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## ANCIENT PEOPLE OF THE ROYAL MAGI: THE MAGYARS

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Motto: *Uplifting knowledge is the greatest gift  
a man can have.*

### I. Introduction: Who were the Magi?

In order to be able to stand our ground in our personal, community and social life we have to answer the questions: *who were the Hungarians originally? Where did they live? When did they live? And what did they want?* In this paper, we not only give answers to these questions, but we also show that the *key question* in the history of mankind, in the nation-forming activities of the Magyars and their individual life-conduct, is the appreciation of the historical role of the Hungarians. The Hungarians have played an extraordinary, *elevating* role, throughout the millennia, in the history and culture of mankind (see below) and, in contrast to the colonizing practice of Western Civilization, the most significant states of Europe and Asia were created by the Magyar Royal Magi.

Many have questioned whether it is possible to talk about a people called Magyar, existing in ancient times. In answer to this we mention that Herodotus wrote in his origin saga of the Scythians (Herodotus, B.C. 440/1989, p. 266.) that the name of Mankind's first King was the Magyar name Hargita. The names of his sons were Árpá, Zab and Köles (Endre K. Grandpierre and Atilla Grandpierre, 2006, p. 42. –henceforth GKE and GA) which are Magyar names. Similarly, the names: Nimrod, Hunor and Magor are Magyar, and Magor's name reflects the name of the Magyar people in the Age right after the Flood. With the detailed analysis of the *Tarih-i Üngürüş*,<sup>1</sup> (The History of the Magyars), an ancient Hungarian saga before the age of Árpád, Endre K. Grandpierre (1979, 1990) proved that the legends of the Miracle Stag<sup>2</sup> originated in the magical ancient age (see especially pp. 67-68 of the quoted book). Hunor and Magor were twins, and therefore it may appear to be more accurate to talk about the Hun-Magyar people. Still we find the use of the name "Magyar" or the name "Magyar-Hun" for the nation preferable, because the ancient legend of the Miracle Stag in the *Tarih-i Üngürüş* begins with Magor's name before Hunor, and this indicates that, of the Hun and Magyar fraternal nations, the Magyar is the more ancient (GKE 1990, 17. and pp. 40.-43.). *The continuity of the Magyar people and their name can be followed back at least five-to ten-thousand years, to the Age of the Flood.*

At the time of its birth, Western Civilization declared war on the ancient memories of Mankind and tried to erase the past forever. However, with the passing of time, the Greek culture, which was banned in Europe for a thousand years, found its way, with Arab intervention, into the circulation of European culture. The ancient Greeks, on the other hand, could thank the contemporary Magyars, who

<sup>1</sup> *Tarih-i Üngürüş: Madzsar Tárihi*, Magvető Könyvkiadó, Budapest, 1982 (translated into Hungarian by József Blaskewicz). In 1543, at the fall of Székesfehérvár, at the time of the burning of the King's castle, *The History of the Magyars*, written in Latin, fell into the hands of the interpreter of Suleiman I, Terdzuman Mahmud, who translated it into Turkish in the *Tarih-i Üngürüş*. (Editor)

<sup>2</sup> The Hungarian legend of the Miracle Stag is the origin saga of the Hungarians. Hunor and Magor, the sons of Nimrod, chased the Miracle Stag to the land of the Alans, where they found the daughters of King Dul and married them, thus founding the two nations, the Huns and the Magyars. (Editor)

were called Scythian in Greek, for their writing, philosophy, and knowledge of nature, in short, their culture (Meuli, 1935; Dodds, 1951; GA, 2001; GKE-GA, 2006, 127-128).

The greatest Greek philosophers and most of their scientists were raised by Magi, not with colonizing zeal, but unselfishly, serving the elevation of Mankind. The Magi were indubitably Mankind's most ancient teaching nation. "*The Magi worked without partiality and prejudice*" (Stanley, 1731, 250). The ancient meaning of the Hungarian word „Magus” was: astronomer, mathematician, scholar of natural sciences, philosopher, wise-man, priest, physician, judge, creator of sciences, discoverer of agriculture, industry, transportation, discoverer of trade in general and creator of state institutions – all these in one person! Let us compare the summation of these with the „culture-hero”: "*The culture-hero has a major role in myths, is the first to acquire or create different cultural benefits for the people (fire, culture-plants, trade, tools), to introduce a given social order, regulations for marriage, magical formulae, rites and holidays*". (Meletyinszkij, 1988, I: 159). The culture-heroes in ancient times were outstanding personages, who really existed all over the world, and their achievements would be impossible without their magical strength (Op. Cit.160). These „culture-heroes” were called “Magi” by their contemporaries.

The Magi were the guardians of the ancient *cosmic knowledge* obtained at the birth of Mankind. They had a scientific world-view, which was fundamentally complete; in other words, it was far superior to today's scientific world-view. They not only knew a more complete system of natural laws than we know today, but the first principles too: the principles of physics, biology and psychology. (GA, 2002, 2004, 2005, 2006; GKE-GA, 2006, 136-146). The ancient Magyar triple uni-triune system was based upon a *cosmic world-view* of natural sciences. To translate this to everyday language, the teaching of the cosmic uni-triune system involves the harmony of the human body, soul and spirit; the atom, feeling and thought; in cosmic terms the interaction of matter, life, and consciousness; physics, biology and psychology. The atom, feeling and thought are not just completed, expressed materials; they are also accompanied by motivating forces, the laws of nature and their motivating forces, the first principles which embrace the Universe into one living whole.

Physical phenomena	Biological phenomena	Psychological phenomena
Physical laws	Biological laws	Psychological laws
The laws of least effect	Life- (Bauer-) principle	Principle of self-consciousness

Table 1.

The world-view of the triple-trinity. The triple-trinity forms one whole: the Universe. Physics, biology and psychology are not separated in reality into three different parts; they form one unified whole, the Universe. This is the essence of the scientific Uni-trinity.

The natural laws of physics, biology and psychology permeate the entire Universe and, therefore, they are universal-laws. The universality of biological laws means that the life-force permeates the Cosmos. Since the life-force is the most personal and the deepest reason for being for all of us, our deepest life is in the most personal connection with the life of the Universe. The soul is immortal because our Self is upheld by a cosmic law and the cosmic law is immortal. The Scythian concept of the immortality of the soul (GA, 2001; GKE-GA, 2006, 127-128) the consubstantiality of the Self and the World-soul is also the basic concept of the Vedic literature and the Upanishads.<sup>3</sup>

*The ancient Magyar magic system is magic because it recognized the personal connection between Man and the Universe, which rests upon the most basic law of Nature, the universal law of*

<sup>3</sup> The Vedic literature, including the Upanishads, is the sacred literature of the Hindus. (Editor)

*Life.* This basic, recognition of natural science is what transcends the limits of today's scientific world-view. The trinity of body, feeling and thought manifests itself on the level of phenomena, of laws and principles alike. In the ancient Magyar magical world-view, the unity of the body, the soul and the spirit is based upon the existence of the soul, which carries the world of feelings and, therefore the feeling is the most basic reality. *The magical feeling, with the help of the cosmic motivating power, which permeates all living beings, is always directed toward the realization of the highest, most noble possibilities.*

This triple trinity is represented in the Hungarian coat of arms, which is of ancient origin and on the Hungarian national flag, in the image of the triple hill, the three-pointed crown and the double-cross, which is the ancient sign for One, meaning Uni-trinity, all of which together also mean the one unified whole, which forms the trinity: the living Universe. (GA, 2005b; GKE és GA, 2006, 136-146).



Picture 1.

The triple hill on our national flag (it is in itself the expression of the triple-trinity), the three-times triple-pointed crown (it is in itself the expression of the triple-trinity), and the double cross (symbol of the Uni-trinity). Together they form one united whole.

In the ancient Magyar world-view, the Universe is the unified whole of matter, life and consciousness. Originally, the double-cross had equal-sized horizontal branches, and it was the sign for „One” in the ancient Magyar runic writing (*rovásírás*). Its three lines are the symbols of body, feeling and thought.



Picture 2 .

At the time of the 1848 Freedom Fight, the symbol of the Uni-Trinity upon the national crest was the double cross with equal horizontal branches.

One can also ascertain that the two horizontal lines represent the body and thought, the vertical (uplifting!) line is the sign of feeling, of the soul and of life (GA, 2005b). According to our national symbols, the Magyar nation is the people of universal knowledge, the people that carries the most uplifting and most noble feelings. Our national symbols express the world-view of the Magyar people that is identical to that of the Royal Magi and so they are the proofs of our national beginning and continuity, our self-identity and our inexhaustible source of strength.

The Magi possess a mission within them; their task is the elevation of Mankind. In recent years, a whole series of archaeological facts (Price et al., 2001; Govedarica, 2004; Manzura, 2005; Keys,

2005; GKE-GA, 2006, 5-40, 82-135) have also proven that their feelings, thoughts and actions encompassed the world and, thanks to their action, civilizations sprang up worldwide. For example, Price et. al. (2001) proved that, from 5,700 B.C., small groups of Magi, who possessed a high degree of knowledge, wandered toward the West from the Carpathian Basin and passed on a high level of culture. At the same time, Govedarica (2004, see below) and especially Manzura (2005) proved that the carriers of an advanced culture migrated in several waves toward the East, following a plan, from Erdély, (Transylvania) beginning in about 5,100 B.C. and populated the Eurasian plains in several waves. The question arises: why did these people of advanced culture decide to move only sparsely to the West, in small groups, but to migrate from the Carpathian Basin to the East, in a planned re-patriation? We think that along with many similar phenomena (see for example GKE-GA, 2006, 149-152), these facts hint toward a well thought-out plan of the Magi to consciously shape the future of mankind.

According to Aristotle, the Magi „...state, that the stars are of fire; that the Moon wanes because the shadow of the Earth covers it; that the soul survives death; that the rain is caused by changes in the atmosphere; they give physical explanations to all other phenomena. They lay down the basic laws of jurisprudence. They state that they are the discoverers of geometry, astronomy and arithmetic.” (Diogenes Laertius, i. sz. 200/1958, Vol. I, 3) Eudoxos of Knidos who, according to signs, was the leader of Plato’s Academy during his absence, would have liked the teachings of the Magi to be recognized as the most noble and most useful school of philosophy (Livingstone, 2002). „Plato often remembered that he and Pythagoras learned the best and most noble teachings from the Magi.” – writes Clement of Alexandria in his work „Stromata”, Book I, chapter XV page 2.<sup>4</sup> He adds later: “Before the time of the ancient Greeks, philosophy was believed by their neighbors to be the world’s most useful activity.”<sup>5</sup> This people of philosophers was called “barbarian” by the ancient Greeks.

### ***The origin and ancient meaning of the Hungarian word “Magus”***

The Hungarian word „magus” (variations and derivatives in Hungarian: *mag, magas, magától való, magától mozgató, magasztos*, meaning seed, high, derived from itself, moves by it self, sublime) is a “world-word”; its radiation reaches the entire world. The word “magister” is derived from it; its shortened form “master” is a “world-word”, as is the word expressing a rich person “magnate”, or the Latin word “magna”, meaning “big”. The Hungarian word „mag” not only means the seed with its husk, but also its inner parts, its germ, which is the *essence* of its entirety, its *soul*. (Czuczor-Fogarasi, 1867, 4: 25). *There is an enormous difference between the seed of the tree, which grows high by itself, and an incomparably smaller seed but they have one thing in common --an invisible factor: the life-force, the seed-force which is hidden in the seed.* It is a basic fact, that the life-force, hidden in the seed, surpasses by far the capabilities of dead matter. The height, the high heavens lie hidden in the seed.

The Hungarian word *mag* (*seed*) is an ancient word; it is the counterpart of the word *great* and it is related to the Sanskrit *mah* (meaning: *great*). In the Hungarian language, the consonants are the basic carriers of meaning. The ancient meaning of the „n” consonant is female: *nő, néni, ana=anya* (*woman, an older lady, mother*). Since the word *ma* is an ancient word denoting femininity (it refers to motherhood, as in the word *ma-ma*), and the ancient meaning of „g” is *ég, egy, agy, ig(az), ig(e), eg(ész), (heaven, one, brain, truth, Word of God, the whole)* then the word *ma-g* (*seed*) is the word

<sup>4</sup> <http://www.thedyinggod.com/chaldeanmagi/sources/clement.html>.

<sup>5</sup> <http://www.thedyinggod.com/chaldeanmagi/sources/clement.html>, p. 3.

*anya-g* (matter) in another form. Its ancient meaning then is *Anya-Ég, Anya-Agy, Anya-Egész* (meaning *Mother-Heaven, Mother-Brain, Mother-Whole*), and here, the *Mother* is Mother Nature, the Universe, and its essence is the force of the seed, the soul and the life-force. The explanation of the base of the word *magus* as *Anya-Agy (Mother Brain)* brings us closer to the interpretation of the name *Magyar*. The „gy” form of the „g” sound in *mag* gives the words *egy* and *agy* (*one, brain*) in this context. Thus, the *magy* base of the name *Magyar* is *ma-agy, Anya-agy, or Anya-Egy (Mother-brain, Mother-one)* and this refers to the original calling of the Magyar people: they are the One, Mother Nature, brain-center of the Universe, the ancient people of Mankind, the people of ancient knowledge. The ancient meaning of the Hungarian word *Magus* is: the developer of the universal life-force of the Universe which infuses its matter, the elevating force of life.

### ***The origin of the Magi. Panorama of the cultures that the Magi developed***

According to Herodotus (440/1989 B.C., book 1. §101, 55.), the Magi were a tribe of the Central Asian Medes. Meuli (1935), however, recognized that the seers and teachers of magic arrived among the Greeks from Scythia, which is north of Greece (also see Dodds, 1957, in Hungarian 2002, 115). One of the world’s most influential etymological dictionaries, the 20 volume „*The Oxford English Dictionary*” (1989, IX: 202–203) writes the following under the title „Magus”: „*A member of an ancient Persian priestly caste, which, according to ancient historians, originated from a Mede tribe.*” Around 1400, (in *Three Kings*. Cologne. 49) St. Austin said that the word *Magus* in the Chaldean language means *philosopher*; in 1555, WATREMAN in *Fordle of Facions* II. vii K iv b., said that (in Persia) “*the Magi were, in other words, men familiar with the secrets of nature.*” [or in today’s vernacular: natural scientists -- GA]. SYLVESTER Bethulias, in *Rescue* v. 301, in 1614, said (IX:202-203) that the Parthians also had *Magi*. In 1711, Pope said in *Temp. Fame* 97 „*There, where the long skirted **Royal Magi** stand, the magic wand of the stern Zoroaster rises and falls.*” (Emphasis – GA). Under the title „*Magian*” (Op.cit. 202-203): 1861 GOLDWIN SMITH, *Lectures in Modern History*. 61, states: “*It does not count for much to make the King the leader of the people **if the Royal Magi lead them.***” (Emphasis – GA) In 1875, LIGHTFOOT *Comm. Coloss.* 151, states: “*This was ... when the magic system (the unified system of natural sciences, the magic world-view – GA) took hold in Asia Minor*”; in 1877 -- *Outlines Hist. Relig.* 165: “*The Magi were the pre-Semitic and pre-Arian (in other words more ancient than the Semitic and Arian people – GA) priestly class in Western-Asia*”. According to the probably most influential encyclopedia, *the Encyclopedia Britannica*, the Magi originated from the Persians (Enc. Brit. 2007, magician). However, the Persians appear in history only in the 9th century A.D.

The Magi were present not only in Asia Minor, or Western Asia, and not only from the 9th century on. *Among the Magyars we find traces of the Magi in much earlier times, in an age immediately following the Flood.* According to tradition, the knowledge of magic came through Nimrod into the world-heritage of the post-flood humanity. „*The magic arts originate from Nimrod*” – wrote Clement of Alexandria in the fourth volume of his „*Stromata, or different things*”, in Volume IV, Chapters. 27-29.<sup>6</sup> The mythological Kush, forefather of Nimrod, and ancestor of the Scythians and the Magi, who practiced a Sun-religion, was honored as „Sun” and was also called *Magóg* and *mágus* – writes Bryant (1807; quoted by Oláh, 1985, 16). Byzantine and western missionaries who visited the Magyars of the Árpád Age, who practiced the ancient Magyar religion, called the priests of the Magyar religion *magi*. (Dömötör Tekla, 1995, 530.). The Chronicle of Vienna of the 14th century mentions the Magi as *Magos (A Magyar Nyelv Történeti-Etimológiai Szótára, 1970, 2: 816.)*. The Kassai Codex

<sup>6</sup> <http://www.thedyinggod.com/chaldeanmagi/sources/clement.html>, p. 7.

makes mention of the notebooks of the legal actions of the inquisitions of the Middle Ages, which always call the priests of the Magyar religion *magus*, and the old high priests *pontifex magorum* (Fehér, Mátyás Jenő, 1999, 197.). Based on facts from the natural sciences, we have recently demonstrated that *at least beginning in the 6th millennium B.C., the center of Mankind's particularly high knowledge was the Carpathian Basin.* (Price et al., 2001; Govedarica, 2004; Manzura, 2005; GKE-GA 2006, 13-40, 50-52, 119-120, 183-184). Thus if the magical world-view dates back to pre-Flood ages, then the ancient culture of Mankind was handed over to the people of the post-Flood era by the Magyars.

The Magi were the teachers of a good many great Greek philosophers, like Pythagoras, Democritus and Plato (Gnoli, 1995, Vol. 9, p. 79), as they were teachers of Empedocles and Protagoras (Goldhammer, 1980, 5: 631). Around the 7th century B.C.: „*a whole line of Scythian seers, magic healers and religious teachers swarmed from the North, all of them shamanistic.*” (In those days they were called *magi* – the authors) (Meuli, 1935). This northern country, the center of the Magi, is north of the Greeks, in the Carpathian Basin and the great Eurasian plains that stretch from the Carpathians to Korea, Central Asia and Northern India.

The Magi – as opposed to today's scientists, philosophers and priests – lived through millennia in the greater part of some country, in united scientific-philosophical centers, forming a close-knit tribal family (GKE-GA, 2006, 78). They were the „Royal Scythians”, the people of the Royal Magyars, the people of the Magi. Today's civilization minimizes this amazing fact, when it talks about the order of the Magi, their class, their tribe. Here we are not referring to an order, a class or a tribe, but a people of nation-builders, the upholders of ancient knowledge, who created states throughout the millennia, spreading to other parts of the world, establishing states and upholding them and who are the guardians of mankind's ancient knowledge. “*No priestly class was more famous in antiquity than the Magi.*” (Gnoli, Op. Cit.) “*The Magi were the priestly caste of the Sun-religion*” (Redards, 1965). The Transylvanian Dacian Magus, Dicinius, (GKE-GA, 2006, 150-151) for example, in the 1st century B.C.: „*almost educated the Goths in the entire **philosophy** and taught them **physics, astronomy and logic.** He taught them, for example, how the Sun is a **celestial body, many times larger than the Earth.***” (Iordanes, 2005, 56.). „*Contrary to the accepted views of the Scandinavian-Germanic ancient religion, it was not the bellicose, warlike, manly values that were the most obvious, but the magical ones... Odin himself was the model of a **Magus-king***” (Boyer, 1985, 50). Odin, the main god of the Scandinavian-Germanic religion was a Scythian-Magyar Magus (GA, 2006, 133-142, 199; GKE-GA, 2006, 38-39; Metcalfe, 1982, I:32). The Celtic Druids, too, were Magi. (Pohle, 1911).

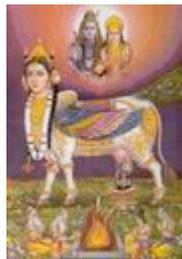
The Magi established centers throughout the world that maintained connections with each other through thousands of years. (McKie, 1977, 173-199; Csáji, 2004, 8; Govedarica, 2004, 21; GKE-GA, 152, 194, 196-202). There may have been such a Magus center in Hungary, in Polgár-Csőszhalom, from 4800 B.C. (GKE-GA, 2006, 15-16, 24, 71). The Magus, who had Stonehenge built, around 2,300 B.C., was a Magyar-Hun Magus from the Carpathian Basin (GKE-GA, 25-29). The territory of the Magus tribe of the Medes occupied almost the whole country, and the name of the country of the Medes, in India, is Madra; (see the quoted work p. 111, 116, 125). Similar Magus-centers existed in the land of the Scythian-Parthians, in Bactria, Choresm and Egypt. The Indians called the countries between the Hindu-Kus Mountains and the River Oxus (Amu Darya) “Sakastan”, Scythian country, and they believed that the Golden Age took place there. Magi prepared the Persian prince for kingship, for justice, bravery and independence – and the Persians can thank the Mede Magi for their political and civil institutions too. (Gnoli, 1995) The royal rank of the Magi is reflected in the fact that the Parthians elected their Kings from among the Magi (Strabón, cca. A.D. 7/1977, 547), and that the Asian Kings could not conduct their wars without the Magi walking before the kings, carrying the

eternal fire which fell from heaven (Ammianus Marcellinus, A.D. IV. c./1993, 338.). Pope writes of the *Royal Magi* in 1711 (see above), and Goldwin Smith writes that *the Kings were directed by the Magi* (see above, The Oxford English Dictionary, title *Magian*).

### ***Royal Magi in India***

It was not only in the Carpathian Basin and Central Asia that the Magi were outstanding with their particularly high level of knowledge. The Mag-Brahmins, the scholars, called *Maga*, played an outstanding and honored role in India's culture (Aradi, 2005, 152). In India, the Magi were known by the names of *Maga*, *Bhojaka* or *Shakadvipi Brahmins*. The name *Sakadvipa* (the country of the Saka) referred to the country of Scythia in Central Asia. Brahmanism developed mostly through the teachings of the Maga Brahmins.<sup>7</sup> According to the *Bhavisya Purana* the *Maga*, wise men, were invited to come from Central Asia into the Indus valley, where they settled first of all in Rajasthan Province. The philosopher warriors came from Scythian lands to India in the 2nd millennium B.C. and there they were later called *ksatriya*. The Puranic Encyclopedia (1989, 667) also supports their Scythian origin. It also adds that, according to the Saka (Asian Scythians/Huns/Magyars – GA) origin saga, they were born of a Holy Cow, known in India by the name *Nandini*, who was the daughter of Vasistha, who symbolized the Universe. In Egyptian cosmogony, where the Holy Cow is the symbol of the Sky-goddess, „at the beginning of Creation, the Sun, like a little child appeared in the cup of a lotus flower.”. (Kákosy, 1978, p. 58)

The origin saga of the Indian Saka-Scythians can be explained with Hungarian mythology. The symbol of the Universe is the Miracle Stag. So the daughter of the Universe must be a deer-calf, a doe, in other words a hind. The most important creation in the Universe for us is undoubtedly the Sun. And because the female deer is a doe, the daughter of the Miracle Stag is a Sun-doe; therefore *Nandini* is a Sun-doe, or Sun-hind. If the Scythian Magyars were born from the Holy Cow, then they are the Sons of the Sun, the people of the Sun. This explanation is reinforced by the fact that, in Indian mythology, most important quality of *Nandini* and her birth-mother, *Kamadhenu* (Kama-cow, or Cow of desire – see picture 1.) is that they fulfill desires and wishes,<sup>8</sup> like the red-ox of Hungarian folk stories, whose red color tells us that it refers to the Sun.



3. kép.

The Táltos deer or Holy Cow, Kamadhenu

<sup>7</sup> <http://shakdwipi.com/historyintroduction.htm>

<sup>8</sup> <http://en.wikipedia.org/wiki/Nandini>

From this explanation, it is clear that our forefathers considered the Universe and the Sun to be the fulfillers of desires. Today's Indian cult of the Holy Cow was derived from honoring the Indian Hun origin saga. If we consider the Sun and the Universe to be the manifestation of their inherent cosmic creative power, or life-power, we can recognize the truth of the origin saga of our ancestors. Truly, Mankind can be grateful to the inherent, invisible creative power of this saga. The essence of humanity is the same invisible creative power, as that of the seed and of the Living Universe.

The Magadhi people of India were the Magus people of the Sakas. (Metcalf, 1832/1982). In the country of Magadha Gupta, in the state of Bihar, about 13 million people still speak the Magadhi language. The Magadhi language is also called: *Magaya, Maghaya, Maghori, Magi, Magodhi*. Buddha (whose name the Hindus pronounce as *Buda*) spoke the forerunner of the Magadhi language, which is interesting to us Hungarians, because Buddha, or more correctly Buda, was of Scythian origin. Megasthenes, a Greek historian, in the 3rd century B.C., tells us in his book, entitled „*Indica*”, that, in the country of Magadha, the philosophers do not have to pay taxes. This fact reinforces the fact that the philosophers in the Scythian-Magyar country of Magadha, the Magi enjoyed a very esteemed status in society And, since the philosophers were called *Magi* in antiquity, we have again found the traces of the Royal Magi.

In Northern India, along the Indus River, in King-country (Rajasthan) lived the philosophers, whom the Hindu people called *ksatrija*, who were at the same time, warriors and bards. Their older name was, according to English spelling, *rajanya*, (*rádzsanja* in Hungarian, which is again a royal name, referring to philosophers!) (*Vedic Index of Names and Subjects*, 1967, I. 202.). The earlier variation of *rajanya* was *ksatrija* (the order of the noble philosopher-warriors) and indicated a connection with princehood or kingship. This term meant *royal wise-men* (verbatim: *rádzsan-yarsikat*).

This indicates that, here too, we have stumbled upon the traces of the Royal Magi. These noble philosopher-warriors were also musicians; they played on lutes and they sang. It is for this reason that they were also called *ksatrija* bards too, similar to the (Celtic) Bards of Wales, who sang the heroic songs of their people, as did the *regős* of Hungary, or Sebestyén Tinódi Lantos.<sup>9</sup> The ancient Ind hymns, the *Vedas* were composed between 1,500 and 1,000 B.C. (Störig, 1997, 21.). One group of the Vedic holy singers, the *risi* (*risi* = holy singer, wise man) may have been of Turanian<sup>10</sup> origin. Scholars from India have shown that the style of many Vedic songs originated from Turan or Central Asia (Aradi, 2005, 24.).

The index of names and subjects of the *Vedas* (*Vedic Index of Names and Subjects*, 1967, I: 206) tells us, that the Vedic epic poems grew out, in a natural manner, from the poems of these Royal Wise men, who were at the same time warrior bards. Because the *Vedas* and the *Upanishads*, which can be considered the summation of Vedic literature, represent the most ancient and highest knowledge left to mankind, we can acquaint ourselves more closely with the wisdom of these Royal Magi warriors by studying the *Vedas* and the *Upanishads*.

The *Vedic Index of Names and Subjects* (1967, 202.) brings to our attention that, from among India's indigenous population, those belonged to the *ksatrijas*, who succeeded in preserving their princely status, even after the Arian conquest. The use of the name *ksatrija* in the earliest texts of the Rig-Veda referred exclusively to the royal power or divine empowerment. Let us observe that this fact refers to the consubstantiality of royalty and divine empowerment.

<sup>9</sup> Sebestyén Tinódi Lantos was a Hungarian song-writer and also the most significant epic poet of the 16th century. His first great work, the *Jáson historiája* (History of Jason) was written in 1535-1539 in the Castle of Dombóvár (Translator).

<sup>10</sup> Turanian is a collective name for the Ural-Altai peoples of Central Asia. (Editor)

The combination of monarchy and divine empowerment in Europe is present, inseparably joined, only among the Hungarian people, in the concept of the Holy Crown. The author of the article in the *Encyclopaedica Indica*, (1975, 306) '*Kshatrija* (the spelling of '*ksatrija*' in English is not always consistent) remarks: *the ksatrija are the ruling and warrior caste of the Vedas, who are represented by the Rajput today*. The inhabitants of Rajasthan, the „Country of Kings”, the Rajputs, always preserved the tradition of their Hun origin. Not long ago it was proven that they were really of Scythian-Hun origin (Chauhan, 1999). It also came to light that the Harappa culture of the Indus-valley, which is older than the Sumerian civilization, was the civilization of „wise men, priests, philosophers, scientists, mathematicians, astronomers, artists, architects, engineers, seamen, craftsmen, agriculture and merchants” (Feuerstein, 1995), in which the Magi played a decisive role.

### ***Royal Magi in China***

In very ancient times, even before the dawn of the Chinese religion, the organized religion of the Magi may have had a priesthood (de Groot, 1982, VI, II:1187). In the millennia B.C. *the Magi played a leading role in all levels of the Chinese religion*. (Schafer, 2005, 234). Victor H. Mair, Professor of Chinese Language and Literature, discovered some archaeological and linguistic data, which prove that the *ancient Chinese* word „*\*m<sup>y</sup>ag, magus*, scholar of natural sciences, philosopher” is not of Chinese, but of Central-Asian origin (Mair, 1990). In China, the teachings of the Magi were important, primarily in the *royal* religion (Harper, 1995).

The institution of monarchy goes back to the first Chinese Dynasty, the Xia Dynasty, which was named after the Xia Hun nation, to Huang Di, the founder of the Chinese civilization, in the 3rd millennium B.C. Huang Di, according to the startling facts recently discovered, was most certainly a Magyar-Hun Royal Magus, who, five thousand years ago, taught the Chinese about the concept of the Holy Crown. When he was elected King, he accepted the Kingship only on the condition that the people remove him from his royal office if he did not serve their welfare (GKE-GA, 2006, 119-123).

Whereas the arrival of the Western civilization in China caused an opium-war and, wherever the westerners set foot, they strove to assert themselves as colonizers, Huang Di, on the other hand, served the elevation of the people. This act reflects the ancient Scythian-Magyar ideal of the superiority of the people, the concept of the Holy Crown. The Chinese universalism, Confucianism and Taoism are built upon the teachings of the Magi. We mention only cursorily that, centuries before the arrival of colonizing Spaniards, perpetrating genocide and cultural genocide, the American Indians were visited by bearded white men, like *Quetzalcoatl and friends*, dressed similar to Huang Di and propagating similar teachings. These were Magi, wise men, who elevated the American Indian societies (quoted work, pp. 123-124).

Huang Di, also known as Xuan Yuan, the leader (king) of the Xia Hun nation, lived with his people in the central valley of the Huang Ho River (Hun River, see Szász-Bakay, 1994, 25, in today's translations frequently Yellow River), (Wu, 2004). At the time of Huang Di, four great nations fought here against one another: Huang Di's nation, the Hun Xia, the Yiang, the Yi and the Li. Huang Di equipped his people with lances, bows and arrows and, under his leadership, the Hun Xia nation defeated the stronger and more populous Li nation at Yhoulu, in the valley of the Sangan River, in the north-eastern part of Hebei Province (in other words not far to the north-east of the territory of Ordos). Huang Di ruled sternly and without favors, and so his country blossomed. He provided for the unity of his people in the future, and he also forbade his people to marry within their own nation. This is how the different people became intermixed and Huang Di became the ancestor of a unified people which received its name, *Huaxia*, after the Hun Xia nation. 93 % of the inhabitants of today's China are the

descendants of this Huaxia people of Hun origin, and only from the time of the Han dynasty (2nd c. B.C.) was the original name of the Chinese nation, *Huaxia*, changed to the new name, the *Han* nation. (Wu, 2004; Caraway, 2007).

### ***Royal Magi in Egypt***

The land of Egypt is an extremely important location of the activities of the Magi. The tradition of the Heavenly Cow of the Saka-Hun Magi of India belongs here too, in the most ancient layer of the ancient religion. Hathor, the Sky-Goddess of Egypt, was one of the most ancient and most popular deities, and was often pictured in the form of a cow. The meaning of her name is: Hat-hor, „House of Hór(us)” (Horus was the Egyptian name for the Sun-god – GA). The word “house” here refers to the sky (Kákosy, 1978, 9). The Heavenly-Cow imagery can already be found in the most ancient layer of the Egyptian ancient religion, as far back as the present research of the history of religion can reach. A palette from the pre-dynastic times (the end of the 4th millennium B.C., the Nagada II Culture) represents the head of a cow, on whose horns and ears stars are visible (Op. Cit. 16) – just as they are pictured on the Magyar Miracle Stag „*As many stars on him, as there are hairs*”, as the song of the bards says. There were Chaldean settlements in Egypt (Chaldean: Mesopotamian Magi – GA). The knowledge possessed by the Magi originates from Chaldea. Astronomy spread from Chaldea to Egypt and, from there, to Greece (Stanley, 1731, 250.). Clement of Alexandria (at the beginning of the 3rd century A.D.) writes, that „*Egypt is the mother-land of the Magi*”. Judging from the amulets of the 4th millennium B.C., found in the Egyptian graves, *the Magi were present from the beginning of the creation of Egypt’s culture*. The pyramid texts refer to the Egyptian kings as „*hekau*”, in other words, they possessed magic powers (Pinch, 1994).

## **II. The traces of Magi in the Carpathian Basin in the millennia B.C.**

### ***The Carpathian Basin is the birth-place of the Linear Band Ceramics***

Based upon the newest archaeological finds and the immense, connected system of scientific proofs, a brand new picture emerges in front of our eyes concerning the origin of the culture of ancient Europe, the Carpathian Basin, Mesopotamia, China, India and America, which differs greatly from that based upon the information implanted into the public consciousness. From the pen of T. Douglas Price and his colleagues (Price et al., 2001), a work of basic importance has emerged in the pages of the influential archaeological periodical called “Antiquity”. Here the authors demonstrated, with the newest research method, with strontium isotopes (isotope: the same chemical element with a slightly different atom-weight variation) that *the first great culture of pre-historic Europe, the Linear Band Ceramic culture started out from the territory of present day Hungary around 5700 B.C., and not only was the culture transmitted, but it was spread far and wide by scholars with great knowledge*. The majority of the wandering scholars were *young women of great knowledge*.

This fact refers to the matriarchal society of the Carpathian Basin of that age, and also the presence of an extremely advanced culture. Persons with an outstanding level of knowledge were called *Magi* in prehistoric and ancient times. So, if there were women with advanced knowledge in the Carpathian Basin at that time, *then the European center of the Magi was here*. The culture of the Linear Band Ceramics, for example, reached the Rhine around 5,500 B.C. (Price et al., 2001).

Seven thousand years ago, these Magi built the first Sun temples in the Carpathian Basin, the first temples in Central Asia, and the stone-circles all over the world. These Magi carried mankind's ancient knowledge, which goes back to the era of man's evolution, millions of years ago. (Leakey-Lewin, 1986, 235; GKE és GA, 2006, 104-110; GA, 2006, 19-31). Price and his colleagues (2001) write that Europe can thank the people of the Linear Band Ceramics for, among others, the sciences of agriculture, architecture, burials, refined pottery and high quality stonework.

As we have seen in the introduction, these facts are characteristic of the activities of the Magi and culture-heroes. Most researchers place the culture of Linear Band Ceramics to the Starcevo-Körös Culture, in the territory of today's Northern Serbia and Hungary. According to Haak and colleagues (2005), the source of origin of the Linear Band Ceramics and the linear decorated pottery of the Hungarian Lowlands (Alföld) is today's Hungary and Slovakia. Considering that Slovakia and Northern Serbia<sup>11</sup> did not exist in the 6th millennium B.C., we find the term Carpathian Basin to be more accurate and true to the age. Many researchers consider the culture of Linear Band Ceramics to be the creation of the indigenous population of the Carpathian basin (Linear Pottery Culture, 2006).

The continuity of the people of the Linear Band Ceramics in the Carpathian Basin was essentially unbroken. The first arrow-making people lived here at least from 34,000 B.C. and, in the first millennium A.D., the Hun-Magyar people, who lived here, were still outstanding archers. From 33,000 B.C. to today these people have also been masters of the art of animal representation, and the tongue-duct flute (GKE-GA, 2006, 228), and they were the people of the Magi from the vast ages of the ancient past to the second millennium B.C. (Ibid. 78-103; 177-184). This continuity is shown by the Scythian cone-shaped head-gear, which represents the sun-rays, emerging in a cone-like manner from the Sun (Singh, 1993, 74) beginning in the 6th millennium B.C. to present-day Hungary.



Picture 4.

Saka, or Central Asian Scythian (or Magyar) warrior's attire from 2,500 years ago, from the Issik kurgan on the shores of the Kul Lake.

Following the culture of the Linear Band Ceramics (Keys, 2005), Europe's first church-building people started out from the Carpathian Basin, in the 6th millennium B.C., followed by the people of the scepter in the 6-3 millennium B.C. (Govedarica, 2004, see below), and the Cucuteni-Tripolje Culture, which is contemporary with the Scythians (5,500- 2,400 B.C.; GKE-GA 2006, 20-23). Then came the builders of Stonehenge, who are called the Bell Beaker people, named after the Scythian cultic drinking vessels (Price et al., 2004), or the bell-shaped drinking vessels, who were

<sup>11</sup> The territories of Slovakia and Northern Serbia were part of Historic Hungary until 1920, when the Treaty of Trianon gave these territories to the newly created states of Czechoslovakia and Yugoslavia. (Editor)

buried with royal scepters during the time period of 3,100-1,600 B.C. (GKE-GA, 2006, 25-28), or between 2,800-1,900 B.C.; the people, who built stone circles, similar to Stonehenge and later known as Scythian stone circles, from 4,800 B.C. to 500 A.D., who lived in the Carpathian Basin, and the Central European *Royal Magi*, who wore the characteristic pointed head-gear of the Scythian Magyars lived there too, in the 2-1 millennium B.C.. (Menghin, 2003; Paterson, 2002; GKE-GA 2006, 31-39).



Picture 5.

The “golden cone-cap of Berlin” from the 10 - 8 c. B.C., which was found on the border of Southern Germany and Switzerland. It is the characteristic head-gear of the Royal Magi.  
Museum für Vor- und Frühgeschichte, Schloss Charlottenburg, Berlin

***Methodological remarks concerning the establishment of the Magyar-Hun-Scythian culture’s chronology***

In recent centuries, it has become customary, in the western and the official Hungarian historiography, to squeeze the culture that the Greeks called „Scythian” into a time frame of a few centuries. Today, this most often means the 8-5 centuries B.C. (Kemenczei, 2002, 67.). This has partly methodological reasons. Modern archaeology makes judgments according to the characteristic features of the excavated objects. With the advancement of technology, new materials and methods emerge in the formation of materials, in the discovery of new fashions and new characteristics. Based upon these methods, the unified culture of the same people can also be fragmented. For example the Hungarian people, proceeding backwards in time, may be called the people of computers, a few decades earlier the people of television, even before that, the people of radio, and so on. In reality the cultures used to be divided in a similar manner. In broad strokes, such divisions are, for example, the pre-historic times, ancient times, the newer age, the even newer age and within the very newest age, even smaller time-fragments are frequent. We would like to emphasize that this methodological conditioning should not dim the true folk, historical and cultural unity which is behind the different material characteristics and fashions. It is obvious that the culture of the Carpathian Basin, at least in the last one thousand years, has shown a basic continuity, and moreover, the main question in the study of the Magyar ancient history is: on what is this basic cultural continuity based and how far can it be extended?

Kornél Bakay presents the most important characteristics of the Scythian-Saka culture as follows: 1. the kurgan burials;<sup>12</sup> 2. the burial of wagons; 3. animal husbandry; 4. lost-wax-casting; metallurgy of high quality; 5. primary use of iron; 6. animal representations in art; 7. stag-cult; 8. Sun god belief and Sun sanctuaries; 9. burial masks; 10. Europic anthropological type; 11. custom of blood-covenant; 12. cavalry with heavy armor; 13. reflex-bow; 14. construction of international roads of commerce and their use; 15. sword-cult; 16. burial of carpets and textiles; 17. ritual vessels: cups, mirrors, drinking horns, cauldrons (Bakay, 2005, 42.).

It is worth noting that certain characteristics mark separate, different time-frames too. The kurgan burial can already be shown from the 5th millennium B.C. (Kurgan Hypothesis, 2007). The Europic characteristics and the art of animal representation are at least 40-45,000 years old (Poikalainen, 2001). The high quality of metallurgy can be noted also from the fifth millennium B.C. (Kalicz és Raczky, 2002, 40.); on the other hand, the Iron Age began only in the 8th century B.C. (Kemenczei, 2002, 67.).

It is clear that the characteristics enumerated by Bakay are really correct but it is also clear that not all of them can be considered basic characteristics, which at the end assure unity. Man cannot be judged by his objects alone. The material view is limiting, due to its inherent nature and, for this reason, it may be misleading in the research of the continuity of a people. All people are basically spiritual and cultural entities, based upon the feeling of connection. Therefore, the material examination, which is limiting, has to be rounded out with the traces of spiritual cultures and their well founded organization.

The Magyars, who received the name “Scythian” from the Greeks, according to a whole line of ancient authors and also historical analyses (GKE, 1996 a, b, c), are Mankind’s ancient people. With all certainty, this ancestral people did not use the name Scythian, given to them by the ancient Greeks, in the millennia, or even millions of years prior to the ancient Greeks. The other name of the Huns in India was Magyar (Madzsar) (Czuczor-Fogarasi, 1867, 4: 56-57; 2: 1733-1738). Czuczor and Fogarasi, in their quoted work refer to the collection of „Abhandlungen für die Kunde des Morgenlandes”, Vol.I, no. 4 (Leipzig, 1858). According to the text found at the bottom of pages 41 and 42, the „mudgara” may have been the name the Indian White *Huns called themselves*. According to the Isfahan Codex, the Huns trace their origin back 28,000 years. (Detre, 2004, 2005). It is best to call a people by their own name. So, in harmony with the results obtained through the analysis of the Tarih-i-Üngürüş (GKE, 1979; 1990, 17, 40.-43) – from now on, instead of the nation-name Scythian or Hun, we will use first of all the name of the Magyar nation. However, if this is not the best solution in a given context, then it is suggested that we keep to the ‘Scythian’ and ‘Hun’ nation names. ***The meaning of the name Hun: Majestic Royal people.***

In Chinese sources, the name of the Huns before the 11th century B.C. was „Rong” or „Zhong”. (The Chinese are unable to pronounce the „r” sound, and usually try to substitute it with the “zh” or “dj” sounds.) At the end of the Chou-Age (from 1028-221 B.C.) the name „Zhong” went out of fashion and was exchanged for the name “Hsiungnu” (FitzGerald, 1989, 156.). 110 volumes of Sima Qian’s 130 volume work deal with the earliest history of the Huns. The ancestor of the Xiongnu, the descendant of the Xia imperial house, was Chun-hui.

Even before the time of emperors Yao and Shun (in other words before the third millennium B.C; Huang Di, Yao and Shun constitute the three legendary wise men – G.A.) “*there were Shanrong (mountain Rong), Xianyun and Xunyu people who lived in the northern wilderness and, following their animals, they wandered from one territory to the next.*” (Sima Qian, 1997, 17; de Groot and Bakay, 2006, 23-25.) According to tradition, Huang Di lived between 2698-2599 B.C. (Poon, 2006). Huang-

<sup>12</sup> Mound burials where the corpse is placed in a burial chamber and covered by a mound. (Editor)

ho, the main river of North China, the cradle of the Chinese civilization, received its name from the Hun people (Szász és Bakay, 1994, 25). Because „ho” means river, and Huang Ho bore the name of the Huns, the meaning of „Huang” must have been „Hun”.

The same „Huang” word is present in the name of Huang Di too! The original meaning of the Chinese character „Di”, the 帝 is “a superior/extraordinary being” (see Tarih-i-Üngürüş, 1982, 41, 402. The extraordinary beings are ordinary, above average, noble and brave people.), God-King (Three Sovereigns and Five Emperors, 2007), a King representing a Kingship which originated in Heaven. The original meaning of the 帝 sign is *Magus*. The form of the sign itself originally portrayed a Magus, with the holy cloak over his shoulders (Ibid.), referring probably to the Sun with a cloak called *kacagány* in Hungarian.<sup>13</sup> So the meaning of the name *Huang Di* is: *Hun Magus*, God-King Hun, Hun heavenly King. The other meaning of the word „Huang” is: sublime. With this, the meaning of Huang Di is: *Sublime Magus*. Therefore, the name „Huang” means at the same time „Hun”, and „sublime”. This hints at the meaning of the name „Hun”, which meant “the sublime (people)”, people of heavenly origin. Tradition holds that Huang Di was a morally perfect Wise-King, and because, in the 3rd millennium B.C. such wise men were also called *Mag*, *Magus*, then *Huang Di* was a *Magus King*, a *Royal Magus*.

The Chinese name to honor the Hun High-King was: *tan-hu*, or *senyő*. It can be pointed out that, if the meaning of *tan-hu* is high-king, and if the Hun High-King is the Son of Heaven, then the first syllable of Tan-Hu is the ancient Magyar „*Ten*”, the second syllable of the Hungarian word for God, *Isten*. The second meaning of Tan-Hu was: Son of God (Czuczor-Fogarasi, 1867, 2: 1733-1738). The second syllable of Tan-Hu, the „*hu*”, may be the shortened form of the Hun nation-name (Szász and Bakay, 1994, 25). So the meaning of Tan-hu was: Heavenly Hun, Son of Heaven Hun. The Chinese form of the Magyar word *senyő* is *xienyu*; in other words, it is related to the name of the ancient Hun people, the Xuanyun, Xuanyuan, Xunyu. Based upon this, the Xiungnu name of the Huns may have been the form closer to the Magyar spelling, the Tan-hu; in other words, the Hun nation name: the people of the Sons of Heaven. Hungarian tradition is in agreement; it states that the Magyars are the Sons of the Sun. (GKE, 1996d, 42, 1996e, 13; GA, 2006, 181, 199).

The Chinese pronounce the 'x' the same as the Magyar 's' (sh in English). Therefore, the Xianyun and Xunyu Hun people's name was „sanyo, sunyu”, (pron. shanyo, shunyu) and if this „sanyo, sunyu” is related to the concept of the Hun „senyő”, which meant „High-King”, then the meaning of the Chinese name „xia-nyun, xu-nyu” for the ancient Hun people is: *royal people*.

However, we should be careful. Let us forget for a moment the „Hun” meaning of the word „Huang”, and let us take into consideration the „majestic” meaning instead. In this case the meaning of Huang Di's name is „*Majestic King of Heavenly Origin*”. This explanation leads us to the Huns! Namely, the full name of the High Kings is T'ing-li (Heaven) ko-to (son) tan-hu (the title of the Hun High King), in other words „Son of Heaven High King” (Szász-Bakay, 1994, 26.). The „Majestic King of Heavenly Origin” is in another form „Son of Heaven Majestic King”, or „Son of Heaven King of Kings”, which is „Son of Heaven High King”, or Hun High King. This explanation leads us to the deduction, that the meaning of Huang Di's name corresponds with the full title of the Hun High-Kings, in other words it *may have been Huang Di Hun High King*.

The meaning of the name of the Hun nation as „royal people” is supported by the fact that the Xia Dynasty was of Hun origin, and this Hun dynasty gave China her first kings. History has recorded only one royal people: the Royal Scythians. The Hun High King was the King of 13 different kings, or the King of many kings and all these royal titles are of Hun origin (Szász-Bakay, 1994, 26-27). This

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<sup>13</sup> The word *kacagány* is connected with (sun) shine too in Hungarian (translator).

basic fact undoubtedly indicates that the institution of royalty was the most complete among the Huns, the most comprehensive, and it was born of Hun thought.

Because the Xia was a Hun nation, the first meaning is: Hun. The second meaning in the Chinese language is: great – in Sanscrit: *mah*, related to the Magyar *mag* meaning seed (see above). While examining the ancient meaning of the Magyar word *Magus* we referred to the fact, that „great” and „mag” are in close relationship, so the Xia nation-name originally may also have meant *Mag*. The name of the Chinese people, beginning in the age of Huang Di, through the following three thousand years, was Huaxia and it is still often used, although the Huaxia people were officially called the Han people from the Han Dynasty on. The meaning of *hua* is: spectacular, brilliant, splendid, magnificent and resplendent. If this is so, then *the first meaning of the Huaxia people is: Resplendent Hun People. The second meaning is: Resplendent, Great People. The third meaning is: The Resplendent Mag people.* In this third case, the meaning of the Huaxia nation is: The People of the *Resplendent Magi*.

The word *Hua* today is almost synonymous with *Chinese*. The Chinese People’s Republic, that is, the official name of the Chinese republic today, is *Zhonghua*. The „*Zhong*” is the ancient name of the Huns in China, so the meaning of the Chinese Republic’s official name is: The Country of the resplendent Huns. The name of the „business class” on the airplanes of the Chinese Airlines is: *Huaxia Class* (Yang, An and Turner, 2005, 138-145). In other words the name of an outstanding, noble, very rich class is: The Class of the Resplendent Huns.

### ***The people of the Royal Scepter Bearers***

The monograph of Blagoja Govedarica, Professor of Archaeology at the University of Hamburg, was published in 2004 (Govedarica, 2004) under the title *Zeptertrager – Herrscher der Steppen*, with 436 pages, 56 illustrations and 8 photographs. The meaning of the scepter is: royal ruling wand. In other words, we are dealing again with a *royal people*. The archaeological excavations, described by Govedarica point to the fact that the culture of these people, with royal symbols, started out from Transylvania around 5,100 B.C. The contracted, fetal position of the skeleton corresponds to the burial custom of Polgár-Csőszhalom, Hungary in 4,800 B.C.



*Five cultural centers, with several thousand kilometers between them, kept close ties with one another for more than three-thousand years: the Carpathian Basin (I), the Delta of the River Danube(II), Etlköz or North-Pontic Region (III), the Volga-Caspian district (IV) and Northern Caucasus (V). At the beginning, the scepters were made of stone and at the top frequently a horse-head or some other animal head is visible. The main characteristic of the scepter-bearing people is the use of the Royal Scepter. A people that consists of kings! It is astonishing, but we cannot say anything else based upon the archeological evidence.*

### ***28, 000 year-old royal find in Sungir***

Not long ago, the Sungir find, which was excavated a hundred kilometers north of Moscow and is from the 23-30 millennium B.C., aroused world-wide interest and was even featured on the cover of the Scientific American in 2001 (Tattersall, 2001).



Picture 6. The find of Sungir.

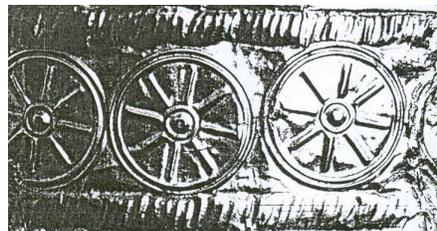
The Sungir find can be connected to the Uralic people (Szabó, 2004, 60-62). The most significant representative of the Uralic language family is Hungarian. We can judge the extraordinary richness of the Sungir find, by the fact that, in the Western-European Bronze Age, which lasted 900 years, a grave which contained more than five valuable objects was considered to be rich (Young, 2002), and only one was found that contained more than one hundred valuable objects, (Stonehenge's Archer-King's grave from about 2300 B.C.), and this richness also came from Central Europe, from the Carpathian Basin (see Keys, 2005; Milmo, 2005). In comparison, the Sungir find is considered to be true royal richness and is the more remarkable because it is from a much earlier period.

On the Sungir man, 2,936 pearls of finely worked mammoth ivory were found. Most of these were strung on threads, forming a head-band around the forehead. It seems that, apart from the head-band, one of the cross-bands of a crown, -- which is similar in structure to the Hungarian Holy Crown -- remained relatively intact; the other remained only in traces. Beside him was an almost 20 kilogram heavy, mammoth tusk, softened and straightened, almost two and a half meters long. It may have been the staff of a leader, in other words a royal scepter. The straightening of the mammoth tusk required an advanced technology and scientists have not yet discovered what chemical methods were used to do this. It could not have been a hunting weapon (lance), because it was too heavy for this (Rudgley, 2002, 220.). This supports the supposition that it was a ceremonial sign of a dignitary, a royal scepter. The mammoth-bone Sun disks from the grave are divided into eight parts between the outer and the inner circle.



Picture 7. Ivory Sun-disks from the Sungir grave.

It is very remarkable that these 28,000 year-old inner and outer circles connected with spokes are almost completely identical to the Sun-disks upon the golden conical hats of the Magi in the 2<sup>nd</sup> -1<sup>st</sup> millennium B.C., where the space between the inner and outer rings is divided into eight (see picture)!



Picture 8.

Sun-disks of the golden conical hats of the Magi in the 2<sup>nd</sup> to 1<sup>st</sup> millennium B.C.,

Buddha, who was of Scythian origin, and whose name is pronounced in his homeland, India, similarly to the Hungarian „Buda” was born from a lotus with eight-petals. In symbolic language this means that Buda is the Son of the Sun. In the Egyptian „*Book of the Dead*”, the Goddess of Heaven, Hathor, wears the same sun-disk with eight petals on her neck. The remains of the clothing in the grave bears witness to an advanced textile-culture. Since the Uralic people were the ancestors of the Hungarian, Ukrainian, Polish and Croatian people, (Szabó, 2004, 60), whose language has been preserved until today only by the Hungarians, the statement that the Magyar Kingship can look back to a more than a 20,000 year-old past is archaeologically supported,. Furthermore, if we try to find connections between the sun-disks, the extraordinary richness and high level of culture, the royal scepter and the royal crown-like head-decoration, we can explain everything with one factor: the King of Sungir was a Sun-King.

### III. Magi and Sun-Kings.

The materialistic world-view of our age carries with it the tendency to severely undervalue the role of intellect and the logic necessary for mathematics. However, it is obvious that, while the material proof can stand on its feet only if it makes understanding possible, understanding, in certain cases, as in mathematics, can stand alone. The  $2*2=4$  is more permanent than metal. Few people would think, in our days, that there is a proof, apart from the material objects, which is *more permanent than metal*, and that is the feeling of connection. There is such a proof, especially in the course of Nature’s logic. Few realize that the key to our humanity was hidden in the beginning, in the fact of our becoming human. The age of evolution into human beings is today covered with a thick veil and a universally false belief system. According to this false belief system, ancient man was wild, uneducated, uncivilized, crude, and a lowly being, ruled by his instincts, a prisoner of his bodily needs, who spent his life in fear and want. Below we will see that, by just simply following the natural logic of becoming human, a basically different picture will emerge, which is much closer to the truth.

The process of becoming human means the emergence of the uplifting self-awareness, the brilliant light of consciousness. The emerging light of consciousness lifts us into a naturally „modified state of consciousness”, and the reason we do not feel its magnificence and cosmic strength today is that, during the past million years we have become used to it, like to the air and because – sad, but true – we basically misjudge and misunderstand the innermost nature of our own intellect.

When the flame of consciousness and intellect first lit up during the course of our becoming human, people were filled with a hitherto unknown familiarity, a closeness, a feeling of brotherhood. The sky, the world and Nature, became closer to us; the plant and animal life became our true companions with a human face and consciousness, as much as our human companions. In a family, the element of warm familiarity is indispensable so that we can understand what is happening and why, who does what and why in the family. In the same way, the blossoming of intellect unexpectedly brought us to a complete familiarity, a brotherhood and family-closeness with the earthly world and the Universe. The Universe was one, a single flaming feeling of brotherhood, which reached the heavens, one embracing light of consciousness, a feeling that spoke to us and enlightened everything, a motherly feeling which connected us with the circulation of the Universe. A feeling of family and friendship developed and, out of this natural feeling, emerged the human intellect, and lit up the greatest and most noble secrets of the Universe. In the light of the new-born intellect, the rays that bore the humans of the Universe lit up in their full, elemental strength.

The process of becoming human was driven by the *uplifting* processes of nature, of elemental strength and, while this prevailed, the human feeling and intellect were of elemental strength and a cosmic active force: these were Mankind's cosmic teenage years. At the time of the creation of Mankind's intellect, the cosmic natural forces which were expressed in Man, acted as a cosmic intellectual force. Living through this process, from the inside and as humans, people felt and experienced, in their most personal, innermost being, the creative power of the reborn, uplifting cosmic intellect. These cosmic forces, which created Man, carried within them the secrets of the Universe, and initiated Man into cosmic knowledge during the uplifting course of becoming human. The age of becoming human holds Mankind's greatest treasure in itself: the secret of Mankind's cosmic initiation. The Universe is, even today, infused with higher intelligence than the human consciousness. In a blade of grass, there is hidden the knowledge of how it is possible to build a blade of grass from an inorganic material. Every form of life contains a refined form of the cosmic intelligence and has the capability of realizing the cosmic intelligence, and taking on a material form. This cosmic intelligence knows how to build a huge tree from the seed of a tree. The intelligence of modern human consciousness, which depends upon outer control, is not capable of accomplishing this. However, this natural, higher consciousness is still hidden in Man, in our organism, in our development from the fertilized ovum to embryo, into adulthood. The whole, endless, uplifting cosmic intelligence lives in us and it is even capable of cooperating with the conscious self-supervision as long this self-supervision does not become exclusively external and distorted by inappropriate dogmas. The higher knowledge which was received through the cosmic initiation was guarded by Mankind's ancient people, the people of the Magi. When the intelligence of the individual and community consciousness does not reject this inherent, higher intelligence which is born with us, but builds on it and comes into harmony with it, humans can become human again.

The flash of light of understanding, the memory of becoming human has never completely disappeared. Intelligence was very much treasured at the time of our becoming human. It could not have been otherwise. It was inevitable that, in the world of emotion and thought of the ancient, natural man, the greatest treasure was believed to be intelligence (wisdom) and its exterior manifestation, the Sun. It was inevitable that the religion of intellect and the religion of the Sun, which are essentially identical, should be the first religion of mankind. The central characteristic of mankind's first world-view was to honor the human and cosmic intellect. The rough, degrading image of ancient man spending millions of years in fear, horror, want and barbarism is completely false.

Truly the facts of history validate our suppositions. We even know the name of the „priestly caste” of the Sun-religion. This name was “Magi”. (Redards, 1965). The Hun religion as Sun-religion is well known (Gnoli, 1995). Its intellect-religion becomes visible by having been called the “Mazda-jaznán” religion too (Modi, 1926, 11; Oláh Imre, 1985, Op. Cit. 65). Because the meaning of „mazda” is wisdom, the meaning of “Mazda-jaznán” is religion of wisdom. This double correspondence, between the religion of intellect and its equal, the Sun-religion and between mankind's becoming human and the religion of the Huns, indicates that the religion of the Hun-Magyar people is the direct continuation of Mankind's ancient religion. So the culture of Mankind, by means of the Magyar-Hun culture, does not look back into a five-to-six-thousand year old past, to the development of the Sumerian literacy, or 50,000 thousand years, to the arrival of „modern man”, but six-million-years (GKE and GA, 2006, quot., 108; GA, 2003b, 2006, 30-32). The Magyar culture embraces six million years of cultural continuity! Here we are talking of an extraordinary culture, a much more advanced culture than the western culture, from a scientific point of view (GKE és GA, 2006, 135-146)! It is truly important for Mankind to learn to know the basis of the Magyar-Hun-Scythian history and

culture. It is of vital importance in their personal lives to awaken the cosmic forces of creation that live within them, and promote their highest possible development.

***The idea of Kingship originated in the idea of Sun-Kingship***

With the parallel of the uplifting intelligence and the life-giving Sun comes the realization that the intellect has to organize mankind into a unified world, just as the light of the awakened consciousness organizes our waking consciousness into a unified state of consciousness, and as the Sunshine organizes the day into a unified world.<sup>14</sup> And out of this, some more deductions emerge. First of all: the first state-building people of mankind were the Hun-Magyar people with the Sun religion. Secondly: by necessity the first state must have been a Kingship, since it must have arisen through the ideal of Kingship. Thirdly: the first Kingship must have been a Sun-Kingship, because it came about through the understanding of the Sun's life-giving, uplifting manifestation (GKE-GA, 2006, 82-98). Fourthly: the Royal insignia had to originate from the Sun. Only one creation has a crown visible to all mankind: the Sun. The Sun's crown is the natural royal insignia.



Picture 9. Solar eclipse.

The pointed rays of the Sun's corona are clearly visible

It lights up under extraordinary circumstances, during the eclipse. It is at this time when the most significant characteristic of the Sun manifests itself in the most spectacular manner. Namely, the sun experiences frequent solar bursts in its different regions, primarily around the sun-spots. During these sunbursts the plasma-bundles fly out of the Sun with the speed of a few hundred kilometers/sec. They may cover several thousand kilometers during the few minutes of a solar eclipse and, because a ray of the Sun is about 700 thousand kilometers in length, we can notice, simply with our eyes, that the shiny material that flies out of the Sun is moving. Everyone knows well that one of the most important differences between a live cat and a dead cat is the fact that the live cat moves by itself and the dead cat is unable to do that. If the sun is able to move its own material, then this is again a new fact to prove that the Sun is living. (For the living state of the Sun see G. A., 2002, 2004, 2004b).

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<sup>14</sup> In the Hungarian language the word for world (világ) is the same as the word for light (világ). (Translator).

The crown of the Sun-king, since it is modeled on the Sun, has to be similar to the crown of the Sun, in other words, it has to represent the pointed form of the Sun-bursts and Sun-flames (prior picture).



Picture 10.

The Hungarian National Flag.



Picture 11.

The three pointed branches of the Royal Crown are clearly visible.

All three branches at the top of the crown divide into three again.

In this manner the crown holds together, in one whole unit, the triple trinity.

Not only the image of the crown originated from the Sun, but that of the Royal scepter too. The Royal scepter is a straight rod, which holds on its end a cultic symbol, like the Sunbird. The straight rod reflects the straight connection with the Sun. The scepter was frequently made of the Sun's metal, which is gold.

According to the mythical historical view of the Egyptians, the Age of the Sun-Kingship was the most resplendent period of the Golden Age. (Kákosy, 1978, 101).

### ***The origin of the Magyar Sun-kings and of the coronation ritual***

The beginning of the Kingship which originated in Heaven can be traced back into pre-historic times. *“In Mankind’s most ancient religions, the King received a divine character”*, writes Westermann (1993, 1024–1029.). *„The Kingship is the central institution of a state that is governed by a King, or which has a King at its center. Kingship is the most wide-spread and most ancient state institution. Societies, which never had any kings, never had a state either. Mesopotamia, Egypt and China –were all governed by holy Kings.”* (Grottanelli, 1995, 312–313.). *„From ancient times, the crown has been a most distinguished head decoration.”* (Enc. Brit., 1988, Vol. 3, p. 759.).<sup>15</sup> *„The secular part of the Hungarian coronation ceremony is unparalleled in Europe. When the newly crowned Hungarian King rode up to the coronation hill, he made a sign of the cross with his sword*

<sup>15</sup> Due to the fact that the original texts are unavailable to the translator, these are not original quotations but have been translated from the Hungarian.

toward the four cardinal points.” (Encycl. Hungarica, 1994, 2. 247.). If the coronation ceremony had not been of Magyar origin, then it could have originated only from a people with a Sun religion, and the Sun-religion is exactly the characteristic of the Magyar-Scythian-Hun people, the people of the Magi (see: Gnoli, 1995; Redards, 1965).

„The earliest English coronation ceremony looks back more than a thousand years [8. c. A.D. – G. A.]; the (English) King of the day still wore a helmet instead of a crown” (Enc. Brit., 1988, Vol. 3, 759.). The Magyar cross-band crown must have had a far greater authority than the British helmet-crown. The crown of the English King went through an interesting evolution, and it became similar to the ancient Hungarian Holy Crown in the 15th c. A.D.: it received a cross-band (Enc. Brit. 2007, crown.).



Picture 12.

Crowns with cross bands from the North Eurasian plains. Today they are worn by shamans, saving morsels of the knowledge of the Royal Magi (GA, 2006, 194-212).

Next to them is the Magyar Holy Crown with the cross-bands.



Picture 13.

The evolution of the English crown from the 9th century Anglo-Saxon crown to the crown of St. Edward of the 17th century. Not only the two cross bands were added, but the orb and the cross also.

The Hun-Magyar kings were the earthly representatives of the Sun-god. The coronation insignia, the crown, the scepter, the orb and the throne are all connected to the Sun-concept and can be traced back to the Sun-god. In its ancient meaning, the coronation itself was nothing more than the decoration of the king with the holy golden circle, an initiation which meant he was a child born of the Sun. The word *Király* (King) itself, as its word-root shows, and also the root of the Hungarian word *korona* (crown) hides the ancient Hungarian word *kör* (circle) and points toward the heavenly circle,

the Sun, the Sun-god, and to the fact that all these ceremonies belong in the framework of the ancient Sun-religion. They signal the initiation toward becoming the image of the Sun-god. All these are still living ancient Magyar words. The ancient source of these ancient beliefs, the material symbols and ceremonies of coronation, is the Scythian-Hun-Magyar people. The concept and ceremony of coronation spread from the Carpathian Basin all over the world and all people of the world took it over from the Magyars without knowing the ancient meaning of these words and symbols. (GKE, 1996b).

In Egypt “...generally on New Year’s Day, the coronation ceremonies were held... the Pharaoh designated a place to the gods and ran through this field twice in the direction of the four cardinal points, first, as the King of Upper, secondly as the King of Lower Egypt. Then the King had to shoot out arrows toward the four cardinal points, symbolizing that he would gain power over the entire Universe” – writes Grottanelli (1995, 318). In other words this was a *cosmic initiation*. It is remarkable how similar the Egyptian and the Hungarian coronation ceremonies are, and it is also astonishing that the Egyptian pharaoh behaved like a Magyar-Scythian archer and hero during his coronation. However, the fact that the poor pharaoh had to run about on foot shows the decline of the ancient Scythian tradition.

### ***Magyar Sun-kings were the protectors of the people of the World***

One of the authors of this work (GKE, 1996b) mentioned in his work of 1996 that, as the representatives of the Sun-god, the Magyar-Scythian Sun-kings were the lords of the four cardinal points, and this means nothing less, than that the entire world was under their rule. The traces of this ancient Magyar concept are still present all over the world.

In ancient Central-Asia, the Sun-god, Mitra, according to the *Magi* before Zoroaster, was the *protector of the Earth* (Rahimzadeh, 2007). In ancient Mesopotamia, the guardians of the order of nature, the *lahmu-s* formed a separate priestly cast. They were the servants of the God Enki (Azize, 2002). In the Hindu Rig Veda, a King named Ska-pavan bore the titles of „*Guardian of the Earth*”, „*The protector, guardian of the Earth*” (Majundar, 1971, 20; Mcdonell and Keith, 1967, 208). In the Egyptian papyrus of Ani, again the Sungod, Ra, is the „*protector of the Earth*” (Budge, 1895, 193). The Viking Skald poetry preserved the honor-name of „*The guardian of the Earth*” (Gamli kanóki, *Harmsól*, 40, kenning 1).<sup>16</sup> According to the 13th century Volga-Bulgarian chronicle (Djagfar Tarih), the Bashkirian belief-system held that Madjar was the Protector of Life (Farkasinszky, 2005, 94).

In ancient Magyar mythology, our Magyar nation-name was linked with the Mother Goddess (*Boldogasszony*) and her representative was the Sun-goddess. (Fáy, 1910, 96-97, 171-174; Magyar, 1995, 10, 23, 34, 37, 39, 48) „*The Great Mother Goddess can be identified with the Magyar Goddess who gave us our national name. Most European languages use our national name for the word mother: madre, mater, mother, mutter, meter.*” (Farkasinszky, 2001, 10)

The key to understanding our Magyar national name is the role of the Magi. The Magi, the „extraordinary creations” (Tarih-i-Üngürüşz, 1982, 41), lived in groups of tens or hundreds of thousands of people, preserving the ancient natural extended family organization and so they formed a separate people. The people of the Magi are: a people within a people. Seed-people. They were seed-people (Mag-nép) in a sense that this Mag-people who consisted of these “extraordinary creations” organized the Magyar (Hun-Scythian) people into one unified whole at the dawn of ancient times, in the same way as they organized all of mankind’s basic people, among them the Chinese, Indian, Egyptian, Mesopotamian, Mede, Persian, Aztec and Gothic people.

<sup>16</sup> <http://skaldic.arts.usyd.edu.au/db.php?table=kenning&val=GOD>

Because they were the creators of the people of Mankind, they were their parents, and therefore, this Mag-(seed) people, *the people of the Magi were Mankind's mother people*. The Mag-people are the mother-people, creators of all people. Therefore the Mag-people are the protectors of the Earth, because the mother always protects her children. This is why most European people carry in their word „mother” the name „Magyar.” The Magyar people are the mother-people (GKE, 199b). The Mother identity of the people of the Magi signals at the same time its Sun-king identity, since the Sun-King's role is similar to that of his mother: the uplifting of the people he created, giving them life and an opportunity to develop.

In order to see more clearly the place- and time-frames of the Magi, the Kings and the Magyars we created a chart (chart 2.).

	<u>Magi</u>	<u>(Sun) Kingship</u>	Magyars
Time frame, official	9th c. B.C.	4 millennium B.C.	4.-1. millennium B.C.
Time fr., new, material	From 6th mil. B.C.	26. mil. B.C.	from 40 000 B.C.*
Time fr. new, art	From 40 000 B.C.	?	From 40 000-B.C.
Time fr. new, logic	Several millions of yrs.	Several millions	Several millions of years
Territ. borders, offic.	Persia	World wide	River Ob's estuary, later the Carpathian Basin
Territ.borders, new	Carpathian Basin, centers world wide from ancient times on	World wide	Carpathian Basin, Centers world wide from ancient times on.

Table 2.

The Magi reflected in the prevailing view, the (Sun)Kingship, according to the Magyars' space and time-frames and the new results. \*: based upon genetic validations, see GKE-GA (2006, 18, 178-180).

The Mag-people of the Magi, the Kingship, the space and time borders of Kingship and the Magyars indicate what we have described in this study: *the Magyars are the people of the Royal Magi*.

The recognition of the role of the Royal Magi in world history enriches the cultural world-heritage of mankind with eternal and universal values, to the benefit of the truest and common future of all nations. It will make the fight against the division of people necessary and possible, together with the overcoming of petty differences (GKE és GA, 2006, 5-7, 234), and will bring to light the ancient history of all peoples, which all come together in the true and common ancestral past. If Mankind finishes this work, it will be able to get out of the millennia-old devilish circle of the disintegration of nations and communities and start out on the road toward togetherness. The Hungarians carry within themselves the secret of cosmic initiation received in the process of becoming human. The uplifting strength hidden in Hungarian history is the spiritual base of Mankind's happy future. Our human essence is able to unfold if we harmonize the meaning of our consciousness with the cosmic meaning which lies hidden within us.

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