In 1236, the Dominican friar Julian discovered a group of Hungarian speaking people between the Middle Volga Region and the Ural Mountains. They were undoubtedly the descendants of Hungarians remaining in the region after others migrated and finally moved to the Carpathian Basin in 895. This region was called Magna Hungaria in medieval chronicles. The greater part of the population moved from here towards the Southwest – some say to the environs of the Don River in the 8th century. Recent research, however, claims they migrated to the Dnieper River region at around the beginning of the 9th century. This region between the Don and the Dnieper rivers was named Levédia, after the first prince of Hungarians whose name is known, 'Levedi'. Here, they established contact with the Khazar Khaganate, the dominating state formation of the region. Around 850, they moved their settlements to the Dnieper and Dniester River area as a result of the hostile relations with the Khazars. Byzantine sources mentioned this territory Etelköz, which means a region between rivers. According to documentary evidences, their nomadic groups turned up in the Carpathian Basin several times from 862 onwards, intervening in the conflicts of the Franks and Moravians invited by either of the two nations. In the course of these military campaigns, they became well-acquainted with the territory which would shortly become their homeland. In 895 it was the Pecheneg (a nomadic people living further East) attack on the Hungarian settlement area in Etelköz which was the direct cause of the Hungarian conquest.

While some scholars regard the Hungarian conquest as a purposeful operation, planned by princes Árpád and Kurszán, which was only hastened and distracted by the Pecheneg attack, some attach great importance to the attack and describe the conquest as a panic-stricken flight. It most probably became clear to the Hungar-
ian leaders that they could not keep their quarters any more in Etelköz, which was a wide open territory and the Carpathian Basin surrounded by high mountains would be safer for their people. Thanks to their former military campaigns, they also knew that the lowland territories of the basin most suitable for them were not controlled by any strong power. Clans living on the eastern side of Etelköz most probably suffered a serious financial loss and many of them died, yet the majority of the people managed to safely cross the mountain passes with their goods and chattel. Their traverse was not particularly distracted by the attack of Simeon’s, the Bulgarian ruler’s army from the South.

The story is confirmed by the archaeological findings. For in the course of excavations of 10th century Hungarian cemeteries, no bodies of widowers were found alongside perhaps recently wed Slav women. Next to the warriors, the graves of women, children and elderly people are located, who belonged to the same anthropological group, wore the same style of ornaments and were buried according to the same traditions. The events of the following years prove that it was not a weakened population without a significant military power that settled in the Carpathian Basin.

The Hungarians found Avar groups in the central parts of the Carpathian Basin; Slavs lived in the peripheral regions and Transdanubia (the former Roman province, Pannonia) was under Frankish rule.

The new homeland was occupied under the leadership of prince Árpád in several stages. Firstly, they took possession of the plain East of the Danube – they entered the mountains only along the rivers in this period.

In 899, their troops marched to northern Italy as an ally of Arnulf (887–899), king of East Francia, in order to overthrow the rule of his enemy, Berengar I (888–924). In September the same year, they defeated the army of Berengar I in the battle of the Brenta River, and returning home they also occupied the Pannonian territories formerly owned by King Arnulf, who died in the meantime. In 902, they overthrew the Moravian Principality lying North of
the Danube and they annexed the territory to their country. As a result of these events, the borders of Hungary that would remain for more than a thousand years were broadly formed.

In the battle of Brezalauspurc (907), identified with Pozsony/Pressburg (Bratislava) by the humanist historian Aventinus, the Hungarians managed to repel the attacks of the Eastern Franks, who did not want to accept the new power situation. Following the treacherous killing of their prince Kurszán by the Bavarians in a feast, the Hungarians led devastating campaigns in retaliation to Saxony, Thuringia, Swabia, Burgundy and Lorraine. In the following decades their troops even reached Denmark (915) and the Iberian Peninsula (942). Peace was restored in 904 with Berengar’s Northern Italian kingdom and Berengar and his successors paid an annual stipend to the heads of the Hungarian tribal federation until 950. During this half of a century the Italian rulers and even the Pope turned to the Hungarians for support in wars against their rivals. This is the reason for the Hungarian presence in wars to Pavia (924), Rome (927, 933, 940), Apulia (922, 927, 947), Tuscany (927) and in campaigns to the area of Capua, Benevento, Naples and Montecassino in 937. Their unexpected attacks could only be defended by forming protected areas and by settling scattered population near fortresses. This fortress building program initiated by local landowners determined the development of Italian society for a great number of generations. A similar process took place in Eastern Francia. Like Lombardy, Bavaria became their ally, a marching territory for their campaigns, which they launched from here (917–937). Between 924–932, the Eastern Frankish king, Henry the Fowler (919–936) bought peace from the Hungarian princes by paying a regular annual tribute. Their westward invasions were ended as two German rulers,
Henry the Fowler and Otto I (936–973) stabilized their power. They first occupied the Hungarian allied territories Lombardy and Bavaria; then in 955 they defeated the Hungarian army at Augsburg. The Hungarians led some battles against Byzantium in the following years, but their attempts were put to an end in the Battle of Arcadiopolis in 970.

There are more explanations to the successful military actions of Hungarians that lasted for more than half a decade. When they appeared in Western Europe, the disunity of the successor states of Charlemagne’s former empire almost led to their eventual disappearance. The lack of a strong central power, the permanent struggle between stronger and weaker landowners not only made an organized attack against the formidable new enemy impossible for a long time, but the Hungarians intervened in the conflicts on the invitation of one or the other rival. The otherwise heavily armed Western armies were not aware of the importance of discipline and organized troop movements in battles, therefore their troops were easily disrupted by the Eastern light cavalry troops that were led with an iron fist and moved as one. Their characteristic nomad tactics were based on unexpected, sudden and fast troop movements and by turning back after a fake escape, the units breaking forth from their hidings routed the dissolved Frank army with their storm of arrows.
The Hungarian invasions, however, were only one manifestation of the conquering Hungarians – but the only ones for the Western European chroniclers. Consequently, the written sources depicted a gloomy and severely distorted picture about the newcomers. Therefore, most of our information comes mainly from the archaeological findings about the economy, society, religious beliefs and arts of 10th century Hungarians.

Society was strongly stratified and led by the prince, stemming from Árpád’s clan since the last decades of the 9th century. (In a short transitional period, just at the time of the Hungarian conquest, the Hungarians borrowed the Khazar institution of a dual-monarchy and they had the kündü, a main king with divine descent, and the gyula, who was in charge of practical matters.) The Hungarian tribes m– if they existed in the 10th century – they would have been artificial political formations and would not have been organized according to kinship. The greater part of society consisted of free clans that united several families of different financial and social situation. They constituted the armed military escort of the chiefs and leaders of
clans, and mostly they took part in the European campaigns. The ranks of the heads of these military escorts (especially the heads of the princely military escort) were indicated by the insignias of rank. Silver gilt mounts ornamented their weapon belt and the weapons and tools hanging on it, as well as their harness. On their quivers, conspicuous sun symbols marked that they performed military service in the closest circles of the prince. Commoner families engaged primarily in stock breeding and farming – they did only occasional military service. To the same class of society belonged those groups of a foreign origin who joined to the Hungarians in the Eastern steppes (e.g. the Khazarian Kabars, Szekelys, Pechenegs) and protected the borders as well.

This wide layer of society consisted of local ethnic groups, as well as of the Hungarian rural population, whose settlements surrounded the centres of rich clans and who were required different services to their masters. The greater part of the 10th century Hungarian population lived more or less in permanent villages. These villages consisted of houses spread in a vast area. The most typical form was the sunken floor huts, but they were also familiar with several types of timber houses erected on the surface. The houses were separated by ditches and hedges which served as a fence. There were many kilns between the houses, which could be used for the smoking, drying, grinding of corn. Corn was stored also in pits between the houses. Excavations also revealed the traces of livestock enclosures and wells. The workshops of craftsmen (especially inflammable forges) were placed on the outskirts of the settlement – further away from the houses.

Although wealthier families moved to airy yurtas having a felt cover in the summer, they got through the winter in solid buildings. Felt was not cheap and could hardly stand the climate of the Carpathian Basin: if it absorbed moisture and could not dry, it rot-
ted shortly after. Therefore, only flexible communities engaged in stock breeding lived in yurta camps, but only from spring till early autumn – they also returned to their permanent accommodations in the winter.

Clay pots made on a slow wheel were fired grey or reddish brown. Due to the relatively low temperature in the pottery kilns, their firing was not perfect. Most household appliances and tools, however, were possibly made of wood or leather and had vanished nearly without a trace. The works of bone-cutters, saddlers and bowyers can be seen in the nicely made bow-stiffeners, grips and covers of quivers. The engraved decoration of some saddle arches and bits are identical with the patterns of the Hungarian goldsmithy of the period. The wide use of bone objects apart from weaponry is proven by needle cases, knife-handles, mouthpieces of hoses, stick tips and different bone toggles that are discovered more rarely than the ones mentioned earlier. During settlement excavations, sometimes even damaged, broken, semi-finished carvings are found that give evidence of the skill of bonecarvers or shepherds.

The farming of Hungarians was as diverse as their society. Some groups primarily engaged in stock breeding (the Carpathian Basin was not suitable for traditional nomadization and its geographical conditions did not make longer pasture changing routes necessary either), but most of them were settled or almost settled farmers. They arrived in their new homeland from their Eastern accommodations possessing extensive farming knowledge. They broke arable lands with ploughs that were abreast of the times and they mostly grew wheat, barley and millet.

Hungarian blacksmiths smelted the iron ore found on or near the surface in iron furnaces. Their craftsmen forged weapons, equipments for use and tools out of the iron. Apart from them, bowyers, saddlers, potters, goldsmiths and several other craftsmen produced the products indispensable in every day life, or the expensive, finely wrought jewellery, ornaments. Their arts included Eastern, Iranian, Byzantine and steppe elements and adopted elements from different sources, yet it became uniquely Hungarian with distinctive characteristics. It is therefore unimaginable that they would acquire the most basic products indis-
pensable for their living by looting in the course of the invasions. The aim of these invasions was mainly to gain additional profit and luxury goods for the tribal-clan aristocracy and its military escort. Fine textiles and luxury goods were also acquired from long-distance trade.

The first written sources about Hungarian trade refer to the era before the Hungarian conquest. According to the reports of Muslim geographers, Ibn Rustah and Gardizi about the 870s, Hungarians were trading with the Byzantine merchants by the Black Sea, in Kerch: they gave slaves and bought brocade, wool carpets and other Byzantine goods in exchange. The relations with the Byzantine were not broken off after the Hungarian conquest either, yet it is difficult to decide about the jewellery found in the graves whether they were brought to the Carpathian Basin in the course of trade or as spoils of war. It is possible that the Arab long-distance trade passed through North-Eastern Hungary in the first half of the
10th century – this is indicated by Arabic dirhems found mostly in the graves of this area. Valuable luxury goods were probably demanded by the princely court and the escort living in those areas. The dirhem treasure containing more than one hundred coins unearthed in Máramaros County (Maramureș, Romania) might have been hidden by an Arabic merchant. The Volga Bulgarian merchants arrived in Hungary mainly with precious fur. According to coeval reports, in the 960s, Hungarian traders regularly participated in the Prague and Pereyaslavets fairs: they sold mainly silver and horses, and bought slaves, tin and fur. There is also some information about later salt export – the indications of which lead back to the end of the 10th century. In the 10th century a more outlined chain of Hungarian settlements spread from Przyemsł in southeast Poland through Moldova to the Lower Danube region in the gates of the mountain passes of the Carpathian Mountains. The task of those living there was probably to ensure the free traverse in the mountain passes and the escort of trade caravans. Hungarians cultivated lively relations with the Northern and East Viking settlements already since the preceding decades of the Hungarian conquest. Hungarian type objects were excavated in Viking cemeteries in the Baltic and Scandinavian region and Viking weapons and jewellery were unearthed in the Hungarian sites. It cannot be decided unambiguously about these objects either whether they were brought to the region in the course of trade or by mercenaries. Relations must have been stable as King Saint Stephen’s silver coins were spread in vast amounts from Poland through the Baltic region to Scandinavia. From the middle of the 10th century, mainly the weapon import (double-edged swords, spears) was significant from Rhineland and Scandinavia. Trade relations improved remarkably after 1018 when King Saint Stephen allowed the pilgrimage to the Holy Land to cross his country. Most of our information comes mainly from the archaeological findings, since no 10th century written sources of Hungarian origin remained.

Very little is known about the alphabet of the 10th century Hungarians. A so-called tamga (emblem of the clan) was carved into a bow-grip bone unearthed in Békés and the ankle of sheep (astragalus), which was used for games was also found with symbols resembling runes. Over the last years, two artifacts became known that undoubtedly contain runes. The first one was excavated from a grave near Kalocsa, in Homokmégy. The grave originates from the time of the Hungarian conquest, and the bone cover of a quiver found there contains runes in all probability. In 1999, during the excavations of iron furnaces, a fragment of a clay blowpipe was discovered also with runes in Som-
ogy County in Bodrog-Búpuszta. The date of this latter finding and the meaning of the runes are controversial. However, this small amount of relics is sufficient to state that conquering Hungarians were familiar with and did in fact use runes. Since runes were mainly carved in wood and not in lasting material, it is not surprising that most of them have disappeared. The Hungarian runic script belonged to the so-called Eastern European region of scripts – so far several, yet unsuccessful attempts have been made to decrypt the tiny amount of short texts of the region. Nevertheless, as a result of the difficulties mentioned, these solutions are uncertain and unconvincing for the time being. One group of Hungarians, the Székelys were undeniably familiar with and used runes.
in the Middle Ages. The first authentic relics date from the last decades of the 13th century, their origin is, however, doubtful.

The ethnic and social diversity of Hungarians arriving in the Carpathian Basin in 895 is reflected in the archaeological findings and structure of cemeteries as well. Today, we are familiar with approximately 26,000 graves of the 10-11th century population, yet only a fragment of these, barely a thousand burials contained horse bones, weapons or Eastern type jewellery and ornaments.

For the rich and noble deceased, more spacious graves were dug, since apart from other objects, place was needed for the flayed horsehide containing only the horse’s skull, its shankbones and the harness. In the pit, the deceased was laid with the head towards the West, with
the face and legs towards the East. In some cases, the remains of coffins were found, but mostly the dead were covered in textile or carpets of bulrush. The head of the deceased was sometimes supported or the saddle was put under the head as a pillow. The dead were put into the grave with their full dresses on, the weapons, insignias of rank, fire steel were placed next to men, and the tinier tools were also placed next to women.

The objects discovered in the graves refer to the religious beliefs and burial ceremony rites of the Hungarians. Although Hungarians could become familiar with the representatives and dogmas of the great world religions in their Eastern homeland, their prevailing religion consisted of thousands of superstitions and beliefs, called shamanism that served to explain the surrounding world. Their religious beliefs were enriched by elements adopted from Iranian, Turkish and other nations whom they came into contact with during their migrations. Only shamans, in possession of extraordinary skills, could communicate with unearthly creatures – they asked for their help or transmitted their will by entering into a trance state. Shamans were able to cure as well – about the shaman’s knowledge trepanned skulls found in graves of the time of the Hungarian conquest give evidence. They opened the skull symbolically or literally because according to their religious beliefs, people’s free soul lived in the head. (The other soul, called life soul sustained the body functions and it disappeared with the decay of the body.) The free soul can leave its place through the cavities of the head (eyes, mouth, ears, nose) and its permanent absence could turn to a malevolent soul causing illness, headache, visions or even death. By trepanning the skull, they tried to lure the stray free soul to its seat. Several elements of religious beliefs and superstitions can be observed in the course of excavations of cemeteries from the time of the Hungarian conquest. They tried to protect themselves against malevolent souls during burial processes as well: a sharp, pointed object was put on the chest of the deceased. If they were afraid for some reason that the dead will transform into a malevolent soul, they aimed at preventing its repeated return by tying and laying the corpse flat on the stomach. As they thought that the deceased continued to lead the same life in the hereafter that they had on Earth, the insignias of rank, most beloved jewels and formal dresses were also buried with their owner. Food was also placed alongside the deceased for the long journey to the other-world. The bones of sheep, cattle, pig, goat or poultry revealed in the graves give evidence of meat put on a wooden bowl or covered by linen.

Horse burial was spread only among wealthy or particularly rich families. During the burial process, the horse of the deceased was killed and its hide was flayed in such a way that
only the skull and the four shankbones were left in it. The flayed hide was mounted with straw, a horse figure was made, but most frequently the hide was put folded up to the feet of the deceased or stretched alongside. The latter process is shown by the grave reconstruction demonstrated in the exhibition. As a variety of this tradition, sometimes only the harness was placed into the grave.

Since no Hungarian princely grave has been excavated so far, it is not known how conquering Hungarians buried their chiefs. Earlier, it was a widespread opinion amongst researchers that Hungarians like other nations of the steppe (the Huns, Avars, etc.) buried their princes secretly, lonely and hidden. Nevertheless, the chronicles written two to three hundred years after the events, recorded that prince Árpád was buried near Óbuda and King Saint Stephen built a church above his grave. The grave of one of his successors, prince Taksony (c. 955–972) might be located alongside the Danube – according to the written sources, near the present-day village, his former accommodation that was named after him. There are no archaeological proofs, but if the chronicles preserved a well-established tradition then it is obvious that the graves of highly respected chiefs were known even many decades or centuries after their death. However, over the last years it became clear that the graves of rich men dating from the 10th century, where the heads of the princely escort were buried can be found in the Upper-Tisza region, in Szabolcs County and in the Bodrogkőz. It is therefore possible that the graves of princes are also hidden somewhere in this area.

Part of the tribal-clan aristocracy was buried in family tombs containing four to eight graves, in which the husband was buried with his insignias of rank and his wife (or wives) wearing fine jewels and also their infants were placed next to him. The graves of rich women buried alone or with some servants and escort riders presumably refer to polygamy.
The legacy of 10th century freemen remained in cemeteries of various number of graves: from dozen up to a hundred, sometimes memorable for the great amount of precious metal worn by women. The small cemeteries belonged to temporarily used settlements, the larger ones marked the burial sites of permanently settled village communities. The richness of these cemeteries depended on their lifestyle as well and was marked by their weapons, jewellery and ornaments – the graves of farming villages contain far less archaeological findings than the ones of communities engaged mainly in stock breeding. The number of graves in the cemeteries was defined by the number of inhabitants in the settlement and the length of the period when the cemetery was used. The legacy of commoners is mostly poor: weapons, horses or beautiful dresses were buried with the members of the leading family of the community at most. With the spread of Christianity, the graves containing horses, weapons or precious metal ornaments disappeared. Pagan traditions remained for a while but only in villages far away from church or secular centres of power. In the middle of the 10th century, a Byzantine missionary bishop arrived in Transylvania; later Géza, the Grand Prince (972–997) and King Saint Stephen (997–1038) called missionary priests from Western states.

Their society was strictly stratified. In accordance with the rules, everybody was allowed to use only those insignias of rank, which were due to them in the tribal-clan hierarchy, or based on their rank in the military escort of princes and leaders. The rank of conquering Hungarian men was indicated by the weapon belt decorated with precious metal mounts and the similarly ornamented weapons and also the tools suspended on it.
The leather sabretache was buckled to the right side of their belt, ornamented with mounts or with an adjoining silver plate in the case of noble men. Men kept their small tools in the sabretache. The cover of these sabretache plates was mostly ornamented with fine palmette motif. The sabretaches are rare findings, to date we are only familiar with 25 pieces. Some say that sabretache plates were possibly the insignias of rank honouring prestigious people who served the reigning family. The quiver, made of leather or birch bark, was occasionally strengthened with iron sticks and ornamented with bone plates on the mouth and on the top. It was also suspended on the right side of the belt, while the sabre was attached to the left side. The grip and scabbard of those sabres, which belonged to the most prestigious people, were ornamented with finely wrought gold or silver gilt mounts as a perfect counterpart of the sabretache plates. The leather quiver for keeping bows with the string drawn back, was suspended next to the sabre. The cover of leaders’ quivers was possibly ornamented with eighty to a hundred silver gilt mounts. The bow itself was a composite bow manufactured by engineering precision, made of different kinds of wood, horn plates and strings; its grip and both ends were frequently strengthened by two-two bone plates.

Based on most recent research, the insignias of rank of the hereditary aristocracy (family members of tribal or clan leaders) were different from that of the people with various ranks serving officially in the armed military escort. Their clothing; however, was only rarely decorated by precious metal ornaments and they wore jewels only for special occasions. In the course of excavations over the last years, a new hypothesis has gained ground upon examining the insignias of rank, and it is contrary to the former ones. According to this, the centres of power of Hungarian princes reigning in the first half of the 10th century were not along the Danube, but in north-eastern Hungary, around the Tisza and Bodrog River region.

Only the gold or silver gilt ornaments and jewels sewed on the clothes refer to the items and tailoring of conquering Hungarians’ clothing. The remains of textile corroded on metal
artefacts refer to the material of the clothes of the conquering Hungarians. Fine linen was widely used, while the material of caps, boots and overcoats might have been felt or soft tan leather; for the clothing of the rich silk or brocade was used. There is no trace in the archaeological findings, but written sources give evidence that Hungarians were also fond of fur. The tailoring of the clothing of men and women might have been similar, yet men decorated their clothes only rarely with precious metal mounts.

Women’s headdress, shift, caftan, boots were sometimes richly ornamented with silver-gilt mounts. The archaeological findings give evidence that their clothing was varied and richly ornamented – some ornaments are really remarkable pieces of goldsmith’s craft. Among the most gorgeous items of women’s clothing of the time of the Hungarian conquest were cast and pierced or pressed plate hair braid ornaments. Usually, these are discovered in pairs, and were suspended on leather or silk ribbons in women’s braid at chest height. The hair braid ornaments mainly symbolized plant motifs, and sometimes mythical animals. They possibly protected their owner and kept trouble away, they surrounded their wearer, as if protecting her against different strokes of fate. Hungarians might have thought that with the help of these symbols they could also gain control over the soul of these mythical creatures. The hair braid ornaments are archaic elements of costume that Hungarians adopted in the East.

The harness was a fundamental element in the graves of men and women. Their saddles were similar to the ones made by saddlers in Hortobágy in the first half of the 20th century. The front and the back pommels were sometimes decorated with silver or palmette carved bone plates. The stirrups were attached to both sides of the saddle by a leather strap. The size and shape of these depended on the age, gender and rank of their users. The most widespread ones were pear-shaped stirrups for hollow, soft sole boots, the handles and shanks of which were sometimes decorated with precious metal plait. Warriors and shepherds mainly used jointed bridle bits of a foul, at both ends of which one or two rings held the bridle and the rein. Men and women, however, preferred to use the safer bits with a cheek piece, which hindered to pull the bit into the mouth of the horse, because then the horse could not have been handled. Only the most prestigious men decorated the straps of the bridle, breast collar and crupper with silver gilt mounts. A distinctive characteristic of one group of wealthy women were, however, the harness mounts decorated by silver gilt or bronze rosettes, illustrating three or four-petalled flowers.

The military failures (955, 970) that put an end to the Hungarian invasions weakened the
power of the tribal-clan aristocracy and they clearly marked that the only way for the Hungarian nation to remain and develop was to adjust to the European surroundings. A change occurred in the princely family as well: the line of descent possessing power was pushed to the background. The new princes Taksony (955 – 972) and Géza (972 – 997) built their new centres of power first in the flat region between the Danube and the Tisza rivers and then near Esztergom and Székesfehérvár. They organized an army from the members of the tribal-clan aristocracy and commoners and equipped them with Western type weapons (double-edged swords and spears.) This army helped them to defeat the rebellious chiefs of tribes and clans. The Western Hungarian border spreading to the Enns River till the middle of the 10th century, was formed alongside the Leitha River and at the foot of the Alps.

The conditions needed to convert to Christianity and to form a Christian kingdom had already developed in Hungarian economy and society. In the summer of 972, friar Bruno from Saint Gallen came to Hungary to evangelize the Hungarians, and he was followed by
the Bishop of Prague, Saint Adalbert and his disciples. In the southern part of the country, a Byzantine missionary priest was already converting Hungarians in the 950s. Géza of Hungary followed a peace policy, one remarkable event of which was that he sent his chiefs to Quedlinburg to the Imperial Convention organized by Otto I the Great. As a result of his efforts, he won princess Gisela of Bavaria’s hand to his son, Vajk (later Saint Stephen, the first king of Hungary).

Gisela was accompanied by Bavarian knights and clerics who also settled in Hungary. The knights played a significant role in helping Stephen to hold his power after the death of his father against his rebellious relatives, Koppány (997) and Gyula (1003), who cast doubt on his rights to rule. Pope Sylvester II acknowledged the efforts of the Hungarian tribes and he sent a royal spear and a crown to Stephen with his papal legate, the abbot Astrik. Stephen was crowned the first King of Hungary on 1 of January 1001.

Hungary became part of the unit of Christian nations in Europe and was one of the strongest kingdoms of the area for several centuries. Gradually, the arts and religious beliefs of Eastern roots disappeared, and the Hungarian settlement area turned to a permanent homeland surrounded by the Carpathian Mountains.

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