

Székesfehérvár



The name *Székesfehérvár* means "white castle with the chair/seat". The word *szék* (meaning "seat" as "throne") is related to its important role in the first centuries of the [Kingdom of Hungary](#): *székhely* means a (royal) residence, center. In accordance of the obligation from the [Doctrine of the Holy Crown](#), the first kings of Hungary were crowned and buried here.

The place has been inhabited since the 5th century BC. In [Roman](#) times the settlements were called *Gorsium* and *Herculia*. In about the 5th century AD, Slavic tribes began moving into the region and this place was called Belehrad or Belegrad, being a center during the [Great Moravian](#) period. In the [Middle Ages](#) its Latin name was *Alba Regalis/Alba Regia*. The town was an important traffic junction between Lake [Balaton](#) and Lake Velencei, several trade routes led from here to the Balkans and Italy, and to [Buda](#) and [Vienna](#).

Early Magyar

The Hungarian town was founded in 972 by [High Prince Géza](#) on four islands in the moors of the streams Gaja and Sárvíz. He also had a small stone castle built. Székesfehérvár was first mentioned in a document by the [Bishopric of Veszprém](#), 1009, as *Alba Civitas*.

[St. Stephen](#) granted town rights to the settlement, surrounded the town with a plank wall, had a provosty and a school built and under his rule the construction of the basilica began. 43 kings were crowned in Székesfehérvár and 15 kings were buried here.

In the 12th century the town prospered, churches, monasteries and houses were built. It was an important station on the pilgrim road to the Holy Land. [Andrew II](#) issued the [Golden Bull](#) here in 1222. The Bull included the rights of nobles and the duties of the king, and the [Constitution of Hungary](#) was based on it until 1848. It is often compared to England's [Magna Charta](#), which predates it by just seven years.

During the [Mongol Invasion of Hungary](#) (1241–1242) the invaders could not get close to the castle: [Kadan](#) ruled Mongol warriors could not get through the surrounding [marshes](#) because of flooding caused by melting snow. In the 13th–15th centuries the town prospered, several palaces were built. In the 14th century Székesfehérvár was surrounded by city walls.

Ottoman period

The [Ottomans](#) occupied the city after a long siege in 1543 and only after a [sally](#) ended in most of the defenders including the commander, György Varkoch, being locked out by wealthy citizens fearing they might incur the wrath of the Ottomans by a lengthy siege. They discovered after surrendering, however, that the Ottomans were not without a sense for chivalry and those responsible for shutting the defenders out were put to death.

The city remained under [Ottoman occupation](#) for 145 years, until 1688, except for a short period in 1601 when it was re-occupied by an army led by [Lawrence of Brindisi](#). The Ottomans destroyed most of the city, they demolished the cathedral and the royal palace, and they pillaged the graves of kings in the cathedral. They named the city *Belgrade* ("white castle") and built [mosques](#). In the 16th–17th centuries it looked like a [Muslim](#) city. Most of the original population fled.

Habsburg Empire

The city began to prosper again only in the 18th century. It had a mixed population, Hungarians, Serbs, Germans and Moravians.

In 1702 [Albert of Austria](#) was ordered to blow up the cathedral of [Nagyboldogasszony](#), therefore destroying the largest cathedral in Hungary at that time, and the coronation temple. According to the [Doctrine of the Holy Crown](#), all kings of Hungary are obliged to be crowned in this cathedral, and to take part in

coronation ceremony on the surroundings of the cathedral. The coronations after this time were done in Pozsony/Bratislava.

In 1703 Székesfehérvár regained the status of a **free royal town**. In the middle of the century several new buildings were erected. **Maria Theresa** made the city an episcopal seat in 1777.

By the early 19th century the German population was assimilated. On March 15, 1848 the citizens joined the revolution. After the revolution and war for independence Székesfehérvár lost its importance and became a mainly agricultural city. New prosperity arrived between the two world wars, when several new factories were opened.

After WWII

The most important Baroque buildings are the cathedral, the episcopal palace and the city hall.

At the end of the Socialist regime, all important factories were on the verge on collapsing and thousands of people lost their jobs. However, the city profited from losing the old and inefficient companies as abundance of skilled labour coupled with excellent traffic connections and existing infrastructure attracted numerous foreign firms seeking to invest in Hungary and Székesfehérvár became one of the prime destinations for multinational companies setting up shop in, turning the city into a success story of Hungary's transition into market economy.

(Source: <http://en.wikipedia.org/wiki/Székesfehérvár>)



Székesfehérvár (*Bory Castle*)

The Doctrine of the Holy Crown

1. His Majesty the Holy Crown is a person (living entity). The Holy Crown embodies the state of Hungary.

As a legal entity, the Holy Crown is identical to the state of Hungary in a legal sense, the physical incarnation of the state which is an abstract, incomprehensible idea. Saint Stephen offered his country to Virgin Mary in the likeness of the Holy Crown.

2. The body of the Holy Crown is the body of the country, that is, the land of the country.

Assigning the land or generally the natural resources to the Holy Crown is the guarantee that the communal resources are owned by the whole of the community. No estate could be abalienated, if a noble family died out without an heir, the estate escheated to the Crown.

The body of the Holy Crown is the whole Carpathian Basin, namely Hungary and the joined or (co-)countries: Transylvania, Croatia, Dalmatia and Slavonia.

3. The members of the Holy Crown are the citizens of the Crown's lands.

It concerns the Hungarian people and also the other peoples living in the country who are particularly defended by the doctrine. Thus, the Holy Crown is the politically organized people, namely the nation. And because the Holy Crown is the principal supremacy, it corresponds to the principle of sovereignty of the people, conceived by Rousseau in the 18th century.

4. The Holy Crown is the source of all the power and rights, the highest majesty.

Whereas the Holy Crown is the principal supremacy, the doctrine doesn't acknowledge any person superior to the Crown. Hereby the members of the Holy Crown, the citizens are equal, none of them can dominate the others, so the doctrine excludes every form of dictatorship in advance. The right of resistance makes it possible that the members of the Holy Crown take steps against absolutism exceeding constitutionality.

5. The Holy Crown is superior to the sovereign, the sovereign rules in the name of the Crown.

Whereas the Holy Crown is the principal supremacy, the sovereign cannot be superior to it, his power arises from the Crown. So the doctrine of the Holy Crown is an ancient idea based upon a democratic ground, which – ahead of his age – assured the equality of the people, obliged the supremacy to keep the constitution, made the supremacy electable and replaceable, assured the protection of minorities, the respect for foreigners, defended the independence of the country and gave the state a legal personality.

(Source: http://en.wikipedia.org/wiki/Doctrine_of_the_Holy_Crown)