon) as

“shiny male”, in other words, the light of the Creator. [1]

The Scythian artist, who saved the image of their ancient mother, remembered these times when creation's tetrapod achieved its idealized form as a human lady, with snake limbs. The same memories are cradled in the memories concerning the Etruscan male deity with snake legs, a legacy originated in the Carpathian basin s and moved with a group of agricultural settlers to the south. This Etruscan (turusa) deity of Etruria is emerging from plowed fields thus referring to his agricultural origin.

I am quoting the following part from my study dealing with the snake culture of the Carpathian Basin: “*Next to the Scythian ancient mother we also have to emphasize the Etruscan Tarchies, or with Roman pronunciation Tages, the god of Wisdom, who is the son of Tinia the god of love in Roman mythology, or maybe his grandson. Several Roman writers remember him (Cicero, De Div. ii 50, 51; Ovid, Met. xv 558 ff; Lucan, i 637). He is shown mostly while plowing, or while teaching magic to the Etruscans.*”

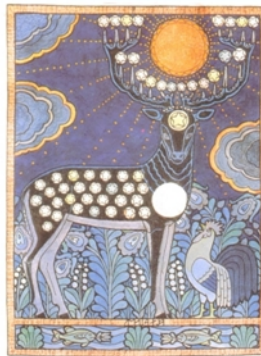
Here I need to mention, than when non-Magyar scientists, researchers talk about „magic”, very often signals a higher spiritual culture which they do not understands. They state that this god emerged directly from the furrows of the earth. Both of his legs are replaced by snakes and for this reason some believed him to be an evil spirit.

Considering that his birth and most of his life's happenings are connected with plowing, and this activite already signals the presence of a higher culture, as I briefly mentioned before, I believe that Tages, or Tarchies is an adopted culture from antiquities, which was developed far from Etruria, but was changed according to the new land's realities. At this point the story came to a full circle in the memory of the snake-legged Ancient Mother and the snake-legged God of Fertility. Both originated in the Carpathian Basin, and their connection cannot be denied.”

#### ***Drawing :***

*The images of page 207. Of Kezdeteink have to come to life, step out from the page and – for example – the Scythian Ancient Mother flies over to the Karcza fairies, or to Etruria, etc.*

[1] Sár=shine, golden, kan=male



***Csodaszarvas comes to a stop  
On Szeged 's rich island  
Which created a cozy nest  
Ages ahead for future lives.***

Geologic research holds the Island of Szeged to be 417 million years old. In its surrounding sea the fish evolved 300 million years ago and all of them belong to the tetrapods, among them we humans too.

Our Fairy ancestors already lived there and it is through them that the name Szeged was preserved for posterity, since it clearly expresses a knowledge of its ancient past.

Ödön Tamaskó talks about much later times concerning the Zemplén mountains[1] which we quoted earlier.

„In the Miocene there were strong earth motions around Tisia, the Alföld (Carpathian Lowlands) began to sink and the first volcanoes appeared from Szentendre to Eperjes. Following this the Sea gushed in. Today we find in

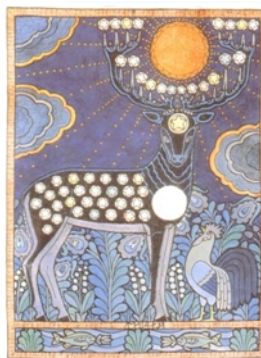
the tufa layers: a cerinthium snake, arca, cardium and pectens. An especially rich territory of these is near Sárospatak on the Megyer mountain, the Hajagos and Kádár hole's riolit tufa. During the Ice Age there **glaciers did not form** on these relatively low mountains, like the Zsóryomka valley, Fekete mountain, Nagy Hallgató, the Sátor group and the Radvány mountain. The Tokai Kopasz (lit.: Bald) was covered with snow and on its slopes tundra vegetation grew." This region is rich in the following minerals: flint, different opals, kovasavas breccsa, perlit, obsidian, horzskő, (volcanic glass), tajtkő (grayish-white and greenish natural glass of volcanic origin), andezit. We know that these were transported to distant regions, like the 17.400 year old Ságvár culture's implements came from these mines to the Dunántúl (Transdanubia).

The warm and healing springs of this region are also well known. The town of Bekecs was already remembered in a 1067 document for its salt-water healing spring. Warm spring is in Szerencs, in Mád iron rich bath, Erdőbénye's water is rich in alum and melanerit, mild warm water, Aranyosfürdő has medicinal waters, at Nagy-Milic-Kányahegy's neighborhood the Telekibánya has iron rich springs, the spring of Gönc is salty, and the Kéked spring has waters of 24 degree Celsius. They are all important healing springs and during the Ice Age these warm springs were important centers of settled life. The writer of above article holds that the time of human settlement in this region is 30,000 years before our era, but does not go into details. But he does stress that **the climate of this region did not change in the last 10,000 years.**

*("Twenty-five or thirty million years ago we would be looking in vain for today's mountain tops, lush valleys... Rich southern vegetation covers the low shale hills. Palm trees grow and the bay casts a rich shine, the magnolia dresses in exquisite pink glory. Bamboo and santalum trees, varied mimosas bloom. Fig and chestnut forests are mixed with birch-, willow-, and alder-trees. Huge hornbeam, maple and platan tree lines are here along with different pines. The smaller branches of the ancient rivers mastadons, which look like elephants, quench their thirst. Saber tooth tigers are stalking on the paths of ancient horses (anchiterium). A thousand tiny living things, bugs, snails, shells swarm among the grasses of the meadows and between the branches of water plants. The ancient dry-land lives its everyday life." – These images should be brought to life, from Tamaskó's writing...)*

[1] Tamaskó Ödön *Zempléni hegység* Bibliotheka Kiadó Budapest, 1958, 6-9. old.

## LIFE IN THE CARPATHIAN BASIN



***Csodaszarvas touches the earth  
At lovely garden of Csallóköz  
He is calling, calling, ever calling  
all lovely pairs so much in love***

The image of this region could be superimposed the ancient Csallóköz, where Ilona Tündér slumbers among the flowers. Wild roses bloom around her as her beloved, Magor nears. Shiny rays of sun are the road the Fairies travel, come and go to this Holy Island. Human girls await the young men as they approach through the river on deer backs. The girls are wearing **fairy-dresses** as they are about to celebrate their engagements. The scene is full of life, light, sunny happiness. The sun shines, this fairy scene is filled with bird-song[1]- The fairy dresses mentioned are made of leaves, flowers, as shown on the pictures below. The making of dresses, table cloths, etc. was a living custom even in my childhood, when I once visited Gallyatető in the 1940's, and going on a walk I found in the middle of the meadow a statue of the Virgin Mary. My companion, a girl of similar age as myself showed me how to make a nice little covering for the Virgin's statue.





Fairy-dress of leaves and flowers

\*\*\*\*\*

Science[1]:

We find out from the above that from an ecological standpoint the territory of the Carpathian Basin secured the needed environmental structures from the earliest times (cca. from the Triassic-Jura, in other words during the last 200 million years), beginning with the first appearance of the birds' ancestors and the ancient, later the appearance of the real birds (image 1)-During the last 140 million years we find a steady flow and increasing of bird finds from the different age-strata, while in Jura (which includes the first 55 million years) we have no direct finds that supports their presence here. If we take it into consideration only the Bavarian and North-Eastern Chinese, or the Korean upper Jura ancient bird-finds are an exception, then this situation is no wonder in the Carpathian Basin either. In any case the dinosaur presence in the coal mines of the Mecsek Mountain, which have not yet been excavated we even may find traces of bird-ancestors also.

<http://www.matud.iif.hu/08okt/07.html>

Let me introduce the ancient animals of the Csallóköz ancient homeland:

**... The Szigetköz was the cradle of fish in the Danube until the building of Bős (Gabciková) waterworks and the diverting of the water. 65 species of fish called this home, the 80% of native fish. There were the following fish and life-forms:**

[1] Kessler Jenő, professor of biology, retired university professor's book *A Kárpát-medence madárvilágának kialakulása az évszázados magyar madárőslénytani kutatások eredményeinek tükrében*. Kessler jeno @yahoo.com



**sebes pisztráng (Salmo trutta fario),**

Brown trout

as there were the protected species of marshes, bogs also:

éppúgy, mint a mocsarak, lápok védett fajai: a

réti csík (*Misgurnus fossilis*),



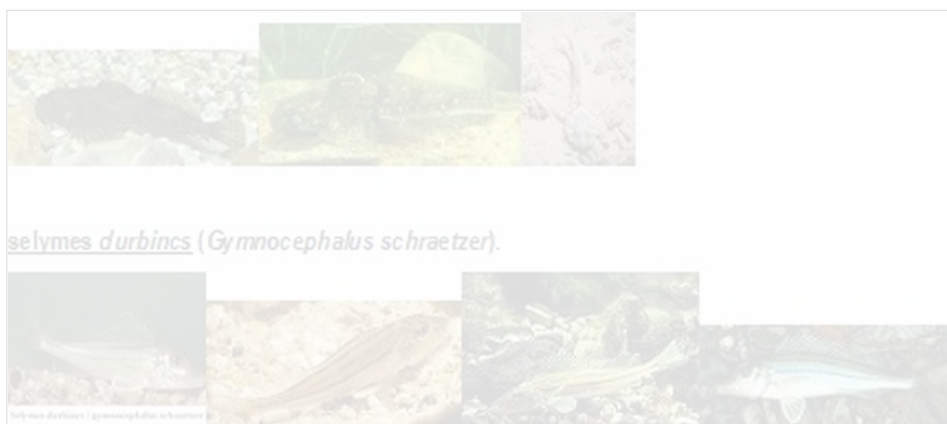
vagy a lári póc (*umbra krameri*)



Még néhány a védettek közül:

maqyar bucó (*Aspro singel*). Képe: --

botos kölönte (*Cottus gobio*)



selymes durbincs (*Gymnocephalus schraetzer*).



Almost all amphibian species are present in the Szigetköz. The most frequent among them is a

kecskebéka (*Rana esculenta*),



vöröshasú unka (*Bombina bombina*),



és a

mocsári béka (*Rana arvalis*).

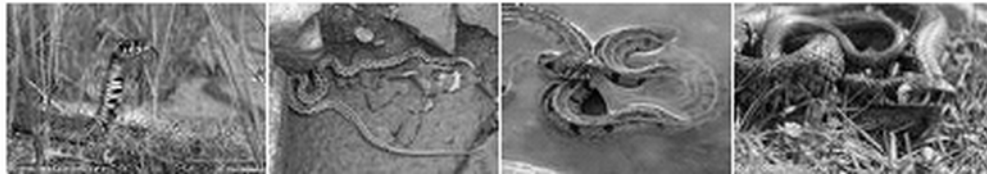


*Bombina bombina* was resident in my hometown, Dombóvár's wetland. It sang their lovely evening songs near Szuhaajdomb in company with their yellow-bellied cousins.

\*

Fewer reptiles lived in these wetlands, but their characteristic representative, the

hüllők kisebb számban élnek a vízjárta területeken, de jellegzetes fajuk, a vízisíkló (*Natrix natrix*) itt is gyakori.



Representative species of the protected butterflies are:

színjátszólepke (*Apatura ilia*),



c-betűs aranybagolylepke (*Lamprotes c-aureum*),



kéköves bagolylepke (*Catocala fraxini*), a keményfa-ligeterdőkre a



magyar tölgyfakkmoly (*Pammene querceti*), a



szilfa púposzövő (*Dicranura ulmi*),



sőt a teljesen száraz területek képviselői is megtalálhatók:

díszes medvelepke (*Arctia festiva*),



The number of birds is around 230, among them the most conspicuous are the different herons in the Danube's side branches. In greater habitats:

szürke gémek (*Ardea cinerea*)



and

bakcsók (*Nycticorax nycticorax*) költenek.



Among the protected species the most characteristic nest builders are the following: nagy kócsag (*Egretta alba*)



barna kánya (*Milvus migrans*),



hamvas rétihéja (*Circus pigargus*), Image: N/A

black stork (*Ciconia nigra*) and





cigány réce (*Aythya nyroca*).



Ducks

réti sas (*Haliaetus albicilla*)

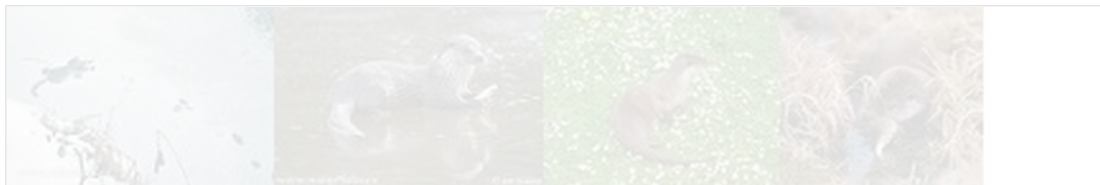


and the

halász sas (*Pandion haliaetus*) is a regular guest here.



Eagles



and the

északi pocok (*Microtus oeconomus*). Picture: --

Story:

These beautiful butterflies, birds were there in the Fairy Garden of Csallóköz, Szigetköz. We can have them surround us in our thoughts. The little, water loving furry animals may be hiding in the bushes, and the otter enters the river with a great splash to draw our attention to himself.

Imaging:

*The above animals should be animated. The 3D technique would be perfect to bring the butterflies to the children, and also present the entire wildlife and their habitat with this method.*

## Mankind's home at the Csallóköz

cradles even today the once existing universal memory of the Golden Age. Its memory, spirituality, art is preserved most fully by the Magyar people.



In this beautiful and abundant world the playful selection of pairs began, as soon as the lads arrived. Their songs are still repeated in Magyar land:

*Hide-hide green bow  
Little green leaflet  
Open is the golden gate  
You just have to slip through...*

*The golden apple is just blooming[1]...*

The young pairs line up behind one another, holding hands their uplifted arms form the golden gate, and the sun sends its rays in this frame.

*I started out on a road,  
Seven times blessed holy road,*

*There is a holy church,  
Seven times blessed holy church,*

*In front of it a mass is said  
Seven times blessed holy mass.*

*In front of it stands a woman  
Seven times blessed holy woman,*

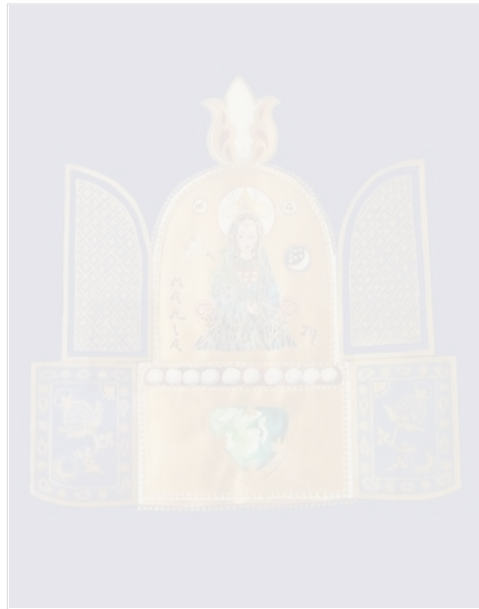
*In it there is an altar  
Seven times blessed holy altar.*

*In front of it stands a friar  
Seven times blessed holy friar.*

*He holds a babe on his arm  
A seven times blessed holy babe*

*This woman is the Virgin Mary  
The little babe is her holy son,  
Our lord Jesus Christ. (HHLL p. 260)*

[1] lpolyi l.136



Saboma Tibold's art

***“A bird is walking in the sky,  
not even a bird, a holy angel,  
...under her wings is a holy altar,  
in holy altar the Madonna ...”  
(Folk poetry)***

The number seven brings us in contact with the infinite, the seven times blessed holi Friar in this prayer is God himself, the seven times blessed woman is the Magyar Great Madonna, the seven times blessed holy altar is the sky, the seven times blessed holy child is Life.

The young people prepare for their weddings. Each girl

***„....makes her own wreath  
from branches, leaves, roses of Kósa...”***

(From Julia beautiful girl. A Székely folk-ballade)

In the „flower language” of the Middle Ages, the Rose of Kósa is mentioned as the rose of the Great Madonna (who is the Madonna of Birth): so the girls making their wedding wreath are preparing for their Madonna role, which is motherhood.

Part of the fairwell song, when leaving their home: (Balázs Orbán *Székelyföld*, p.345)

***First glory to the great hights,  
Our God who lives in shiny happiness,  
Who gave me a true companion  
With whom I can gain the heavenly home...***

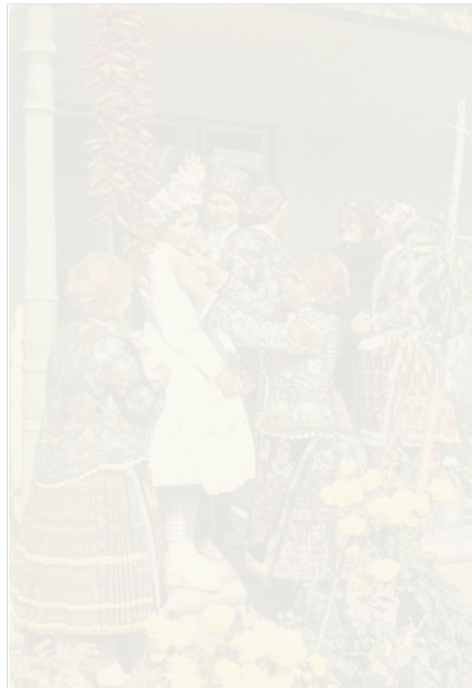
Where should the wedding be? -- In ***the Rose-Chapel***:

***There, there I see a rose-bastion...***(HHLL294)  
***I see two rose shepherds,***  
***And holier than holy altar*** (HHLL 289)

The Magyar word *rózsa* is the *reciprocal* form of *sár*, which means *shine*. The above Székely bride sees God in shiny happiness, which reminds us that the Magyar word boldog = happy, also means shine in the Palóc Bál-Béla word group. (In a folk song the miraculous mill makes béla pearls. This means white and shiny pearls.) Our ancient Mother, ancient matter at God's presence became the Great Madonna, who bore light and life.

***A young girl at her wedding called her father  
“My life-giving beautiful Sun.”***





A bride in Sióagárd

**Rose girls** – which role was adopted and still used in Roman Catholic ceremonies – strew rose petals before the young couple. One of them is called Aranyka,[1] and her name is still used by Magyar girls, named Aranka. And we can be certain since then, that Ilona Tündér, by now the Golden Haired Virgin Ilona Magyar's little girls are all fairies... It is an old saying: **Every girl is a fairy**. (The Magyar word fairy is Tündér, a being of light, and this also means she is a virgin...)

After the Sun's and the Rose Shephard's (rose also means shine, light in Magyar) blessing the newly wed couple stand up and create a golden bridge, while singing an ancient song, which counts the days backward:

**Open my rose; open your door, your door**  
**So I can walk around your castle, your castle**  
**Sieve Friday**  
**Love Thursday**  
**Oat Wednesday...**

This little verse is a word-play on different meanings, concerning love. Sieve = szita, which is the same word root as szít, to liven up the fire, love is clear, oat's Magyar reciprocal is an act of love making. A lot of speculations were ongoing about the meaning of this text. I found this explanation the most probable. According to some version the last line is drum Friday, which would signal the playing of drums to celebrate an important occasion and part of an incantation. I do believe the oat Wednesday is the original, since it expresses the desired mood in ancient nature word, while the drum, incantation is of a later cultural context.

As the participants call one another, a veil of light enfolds them, in harmony with the sounds of their names. The Erzsike is cradled in red and white light, the Évike in blue and white, Bózsike's face is colored even more rosy in her red and orange light.

In the newly formed fairy society the most handsome, the smartest, the handiest lad will become their King.

*Story:*

*Our Miracle Stag walks here between mimosas, tulips, roses, lilies of the valley: the girls make themselves their fairy dresses out of the leaves of the lilies of the valley and wild flowers. The young men arrive separately, riding on stags, having them swim through the river to the Holy Island. (One should bring these images to life on film, and also showing the present image of this land.)*

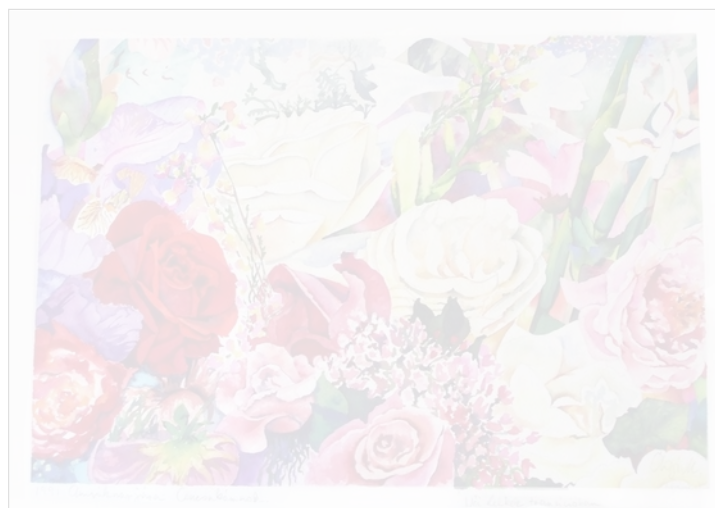
[1] Ipolyi I.130



From ancient times on, beauty, goodness and brains were always favored. A folk song tells us this story the following way[1]:

***I wish, where ever you go my dear rose,  
The meadow before you be filled with roses,  
The green grass should bear you sweet apples  
And your heart should never, never forget me***

[1] *Tiszán innen Dunán túl*, 150 magyar népdal, Zeneműkiadó, Budapest 1968



sSaboma Tibold: Flowering of the feminine spirit

Adorján Magyar explains the ancient ritual of asking a girl to become a young man's wife was, -- but still used in some region -- the following:

„...So when the emissary of the **„King of the West”** – who is the groom – arrives at the house of the **„King of the East”**, in other words at the house of the girl (these names have a mythological background, and was discussed at length in another work), and says that his lord became acquainted with the most beautiful treasure of this „royal house”, proposed marriage to her, and now he was sent, to ask for her hand from the father. Then, the father (he is the King of the East) replies, that the emissary should show a sign that he is truly the emissary from the King of the West. The emissary shows the apple which the girl gave to her betrothed as sign of her love. This apple has to be looked at by the girl herself, which she recognises, that this apple is truly the one which she gave and she even scratched her name into it. But the father is not fully convinced, stating, that there are many apples, all alike and his daughter's name could have been scratched into it by anyone. He is asking from the emissary, if the King of the West has knowledge of the *secret signes on his daughter's body*. The emissary answers: „The King truly must know and he is going to ask him.” With this the „emissary” and company departs. The next day they come back and the emissary says: „*There are two golden stars and a little silver moon on the Princess' body.*” So the father figns astonishment and asks the girl is this is true? The girl answers with downcast eyes, that it is true. From here on the father gives his permission, and the ceremonies go on...

Our ancestors considered the *fruits with one seed the symbol of masculinity, fruits with many seeds, like an*

*apple were considered symbols of femininity.* It is for this reason the girl gave an apple, which may also have been a real golden apple, or an orange, called „**golden apple**”. The truth is that the head of the uterus is similar to an apple, there is only a very little round opening, while the uterus after a birth has some already healed tears. One has to remark that our ancestry did not need any medical intervention to see these, and many other body parts, their **Táltos** were able to close their eyes and look inside the body and saw everything they wanted with the help of *their third eye*. But not only these were no secret to them, but many other things too. Such *seers* I have heard mentioned myself in my youth in Erdély, who for example were able to set the broken bones better, than the doctors, because through skin, and flesh saw the bones, if they so desired. (See: Ethnográfia folyóirat, year 1914, p. 317 *Látók*, which writes: „...they could look into the bodies of their fellow humans as if they would have been open...”)

In ancient Magyar society if a girl loved a boy and gave him an apple: this was a sign of commitment, because the meaning of this act was still well known in this society. This is the true meaning of Eve's apple in the Bible, but here the meaning is already distorted. But in Magyar folk stories the motive was still preserved, in which one princess has many suitors. The King invites them all into the palace, and then, the girl signals her choice for a groom, that she gives him the golden apple which she held in her hand. It is clear, that this motif is ancient from a time *when most societies were matriarchal, where the females had the right of choice* and they could select their husbands.

The Bible inherited similar stories from the ancient inhabitants of Canaan, who were of Magyar ancestry, but they did not know, nor understand the secret meaning of these stories. The inhabitants of Canaan did not talk about these secret meanings and kept them secret just as much, as today's present peasant society never talk about these matters to ethnographers, „city folks”, who are not part of their society.

But not only a girl used to give an apple as token of her love, but the young man too, to the girl. It was said that it was considered very rude not to accept the apple, but if she just kept it in her hand, it meant, that she does not like the boy, who gave it. If she tasted the apple, it meant that she is glad to accept his courting, but nothing else. But if she gave the apple, which she tasted, to the boy was considered a declaration of love... So the boys' apple giving was inherited from ancient Magyar *folk customs, which are still alive in Magyar society*. The Greek mythology's story of Paris' apple, according to which the boy chooses from among three women testifies of a change to patriarchal society.

The meaning of the *two golden stars* and the *little silver moon* is as follows:

In olden days Magyar virgins wore a head-dress called *párta*, which was the symbol of virginity, and in the shape of a crescent moon. In its ancient origin it consisted of flowers, but always white flowers, which memory is still present in brides' myrtle wreath. But the moon-crescent shape was in ancient times also made of the white bark of the willow tree, which is smooth, flexible and the outer layer is covered by a thin layer of film. It was also decorated with lilies of the valley, but they placed on the upper rim round berries, or the buds of the lily of the valley, all the way around. Later this *párta* was also made of silver, with decorated with real pearls, but it was always white to symbolise the Moon. Only when the memories of these symbols began to fade, it was also made with different colors. To the two lower tips a round disk was attached, which served to hold the ribbons, which held the head-dress in place. The two discs were decorated with a star, and at the beginning these stars were carved out from the white bark of the willow, leaving its red outer layer visible. When the *párta* was made of silver, the stars were of gold.

This *párta* was not only the symbol of the Moon, but also of virginity, and so the golden stars got a symbolical meaning. These stars represented the two „stars” at the end of the breasts, and the *párta* itself was the symbol of the virginal membrane (*membrana virginalis*), which is really moon crescent shape, and also proof of virginity, because penetration is impossible without tearing it, since this membrane closes almost completely the further entrance.

It is well known that in Greek mythology the virgin goddess the Moon is Artemis (Diana at the Romans). They are always represented wearing a head dress similar to the Magyar girls' *párta*. This was inherited by the Greeks and Romans from the ancients with Magyar ancestry, on the Greek and Italian peninsulas, but they did not know anymore what the connection of the Crescent moon to virginity, because the ancients did not divulge these secret meanings to the later occupiers of these lands. In Greek *parthenos* = virgin, but the Greeks did not even know where this word originated, even though it is clear, that originally it once meant a person wearing a *párta* (*pártás*). This word in the Greek language is totally isolated, without related words, as is always the case with words which were adopted from another language. But in Magyar the word *Párta* has many related words. Such

are *part* = shore, *pártázat* = edging, *párkány* = sill, *perem* = border, but the *párta* itself means the out standing part of something. This also leads to the deduction, that the name of the virginal membrane in ancient Magyar must have been *párta* too. (I also have to mention that according to the Avar wordgroup, their word *párta* is the same as the Körös word group's *hártya* = membrane.) And it is also true that this membrane forms a little edging (*perem*, *pártázat*) around an opening. The *párta* itself is also like an edging around the wearer's head. All these testifies that the word *párta* is an ancient and organic part of the Magyar language.



The two discs are completely missing and forgotten in Greek and Roman *párta* head dresses, but the pearl edging on top is sometimes still present, but their meaning is completely forgotten, while in Magyar peasant society their – secret – meaning is still fully remembered. First of all these row of pearls represented the *dew*. Several Magyar traditions bring the dew into connection with the moon, which is a natural, organic connection, since there is no dew on foggy nights, when the Moon is not visible either, but on clear nights there is dew and the Moon is visible too. But the dew is also moisture and is a symbol of it.

Areas around the female body, and so the membrane virginalis is also always slightly moist.. The *dew* appears on plants in the morning, especially on the leaves, and the greater drops are always on the upper part, like trembling little pearls, from where even the *slightest touch will cause them to fall*. The same is true as far as the girls are concerned, if they don't know how to take care of themselves, and so easily loose their virginity. The dow is truly the symbol of an untouched state, for this reason in the Magyar language the word dewy also has a meaning of „untouched”, and so „virgin” state. One of the folk songs even mentions this:

***The edge of the pártá of my gir is dewy  
I shall knock down every drop by evening.***

This was sung on the day of the wedding, but never by the groom himself, since this would not have been polite, but his friends, in his name, jokingly. The wedding day was the last occasion, that a girl wore her *párta*, never after that, only a bonnet.

At dawn, especially on rose-petals' upper edge are the greatest dew drops, since these cool off first at night, or on the upper side of the leaves, but these are a lot smaller. For these reason, for example in Kalotaszeg, even today, they apply the large perls on top of the *párta*, and the smaller ones on its body surface.

But take it into consideration: to observe all these, and bring them into connection with virginity, of an untouched state, and the *párta* could have been done only by people with a very poetic spirit. Rough, rude people would not even see these minute details, not having any feeling for such and their poetry – if they have one – is also rough, and expresses bloody, awful things, without which nothing would be interesting to them. Even more fine feelings were needed, to preserve all these in SECRET, of which they talked in secret, whispering tone to one another the ones, who were in an intimate, trusted relationship.



On the other hand it is also true, that nothing like this could have come about in the course of centuries, not even thousands of years, but only many thousands of years, for which reason we find faint traces already at the Greeks, but already in a misunderstood form, as the Greeks did not understand anymore the meaning of the word parthenos, nor that of the Párta, and for this reason they applied it onto the heads of women too. They had even less understanding of the round disks, or stars, or the meaning of perls on the pártá.

I explained in my work many other things too, which I left out here. I also left out the secret symbols on the girl's body: the two golden stars and the little crescent of the moon, and that it is said also, that there are two stars behind her ears and a silver moon on her forehead, which is of course in connection with the pártá. There is also a lot to mention the meaning of the ears of wheat which are placed behind the pearls..."

Canadian resident Imre Babos remembers a text and melody from the 1930's town Bő or Bű, from Vas County, with which the young people were „sang into union”:

„I remember, that between 1935-1936 until 1945 as winter turned into spring, this is how they greeted the Creator and creation, and with that our ancient past. I think only the strength of the subconscious can save our ancient texts which have been received from heaven and hidden into the body.

This was also called carnival time (farsangjárás), when people enjoyed one another company, made it colorful with food and drink, and then the new pairs were introduced to the community with song. They went to every house, where young people lived, stopped in front of the window looking at the street, or when it was a girl's house was the probable winner, they went into the courtyard and started the greeting in such a manner:

***Over there too starts a fast river,  
that is surrounded with green silken lawn,***

***on it graze, miracle like stags,  
miracle stag has a thousand branches,***

***a hundred mass candles lightingly shall light,  
sleepingly shall unlight,***

***Hejj! Regürejtem! Regürejtem! Regürejtem!  
(Untranslatable magic call of ancient minstrels).  
I catch her for you.***

***Over there too it is said, a beautiful gir lives!,***

**Whose name would be Maria B.,  
Hejj! Regürejtem! Regürejtem! Regürejtem!  
I catch her for you.**

**Over there it is said a good looking lad lives  
Whose name would be Ferike N.,  
Hejj! Regürejtem! Regürejtem! Regürejtem!  
I catch him for you.**

The minstrels were usually called into the house for some plum brandy, and then they departed in friendship. But if the reception was cold, or turned cold during the conversation, as the minstrels left the house they said the following at the gate:

**This lord of the house has dogskin for his souls, his nose is a potato  
Hejj! Regürejtem! Regürejtem! Regürejtem!  
I catch him for you,**

(Namely my sister was nine years older than me, it is for this reason that I know all this so well. Now it was me who „sang her out” and she is surely happy, smiling at my deed (Imre, February10. 2011)

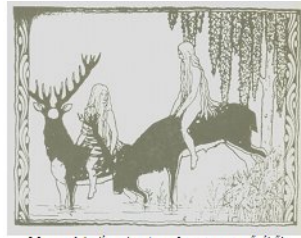


Mezőkövesd: Young mother and family around the cradle

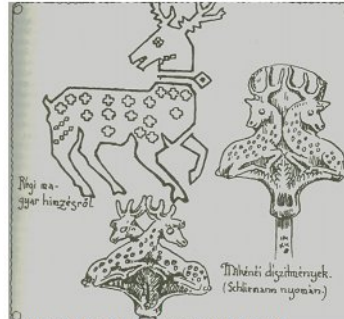
The young pairs were bathing in golden light, golden light embraced the newly born little Magyars, who came to this world through the bed of the Madonna, fairy women rushed to help and baptised them with ancient ceremonies, which are also their initiation.

The young people were protected in the island world of the Csallóköz. Their only beloved visitors were the deer, as they too looked here for refuge to raise their fawns. Their milk gave sustenance for the people too, who were also helped to cross the river on their backs, when visiting their neighbors.





Magyar Adorján rajza A csodaszarvas c. művéből



Magyar Adorján A Csodaszarvas c. műve 23. old.

The image of this time shows a beautiful land, bathed in sunshine where human and deer mothers care for their children.



Scene from the Golden Age -- which never left us, unless we destroy it...

Every needed science was thought them by Father Sun: they learned from him how to anchor the floating islands, how they can send messages with letters scratched into the sand of gold. All these sciences were preserved by the women, and transferred them to their children. This is how one finds embroideries in the 20-21st century of fauna which thrived at that time in the Carpathian inland sea.

Children born here knew themselves one with the sky, the air, the sun, the earth, the animals – the whole world, of which they knew, they are all light.

When they were very young, their fairy Godmother's initiation introduced them into the secrets of Creation. It is so they realized, that the grapes talk, the peaches chime, the dawn laughs and the mountains sing. Composer and teacher Zoltán Kodály spent once a night within the Carpathian Alps, when he realized that the mountains sing. He has written this down and the Budapest Children's choir performed the *Song of the Mountains* under the direction of Ilona Andor. It was also recorded at the time.

The steps of the initiation were preserved in the Székely story titled The Táltos mare and the geese herding girl[1]:

The initiation is performed by Fairy Erzsébet. She scatters the Milky Way's gold dust into the child's tub, draws in this dust the sign of the cross, followed with well wishes as presents for the child:

**She should have**  
**Seven beauties**  
**Seven sciences**  
**Should judge over nature (her own, and the world's also).**

**Her seven beauties are as follows:**



1. her childlike charm (she should guard this through her entire life)
2. the shine of her eyes
3. the glow of her face
4. the power of her speech
5. her straight stature
6. the beauty of love
7. the beauty of happiness,

and with these she should have power of seven countries.

Her seven sciences:

1. She should be able to charm herself and the animals too. (The word animal here meant a state of being in ancient times.)

2. Táltos teeth

3. Sensitive heart, that perceives everything (universal sensing).

4. She should be able to command people and animals

5. She should be able to over-ride the power of all witches (the evil forces are meant here)

6. Her biggest goose should be her táltos-horse. This goose is part of the Milky Way's Cygnus constellation, and a certain star, called the „Turning of fairies” in Magyar mythology.

7. She should bathe every dawn in the lake of the Morning Star, which holds the water of seven beauties.

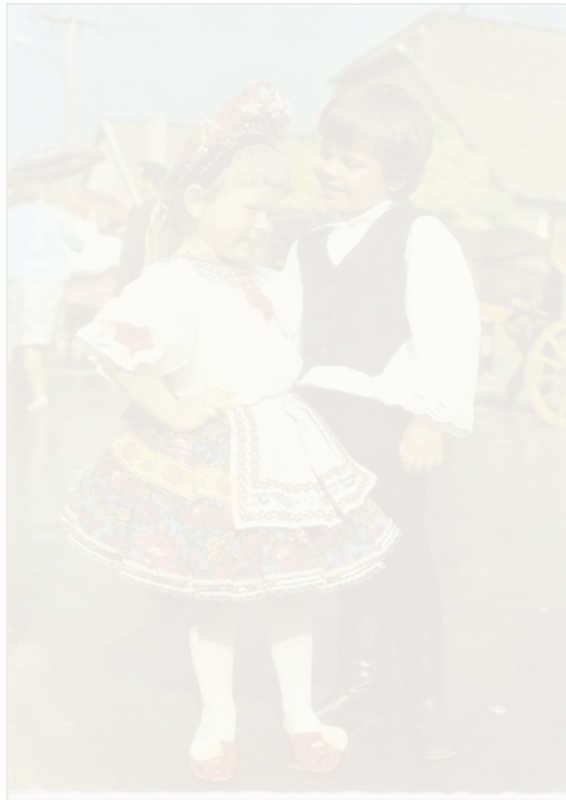
Here it is most wonderful, that this most ancient tale preserved the memory of this constellation, as the place of their origin, and that this memory was still transmitted to the children in the 1900's during their initiation.

Let us place side by side the content of the seven beauties and the seven sciences: the image of a wonderful society will become visible in front of our eyes.

The Fairy Aranyka is now able to put her Táltos horse into action, which in her case is a goose with the silver feathers, at home in the starry sky, which she could not have done without initiation. This is how her parents prepared her to continue a happy and successful life.

*Here the moments of initiation come to mind and through these to the images, the towns of the Carpathian Basin and we feel, that these feel even today very home-like...*

[1] After the lecture of Lajos Szántai.



Children of our Fairy Mother -- in the town of Decs

The gold sand was envied by greedy foreigners, but our fairy ancestors gave of it by the bushel to anyone, just for asking, when they come to Boldogasszonyfalva...."[1] Even broadcast stations of today mention, that gold can be gotten for free in Csallóköz.

Scientists mention from a geologic point of view, that the richest gold spots in Csallóköz are at the town of Ács, on the opposite side of the Danube, on its northern side. Gold collecting was in olden days a profession called **aranyász**, which is still practiced here and there. Son David of King András I called this region *Aranyhely*, a place of gold in a document of 1090 AD..[2] The rich gold harvest bore the name arany (gold) in many town names here. Even though the foreigners wanted the gold metal only, but somewhere, deep in the hidden places of their souls they also preserved the memory of this happy society. By today it is believed, that the Golden Age was just a dream, which never existed...

The faithful minstrel of this fairy world was **Csiper**: his name is entwined with the history of this region and the memory of the Golden Age.[3].

Just a few quotes from the book of Árpád Ozsvald, titled: "*Who was Csiper? ... Old, -- young? Was he a simple fisher-hunter man, who crashed nature's compelling silence, which forces our lips to be closed, on nights of star showers...?*"

*Was he the seer of new things, eternal rebel, or just the guardian of petrified traditions, and passed them on...? There is a name, whose owner sang, and so, without song, naked, deprived of content it is not enough even for a legend.*

*But it is good, that centuries ago song was flying above this land, over its marshes, bogs, windblown reeds and cried from here into the world the joy and pain of the human spirit. And the song, which was called into existence at a given time -- cannot disappear ever without trace."*

[1] Ipolyi I. 136

[2] Uzsoki András: *Adalékok az aranymosás történetéhez és technikájához*. Érc és ásványbányászati múzeum 2004-es kiadása.

[3] Ozsvald Árpád *Énekszó*, Microgram, 1995).



Csallóköz today.

*Image:*

*Show the singing Csiper in his environment.*

The inhabitants of the shores of the river Garam bring us an ancient song, with the diligent work of András Székely (1870-1949) and Ferenc Csókás (1942) from the town of Bény

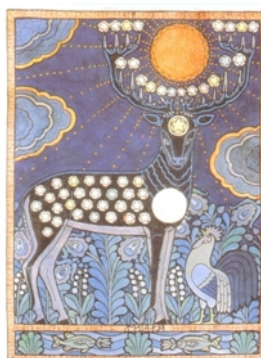
***“Atilla, the King of the Huns  
sleeps his eternal dream  
A little above the river’s delta,  
in the river Garam’s bed,  
Under the shade of tall willows,  
amidst bird-song,  
under bubbling waters.***

***We should walk there with great respect,  
The shepherd’s flute should be quiet,  
The swine-herd’s whip shall not make a noise,  
No noise shall come from the fishermen’s net.”***

***“Do not forget my dear grand-child, whenever you are in trouble he will come and protect you with his sword” – they warn the later generations.***

As the foreigners became more and more greedy, the fairies finally fled to their winter home in Erdély, and some of them returned to their home among the stars. Only a few remained back to teach us Magyars and mankind. As the fairies fled, they dropped some of their golden hair, of which the plant árvalányhaj grew, as we discussed it earlier.

## FAIRY CASTLES OF ERDÉLY



***Csodaszarvas comes to a stop  
at Tartod-, Firtos-, and Illavár  
His hooves of light burned into souls  
all their holy names...***

The fleeing fairies went from the Csalóköz to their winter home in Erdély.

Bishop Ipolyi says the following: „But in our culture we have even stronger folk traditions, which hold the presence of the fairies in Erdély, which they recognized as the fairies home.” (Ipolyi 131. old.), or more closely, as a part of Fairy Ilona's fairy Kingdom. The following fairy castles belong into this realm: castles of **Arany**, **Kecskekő**, **Firtos**, **Tartod**, **Torja**, **Tündér Ilona** and **Kolozsvár**, and at the same time they are part of the seven castles, seven kingdoms, in other words the belief system based upon the number seven.

The following maps and photographs are from József Kadocsa Vetráb.



Map of the Firtos region

**The region of Firtos castle. According to legend the ancient castle was built by fairies  
“while it was still hot” when God created the world,  
and by evening they already moved in..**





Fundament of Castle Firtos was laid here



Castle hill



Firtos at sunset



Éolas lú of castle Tartod



Castle Tartod

The fairies domain in Erdély (Ipolyi II.):

Pogányvár, Kamorvár, Bálványos Vára (II.254)

Kézdi-Vásárhelynél Tűzhalom

Bondavára a residence of the Rabonbán (title of the high priests) on the right shore of Nagy Küküllő (II.253)

Pogányvár – in the Jenőí mountain, near the Oltárkő, in Erdély, next to Mezőbánd at Szilágysomló

Bálványos castle: there are three castles in Erdély with the same name, in K. Szolnok, Kézdi and Csík counties at the river Szépvíz, the former at the St. Anna lake (II.254).

The Bálványos tradition is again facilitates dating: It was built by giant fairy girls, when the stones were still soft (I.291), so – one may suppose – before stone formation.

\*\*\*\*\*

**“...This castle (Bálványos) was the most significant among our ancient castles as far as location, dimension and architecture is concerned; the walls of the castle, which embrace the entire top of the mountain in a circle, are 2000 steps (One step, gressus 63-94 cm.) These walls generate admiration in the onlooker, justly so, because it was built of great trachyte blocks in two öl width, placed upon one another with hot lime, so strong that it withstood a thousand years of destruction, and it is still 4-6 feet high in some places, in others it was covered by grass, and a hundred year old pine trees grow on it.**

I have not seen such imposing, such staggering, such magnificent ruins anywhere, which are of such dimension, which can only be compared with the cyclopean remnants of Tiryns and Mycenae. Is it then any wonder, that these truly immense structures were believed by the people to have been built by giants, who rested one foot on one mountain top, the other on another, and fetched water this way from the river Olt, and at such occasion the flow of this river was blocked. (\* I wonder if this legend carries some connection to the geologic formation of the Tusnád pass, to which subject I shall return later.)

This castle was also called Bálványhegyi vár, castle of the columbs, where it was believed that they performed religious ceremonies. This is not impossible, the castle may have been in connection with the Apor family, who very much adhered to the religion of the ancients at the castle of the Bálványos at the border of Torja and this may have been the last refuge of the ancient Scythian religion, where it tried to save itself from the ever increasing influence of Roman Catholicism. (\*Near the border is Halomoldal, Nagy-Halom, etc. I wonder if this may have been the castle of Halom? This family had survivors even in 1462 in Kászón, according to Kállay. (Hist. ért. 2. szakasz 5. lap.))

In any case, no matter what people built this row of strongholds, they must have been powerful and very advanced in military affairs, who were able to recognize and appreciate the military importance of the Tusnád pass...”

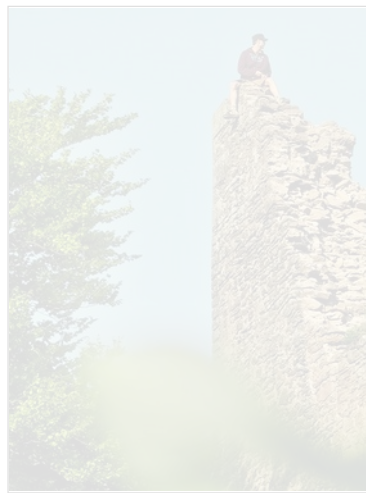


The author mentions a long row of castles and all these castles were not only in connection with one another, but the above Bálványos castle too: *Bodok, St.-György, Őrkő, Kinczás, oltszemi Mikóvár, Vápa, Sólyomkő*,

As an explanation I would like to add the following concerning the meaning of bálvány:

„Bálvány is a masculine symbol, either a staff, called God's tree (Istenfa) or colum, and only later deterioration gave it a human form, as idols, as Adorján Magyar explains: "...The name of such a God's tree (istenfa) or bálvány of the Palóc-magyar group was called Bál, Bél, Pál, Bálata and it was the symbol of the Palóc Sungod, called Pál... The word **bálvány** is of Palóc origin. Mother Earth of the Palóc was called) Villa, Vilona, Vilma, Balana, Belona, Liba, Libona, Livona, Levenyő, Levenye etc.” and represented with a forked tree or branch.”)  
The base of the word bálvány is állvány = an erect structure.

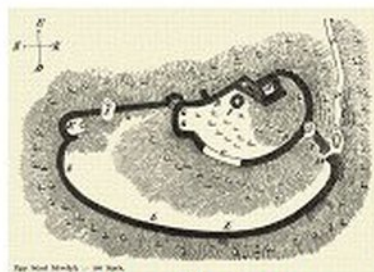
The author refers to the II. vol. of his work, where he shows that this chain of castles were in connection with the Csíkszék castles at the base of the Mt. Hargita all the way to St.Domonkos.



A vall of ancient fairy castle Bálványos



Bálványos vára



Bálványos vára alaprajza

Walled and ground plan of castle Bálványos



Csodaszarvas -- Miracle Stag, Stag of Shine by Adorján Magyar

## OUR HIDDEN TREASURES

*Csodaszarvas' steps threw sparks  
In the ancient time of Creation  
He covered these memories  
And planted there lantern flowers...*



Mécsvirág -- in translation: Lantern flower

*Image\_*

*There is an archaeological excavation site in front – and on the roadside the white flowers of the mécsvirág, lantern flower in English. As far as it is possible, some of the ancient animals of this region should be shown...*

At Hunyad-county's Ohábaponor the following rich life arose in the ancient Age of Fairies::

- (Canis lupus fossilis) \* the ancient wolf
- (Felis silvestris fossilis Schreb.) \* the ancient wild cat
- (Felis leo fossilis), ancient lion
- (Ursus spelaeus Ros.), cave bear
- (Meles meles fossilis L.) \*, ancient badger
- (Lutra lutra fossilis L.) \*, ancient otter,
- (Crocuta spelaea Goldfuss.), cave hiena
- (Equus aff.Abeli Ant.) \*, cold blooded ancient horse
- (Equus ferus fossilis Pall) \*, mid sized ancient wild horse
- (Bos primigenius Boj.), ancient bovine
- (Ovis argaloides Nhrig.), ancient sheep
- (Cervus canadensis asiaticus fossilis Lyd.) \*, Asian ancient vapiti
- (Rangifer articus fossilis Rich.) \*, ancient caribu
- (Cocclodonta sp.)[1] , ancient rhinocerus

**Prof. Ottilia Szives** chief museologist, the curator of paleogen and micropaleontology collection, gave me advise how the above mentioned ancient animals compare with present animals:

"It may be helpful to you, if I mention which animals in your list are about the same, than the ones living today." Here the letter enumerates some of the above animals, which I marked with a star.

\*

Prince Csaba – son of Atilla – erected a castle for his daughter on the nicest part of the Erdély fairy-land at Nagygálmalfalva's mountain, on its **Várfele** region.[2]

The top of this mountain chain is called **Vártető**, where we find the remnants of this castle. The artificially created road is the only access to this place. To the left of this is the Feneketlen tó (translated: The Bottomless Lake), which – according to legend – was the well of this castle, and the treasures of the inhabitants were hidden in it in case of danger. The treasures are guarded by an immense white snake even today against greedy people. In the garden still blooms the goose-berry, tulips, great yellow lilies, and fairies dance among them at night.

Writer Sándor Kányádi has written a story concerning the legend of this spring in *A bánatos királylány kútja*[3] (The well of the sad Princess). I bring a few lines from here: „...That castle was built by Prince Csaba himself, to protect his people who lived in the vicinity. This was his favorite castle. Because he had many castles, but this was the dearest to him, and this was the reason, that he left it to his favorite daughter when he had to leave, saying:

***Until the stove does not get cold,  
Until the river does not flow backwards,  
Until then, my good people, make this your home!”***

The Székely people of Prince Csaba took good care of Prince Csaba's little daughter. They remember even today the beautiful castle, which had three rows of walls: the outer wall was made of stone, the middle was of bricks, they don't remember anymore what the third, inner layer was made of, but it could be that it was marble. Finally the little girl got into the custody of a mean step-mother, from whom she had to suffer a lot. In her lonely hours she sang the following song, crying:

***My dear mother, my dear mother  
Instead of having me born,  
Why did you not plant a tree,  
Or dug a well, out of which  
the thirsty could have been satisfied...***

The loving care of her mother heard her plea even beyond the grave, and changed her into a tall pine tree, and if anyone sat in its shadow, even if sick, got well immediately, and the old ones became young. The evil step-mother – not knowing that the pine tree is the little Princess – sat under the tree to remain young. As she sat down, the earth opened and swallowed the step-mother, and a clear spring rose on this place, made of the tears of the little girl, which gives fresh water to refresh her beloved people. The folk tradition holds true, that this castle was built at the same time as Castle Bonda, and the other fairy castles, in very ancient times.

But our Fairy ancestors did not only built castles, since in the peaceful times of the Csallóköz they had ample time to establish the basis of their culture and advance knowledge in astronomy, poetry, physics, literature, arts which all reached a high degree in these times.

After our Fairy ancestors moved to Erdély, they made the art of writing available to everyone 7.000 years ago, and sent teachers to far lands, so the foreigners could be also thought this science, carved into stones and wood.[4] The origin of this culture was first unearthed by Zsófia Torma, our great and first female archaeologist, through a lifetime of hard and unselfish work. Present day science was reminded of her work by Klára Friedrich and her husband Gábor Szakács reserchers of the rovás (runic) writing, and are teachers, distributors preservers of this knowledge.

With the dedication of our ancients do Klára Friedrich and Gábor Szakács distribute the ancients' knowledge, and following their steps, rovás road-side signs began to appear all through the Carpathian Basin, and the

Magyar children can again write down their thoughts with our ancient writing.

Their book *Ősök és írások* (Ancients and writings) is a study of Zsófia Torma's life, her image as the first female Magyar archaeologist, scientist, her expertness, thoroughness of her research, scientific correspondences – and also her modesty, benevolence, which she preserved all her life. Even so the scientific works of our age like to forget her work and do not mention her name.

Our ancients have also sent agricultural experts to far lands as help. The Phoenicians mentioned in their historical books the name Magor, who wrote, and left behind several agricultural text books for them. So the Phoenicians received the basic knowledge of agriculture and writing from our ancients.

The guardians of their religion were the elevated priests called Rabonbáns. Their holy vessel was in the form of a half-sphere, which they could not put down until the content was not all gone, when they drank during their ceremonies of alliances. It may have been at such occasion that from one of the Fairy-time castles, Castle Bonda, on the right shore of river Nagy-Küküllő, a small group started out to greet Prince Árpád and the home-coming brothers. – They too followed the steps of the Csodaszarvas, Stag of Shine on foreign lands, and the star of the Magyars, our beautiful Sun, Magor.

*Imaging:*

*The meeting of the Rabonbáns of Castle Bonda, and Prince Árpád should be shown.*

\*\*\*\*\*

## Science:.

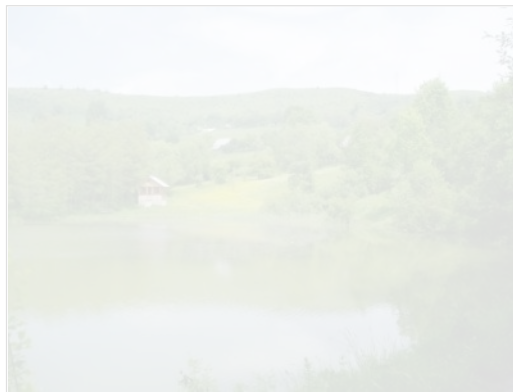
**Several mines of precious metals are mentioned in Erdély: Aranyosbánya, Fúzesd, Rudabánya, Kőrösbánya. This latter was considered between 1760 and 1910 Europe's greatest gold mine. Verespatak is emphasized. Cotta's job is mentioned, in which he mentions, that Verespatak legendary during the past centuries, and was called „Erdély's Eldorado”. (Földvári, p.343.)**

[1] Asztalos, Miklós *A történeti Erdély*, 31. old. 1936

[2] Orbán, Balázs leírása ezt kiskalambfalvi Galat tetőnek mondja. Helybéli hagyomány viszont a fenti nevet tartja helyesnek.

[3] Kányádi, Sándor A bánatos királyleány kútja. Kritérion kiadó Bukarest, 1972

[4] L. Friedrich, Klára és Szakács, Gábor hason című művét.



Verespatak

As I mentioned earlier, the fairies moved from their golden garden of Csallóköz to their winter retreat to Erdély, where they built castles and lived for a long time, until Verespatak, and the river Tisza was not invaded by the emissaries of greed, who poisoned the fairy garden of our beloved mother, Ilona Magyar, and now they cannot stay any longer even there... The gold gets again into the hands of money-hungry foreigners. Ernő Hornok's report of Verespatak on March 13, 1907 says the following:

„It is known that a Canadian-Rumanian undertaking would like to open in the Szigethegység of Erdély, on the watershed region of river Maros, Europe's largest on surface gold mine with cyanide technology. To achieve this, they began to buy off the real-estates of Verespatak, and spent until now 200 million dollars on the preparation and activation of different legal permissions.”

He also mentioned that the Canadian company awaits the fall elections, which consists of people who are

interested in the Verespatak goldmines. Then he continues:

“Aside of the problem of evacuating the residents, the region of this little city is endangered too, which was here at Roman times, since they found under Verespatak the remains of an ancient Roman Goldmine, and the trial mining found the richest gold veins here. Along with these the churches, cemeteries would be destroyed and the by now world famous Roman gold-mine trenches too.”

These foreigners are not interested in the fate of towns, beautiful Székely doors, the beautiful green of the landscape, nor the winter abode of the fairies, nor in the fact, that – as a film clip showed – a woman, working on the field was warned by her husband: **“Stop singing, we may get into trouble because of it...”** because the song was in the language of the Fairies, in Magyar. (For more information see Tomory, A New View of the Arthurian legends.) So the fairies will probably have to move from this land forever...

Occasionally, Ilona Tündér swims in the image of a swan on the Danube, and bemoans, crying, the lost Fairyland.

She appears at other times like a poor old woman, collecting wood in the forests, and looks for people who are willing to help her in this land, which was once upon a time the land of the fairies.. If she finds such persons, she takes them with her into the Fairyland in the sky.

It is several decades now that all over Transdanubia there was a rumor circulating about “The Woman”. My father – interested only in realities of science and technology – met The Woman in my hometown. It was raining hard; he was riding in a covered coach, when he helped a woman out of the rain onto the coach, as she was asking for help. When she settled down in the coach next to my father, she began telling my father's good deeds, and some of his habits, that need correction. When she finished, she asked to stop. The woman was already walking away from the coach when my father realized, that her clothes are completely dry, even in this downpour, and disappeared after a few steps.

It is this way that the star nursery of the Hubble telescope connects with the Bed of the Fairy Queen, the garden of the fairies with our days.

\*

## WHERE OUR GRAVES LIE...

The greed of gold-miners, or activities governed by misled care slowly-slowly help the graves of our ancients to disappear. Where they remain, their symbolic information gets lost for most of us, maybe some inner glow of our spirit helps us feel their meaning.

Prof. Imre Horváth and his wife took on the job to save these ancient holy places even when they were faced with the total lack of understanding of the officials. This segment will bring the messages of our ancients closer to us.

Regrettably prof. Horváth is not with us in body anymore, but his published book will help future generations on the road of understanding. The following is taken from parts of his book with the permission of his family, especially his wife Julia, who was his very active companion in his work.

## IN THE PALMS OF GOD

**(Messages of our ancients – the grave markers)**

by

**Imre Horváth**

„The Magyar art of creating elaborate grave monuments was never as great, as ornate, than the peoples' living to the west of us. Still, we have such a special groups of grave markers, where the Magyar folk art created something magnificent even when measured on a world scale, and these are the grave markers.”  
(Szabolcs Seléndy)

I started to get engaged with grave markers more than a quarter century ago. At first as a required activity, which became increasingly the center of my attention and calling?

In 1982, at the reorganization of the Miklós Ybl Technical University – where I was teaching art as the head of

the university's department of basic subjects – it was required, that we engage ourselves in some self education project of our choice. The choices given included ethnography, which was closest to my interests, so I took on an associated theme, the research and registration of the hand carved grave markers in Hajdu-Bihar county's cemeteries.

As this work of collecting the very rapidly disappearing grave markers, I also studied the concerning professional literature. As my experiences grew and my knowledge at the same time too, it was inevitable that I bury myself deeper and deeper into the subject of researching our ancient history, and compared my observations with the writings of people, who were more familiar with the subject.

**Finally I came onto the conclusions that these grave markers may have immense significance in becoming familiar with the history of our people and traditions, and these objects are still existing material proof of our ancient origin in the Carpathian Basin.**

**As I began to examine, what the essence of a grave marker is, where the erection of these may have had its origin, and since when this custom began, I reached startling realizations.**

I would like to lead the interested reader on this road, so all can come to their own, exciting conclusions. I want to share with the reader the excitement of this work, my insights and deductions, and also tell about the reception of my work at home and of course also give a taste of the finished album.

Since the University was also teaching the correspondence students in Békéscsaba, Szolnok and Eger, so next to county Hajdú-Bihar I also had to opportunity through years to research the grave markers of these cemeteries too.

Because of my class schedule I had a chance sometimes three times a week to conduct measurements in the cemeteries. The on-location work took sometimes a whole day per cemetery. The old cemeteries are sometimes divided according to religion, along the route which led out of town at the outer edge of the town. In many locations I had to go out more than once, because the cemetery was large, or – like in Balmazújváros – I had to cover seven different cemeteries.

I went to locations according to accessibility. My routine became the following: first I went to the local government. Here I was asking for data, information, which they always gave me very willingly, even with joy and pride. I had many personal experiences on these travels. In almost every location there was someone, who could tell me about the past of the cemetery, the monuments, the grave-chapels and the distinguished persons resting there.

As I was working I found the following objects most useful to accomplish my task: an A/5 spiral notebook, pen, and a two meter long measuring tape, a compass and camera. All these fit into a shoulder-bag.

The data I collected in my on-location sketches I later transferred at home onto A/5 cartons in 1:10 measurements, the contours were drawn in black ink, the colors were done in watercolor, true to the original colors of the grave-marker.

Years later I showed – the by then rich collection to Professor István Kiszely anthropologist, when he gave a lecture of his far-eastern trip at our university. He gave a very good opinion of my work and encouraged me to make an album from this material.

From then on I prepared summation drawings with the same technique, but on A/2 paper. I gave them an ornamental border and I also marked on a map the location of the cemeteries, the name of the town, its coat of arms, its history, data and the time of my survey. The border was decorated on top and bottom with plastic motifs, the two sides with flower motifs. The head-markers were drawn from the front with Monge technique, which permitted reconstruction and containing also staffage elements which made the sensing of the environment possible.

With the help of the university's Cultural Committee color copies were made of which my colleague, Zsolt Hegedűs made an exhibition. The opening speech was by Dr. Zoltán Ujvári, the head of the Kossuth Lajos Science University's Chair of Ethnography.

My work was awarded first place by the Magyar Scientific Academy's Debrecen Branch's ethnographic



competition.

I also took part on the international competition sponsored by the Henry Ford Foundation too where I received special honors, which I was able to receive at the Magyar Scientific Academy.

I would have liked to finish and publish the album for the date of our country's Millennium celebrations of Prince Árpád return. I sent out cca. a hundred reference letter, looking for sponsors. In our county I turned to András Lukovics, the president of the Cultural Committee.

No matter how well my manuscript was judged by academist Iván Balassa the year before, the county committee's two lectors, Mária Vajda museologist and Elek Barta, the new leader of the university's ethnological chair did not recommend the publishing of the album, stating, that "we are full of head-marker themes."

In Budapest, the president of the Academy, Ferenc Glatz sent me to the publisher of the Academy with my manuscript, where I received an answer next day, according to which "we may even start printing tomorrow, in four languages, just bring 20 million forints."

So nothing became of the whole thing, which embittered me a lot. My daughter in law consoled me: "Don't be sad Papa, the Lord will take care of it, when there will be a need for it."

Only Péter Bors and his Country Building Foundation gave me a hand with material support. Out of this money I was able to make two copies for the Debrecen Reformed Collegium, and one to the City Library and the Déri Museum.

The only positive result was that I was able to write a chapter with my material into the book "Centuries of Hajdú-Bihar County" which was published at the Millennium.

Even though I was not able to publish the album, I still continue this work. What's more, I extended my research territory to the Upper Tisza region, from Aggtelek to the Körös Rivers, since the border of the county does not coincide with the archaeological and ethnographic territories. Since then I finished the Szabolcs-Szatmár-Bereg county's surveillance and its manuscript, and I am walking presently surveying the Borsod-Abaúj- Zemplén, Békés, Szolnok and Heves counties.

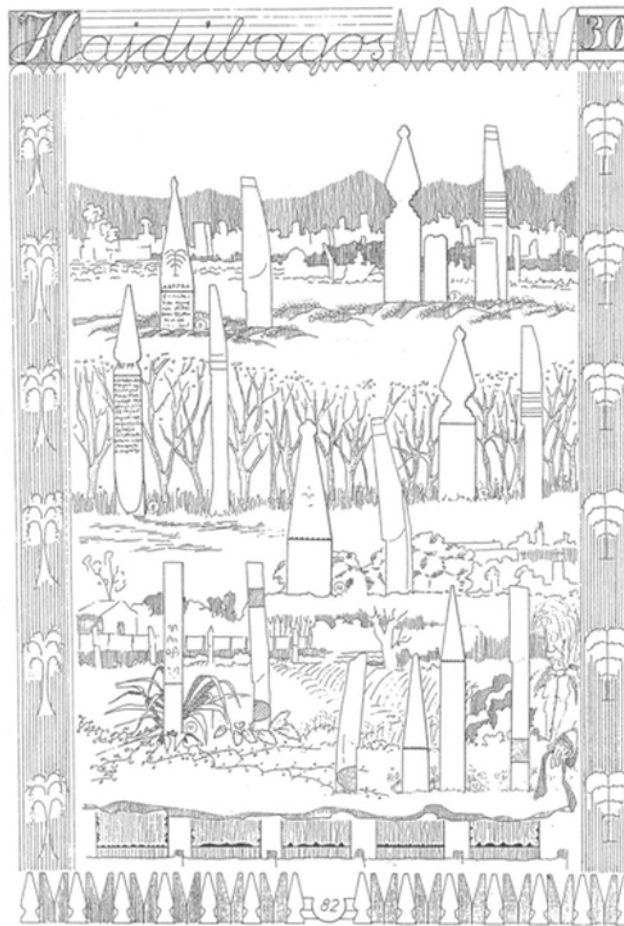
It often happened, that I had to return to the same locations several times to complete more fully my data. Regrettably I found often, that I could not find the traces anymore, of head markers I surveyed years earlier (like in Hajdúszoboszló).

This happens beyond the natural aging process – since I could hardly find head markers that were older than a hundred years – regrettably this is also caused significantly by the disinterest of the people and their uninformed state.

During the last century only few residents could afford these highly important cultural relics and more and more frequently they turned to the markers made of artificial stones, instead of the beautiful, carved markers. As a consequence, the old, park-like cemeteries turned into a desolate, almost store-house looking places. Along with the old headstones, the traditions surrounding them are more and more lost too. By now we can find mostly in smaller, poorer, not so popular regions the old type head markers, as in the tradition rich tiny towns of the Tisza river elbow and Aggtelek.

At the same time the better off citizens use lately the new headmarkers, made in the fashion of applied arts. These are made by professional carvers, industrial artists who are mostly familiar with the necessary ethnographic informations.

Even though I have no hope to publish my material in the foreseeable future, I still don't feel my work was in vain. Day-by-day there are fewer and fewer opportunities, to preserve the ever increasing ruin of the forms, messages of our head-marker treasures.

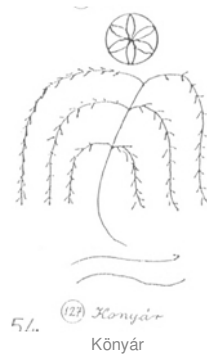


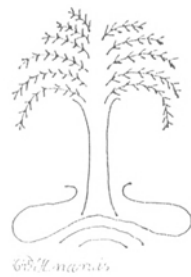
Hajdubagos cemetery

A very interesting part of my work was the organization, analysis of the material I collected parallel with my collection.

Next to the morphological and linguistic analysis I also prepared the list of names of the head markers, and collected the head-markers' carvings, decorative elements (motifs).

I came to the realization during this work, that the structure of the carvings reminds us of the structure of the human face. The Tree of Life can be found in the middle, its trunk represents the nose, the top of the tree bending in two directions stand for the eye region, on the upper part the third eye is marked with a swastika, or rose, the grassy land represents the mouth, below that the wavy lines, the water represent the chin of a human. These are the most abstract parts of these head-markers, for they are the plant based abstractions of the human face.





**One can frequently recognize on the front of the grave markers (on their “flowering”) the structure of the human face.**

It is important that we clarify what a head-marker; grave marker is in order to be able to analyze them. (Literal translation of the Magyar name is “head tree”).

In a more extended sense this is a grave marker, which is made of wood. We can bring unto this title the ones made of plank, the table-like variety, or the ones that form a cross, or the ones that were made with machines and also the obelisk-type grave markers. We can count into the wide circle of head-markers the *kopjafa*, which is a thin, wooden, carved column, part of the typical Székely traditional art.

There are several variations in the Magyar language of the grave markers, minute differences are difficult to render in any other language, except in rough translation. These are the „fejefája” = head tree, the „bánatfa”= tree of sorrow, and „fűtől való fa” =and the tree placed toward the head of the deceased. These names are used in a more general sense.

Let us turn to the expression of “lábfa” = tree of the legs. This is one, or two rods stuck obliquely into the ground on the foot-side of the grave, which were used in the transport of the coffin and they are left at the deceased, since “it is his”. The end standing free is usually carved. The foot-tree may be even larger, than the head-tree, but it is not to be considered a grave-marker, only a burial object.

The subject of my research is a narrower sense the head-tree. What should we understand under this name?

The head-marker can be well circumscribed considering both, its form and in meaning. There are forms, which – just like a religious statue placed in a niche – have a front, a side, but the backs are most often barely worked on. We also have to conclude right away, that this is antropomorf-style, divided into head, body and leg sections. From here it is only one step, that we can solve their meaning too: they can be considered the statue of the ancients, or an idol. The tradition of the erection of head-markers, which is with us up to our days, becomes in this aspect a shiny example of an ancestor honoring religion.

Beyond the differences in form this is exactly the greatest difference between the *kopjafa* and the head marker. The *kopjafa* gives a similar visual image from all sides, so it does not have a front, a “face”. Opposed to the grave-marker, which represent the ancestors, the *kopjafa* symbolizes a pike, a lance, a spear, some battle related object.

The typical grave-marking stems from a religious system that honored the ancestors, but their equivalent can be found in the form of “stone men” to the east of us too, through China to the Salomon islands, according to the research of László Kunkovács.

Aside of walking the on-location for measurements I also studied the professional literature. I was able to study the entire series of *Ethnográfia* from the 1800's on at the Déri Museum with the help of György Módy.

It was very instructive. Many conducted research at home and outside of Hungary with a lot of selfless work. I also saw at the same time, that there is a complete confusion in professional circles and many unsupported opinions have seen the day of light.

At the beginning of the 20th century, the earliest ethnographers Solymosy Sándor, Domanovszky György, Gombóczi Zoltán, Lükő Gábor, később Zentay Tünde were able to give the most unbiased opinions.

Even so it was a great mistake that the Szatmárcseke head-markers were brought into connection with Lapp-land's boat burial. Around Szatmárcseke the low water levels made the use of a certain form of boat necessary, which does not resemble at all these head markers.

The Szatmárcseke "csónakos" (=boat) head-marker name is only a falsely attached name, which sprouted wings only in the correspondences of Domanovszky and Ilona Bitó, while the actual head-marker form – as I realized later – shows the form of the shepherd.

My research was delayed, when the creation of all kinds of theories began, instead of collecting factual data, in which process Károly Visky was the fore-runner, and misinterpretations began to take hold more and more, in which attempts were made, to discredit the "great old" ethnographers.

He questioned for example the role of the kopjafa, as a grave-marker, when he tried to prove, that it is only an accessory to hold the pikes.

Debate it still going to our days, concerning the time of origin of the kopjafa. Since its material disintegrates in time, of course there are only a few remaining examples that are over a hundred years old. But it is completely foolish to make a deduction from this fact, and state, that head markers were not in fashion prior to this date.

In the 1960's and 1970's the denial of the ancient head-marker culture and its religious significance served political purposes which attempted to make materialistic world views fashionable and it also served anticlerical aspirations.

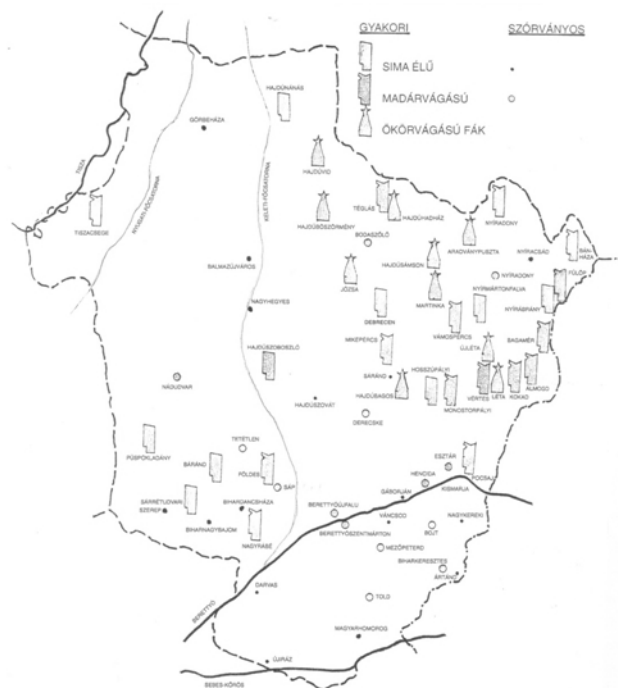
The many materialistic literatures were opposed in the reformed church's magazine *Confessio* in 1975 by Ákos Koczog reformed minister's extended study-series, in which he brings attention to the universal custom to raise grave markers. He also mentioned that in some head-markers of Hajdú-Bihar county carvings of doves can be found. He brings attention to the fact that these were tolerated by the Roman Catholic Church, since they took the presence of these dove carvings as symbols of the Holy Spirit, even though these are very ancient symbols from the "pagan" age. To me this was a very important moment which helped me in recognizing the meaning of symbols of the head-markers.

The head marker's origin has to be looked for in the world of ancient religion, which represented the honor of ancients from the earliest times on. Life, based on nature, includes the respect and honor of ancestors. The erection of head-markers originated in this concept even in the most ancient cultures. *It was a vain effort to prohibit their erection, in vain to falsify their meaning, the head-markers as grave-markers guard this memory in the Carpathian Basin, and along with it, this proves the ancient origin and culture in this land.*

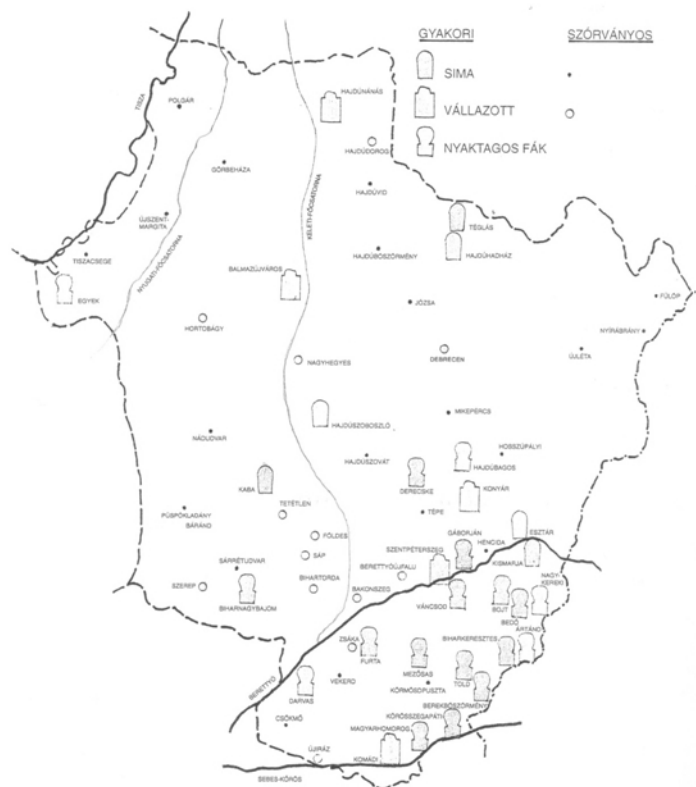
It is a long accepted fact that the most ancient markers are in Hajdú-Bihar County. My on-location research permitted me to observe among others, that this is true, and also I found explanation to several earlier questions.

While organizing the forms of the head-markers, their carvings, the different types used it became obvious and that each region has its typical form, which I hold of great significance. For example this leads to the understanding of the ruling religion of these regions.

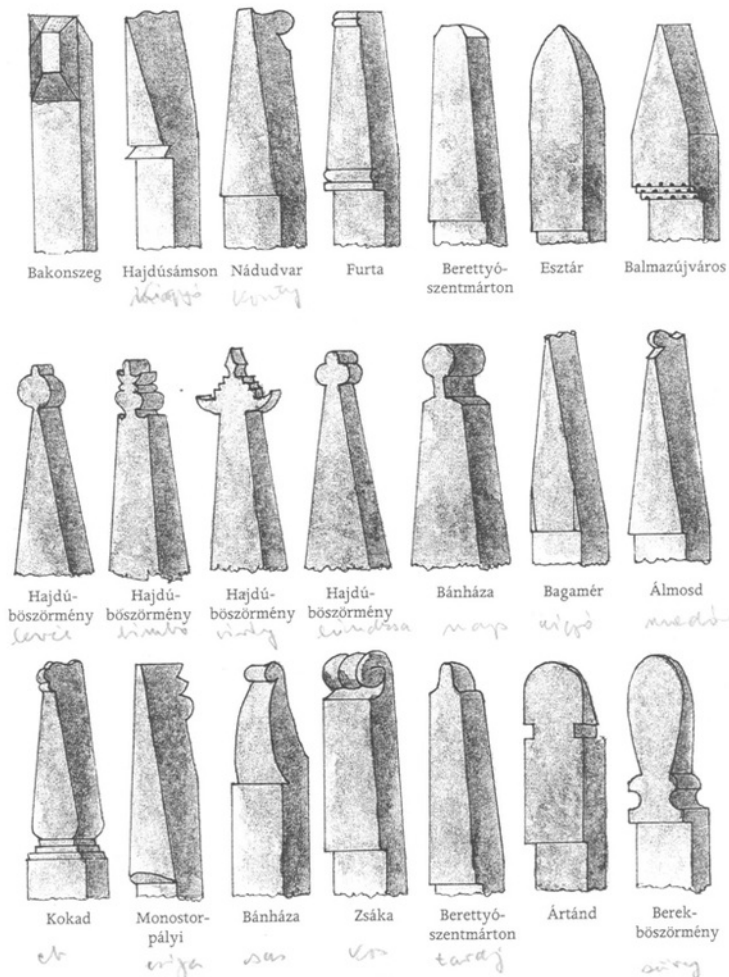
In the Upper-Tisza region's northern side the round headed, low head-markers, while on the southern side the wedge shaped, tall head-markers are more frequent. The former supposes a population which gave shepherds to the community, the latter the equestrians.



The edge-cut head markers distribution and frequency in Hajdú-Bihar County

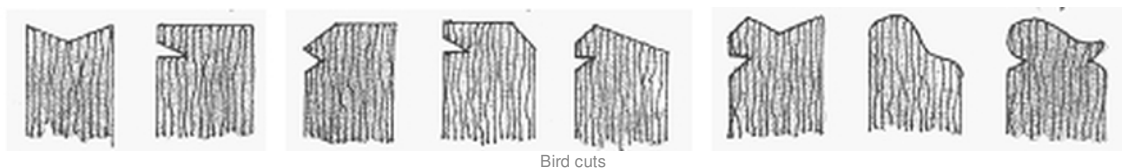


The round-cut head markers distribution and frequency in Hajdú-Bihar County



The characteristic forms and top decorations of head markers.

Early, even before I began my work, I walked the cemeteries to make maps. So I went to the Mikepércs cemetery, where it became even then obvious to me, that there are unusual forms and cuts, carvings on top of the head markers. Only later, at the Álmosd and Bagamér region's head-markers did I realize that these are the dove motifs mentioned by Ákos Koczog, only in a much more deteriorated state.



As we follow the development of this style do we recognize the motif of a hunching or erect bird.

The question arose within me, if there could be top decorations in a different style too? For this reason I followed the remnants of the top decorations with added attention and their location, of which it is possible to reconstruct the ancient form, and their size, which are typical at a given territory, and they together help to give an answer to these questions. Even in a much deteriorated condition I was able to recognize the attributes of a snake in Hajdúsámson, the ram in Tiszafüred, the steer in Hajdúszoboszló, the dog in Kokad, the horse in Körösszegapáti, and the snail in Nádudvar.

Of course it is possible that there may be further possibilities of identification. Because these are religious symbols I can state, that these are statues of a religious nature. Their distribution may extend to a family, extended family, army or citizenship.

Observation of these head-markers gives us a possibility to widen our understanding and knowledge of earlier times. There are more territories to visit, measure, collect data, and most of all to recognize their connections. The research of head-markers, in view national history, of ethnography, archaeology, and



religious sciences will help us to better understand our history and strengthen our national identity.

For this reason I feel it important and I hope that – even though today is little chance to do this – that the results of my work, with the publication of the full album may become a common treasure.

Without striving for a complete demonstration, I am going to show settlements, which preserved more fully the ancient head-markers in their cemeteries. At the same time I am also going to bring some written, or oral traditions, important aspects of which the local population reminded me.

## Head markers of the Upper Tisza region in Hajdú-Bihar

### Debrecen

Is the capital of the county, the “Calvinist Rome”. The characteristic form of its head markers is the “nun’s veil” type, where the head part is leaning strongly forward; the face is almost hidden, like in the nuns’ attire. Its design is slightly in baroque style with Magyar influence.

### Álmosd

This is a ninth century settlement, and it was here, that Prince Bocskai’s hajdú troupes defeated the Habsburg army. In this well kept cemetery the bird-topped head markers can be seen well. The town holds the mansions of Kölcsey, Miskolczy and the Péchy prominent families.

### Ártánd

It is an ancient settlement; its former name was Disznósd. Its old cemetery was built upon an artificial elevation, called kunhalom (Kun-hill). The head markers are mostly rounded with neck section, and rounded backs. They erect one foot-marker. They found the grave of an equestrian hero from the Árpád age in a gravel mine at the edge of town.

### Bagamér

There is a prairie dog reservation in its vicinity. A line of trees lead from the back of the majestic Greek Catholic church to the cemetery. The remnants of a great many hunching and standing bird figures can be recognized topping the head markers. The line of the chin is marked by several vertical carvings and wavy lines.

### Bakonszeg

This is an ancient settlement of the nobility. Guardsman György Bessenyei’s memorial park and statue is along the road, further on the grave-statues of the Nadányi family. Some pieces of the table of the inscription about the 1/10 distribution of the cemetery a few pieces are still there. The head-markers are mostly round headed. When I visited there I still found a hundred year old head-markers.

### Balmazújváros

Along the road leading out of town there are seven cemeteries. The head-markers are round with some peculiarities. (Technical descriptions follow – which I omit at this time.S.T.)

### Bánháza

This was the seat of the Bory family. The last land owner of this region had built a new, Roman Catholic Church on top of the former’s ruins. At the side of the road, leading to the church a few head-markers can be seen, which is unusual. Among these there are also in an unusual manner the old fashioned Head markers, with clearly visible standing birds.

### Báránd

The old cemetery is along the railroad, and one can see 4-5 head-markers on one grave. In the communal cemetery the head markers are painted with different colors, according to age. It is interesting, that József Nagy, who repatriated from the Soviet Union got a distinguished grave site.

### Berekböszörmény

The nearby monastery can be seen from here, where King László IV. (cognomen Kun László) was killed by the Kuns. The round headed head-markers here, and only here are made oblong, to resemble a bishop’s miter, along with the step manner carved shoulder part.

#### **Berettyószentmárton**

This ancient settlement belongs to the Herpály culture. A Sarmatian cemetery is in its vicinity. Its head-markers' top is carved in a comb-manner, with some (csap-like) addition.

#### **Berettyóújfalú**

The city with a lot of acreage was earlier the seat of the district. Mrs. Mihály Sándor was telling of its past. Its grave-markers are usually convergent, se know at least of seven cemeteries here.

#### **Biharkeresztes**

Its round headed head-markers are mostly the so called "eared" variety. One can frequently find wrought iron grave-markers.

#### **Biharnagybajom**

It's mostly round headed grave-markers are made slender and have a shoulder too. Sándor Szűcs has his resting place here, the local historian. They build the grave is with a sidewall niche, foot-tree is not used, the short, storied text are frequent.

#### **Bihartorda**

Its grooved cemetery has round headed and "csapos" head markers strewn all over the place. There is a chapel on its highest point, along the slop there is an Israelite cemetery surrounded by a brick wall. Among the decorations the flamboyant bundle is frequent.

#### **Bodaszőlő**

The settlement is near the Zelemér church-ruins. Katalin Boda lived in the nearby castle. Her romantic story was eternalized by Mór Jókai in his novel. (Further: technical data about the carving methods: Hosszúfejú, élrevágott fejfáin tárcsás csúcscsúcsdiszek vannak.)

#### **Csökmő**

Because of its sodic ground they dig deep graves. Here too they build graves with sidewall niche, padmalyos in Magyar. The head-markers are short logs, the two foot-trees are higher and slanted. These dominate the grave-yard.

#### **Darvas**

This is a settlement at the Kis-Sárrét. In the reformed cemetery one can find button topped grave markers. In this Greek Catholic cemetery they write even the Magyar names in an orthodow fashion, like : Jovan Fekete.

#### **Derecske**

*Count István Széchenyi was a soldier here for a year. At the beginning of the cemetery was Ignác Hágén's grave chapel, the home of the park-keeper and the bell-tower. The graves of two German soldiers of WWII are cared for here. The round headed head-markers have shoulders, and they are sometimes "eared". It is a unique custom that the writings are with punched technique.* (Scientists believe this is a new technique, but in excavations one can see the use of these ages ago and denoted a matriarchal society. See Tomory's *Kezdeteink*.)

#### **Egyek**

*It is a lived in settlement since ancient times, near the river Tisza, lined by trees, and it is the remnant of the Stone Age "salt road". The nearby "black forest" with its coal-black tree trunks and the family of blue windhover live continually here since the last Ice Age.*

The hunting castle used to be the center of the Vaj family estate. At the time of the Counter Reformation 140 families fled here and lived at the shore of the Árkus rivulet for 20 years in dug-in huts, not giving up their Helvetian faith. The well-to-do families, coming from the Carpathian Uplands (Felvidék) used the peacock-tail ornaments on their houses, the so called "vértelék". The town is mostly of Roman Catholic religion.

#### **Esztár**

Their groves are mostly of the elongated head variety, convergent in the upper third, their napes are marked.

## Földes

Technical description of its head-markers in the old cemetery (élrevágott fejfák).

## Furta

Next to the head markers (technique: egyenesállású ék, or round headed) beautifully carved foot-markers are frequent. The crowned top of these with rank signaling stars are also frequent.

## Gáborján

All technical descriptions. (Többnyire hasábfelű fejfái vannak. Fülezt kerekállású, vagy csapos, esetleg élrevágott, nyaktagos, böszörményi típusú sírjel is van.)

## Hajdúböszörmény

This was the center of the old Hajdú district, the seat of the hajdu captain. It has two cemeteries, the Eastern and the Western. These are changed every thirty years. They found the remnants of a painted coffin in the Western cemetery. Typical head-markers: strong, big headed, with different decorations on their tops, like the sun, a lance, part of a leaf, a flower bud, stamen of a flower, and a just opening flower. This is in connection with the former officials' jobs.

## Hajdúnánás

The heads of the round headed grave markers have machine-made decorations around the face, forming niches with this technique.

## Hajdúsámson

They carve their tall head-markers with wavy lines that resemble snakes, or of a cock's comb.

## Hajdúszoboszló

The distinguished grave-sites belong to the family of János Pávai Vajna, and Sándor Tóth and his wife, Eszter Egry, who had secured another bell to replace the 12 mázsa (an old weighing system) bell taken away during the war. The round style head markers are worked on with plane, which is repeated at the nape.

In the old cemetery of the city some of the head-markers have double headed, janus-faced figures, where one half is rounded, the other edged. This can be also in reverse order. Since the city was the settlement of the equestrian hajdus, it is possible that they marked the rider and his horse together in this style.

## Hencida

Among the edge-cut head markers are several bird cuts too.

## Hosszúpályi

In its old cemetery there are some edge-cut head-marker, where at the nape one can find a snail top.

## Józsa

In the garden of Gönczi Pál street 134 are 17 very old Jewish marker stones. It is a protected, closed place. In the old cemetery some of the faces of the grave-markers are decorated with holes, which some believe were due to the work of bees.

## Kaba

In both of its cemeteries there are huge, round head-markers. They are able to secure the needed material free from the nearby railroad from the left over waste material of their workshop.

## Kismarja

The road to Nagyváradi leads through the town. An important landmark is the wayside inn called Samarja. The landowner of the vicinity was Countess Mária Zádori, but she gave her estate away to the town's residents. In the cemetery there are edged and rounded head-markers. Reigning Prince Gábor Bethlen's signet ring was recovered from the old church of the town.

## Kokad

Their old cemetery along the railroad there are tall, edge cut, stepped, neck-marked head-markers. Their top ornament reminds one of a heavy set, resting dog.

#### **Komádi**

Among the round head-markers there are some with “step”-shouldered ones, and big foot-markers.

#### **Konyár**

The round head-markers were already collected in 1919 by the guardian of the Déri Museum, Lajos Zoltai. A noted motif is a swastika, called ‘baker’s cake’.

#### **Körösszakál**

Along with the rounded head-markers there are elongated foot markers too.

#### **Körösszegapáti**

King László IV was killed by the Kuns in a nearby monastery. Along with the rounded head-markers there are elongated foot markers too. I found a grave marker where in a proportioned place one can see a carving designating a bridle.

#### **Magyarhomorog**

Outstandingly individual is its head-marker with a hat, with a remnant of a cross.

#### **Mezőpeterd**

In front of the cemetery is a Roman Catholic grave chapel, above the door a stone coat of arms. In this coat of arms one can see a full-figure soldier, leaning on his weapon. On top of the coat of arms is a raven, holding a ring. The crypt of the Gátsy and Petneházy families’ huge, common crypt is located the entrance of the cemetery, on its headstone two coat of arms. On these one can see jousting lions as they fight in helmets. Its builder was Gátsy A...? an imperial royal knight of the order of Gold Spur, Hussar colonel. The cemetery has few round head-markers and tall, six-sided foot-markers.

#### **Mikepércs**

It is here I found the first remnants of bird decorations on the short, edge cut grave markers.

#### **Monostorpály**

In its old cemetery there are edge cut, slim grave-markers, with snail-marks on the nap. The sand of the cemetery is carefully raked so the tracks of wild animals can be seen. On the inscriptions my “brother (or sister)” inscription is frequent.

#### **Nagykerek**

The castle of the Bocskai family is in the center of the town. They carefully guard the bell in the steeple of the Reformed Church which were taken by the Turks, and was found in 1917 in Erdély. Pál Örvendy defeated the imperial army in 1604 with 300 hajdús. The cemetery has mostly shouldered, round headed head-markers.

#### **Nagyráb**

Often long stories have been written onto the edge-cut markers, which have a top cut, the edge of the front is smoothed with plane.

#### **Nádudvar**

It is an ancient settlement on the southern side of the Hortobágy. It is the center of the “hair-bun” cemeteries center. It has many cemeteries. Outside of the town the so called Csukás cemetery one can find Nazarene head-markers too. The front side carries the date. Next to the ex-railroad station is a closed cemetery. The Kocsord cemetery is already totally liquidated.

#### **Nyíradony**

In its old cemetery next to the simple, edge cut head-markers one finds frequently the “ram-head” markers also. At the entrance of its western cemetery has on obelisk with the remnants of sheet iron angels. The angel on the left has a trumpet; the angel on the right has a flag in hand. Further in there is a cross with the inscription: It was erected in 1930 by János Vedres and wife Flóra Erdei, who settled in America. The crosses of the cemetery have a monogram in the middle and fastened by handmade (by smiths), heart-shaped nails. A noted grave marker with ram-head belongs to the Kálnay family: Csaba lived 1948-31, next to him the father and a son, who died in a duel. The child was shot by accident.

#### Nyírábrány

At the edge of the town is the Eördög castle, built in classicist style, which is now a school. There are only a few top decoration and only one front-back volute head-marker.

#### Nyírmártonfalva

The “flowering” of the head-markers was measured by György Domanovszky in 1937.

#### Pocsaj

At the edge of the old Greek Catholic cemetery is an Israelite section. On one of the marker-stones is the following inscription: Jacob Öhenbaum died a heroes’ death for his country and the King on January 3, 1918. The central cross of the cemetery is a roofed Christ figure, made of sheet iron. The grave-markers have dove designs also.

#### Polgár

It is a Roman Catholic town; its houses have peacock design, called “vértelék”. In its Reformed cemetery there are some wrought iron grave-markers.

#### Püspökladány

The head-markers here are mostly rounded; the wood material came from the railroad’s workshop. One of the graves that of Lajos Szűrös is edge-cut. On its “forehead”, under the tree of life there are three stars, signaling rank.

#### Sáp

There are dove-cuts too among the edge-cut head-markers.

#### Sáránd

In its cemetery there is a cemetery chapel. Its flat-cut surface is rich in decorative carvings.

#### Sárrétudvari

The orientation of the grave is SW, their head-markers have seldom top decorations.

#### Szentpéterszeg

The stubby head-markers are rounded. The older ones are decorated with burning. They place foot-markers and even reef-holders onto the grave.

#### Szerep

Their cemetery was placed onto a Kun-hill at the edge of the town; their head-markers are usually edge-cut.

#### Tetétlen

The old cemetery has extensive grounds, with groves, thickets, wild roses and among them trees, their trunks covered with ivies. There are no double burials.

#### Téglás

In the middle of the town, in a beautiful park is the castle of the Dégenfeld family, who fled here at the time of the French Revolution. They established not long ago the new cemetery, which is a little further from town, with an ornate family grave. In the old cemetery the round-cut head-markers are typical.

#### Tépe

The older grave markers are edge cut, “eared”.

#### Tiszacsege

It is the place of ferry-crossing at the end of the “salt road”. It is an ancient fishing village, the very old style houses are still around. The peasant house built in 1883 is today a village-museum. A hot-spring was found in its vicinity. “Vértelék”-style houses are also built. The top decoration of their head-stones is the standing bird stretching upward.

#### Told

This town is the home of poet János Arany’s ancient epic poem, titled *Miklós Toldi*. Their head-markers are round with ivy decoration. Their foot-trees are tall.

### Újiráz

Among its head-markers are many of the Great-Plain style.

### Újléta

Its population was settled in 1865 with people coming here from Balmazújváros. Its head-markers are edge cut with bird or lance decoration.

### Vámospércs

The grave-statues of the Telegdi family are in the cemetery on Ábrányi Street. One can read the following inscription on the foundation stone: *This cemetery was started on May 6, 1846 at the death of Julianna Fagyal.* There is a large grave-chapel in the cemetery. The grave-markers are edge-cut with different top decorations.

### Váncsod

On the elongated grave-markers there are some very beautiful tree-of-life carvings.

### Vekerd

Rác (surname of Serbians), and later Rumanian settlement, part of Zsáka, with mostly Greek Catholic inhabitants. The cemetery has a nice lawn, with new crosses on the new side; the old head-markers are still present in the old section. The change of religion signals a change in population. The head-markers are rounded.

### Vértes

It was a salt-peter cooking town. János Irinyi is resting in its cemetery, who discovered the phosphorus free, matches. There are many head-markers with neck parts and birds.

### Zsáka

In the middle of the town is the Rhédey castle. In the old reformed cemetery there are many voluted head-markers. (As a reminder: Queen Anne of the English was a Countess Rhédey. S.T.)

The above is a tiny part of the mentioned work by Imre Horváth, but even these help us onto the road of self recognition. If we feel, that it is easy to lose our ground, that we don't know fully the paths that our ancestors left behind, and we would like to walk on those toward the Magyar future, we have to look up our old cemeteries, we have to read the archaic Magyar prayers of our ancestors, so their souls can embrace us and our feet are not forced onto foreign swamps, but we can walk on a firm road toward God and a life that serves creation.

## OUR ANCIENT HOME



*Miracle Stag comes to a halt  
On Magyar land, forests, meadows.  
He lights up the golden Mirror  
To shepherd lad he brings new joy...*

In the tall, summer grass, and the shade of a willow tree sits a young shepherd boy. His flock is grazing quietly, his dog rests at his feet. He takes out his „tükrös”, a mirror encased in a wooden container, onto which his great grandfather carved and painted the secrets of the Universe. The lad is looking for the



warmth of his hand and direction, when solitude draws a tight ring around him. He opens up the top of the mirror: his own image looks at him, and now he is asking his own mirror image, his own spiritual double: „Did I preserved the cleanliness of my body and soul..? Did I do everything I could for my family and homeland?”

The star-eyed lad looking at him nodd yes. He now puts away his mirror, relaxed, and competes now with the birds with his flute, and creates a Fairy land...



Photo by Mark Csaba Tomory

At the arrival of winter, the town awaits the coming of spring in the warmth of their houses. This is the time when the seeds sleep in the earth, the animals rest. They tell the future, which is renewed in the miracle of creation, to all, who is willing to listen.

In this quiet, holy season one can hear again Creation's silver white tinkle, the sound of the big bells, which ring out all by themselves. It is this time, when the Stag of Shine starts out again, to bring the news of new creation with his song. The light of the fir trees melts into the wonderful world of star nurseries. On our Straw-road (Milky Way's other name) birds – no, not birds, winged angels – hurry to glorify the Lord of Creation: „...Glory to God in the ighest, peace on earth to men...” And God shows himself within Creation, and gives the image of the Holy Family to his Magyars:

Our Eternal, Old God is there, and the Great Madonna and their Child born of Light and they are the center of the holiday. The immense drama of Creation playes out in front or our eyes, the late offsprings. Their soaring spirit gets company of the birds which are set free, and in a while they themselves take lifht: „We fly as a swarm of bees...” the people of Baranya say, as they remember this holy time.





Betlehem minstrels walk around the town and share the message of the stars.[1]

Inside of the house the celebrants gather in the „beautiful room”, in front of the Sun-mirror in the middle of the room. They even bring along the tiny babes too, so they all can great the New Year, which is the Birthday of the Son of God with clean body and soul.

They receive him and melt into one with the light of creation...

\*

[1] L.: Pap Gábor's writings.



Adorján Magyar The Csodaszarvas – Miracle Stag, Stag of shine

Miracle stag comes to a halt

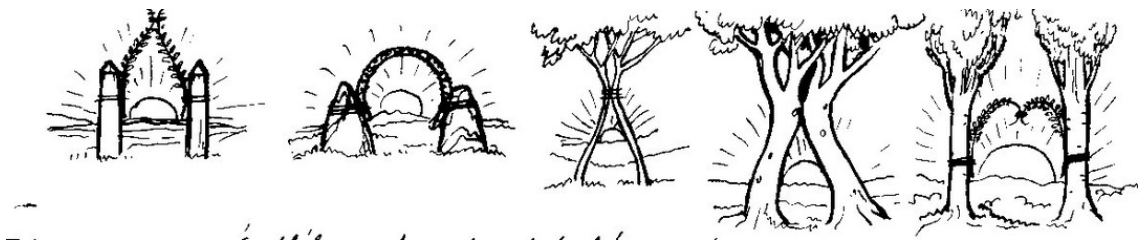
On Mt.Gellért, where he now stops:

He is waiting-waiting for his Magyars

When they will bring the Golden Age

Peace of heaven with faith and song...

When our beautiful sun begins to shine on the new dawn of new creation, framed with the golden door of our ancient, he melts past and present into one whole. The four main holidays of the year (the winter and summer solstice, and the spring and fall equinox) were marked by them with these golden doors. Their most ancient form is made of only two posts, or two young trees that were planted for this purpose, or two large stones, according to the research of Adorján Magyar, as seen below:



„...Out of these at the time of holidays they cresented a bow, with the help of branches or wreaths, so from the view of the altar on the morning of this holiday, the Sun appeared in the center of this opening, the same way as it does today within the Székely doors.

The appearance of the Sun within the door signifies his entry into the Holy Garden (later into the house of the sun), in other words he arrives to his beloved children, the people, and more closely into the castle of Ilona Tündér. This was the origin of the Triumphant Arches” – says Adorján Magyar.

Out of living trees become triumphal arches, and this is the sign of the holy beginning of a new Magyar life.



Sabina Tibold: Moon rooster. (The rooster crows already, the dawn shall soon come...) Magyar folk song.



Sióagárd: Golden circle of girls...



Sabina Tibold: Fertility

## **MAY GOD'S HOLY BLESSING BE ON HIS BELOVED PEOPLE**

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### **ADDENDA**

#### **THE DATES OF CREATION.**

#### **GEOLOGIC HISTORY OF THE CARPATHIAN BASIN**

#### **IN THE MIRROR OF TRADITION.**

(Page numbers refer to the book.)

Secondary creation of light 13 billion years ago -- p. 14.

Our earth is 4.5 billion years old – pp.13, 57,

Zircon is 4.4 billion years old and it could have developed only in water, not much after the birth of the Moon and 150 million years after the birth of the Earth, – p. 59.

The Galaxy turns around its axis every 50.000 years – p.27.

Stromatolites were born 4 billion years ago, in other opinions 3.5 billion years ago, as the first organic life, which began to build our atmosphere. – p. 71. old.

The hardening of the crust of the earth may be the same age as the formation of the earth. p. 70.

The Devonian past of the Szeged Island – p.82.

Szeged Island is 417 million years old. The fish developed 300 million years ago in the sea around them. – p. 116.

The rocks of the Felsőregmec Mátyás mountain is older than 300 million years (Tamaskó) -- p. 115.

Pangea map of 230 million years ago. Its breaking up began 180 million years ago. – p. 116.

From 200 million years on (from the border of Triassic and Juratriász-Jura) the ancestral forms of birds

appeared, and later the true birds. – p.121.

Kainozoicum lasted 65 million years. The sea left the Carpathians 14 million years ago. The filling up of the Pannon sea ended 5.3 million years ago. – p. 176.

The formation of the Carpathian alps – p. 81.

The climate of the Carpathian Basin 30 million years ago was tropical. (Tamaskó)

The Duna was born over 30 million years. It cut its path before 30 million years ago. – p. 73.

Geology tells us of the ancient plants and animals of Zemplén, 25-30 million years ago.

Déli bába (Inland Fata Morgana) was born 14 million years ago -- p. 82.

Miocene earth changes: birth of Szigetköz and Csallóköz. -- p. 74.

Miocene: due to the earth changes around Tisia, the Alföld began to sink and the sea came in. – p. 76.

The volcanoes around Lake Balaton became dormant 2.5 million years ago – p.76.

Ice Age: no glaciers in the Carpathian Basin – p. 83.

30.000 year old settlements around the hot-springs of Bekecs, Gönc. The climate has not changed here for 10 thousand years. – p. 119.

The now known past of the rovás writing in Erdély is 7000 years old. (Tatárlaka).

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ADORJÁN MAGYAR: CSODASZARVAS – (MIRACLE STAG, STAG OF SHINE)



quotations taken from this book:

**Constellations:**

**Csodaszarvas, ~ Capricorn p.44.**

**Tóállás = Vizöntő=Aquarius p. 43.**

**Kis Göncöl: Szarvasnyom – Little Dipper p. 46-47**

**Dating possibilities through the Csodaszarvas legend p. 109**

**Fairy land – at the Cygnus alfa and ε part, p. 74**



## IT COULD BE THE WORLD'S MOST BEAUTIFUL MONUMENT

**Adorján Magyar**

I reconstructed the image of the Miracle Stag (Csodaszarvas in Hungarian, who is the symbol of the Universe, and thus the messenger of God) based upon folk-poetry, minstrel songs, (like Gyula Sebestyén's books: „A regösök” and Regös énekek” and János Berze Nagy writing in the „Ethnographia” magazine's 1927. edition) according to which this Stag was truly miraculous. The Hungarian word for miracle (csoda) also means brightness, shine (süt, like the Sun). My studies concerning this symbol was published under the title „Csodaszarvas” in several Hungarian magazines (the Fáklya, in Warren, Ohio; Magyar Nők München; Kanadai Magyarság and the Amerikai Magyar Élet, Chicago). The Csodaszarvas was divested from his miraculous appearance and mythical personality through the chroniclers, who in the new, Christianised age wanted to conform to the new „scientific” mindset. I already mentioned that it was possible to realize already from the published writings Gyula Sebestyén and János Berze Nagy Magyar ethnographers, that the memory of the Csodaszarvas was well preserved in our folk-poetry: he was believed to appear on the Heavens, from among clouds, and that he walked in the water-shed (constellation Aquarius) of the heavenly Duna, or Milky way, grazing on the tender shoots of bulrushes.

It is here that Magor and Hunor (mythical fathers of the Magyars and Huns) found him. These twins were the poetic representations in our ancient mythology of the Sun's life-giving and also destructive energies. I mentioned before, that Magor, or Magyar in the most ancient layer of this saga was the poetic representation of the agricultural Magyar people (as even today, most of the Magyars are still diligent, farming people) and Hunor was most specifically the representation of the bellicose Huns and Kuns. But the very „scientifically” minded, ancient chroniclers believed them to be real people and transformed them into the prosaic hunters (and represented as such in our schools), as they also transformed the Fairy Ilona (Tündér Ilona, It means life, ona means mother: mother of life). Ilona, the mythical wife of Magor, the personification of the Earth became under their pen the daughter of the Prince of the Alans. For this reason they could not talk about the Csodaszarvas appearing in Heavens, neither of the fact that He was the personification of the Universe, and that he carried the shining stars, the Venus, the Moon and the Sun on his body. All these are preserved in our folk-memories and folk-poetry to our days, and we owe eternal gratitude to Gyula Sebestyén to have saved the last remnants of these treasures.

Here is one of the minstrel songs of Transdanubia, where the following are still preserved:

***Miracle Stag, son of Wonder  
Has antlers with thousand prongs,  
On all the antler-tips***

***A thousand candles are shining  
Nobody has to light them  
Unblown do they die out.***

The folk-poem uses the folk-word „**Csodafia**”, its literal translation is „Son of Miracle, of Wonder”, and should be understood as „miraculous”. The thousand candles on the tips of the Miracle-Stag’s antlers are representations of the stars, and the word „thousad” in the Magyar language also means „innumerable”. The stars of heaven also begin to shine unlit in the evening and fade out without having to blow them out in the morning. I also mentioned in other places that in museums, old castles one still can find light fixtures made of antlers, where the candles are always on the tips of the prongs. Linguistically these concepts form a unit: the antler (ág, agancs), the light fixture: (ágas). Based on ethnographic data one can deduct that the Miracle Stag wears stars on his „fur” too: „as many hair, that many stars are on him.” There are some type of deer which really have many white spots on both sides of their body, like the Axis deer of India, and the fallow deer of Hungary. The Miracle Stag has Venus on his forehead, on his chest the moon, and between his antlers the rising Sun’s red glow can be seen. So we can state with ease that the Miracle Stag was at the same time the symbol of the Universe. Today we know that space is black and that the heavenly bodies sparkle at the backdrop of this blackness. It is probable that there were in primeaval times deer which were black, with a multitude of white spots on their sides. I have written of all these in other studies, with data supported, and for this reason I will not mention these.

So, such Miracle Stag could be brought to life anywhere, even in America with the help of a bronze statue, which is only a question of money. All bronze statues weather to almost a black color, but there must be means to make the bronze all black. With electric lights it would be easy to affix stars to the tips of the antlers, which would begin to shine unlit, one by one in the evening, and would fade out in the morning. One would only need glass or some man-made material for the light-bulbs, which would look like stars from any angle.

The spots on his side on the other hand should be round (with the exception of the fallow-deer, whose spots are almost rectangular), and for this reason there should be round holes on the side of the statue, covered with glass or some man-made material, which would be lit from the hollow inside of the statue. These holes should be covered with a star-shaped grid, so even though the holes are round, they would give a star-reflection. And since most stars in the sky appear a brilliant white, some of them appear yellowish, bluish, redish, so the cover-material over the holes should be mostly colorless, but some of them should be slightly yellow, blue or red, and of course the candles on the antlers should be in these colors.

On the forehead of the Stag there should be a similar, but bigger hole, representing Venus, while on his chest a larger, round hole would be covered with white-frosted glass, which, when lit from the inside would represent the Moon. The Sun between the antlers would be formed by a red lantern of man-made material, which has small, golden, translucent dots on its surface, which – according to ethnographic materials – would represent „sparks”, seeds of life, sparks of life which the Sun scatters unceasingly, and which make the Earth fruitful. This round lantern, which represents the Sun would be suspended between the two antlers on a narrow, horizontal bronze-rod in such a manner that it would facilitate the back-and-forth movement of this lantern in the wind, since this lantern represented the cradle of the rising, and also the newborn Sun at the Winter-Solstice, in which the Sun rested. I mentioned all these in other places, so I give only a short explanation: the copper, or broze rod would support on one side a blue, on the other side a black snake, which are winding onto it. The snakes represent Cold and Darkness, in other words the enemies of the Sun. But the Sun is so strong, even in his cradle, that he defeats both of them. In other words: at sunrise the cold is diminishing, the darkness fades away. Originally the minstrel, who wore a Stag mask had not only candles on the tips of the antlers, but between the antlers there was also a red lantern too, and a blue and black string was wound onto it representing the winding snakes. These could not be stretched over the lamp’s opening of course, because the strings would have caught fire there. But today, even though we use electric lighting within the red lantern, we still have to leave an opening to facilitate the changing of the bulbs.

Further on: Since our minstrel songs talk about the Csodaszarvas as it walks in a wetland, for this reason the bronze-statue should be standing in a man-made pool, where the water reaches up to his ankles, or there could be a short base built to elevate the statue a little out of the water. In this manner the statue and its lights would be reflected at night in the water.

This statue could really be the world’s most beautiful and most interesting memorial. (Of course first one would need to prepare a small model, about one or two meters high.)

But one can realize of all that was said here how beneficial it would be for science, art and cultural history to

study ethnography, especially the Magyar ethnography. But in order to achieve this we have to rid ourselves of the false doctrine of our „Asiatic, uncultured nomadic” image and our „incoming”, since it is for this reason we were forced to believe that we adopted everything from others, and we believed ourselves to be spiritual beggars. But if we discover, that we are the thriving remnants of Europe’s oldest inhabitants, a still living island of the European ancestral population, then we have to come to realise our almost immeasurable cultural riches. And if all this becomes common knowledge, it would bring our spiritual rebirth with itself too.

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## AMAIATJA A Csodaszarvas.



On the left: Miracle Stag On the right: perfonification of the Miracle stag -- Csodaszarvas

*A whirling cloud rises in the distance,  
Miracle Stag emerges from there...  
Miracle Stag has a thousand branches  
On thousand branches thousand shining candles  
Flickering candle-lights are the shining stars  
They begin to shine unlit, unblown do they die out.*

*(Magyar folk song, translated by S.Tomory)*

## ABOUT ADORJÁN MAGYAR’S DREAM OF THE WORLD’S MOST BEAUTIFUL MONUMENT...

Susan Tomory

Adorján Magyar spent his long life – which spanned almost a century – to research the ancient culture of the Magyar people, and how this culture manifests in their everyday life. He was an artist, who studied art and

sculpting in Firenze, a linguist who spoke nine languages fluently and knew the ethnic peculiarities within these languages. For example in Italy he found a small region of the country where an almost pure Etruscan was spoken as everyday language. He studied ethnography through living within the community of people whom he studied, where doors were opened to him which were closed to scientists following „paper trails” only. His meticulously maintained research material fills over 70 volumes, which is a treasure trove of informations. During his studies he became increasingly aware that the official explanation of the „origin” of the Magyars is incorrect: more and more evidence surfaced to attest to their ancient presence in the Carpathian Basin. He has written several studies, corresponded with scientists all over the world and began to write the summation of his findings in his book, titled *The Ancient Culture* in the 1930's. During WWII, while the manuscript was at a publisher, ready to print, the entire material fell victim of those days. With the dedication and fervor of a medieval monk writing his illuminated works, he started out anew in his aging years and completed the work.

He was motivated by two dreams: he wanted to help people to become aware of the ancient European origin of the Magyars at a time when he could not even hope for acceptance of this theory and which becomes subject of earnest discussion only almost a hundred years later.

His other dream was to erect a statue of the Magyar national symbol, the Miracle Stag (Csodaszarvas), who is the representative of the Universe, and so also the messenger of God. It is this dream that still awaits fulfillment. Our folk poetry, archaic prayers all talk about this Miracle Stag, which has become marginalized in modern scholarship. In the archaic Magyar prayer collection of Zsuzsanna Erdélyi the Miracle Stag sings of himself:

***„...On my forehead is the rising, bright Sun,  
On my side is the beautiful moon,  
On my right kidney are the stars of heaven...” (p.281)***

**Translated: S. Tomory**

The age of light approaches to lift mankind's consciousness to higher levels. It would be fitting to erect the statue of this light bringing Stag, and remind us to stay on the road of light even if it is not yet a popular notion.

During a conversation with Adorján Magyar he was talking about a fitting place of this memorial, on top of the Gellért mountain of Buda, which sported at the time a Soviet memorial. There would be this majestic figure rise against the sky, connecting heaven and earth.

I would like to bring this dream to the attention of the Magyars, and help getting started toward its fulfillment.

Adorján Magyar's book the *Csodaszarvas* talks in detail about this subject, its relevance to Magyar thinking, art, religion – almost every aspect of Magyar life. As part of this present article I will bring an excerpt of one of his letters I received from him in the course of a ten year correspondence. The attached drawings are also from Adorján Magyar.

I welcome all constructive, helping ideas on the subject, on the following addresses:  
zsutomory@gmail.com ( letter: Tomory, 103 North St. Silver Lake WI 53170 USA)

**I sent out the following letter concerning the**

**Miracle Stag memorial:**

***A whirling cloud rises in the distance,  
Miracle Stag emerges from there...  
Miracle Stag has a thousand branches  
On thousand branches thousand shining candles  
Flickering candle-lights are the shining stars  
They begin to shine unlit, unblown do they die out.***

***(Magyar folk song, translated by S. Tomory)***

# ADORJÁN MAGYAR'S ONE, UNFULFILLED DREAM

could be

## THE WORLD'S MOST BEAUTIFUL STATUE

(Susan Tomory)

Adorján Magyar's dream, unfulfilled until today, is the creation of a Miracle Stag statue.

We heard in our school very little about our national symbol, the Miracle Stag, Csodaszarvas in Magyar. Even the little we heard of it, it was placed into a very earth-earthly frame, and the story talked about a hunted animal, even though our neighbors preserved the memory that this „animal” carried a cross between his antlers, as in the Hubertus story, and was even used as a symbol of Christ in the Catholic Church. Folk memories of our nation preserved the real essence of the Stag of Shine: he was known as the personification of the Universe and the messenger of God. I am using two different translations of the word Csodaszarvas: Miracle Stag, and the Stag of Shine for the following reasons. The first syllable of Csodaszarvas, which is Csoda, means miracle. Its reciprocal comes from the same root, which is süt = to glow like the Sun. So I am talking of one and the same entity under three different names. One is the Magyar Csodaszarvas, the other two are its translations: Miracle Stag and Stag of Shine.

Very few people from the Magyar language and culture remember, that the shine-role of the Stag is preserved in his ancient Magyar name, which was Ágas (=branched), Ékes (= shiny) and Ákos, -- which is a reverberation of the word Ég = God, Heaven. *Ágasunk az Ég ékes gyermeke...*, which means in translation: our Stag is the shiny child of Heaven. Zsuzsanna Erdélyi in her collection of archaic Magyar prayers, found this verse, in which the Miracle Stag talks about himself:

*„...On my forehead is the rising, shiny Sun,*

*On my side is the shiny, lovely Moon,*

*On my right kidney are the stars of heaven...”*

(Hegyet hágék p. 281.)

The Age of Light is about to greet us now, and the Magyars already started out on this road. It is time, that the Csodaszarvas, who carries light, shine, has a proper memorial, to announce loudly: the Magyars always guarded his image, and walked always on the path of light, even when the envy, or lack of understanding, -- due to their youth -- of others did not give a chance to fulfill this dream.

During our conversations, Adorján Magyar once mentioned, that he dreamt to place this most beautiful memorial on top of the Gellért Mountain in Budapest, (where in those days a Soviet memorial stood) and he minutely worked out the appearance of this statue. Its huge, magnificent figure would stand high above the city. and the heavenly bodies he carries on his body, the stars of his antlers, which light up all by themselves would bring the lights of Heaven and Earth into union.

According to Magyar legends, the Miracle Stag started his journey from constellation Cygnus, then Aquarius to fulfill God's ordinance and bring the life-giving sun to us, whom the Magyar people called Magúr: Lord of the Seeds. At the same time the Miracle stag brings our understanding closer to understand the lights of the Universe, which he carries on his body: *„...As many shiny hair, that many stars on him...”*

The Székely poet. Sándor Kányádi's poem Szarvasitató (Waterin place of the Stag) is almost an echo of Adorján Magyar's dream.

Where the stag goes to drink,  
the poplar and the willow stand still:  
even the blades of grass salute,  
when the stag goes there to drink.

Even the brook stands then still  
For a moment the water stands still:  
And he just walks on, rocking himself,  
His antlers are burning, shiny branches.

(Translation: Susan Tomory)

I saw the unbelievable great figure of the ancient giant deer of the Carpathian Basin in an exhibition at the National Museum in Budapest. Its figure commanded respect, and it was then I thought, that the form of the statue is given here, since this is not a dream, but reality would come to life in its bronze copy. I also feel appropriate to mention, that the most wide-spread habitat of the deer, its real home was the Carpathian Basin.

I am trying to bring this plan to the consciousness of people and help its creation in some way. Its full realization is in the hands of our people, with God's blessing. The time of this creation is resting in God's hands. But we have to prepare, to be ready when the time comes, so this memorial can take its rightful place in the time given by God.

I shared these thoughts with many. Several answers came back, how one can modernize some of the parts, like with the use of solar panels to light the stars.

When Adorján Magyar recommends to cover the lighting of the stars with colored glasses, or some other materials, I had to think of the Csodaszarvas mentioned in the Tárihi Üngürűsz, an ancient Magyar saga rescued by the Turks from one of the besieged Magyar castles. In this saga the Csodaszarvas is mentioned as „shining in magnificent colors.”

I also like to recommend, that the orientation of this stag should be so, that the sun rises on a particular holiday between the antlers, like the New Year's sun at Christmas, the reborn Magor, whom our people also called Little son, Beautiful God, Loving God, Happy God, and many other names.



Csodaszarvas Miracle Stag -- Stag of shine

The inscription at the base of the statue would be created by Klára Friedrich and her husband, Gábor Szakács, experts in the Magyar rovás (runic) writing system.

Our composers would find the appropriate Magyar melodies to the Csodaszarvas texts, which our nation preserved for us.

Our entire nation would give itself a present with this memorial.

I am asking God's blessing to this thoughts and their creation.

With love  
Susan Tomory

Please send your thoughts to the following address:

[zsutomory@gmail.com](mailto:zsutomory@gmail.com)

Letter: Tomory, 103 North St. Silver Lake WI 53170 USA

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