



TWO MYTHOLOGIES SIDE BY SIDE

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(Inspired by my correspondence with Z. Sitchin.)

According to ancient Magyar origin saga our Fairy Ancestors arrived to this Earth when their later home, the island of **Csallóköz was not yet formed**. Its beginnings were at the delta of the Danube river which emptied into the Carpathian Inland Sea at that time. Later due to the forces of the river an island formed, encircled by four branches of the Danube. The name Csallóköz means the Island of Shine, believed to be the replica of the Island of Shine located in the Milky Way. The arrival of the Fairies marks the beginning of the ancient Golden Age here, which in Magyar means the Age of Light in the Land of Fairies, Beings of Light.

Bishop Arnold Ipolyi's *Magyar Mythology* (Magyar Mythologia) deals in detail with these Beings of Light as their memory and their connection with Mankind not only survived, but flourished through several ancient sagas. Ipolyi emphasises the following: *"In connection with these Fairy myths we find one more **very unique** belief, according to which our legends and sagas owe a unique, miraculous, ancient life of happiness to the Fairies, who are surrounded by "this ancient Golden Age happiness..."* (Ipolyi M.M. vol.I, p.127)

Later he continues: *"Many varieties of the most important messages of popular tradition concerning the fairies deal with their miraculously happy golden home and residence, a fairyworld, a fairyland..."* and *"...our sagas paint uniquely lively, original images (of these land) which according to them is in the far distance, beyond the seas and even beyond the Óperenciás Tenger (according to my study this sea meant the atmosphere of this Earth. S.T.), through copper, silver and golden forests which follow one after the other, with similar rivers, beyond the glass mountain, before we reach the home of the fairies."* (Ipolyi M.M. vol.I:129)

On page 135 Ipolyi talks about the mingling of these fairies with the human population of this Earth, thus exerting a very benevolent and uplifting influence upon them. Their arrival to this Earth was also pinpointed: they came even before the Csallóköz became Csallóköz. They seem to have waited for its formation from afar, but once it was established they settled at the Macskarév (Transl.:Bay of Cats), near the lands of the Mogyoród landlords. They established here the Golden Age which became part of Mankind's memory. It was a land of happiness, of shine, of goodness, equality – all the good things we humans try to recapture since. The number seven plays a significant part when legends talk about the Fairy's homeland. Their later settlement in the Carpathian Basin includes Erdély – Transylvania – where they established seven fairy castles in Erdély (Transylvania), one of them

at a time when “the stones were still soft...”

These Fairies lived in a matriarchal society, their Fairy Queen, Tündér Ilona (= mother of life) was the personification of Mother Earth, and after her, all girls are Fairies according to the legends. Realising through many strata of ancient thought the elevated scientific knowledge of this ancient civilisation, I wonder if this latter statement hints toward a possibility that the female DNA preserved our common ancestry with the fairies. Be as it may, when the Fairies were finally forced out of their earthly home by gold-hungry foreigners, they left representatives on this Earth to teach the earthlings and guide them toward a higher consciousness. These very early teachers interestingly are remembered by surrounding cultures – the Aegean, Greek, Phoenician, Egyptian – as Magor, progenitor of the Magyars.

William Corliss (*Ancient Man – a Handbook of Ancient Artifacts*, The Sourcebook Project, Glen Arm, MD) comes to the conclusion that Fairy Legends constitute the pre-Paleolithic culture of our Earth which was in no way Indoeuropean.

The four branches of the Danube emerge from the geographical point of Pozsony (Pressburg in German), which word means a forced outflow of a liquid substance. Pozsony was the coronation city of the Magyars through centuries.

Science established that beginning with the Miocene age this region underwent a constant sinking which was filled up with silt by the then newly emerging Danube and its tributaries. This way the two greatest European river islands were formed, the Szigetköz and the Csallóköz.

The top picture shows Adorján Magyar's drawing concerning the stages of development of the Csallóköz.

This is followed by the map from Sanudo's *Diarii* (1466-1536), a Venetian historian where he drew the Csallóköz almost the size of Europe, probably because of its importance in cultural history. (See these at the end of the article.)

Bill Butler's work, the *Ancestral Rivers of Europe* says that as with most examples of rivers taking an “illogical” path through a mountain range, the Danube is another example of “antecedence”. **When the Danube originally established its course, the Transylvanian Alps did not exist.** If you could look at the area before the Transylvanian Alps were uplifted, you would see a flat plain with the Danube flowing in its present course across the lowlands. **The river's elevation closely approximates what it was 30 million years ago.** Thus, it is not the river that has cut down into the mountains. As the mountains rose the Danube played the part of a stationary band and abraded a slice of rising material that kept “getting in the way”. This is how the river has been able to maintain its original course.

This time frame is in harmony with the sequence of legends. The Csallóköz Fairy Kingdom was established when the ground became suitable for habitation, some 30 million years ago. When the Fairies left this place considerably later – after they had time to establish a new culture on Earth – they moved to Erdély to build the fairy castles “when the stones were still soft...” – at the time when the Carpathians began to rise around the flow of the Danube.

If we compare the data of Creation (chapter 10) in Zecharia Sitchin's *The 12th Planet* we find some very interesting correlations between two different sources.

Let us listen:

*In the deep Above
where you have been residing
“The Kingly House of above” have I built
Now a counterpart of it
I shall build in The Below.*

Marduk there explains his purpose:

*When from the Heavens
For assembly you shall descend,
there shall be a restplace for the night
to receive you all.
I will name it “Babylon” –
The Gateway of the Gods*

In Magyar the Kingly House of the Above is called **Ég. This is also God’s name.**

Talking later about the Garden of Eden, Sitchin equates the name with the Akkadian Edinu. In Magyar the *esz*, *ét*, *étel* = to eat, food, *isz*, *ital* = to drink, a drink. **Éden, édes** = a land of food (and water), also sweetness. The sound *é* in itself also means hunger, emptiness to be filled.

The “divine” title of Din.gir is explained here as “the righteous, the just ones”.

In Magyar the divine is *égi*

Righteous *igaz*

Home of the righteous one *Ég*

As one can realize the Magyar concepts form a linguistic unity with the subject. So the Sumerian, Akkadian, Mesopotamian names are but translations of the words of this original language, which I believe to be the remnant of the ancient language of Mankind.

It is highly interesting, that the newcomers’ purpose of coming was to build seven cities, which we know were centered around an exalted structure.

The Magyar Fairies built seven castles (*vár*), the name also suggest a stronghold, a center of society. There are still seven coats of arms in Erdély for the seven ancient castles. According to legends these castles were built “when the stones were still soft.”

The Sumerian myth talks about seven cities to be built.

I am aware of the extended literature dealing with the Sumerian/Magyar connection, but here I have to emphasize that the lineage of cultural and linguistic descent of the present scholarship needs correction. It is held that the Magyar descended from the Sumerians, yet it is easy to prove that the ancient Magyar culture stretched beyond their homeland, the Carpathian Basin toward several different parts of the world, among them the Middle East too.

Another interesting correspondence Mr. Sitchin mentions (p.200) concerns the crown and Kingship:

*After Kingship has been lowered from heaven,
after the exalted crown, the throne on kingship
had been lowered from heaven,
he....perfected the procedures,
the divine ordinances,,
founded five cities in pure places,
called their names,
laid them out as centers.*

After centuries of suppression, there is an elemental, renewed need to reestablish the Magyar constitution which was based upon the Magyar Holy Crown. After the Holy Crown returned from the US where it was for safe-keeping during WWII, opportunity arose to examine it by experts. Among these was Tibor Berta goldsmith and scholar, who in his book, which summarised his findings also quoted authors dealing with the Doctrine of the Magyar Holy Crown:

“The Supreme power belongs to the Magyar Holy Crown, in other words, the Magyar Holy Crown stands above the prevailing Kings;

The Magyar Holy Crown is the supreme owner, including the territory of the nation, its ruler and all its wealth;

The Magyar Holy Crown is the entire state and its society too;

The members of the society are the members of the Magyar Holy Crown;

The power of the Magyar Holy Crown is transferred by the mutual will of the members of the Magyar Holy crown to the Magyar Holy Crown, and consequently:

In Hungary the source of all rights is the Magyar Holy Crown”. (Miklós Nagy, 1938)

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„The center whence everything takes its origin, from where it starts out and where it returns, it is a whole in which all is called to eternal earthly existence taking on an idealised body in order to represent the constantly renewing political Magyar nation and its King, to which everything is subordinate and these subordinate parts work in internal harmony with all the similar organs.” (Miklós Nagy.)

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„The Magyar Holy Crown symbolizes God’s Heavenly and Earthly Dominion. This is the mystery of the Holy Crown.” (István Szigeti.)

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The weekly Magyar Demokrata (June 16, 2010) brings an article by András Bencsik concerning the origins and mystery of the Magyar Holy Crown. He comes to the final conclusion, that the Magyar Holy Crown’s mystery is based upon an ancient tradition of the Crown, its power and mystique. Nowhere else is there a Crown with these powers and where through a thousand years all Kings of a nation were crowned. The person who was not crowned with the Magyar Holy Crown was never accepted as King by the Magyar nation.

Folk memories steadfastly hold that the Magyar Holy Crown descended from Heaven. Zsuzsa Erdélyi collected archaic Magyar prayers, which lead back often to thousands of years. Among these you find several mentions of the Holy Crown. I picked one which I believe is representative of most such prayers (Hegyet hágék... p.348-9):

***„There comes a bird, but it is not a bird, it is a winged angel,
Holding under his/her wing a crown,
Within the Crown is true faith,
In true faith the Boldogasszony (Madonna of the Magyars.)***

This image comes up again and again. In another study (Égen menő szép madár) I explained that the Magyar word for truth (igaz) means shine, light and Heaven too. The above statement deals with Magyar creation concept: the Ancient Great Madonna who later gives birth to the Universe, rests at this point in the light of creation.

Some prayers call the Crown a Virgin Crown, a clean crown, Fairy crown. This latter word also means light and so the concept of virginity is included.

Some prayers mention that this Holy Crown contains the Garden of Eden.

All these would need a lot more explanation, but maybe the above is enough to shed light upon the parallels of Magyar and Sumerian culture (which by the way is connected with the ancient Szemere-Magyar people...) and concepts of their holy Crown.

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