

Do not say...

10 topical protests about the Holy Crown of Hungary

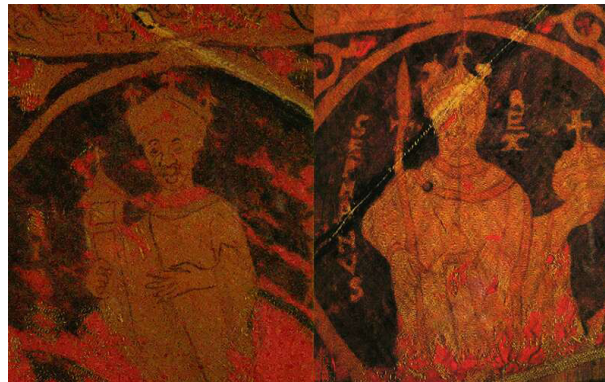


The Holy Crown of Hungary

1.) ... that the lower and upper parts of the Holy Crown are independent of each other, and that the former part by the name *Corona Greca* (Greek Crown) and the latter part by the name *Corona Latina* (Latin Crown) were both individual units and, originally, they both functioned separately as crowns (or any other objects) .

We should know:

The upper part cannot be used separately as a crown, there has to be some kind of rim holding it together. And there is no evidence whatsoever, that this rim has ever been a different rim from the present one.



Coronation pall: the portrait of Sephanus -not Stephanus!

2.) ... that the picture on the coronation pall with the inscription SEPHANUS (not Stephanus!) REX testifies accurately how the original crown sent by Pope Sylvester II to King St. István (Stephan) looked like.

We should know:

It was already in 1790s that István Katona, the most accomplished historian of his time proved that it is not the Hungarian coronation crown that is depicted on the pall, but the crown of martyrdom. All the martyr saints on the bottom part of the pall are invested with this same type of crown.



The Coronation Insignia

3.) ... that the Holy Crown (a part of it or as a whole) was sent by Pope Sylvester II to King St. István in the year 1000.

We should know:

To back up this presumption (and not fact!) there are only two written sources and neither of them can be considered authentic in regard of this event.

a) The first one is the legend of St. István written by bishop Hartvik between 1110 and 1116. János Karácsony has verified that the story of the crown sent by the pope was interpolated in the text at a later time. The name of this certain pope is not mentioned in the legend, and the Polish king, Mieszko (to whom the pope had a crown prepared) was not the contemporary of either St. István or Pope Sylvester II, because he reigned before them.

There are two other legends written during the 11th century that describe the life of St. István, the *Major Legend* and the *Minor Legend*, but neither of them refers to a crown that was a gift from the pope.

b) Thietmar (Theotmar) von Merseburg, chronicler of the Holy Roman Emperor, Otto III writes about St. István (by the name Vajk) that he *coronam et benedictionem accoeperit* from Pope Sylvester II – which means that he received crown and benediction. This expression though – as proven by Péter Váczi – does not mean that an actual crown was sent by the pope, it means that the pope – as the representative of the Roman Church – approves of the legitimacy of St. István's (Vajk's) kingdom.



Enamelled pictures on the Holy Crown

4.) ... that there are four pictures of apostles missing from the Crown, which were supposed to have been found at the bottom end of the intersecting bands.

We should know:

The goldsmith research group (leader: Béla Lantos, members: Lajos Csomor, Rezső Ludvig, Magdolna Poór) demonstrated as early as 1983 that there were eight pictures of apostles altogether on the intersecting bands originally as well. They based their statement

first on the fact that on the bands the filigree-work was used only on the edge as border (i.e. horizontal filigree-work was not used above, between the picture of the apostles), and second, the specific way the pearls and precious stones are arranged around each picture.



The Pantocrator on the top of the Crown

5.) ... that the panel on the top depicting Christ Pantocrator (meaning „Almighty”, „All-powerful” or „Ruler of All”) was crudely cut through with the cross after the picture itself was completed.

We should know:

In 1880 during the thorough examination of the Crown led by bishop Arnold Ipolyi, member of the Academy of Sciences, photographs were taken as well. (Currently these photographs and their negatives are in the National Museum, but these unique and exceptionally important sources have never been published till this day!) On this occasion the cross was removed from the Crown, as seen on one photo, and the hole in the middle of the picture of Christ Pantocrator became visible. This perfect round shaped hole was not drilled but cut through with a cylindrical instrument, the edge bordered up expertly. This procedure is easy to re-create and it could have taken place solely before the enamelling, otherwise the enamel-work would severely have been damaged – which has no evidence on the picture in its present form – and on the edge of the hole traces of burrs should be seen.



emp. Michael Dukas

6.) ... that the lower part of the Holy Crown was sent by Emperor Michael Dukas (reigned from 1071 to 1078) to King Géza I (reigned from 1070 to 1074).

We should know:

The picture of Michael Dukas does not fit in its mounting which proves unequivocally that it does not belong to the original pictures of the Holy Crown. It is nailed to the back of the panel and to the band. Originally the picture of the Holy Virgin was seen here – this unquestionably trustworthy statement comes from Péter Révay, Guardian of the Crown,

who evidently had the opportunity to see the Crown. He wrote his book in 1613 and composed this statement in present tense and indicative mood, so we have absolutely no reason to doubt that at that moment the picture of Michael Dukas was not on the Crown. This picture was first mentioned in 1790 which indicates that the replacement of the two pictures could only take place – by the process of elimination – between 1784 and 1790. It was in 1784 that Joseph II had the Crown unlawfully taken to Vienna and we do not have any information about it until 1790 when it was brought back to Hungary.



The coronation of St. Stephan

7.) ... that St. István could not see or could not have been crowned with the Holy Crown.

We should know:

This presumption (not fact!) is based on that other presumption that the picture of Michael Dukas is original on the Crown. Based on this idea one could indeed declare that the Byzantine emperor who came to the throne in 1071 could not have sent a crown to the Hungarian king deceased in 1038. However, we could see that the picture of Michael Dukas is only secondary on the Crown, applied onto it much later than its completion, thus in regard of the exact time of the making of the Crown this picture is of no importance. Therefore the idea that St. István could see and could have been crowned with the Holy Crown cannot be excluded at all.

(This thesis is separate from the one mentioned in point No 3 pertaining to the question whether St. István got the Crown, who he got it from, whether he inherited it from his ancestors or in 1000 he just got it back from Rome.)



The Khakhuli triptych

8.) ... that the picture of the Virgin Mary on the Khakhuli triptych (Museum of Fine Arts, Tbilisi, Georgia) is the same as the picture of the Holy Virgin mentioned by Péter Révay that was originally on the Crown instead of the picture of Michael Dukas.

We should know:

As for the Georgian picture the Dexter side was cut off visibly, and even the inscription was cut through – so that the picture can fit in its present mounting. The inscription can be restored exactly based on what Georgian historians can identify as the topic of this picture: *Annunciation in the garden*. It is a fact established by exact measurements that this enamel-work cannot fit in the mounting of the picture of the Holy Virgin on the Crown, not even in its present form, not to mention the fact that the artistic standard of the Georgian picture is way lower than the enamelling of the Holy Crown.



Enamelled pictures of the Holy Crown of Hungary

9.) ... that the exact same pictures can be seen on the Holy Crown currently as they were on its completion.

We should know:

It is not only the picture of the Holy Virgin that was replaced between 1613 and 1790, but those of the two monarchs on the back – with the inscription Kon and Geobitzas – were applied to the Crown afterwards, as well. This fact can easily be proved by unquestionable data about the method of preparation and facts of costume history. (The latter ones are the research results of Károly Bradák.) In the same way, it must be accepted as a fact that an apostle picture is missing from behind the front-picture of Christ Pantocrator . Based on certain signs it can be verified that this picture must have been the one of St. Bartholomew, however, at this moment only the inscription ARTHOLO can be seen in the mounting.



The Holy Crown of Hungary

10.) ... that the operation of the Holy Crown is only symbolical.

We should know:

The Holy Crown of Hungary is an initiation crown. It means that it can be worn by monarchs only when being crowned, and as such its operation is not only symbolical but actual as well. This idea is conceived in the Hungarian common law, too, ever since written sources exist. That is the reason why it cannot be replaced with any other crown or

headgear, and why a monarch who has not been crowned with the Holy Crown cannot be recognized as legitimate Hungarian king. As for the actual influence of the Holy Crown, research is in progress (although not subsidized by the state), concerning various measurements and the reconstruction of the Crown's operation, with results already that are continuously being specified.

Let this summary be guidance to every honest and well-intentioned man – laymen, professionals, everybody who is interested in the Crown and politicians –, and everyone who has the opportunity to take a stand on questions in respect of the Holy Crown of Hungary.

Sources of the pictures:

Holy Crown of Hungary:

<http://www.honvedelem.hu/files/9/35717/korona3.jpg>

Coronation pall:

http://www.sulinet.hu/oroksegtar/data/magyar_tortenelem_es_kultura/kepzomuveszet/images/01_k_i_g_szt_istvan_es_gizella_a_palaston.jpg

Coronation insignia:

<http://www.essr2014.org/Kep/oldal/732/max>

Pictures of the Holy Crown:

http://www.szoboszlokepekonyve.hu/kepek/uploaded/images/erdekessegek/szentkorona_kozel.jpg

Pantocrator:

http://upload.wikimedia.org/wikipedia/commons/b/bd/The_Latin_Pantokrator_on_the_top_of_the_Holy_Crown.jpg

Michael Dukas:

http://magyareszjaras.hu/e107_images/custom/dukasz%202.jpg

Coronation:

<http://mek.oszk.hu/01900/01954/html/cd2m/kepek/irodalom/ir721kk121a.jpg>

The Khakhuli triptych:

http://upload.wikimedia.org/wikipedia/commons/2/25/Georgia_Khakhuli_triptych.jpg

Enamelled pictures of the Crown:

<http://www.magyarvagyok.com/4/Kovacs-Lorant/fotok/6492-A-mi-Magyar-Szent-Koronank-es-a-Koronazasi-Ekszerek/73681-A-Magyar-Szent-Korona-masik-oldalrol-1-26-640x640-0.jpg>