

József Kadocsa Vetráb

Trojans, Sicambers, Sicans, Francs...II.

„ahh(a)=ada=tta aladi // awinta Wilušadi “
They came from the sea, from Wilušaš
(Among the liturgical texts of the city of Ištuwa,
was found one ritual part from the 16th century)

The Hungarian Sicambers

The French historians, who deal with the mythical history of the Francs, identify them as the 2nd group of the Sicans, the Sicambers of Pannonia. Master Jean Lemaire, writer of the Belgian Chronicle, originates the Francs of Geldria from the Hungarian *Bryce* (*Bryces de Pannonie*), (*another version for the nation called Sicamber*).

„*D'eux sont sortis les peuples sicambrois
C'est à savoir les Hongres et Gueldrois.*”

Let us read the writings of Herodotus to acquaint ourselves with these people and their traditions, who settled in the southwest part of the Carpathian Basin in the 5th century and lived in peace with the ancient inhabitants: “I have learned that beyond the Istros are people who are called Sigunns (*Sicun = Sican VJK*) and they wear Mede clothes (*und medische Kleidung trügen*). The bodies of their horses are woolly; their manes are five fingers long and they are small, have blunt noses and are too weak to ride on, but once they are put in front of a carriage they are very fast, so the people who live there travel in carriages. Their land extends to the territory of the Enets, who live near the Adriatic Sea. They seem to originate from Media (*Sie wollen aus Medien stammen.*): but how they came here from Media, I cannot imagine. In time everything is possible; the Ligurians, who live north of Massalia, call the shopkeepers Sigunns, in Cyprus, sigunn refers to a lance.” (szigony = harpoon. VJK.)

We should take Herodotus' notes seriously, although sometimes they contain errors. The explanation for this is that most of the knowledge he recorded came from merchants and travellers, so it is advisable to consider his words carefully.

**II/ Picture 1. King Francio (Francia) has Sicambria built
(Grandes Chroniques de France I. Follia)**



From the above quoted text, we learn that the people living beyond the Danube called themselves Sicuns (*Sicans*); they wore Mede clothes; most of them dealt with trade; they did not ride their horses but harnessed them to a carriage and used them this way. In the description of this horse we recognize a unique native Hungarian type of horse: the gidran. It is a fact that the Cypriots use the name of this people to refer to an object, which, apart from the way they dress, also indicates that the place of their origin is in the territory

of Asia Minor.

Herodotus asked: “How did they come from Media?” Hundreds of years later, Gérard de Sède answered this question in a chapter of his book: “*Race fabuleuse / extra-terrestres et mythologie mérovingienne*”. He writes that first they started out in an eastern direction towards the lower part of the River Don; then they went west until they reached the delta of the River Danube; following the Danube they reached the Carpathian Basin; moving farther along the Danube, they arrived in the area of the Drava and Szava; where they settled and named the territory after their nation name (*in Latin*) Francochorium or “the land of the Franks”.

Herodotus does not fail to mention that, in the area of Old Buda, they founded a city and named it Sicambria, after another contemporary name for their nation. In the 3rd century A.D. we find them already in the central part of the Rhine, where they had significant control as leaders of the Germanic tribes. They appointed the prevailing sanctified ruler and, using the Salis’ laws, they established a strong constitutional state. Several hundred years of endless fighting against the Roman Empire strengthened them militarily and, at the beginning of the 5th century A.D., they crossed the Rhine, invaded Gaul and established a strong kingdom in a very short time.

The Mérovingians

Merovée is the name-giver of this sanctified dynasty (*Merouweg, Merovech or Meroveus*) (A.D. 448 – 458) the father of Clovis I. (*Clodvig*).

According to the legend: *the mother of Mérovée could not give birth to a child for a long time; this made King Clodion very bitter, as he was expecting her to give him an heir. However, the heavens sent the Queen a message, in the form of a vision and announced the*

future birth of her unborn son. The royal couple was very happy at the news and shortly thereafter her Majesty discovered that she was expecting a child. On a very hot afternoon, as she was strolling along the seashore, she thought of dipping in the cool waves and her thoughts took action. She was swimming with steady strokes when suddenly, in a never before seen form, the Almighty appeared before her and, with his embrace put life in the woman's womb. That is how Mérovée became father of Heaven and Earth at the same time and, when he was grown, he became the "táltos" of the Franks and the king who worked miracles.

So much for the legend. The Merovingian Kings thought of Noah as their ancestor, but they also believed that they and their nation were descendants of the Trojans. Their legends relate that the greater part of their people left Arcadia (*Galilee, today's Palestine*); they also fought together with the Trojans against the Hellenes. Their nation name in the Bible is mentioned as "Benjamita". One group of the Benjamins was called "the clan of Béla" (*l'un des clans de benjamin s'appelait le clan de Béla*). According to Greek mythology; the son of Béla, Dana (*Tana*) moved to Hellas accompanied by his fifty daughters and their traditions and culture spread through the Hellene world.

We can point out the interesting fact, that this "sanctified" dynasty (*Mérovingian*) ruled a little over three hundred years (448 – 751 A.D.). It would appear that the heavens allowed only this amount of time to the sanctified kingdoms. While the Sali-Franc Merovingians were weakened by interior struggles, the male branch of the Hun-Madjar (*Magyar*) Turul Nation died out at the hands of foreigners

Descriptive first names of the Sicambers



With the following words Archbishop St. Rémy (496 A.D.) christened the Sali-Franc King Clovis in the Roman-Catholic religion: „*Courbez la tête fier sicambre..., Bow your head, proud Sicamber, burn everything you loved and love everything formerly burned!*”

“**Fier sicambres**” = proud, self-respecting Sicambers

“**les Hougas**” = clever, sensible, intelligent people

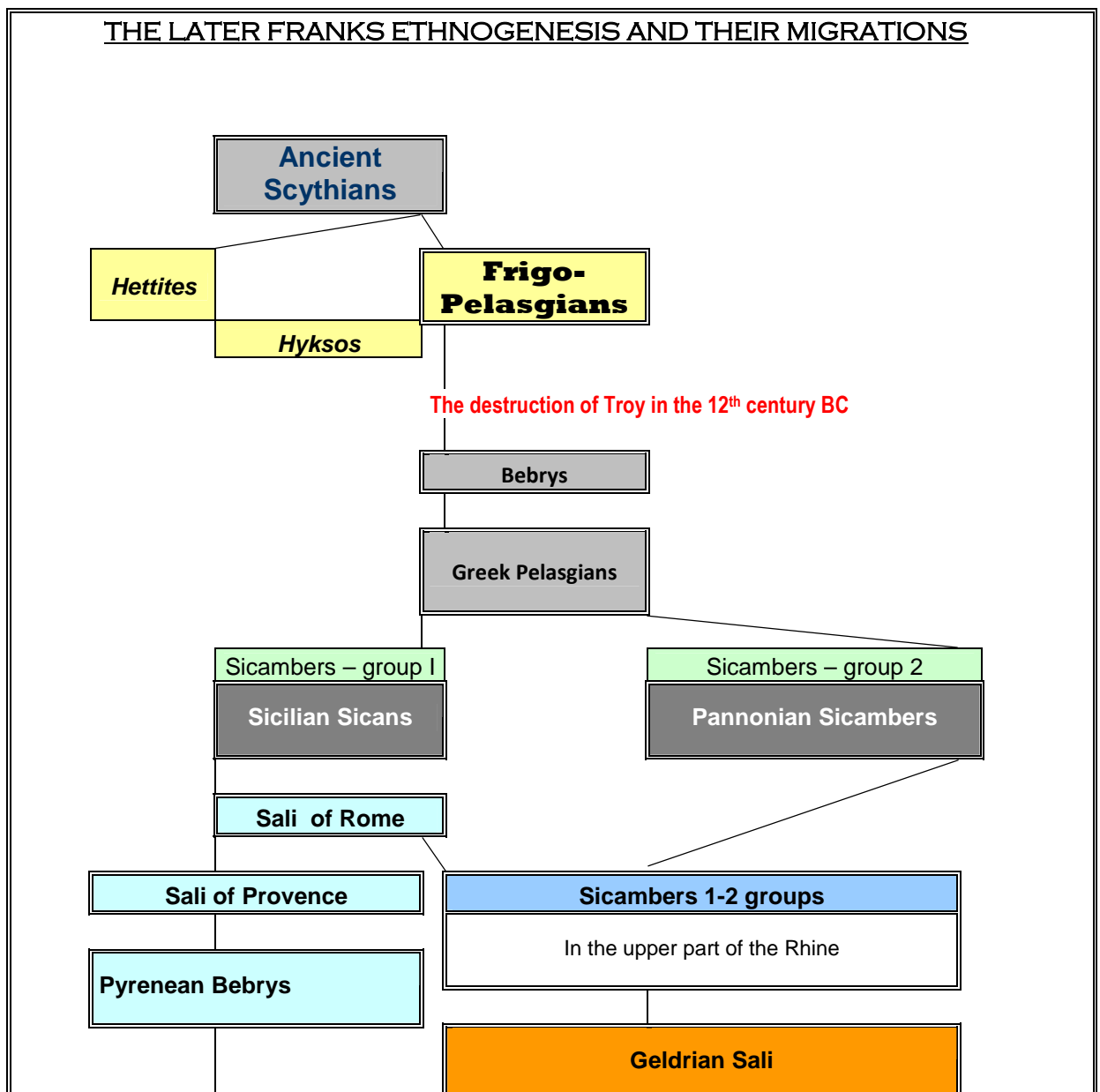
II/ Picture 2. Christening of King Clovis I. (Clodwig)

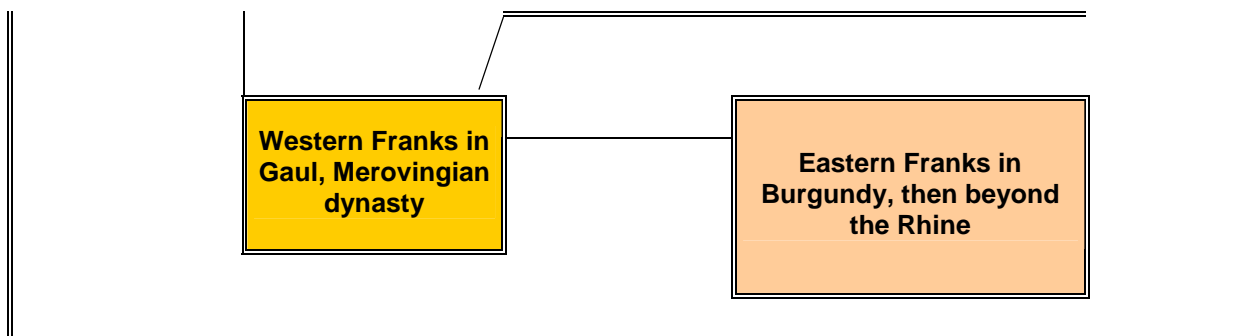
Grandes chroniques de France

The nation named Sicamber preserved all the place names in the Plain of Meroving: Bois de Cambre, beside Brussels, Cambron in the county Somme and Cambrin, Pas-de-Calais; the name Hougas can be found in several geographical expressions: Le Houga (Landes), La Hougue (Manche), La Hogue (Calvados) and Les Hogues in the county of Eure.

Another interesting thing: we know from Homer that the ancient Greeks called the Trojans “Tros”. Knowing this, it is not surprising to find this name in France for the “Sicambers”; in the county of Gironde, we find the village called Troô (in old writings “Troos”).

II/ Picture 3. Ethnogenetical table according to the book of Gérard de Sède





“It lives on in the language...”

Although we know that, as a result of linguistic changes, today’s French people speak a new Latin language, we can still ask the question: is there anything remaining from ancient times?

Only those sons of one nation can give a definite affirmative answer to this question those, whose mother tongue does not provide any difficulties in recognizing the expressions referring to the ancient religion and the meanings behind them.

This is the “Nation of Knowledge”, which preserved the ancient, heavenly knowledge and law, in the form of a “seed”: the TUR.AN.

Let us list some of these expressions:

EN.KI. Children of God; in the Land of KI.EN.GER; surrounded by four rivers in the centre of the world; where the world-tree (*life-tree*) stands and reaches to Heaven. At that time, this place was called the “Navel of the World”, meaning the indestructible connection to Heaven. This expression can be found in the following French phrase: „ *Il se pense être le nombril du Monde*” in Hungarian: „Azt hiszi ő a világ közepe!” (*He thinks he is the centre of the world!*) We should know from the story of Asterix the Gaul, that Gauls were afraid of the “the Sky falling on their heads” = „*Le ciel tombe sûr la terre*” (here: *The sky falling to Earth*). This remained in Hungarian as a curse: “Szakadjon reád az Ég!” (May the Sky fall on you) The idea of the: „Hétszintes Menny” (*Seven levels of Heaven*) can be found in the sentence: „*Être au septième ciel*” in Hungarian: „A hetedik mennyországban érzi magát.” (*He feels as if he is in 7th Heaven*).

What kind of personal characteristics can be found among the Francs is revealed in the the following expression: “*franc, franche*” “*Parlez franchement!*” = “Speak frankly” “Speak the truth!” “Speak honestly!” or “Don’t beat around the bush!” We should also mention the expression, found in Hungarian folk-tales: “Élet vize” (Water of Life); it is found in French as well “*L’eau de vie*” referring to the strong brandy drink called “pálinka” (*there must be*

something to it as, drinking a sip of it, even the half-dead are brought back to life, especially if it is a Hungarian pálinka!).

I think my writing gives the answer to the question asked by a French friend of mine: “Why do Hungarians like the French?” Here he was thinking of the everyday French person, not the “builders of churches”.

My Dear Friend, I believe that, in the collective memory of the Hungarian people, there has remained a belief – that has purposely been erased among the French since 1789 -- that our ancestors were once brother-nations, who began their journey from the same homeland together. Perhaps the Sicambers of Pannonia would not have lived here in the Carpathian Basin in peace together with the Celts and the Scythians for eight hundred years, if they had not felt at home in this holy centre of the world.

Translated by: Krisztina Tamási

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Summery of the Pictures :

1. – King Francio (Francia) building up Sicambry / Grandes Chroniques de France 1. folia
2. – Christianising of King Clovis I. (Klodvig) / Grandes Chroniques de France
3. – Ethnogenetical table, according to the book of Gérard de Sède