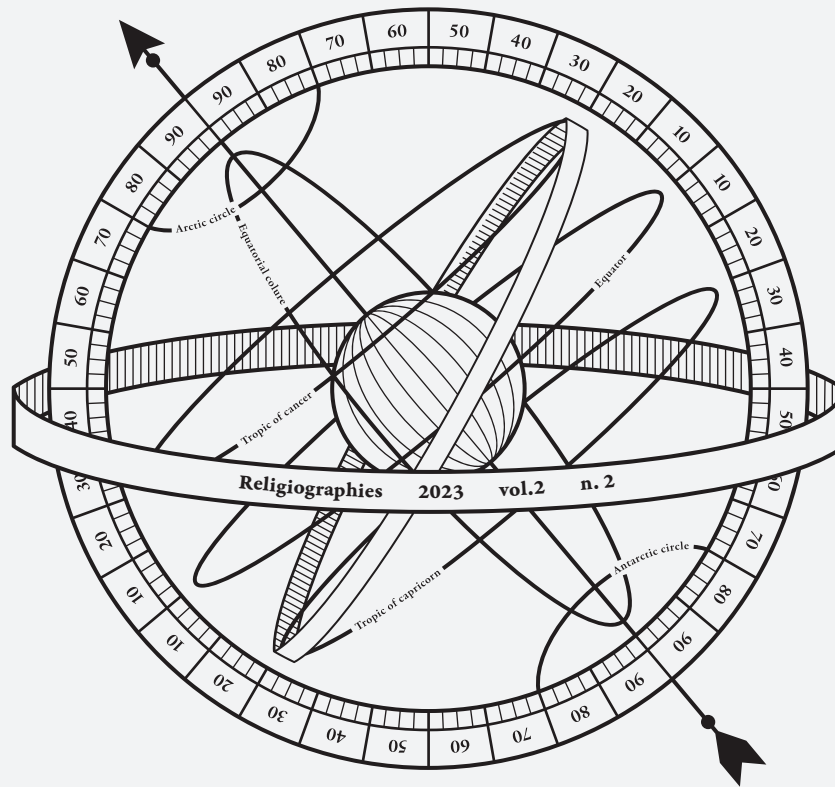


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# *“Cosmic Religion” and Apocalyptic Elements in New Hungarian National Mythologies*

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*Abstract*

The article presents a comparative case study on Hungarian traditional and digital media narratives linking new national mythologies to the cultic and apocalyptic milieu. It focuses on those imaginary elements that refer to other-worldly, pre-human, and/or extraterrestrial beings that play an essential role in the ethnogenesis and eschatological narratives of various interrelated new mythologies of nationalistic, religious, spiritual, conspiracist, and alternative (pseudo-/para-)scientific environments, as seen through their representations in the media. How do these elements (originating from ancient mythologies and contemporary global popular culture) *interfere* with national ideologies and religious beliefs? The main questions are how these “ancient and apocalyptic aliens” play an active role in the reinvented origin stories of the Hungarian nation, and whether they interlink the beginnings and the millennial views of the future.

*His sacred mission: to erase the Roman Empire, establish the Heavenly kingdom from one ocean to the other; His sacred instrument: the Heavenly sword.*

The Mission of our king Attila (Miklós Szedlacsik)

1

Accessed 2nd September 2017, <http://nyiltakademia.hu/hu/tudas-coach-kepzes-szedlacsikmiklos-tanoda-problempreventionholding-pph-hunortrade-boldogelej>.

*Raving (bi)stories?*

Back in early spring 2017, while preparing a paper on alien-related beliefs (and apocalypticism) for a conference dedicated to the topic of the stranger, a couple of days before the academic event I stumbled upon an advertisement<sup>1</sup> from the Hungarian Open Academy of the PPH (Problem Prevention International Holding for Competence Development, Coaching and Leader Training). The ad offered a free introductory course on lifestyle enhancement and self-management. The video course demo came with a stunning title: “Intervention from Heaven: Heavenly ‘technical’ help for our King Attila” superimposed on a colourful picture (Fig. 1) of a futuristic megalopolis with skyscrapers, space jets, and a giant planet lurking among the purple clouds. I was shocked, confused, and nevertheless curious. But alas, the video was available only upon registration, after receiving a code sent by e-mail by the secretary of the Open Academy. I didn’t receive my reply until after the conference. Thus, in my paper I had to deal with this promising piece of information as an inexorable mystery left only to my guesswork. However, the video lived up to my expectations even after the conference had ended. An entire mythology unfolded in it, rich with teachings on morality, present and past depravity of society, angelic beings of higher and lower spiritual vibration frequencies living in the inner spaces of the Earth, mysterious lost continents and civilisations, extra-terrestrial aliens and spacecrafts, the hidden and forbidden prehistory of the Magyar (Hungarian) peoples all over the globe, the sacred eschatological



Fig. 1. “Intervention from Heaven – Heavenly ‘technical’ help for our King Attila,” article illustration (<http://nyiltakademia.hu/hu/tudas-coach-kepzes-szedlacsikmiklos-tanoda-problempreventionholding-pph-hunortrade-boldogelet>).

mission of Hungarians to save and heal the world under the guidance of the heavenly guardians, and of course, among these, the heavenly technical help provided for King Attila of the Huns in his historical task of eradicating the rotten evil Roman empire. I saved the link to the video for later study.<sup>2</sup>

As might be presumed from this introductory anecdote, the aim of this study is to present and interpret beliefs regarding extra-terrestrial alien interventions in the (pre)history and (eschatologic) future of Hungarians, as they appear in new national mythologies in the context of the contemporary cultic milieu of vernacular religiosity, alternative prehistory, ethnopaganism, New Age spirituality, UFO lore, conspiracy mentality, apocalyptic discourses, and secular millennialism. The question arises still as to how it is even possible to link these seemingly unrelated fields and topics. They do not even form part of the mainstream culture, and many might consider them irrelevant fringe beliefs, ravings, and nonsensical curiosities. Why study them, why bother with them at all? The fact is, they are neither as irrelevant, nor as fringe, nor as ridiculous, and not even as unrelated to each other as they may seem. To various extents, these motifs all deeply permeate different segments of contemporary popular culture, often intersecting and overlapping each other.<sup>3</sup> They constitute an extensive, multifaceted, and very complex eclectic, syncretic contemporary mythology. Tabloids and social media have their own considerable contribution to the formation of this global neomythology.<sup>4</sup>

By using the term “mythology” I have not the slightest intent of making a statement about the validity and truth values of their content;<sup>5</sup> it simply refers to the fact that these are narratives that describe and explain reality for their adherents. Mythology presents itself as a key term in approaching the topic under discussion, because it implies, beyond the narrative lines, a well-defined structure, a common archetypal scheme, comparable symbolic figures and categories.<sup>6</sup> Myth analysis provides one of the best ways to study how certain motifs and topics emerge, resurface, change, and come to dominate given world views and attitudes. As a researcher of contemporary mythologies, myth hermeneutics is offering me a helping hand to arrive at an unbiased interpretation of very sensitive national discourses.

The mythological approach allows us to perform an objective study of the Hungarian new national mythology. Impartiality and objectivity are essential, especially taking into account the fact that academics themselves play an important part in these modern myths: they are often seen as *evil antagonists* plotting to suppress the truth about the real origin, identity, and predestination of the nation.<sup>7</sup>

2

In the meantime, the video disappeared from its original hyperlink, and so did the initial ad. Thus, the link in the footnote above leads to the present website of the Open Academy. The video is now available here: Szedlacsik Miklós, “Attila királyunk küldetése” (The mission of our King Attila), in YouTube Channel *Szedlacsik Miklós Nyílt Akadémia vezetője*, 29th March 2017, accessed 2th September 2022, [https://www.youtube.com/watch?time\\_continue=62&v=-25ljw0kX9DU](https://www.youtube.com/watch?time_continue=62&v=-25ljw0kX9DU).

3

See Adrian Ivakhiv, “Occult geographies, or the promises of spectres: Scientific knowledge, political trust, and religious vision at the margins of the modern,” in *Orpheus’ Glimpse: Selected Papers on Process Psychology: The Fontareches Meetings, 2002–2017*, ed. Paul Stenner and Michel Weber (Louvain-la-Neuve: Les Éditions Chromatika, 2018), 115–44, 116.

4

For the definition and discussion of neomythology see the section below.

5

As Hexham and Poewe put it, the essence of a myth is not its rational validity or trueness, but its function: “What makes a story a myth is not its content, as the rationalists thought, but the use to which the story is put. The success of the myth depends upon the belief of people in the truth of the story and the relevance of the way it interprets their social reality. Questions of historic, philosophic, or any other verifiable truths are unimportant in the creation of mythologies. What matters is the power of myths to inspire belief and to enable believers to make sense of their experience.” See Irving Hexham and Karla Poewe, *Understanding Cults and New Religions* (Grand Rapids, MI: Eerdmans, 1986), 25–26, accessed 3rd April 2023, [https://www.academia.edu/987663/Understanding\\_Cults\\_and\\_New\\_Religions](https://www.academia.edu/987663/Understanding_Cults_and_New_Religions). According to Arvidsson myth, as opposed to science, offers a sentimentally livable world model; Stefan Arvidsson, “Aryan mythology as science and ideology,” *Journal of the American Academy of Religion* 67, no. 2 (1999): 327–54, accessed 3rd April 2023, <https://www.jstor.org/stable/1465740>.

6

Ágnes Kapitány and Gábor Kapitány, “A modern mitológiák elemzésének kérdései” (Questions related to the analysis of modern mythologies), *Replika* 80 (2012): 9–27.

7

See the closing citations of this study.

8

To cite just one example: Geoffrey Stephen Kirk, *Myth: Its Meaning and Functions in Ancient and Other Cultures* (Cambridge: Cambridge University Press, 1970).

9

Kapitány and Kapitány, “A modern mitológiák,” 12.

10

All translations from Hungarian are by the author. In some longer, rather difficult cases I have used the help of the [www.DeepL.com/Translator](https://www.DeepL.com/Translator), accessed 3rd April 2023 (free version).

11

Kapitány and Kapitány, “A modern mitológiák.”

12

It is important to note here that in the Hungarian new national mythologies, adherents position themselves against and emphasise their opposition towards the official teachings of the Hungarian Academy of Sciences, especially in the fields of history, prehistory, linguistics, and ethnology. This means the total rejection of belonging to the Finno-Ugric language family and total denial of any ethnogenic liaisons with present or historical Uralic or Siberian peoples. Instead, the central thread of the different mythic narrative variants is woven around the Turanic (Turkic) nature of the Hungarian nation, with a historical continuity from the Sumerians through the Scythians, Parthians, Huns, Avars to the Magyars, topped with a multi-millennial continuity (of as much as 40,000 years) in the Carpathian Basin.

13

Kapitány and Kapitány, “A modern mitológiák.”

14

Ioannis Xidakis, “Neomythology: A new religious mythology,” *Religions* 13, no. 6 (2022): 536, <https://doi.org/10.3390/rel13060536>, making reference to Hexham and Poewe, *Understanding*.

15

Xidakis, “Neomythology,” 6.

Before turning to the presentation of the myths themselves, however, it is important to distinguish between traditional and new mythology. This discrepancy can be deduced from the world view implied in the last sentence of the introductory thoughts, which highlights one essential difference between classical myths (or myths according to the classical definition)<sup>8</sup> and modern myths (constituting the realm of neomythology). By investigating the concept of truth in ancient as well as more recent narratives, we may reach to a better understanding of the role played by knowledge—the different forms of it and those who master or lack it. While classical myths simply *revealed* the Truth (through forms of knowledge transmitted by divine channels), newer myths present an apologetic stance: they *defend* the truth, *contesting* academic science, often using the methods of scientific argumentation. It is not only the case that science delimits itself from myth based on the opposition of rational and irrational; contemporary mythical thinking also reflects on and dissociates itself from conventional science. According to Ágnes and Gábor Kapitány, the latter attitude reflects a sense of crisis:

“One of the most typical reactions in times of crisis is a *return* to the socio-cultural paradigm before (or outside of) the ways of thinking that have been plunged into crisis. On the one hand, in order to revitalise the tired socio-cultural system through fertilising, ‘extra-systemic’ effects, and on the other hand, by recognising that the system is becoming discontinuous in the way it is, this inevitably brings with it a questioning of its fundamental premises. If the dominance of rational-scientific thinking has rendered mythological thinking obsolete, in a crisis situation it is precisely this other approach that is being brought to the fore, calling into question and invalidating the previous judgement of rational-scientific thinking that had downgraded mythological thinking.”<sup>9,10</sup>

The opportunity to create new myths is offered by gaps in knowledge and the need to find a coherent deeper universal explanation.<sup>11</sup> These gaps are caused either by a lack of information or by lack of understanding, both leading to the rejection of traditional, conventional views.<sup>12</sup>

Kapitány and Kapitány also call attention to the fact that these new myths are expressions of a crisis of identity<sup>13</sup> (on both an individual and societal level). If we take into account that the narratives at the core of our investigation are concerned with the past (more precisely the ethnogenesis) of the Hungarians—and their future fate—then we may assume that they are representations of a crisis of national identity in the context of the recent major global and geopolitical paradigm changes. The central issue of Truth in the case of new national mythology is history. The Greek scholar Ioannis Xidakis stresses that in new myths, conventional science is either dismissed as being incapable of providing answers or regarded as hostile, and conventional knowledge of history is rejected as being indifferent,<sup>14</sup> from which follows an urge to question and reformulate history, based on a perceived “freedom” “to interpret it from the very beginning, to rewrite it and to adapt it to their own world view.”<sup>15</sup>

World view brings in another question: that of conviction. Myths, including new myths, are not only narratives; in order to function as valid world explanations and models for life, they require faith. A long line of social and human scientists from Malinowski, and Durkheim, Weber, Frazer, Boas, Turner, Van Gennep, Cassirer, Lévi-Strauss, Eliade, Kerényi,

Kirk, and Geertz, to Jung or Durand (to name only some of them) have shown the strong interconnections and interdependencies between myth and religion. On the other hand, modern secularisation, the disenchantment of the world going hand in hand with the hegemony of science has brought in the need for scientific plausibility. Scholars like Wouter Hanegraaff and Christopher Partridge discuss the scientific nature of modern occultism—the contemporary myths and religions appearing in scientific disguise, as alternative or fringe sciences.<sup>16</sup> New mythologies and New Age spirituality are characterised by this ambivalence in the foundation of their world views. Based on the idea of “cosmotheism” elaborated by Stelios Papalexandropoulos,<sup>17</sup> Ioannis Xidakis states that due to the secularisation of the divine, and its identification and restriction to the realm of the physical world, in the diffused religiosity of neomythology, expressions of secular elements, supernatural heroes, extra-terrestrial creatures (angels, gods, space beings, etc.), discussions about the existence of other dimensions, a higher form of the self, their powers, and the magical and supernatural appearance of these beings and situations undergo “scientification.” In other words, they are explained in logical, “scientific” terms, and they always identify with physical space and its elements.<sup>18</sup>

Discussing the investigated narratives as “new national mythologies”—beyond the simple fact that they do not belong to the complex of the ancient heritage of the Hungarian culture, and in their present forms they are definitely rather recent creations constituting modern myths<sup>19</sup>—is precisely what is referred to in this process of “scientification.” Keeping in mind the characteristics described above by Xidakis,<sup>20</sup> as we will see, the referred narratives—showing aspects of both religiosity and scientific ambition—converge into a “cosmotheistic”<sup>21</sup> neomythology.

We may best understand the newest developments emerging in the mythical narratives concerning the past and future of the nation within the framework of the mentioned “cosmotheism.” However disparate, unrelated, or even contradictory and mutually exclusive the motives and topics of these myths may seem, they ultimately assemble into loose clusters and nebulae revolving around the mystical idea of the nation. They form a magical, yet rationally, scientifically explainable universe, in which every little aspect elevates the Hungarians to a cosmic importance, both as regards their ethnogenesis (with ancestors coming from the stars) and their eschatologic role in the future (with leaders returning from distant astral spheres to guide humanity). Altogether, we can witness the emergence of a “cosmic religion.”

### *Cosmic Religion?*

The idea of “cosmic” has been appearing with increasing frequency in religious or spiritual contexts, as we could see in the case of Papalexandropoulos’ “cosmotheism,” but we can encounter it in other contemporary expressions such as “Cosmicism,”<sup>22</sup> “Russian Cosmism,”<sup>23</sup> “Cosmic Visions,”<sup>24</sup> “Cosmic Consciousness,”<sup>25</sup> and even the term “Cosmic Religion”<sup>26</sup> by none other than Albert Einstein. The fascination with the Cosmos seems to have re-penetrated the religious mind from the realm of the advancing scientific interest of modern times.<sup>27</sup>

Before presenting a general picture of the Hungarian national neomythologies, we should take a moment and explain the concept of “Cosmic religion.” I have chosen this expression to refer to the growing number

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See Wouter Hanegraaff, *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought* (Leiden: Brill, 1996); Wouter Hanegraaff, *Esotericism and the Academy: Rejected Knowledge in Western Culture* (Cambridge: Cambridge University Press, 2012); Christopher Partridge, *The Re-Enchantment of the West. Alternative Spiritualities, Sacralization, Popular Culture, and Occulture*, 2 vols. (London: T&T Clark International, 2004–2005). Also see Irving Hexham and Karla Poewe, *New Religions as Global Cultures: Making the Human Sacred* (Colorado: Westview Press, 1997).

17

Stelios Papalexandropoulos, “Νε΄α Εποχ΄η: Η θρησκευολογικ΄η ταυτότητα ενός κιν΄ηματος (δε΄υτερο με΄ρος),” part 2 (New Age: The religious identity of a movement), *Exodos* 1992, 7: 41–61, referred to by Xidakis, “Neomythology,” 10.

18

Xidakis, “Neomythology,” 10.

19

In defining a classification of the myths encountered today, Ágnes and Gábor Kapitány distinguish four myth types: 1. ancient myths living on unchanged; 2. ancient myths surviving in a modified form (which can already be regarded a modernised myth); 3. analogies of ancient myths taking on a new form (undeniably modern myths, which are related in many aspects with older myths); and 4. entirely newly created modern myths (most specifically, the anti-modern myths, created as—essentially negative—answers to modernity). See Ágnes Kapitány and Gábor Kapitány, “A modern mitológiaiak szemiotikájához,” ([Contributions] To the semiotics of modern mythologies) in *Már a múlt sem a régi. . . . Az új magyar mitológia multidiszciplináris elemzése*, ed. László Hubees and István Povedák (Szeged: MAKAT—MoMiMú, 2015), 39–60, 41–43. The narratives of the Hungarian national neomythology, though bearing some characteristics of the second type, sometimes even emphasising their authentic ancient nature, belong exclusively to the last category of entirely newly created modern myths.

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Xidakis, “Neomythology.”

21

Papalexandropoulos, “Νε΄α Εποχ΄η.”

22

See the arguments related to the Cosmicism of H. P. Lovecraft’s Chthulhu universe in Brian Johnson, “Prehistories of posthumanism: Cosmic indifferentism, alien genesis, and ecology from H. P. Lovecraft to Ridley Scott,” in *The Age of Lovecraft*, ed. Carl H. Sederholm and Jeffrey Andrew Weinstock, (Minneapolis: University of Minnesota Press, 2016), 97–116.

23

See Baasabjav Terbish, “Russian Cosmism: Alien visitations and cosmic energies in contemporary Russia,” *Modern Asian Studies* 54, no. 3 (2020): 759–94, <https://doi.org/10.1017/S0026749X17001123>.

24

See Albert A. Harrison, *Starstruck: Cosmic Visions in Science, Religion, and Folklore* (New York: Berghahn

Books, 2007).

25

See Camille Paglia, "Cults and cosmic consciousness: Religious vision in the American 1960s," *Arion: A Journal of Humanities and the Classics* 10, no. 3 (2003): 57–111.

26

Albert Einstein, *Einstein on Cosmic Religion, and Other Opinions and Aphorisms*, with an appraisal by George Bernard Shaw (Mineola, NY: Dover Publications, 2009 [first published 1934]).

27

Although an essential question, it would far exceed the scope and limits of present article to take a deeper inventory and interpret the "cosmic" in modern religiosity. Harrison's work referred to earlier: *Starstruck* is dedicated to such an endeavour in an American context. Also see Andrew Fergus Wilson, "Postcards from the cosmos: Cosmic spaces in alternative religion and conspiracy theories," *The Journal of Astrosociology* 2 (2017): 133–49.

28

Robert Pearson Flaherty, "Extraterrestrial/UFO Religion," in *Critical Dictionary of Apocalyptic and Millenarian Movements*, ed. James Crossley and Alastair Lockhart, accessed 15th January 2021, [www.cdamm.org/articles/extraterrestrial](http://www.cdamm.org/articles/extraterrestrial).

29

Einstein, *Cosmic religion*, 54–55.

30

A thorough, though controversial overview of these ancient astral and solar myths is offered by Giorgio de Santillana and Hertha von Dechend, *Hamlet's Mill: An Essay Investigating the Origins of Human Knowledge and Its Transmission Through Myth* (Boston: Gambit, 1969).

31

See Paul von Ward, *We've Never Been Alone: A History of Extraterrestrial Intervention* (Hampton: Roads Publishing, 2011).

32

Johnson, "Prehistories"; also see M. V. Lakshmi Reddy, "'Cosmicism' the true eternal theism: Realising the supreme cosmic reality through basic cosmic education for global adults," *Indian Journal of Adult Education* 76, no. 4 (2015): 15–32.

of extraterrestrial elements in such new mythic narratives: ancient aliens from the stars, palaeoastronautics or palaeocontacts, "transformation" of ancient deities and angelic or demonic entities into extraterrestrial visitors, reinterpretation of historical personalities as aliens, the occult, hermetic and New Age conceptions about astral planes, UFO beliefs, conspiracy theories about flying saucer accidents that have been kept secret, hidden lunar bases and shapeshifter reptilians, reports of close encounters and physical or oniric raptures, visits to highly advanced extraterrestrial civilisations on distant planets, millennial or apocalyptic convictions concerning galactic saviours and cosmic guardians, and similar contemporary ideas from the frontiers of the fantastic.

It is also important to point out that these ideas do not emerge out of the blue: they are organically both the results of and inspirations for the Cosmic Age dawning over the course of the last century—rocket science, space explorations, lunar expeditions and Martian probes, prospects of interplanetary travel, the SETI programme hunting for radio signals from light years away, and the Pioneer and Voyager plaques sent as messages to possible extraterrestrial intelligent life forms. We should also not forget the vast number of science fiction stories, growing on the foundation of the equally modern myth of human progress. Additionally, we should stress the religious or mythic nature of these topics. On the one hand, although they are often presented as archaeological and astronomical discoveries, sometimes even elaborated in the form of scientific theses, they cannot break out from the realm of parascientific theories and personal convictions. Spiritual world views count more heavily than the verifiability of facts and the strict methodologies of scientific research. On the other hand, however science fiction deals with these same topics and narratives, the creators of those universes consciously remain in the realm of fantasy, without claiming the status of reality for their works. Nevertheless, one should acknowledge the reciprocal impact between science fiction and cosmic mythologies. What differentiates them is in the case of the latter, is the firm belief in the various narratives about cosmic aliens and most often also attitudes, actions, and even rituals expressing or supporting those beliefs.<sup>28</sup>

As a last differentiation, I would like to distinguish the present notion of "Cosmic religion" from other similar concepts. In the first place, I have to dissociate it from Albert Einstein's conception of "cosmic religious sense," which he proposes as a third phase of religiosity after the "religion of fear" and "social-moral religion," identifying it as the strongest and noblest driving force behind scientific research.<sup>29</sup> Cosmic sense and cosmic elements, however, have always been part of traditional mythologies too, forming the foundations of religions with an astrological substratum: personified stars, planets, and other celestial bodies or cosmic beings originating from the heavenly spheres play essential roles in the classical astral myths and religious cosmologies of ancient peoples all around the world.<sup>30</sup> The contemporary narratives of cosmic beings rely much more on modern knowledge (even when denying or dismissing sciences) and modern imagination (especially science fiction), and they usually reinterpret old myths, legends, and history as the interventions of extraterrestrial beings.<sup>31</sup>

Our term "Cosmic religion" should be distinguished also from "Cosmicism" or "cosmic indifferentism," the literary philosophy expressed by H. P. Lovecraft in his fictional *Cthulhu* universe,<sup>32</sup> a kind of non-religious

existential nihilism on a cosmic scale, where the emphasis is laid on the insignificance or meaninglessness of humanity related to the vastness of cosmos and related to the terrible creatures populating it.

A distinction should be made from the spiritual-ideological philosophy of Russian “Cosmism” as well, representing the opposite attitude: that of human bravery in conquering the cosmos, which—based on the ideas of Konstantin Tsiolkovsky, Alexander Bogdanov, and other Russian scientists—envisaged human expansion beyond the atmosphere of the Earth in the near future and believed this expansion would entail a radical transformation in human consciousness and in relations between humanity and the universe.<sup>33</sup> Several ideas from Russian Cosmism have infiltrated also into the new national mythologies.

### *A short inventory of myths*

“The ancient Mesopotamian, Egyptian, and Mayan traditions all mention the Sirius connection, that their first kings came to Earth from here. Taking this further, the idea emerged in Hungary that Hungarians also have something to do with the brightest star in the sky. The Sirian origin of the ancient river cultures, specifically of the Sumerians, was first proclaimed by an American spiritual writer, Zecharia Sitchin, whose ideas were later accepted by others. This indeed has real grounds in religious history: according to Mesopotamian myths, the first kings came to Earth from a planet of a distant star. The entire Sirius cult seems to be part of a common ancestral tradition. And given that this common ‘Sirius-centric’ world view is found mainly in the ancient river civilisations, and since there are numerous indications that the latter are related to Hungarians in origin and language, it can be concluded that the mythical ancestral kings of the Middle East who came from Sirius are also the ancestors of the Hungarians.”<sup>34</sup>

This is the introduction of the first of a series of articles published in the fourth special issue dedicated to “20,000 years of Hungarian history” of the Hungarian popular tabloid *Hibetetlen! Magazin* (Unbelievable! Magazine).<sup>35</sup> It beautifully sums up the essential changes that characterise many present-day Hungarian ethnogenesis myths. The titles of articles, chapters, and subchapters in this series speak for themselves; to highlight just some of them: “Ancient kings from Sirius: The cradle of Turanian civilisation?”<sup>36</sup> “Rulers on thundering ships,” “Hunor and Magyar, the Sirius-twins?,” “Are we descendants of amphibian beings?,” “Extraterrestrial ancestral kings of Atlantis,” “Venusians on Earth”; “Táltos-training in another dimension,” “The shepherd boy and the luminescent alien”; “Secrets of the Sumerian king lists: The heavenly ancestors of the Árpád dynasty,” “Etana, the first astronaut?,” “The peoples of the Chineai planet (Hungarians, Japanese, Chinese, and Ainu).” This is only a fragmentary selection from a single series of articles in a single issue of the *Unbelievable! Magazine*. With a very summary review, the list can be completed from the four additional article series in the same publication (“Nimrod’s sky-scraping throne-tower,” “Nimrod transformed into dragon”), and titles of chapters or articles from four other issues: “Our Cosmic origins” “The ancestors of Hungarians arrived on Earth with thundering, shining ships,” “Did we arrive on Earth from Sirius?,” “There’s a long way to Earth: The legend of our astral

33

Natalija Majsova, “The cosmic subject in post-Soviet Russia: Noocosmology, space-oriented spiritualism, and the problem of the securitization of the soul,” in *Cultural and Political Imaginaries in Putin’s Russia*, ed. Niklas Bernsand and Barbara Törnquist-Plewa, Eurasian Studies Library 11 (Leiden: Brill, 2019), 232–58, 233, [https://doi.org/10.1163/9789004366671\\_012](https://doi.org/10.1163/9789004366671_012), as well as Terbish, “Russian Cosmism.” See also Albert A. Harrison “Russian and American Cosmism: Religion, national psyche, and spaceflight,” *Astropolitics* 11, no. 1–2 (2013): 25–44, <https://doi.org/10.1080/14777622.2013.801719>.

34

Erőss, Diána, “A Szíriusz népe” (The people of Sirius), *Hibetetlen! Magazin. A magyarság 20.000 éves történelme* 4 (2017): 5–8, 5.

35

Due to the great popularity of the topic, to date, five consecutive special issues on the same topic have been published, both in print and online, under the same thematic title: *A magyarság 20.000 éves történelme* (20,000 years of Hungarian history)—the first in 2012, then in 2013, 2015, 2017, and most recently in 2020—each containing on average 195 pages.

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Important to note: the question marks denote actual rhetorical questions; the implied answer is always “yes.”



I could not find exact numbers regarding the numbers of copies printed of these special issues, but they can be estimated to number in the thousands, with reprinted issues in several cases, and a high demand for antiquarian copies in online bookstores. The YouTube channel (accessed 3rd April 2023, <https://www.youtube.com/channel/UChVjF6nIr12N7L-6vWQ66Lnw>) of the *Hibetellen! Magazin* has more than 53K subscribers, the Facebook profile of the magazine (accessed 3rd April 2023, <https://www.facebook.com/HibetellenMagazin>) has over 117K followers, while the seven talk-show video versions of the printed special issues (each around one hour) have reached between 10,000 and 93,000 views each.

Summarising from László-Attila Hubbes, “Ancient voices: A contrastive study of Romanian and Hungarian ethno-pagan blogs on the Net,” in *The Role of New Media in Journalism: Conference Proceedings*, ed. Ruxandra Boicu, Georgeta Drulă and Luminița Roșca (București: Editura Universității din București, 2011), 181–206.

Ádám Kolozsi, *Social Constructions of the Native Faith: Mytho-historical Narratives and Identity-discourse in Hungarian Neo-Paganism* (master’s thesis, CEU Budapest, 2012).

As a political ideology, (pan-)Turanism was also a response to the rising European nationalisms within the pan-Germanic and pan-Slavic movements of the era. See Kolozsi, *Social constructions*, 43–44.

origin,” “We are the survivors of the previous humanity: Thundering, shining heavenly ships,” “Our ancestral land, Atlantis,” “The legend of the miraculous hind: Herald of another dimension?,” “Disguised aliens,” “The truth of the Arvisuras,” “Giant monsters or cosmic warriors? The mysterious Gog and Magog,” “Apocalyptic purgatory,” “The round-headed people: (Amphibian) Vegetarians versus meat eaters,” “The burning star and the destruction of Mu,” “Teacher from under the sea,” “The speaking stones of the Holy Crown: Mysterious transceiver device?” (first issue: 2012), “The alien gods of the ancient Magyars,” “Fiery miracles, heavenly battles,” “Our holy relic (the Holy Crown), a cosmic transceiver?” (second issue: 2013), “The cosmic religion of our ancestors,” “An army arriving on the path of stars” (third issue: 2015), and similar titles and topics, which are replete with (rhetorical) questions. The listing could go on from Attila’s people in Tibet, the Uighurs and ancient Huns in China and the Swiss Alps, the Himalayan Hungarian shamans, the Scythian pharaohs of Egypt, Hungarians in the Bible, the ancient Hungarian esoterism, with reincarnation, yoga, and chakra teachings, up to the Hungarian Pilis-mountains (pyramids) as the heart chakra of the world.

One might say that taking into account the nature of the magazine: a tabloid, it is obvious that such sensational, bombastic themes proliferate, but still, they accurately reflect both the multicoloured mythology inhabiting the popular imagination and the avid hunger of the public<sup>37</sup> for these narratives. On the other hand, the magazine only concentrates the mythic material of hundreds of publications and dozens of websites already inundating the Hungarian media market over the last three decades, building up a new, more up-to-date mythology that meets the needs and interest of a contemporary audience.

In order to understand the nature of this change it is necessary to point to the previous, more traditional modern mythic paradigms concerning early Hungarian history. While in the medieval chronicles and folk tradition Hungarians were linked generally with the Scythian, Hunnic, and Turkic tribes, during the late eighteenth and the nineteenth centuries there were efforts to reconstruct a presumably lost national mythology, and in parallel, joining in the European scientific developments, scholarly research worked on the historical, ethnographic, and linguistic investigation of the origins and affiliation of the Hungarian language and people. Studying language patterns and elements, prominent linguists of the era (József Budenz, Pál Hunfalvy) demonstrated the similarities between Hungarian and Finnish, Estonian, Mordvin, Mansi, Khanti, Mari, Lapp, and Samoyed (labelled together as Finno-Ugric or Uralic) languages, while others (Ármin Vámbéry, Gábor Bálint Szentkatolnai) discovered affinities with Asian (Turkic, Caucasian) languages. Towards the end of the nineteenth century the scientific rational methodologies, paired by nationalistic fervour, led to heavy linguistic-historical debates known as the academic “Ugric-Turkic War,” following which the official academic doctrines definitively rejected the theory of Scythian-Hun-Turkic-Hungarian continuity.<sup>38</sup> This standpoint left many adepts of this latter view deeply frustrated and (in the extra-academic circles) led to the consolidation of a partly scientific, partly mythic counter-discourse: the rather political *Turanism*<sup>39</sup> movement.

While the romantic ideology of Turanism: the brotherhood of Turanian nations (Turkic, Mongolian, even—in the case of pan-Turanism—Finnic, Uralic, and Japanese peoples) appeared already in the nineteenth century, the Hungarian Turanism rose to major political influence in the first half of the twentieth century.<sup>40</sup> It was the vessel and expression of

a newly unfolding, modern national mythology, in which the Hungarians, descendants and brothers of the ancient nomadic steppe cultures of Central Asia, appear in idealised, heroic colours as a powerful warrior nation of colonisers conquering medieval Europe.

Aside Turanism, there was a lesser, but still influential trend in the interbellum period that followed James Churchward's diffusionist works on the mysterious proto-culture of the lost continent of Mu.<sup>41</sup> Some authors, like József Cserép and Jenő Csicsáki, chose instead of or beside the Turanian Turkic people none less honourable ancestors: the ancient Mayans of America, who were descendants of the peoples of the lost continents of Atlantis, Mu, or Lemuria.<sup>42</sup>

Although the mythic under-layer of Turanism (and "Lemurianism") already contained ideas of racial superiority and primacy together with elements of esoteric mysticism, the next phase of new national "proto-chronistic"<sup>43</sup> mythology evolved in the post-Second World War period, mainly in the Western Hungarian dissident circles. Authors like the émigré Ferenc Badiny Jós, Tibor Baráth, Ida Bobula, and Viktor Padányi have proposed a Sumerian and Parthian ancestry for Hungarians. This Sumerianism evolved to engulf almost all anti-Finno-Ugric trends. Beyond that, many such works represent genuine protochronistic ideas of Hungarian primacy in every aspect of civilisation: the first proto-language, from which all other languages evolved, the invention of writing, the invention of horse-riding, the idea of geographical first presence and continuity in the Carpathian-Danubian area, and also of being the high proto-culture—contemporary or related to the Atlanteans, Lemurians, or Hyperboreans—from which other nations diverged and degenerated from it.<sup>44</sup> This mythology involved a strong aspect of religiosity ranging from the Scythian pre-Christian Christianity and Parthian provenance of Jesus through Manichaean light-Gnosticism to astral Shamanism, all contributing to the formation of various contemporary Christian-Pagan syncretisms and Hungarian Ethnopian movements.<sup>45</sup>

In the second half of the past century, and especially towards the turn of the millennium, new developments emerged in Hungarian national neomythologies. Extraterrestrial beings started to appear ever more often as ethnic ancestors, watching guardians, and future cosmic redeemers. In some cases, pre-human deities, other-worldly spirits, and totemic heroes of earlier classical ethnogenesis myths gradually turn into extraterrestrial aliens, and so do certain prospective messianic figures from newer narratives.<sup>46</sup> These changes, however, do not take place as independent phenomena. They reflect and adapt to contemporary global mythopoeic processes. In the narratives we have investigated, new national mythologies merge with internationally circulating contemporary stories of ancient aliens. In the most recent developments, the extraterrestrial beings appearing in new ethnic myths of prehistory or future national destiny may take up apocalyptic or millennial aspects. Considering the rampant presence of such topics both in print and online, the influence of global (and local) subcultural tabloid media on emergent national mythologies seems incontestable.

One of the most distinctive myths, and the earliest one showing such influences, is Zoltán Paál's *Arvisura*,<sup>47</sup> which not only brings together prehistoric ethnogenesis with deities of Siberian-Ugrian mythology and ancient extraterrestrial astronauts from the Sirius, but also tells of multiple apocalyptic global cataclysms in the distant past that annihilated Atlantis and *Ataisz* continents.<sup>48</sup> Most of the newer mythic discourses stem

41

James Churchward's most famous works *The Lost Continent of Mu* (New York: W. E. Rudge, 1926), *The Children of Mu* (New York: Washburn, 1931), and *Cosmic Forces as They Were Taught in Mu: The Ancient Tale that Religion and Science are Twin Sisters*, 2 vols. (New York: printed by author, 1934-35).

42

József Cserép, *A magyarok eredete: A turáni népek őszabaja és ókori történetek* (The origin of the Hungarian peoples and ancient stories) (Budapest: Franklin Társulat, 1925); József Cserép, *A magyarok őszabaja és őstörténete. Madya. Lemuria és Atlantisz a médok, pannonok, fenicieiek, etruszok ősbona és az embrei kultúra bölcsője* (The ancestral land and prehistory of Hungarians: Lemuria and Atlantis, the ancestral land of Medes, Pannonians, Phoenicians, Etruscans and the cradle of human culture) (Budapest: Lampel, 1933); Jenő Csicsáki, *Mu, az emberiség szülőföldje* (Mu, the ancestral land of humanity) (Budapest: Királyi Magyar Egyetemi Nyomda, 1938) Jenő Csicsáki, *A magyar nemzetcsalád útja Távól Nyugatról a Távól Keletig*, (The way of the Hungarian nation-family from the Far West to the Far East) (Sydney: Hungaria Publishing Company, 1961).

43

Although the term "protochronism" originated from the Romanian literary historian Edgar Papu, from 1974, the phenomenon of radical ethnocentrism, of ethnic or racial primacy and superiority denoted by it, can be recognised in most nationalistic ideologies of European and Asian countries, thus the wider use of the expression seems legitimate.

44

See a more detailed elaboration of these myths in Hubbes, "Ancient voices."

45

The new religious movements building upon this new type of national mythology were discussed in English in several previous studies: beside the already referred Hubbes, "Ancient Voices," see also László-Attila Hubbes and Povedák, István, "Competitive pasts: Ethno-paganism as a Placebo-effect for identity reconstruction processes in Hungary and Romania," *Religioski-filozofski raziski* 17, no. 17 (2014): 133–52; István Povedák, "Invisible borders: Christian–neopagan syncretism in Hungary," in *Religion, Religiosity and Contemporary Culture: From Mystical to Irrational and Vice Versa*, ed. Aleksandra Pavicevic (Beograd: Ethnographic Inst. 30. SASA, 2014), 143–56. Also see László Kürti, "Psychic phenomena, Neoshamanism, and the cultic milieu in Hungary," *Nova Religio: The Journal of Alternative and Emergent Religions* 4, no. 2 (2001): 322–50.

46

Povedák István, "Az UFO-kultúra társadalomtudományi vizsgálata" (A social scientific investigation of UFO culture), in *Tapasztalatból ballottam . . . Alternatív világképek, összeesküvés elméletek társadalomtudományi elemzése*, ed. István Povedák and László Hubbes, (Szeged: MAKAT—MoMiMű, 2017), 138–94.

47

Zoltán Paál, *Arvisura (Igazszólás) Regék a hun és a magyar törzsszövetség ronásírásos krónikájából*, 3rd ed. (Arvisura

“Truthtelling” Sagas from the runic chronicle of the Hun and Magyar tribal confederation) (Budapest: Püski Kiadó, 2003 [first published 1972]). English excerpts: accessed 3rd April 2023, <http://www.book-of-true.com/arvisura/what-is-arvisura.html>. The *Arvisura* has become the foundation of several new religious movements; see Hubbes and Povedák, “Competitive pasts.”

48

*Ataisz* (Atais)—according to Pál the land of *Ata-Izisz* father-god—was an Atlantis-like prehistoric continent lost in the Pacific Ocean, the ancient homeland of the “Palóc” Magyars, accessed 3rd April 2023, <http://www.arvisura.van.hu/keret.cgi?/0603-ataisz.htm>.

49

Miklós Szedlacsik’s *PPH Nyílt Akadémia* (PPH Open Academy); see footnote no. 2 above (accessed 3rd April 2023, <http://pph.hu/hu/szeretet-coaching-nyilt-akademia-hunortradez-rt-szedlacsikmiklos-tanoda2000kft-boldogsag>); *Huniversity*—*Creation Studies*, accessed 3rd April 2023, <http://creation-studies.one/>.

50

Miklós Szedlacsik’s YouTube channel: accessed 3rd April 2023, <https://www.youtube.com/@szedlacsikmiklospph>; György Kisfaludy’s YouTube channel: *Teremtés* (Creation Studies), accessed 3rd April 2023, <https://www.youtube.com/@teremtestan/featured>.

51

György Kisfaludy’s *Terembura*—*Magazine of Creation*, website of the Church of the Universe, and the Hun Minority in Hungary, accessed 3rd April 2023, <http://hunok.hu/startlapok/ujstartlap.html>; Kozsdi Tamás, *Hun Történelem* (Hunnic History), accessed 3rd April 2023, <http://www.geocities.ws/huntortenelem/01.html>; Sikila *hun-lapja* (Sikila’s “Hun Page”), accessed 3rd April 2023, <http://arvisura.van.hu/keret.cgi?/06-arvisura.htm>.

52

Katalin Fehérné Lendvai, *MAGOK vagyunk* (We are SEEDS) accessed 3rd April 2023, <http://magokvagyunk.blogspot.com/>; Kati Gábor, *A Magyarok Tudása* (Knowledge of Magyars) accessed 3rd April 2023, <http://emf-kryon.blogspot.com/>.

53

Facebook groups like *Arvisura a valódi Magyar Történelem* (Arvisura the real Hungarian history): accessed 3rd April 2023, <https://www.facebook.com/groups/Arvisura/>; *A Pilis Szakrális Történelem* (The sacred history of Pilis) accessed 3rd April 2023, <https://www.facebook.com/pilisszakralis>.

54

Anthony Smith, *Nationalism* (Canberra: Australian University Press, 1979). On the sacralisation of state and nation see Joep Leersen, “Sacral states: The Politics of worship, religious and secular,” in *Great Immortality: Studies on European Cultural Sainthood*, ed. Jón Karl Helgason and Marijan Dovič (Leiden: Brill, 2019), 15–27.

55

See Wouter Hanegraaff, *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*

from the *Arvisura*, while some are more restrained, mirroring only certain aspects of this highly colourful mosaic.

Other myths, like those presented in the multimedia tabloid *Hibetetlen! Magazin* cited earlier, produce uncountable disparate narratives linking together all the elements mentioned within the framework of a unifying mentality, further reverberating in dedicated open academies,<sup>49</sup> video channels,<sup>50</sup> websites,<sup>51</sup> blogs,<sup>52</sup> and social media networks and forums.<sup>53</sup>

### *Context: occult legacies and the cultic milieu*

Considering that these variations in the new national mythologies do not emerge as independent, unrelated phenomena, it is important to understand the wider cultural-spiritual context. Why and how can alternative history meet mysticism, the occult sciences (pseudosciences), and esotericism? It is also essential to see how these unconventional belief systems reach the confluence of more contemporary mentalities, movements, or trending ideas of New Age spirituality and UFO lore.

Nationalism, as a secular supplicant (and auxiliary) for the earlier religious world views urged many of its adherents towards the sacralisation of the nation itself, already in the nineteenth century.<sup>54</sup> In this process, the search for the mythic origins—other than those revealed by the scientific explanations of history, linguistics, ethnology, or anthropology—became of utmost importance in the restitution of transcendence (and thus the dignity and glory) to a nation, usually subject to severe crises throughout the turmoils of the nineteenth and twentieth centuries. Legendary and mythic elements of ancient chronicles, inexact and arguable references to historiographic works from antiquity came to the fore as (the only) writings really relevant for those interested in the mystic primacy and superiority of their nation.

Esoteric mysticism, theosophy, neo-gnosticism, and occult cosmic astrology as counter-currents<sup>55</sup> of scientific positivism over the last two centuries came to aid in the construction of the mythic nation, bringing in ideas of great astrological world cycles, cultural predestination, or racial superiority.<sup>56</sup> The “discovery” of mysterious lost continents<sup>57</sup> and civilisations gave a new impetus to the imaginary prehistory. At the same time, the recklessly imaginative theorising (and many lacunae) of early archaeology, geology, and (palaeo)anthropology—drawing on trending ideas of evolutionism, social Darwinism, diffusionism, and race biology—modernised mythic thinking, channeling it towards scientifically more adapted ways of research and argumentation. Scientifically elaborated discourse made even the most fantastic mythic allegations more acceptable for the sensitive contemporary public as well. By the first half of the twentieth century Atlantis, Mu, and Lemuria, together with (Ultima) Thule, Hyperborea, Agartha, or Shambala were just as possible historical realities to be reckoned with,<sup>58</sup> as the hypothetical prehistoric empires and high cultures of the Aryans, Pelasgians, and historical Sumerians, the Etruscans, and the Celtic, Hunnic, Illyrian, or Scythian peoples—at least in the Western popular mindset, but certainly in mystical nationalist circles.

Through the thirties and forties, the political sphere readily integrated these mystical ideas into its ideologies. In countries where Fascist or National-Socialist ideologies<sup>59</sup> rose to political power or developed into authoritarian regimes, mythic prehistory and anthropology was consecrated as quasi-official science. The occult myths of prehistory also fuelled other

nationalistic ideologies of pan-Germanism, Aryanism, Nordicism, Celticism, and even pan-Slavism, together with an enthusiastic return towards Heathenism. Similar racial, or equivalent ethnocentric, views converged with occult esoteric ideas in Central, Eastern European, and Balkan countries to develop into state-supported Protochronism,<sup>60</sup> as expressions of the “resentment nationalism” of minor nations.

In later decades, New Age spirituality in the West and wide interest in para-sciences in the Soviet Union<sup>61</sup> and its Eastern European area of influence led to an even wider acceptance of beliefs in paranormal phenomena, alternative prehistoric speculations (pseudo-history), and palaeo-astronautics.<sup>62</sup> More recently, UFO lore and beliefs in extraterrestrial contact have spread in popular culture, a process that made its impact on the formation of the new national mythologies as well.<sup>63</sup> While in the first phase ethnogenesis histories started being linked with lost continents, legendary prehistoric high civilisations, or mysteriously vanished previous humanities, later, in the second half of the last century<sup>64</sup> (and more prominently in the past decades), these myths gradually grew connected to accounts of ancient visitors from the stars as founders and teachers of the distant ancestors.<sup>65</sup>

However, these ancient mysteries replete with prehistoric aliens are only one aspect of several new national mythologies. Another equally essential aspect is the appearance of extraterrestrial agents or messengers in the myths concerning some utopian, messianic, or eschatologic future.<sup>66</sup> In order to reach this side of the national neomythology, we have to approach similarly widespread contemporary phenomena of a rather more religious nature.

New Age spirituality and Cosmism, together with esoterism, already represent the re-emergence of religiosity in the context of the modern secularised world. Together they contribute to what is called in contemporary social theory “the cultic milieu”<sup>67</sup>—or as others term it, “Occulture,”<sup>68</sup> “Conspirituality”<sup>69</sup>—a quasi-religious environment in which religious beliefs, scientific information, para-scientific interests, occult esoterism, and conspiracy mentality form a plastic, ever-changing, and ever-adapting bricolage world view. A basic feature is that its adepts sense their own world view as “forbidden”<sup>70</sup> or “stigmatised knowledge”<sup>71</sup> and adopt a paranoid apologetic attitude towards/against all other discourses of modernity, which is important, because new national mythologies interact with (are actually part of) this cultic milieu on multiple levels, most often along religious lines.

Nationalism in its form of civil religion<sup>72</sup> also plays an important part in this process, and as countless studies have shown,<sup>73</sup> national or ethnic identity is strengthened with new forms of religiosity—including neopaganism, especially ethno-paganism.<sup>74</sup> Further on, through the rediscovery and revitalisation of pre-Christian heathen traditions as well as the re-paganisation of the central elements of Christianity, Christian-Neopagan syncretism<sup>75</sup> forms an organic background for new national mythologies.<sup>76</sup> On the one hand, key Christian figures—Jesus, the Virgin Mary, and other biblical personalities, like Enoch or Nimrod—go through a process of ethnic re-mythologisation.<sup>77</sup>

On the other hand, under the influence of “UFOkloristic” and paleoastronautic ideas *en vogue* in popular culture since the sixties, many of the central deities and figures of ancient and new religions are identified or linked with ancient aliens from the outer space.<sup>78</sup> In new national

(Leiden: Brill, 1996); Wouter Hanegraaff, *Esotericism and the Academy: Rejected Knowledge in Western Culture* (Cambridge: Cambridge University Press, 2012); also Olav Hammer, “The theological current in the twentieth century,” in *The Occult World*, ed. Christopher Partridge (New York: Routledge, 2015), 348–60.

56

For a short overview of the main theories in these para-anthropological fields; see David Allen Harvey, “The lost Caucasian civilization: Jean-Sylvain Bailly and the roots of the Aryan myth,” *Modern Intellectual History* 11, no. 2 (2014): 279–306, <https://doi.org/10.1017/S147924431400002X>, also Alexander Zaichik, “Close encounters of the racist kind,” *Hatewatch*, 2nd January 2018, (with references to Andrew Jackson, I. L. Donnelly, etc.), <https://www.splcenter.org/hatewatch/2018/01/02/close-encounters-racist-kind>, as well as Ramon Glazov, “Ancient astronaut Aryans: On the far right obsession with Indo-Europeans: The bizarre pseudo-historical belief system behind White nationalism,” *Literary Hub*, 28th April 2017, <https://lithub.com/ancient-astronaut-aryans-on-the-far-right-obsession-with-indo-europeans/>.

57

It suffices to refer here to the hypothetical continents of Mu and Lemuria made famous by Helena Blavatsky’s *Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology* (New York: J. W. Bouton, 1877); and later, by James Churchward’s *The Lost Continent of Mu* (New York: W. E. Rudge, 1926).

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See Umberto Eco, *Storia delle terre e dei luoghi leggendari* (Milano: Bompiani, 2013).

59

See Nicholas Goodrick-Clarke, *The Occult Roots of Nazism: Secret Aryan Cults and Their Influence on Nazi Ideology* (London: Tauris Parke Paperback, 2004); also Peter Staudenmaier, *Between Occultism and Fascism: Anthroposophy and the Politics of Race and Nation in Germany and Italy, 1900–1945* (Leiden: Brill, 2013), as well as Joscelyn Godwin, *Arktos: The Polar Myth in Science, Symbolism and Nazi Survival* (Kempton: Adventures Unlimited Press, 1996). The occult played a role in the USSR as well: Bernice Glatzer Rosenthal, *The Occult in Modern Russian and Soviet Culture* (Washington D.C.: Fordham University, 1993).

60

This was the case of Romanian nationalist communism in the seventies and eighties of the last century. However, as a contemporary researcher proposes, “protochronic dementia” is “the disease of small nations”; Dan Alexe, *Dacopathia și alte rătăciri românești* (Dacopathia and other Romanian misbeliefs) (București: Humanitas, 2015), 123. On Protochronism see Alexandra Tomiță, *O istorie “glorioasă”: Dosarul protochronismului românesc* (A “glorious” history: The Romanian protochronism files) (București: Ed. Cartea Românească, 2007).

61

Which, in turn, is inseparable from *Cosmism*, the specific Russian counterpart of Western spiritualism; discussed in detail by Majsova, “The Cosmic subject . . .” and Terbish, “Russian Cosmism . . .” For the parapsychology aspect see Serge Kernbach, “Unconventional

research in USSR and Russia: Short overview,” *International Journal of Unconventional Science (IJUS)* 3, no. 1 (2013): 50–71, <https://doi.org/10.17613/brte-pr79>; for the pseudo-history aspect see Konstantin Sheiko, “Lomonosov’s Bastards: Anatolii Fomenko, Pseudo-History and Russia’s Search for a Post-Communist Identity” (PhD diss., University of Wollongong, 2004).

62

I have to agree with one of the reviewers of this article, who wrote: “An interesting point rising here (which might well be unresearched and doesn’t have to be pursued here) is whether the new national mythologies in Hungary [. . .] were influenced by the wide interest in para-sciences of the Soviet era—all the more so, as the Eastern bloc seems to have followed the West in the post war shift of interest from lost continents to aliens, which in the case of the socialist countries acquired official dimensions.” Still, we can definitely recognise some para-scientific elements surviving in national neomythologies even later, as in the case of the “*pallag* culture” theory (see below), where dowsing methods of “earth vibration” measurements for establishing the “energy levels” of *pallag* terraces (actually, considered vestiges of “ancient earth pyramids” as alien structures) are used as arguments for demonstrating the astral origins of Szekler Hungarians.

63

An excellent overview is offered by Jason Colavito, *Cult of Alien Gods: H. P. Lovecraft and Extraterrestrial Pop Culture* (New York: Prometheus Books, 2005).

64

In some cases, such as in Germany, the idea of alien contact or origin emerged even earlier, at the beginning of the last century: starting from the alleged Vril Society, where the Aryan race was connected to the star system *Aldebaran*. See Julian Strube, *Vril: eine okkulte Urkraft in Theosophie und esoterischem Neonazismus* (München: Wilhem Fink, 2013).

65

While the works of: Louis Pauwels and Jacques Bergier, *Le Matin des magiciens* (Paris: Gallimard, 1960), Erich von Däniken, *Erinnerungen an die Zukunft*, (Düsseldorf: Econ Verlag, 1968), Zecharia Sitchin, *The 12th Planet* (New York: Stein and Day, 1976), David Icke, *The Robot’s Rebellion* (London: Gateway, 1994) generally deal with the involvement of extraterrestrials in ancient human past (and present), Robert Charroux’s book *Le livre des mondes oubliés* (Paris: Éditions Robert Laffont, 1971) in English: *Lost Worlds: Scientific Secrets of the Ancients* (London: Fontana, 1974) already takes an explicit ethnocentric turn, sustaining that the Atlantean and Hyperborean ancestors of the Celts were originally aliens.

66

Carole Cusack, “Apocalypse in early UFO and alien-based religions: Christian and theosophical themes,” in *Modernism, Christianity, and Apocalypse: Studies in Religion and the Arts*, ed. Erik Tonning, Matthew Feldman and David Addyman (Leiden: Brill, 2015), 340–54, [https://doi.org/10.1163/9789004282285\\_020](https://doi.org/10.1163/9789004282285_020); Benjamin Zeller, “Apocalyptic thought in UFO-based religions,” in *End of Days: Essays on the Apocalypse from Antiquity to Modernity*, ed. Karolyn Kinane and Michael A. Ryan (Jefferson: McFarland, 2014), 328–48.

mythologies, the ancestral gods, heroes, and the already “ethnicised” Christian figures sometimes grow connected with extraterrestrial beings and civilisations.<sup>79</sup>

These syncretic, ethnicised, and “*alien-ised*” elements of new national mythologies merge with already extant apocalyptic ideas of electedness, messianism, millennium, and eschatology—deriving mostly from the Judaeo-Christian traditions. However, the blending of nationalistic and apocalyptic or millennial ideas is not a new phenomenon, because it has been present since the first phase of modern national mythologies.<sup>80</sup> The novelty consists in the fact that the mystical and mythic origins of a nation linked to a lost continent, a prehistoric civilisation, a race of demigods, or a sacred bloodline of heavenly kings and heroes was (and still is) often bound on the one hand with a messianic sense of mission to fulfil and rule a Millennial Kingdom on Earth, and on the other hand, with an apocalyptic anxiety of being threatened existentially by united occult, worldly forces—both rooted in convictions of exclusivism, primacy, and supremacy.

The overt or latent apocalypticism represents a specific dimension of the cultic milieu: the contemporary “apocalyptic milieu”—a rich environment of anxiety and of “readiness [. . .] to hope for profound, indeed cataclysmic, change,”<sup>81</sup> but also of firm convictions that such cataclysmic changes took place in the prehistoric distant past, annihilating previous worlds, humanities, or civilisations and leading to the birth of the ancestral culture as an elect nation. This milieu converges with an eclectic system of beliefs that Michael Barkun calls “improvisational millennialism,” a bricolage of (seemingly) “undisciplined borrowings from unrelated sources,”<sup>82</sup> nevertheless with the tendency towards becoming a new kind of religious millennialism in which biblical traditions are reinterpreted and/or replaced by elements of legendary-historical motives constructed into a new national mythology. It might be called ethnic or national millennialism, resembling the system of creeds that fuelled the mystical millennialism of the ideologies of National Socialism and Fascism of the past century, or of today’s White Supremacy and the Aryan Nation movements, in which the nation or the race has a sacred messianic mission to overcome (even annihilate) the occult cabal of inferior peoples,<sup>83</sup> and establish an everlasting utopia of purity, order, and prosperity on Earth.

Still, in many contemporary new mythologies—including in the Hungarian ones under examination here—these ideas present themselves in a rather optimistic “progressive millennialism,”<sup>84</sup> with a focus on healing the world and saving humanity from its present decay—in accordance with the present New Age spirituality.<sup>85</sup> The emphasis in these narratives has shifted from belligerence towards healing and renovation. A complementary “avertive apocalypticism”<sup>86</sup> is also present in several variants: accompanied by anxieties of global corruption and even more by paranoid fears concerning one’s own nation’s end, we can find promising prophecies and guidance with regards to avoiding the impending doom. The apocalyptic nature of these characteristics represents eschatologic, millennial, messianic fears and hopes of contemporary crisis mentalities. They also reflect identity crises on the level of nation and religion as well as a crisis of a moral nature, where the values and ethos of the ethnos seem to offer the only assurance and stability against the threat of the amoral dissolution of traditional values brought by the globalised world. Apocalyptic, millennial aspects magnify this tension and lend it a transcendent, universal perspective.

As a last development over the past decades, apocalyptic and millennial ideas fused with alien myths<sup>87</sup> and brought about fundamental transformations in the new national mythologies. New myths of national ethnogenesis and national eschatology acquired extraterrestrial aspects:<sup>88</sup> the prehistoric ancestors, deities, and teachers of the people, the founders of the mysterious high civilisations that had perished with the lost continents before human memory, just as the heavenly guardians, patrons, and saviours of the nation in the final tribulations and fulfilment to come, often appear as visitors from the stars or secret earthly co-residents of extraterrestrial origin. The benevolent and malevolent aliens of popular culture,<sup>89</sup> tabloids, and social media have invaded ethnic prehistory, the collective destiny, and the national future. Just like the apocalyptic aspects, the extraterrestrial aspects too have the potential to lend the new national mythologies cosmic significance and universal perspective.

Finally, the Internet and digital media, more generally, offer a prolific field for the formation and propagation of these new national mythologies, a process in which the enthusiastic public is not only a passive consumer and follower but to a similar extent an active creator and sharer of these narratives,<sup>90</sup> which proliferate in an unprecedented variety, impossible to encompass in their entirety.

### *Cosmic neomythologies*

The Hungarian new national mythic universe is a complex, eclectic construction, abundant in fantastic elements. Since I presented in detail the main narratives of this mythology earlier elsewhere,<sup>91</sup> it will suffice now to summarise them in a nutshell, only highlighting the specific extraterrestrial and apocalyptic topics and motives to be discussed in this investigation.

The diffuse new Hungarian mythology may be outlined as follows. According to the more mainstream narratives, the Magyars as ancient Turanic people<sup>92</sup> are descendants of the Sumerians, through the legacy line of Parthians, Scythians, Attila's Huns, and the Avars (and more generally, the ancient Turkic peoples of the Eurasian steppe), while they are also the undisrupted successors of the primeval neolithic population of the Carpathian basin, the last bearers of the language, culture, and spirituality of the first people of creation, being at the same time the progenitors of all nations of the world.

Compared to these main narratives, in Zoltán Paál's<sup>93</sup> *Arvisura* the celestial ancestors (of greater knowledge and higher civilisation) of the Hun-Magyar peoples came from Sirius—the realm of *Lady Kaltes*, a companion planet of the Earth—as a group of Heavenly Ones led by *Anyabita* goddess.<sup>94</sup> Suffering an accident with their flying space chariot on the ancient homeland of humanity: *Ataisz*, a continent in the middle of the Pacific Ocean, they mixed with the earthlings and taught them agriculture, giving them laws, wisdom, religion, and civilisation.<sup>95</sup> Here, on *Ataisz*, a nation rose: the people of the *Mag* (Seed), the *MAGyars*,<sup>96</sup> who later colonised every continent over the course of the millennia before the glaciation, settling in the Carpathian-basin (the *Realm of Hot Waters*) as well.<sup>97</sup> After the cataclysmic sinking of *Ataisz* six thousand years ago (5038 BCE), the remnant of the population took refuge in the long-established *Ataiszian* colonies and built the well-known high civilisations of the ancient world (China, Sumer, Egypt, India, Mexico, Peru, etc.).<sup>98</sup> This line of the *Arvisura* mythology resonates with the *Tamana*-theory of Bátor Vámos-Tóth,<sup>99</sup> who states that the Carpathian-basin was the core of

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Colin Campbell, "The cult, the cultic milieu and secularization," in *A Sociological Yearbook of Religion in Britain* 5 (1972): 119–36; Jeffrey Kaplan and Heléne Lööv, eds., *The Cultic Milieu: Oppositional Subcultures in an Age of Globalization* (Walnut Creek: Altamira, 2002).

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Christopher Partridge, *The Re-Enchantment of the West. Alternative Spiritualities, Sacralization, Popular Culture, and Occulture*, 2 vols. (London: T&T Clark International, 2004–2005).

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Charlotte Ward and David Voas, "The emergence of conspirituality," *Journal of Contemporary Religion* 26 (2011): 103–21; Egil Asprem and Asbjørn Dyrendal, "Conspirituality reconsidered: How surprising and how new is the confluence of spirituality and conspiracy theory?" *Journal of Contemporary Religion* 30, no. 3 (2015): 367–82, <https://www.tandfonline.com/doi/full/10.1080/13537903.2015.1081339>; Niels de Jong, *Creating Conspirituality. Knowledge and Empowerment on the David Icke Discussion Forum* (master's thesis, University of Groningen, 2013).

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Kaplan and Lööv, *The Cultic Milieu*, 3–5.

71

First coined by Michael Barkun in *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America* (Berkeley: University of California Press, 2003), he later developed it in more detail in Michael Barkun, "Conspiracy theories as stigmatized knowledge," *Diogenes* 62, no. 3–4 (2015): 114–20, <https://doi.org/10.1177/0392192116669288>.

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Robert N. Bellah, "Civil religion in America," *Journal of the American Academy of Arts and Sciences* 96, no. 1 (1967): 1–21.

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Among the most significant collections of studies, the following must be mentioned: Kaarina Aitamurto and Scott Simpson, eds., *Modern Pagan and Native Faith Movements in Central and Eastern Europe* (Durham: Acumen, 2013); Kathryn Rountree, ed., *Contemporary Pagan and Native Faith Movements in Europe: Colonialist and Nationalist Impulses* (New York: Berghahn Books, 2015); Povedák István, Eugenia Roussou and Clara Saraiva, eds., *Expressions of Religion. Ethnography, Performance and the Senses* (Berlin: LIT Verlag, 2019).

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Rozália Klára Bakó and László-Attila Hubbes, "Religious minorities web rhetoric: Romanian and Hungarian Ethno-Pagan Organizations," *Journal for the Study of Religions and Ideologies* 10, no. 30 (2011): 127–58; László-Attila Hubbes, "New Hungarian mythology animated. self-portraits of the nation," *Acta Universitatis Sapientiae, Philologica* 5, no. 2 (2013): 223–40; László-Attila Hubbes, "Ritual deliberations around mythic narratives in online ethno-pagan communities: A rhetoric analysis of Hungarian discussion forums and ad hoc dialogues formed around specific ethnos-related neopagan topics (myths)," in *Argumentor: Proceedings of the Second International Conference on Argumentation and Rhetoric*, ed. Rozália Klára

Bakó et al. (Oradea: Partium Press, 2012), 259–94; Hubbes, “Ancient voices”; Hubbes and Povedák, “Competitive Pasts.”

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Joyce Higginbotham and River Higginbotham, *Christianity to Paganism: An Inclusive Path* (Woodbury: Llewellyn Publications, 2009), Google Books.

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Daniela Sorea, “Two particular expressions of neo-paganism,” *Bulletin of Transilvania University of Brason, Series VII Social Sciences and Law* 6, no. 55 (2013): 1, 29–40, accessed 3rd April 2023, <https://www.cecol.com/search/article-detail?id=213273>; István Povedák, “Invisible borders: Christian–Neopagan syncretism in Hungary,” in *Religion, Religiosity and Contemporary Culture. From Mystical to Irrational and Vice Versa*, ed. Aleksandra Pavicevic (Beograd: Ethnographic Inst. SASA, 2014), 143–56, accessed 3rd April 2023, [https://www.academia.edu/8675852/Invisible\\_Borders\\_Christian\\_Neopagan\\_Syncretism\\_in\\_Hungary](https://www.academia.edu/8675852/Invisible_Borders_Christian_Neopagan_Syncretism_in_Hungary).

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István Povedák and László-Attila Hubbes, “New national mythologies: Re-paganization of Christian symbolism in Hungarian and Romanian ethno-pagan culture,” in *Expressions of Religion: Ethnography, Performance and the Senses*, ed. Povedák István, Eugenia Roussou and Clara Saraiva (Berlin: LIT Verlag, 2019), 245–90.

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Daniel Wojcik, “UFO mythologies: Extraterrestrial cosmology and intergalactic eschatology,” *Traditiones* 50, no. 3 (2021): 15–51, <https://doi.org/10.3986/Traditio2021500302>. See also James Herrick, *Scientific Mythologies: How Science and Science Fiction Forge New Religious Beliefs*, ([Westmoont]: IVP Academic, 2008); Colevito, *Cult*.

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Povedák István “The future that changed the past. A narrative-level analysis of UFO culture with special regard to paleoastronautics behind the Iron Curtain,” in *Present and Past in the Study of Religion and Magic - Vallásantropológiai tanulmányok Közép-Kelet-Európából* 7, ed. Pócs Éva and Hesz Ágnes (Budapest: Balassi, 2019), 363–89. In Hungarian: Povedák István “A magyar Jézustól a repülő csészealjakraig” (From the Hungarian Jesus to the flying saucers), in *Aranyhíd: Tanulmányok Keszeg Vilmos tiszteletére*, ed. Jakab Albert Zsolt and Vajda András, (Kolozsvar: Kriza János Néprajzi Társaság, BBTE Magyar Néprajz és Antropológia Intézet, Erdélyi Múzeum-Egyesület, 2017), 889–906.

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See Norman Cohn, *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* (New York: Oxford University Press, 1957), revised and expanded edition 1970, accessed 3rd April 2023, <https://archive.org/details/pursuitof-millenn00cohnrich>; Klaus Vondung, *The Apocalypse in Germany*, (Columbia: University of Missouri Press, 2002); also Smith, *Nationalism*.

81

Andrew Fergus Wilson, “From Mushrooms to

a pre-diluvial civilisation of humankind and that the proto-Hungarians were the bearers of this culture, spreading it all over the world.<sup>100</sup> According to the *Tamana* theory, this case is proven by the almost six thousand toponyms found in 149 countries around the world, identical or consonant with the Magyar place names in the Carpathian Basin—more than half of these place names are outside the Eurasian continent: in Africa and the Americas, as well as Oceania.<sup>101</sup> Vámos-Tóth’s *Tamana* theory does not imply cosmic alien ancestors; however, his maps and ideas of Hungarian place names around the Earth are used to illustrate (and thus reinforce) the plausibility of István Medgyesi’s book about the Hungarians coming to this world from the mysterious planet *Chineai*, as God’s chosen people, with three other peoples: the Japanese, Chinese, and Ainu. Together with the Japanese, they kept wandering for six thousand years, before embarking on their separate journeys through Korea, lake Baikal, Yenisei river, Kamchatka, Bering-strait to Alaska, down through the Americas until Paraguay, then back to Asia, and through Crimea into Pannonia to fulfil a genetic project ordered by God, the head-shaman himself.<sup>102</sup>

Returning to Zoltán Paál’s narratives: long after the sinking of *Ataisz*, in 4040 BCE in the Far-Eastern land of Ordos (China), the alliance of 24 Hun tribes (the ancestors of the Magyars) was formed,<sup>103</sup> and the more than one thousand pages of the *Arvisura* tell the worldly and spiritual deeds of these various nation-tribes. As the *Arvisura* grew into a sacred book for several Ethnopagan groups and movements, different devoted commentators and exegetes updated its cosmic references to newer narratives about ancient aliens from the stars (e.g., from the Orion constellation).<sup>104</sup> Tamás Kozsdi, a prolific and popular writer, links the more traditional alternative historical neomythology of the Sumerian origins (of Hungarians) with the Huns described in the *Arvisura* arriving from the stars:

“We have to befriend the idea that we do not populate the universe alone. There are almost 800 million [. . .] inhabited planets. Among these, Earth occupies quite an honourable place, but far from the best, and certainly not the only one! Here on Earth, school textbooks begin with the Sumerians, who we know mastered such an advanced writing and culture that even today we haven’t been able to decipher their thousands of (clay) tablets with cuneiform writing left to us [. . .] There’s no way the Sumerians originated from monkeys, because a monkey cannot write in cuneiform signs, especially not in (Hungarian) runic writing. Everybody can see through and understand here the connection of the Sumerians with the Hungarians and the highly advanced alien civilisations. Our research has led us to (the conclusion that) there are Huns living far away from Earth on another planet, in the Sirius star system. We try to show as much as possible about these Huns, our Hun brothers.”<sup>105</sup>

The *Arvisura* universe reverberates in several newer narratives connecting extraterrestrial ancestors of ancient teacher-visitors to the primeval history of Hungarians. The first to be mentioned is an influential amateur full-length animation film on YouTube by Tibor Molnár: *Az Ég fia* (Sons of Heaven),<sup>106</sup> which is partially based on the *Arvisura* (and partly on Imre Máté’s *Yotengrit*).<sup>107</sup> Although the video does not refer explicitly to extraterrestrials, the mythic narrative itself is built upon the implicit premise (the *Ataiszian* origin) of



Fig. 2. “Sons of Heaven,” capture from video (<https://www.youtube.com/watch?v=0DxV8bu5fro>).

Magyars being the descendants of celestial forefathers of cosmic wisdom; this idea is visually emphasised in the first four minutes of the video (Fig. 2).

Even more important, the *Arvisura* serves as the base of a strong new religious movement:<sup>108</sup> the *Church of the Universe* or the *Holy Mother Church of the Huns*,<sup>109</sup> even complete with a “university” called *Huniver-sitas*,<sup>110</sup> led by György Kisfaludy, a “time-physicist” researcher and high priest,<sup>111</sup> where mythological narratives of *Ataiszian* prehistory and gnostic theology (of Energy-Holy Spirit) are corroborated with quantum physics, astrobiology, palaeo-astronautics, and ufology. As the message from the opening pages of the church state:

“We Huns came from the infinity and we are going to the infinity. Our ancestors entrusted us with secrets that would make the deepest oceans mere puddles and the highest mountain a molehill. Look to the sky and you can always see the distance of the future, where the infinite is. There we are, there are your brothers and sisters who have not forgotten you, and everywhere you look you see only God [. . .] 6,042 years ago,<sup>112</sup> when our ancestors came to Earth in a great wave, we already worshipped the same God that a large part of Hungarians (and the world) still worships today [. . .] We have been Christians in the modern sense, much longer ago than you were told or taught. We didn’t learn our faith on earth, we brought it with us as other peoples did. [. . . we pave] the way for a truly transformative revolution in science that can bring a more liveable world for all. Our knowledge starts from ancient foundations, but strives towards the infinite number of stars, where we came from, and to which our hearts long to return. Let us work together for a true European Hun people!”<sup>113</sup>

Kisfaludy’s Church of the Universe is one of the best examples of the new national myths turning into an institutionalised cosmic religion, in which Neo-Pagan revivalism is mixed with popular ufology, fringe science, and New Age beliefs, with the myths of *Ataiszian* ancestors coming from the Sirius and galactic Hun brotherhood presented in a semi-scientific style.<sup>114</sup> A similar native faith movement is the “Ancient Hungarian Táltos Church”

the Stars: 2012 and the Apocalyptic Milieu,” in *Prophecy in the New Millennium: When Prophecies Persist*, ed. Sarah Harvey and Suzanne Newcombe (Farnham: Ashgate, 2013), 225–38, 236, accessed 10th October 2021, <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315602585-20/mushrooms-stars-2012-apocalyptic-milieu-andrew-fergus-wilson>.

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Barkun, *A Culture of Conspiracy*, xi.

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Andrew Fergus Wilson, “From apocalyptic paranoia to the mythic nation, political extremity and myths of origin in the neo-fascist milieu,” in *Mysticism, Myth and Celtic Identity*, ed. Marion Gibson, Shelley Trower and Garry Tregidga (London: Routledge, 2013), 199–215.

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Daniel Wojcik, *The End of the World as We Know It: Faith, Fatalism, and Apocalypse in America* (New York: New York University Press, 1997).

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Steven J. Sutcliffe, *Children of the New Age: A History of Spiritual Practices* (New York: Routledge, 2003).

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Daniel Wojcik, “Avertive Apocalypticism,” in *The Oxford Handbook of Millennialism*, ed. Catherine Wessinger (Oxford: Oxford University Press, 2011), 66–88, <https://doi.org/10.1093/oxfordhb/9780195301052.003.0004>.

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Wojcik, “UFO mythologies.” The phenomenon is also discussed in Jason Colavito, “The origins of the space gods. ancient astronauts and the Cthulhu myths in fiction and fact,” 2011, accessed 3rd April 2023, <http://www.jasoncolavito.com>. See his earlier book as well: Colavito, *Cult*.

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Povedák, “The future.”

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Christopher Partridge, “Alien demonology: The Christian roots of the malevolent extraterrestrial in UFO religions and abduction spiritualities,” *Religion* 34 (2004): 163–89.

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Henry Jenkins, Sam Ford and Joshua Green, *Spreadable Media: Creating Value and Meaning in a Networked Culture* (New York: New York University Press, 2013). See also László-Attila Hubbes, “Theoretical themes in social media,” in *Critical Dictionary of Apocalyptic and Millenarian Movements*, ed. James Crossley and Alastair Lockhart (Bedford: CENSAMM, 2022), accessed 3rd April 2023, [www.cdamm.org/articles/theoretical-themes-in-social-media](http://www.cdamm.org/articles/theoretical-themes-in-social-media).

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To mention just a few: Bakó and Hubbes, “Religious minorities”; Hubbes, “Ancient voices”; Hubbes, “New Hungarian mythology”; Hubbes and Povedák, “Competitive pasts”; Povedák and Hubbes, “Re-paganization.”



This idea, known generically as Turanism, is latently more popular among Hungarians than the Finno-Ugric linguistic relationship officially taught, which was accepted by most academics after the end of the nineteenth century “Ugric-Turkic War”: the fiery linguistic-historical debates over the origins and affiliation of Hungarian language and people. Turanism even reached close to the status of being accepted as state ideology and quasi-religion in the interwar period; see Povedák and Hubbes, “Competitive pasts.” The thesis continues even today as Neo-Turanism, with a strong grip among modern Turkic nations as well; see Emel Akçali and Umur Korkut, “Geographical metanarratives in East-Central Europe: Neo-Turanism in Hungary,” *Eurasian Geography and Economics* 53, no. 5 (2012): 596–614, <https://doi.org/10.2747/1539-7216.53.5.596>.

Zoltán Paál (1913–1982) was a steelworker who stated that he had become shaman during World War II, after being initiated by a Siberian Mansi (Vogul) shaman (then partisan soldier in the Soviet Red Army) named Szalaváré Tura. As an autodidact, Paál kept writing his enormous oeuvre—exceeding a thousand pages—until his death, adapting all he read, from legends of Finno-Ugric peoples and alternative history books to the emerging theories of paleoastronautics, into a monumental mythology, which he titled “Arvisura” or “Truth-telling” encompassing 432 thousand years of imaginary history of the Hungarians. This fantastic mythopoetic work has grown into a founding myth for several Hungarian neo-shaman, ethno-pagan groups, with thousands of adepts. See Hubbes, “Ritual deliberations.”

Paál, *Arvisura*, 35–46. The goddess *Anyahita*—as many other deity names in the *Arvisura*—is a borrowing from Middle Eastern mythology, resembling *Anahit*, the ancient Armenian goddess of fertility and healing, wisdom and water (the Hungarian meaning is composed approximately from *Anyu*: “mother” + *hit*: “belief”).

Vég Csaba, “Az Arvisurák szellemisége” (The spirituality of the *Arvisuras*), online article (personal website of the author: [vegcsaba.weaveworld.org](https://vegcsaba.weaveworld.org), 2012) accessed 7th November 2023, <https://docplayer.hu/233742-Veg-csaba-az-arvisurak-szellemisege.html>.

The idea that the Magyars are the “seed” people or “core” people, (HU: “mag” = EN: “seed,” “stone,” “core,” “nucleus”) is one of the central, mostly common teachings of new national myths of Hungarians. More on this topic in László-Attila Hubbes, “Rhetoric of healing in contemporary Hungarian ethno-religious myths in Szeklerland, Transylvania,” in *ARGUMENTOR 4—MENS SANA: The Fourth Argumentor Conference: Rethinking the Role of Emotions*, ed. Bakó and Rozália Klára (Oradea: Partium Press; Debrecen: University Press, 2016), 131–42. Also, Judit Kis-Halas, “Sacred sites reinterpreted: New Age phenomena at a Hungarian Marian Shrine,” in *Traces of the Virgin Mary in Post-Communist Europe*, ed. Tatiana Zachar Podolinská, (Bratislava: Veda, 2019), 56–75. A good presentation of the concept may be found

branching off from the previous church and led by András Kovács(-Magyar), a *táltos* healer using shamanic techniques and planetary vibrations, according to whom Jesus (of Scythian-Hungarian origin) came from a constellation called “Aquileia.”<sup>115</sup>

András Magyar and his *Táltos* Church are the main propagators of “the Hungarians’ most sacred site” around which another entire mythology with cosmic references unfolds: the Pilis hills in Hungary, considered by believers the “Heart Chakra of the Earth.”<sup>116</sup> We can understand the connections between all the mythic elements referred to through an argumentation drawn on a Hungarian esoteric website: “Jesus is naturally connected with Sirius, as the Heart Chakra of the Galaxy (Sirius) is connected to the Sun. The Sun (is connected) with the Pilis, and the Pilis with us (Hungarians).”<sup>117</sup> In the narratives and rituals surrounding the Pilis hills, the central idea is that—beyond being a region full of ruins of ancient Hungarian fortifications and also a centre of the Hungarian-founded order of Pauline Fathers<sup>118</sup>—the three peaks of the range are forgotten giant pyramids arranged in the order and orientation of the three stars of the Orion belt,<sup>119</sup> and the place is also full of spiritual energy lines and miraculous healing powers.<sup>120</sup> In addition to these neomythological aspects, the place has become richer with aliens lately: Attila Miklós, an adept of the *Arvisura* universe and enthusiastic UFO-researcher, offers an essential compendium to the formation of this emerging eclectic new cosmic mythology in his book about the mystical history of Hun-Magyars.<sup>121</sup> He repeatedly refers to ufologist László Tóth, according to whom seven sarcophagi with reptilian mummies were found in a cave in the Pilis, and takes this as evidence for the lizard-headed beings met by the Hungarian kings during their visits to the Paulian monks.

Ancient pyramidal structures attributed to aliens were discovered in Transylvania as well: Tivadar Czibalmas, an ethnic Szekler-Hungarian from Romania, spent years investigating of earth terrace formations called “pallag” in Szeklerland region, which he considers vestiges of a prehistoric culture originating from the stars.<sup>122</sup> In his view, this mysterious “Pallag culture” represents the descendants of aliens (Sons of the Sun) who arrived on starships through “energy portals,” settling in the Carpathian basin, and were the ancestors of the Szekler-Hungarians.

The presupposed pyramids of the Pilis-mountains, those in Transylvania and elsewhere in the Carpathian basin are often linked in the Hungarian neomythology to the “Bosnian pyramids” (a cluster of natural hills near the town Visoko, surrounded by a set of tunnels)<sup>123</sup> as part of a world-wide energy network. What makes these Bosnian pyramids and the Ravne tunnels important for the Magyar neomythology is the fact that the many signs belonging to the neolithic Vinča culture (the “Danube script”) discovered in and around them have been identified by Hungarian palaeography enthusiasts as elements of the Szekler-Hungarian runic writing.<sup>124</sup> Moreover, theories emerged about the alien origins of both the pyramid hills as transport structures corresponding to Nikola Tesla’s energy technology<sup>125</sup> and the runic signs.<sup>126</sup>

Further on, Hungarian runic writing, identified as the script of the *Arvisura*, plays a central role in the famous Izsáky files, worthy of an *X-Files*-like television series. In 1974, László Izsáky (an ethnic Hungarian from Romania), inspired by the golden plaques of NASA’s 1972 *Pioneer 10* space probe and a subsequent UFO sighting in San Jose De Valderas in Spain in 1973—thought to be an answer to the *Pioneer*’s message—drew a

giant Ж shaped “calling sign” (contact message) on the ground in Transylvania, in the Gutin mountains. According to the story, as expected, a UFO landed on 7th June 1974 and Izsáky together with his friends received a series of 86 gold plates from the alien beings. They had managed to copy the symbols that were on the plates before the Securitate (the Romanian Secret Police) confiscated them after a short combat and tortured Izsáky and two other friends, forcing them into psychiatric asylum.<sup>127</sup> The case was discussed in full detail by Zsuzsanna Perlaki, ufologist blogger and investigative journalist, severely criticising the older generation of Hungarian UFO circles for not supporting Izsáky seriously.<sup>128</sup> According to rumours, Izsáky disappeared in 2004, perhaps taken to Sirius.<sup>129</sup> Ufologist Géza Kisteleki links the golden plates of the *Arvisura*, hidden in the Ural mountains (according to Zoltán Paál), with the extraterrestrial messages of the Transylvanian golden plates presented and decoded by László Izsáky.<sup>130</sup> According to Kisteleki, the signs on Izsáky’s golden plates correspond to the Hungarian-Szekler runic script, revealing the *Arvisuras* of the Ural golden plates, and represent the sacral geometry, the energy and symbolism preserved in the mythologies of humanity and sacral memory of the great cultures of old and the forgotten Hungarian past.<sup>131</sup>

Izsáky was not the only one waiting for or meeting visitors from the stars. Klára Sándor, in her book about Hungarian neomythologies,<sup>132</sup> describes the case of a Transylvanian Hungarian woman: Gizella Bartha, who had been visited by the Count of St. Germain, a present-day avatar of an ancient Táltos king from a planet on the Sirius system (actually “Enlil, the sixth son of Nimrod from Sirius”), and who dictated to her the “other” *Arvisuras* (different from Zoltán Paál’s, nevertheless, also an authentic scripture), the entire set of galactic teachings about the karmic ways of the world from Atlantis to the present day and the mystical salvation role of the Hungarians in the approaching dimension change cataclysm (the Apocalypse).<sup>133</sup>

Such confluences of Hungarian myths, New Age spirituality, and UFO beliefs are not uncommon. Anthropologist Judit Kis-Halás has investigated a series of Hungarian web pages and online forums and conducted several interviews with New Age believers and healers. In the case of her two interlocutors, the angels to whom they prayed could be identified as either benevolent or malevolent extra-terrestrial creatures, involved in a galactic conspiracy.<sup>134</sup> We can understand the relevance of these beliefs for the cosmic religiousness of the new Hungarian mythology if we take into account the observations summarised by Kis-Halás in a set of four topics appearing in the discourses she investigated: “1. birth of a ‘new world order’ and related apocalyptic predictions; 2. conspiracy theories; 3. extra-terrestrials and UFOs; 4. the date and role of Hungarians in the present and future order of the Universe.”<sup>135</sup> Further examples of such correlations between angels as aliens or higher energies and Hungarian cosmic religious syncretism can be found in several new religious or spiritual communities, such as the “Bolya-nest” and Prophet dénes’s charismatic movement researched by Koppány-László Csáji,<sup>136</sup> or the countless online forums, blogs, and websites where adepts discuss and echo teachings about past and present angelic or divine beings from the stars, the Sirian origins and the mystic MAG (“Seed”) nature of the Magyars,<sup>137</sup> playing the healing role in humanity’s future destiny.<sup>138</sup>

In these latter discourses the Magyars (the “MAG people,” as referred to above) are believed to bear a messianic, eschatological mission in the

on Zsuzsanna Fanni Váradi-Kalmár-Kálmánchey’s websites *Amagdala*: “New atomism: The saving seed,” accessed 3rd April 2023, <https://www.amagdala.hu/en/new-atomism> and *Magura*: “The awakening world,” accessed 3rd April 2023, <https://mag-ura.com/en/> (2016-2023).

97

Accessed 3rd April 2023, <http://www.book-of-true.com/arvisura/what-is-arvisura.html>; Paál, *Arvisura*.

98

As the *Arvisura* names them: *Uruk-Om*, *Agaba-Om* (China), *Hyksos-Om* (Egypt), *Anina-Om* (Mesopotamia), *Parsi-Om* (Parthia), *Indio-Om* (India), *Mayan-Om* (Mexico), and *Kusko-Om* (Peru).

99

Dr. Bátor Vámos-Tóth (1928–2006), a Hungarian émigré, settled in Hawaii and started his “Tamana” international research project on pre-supposed Hungarian name structures around the world in the seventies. His ideas were taken further even by foreign authors like Clyde Winters (“Tamana culture: The pre-diluvial civilization of mankind,” *Olmec98.net*, accessed 3rd April 2023, <http://olmec98.net/tamana.htm> or Jim Willis, *Lost Civilizations: The Secret Histories and Suppressed Technologies of the Ancients* (n.p.: Visible Ink Press, 2019).

100

Vámos-Tóth Bátor, *Tamana. Világnévtár* (Tamana. World toponym directory) (Székesfehérvár: Magyarországiért, Édes Hazánkért Kiadó, 2005) and Vámos-Tóth Bátor, “A név-szerkezetek világfüzére: minden út Tamanába vezet” (The worldwide chain of name structures: All roads lead to Tamana) online article, accessed 6th October 2010, <http://sgforum.hu/listazas.php3?id=1078212785&order=reverse&index=2&azonosito=magyarazonos>.

101

Vámos-Tóth, *Tamana*; Winters, “Tamana.” Though not directly based on József Cserép’s and Jenő Csicsáky’s already referred “Lemurian” theory inspired by Churchward’s Mu-mythology, the *Tamana* theory reuses the same (hyper-)diffusionist ideas, this time in a linguistic guise.

102

Medgyesi István, *Isten magyarjai* (God’s Hungarians) (Budapest: self-pub., 2003) referred to in Bolyki, Tamás, “Magyar vándor. Tizenöt ezer év alatt a föld körül” (Hungarian wanderer: Fifteen thousand years around the Earth), *Hihetetlen! Magazin. A magyarság 20.000 éves történelme* 1 (2012): 18–19; also Bolyki, Tamás, “Évezredes kalandozásaink: Magyarok Mindenütt” (Our thousands of years of wandering: Hungarians everywhere), *Hihetetlen! Magazin. A magyarság 20.000 éves történelme* 4 (2017): 17–20.

103

Paál, *Arvisura*, 22–24.

104

Kozsdi, Tamás, *A magyar ősemlekezet és az Arvisura világkép* (The archaic memory of Hungarians and the world view of the Arvisura) (Budapest: Angyali Menedék, 2005), or the websites edited by him: (Kozsdi, Tamás) “Idegen civilizációk és a földönkívüli

Hun testvéreink élete” (Alien civilisations and the life of our extraterrestrial Hun brothers), *Hun történelem*, (2002), accessed 3rd April 2023, <http://www.geocities.ws/huntortenelem/01.html>; and echoed further on pages like Móréné Tokai, Kiss Éva’s “Misztikus vonatkozások és földönkívüliekre történő utalások az Arvisurákban” (Mystical aspects and references to extraterrestrials in the Arvisuras). *Hun történelem* webpage, accessed 3rd April 2023, <http://www.geocities.ws/huntortenelem/02.html>.

105

Kozsdi, “Idegen civilizációk,” accessed 3rd April 2023, <http://www.geocities.ws/huntortenelem/txt/fej01.txt>.

106

Available on YouTube, on Tibor Molnár’s channel: accessed 3rd April 2023, [https://www.youtube.com/watch?v=HbodRT2bA\\_Y&t=3s](https://www.youtube.com/watch?v=HbodRT2bA_Y&t=3s). The English translation of the video can be accessed here: accessed 3rd April 2023, [http://transcriptvids.com/v/HbodRT2bA\\_Y.html](http://transcriptvids.com/v/HbodRT2bA_Y.html). Although the video has credits at the end, no further independent information can be found about the makers. Still, it may be said that since its first publication on 14th February 2010, the video has gained a relatively high popularity, with 30K views on the original channel and around twenty repostings elsewhere, and the film was also marketed in CD version in specialised bookstores. For a detailed analysis see Hubbes, “New Hungarian.”

107

Extensively analyzed in Hubbes, “New Hungarian.”

108

This is a special case when a new religious movement is at the same time a new national movement: concomitantly with the development of Kisfaludy’s Hun ecclesia, a petition was prepared to recognise the Huns (who disappeared from Europe in the fifth century CE) as an ethnic minority in Hungary, which was rejected on 25th April 2005. A chronicle of the process is presented on the website of the Hun community: accessed 3rd April 2023, <http://hunnemzetiseg.weebly.com/jelenuumlk.html>. There is also a report on the issue in English by Nick Thorpe: “Hungary blocks Hun minority bid,” *BBC News*, 12th April 2005, <http://news.bbc.co.uk/2/hi/europe/4435181.stm>.

109

Between 1997 and 2011 (when Hungarian legislation severely reduced the number of acknowledged official religious denominations) they functioned as a recognised religious congregation, and after 2011 with the status of “foundation with religious activity,” with more than ten thousand declared members (estimated). Exact information about the community can be found on Wikipedia: accessed 3rd April 2023, [https://hu.wikipedia.org/wiki/Az\\_Univerzum\\_Egyh%C3%A1za](https://hu.wikipedia.org/wiki/Az_Univerzum_Egyh%C3%A1za). Also see: “Hungarian native faith” article on Wikipedia: accessed 3rd April 2023, [https://en.wikipedia.org/wiki/Hungarian\\_Native\\_Faith](https://en.wikipedia.org/wiki/Hungarian_Native_Faith).

110

Originally available from the church’s website, the active site and the courses of the “Hun University” today can be accessed at: <https://www.angelfire.com/planet/dictionaries/> (26th July 2023).

salvation history of humanity. The healing role, however, is coupled with an apocalyptic tone. It is expected that—as in the past, when Attila the Hun was mandated and supported by heavenly (extraterrestrial) beings to end the decayed Roman empire to save the world<sup>139</sup>—they will receive celestial help from a returning mythic figure. This is a figure known from the biblical traditions: King *Nimrod*—identified with Orion, the celestial hunter, and with *Ménrót*, the legendary forefather of Hungarians in the ancient chronicles. In the fourth special issue of *Hibetetlen! Magazin* dedicated to “20.000 years of Hungarian history,” there is an article that discusses this topic:

“Many people believe that Hungarians have some special mission in history. They refer to ancient prophecies, that in the distant future, when the human world is threatened with annihilation, a Turanian horse-riding archer people, the descendants of Nimrod will prevent the apocalypse and restore the disturbed harmony between Earth, man, and the Universe.”<sup>140</sup>

József Kántor explains the cosmic role of Nimrod in the approaching Apocalypse:

“The prophecy was known to the Babylonians that at the end of time these seven tribes would reunite under the leadership of the ‘reincarnated’ King Nimród/Ménrót [Nemroth]. Supposedly, even the destroyed Tower itself will be rebuilt at that time [. . .] It is said that the ‘Panther King’ built this tower in order to confront a dark force from its top, that approached the Earth in those ancient times. We don’t know exactly what or who it was, because the already hazy mythological references are even more vague than usual! All that can be inferred is that it was a powerful demonic being, a kind of ‘Dark Lord’ who was a fierce enemy of humanity! The Eastern traditions roughly agree that Nimród/Ménrót [Nemroth], as the ‘Sun Panther’—that is, the chosen representative of the gods—took up the fight with the dark power from the top of the Tower. He climbed onto his ‘heavenly chariot’ and ascended from the top floor into the stars, where he shot an arrow from his magical bow at the demon king’s ‘Chariot of Fire’ [. . .] From the point of view of palaeo-astronautics, the question arises here: Could this legend preserve the memory of a space war, and Nimród’s Tower could have been not only an observatory, but also a kind of space port?”<sup>141</sup>

### Conclusions

The new Hungarian national mythology integrates elements of “cosmic religion”—ancient aliens, extraterrestrial ancestors, galactic saviours, and apocalyptic motives—into their narratives, creating a bricolage of stories of “improvisational”<sup>142</sup> ethnogenesis and ethno-eschatology—splintered, mosaic-like, yet unitary universes. The neomythology adapts to the current global ideas of the cultic milieu, trends of conspирuality, adopting alien beings, cosmic entities from New Age spirituality, UFO culture and popular media, weaving them into their own older, classical mythic stories.

The differences between the Hungarian national cosmic

neomythologies examined here, on the one hand, and the more classical national mythic narratives, as well as the canonical historical and linguistic theses sustained by the academical science, on the other, originate from the influences of the worldwide trends in alternative history, para-sciences, ufology, palaeo-astronautics, New Age ideas, and contemporary conspiratorial thinking, but also from scientific frontiers and cosmic age enthusiasm—all adapted to the Hungarian context. The Hungarian *Kaltes Asszony* (Lady Kaltes), goddess *Anyabita*, and *Ata-Izisz* father-god of the *Arvisura* mythology are alien ancestors from *Joli-tórem*, the Sirius system from the Canis Major constellation, who landed on the mythical *Ataisz* continent, giving rise to the forefathers of Hungarians to a global, colonising, and civilising culture. As regards the present and the future, again, this mythic universe is centred on the messianic eschatologic mission to save mankind, deriving from the protochronic primacy and moral, spiritual superiority of the nation over all the other ethnic groups, cultures, civilisations. The new Hungarian cosmic myths state that the *MAGyar* nation (the “Seed” people) has a divine (cosmic) mission to regenerate humanity from its ruins, however, not before the ancient king Nimrod returns from the stars to eradicate the depravity and corruption of the contemporary world (as in another narrative, king Attila should have done with ancient Rome, a task at which he failed<sup>143</sup>).

The authors and believers of new national mythologies integrate and “re-ethnicise” alien and apocalyptic elements from the contemporary global cultic milieu and New Age popular culture to endow the Hungarian nation with sacredness, giving it a cosmic significance. They often do so taking on the risk of being ridiculed and harshly criticised not only by the representatives of academic science or mainstream churches, but even by their fellow, more traditional Turanist or Sumerologist compatriots. We may ask: Why? Multiple answers present themselves. The same processes and similar cosmic mythologies develop and unfold in the neighbouring nations (most often directed against each other),<sup>144</sup> in a Girardian sense of mimetic rivalry.<sup>145</sup> There is a growing general public resentment and distrust<sup>146</sup> towards both academic science and the official churches (together with an aversion towards the political and economic establishment—again, in the entirety of Central, Eastern, and South-Eastern Europe, but also worldwide). Both phenomena point to further, deeper explanations: academic science and official churches are seen as servants of foreign interests, either of inimical nations, and/or of greater regional or global powers. In the case of new Hungarian national mythologies and cosmic religiousness, historical sciences are felt as dominated by occult Western (or Eastern) forces (Austrian, Soviet, Anglo-Saxon), Christianity is considered too Jewish and/or too Roman (ruled and distorted by Jews, the Vatican, or even America) and in no way authentic and serving the real interests of the nation. Finally, in the eyes of the adherents of national neomythology, modern historical sciences and the universalist message and nature of Christianity (together with secularisation) deprive the nation of its most essential value: sacrality. Re-mythologisation, with all its means, serves exactly this purpose: to restore the lost sacred nature of the history, destiny, and *raison d'être* of the ethnic community.

As Róbert Szűcs, the editor-in-chief of the *Hibetetlen! Magazin*, puts it in the foreword of the first special issue dedicated to “20.000 years of Hungarian history,” explaining the reason for compiling the compendium of Hungarian neomythology:

111

György Kisfaludy (1944–) an electronist technician by training, established the religious congregation and national community of the Huns in 1991, in Budapest, as a scientific debate club (see the Wikipedia article cited above). He claims dozens of groundbreaking technical inventions, published online several treatises on the mystical nature and science of the gravitational waves, the cosmic consciousness, e.g., *A teremés üzenete* (The message of creation) 1991; *A térítő kulcsa: a tudat* (The key to space-time: The consciousness) n.d., *Az energia titka* (The mystery of energy) n.d. He also maintains a YouTube channel titled *Ataisz titkai* (The mysteries of Atais) with more than ten thousand followers, containing 932 videos of his lectures, accessed since 2007, [https://www.youtube.com/@ataisz\\_titkai/videos](https://www.youtube.com/@ataisz_titkai/videos).

112

A reference to the *Arvisura*, which they maintain as sacred scripture, and organise their holidays in accordance with it.

113

Greeting messages from <http://hunok.hu/egyhazi/index1.html>, accessed 3rd April 2023; <http://hunok.hu/startlapok/ujstartlap.html>, accessed 3rd April 2023. It must be noted, that the *Hunok.hu* website of the church has been unavailable since October 2022 (retrieved here through the *Wayback Machine* Internet archive on 25th July 2023).

114

See Szilárdi Réka, “Neopaganism in Hungary: Under the spell of roots,” in *Modern Pagan and Native Faith Movements in Central and Eastern Europe*, ed. Kaarina Aitamurto and Scott Simpson (Durham: Acumen, 2013), 230–48.

115

Szilárdi, “Neopaganism.”

116

Essential articles interpreting the Pilis-phenomenon: Povedák, István, “From Attila to the Heart Chakra: Postmodern pilgrimages,” *Acta Ethnographica Hungarica* 59, no. 1 (2013): 1–18, <https://doi.org/10.1556/AEthn.2013.001>. Also see Judit Kis-Halas, “‘Haragudtam az angyalokra, hogy át\*sztak’ Angyalkultusz és UFO-vallás,” in *Tapasztalataiból ballottam . . . Alternatív világgépek: Összeesküvés- elméletek társadalomtudományi elemzése*, ed. István Povedák and László-Attila Hubbes, (Budapest: MTA-SzTE, 2018), 191–216. English version: Kis-Halas, Judit, “‘I was Angry with the Angels for F\*cking Me Over.’ Angel-cult and UFO-religion in Hungary,” in *Faith, Doubt and Knowledge in Religious Thinking*, ed. Pócs Éva and Vidacs Bea (Budapest: Balassi Kiadó, 2020), 327–52.

117

Accessed 3rd April 2023, <http://hajnalhasadas.hupont.hu/149/sziriusz-kapcsolat-12>.

118

The Paulines are invested in the new mythology with a mysterious aura: they had been the White “Táltos” (Shaman) priests, secret keepers of the hidden ancient wisdom of the Pagan Magyars, persecuted by the Roman Catholic Church. See Povedák, István, “A szerzetes és a fehér táltos: A pálos újmitológiaiától a magyar

újmitológiáig.” (The monk and the white Táltos: From the Pauline neomythology to the Hungarian neomythology) in *Aranykapu - Tanulmányok Pozsony Ferenc tiszteletére*, ed. Albert Zsolt Jakab and István Kinda (Kolozsvar: Kriza János Néprajzi Társaság, Szabadtéri Néprajzi Múzeum, Székely Nemzeti Múzeum, 2015), 711–24.

119

Aradi Lajos, “A Mágia urainak nyomai, avagy mit tesz az, aki a nyomkövetők nyomában morzsát keres . . .” (Traces of the Lords of MaGick, or what does one do looking for crumbs in the trail of trackers...), *MAGOK vagyunk* (blog), 25th May 2010, <http://magokvagyunk.blogspot.com/2010/05/aradi-lajos-magia-urainak-nyomai.html>.

120

Povedák, “From Attila.”

121

Miklós, Attila, *Attila könyve* (Attila’s Book) (private edition, 2018) accessed 3rd April 2023, [https://attilahun.hu/wp-content/uploads/2020/07/attila\\_konyve.pdf](https://attilahun.hu/wp-content/uploads/2020/07/attila_konyve.pdf). There are several other similar works and an entire series of an online UFO journal: *Titok magazin* (Mystery magazine) edited by Attila himself (18 issues since 2020) on his personal website: accessed 3rd April 2023, <https://attilahun.hu/>.

122

Czimbalmás Tivadar’s *Ősbaqa* (Ancestral home) “documentary film” series on YouTube, accessed July 2014, <https://www.youtube.com/playlist?list=PLFCAD2E30057D0F4E>, which was presented later even on various TV channels. See also Bencze Mihály, “A pallagkultúra és a Barcaság” (The Pallag culture and the Barcaság region), *Hétfalu* vol. XVIII, no. 4(613) (2012): 3–4.

123

Semir Osmanagić, Bosnian-American amateur archaeologist identified in 2005 the Visočica hill near Visoko town in Bosnia, as a 34,000-year-old pyramid. See Sam Osmanagich, *Bosnian Pyramids: My Story* (Sarajevo, “Archaeological park: Bosnian pyramid of the sun” Foundation, 2019).

124

Klára Friedrich and Gábor Szakács, “Comparison between sign-systems,” trans. Zoltán Fábry, *Rovasírás Forrai* website: accessed 3rd April 2023, <http://www.rovasirasforrai.hu/Forditasok/Comparison-between-sign-systems.htm#fk>. They have authored several publications on the issue of ancient Hungarian runic writing, the most popular of which is Klára Friedrich and Gábor Szakács: *Tászok-tetőtől a bosnyák piramisokig* (From the Tászok-peak to the Bosnian pyramids), (Budapest: self-pub., 2007).

125

*A Világ Titkai*, “A boszniai piramisok: idegen struktúrák lehetnek a belsejükben: titkos Tesla technológia” (The Bosnian Pyramids: There might be alien structures hidden within them: A secret Tesla-technology), accessed 20th November 2020, <https://avilagtitkai.com/articles/view/a-boszniai-piramisok-idegen-strukturak-lehetneka-belsejukben-titkos-tesla-technologia>.

“We should finally face up to our past. The past that they have always wanted to take away from us and that they have constantly falsified. We know that the Finno-Ugric theory is bleeding from a thousand wounds and that there is a wealth of evidence to disprove it, but the authorities simply ignore these explanations. Let’s not forget that these alternative theories are not the “fantasies” of amateur authors, but the works of highly erudite historians who devoted their entire lives to researching the past of the Hungarian people! Therefore, they cannot be simply swept off the table with a casual gesture.”<sup>147</sup>

The fantastic, mythopoeic nature of these narratives are advocated by Tamás Bolyki in a tone that is as accusatory as it is apologetic, in the introductory article of the same issue, considering them a positive phenomenon, which reflect the deep interest of the non-professional public in scientific issues, including Hungarian prehistory:

“These alternative theories often stray into the realm of fantasy. This, of course, inadvertently encourages the representatives of the official position, who then immediately stigmatise any theory that does not agree with theirs as ridiculous and amateurish [. . .] So those who confuse prehistory research with science fiction or fantasy do more harm to the cause of alternative research for the ancestral home than they realize: they are the reason why academic scientists want to throw the baby out with the bathwater. *On the other hand:* What right do we have to say that an alternative theory of Hungarian (history) is ‘too fantastic’ simply because it sounds shocking to us (today)? After all, there have been several occasions in the past when a particular idea, declared impossible by the contemporaries, has been proven to be true [. . .] If we look at the history of mankind, we realise that no one has the moral right to label a theory as impossible just because he or she does not believe it or cannot imagine it.”<sup>148</sup>

Alex Imreh, “Similarity between Vinca, Hungarian Runic signs and signs found inside the Bosnian Pyramids, older than Egypt pyramids,” *Alex Imreh* (blog), 5th January 2011, <https://aleximreh.wordpress.com/2011/01/05/similarity-between-vinca-hungarian-runic-signs-and-signs-found-inside-the-bosnian-pyramids-older-than-egypt-pyramids/>; and a video inserted as comment: accessed 3rd April 2023, <https://youtu.be/oRj4lWQcarl>.

127

László Izsáky, “Az aranykoporsó titka” (The secret of the golden coffin), in *És akkor jöttek az UFO-k . . . Magyarországra*, ed. László Dalia, Anikó Tárpai S. and Judit Trethon (Budapest: Kolibri, 1990), 165–74, accessed 3rd April 2023, <https://www.facebook.com/izsakylaszloesazerdelyiaranylemezekemlekoldal/>; the golden plates are presented in László Izsáky, “Intersztelláris kapcsolatok” (Interstellar connections), *Ufomagazín* (October 1997): 34–37, digitised online: accessed 3rd April 2023, [https://vandortuz.blog.hu/2020/02/24/izsaky\\_laszlo\\_intersztellaris\\_kapcsolatok#](https://vandortuz.blog.hu/2020/02/24/izsaky_laszlo_intersztellaris_kapcsolatok#). A volume published from Izsáky’s writings: László Izsáky, *Más lakott világok: A teremtés hat napja* (Other populated worlds: Six days of the creation), ed. Ferenc Eőry Szabó and Ferenc Eőri Szabó (Körmend: Körmendi Kulturális Műhely, 2016).

128

See Zsuzsanna Éva Perlaki, *A jel: Sikeres ufóelhívás a Kakastaréjnél* (The sign: Successful UFO calling at the Kakastaréj rock), (Meridián könyvek I, 2018) and Zsuzsanna Éva Perlaki, *Ősi rovásjelek az erdélyi aranylemezeken* (Ancient rune signs on the Transylvanian golden tablets), (Meridián könyvek II, 2020). Also see her blog *Gondolatok az égbolt alól* (Thoughts from under the skies), accessed 3rd April 2023, <https://vandortuz.blog.hu/> and the Izsáky memorial profile created by her on Facebook account: accessed 3rd April 2023, <https://www.facebook.com/izsakylaszloesazerdelyiaranylemezekemlekoldal/>.

129

Miklós, *Attila*, 53.

130

Géza Kisteleki, *Az aranylemezek üzenete: Üzenet a Szíriuszról* (The message of the golden plates: Message from Sirius) (Budapest: Angyali Menedék kiadó, 2016).

131

Kisteleki, *Az Aranylemezek*.

132

Klára Sándor, *Nyelvrokonság és hunbagomány: Rénszarvas vagy csodaszarvas? Nyelvtörténet és művelődéstörténet* (Language kinship and Hun tradition: Reindeer or miraculous deer? Historical linguistics and cultural history) (Budapest: Typotex, 2011), 45–58.

133

The 1999 radio interview recording transcript, accessed 3rd April 2023, <https://www.facebook.com/notes/nevem-sincs-csoport/bartha-gizella-kapcsolata-a-sz%C3%ADriuszi-magyar-bolyg%C3%B3val/580470992030260/> (2014), and video recordings of Gizella Bartha’s 2003 public lecture titled “A szíriuszi magyar kapcsolatok és

St. Germain beavatási rendszere” (The Hungarian connections with Sirius and the initiating system of St. Germain) are quite popular on YouTube, accessed 3rd April 2023, pt. 1: <https://www.youtube.com/watch?v=wLYVujI0NTk>, 44K views, accessed 3rd April 2023, pt. 2: <https://www.youtube.com/watch?v=j98MFtAo6nA>, 28K views.

134

Kis-Halás, “I was angry.” For the angels and demons identified as aliens see also Partridge, “Alien Demonology.”

135

Kis-Halás, “I was angry,” 342.

136

László Koppány Csáji, “A Szentlélektől az ufóig: Küszöbnarratívák, diskurzusterek és diskurzushorizontok egy Kárpát-medencei új vallási mozgalomban” (From the Holy Spirit to UFOs: Threshold narratives, discourse patterns, and discourse horizons in a new religious movement in the Carpathian Basin) *AntroPort online*, 27th August 2015, <http://www.antroport.hu/wp-content/uploads/2015/08/Csajji-Laszlo-A-Szentlelektol-az-ufokig.pdf>, László Koppány Csáji, “Az online cédrus árnyéka: Östörténeti narratívák és értékek keveredése vallási diskurzusokkal egy kortárs etno-pogány csoport online és offline kommunikációjának példáján” (The shadow of the online cedar: The intermingling of prehistoric narratives and values with religious discourses in the online and offline communication of a contemporary Ethno-Pagan group.) in *Már a múlt sem a régi . . . Az új magyar mitológia multidiszciplináris elemzése*, ed. László-Attila Hubbes and István Povedák (Szeged: MAKAT—MoMiMű, 2015), 184–206.

137

See the earlier referred Fehérné Lendvay, *MAGOK vagyunk*, Gábor, *A Magyarok Tudása*, Váradi-Kalmár-Kálmánchey, *Amagdala*.

138

Hubbes, “Rhetoric of healing.”

139

See Szedlacsik, “Attila.”

140

The article connects the eschatological role of Nimrod and Hungarians at the End times with a historical and biblical apocalyptic role attributed to them: *Western sources repeatedly also say of our ancestors who were raiding in the 10th century that the Hungarians were sent by God as a punishment, and also to trigger with their appearance the beginning of a more moral age. It can be seen that the apocalyptic role has long been associated with the Hun-Hungarians, the background of which is an even older prophecy: the famous prophecy of Gog and Magog (Avatara) (Bácsfi, Boglárka Diána) ‘Nimród visszatér’ (Nimrod returns), Hihetetlen! Magazin: A magyarság 20.000 éves történelme 4 (2017), accessed 3rd April 2023, <https://www.facebook.com/HihetetlenMagazin/posts/17925465874-73401/>, also as a video lecture: accessed 3rd April 2023, <http://megoldaskapu.hu/avatara-eloadasainak-gyujtemeny/avatara-nimrod-visszater>.*

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József Kántor, “Eltitkolt ősi prófécia a végítéletéről: a

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Cf. Michael Barkun, “Improvisational millennialism,” in *A culture*.

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Szedlacsik, “Attila.”

144

See Alexe, *Dacopatia*; as well as Hubbes and Povedák, “Competitive pasts”; Povedák and Hubbes, “New national.”

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René Girard, *Battling to the End: Conversations with Benoît Chantre* (East Lansing: Michigan State University Press, 2009).

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Hilde Weiss, “A cross-national comparison of nationalism in Austria, the Czech and Slovak republics, Hungary, and Poland,” *Political Psychology* 24, no. 2 (2003): 377–401, <https://doi.org/10.1111/0162-895X.00332>.

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Tamás Bolyki, “Kozmikus eredetünk” (Our cosmic origins), *Hihetetlen! Magazin: A magyarság 20.000 éves történelme* 1, no. 5-8 (September–November 2012): 5.