

## ***Pictographic Message of the Hungarian Crest***

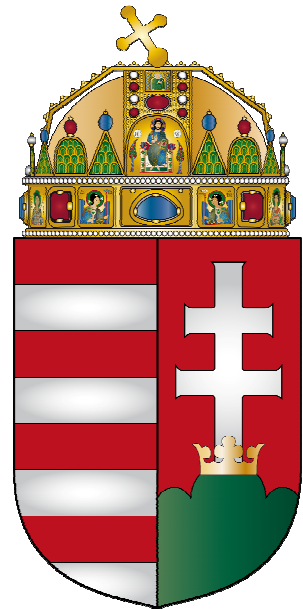
A crest – originally and theoretically all of them, lately practically less and less of them – is a live/living quality. It is an organism rather than a mechanism<sup>1</sup>. Modern heraldry considers it living, too, though it explains its life phenomenon in different ways from ours described below. How does this “organismness” show itself? The left and right side of the crest does not mean the sides corresponding to the left or right hand of the person facing the crest, it means the other way round. If we consider the middle axis of the crest – regardless if it has its own sign or it is there only virtually – as “the person”, the right side of the crest means his/her right side, the left side of the crest means his/her left side. Right now this is all we need to know about the living qualities of the Hungarian crest. But we must know this. This is how we will understand the messages it keeps sending us continually – and in Hungarian.

Now let’s see, what this article is *not* about. In short: it is not about what the currently, and beyond any doubt, most popular source of data, the Wikipedia published in rich and colorful style. That is, when our Crest came about, whether it was always like this, who named its parts as it is known nowadays, and so on. We do mention it, however, that we are not the first ones who try to explain his system using pictography. The most promising experiment on this field was done by Géza VARGA. The following thread/contexture will surely have a few points that will make the attentive reader realize these rather resemble to points observed by VARGA. However they will also realize that parallel paths do not always lead to the same results. (And they do not necessarily originate from the same source.)

We base our commentary on the form of the crest we know now. We, meaning us, living in this country as a whole, not divided into experts, that is not as pragmatic historians or heraldists telling their “professional opinions”. Eight Hungarians out of ten – supposing they know anything about the crest at all – will describe the crest as follows. (We omit now the connection with the Holy Crown as later this will be discussed thoroughly)

“On the left (he/she uses, of course, not the heraldic terms!) there are the four rivers, on the right there are the triple hill with the double cross.” Let’s ask him, which are the four rivers? Should he/she know, will tell us at once: “Duna, Tisza, Dráva, Száva<sup>2</sup>” (and can add, if he/she likes jokes, the rhyme “Törjön ki a lábád szára”, i.e. your leg should break). How about the three hills? “Tátra, Mátra, Fát<sup>3</sup>”. In this very order, even if he/she knows very well, that looking at the map, Tátra and Fát<sup>3</sup> are quite close to one another, and Mátra is neither between the two nor it is in the vicinity of them. And what about the double cross? “That is a Christian sign.” Ok, but why double? “Well, how should I know? It is like this.” This is all the well-informed ordinary people will tell you.

Now let’s see what the same parts of the crest tell us if we ask them using the language of pictography. The best results we usually get from the “triple hills – double cross” scheme. This says that the “triple hill”, as a hieroglyph, can be found among the ancient Mesopotamian (Sumerian) signs, its most common meaning is “country”, “land”. We, too, can keep this meaning.



1. ábra - The Crest of Hungary

<sup>1</sup> “szerVezet” (organism) and “szerKezet” (mechanism) – it shows perfectly the wonders of Hungarian language, where changing one letter may alter not only the meaning but can decide on the meaning’s quality (living/non-living)

<sup>2</sup> These are names of four rivers in Hungary

<sup>3</sup> These are names of three hills/mountains in the Carpathian Basin, that is Greater Hungary (before the Trianon Peace Dictate)

The meaning of the double cross – by the same authors, including Géza VARGA – is derived from the “GY” letter of the Sekler-Hungarian runic writing. We need to note at once, this explanation might seem to be quite unusual, we need to accept this, as methodologically it is completely correct. Though not following the mentioned authors, but at the same time – and corresponding their views – we had the same results. Even, we know – from sources including the authentic reports of the Italian military engineer, Marsigli – that originally all consonants were pronounced adding the vowel “e” before them. This practice was so well-known in the 17<sup>th</sup> century - where this source is dated – that in runic writing all “e”-s before the consonants were simply omitted, as their pronunciation was automatic anyway. Therefore, when we see the sign “GY / ✚” above the sign “country”, this “GY” must surely be pronounced as “eGY” (**one**), when we want to clarify the original meaning. But...



2. ábra - Salt cellar made from horn, incised

In Hungarian the word “eGY” / **one** (we will write it this way due to methodological concept) was not only a numeral until lately. For instance, in the word “egyház” (**church**)<sup>4</sup> it does not mean that there is only one house in the village. It means “holy house”, “house of God”.

Let’s see a more specific example of this usage. If we suppose that on one of the coffers on the ceiling of the Énlaka (Transylvania, now Rumania) Unitarian church the runic writing reads “eGY az Isten” (the God is One), “eGY” (**one**) can be translated in at least in three different ways. One is, that we consider “eGY” (**one**) a numeral. This means, the God is only one, not two, not three, not uncountably lot. But it can be read

as the name of God is “eGY” (**one**). This “eGY” (**one**) is the God and not Jehova, Buddha, nor Ahura Mazda and so on. And finally, God is “eGY” (**one**), meaning God is Saint, Holy, even the Holiest and not some profane phenomenon. All three interpretations are completely correct!

In this context this “triple hill with the double cross” pictographically reads “holy country”, “holy land”, “country of God”. If we also take into consideration that the double cross does not emerge directly from the middle hill but from an open crown placed in this middle hill, the meaning is extended to “holy kingdom (sacred kingdom)”, “kingdom of God”. N.B. the excellent historian, Dezső DÜMMERTH proved decades earlier that Hungarian kings, unlike other European kings – ruled not on a God’s grace principle but on a Son of God principle.

What do we know about this “sacred” Hungarian land? András PÓSA PÁL writes in his book<sup>5</sup> the following: “Sacrality in Hungary starts from five. (In other countries it is zero, on a 0 – 10 scale – the author.) The land between the boundaries of Hungary has a base-sacrality we did not find on other countries.” Now this is all we want to add concerning the sign group “sacred kingdom” of the Hungarian crest.

However, we did not finish with the triple hill, the primary base element of the sign group. The common names in the common order are “Tátra, Mátra, Fátra”. (To avoid the possible fussers, from our point of view it is all the same whether this naming was given centuries ago or was invented by some eager populist and spread by Facebook.) There is a group of sounds/letters in all three mountain names. This “-tra” element – together with the “Drau” part in the Dráva river’s name – is phonetic relative of “turu”. (This statement is based on the rule of free consonant swapping within consonant groups and the rule of free

<sup>4</sup> „Egyház”, i.e. church literally means „one house” (eGy ház)

<sup>5</sup> „Bevezetés a szakrális terek radiesztéziai felméréséhez”, (Introduction to Radiesterial Measuring of Sacral Spaces) 2012, Két Hollós publication

usage of vowels, these rules were described in other articles.) On the everyday practice level, this “turu” is the name of the *VILÁGFA* world-tree/live-tree of the shaman all over Siberia. Figuratively, that is, on a cosmic level, it is also the regular name-variant of our “Milky way”; on an even wider level, on the level of the Ancient Elements, it is than the regular name of the fifth element, the world-tree/live-tree. We will see, that the Hungarian “Kingdom of God” must work the most effectively on these cosmic – and salvation – levels on the Hungarian “sacred land”.

So far we are finished with the first parts of the names of the hills. The functions are divided into three parts – from the ancient element through the Milky Way till the implementing of magic powers (meaning the shaman-praxis in Siberia and “táltos”-praxis<sup>6</sup> with us) - in the other halves of the names. The individual members of this trinity are easy to distinguish now. Tá(tra) has “aTYa” (Father), Má(tra) has “aNYa” (Mother) while Fá(tra) has “Fiú” (Son) hidden in it. When we see such trinity as a hieroglyphic symbol, it is usually the middle part of that is the most accented in Hungarian folklore. In this case, too, the middle hill is the highest, and this one has the crown on top. Which is strange, as the Mátra happens to be the lowest of the three “hills”. But, it is the Mother Virgin herself who is the Queen of Hungary, isn’t She? Could there be another, more expressing way to indicate this fact in the crest of the Country?

Let’s look at the other half now. As we were told, there are “four rivers” (*flows*) here. Four rivers, which are four “existence-flows” and that are essential to the intended workings of the nation. Supposing that the other half showed us the pictographic naming of a task-group as a mass, this half will most likely show us ways of solving these tasks (the *flow* of work to be done). And we will not be disappointed.

So... Duna, Tisza, Dráva, Száva. We already know that neither the order of the names nor the names themselves are not to be neglected. Let’s start at the top, and then move down. Thus the first “flow”, which is

also of the highest level, and which is vital with the functioning of a sacral kingdom, will be a Danube-like flow. What meaning do we get, when we translate the pictography to everyday language? Let’s take a look at the folktale “Godson of Duna God”<sup>7</sup> and quote the corresponding part with our own comment.

“They finished eating, and then Jesus asked,

‘What is that boy called?’

‘He is not christened yet,’ says the princess, ‘as we could not get among people since he was born’

‘Well, let’s christen him, and I will be his Godfather. Since he spent his first days on the Duna (Danube river), his name should then be Godson of Duna God.”

This is the tale. And the comment reads as follows: “We have two statements, from which a third one follows. Which are these? Supposing that the godson of Duna God is called Mátyás Hunyadi (1<sup>st</sup> statement), and I am his godfather (2<sup>nd</sup> statement), then (3<sup>rd</sup> statement) I am Duna God. This is the only way to explain the connection-group above. This, in return, means, Duna God is Jesus himself.<sup>8</sup>

It all means, that, from the thunderstruck/petrified, materialized kind of the “Fiú” (son), that is Fátra element we get to the “liquid” – that is river-like, or flow-like – kind of the



3. ábra - Coffin from the ceiling of the Énlaka reformed church

<sup>6</sup> „Táltos” is the name for the ancient Hungarian Shaman-like person; however, a „táltos” is on a higher level, more similar to the druids

<sup>7</sup> From the essay-book „Emberséget járunk tanulni” (We constantly learn humaneness), pages 189 – 196.

<sup>8</sup> From the essay-book „Emberséget járunk tanulni” (We constantly learn humaneness), page 210

same quality. Remember, though, that this quality acted on the other side as a final result in a three-element system. What happens with the Tátra/**aTya**/Father and Mátra/**aNya**/Mother? Since the ancient times Duna has another name in the different sources. This name is Ister/Iszter. (The original site of Esztergom<sup>9</sup> is supposed to be in the “gamo” – sharp bend – of the Duna, hence its present name.) This Duna – Iszter name-pair has striking resemblance to the ancient – Mesopotamian! – pair of gods, where the male part is Dumuzi-Tammuz while the female part is Innana-Istar. In the end, this Duna – Iszter pair can ultimately be interpreted as the highest – closest to the center of creation – aspect of the very first motion of the world created (which is usually referred to as the Yang – Yin formula).

From this point on we get lower and lower, like a waterfall, following the descent of energy levels – just like the paths of well documented *táltos* (shaman) trances – thus getting from heavenly spheres closer and closer to the tasks of our own world, our own dimension. In this “waterfall” series the next level is the functional level of the Tisza. This is a pictographic message easy to understand: we get down to the level of the ancient elements. Tisza, as a river of Fire, shows the operating medium of this element. The next “waterfall” to the Dráva level (remember the Drau – “turu” relation), which means we arrive to the operating level of our Milky Way Galaxy. (Worth to remember: the word-endings “-ava” and “-au” are regular variations of each other. With “-au” the “v” is considered a excrescency and the language omits it automatically and then treats “-au” as either an additional variation or as a diphthong.) The Hungarian sacral king guides us as “Sons of the Milky Way”.

The very last, and most “earth smelling” level on the right side is that of Száva. (Following the Dráva – Drau pattern: Száva – Szau – Szó.) Whose “Word” can this be<sup>10</sup>? Take a look at the whole process and you realize the only subject is the One. The speaking of His Word (Szava, Szó), the Creating Word is the most everyday – and most honorable – job of us, Hungarians. At least, this is what the pictographic message of the crest tells us.

We managed to get from The One – “Egy” – to His Word – Szava – we can relax as we, ultimately, got back to Him, The One. How is this possible? In Hungarian [language] His Word – Ó Szava –, the Creating Word – “iGe” – is the precise corresponding phonetic of “eGy”, i.e. “One”.

At this point it is worth to cite the first lines of the Gospel of John, 1:1 : “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God<sup>11</sup>.” (New American Standard Bible) This means: In the beginning was the Word – “iGe” –, and the Word – “iGe”, (and this solely, nothing else) – was with God – “eGy” –, and the Word was God (“eGy”/One was the “iGe”/Word). And the reinforcement – and not a repetition as some believe – is thus needed: He was in the beginning with God (“eGy”). This all means, that the essence of “iGe” and “eGy” is practically the same. At least, in Hungarian.

If we put the word “Isten” (God) in the place of “eGy” (one) in the above, we reach another irradiation. From the word “Isten” (God) we can in first approximation derive “Ős-tény” (ancient fact) and right after this comes “Ős-tan” (ancient tenet/doctrine). (The word SaTaN is also a valid paronym, a distortion of these both. But it is only a distortion of this two-faced quality and nothing else.) This all means, that “Ős-tan” (ancient tenet/doctrine) is substantially the same as “Ős-tény” (ancient fact), per the rules of Hungarian [language]. This is how we get again the substantial unity of “Egy” (One) and “Ige” (Word). (There is one more thing a populist – who usually gets the blame – could add, in allow voice: this is all not true when we use the language of the Gospels, i.e. Greek. These two words,

---

<sup>9</sup> Town by the Duna/Danube river, former capitol and royal residence town of Hungary

<sup>10</sup> Száva, Szava – according to the rules of the language, mentioned before – are equal, and the meaning of the latter is „The word of (somebody).”

<sup>11</sup> In Hungarian: „Kezdetben vala az **Ige**, es az **Ige** vala az **Istennel**, es **Isten** vala az **Ige**. Ez kezdetben az **Istennel** vala.”

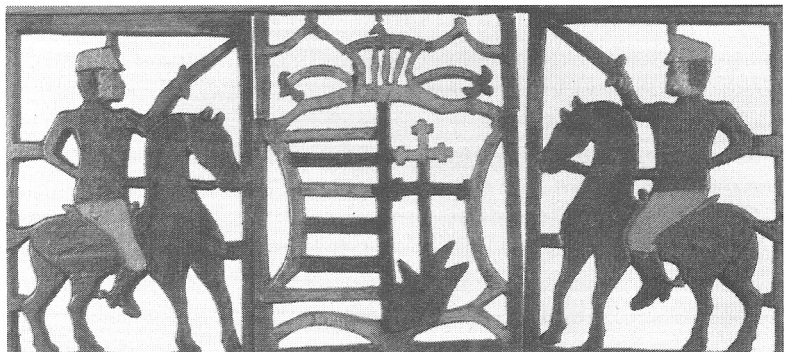
“Ige/Word” and “Egy/One” are not alike at all in Greek. The former one is “logos”, while the latter one, also in this context, is “monos”...)

Let’s summarize the results from the previous observations. The pictography used has a rather static character on the left side of the crest (right side, when facing it). The factors that are the most important for us in forming our world are shown in a state-like way. On the other half, however, the motifs are used in a rather dynamic way, “our” world-order is shown in its flow-like character. On this side there are – waves, on the other side there are – hills<sup>12</sup>. If we are aware that in our “cosmic month” the validity of the “zodiac” signs Pisces and Aquarius<sup>13</sup> run parallel with each other, it is easy to see this: with the observed duality the Crest of Hungary seizes with great security the special, unique dual effect of the two life-tendencies in the precession “Great (Sun) Year”<sup>14</sup>. (The “Kingdom of God” is the static factor in this dual system, with the dominancy of the “Virgin Motherness” in the very middle.)

We need to talk about the connection between the Crest of Hungary and the Holy Crown. Unfortunately, the usage of today is rather unfortunate. One of the reasons is more of theoretical, the other one is more of practical nature, but both have equal importance.

From the theoretical aspect we need to be aware of the following. The Holy Crown is to be respected as a one and only, unrepeatably individuality (the Crest, as well as the Holy Crown is usually referred to as a person!), while the Crest... well, its “life-form” is completely different from the previous, as its field of effect is rather symbolic. This is why making copies of it is not just allowed, but is rather desirable. It is almost impossible to put together smoothly these two qualities – i.e., the one and only, directly effective quality and the abstract, multipliable, indirectly working quality. It is a fact of experience, and leads to the practical aspect of our analysis.

There is only one way of putting the Holy Crown on top of the Crest that these two fit: we need to omit the saggings. That is, we waste the lowest one of the three functional levels (cross, crown, saggings), although it should lead the energies originating from the centre of creation to the earth. Or: the healing, new life creating effects of the Crown can not reach the body of the nation. It is a fact, that most of the population does not really care too much about the Holy Crown and its ancient facts and ancient tenets/doctrines. And this is fatal. And, with the current Crown - Crest combination, there is no possibility. The nation thus tends to turn into a plebs-state, or into a proletariat-state. It becomes instigative. (Let’s clarify it: this process does not really affect those who do real and meaningful work. It rather affects those who live from the work of others, the vacuous beneficiaries, the kept, but affect the most the punters of politics.)



4. ábra - Carved backrest of a bench

However, this “fitting” is not completely unsolvable, as proven by a few examples of folk artifacts we used as illustration for this article.

<sup>12</sup> Wave is “hullám”, hill is “halom” in this case. Considering the rules of Hungarian language, the two words reflect the two characteristics (moving and static, respectively) in a perfect way

<sup>13</sup> In these articles the „zodiac signs” refer to the time frame of them (e.g. Aries is between March 21 and April 21) rather than the star constellation and have nothing to do with the astrological aspect

<sup>14</sup> The term **Great (Sun) Year** has a variety of related meanings. In our case, it is the period of one complete cycle of the equinoxes around the ecliptic, about 25,800 years. In this „year” the Zodiac signs seem to move in reverse order compared to the „small year” (365 days) order.