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Aachen Hungarian Chapel, Germany – A chapel built as an addition to the Cathedral of Aachen, Germany, a pilgrimage site. The quadrangular chapel, one of six chapels, is built next to the cathedral (with an octagonal basilica and a cupola, built by Charlemagne in 796). King Lajos I (Louis the Great) (1342-1382) built the original Hungarian chapel in 1367 that had become a pilgrimage site. In 1381 the king sent Ulrik, Abbot of Pilis to look after it. The original chapel was destroyed by fire and a new one was built in Baroque style in the 18th century. The Habsburg king and emperor József II (Joseph) (1780-1790), due to his antireligious sentiments, ordered the pilgrimages to cease; but later they were resumed. In the chapel there are statues of Kings István I (St Stephen, (997-1038), László (St Ladislav) (1077-1095) and Prince Imre (St Emeric) (1007-1031). Some pieces of the original treasury, such as two candelabras and the silver coat of arms of King Lajos I, as well as those of the Anjou kings are now kept in the treasury of the cathedral. Memorial tablets of famous visitors decorate the walls of the chapel. Hungarian pilgrims regularly visit the chapel. – B: 1133, 1085, 1020, 7456, T: 7617, 7456.→**István I, King; László I, King; József II, King.**

Aba – An ancient Hungarian male name, meaning father. As a male name it was particularly popular in Hungary in the 11th to 15th centuries; it became popular again in the 19th century. Related names include *Abad*, *Abod*, *Abony*, *Abos*, and *Abosa*. – B: 2006, T: 7456.→**Aba, Clan.**

Aba, Clan – One of the oldest Hungarian clans. According to tradition they were descendants of Attila the Hun, as well as Edömér, the powerful Kabar tribal leader. Their large holdings were in Counties Abaúj, Borsod and Heves. From this clan descend some of the noble families of Hungary, among them the Báthory, Bethlen, Lipóczy, Néksey, Keczer, Rhédey, Somosy, Sirokay, etc., families. The origin of the name Aba can also be traced to Anonymus' *Gesta Hungarorum* in the form of "Oba" meaning "well-meaning, benevolent". Aba is also the name of a town in County of Fejér, near Székesfehérvár. – B: 1133, 1388, T: 7617.→**Aba; Kabars; Abaúj County; Aba, Sámuel; Attila; Anonymus; Gesta Hungarorum.**

Aba Novák, Vilmos (William) (Budapest, 15 March 1894 - Budapest, 21 September 1941) – Painter and graphic artist. In 1912 he studied at the Academy of Fine Arts in Budapest. In 1922 he had his first graphic art exhibition at the Ernst Museum, Budapest. Farmers' markets and circus scenes were his favourite subjects, dominated by expressionism and the Italian *novecento* art form. From 1928 for the next three years he worked in Rome at the Hungarian Academy. His Italian experience left its mark on his works. In 1933 he painted the fresco at the Roman Catholic Church in Jászszentandrás; and in 1936 finished the *Hero's Gate* in Szeged, a work that was painted over in 1945 for political reasons but since restored. His other works include *The Light (A fény)* (1925); *Road Laborers (Kubikusok)* (1926); *Baptism of Christ (Krisztus megkeresztelése)* (1931), and *Sekler Market (Székely vásár)* (1939-1940). He was one of the artists who painted monumental pictures. He taught in the Academy of Applied Art, Budapest, and was hailed as a popular artist between the two World Wars. Several exhibitions of his works were organized posthumously. Many of his paintings have found their way into public

and private collections. He won the *Grand Prix* at the Paris World Fair in 1936. – B: 0883, 0934, T: 7653.→**Ladányi, Imre.**

Aba Sámuel (Samuel Aba) – King of Hungary (1041-1044) and Lord of Transylvania (Erdély, now in Romania). According to tradition he was a descendant of *Edömér*, the Khabar tribal leader and ancestor of the Aba clan. His father was the Palatine of Hungary. Aba was married to Sarolt (Sarah), a younger sister of King István I (St Stephen) (997-1038). When insurrection broke out in 1041 against the despotic king Peter Orseolo, Aba was elected king. However, Peter turned to the Holy Roman Emperor Henry III for help. Henry defeated Aba in 1042 and then withdrew his forces. During that winter Aba's army sacked the German city of Tulln; whereupon the Emperor attacked Hungary once again and forced Aba to relinquish his ownership of the Vienna Woods. This had a demoralizing effect on his followers, who secretly began to conspire to reinstate King Péter. Upon learning of the plot, Aba had 50 of the conspirators executed and banished the rest of them from the realm. For this Gellért (St Gellért), Bishop of Csanád took him to task and refused to crown him at Easter. However, the rest of the clergy supported the king, not wanting to give the impression of national disunity. Some of the banished nobles fled to Germany and called on Henry and Peter. Then on 5 July 1044, due to treachery, Aba was defeated at the Battle of Ménfő and had to flee. He rode eastward to join his supporters by the River Tisza and gather an army. His enemies caught up with him at the town of Füzesabony and he was killed. They buried him at the same monastery he established at Sár (today, Abasár). Consequently, Péter was put on the throne with German help and for a while Hungary became a vassal of Germany. According to local legend, when Aba's coffin was opened a few years later his wounds were healed. This demonstrates Aba's popularity among the common people. – B: 0883, 1388, 1389, T: 3312, 7617.→**Aba Clan; Kabars; Kaliz; István I, King; Orseolo, Peter, King.**

Aba Scythians – In the times of Homer (ca. 8th century BC), they lived in the Carpathian Basin and after an absence of 1600 years they returned there; they were supposed to have been descendants of Attila the Hun, as well as of Edömér, the powerful Kabar tribal leader. In the Iliad they were called *Abio Scythians* and considered the most righteous of mankind, who fought on the side of Righteousness. In all probability, well before Attila, these Aba Scythians, together partly with the Huns and Árpád's Magyars, entered or returned to the Carpathian Basin; with the latter came also the Indo-European Kaliz of Islamic faith, originally from Chorezm, who spoke a language similar to Middle Iranian. Abu Hamid al-Andalusi al-Garnati, who traveled to Hungary, wrote in 1151, that thousands of the descendants of the Chorezmians lived there serving the king. Publicly they were Christians, keeping their Islamic faith secret. They were the managers of the Royal Treasury and worked as minters. Their name survived in place names like Kál, Káló, Kalász, Kálóz, and Kálozd. Also, according to ancient Hungarian chronicles, the Chorezmian clan (*de gente Corosima*) joined the Magyars just before the Carpathian conquest (895 AD); these must have been the Kabars of Aba Scythian origin and various other ethnic fragments, all of whom gradually merged with the Magyars. The *heros eponymos* of the Aba Clan who traced their genealogy to Chorezm, was King Aba Samuel (1041-1044). – B: 1906, T: 7456.→**Kabars; Scythians; Chorezm; Huns; Kaliz; Aba Sámuel.**

Abádi, Benedek (Benedict) (First half of the 16th century) – Printer, Protestant preacher. In 1534 he studied at the University of Krakow, Poland, where he also learned his printing skills at János Vietor's flourishing printing press. Tamás (Thomas) Nádasdy founded a printing shop at Újsziget. Here, Abády printed János (John) Sylvester's *Grammatica Hungaro-Latin*; and in 1641 he printed János Sylvester's *New Testament* (*Új Testamentom*), the first Hungarian language book printed in Hungary. Mátyás (Matthias) Dévai Bíró's *Ortographia Ungarica* was printed under his supervision with his foreword. Subsequent to the closure of the Újsziget printing press, he became a student at Wittenberg in 1543 and was ordained there in 1544. He was a Protestant minister first in Eperjes (now Prešov, Slovakia) and later, between 1545 and 1552, in Szeged. – B: 0931, 1031, T: 7666.→**Nádasdy, Baron Tamás; Sylvester, János; Dévai Bíró, Mátyás.**

Abauj County – Its name is derived from the Aba clan who settled in the valley of the Hernád River during the years of the Carpathian conquest; they built the fort of Abaújvár in 1038. The famous battle of Rozgony of 1312 took place in this county. Up to the 14th century the seat of the county was Abaújvár, later it became the fast developing Kassa (now Košice, Slovakia). – B: 2006, T: 7456.→**Aba, Clan.**

Ábel, András (Andrew) (Sóskút, 19 February 1931 -) – Engineer. On completion of his high school studies in 1949 at the Árpád High School, Budapest, he enrolled in mechanical engineering at the Polytechnic of Budapest. After two years of compulsory study for all engineering students, specialization followed, culminating in graduation from Aeronautical Engineering. In his first job at Budaörs he was engaged in development projects relating to military applications such as antitank weaponry, serving the Soviet markets. During the 1956 Hungarian Revolution he became chairman of the Workers' Revolutionary Committee at his workplace and actively took part in the freedom fight. After its defeat he became a refugee and started a new life in England working as an engineer by day at Murex Ltd. and as barman at night. In 1960 he enrolled as an external student at the University of London to study economics and political science more as a hobby than a desire to change profession. On acquiring a scholarship for full time study at MacMaster University, Hamilton, Ontario, he left for Canada in 1962 to work on the fatigue of aircraft materials. After obtaining an MSc Degree in metallurgy he was invited to Australia by the University of New South Wales as a teaching fellow, where he completed his Ph.D. studies in "fatigue". In 1969 he joined the University of Sydney as temporary lecturer and served in the Civil Engineering Department until his retirement at the age of 70. Since his official retirement the University has engaged him in an honorary position of lecturer and consultant. From 1975 to 1976 he spent a year in Stuttgart, Germany on a Max Plank Fellowship and worked on single crystals in the Low Cycle Fatigue area. His research on fundamental and applied topics resulted in over 100 publications, and invitations to lecture on five continents. Three of his publications appeared in the *Philosophical Magazine*. He is founding member and director of the International Society of Offshore and Polar Engineers. He is a fellow member of six learned societies in England, Australia and the USA. He published three books in his native language and was awarded a Golden Diploma from the Polytechnic of Budapest. He also received two awards for his work and contributions. – B&T: 1084.→**Freedom Fight of 1956.**

Abeles, Peter Sir (Emil Herbert Abeles) (Vienna, Austria, April, 25 1924 - Sydney, Australia, June 25 1999) – Economist. He was born in Austria of Jewish parentage but lived in Hungary. In Budapest he attended the Fasor Evangelical (Lutheran) Secondary School. In 1949, just at the time of the Communist takeover, he emigrated to Australia. His success story began with “Samson and Delilah”, two small run-down second-hand trucks in the drayage business. In 1950 he founded the Alltrans Pty Ltd Transport Co. that in 1967 was taken over by Thomas Nationwide Transport Ltd (TNT), an international transport empire stretching over 180 countries. He became managing director and deputy chairman of TNT, and chairman of Ansett Airlines of Australia owned jointly by TNT and Rupert Murdoch’s News Corporation. Eventually he became president of the Australian Cancer Research Foundation. He was an advisor to the Australian government and a prime mover of that country’s economic life. He was knighted in 1972. – B: 0883, 1031, T: 7680.

Abódi Nagy, Béla (Székelyszenterzsébet, now Eliseni, Romania, 13 July 1918 -) – Transylvanian painter (*Erdély*, now in Romania). He studied at the Academy of Fine Arts, Bucharest, 1940, and at the Academy of Fine Arts, Budapest, 1942. In 1942 he became a teacher at Kolozskovácsi (now Faueni, Romania); later a POW in the Soviet Union (1944-1948). From 1949 until his retirement in 1983, he taught at the Academy of Fine Arts in Kolozsvár (now Cluj-Napoca, Romania). Among his paintings are *In Church (Templomban)* (1943), *Waiting for Godot (Godotra várva)* (1967), *Cheerfulness (Vidámság)* (1970), *Source (Forrás)* (1980), and *Where to? (Hová?)* (1991). He also illustrated books and painted portraits of classical writers. He exhibited in several countries, among them in the Soviet Union, Poland, Hungary, Czechoslovakia, East Germany, Italy and Egypt. He received Romanian honors, such as the Order of Labor Medal (1954), State Prize (1954, 1955), and the Cultural Order of Labor (1968). – B: 1036, T: 7103.

Abódy, Béla (Budapest, 14 June 1931 - Budapest, 17 August 1990) – Writer, reviewer, literary translator. He studied philosophy at the University of Budapest (1949 - 1953). He started publishing his writings, literary and music reviews in 1948. During the years 1955-1957 he was literary manager at *Magvető Publishers*. After working as a primary school teacher for several years, he became a contributor to the literary review *Life and Literature (Élet és Irodalom)*. In 1962 his drama *Investigation (Nyomozás)* was presented at the Gárdonyi Theater (*Gárdonyi Színház*), Eger. In 1965 the Jókai Theater (*Jókai Színház*), Békéscsaba, performed his play *Családi Kör (Family Circle)*. From 1970 he worked for the Budapest Opera House, publishing its Opera Guide and writing articles and reviews of singers and performances. Between 1971 and 1975 he was director of the *Comedy Theater (Vígyszínház)*, Budapest. He found his forte when he worked at the Hungarian Radio and Television. In 1978 he launched the periodical *Four Seasons (Négy Évszak)*, editing it until 1985. From 1987 until his death he was editor-in-chief of *Pallas Publishers (Pallas Könyvkiadó)*. His translations were mainly from English classics. His works include *Dialogue with the Saint (Párbeszéd a szenttel)*; *Short Stories* (1960), and *The Fourth Quarter (Negyedik negyed)*, autobiography (1981). He received the Attila József Prize in 1973. – B: 0883, 0878, 1257, T: 3240, 7103, 7456.

Ábrahám, Dezső (Desider) (Old, 1920 - Roebling, NJ, USA, 7 October 1997) – Reformed prelate in the USA. He completed his secondary school education at Kiskunhalas in 1938; then enrolled at the Reformed Theological Academy in Budapest. He first served in the rural community of Soltvadkert. A year later he was transferred to Fót, and from there went on to serve in the Calvin Square Church, Budapest. He took an active part in missionary work amongst young people. He was a member of the Soli Deo Gloria Youth Organization (*Soli Deo Gloria Ifjúsági Szervezet*), the Young Men's Christian Association (YMCA) (*Keresztyén Ifjúsági Egyesület – KIE*) in Hungary, as well as the *Boy Scouts*. He served as Secretary of the YMCA in 1945-1946. At the end of World War II he received a scholarship from the Church of Scotland to study in Glasgow. In 1947 he received an invitation from Princeton Theological Seminary in the USA. From there he visited the Hungarian congregations in the vicinity, gathering statistical data for a study he published under the title *A Short History of the Hungarian Reformed Christian Communities in the United States* (*A magyar református keresztyénség rövid története az Egyesült Államokban*) that served as the thesis for his Master's Degree in Theology. In 1948 he became minister of the Hungarian Reformed Church in Roebling, NJ. In 1954 he received a call from the Hungarian congregation of Perth Amboy, NJ, where he served for 20 years. Between 1957 and 1967 he edited the official paper of the American Hungarian Reformed Church. On 16 June 1968 he was installed as Bishop of the American Hungarian Reformed Churches, a post he held for 18 years. One of his many achievements was the publication of a revised *Constitution and the Book of Rules*. Between 1974 and 1988 he served the largest American Reformed congregation, the Allen Park Church in Michigan, from where he retired. He was Director, later Vice-President of the American Hungarian Reformed Association, a member of the American Hungarian Foundation, and a contributor to Radio Free Europe. He received an Honorary Doctorate from the Reformed Theological Academy, Budapest (1990). – B: 0906, T: 7617.→**Soli Deo Gloria; Young Men's Christian Association; Reformed Churches in America.**

Ábrahám, Pál (Paul) (Apatin, now Serbia-Montenegro 2 November 1892 - Hamburg, Germany, 6 May 1960) – Composer. He studied music at the Ferenc (Franz) Liszt Academy of Music, Budapest. He was a bank-clerk for a time. In 1928 he became conductor at the Operetta Theater (*Operett Színház*), Budapest. His operettas, such as *Rose of Hawaii* (*Hawai rózsája*) (1931), *Ball in the Savoy* (*Bál a Savoyban*) (1931), and *Viktória* were successful at home and abroad. He moved to Berlin; but in 1933 was forced to leave for political reasons and went to the United States. His career was broken and he fell into a state of dementia. After years of treatment he returned to Germany and settled in Hamburg. Some of his works were filmed, e.g. *Happy Hearts* (*Boldog szívek*) (1932) and *Antonia* (1935). His operettas are still popular worldwide. He belongs to the line of the great Hungarian operetta composers of J. Huszka, Sz. Fényes, F. Lehár and V. Jacobi. – B: 0883, 1427, T: 7103.→**Lehár, Ferenc; Jacobi, Victor; Huszka, Jenő; Fényes, Szabolcs.**



Ábrányi, Emil (Pest, 31 December 1850 - Szentendre, 20 May 1920) – Poet, journalist, translator of literary works. He published his first poem in 1866. From 1873 he worked for the *Pest Journal* (*Pesti Napló*); from 1879 for *Hungary* (*Magyarország*), and from 1896 for the *Budapest Journal* (*Budapesti Napló*). From 1904 to 1907 he was permanent contributor to the daily *Sun* (*Nap*). In 1889 he was elected Member of Parliament. He was a member of the Petőfi Association from 1876, and between 1880 and 1890 he was second secretary of the Association. In 1885 he became a member of the Kisfaludy Association and edited the weekly *Wreath* (*Koszorú*). His poems had a great effect on the country's youth at the end of the 19th century. His literary translations are still considered classics, the most important ones being Byron's *Don Juan* (1892); Rostand's *Cyrano de Bergerac* (1898), *The Eaglet* (*L'Aiglon – A sasfiók*) (1903). His poetry includes *His Poems* (*Költeményei*) (1876); *His Newer Poems* (*Újabb költeményei*) (1882); *Freedom, Country* (*Szabadság, Haza*) (1888); *Songs of March* (*Márciusi dalok*) (1899), and *His Selected Poems* (*Válogatott költeményei*) (1903). – B: 0883, 1257, T: 3240.

Abrudbánya, and Massacres of (now Abrud, Transylvania in Romania) – A mining town and important transportation junction with a population of more than 5,000, situated 600m above sea level. Even before the Romans it was famous for its gold and silver mines. Its Roman name was *Ambrutus*. It was a wealthy town during the era of the Hungarian Principality of Transylvania (16th and 17th centuries). On 7 November 1784, Vlach (original name of Romanians) freebooters of Hora and Kloska massacred its Hungarian population. On 9 May 1849, Iancu's Vlachs ransacked and burned the town and killed the Hungarian population. This time only a small part of the population survived. – B: 1133, 0883, T: 7672.→**Vlach, The; Atrocities against Hungarians.**

Academic Legion – A special force of the Viennese university students, who participated in the 1848 Viennese uprising. It was in their assembly hall that demands were first made public on the 12th of March for free speech, freedom of the press and religion and, above all, the freedom to study. Next day the Legion was formed and was armed from the public arsenal. After the suppression of the uprising the student troops, about one hundred in number, escaped to Hungary, and under the command of General Bem were incorporated into the Transylvanian (*Erdély*, now Romania) army and fought in the 1848-1849 War of Independence. – B: 1078, T: 7668.→**Freedom Fight of 1848-1849; Bem, József.**

Academy of Sciences, Hungarian (*Magyar Tudományos Akadémia, Budapest, MTA*) – The highest Hungarian scientific organization. Before its foundation in 1825, attempts had been made, both in Hungary and in Transylvania, for at least two hundred years, to establish a learned society of Hungarian researchers and scholars. Some of the attempts were thwarted by the Habsburg rulers who encouraged such efforts mainly in the Austrian parts of their empire. However, in 1825, Pál (Paul) Felsőbüki Nagy made such an influential speech at the Diet of Pozsony, (now Bratislava, Slovakia) – seat of the Hungarian Parliament at the time – urging the foundation of an organization to refine the Hungarian language and to help science flourish, that Count István (Stephen) Széchenyi, one of the wealthiest magnates, son of Count Ferenc (Francis) Széchenyi, offered one year's income from his large estate for the purpose. Other magnates followed his example, and in 1827 a law was passed by Parliament for the establishment of the

Academy with six departments, those of linguistics, philosophy, history, mathematics, science, and law. The king, after some delaying maneuvers, at last confirmed the law in 1830, and the Academy began to function.

During its first period it had 42 regular and 24 honorary members, and an indefinite number of correspondents, all of them elected by the general assembly and directed by a Board of 25 that represented the four estates of the feudal society. It soon became the motor of scientific and cultural life in Hungary, launching great undertakings one after the other, like publishing the Rules of Hungarian Orthography, the Great Hungarian Dictionary and the Collection of Ancient Hungarian Texts, starting different scientific journals, financing scientific research projects, distributing scientific, literary and artistic awards, publishing school textbooks, bilingual dictionaries, and translations of important foreign works, etc. Its first President was Count József (Joseph) Teleki, its Vice-President Count István Szécheny, its General Secretary Gábor (Gabriel) Döbrentei.

During the 1848-1849 Revolution and War of Independence, the Academy greeted the abolishment of censorship and made its sessions public. When the united Austrian and Russian armies defeated the Hungarian forces, several academicians were imprisoned. During the oppressive absolutist rule that followed, new members could not be elected nor could general sessions be held until 1858. The nation however strived to maintain the spirit of freedom by concentrating on making the arts and sciences flourish in the country, and the Academy became the leader of these efforts. In 1859, a campaign was launched to raise money for a home for the Academy, which until then held its sessions in the National Museum. The construction of a fine neoclassical palace for the Academy on the banks of the Danube in central Budapest was completed in 1864. It houses, in its magnificent assembly hall and fine office and research rooms, the second largest library in Hungary and a number of valuable collections of art and science, as well as the original manuscripts of many Hungarian scientists, explorers, writers of fiction, poetry, drama and music.

In 1870 the Academy adopted new regulations reducing the number of departments to three: (1) Linguistics and Arts, (2) Philosophy and Social Sciences, and (3) Mathematics and Natural Sciences, with altogether 240 members (26 honorary, 64 regular and 160 corresponding), plus a 26-member Board of Directors. Continuing and extending its original activities, the Academy became one of the most important centers of the sciences and arts in Europe, its members contributing to the advance of European civilization with outstanding discoveries and inventions (e.g. the principle of the dynamo discovered by Ányos Jedlik, the proof of the proportionality of inertial and gravitational mass by Count Loránd (Roland) Eötvös, the carburetor of internal combustion engines of Donát Bánki, etc.). However, their most important contributions were in the fields of Hungarian culture, history, linguistics, and arts.

In the first part of the 20th century, before the Second World War, the Academy continued to function as the most important center of scholarship in Hungary, publishing countless studies and essays in all fields of science and culture, nurturing the advancement of knowledge with its numerous publications and periodicals that were printed and published by its own publishing firm. A brief exception was the short lived Communist dictatorship of 1919 in the wake of the First World War, when the dictatorial government took on the managing of the Academy and excluded all the members who expressed their disagreement with the deeds and ideas of Communism. After their fall, the leader of the new democratic regime, Regent Miklós (Nicholas) Horthy, gave all his

help to the Academy to regain its self-government and financial independence, so that high standard scientific and cultural work could continue.

Shortly after the Second World War, it was again reorganized after the second communist takeover of 1949, which occurred as a result of the Russian Red Army occupying Hungary and remaining there in accordance with the 1945 Yalta Agreement between the Western Powers and Russia. Again, all members expressing disagreement with communist ideology or being labelled as “idealists” or “bourgeois thinkers” were excluded, deported, imprisoned, or executed, with such great names among them as professor Ferenc (Francis) Orsós, the great anatomist, professor Bálint (Valentine) Hóman, the great historian, and many others. Still others had to flee the country to avoid harassment, like Albert Szent-Györgyi, the Nobel Prize winner biologist, or János (John) Selye, proposer of the “stress” theory in psychology.

As a result of its reorganization, the Academy lost its independence and became an organ of the Hungarian Communist Party, with the Academy’s party secretary as the most important person, and with many new members whose only merit was their association with the Party. The Arts Department was terminated, and the Academy was given administrative functions to become a sort of “ministry of science” of the Communist government. Still, life did not stand still, and as years passed the old members who managed to stay, together with their disciples, slowly raised the standard of scholarship in and outside of the Academy as high as circumstances could allow, and much valuable scientific work was carried out by Academicians or under their management. Many institutes were established under the auspices of the Academy to function as centers of a certain field of study, as e.g. Institute of History, Institute of Mathematics, Institute of Musicology, etc. These usually have their headquarters in Budapest, some of them with offices in other cities as well.

Beginning with the late 1980s, a reform process began to take place with the proposal of a new set of laws for the Academy. In 1989, many of the members, excluded and persecuted by the Communist Party, were rehabilitated. In 1990, new by-laws were adopted and the Academy did not function any longer as an administrative organ of the government. In order to rehabilitate the most outstanding members of the Arts Department that was terminated in 1949, the Academy initiated the establishment of an associated but mainly independent institution for the cultivation of Arts and Literature, as a result of which the Széchenyi Academy of Literature and Arts (*Széchenyi Irodalmi és Művészeti Akadémia*) has come into being. The culmination of the reform process was the codification of the new Academy’s laws and its enactment by Parliament in 1994, which also made new by-laws necessary. The 40th Law of 1994 says that the Hungarian Academy of Sciences is a self-governed public institution for the sciences, whose main functions are the cultivation of science and art, the dissemination of the achievements of science, the promotion of research work, and the representation of Hungarian scientific life. – B: 0961, 7696, T: 7696.→**Most of the persons and events have their own word entry; Yalta Conference.**

Ács, Károly (Kovács) (Charles) (Szabadka now Subotica, Serbia, 8 September 1928 - Cologne, Germany, 3 July 2007) – Hungarian poet, translator of literary works of the Voivodina region (*Vajdaság*, now in Serbia). He studied in his hometown, where he graduated in 1947. He read law at the University of Belgrade, where he worked as text-editor and literary translator. In 1951 he moved to Újvidék (now Novi Sad, Serbia),

where he was a contributor to the journal *Hungarian Word* (*Magyar Szó*) until he became editor-in-chief of the magazine *Bridge* (*Híd*) (1965-1975). Until his retirement he was editor at the Book Publishing Co. (*Könyvkiadó Vállalat*). In the early 1990s he moved to Cologne, Germany. His works include *Hand on the Door Knob* (*Kéz a kilincsen*), poems (1953); *Smoke of Song, Song of Smoke* (*Ének füstje, füst éneke*) (1976), *The Naked Clown* (*A meztelen bohóc*), *Essays* (1992). Among his literary translations is *Song of our Days*, vols. i.ii. (*Napjaink éneke, I, II*), an anthology of Yugoslav poetry (1965, 1967). Among his prizes are the Híd Literary Prize (1960), the Prize of the Alliance of Yugoslavian Translators (1973), and the Life Prize of the Society of Writers of Vajdaság (1991). – B: 0878, 1169, 1257, T: 7103.

Ács, Mihály Jr (Michael) (28 February 1672 - Kassa, now Košice, Slovakia, 28 April 1710) – Lutheran pastor, writer. He was a pietist theologian; studied in Győr, Strassburg, Tübingen and Wittenberg. He was headmaster at Győr from 1702, and a preacher from 1704 at Vadosfa in County Sopron; from 1706 at Rozsnyó (now Rožňava, Slovakia), and concurrently a pastor at the courts of *Kuruc* noblemen; he became a schoolmaster at Bártfa (now Bardejov, Slovakia) in 1709, and a preacher at Kassa in 1710. His main works are two university disputations from Strassburg, a funeral oration from 1708; *Hungarian Theology* (*Magyar theologia*) (1709); *The Cart of Happy Death* (*Boldog halál szekere*), and a book of prayers published by his father, Mihály (Michael) Ács Sr. in 1702. – B: 1050, 1517, T: 7456. → **Kuruc**.

Acsády, Ignác (Ignatius) (until 1875 Adler) (Nagykároly, now Carei, Romania, 9 September 1845 - Budapest, 17 December 1906) – Historian. After studying law he worked from 1869 as a journalist at the *Pest Journal* (*Pesti Napló*), *Great Plain* (*Alföld*) and *East* (*Kelet*). His comedy and novels point to romanticism. His historiographical work began in 1877 amidst growing interest in the economy and social history characterized by a progressive sympathy toward the peasantry. He was the first among the Hungarian historiographers to recognize the importance of social struggle. He wrote the first comprehensive history of the feudal tenants. His most important works are *In the Country of Gold* (*Aranyországban*) comedy (1880); *Marriage for Money* (*Pénzházasság*) (1893); *Hungary in the Time of the Reconquest of Buda Fortress* (*Magyarország Budavár visszafoglalása korában*) (1886); *History of Hungary's Division into Three Parts 1526-1608* (*Magyarország három részre osztásának története, 1526-1608*); *History of the Hungarian Empire*, vols. i, ii (*A magyar birodalom története, I-II*) (1903-1904), and *History of the Hungarian Serfs* (*A magyar jobbágyság története*) (1906, 1944, 1948, 1950). He was a member of the Hungarian Academy of Sciences (1888). – B: 0883, 1257, T: 3240. → **Reconquest of Buda in 1686**.

Actio Catholica (Catholic Action) – The aim of the organization was the participation of the laity in the apostolic work of the clergy. Its activity embraced the fields of the apostolic mission of the Church. As such, it differs from other societies and associations that are active in other fields. Its origin was in the *Firmo sane* encyclical letter of Pope Pius XI, and in *Ubi arcano Dei* encyclical letter of Pope Pius XII. Participation in its work was not compulsory, although every Catholic was its member in principle, while in practice it depended on the spiritual gift of the individual. This organization differs from country to country. There is only one stipulation: the participants had to collaborate with

the clergy. In Hungary it was established on 19 October 1932. Its founding organizations were the congregations encompassed by the council of district deans constituting the national organization. There were five departments at every level: (1) faith and moral defense (2) culture (3) press (4) social and charitable (5) organizational. Its programs were set up by the yearly conference of bishops. Following the Communist takeover in 1948, the *Actio Catholica* was dissolved together with other religious organizations. Only its presidium remained with limited activity: it organized the consecration of bishops and published the Catholic periodicals *Teológia*, *Vigilia* and *New Man* (*Új ember*). It also organized religious broadcasts and dealt with the import-export of ecclesiastical items. It was dissolved on 19 February 1990. – B: 1143, T: 7103.→**Catholic Church in Hungary, History of.**

Aczél, György (George) (Henrik Appel) (Budapest, 31 August 1917 - Vienna, 6 December 1991) – Cultural politician of the Kádár regime. Raised in an orphanage, his working career began as a construction worker. He was a self-educated man, who was devoted to learning. First he joined the *Sho-mer* Zionist movement, and then entered the Communist Party in 1935. He had a talent for acting and studied at the Academy of Dramatic Art, Budapest; for a while he became an actor; he was an outstanding communicator. He was arrested in 1942 and sentenced to hard labor, but was later released. During the German occupation in 1944, he worked in the resistance movement and rescued hundreds of Jews. After World War II he worked for the Communist Party in various places, such as Budapest, as well as in Zemplén and Baranya counties. He was a Member of Parliament in 1947-1949. In June 1949, he was arrested in connection with the László (Ladislás) Rajk political trials, imprisoned, then released in August 1954, and became manager of a construction company. He was in Vienna between 21 and 27 October 1956. Having returned to Hungary he joined the Partisan Association. On 31 October 1956, he participated in the founding meeting of the Hungarian Socialist Workers' Party (*Magyar Szocialista Munkáspárt - MSZMP*). He was in favor of Yugoslav-type neutrality and for further negotiations with Imre Nagy. In 1958 Aczél was not yet a member of the Political Committee that made the decision to execute Imre Nagy. For this he was not directly culpable and presumably this may explain his acceptance – however unwillingly – by Hungarian intellectuals. From April 1957 he worked in the cultural field first as deputy minister; but because of his friendship with János (John) Kádár, he soon became a towering figure of the Kádár regime, entrusted with pacifying the intellectuals in the aftermath of 1956. He was responsible for the manipulation of intellectuals, for the blackmailing the infamous three Ts writes (Ps in English) which translate as patronizing, permitting and prohibiting, the stick-and-carrot policy by which Aczél held sway over Hungary's cultural life for almost three decades. He served in a number of high-ranking offices, such as the Central Committee of the MSZMP, and until 1974, in the Political Committee of the Party. He also served as deputy prime minister. Toward the end of the 1980s, with the decline of the influence of János Kádár, his career also ended. He authored many articles and books. – B: 1111, 0157, T: 7103.→**Kádár, János; Rajk, László; Herzl, Theodor, Nagy, Imre.**

Aczél, János (John) (Budapest, 26 December 1924 -) – Mathematician, a specialist in the area of functional equations. He completed his higher studies at the Department of Mathematics and Physics of the University of Budapest (1943-1947). He was assistant

professor at the University of Szeged (1948-1950). From 1950 until 1965 he gave lectures at the Heavy Industrial University of Miskolc and at the University of Debrecen. He emigrated to the West, and from 1965, he was professor at Waterloo University, Ontario, Canada until his retirement. He was a guest professor at universities in Austria, Australia, Japan, West-Germany, Italy, Spain, Switzerland and the USA. His major works include *Funktionalgleichungen der Theorie der geometrischen Objekten* (*Functional Comparisons of Geometric Objects*) (1960); *On Applications and Theory of Functional Equations* (1969); *A Short Course on Functional Equations Based upon Recent Applications to the Social and Behavioral Sciences* (1987), and *Aggregating Clones, Colors, Equations, Iterates and Tyles* (editor) (1995). He is also editor of a number of publications in his field. He is a recipient of a number of awards and prizes, a member of the Royal Society of Canada (1971), and an external member of the Hungarian Academy of Sciences (1990). The Universities of Karlsruhe, Germany; Graz, Austria; Katowice, Poland; Miskolc and Debrecen, Hungary (2003) bestowed an Honorary Doctorate on him. – B: 0974, T: 7103.

Aczél, Tamás (Thomas) (Budapest, 16 December 1921 - Boston, Mass. USA, 18 April 1994) – Poet, writer, journalist, literary translator. He joined the Communist Party and the Writers' Alliance after 1945. Soon he became one of the favorite writers of the new regime. From 1950 he edited the magazine *Star* (*Csillag*). In 1953 he joined the Reformist wing of the ruling party led by Imre (Emeric) Nagy. After the defeat of the 1956 Revolution, he escaped to the West and settled in England. From 1960 he was contributor to the *Literary News* (*Irodalmi Újság*), London. He moved to Switzerland in 1963; and from 1966 lived in the USA, where he was a university professor. Among his writings are *Song on the Ship* (*Ének a hajón*) poems (1941); *In the Shadow of Freedom* (*A szabadság árnyékában*) novel (1948); *About the Secret* (*A titokról*) poems (1956); *Revolt of the Mind* (in Hungarian *Tisztító vihar*) study with T. Révay (in English, 1959, in Hungarian 1960); *Ein aristokratischer Kommunist* (*An Aristocratic Communist*) (1963); *Ten Years After*, ed. (in English, 1966), *Le temps de la peur* (*The Times of Fear*) novel (1968), and *The Hunt* (*A vadászat*) novel (1991, Hungarian 1994). Some of his novels appeared also in other languages. He did translations of literary works as well. He was a recipient of the Kossuth Prize (1949) the Stalin Prize (1952) and the Imre Nagy commemorative plaque (1994). – B: 0878, 1257, T: 7103. → **Nagy, Imre**.

Ádám, János S.J. (John) (Pécs, 15 April 1927 - Miskolc, 15 April 2010) – Priest, educator, and organizer. He graduated from the Jesuit High School, Pécs in 1945 and subsequently entered the Jesuit Order and studied philosophy at the *Alojzianum*, Szeged, and in Chieri, Italy (1948-1951), after the Communist regime nationalized the Jesuit College of Szeged. At the order of the Jesuit Provincial of Rome he illegally fled Hungary for Austria by hiding for 18 hours in the bottom compartment of a sleeping car of the Orient Express. From 1952 he studied at the Catholic University of Leuven, Belgium and at Ludwig Maximilian University, Munich, obtaining his Ph.D. in philosophy in 1957. He was also a tutor at the high school of *Sankt Blasien*, Germany (1951-1952). He was ordained in 1961 after completing his theological studies at the Jesuit College, Toronto, Canada (1957-1961). He served as professor of Philosophy at Fordham University, New York, NY, USA (1961-1995). He was Assistant Provincial of the Hungarian Jesuits abroad (1961-1968), then Provincial (1968-1977). In 1994 he

returned to Hungary to become Assistant Provincial (1994-1995) then Provincial (1995-2001). In 2001 he became the spiritual leader of the Gyula Fényi Catholic High School, Miskolc. While his work as Provincial was demanding, he also strengthened Hungarian missions, launched a program for Hungarian neophytes abroad, and supported the Theological Little Library of the Priestly Unity (the all-embracing organization of Hungarian priests abroad), the Central European Research Institute, and the interdisciplinary studies in the Philosophy of Understanding, launched and maintained by Tibor Horváth S.J. – B: 0998, T: 7103.→**Horváth, Tibor S.J.**

Ádám, Jenő (Eugene) (Szigetszentmiklós, 13 December 1896 - Budapest, 15 May 1982) – Composer, conductor, music teacher. He was a student at a teachers' training school when World War I broke out in 1914, and was conscripted into the army. He became a POW in Russia where he organized a choir and orchestra and went entertaining from camp to camp. Having returned home he studied composition with Zoltán Kodály at the Ferenc (Franz) Liszt Academy of Music Budapest (1921-1925) and conducting with Felix Weingartner (1933). First, he taught at a city school; then from 1929 until his retirement in 1959, he was a Professor at the Academy of Music, Budapest. He taught a variety of subjects and achieved much success with the Academy Choir. At the request of Kodály he worked out the famous "Kodály Method", a new way of teaching music based on the solfège system. His radio and television lectures popularized the love of music. His compositions were closely related to folk music. His works include *Hungarian Christmas (Magyar Karácsony)* (1929); *Complaint and Festival (Panasz és ünnepség)* (1941); *Two String Quartets* (1924, 1931); *Songs of János Arany (Arany János dalai)* (1951), as well as choir pieces, songs, folk-song variations, and six film scores. He authored the books *From the Scale to the Symphony (A skálától a szimfóniáig)* (1943), and *On Music (A muzsikáról)* (1953, 1955). He received the Merited Artist title (1955), and the Kossuth Prize (1957). – B: 0883, 1257, T: 7103.→**Kodály, Zoltán.**

Adams, Don (New York City, 13 April 1926 - Los Angeles, Calif. USA 25 September 2005) – Actor. He was born Donald James Yarmy to an Irish Catholic mother and a Hungarian Jewish father. While fighting at Guadalcanal in World War II, he experienced a religious awakening and became a devout Roman Catholic. He became a commercial artist, also writing comedy material and working in small clubs. He married Adelaide Adams, a singer and adopted her surname as his stage name. He succeeded in appearing in major TV productions, including both Johnny Carson's and Steve Allen's *Tonight Show*, *The Perry Como Show*, *The Jimmy Dean Show*, and *The Bill Dana Show*. His greatest success was the TV show *Get Smart* (NBC, 1965-1969, CBS 1969-1970). It was revived as *Get Smart Again* in 1989. His success in directing *Get Smart* led to a post-Smart career as a director of commercials. In 1993, he made his debut with *Shreck*, a thriller about teenagers who resurrect a serial killer. – B: 1081, T: 7456.

Áder, János (John) (Csoma, 9 May 1959 -) – Politician, lawyer. He read Law at the Law School of the University of Budapest and acquired his Degree in 1983. He worked at the Residence Exchange Department of the District VI Town Council, Budapest (1983-1984). From 1985 to 1990 he was co-worker at the Sociological Research Institute of the Hungarian Academy of Sciences, where he conducted research in political sociology and parliamentary procedures for drafting laws. He has been member of the political party

FIDESZ (Alliance of Young Democrats – *Fiatal Demokraták Szövetsége*) since 1988. He is the law expert of the Party, and Member of Parliament since 1990. He was the election campaign leader of his Party in 2002, President of the Party electorate, Vice-President of the FIDESZ, Vice-President and then President of Parliament from 1998 to 2002, and a member of parliamentary committees in several cycles. Between 2002 and 2006 he was the leader of the FIDESZ fraction of Parliament: Hungarian Citizens' Party (*Magyar Polgári Párt – MPP*). From 2009 he was FIDESZ's European Union representative in Brussels. In 2012 he was elected President of Hungary. – B: 0874, 1479, T: 7103.→**Alliance of Young Democrats, Hungarian Citizens' Alliance.**

Adria Crude Oil Pipeline – An oil pipeline extending from the Adriatic Sea through (former) Yugoslavia and Hungary to (former) Czechoslovakia. The participating countries designed the structure in 1973-1974 and commissioned it in 1978. It originates at the Yugoslav seaport of Omisalj, enters Hungary at Csurgó, touches the oil-refinery of Százhalombatta, and crosses into Slovakia at Turpa to join the Friendship I. Oil Pipeline (*Barátság I. Kőolajvezeték*). Its capacity is 10 million tons per year between Csurgó and Százhalombatta, and 5 million tons per year between Százhalombatta and Tupa. After operating below capacity until the late 1980s, due to uncertain Soviet oil supplies, it is now more efficient and is capable of processing the full volume of crude arriving through the line. The pipeline system is suited for the two-directional transport of crude. Since negotiating for more favorable oil transport contracts in 1991, Hungary's position has considerably improved. – B: 1137, 1020, T: 7674.

Adventist Church (Seventh Day Adventist, *Hetednapos Adventista Egyház*) – In Hungary the Adventist mission started in 1869 led by Michael B. Czechowski (1818-1876) a former Polish Catholic priest, followed by the German Louis Richard Condardi (1856-1839). In 1895 János (John) Rottmayer and his wife, both Baptist pioneers, were converted to Adventism and contributed to the growth of the Church. A Minister of the Reformed Church, József Szalay translated into Hungarian E. G. White's book *A Road to Jesus* that helped the Adventist cause. Since the community developed successfully, the Adventist World Organization sent János (John) F. Huenergardt to Hungary to organize the church that was only recognized in 1957. In 1890 István (Stephen) Kelemen was sent to the seminary of Friedensau, Germany, where he became the first ordained Hungarian Adventist minister. In 1902 the Austro-Hungarian Balkan Mission was set up. In that same year the Danube Union was formed. In Hungary the Adventists number about 4,500 baptized adult members; and with their relatives their number is more than double. There are 117 congregations served by 46 ministers and assisted by 31 retired ministers. There are 110 persons employed by the Church. The Church has a seminary, 2 diaconal institutions and a Conference Center. The Christian Adventist Community has 3 diaconal institutions. The Church accepts neither state financial contribution nor assistance from abroad for the upkeep of the church-ministry. – B: 1042, T: 7390.

Ady, Endre (Andrew) (Érmindszent, now Adyfalva, earlier Mecențiu, Transylvania, Romania, in former County Szilágy, 22 November 1877 - Budapest, 27 January 1919) – Leading lyric poet of the 20th century, also writer and journalist. Descendant of an old family of impoverished landed gentry (*Diósadi*); his mother came from a Calvinist minister's family. He began his studies at the Piarist High School of Nagykároly (now

Carei Romania) and completed it in the Reformed College of Zilah (now Zalău, Romania) in 1896. Already at this stage of his life he



regularly published poems and writings in the paper *Szilágság*, which was edited by Gyula (Julius) Kincs, the Principal of the College at Zilah. The first of these poems was entitled *20th March (Március 20)*. After passing the maturity examination he read Law at the University of Debrecen, later at Budapest, while serving as a law clerk at the Royal Court of Appeals in Temesvár (now Timișoara, Romania). On returning to Debrecen, from January 1897, he became a journalist for the local papers. In 1899 he published his first volume of poems entitled *Poems (Versek)*, with a foreword by Emil Ábrányi. Early in 1900 he moved to Nagyvárad (now Oradea, Romania), where he first became a contributor to the

journal *Freedom (Szabadság)*, later to *Nagyvárad Journal (Nagyváradai Napló)*. His sojourn at Nagyvárad exercised decisive influence on his development as a poet; the lively urban environment and the presence of other talented young writers there had a stimulating effect on him; this is shown strongly by his volume of poems *Once Again (Még egyszer)*, published in the fall of 1903, in which his later poetic attitude is clearly set out. In 1901 he was imprisoned for three months for his revolutionary writing *A Small Walk (Egy kis séta)*. In 1902 his play *In the Workshop (A műhelyben)* was given its first performance at the Szigligeti Theater (*Szigligeti Színház*) of Nagyvárad. It was in the summer of 1903 at Nagyvárad that he became acquainted with his great love, Léda (Mrs. Ödön Diósy, née Adele Brüll), the wife of a Hungarian businessman living in Paris. It was largely because of his longing for her that he traveled to Paris in 1904. This journey, repeated several times until the beginning of World War I, was a decisive experience for him. The greatness of Paris, the French culture and freedom dazzled Ady and at the same time filled him with bitterness seeing Hungarian conditions viewed from Paris. Reading of the French poets, particularly Baudelaire and Verlaine, gave him encouragement to embark on displaying the novel and daring poetic spirit dormant in him. From Paris he sent numerous reports back to Hungary. The appearance of his next book entitled *New Poems (Új versek)* proved to be of great significance in the history of Hungarian literature. In this book he introduced an entirely new voice into poetry, fearlessly whipping up general public opinion. He attacked the Hungarian public and cultural conditions in Hungary; in his love poems he openly unveiled his amorous feelings, the bitter struggle between man and woman. This book of poems created unprecedented sensation, splitting the public opinion into two opposing camps, giving rise to enraged indignation on the part of conservative writers, while the majority of public opinion of the literary youth always ready to innovate, showing a great enthusiasm. It set off the most heated and longest-lasting controversy in Hungarian literature: the Ady polemics, in which all the great Hungarian literary figures were with or against the poet. The journal *West (Nyugat)* was where most of his poems appeared and where he was the editor for many years. The protracted controversy made him the most widely read poet in the history of Hungarian literature. In 1907 another volume of poems, *Blood and Gold (Vér és Arany)* appeared, provoking even greater controversy. From its inception he was the

leading poet of *West (Nyugat)*, a leading literary review in Hungarian literature, and at the same time he was also a forceful leader of *Tomorrow (Holnap)*, a literary group active in Nagyvárad. In 1915 he married “Csinszka”, (Bertha Boncza), daughter of a Transylvanian lawyer, Miklós (Nicholas) Boncza. He spent the first years of the war in Boncza’s castle at Csucs (now Ciucea, Romania, in County Kolozs), from where he dispatched his anti-war poems and reports. In November 1918 he took part in the inaugural ceremonies of the Republican Government and also attended the meeting of the Vörösmarty Academy, of which he was elected President. Soon afterwards he died prematurely of syphilis, an incurable disease at the time. He was the greatest Hungarian poet of the 20th century. He enormously widened the scope of poetic expression; he freed poetry from many conventional inhibitions, discovered many secrets of the Hungarian language and its rhythm and a large portion of his poems belong to the cream of Hungarian literature. He brought into fashion the symbolic poetic language, the imageries and expressions some of which even his most devoted followers could not understand. After his death his fame kept growing despite the controversies surrounding his life and poetry. Several streets and cultural institutions bear his name. The house of his birth at Érmindszent (on the Ér Creek) is a simple village manor house, opposite the Gothic Reformed church. On the wall of the house a commemorative plaque was placed by the Hungarians of Transylvania in July 1924. His works include: *On the Cart of Elijah (Illés szekeren)* (1908); *I would Like to be Loved (Szeretném ha szeretnének)* (1909); *From the Poems of All Secrets (A Minden Titkok Verseiből)* (1911); *The Escaping Life (A menekülő élet)* (1912); *Our Own Love (A magunk szerelme)* (1913); *Who Saw Me? (Ki látott engem?)* (1914), and *At the Head of the Dead (A halottak élén)* (1918). His book of poems *The Last Ships (Utolsó hajók)*, and his versified novel *Margita Wants to live (Margita élni akar)* were published after his death. His books of short stories include *It can Also Occur this Way (Igy is történhetik)*, and *Pale Humans and Stories (Sápadt emberek és történetek)*. From the extensive literature on Ady the most important are the biographical works of Lajos (Louis) Ady (brother of Ady), György (George) Bölöni, Béla Révész and Aladár Schöpflin. – B: 0883, 1068, 1257, T: 7666, 7456.→**Abrányi, Emil; Léda; Bölöni György; Schöpflin, Aladár.**

Africa, Discovery of – There are two Hungarians among the researchers and discoverers of Africa. László (Ladislás) Magyar led two expeditions to Africa between 1848 and 1851 to study Angola (Bihé); and between 1861 and 1864, when he discovered the left tributaries of the River Congo. Count Sámuel Teleki discovered Lake Rudolf in Kenya and Lake Stephanie in Ethiopia (1887-1888), and the volcano Teleki was named after him. Lake Rudolf was renamed Lake Turkana after Kenya became independent in 1963. – B: 1138, 1257, 1020, T: 7456.→**Magyar, László; Teleki, Count Sámuel; Kittenberger, Kálmán; Almásy, László Ede.**

Africa, Hungarians in – Africa is the continent where Hungarians live in the smallest number: some 10,000-12,000 in the *Republic of South Africa*. During the English-Boer War (1899-1902) 50 Hungarian Hussars fought on the Boer side. Later, the gold and diamond fever attracted some Hungarians too. After the Versailles-Trianon Peace Treaty that dismembered Historic Hungary (1920), refugees from the detached regions found asylum in South Africa. They founded the South African Hungarian Alliance in 1932 (*Délafrikai Magyar Szövetség*). Its activity was banned during World War II, and its

leaders were accused of irredentism, anti-Communism and Axis-friendship, and they were confined to internment camps. However, after World War II, and after the Hungarian Revolution of 1956, Hungarian refugees found ready admittance into the country. They organized themselves into Hungarian societies and constructed a community center – the Hungarian Farmstead (*Magyar Tanya*).

The so-called *Magyarabs* live in the Sudan. Their ancestors were refugees of the defeated peasant insurgent army of György Dózsa (1514), who either found asylum in Turkish territory of the Balkans, or the Turks took them as slaves from Hungary later in the 16th century. They were settled in the Nile's island of Bedin. They preserved some of their ancient customs. In 1937 the Africa explorer Count László (Ladsislas) Almásy discovered them. Their number is circa 50-60 thousand and they have some knowledge about Hungary. A handful of their young people had higher education in Hungary. They would like to establish closer contacts with Hungary. There is a Magyarab Association; its president is Dr. M. H. Osman.

A handful of Hungarians live in Algeria, Libya, Morocco and Tunisia, and some of them are expatriates. There is a handful of Hungarians in the former British colonies of Tanzania, Kenya and Uganda. – B: 1104, 1364, T: 7103.→**Magyarabs; Almásy, László Ede; Dózsa, György; Missionaries in Swaziland; South Africa, Hungarians in.**

Ágai, Adolf (Adolph) (Jankovác) (Jánoshalma, 31 March 1836 - Budapest, 21 September 1916). – Writer, journalist, humorist. He completed his secondary education at Nagykőrös, where he studied under poets János (John) Arany and Károly (Charles) Szász. Although he obtained his Medical Degree in Vienna in 1862, he never practiced medicine. He moved to Pest, and in 1868, founded and edited until 1910 the comic periodical *Pepper Johnny* (*Borsszem Jankó*) aimed at the governing political party. He used the pen name of *Chickling Pepper* (*Csicseri Bors*). Between 1870 and 1879 he was editor of two literary periodicals: *Hungary* (*Magyarország*) and the *World at Large* (*Nagyvilág*). From 1877 he revolutionized children's literature with his *Small Paper* (*Kis Lap*) written under the pen name Twirling Uncle (*Forgó Bácsi*). He became a member of the Kisfaludy Association in 1877. He also edited several calendars under the pen name of *Spunky Bernie* (*Mokány Berci*). He was an excellent humorist and creator of modern Hungarian humor. His literary translations of German and French novels are also significant. His most important works include *Dusty Feuilletons*, vols. i-ii. (*Porzó tárca levelei I-II*), (1876); *Onto the Borders, Magyar!* (*Gyepűre Magyar!*) anecdotes (1879); *Dust and Ash* (*Por és hamú*), portraits of his contemporaries (1892), and *Traveling from Pest to Budapest* (*Utazás Pestről Budapestre*) (1908). – B: 0883, 1257, T: 3240.→**Arany, János; Szász, Károly Jr.**

Agárdy, Gábor (Gabriel) (Szeged, 2 August 1922 - Budapest, 19 January 2006) – Actor, painter. He started as a dancer and chorister at the City Theater (*Városi Színház*), Szeged (1937). In 1938 he completed his studies at the School of the National Actors' Alliance (*Országos Színészegyesület Iskolája*). He worked at Szeged until 1941; thereafter with traveling troupes. Between 1947 and 1952 he was with the National Theater of Miskolc (*Miskolci Nemzeti Színház*) and at the Operetta Theater (*Operett Színház*), Budapest, in 1955 at the Youth Theater (*Ifjúsági Színház*), later at the Petőfi Theater (*Petőfi Színház*), and in 1964 at the National Theater (*Nemzeti Színház*), Budapest. From 2000 he was a member of the Hungarian Theater of Pest (*Pesti Magyar Színház*). His rugged

appearance, acerbic sense of humor, and outstanding sense of timing, especially in detailed and spirited characterizations, were most effective. He appeared in Hungarian as well as foreign plays. His most successful roles were character parts. Among his major roles were: Colonel Krah in Molnár's *Olympia*; Abiram in Madách's *Mózes*, as well as in operettas and musicals, such as head-waiter in I. Kálmán's *The Gypsy Princess* (*Csárdáskirálynő*); Sir Basil in Lehár's *The Count of Luxemburg* (*Luxemburg grófja*), and Alfred Doolittle in Lerner-Loewe's *My Fair Lady*. He appeared in feature films and television productions, among them *My Grandpa and I* (*Én és a nagyapám*); *Germinal*, *Jaguar*, *Retour*, and *Earthquake* (*Földindulás*). He distinguished himself also as a stage manager. He was a successful painter as well. His works were exhibited from 1967 on. Some of his icons are at the Pannonhalma Abbey, Hungary; some are in Russia and in the Vatican. He was recipient of a number of distinctions including the Mari Jászai Prize (1958, 1962), the Merited Artist title (1968), the Outstanding Artist title (1980), and the Kossuth Prize (1985). He was Life Member of the National Theater (1989), Actor of the Nation (2000), member of the Society of Immortals; and received the Order of Merit with the Star of the Republic of Hungary (2002). – B: 0870, 1445, T: 7684.

Agathirs – The very first people known by name who lived in the Carpathian Basin in Northern Transylvania (*Erdély*, now in Romania) in 550-500 BC. According to the medieval Hungarian chronicler, Anonymus, the Agathirs (Khazars) were living in northern Transylvania even at the time of the Hungarian settlement in 896 AD. These people were related to the Scythians and belonged to their oldest social class. Herodotos and other contemporary Greek writers describe them as having an abundance of gold and eating and drinking without reserve. They lived in polyandry sharing all their goods except the sword and the goblet. They were the first to mine gold in Transylvania. They put their laws into songs, handing them down from generation to generation. The elite were tattooed in blue. They conquered the Thracians and kept them under a firm rule. There is hardly any mention of them before the 4th century BC. During the Macedonian conquest they were pushed back to the area of the Carpathian Mountains and the River Dnyester. During the Hun Empire, they lived in the Lower Don region. Byzantine historian Priskos Rhetor (5th century AD) spoke of them by the name of Akathir or Akatzir. Attila conquered some of the Akathir princes and named his son Ellák to be their king. The migrations of the Avars pushed the Agathirs toward the Caucasus Mountains, where they founded the Khazar Empire. This was the time when they became neighbors to the Onogurs. It was the beginning of the new historical cycle of the Hungarian-Khazar mutual influence. – B: 1078, 1133, T: 7668.→**Anonymus; Priskos Rhetor; Khazars; Scythians.**

Ágay, Karola (Caroline) (Staud, Ágai) Budapest, 16 November 1936 - Budapest, 22 February 2010) – Singer, coloratura soprano. She studied singing under the direction of Mrs. F. Révhegyi. Her career started in 1952 as a chorister, first in the Choir of the National Trade Unions (*Szakszervezetek Országos Tanácsa – SZOT*); between 1953 and 1955 she sang in the Choir of the Hungarian Radio, where she was also a soloist; and between 1955 and 1956 was a member of the Arts Ensemble of the Army (*Honvéd Művészegyüttes*). She made her debut as Queen of the Night in Mozart's *Magic Flute* (*Varázsfuvola*), in the Sate Opera House, Budapest. In 1957, she became a private member of the Opera House. Soon she was the leading coloratura soprano, and she

performed the famous coloratura roles with great success. She appeared in the Metropolitan Opera, New York, in 1969, in the title role of *Lucia di Lammermoor*, and in the Great Theater of Moscow in 1973. She was a guest singer at the opera houses in Berlin, Vienna, Hamburg, Prague and Warsaw. Her art was characterized by virtuoso coloratura technique and excellent acting. Her main roles included Melinda in Ferenc Erkel's *Bánk bán*; Violetta in Verdi's *La Traviata*; Gilda in *Rigoletto*; Alice in *Falsaff*; and Zerbinetta in R. Strauss' *Ariadne auf Naxos*. She was also a renowned as a singer of art songs (*Lieder*), as well as a recording artist. She made a number of Hungaroton LP recordings, and radio, as well as TV productions. She was a recipient of the Ferenc Liszt Prize (1968), the Merited Artist title (1970), the Outstanding Artist title (1977) and she was Honorary Citizen of District II of Budapest, and Life Member of the Opera House. – B: 0874, 1445, T: 7103.→**Erkel, Ferenc.**

Aggházy, Gyula (Julius) (Dombóvár, 20 March 1850 - Budapest, 13 May 1919) – Painter, teacher. Between 1869 and 1871 he attended the Vienna Academy, and from 1871 the Munich Academy. In 1874 he returned to Hungary and after a short stay in Szolnok, he traveled to Paris, where he was a student of Mihály (Michael) Munkácsy. He painted genre pictures in the Munich Style that emphasised naturalism. From 1876 he lived in Szolnok and Budapest and taught at the School of Decorative Arts. His works include *Chatting* (1880); *Leave Me Alone* (1886), and *Sheep Herd* (1875-1885) genre pictures in naturalist style that brought him a lot of success. Several of his genre pictures and sceneries related to Géza Mészöly's style are held by the Hungarian National Gallery, Budapest. – B: 0883, 1122, T: 1122.→**Munkácsy, Mihály; Mészöly, Géza; Szolnok Artist Colony.**

Aggtelek National Park – A biosphere reserve in Northern Hungary with an area of 20,000 hectares. The Park was established in 1985 to preserve the characteristic land



forms of the karstic landscape of this region: the dolines and uvulae as land surface forms the rainbow-colored stalactites and stalagmites in the caves. Its purpose is to conserve the unique flora and fauna that evolved on the lime-rich bedrock as it is being slowly dissolved by surface and ground water. This area is still the nesting place of a rare eagle (*Aquila heliaca heliaca* Sav) of the Ukrainian steppes and the Great Hungarian Plain, also of the largest owl of

the now almost extinct great European oak and beech forests. The owl's common Hungarian name is *uhu*, scientifically "*Bubo bubo bubo* L". The park's cave-system contains Europe's longest *karst* cave, the world-renowned 26-km long Baradla Cave. It has an 8-km section that now belongs to Slovakia, where it is called Domica Cave. In addition to the natural fauna, the only breed of mountain horses in Hungary, the *Hucul*-horses were relocated to this area in 1986. Early European human settlers utilized the caves in the Neolithic (New Stone Age) era. Several earth fortifications (*földvárak*) of the Avar times and castle remnants of the Middle Ages enhance the historical value of the area. The first map of the Aggtelek (Baradla) Cave was completed in 1794, and it is the

first accurately scaled engineering map of a cave-system in the world. About 200,000 tourists visit the caves each year. Both the Hungarian and the Slovak sections have enjoyed international protection since 1979, when they were qualified as a biosphere reserve under the UNESCO Man and the Biosphere Program. Patients suffering from respiratory diseases are treated in several of the huge underground caverns, and the excellent acoustics also permit regular staging of concerts. The majority of the caves are open to tourism, and the wondrous stalactites lend to an unforgettable experience. The cave system was listed as a part of World Heritage in 1995. Also in 1995, the Aggtelek cave system became a part of the Cultural and Natural World Heritage. – B: 1066, 1546, T: 1546, 7656.→**Baradla Cave.**

Ágh, István (Stephen) (Nagy) (Felsőiskáz, 24 March 1938 -) – Poet, writer. His higher studies were done at the University of Budapest, where he studied Hungarian literature and librarianship (1956-1961). He worked as a librarian from 1961-1968. He was a member of the editorial board at the journal *Labor (Munka)* (1968-1970). Since 1971 he has been a free-lance writer. He was a columnist for the *New Writing (Új Írás)* literary review (1975); and from 1997, he has contributed to the journal *Credit (Hitel)*. He has been a member of the Hungarian Academy of Arts since 1992. His writings include *May I Sing? (Szabad-e énekelni)*, poems (1965); *Copper Forest (Rézerdő)* poems (1968); *Daylight (Napvilág)* poems (1981); *Selected Poems (Válogatott versek)* (2000); *The Bird Returns (A madár visszajár)* sociography (1973); *Half-King (Felekirály)*, juvenile poems (1985); *Fox Pub (Rókacsárda)* novel (1993); *Flower Ditch (Virágárok)* essays (1996), and *Revolution of October (Októberi Forradalom)*, (2006). He did some translations of literary works as well. He is a recipient of a number of awards, among them the Kossuth Prize (1992), the Imre Nagy Memorial Plaque (1993), and the Book of the Year Prize (1998). – B: 0878, 1257, T: 7103.

Ágnes, Saint, of the House of Árpád (Also called St. Agnes of Bohemia and Agnes of Prague) (Prague, Bohemia, 1200/1205 - 1281/1282) – She was the daughter of Ottocar, King of Bohemia, and Constance, who was the daughter of King Béla III of Hungary (1172-1196), and relative of St. Elizabeth of Hungary (1207-1231). At an early age Ágnes was sent to the Cistercian convent of Triblice, where she received her education. She was betrothed to Frederick II, Emperor of Germany (Holy Roman Emperor). When the time of the wedding arrived it was impossible to persuade her to abandon the resolution she had made to consecrate herself to the service of God. The Emperor, upon learning that Agnes had left him to become the spouse of Christ, is reported to have said: “If she had left me for a mortal man I would have taken vengeance with the sword; but I cannot take offense because in preference to me she has chosen the King of Heaven”. She entered the Order of St. Clare in the convent of St. Saviour that she had founded in Prague. She was elected Abbess of the convent and in this office became a model of Christian virtue and religious observance for all. God favored her with the gift of miracles; she predicted the victory of her brother Wenceslas over the Duke of Austria. Pope John Paul II canonized her on November 12, 1989. – B: 1173, 0945, T: 1173.→**Béla III, King; Elizabeth, Saint, of Hungary.**

Ágoston, Sándor (Alexander) (Bácsfeketehegy, Hungary, now Feketic, Serbia, 8 May 1882 - Feketic, 23 June 1960) – Bishop of the Reformed Christian Church in Yugoslavia

(now Serbia). He studied Theology at the Reformed Theological Academy, Budapest (1900-1904). He was Parish Minister in Kórógy (1916), Eszék (1917), and Bácsfeketehegy (1921). He was Dean and finally Bishop of the Reformed Church in Yugoslavia. His theology and activities were motivated by the catechism that he learned by heart at the age of 8. He organized the diaspora services of the Reformed Church in the southern region of Historic Hungary, called *Délvidék* (*Southern Hungary*), ceded to Yugoslavia by the Versailles-Trianon Peace Treaty in 1920. He was Editor for the *Life of the Reformed Congregation of Eszék* (*Eszéki Református Egyházi Élet*); *The Sower* (*Magvető*), and *Calendar of the Reformed Orphanage* (*Református Árvaházi Naptár* 1924-1940). He presented a hymnbook to his Church in 1939 that was the most progressive one of the fragmented Reformed Church in the Carpathian Basin (written by Béla Árokháty). His works include *Sunday Afternoon* (*Vasárnap délután*) prayers (1911); *Take it and Read it!* (*Vedd és olvasd!*) sermons (1915); *Pictures from Yugoslavia* (1929); *The Lord's Prayer* (*Miatyánk*) (1941), and *Liberation* (*Felszabadulás*) (1941). – B: 0913, 0883, T: 7103. → **Reformed Church in Yugoslavia; Árokháty, Béla; Kovácsi, Sándor.**

Agricultural Museum, Hungarian – Housed in the City Park of Budapest in a smaller-size replica of the Vajdahunyad Castle of Transylvania (*Erdély*, now in Romania). It is the oldest Agricultural Museum in the world since the closing of the Russian Agricultural Museum in St Petersburg. Ignác (Ignatius) Alpár designed it for the Hungarian Millennium in 1896. Popularly known as the *Vajdahunyad Castle*, it retained features of the original castle in the seat of the one-time Hunyadi family. The building also houses the Hungarian National Herbarium and the Library of Hungarian Natural History. The exhibits occupy 21 halls. The Museum is located in the City Park (*Városliget*), a favorite recreational area in Budapest – B: 1144, T: 7456, 7677. → **Alpár, Ignác.**

Agyagfalva Meeting (Agyagfalva, now Lutița, Romania) – László (Ladislás) Berzenczey, the Transylvanian (*Erdély*, now Romania) government commissioner called a meeting on the plateau near this village on 16 October 1848, at the time of the Hungarian War of Independence. Austrian military authorities did everything to keep the regiments of the areas of Határőr, Csík and Háromszék from attending it. Hussars and infantry drew up even from the most hidden places led by their officers and priests. At least 60,000 people attended the meeting; but according to ancient custom, only half of them carried weapons to go directly to the battlefield afterwards. The meeting was held in perfect order under the presidency of Count Imre (Emeric) Mikó, whom the crowd elected. They swore an oath on the Constitution and they requested this from other Transylvanian ethnic groups as well. The Saxons and Vlachs were warned to stay peaceful, otherwise they would be treated as enemies. They declared that the unlawful military actions of the Saxons must cease and a militia was to be established instead. The nation depended only on the Hungarian Ministry instead of the Austrian military authorities. They appointed General Zsombory as their leader, who incorporated the whole Sekler nation into the Hungarian Army. This impressive act of the Szeklers, who actually were politically inactive until then, lasted for only a short period of time; only General Bem was able to exert influence on this combative nation. – B: 0942, 1480, T: 7672. → **Freedom Fight of 1848-1849; Seklers; Vlachs, The; Bem, József; Mikó, Count Imre.**

Ajtay, Andor (Andrew) (Fogaras, now Făgăras, Romania, 25 July 1903 - Budapest, 9 May 1975) – Actor. He studied in the Acting Studio of Szidi Rákosi. His first appearance on stage was in Szeged. He was a member of the Szeged City Theater (*Szegedi Városi Színház*) between 1929 and 1932. In 1932 he was in Budapest where the Comedy Theater (*Vígsház*) contracted him. In 1943-1945 he was a member of the National Theater, Budapest. In 1945 he returned to the Comedy Theater as a contracted actor, as well as director. From 1951 he was playing in the Madách Theater (*Madách Színház*), Budapest. In regional theaters he appeared mainly in operettas. In the Comedy Theater at first he played leading roles. As his artistic ability developed, the circle of his roles expanded. His outstanding technical knowledge and his ability for in-depth characterization came across and his speaking technique was of great help when portraying classical dramatic roles on a grand scale. Even humor and grotesque elements were not unusual in his characterizations. His more important roles were in Shakespeare's *Hamlet*; B. Shaw's *Man and Superman* (*Tanner John házassága*); *Pygmalion*; Chekhov's *The Seagull* (*Sirály*); Brecht's *The Resistible Stop of Arturo Ui* (*Állitsátok meg Arturo Uit!*); Schiller's *William Tell*; Jacobi's *Sybil*, and Offenbach's *La belle Hélène* (*Beautiful Helen – Szép Heléna*). From 1937 he regularly played in feature films. Appearing as a singer was not strange to him either, being an extremely versatile artist. Besides stage acting he was also well known on radio and television. He was a recipient of the Kossuth Prize and received the titles of Merited Artist and Outstanding Artist. – B: 0870, 1445, T: 7684.→**Rákosi, Szidi.**

Ajtony (1028) (Achtum, Ochtnm) – Last ruling head (*gyula*) of Erdély (Transylvania, now in Romania) during the reign of King István I (St Stephen) (997-1038), head of the clan living along the lower Maros River, prince of the Black Magyars. Their capital city was Marosvár. He was of distinguished parentage, with lands inherited from his ancestors dating back to the Carpathian Conquest Period (896). According to the chronicler Anonymus, his wealth and power were known well into the 12th century. He possessed large herds of horses and cattle that grazed on rich pastures. His large forces were increased with soldiers captured in his wars. Comfortable in his power he obstructed the king's salt-carrying ships on the River Maros. When "Bulgar Killer" Basil extended the boundaries of Greece up to the River Danube in 1019, Ajtony accepted his sovereignty and he sent missionaries of the Greek (Byzantine Christian) rite to Ajtony. Ajtony took the baptized name of Bodony (Vidin) and founded Greek monasteries, including one in Marosvár called St John, the Baptist. When the Greek royal family died out and no assistance was available to Ajtony, King István I turned against him. He sent Csanád, Ajtony's former chief commander against him, who defeated Ajtony in a two-day battle on the field of Nagyőrszi, beheading him with his own hand. Csanád was awarded most of Ajtony's estate; and to commemorate this event he founded a church at Oroszlános. Marosvár was renamed Csanád. – B: 0942, 1133, T: 3312.→**Anonymus; István I, King; Koppány.**

Ákom, Lajos (Louis) (Margitta, now Marghita, Romania, 7 March 1895 - Budapest, 18 May 1967) – Organ virtuoso, composer. Although he wanted to be a chemist, his talent drove him to a career in music. He was a student of Dezső (Desider) Antalffy-Zsíross (1885-1945) at the Ferenc (Franz) Liszt Academy of Music, Budapest. His professor had been a student of Vincent d'Indy in Paris who, in turn, had studied under César Franck. It

is no wonder that Ákom was an outstanding representative of the French school of organists at the time when the German school of organ playing was dominant in Hungary. In the era of silent-films, he made his living as a cinema organist, where he acquired a brilliant improvising skill. He toured Austria, Germany and Italy with great success in 1926. He was Professor of the National Music School (*Nemzeti Zenede*), Budapest and President of the Society of Composers. For this reason he was not favoured by the new regime after World War II. He composed film background music, organ pieces, chorals and songs, many of which remained in manuscript form. From 1921 to 1967 he was the organist at the Calvin Square Reformed Church, Budapest. Among his students were Zsigmond (Sigismund) Szathmáry (Germany), Pál (Paul) Beharka (Hungary) and József (Joseph) Pungur (Canada). Among his film-music are: *Black Diamonds (Fekete Gyémántok)* (1938); *The Last Song (Az utolsó dal)* (1940); *Spring Sonata (Tavaszi szonáta)* (1942), and *Annamária* (1943). He also composed songs, such as: *Give, my Lord God (Adj Uramisten)*. He was a great organ virtuoso, improviser, and an authentic representative of the French-style organ playing in Hungary. His organ compositions remained in manuscript. – B: 0883, 0901, T: 7103.→**Antalfy-Zsíros, Dezső; Pungur, József.**

Ákos Master (? - 1273) – A cleric at the Hungarian Royal Court and a historian. Between 1235 and 1244 he was vicar at Pest and after the Mongol-Tartar Invasion (1241-1242) he became a canon, a member of the Royal Chapel and chancellor to the Queen. He is considered by many to be the originator of the 13th century Hungarian chronicles. – B: 1105, T: 7666.→**Ancient Chronicle.**

Alaska, Hungarians in – At the 1980 census 710 people claimed Hungarian as their mother tongue, although their number is estimated to be 1,022. The 1990 census indicates 2,200 Hungarians. According to the 2000 census, the Hungarian population of Alaska was 2,238. Most of them live in the city of Anchorage. – B: 1146, T: 3240.

Alba Ecclesia (White Church) – A church situated in the Pilis Mountain Range near Buda. According to Italian historian Bonfini, Charlemagne built it after he defeated the Avars (AD 796) and introduced Christianity to them. The ruins of the ancient *Blessed Lady (Nagyboldogasszony) Church* found in Hábod indicate the religious importance of the region. The church belonged to the royal family. During the mediaeval era the head of the royal chancery was chosen from the priests of Alba Ecclesia. According to written sources the kings of the time were crowned and buried in Alba Ecclesia, whose importance was mentioned in records dating from the Turkish occupation of Hungary. They also mentioned in their records that Attila the Hun was buried in Old Buda, and King István I, (St Stephen) (977-1038) was laid to rest in the Alba church. When the Pauline monks returned after the Turkish defeat, they tried to find the location of the church, as King Mátyás I (Matthias Corvinus) (1458-1490) had donated it to the monks before the Turkish invasion. In 1719, the Pauline monks sent László (Ladislav) Terstyánszky to Pozsony (now Bratislava, Slovakia) to look up old documents about the location of Alba Ecclesia. According to his findings, the monks moved to the Hábod Monastery near Pilismarót and built a three-meter high wall all around it. The old foundation of the ancient church is probably inside the walls, as it has been described in old documents. – B: 1355, T: 7663.→**Attila; Avars; Bonfini, Antonio.**

Alba Maria (*Alba Ecclesia – Fejéregyház*) – According to the chronicler Anonymus, and the document of King Mátyás I (Matthias Corvinus) dated 1480, the church was built in Óbuda at the beginning of the Christian era in honor of the Virgin Mary. King István I (St Stephen) mentioned the church in the 1015 Charter of the Benedictine Abbey Church of Pécsvárad (*Pécsvárad Apátság*). According to other medieval records the church was situated at the foot of the Pilis Mountains by the old road to Esztergom (today *Bécsi út*). The church was close to a hot spring and, according to Anonymus it flowed through a rock bed to the town of Attila. Árpád was buried at the head of the spring. – B: 1078, T: 7663.→**Anonymus; Pécsvárad, Abbey Church of; István I, King; Mátyás I, King.**

Alba Regia→**Székesfehérvár.**

Albert, Flórián (Hercegszántó, 14 September 1941 - Budapest, 31 October 2011) – Soccer player, coach; played soccer at the Ferencváros Gymnastic Club (*Ferencvárosi Torna Club – FTC*) (1952-1974). His team was national champion in 1963, 1964, 1967 and 1968, and cup-winner in 1972. He was the most successful goal-scorer (*gólkirály*) in 1960, 1961, and 1965. He was an Olympic bronze-medalist in 1960, and medaled at the European Championship in 1964. Between 1959 and 1978 he appeared with the national team 75 times and was on the World Cup team in 1968 and 1972. He was a member of the European Championship Team in 1974. He is the only Golden-Ball player in Hungarian soccer history (1967). He coached in Libya and at the FTC. He was named European Footballer of the year in 1967. He wrote a book entitled *Kick the Ball (Rúgd a labdát)* with J. Hofer (1970). He was Sportsman of the Nation since 2004. He received the Middle Cross of Merit of the Republic of Hungary. The Stadium on Üllői Street in Budapest was named after him in 2007. – B: 0874, 1031, T 7103.→**Golden Team, The.**

Albert, Gábor (Gabriel) (Egyházasharaszti, 30 October 1929 -) – Writer. His secondary education was at the Military Cadet School, Kőszeg, and at the István Széchenyi High School of Pécs. His university studies were taken at the Teachers' Academy, University of Pécs, where he also read Law. He studied at the Reformed Theological Academy, Budapest, and at the University of Budapest, where Hungarian Literature and Librarianship were his major subjects. For ten years he worked at the Széchenyi Library and at the Musicological Institute of the Hungarian Academy of Sciences, Budapest. He was founder and Editor-in-Chief for the *New Hungary (Új Magyarország)* in 1991. After working for a short while for the *New Hungarian News (Új Magyar Hírek)* in 1992, he became editor-in-chief of the magazine *Hungarian World Journal (Magyarok Világlapja)* (1992-1995). In 1998 he was one of the founders of the *Hungarian Protestant Educational Society (Magyar Protestáns Közművelődési Egyesület)*. He became its Secretary, thereafter its President. From 1989 to 1994 he was President of the Board of Trustees of the János Arany Foundation. From 1998 to 2001 he was a member of the Presidium of the Hungarian Writers' Association. His works include *Furnished Rooms (Albérleti szobák)* short stories (1966); *The Book of Kings (Királyok könyve)* novel (1980); *With Head Erect (Emelt fővel)* sociography (1983); *After Dispersal (Szétszórátás után)* study (1989); *Heroes of Blind-Alleys (A zsákutcák hősei)* historical essay (1989); *Szárszó 1992-2001* (ed. with others, 2002), and *Old Dog is About to Shed its Fur (Öreg kutya vedleni készül)* (2001). He is the recipient of a number of prizes, among them the

Literary Prize of the Art Foundation (1986), the Prize of Book of the Year (1990), and the Knight's Cross of the Order of Merit of the Republic of Hungary (2004). – B: 0878, 1257, T: 7103.

Albert, Zoltán (Brassó, now Braşov, Transylvania, Erdély, Romania, 31 January 1957 -) – Graphic artist. He graduated in 1981 from the Art School of the N. Grigorescu University of Bucharest. He was employed as a creative artist at the *Curtea de Arges* (1982-1985) and at the Braşov Students' Club as graphic art instructor (1985-1991). From 1991 he was Professor at the Braşov Music and Fine Art Lyceum. Since 1982 he has continued to participate in all the exhibitions in Braşov, the national graphic art exhibitions at the Dulles Exhibition Room, Bucharest, and numerous exhibitions abroad, including Norway, Germany, France, Belgium and Japan. – B: 0875, T: 7668.

Alberta, Hungarians in (Canada) – According to the 1986 Statistics Canada census, 12,700 people claimed Hungarian origin in the province of Alberta. According to the 2001 census, the total number of Hungarians in the Province was 41,535. Most of them live in and around Calgary, Edmonton and Lethbridge. – B: 1222, T: 3240.→**Canada, Hungarians in.**

Aleppo, Hungarian Refugees of (Syria) – Refugees of the 1848-1849 War of Independence escaped through the southern part of Hungary undefended by the enemy, to Turkey that was hostile to Austria. The Turkish government, hoping to restore relationships with the Austrian government, interned the soldiers in the refugee camp already established in Sumia. Here they were ordered to convert to Islam and to stay permanently in Turkey. A large number of them did so and they were transported to Aleppo, Syria to become accustomed to the Turkish lifestyle. Lajos (Louis) Kossuth, himself a Lutheran, and his entourage refused to change their faith. They found a place safe from the Austrian agents in Kiutahia, in Turkish Asia-Minor. – B: 1143, 1020, T: 7668.→**Kossuth, Lajos; Freedom Fight of 1848-1849.**

Alexa, Károly (Charles) (Radstatt, Austria, 16 June 1945 -) – Literary historian, critic. He studied Hungarian literature and history at the University of Budapest for a Bachelor of Arts Degree, and also for a Diploma of Education (1963-1968). Thereafter he taught at a school for skilled workers from 1968 to 1970. From 1970, as a demonstrator, he taught at the Department of Old Hungarian Literature at the University of Budapest and, from 1978, as assistant lecturer. Concurrently he worked as a cultural columnist for the daily *Hungarian News* (*Magyar Hírlap*), and as critical editor for the journal *Contemporary* (*Kortárs*). Between 1978 and 1983 he was deputy editor of *Moving World* (*Mozgó Világ*), from 1987 that of *Credit* (*Hitel*); from 1992 editor of the newspaper *Weekly Hungary* (*Heti Magyarország*). Between 1993 and 1996 he was managing director of *Hungarian News Service* (*Magyar Távirati Iroda – MTI*). In 1997 he worked as editor-in-chief of *New Hungary* (*Új Magyarország*); and from 1998 he was President of the News Board of *Hungarian Television* (*Magyar Televízió*). His main field of study is the late 19th century works of fiction. His works include *Hungarian Psalm* (*Magyar zsoltár*) editor (1994); *Of the Selfsame Persuasion* (*Ugyanazon gyuradékból*) (2000), and *The Essays of the Year* (*Az év esszéi*) (2007). He was recipient of the Táncsics Prize (1999), and the Attila József Prize (2008). – B: 0874, 1257, T: 7456.

Alexander, Bernát (Bernard) (Pest, 13 April 1850 - Budapest, 23 October 1927) – Philosopher, esthete. Beside his philosophical and literary studies at the University of Budapest, he was interested in mathematics and natural sciences. He obtained a Degree in Education and a Ph.D. in Philosophy. He taught from 1876 until 1904 at a high school in Budapest. From 1878 he was a resident fellow of the Department of History of Philosophy at the University of Budapest. In 1895 he became its professor; and from 1878 he was lecturer of dramaturgy at the Academy of Dramatic Arts, Budapest. He was an important theater reviewer from 1869 to 1874; and from 1914 to 1919, for the newspaper *Pester Lloyd*, and from 1893 to 1914 for the *Budapest Journal* (*Budapesti Hírlap*). Between 1881 and 1919, he co-edited the *Philosophical Writers' Collection*. Between 1915 and 1919, he was editor of the *Athenaeum*, a philosophical periodical. First he was Vice-President, then between 1914 and 1919, President of the Hungarian Philosophical Association. He was a member of the Kisfaludy Society from 1899; but his name was erased from the register of these two associations at the fall of the short-lived Communist regime of 1919. For a short time he resided in Switzerland and Germany, but moved back to Budapest in 1923. He divided his time between teaching, public life and scientific literature. He published a great number of philosophical and literary writings in periodicals. Among his works are *The Concept of History of Philosophy* (*A filozófia történetének eszméje*) (1878); *Kant* (1881); *The Pessimism of the 19th Century* (*A XIX. század pesszimizmusa*) (1884), and *National Spirit in Philosophy* (*Nemzeti szellem a filozófiában*) (1893). He translated into Hungarian some of the philosophical works of Descartes, Hume, Diderot and Kant, and annotated these works with his introductions and commentaries. He popularized the most important works of international literature. A classical bourgeois liberalism and neo-Kantian philosophy characterize his works, and the high standards of his esthetic compositions had strong influence on the theoretical and artistic ideas of Hungarian intellectuals. He was a member of the Hungarian Academy of Sciences. – B 0883, 1257, T: 3240.

Alexander, Franz (Budapest, 1891 - California, USA, 1964) – Physician and psychoanalyst. He attended the Trefort High School in Budapest. He was trained at the Psychoanalytic Institute in Berlin and was in contact with Sigmund Freud. In 1930 he was invited by the University of Chicago to be a visiting professor of psychoanalysis. In 1932 he founded the Chicago Psychoanalytic Institute that acquired worldwide fame. He was an independent thinker and his research interests included psychosomatic medicine, sociology, philosophy, criminology and the visual arts. Most of all, he deserves credit for bringing psychoanalysis out of isolation from medicine and building meaningful bridges between it and the rest of psychotherapy. His book *Psychoanalytic Therapy* (1946), co-authored with Thomas M. French, created uproar in orthodox psychoanalytic circles. In it a shorter, more efficient techniques of psychotherapy were suggested. He was the leading figure of what came to be known as the "Chicago school", characterized by an emphasis on the emotional relationship rather than intellectual insight as the main curative factor in psychoanalysis. He identified emotional tension as a significant cause of physical illness. He is regarded as the father of psychosomatic medicine. – B: 1081, 1403, T: 7103.

Alexits, György (George) (Budapest, 5 January 1899 - Budapest, 14 October 1978) – Mathematician. He applied for admission to the University of Budapest in 1917;

however, he was drafted into the army soon afterwards and sent instead to the Front during World War I. He was active in the Socialist Youth Wing of the Hungarian Soviet Republic of 1919. He was barred from the University after the fall of the Republic and left the country. He studied at the University of Graz, Austria, where he obtained his doctoral degree in 1924. At the beginning of his studies he was interested in the problems of theoretical physics; later he turned his attention to mathematics. On his return to Hungary his degree was not recognized; and due to his involvement in the political events of 1919, he was not allowed to teach. He eventually obtained a position at the Hungarian Bureau of Statistics, worked for insurance companies, and wrote musical reviews for newspapers. He moved to Romania in 1926, taught for a year in Giurgiu, and became an assistant lecturer at the University of Bucharest. In 1928 he was certified, and the following year he received a teaching position in mathematics and physics. He began his research of curvilinear theory around 1930. As a result of his research he was invited to the University of Vienna. This generated some interest in Hungary, where he was offered a teaching position in a secondary school and some possibilities of teaching at the Budapest Polytechnic. Following the recognition of his Ph.D. in Kolozsvár (now Cluj-Napoca, Romania), he became a private teacher. Following his involvement in the resistance movement in 1944, he was taken to Dachau, then to Spaichingen. He returned to Hungary in 1945. Besides his scientific research work, he became a school principal for a year and a half and then was state secretary at the Ministry of Education followed by a year-long engagement as Secretary General of the Scientific Council. Eventually he became the first Secretary General of the reorganized Hungarian Academy of Sciences. His scientific activities spread to various different areas of mathematics (curvilinear theory, theory of functions, geometry); but his most important contributions were related to the theory of approximation and the Fourier-lines. His mild manners and professional enthusiasm made him a popular educator. He authored and co-authored several monographs and 88 professional articles. He was a member of the Hungarian Academy of Sciences and recipient of the Kossuth Prize (1951) and also the State Prize (1970). – B: 0883, 1105, T: 3240.→**Council (Soviet) Republic of Hungary.**

Alexy, Károly (Charles) (Poprád, now in Slovakia, 1823 - Budapest, 10 May 1880) – Sculptor. After attending the Vienna Academy he created small bronzes: *Faust and Margaret*, *Egmond and Klara*, etc. He began his famous series of field marshals in 1844. In 1845 he worked on sculptures for the Hermina Chapel in Pest. Several of his works, such as *King Matthias*, *Maria Theresa*, and *Christ under the Olive Trees* (*Mátyás király, Mária Terézia, és Krisztus az Olajfák hegyén*) were exhibited in 1846. He created a bust of Lajos Batthány in 1848. Having fought in the War of Independence of 1848-1849, he was sentenced to imprisonment for an extended period. He emigrated to London following his release, where he recreated the busts of Lajos Batthány and Lajos Kossuth. *Dancers*, his best-known relief work decorated the facade of the Vigadó building in Budapest. His style was on the borderline between classicism and romanticism. On his return to Budapest in 1861 he worked as an art teacher. – B: 0883, 1124, T: 1124.→**Batthány, Lajos; Kossuth, Lajos; Maria Theresa, Empress; Mátyás I, King.**

Alexy, Lajos (Louis) (19th century) – Gunsmith of Kassa (now Košice, Slovakia), he built a breech-loading rifle in 1849, featuring a safety lock. As early as 1862 the discharge of the cartridge worked by means of a central firing pin. At that time his gun

designs were considered significant innovations. The prototypes are at the Museum of Kassa. – B: 1078, T: 7674.

Alfonzó (Alphonsus) (born József [Joseph] Markstein) (Budapest, 28 February 1912 - Budapest, 31 May 1987) – Actor, acrobat. He toured Europe and North Africa with a group of acrobats between 1928-1940. Following his return to Hungary he worked as an acrobat and comic at the Royal Variety, Kamara Variety, and the Moulin Rouge, Budapest. From 1945 he performed at the Royal Revue Theater (*Royal Revű Színház*), the Comedy Stage (*Vidám Színpad*) and the Kamara Variety Theater (*Kamara Varieté*). In 1951 he became member of the Comedy Stage troupe. He left Hungary in 1956 and worked in Belgian pantomime productions for two years. He returned to Hungary in 1958 and appeared at the Operetta Theater (*Operett Színház*), then went to the Comedy Stage. He staged his own show at the Budapest Dance Palace (*Budapest Táncpalota*). He had a very particular, wry sense of humor and his preferred subjects were the absurdities of public life. His opening sentence “Listen to me, men” (“*Ide figyeljenek, emberek*”) became an adage in Hungary. The Comedy Stage’s Repertory Theater presented *Alfonzo’s Cabaret* on 29 October 1980. He appeared in many movies and was a frequent guest on Hungarian Television. He was awarded the Merited Artist title in 1969. – B: 0883, 1445, T: 3240.

Alieni, Mario (Turin, 1926 -) – Linguist. He was Assistant Professor of Italian linguistics and literature, University of Utrecht (1959-1962), later Associate Professor in the same field (1962-1968); then full professor (1968-1987) at the same University. Since 1980 he has been editor of the journal *Quaderni di Semantica*. He was co-founder, Vice-President and President (from 1982) of the *Atlas Linguarum Europae*, a UNESCO-sponsored project (1970-1997). He is author of several hundred publications and well known as a scholar in the field of dialectology. He is also the main proponent of the so-called Paleolithic Continuity Theory, which contends that the Indo-European languages originated in Europe and existed there since the Paleolithic Age. Some of his linguistic contributions for this theory involve the idea of a tendency toward the conservation of languages, as opposed to the theories of “biological laws” of linguistic change, and what he calls the method of lexical self-dating. Alinei is a pioneer in the use of computers in linguistics. He is member of a number of learned societies. Since 1996 he has been a member of the Royal Gustaf Adolf Academy of Uppsala and a member of a number of other scientific societies, including the International Society for Dialectology and Geolinguistics. His works include *Lingua e dialetti: Struttura, storia e geografia; Origini delle lingue d'Europa* (1996), *Etrusco: una forma arcaica di ungherese (Etruscan: an Archaic Form of Hungarian)* (2003), in Hungarian translation entitled: *Ősi kapocs (Ancient Link)* (2005), This work was presented at the 6th World Congress of Hungarians, Budapest in 2004. – B: 1031, T: 1031, 7456.→**Etruscan-Hungarian Linguistic Relationship.**

Alliance of Young Democrats, Hungarian Citizen’s Alliance (*Fiatal Demokraták Szövetsége, Magyar Polgári Szövetség, FIDESZ-MPSZ* since 17 May, 2003) – This was a liberal party founded in March 1988 by university students and young intellectuals. Its original attraction lay in the youthful Libertarian attitude of opposition first to the Communists and later toward the Conservatism and Nationalism of the Independent

Smallholders' Party (*Független Kisgazdapárt-FKgP*). Viktor Orbán succeeded in transforming Fidesz into a mainstream conservative party, a change reflected in the alteration of the name by adding "citizens' party" to the original Fidesz name in 1995. From its liberal beginnings the Party has now taken up conservative national and Christian themes and has criticized the economic reform policies of the Hungarian Socialist Party (*Magyar Szocialista Párt-MSZP*) government as "too harsh". The change has been criticized by some of the original supporters of Fidesz, who feel that Orbán has conceded too much. Some members have left to join the Free Democratic Alliance (*Szabad Demokraták Szövetsége- SZDSZ*). Nevertheless, in the 1998 elections, Fidesz gained a massive victory. After the elections Orbán chose to form a coalition with the FKgP, a traditional opponent of the many libertarian supporters of Fidesz. Fidesz-MPP lost the 2002 election by a very small margin. On 17 May 2003 the party transformed itself into an Alliance. Its new name is Fidesz Hungarian Civic Union (*Fidesz Magyar Polgári Szövetség- FIDESZ-MPSZ*). The Fidesz-MPP lost again the election in 2006. However, in the 2010 election, in alliance with the Christian Democratic People's Party (*Kereszténydemokrata Néppárt – KDNP*), won an overwhelming victory, capturing more than 2/3rd of the parliamentary seats. – B: 1019, T: 7103.→**Orbán, Viktor; Áder, János; Németh, Zsolt; Political Parties in Hungary.**

Alma-Ata, Runic Inscription – In 1969, while excavating some Saka-Scythian burial mounds around the city of Almaty in Kazakhstan, archeologists found in one princely *kurgan* a male skeleton wrapped in gold. Also there were more than 4,000 golden articles and one silver chalice with runic writing. On the basis of the discovery, Akisov, an archeologist from Kazakhstan, and Sándor (Alexander) Forrai of Hungary, an expert on runic script, published an exact replica of the 28-character inscription, as well as an evaluation of the text that has 18 distinct signs. Among them are Turkish, Magyar (Hungarian), Etruscan, Pelasgian, Phoenician and 3 previously unknown symbols. Amongst the characters seven can be equated with signs of the inscription on the Nagyszentmiklós Gold Treasure and four are found in the inscription on the scabbard of the Campagna runic axe, and one in an inscription in the interior of the Reformed Church at Dálnok. – B: 1174, 1020, T: 7669.→**Nagyszentmiklós Gold Treasure; Hungarian Runic Script; Scythians; Forrai, Sándor.**

Almási, Éva (Eve) (Budapest, 5 June 1942 -) – Actress. She graduated from the Academy of Dramatic Art in 1965. In 1960 she was already a member of the Petőfi Theater (*Petőfi Színház*), in 1965 of the József Attila Theater (*József Attila Színház*), in 1968 of the Madách Theater (*Madách Színház*), and in 1987 of the Comedy Theater (*Vígyszínház*), Budapest. She became a freelance actress in 1991. In 1995 she worked at the Szigligeti Theater of Szolnok (*Szigligeti Színház*), but a year later she returned to freelancing. She appeared in many classical Hungarian and foreign plays, including as Ingrid in Ibsen's *Peer Gynt*; Elisabeth in Shakespeare's *Richard III*; Kate in *The Taming of the Shrew* (*A makrancos hölgy*); Elisabeth in Schiller's *Maria Stuart*; Polly in Brecht-Weill's *The Beggar's Opera* (*Koldusopera*), and Mama in F. Molnár's *The Guardsman* (*Testőr*). She is recipient of the Mari Jászai Prize (1973), the Merited Artist title (1978), the Outstanding Artist title (1986) and the Kossuth Prize (1997). She is a lifetime member of the Society of Immortals. – B: 0870, 1445, T: 7684.

Almási, István (Stephen) (Kolozsvár, now Cluj-Napoca, Romania, 8 December 1934 -) – Folklorist in Transylvania (*Erdély*, now in Romania). He completed his higher studies at the G. Dimna Music Academy, Kolozsvár in 1969. Since 1957 he has been a fellow and chief researcher at the Folklore Institute of Kolozsvár. Some of his major works include *In the Forest of Lapád* (*A lapádi erdő alatt*), folk songs, co-author (1957); *Folk Poetry of Magyargyerőmonostor* (now Manastireni, Romania) (*Magyar-gyerőmonostori nép-költészet*), co-author (1969); *Folk Songs of Futasfalva* (now Faureni, Romania) (*Futasfalvi dalok*) (1973); *Hungarian Folk Music of the Szilágyság* (now Silvanei, Romania) (*Szilágysági magyar népzene*) (1979), and *245 Folk Dance Melodies* (*245 népi táncdallam, 245 melodii de joc; Tanzmelodien*) (1970). He collected some 5,000 tunes in more than 100 locations; but so far only one fifth has appeared in print. – B: 1036, 1031, T: 7103.

Almási, Miklós (Nicholas) (Budapest, 26 September 1932 -) – Esthete, philosopher. His higher studies were done at the University of Budapest, where he read philosophy (1951-1954); then he was a postgraduate student (1954-1957), and Adjunct Professor (1957-1958). After having been a high school teacher between 1958 and 1962, and having worked at the Theater-Research Institute (1962-1978), he became Professor and Head of the Esthetics Department of the University of Budapest in 1978. He also fills important positions in related institutions and author of scientific magazines. He is a regular member of the Hungarian Academy of Sciences (1993). His fields of research are drama, theory, and philosophical esthetics. His major works include *On the Roads of Modern Drama* (*A modern dráma útjain*) (1961); *Mask and Mirror* (*Maszk és tükör*) (1966); *The Reality of Appearance* (*A látszat valósága*) (1971); *Adventures of the Intellect* (*Az értelem kalandjai*) (1980); *The Philosophy of Appearances* (1992), and *The Global Games of the End of the Millenium* (*Az ezredvég globális játszmái*) (1998). Some of his works were published in English, German, Serbian, Croatian and Polish translations. He is a recipient of the Attila József Prize (1967, 1977), the Prize of Film Review (1982), the Prize of Theater Critics (1984), and the Széchenyi Prize (2004). – B: 0878, 1257, 1031, T: 7103.

Almássy, Zsuzsa (Susan) (Budapest, 8 October 1950 -) – Figure skater and coach. She obtained a diploma in mechanical engineering from the Budapest Polytechnic in 1974. From 1956 she competed in the colors of the Ferencváros Gymnastic Club (*Ferencvárosi Torna Club – FTC*), Budapest. Almássy was in the Hungarian Selected Team from 1964 to 1972. She became the number one Hungarian competitor and belonged to the vanguard team of the world. She participated in a number of Winter Olympic Games, including the Games of 1964, 1968, and 1972 where she received a fifth and a sixth place. She received a Bronze Medal at the World Championships in Colorado Springs, USA, in 1969. At the European Championships, she won a Silver Medal in 1971, and a Bronze Medal in 1967 and 1972. In each year from 1966 to 1972 she was elected the Figure Skater of the Year. From 1973 she was a professional Ice-Revue solo dancer in the USA. In 1974, she returned to Hungary. Since 1980, she has been living in Switzerland and working as a figure-skating coach. – B: 1031, T: 7103.

Almásy, György (George) (Kétegyháza, 15 October 1864 - Graz, Austria, 22 September 1933) – Scholar of Asiatic studies, and zoological and ethnographic collector. In 1897 he toured and studied in Dobruja in Romania and returned to Hungary with an important

ornithological collection. In 1900 he traveled to Asia for the first time with Strummel-Traunfels, Professor of Zoology at the University of Graz. They explored the River Ili region of Mongolia, the eastern portion of Issikkul, and the as yet unknown third southern mountain range of the Tien Shan. The zoological result of his journey was a collection of some 20,000 birds and other specimens and a number of new species. During his second trip to Asia in 1906, he made a study of the geographical, geological, meteorological, ethnographic and economic conditions of the northern region of China. He toured the middle ranges, as well as the still unexplored southern ranges of the Tien Shan and returned home with a valuable zoological collection. His works include *My Journey in Russian Turkestan (Utazásom Orosz-Tukesztánba)* (1901) and *My Wandering in the Heart of Asia (Vándorútam Ázsia szívébe)* (1903). – B: 0883, 1257, T: 7456.

Almásy, László Ede (Ladislaus Eduard, Abu Ramala) (Borostyánkő, now Bernstein, Austria, 22 August 1895 - Salzburg, 22 March 1951) – African scholar, explorer, pilot, car racer. Son of the Asiatic scholar György (George) Almásy, he became the Hungarian representative of 20th century desert studies of international significance. His work greatly enhanced the knowledge of the interiors of the eastern Sahara and the Libyan Desert. After his technical studies in London, the Austrian Steyr automobile works employed him. He traveled to Africa for the first time in 1926 in order to try out a new type of car. In 1929 he founded a flying school and developed amateur aviation in Hungary and abroad. Having been familiar with desert conditions he organized expeditions to Africa almost every year, and in 1930 conducted a camel expedition from Sudan to Abyssinia. In 1932 he explored by airplane and by car the hitherto unknown plateau of the Libyan Desert: the Gilf el Kebir. He also discovered the enigmatic Zarzura Oasis. In 1933 he found prehistoric rock paintings in the caves of the Uvainat Mountain. He later revisited these with experts. Almásy toured Tanganyika, Kenya, Uganda and Sudan by car and from there he traveled to Cairo through the Nubian Desert. He mapped Wadi Haur. He provided information about the Berber tribe called *Magyar* (Magyarab) living on an island of the Nile. In 1941 he was called up for military service and on German request was transferred to the *Afrika Korps*. He was in a Soviet prison after World War II. In Hungary he was tried for treason, eventually acquitted. After the Communist take-over he escaped from Hungary. In 1949 he established a world distance record by towing a glider from Paris to Cairo. On his deathbed he learned that he had been appointed Director of the Egyptian Desert Research Institute. A part of his life was immortalized in the feature film *The English Patient* (1966). – B: 1105, 1482, T: 7456.→**Magyarabs; Magyar, László; Teleki, Count Sámuel; Kittenberger, Kálmán; Africa, Hungarians in.**

Almásy-Nedeczky Plot – Planned in 1864 and aimed at re-establishing the national independence of Hungary lost in the defeat of the War of Independence (1848-1849). A similar organization in Poland and their uprising in 1863-1864 inspired the plotters. The participants were in agreement as to immediate tactics but disagreed on goals. István (Stephen) Nedeczky, a former officer during the war, insisted on the Proclamation of Independence (dethronement of the Habsburgs), but Pál (Paul) Almásy, a former speaker of the House of Representatives that convened in Debrecen in 1849, would have been satisfied with the reconstitution of the reform laws of 1848. During the preparation of armed insurrection they organized successful anti-Habsburg demonstrations; but due to

treason the police arrested the plotters. Following the compromise with Austria in 1867 the leaders received amnesty. – B: 1138, 1020, T: 7661.→**Almásy, Pál; Nedeczky, István; Beniczky, Lajos.**

Almásy, Pál (Paul) (Gyöngyös, 1818 - Budapest, 1 November 1882) – Politician, landowner. In 1848 he was representative of Gyöngyös then Deputy-President of the House of Representatives. In 1849 he was President of the House of Representatives in Debrecen. On 14 April 1849 he announced the dethronement of the House of Habsburg as monarchs of Hungary. After the fall of the War of Independence of 1848-1849, he lived for a while in Geneva, Brussels and Paris. After he received amnesty, he retired to his estate in County Heves. In 1864, with István (Stephen) Nedeczky and Lajos (Louis) Beniczky, he organized a movement for the restoration of Hungary's independence on the bases of the laws of 1848. They organized demonstrations as a preparation for an armed rebellion. The plan was betrayed and he was arrested, prosecuted, and sentence for 20 years of custody in Castle Olmütz. In 1866 he received amnesty. After the Compromise (*Ausgleich – Kiegyezés*) of 1876, he retired to his estate. – B: 0883, T: 7103.→**Freedom Fight of 1848-1849; Almásy-Nedeczky Plot; Nedeczky István; Beniczky, Lajos; Compromise of 1867.**

Álmos (? 819 - Transylvania, *Erdély*, now Romania - ?) – According to legend he was the son of tribal leader *Ügek* and his wife *Emese*, a direct descendent of Attila through his youngest son *Irnik* – the legendary *Csaba* of the Szekler chronicles. Irnik later became the leader of the Onogur-Bulgars along the shores of the Black Sea. This is confirmed by a contemporary Greek document found and deciphered by the Bulgarian Omeljan Pritsak in 1955 (*Die bulgarische Fürstenliste ...The Bulgarian Royal Lists* 1955, Wiesbaden). Álmos, the leader of the Magyar tribe, was elected supreme leader of the seven tribes in the territory known as Etelköz (now in Southern Ukraine) by forming an alliance sanctioned with a Blood Treaty (*Vérszerződés*). He led the united tribes now collectively called Magyars to the Carpathian Basin as far as Transylvania. A legend tells us having fulfilled his mission he turned over his power to his son Árpád. – B: 0962, 7617, T: 7617.→**Etelköz; Blood Treaty; Emese; Irnik; Csaba; Csaba, Legend of Prince; Ügek; Álmos; Árpád.**

Alpár – This is a town in County Bács-Kiskun. The remains of an earthen fortification (*földvár*) are recognizable on the mound around the church, called Nagyobbvár. It was probably an Avar center. Of the two separate high mounds one lacks any construction except some wine cellars dug into its side; the other mound is the site of a church. A monument commemorating the 900th anniversary of the settlement of the Hungarians in the Carpathian Basin under Árpád is located at the south side of the fort. The plaque on the monument has the following inscription: “The remains of a several-thousand-year-old earth fortress. This fort played a significant role at the time of Árpád's conquest of this land. This commemorative plaque was placed here by the Town Council” (*Több ezer éves földvár maradványai. A vár jelentős szerepet töltött be a honfoglalás idején. Ezen emléktáblát emelte a nagyközségi tanács*). – B: 0942, T: 7662.→ **Árpád.**

Alpár, Gitta (Klopfer) (Budapest, 5 March 1903 - Palm-Springs, California, USA, 17 February 1991) – Coloratura soprano, actress. Her father, cantor of the Dohány Street

Synagogue, Budapest, gave her the first lessons in music. Later she enrolled at the Ferenc (Franz) Liszt Academy of Music, Budapest, where she studied singing, and learned to play the piano. Her stage career began at the Budapest Opera House in 1923, where she appeared as Gilda in Verdi's *Rigoletto*. She was a member of the Munich Opera House (1925-1927). Between 1927 and 1933 she was a member of the Berlin Staatsoper and became famous in Mozart's *Magic Flute*, in Rossini's *Barber of Seville*, and Carl Millocker's *The Beggar Student (Der Bettelstudent)*. She left Berlin for Budapest, then for Vienna in 1933, for political reasons. In 1936 she moved to the USA, where she was able to continue her career as an operetta singer. The film industry became aware of her talents and she made her film debut with the productions *Gitta entdeckt ihr Herz (Gitta Pours out her Heart)*. Her other film roles were in *Ball in Savoy*, *Guilty Melody*, *M. Stringfellow Says No*. Her last movies include *Everything in Life*, *The Loves of Madame Du Barry*, and *The Flame of New Orleans (New Orleans angyalai)* with Marlene Dietrich. Following her retirement from stage and film roles she trained young actresses in her home. She was the recipient of the Golden Band Medal in Berlin (1987). – B: 1105, 1445, T: 7103.→ **Gyurkovics, Mária; Sándor, Erzs.**

Alpár, Ignác (Ignatius) (Pest, 17 January 1855 - Zürich, Switzerland, 27 April 1928) – Architect. He started out as a bricklayer and then became a student of Alajos (Aloysius) Hauszmann. He gained his diploma in Berlin and after his return to Hungary he became assistant professor to Imre (Emeric) Steindl and later Alajos Hauszmann. From 1890 he was engaged in creating designs and became a master of late eclecticism. Many buildings reflect his talent: county houses, theaters, banks, bathhouses and churches. His most important works are the Stock Market Palace (*Tőzsdepalota*) and the Hungarian Agricultural Museum (*Magyar Mezőgazdasági Múzeum*) by the lake in the City Park (*Városliget*), Budapest. – B: 0883, 1105, T: 7663.→ **Steindl, Imre; Hauszmann, Alajos.**

Alvinczi, Péter (Alvinci) (Nagyenyed, now Aiud, Romania, ca. 1570 – Kassa, now Košice, Slovakia, 22 November 1634) – Preacher of the Reformed Church. He attended school in his hometown and later in Nagyvárád (now Oradea, Romania). He also attended the Universities of Würtemberg (1598) and Heidelberg (1600), Germany. In 1601 he was Rector at the Reformed College of Debrecen. In 1603 he was minister at Nagyvárád, later dean of the Bihar deanery. In 1605 he had to leave Nagyvárád (now Oradea, Romania) because of wartime difficulties and soon became minister in Kassa (now Kosiče, Slovakia), where he managed to maintain tolerance among the denominations. He also played a role in political life. He was the confidant of Prince István (Stephen) Bocskai (1605-1606), then Zsigmond (Sigismund) Rákóczi (1606-1608), and finally Reigning Prince Gábor (Gabriel) Bethlen (1613-1629). He was involved in sharp polemics with the Roman Catholic Péter Pázmány. He is regarded as the author of the *Querela Hungariae (Complaint of Hungary)* political flyer (1619), and *Postilla*, sermons vols. i, ii (1633-1634). – B: 0931, 1257, T: 7103.→ **Bocskai, Prince István; Bethlen de Iktár, Prince Gábor; Pázmány, Péter.**

Amade, Baron László (Ladislav) (*várkonyi*) (Bös, 12 March 1703 - Felbár, 22 December 1764) – Poet. His higher studies were at the University of Nagyszombat (now Trnava, Slovakia) run by the Jesuits. He pursued postgraduate studies at Graz, Austria, where he obtained a Ph.D. in 1725. In 1734 he joined the Hávör Hussars with the rank of Captain;

in 1742 he was promoted to Colonel; two years later he was aide-de-camp of a general. He gave up his military career in 1750, and was appointed Counsellor to the Imperial and Royal Chamber in Pozsony (now Bratislava, Slovakia); in 1751, he was appointed Imperial and Royal Chamberlain, an office he held until his death. His works include *Victor in praelio S. Ivo* (1722); *Vocal Supplications of a Pious Heart* (*Buzgó szívnek énekes fohászkodási*) (1755), and *Poems of Baron László Amade* (*Várkonyi báró Amade László versei*) (Pest, 1836). To his well-known poem, entitled *The Handsome and Illustrious Soldier...* (*A szép fényes katonának [arany, gyöngy élete]...*), poet laureate János (John) Arany composed a tune. – B: 1031, T: 7103.→**Arany, János; Kelecsényi-Songbook.**

Amber Route – In antiquity it was a well-established commercial trading route between the Baltic Sea, where amber was found, and northern Italy, where it was valued as jewelry. German merchants would take the goods to Pannonia, about 960 km away, from where the Venetians transported them further. When the Romans occupied the former Noricum (now Austria) all the way to the River Danube, most of this route fell under their authority. They paved the original road with flat stones and used it for military purposes. Parts of this road may still be found in Vienna, Austria, as well as in Sopron and Szombathely, Hungary. – B: 1148, T: 7676.

Ambrosius Pannonius (Ambrosius of Pannonia) (Second half of the 15th century - Vienna, Austria, 1536) – Humanist, Hungarian religious author and publisher. In 1484 he entered the Scottish Benedictine Monastery in Vienna, where he became Prior in 1509. He published four printed liturgical books, where the *devotio moderna* and humanist morals can be found together: *Cursus Beatae Mariae Virginis* (1513), *Additiones ad cursus* (1514). In his breviarium *Diurnale monasticum* (1515) are prayers to Hungarian saints. In his last work *Vigiliae officium et moruorum* (1518) are some music notations as well. – B: 1150, 1257, T: 7666.

Ambrus, Zoltán (Debrecen, 22 February 1861 - Budapest, 22 February 1932) – Writer, literary translator, critic. His university studies were taken at the Law School of the University of Budapest. In 1885 he went on a study trip to Paris. Following his return he worked for newspapers such as the *Week* (*Hét*) and the *West* (*Nyugat*), where he published his novels, short stories and theater critiques. He was dramaturgist and later manager of the National Theater (*Nemzeti Színház*), Budapest (1916-1922). He was also involved in editorial work at the newspapers *New Hungarian Review* (*Új Magyar Szemle*), and the weekly *Future* (*Jövendő*). He was a fine translator of French prose and a member of the Kisfaludy and the Petőfi Societies. His writings are reflection on city life. His works include *King Midas* (*Midás király*), novel (1891, 1906)é *Giroflé and Girofla*, vols i, ii, novel (1899)é *Baron Berzsenyi and his Family* (*Báró Berzsenyi és családja*), sketches (1902)é *Leading Minds* (*Vezető elmék*) studies (1913), and *Theater Evenings* (*Színházi esték*) (1914). He was one of the outstanding prose writers at the beginning of the 20th century. – B: 0883, 1257, T: 7103.

America, First Hungarians Arriving in – According to written records, the first person from Hungary to arrive in America was Tyrker, who came ashore with the Viking Leif Erikson's ships on the coast of what is now Newfoundland, Canada, around 1000 AD. A

few hundred years later, on 13 December 1519, when the ships of the Magellan expedition dropped anchor in South America on the shores of today's Rio de Janeiro, the commander of its artillery division was the Hungarian János (John) Varga. On 3 August 1583 István (Stephen) Parmenius Budai arrived with Sir Gilbert Humperly's expedition again to the shores of Newfoundland and was the first to record the New World in writing. – B: 1134, 1020, T: 7668.→**America, Hungarians in the USA; Parmenius, István of Buda.**

America, Hungarians in the USA – As early as the end of the 18th century, Hungarian emigrants arrived in the USA; some moved on to other countries of the Continent. The main waves were the Kossuth émigrés in the mid-19th century; around the turn of the 20th century, during the interwar years, then following the crushed revolution in 1956; and finally in the period of the collapse of Communism in Hungary in 1989. There were 453,000 Hungarians in the USA in 1940. Some 80% of them lived in the huge industrial centers such as New York, Pennsylvania, Ohio, New Jersey, Illinois and Michigan. In 1991 their numbers grew to 1,579,784. The 2001 census shows their numbers as 1.54 million. According to the Organization for Economic Co-operation and Development some 100,000 Hungarians immigrated to the USA between 1990 and 2002. The descendants of all Hungarian emigrants in the USA are estimated to be about 6 million. There are Hungarians in each state. Their numbers in 2000 were 194,000 Hungarians in Ohio, in New York 137,000, in California 133,000, in Pennsylvania 132,000, in New Jersey 115,000, Florida 96,000. In 16 other states their number varies between 10,000 and 100,000. In 26 States their number varies between 2,000 and 10,000. In South-Dakota, Mississippi and Wyoming they number less than 2,000. In the USA around the turn of the millennium there were 285 Hungarian registered societies, 127 Hungarian churches, as well as 21 Hungarian schools operating in the afternoon. There were 23 boy-scout troops, 41 Hungarian newspapers, 9 radio broadcasts in Hungarian, and 7 TV stations with some Hungarian programming. – B: 1134, 1104, 1154, T: 7661.

America, Hungarian Songs About – A collection of lyrical folk songs about the immigration to the USA. Their birth is contemporary to the beginning of the immigration at the end of the 18th century. Their rise was sporadic but they grew more numerous from the 1870s on. Their melodies beget memories of the style of wandering troubadours, songs of prisoners and songs of farewell. They were mainly developed through rewriting the lyrics of old folk and popular songs to reflect the new life. Truly original lyrics in these songs were rare. Their lyrical contents can be divided into three categories: (1) Farewell songs about the family, a loved one, the ancestral home and the country. (2) Songs of lament about the difficulties of the new life. (3) Songs reflecting homesickness, longing for the family, the familiar sights, and the country left behind. These songs have important documentary value and they also give insight into the development and rewording of old folk lyrics. – B: 1134, 1020, T: 3240.

Ámos, Imre (Emeric) (Nagykálló, 7 December 1907 - Ohrruf, Germany, 1944/1945) – Painter. His university studies were taken at the Budapest Polytechnic (1927-1929) and at the Academy of Fine Arts, Budapest (1929-1935) where he was a student of Gyula (Julius) Rudnay. His exhibitions were held in Budapest in 1931, 1933, and in 1943, when he won first prize with his painting *Dreaming Women* (*Álmodozó asszonyok*). In 1935 he

had an exhibition with his wife Anna Margit at the Ernst Museum, Budapest. During the same period he became member of the Munkácsi Guild. In the following year he was elected member of the New Society of Fine Artists. In the summer he worked at Szentendre, north of Budapest. In 1937 he went on a study trip to France and established contact with Chagall. In 1938 he became a member of the National Salon. From 1941 to 1944 he was in the labor unit of the army in the southern part of Hungary (*Délvidék*, now Voivodina, Serbia) then on the eastern front. In 1944 he was deported to Germany where he died. His paintings include *Source of Purity* (*Tisztaság forrása*) (1933); *Dreamer* (*Álmodó*) (1938); *Self-portrait with Nail and Hammer* (*Önarckép szöggel és kalapáccsal*) (1939); *Dark Times* (*Sötét idők*), series (1940), and *A Couple in front of the Barbed Wire* (*Pár a szögesdrót előtt*) (1944). – B: 0883, 1124, T: 7103. → **Rudnay, Gyula.**

Anabaptists in Hungary – Anabaptism was a widespread sectarian movement of the Radical Reformation. The name Anabaptist means literally “rebaptizer”, although the sect repudiated infant baptism (at the time a crime punishable by death) and baptized their children only after they reached the age 12 or 13. The sectarians themselves never used the name Anabaptist. They turned away from the immoral world believing in the Last Judgment and in the salvation of the virtuous. The sect did not accept the dogmas of the Roman Church or the teachings of the Protestant Churches; thus the Roman Catholic, Lutheran and Calvinist churches persecuted them alike in the western lands. The sect was founded around 1525. By 1530 close to a thousand Anabaptists are believed to have been executed or burned at the stake abroad. Under the name Anabaptist two major groups are distinguishable: the Mennonites, including the Swiss Brethren, the Amish and the Hutterites (Habans). To avoid persecution the former group fled to the West, the latter to the East. Both groups included masters of many crafts and highly skilled farmers using scientific methods. Their medical doctors were much sought after for their knowledge by royalty and the local aristocracy. The Hutterites settled in the historical northern part of Hungary (*Felvidék*, now Slovakia) in the second quarter of the 16th century. They lived in a strict communal society based on Biblical principles. In Hungary they were literate in a largely illiterate rural society, maintained regular schools for their children, copied the Bible and secretly wrote their own Chronicles. They excelled in the crafts especially in producing fine tin-glaze earthenware for their landlords and protectors. The Hutterites suffered greatly in the Thirty Years War (1618-1648) and a large number of them moved to Transylvania (*Erdély*, now in Romania) at the invitation of Reigning Prince Gábor (Gabriel) Bethlen (1580-1629). Later, to keep one step ahead of the Counter-Reformation, many of them moved to Russia and still later to the United States and Canada. The American Baptists trace the origin of their church back to the Anabaptists by way of the Mennonites in the Netherlands. – B: 7654, 7655, T: 7654. → **Habans; Hutterites; Bethlen, Prince Gábor.**

Anavi, Ádám (Torda, now Turda, Romania, 26 February 1909 - Temesvár, now Timisoara, Romania, 23 February 2009) – Poet, writer, dramaturgist. His higher studies were taken at the University of Kolozsvár (now Cluj-Napoca, Romania), where he read Philosophy. He moved to Temesvár (now Timisoara, Romania) and started working as a teacher. He settled in this town for life. He became one of the most important representatives of Hungarian literature not only in the Bánság district, but also in the Partium and Transylvania. He reorganized the circle of poets and writers of Temesvár.

His works include *Truth of the Elderly* (*Öregek igazsága*), play (1940); *Shoo, Poverty* (*Hess, szegénység*) poems (1944); *Metaphoric Times* (*Metaforikus idők*) collected poems (1959); *Knuckles and the Other Four* (*Csülök és a többi négy*) juvenile poems (1978) *Kepler*, drama (1995), and *Shepherds of Light* (*Fénypásztorok*), drama. He was recipient the Prize of the Writers' Association of Temesvár (1970). – B: 0877, 0878, 1036, T: 7103.

Ancestor Cult – A form of the cult of ancestors where prescribed homage was paid to the real or imagined ancestors and the rites connected with it. The ancestors in many places are regarded as benign guardian spirits who see to the welfare of the living. Their goodwill however must be secured by performing rites with sacrifices. The image relics are to be guarded in separate places in homes and their memory preserved in prayers and songs. Prior to conversion to Christianity, the ancestral cult played an important role among Hungarians. Archeological finds and writings in ancient chronicles point to this. Some important families or clans considered themselves to be descendants of a supernatural being that might have an animal form called a totem ancestor. The ancestor of the clan was regarded as a supernatural being. Relatives of important families were often buried in the same place.

At the era of cremations it was customary to bury the ashes beneath the threshold of the door of the ancestral founder and guardian of the family, especially the one who died far away because the door symbolized the gate between life and death. King László I (St Ladislav) (1077-1095) decreed the abandonment of this custom in his first book of laws, ordering the dead to be buried next to the church. Although King Kálmán (Coloman, 1095-1116) renewed this law, some of the families still tried to uphold this ancient custom. Peasants in villages still don't step onto the threshold but over it. The memory of the ancestral cult is demonstrated in calling the firstborn son by the name of the ancestor. – B: 1134, 1336, 1020, T: 7682.

Ancestors, Religion of – According to research the basic character of the ancestral religion of the proto-Hungarians was animistic. It included belief in spirits, in the spirit of the dead, in the cult of the good and evil, and homage to dead ancestors. The family (home) and clan spirits, as well as their symbols played an important part. These represent the developed forms of totemism. The significance of animism and totemism in the history of religion is that the idea of a god becomes personal and consequently the image of a world-redeeming god appears. In this way the religious cultivation of ancestors by the Hungarians made it easier for them to accept Christianity.

From sources prior to their settlement in the Carpathian Basin and also from folk tradition, the ancestor religion can be proved with certainty. Islamic and Byzantine sources distinguish between fire and idol worshipers among the horse-riding peoples. The people of Árpád are described unanimously as fire worshipers. The Chronicle of Kiev describes them as Black Ogurs, because black was the mark of the fire worshipers. The Hungarian folk tales without doubt preserve the notions of *Black King* (*Fekete Király*), *Red Cow's Son* (*Vörösthén fia*), or *John the Strong* (*Erős János*). *Son of the White Horse* or *Son of the Kabalo* (*Fehérló fia vagy Kaboló fia*), *Cult of the Autumn Sun and the Spring Sun* (*Őszi Nap és Tavasz Nap kultusza*). The greatest revolt of the followers of the old religion against the Christian religion happened in 1061, when King Béla I (1060-1063) ascended the throne. János (John), son of Vata rose up in arms and was followed

by the Szeklers. King Béla I, after defeating the army of János at Székesfehérvár, descended upon the Szeklers and defeated the followers of the ancestral religion. He abolished everything among the Szeklers that could remind them of the old religion. – B: 1152, 1336, 1020, T: 7682. → **Rabonbán; Szabó, Károly; Toldy, Ferenc.**

Ancient Chronicle (*Ősgeszta, Gesta Ungarorum*) – A chronicle originating from the middle of the 11th century, probably around 1066. The original text is now lost. The work was based on written sources and oral traditions compiled by an unknown Hungarian cleric. It dealt with the history of the era and that of the Hungarian people prior to the Settlement Period of 896 AD. It is believed to have contained the ancient history of the Hungarians based in the main part on Hungarian-Hun traditions, as well as on 11th century written sources and legends. It placed the Huns' arrival in the Carpathian Basin in 373, and the arrival of the Avars in 558, exactly 104 years after the death of Attila. It relates the founding of the seven Transylvanian (*Erdély*, now in Romania) castles (*Septem castra, Siebenbürgen*), preceded by the immolation of Álmos. The 12th century chronicler Anonymus wrote his subsequent personal chronicle of Árpád's homecoming Magyars as a complement to the Ancient Chronicle. Later, Master Ákos expanded it, while Simon Kézai arbitrarily abridged the expanded text. The known textual versions of the Chronicle are reflected in the Illuminated Chronicle (*Cronica de gestis Hungarorum*) in the Zsomboki-Codex (*Sambucus-Codex*) and in the 16th century Turkish *Tarih-i Üngürüş* (*The Story of the Hungarians*). – B: 1153, T: 7617. → **Anonymus; Illuminated Chronicle; Kézai, Simon; Ákos, Master; Tarih-i Üngürüş; Zsámboki Codex.**

Ancient Hungarian Runic Writing → Hungarian Runic Script.

Ancient Poetry – Hungarian poetry's rich past is attested to not only by the chronicles. There are other authentic records from early times, which show that the Hungarians had a long tradition of songs not only for the glorification of God, Earth, Fire and Creation, but also to tell about the heroic deeds and military prowess of their ancestors, as examples for the young. The chronicler Anonymus quotes two lines from tribal leader Tétény's heroic poem: "*They won land for themselves and a reputation and a good name with it*". Ancient poetry was an oral tradition. It was not written down because after conversion to Christianity an early church interdict prohibited Hungarian secular songs and destroyed any written record of them. In spite of this, a considerable number of the once rich sources survived, even if only fragmentarily. These fragments passed through centuries like a subterranean stream and survived in the chronicles, partly in the *Csaba Legend*, partly in the texts of the classical ballads, as well in the chivalric tale of *Toldi* by János (John) Arany. But it survived mostly in Hungarian folk tales. – B: 1141, 1020, T: 7617. → **Anonymus; Csaba; Arany, János.**

Ancsel, Éva (Eve) (Budapest, 23 May 1927 - Budapest, 1 May 1993) – Philosopher, poet. Her higher studies were taken at the University of Budapest, where she read Philosophy, Psychology and Sociology (1945-1950). She taught at a number of schools, and in 1970 she became an adjunct professor, later Professor of Philosophy at the University of Budapest. Her poems appeared until 1957. She researched meeting points of ethics and the history of philosophy and she worked on solving a question on

philosophical anthropology. Her works include *Art, Catharsis, Education* (*Művészet, katarzis, nevelés*) (1970); *The Dilemmas of Freedom* (*A szabadság dilemmái*) essay (1972) (in English 1978); *History and Alternatives...* (*Történelem és alternatívák...*) (1978) (in German 1984), and *On the Ethos of Knowledge* (*A tudás éthosáról*) (1986). She was a corresponding member of the Hungarian Academy of Sciences and a recipient of the State Prize (1983). – B: 0878, 1257, T: 7103.

Anda, Géza (Geza) (Budapest, 19 November 1921 - Zürich, Switzerland, 13 June 1976) – Concert pianist, music teacher. His higher studies were taken at the Ferenc (Franz) Liszt Academy of Music, Budapest, where he studied with Ernő (Ernest von) Dohnányi and Leó Weiner. As a protégé of the German conductor Furtwängler, he went to Berlin on a scholarship in 1941. In 1942, after Hungary entered World War II, he moved to Zürich. In 1960 he took over Edwin Fischer's master classes in Lucerne. In 1969 he started his own master classes, running them with missionary zeal. As a performing artist he excelled in the interpretation of Bartók's music. His recordings of the three piano concertos under Ferenc Fricsay are timeless classics. He was also famed for his interpretation of Mozart. He recorded all of Mozart's piano concertos with the Camerata Academica des Salzburger Mozarteum, being the first pianist to do so. His performance ideal was a true synthesis of temperament and intellect. From 1957 on he also performed as a conductor. He held master courses at Lausanne, Salzburg and in Hungary. He succumbed to cancer at the height of his career (aged 55). He was a member of the Royal Academy of Music, London. – B: 0883, 1279, T: 7103.→**Bartók, Béla; Dohnányi, Ernő; Weiner, Leó; Fricsay, Ferenc.**

András I, King (Endre, Andrew) (? - Zirc, 1060) – Hungarian king of the House of Árpád reigned between 1046 and 1060. He was the great grandson of Prince Taksony, son of Vászoly (Vazul), father of Salamon. He married Anastasia, daughter of Jaroslav the Wise of Russia. After the blinding of his father, András fled with his brothers Levente and Béla to the Bohemian Prince Bretislav, and then on to Kijev, where he was baptized. During the battles for the throne following the death of King István I (St Stephen, 1038) Hungarian leaders fighting against Prince Peter called for his assistance. He arrived with his brother Levente and the Russian troops. Not just the nobility but also the members of a pagan revolution made up of poor commoners aided his ascent to the throne, following which he defeated the Vata rebellion. In the early years of his reign he concentrated on strengthening the royal power and Christianity and mending Hungarian-German relations. However, Holy Roman Emperor, Henry III rejected his offers of peace mediated by the pope and attacked Hungary, trying to force András I to give up all the westernmost areas of Hungary as far east as the Lajta River. Henry's first campaign in 1051 was in the Vértes Mountain. His second one in 1052 was near Pozsony (now Bratislava, Slovakia); but in both attacks the Hungarian forces defeated him. Hungarian victories were greatly helped by the tactics of King András. In front of the invading army, territories were evacuated and the supply ships near Pozsony on the Danube were scuttled by the diver, Kund (Zotmund). To follow up the successful defense of Hungary, András I sent his army into Austrian (Karinthian) and Bavarian territories to ravage them and this continued until Henry III's death in 1056. He lost a battle against his brother Béla and was trampled by horses. He died of his wounds at Zirc in 1060 and was buried at the Abbey of Tihany, which he founded in 1055. He bequeathed the "sword of Attila" to his

widow. – B: 0883, 1031, T: 3312.→**Attila, Sword of; Tihany Abbey Foundation Document.**

András II, King (Endre, Andrew) (1176 or 1177 - 21 September 1235; ruled 1205 - 1235) – Second son of Hungarian King Béla III (1172-1196). He married three times. His children of his first marriage with Gertrude of Meran (Merano) were Béla, Kálmán (Coloman), András, and two daughters. One of them was St Elizabeth, a famous Hungarian saint. He turned against his brother King Imre (Emeric) and became an independent ruler. In 1199 he lost a battle and took refuge with the Austrian prince. During the first 15 years of his reign he was tied down with the expansionist politics of Halics (Haliz, Galic, town in Galicia, now divided between Poland and Ukraine). In his absence his wife Gertrude, due to her lavish lifestyle and intrigues, became victim of the rebellious nobles and was assassinated in 1213. Her assassination is the theme of József (Joseph) Katona's classic drama, *Bánk bán*, made into an opera by Ferenc (Francis) Erkel. His father, the great Béla III, left a coffer full of gold for him to finance a crusade to the Holy Land, but András II squandered it. This led to the royal treasury falling into debt and the monarchy reaching the verge of anarchy. Due to the deterioration of the royal finances, he had to contract out the national revenue to the Ismaelites and the Jews. Finally he mustered enough strength to launch the long planned crusade, the so-called "Crusade No. 5", with an army of 15,000 men. About 10,000 of them sailed from Venice to Acre. The whole undertaking proved a failure. Meanwhile, the internal conditions continued to worsen in Hungary and his son, the future great King Béla IV (1235-1270), became leader of the disgruntled masses. Even András' *Golden Bull* of 1222 (the Hungarian *Magna Carta* – the first in continental Europe – an important source of the Hungarian constitution until 1949) could not counter-balance the situation, although it limited the royal privileges, confirmed the basic rights of the nobles, promised to improve the coinage of the realm, and guaranteed justice for the whole nation. It also gave the nobles the right to resist by force any illegal decree by the king. This was the *jus resistendi*. The Archbishop of Esztergom was empowered to excommunicate the King if he did not mend his ways. In 1224, András II issued the *Andreanum* document ensuring the rights of the Saxons in Transylvania (*Erdély*, now in Romania). He also clashed with the Teutonic Order, settled by him in the Barcaság in 1208, which challenged both royal and church authority, and they were expelled from the country in 1225. Since he did not agree with the Church, he was excommunicated in 1231 and was forced to appeal to Pope Gregory IX for absolution. He agreed to all the demands of the Church in the Agreement of Bereg in 1232. On his coat of arms, shaped like the sun's disc, are seven stripes and seven lions rampant. Subsequent rulers retained only the seven stripes on the national flag. He was buried in the Cistercian Monastery of Egres (now Igriş in Romania). – B: 0945, 0883, 1031, 7456, T: 7456.→ **Golden Bull; St. Elizabeth; Katona, József; Erkel, Ferenc.**

András III, King (Endre, Andrew) (ca. 1265 - Buda, 14 January, 1301) – Last king (1290 -1301) of the male line of the Árpád Dynasty, grandson of András II, posthumous son of Prince István (Stephen) and a Venetian Patrician's daughter Morosini Thomasina. He was educated in Venice. Following the assassination of King László IV (Ladislás) the "Kun" (Cuman), the Hungarian estates elected András king, the last living male member of the Árpád Dynasty. His coronation took place on 23 July 1290 in Buda. His reign was

complicated by the pretenders, the descendants of Maria, daughter of King Béla IV, Queen of Naples and Sicily, and of the Anjou dynasty supported by the pope. András III survived difficult times with the help of the Hungarian clergy and the lesser nobility. They were his devoted supporters throughout his reign and during his fights against the Anjous and the Hungarian oligarchs, who possessed huge estates, such as the Kőszegi clan and Máté (Matthew) Csák. His entire reign was full of fights with the different baronial alliances. He even conducted a successful military campaign against Albert, Prince of Austria, regaining the earlier lost territories in the Peace Treaty of Hainburg in 1291. Later, he supported the Prince in the battle of Göttheim in his bid for the German crown. Following the death of his first wife, Fennena of Kujavia (1295), he married the daughter of Prince Albert. The king's mother was his main supporter; but she was poisoned and, according to a legend, he was poisoned too. His only daughter Elizabeth, a nun born to his first wife, survived him. He was buried in the Franciscan Church of St John in Buda. With his death the male-line of the Árpád dynasty died out. B: 0945, 0883, 1031, 7456, T: 7456. → **Árpád, House of; Csák, Máté.**

András, Imre S.J. (Emeric) (Csíkszereda, now Miercurea Ciuc, Romania, 30 October 1928 - Vienna, 24 December 2011) – Monk-priest, sociologist. He studied Theology in Szeged (1953-1956) and in Innsbruck (1956-1960); later studied Sociology in Vienna (1963-1972). In 1947 he joined the Jesuit Order in Hungary and after the dissolution of the Order he worked as electro-technician from 1950 to 1956. During the 1956 Revolution he left Hungary for Austria, where he was ordained in 1959. In 1961 he became an associate in the Hungarian Church's Sociological Institute in Vienna, and since 1962, he was its leader. He lectured on Sociology at the Péter Pázmány Catholic University in Budapest between 1992 and 1995. There are more than 200 publications to his credit. His books include *Bilanz des ungarischen Katolizismus (The Balance of Hungarian Catholicism)*, with Gyula Morel (1969); *Entstehung und Entwicklung der sogenannten "Völkischen Bewegung" in Ungarn, 1920-1956 (Consolidation and Unfolding of the so called "Folk movement" in Hungary, 1920-1956)* (1974); *Hungarian Catholicism: A Handbook*, with Gyula Morel (1983), and *Hungarian Catholic Books, 1945-2003 (Magyar nyelvű katolikus könyvek, 1945-1993)* (2004). He was recipient of the Officer Cross of the Order of Merit of the Republic of Hungary (1994). He was buried in Csíkszereda. – B: 0874, 1639, T: 7103.

Andrásfalvy, Bertalan (Bartholomew) (Sopron, 17 November 1931 -) – Ethnographer, politician. His higher studies were at the University of Budapest (1950-1955), where he studied Romanian and Hungarian Literature, Museology, Ethnography, obtaining his qualification in Agricultural Engineering from the Technical College of Kecskemét (1965). From 1955 to 1960 he was a museologist at the Museum of Szekszárd. From 1960 to 1976 he was a science contributor for the Transdanubian (*Dunántúl*) Scientific Institution. From 1977 to 1985 he was the Department Head at the Janus Pannonius Museum, Pécs. Thereafter he worked in various places, including at the University of Pécs, where he was a professor, organized the ethnography department, and was Editor of the *Acta Ethnographica*. Between 1990 and 1993 he was Minister of Education and Culture. His fields of research are wine and fruit cultures, animal husbandry, ethnographic groups, and folk heritage's impact upon future public education. He was a member of the Hungarian Democratic Forum (*Magyar Demokrata Fórum-MDF*) and

since 1988 he has been a member of the leadership. He left the MDF in 2005 and became a member of the National Forum (*Nemzeti Fórum*). He is also on the board of some foundations and learned societies. He authored textbooks and wrote some 160 scientific articles and studies. His works include *The Folkart of Sárköz* (*A Sárköz népművészete*) (1967), *The Folkart Yesterday and Today*, with T. Hoffer (*A népművészet tegnap és ma*) (1976), *Bibó Memorial Book* (*Bibó Emlékkönyv*), co-authored (1980), and *Tradition and Future* (*Hagyomány és jövő*) (2004). He is a recipient, among others, of the Ericson Prize (1980), the István Györfly Memorial Medal (1983), the Middle Cross with the Star of the Order of Merit of the Republic of Hungary (1994), the Péter Pázmány Prize (2007), the Prima Prize (2007), the Gold Medal of the Hungarian Art Academy (2008), and is Honorary Citizen of Pécs (2010). – B: 0874, 1257, 1031, T: 7103.

Andrássy, Count Gyula (1) (Julius) (Oláhpaták, now Vlachovo, Slovakia, 8 March 1823 - Volosca, now Volosko, Croatia, 18 February 1890) – Politician, statesman. First he was



a follower of Count István (Stephen) Széchenyi; but later joined Lajos (Louis) Kossuth. He was Lord Lieutenant of County Zemplén, then commander of its National Guard. He participated in the battles of Pákozd and Schwechat, and became an adjutant to General Artur Görgey during the 1848-1849 War of Independence. After its defeat he lived in Constantinople, Paris and London. He was sentenced to death in absentia and executed in effigy. In Paris he abandoned his former policy and was in favor of a compromise with Austria. After the amnesty in 1858, he returned to Hungary, sided with Ferenc (Francis) Deák, and worked for the compromise with Austria. He was Prime Minister and Minister of Defense from 1867 until 1871. He helped to realize the Austro-Hungarian Dual-Monarchy. He became Minister of Foreign Affairs of the Monarchy in 1871. He worked for closer relations with Germany, and was instrumental in calling together the Berlin Conference in 1878 with far-reaching political consequences. It allowed the Monarchy to take possession of Bosnia-Herzegovina. The state of Wallachia received the name Roumania (now Romania) on the suggestion of the Foreign Minister of the Austro-Hungarian Monarchy Gyula (Julius) Andrássy. One day before his resignation, on 8 October 1878, he signed the alliance between Austro-Hungary and Germany, aimed against France and Russia. After centuries, he was the first Hungarian diplomat involved in major political decision-making, affecting world affairs. He was not only a talented and skillful politician and statesman, but also a pleasant and noble-minded gentleman. After his resignation he withdrew from politics. – B: 0883, 0881, 1122, T: 7103. → **Görgey, Artur; Deák, Ferenc; Kossuth, Lajos; Compromise; Freedom Fight of 1848-1849.**

Andrássy, Count Gyula (2) (Julius) (Töketerebes, now Trebišov, Slovakia, 30 June 1860 - Budapest, 11 June 1929) – Politician, son of Gyula (Julius) Andrássy (1823-1890). He was a member of the Liberal party and, in 1894-1895, was Minister for the Person of the King. In 1904, in protest against István (Stephen) Tisza's conservative policy, he left the Liberal party and joined the opposition. He sharply criticized the Fejérvári

government. In 1905 he became leader of the Constitution Party. In the Wekerle government he was Minister of the Interior from 1906 to 1910. In 1918 he conducted diplomatic negotiations in Switzerland. At the end of 1918, for a short time, he was Minister of Foreign Affairs of the Monarchy. In 1919 he was leader of the Hungarian Anti-Communist Committee in Vienna. He was involved in the second royal coup d'état of King Károly IV (Charles) in 1921. Later he joined the Christian National Unity party and fought against the Bethlen government. He was a member of the Hungarian Academy of Sciences. His works include *On the Compromise of 1867* (*Az 1876-es kiegyezésről*) (1896); *Causes of the Survival of the Hungarian State and its Constitutional Freedom*, vols. i-ii-iii (*A Magyar állam fönntmaradásának és alkotmányos szabadságának okai, I.II.III*) (1910-1911); *The Problem of the King from a Legal Point of View* (*A királykérdés jogi szempontból*), and *The Preliminaries of the World War*, vols. i-ii (*A világháború előzményei I-II*) (1925-1926). – B: 0883, 1122, T: 7103.→**Andrássy, Count Gyula (1); Tisza, Count István; Károly IV, King; Wekerle, Sándor Sr; Bethlen, Count István.**

Angeli, Henrik (Henry) (Sopron, 8 July 1840 - Vienna, Austria, 20 October 1925) – Portrait and genre painter. He painted his most famous piece, the historical composition *Mary Stuart Reading Her Death Sentence*, in Düsseldorf, Germany in 1857. Two years later he received an invitation to the court of the Bavarian crown prince. The picture *Revenge of Honor* brought enormous fame for him; and from there on he became one of the most sought-after artists in Vienna. The elegance of his paintings, the eloquent compositions including the luxurious costumes illustrated in these works, made him the favorite of Vienna, London and St Petersburg. Some of his famous portraits are that of Emperor and King Ferenc József I (Franz Joseph), German Emperors Frederick and Wilhelm, and Queen Victoria. The most important features of his portraits are the personal characteristics of his subjects, giving less importance to details and other components of the portraits. – B: 1184, T: 7653.

Angelo, F. Pál (Paul) (Funk) (Budapest, 31 January 1894 - Budapest, 13 December 1974) – Photographer. Initially he wanted to become a painter but soon switched to photography. He studied in Budapest, Berlin, Hamburg, Paris and London. He completed his studies under Aladár Székely. He became attracted to filmmaking as well. Abroad he worked as a cameraman on a number of films. In 1916 he was an assistant and cameraman of Mihály Kertész (Michael Curtiz) at the shooting of the first Hungarian feature film. In 1919 he ran some photo studios in Budapest, and later in Paris and Nice. In 1927 he brought into Hungary the first sound-film equipment. From 1951 until his retirement in 1964 he worked at the Light Cooperative (*Fényszövetkezet-FÉNYSZÖV*). He founded the Alliance of Hungarian Photographers in 1956, and had a number of exhibitions of his photos at home and abroad. He was a recipient, among others, of the Medal of the Alliance of International Photo Artists. – B: 0883, T: 7103.→**Curtiz, Michael.**

Angster, József (Joseph) (Kácsfalu, now Jagodnjak, Croatia, 7 July 1834 - Pécs, 9 June 1918) – Organ builder. He studied in Vienna and afterwards took part in the organ building for the Cathedral of Notre Dame in Paris, and other important cathedrals. In 1867 he set up his studio in Pécs and in 1870 secured the most important commissions,

such as building the organs for the Cathedral of Pécs, the Cathedral of St Elizabeth of Kassa (now Košice, Slovakia), and the St István Basilica in Budapest. He wrote a book *The History of the Organ: its Substance and Structure* (*Az orgona története, lényege és szerkezete*) (1886). After his death, his sons and grandsons continued the trade and built more than 1,300 organs. With the completion of the organ in the Szeged Cathedral, they have built the largest in Hungary. – B: 0883, T: 3240, 7103.→**Acquincum Organ.**

Anhalt, István (Stephen) (Budapest, 19 April 1919 - Kingston, Ont. 24 February 2012) – Composer, teacher. He was born into a Jewish family. He studied with Zoltán Kodály at the Ferenc (Franz) Liszt Academy of Music, Budapest (1937-1941). He was Assistant Conductor of the Hungarian National Opera. He emigrated to Canada in 1949 and taught music at McGill University, Montreal. The National Research Council and the Electronic Music Laboratory employed him as a researcher. He was head of the Music Department at McGill University from 1971 until his retirement. He also taught at the Academy of Music, Budapest (1972). His compositions include *Interludium* (1950); *Journey of the Magi* (Eliot) (1952); *Symphony* (1958), and *Symphony of 1967*, *Electronic Compositions No.1-4* (1959-1962). Some of his writings are: *The Making of Cento*; *La Musique électronique*; *L'Histoire de Cento in Raoul Duguay*, ed. *Musiques du Québec* (Montreal, 1971); *Alternative Voices*; *Essays on Contemporary Vocal and Choral Compositions* (1985). He was one of Canada's most individualistic composers and was at the forefront of 20th century Canadian musical culture. He combined traditional instruments, electronics and the human voice in textures and sonorities of a highly complex musical language. He won the Juno Award in 2005. He was made an Officer of the Order of Canada (2003), and a Fellow of the Royal Society of Canada (2007). – B: 0893, T: 4342.→**Kodály, Zoltán.**

Anjou, Age of – Period in the history of Hungary between 1308 and 1395, when the House of Anjou or Angevin provided kings for Hungary as well as for France, England, Naples and Sicily. This period in Hungary is noteworthy because the Anjou kings restored the declining royal dignity and authority following the demise of the kings of the Árpád dynasty. Instead of increasing the hitherto unrestrained self-interest of the oligarchy, their members were drawn into the service of the throne. They strengthened public order, increased the growth of the economy, and expanded the constitution with laws that imposed some control on public life, thereby creating a civic discipline that lasted for centuries. Anjou monarchs of Hungary were Károly I (Charles) (1307-1342), Lajos I (Louis the Great) (1342-1382), Mária (Maria) (1382-1395) and Károly II (Charles) (1385-1386). – B: 1078, T: 7668.→**Hungarian Anjou Book of Legends.**

Anjou Book of Legends→**Hungarian Anjou Book of Legends.**

Annalista Saxo – A chronicle known by this name in the *Historia Regnum Francorum* written around the time of the Magyar (Hungarian) military campaign described as contemporary with the two campaigns against Saxony: “In 890, Arnulfus called on the help of the Magyars, a previously unknown people who had only recently left Scythia, the huge territory beyond the Don river-bend. Having been driven out by the neighboring Pechenegs, the Magyars said farewell to their homeland, first seeking food and a livelihood on the *Pusztas* [Plains] of the Avars and the Pannonians by hunting and

grazing, then breaking into the territories of the Karantans, the Moravians and the Bulgarians. In 908, the Magyars killed Prince Burchardus of Thuringia and many others with him. The Delemincuses hired the Avars against the Saxon Prince Henrik. After much bloodshed in Saxony, another Magyar army that threatened to wage war against the Delemincuses, as they turned back toward Dalmatia laden with booty, confronted them. Disregarding the help the Magyars had provided, they bestowed all this booty on the Avars. This is how Saxony was ransacked for the second time”.

This campaign has been described in other sources of German origin and provides a historical proof that, following the death of the Hungarian Reining Prince Árpád, Avar armies still existed in the Carpathian Basin and fought alongside with the Magyars. – B: 1185, T: 7668.→**Avars; Pechenegs.**

He is a recipient, among others, of the Ericson Prize (1980), the István Györfly Memorial Medal (1983), the Middle Cross with the Star of the Order of Merit of the Republic of Hungary (1994), the Péter Pázmány Prize (2007), the Prima Prize (2007), the Gold Medal of the Hungarian Art Academy (2008), and is Honorary Citizen of Pécs (2010). – B: 0874, 1257, 1031, T: 7103.

Annexed Parts of Hungary – (1) This term in earlier times referred to the annexed provinces of Croatia, Slavonia and Dalmatia. The expression came into use at the turn of the 16/17th centuries and was officially used for the first time in Act I of the Peace of Vienna of 1606, referring to the King of Hungary reigning over the Hungarian realm and the annexed parts (lands). Later these parts or provinces enjoyed local autonomy and were treated as parts of the Hungarian Crown, the Holy Crown of King István I (St Stephen) (997-1038). (2) Subsequent to the separation of Transylvania from Hungary proper, other Hungarian areas were referred to as annexed parts, such as the counties of Kraszna, Central-Szolnok and Zaránd, as well as the Kővár region, giving rise to the title of the Prince of Transylvania: *Princeps Transylvaniae et partium Hungariae eidem adnexus dominus*. When Transylvania again came under the rule of the King of Hungary, the Diet on a number of occasions unsuccessfully urged, with the exception of the period of 1693-1733, the return of these parts to Hungary. Act VI of the 1848 Peace Treaty stated that these parts were to be regarded in every respect as inalienable parts of Hungary. During the ensuing period of Absolutism, these territories were annexed to Transylvania and regained their legal status and constitutional rights in 1861. – B: 0942, T: 7456.→**Vienna Peace Treaty.**

Anniviards – Myth of Hun Origin, Switzerland – Local tradition believes that Attila's Huns founded some villages in the valley of Val d'Anniviers, Canton Wallis in south Switzerland. The citizens of Hüniken, Viscöye, Pinsec, St Luc, St Jean and Grimentz, about 2,000 persons, profess to be Hun descendants. Their present language is French mixed with Italian, in which there are apparent similarities to Hungarian language peculiarities. Their mongoloid features – of which even last century's globetrotters wrote – are barely visible today. The ancient custom of the funeral feast, the cult of the dead, are extinct already, but their folk art, especially the Alpine chapels and the ornaments on the gables of houses show many identical features to those of the Szeklers on Transylvania (*Erdély*, now in Romania).

The Anniviards differ greatly from their regional neighbours in their physical appearance, folk art and everyday habits. They use their family name first, as only Hungarians do in Europe. The main decorative element of their folk art is the tree of life and the tulip. Their cemeteries are full of richly carved wooden grave markers that serve as tombstones. They display runic inscriptions; but now even the elders are unable to read them.

Although there is a great body of scholarly literature about them, their origin and history are still unknown. This question has greatly preoccupied European history researchers. A whole literature arose on this theme, such as Ferenc (Francis) Toldy's *Hun Myths in the Helvetian Snowy Mountains (Hun mondák a Helvetian havasokban)*, an essay published in 1834. The historian Mihály (Michael) Horváth researched them in detail in 1853. Anton Karl Fischer (1892-1950) wrote a book entitled *Die Hunnen in schweizerischen Eifisch Tal und ihre Nachkommen bis auf die heutige Zeit (The Huns in the Swiss Eifisch Valley and their Descendants to the Present Time)*, published in 1896. Bernard Savioz, the French writer, native of Pinsec village, published a book entitled *Valaisans, descendants d'Attila (The Wallis People, Descendants of Attila)*, who wrote on previously unknown details about the Anniviards. Other historians such as A. K. Fischer contributed to this question in 1896, Sándor (Alexander) Makoldy in 1913. Jenő (Eugene) Muzsnay published several books on this question; (1978, 1985), Genetical research was also conducted among these people in 1989. In addition to the results of etymological research, runic signs found in Pinsec not long ago, as well as blood tests carried out by the Japanese, indicate a definite Asian origin. – B: 1177, 1078, 1020, T: 3240, 7669, 7617.→**Eifischthal, Hun Runic Writing at; Toldy, Ferenc; Muzsnai, Jenő; Hungarian Runic Script.**

Anonym of Sarlóköz (16th century) – Author of the poem *Optima historia de extremo idicio (Legyünk készök, körösztényök...)* written in 1552 that survived in the János (John) Mátéfi, Lugossy and Mihály (Michael) student Codices. It is about the Last Judgment and apart from the Bible, it is also based on Petrus Comestor's work: *Historia evangelica*. – B: 1150, 1257, 1020, T: 3240.→**Lugossy Codex; Codex Literature.**

Anonyma – A Hungarian (Magyar) surgeon at the time of the Settlement Period (895-896). Her name is unknown. It is not certain whether she was the first woman or the only one, who practiced medicine at that time. In 1945 there was an archeological discovery at Basahalom in County Szabolcs, where many tombs of men and of a few of women were found. Many objects and tools they used in their everyday life were buried with them. In one of the female tombs a fine medical instrument was found, made from iron and silver, presumably used for craniotomy. Around the world many human skulls have been found with the signs of craniotomy, a proof that it was performed in ancient times. Healing of the bone in the skulls dating from the Hungarian Settlement Period in the Carpathian Basin (896 AD) shows that the injured survived the operation. The archeological discovery and tomb finds at Basahalom also proved that there were women as well as men among the brain surgeons in 9th century Hungary; but the contents of the tombs also suggests they were not as well paid. – B: 1178, 1020, T: 7660.

Anonymus, the Chronicler (end of the 12th - beginning of the 13th century) – Anonymus or "Nameless" chronicler), author of the *Gesta Hungarorum* (Deeds of the

Hungarians, about 1200), is presumed to have been the Notary of King Béla III (1148-1196). This is the only extant, late 13th century copy of the original Codex. It is a Hungarian historical work that contains a summary of early Hungarian folk and historical traditions. The book is considered by the experts to have been based on an earlier work, the *Ancient Chronicle*, now lost. The author identifies himself in the *Prologus* (Foreword) as *P. dictus magister ac quondam bone memorie glorissimi Bela Regis Hungariae notarius...* ("P. called Magister ... Notary [Clerk] of King Béla"). The *Gesta* is dedicated to his friend "N", with whom he studied presumably in Paris, where he became familiar with the works of the Greek historian *Dares Phrygius* (ca. AD 600: *De excidio Troiae historia* and *Gesta Alexandri Magni*) that by his own admission prompted him to write the *Gesta* and served as examples for the work.

The Codex is in Latin, contains 26 manuscript pages with illuminated initials, and is divided into 57 chapters or parts. The dating of the work is based largely on the author's use of archaic forms of Hungarian personal and geographic names unmistakably pointing to the end of the 13th century. It was first published in 1746 by György (George) J. Schwandtner and Mátyás (Matthias) Bél in their *Scriptores rerum Hungaricum* (vol.i), and first published with Hungarian translation in 1958 by György (George) Györffy.

The Codex was kept in the collection of the Royal Library of Vienna and was returned to Hungary only in 1928. It is now in the National Széchényi Library's Rare Manuscript Collection in Budapest under catalogue number Cod. Lat. Medii Aevi 403. Regarding the author's identity, opinions are divided as to the meaning of "P" in *P. dictus magister*: whether the *P.* is an abbreviation of a name, or whether it stands for *P[rae]dictus magister*. Some historians identify him with Peter, Provost of Esztergom (Loránd Szilágyi, 1937); others with Peter, Bishop of Győr (János [John] Horváth and Károly [Charles] Sólyom, 1966). Many other works deal with the author's true identity, the date and circumstances of the work's composition, but to date none was able to provide conclusive proof. *The Hungarian Helicon* (*Magyar Helikon*) published the Codex in facsimile form in translation of Dezső (Desider) Pais, in 1975). – B: 0883, 1430, 7617, T: 7617. → **Ancient Chronicle; Béla III, King; Bél, Mátyás; Pais, Dezső; Gesta Hungarorum; Györffy, György; Horváth. János.**

Antal, E. Nimrod (Los Angeles, Calif., USA, 30 November 1973 -) – Film director, screenwriter, actor. He was born of Hungarian ancestry. In 1991 he moved to Hungary to study at the Academy of Dramatic and Film Arts, Budapest. After graduating, he went on to work in the film and television industry. In 2005 he returned to Los Angeles to pursue his career in Hollywood. He became known for writing and directing the Hungarian-language film *Kontroll* (2003), which is about a ticket inspectors of the Budapest Metro, which won three awards: the Youth Award at the Cannes Film Festival in 2004, the Golden Hugo prize at the Chicago International Film Festival, and the European Film Award nomination for Best Director. *Vacancy* was Antal's first American feature film (2007), the next one was the *Armored* (2009), followed by the *Predators* (2010). Nimród has also appeared as an actor in numerous Hungarian films, including *András Salamon is Close to Love* (*Salamon András közel a szerelemhez*) (1999), and *Sunset is on the Left* (*Balra a nap nyugszik*) (2000). – B: 1031, 1719, T: 7103.

Antal, Géza (Tata, 17 March 1886 - Pápa, 30 December 1934) – Bishop of the Reformed Church, theologian, writer. He started high school studies in Tata and continued them in

Pápa, where he also studied Theology. From 1885 he studied in Utrecht. He was teacher in the high school of Pápa in 1888, and a professor at the Reformed Theological Academy of Pápa from 1899. In 1893 he earned a doctorate in philosophy while he stayed in the USA and Holland for a couple of years. He was Bishop of the Transdanubian Reformed Church District from 1924. He was MP for Pápa (1910-1918) and member of the Upper House of Parliament. He edited the *Protestant Newspaper of Transdanubia* (*Dunántúli Protestáns Újság*) and wrote many articles in it. Among his writings are: *Die hollandische Philosophie im XIX Jahrhundert* (*Dutch Philosophy in the 19th Century*, 1888); *J.G. Fichte and the Ethicism in the Newer Philosophy of Religion* (*Fichte H.G. és az ethicizmus az újabb vallásbölcseletben*) (1891); *The Heidelberg Catechism in 52 Sermons* (*A Heidelbergi Káté 52 egyházi beszédben*) (1902), and *The Future of Hungarians in America from a National Point of View* (*Az amerikai magyarság jövője nemzeti szempontból*) (1908). His wife was Dutch and he worked for Dutch-Hungarian friendship, and translated Hungarian novels into Dutch. He received an Honorary Doctorate. – B: 0932, T: 7103.

Antal, Imre (Emeric) (Hódmezővásárhely, 31 July 1935 - Budapest, 15 April, 2008) – Concert pianist, journalist, TV personality. He studied piano at the Music Conservatory of Szeged (1947-1951), at the Music Secondary School, Budapest (1951-1954), and at the Ferenc (Franz) Liszt Academy of Music, Budapest (1954-1959). He received a scholarship from the National Philharmonic Society and became its soloist. He went on a concert tour in 17 countries and won 6 international prizes. Due to health concerns over his right hand he had to change profession, and in 1972 became chief contributor, reporter and popular program host of Hungarian Television; from 1997 he was its life member. He also acted in TV and feature films, such as *The Bespectacled* (*Szemüvegesek*); *Circus Maximus*; *Pepper* (*Bors*); *Let the Devil Take it* (*Az ördög vigye*), and *The Secret Place* (*A titkos hely*), as well as the TV series *Capricious Seasons* (*Szeszéyes évszakok*). His books include *The Best Jokes of Imre Antal* (*Antal Imre legjobb viccei*) (1998); *Pami. Memoires, Experiences, Adventures* (*Pami. Emlékek, élmények, kalandok*) (1991), and *In Crisis* (*Krízisben*) (2006). He was an honorary citizen of Budapest and recipient of the Ferenc Erkel Prize (1984), the Merited Artist (1988), the Opus Prize (1991), and was made Life member of Hungarian Television (2004). – B: 0874, 1522, T: 7103.

Antall, József (Joseph) (Budapest, 8 April 1932 - Budapest, 12 December 1993) – Politician, statesman. He acquired his qualifications as an instructor, archivist, librarian and museologist at the University of Budapest, where he graduated with a Ph.D. in Philosophy. Initially he taught at the József (Joseph) Eötvös Secondary School. In 1956 he participated in the reorganization of the Independent Smallholders' Party. He prepared a plan for the withdrawal of the Soviet Army from Hungary and the restoration of the country's constitutional structure. He was arrested for his participation in the Revolution and, as a disciplinary measure, he was given a teaching position in the Ferenc (Francis) Toldy secondary school. Finally, as a result of his political activities, he was prohibited from teaching altogether in 1959. Between 1960 and 1961 he was a librarian, and from 1964 a research fellow, then in 1984 became the Chief Administrator of the Semmelweis Museum of Medical History, Budapest.

From 23 May 1990 until his death he was Prime Minister of the Hungarian Republic. He propagated a doctrine of peaceful withdrawal from the Soviet bloc, promoted a peaceful transition; in the post-Communist Europe he was internationally acclaimed as the Prime Minister of the most stabilized former Eastern Bloc country. Numerous major achievements may be attributed to him as Prime Minister, such as the institution of free elections, the withdrawal of the Soviet Army, the restoration of Hungarian independence, and the dismantling of Communist ideology, but not its power structure. During his tenure a controversial treaty was signed between Hungary and Ukraine. The international media praised him as a great European statesman. – B: 1061, 0932, T: 7668.

Antalffy-Zsiros, Dezső (Desider) (Nagybecaskerek, now Zrenjanin, Voivodina, Serbia, 24 July 1885 – Denville, NJ., USA, 29 April 1945) – Orgona virtuoso, composer and conductor. In his childhood his mother and the local church organists taught him piano. In Budapest, he studied organ and composition under János (John) Koessler at the Ferenc (Franz) Liszt Academy of Music. Abroad he was a student of Karl Straube, Max Reger and Enrico Bossi. From 1910, he was professor of organ at the Academy of Music of Budapest. In 1921, he embarked on an American Concert tour. He became professor of organ at the Eastman School of Music, at the University of Rochester, N.Y. In 1925 and 1926, he taught again at the Academy of Music, Budapest. Thereafter, he returned to the USA, and was a composer and conductor for film and stage director Max Reinhardt. Between 1935 and 1942, he was organist and composer at the Radio City Music Hall and member of the Philharmonic Society of New York. He was the first significant organ professor of the Academy of Music of Budapest. Under his tenure the magnificent organ of the Academy was built. His compositions include: music for orchestra, a Suite, a Hungarian Overture, piano and organ works, comic opera, songs for organ and piano, s and choir pieces, as well as operetta. His pedagogical works are: *Textbook for Organ (Orgonaiskola)* (1910); *The Method of Transposition (A transzponálás módszere)* (1913), and *Handbook of Choral Score Reading (Az énekkari partitúra olvasás kézikönyve)* (1913). According to Zoltán Kodály, Antalffy-Zsiros was one of the greatest organists of his time and a reformer of European organ music. – B: 0883, 1031, T: 3240, 7103.→**Ákom, Lajos, Koessler, János; Kodály, Zoltán Varnus, Xavér.**

Anthes, György (Georg Anthes) (Hamburg, 12 March 1863 - Budapest, 23 February 1922) – Opera singer (tenor). His father was a German conductor. Anthes received his training in voice from Julius Stockhausen in Frankfurt, and from C. Galiera in Milan. Originally, he had planned to become a lawyer, but he decided to follow a singing career. In 1888, he had his debut in Freiburg as Max in Weber's *Der Freischütz (A bűvös vadász)*. From 1889 to 1902 he was the leading heldentenor in the Dresden Opera House. Thereafter, for one year, he was the leading tenor at the Metropolitan Opera House, New York, and, between 1903 and 1913, at the Budapest Opera House, where he first appeared in his most successful role, in the title role of Wagner's *Lohengrin*. Anthes' repertoire consisted of more than a hundred roles; he was a reliable, musical artist with an outstanding technique; he sang his roles also in Hungarian. From 1913, he worked as a teacher at the Ferenc (Franz) Liszt Academy of Music, Budapest; he was the mentor of a number of well-known singers and, from 1920 until his passing, he was the stage manager of the Opera House. His roles include title roles in Wagner's *Tannhäuser*, *Tristan and Isolde* and *Parsifal*; also as Cavaradossi in Puccini's *Tosca*. His well-known

work as stage manager was Nándor Rékai's *Frater George (György barát)*. He was one of the great Wagner-singers of his age, and one of the great figures of Hungarian operatic history. His voice is preserved on a phonograph-cylinder. – B: 1031, 1444, T: 7456.

Ányos, Pál István (Paul Stephen) (Nagyesztergár, 8 December 1756 - Veszprém, 5 September 1784) – Poet. After completing his secondary education in Komárom, Veszprém and Győr, he entered the Pauline Order in 1772. He was posted in succession to Márianosztra, Pápa and Elefánt (now in Slovakia). He tolerated his loneliness with great difficulty; fell sick, then returned to die at Veszprém. Ádám Pálóczy Horváth was his comforter on a daily basis. Ányos was one of the well-known representatives of sentimental lyric poetry. János (John) Batsányi and Ferenc (Francis) Kölcsey continued his poetic style. His commemorative plaque can be seen on the house of his birth and on the Franciscan church at Veszprém. A street bears his name at his birthplace. – B: 0932, 1257, T: 7103.→**Batsányi, János; Kölcsey, Ferenc; Pálóczy Horváth, Ádám.**

Anzelm, Albert (Pest, 1819 - St Louis, MO, USA 20 November 1893) – One of General Frémant's four eminent officers during the American Civil War (1861-1865). After having spent twelve years in the Regiment of the Austrian Imperial Army, he returned to his birthplace on hearing of the revolutionary events in 1848, and served beside Colonel Kmetty at the storming of Buda Castle, in charge of one of the troops. He especially excelled at the Battle of Temesvár (now Timișoara, Romania) despite its unfortunate end. After the failure of the fight for freedom he went through Havasalföld (Wallachia) to Vidim, then to Sumla (then under Turkish occupation, now both in Bulgaria). Influenced by the Turkish environment, he embraced Islam and lived for a time in Aleppo. From Turkey he escaped to the United States and took part in the Civil War. During the first battles of the infantry at St Louis, Missouri, he was promoted to the rank of Colonel, then to Chief of Staff, later serving beside General Sándor (Alexander) Asbóth. In the Battle of Wilson Creek he was seriously wounded and taken prisoner by the southern army. General Asbóth had him freed in a prisoner exchange program and he resigned from the army in June 1864. – B: 1143, T: 7668.→**Asbóth, Sándor; Freedom Fight of 1848-1849.**

Apáczai Csere, János (John) (Apáca, now Apața, Romania, 10 June 1625 - Kolozsvár, now Cluj-Napoca, Romania, 31 December 1659) – Hungarian scholar and an important figure of the intellectual scene of the 17th century. The child of poor serfs, he was educated at Kolozsvár and Gyulafehérvár (now Cluj-Napoca and Alba Iulia, Romania). Reformed Bishop István (Stephen) Geleji Katona sent the talented youth to the West, where he studied at the universities of Franekera, Leiden and Utrecht. He turned down an appointment in Utrecht and returned to Transylvania (*Erdély*, now in Romania). He became one of the rectors of the Reformed College at Gyulafehérvár where, in his inaugural address, he put forward a program for Hungarian national educators for all time. He criticized the backward conditions of public education, demanded the teaching of the native language (Hungarian) at lower grade schools, and demanded higher education that would train high-level specialists in secular subjects. His insistence on his innovations in teaching earned him enemies. As a result of an investigation launched against him, he was transferred to Kolozsvár, where he taught in elementary schools. His works, a collection of his lectures, are: the *Hungarian Encyclopedia* and *Hungarian*

Lesser Logic (*Magyar Encyclopaedia* and *Magyar logikátska*) and also in *Philosophia Naturalis*. He rejected many medieval preconceptions and was the first person in Hungary to openly accept the heliocentric cosmos theory of Copernicus. He preceded several other nations with his initiative for public education in his native tongue instead of the dominant Latin. His *Hungarian Encyclopaedia* became the basic text for Hungarian scientific language. Words and expressions coined by him are still in use today in the Hungarian vocabulary, especially in the area of natural sciences. – B: 0883, 1257, T 7675.→**Geleji Katona, István; Language Reform; Kazinczy, Ferenc.**

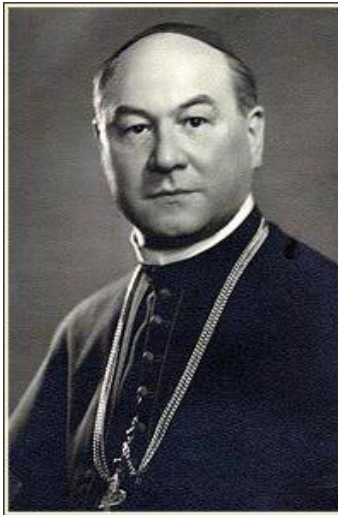
Apafi I, Prince Mihály (Michael) (*apanagyfalvi*) (Ebesfalva, 3 November 1632 - Fortress of Fogaras, now Făgăras, Romania, 15 April 1690) – Prince of Transylvania (1662-1690). The Tartars in Poland took him captive in 1657 during the war of György (George) Rákóczi II (1648-1660). Following his escape, the Turkish (Ottoman) Porte elected him Ruler of the Principality of Transylvania. He was a weak leader and his wife, Anna Bornemissza together with Chancellor Mihály (Michael) Teleki ran the government. He participated in the war against Austria as a vassal of the Turks; but negotiated with the Habsburgs in 1664. For a short period he assisted Count Imre (Emeric) Thököly, the Hungarian freedom fighter against the Habsburgs. When King Lipót I (Leopold) (1654-1705) occupied Transylvania in 1688, Apafi was compelled to accept his sovereignty. He became a melancholic recluse in his last years. – B: 0883, 1031, T: 3312.→**Rákóczi II, Prince György; Thököly, Count Imre; Armenians; Bánffy, Baron Dénes.**

Apáthy, István (Stephen) (Pest, 24 January 1863 - Szeged, 27 September 1922) – Physician, biologist, zoologist, politician. He was a resident fellow of the University of Budapest (1888-1890), and a professor at the University of Kolozsvár (now Cluj-Napoca, Romania) between 1890 and 1918, where, as Chair of the Department of Zoology, he organized the most modern biological institute in Europe. Between 1919 and 1922 he was a professor at the University of Szeged. His main field of research was comparative nerve histology. He worked in co-operation with the *Stazione Zoologica* of Naples, Italy, and conducted his research partly in Kolozsvár, partly in Naples. He worked out special experimental methods that aroused interest worldwide, e.g. Apáthy's fixation, Apáthy's dyeing; gilding and double embedment. The University of Kolozsvár became the international pilgrimage site for researchers of the nervous system. Equally significant was his hypothesis of stimulus conduction which represented the so-called continuity doctrine against the neuron theory of Ramón y Cayal. Although, his theory is outdated, it contributed, together with Apáthy's research, to the deeper knowledge of histology. He was active in the fields of educational organization and in politics. He played an important role in developing the University of Kolozsvár, and was its Rector between 1903 and 1904. He completed the task of evacuating the University from Kolozsvár to Szeged in 1918, before the Romanian occupation of Transylvania. He was also interested in the relationship of biology to sociology and philosophy. His major publications are: *Das leitende Element des Nervensystems und seine topographische Beziehungen zu Zellen* (*The leading elements of the Nervous Systems and its topographic applications to the Cells*) (1888); *Die Mikrotechnik der tierischen Morphologie I-II* (*The Microtechnic of Animal Morphology I-II*) (1896-1901); *Private Property, Barter and Social Life in the Animal Kingdom* (*Magántulajdon, csere és társadalmi élet az állatvilágban*) (1908); *Law*

of *Evolution and Society* (*A fejlődés törvénye és a társadalom*) (1912), and *The Biology of War* (*A háború biológiája*) (1915). A Society and an Award bear his name. – B: 1047, 1122, T: 7103.→**Palágyi, Menyhért.**

Apor, Baron Péter (Altorja, now Turia Romania, 3 June 1676 - Altorja, 22 September 1752) – Historiographer. He was educated in Kolozsvár (now Cluj-Napoca, Romania) and Nagyszombat (now Trnava, Slovakia). As a bearer of high offices in Transylvania (*Erdély*, now in Romania), he sided with the Habsburgs. Eventually he was detained both by the *Kuruc* and the *Labanc* forces. In the solitude of his retirement he recorded the happenings of his time mostly in Latin, but some also in Hungarian. His works are valued historical and cultural sources. His major works are *Metamorphosis Transylvaniae...* (*On Changes in Transylvania...*), written in Hungarian (1736) and *Synopsis mutationem* (*Summary on the Changes in 1676-1748*). – B: 0883, 1257, 1440, T: 7103.→**Kuruc; Labanc.**

Apor, Baron Vilmos the Blessed (William) (Segesvár, now Sighisoara, Romania, 29 February 1892 - Győr, 2 April 1945) – Roman Catholic Bishop and martyr. He was ordained in 1915 and was Chaplain in Gyula until 1917. For a while during World War I, he was a chaplain on a hospital train. From 1918 to 1940 he was the parish priest in Gyula, and was known as the “priest of the poor”. In 1941 he became Bishop of Győr and was a supporter of social movements. He opposed the Nazi dictatorship in Hungary toward the end of World War II. On 30 March 1945, the occupying Soviet army entered into the Bishop’s residence demanding women. When the Bishop refused the demand and protected the women hiding in the basement, a Soviet captain fired three times at the Bishop, wounding him seriously. He was hospitalized but died later. With his heroic deed he saved fifty young women from a violation that was the fate of countless others. His body was interned temporarily at the Church of the Carmelites. The Ministry of Interior delayed his final burial for 38 years. Finally in 1986 he was laid in his final resting place in the Cathedral of Győr. His beatification took place at the Vatican on 9 November 1997 in the presence of 20,000 pilgrims, among them 5000 Hungarians. A school in Győr bears his name. May 23 is his designated feast day. – B: 1186, T: 7103.→**Csávossy, Elemér, Béla S.J.**



Apor Codex – Paper codex of medium size and octavo form, in some parts mutilated. It was written by three different hands; among them the style of the first reveals that its author was clearly identical to the authors of the Viennese and Munich codices. The work became known first only in 1877. It was named by Áron Szilády at Kiskunhalas in honor of the writer Baron Peter Apor, whose property the Codex was. The names of the writers and the time of the preparation of the Codex are unknown; it probably appeared in the years after the death of King Mátyás I (Matthias Corvinus, 1490). The nuns of the Premonstrian Order, living on the Island of Hares (*Nyulak szigete*, now *Margaret Island*), on the Danube in Budapest, had the Codex bound in book form in Buda, together with

further ecclesiastic texts, copied by them and completed probably between the peasant uprising of Dózsa (1514) and the military catastrophe at Mohács (1526). The codex, on 93 letters, contains translations of psalms, hymns, prayers and meditations. The psalms of the Codex were copied from the first Hungarian Bible translations. It is preserved in the Szekler National Museum at Sepsiszentgyörgy (now Sfintul Gheorghe, Romania). – B: 0942, 1031, T: 7456.→**Mátyás I, King; Dózsa, György; Mohács Battles; Viennese Codex; Munich Codex; Tatros Bible; Hussite Bible; Bible in Hungarian; Szilády, Áron; Codex Literature.**

Apostol, János (John) (Kunszentmiklós, 9 April 1903 - Sao Paulo, Brazil, 25 July 1991) – Minister and missionary of the Reformed Church. He attended high school in his hometown; then studied Theology at the Reformed Theological Academy of Budapest, and at Reformed Theological Faculty of Debrecen. He was on scholarship at Princeton University in America in 1925 where, in the following year, he earned his M.Theol. He became a minister of the Reformed Church in America and served in New York. In 1927, commissioned by the Presbyterian Church in Canada, he began organizing congregation work in the areas of Calgary, Lethbridge, Raymond, Taber and Coalhurst in the Province of Alberta. In 1928 he returned to Hungary and served as assistant minister in a number of towns, such as: Tahitótfalu, Nagykőrös, Pestszenterzsébet, Pestszentlőrinc and Pécel. In 1932 his Church sent him for missionary work to Brazil, where he successfully founded and organized the Hungarian Reformed Church in 1943. He extended his missionary work over Uruguay and Argentina. The first church was dedicated in Brazil at Árpádfalva in 1935. The Sao Paulo church, built in the Kalotaszeg style, was dedicated in 1941. The central church in Sao Paulo also organized churches in the countryside in 17 different locations, among them in Burim, Árpádfalva and Rákóczifalva. In 1946 the congregations formed an independent Church under the name *Igreja, Christa Reformada do Brazil*. In the meantime, his colleagues, Dezső (Desider) Nagy Balázs, Béla Mohai Szabó, István (Stephen) Csákány, as well as his wife assisted him. – B: 0906, T: 7103.→**Reformed Church in Hungary; Brazil, Hungarians in; Nagy, Balázs Dezső; Mohai Szabó, Béla; Csákány, István.**

Apostolic Cross – A cross, made in the Italian Renaissance style and used at the coronation of Hungarian kings. On the front of the cross there are images of the Messiah, the Virgin Mary, Saint John the Apostle, Mary Magdalene, as well as a pelican, all on a dark blue enamel base. On its reverse side there are images of the Madonna and the four gospel writers. The cross is mentioned in a document, dated 1238. It is kept in the treasury of the Esztergom Archdiocese. – B: 1078, T: 7675.→**Apostolic Title and Cross.**

Apostolic King – The unique title of Hungarian kings, bestowed on them at their coronation. The origin of this title dates from about A.D. 1000, when it was conferred by Pope Sylvester II upon István I, King (Saint Stephen) (975–1038), the first Christian king of Hungary, in recognition of the activity displayed by him in promoting the introduction of Christianity into Hungary. However, some rulers, like Empress and Queen Mária Terézia (1740-1780) did not use it at first. She resumed its use in 1758. – B: 1078, T: 7675.→**Apostolic Title and Cross; Mária Terézia, Empress and Queen.**

Apostolic Right – The right of Hungarian kings in ecclesiastical matters, integral to the Hungarian Crown since the reign of István I (St. Stephen, 997-1038). They could invoke this right in matters of church governance. Rome did not convert the Hungarians; rather conversion came at the hands of their own king in the 11th century. Converting, organizing and establishing were the three criteria for governing the church. This included establishing bishoprics and richly endowing them. This was not the personal right of the king but the right of the nation. According to the Constitution the nation exercised this right through the King bestowed upon him at his coronation. – B: 1078, T: 7675.

Apostolic Title and Cross – According to tradition, Hungarian kings were granted the title “Apostolic King” by Pope Sylvester II. On 19 August 1758, Pope Clement XIII endowed Empress and Queen Maria Theresa (1740-1780) and her heirs with the title. Subsequent Hungarian kings used this title. Pope Sylvester II sent the Apostolic Cross to King István I (St Stephen) of Hungary (997-1038) and his heirs as a sign of apostolicity. The cross was later lost but was replaced by a simple silver cross. At coronations this cross was carried in front of the person to be crowned. – B: 0942 T: 7675.→**Apostolic Cross; Apostolic King; Mária Terézia, Empress and Queen.**

Appeal Court of Seven – This high court in Medieval Hungary was established by King Mátyás I (Matthias Corvinus, 1458-1490), as the “Court with Royal Presence”. Later the Habsburg rulers transferred the Court’s jurisdiction to the local government under the Palatine. Between 1535 and 1723 three high nobles and three prelates advised the Palatine. King Károly III (Charles) (1711-1740) in 1723 reorganized it by raising the number of its members to 15; and the Appeal Court of Seven and the Royal Curia constituted the Royal Supreme Court. Its judgments could not be appealed. It was reorganized again in 1868, and it functioned until 1949. – B: 1138, 1020,T: 7677.

Applied Arts in Hungary – The branches of applied art succeeded each other in importance. In the times of King Mátyás I (Matthias Corvinus, 1458-1490) the Renaissance and the succeeding Baroque ages, architecture dominated. During the 19th century’s romanticism, historical and genre painting had the leading role; thereafter memorial sculptures occupied the forefront, while at the *fin de siècle*, the grand constructions to mark Hungary’s Millennium had priority. The artists’ school of Nagybánya (now Baia Mara, Romania) familiarized the impressionist trend in painting and proved to be more relevant than that of the *avant-garde*. In the period after World War II, graphics and illustration gained ground. The present time is characterized by polarization and designing of huge office buildings and malls.

Paintings and graphics – The earliest traces of Hungarian painting can be found in the fresco on the walls of the 12th century Romanesque church at Feldebrő. Gothic works of 13-14th centuries can be seen in the chapel of the royal castle of Esztergom. Its royal palace preserved the remnants of Renaissance frescos from the age of King Mátyás I. There is a late Gothic painting above the main altar of the Mária Church at Selmezbánya (now Banská Stiavnica, Slovakia) dating from 1506. Its painter was M.S., whose full name is unknown. Baroque painting was imported by foreign artists, among them Franz A. Maulbertsch, who painted church frescos; Johann Lucas Krachert painted frescos in the library of the *Licée* in Eger; István (Stephen) Dorfmeister painted the scenes of

Zrinyi's death onto the wall of the church of Szigetvár. In this age, portrait painting came into fashion. Ádám Mányoki (1673-1757) painted the portrait of Ferenc (Francis) Rákóczi II, Prince of Transylvania (1676-1735). Miklós (Nicholas) Barabás was the most popular painter in the first half of 19th century. He painted the portraits of the leaders of the 1848-1849 War of Independence against Austria. His colleagues were Károly (Charles) Markó, the landscape-painter, and József (Joseph) Borsos, a portraitist. Important painters of the post-war period were Károly (Charles) Lotz, who painted the ceiling fresco of the Budapest Opera House; Viktor Madarász, whose historical painting, the *Mourning of László Hunyadi (Hunyadi László siratása)* won the *Grand Prix* of the Paris Salon; and Bertalan (Bartholomew) Székely, whose *Women of Eger (Egri nők)* was painted in the same *genre*. The monumental *Taking of Buda Castle (Budavár bevétele)* by Gyula (Julius) Benczúr belongs in this category. The representatives of the *Popular Realism (Népi realizmus)* lived in the last third of the 19th century, among them Mihály (Michael) Munkácsi. His paintings are important landmarks in the history of Hungarian painting, among them the *Yawning Apprentice (Ásító inas)*; *Making Lint (Tépéscsinálók)*; *Woman with Brushwood (Rőzsehordó asszony)*, and the *Christ Trilogy (Krisztus-trilógia)*. Pál (Paul) Merse Szinyei painted his *plein-air* masterpieces *Picnic in May (Majális)* and the *Lady in Violet (A lilaruhás nő)* in this period. Tivadar (Theodore) Csontváry Kosztka was the first representative of the secessionist and post-impressionist trend of the 20th century in Hungary, as demonstrated by his well-known painting *Pilgrimage to the Cedars in Lebanon (Zarándoklás a cédrushoz Libanonban)*. During this time Simon Hollósy founded the artist-colony at Nagybánya (now Baia Mare, Romania). Painters of the Great Plain (*Alföld*), like János (John) Tornyai and Gyula (Julius) Rudnai represented the trend of realism. Lajos (Louis) Gulácsy created a special dream world. József (Joseph) Rippl-Rónai connected Hungary to the European stream of post-Impressionism. At the time of the founding of Gödöllő's artist-colony, a new generation of the Nagybánya School appeared. Béla Czóbel and Károly (Charles) Kernstock demonstrated *avant-garde* in the '*Group of Eight*'. Lajos (Louis) Kassák and Béla Uitz represented the next step in *avant-garde*. The "official" style of the 1920s was the neo-classicism of the School of Rome with its outstanding representative Vilmos (William) Aba-Novák. Aurél Bernáth and István (Stephen) Szőnyi belong to the late impressionist school, as does József (Joseph) Egri with his painting of Lake Balaton. In this category are also the works of the Gresham Circle's artists, together with the work of Gyula (Julius) Derkovits. In 1928 a new artist colony opened at Szentendre in the environs of Budapest. Its most renowned artists were Béla Czóbel and Jenő (Eugene) Barcsay. Graphics came to the forefront after World War II with masters Ádám Würtz, János (John) Kass, Arnold Gross, Károly (Charles) Reich and Victor Vasarely (Viktor Vásárhelyi) with his op-art *genre*. Vasarely was born in Pécs, became famous in Paris, and later founded a museum in Pécs. Among the contemporary painters are Tibor Csernus, István (Stephen) Mácsai, Károly (Charles) Klimó, Lili Ország, István (Stephen) Nádler, Ilona (Helena) Keserű, Pál (Paul) Deim, Péter Földi and Endre (Andrew) Szász.

Sculpture – From the Roman style era the best-known works are the figures on the gate of the Church of Ják. One of the best pieces of 14-15th century woodcarving in Hungary is the altar of St Miklós (St. Nicholas) at Jánosrét. Gothic style sculpture in Hungary began with György (George) and Márton (Martin) Kolozsvári's *Equestrian Statue of St George (Szt György lovasszobra)*. The best-known work of Renaissance plastic art is the relief of King Mátyás I and Queen Beatrix by an Italian master. The main masters of the

Baroque age were George R. Donner and Johann A. Krauss, who made sculptures for churches and for public places. Even at the beginning of the 19th century magnificent church interiors were created. Miklós (Nicholas) Izsó with his *Shepherdess* (*Pásztorleányka*) laid the foundation of Hungarian sculpting art. Miklós (Nicholas) Izsó's *Sad Shepherd* (*Búsuló Juhász*) represents national romanticism. In the last decades of the 19th century memorial sculptures were dominant. The style's main representatives were Adolf Huszár, Alajos (Aloysius) Strobl, Barnabás (Barnaby) Holló, György (George) Zala and János (John) Fadrusz. The century's last undertakings were tied to the Hungarian Millennium, among them the creation of the Heroes' Square in Budapest by György Zala and Albert Schickedanz, and the construction of some remarkable buildings and boulevards. Working already in the 20th century: Zsigmond (Sigismund) Kisfaludy-Strobl's sculpture *David* is at the National Gallery. Béni (Ben) Ferenczy's *Standing Girl* (*Álló leányka*) and Ferenc (Francis) Medgyessy's *Sower* (*Magvető*) signified change. Fülöp (Philip) Ö. Beck made medals and reliefs at the beginning of the century. Eminent members of the "Group of Eight" were Vilmos (William) Fémes-Beck, Márk Vedres and János (John) Máttis-Teusch. Outstanding artists were László (Ladislás) Mészáros and György (George) Goldmann. The most influential artists were Pál (Paul) Pátzay, founder of the Gresham Circle, and Béni (Ben) Ferenczy. Further eminent contemporary sculptors are László (Ladislás) Márton, Miklós (Nicholas) Melocco, József (Joseph) Somogyi, Tamás (Thomas) Vigh and Miklós (Nicholas) Borsos.

Architecture – The first significant architectural monuments in Hungary are in the old Roman Province of Pannonia (now the *Dunántúl*, or *Transdanubia*). It was under Roman rule for the first 500 hundred years of our era. The Romans built military settlements around the Amber Road strongholds and on the boundary lines. Such places are Iseum in Szombathely (then Savaria), the procurator's headquarters in Óbuda, the ruins of Aquincum in the outskirts of Budapest, and Gorsium in the vicinity of Tác. Following the settlement of the Carpathian Basin (895) by the Magyars, some important constructions started to appear. Among the most important ones was the Benedictine Abbey in Pannonhalma, now part of World Heritage. King István I (St Stephen, 997-1038) had the Royal Basilica built in Székesfehérvár that would become the venue for coronations and royal burials. The monastery church founded by King Béla I in Szekszárd in 1061 follows the Byzantine style, whereas the abbey-church in Somogyvár, founded by King László I (St Ladislás) in 1091, was built in Lombard style.

The late-classic Gothic style and the Italian *Trecento* show their impact upon Hungarian architecture in the 14th century. During the reign of King Károly (Charles) Róbert (1307-1342) work still continued on royal buildings in Visegrád, and continued on during the reigns of King Lajos I (Louis the Great, 1342-1382), and King Zsigmond (Sigismund of Luxembourg, 1387-1437). In Buda, extensions were added to the existing buildings. King Lajos I (Louis) made Buda Castle a royal residence and also expanded it. Under the Anjou kings (1308-1382), towns were improved and town walls were constructed. The building of castles characterized the time of King Zsigmond I (Sigismund). Buildings erected during the reign of King Mátyás I (Matthias Corvinus, 1458-1490) showed the influence of the late-Gothic style. However, the improvements in Visegrád, such as wells, balconies and loggias, as well as those in Buda Castle showed the signs of the Italian Renaissance. King Matthias Corvinus enlarged the castle church in the Gothic style. It is now called Matthias Church (*Mátyás templom*). General Pál (Paul) Kinizsi's late Gothic style buildings in Nagyvázsöny set a trend around the highlands of

Lake Balaton. The Bakócz chapel built in the Jagiello Era of kings (1490-1526) is an outstanding example of the Hungarian Renaissance.

In the 16th century castles grew in importance because of the ongoing war with the Turks. Significant improvements had to be made on border fortresses against them. These were made mostly to Italian plans (e.g. in Győr, Komárom and Kanizsa) and were fortified.

In the 17th and 18th centuries the Baroque style left its mark on the country; its remains in the cities are still prevalent. After the Turks were expelled, a massive rebuilding program began in the 18th century, including the Jesuit church style, e.g. the churches in Eger, the Minorite Church in Miskolc, the Piarist Church in Debrecen, and the Cathedral in Kalocsa. Memorials and castle projects were built in the Baroque style, e.g. at Ráckeve, Gödöllő, Keszthely and Fertőd. The traditional layout of towns began during this time, e.g. in Sopron, where in the old town center, in the marketplace, they erected the Fire Tower, the Town Hall and the Trinity Monument. In the 19th century, Classicism became the dominant style. This style is manifested in the Great Reformed Church of Debrecen and the Bishop's Palace of Székesfehérvár. Classicism is prevalent in the works of Mihály (Michael) Pollack, e.g. the National Museum in Budapest. József (Joseph) Hild's works include the Cathedral of Eger and the Basilica of Esztergom. The era's most novel construction was the Chain Bridge in Budapest. Count István (Stephen) Széchenyi ("the Greatest Hungarian") initiated and oversaw its construction. Historicism was the leading architectural movement from the second half of the 19th century until World War I. In 1860 the neo-Renaissance style became dominant. One of the period's most prominent architect was Miklós (Nicholas) Ybl. His main works were the Opera House (1878-1884) and the Hungarian Academy of Sciences (1861-1865) in Budapest. The period was characterized by a building boom in Budapest that saw the construction of the Great Boulevard, the Sugárút (present day Andrassy Boulevard) with its Neo-Renaissance palaces, the iron-and-glass Nyugati (Western) Railway Station planned by the Eiffel Company (1874-1877), while the Keleti (Eastern) Railway Station was built in the historicist style (1881-1884). Development of the Danube embankment began in 1880. To commemorate the Hungarian Millennium (896-1896), spectacular buildings were constructed in the 1890s. The Millennium Monument, built on Budapest's Heroes' Square (1898-1906) features statues of great Hungarian kings. The buildings on Heroes' Square are the works of Albert Schickedanz and Fülöp Herczog. The square is one of Europe's greatest historicist landmarks. The Houses of Parliament (1888-1904), designed by Imre (Emeric) Steindl (1839-1902), is in neo-Gothic style. This magnificent building stands on the Pest bank of the Danube and is protected as part of World Heritage. Buildings with a combination of styles were also built at the end of the 19th century, e.g., the Museum of Folkart, the Exchange Palace (presently the seat of Hungarian Television), the Vajdahunyad Castle (a smaller replica of the original in the Transylvanian County Hunyad, in magnificent Gothic style) based on the plans of Frigyes (Frederic) Schulek, and the Fishermen's Bastion in Buda in neo-Roman style (1902). Ödön (Edmund) Lechner was one of the prominent architects of the "secession" period. He designed the Museum of Applied Arts (1893-1896), the former Postal Savings Bank and the Geological Institute. He incorporated folk art influences his work. He was the first to use the pyro-granite decorations of the Zsolnay ceramic/porcelain factory. The aim of the designer was to create an indigenous style. A good example of this philosophy is the Cifrapalota (Fancy Palace) in Kecskemét, the Reök Palace in Szeged and the Town

Hall of Kiskunfélegyháza. Some characteristic villages have kept the traditions of the 19th century, such as Hollóháza and its architecture, which is protected as part of World Heritage. Village museums preserve folk architecture, especially in the Open-Air Ethnographic Museum of Szentendre and the “cellar villages” of Villány and Hajós.

From the second decade of the 20th century many architects, following the Lechner School, wanted to preserve the spirit of peasant architecture in modern structural design. Károly (Charles) Kós planned the buildings of the Budapest Zoo and the Catholic Church in Zebegény (1909-1910). In the inter-war period conservatism and neo-styles characterized the 1920s. Modernist tendencies appeared, among them the “Bauhaus” style was significant. A major project was the Votive Church in Szeged (1913-1930), built in historicist style. After World War II, besides the rebuilding the destroyed bridges, the reconstruction of Buda Castle must be mentioned. The period of the Communist dictatorship is characterized by concrete structures, undecorated gray blocks of apartments and dull public buildings. Imre (Emeric) Makovecz gained international fame by applying natural building materials that created a new trend. He used elements of folk art as well as Celtic, Far Eastern, Scythian and Transylvanian motifs in his buildings. – B: 1051, T: 1051, 7103.→**Most of the artists in the article have their own entry.**

Applied Ornamentation – A decorating method with sheepskin and leather. There are two kinds of applied ornaments. (1) White sheepskin ornaments applied on white leather in a continuous or trailing pattern. This was an older method. (2) Individually cut, primarily red leather flower motifs, applied on a whitened base. This was a newer method. The older method survived mostly in Transylvania (*Erdély*, now in Romania) especially in the area of Gyulafehérvár (now Alba Iulia). In old times the Hungarian furriers of Nagyenyed (now Aiud, Romania) made all the conservative attires for the Protestant population of Miriszló (now Mirăslău, Romania) and Magyardécse (now Cireșoia, Romania). In Zalatna (now Zlatna, Romania) the main motive was applied to the closed front of the vest called “*melles*”. If there was damage on the leather it was covered by a small ornament called “*eagle claw*” cut out of an originally larger ornament. This very special pattern had its own logic, but the “*eagle claw*” was not considered a flower ornament. The continuously cut white sheepskin ornament was also known on the Great Hungarian Plain (*Nagy Alföld*). This was the preferred decorating style in Debrecen. The old sheepskin waistcoats of Hódmezővásárhely were exclusively decorated this way. Similar to the motives of Debrecen, the white sheepskin was cut with scissors and was applied on the shoulder plate of the wide sheepskin coat that reached down to the heels. The latest leather-decorating technique is rooted in the era of the former Turkish occupation. At first the cordovan leather called “*szattyán*” was tanned with sumac. This intensely red leather was used for appliqués and border trims. The tanners were called “*tobakos*”. They lived in Pécs and Székesfehérvár, while the cordovan-leather was tanned in Gömör and Ratkó and sold all over the country. In Transylvania the cordovan-leather of Fogaras (now Făgăraș, Romania) is the best known. – B: 1145, 1020, T: 3240.

Apponyi, Count Albert (Vienna, Austria, 29 May 1846 - Geneva, Switzerland, 7 February 1933) – Politician, statesman, born into an ancient Hungarian noble family. Like his predecessors he also entered into politics. He joined the *Deák Party* in 1872. After having changed parties he established the *National Party* (*Nemzeti Párt*), and in 1904 he

joined the *Independence Party (Függetlenségi Párt)* and became one of its leaders. He



was Minister of Religion and Public Education (1906-1910 and 1917-1918). From 1910 he was member of the *Kossuth Party*, then its president. During the communistic Council (Soviet) Republic of 1919, he went into hiding. Following World War I he led the Hungarian delegation at the peace negotiations at Versailles-Trianon, although neither he nor his delegation was allowed to attend the Peace Conference. When he finally was allowed to comment on the Peace Dictate he brilliantly put forward Hungary's case in several languages, pleading for the realization of the Wilsonian plebiscite in drawing new borders for Hungary.

Instead, a Peace Dictate was created which took away two thirds of the nation's territory and one third of the country's Hungarian ethnic population, ceded to the newly created neighboring states. Apponyi, instead of signing the dictated unjust peace treaty, resigned. Later he became Hungary's chief delegate at the League of Nations (1923-1933). He dedicated his knowledge, experience and talent to the revision of the unjustly imposed peace treaty. His writings include *Austria-Hungary and the War* (1915); *Speeches vols. i-ii (Beszédek, I, II)* (1896); *My Memoirs Emlékirataim* (1923-1934), and *Experiences and Memories (Élmények és emlékek)* (1933). – B: 0883, 1031, 1257, T: 7103.→**Trianon Peace Treaty.**

Áprily, Lajos János (Louis John) (Lajos Jékely) (Brassó, now Braşov, Romania, 14 November 1887 - Budapest, 6 August 1967) – Poet, literary translator. Áprily was his pen name. His family moved to Kolozsvár, Transylvania (now Cluj-Napoca, Romania), where he attended school and acquired a teacher's certificate in Hungarian and German literature at the University of Kolozsvár (1909). He taught at the Reformed College of Nagyenyed (now Aiud, Romania), from 1909. He published poetry from 1907 onward. His first volume, entitled *Village Elegy (Falusi elégia)* elevated him to the group of leading Hungarian poets of Transylvania. At the end of 1918, when Romania occupied Transylvania and the territory was ceded to her in 1920, Áprily tried to find a *modus vivendi* with the Romanians, at the same time trying to maintain the Hungarian education. During 1923 he studied in Dijon, France on a scholarship, where he acquired a diploma in French. In 1926 he taught at the Reformed Academy of Kolozsvár and became the editor of the periodical *Transylvanian Helicon (Erdélyi Helikon)* of the literary society. In 1929 he moved to Budapest and taught at the Lónyai Street Reformed High School and edited the *Protestant Review (Protestáns Szemle)* with Bishop László Ravasz. From 1934 to 1943 he was Principal of the Baár-Madas Reformed High School for Girls, Budapest. He retired in 1943 in protest of the so-called anti-Semitic Jewish Laws. He spent the rest of his life at his home in Szentgyörgypusztá, a picturesque valley beside the Danube, opposite Kisoroszi. The years of retirement yielded not only new poems, but very significant literary translations as well. He loved nature and was a great humanist with pure lyrical poetry. He was an outstanding poet of 20th century Hungary. Among his works are: *Ballad of the Gold Washer (Az aranymosó balladája)* (1943); *The Invisible Writing (A láthatatlan írás)* (1939); *Abel's Smoke (Ábel füstje)* (1957); *Onto the Wall of*

the Age (A kor falára) (1967), and *Do you want light? (Akarsz-e fényt?)* (1969). His dramas are: *Shepherds of Mount Ida (Idahegyi pásztorok)*; *Oedipus in Corinth (Oedipus Korinthosban)* and *The Cardinal (A bíboros)*. He translated English, French, Chinese, Polish, German and Russian poems. His translation of Pushkin's *Onegin* has no equal. He was a member of the Kisfaludy Society, and a corresponding member of the Hungarian Academy of Sciences (1934-1949). Schools and cultural societies bear his name at home and abroad. He was a recipient of the Attila József Prize (1954). A Literary Prize and some schools bear his name. – B: 0883, 1257, 1489, T: 7103.→**Ravasz, László.**

Aqua Reginae Hungariae (Water of the Hungarian Queen) – According to legend Queen Erzsébet (Elizabeth), mother of King Lajos I (Louis the Great, 1342-1382) distilled it from flowers of the Visegrád palace garden. This medicine or perfume was much sought after until the end of the Middle Ages. It was a well-known medicine abroad as well. In France it was called “*eau de la reine de Hongrie*” and was very costly. During the 17th century it was still made from rosemary and alcohol. – B: 1078, 1020, T: 7660.→**Lajos I, King.**

Aquila, János (John) (Radkersburg, Germany, 2nd half of 14th century) – Painter. Italian and German masters influenced his art and works while he lived in seclusion. He is considered to be the founder of the art school in a region west of the Danube and worked mostly in Vas and Zala counties. His signature is on the very first European self-portrait, documented in 1378. It was painted in the church of Velemér. In the Mártonhegy church he painted *The Death of St Martin* with the following two inscriptions: “*Per manus Joannis Aquile de Rakespurga Oriundi 1392*” and “*Omnes sn orate p.me Johanne Aquila pictore*” written below his own figure on the coat of arms wearing traditional Hungarian folk costume. In 1383 he painted frescos on the wall of the Bántornya church. His other works are: *The Procession of the Three Kings (A három királyok vonulása)*; *The Last Supper (Az utolsó vacsora)* and fragments of the *King László I (St Ladislás) legend*. – B: 0883, 1409, T: 7653.

Aquincum→**Óbuda.**

Aquincum Organ – A famous 1800-year-old find from the southern residential part of the city of Aquincum, an ancient Roman stronghold, near Óbuda, now part of Budapest. Lajos (Louis) Nagy found it in 1931. The portable hydraulic organ with several registers, stops and pipes is made of wood. Large number of its parts were found, including a plaque which reads: “*Gaius Iulius Viatorinus, Consul of the colonia-ranked city of Aquincum and former aedilis (a kind of police chief), from his own pocket, endows the organ of the firefighters' command (praefectus collegii centonarum) to said organization, in the time of the consulate of Modestus and Probus (228 AD)*”. It is of small size, can be placed on a table, is easy to transport, and weighs six to eight kilograms. Its playable reconstruction can be seen and heard in the Aquincum Museum. – B: 1154, T: 7684.→**Óbuda; Angster, József.**



Arad – (Latin: *Aradinum*, Romanian: *Arad*). Town at the eastern edge of the Great Hungarian Plain in present-day Romania; it is situated on the right bank of the Maros River. From ancient times it was a crossing- and market place. Arad is an industrial and railway center, producing machine tools, wagons and locomotives. Its textile, leather, as well as flourmill and timber industries are well developed, also its agriculture and commerce. It is the seat of an Eastern-Orthodox Bishopric. Toward the second half of the 19th century Arad developed rapidly to become one of the richest towns of the southeastern-part of historic Hungary in the Carpathian Basin. In 1920 (the last year that Arad still belonged to Hungary) its population was 65,000, with 40% Hungarians, 20% Romanians, 10% Jews and 5% Germans. By 1930 it had a population of 77,225, which grew to 172,824 in 2002 (13% Hungarians, 83% Romanians, 1,7% Roma, 1,3% Germans). The town was known as early as the 12th century. It was for a long time under Turkish occupation (1542 -1689); by 1551 the fortress of Arad also surrendered to the Ottoman Turks. It was only more than a century later (in 1658) that Prince György (George) Rákóczi II defeated the troops of the Pasha of Buda. In the 1848-1849 War of Independence from Habsburg rule, the Hungarian independent army defeated the Austrian forces holding Arad, the town becoming temporarily the seat of Louis Kossuth's revolutionary government, and it was at Arad where the 13 Hungarian secessionist generals were executed for "high treason and perjury" (from the Habsburg angle) on 6 October, 1849. Since then these generals have been regarded as martyrs and 6th October is an official mourning day in Hungary. A Memorial of the Martyrs of Arad, by Adolf Huszár and György (George) Zala, immortalizes their memory in Arad (1890). Among the buildings worth mentioning in Arad are the Town Hall, the Theater, the Palace of the Ministry of Justice, the Museum, the Chamber of Industry and Commerce, and a Theological Institute. The agrarian character of the town-plan is well expressed by the 2-km-long main boulevard. The overall impression of the town makes it one of the most attractive in the eastern part of the Carpathian Basin. There are several churches, all built in the Baroque style. The remnants of the castle fortress of Arad, first mentioned in 1132, and rebuilt by Empress Maria Theresa in 1752, are on the left bank of the Maros River, about 7 km east of the town. In the 20th century, the settlements of Kisszentmiklós, Mikelaka, Öthalom, Újarad and Zsigmondháza were merged with Arad. – B: 1031, 1068, 1582, 1789, 7456, T: 7456.→**Arad, Martyrs of.**

Arad, Martyrs of – After crushing the Hungarian War of Independence of 1848-1849 with the assistance of the Russian Czarist Army, and after the surrender of the Fort of Komárom, Baron Julius von Haynau, the Austrian general with plenipotential powers, wanted to commemorate the anniversary of the 6 October 1848 Viennese Revolution and the killing of Latour, Minister of National Defense, with a bloody revenge. His immediate fury was directed mostly against the officers of the Austrian Imperial Army, who fought on the Hungarian side and were captured and imprisoned in the Fort of Arad (now in Romania). A military court sentenced all of them to death for high treason. Four of them, Dessewffy, Kiss, Lázár and Schweidel were sentenced to die in front of the firing squad, the others by hanging. All of them, except Lázár, who was a colonel in the Imperial Army, held the rank of general. The verdict was carried out at daybreak on the 6th of October 1849. The above-mentioned four were shot in the north corner entrenchment of the fort; the other nine were executed south of the fort. Those who were

executed were *Lajos Aulich, János Damjanich, Arisztid Dessewffy, Ernő Kiss, Károly Knézich, György Lahner, Vilmos Lázár, Count Károly Leiningen, József Nagysándor, Ernő Pöltenberg, József Schweidel, Ignác Török and Count Károly Vécsey*.

The last to be executed was Count Vécsey, whose additional punishment was to witness the execution of his peers. Up to the last minute the conduct of the thirteen men showed a spiritual strength and moral stature that cannot be explained by military bravery alone, but by the knowledge that they were giving their lives for a great cause. The nation has always paid respect to these heroes. The initial letters of their names are included in a sentence, very popular at the time: "*Pannonia! Vergiss Deine Todten Nicht, Als Kläger Leben Sie*". ("*Pannonia, Do Not Forget Your Dead, They Live On As Accusers* "). A monument was erected on 6th October 1890, marking the site of the executions. It was renovated in 1974 to mark the 125th anniversary. There is a crypt at its base that holds the ashes of eleven of the martyrs. The grave of Ernő Kiss is in Alsóelemér (now Srpski Elemer, Serbia) and the grave of Arisztid Dessewffy is in Margonyán (now Marhan, Slovakia). The day of their execution has been dedicated by the Hungarian nation as the Memorial Day of the Martyrs of the War of Independence.

Besides the execution of 13 high-ranking officers of the Hungarian Army in Arad, there were other martyrs as well. Count Lajos (Louis) Batthyány, the Prime Minister of the First Hungarian Council of Ministers, was executed in Pest on 6 October 1849, by firing squad. In connection with the Revolution and Freedom Fight of 1848-1849, altogether 1765 court-martials took place, out of which, 895 cases were in Hungary. Thirty-four army officers were executed before 1849, according to the historian, Mihály (Michael) Horváth. After 1849, 128 army officers were sentenced to death, according to Endre (Andrew) Bakk. In Transylvania alone, 72 officers and 25 civilians were executed, as recorded by Ákos Egyed. – B: 1078, T: 7668.→**Aulich, Lajos; Damjanich, János; Dessewffy, Arisztid; Kiss, Ernő; Knézich, Károly; Lahner, György; Lázár, Vilmos; Leiningen, Count Károly; Nagysándor, József; Pöltenberg, Ernő; Schweidel, József; Török, Ignác; Vécsey, Count Károly; Batthyány, Count Lajos; Haynau, Baron Julius Freiherr von; Ferenc József, Emperor and King; Arad.**

Aradi, Éva (née Rétfalvi) (Budapest, 14 January 1938 -) – Linguist. Her higher studies were taken at the University of Budapest, interrupted by the Revolution and Freedom Fight of 1956, when she distributed flyers. She was arrested in March 1957, and kept in custody for three months. She was banned from all universities and worked at a firm dealing with foreign trade. In 1965 she was finally admitted to the University of Budapest, where she obtained an M.A. Degree in Hungarian and English literature in 1969. She went to India with her husband, staying in Bombay for eight years, and studied Hindi language and literature at *Bharatiya Vidhya Bhavan* (1971-1976). She took part in the 1st, 2nd, 3rd and 4th World Hindi Conventions. She obtained a Ph.D. from the University of Budapest in Indian literature and Hindi language (1978). She is retired but teaches Hindi and Indian Culture at the Asia Center of the Faculty of Sciences of the University of Pécs. She translated short stories from different Hindi writers, among them Premchand's *Nirmala*, and ten short stories, published in 1980 in Hungary. She visited India several times and published many essays both in India and Hungary, and a book about the Hephthalites, i.e. the Huns. Its Hungarian title is: *A Hunok Indiában – a heftaliták története* (*The Huns in India – the History of the Hephthalites*) (2005). This book and her essays deal with the Hephthalite Empire in the 5th-6th centuries A.D., when

the White Huns occupied the territories of present day Pakistan and the Northern and northwestern part of India. After the end of their kingdom, one part assimilated with Indian society, they became the brave Rajput and Jat warriors. The other part of the Huns started for the West, and together with other Central-Asian tribes they became the Avar people, who occupied the Carpathian Basin at the end of the 6th century. So the successors of the White Huns in India are related to the Hungarians, the successors of the Avars. Aradi received awards from the President of India in 1993, and from the Indian Government in 2008. – B: 1920, 1932, T: 7694, 7103.→**White Huns; Huns; Avars.**

Arany, Bálint (Valentine) (Rinyaújlak, 28 February 1901 - Budapest, 24 November 1987) – Mechanical engineer. He studied at the Reformed High School of Csurgó and obtained his diploma in mechanical engineering at the Polytechnic of Budapest in 1925. He found work at the Swedish Ball-Bearing Co. (SKF) in 1929. He played an important role in creating and popularizing ballbearings in Hungary. During World War II he was involved in some anti-German actions. He was one of the founders of *Turul Publishing* (*Turul Könyvkiadó*) and the weekly *Hungarian Road* (*Magyar Út*). From 1945 he worked as organizing secretary at the head office of the Independent Smallholders' Party. He was arrested in December 1946 and charged with conspiracy against the Hungarian Republic. It was a so-called *Hungarian Community lawsuit* (*Magyar Közösség-per*). In the trumped up lawsuit he was given a death sentence that was later commuted to a 12-year prison term. He was freed and rehabilitated in 1956. He continued to work until the end of his life while being constantly harassed by the police. His book: *Crown Witness. Memoirs 1945-1957*, (*Koronatanú. Emlékirat 1945-57*) was published in 1990.→B: 0883, 1031, T: 3240.

Arany, János (John) (Nagyszalonta, an ethnically purely Hungarian town, now Salonta in Romania, at the eastern edge of the Great Hungarian Plain, 2 March 1817 - Budapest, 22 October 1882) – Poet. Descendant of an impoverished *Hajdú* (*Heyduk*) family, he attended secondary school first in his birthplace, and later (aged 16) in the Reformed College at Debrecen, but did not complete his studies. After working for a year as a teacher at Kisújszállás, he was a strolling actor for a while, but he became disillusioned with acting. He returned to teaching, finally settling down in Nagyszalonta as an assistant teacher, then as a junior clerk; and finally as town clerk. While he was junior clerk, he married Julianna Ercsey in 1839, and from his marriage he had two children.



His first noteworthy piece of work was a satirical epic poem, *The Lost Constitution* (*Az elveszett alkotmány*) written in hexameters, published in 1845, and was awarded a prize from the Kisfaludy Society. In 1847 he received a literary award from the same Society for the epic poem *Toldi*, which became the most outstanding, true folk epic in Hungarian literature, comparable to Petőfi's *John the Hero* (*János Vitéz*). With *Toldi* he achieved nationwide fame. Later it became the epic *Toldi Trilogy*, consisting of *Toldi* (1847), *Toldi's Love* (*Toldi szerelme*) (1879) and *Toldi's Evening* (*Toldi estéje*) (1854). This was the most creative period of his life, contributing

greatly to Hungarian literature, and making him the leading epic and lyrical poet of Hungary, the Poet Laureate. He was the most distinguished master of Hungarian epic poetry. He also excelled in ballads. The publishing of *Toldi* also started a close friendship with poet Sándor (Alexander) Petőfi that lent him a creative force to the end of his life. The epic *Gypsies of Nagyida* (*Nagyidai cigányok*) (1852) expresses in a humorous way the poet's bitterness about the downfall of the War of Independence (1848-1849). He also planned to write another epic trilogy based on the Hun-legends, but he only completed the first part: *Death of Buda* (*Buda halála*) in 1864. His sense of humor was richest in the incomplete epic *Mad Istók* (*Bolond Istók*) (1850). The *Siege of Murány* (*Murány ostroma*) (1848) is a realistic depiction of the hero's inner life.

In his lyrical poems the great problems of mankind, the fate of his country and his family, as well as the turn of events in his own life deeply affected his sensitive soul: voices of struggle, despair, doubt and hopelessness are combined with the voice of righteousness. His themes are rooted in Hungarian history, in the War of Independence, and in scenes of everyday life, as in the *Family Circle* (*Családi kör*). Most of his lyrics were from the 1850s, and they tend to be somewhat brooding and melancholic, in contrast to Petőfi's generally lively lyric buoyancy. The depth of his thoughts, the purity of his feelings, the seriousness of his noble outlook on life, and his sincere religiousness exert an uplifting and soul-stirring effect on the reader both in his lyric and his epic poetry. Side by side with Sándor Petőfi, he was the towering figure of Hungarian poetry until the appearance of Endre Ady. The Hungarian poetic language was enriched by his countless new turns of expression; he was able to create as many tones as epic poems, and at will he could be old-fashioned, popular or modern. His metrics were perfect; he was the first to recognize the rules of the Hungarian stressed beat. He was the greatest master of the Hungarian language.

During the 1848-1849 War of Independence from Austrian rule, for a short time he was a volunteer in the National Guard. The struggle for freedom inspired him to write many revolutionary poems. He was also appointed as a junior civil servant in the Interior Ministry, but after the Hungarian downfall, he lost his position. His official work absorbed so much of his time that he was unable to do creative work in the literary field; his muse became silent, and he became a disappointed man. From 1851 to 1860 he worked as a teacher at the Reformed High School of Nagykőrös, then moved to Pest and for four years (from 1860) he was Director of the Kisfaludy Society; thereafter he became Secretary of the Hungarian Academy of Sciences until 1879, when he had to resign at age of 62, due to ill health. During these years he wrote most of his masterly ballads, mostly dark and tragic: *Calling to the Bier* (*Tetemre hívás*); *Ágnes Woman* (*Ágnes asszony*); *Matthias's Mother* (*Mátyás anyja*); *The Bards of Wales* (*A walesi bárdok*). He also translated works of Aristophanes from Greek, and works of Shakespeare (*Hamlet*, *Midsummer-Night's Dream*) from English. He was the first to appreciate the great Hungarian tragedy of Katona's *Bánk bán*, and value the Faust-like universal drama of Madách's *The Tragedy of Man* (*Az ember tragédiája*). In his last years he wrote a group of charming poems entitled *Őszikék* (*Autumn-blue poems*), showing humaneness, wisdom and warm humor. His bronze statue was erected at the front entrance of the National Museum of Budapest and his memory is cherished also by the *Arany Museum* of Nagyszalonta. Many schools, cultural institutions and streets in towns and villages bear his name, not only in present-time truncated Hungary, but also outside within the Carpathian Basin. Arany's biography has been planned in 3 volumes by the literary

historian Géza Voinovich; his life's work is featured by another literary historian, Frigyes (Frederick) Riedl, entitled *János Arany* (from 1887). – B: 0883, 1257, 7456, T: 7666, 7456.→**Petőfi, Sándor; Katona, József; Madách, Imre; Ady, Endre; Riedl, Frigyes.**

Arany, László (Ladislav) (Nagyszalonta now Salonta, Romania, 25 March 1844 - Budapest, 1 August 1898) – Poet, literary translator, political writer, son of poet laureate János (John) Arany. Following his secondary education at the Reformed High School in Nagykőrös, he studied at the Law School of Pest. From 1866 he was a clerk at the Institute of Agrarian Loan of Budapest and its director from 1880. He published his first work *Original Folk Tales (Eredeti népmesék)*, collected by him in 1862. He was involved in the translation of poems of Lermontov, Puskin, the plays of Shakespeare, and those of Molière. He wrote *Elfrida* and *The Hero of Mirages (A délibábok hőse)*, both narrative poems, rewarded with a prize by the Kisfaludy Society. He edited, together with poet Pál (Paul) Gyulai, the three volumes of the *Collection of Hungarian Folk Poetry (Magyar Népköltési Gyűjtemény)* (1872-1883). He was a Member of Parliament with a liberal program (1887-1892). He published his father's unpublished literary works in four volumes (1887-1889). He was member of the Kisfaludy Society. – B: 0883, 1257, T: 7103.→**Arany, János; Gyulai, Pál.**

Arany, Sándor (Alexander) (Mezőtúr, 4 March 1899 - Debrecen, 16 February 1984) – Soil chemist, agricultural scientist. He studied at the Polytechnic of Budapest, obtained his Degree in Chemistry in 1923. At first he worked at the Agricultural Chemical Research Station of Debrecen; then he was appointed Assistant Professor to Elek Sigmund at the Polytechnic of Budapest. In 1926 he studied problematic sodic soils at the University of California at Berkeley, USA. Then he studied in Bonn, Germany. Following his return to Hungary he oversaw the Debrecen Agricultural Academy's Chemical Department and also taught at the University of Debrecen. After 1945 he directed the Land Improvement Company's Soil Laboratory east of the River Tisza; later heading the Hungarian Agricultural Testing Institute's Soil Department in Debrecen. His highly specialized research work was recognized internationally. In the course of his research in the 1920s, he discovered how the ground could be vastly improved by proper drainage and by water and lime treatment. He gave his name to many technological inventions still used in sodium soil research, such as Arany's categorization number "KA". He was active internationally and was vice-president of the International Soil Research Association's Sodic Sub-Commission from 1926 to the beginning of World War II. He published his findings in some 100 scientific papers. He was recipient of the Kossuth Prize in 1958. – B: 0883, 1523, T: 3240.→**Sigmund, Elek.**

Arányi, Jelly d' (*hunyadvári, d'Aranyi*) (Budapest, 30 May 1895 - Florence, Italy, 30 March 1966) – Violin virtuoso. She was grandniece of the violin virtuoso Joseph Joachim. She made extensive European concert tours in Europe and in the USA. From 1923 she lived in London. Together with Béla Bartók she gave successful sonata *soirées* at many places. Maurice Ravel composed and dedicated both of his violin concertos to her and paid her compliments by dedicating his *Tzigane for Violin and Orchestra* virtuoso work to her. – B: 0881, T: 7103.→**Bartók, Béla.**

“Aranykert” (Golden Garden) – Ancient name of *Csallóköz* that is now Zitny Osztrov, Slovakia. It is a huge island in the Danube, where the river enters into the Carpathian Basin from Austria. It has an entirely Hungarian ethnic population but has belonged to Slovakia since the Dictated Trianon Peace Treaty of 1920. Legend has it that the area was once a “golden garden” inhabited by fairy godmothers and swans. – B: 0942, T: 7656.→**Trianon Peace Treaty.**

Aranyos, Zoltán (Debrecen, 16 June 1934 -) – Minister of the Reformed Church, theologian. He studied at the Reformed Theological Academy, Debrecen (1953-1957), then at the University of Bonn, West Germany (1958-1959). He earned a Ph.D. in Theology. He was a German language lecturer at the Reformed Theological Academy of Debrecen (1959-1966) then secretary of the Ecumenical Council of Hungarian Churches (1966-1972). In 1972-1973 he was a co-worker of the Inter-Denominational Research Institute, Bensheim (then in West Germany). He was director of the Inter-Denominational Research Institute in Budapest (1974), then Head of Study Department of the General Synod Office of the Reformed Church in Hungary, after that Counselor of the General Synod Office, Budapest (1979-1991). He acted as General Secretary of the Inter-Church Peace Committee of the National Peace Council (1983). He retired after being the Chief Counselor to the Ministry of Defense (1991-1994). His books include *Commentary of the Book of Nahum* (*Náhum könyvének magyarázata*), and *Commentary of the Book of Micah* (*Mikeás könyvének magyarázata*). His articles and studies appeared in ecclesiastical periodicals at home and abroad. – B: 0874, T: 7103.→**Reformed Church in Hungary.**

Arday, Géza (Budapest 3 February 1973 -) – Literary historian. His university studies were taken at the Gáspár Károli Reformed University of Budapest, where he studied Hungarian language and linguistics. From 2000 he worked as a ministerial counselor. Currently he is a high school teacher in Budapest. From 1990 he was Presidium member of the Mother Tongue Summer College Society, Sárospatak (*Sárospataki Nyári Anyanyelvi Kollégium Egyesület*) for 10 years. He was President of the Mother Country Youth Department of the World Federation of Hungarians (*A Magyarok Világszövetsége Anyaországai Ifjúsági Tagozata*). For two years he was one of the leaders of the Conservative Club and since 2000 he has been a member of the Knightly Order of St. John of Jerusalem. Alongside his work as a literary historian he writes critiques, reviews and articles. His field of research is the works of Hungarian writers in the West, especially the work of the late László (Ladislav) Cs. Szabó. He works closely with the periodical, *Mikes International in Holland*. He is also involved in research for the literary review *The West* (*A Nyugat*) and the *New Moon* literary circle. His works include a study on László (Ladislav) Cs. Szabó (2001), and a volume entitled *The Attitude and Character of Dezső Szabó* (*Szabó Dezső szemlélete és egyénisége*) (2003). His book *Fights and Faces of Albert Beke* (*Beke Albert (h)arcai*) (2003) is based on his professor. – B: 1248, T: 7103.→**Cs. Szabó, László; Beke, Albert.**

Argay, György (Kórpona, 10 April 1893 - Kolozsvár, now Cluj-Napoca Romania, 24 October 1974) – Lutheran superintendent in Transylvania (*Erdély*, now in Romania). He was ordained in Budapest in 1948. He served as parish minister in Temesvár (now Timișoara), Steierlak (now Steierlakanina), Pürkerec (now Purcăreni) Arad, and

Kolozsvár. He was Dean of the Bánság Distric and from 1941 he was Superintendent of the Church District. – B: 1050, T: 7103.

Argentina, Hungarians in – According to official records, in the 1920s there were about 4,000 Hungarians in Argentina, mainly in and around Buenos Aires. They were mostly peasants and laborers who arrived in great numbers after World War I. Being hard workers they soon gained a good reputation in their new country. The second wave arrived after World War II and they were mostly intellectuals wanting to secure a new life for themselves and their families. The third wave reached Argentina following the Revolution of 1956. The Hungarian immigrants favored Buenos Aires, Chaco and Misiones in the North, Rosario, Santa Fé, the banks of the River Parana, Cordoba and Mendoza in the western mountainous region, and Tucuman. In Buenos Aires there is a “Magyar Square” with a “Sekler Gate” (*Székely kapu*). Hungarians are also scattered all over Patagonia and other regions of Argentina. The educated among the newcomers soon became actively involved in the religious and intellectual life of their new country. There is the *Iglesia Cristiana Reformada Evangélica Húngara en la Argentina* in Buenos Aires, and the *Asociación de los Húngaros Católicos en Argentina* in Buenos Aires. For a time there were two Hungarian schools between the two World Wars, the first established in 1926 in Pineyro near Buenos Aires. Initially a Parents’ Committee was leading it, coming later under the supervision of the Hungarian Embassy. The school was moved in 1935 to Valentin Alsina. It closed its doors in 1944. The second school, established by the Hungarian Embassy in Leguizamon, closed in 1940. These schools made possible the survival of the Hungarian language and identity in the new surroundings where, even in 1991, some members of the older generation cultivated and nurtured their mother tongue along with their original identity. From the beginning every local Hungarian association had its own library. Hungarian private and state interests donated a large part of the literary and scientific collections, the rest being either bought by the associations or donated to them. When an Association ceased to exist their library was given to another Society. The *Relief Club*, the *Hungaria*, the *Hungarian Veterans’ Associaton* (*Magyar Harcosok Bajtársi Szövetsége – MHBK*) and the *St Stephen Circle* had the best Hungarian libraries in Argentina. The *South American Hungarian News* (*Dél-amerikai Magyar Hírlap*) is the only Hungarian Newspaper in Latin America. A Hungarian newspaper estimated the number of Hungarians living in Argentina in 1961 as 60,909. The Hungarian Office of Statistics in Budapest set the number at 15,000 in 1969, while in 1985 there were an estimated 40,000 Hungarians living in Argentina. According to an educated estimate, the number of Hungarians in Argentina numbered about 40,000 in 2003. – B: 1104, 1364, 1020, T: 3240.

Árkus, József (Joseph) (Nagykanizsa, 1 November 1931 - Budapest, 28 September 1992) – Journalist, humorist. His work mainly tied him to the TV, first as a guest in the *Family Half-Circle* (*Családi félkör*), later as manager of the magazine *Parabola*. This he turned into a political platform with growing criticism of the Communist administration of the country. He was manager of the *Szuperbola* show, a popular segment of the New Year’s Eve cabaret programs. He was a regular writer for the Microscope Theater (*Mikroszkóp Színpad*), Budapest. His outspokenness represented a political statement in the final decades of the Kádár regime. – B: 1122, 1178, T: 7103. → **Kádár, János**.

Armaments, Old Hungarian – The Hungarian army entering the Carpathian Basin in the 9th century had armaments similar to all Asiatic nomad ethnic groups (also known as “Turanians”). All the fighters were horseback riders. Each warrior often had more than one horse as dictated by his means and obligations. He also had several bows (similar to the Scythian reflex or composite bows) with dozens of arrows. The warriors rarely wore heavy protective armour, since speed was of the essence of combat. For close encounters they often used a 2-4-meter-long lance (*kopja*). On the end of this pole they often carried an identifying flag. Their sword, called “*szablya*”, was slightly curved and had one sharp edge. The early Hungarians later adopted the double-edged sword or “*pallos*”, used among kindred ethnic groups, such as the Avars, Kabars and Onogurs. The 15th century axe-like weapon, the “*csákány*” was developed into the “*fokos-csákány*”. – B: 1133, 1020, T: 7656. → **Turan; Avars; Kabars; Onogurs.**

Armenians – A people of Asian origin. Most of them (4.2 million) live in the former Soviet Union’s Armenian, Georgian and Azerbaijan Republics. A smaller group of Armenians, about 1.5 million, live all over Central Europe, Turkey in the Near East, and on the American continent. During the end of the Middle Ages, several of their groups settled in Moldavia, fleeing from the Turks. They lived there for approximately 250 years and built two cities. During the Turkish military campaigns against Kameniec, the Polish border fortress, they were forced to leave their settlements. After three years of wandering, led by Daniel Todor, they escaped to Transylvania (*Erdély*, now in Romania), where Mihály Apafi I, Prince of Transylvania (1662-1690) allowed the mainly merchant Armenians (3,000 families) to settle in 1672. Their different religious affiliations ended through their union with the Roman Catholics. At the beginning of the 18th century they formed the Armenian Catholic Church. During this time they built four centers in Transylvania: *Csikszépvíz* (now Frumosa, Romania), *Erzsébetváros* (*Ékesfalva*, now Dubraveni-Ebesfalva, Romania), *Gyergyószentmiklós* (now Gheorgheni, Romania), and *Szamosújvár* (now Gherla, Romania). They built the last one on top of the destroyed medieval village at the beginning of the 18th century. There was a significant Armenian colony at *Újvidék* (now Novi Sad, Serbia) to which Armenians escaped from Belgrade in 1739, after the fortress fell into the hands of the Turks. During the 19th century they scattered all over Transylvania and the cities of the *Nagy-Alföld* (Great Hungarian Plain). The Armenians living in Hungary also joined the War of Independence (1848-1849). Among them were high-ranking officers, such as János (John) Csetz, Ernő (Ernest) Kiss, and Vilmos (William) Lázár. All representatives of the Armenian cities in Hungary and Transylvania voted for the union of Transylvania (*Erdély*, now in Romania) with Hungary. At the turn of the 19th century, besides remaining aware of their ethnic origin, those who lived in the Carpathian Basin gave up their mother tongue for Hungarian. – B: 0942, 1078, 1134, T: 7684. → **Apafi I. Prince Mihály; Csetz, János; Kiss, Ernő, Lázár, Vilmos.**

Army (*had*) – (1) Word used by the Hungarians of old to name the tribes or the family unit in a broad sense. Not only the male and female members and their children were covered by this expression but even their serfs were included as members of the “*had*”. In various regions the meaning of the word differed considerably and the expression lost its significance in modern times. (2) In wartime the name of the belligerent army.

Declaration of war in Hungarian is “*hadüzenet*” and waging war is “*hadviselés*”, preserving the old root of the word. – B: 1078, 1134, T: 3233.

Árokháty, Béla (Gyüre, 14 January 1890 - Budapest, 28 March 1942) – Organist, musicologist, composer and minister of the Reformed Church. He studied Theology at the Reformed Theological Academies of Sárospatak and Budapest, composition and organ under Zoltán Kodály and Dezső (Desider) Antalffy-Zsiross at the Ferenc (Franz) Liszt Academy of Music, Budapest. Between 1920 and 1923 he was a teacher of religion, choirmaster, and Professor of church-music in the Reformed Theological Academy, Budapest. For two years he studied church music in Edinburgh, Scotland, where he was choirmaster and church organist. He performed organ recitals in many Scottish towns. When he returned to Hungary he organized the Goudimel Choir. His main aim was the music renewal of the Reformed Church. He reconstructed in Hungarian the Geneva Psalms in their original form and published them with organ accompaniment under the title *Psalterium* in 1940. He wrote a study entitled *Albert Szenczi Molnár and the Geneva Psalms* (*Szenczi Molnár Albert és a genfi zsoltárok*) (1934). He also edited the *Hymnbook of the Reformed Church in Yugoslavia* in 1939. Some 35 organs were built in Hungary to his specifications. – B: 0913, T: 7103.→**Kodály, Zolán; Antalffy-Zsiross, Dezső; Szenczi Molnár, Albert; Reformed Church in Hungary; Ágoston, Sándor; Reformed Church in Yugoslavia.**

Árpád – (? - Buda, 907 AD) – Reigning Prince (*fejedelem, khagan*) of the Magyar Tribal Confederation. He led and settled the Magyars in the Carpathian Basin at first in the eastern and central parts during 895-896. By 900-904 he extended his reign to the Central and Transdanubian region as well. Árpád is regarded as the founder of the Hungarian nation.



On their settlement in the Carpathian Basin and also their antecedents we mainly rely on two Hungarian chronicles: Anonymus' *Gesta Hungarorum* (ca. 1200), and Simon Kézai's *Gesta Hungarorum* (1384). According to Kézai, Árpád, through his father Álmos, was of the ancient *Turul* clan, a descendent of *Attila the Hun*. He unequivocally states that the Hungarians are direct descendents of the Huns. *Anonymus* relates that Álmos, the head (*kende*) of the *Megyer Tribe*, as descendent of Attila, was the rightful heir to the land of “Pannonia”, (i.e. Hungary), the seat of Attila's western Hun Empire. *Anonymus* points out that the Hungarians are descendants of the Scythians. According to him, the Magyar tribes, while still in their earlier home in “Scythia”, occupied a territory called *Dentu-moger*

(Presumably between the Black and Caspian Seas). We learn from the Byzantine Emperor Constantine VII (*Porphyrogenetos*) (913-959) that the “Turks” (Hungarians) moved from the neighborhood of the Khazars (i.e. from Dentumoger) to a place called *Etelköz*. From 887 to 895 they stayed in *Etelköz* (*Atelcuzu, Etelközü*), “between the rivers” at the confluence of the Dnepr, Dnestr, Seret and Prut Rivers reaching all the way to Kijev in modern Ukraine. The Hungarian Chronicles don't mention *Etelköz*. The

leaders of the Seven Tribes (*Hétmagyar* or *Hetüimoger*) elected *Álmos* as their leader and entered into a Blood Treaty (or Alliance, *Vérszerződés*), whereby the leaders slashed their arms, collected their blood in a golden cup, each drank from its contents, then swore an oath of allegiance – a ritual also practiced by the Scythians (cf. Herodotus, *The Histories*. 5th century BC). The names of the leaders were *Álmos*, (*Árpád*), *Előd*, *Ond*, *Kond*, *Tas*, *Huba*, and *Töhötöm*. The names of the tribes were: *Nyék*, *Megyer*, *Kürt-Gyarmat*, *Tarján*, *Jenő*, *Kér*, *Keszi*, names that live on in settlement names all over Hungary. *Álmos*, head of the powerful *Magyar (Megyer) Tribe* was elected *Khagan* of all the tribes by being hoisted on a shield in a ceremonial procession, symbolizing his ascendancy to power. There is some controversy about his title: according to Constantine VII, his title was *gyula*. During their stay in Kijev (*Keve*) in Etelköz, he allied himself with three united *Kabar (Kavar) Tribes* (*Varsány*, *Tárkony* and *Káliz*), themselves breakaway tribes from the Khazar Khaganate. However, before crossing the Carpathian Mountain Ranges, *Álmos* transferred his powers to his son *Árpád*, and then apparently died. (According to some historians the shamans killed him as a sacrifice). According to some estimates, by this time the Magyar Confederation numbered about half a million. Now, in command of all the Magyar and Kabar tribes, *Árpád* embarked on the formidable task of settling his people in the Carpathian Basin, urged on by the threat of the ever expanding and approaching *Pechenegs (Besenyők)*. This involved a carefully planned military campaign in the form of a pincer movement, the main force led by *Árpád*, crossing the Carpathians through the northeastern passes (the *Verecke*-, *Uzsok*- and *Tatar Passes*). A little earlier his son *Levente* (a.k.a. *Liüntika*) and his forces swept around the southern Carpathian bend and entered through the *Iron Gate*. Here *Levente*, in alliance with the Byzantine Emperor Leo VI, defeated the Bulgars who, at that time, ruled over the eastern Transylvanian part of the Carpathian Basin. *Levente* fell in the fighting; but *Árpád*'s northern campaign succeeded (described in detail by Viktor Padányi in his book: *Dentu-Magyarica*, 1963). The Magyar Tribal Confederation settled in the vast, largely uninhabited areas of the Basin amongst the remnants of various ethnic groups: the *Slavs*, mostly in the North, and the more numerous *Avar* tribes. The Magyars surrounded themselves with vacant strips of land (*gyepű*) as defense lines on the periphery of the Basin, with the thick forests of the Carpathians in the north and east, with the swampland in the west, while the Danube and its tributary, the Sava forming the southern defense line. *Árpád* shared his powers with *Kurszán* (*Curzan*, probably a relative, head of a powerful clan) bearing the title *kende* (*kündü*), the head of state, who was also responsible for “foreign affairs”. In 904 while on a diplomatic mission in Bavaria, *Kurszán* was treacherously murdered (*in dolo malo*) by the Germans during a banquet. Following his death *Árpád* assumed sole leadership. In 907 *Árpád* died and was buried at his tribal seat north of Buda at Fehéregyháza or Fehérvár (so far his burial site has not been found). *Árpád* founded the Hungarian ruling dynasty the Royal House of *Árpád*. They reigned first as Ruling Princes, then as Christian kings from István I (St Stephen) in 1000 to András III (Endre, Andrew) in 1301.

What language the Magyars spoke in the 9th century has been the subject of many a heated and hitherto unresolved debate among historians and linguists. According to some, the early Hungarians also spoke a Turkic dialect, apparently the language of the Kabars. However, it has never been conclusively proven that *Árpád* and his people spoke anything else but Hungarian, a Hun-Avar related ancient language with some Finno-Ugric and Turkic admixture. The Hungarian (Magyar) language of the famous *Funeral*

Oration of early 13th century is understandable in the 21st century. The Magyars found the Magyar-speaking Sekler tribes (*siculi, székelyek*, according to folk legend, remnants of the Huns) in the eastern part of the Carpathian Basin, who apparently invited them in (see: *Anonymus*). Gyula (Julius) László, in his book, *A kettős honfoglalás (The Two-Fold – Dual – Conquest)* (1978) puts forward the theory that the first wave of Magyar-speaking peoples, the late Avars, called by him “Onogur-Magyars”, settled in the Carpathian Basin around 680, and their descendants lived to experience the arrival of the Magyars under Árpád’s leadership. The Árpád Dynasty reigned as kings from István I (St Stephen) in 1001 until András III (Endre, Andrew) in 1301. – B: 0883, 7456, 1385, 7617, T: 3312, 7456, 7617.→**Álmos; Anonymus; Attila; Avars; Dentumoger; Etelköz; Gesta; Gyepű; Hungarian language; Hun-Hungarian Language; Huns; Kabars; Kende; Kézai; Khazars; László, Gyula; Padányi, Viktor; Pannonia; Pechenegs; Scythians; Turul.**

Árpád, House of – This ancient Hungarian dynasty originated with Árpád, first leader of the Hungarian nation. First rulers were *Árpád, Zolta, Fajsz* and *Taksony*. The three oldest sons of Árpád were: *Tarhos, Üllő* and *Jutas*, who died early. His youngest son *Zolta* became the ruling prince, succeeded by *Fajsz*, the grandson of Árpád, and after him the son of *Zolta*, *Taksony* became the reigning prince. *Géza-István*, son of *Taksony* took over the leadship as a reigning prince (972-997). His son *Vajk* became the first crowned Christian monarch in the year 1000, as King István I (St Stephen), who ruled from 997 to 1038, and stabilized his father’s work. The state grew stronger and successfully defended its independence successfully against the German emperors’ expansionist policies. During the rule of their successors, Kings András I (Endre, Andrew) (1046-1060), László I (St Ladislav) (1077-1095) and Kálmán (Coloman the Booklover) (1095-1116). During the reign of Béla III (1173-1196), Hungary became a leading European power. An outstanding ruler of the House of Árpád was Béla IV, who rebuilt Hungary after the devastation caused by the Mongol Invasion of 1241-1242. To guard against further attacks he entered into many successful diplomatic relations. András III (Endre, Andrew), the last king of the House of Árpád died in 1301. This ruling family was related to all of Europe’s reigning dynasties. After the House of Árpád died out the state fell into anarchy for a short period. – B: 1138, 1020, T: 7685.→**Árpád; Géza-István; István I, King; András I, King; László I, King; Kálmán, King; Béla IV, King; Mongol-Tartar Invasion.**

Árpád Railcars – The collective name of the first Hungarian four-axle railcars (*sinautó*). Its diesel oil engine and a cogwheel drive, designed by György (George) Jendrassik, were produced at the Ganz Works of Budapest in 1934. They covered the 270 km distance between Budapest and Vienna in two hours and fifty-seven minutes. As a result of their technical success several countries ordered them. After World War II the “*Tas*” car became a museum piece. Due to its excellent condition it was recommissioned in the 1980’s under the name “Árpád” for some nostalgic trips. – B: 1138, T: 7674.→**Jendrassik, György.**

Árva Bethlen, Kata→**Bethlen, Countess Kata Árva.**

Árva Fort – Fortified castle located in the Upper Hungary (*Felvidék*, now Hrod Orava, Slovakia). The area was an uninhabited primeval forest at the time of the founding of the Hungarian state in the 10th century. The original royal fort was built on rocky peaks above the River Árva. The boldest and the most beautifully constructed fort of Central Europe, it appears in the condition today as it did in the early 17th century.

The fort was already a county seat in 1267. King Zsigmond (Sigismund of Luxembourg, 1387-1437) pawned the fort to a local lord, Stibor. Giskra, with the Polish robber baron Peter Komorowsky occupied the fort for 25 years in the middle of the 15th century and kept the inhabitants in fear. King Mátyás I (Matthias Corvinus, 1458-1490) put an end to the illegal occupation of the fort and to the criminal activities of the outlaws. The king employed the well-trained soldiers of the fort during the formation of his famous Black Army. King Mátyás I held Péter Várady, Archbishop of Kalocsa, captive for political reasons in the fort. The fort and the neighboring 80 thousand acres of land, 80 villages, the chapel houses and a marble statue of György Thurzó became the property of the Thurzó family in 1556. They renovated and converted it into a fortified residential palace. Under the leadership of Gáspár (Gasper) Pika, the refugees, together with the rebelling serfs, captured the fort from the Austrian armies in 1672. In 1678, the army of Count Imre (Emeric) Thököly occupied it, followed by the forces of Prince Ferenc (Francis) Rákóczi II. Ferenc Babocsai, Commander of the fort, defeated the attacking Austrian army in January 1709. The fort did not suffer much damage during the freedom fights of Thököly and Rákóczi, but it burned down in 1800. The Thurzó heirs rebuilt the fort and it remained in the family's ownership until 1918.

The fort has three vertically separated units: the lower, middle and upper fort. The chapel in the lower fort contains the family crypt. The tower is home to the archives of the estate. A 91-meter deep well in the middle fort is always filled with water. Wooden steps provide access to the upper fort situated on the top of a 136-meter high peak. Ferenc (Francis) Thurzó built this unit in 1561. A museum was established in the halls of the fort in 1920, but the Czechs plundered the large and priceless collection. – B: 1078, 120, T: 7663.→**Most of the persons mentioned have their own entry.**

Arvisura (“Speaking the truth”) – Early history of the Huns, and also the Magyars (Hungarians), described in the form of legends. It is supposed to have a history more than two thousand years, recorded and finally preserved in runic script by the Voguls (or Mansis) in the lower, northernmost course of the Ob River. The ancient history of the Magyars is shown through their world of legends. It is considered to have originated from the shamans of the Hun tribal confederation of 24 tribes under their great king *Mao-tun* in the 2nd century BC. With the adoption of Christianity by the Hungarians in the Carpathian Basin, these runic legends, which used to be held in Buda before the Carpathian settlement of the Magyars, fell into serious danger. The head shaman of the Gyarmat tribe looked after it for some time. The whole collection was saved by taking it to the Bashkirs, a mixture of Finno-Ugric, Turkic and Mongolian tribes living on the southern slopes of the Ural Mountains. However, because of the approaching Mongol conquest of the 13th century endangered it again, it was transferred for safekeeping to the Voguls, living much further north, out of the way of the Mongols. Tura Szalaváré, the Vogul chief-shaman, living in the 20th century, befriended a Hungarian, Zoltán Paál (1913-1982), who was living in the Soviet Union as a forced laborer at the time and, regarding him “initiated”, entrusted the collection to him, with the request to transcribe

the runic text into Hungarian. 20-30 years later he completed the transcription, thus considerably enriching Hungarian ancient history. The book appeared in printed form for the first time in 1998 entitled: *Arvisura - Igazszólás, I, II (Arvisura - Speaking the Truth, vols. i, ii)* (Püski Publishers, Budapest, 1998). There are six centers of the runic-carving shamans around the world today, who are writing the secret history of mankind; but the time has not yet come for the disclosure of all the secrets. However, some scholars of ancient history regard Arvisura as a fake document, composed in recent times. – B: 1945, 1789, T: 7456.→**Paál, Zoltán**.

Asbóth, Oszkár (1) (Oscar) (Pankota, 1 March 1891 - Budapest, 27 February 1960) – Engineer, Hungarian inventor of the helicopter. He was a descendant of General Lajos (Louis) Asbóth, a freedom fighter in the War of Independence of 1848-1849. Following his studies in Arad (now in Romania), Szabadka (now Subotica, Serbia) and Wiener Neustadt, Austria, he was engaged in airplane constructions. As a novice airplane builder he obtained a concession in 1913 for the organization of the Turkish Air Force, ahead of the French Ministry of the Interior. He was a leader in aviation. During World War I, he worked together with countryman Tódor (Theodore) Kármán at the Fischamend Institute of propeller development. After World War I he built a helicopter equipped with the Asbóth propeller and stabilized by rudder planes. It ascended vertically with horizontal maneuverability. Its success gave new impetus to helicopter research all over Europe. Asbóth also worked on the design of shallow displacement propeller-driven boats rendering shallow inland waters navigable. He also completed an experimental model of this type of boat. – B: 0883, 1031, T: 7674.→**Kármán, von Tódor; Némethy, Emil; Zsályi, Aladár; Pioneers of Hungarian Aviation**.

Asbóth Oszkár (2) (Oscar) (Újarad, now Aradul-Nou, Romania, 10 August 1852 - Budapest, 24 August 1920) – Slavic linguist. Apart from the University of Budapest he did his studies in Leipzig, Berlin and Göttingen, where he obtained his Ph.D. in Philosophy in 1875. On several occasions (in 1882 and 1889) he made study trips to Russia. From 1882 to 1885 he was Assistant Professor of Slavic linguistics and literature; from 1885 to 1892 Associate Professor, and from 1892 to 1919 Professor. After the fall of the Hungarian Soviet Republic he was dismissed from his position. From 1907 to 1917 he was Editor of the journal *Linguistics (Nyelvtudomány)*. He was the founder of Slavistics in Hungary, including the research in Russian Linguistics. He carried out pioneering research on Slavic loan words in the Hungarian language. He was Member of the Hungarian Academy of Sciences (corresponding 1892, ordinary 1907). His works on Slavic linguistics appeared in various Hungarian and German professional journals. His published works include *Die Umwandlung der Themen im Lateinischen (The transformation of the themes into Latin)* (1878); *Slavism in Hungarian Christian Terminology (Szlávtság a magyar keresztény terminológiában)* (1884); *Kurze russische Grammatik (Short Russian Grammar)* (1889); *Russische Chrestomatie für Anfänger (Russian Anthology for Beginners)* (1890, 1891), and *Our Slavic Loanwords (Szláv jövevényszavaink)* (I. 1907). – B: 1068, 0883, T: 7456.→**Council (Soviet) Republic of Hungary**.

Asbóth, Sándor (Alexander) (Keszthely, 11 December 1811 - Buenos Aires, 21 January 1868) – American military officer of Hungarian origin, served as colonel in the Army

Corps of Engineers during Hungary's War of Independence (1848-1849), and later as General and envoy of the United States. He is the older brother of General Louis Asboth. A graduate engineer of the Academy of Selmecbánya (now Banská Štiavnica, Slovakia) he was posted to the National Bureau of Architecture in the city of Temesvár (now Timișoara, Romania). At the outbreak of the War of Independence in 1848, he served under General György (George) Klapka as military engineer; but also participated in the decisive battles of Kápolna and Nagysalló (now Tekovské Luzany, Slovakia). As a Lieutenant Colonel he served as Adjutant to Lajos (Louis) Kossuth. After the defeat of the War, he escaped from the fort of Arad (now in Romania) and joined Kossuth's entourage. He and his cousin buried and hid the Holy Crown of Hungary and the coronation regalia in the Orsova (now in Romania) area. He followed Kossuth voluntarily to the camp of Viddin, and later to Kiutahia, Turkey. He embarked with Kossuth on 9 October 1851 on the ship "Mississippi"; but while Kossuth disembarked in London, he continued his voyage with a group of Hungarians to New York. Soon he was the head engineer of the canal construction in Syracuse, NY. In partnership with an American he built a foundry in New York that was the first large capacity iron foundry. He laid down the city plans for New York including the famous Central Park and the Manhattan peninsula. He was the first to use bituminous material to cover sidewalks. At the outbreak of the Civil War he volunteered again for military service. General John C. Fredmont designated him as his Chief of Staff and promoted him to the rank of Brigadier. Sándor Asboth participated in many battles of the American Civil War. The Asboth Brigade, named after him, captured the cities of Bentonville and Fayetteville. His main theaters of operation were the states of Missouri and Arkansas. His most famous engagement was his victory at Pea Ridge, where he soundly defeated the Confederates. After conquering the two States he moved his operation to Kentucky; and in 1863, became Military Commander of West Florida. At Marianna in Florida he won a decisive victory over the Southerners; but was wounded for the third time. For his valor and loyalty the American Congress promoted him to Brigadier-General. After the end of the Civil War, from October 1866, he became the emissary and envoy extraordinary of the United States in Argentina and Uruguay. His mission was to stop the fighting between those two countries and Paraguay. In the ensuing battle he received a bullet in his head that could not be removed and he had to endure great pain for the rest of his life. Ultimately his wound was the cause of his early death. A high school bears his name at Keszthely. – B: 0883, 1339, 1031, T: 3233.→**Anzelm, Albert; Klapka, György; Kossuth, Lajos; Freedom Fight of 1848-1849.**

Ascher, Oszkár (Oscar) (Budapest, 20 August 1897 - Budapest, 25 October 1965) – Actor, producer. He obtained an engineering degree from the Polytechnic of Budapest and for a while he was employed as an engineer. During that time he studied with Árpád Ódry and chose to become a performing artist. During the 1920's he had a one-man show. Between 1926 and 1928 he appeared in the cabaret of Endre (Andrew) Nagy. In 1927 he found his way into the labour movement. He was the leader of the choral recitalists of the printers and the building trade-workers, and he also acted in illegal programs. In 1933 he became a professor at the Actors' Training School. However, he lost his position due to his leftist inclinations. In 1945 he was a member of the Podium Cabaret, then its director. Then he became chief drama-producer at the Hungarian Radio, and artist at the Young Pioneers' Theater. In the latter part of his life he was chief drama-

producer and director of the State Village Theater (*Állami Faluszínház, Déryné Theater*). He had a significant role in the development of the performing style. For example, he recited János Arany's entire epic poem of *Toldi and Hammer of the Community* (*A helység kalapácsa*). His interpretations of the poetry of Endre Ady, Ferenc Karinthy, and Árpád Tóth were outstanding. His works include *The Art of Elocution* (*Beszédművészet*) (1937); *The Art of Reciting Poetry and Stage Elocution* (*A versmondás művészete és a színpadi beszéd*) (1953), and *Little Book of Recitations* (*Kis szavaló könyv*) (1956). As an actor he played interesting character roles and was attracted to the grotesque. His more important roles were Hypokritos in Giraudoux's *No War in Troy* (*Trójában nem lesz háború*), the scribe in Anouilh's *Euridice*, Mr. Willerspoon in Kesselring's *Arsenic and Old Lace* (*Arzén és levendula*), and Rogers in Christie's *Ten Little Indians* (*Tíz kicsi indián*). He was recipient of the Kossuth Prize and the title of Outstanding Artist. – B: 0871, 1445, T: 7456, 7684.→**Nagy, Endre, Ady, Endre; Karinthy, Frigyes; Tóth, Árpád; Ódry, Árpád.**

Asperján, György (George) (Újpest, 8 February 1939 -) – Writer, poet. His higher studies were taken at the University of Budapest, where he read Hungarian Literature and Philosophy (1960-1965). Initially he worked as a turner. In 1964 he founded and edited the *With a Pure Heart* (*Tiszta Szívvel*), a literary newspaper of the University of Budapest. From 1965 he was a contributor at the Hungarian Radio, and from 1981 he has been its literary columnist. His works include *Emergency Exit-Entrance* (*Vészkijáratbejárat*), novel (1975); *Rush with Me!* (*Rohanj velem!*), novel (1980); *Accusations and Confessions* (*Vádak és gyónások*) novel (1986), and *Ready for Everything* (*Mindenre készen*), poems (1987). He is a recipient of the Móra Publishing House's Prize (1980), the Attila József Prize (1985), and the Extra Prize of the Writers' Association (1995). – B: 0874, 0878, 1257, T: 7103.

Assembly Line Automobile Production – József (Joseph) Galamb, designer of the famous model T Ford, was the first to introduce assembly line production at the Ford Automobile Factory in Detroit, MI., U.S.A. in 1908. Every automobile factory adopted his method. – B: 0883, 1031, T: 7662.→**Galamb, József.**

Asteroid Research – Systematic observation of the asteroids (planetoids mostly between Mars and Jupiter) started in Hungary in 1932, and became internationally recognized. Lajos (Louis) Terkán (1877-1940) discovered an asteroid marked BB1934 in 1934. The most successful Hungarian asteroid researcher was György (George) Kulin, who discovered more than 84 asteroids of several hundred, and has determined the orbits of 15 of them with sufficient accuracy that they could be provided with definitive serial numbers and names supplied by him. Some of these are the asteroids Corvina, Detre, Konkolya, and Salonta. In addition, other astronomers have also given Hungarian-related names to asteroids. – B: 1153, 1020, T: 7674.→**Kulin, György; Fényi, Gyula S.J.; Terkán, Lajos; Astronomy in Hungary.**

Astronomy in Hungary – Traces of the mythical star-worship of early Hungarian history were preserved in the names of only a handful of stars and constellations. Calendar computations and some entries also containing certain astrological predictions, can be found in mediaeval codices. From the beginning of the 15th century, calendars with

verses, the so-called “*csizió*”, made their appearance. Scientific astronomy started in the Renaissance in the middle of the 15th century, following the activities of János (John) Vitéz, Bishop of Nagyvárád later Archbishop of Esztergom. He invited Regiomontanus, one of the most outstanding scientists of contemporary Europe to Hungary. Regiomontanus worked first in Pozsony (now Bratislava, Slovakia), and later at the court of King Mátyás I (Matthias Corvinus, 1458-1490) at Buda and Esztergom, as a mathematician and astronomer. Subsequently eminent scientists practiced some branches of astronomy including János (John) Honterus, Kristóf (Christopher) Pühler, András (Andrew) Duduth, János (John) Apáczai Csere, and others.

Astronomy reached its first golden age in Hungary in the 18th century when, in the second half of the century, five modern observatories were established: in Kolozsvár (Cluj-Napoca, now Romania) (1753), Nagyszombat (now Trnava, Slovakia) (1756), Eger (1778), in the Castle of Buda (1881), and in Gyulafehérvár (now Alba Iulia, Romania) (1794). Although they were considered exceptions in Europe, most of these well-equipped institutions operated only for a short period of time. The Jesuit astronomer, Miksa (Maximilian) Hell, played a part in establishing and equipping almost all of them. He took part together with János (John) Sajnovics in the observation of the passage of Venus in 1769 on the island of Vardö. The Specula of Eger, now a Museum on top of the Teachers' College, was inaugurated in 1778. This is the only place in Europe where an 18th century observatory can still be seen on its original site and with parts of its original instrumentation. The *Urania* University Observatory was inaugurated on Mount Gellért (Buda) in 1815, and it was an important event on European scale. It was one of the best-equipped observatories of the period with co-workers Pál (Paul) Tittel (1784 - 1831) and Ferenc (Francis) Albert (1811-1883). However, its activities waned after the death of Tittel. The observatory was seriously damaged during the siege of Buda in 1849, during the War of Independence (1848-1849), and the rest of its parts were demolished in the area of the *Citadella* (Fort) that was built in the meantime. Noteworthy is the Astronomical Institute outside Bicske, established by Károly (Charles) Nagy (1797-1868) during the 1840s. It was turned into a military operational area during the War of Independence. Its scientific work could not even have begun, because its instrumentation and start of operation were prevented by Nagy's imprisonment and exile after the War of Independence. During the latter decades of the 19th century, a few observatories were established by private initiatives.

Astronomical research of scientific standard began with Miklós (Nicholas) Konkoly-Thege (1842-1916) who, on his estate, founded his private astronomical observatory of Ógyalla (now Hurbanovo, Slovakia) north of Komárom in 1871, which later became the Hungarian State Observatory, now the Slovakian Central Observatory. It was the largest and most renowned Astronomical Observatory. Konkoly-Thege started his regular observations with a 4-inch telescope and a meridian circle. The sunspot observations, weather permitting, had been regularly carried out from 1872. From 1874, in his new building, the spectroscopic observations were carried out with a 10 ½-inch Browning reflecting telescope; from 1881 the spectroscopic observations of the various stellar bodies were carried out with a 10-inch Merz refracting telescope. The results of the spectroscopic work threw light on the relationship between comets and meteors. For interpretation of the spectral observations it was necessary to carry out laboratory investigations as well, and based on their results, the first report to the Hungarian Academy of Sciences was submitted in 1884. It was the first astrophysical observatory in

Hungary and gained Europe-wide renown. Its founder donated it to the state in 1899. A world-renowned observatory was established in Baja by Archbishop Lajos (Louis) Hajnald in 1787, where Gyula (Julius) Fényi worked. The observatory of astrophysics, established by Sándor (Alexander) and Jenő (Eugene) Gotthard in Herény (today Szombathely) produced good results and became known chiefly for its photography and spectral analysis of celestial bodies. The observatory, established on the *Svábhegy* (called *Szabadsághegy* – *Liberty Hill* today) of Budapest in 1920, began its investigations with the instruments of Ógyalla, while gradually acquiring modern instruments of improved performance. The Observatory's principal field of activity was on the initiative of László (Ladislav) Detre, the study of stars of variable light intensity. This has remained its focus to date. From the mid 1930's György (George) Kuhn conducted very productive asteroid research. The Astronomical Research Institute of the Hungarian Academy of Sciences has established an observatory on the 964-meter high Piskéstető in the Mátra Mountains, where Hungary's astronomical instruments are operating at present. In addition to the observation and detection of pulsar-peculiarities, the Institute is interested in the structure of the Milky Way galaxy, the star-clusters, the condition of the upper stratosphere, and several other issues related to various other aspects of astrophysics and space research. They have been successful in discovering and studying the supernovas and more distant galaxies.

The education of astronomers carried out systematically and continuously is offered in the Astronomy Department of the University of Budapest. The popularization of astronomy takes place in Hungary primarily through the Society of Science Popularization with the involvement of professional astronomers. The Urania Demonstrative Observatory was established for this purpose in 1947. Aurél Thewrewk Ponori started the Planetarium of Budapest in 1977, which is reaching a wide audience. Amateur astronomy became strong in Hungary after World War II. Following the example of Budapest's Urania, demonstrative observatories were organized and directed by amateur astronomers in several other Hungarian cities. The work of Hungarian amateurs is internationally recognized principally in the areas of the observation of pulsars, meteors, planets, the moon, sun, deep-sky objects and construction of telescopes. The most significant organization-rallying amateurs, is the Hungarian Astronomical Society, operational since in 1948-1949, and was updated in 1989. – B: 1180, 1020, 2126, T: 7674, 7456.→**Vitéz, János; Mátyás I, King; Apáczay Csere, János; Tittel, Pál; Sajnovics, János; Konkoly-Thege, Miklós; Kéri Borgia, Ferenc; Kövesligethy, Radó; Kulin, György; Ponori Thewrewk, Aurél; Honterus. János; Pühler, Kristóf; Duduth, András; Hell, Miksa; Albert, Ferenc; Nagy, Károly; Hajnald, Lajos; Fényi, Gyula; Gotthard, Sándor and Jenő; Detre, László; Kuhn, György.**

Aszlányi, Károly (Charles) (Orsova, now Mehedinti, Romania, 22 April 1908 - Dorog, 8 December 1938) – Writer, playwright. He was educated in Nagybecskerek (now Zrenjanin, Serbia), Vienna, and in Germany. He was a contributor to the *Sport Journal* (*Sportírlap*). He died in a motorbike accident. He authored a number of humorous writings and plays including *Money on the Horizon* (*Pénz a láthatáron*) novel (1929); *Swindler Wanted* (*Szélhámos kerestetik*) play (1930); *Seven Slaps* (*Hét pofon*) novel (1934); *Sleeping is Forbidden* (*Aludni tilos*) novel (1935), and *Bradford Makes Order* (*Bradford rendet csinál*), novel (1937). – B: 0883, 1257, T: 7103

Asztalos, György (George) (first half of 17th century) – Wood carver at Tepla, in Northern Hungary (*Felvidék*, now Slovakia). His authenticated works are the pews in the Renaissance-style church at Szmracsány (now Smrecany, Slovakia). The following inscription can be read on one of the pews “*Georgius mensator Tepliensis fecit haec sedilia Anno Domini 1628*”. The memorial tablets for the Polish Kubiny family may be attributed to him based on stylistic considerations. – B: 1181, T: 7675.

Asztalos, István (Stephen) (Mikeszásza, now Micesasa, Romania, 28 August 1909 - Kolozsvár now Cluj-Napoca, Romania, 5 March 1960) – Writer, important representative of Hungarian literature in Romania. He was born into a poor railroad clerk’s family, who could not afford more than two years’ tuition at the Reformed High School in Kolozsvár. At first he worked in forestry, then became a day laborer, a stone carver, and a textile worker. Later he wrote about the experiences of these formative years in his short stories and three novels. He moved to Kolozsvár in 1934, where he wrote his first novel, *John Tells* (*Elmondja János*) (1939), an authentic account of Transylvanian society in the 1930s. From 1945 to 1950 he was editor-in-chief of the paper *Village People* (*Falvak Népe*), and from 1956 he edited the children’s paper *Sunrays* (*Napsugár*). The main subjects of his short stories and novels are centered on struggles of the rural classes and the hardships of the urban laborers. His works include *Bitterness* (*Üröm*) short stories (1940); *Black Cat* (*Fekete Macska*) drama (1943); *Writer on the Milky Way* (*Író a hadak útján*), novel (1946); *Wind will not Start without a Blast* (*Szél fúvatlan nem indul*), novel (1949); *Problems of Fourteen Oxen* (*Tizennégy ökrös gondok*) reports (1951), and *Brave Boys* (*Bátor fiúk*), short story for young readers (1959). A volume of his works was published in 1962. Among other prizes he received the Baumgarten Prize (1943). – B: 0883, 0878, 1257, T: 3240.

Asztalos, János (John) (Feldebrő, 11 February 1910 - Feldebrő, 12 October 1995) – Priest. He was ordained in 1934 and worked as a chaplain and parish priest at Pócspetri. The Communist government ordered the nationalization of the schools, including church-schools in the spring of 1948. In protest, Cardinal Mindszenty threatened the collaborators with excommunication. In Pócspetri some 400 people protested with their signatures against the nationalization of their Catholic school and assembled around the local council house. One of the two policemen accidentally fired his gun and killed himself. The state security police (ÁVO) falsely accused one of the clerks with murder and executed him. The parish priest was charged with conspiracy and sentenced to life imprisonment. During the ill-fated 1956 Revolution and Freedom Fight he was freed and emigrated to Rome, Italy. After the collapse of the Communist regime in 1989, he returned to Hungary. – B: 0999, T: 7103.→**Mindszenty, József; Schools, Struggle for Control of; State Security Police.**

Atrocities Against Hungarians – It may be traced back to the Mongol-Tartar invasion of 1241-1242, led by Batu Khan, which decimated the population of the Kingdom of Hungary. In response, King Béla IV (1235-1270) developed the policy of bringing in settlers (immigrants) from neighboring countries, thereby breaking down the homogeneous ethnic Hungarian character of the kingdom. This situation further deteriorated, when central Hungary was under Ottoman Turkish occupation for 150 years (1526-1686), seriously reducing the Hungarian population within the Carpathian Basin.

The Habsburg rulers, for fear of a strong Hungary, resettled the decimated central and southern areas of the country, not with Hungarians from other parts of the kingdom, but by bringing in German, Serb and Vlach (Romanians) settlers. This multi-ethnic situation sowed the seeds of future ethnic clashes that have become increasingly serious in more recent times and have become exacerbated by the political situation brought about by the peace treaties following World Wars I and II: Trianon (1920) and Paris (1947). The resulting main atrocities against Hungarians are presented here region by region.

(1) *Northern Hungary* (former Hungarian *Felvidék*, now Slovakia). Slovaks sparsely populated the forest areas of the Northern Carpathian Mountains at the time of the Hungarian settlement period (895). A Turkish traveler reported in the 16th century that Hungarian was spoken as far north as the town of Nyitra (now Nitra, Slovakia). While the Hungarians fought the Turks and later the Germans, their numbers decreased, but those of the Slovaks (historically called *Tót*, plural *Tótok*) multiplied, and they moved into areas formerly inhabited by Hungarians, waiting for the opportunity to claim the entire region. It was a similar situation with the Romanians (then Vlachs) in Transylvania and the Serbs (*Rác*) in the Southern Hungary. In the meantime, awakening Slovak nationalism in the 19th century was enthusiastically voiced in the press and in Parliament. Czech émigrés in France and England conducted effective propaganda against Austria-Hungary. *Edvard Beneš* (1884-1948) and *Tomáš G. Masaryk* (1850-1937), living in exile in Paris during the War, formed the Czecho-Slovak National Council that was recognized by the Allies in 1915, and was officially sanctioned as the Government of the Czechoslovak Republic on 28 October 1918. The situation deteriorated further in the post-war years following the Treaty of Versailles-Trianon (1920). At the Peace Treaty the government of the state of Czechoslovakia, by then in existence, was one of the signatories. Czechoslovakia was newly created as one of the “successor states” of the Austro-Hungarian Monarchy, formed after the World War I, and was one of the major players in the dissolution of the Austro-Hungarian Monarchy. Later D. Lloyd-George, Prime Minister of England, complained: “*Some of the proofs which our allies provided were lies and distortions. We made decisions on false claims*”, referring to the evidences presented for the Peace Treaty by Beneš and Masaryk. This Peace Treaty resulted in the dismemberment of the thousand-year old Hungarian Kingdom, and the ceding of the northern part of Hungary (*Felvidék*) to the newly created state of Czechoslovakia that did not respect the rights of its newly acquired national minorities, including more than one million ethnic Hungarians, mostly in one block along the artificially created northern border of truncated Hungary, despite the stipulations of the Trianon Peace Treaty.

The new masters inflicted discriminatory regulations upon the Hungarian minority. Under the guise of agrarian reform, lands were expropriated from Hungarian owners and given to newly settled Czechs and Slovaks. The area also experienced the first ethnic cleansing when more than 100, 000 were forced to flee to “truncated” Hungary, reduced to one-third of its former size. Hungarians in the new state were unable to obtain, or had great difficulty in securing passports. Czech became the official language everywhere. In the Ruthenian region twice as many votes were needed to elect a representative to the Parliament in Prague than in other regions of the country. Procurement of Czech citizenship for the Hungarian minority presented an opportunity for serious discrimination with the creation of many obstacles and the charging of exorbitant fees. Some 45,000 Hungarians were denied citizenship in the new state of Czechoslovakia. At the same time, those who did not possess such a document lost their jobs and pensions.

Hungarian teachers, who did not possess the required Czech citizenship papers, were dismissed in the hundreds. The Hungarian Press was censored and Hungarian newspapers were banned. The exchange rate for the new Czech currency was two to one in Bohemia, in Slovakia four to one, while in Ruthenia it was pegged at ten to one. Through such policies the Czechoslovak Government attempted to thin out the purely Hungarian regions. The Czechs successfully colonized both Northern Hungary (*Felvidék*) and Ruthenia or Sub-Carpathia (*Kárpátalja*).

The fate of the Hungarian minority further deteriorated markedly after World War II as a result of the earlier pre-war return of the Hungarian-populated southern strip of Northland to Hungary. By the *First Vienna Award* of 2 November 1938, a new border was drawn almost precisely between the Hungarian and the Slovak-populated areas. Understandably, the Hungarian population was glad to be reunited with the mother country after endless discrimination, oppression and persecution. However, the reunion of Hungarians lasted only six years. After World War II, in the reconstituted Czechoslovakia, more repressive measures came into force in an atmosphere of revenge. The so-called *Beneš Decrees*, consisting of 143 declarations was conceptualized by the Czechoslovak President Edvard Beneš. Fifteens of them collectively and severely punished the Hungarian (and German) minorities. The decree declared Hungarians and Germans to be “collective war criminals”. This meant that they were stripped of their civil rights and citizenship. In 1945 the Czechs planned the expulsion of 600,000 native Hungarians from the regions occupied by them for the past ten centuries. Of this number, 60,000 were forcibly resettled in Silesia under inhuman conditions in the middle of the winter in an area vacated by the expelled 3.5 million Germans. Another 100,000 ethnic Hungarians were expelled to Hungary without compensation for their property. In exchange, they brought a limited number of Slovaks from Hungary to Slovakia, although the majority Slovaks opted to stay in Hungary. Hatred for the Hungarians reached its zenith during the post-war trials for war crimes. In it mostly Hungarians were condemned and executed. As many as 90 young men from a paramilitary unit, earlier evacuated but returning home from Germany through Slovak territory, were captured by Slovak police, taken to a forest and shot simply because they were Hungarians. Count János (John) Esterházy, the only Hungarian member in the Slovak Parliament of the Tiso era, alone protested against the anti-Jewish laws. After the War he was accused with war crimes, sentenced to death, commuted to life-imprisonment, and died in prison. In this period Hungarian civilians in Slovakia lost their employment, their homes; movable properties were expropriated including the tools of their trade.

After the *Prague Spring* of 1968, when Soviet occupation came to an end, the anti-Hungarian policies still continued: two-hundred Hungarian-language schools remained closed and Hungarian-language education remained abolished. In the post 1990 era of political changes, in a separate non-communist Slovak state, since 1993, aspiring to join the *European Union* (EU), the autochthonous Hungarian population in the southern areas hoped to be given human and minority rights and offered partnership with the Slovak population. They also expected reparations for their sufferings and humiliation; and restitution of, or compensation for the confiscated properties. However, what they received so far is the continuation of their suppression, which culminated in the anti-Hungarian language law, introduced in 2009, which meted out heavy penalties to those Hungarians who spoke Hungarian in public, or in offices. Slovak law of 2010 threatens Hungarian nationals in Slovakia to lose Slovak citizenship if they take Hungarian as a

second one. In the 1991 Slovakian census: 567,290 Slovakian citizens (10.8% of the total population) identified themselves as members of the autochthonous Hungarian minority, while 608,221 (11.5% of Slovakia's population) declared Hungarian as their native tongue. Some Hungarian sources estimate the total number of Hungarians living in Slovakia to be 650,000, or less, whereas, before World War I, more than 1 million Hungarians had been living in the same area. This was a decline of more than a third of a million as a result of "ethnic cleansing" by persecution, oppression, discrimination and atrocities perpetrated against them during most of the 20th century. During the same period the Slovak population grew from 1.4 to 4.5 million.→**Trianon Peace Treaty; Vienna Award I; Paris Peace Treaty; Benes, Edvard; Benes Decrees.**

(2) *Carpatho-Ukraine* (Ruthenia, or Sub-Carpathia, former Hungarian *Kárpátalja*) – This part of the Carpathian Basin has never formed part of Ukraine or Russia, and only became part of the Soviet Union in 1945. After the dissolution of the Soviet Union at the end of 1991, this region automatically became part of Ukraine. During the interwar years, as a result of the Versailles-Trianon Peace Treaty (1920), this area formed part of the newly created state of Czechoslovakia, despite the fact that the Slavic Ruthenes (or Rusyns) of the mountainous areas, not to mention the autochthon Hungarian population of the lowland, expressed their desire during the Peace Treaty negotiations in 1920 to remain in the historic Kingdom of Hungary. There was a short period of reunification with Hungary (1939-1944) as a sequel to the *First Vienna Award* of 1938. With the collapse of the Soviet Union, Ukraine "inherited" Carpatho-Ukraine on 1 December 1991, although it had never historically been a part of Ukraine. In 1990 there were 200,000 ethnic Hungarians in the region. At the turn of the millennium there were 183,000 ethnic Hungarians in Carpatho-Ukraine. They experienced a great deal of suffering toward the end of World War II when, in October 1944, the Soviet army occupied the area. In November 1944, the Soviets began forcibly deporting all able-bodied members of the Hungarian population of this key part of the Carpathian Basin through the mountain passes. All Hungarian males between 18 and 50 were carried off to forced labor camps in the Ukraine and Belorussia simply because of their nationality. They had to work in inhumane conditions on the construction of railway lines, canals, tunnels and mines. A total of 40,000 were deported including women. One-hundred-and-sixty members of the clergy were also deported and most of them perished in Soviet prisons. The Hungarians to be deported to the Soviet Union were first transported to the concentration camp of *Szolyva*, 20 km northeast of Munkács (now Mukacheve in Carpatho-Ukraine). Even from across the border in Hungary the men from 23 Hungarian villages under Soviet military occupation were also rounded up and sent to the Szolyva camp. In this concentration camp about 100 men perished every day. On 1 April 1945, the camp was closed down after an outbreak of exanthematic typhus. Most of the 40,000 deported have never returned.→**Trianon Peace Treaty; Vienna Award I; Paris Peace Treaty.**

(3) *Transylvania* (Hungarian *Erdély* with *Partium* and a part of *Bánát*) now in Romania – This region was also part of the Historic Kingdom of Hungary and was ceded to Romania by the Versailles-Trianon Peace Treaty on 4 June 1920. In the 14th century there were only 389 Vlach (now Romanian) villages in Transylvania. The number of Vlach immigrants grew considerably during the 17th century, when the Habsburg kings brought in Vlach settlers to make up for the greatly reduced Hungarian population. The Vlach population in 1700 was only 250,000; by 1784 it had increased to 787,000. Their

numbers grew in equal proportion to their claim to possess all of Transylvania. The basis of their claim was the so-called Daco-Roman theory.

Amongst the organized anti-Hungarian activities the first one recorded was the bloodbath of *Mádéfalva*, the so-called *Siculicidium*, (slaughter of the Seklers), which occurred on 7 January 1764. It happened during the reign of Empress Maria Theresa (1740-1780), when Austrian troops fired into an unarmed assembly of village folk of *Sekler* Hungarians, killing several hundred villagers. The cause of this massacre was the refusal by the men folk to enlist for border-defense.

There was a Vlach (Romanian) peasant uprising, the *Horea-Closca Uprising*, led by *Horea* (Vasile Nicua), *Ion Closca* and *Gherorghe Crisan* (*Hóra, Kloska, Krisán*) in 1784-1785. On 7 November 1784, the Vlach freebooters of Horea and Closca massacred the Hungarian noble families, officials, priests and pastors, and the innocent population of Verespatak (now Roşia Montană), Abrudbánya (now Ambrutus), Offenbánya (now Baia de Arieş), of the Ore Mountain area, and many other places. The uprising, which lasted for 6 weeks, was directed exclusively against Hungarians, torturing and murdering them and pillaging their homes. During the uprising more than 4000 Hungarian men were slaughtered and 113 Hungarian settlements were ruined. When caught Crisan committed suicide in the prison, Horea and Closca were executed. In modern Romania they regarded as national heroes and streets bear their names.

There was another Vlach uprising in Transylvania during the Hungarian War of Independence in 1848-1849 against Habsburg rule, led by *Avram Iancu* (1824-1872). The Vlachs of Transylvania rose against the Hungarian national state of the Carpathian Basin re-established under Lajos (Louis) Kossuth. This resulted in numerous massacres of Hungarian noble families and of the general population at the hands of Vlach nationalistic insurgents in Transylvania. For example, on 9 May 1849, Iancu's Vlachs ransacked and burned down the mining town of Abrudbánya in the Ore Mountain and killed a large number of the Hungarian population. This time only a small part of the population survived. These uprisings exterminated the majority of Hungarians mostly in southern Transylvania.

During the Hungarian War of Independence (1848-1849) a part of the Vlach population of Transylvania sided with the Habsburgs and turned against the Hungarians. From October 1848 to January 1849, terrorist Romanian troops, led by Axente Sever, Avram Iancu and Prodán Probu went on a killing spree particularly in Nagyenyed (Now Aiud) and the Hungarian villages in County Torda, in Central Transylvania. On 14 October 1849, after the rebelling Vlachs set the houses of Zalatna in fire, the 5-600 mostly women and children, fleeing towards Nagyenyed, were encircled at the village of Preszák and the Vlachs, after having burglarized them, cruelly massacred most of them. On January 8, 1849, after they had forced the terrified Hungarian population to sign the statement of loyalty to the Habsburg throne, they tortured and massacred 1000 innocent Hungarian civilians, mainly women, children and clergymen. The Vlach attackers ousted the rest of the Hungarians to the ice-cold empty fields, where an additional 1000 of them died of the cold, and the Vlachs continued to devastate Nagyenyed until November 17. They looted and also burned the ancient Bethlen Reformed College and destroyed valuable old documents containing the history of the Hungarians in Transylvania. Although during the War of Independence, part of the Vlach population in Transylvania sided with the Hungarian cause. The severe Vlach anti-Hungarian pogroms took place in at least 55 towns and villages and claimed altogether 8,500-10,500 Hungarian victims.

These massacres basically changed the proportions of Hungarians and Romanians slightly in the favor of Romanians.

On 1 December 1918 at *Gyulafehérvár* (now Alba Iulia) an irregular Romanian assembly unilaterally declared the unification of Transylvania with Romania. It was enshrined into the Versailles-Trianon Peace Treaty of 1920. Thereafter, the descendants of the Vlach immigrants and migrant workers took over the reins of power in Transylvania and the persecution of two million Hungarians began in earnest. Within two years all the cities, towns and villages in Transylvania were given Romanian names. A land reform law was passed that took land from the Hungarians and handed it over to Romanians. More than 200,000 Hungarian families, all state, district, city and township officials, clerks and other public workers were evacuated and sent across the new Hungarian border with only the possessions they could carry. The use of the Hungarian language was abolished from all public places. All Hungarian publications including literary magazines and books were placed under rigid censorship. Practically overnight Hungarians became second-class citizens in Transylvania. This period saw an administrative oppression, the violent enforcement of the Romanian language, and hostility aimed at the total destruction of the established Hungarian school system, language and culture. The new Romanian laws served to act as oppressive political and nationalistic tools against the Hungarians and other minorities.

On 30 August 1940, the *Second Vienna Award* returned Northern Transylvania and a part of *Partium* to Hungary, repatriating 1,200,000 Hungarians to their motherland, while still leaving about 600,000 under Romanian domination in southern Transylvania. After the Second Vienna Award, the Antonescu and the legionary systems were involved in persecution and atrocities against ethnic Hungarians, Jews and Gypsies in Southern Transylvania that remained under Romanian rule. Thousands of these Hungarians became the victims of angry Romanian retaliations between 1940 and 1945.

In the fall of 1944, the Romanians returned with a vengeance into Northern Transylvania behind the advancing Russian army, committing many atrocities against the Hungarian population. The Maniu Guard and some 50,000 Romanian volunteers turned on the Hungarians in Northern Transylvania. They took almost everything from Hungarian houses and homes, rounded up Hungarian men and handed them over as partisans to the Russian soldiers. On 3 November 1944 the official Gazette of Romania published an order on setting up and operating concentration camps. These were: *Foksány* (now Focșani), *Belényes* (now Beiuș), *Temesvár* (now Timișoara), *Kishalmagy* (now Hălmăgel), *Lugos* (now Lugoj), *Földvár* (now Feldioara), and *Targu Jiu* and other locations. In the fall of 1944, some 40,000 Hungarian men, intellectuals and juveniles under the age of 18 were arrested and taken to internment camps. Most of them were never seen again. It was planned that they should perish there of malnutrition, cruel treatment and epidemics.

(a) The atrocities against the Hungarian population committed by the *Maniu Gardists* (*Voluntarii pentru Ardeal "Iuliu Maniu"*) stand out. The Maniu-guard was a voluntary semi-military organization established with the assistance of the Romanian politician Iuliu Maniu in World War II. In the fall of 1944, under the pretext of "hunting for partisans" and collecting of hidden weapons, perpetrated a series of murders and robberies against the Hungarian population in Northern Transylvania, which was returned to Hungary in the years 1940-1944 according the Second Vienna Award, which was occupied by the Soviet armed forces at the fall of 1944. Groups of the Guard behind the

frontline committed serious atrocities. In the village *Szárabajta* (now Aita-Seacă), where on 26 September 1944, a 30-35-men Maniu guard led by Gavril Olteanu massacred 13 Szekler inhabitants. Following the widespread looting they carried off 70 men to a death camp, where most of them perished. Wherever the guards went, they terrorized the local population, murdering a further 8 Szeklers. In the village *Szentmihály* (now Sânmihaiu) they shot dead one landowner and three Hungarian farmers. On 8 October they executed 11 persons at *Csikszentdomokos* (now Sândominic). On 15 October they shot dead 3 Szeklers at *Gyergyószentmiklós* (now Gheorgheni). On 21 October they killed 3 men at *Magyarzsombor* (now Zimbor), 13 men at *Egeres* (now Aghireșu). On 30 October at *Bánffyahunyad* (now Huedin) they murdered 11 local Hungarian inhabitants. The members of the guard carried off 40 men, 6 women and one child from *Mezőpánit* (now Pănet), while from the 19 men carried off from *Szováta* only 4 returned. In addition to the above cases, there were murders, lootings, destructions and rapes of women in numerous places. From County Maros-Torda alone nearly 4000 Hungarian inhabitants were carried off by the Maniu guards to the internment camps of *Földvár* (now Feldioara), and Targu-Jiu, many of them perishing there. These mass executions of Hungarians occurred out of vengeance and without trial on the sole basis that the victims were Hungarians. The atrocities of the Maniu-guards proved too much even for the Soviet occupying forces and finally it was their units that expelled them from Transylvania, dissolving their organization and introducing Soviet military administration on 12 November 1944 for a period of six months in order to curb these crimes. On 16 November the Romanian Government finally dissolved the Maniu Guard. On 7 April 1945 in Brassó (now Brasov), a criminal proceeding started against the Maniu Guard. According to the verdict, Olteanu received a life sentence *in absentia*; the rest received a few years or months in prison. – B: 1031, T: 7456.

(b) Although in 1950 Romania was forced to create the “Maros Hungarian Autonomous Region” on the insistence of Stalin, it existed only as a formality and it was terminated in 1968. From 1967, under communist dictator Nicolae Ceaucescu, the oppression, dispersion and persecution of Hungarians accelerated. Hungarian schools and universities were closed. Only a few Hungarian newspapers were left chiefly for propaganda purposes. Intellectuals and church leaders were persecuted. The history of Transylvania was expunged from school textbooks and is gradually being re-introduced in a much-altered Romanian version. Ecclesiastical objects and registries were confiscated. Hungarian Bibles were sent to paper mills, and from them toilet paper was manufactured. Hungarian cemeteries were closed and tombstones broken, Hungarian names erased. Hungarian speech was prohibited and penalized. While Hungarians could be employed only in Romanian regions, Romanians moving to Hungarian regions and cities were rewarded. Hungarian citizens were forced to assimilate into the Romanian nation. The aim of the plan for “systematization” and destruction of 8,000 mainly Hungarian villages was to force the Hungarian population into slum housing and “agricultural centers”. From this bleak situation more than 50,000 Hungarians fled to Hungary. Romanian border guards shot many of them. Dramatic changes took place when Romanian security forces attempted to arrest the Hungarian Reformed Minister of *Temesvár* (now Timisoara), the Rev. (later Bishop) László Tőkés, who bravely defended the rights of the oppressed Hungarian minority. His resistance triggered the events that resulted in the execution of dictator Nicolae Ceaucescu and his wife at Christmas 1989, and the political change in Romania. However, this did not do much to alter the anti-

Hungarian Romanian policy. In fact, it even exacerbated it with the “new” Romania terming Hungarians “Bozgors” i.e. homeless people. In an anti-Hungarian pogrom in March 1990 at *Marosvásárhely* (now Targu Mureş, at that time with a majority Hungarian population), some worked-up Romanians seriously manhandled a number of Hungarians, amongst them András (Andrew) Sütő, the renowned writer.

(c) The latest atrocity against Hungarians occurred on 19-20 March 1990, again at Marosvásárhely in the first year of the new “democratic” political system in Romania. On 1 January 1990, Hungarian students of the Medical School of Marosvásárhely conducted a “sit in” strike demanding the restoration of the Hungarian language department at the Medical School. In February some 100,000 Hungarians with books and candles in their hands took part in protests, demonstrating for the reinstallation of a Hungarian school and university. The *Vatra Romanesca* nationalist organization regarded this and the observation of Hungarian National Day on 15 March as a provocation against the Romanian state. On 19 March, groups of Romanians from outer Romania (Moldova) poured in transported by buses, and laid siege to the main office of the Hungarian Democratic Alliance in Romania (*Romániai Magyarok Demokratikus Szövetsége – RMDSZ*) and seriously wounded its County President András (Andrew) Sütő. On the next day they rushed upon the protesting Hungarians on a square and beat them up with sticks, iron bars and stones, turning the city into a place of street clashes. The result of the “Black March” pogrom was 3 dead and 100 wounded. Not a single Romanian but many Hungarians were arrested, accused and sentenced to prison terms.

(d) The so-called *Csángó* Hungarians, who settled for various reasons outside the Carpathian Mountains in Moldavia and Bukovina in past centuries, have so far been unsuccessful in obtaining official approval for Hungarian-language education in Csángó villages. Once again the desire of the Romanian government was clear: forced Romanianization. Only recently (as a result of EU influence) the Hungarians were allowed to open a few Hungarian schools, but only of primary level. Due to inhuman treatment, some 200,000 Hungarians left Transylvania for the West in the 1990s. In the 20th century, the Hungarian population in Transylvania decreased from 31% to 18%, while at the same time Romanian population had doubled. In 2002 it reached 5,393,400 while Hungarians were only 1,416,844. Despite political changes and “democratization” in Romania, of all the 4000 Hungarian church properties, earlier confiscated by the Communist state, only 375 have been returned. These events also contributed to the acceleration of Hungarian emigration out of Transylvania.→**Mádéfalva’s Peril; Daco-Roman Theory; Trianon Peace Treaty; Vienna Award II; Parish Peace Treaty; Romanian Atrocities in Transylvania; Bukovina, Hungarians of; Csángós; Maros Hungarian Autonomous Province; Tőkés, László; Sütő, András; “Black March Pogrom”.**

(4) *Southern Hungary* (Voivodina now in Serbia, the former Southland *Délvidék* of Historic Hungary) – This is the southern portion of the Kingdom of Hungary that Serbians had been planning to take over as early as their three-centuries long Ottoman Turkish captivity. Hungarians have populated this region since their settlement of the Carpathian Basin in 896. Serbs appeared there in strength when the conquering Turks pushed them northward from the Balkans after the fall of Constantinople in 1453. The Serbs began to move more and more into Hungarian territory from the 15th century on. In 1420, King Zsigmond (Sigismund of Luxembourg) gave permission for a Serbian group to settle in Hungary. After the Hungarian army’s defeat in the Battle of Mohács in 1526,

the Turkish armies and their Serbo-Bosnian-Albanian auxiliary troops burned down this area enslaving or massacring those who could not flee. At the time of the first Turkish census in 1557–1558, the majority of the population was still Hungarian. In addition to Serb immigration, mass immigration of Vlachs (now Romanians) also began during the Turkish occupation. Only between 1641 and 1646, 10,000 families fleeing from Wallachia (*Havasalföld*) settled in the region and the Turks also began settling them on vacant Hungarian lands. In 1690, under the leadership of Arzenije Carnojevic III, the Orthodox Patriarch of Pae (Ipek), 35,000 families, *i.e.* 200,000 Serbs, settled in Southern Hungary. Empress and Queen Maria Theresa gave permission for temporary settlement to 20,000 Serbs who, in the end, stayed there permanently. Pan-Slav ambitions turned the Serbs against the Austro-Hungarian Monarchy that resulted in the assassination of Crown Prince Franz Ferdinand and his wife in Sarajevo and the outbreak of World War I (1914–1918).

When the War seemed lost to the Central Powers, the Serb General Misica proceeded out of hand to occupy Southern Hungary between the 8th and 21st of November 1918. The Versailles-Trianon Peace Treaty in 1920 awarded Croat-Slovenia and Southern Hungary to Serbia. Following the occupation of Hungarian territories, the Serbs completely forgot that Hungary in the past had given asylum to a great number of fleeing Serbs. They mercilessly did everything to uproot all that was Hungarian. They massacred tens and thousands of Hungarians and much more were expelled. They closed down all Hungarian cultural and other institutions and gave the buildings and all their equipment to Serbian institutions. They expropriated Church lands, abbeys, schools and other properties. They also expropriated and closed down Hungarian rural elementary as well as secondary schools and prohibited the use of Hungarian educational books. The contents of Hungarian libraries had to be shipped to Belgrade. Hungarian historic monuments were destroyed. Hungarian theater companies were expelled. Hungarian newspapers were banned, although later a few were allowed to operate under strict censorship. All these anti-Hungarian measures were made in contravention of Article 19 of the Peace Treaty that guaranteed all ethnic minorities the right to their own schools, a term approved even by the Serbian National Assembly.

According to an American Presbyterian Mission's Report: *"We have concluded that the occupation and administration of the territories ceded from Hungary to Serbia is characterized by grievous and brutal behavior and vengeful ethnic hatred that has evoked and tolerated the dirty politics of terror, abuse, brutality, plunder and coercion. They are imprisoning and beating members of the clergy and civil servants in large numbers and are threatening them with torture and death. They are also holding people in jail for months without trial, or even without charge. Appeals are disregarded, or held back, the appellants penalized."*

Five days after the German forces attacked Yugoslavia on 6 April 1941, and following Serbia's collapse, Hungarian army units occupied the ceded areas of Bácska (Backa), the Baranya Triangle and the Mura confluence as part of the rightful reunification with the mother country. In fact, the entire historic County of Bács-Bodrog became once again an integral part of Hungary. On 22 June 1941 in Nagybecskerek (now Petrovgrad), Chetnic (royalist) partisan leaders Marko Perecin, Pasco Romac and Jovan Veselinov decided on partisan terrorist actions against the occupying Hungarian army, on instructions from Moscow, starting on 28 June 1941. The Serbians developed a 58-member partisan terrorist unit that operated from Sajkás (near Titel) as their central base (southeast corner

of Bácska). From July to October of that year thirty-five sabotage actions took place in the Bácska area. From December 1941, a number of Hungarian country-policemen and border guards were killed including the gendarme-commander of Zsablya (Žabalj), northeast of Újvidék (Novi Sad). This partisan terrorist activity lasted for six months with brazen contempt for international Articles of War and ignoring martial law introduced by the Hungarian authorities. This activity included shooting Hungarian soldiers and police patrols from treetops, church towers and roof windows all over the Bácska area, especially in Újvidék (now Novi Sad), Csurog (Čurug), Zsablya and Zombor (Sombor). They also burned crops in the fields, carried out robbery, extortion of food, as well as killing and torturing the civilian population. This untenable situation was followed by severe but understandable reprisals on the part of the Hungarian authorities to maintain law and order in the Bácska area; consequently there were police-raids in the area. On 4 January 1942, mainly in and around Újvidék, the Hungarian army and police units captured and executed 1049 of the terrorists. After that the partisan activity ceased. 3300 became victims of the mopping-up operation, including 2500 Serbians. However, Hungarian authorities conducted an investigation into this case during World War II.

In October 1944 the invading Soviet forces reached the Southern part of Hungary, accompanied by the Serbian partisan units filled with revenge, and immediately set about slaughtering the local unarmed and innocent Hungarian and German civilian population, and buried them in unmarked mass graves.

The revenge by Tito's partisans took place in 130 Hungarian-inhabited towns and villages including Ada, Adorján (Nadrljan), Apatin, Bácsföldvár (Bačko Gradište), Bajmok, Bezdán (Bezdan), Csóka (Čoka), Csurog (Čurug), Hadikliget (Veterik), Hódság (Odžaci), Horgos (Horgoš), Kula, Magyarkanizsa (Kanjiža), Martos, Martonos (Martonoš), Mohol (Moh), Mozsor (Mošorin), Óbecse (Stari Bečej), Pacsér (Pačir), Palánka (Palanka), Péterréve (Petrovo Selo), Piros (Rumenka), Szabadka (Subotica), Szentfülöp (Gračac), Szenttamás (Srbobran), Szivác (Sívac) Temerin, Tiszaistvánfalva (Járek), Topolya (Topola), Újvidék (Nový Sad), Verbász (Vrbas), Vörösmart (Zmajevac), Zenta (Senta), Zombor (Sombor), Zsablya (Žabalj).

They massacred thousands of civilians without any reason or trial, just because they were Hungarians, using cruel and sadistic methods and not even sparing women and children, even twelve Catholic priests also fell victim.

Some of the details: on 8 October 1944, Tito's partisans, in the wake of the advancing Soviet forces, executed 500 Hungarians at Péterréve (Petrovo Selo), south of Zenta (Senta). The Serbian ethnocide started in earnest on 18 October 1944, when the ethnic Hungarians and Germans were rounded up into forty-one concentration camps, where many of them perished. The mass execution of "collaborating" Hungarian leaders took place in Szabadka on 30 October 1944. Also in the fall of 1944 massacres occurred in Újvidék, Szenttamás 30 km north of Újvidék when returning Serbian army units in a few days rounded up 3,000 Hungarian men and executed them. In the same month in the Zsablya region the Serbian partisans rounded up fifty Hungarians daily, killing them by machine-gun fire and tossing their bodies into mass graves. There has been not one Hungarian left in Zsablya for some time while in 1941 there were 8,526. During the autumn of 1944 in the pogrom of Adorján, at a treacherously convoked civic meeting held in the village square, the assembled Hungarian men, women and children were massacred by the armed Serbian terrorists. Many of the Hungarian population of Temerin were killed in a mass-execution and buried in unmarked mass grave, and in Újvidék the

partisan terrorists, in retaliation for the Hungarian razzia, brutally executed several hundred Hungarians.

A witness' account of the sadistic executions: *"They tore their nails off, slashed their skin and put salt in it. They cut some men into half with a saw or impaled them, some they burnt or buried alive. They cut the heads off of most with an axe. I have seen the head of a suckling baby hurled at the wall, its brain splashed all around. One of the women was pregnant when they stamped the baby out of her. In many cases they tied a ten kilogram piece of lead to a rope that they used to swing at their victims thrashing them to death; there were some whose nose got torn off from the hit. Women were looking for their sons, husbands, among the dead, sobbing. All around men were lying in pools of blood. It was a horrific sight"*. (Julia Teleki: *Where are the graves? (Hol vannak a sirok?)*).

During this campaign of retaliation by the Serb partisans, 40,000 to 50,000 Hungarians fell victim including women and children. They were executed without any basis simply because they were Hungarians.

The destruction of Hungarian culture in Southern Hungary began with the suppression of the language. Hungarian children were forced to go to Serbian classes and the training of Hungarian teachers was suspended. The jobless Hungarians were encouraged to emigrate. By means of the agricultural reforms newcomers were settled in these depopulated areas. Between 1944 and 1948, 385,000 hectares of land were distributed in Voivodina and Slavonia among 40,000 southern settler families (Serbs from Lika in Croatian Krajina, Bosnians, Montenegrins) numbering a total of 200,000 persons. One-tenth of the distributed land was given to 18,000 landless Hungarians. With the exception of the Germans no largescale deportations or population exchanges took place. Yet about 30,000 Hungarians, mostly those who had served in the Hungarian army and members of their families, moved to Hungary. The influx of Serbian people into Voivodina continued with more than 500,000 newcomers settling in the province between 1953 and 1971. The influx continues from the south with Serbian refugees coming from Kosovo. As a result the proportion of the Hungarian minority in the province has shrunk from the former one-third to one-sixth today, putting them in an even more desperate situation.

A new ordeal befell the Hungarians living in former Southern Hungary (northern Yugoslavia) in the 1990s, during the Yugoslavian civil war. Far more Hungarian young men were conscripted into the army than from other ethnic groups and were sent to the most dangerous parts of the front-line. This resulted in a mass exodus of young Hungarians from Voivodina. They were followed by thousands of Hungarian families who escaped from the war zones or were forcibly evacuated from their homes that were given to Serb refugees from Kosovo. The new settlers do not generally tolerate the autochthonous Hungarian population and wish to see the latter chased out of Voivodina. To achieve this goal Serbs beat up Hungarians on the streets, in schools or in the bars, desecrating Hungarian cemeteries and threatening them on wall graffiti. There were hundreds of such cases in recent years. The European Union sent a committee to conduct an investigation into these issues. – B: 1273, 0954, 1272, 1062, 1357, T: 7456, 7103, 7684, 7690.→**Vajdaság, Hungarians in; Trianon Peace Treaty; Paris Peace Treaty; Újvidék, raid at; Massacre of Hungarians; Bezdán.**

Attila (406 - 454) (Etel, Etele, Etzel, Atil, and by the most recent research Atilla) – King of the Huns, grandson of Uldin, son of Mundzuk-Mundoguz (Bendeguz), known as



“*Flagellum Dei - The Scourge of God*” in the West. In old Hungarian he was called *Etele*. In the German heroic sagas, especially in the *Nibelungenlied*, he figured as *Etzel*, while in Scandinavian (Icelandic) sagas he was *Atli*. After the death (in 434) of the previous Hun ruler, Rogilas (Rugila or Rua, who was his uncle), he acted as co-ruler (434-445) with his elder brother *Buda* (in Western chronicles known as *Bleda*). Buda was the supreme ruler, while Attila was second in command as the head of the army and chief judge of the realm. According to some mediaeval chronicles, Attila murdered his brother Buda in 445, and from then on he was the sole ruler (445 to 453). According to various

legends, his royal residence was either on the site of present day Buda, or in the Tisza-Maros confluence, near today's city of Szeged in the center of the Great Hungarian Plain. Toward the end of Attila's eight-year rule, the Hun Empire reached its zenith, extending from the Caspian Sea all the way to the Baltic region in the north, to the River Rhine in the west, and to the lands south and north of the Danube. In 439 the city of Ravenna bestowed upon Attila the title of *Magister Militum* (Master of the Militia). Apart from ruling over the Huns, he also rounded up a number of other nationalities, peoples of Slavic, Germanic, Sarmatian and Turkic origins. In 441 his troops crossed the Danube, captured Sirmium (now Sremska Mitrovica, Serbia), Singidunum (Belgrade), Naissus (Nish) and Sardica (Sofia), and threatened Byzantium itself. In the ensuing war the army of Emperor Theodosius II was defeated in 447 and the Eastern Empire won peace only by raising its yearly tribute from 700 to 2100 pounds of gold. Now Attila turned to the West and found an unusual excuse for war. Emperor Valentinian's ambitious sister *Honorio*, in order to escape from an arranged marriage, secretly offered herself to Attila, sending him a ring. However, Attila requested half the Western Roman Empire as dowry, which was refused, and further strained Attila's relations with the Western Empire. In 451 he set out to invade Gaul, sacked and burned Trier and Metz and nearly took Aurelianum (Orleans). It was about this time that he became known as *flagellum dei* – the Scourge of God. The Vandal King *Geiserich* pleaded for Attila's help against the Visigoth King Theodoric I, who allied himself with the Roman patrician *Aëtius*. As a young man Aëtius had spent several years among the Huns as hostage and knew Attila well. The combined forces of Aëtius and Theodoric forced the Huns to withdraw from Aurelianum and the decisive engagement with Attila's huge multi-ethnic army of some half million men took place on the Catalaunian Plains (Maurica), Châlons-sur-Marne near present-day Troyes. The *Battle of the Catalaunian Plains* (451) was one of the greatest battles of the era. According to a 6th century Latin work by Jordanes (*Gothic History*), 165,000 men fell on each side (considered to be a gross exaggeration) in the long and fierce fighting, during which the Visigoth king was killed. A battle on such a vast scale was bound to end inconclusively. According to some chronicles, Aëtius won while, according to others, Attila remained in command of the battlefield, but found it wise to retreat, and soon withdrew from Gaul altogether. His losses could not have been so great, however, for in 452 he invaded northern Italy and sacked a number of cities, among them the fortresses

of Aquileia (its fleeing citizens later founded Venice), Bergamo, Brescia, Milan, Padua and Verona. On the banks of the River Mincio he met Pope Leo the Great (called the Bishop of Rome at the time) heading a Roman embassy, (this scene is the subject of a painting by Raffael), whose eloquent entreaties as well as the shortage of provisions coupled with an outbreak of pestilence in the Hun army forced Attila to withdraw. Also the news that the forces of the Eastern Roman Emperor Marcianus were endangering the Hun Empire, forced Attila to leave Italy and withdraw to his capital in the Carpathian Basin. In 454 Attila married the German *Ildikó* (*Krimhild* of the *Nibelungenlied*). According to Jordanes, who based the story on the earlier history by the Byzantine historian Priscus, Attila died on the wedding-night of the last of his numerous marriages, apparently of a nosebleed following a drunken revelry. 19th century historian Edward Gibbon recounts the affair in his *Decline and Fall of the Roman Empire*. Others claim Attila may have been poisoned. According to legends he was buried in three coffins: one made of gold, one of silver and the outermost of iron. The triple coffin, together with his treasures, was buried in a backwater riverbed by the River Tisza and was subsequently flooded. The gravediggers and members of the funeral procession were slain, ensuring that the site of Attila's burial would never be found (based on numerous theories even centuries of search for the site so far yielded nothing).

Attila was one of the greatest rulers of the Migration Period, outstanding both as statesman and as military commander. According to Jordanes: *"He was a man born into the world to shake the nations, the scourge of all lands ...the power of his proud spirit appeared in the movement of his body...He was ...a lover of war, yet restrained in action; mighty in counsel, gracious to suppliants and lenient to those who were once received under his protection. He was short of stature, with a broad chest and a large head; his eyes were small, and his beard was thin and sprinkled with gray. He had a flat nose and a swarthy complexion, revealing his origin."* But reference to his appearance was based on hearsay; Jordanes never met Attila.

Attila was the greatest architect of the idea of a nomadic world-empire prior to Genghis Khan. However, a comparison with Julius Caesar and Alexander the Great by the French historian A. Thierry is rather inept and incorrect. Attila was the first to conceive the idea of a European Union and it was he who understood the unique geographic structure of the Carpathian Basin with its interdependent parts that were later on exploited by the Avars, and still later by the Magyars. Attila's early and unexpected death prevented him from carrying out these grandiose plans. For the estimation of his character and achievements the best source is provided by the Byzantine historian Priscus Rheter (?415–473?) a member of a delegation from Constantinople sent by Emperor Theodosius II. Priscus visited Attila's camp-capital in 448 in present day Hungary, probably around the modern city of Szeged by the River Tisza. He wrote a reliable and objective assessment of Attila and his state-structure in the form of a memorandum (of which only a fragment survived). Priscus attended a banquet given by Attila and noted that while Attila ate only meat from a wooden platter and drank from a wooden cup "the other Scyths" ate all manner of delicacies from silver platters and drank from silver cups. Toward the end of the banquet torches were lit and the bards sang odes about Attila's conquests and military prowess. While the Hun common folk lived in tents and huts, the leading men lived in large fortified timber structures.

Attila was a great military commander, a determined negotiator and a born diplomat, who exchanged ambassadors with various empires, including China. He conceived and

planned a European water transport system whose construction was later realized by Charlemagne. He developed an efficient system of intelligence-gathering and instituted the torch and bugle signaling system, as well as the mounted messenger network extending from China to the Baltic Sea. These were methods usually well developed by nomadic civilizations (though they form only one of the 34 different kinds of civilizations mentioned by Arnold Toynbee).

Attila ruled not only over the Huns: his empire was a conglomerate of tributary Germanic tribes. His short-lived empire, under his sole rule a mere eight years, was an ephemeral bonding together of the diverse nominally independent Hun tribes. Following his death his realm was divided among his sons. They proved incompetent to preserve it, and Attila's vast empire broke into pieces and melted away.

Attila's emblem depicted a hawk (*turul*) with a crown on its head. In addition to the Huns, the Magyars also wore this emblem on their standards up to the time of Prince Géza (Geza) and King István I (St Stephen). – B: 0942,1020, 7456, T: 3312, 7676, 7456.→**Scourge of God; Huns; Hun Battle; Attila Medals; Attila, Sword of; Árpád; Árpád, House of; Géza I, King; István I, King; Turul; Priscus Rhetor.**

Attila Medals – Roughly cast commemorative medals known by this name decorated with Attila's portrait on the front, encircled with the inscription "*ATTILA 441 REX*". On the other side is a cityscape with an inscription "*AQUILEA*" above it. They originate from the 17th century. Commemorative medals of famous historic personages were already being cast in the 16-17th centuries. Amongst them were Hannibal and even Buda, brother of Attila. – B: 1078, T: 7662.

Attila, Sword of – (1) According to the Hun-Magyar legend, concurrently with Attila's dream, a shepherd boy found a sword in the field, which he took to the king. According to the shamans, God, promising a conquering and punishing mission for Attila, sent the sword. The Huns saw the sword as an assurance of Attila's world domination, a belief that was known to the Byzantine historian Priskos Rhetor. The sword disappeared after Attila's death. Legend has it that the chief shaman took it back to Asia.

(2) Eastern European goldsmith's work, said to have belonged to Charlemagne. It is kept in the Vienna treasury and labeled as an Eastern European goldsmith's work. A decorative sword dated from the time of the settling of Magyars in the Carpathian Basin (895-896). It presumably belonged to Reigning Prince Árpád, considered by the Germans as the original God-given sword (*glaudius divinitus ordinatus*). Lambert Hersfeldi in his *Annales* noted that in 1071, the mother of the Hungarian King Salamon presented the sword that at one time by the grace of the War-God belonged to Attila, to the Bavarian prince Otto Nordheim, the leader of the German army, because he put her son Salamon on the throne. According to a German royal coronation declaration the principal power was not bestowed in the form of the cross but in the form of the sword. – B: 1078, T: 7673, 7685.→**Attila; Árpád; Priskos Rhetor.**

Attire, Hungarian – The most ancient and characteristic Hungarian attire that was worn well into the 20th century by a large segment of the male population especially in the provinces was an ankle-length mantle called a *szűr*. Its name is derived from the word *szürke*, meaning gray, after the color of the heavy, full woollen twill or felt, from which it was made. In the 19th century they began to make it out of bleached white felt and

decorate it with red, blue or black appliqué work or multicolored embroidery according to regions. This was called the *cifra szűr* or ornamental *szűr*. The most famous one was the heavily embroidered *cifra szűr* of Debrecen. In some parts the garment was dyed brown or black, reaching only to the knees or even shorter and was known by various names like *suba*, *bekecs*, *szokmány*, *guba*, *ködmön*, *zeke* and *szürdölmány*.

The *szűr* stems from one of the most traditional and basic garments of Eurasia. Its historical prototype can be traced back to the *kandys* (Hungarian *köntös*) of the Medes of Persia of the 6th -5th centuries BC. It was a long garment worn over the shoulders with pendant sleeves and fastened across the chest with cords or straps.

Under the *kandys* the Medes wore a sleeved, belted shirt and long, tight trousers. Their heads were covered with domed, fur-trimmed hats. This attire was adopted in turn by the Persians, the Scythians and the Parthians; later by the Huns and the Avars; and finally by the Magyars, as well as by several Turkic peoples all the way to China. The Ottoman Turks called it *kepenek* (Hungarian '*köpönyeg*'). Similarly, heavy coats are still worn over the shoulders by the nomads in the Hunza Valley near the Himalayas. It can also be found in some parts of Afghanistan, Uzbekistan, Turkistan and Kashmir. The garment is unknown west of Hungary.

Hungarian folk attire can be divided into four regions: The Great Plain, Western Hungary, Northern Hungary (its largest part is now Slovakia) and Transylvania (now Romania).

Judging by textile remnants found in graves of the Carpathian Settlement Period (896 AD) the attire of the Hungarians must have been colorful, conforming in cut to the above-mentioned Oriental style. They also wore underwear unknown in the West at that time. The Oriental character of Hungarian folk attire was kept alive by the influx of Pecheneg, Cuman and Jazyg settlers. Later, during the Turkish occupation of Hungary (1526-1686), it received considerable Turkic and Persian influences especially in embroidery patterns such as "the eye of the peacock", the rose and the tulip. From the West it was influenced by the styles of the Renaissance, the Baroque and the Rococo.

The folk attires of the various regions were worn well into the 20th century. Of the women's wear the most famous are the richly embroidered *Matyó* dresses of Mezőkövesd in the Palóc-region of Northern Hungary, and of Kalocsa in Central Hungary, where Kiskúnhalas is famous for its lace; of Sárköz in Western Hungary; and of Kalotaszeg and Torockó in Transylvania (now in Romania). The skirts are generally multi-layered, are either embroidered or accordion-pleated and worn with colorfully embroidered aprons. In some regions the skirts have as many as 10-15 layers. Their headdresses also differ by regions: some are high, dome-like creations embroidered with pearls and colored beads similar to the headdress recently found in a 2500-year old Scythian grave in Pazyryk in Siberia. Others sit close to the head and are fashioned out of white, gathered lace or heavily embroidered silk and colored ribbons called *párta* in Hungarian, generally worn by unmarried girls. Young married women cover their heads with white silk kerchiefs, while older women wear black kerchiefs and their attire is also of a more somber color, such as unadorned gray, navy blue, brown, or black. For jewellery they wear multi-stranded colorful bead necklaces. Their footwear consists of embroidered slippers, black or red shoes, tan or black calf-length soft leather boots.

Men's clothing also differs according to regions. On the Great Plain (Central Hungary) they wear wide-legged trousers made of white linen and wide-sleeved white shirts tied at the neck, topped with a blue sleeveless, sometimes embroidered vest. In Transylvania and

some other regions they wear tight white or black trousers with knee-high black boots. For an overcoat they sport waist-length leather or woollen jackets called *mente*, trimmed with fur and decorated with braiding, sometimes carelessly thrown over one shoulder. This became the attire of the Hussars and was adopted all over the world. In a stylized form it was worn on ceremonial occasions by the lesser and higher nobility and was called *díszmagyar* – a fully ceremonial attire. Men's hats also differ from region to region. Some are high-domed brimless hats, some with wide, turned-up brims. Others are small with a narrow brim and adorned with a feather. In winter they wear tall lambskin caps. These folk costumes are no longer worn, except on special occasions, like weddings or parish feasts. They have been replaced by the modern uniform fashion of the cities. – B: 1078, 1020, T: 7617, 7684. →**Szűr mantle**.

Atzél, Baron Endre (Andrew) (Mezőzáhon, now Zau de Câmpie, Romania, 20 February 1937 - Budapest, 7 December 2005) – Lawyer, humanitarian. He was born into an old noble family. When the Second Vienna Award of 1940 returned Northern Transylvania (*Észak Erdély*) to Hungary, the new border dividing Transylvania left his family estate in the Romanian part of Transylvania. The Romanian authorities confiscated the estate. The family escaped to Kolozsvár (Cluj-Napoca), at that time Hungarian territory again. His father established a transport company and spent all his income on the community. In 1944 the family moved to Budapest to avoid Romanian reprisal. His father, a parliamentarian, was sent to the armistice negotiations with the Soviet forces; but was arrested and executed. The family of six children was scattered and lived semi-incognito. His mother worked as a scrubwoman in a factory. In 1951 Atzél attended an industrial school and became trained as an electrician. He participated in the 1956 Revolution and Freedom Fight as a technician, later as a Viennese aid convoy helper, and finally as a resistance fighter. He was arrested and sentenced to 14 years in prison at Maria-Nostra. He was freed after six years and three months. In 1975 he was allowed to study law at the University of Budapest and he obtained his law degree in 1981. Since 1969 he has frequently traveled in Transylvania. After 1990 his main interest focused on the Moldova region, where the Csángós live amidst dire conditions, facing the dangers of Romanian assimilation efforts and practices. He helped in different capacities this ancient Hungarian folk group now living in abandonment, isolation and in danger of assimilation, first as an ambulance worker. To assist them he established the Friar Julian Foundation (*Fráter Julianus Alap*). He helped in the organization of the Áron Márton Colleges (*Márton Áron Kollégiumok*) in Transylvania and tried to raise scholarships for outstanding students. For the Transylvanian handicapped children he organized holidays in Hungary. He was a member of the Order of the Knights of Malta and recipient of the Hero's Medal of the Republic of Hungary. – B: 1664, T: 7103. →**Csángós**.

Auer, Leopold (Lipót) (Veszprém, 7 June 1845 - Dresden, Germany, 15 July 1930) – Violin virtuoso, conductor. As an 11-year-old boy he studied at the Vienna Conservatory and made concert tours in Europe. In 1868 he was invited to the Conservatory of St Petersburg, Russia. From 1872 he was first violinist of the Czarist Ballet. A couple of years later he formed his string quartet, the first such ensemble in Russia that became world famous. Auer was the violinist who made Tschaikovsky's violin concerto famous around the world. He conducted the works of Wagner, Grieg and Beethoven from memory. The Czar bestowed nobility on him that no artist had ever received before. In

London he had a studio from 1906 to 1911, and in Dresden, Germany from 1912 to 1914, where he was active as a teacher. In May 1917, after the first Revolution, he left St Petersburg and moved to New York. His educational achievements surpassed even his violin playing and conducting successes. Among his famous students were Richard Bourgin, Eddie Brown, Mischa Elman, Efrem Zimbalist and Jascha Heifetz. – B: 1032, 0903, T: 7684.→**Joachim, József.**

Auffenberg, Baron Norbert (Ormay) (Dobřany, 22 August 1813 - Arad, 23 August 1849) – Military officer and descendant of a Czech aristocratic family. As an officer of the Austrian army, he took part in the preparatory committee of the Polish uprising. For this, he was sentenced to a 20-year fortress imprisonment, to be spent in Munkács Castle in Hungary. During the 1848 Revolution, he was freed and he offered his services to the Hungarian government. He changed his name to *aranyos* Ormay. With the rank of major, he was Kossuth's aide-de-camp, and later, he became the excellent organizer of the regiments of riflemen. Just before the Világos surrender, he was taken prisoner by the Austrians near Arad; the court-martial sentenced him to be hanged, and he was executed. – B: 0883, T: 7456.→**Kossuth, Lajos.**

Augsburg, Battle of →**Lechfeld, Battle of.**

Aujeszky, Aladár (Aladar) (Pest 11 January 1869 - Budapest, 9 March 1933) – Veterinary pathologist, bacteriologist. He discovered a disease (pseudorabies) and a virus, both named after him. He worked out a serum that when used as a preventive, eliminated rabies in Hungary, the first nation in Europe to do so. His bacterium spore-coloring process is widely used in bacteriology.

Aujeszky Disease is a highly contagious acute and often fatal disease that affects the nervous and respiratory systems of most domestic and wild animal species with the exception of certain apes. Humans are not susceptible to the pathogen. It is manifested in general feverish symptoms and results in encephalomyelitis. The disease, caused by porcine herpes virus, is most common in hogs and is most dangerous for suckling pigs. It was first reported in March 1813 in the American Farmer Magazine. Aujeszky first described the disease in scientific literature in 1902. – B: 1038, 1031, T: 7660.

Aulich, Lajos (Louis) (Pozsony now Bratislava, Slovakia, 1793 - Arad now Romania, 6 October 1849) – General of the National Defense Force, and Minister of National Defense in the War of Independence (1848-1849). At first he was an officer of the Imperial Army, a colonel in the Sándor Infantry Regiment (named after Czar Alexander of Russia). In 1848 he was a colonel in the Hungarian National Defense Force, was promoted to general on 16 February 1849, and played a decisive role at the battles of Kápolna and Isaszeg. As a division commander he participated in the winter campaign in the Carpathian Mountains, and his unit fought with great success at the siege of Buda. He was a faithful follower of General Görgey. He served as the last Minister of Defense of independent Hungary between 14th July 1849 and 11th August 1849, and was one of the thirteen martyred generals. His bravery was exemplary. Until the last moment before his execution on 6 October 1849 at Arad (now in Romania) he was reading with undisturbed calm the poetry of the Roman poetry of Horace. – B: 0883, 1078, T: 3233.→**Arad, Martyrs of; Freedom Figh of 1848-1849; Görgey, Artúr.**

Aurignacian Culture – In Hungary the few accessible settlements of cave dwelling humans are thought to have originated from two groups: from southeastern Europe and from the eastern Alps in Central Europe. In the western region of the Bükk Mountains the inhabitants' bone craft industry of the inhabitants is of particular significance, the most notable location being the Istállóskő Cave in the Bükk Mountains with habitation dating from 45,000 to 8,000 BC. This Stone Age culture dates back to approximately 100,000-60,000 BC to the Pleistocene Ice Ages. Archeologists first discovered the remnants of this culture in the region of Aurignac in southern France in the early 20th century; hence the culture was named after this region. The Aurignacian people spread out from Western Europe to Siberia. Due to the cold climate these people tended to live in caves almost all year round. It is estimated that the first permanent winter huts built partly underground and partly above ground date from this period. They are noted for multiple layers of carefully made flint implements and bones. The Aurignacian people hunted wild horses and mammoths. They were apparently a matriarchal society. Anatomically they had a more feminine physique and were surprisingly productive. In Hungary remains of the Aurignacian culture were found in the Istállóskő cave. – B: 1138, 1020, T: 7676.

Australia, Hungarians in – The history of Hungarians in Australia goes back to the beginning of the modern history of the continent. Presumably there were Hungarians among the first Europeans who arrived by boat in 1788. The first recorded Hungarian in Australia was the merchant Isaac Friedman, who arrived in 1833 with his wife and son. A group of 20 Hungarian immigrants arrived in Australia in 1846.

After the 1848-1849 War of Independence against Habsburg rule a few exiled Hungarians arrived in Australia, chiefly during the gold rush of the mid 19th century. A few were known from the end of the 1930s, fleeing from Hungary as a result of the Jewish laws introduced under German National Socialist pressure; some of these Jewish immigrants during the critical years of the War were placed in concentration camps also in Australia, together with the unreliable German and Italian immigrants of the alien nations.

During the years 1949-1952 after World War II, the first wave of Hungarian immigrant refugees of considerable size arrived in Australia. Most of these were victims of the unsettled postwar conditions in Europe and at the same time victims of the Communist dictatorship formed in Hungary under Soviet military occupation. They numbered about 15,000 to 20,000 and were assisted by the International Refugee Organization (IRO), with a 2-year labor contract. They fled to this distant continent, which offered them unlimited opportunities.

The second Hungarian wave of a larger size arrived after the defeat of the 1956 Revolution and Freedom Fight; they amounted to about 15,000 to 20,000. Following this wave there were possibly another 10,000 to 15,000 who moved across to Australia from other continents, and from the detached areas of Historic Hungary of the Carpathian Basin, mainly from Voivodina (*Délvidék*), the Southern part of Historic Hungary, and included the political and economic emigrés from Hungary of the 1970s and 1980s.

Therefore the total number of Hungarians living in Australia amounted to about 50,000 to 55,000 in the 1990s. Another 12,000 identified themselves as Australian-born but having two Hungarian parents, and 18,000 as having only one Hungarian parent. The number of Hungarians is continually decreasing because the average age of those born in

Hungary and other parts of the Carpathian Basin, who migrated to Australia in the early 1950s, has reached 80, and those who immigrated to Australia after 1956 have reached the retirement age. The death rate is increasing among them, while the number of newborn barely affects the total number of Hungarians, since most of them tend to get assimilated into the multicultural melting pot and simply add to the overall population of Australia. According to the 2001 census data, those who stated that they were of Hungarian origin amounted to 62,859 and of these only 24,485 used the Hungarian language at home. The disclosure of the census shows that the largest number of Hungarians live in the State of New South Wales (NSW) and mainly in Sydney. The majority is in and around Melbourne, Adelaide, Brisbane, Sydney, Canberra and Perth.

In 1950, as a result of the effect of the different language, culture and environment in Australia, a feeling of relatedness emerged among the Hungarians and Hungarian community life soon began to take shape. The first organizations were established by priests and pastors of the historic churches and they were closely followed by the social, cultural, fraternal, sport and youth organizations.

Among the Hungarian communities it became necessary to set up local state councils to integrate the various groups in the capitals of every state of Australia, where Hungarians lived in larger numbers, in order to organize jointly the national celebrations, to take care of uniform federation of activities and to contribute to the dismantling of the Communist dictatorships in the Carpathian Basin. The oldest such institution, still functional at present is the Hungarian Council of NSW, which can look back upon six decades of successful past.

As a result of this initial collaboration in the early 1950s, various institutions were established in every state in Australia by self-effort, including Hungarian Houses, Hungarian Centers, Clubs, Scout Homes and Parks, Old People's Homes, and in Sydney the Saint Elizabeth home with a capacity of admitting 150 senior citizens, a section for caring for invalids and dementia patients, as well as a *Hungarian Village* made up of a dozen accommodation units, a Museum of Folk Art and a Library. The Hungarian Center in Melbourne is of a quite imposing size with a chapel, sportsground and gardens. In the larger cities there are also Hungarian cemeteries and war memorials to honor the heroes and victims of the wars in defense of the Carpathian Basin, freedom wars and world wars.

Apart from their local associations, cultural groups, Hungarian Houses, Hungarian Clubs, Hungarian Churches, and libraries, they have the Australian Hungarian Association (*Ausztrál Magyar Szövetség*) since 1955; the Australian and New Zealand Hungarian Association (*Ausztráliai és Újzélandi Magyar Szövetség-AZUMSZ*); the Hungarian Council of NSW (*NSW-i Magyar Szövetség*); the Transylvanian Association in Australia (*Ausztráliai Erdélyi Szövetség*); the Rákóczy Society; the Hungarian Human Rights Foundation (*Magyar Emberjogi Alap*); the Minority Foundation (*Kisebbségi Alap*); the *Regnum Marianum*; the Hungarian Historical Society Sydney (*Magyar Történelmi Társulat Sydney*); the Hungarian Boy Scouts in Australia (*Ausztráliai Magyar Cserkészeti*); and the Hungarian Folk Dance Ensembles (*Magyar Népi Tánccsoportok*).

The written and printed press appeared early in the 1950s: *Southern Cross* (*Dél Keresztje*), *New Life* (*Új Élet*), *With Honor* (*Becsülettel*), *Independent Hungary* (*Független Magyarország*), *Our Fate* (*Sorsunk*), *Australian Hungarians* (*Ausztráliai Magyarság*), and the high-standard weekly paper *Hungarian Life* (*Magyar Élet*), the only paper on the southern hemisphere still published in Australia on 16 to 24 pages at present,

dealing with the vital questions of Hungarian fate and every manifestation of community life. By means of the state-run Special Broadcasting Service (SBS) and the community radios, there is a Hungarian language broadcast almost every day, also a Hungarian TV program. The Duna TV introduced its complete program into the Hungarian homes and everybody receives up to date information about the life and cultural events of Hungarians of the Carpathian Basin.

The Australian Hungarian Conventions are organized once in every three years: large-scale reunions, gatherings, a little Hungary is conjured up for the participants for ten days, when everybody gets filled with Hungarian consciousness and responsibility for their original motherland for years to come. For these conventions from all the states of the Australian federation, artists, lecturers, sportsmen, dancers, choirs, actor troupes and overseas guests arrive to take part in the activities.

Admirable activity on part of the Hungarian Council of NSW has been its emphasis on fostering the Hungarian traditions in Australia. For this purpose it pressed for the publication of a number of English-language books and studies containing authentic data on Hungarian history and culture. These works consistently stressed the thousand-year old European, western character of Hungary and equally stressed the injustice of the dictated Peace Treaties of Trianon (1920) and Paris (1947). There were regularly published topical English-language studies and pamphlets pointing out facts in the interest of human rights of Hungarians in minority status in the detached territories within the Carpathian Basin and these were sent to every member of the Australian federal parliament, including the cabinet ministers and the senators, as well as to university professors, prominent public figures and media editors. The university- and public libraries were regularly supplied with publications on Hungary and issues favorable to Hungary.

Until 1990 the Communist Government of Hungary under Soviet military occupation was not recognized by any Hungarian group or institution in Australia. This changed radically with the change of regime. A correct, cordial and cooperative relationship was established with the foreign representatives of the democratically elected Hungarian governments. An early realization of Hungary's membership in NATO and EU was also supported.

For the fostering of language, culture and traditions and for maintaining Hungarian consciousness, national celebrations and jubilee anniversaries have been held regularly. The 50th anniversary of the 1956 Hungarian Revolution and Freedom Fight was commemorated, drawing the attention of the Australian political and public life and the population at large to this historic event. In the 21st century identity conferences were organized by the Hungarian Centers of Sydney and Melbourne, directing the attention of the youth of Hungarian extraction to the available teaching opportunities in schools of Hungary and to obtain the institutionalized support of the Hungarian Government for those establishments, which are active in the drive for preserving the Hungarian identity.

An important activity is the *Scout Movement*, strong in preserving and serving the Christian foundations and traditions, using playful methods to bring up humane Hungarian youths and to inject a love of nature in the young. The other important educational tool is the *Hungarian School*, where from kindergarten age the youth of Hungarian descent are taught Hungarian language and culture. In Australia the Hungarian language is officially recognized as a foreign language for the Higher School Certificate. The priests and parsons of the Christian churches also contribute considerably to the

preservation of the Hungarian identity. In the larger urban centers, in Sydney, Melbourne, Brisbane, Adelaide, where are flourishing church communities, thanks to the valuable work of the young clergymen. – B: 1104, 1364, 7456, 7693, T: 7456.

Austria, Hungarians in – During the Austro-Hungarian Monarchy (1867-1918), Hungarians freely moved to or settled in Austria. Hungarian emigration began in earnest in the closing days of the short-lived Hungarian Council (Soviet) Republic in 1919. At this time, adherents of the collapsing leftist parties immigrated to Austria. During the last years of World War II, and in the following period, a relatively small number of civilians were officially transferred; but significant numbers of Hungarian army units withdrew in front of the advancing Soviet Army. In this period many civilians fled to the West, via Austria. After the Soviet occupation of Hungary, fear for their lives, or a refusal to live in a country modeled after the Soviet system, caused a massive exodus to the West. There were a million or more Hungarian refugees in the partitioned Austria, waiting for resettlement at the end of World War II, the majority of them women and children. All were classified as displaced persons (DPs). The refugees in Austria were waiting for the withdrawal of the Soviet troops from Hungary, 90 days after the signing of the Austrian Political Treaty in 1955, as specified in the Treaties of Yalta and Potsdam. At the same time, there were a large numbers of refugees from other neighboring countries arriving in Austria, and their plight became a major refugee problem. Hungarians in Austria did not have any legal rights nor did they enjoy the right to work, to social benefits or healthcare, and their personal safety was in jeopardy. Kidnappings were frequent occurrences by Communist agents, who roamed freely between the French, American, British and Soviet zones of Germany and Austria. In such a situation, most Hungarian refugees were afraid to use their own names, let alone organize anything. Eventually, the local governments and the military commands of the occupying forces together supported the first organization for their safety: the Association of Hungarians in Austria. Previously, through the activities of the Hungarian clergy, they had obtained help through the Hungarian Aid (*Ungar Hilfe*).

The next wave of Hungarian refugees came to Austria in the wake of the crushed 1956 Revolution. This time, 200,000 Hungarians fled to the West, the bulk of them passing through Austria. A new wave of Hungarian refugees reached Austria after the collapse of the Communist system in Hungary, in 1989-1991. Most of the Hungarians eventually left Austria and settled in other western countries. By the estimate of a Hungarian newspaper, there were 65,055 Hungarians in Austria in 1961 but, by 1984, their numbers had dropped to 60,000. At the beginning of the 21st century, more than 39,000 Hungarians lived in Austria. The Austrian census registers people according to their spoken language, so it does not include people of Hungarian origin, who do not speak Hungarian anymore. According to reliable information, the real number of Hungarians in Austria is around 60,000 at present. The majority of Hungarians live in Vienna, Lower and Upper Austria and in Steiermark. In Burgenland (*Őrség*) there are some 16,500 autochthonous Hungarians, annexed to Austria in 1920. They live in the following locations: *Unterwart (Alsóőr)*, *Oberwart (Felsőőr)*, *Ober and Mittelpullendorf (Felső-és Középpulya)*, *Eisenstadt (Kismarton)*, and *Siget in der Wart (Őrsziget)*. They belong, together with the Hungarians of Vienna, to the *Hungarian Nationality Council (Magyar Nemzetiségi Tanács)*, formed in 1992. The Hungarian Roman Catholic Church's presence is quite strong in Austria. They have parishes in Vienna, Graz, Unterwart (*Alsóőr*), Klagenfurt

and Salzburg. Hungarian priests are serving in Innsbruck, Bregenz, Mariazell, Spittal and Kismarton. Altogether some 80 Hungarian priests are serving in Austria. The *Hungarian Church Sociology Institute*, founded in 1962, is involved in research work. There is a *Mindszenty College* in Innsbruck. Among the Protestant Churches, the most significant are the Hungarian Reformed Congregation in Vienna, the Reformed Parish in Oberwart (*Felsőőr*), the Hungarian Evangelical-Lutheran Pastoral Care Service in Vienna, and the Evangelical Lutheran parish in Oberwart. There are some 28 Hungarian cultural and sport organizations in Austria, among them 4 Boy Scout troops, 6 dance groups and 4 choirs. There is a *Collegium Hungaricum* in Vienna; a Hungarian-Croatian High School in Oberwart, as well as Hungarian Cultural Societies and libraries in some other locations. There is a *Hungarian Club* in Vienna and a weekly paper, *Vienna Journal* (*Bécsi Napló*). Most of the Hungarian organizations belong to the *Central Federation of the Hungarian Associations and Organizations in Austria* (*Ausztiai Magyar Egyesületek és Szervezetek Központi Szövetsége*), established in 1980. – B: 1104, 1364, T: 3240, 7103.

Austrian-Hungarian North Pole Expedition – From the middle of the 19th century the study of the North Pole was gathering momentum. On the part of Austria Count Johann Wilczek, President of the Geographical Society of Vienna, offered 40,000 Florins for the organization of an expedition and, with his influence, won the support of the Austrian government. On the Hungarian side, Count Ödön (Edmund) Zichy contributed a significant sum. They had a 220-ton steamer built with auxiliary sails and strong sides. It was named “Admiral Tegethoff” after the Austrian admiral Wilhelm Tegethoff. Among the officers of the ship was one Hungarian, Gyula (Julius) Képes, the ship’s doctor. The task of the expedition was to explore the “North-Eastern Passage”.

The “*Admiral Tegethoff*” departed from Bremerhaven on 13 June 1872. Under Weyprecht and Payer but near Novaja Zemlja it struck an ice pack and froze into the drift ice, as a result the original plan was aborted. The locked-in ship gradually drifted northward. The crew and the scientists of the ship spent two winters under these conditions, but not idly. Meteorological observations were carried out; they studied the ice conditions and did some trips by using dog sleds. They killed bears for food and the fact that they remained healthy was mainly due to Dr. Képes’ care. In 1874 they traveled in areas never before seen by man and made a number of discoveries. The large island at the 82° northern latitude was named Wilczek Land, another was named Zichy Land, and the cliff projecting from it was given the name Cape Budapest. The surrounding group of islands received the name Franz Joseph Land. After a three-month long exhausting sled haul they came across open water and by means of their three boats rowed further and further south and eventually met with other boats at the shores of Novaja Zemlja. The expedition, though it could not carry out its original aim, was one of the outstanding achievements of geographical discovery. The Archipelago of 18, 940 km² area is now Russian territory and still carries the name of Franz Joseph. – B: 1182, 1020, T: 7456.→ **Képes, Gyula; Franz Joseph Land.**

Austro-Hungarian Monarchy – A dualistic state created by the terms of the Compromise of 1867, masterminded by Ferenc Deák. It included the perpetual provinces of Austria and the territories of the Hungarian Holy Crown. Its territory was 677,443 km² and its population in 1910 was 51.5 million. Act XII of 1867, passed by the Hungarian Parliament determined the form of the Hungarian Government as a constitutional

monarchy. With this, Hungary's former political and administrative status was restored: Transylvania (*Erdély*, now in Romania) and the Mura region (now Croatia/Slovenia), was returned together with the port city of Fiume (now Rijeka, Croatia), while the Border Territory was abolished. On 14 November 1868, a Royal Decree determined the name of the dualistic state as the "Austro-Hungarian Monarchy", or the "Austro-Hungarian Empire", of them the former became more generally accepted. The common ministries (foreign affairs, defense, finance), the shared currency and the customs union secured the unity; but both members were independent regarding their internal affairs. Hungary's contribution to the common expenses was at first set at 30%, and later revised to 37%. From its inception the Monarchy was beset by internal political contradictions and conflicts. In spite of the constitutional nature of the state, the monarch enjoyed some absolutist privileges, e.g. with regard to the armed forces. The foreign policy of the Monarchy was directed against the Balkans. In 1878 it occupied Bosnia-Herzegovina; and annexed it in 1908, thereby worsening its relations with Serbia. In 1882 it made an alliance with Germany, then with Italy, forming the Triple Alliance. In 1914, after the assassination of Archduke Franz Ferdinand and his wife at Sarajevo, despite the opposition of Hungarian Prime Minister Count István (Stephen) Tisza, the Monarchy declared war on Serbia; this led directly to World War I. The loss of the war resulted in the destruction of the Austro-Hungarian Monarchy and also led to the unjust Peace Treaty of Versailles-Trianon in 1920 that carved up Historic Hungary – without a plebiscite – and resulted not only in a badly truncated country but also in the subjugation of 3.5 million ethnic Hungarians, one third of the population, to hostile, newly created neighboring states. – B: 1153, 1020, T: 7665.→**Austro-Hungarian Monarchy; Deák, Ferenc; Tisza, Count István; Trianon Peace Treaty.**

Avar Finds – Objects such as weapons, jewelry and sometimes utensils found mostly in graves. The 6th-7th century Byzantine gold could help to determine the age of some objects found in the graves. Soldiers were buried with their horses. One such horse skeleton is being reconstructed for exhibition in the Kecskemét Museum. The excavated Avar graves in the Carpathian Basin number over 50,000. In the graves they also found gold objects, weaponry: swords, spears, daggers, bows and arrowheads. – B: 1078, T: 7617.→**Avars; Late Avars.**

Avar, István (Stephen) (Egercsehi, 20 March 1931 -) – Actor, politician. He worked as a miner between 1945 and 1949. After finishing his studies at the Academy of Performing Arts he became a member in the National Theater at Pécs in 1954, was member of the Madách Theater between 1960 and 1966 then worked at the National Theater, Budapest (1966) and again at the Madách Theater from 1985. He taught at the Academy of Dramatic Art and was University Professor from 1987, and a Member of Parliament from 1973 to 1990. His interpretation of Horatio in Shakespeare's *Hamlet* showed him as a heroic character actor. Several modern character interpretations are tied to his name, among them Stanley in Williams' *A Streetcar Named Desire* (*A vágy villamosa*); Dan in Arthur Miller's *After the Fall* (*Bűnbeesés után*); Áron in Madách's *Moses*; Postmaster in Gogol's *Inspector General* (*Revisor*); Ottó in L. Németh's *Gregory VII* (*VII. Gergely*); Luther in A. Sütő's *Palm Sunday of a Horse Trader* (*Egy lócsiszár virágvasárnapja*); the title role in Shakespeare's *King Lear* (*Lear király*), and Petur bán in J. Katona's *Bánk bán*. He frequently played in feature films as well. He received the

Mari Jászai twice (1963, 1969), the Merited Artist title (1972), the Kossuth Prize (1975), Outstanding Actor title (1980), the Greguss Prize (1990), and Actor of the Nation (2001), and the Middle Cross with the Star of Merit of the Republic of Hungary (2007). – B: 0871, 1445, 1742, T: 7684.→**Madách, Imre; Katona, József; Sütő, András,**

Avar-Khabar-Szekler Connection – The *Seklers*, a major Hungarian ethnic group, the “guardians of a settlement”. (In Hungarian, *Székel* literally means those who are in front of a settlement in order to defend it). There were several large Sekler groups in the Carpathian Basin. Some were guardians of the western borderland of the country; others settled in the northern Carpathian Mountains (now Slovakia), the eastern and southern regions of Transylvania (*Erdély*, now Romania), and along the banks of the Lower Danube (now Serbia). Since the time of the Hungarian settlement in the Carpathian Basin in 896, the western borderland was guarded successively by the remnants of the Avars and the Pechenegs. Subsequently the Pechenegs also became the guardians of the northern borderland. During the time of Avar rule, the protection of Transylvania and the safeguarding of the western borderland until the fall of Pannonia was the duty of the Avars. Later, the returning Csaba (Irnák) with his Avars joined them, and a Kabar group led by Edumen, who had previously lived on the plains of Csigla, also joined them. The Avar-Kabar-Sekler connection clearly reflects a legend of an earlier correlation between the Hun-Kabar-Sekler ethnic groups. – B: 0942, 1020, T: 3240.→**Szeklers; Csaba Prince, Legend of; Kabars; Avars.**

Avar Scepter – Among the Avar treasures seized during the Avar-Frank war of 796, the most important was a long-necked ceremonial vessel kept in the treasury of St Maurice d’Agaune. It was remodeled from an Avar scepter to become a consecrated oil container. The hollow stem became the long, shapeless neck, while the ball was transformed into the bowl of the vessel. The original Avar sceptre is identical to the Hungarian coronation scepter to the smallest detail. During the early Avar period, Avar craftsmen used enamel to decorate works of art. One of the important enamel ornaments shows two-winged griffins; the other displays two lions guarding the tree of life. The Hungarian scepter, the paintings in Esztergom, and the scepter with lion motives used by the early Avars, according to Gyula (Julius) László, can be regarded as cultic relics of the early Hungarians. The lion was not the animal of the family coat of arms but always adorned the emblem of the ruling prince (khagan). – B: 1078, 1134, T: 7685.→**Avars; László, Gyula; Coronation Insignia.**

Avars – A people of warrior horsemen from Asia, identified by Byzantine historians as an unusual branch of the Scythians. Numerous archeological digs at Avar cemeteries in the Carpathian Basin have yielded some interesting facts about their origin. Some of the skeletons showed a Mongol or mixed Mongol heritage (Kiskörös, Kis-Zombor, Kundomb, Öskü, Üllő) while others (Jutas, Kapospula, Tiszaderzs) did not exhibit any Mongol characteristics at all. The latter ones were relatives of the Várkonyis, the Onugors and the Sabirs. Byzantine historian Malalas identified the Avars with the Huns, based on the fact that Hun interpreters in Byzantium understood the language of the Avar envoys, although there is no historical corroboration that the Avars called themselves Huns. The Hungarian Chronicles mention them sporadically. Some sources identify them as “the returning Huns”.

From the 4th century AD they lived for about 150 years in the neighborhood of China in the same territory the Huns occupied before them. To escape from the invading Turks they moved to Eastern Europe after 550 AD. In 557, while in the region of the Volga and Don Rivers, about 557, they made contact with the Eastern Roman Emperor *Justinian*, and from then on they provided paid military services for him in exchange for yearly taxes and the right to settle on the banks of the Ister (Danube) River. In 568 they also formed alliances with the Longobards against the Gepids, and under the command of *Khagan Baján*, they conquered the area between the Danube and the Carpathian Mountains. In 582, after establishing their Empire from the Don River to the Plain of Vienna, they actually recovered Attila's legacy. The Carpathian Basin became the center of an empire again. During their expansion into the Balkans in 601-602, they fought against the Byzantines, but were defeated; however, in 612, they occupied the city of Salona (Spalato) and then besieged Byzantium in 626, though of no avail. The unsuccessful siege provoked a civil war in the Avar Empire that resulted in the separation of the northern, eastern and southern territories. Then in 630, fighting erupted unexpectedly with their Bulgar allies for power that resulted in the displacement of some 9,000 Bulgar families. They escaped to Bavaria, but almost all were killed there. Between 558 and 670, the great Avar Empire covered an enormous territory between the Rivers Lajta and Don. This is the era of the first Avar Khanate. Their name does not appear in the Hungarian Chronicles, although they do mention that "*104 years after the death of Attila*" the Avars arrived. In the World Chronicle of István (Stephen) Székely, published in 1558, the entry of the year 577 mentions one "*Avares, King of Pannonia*". In 791, Charlemagne began the Frank campaign against the Avar Empire. In 803, this led to the collapse of the Avar state, though the Avar people continued to live on in several parts of the Carpathian Basin for some time, and they melted into the akin Magyars. – B: 1078, 1134, T: 3240.→**Late Avars; Attila; Székely, István, de Bencze; Avars, Late.**

Avars, Late – There was a long-drawn out war between the Franks and the Avars. It started with Charlemagne's campaign of 791. Finally, the 3rd Avar Khanate fell to pieces under a Bulgar-Frank onslaught in 803, and the remaining Avars lived under foreign control. At the time of the Magyar settlement in the Carpathian Basin (895-896), the Magyars met late Avars in large numbers, and of significant strength, who received Árpád and his people as kindred folk and liberators. The arriving Magyars considered the Late Avars as allies and shared the land with them. In the Western areas there were no significant differences between the local inhabitants and those newly arrived. For quite a while those inhabitants were called "Ungroks". Byzantine Emperor Constantine VII (Porphyrogenetos, "Born in Purple") (913-959) wrote in his "*De administrando imperio*" that, after the Magyars settled there around 950, Avars still lived in the Carpathian Basin until they melted into the Magyar population. Approximately 50,000 late Avar graves were excavated in the Carpathian and Vienna Basins until 1970, mainly according to archeologist Gyula (Julius) László. – B: 1134, T: 7684.→**Avars; László, Gyula.**

Avas Mesolithic Flint Mines – The Avas Mountain at Miskolc has been proven to be an ancient quarry site. It is from here that the cave dwellers of the Bükk Mountains obtained the flint they needed for their stone tools and weapons. Until that time the cave dwellers only used flint stones available on the surface; but some 7,000 years ago they started to mine it along with various other stones. They used mines with shafts and tunnels to

extract the flint that they would use to make primitive tools on site. These flint mines are the oldest in Europe. – B: 1078, T: 7676.

Aviation, Hungarian→Pioneers of Hungarian Aviation.

AVO/AVH (*Államvédelmi Osztály/Államvédelmi Hivatal*) →**State Security Police.**

Axe – A tool with short wooden handle for chopping wood, used with one hand. It played an important role from prehistoric times (Stone Age). It was frequently used in warfare. The word *balta* (axe) is present in unchanged form in the Chagatay, Yakut, Khazan-Tartar, Mongol, Ozmanli and Tunguz languages; in ancient Sumerian it is "bal". The axe, ending in a quadrangular shape, was in general use among the 10th-11th century Hungarians. Axes used in ancestral times for ritual purposes were usually double edged, symbolizing creation and deliverance, but also wrath and destruction. Archeologists believe the axe represents the creative and liberating powers. This theory is illustrated also by the axe in the hand of King László I (St Ladislav) on a medieval painting, where he brought forth water with it from a rock. According to another Hungarian legend, a shaman named Kampó had a seven-edged axe and he could build a bridge with one stroke. According to popular Hungarian belief, prehistoric axes were thunderbolts, that is, stones from heaven that, together with lightning, were sent down to earth by angry celestial deities. On the other hand the benign, heavenly prowess of the axe is invoked when it is thrown at the whirlwind to chase away the storm. An axe thrown into the yard prevents hail according to ancient belief. – B: 1138, 1020, T: 7682.→**László I, King.**

Aykler, Béla (Bela) (Nagyszöllös, now Vinohradiv, Sub-Carpathia, 15 April 1929 -) – Property developer. He attended a military cadet school. Toward the end of World War II he helped 30 younger, 10-13-year old cadets in their escape to the West. He became a POW in May 1945, but returned to Budapest the same year. He was conscripted in the fall of 1945, and in 1946 he emigrated to the West. He moved to Canada in 1948 and became a tobacco grower. After a failed attempt in civil engineering studies at the University of Toronto in 1953, he changed to another field and went into real estate with success. Soon he was advisor to the provincial and federal authorities in real estate matters. He built some 560 government-assisted apartments for the Hungarian community in the Toronto area. He was a founding member of the Rákóczi Foundation, and with his wife organized camps for the youth of the Carpathian Basin beyond the present borders of Hungary. On the occasion of the 10th anniversary in 2003, some 1,400 youngsters had had the chance to better acquaint themselves with Hungary's culture and history. In 2007 he and his wife were awarded the For Hungarian Youth Prize in Budapest. – B: 1037, T: 7103.