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Camerata Hungarica – Instrumental ensemble, founded in 1969 by the recorder artist László Czidra, who became its first artistic director. The ensemble specializes in Renaissance and early Baroque secular instrumental music from Hungary and Transylvania of the 16th to 17th centuries. The repertoire is played mainly at concerts abroad; its first concert tour was in Italy in 1973, followed by concerts overseas, from Mexico to Japan and from Sweden to Sicily. The ensemble presented mediaeval music on a number of CD records on the Hungaroton label, including the *Vietoris Tablature*, *Collection of Bártfa* (now Bardejov, Slovakia); *The Gems of Renaissance Music*; *Danserye* (dances from the Susato Collection), and *Music to Entertain the Kings of Hungary 1490-1526*. They feature also Polish, Czech and Western European mediaeval music, as well as Baroque chamber music, recorded in the medieval atmosphere of Buda Castle in Hungary's Capital. Medieval ensembles use contemporary keyboard instruments, like the virginal and spinet, widespread in Northern Hungary (Upland, *Felvidék*, now Slovakia) and Transylvania (*Erdély*, now in Romania) in the 17th century. One of the records, the double album of the *Vietoris Tablature*, was awarded the Grand Prix of the Paris Academy in 1975. During the 1990s Czidra was also engaged in teaching, as well as in publishing of music scores, including those for his beloved instrument, the recorder, played in groups and in consort, as in the 16th and 17th centuries, using different varieties of the instrument, like the tenor, treble and bass recorder. The ensemble received very favorable critique in music magazines in the West. In the 1970s similar ensembles were formed, such as the *Musica Historica* (1974) and the *Musica Antiqua Hungarica* (1977). – B: 1068, 1927, 7456, T: 7456.→**Czidra, László; Musica Historica; Musica Antiqua Hungarica; Schola Hungarica.**

Campagna, Axe with Runic Inscription – The axe (held in a case) estimated to be more than 3,000 years old with runic writing, belived to be of Scythian origin was found in a field in Campagna, Italy. It was kept in the Jesuit Museum in Rome but disappeared during World War II. Sir John W. Lubbock (1865), an English statesman and scientist, noted in his book "Prehistoric Times" that it was made in the Carpathian Basin, an opinion shared by many scholar, among them Sándor (Alexander) Forrai, who examined it later. Lubbock was unable to decipher the inscription. Debreczeny and Pataky have given two different Hungarian readings. According to Debreczeny, in modern Hungarian it reads: "*segít is, üt is, ró is*" (*it also helps, also hits and carves*), while Pataky's reading: "*ékesít is, üt is, ró is*" (*it also decorates, also hits and carves*). – B: 1174, 1020, T: 7669.→**Hungarian Runic Script; Forrai, Sándor.**

Campaigning Era (Hungarian) - In the history of Hungary this era represents the establishment of the Hungarian State in Central Europe that lasted from 862 to 955. During this period some Magyar military units "raided" Western European countries and Byzantium, as it has been briefly referred to in western sources for centuries. First they appeared in smaller detachments, in alliance with the Avars still living in the Carpathian Basin, and later alone. From 892 to 894, they invaded Moravia and Pannonia (*Transdanubia, Dunántúl*) gaining important knowledge about their future homeland. During 894-895, three Magyar (Hungarian) forces were already operating in the Carpathian Basin: one in the south against the Bulgars in alliance with Byzantium, one in

the west against the Moravians, allied with the Franks, and the third main force, the invading one, conquering from the east, led by Khagan (Prince) Árpád through the Verecke Pass of the Eastern Carpathians, followed by the whole nation into their new homeland. After the occupation of the Carpathian Basin (895-900), the armies of two tribes, usually the westernmost ones, had the task of defending the western borders, while the bulk of the nation started to settle down. While they were settling down in the new homeland in 899, Magyar forces launched their first expedition against the rest of Europe and continued to do so during the following decades. One explanation for these raids or sorties is that, in most cases, the Magyars were in alliance with one or another belligerent western ruler against their opponents. Other reasons were to keep the unfriendly and even hostile western nations fragmented (e.g. in 908, 913, 910, 911), in order to defend the new borders of Hungary in the Carpathian Basin (e.g. in 907, 949, 950). There were some large-scale preventive wars and raids to collect taxes, while a few of the raids were of an adventurous nature. There were apparently some campaigns to recover the Avar treasures taken away by the victorious Franks as booty after Charlemagne finally defeated the Avar political state (the Avar Empire) in 797. Hungarians regarded the Avars as their kinsfolk; therefore they were legal owners of the former Avar treasures. Their raiders reached southern Italy, France, Spain, northern Germany, Greece, and even the gates of Constantinople. However, the raids against Western Europe ended when, in 955, the Hungarians suffered a disastrous defeat at Lechfeld, near Augsburg in Bavaria against a coalition force headed by the Holy Roman Emperor, Otto II. Hungarian raids against Southern Europe ended by 890. - B: 1221, 1528, T: 7456.→**Brenta Battle; Botond; Lechfeldt (Augsburg), Battle of; Bulcsu; Lehel, Horn of; Lehel Legend.**

Campaign of the Hungarian Red Army (1919) – After World War I, during the rule of the Council (Soviet) Republic of Hungary (*Tanácsköztársaság*, 21 March 1919 - 1 August 1919, a total of 133 days) with French endorsement, Czech and Romanian forces launched a combined attack on the demilitarized Hungarian state. The Hungarian Communist Government's plea for help to the Soviet Union was to no avail. The Romanian army began its offensive on 16 April, the Czech forces began their incursion from the north on 27 April, and captured the town of Miskolc, aiming for the heavy-industrial town of Salgótarján, and even planned to take the capital, Budapest. The hastily organized Hungarian Red Army, composed of young workers, professional and reserve veteran soldiers, was more than willing to fight under either a red or a white flag, to preserve the integrity of even the newly truncated Hungary, let alone Historic Hungary, which covered the entire Carpathian Basin. Three talented military leaders emerged and organized an army almost overnight to face the intruding Czech and Romanian forces: Colonel Aurél Stromfeld (1878-1927), former member of the Habsburg Monarchy's army staff, who was made Commander-in-Chief; Jenő (Eugene) Landler (1875-1928), an anti-war leader and a Communist jurist; and Vilmos (William) Böhm (1880-1949), a leader of the workers. By 1 May the Romanian troops were halted at Szolnok, and the Czechoslovak forces were soon stopped at Miskolc, averting the threat to Salgótarján, as a result of the heroic defense by weak army units, armed miners and workers. As early as 20 May, the Red Army was strong enough to launch its counter-offensive, which for a while scored success after success. On 21 May, Landler's Division 1 of the IIIrd army corps (made up of workers from Budapest) entered Miskolc

after fierce resistance by the Czechs. When Tisza was taken on 1 June, the connection between the Czech and the Romanian forces had been cut. Soon it became clear that the expected attack from the south of Hungary would not occur, in spite of the fact that the best divisions were present there, while Divisions 4 and 6 had been transferred to Northern Hungary. On 6 June the largely Magyar-populated Kassa (now Košice, Slovakia) was taken; then on 9 June, Eperjes (now Prešov) was reached, where a Slovak Council Republic was proclaimed. The Hungarian Red Army surged as far northeast as Bátfá (now Bardejov) by 10 June, hoping to link up with Soviet troops, though that did not materialize. Within three weeks the strengthened forces of the Red Army had taken the towns of Érsekújvár (Nové Zámky, Slovakia), Aranyosmarót (now Zlaté Moravce, Slovakia), Léva (now Levice, Slovakia), Zólyom (now Zvolen, Slovakia), Losonc (now Lučenec, Slovakia) and Rozsnyó (now Rožňava, Slovakia), in addition to Kassa and Eperjes. Most of the central and northeastern part of Northern Hungary (now Slovakia) was liberated as far north as the famous mining town of Selmezbánya (now Banská Štiavnica, Slovakia). The Czechoslovak interventionist army had been seriously defeated. The Entente Powers, seeing the success of the Hungarian Red Army and embarrassed by the failure of the Czechs and Romanians to overthrow the Hungarian Council (Soviet) Republic, used diplomatic means to stop the Red Army's push toward the historic Hungarian borders in the north. French Prime Minister Clemenceau, in the name of the Versailles-Trianon Peace Conference and in full knowledge of the newly planned borders of a truncated Hungary, but fearing that the Red Army might frustrate the peace-dictate of the Conference, issued a note demanding the withdrawal of the Red Army from the "occupied" areas behind the new northern and eastern borders marked out by the dictate of the Peace Conference. The Red Army Command obliged and ordered the withdrawal of the Hungarian forces from the Northern Hungary area on 30 June 1919. However, Romanian interventionist army units did not withdraw behind the newly marked-out eastern borders of truncated Hungary. The Red Army, with some 50,000 men crossed the River Tisza (main force at Szolnok, smaller forces at Tokaj and Csongrád) in mid-July and successfully advanced east toward Nagyvárad (now Carei, Romania) until 23 July, though it was facing much larger, better equipped and rested Romanian forces. The spearhead of the Red Army became nearly encircled by the counter-attacking Romanian forces on 24 July, and was forced to hastily retreat. On 29 July the first Romanian army units crossed the River Tisza. By then the Red Army was not able to prevent the much stronger Romanian army's push against Budapest, eventually occupying and looting it disgracefully. By the end of July, the Hungarian Red Army, as well as the Council (Soviet) Republic of Hungary, disintegrated and handed over the government to the Peidl cabinet. – B: 1031, 1138, T: 7103, 7456.→**Council (Soviet) Republic of Hungary; Soviet Republic in Hungary; Lenin Boys; Clemenceau, George; Peidl, Gyula; Hungary, History of.**

Campaign, Prolonged – This lasted during the reign of King Ulászló I (Wladislas, 1440-1444). In 1395, the Turks occupied County Bánát. The united Polish and Hungarian forces, led by János (John) Hunyadi (1408-1456), were victorious in several battles and repulsed the enemy beyond the mountain passes of the Balkans. The campaign was the first, and for centuries the last and deepest thrust into Turkish territory. The Sultan was forced to negotiate and to sign the Peace Treaty of Szeged in

1444. Its conditions favored the Hungarians. The six-month-long winter warfare, resulting in extraordinary accomplishments, was the first phase of the three-hundred-and-twenty years of Hungarian warfare against the invading Turks. However, later this region fell under Turkish rule. Finally, Prince Eugene of Savoy took it back in 1716 in the last phase of Hungary's liberation from Turkish rule. – B: 1138, 1020, T: 7677.→**Ulászló I, King; Hunyadi, János.**

Canada, Hungarians in – Although Hungarians lived and were scattered all over Canada, the Canadian Government has kept records of Hungarian ethnic groups of immigrants only since 1886, the year when the first Hungarian settlement of *Kaposvár*, Saskatchewan was established. Immigrants arrived in several waves. The first wave was led by Pál (Paul) Esterházy and Lord Stephen Mount, who arrived to the western Canadian province of Saskatchewan with 35 families. Those and others who followed them arrived from the industrial districts of the United States. They came to the lands bordering the Canadian Pacific Railway to do pioneer agricultural work, forestry and mining. To commemorate the name of the founder, they called the town *Esterházy*. One of the oldest Canadian Hungarian settlements is *Békevár* (*Castle of Peace*). Slowly, a loose network of settlements with Hungarian names referring to the old country came into existence: *Mátyásföld*, *Szent László*, *Hunsvalley*, *Otthon*, *Székelyföld*. In time, most of them lost their Hungarian identity and their name but, in some, the ethnic life flourished. In 1911 there were 11,648 Hungarian immigrants in Canada on record.

Hungarians of the second wave settled during the 1920s after World War I. They were refugees from the huge territories, ceded from the Historic Kingdom of Hungary by the Versailles-Trianon Peace Treaty on 4 June 1920 to the neighboring states: Transylvania (*Erdély*) to Romania; Upper Hungary or Uppland (*Felvidék*, and Sub-Carpathia, *Kárpátalja*) to Czechoslovakia; Vojvodina and Croatia (*Délvidék* and *Horvátország*) to Serbia. Altogether 2/3rd of the territory of historic Hungary were taken away and every third ethnic Hungarian fell under the authority of the newly created successor states, inevitably maltreated. When the USA decided to limit the number of refugees, 28,000 new Hungarian refugees arrived in Canada. In most of the Hungarian settlements, churches and societies were established in order to satisfy the social, cultural and spiritual needs of these people. These communal organizations did a great service to the immigrant Hungarians. English language courses were started, also Hungarian schools and libraries were established. In 1941 there were more than 40,000 Hungarians in Canada, and their number grew in the 1940s to more than 80,000, according to estimates.

The third wave arrived after World War II in 1945-1950, when more than 10,000 Hungarian refugees chose Canada as their new country. Among them, no one represented the agricultural (farm) laborers because the majority was high-school educated and university graduates.

The fourth wave arrived after the suppression of the Hungarian Revolution and Freedom Fight of 1956, when Canada accepted 37,565 political refugees. Canada surpassed all other countries with its \$25-million-dollar support for these refugees. According to J.W. Pickersgill, the Minister of Citizenship and Immigration, these people were the most valuable of all refugee groups. By a Hungarian journal's estimate the number of Hungarian inhabitants of Canada was 97,358 in 1961. In 1969, the number reached 100,000, according to reports of Hungary's Department of Statistics. In 1986, according

to Canadian statistical data of Census Canada, 189,000 people stated that they were of Hungarian origin.

The fifth wave arrived after the collapse of the Communist systems in East-Central Europe around 1989. Hungarians from Hungary and its successor states (Romania, Slovakia, Ukraine and Yugoslavia, where they suffered discrimination) arrived in a steady flow to Canada.

According to the 2001 Canadian census, the number of Hungarians in Canada was 267,255. Their distribution among provinces and territories is as follows: Newfoundland and Labrador: 245; Prince Edward Island: 225; New Brunswick: 860; Ontario: 128,575; Manitoba: 8,900; Saskatchewan: 24,340; Alberta: 41,535; British Columbia: 43,515; Yukon: 345; North West Territory: 210; Nunavut: 35. Two provinces, Quebec and Nova Scotia, did not provide numbers but, based on an earlier data, the estimated number of Hungarians in Quebec is around 15,000 and in Nova Scotia 1,500. The majority of Hungarians live in and around Toronto and southern Ontario, and in provinces of Manitoba, Saskatchewan, Alberta and British Columbia. – B: 1134, 1222, T: 7684.→**Parmenius, István of Buda; Trianon Peace Treaty; Paris Peace Treaty; Atrocities against Hungarians; Freedom Fight of 1956.**

Canadian Hungarian Bibliography – This work goes back more than half a century. There are English compilations (*Canadiana*) and other book reviews, such as *Canadian Periodical Index*, *University of Toronto Quarterly*, and *Canadian Ethnic Studies*, preceded by some Hungarian publications. Among them *The History of Canadian Hungarians (A kanadai magyarság története)* (1942) is noteworthy, written by Rev. Jenő (Eugene) Ruzsa, a Lutheran Pastor of Hamilton, Ontario. The booklets of Iván Halász de Béky were published early in the 1960s, tallying the Hungarian collection of the John Robarts Research Library of the University of Toronto. These booklets also list some well-known Hungarian literary and historical persons, such as Endre Ady, János Arany, Lajos Kassák, Lajos Kossuth, István Széchenyi, and they give important details of some historical subjects, e.g. historiography, information on denominations, sociography, etc. and József Teleki's *History of Hungary and Hungarians 1848-1977*, in two volumes based on the University of Toronto's library collection as well. Its more than 10 thousand citations include all related literature in different languages. The first complex special review is the *Canadian Studies on Hungarians* (1987) authored by János Miska. He itemized subjects related to Hungarian publications, monographs, studies, dissertations, criticism and literary works, including history, sociography, immigration, demography, religious denominations, and school-related chronicles under 30 headings. It includes the Hungarian contents of Canadian archives, and the list of all Canadian-Hungarian periodicals and associations. Many books, e.g. Nandor F. Dreisziger's *Struggle and Hope*, George Bisztray's *Hungarian-Canadian Literature* also have useful bibliographies. Some other publications about Canada's many languages embody a special bibliography, e.g. János (John) Miska's *Ethnic and Native Canadian Literature*, Judy Young's *Some Thoughts about the Present State of Bibliography*. – B: 0892, T: 3240.→**Ady, Endre; Arany, János; Kossuth, Lajos; Széchenyi, István; Kassák, Lajos; Béky-Halász, Iván; Bisztray, George; Dreisziger, Nándor; Miska, János.**

Canadian-Hungarian Folk Music – Hungarian folk music in Canada, although geographically at a great distance from Hungary, could be considered as identical with

that of Hungary. Its beginning reaches back to 1885, coinciding with the time of the first Canadian Hungarian settlements. Its occurrence appears to be three-fold: (1) Traditional vocal and instrumental form. (2) Form to be used in school and church education, (3) Collections.

(1) At Church-festivals, during the wake, led by the best singers. These church songs were still around as the last musical activity of the older generation. During the years at the turn of the 19th century the *harvesters' song* could still be heard on the western prairies; and in the 1930s the *worksong* on the tobacco farms in southern Ontario Province. They live today only in the memories of older people. During communal or family events, out of consideration for those who don't understand Hungarian anymore, the songs of Canadian Hungarians are gradually being phased out of the life of these people. Folk choirs have been active in the past as well as today in many places.

(2) Children's games, songs referring to customs, choral works, folk dancing and songs in folk plays, taught by qualified instructors in Hungarian schools, churches and cultural institutions have an educational and entertaining purpose.

(3) Besides songbooks of folk music in manuscript form, Hungarian song collections emerged. The collections containing Hungarian folk music material in the National Museum of Canada were recorded in 1963-1975 in Saskatchewan and those from the southern part of the province of Ontario were recorded in 1971. The recordings of the 1980s were collected in Quebec and southern Ontario. These recordings were based on the collections of individuals including Linda Gergely and George Demmer. – B: 7688, 1356, T: 7646.→**Demmer, George.**

Canadian Hungarian Literature – In 1988 there were roughly 50-60 Hungarian writers living in Canada, who were actively publishing in national and other periodicals. Hungarians hold an important place in Canadian ethnic bibliography. Between 1960 and 1980 they published more than 200 poems, novels, short stories and plays. Due to the Hungarian writers' active participation in literary and cultural events, they often become the focus of their host country's interest. There are more and more Hungarian-related poems and novels in English and French anthologies and prestigious periodicals. Most of the Hungarian authors' works will stand up to the test of the time. Although influences of the new environment are evident in many of their literary works, nevertheless the Canadian Hungarian writers are part of the global Hungarian literature.

There are three literary periods: the pioneer period of the 1930s, the activities after the World Wars, and the group of 1956. The second generation, along with many of the first generation with their familiarity in English or French, was absorbed by the host country's literature. János (John) Égly, Kálmán (Colman) Kováchi, Béni (Bernie) Szakács and János Szatmári recorded the history of the first Hungarian immigrant farmers of the prairies in prose and naïve epics in the 1930s. Following World War II, Hungarian writers in Canada represent the urban literature. The poets Ferenc (Francis) Fáy and Béla Irsa, also prose writers Imre (Emeric) Naphegyi, Imre Székely-Molnár and László (Ladislav) Szilvássy, wrote about the era's soul-stirring events. The poet group of 1956: György (George) Jónás, László Kemenes-Géfin, Ödön (Edmund) Kiss, Ernő (Ernest) Németh, Ilona (Helen) Szitha, Tamás (Thomas) Tűz, György (George) Vitéz, Róbert Zend; and prosaists Sándor (Alexander) Domokos, József (Joseph) Juhász, János (John) Miska, Lajos (Louis) Simon, Gábor (Gabriel) Szohner, István (Stephen) Vizinczey and

others became the new blood of Canadian literature. Since Canadians embraced this generation with open arms, new periodicals, newspapers and radio broadcasts in Hungarian were established. Tamás Hajós, Szabolcs Sajgó, Éva Sárvári, János Szanyi and Éva Kossuth followed and further enriched the Canadian Hungarian literature with new artistic creations. The Canadian Hungarian Writers' Association was established in Ottawa in 1968, their anthology series already published seven Hungarian and two English volumes. Most of the Canadian Hungarian writers are obliged to finance their own publications. – B: 0892, 1020, T: 3240.→**Domokos, Sándor; Fáy, Ferenc; Hajós, Tamás; Kossuth, Éva; Miska, János; Tűz, Tamás.**

Cancionale – The title of Gáspár Heltai's work published in 1574. It is a collection of secular epic songs. – B: 1150, T: 7659.→**Heltai, Gáspár.**

Cantate – title of the work by István Kázmér (Stephen Casimir) Greksa (1864-1920). It is a collection of ancient Hungarian and classical prayers and sacred hymns based on his studies of original codices and other sources. They were harmonized by music teacher Ernő (Ernest) Lányi. (1861-1923) – B: 1078, T: 7659.

Cantio de Militibus Pulchra (Song about the Handsome Soldiers) – A chronicle in verse form by an unknown author from the 1560s. Its topic is one of the battle adventures of the soldiers of Gyula, a town in southeastern (truncated) Hungary. Their captain, László (Ladislás) Kerecsényi accused them of cowardice. Wounded in their pride, the 150 soldiers mounted their horses, crossed the River Tisza and joined in the battle against a Turkish force four times their number, at Bugac Pusztá (steppe). They then returned to Gyula with the dead, and a captured voivode, whom they presented to their captain on a cart, strongly reproaching him for his greed. The only reason for shedding their blood, they said, was to prove how wrong their captain had been. This typical Hungarian border fortress story is an epic song reminiscent of folk songs presented in a lively and in some ways naïve manner, placing it among the most beautiful poetic works of the 16th century. The text is known only from a copy of a manuscript dated to 1621. It is probable that, from the time of its completion to the time it was recorded, the verbal presentation of the text became somewhat modified; what began as an epic song became metamorphosed into the form of a Ballad. – B: 1136, 1020, T: 7659.

Cantionale Catholicum – This work of more than 800 religious hymns is a compilation by János (John) Kájoni, published in Csíksomlyó, Transylvania (now Miercurea Ciuc, Romania) in the mid 1600s, known as the Kájoni Kodex. – B: 1223, T: 7659.→**Kájoni, János; Codex Literature.**

Cantionale Hungarico Latinum – Title of the collected works of János (John) Kájoni, a "cseri" (red robed) monk of Csíksomlyó (now Miercurea Ciuc, Romania). It contains several hundred medieval songs from Transylvania (*Erdély*, now in Romania). The runic characters of the Szekler-Magyar inscriptions and its liturgy are listed on page 46 of the collection. – B: 1078, T: 7659.→**Kájoni, János; Hungarian Runic Script.**

Cantus Catholici – The oldest printed hymnbook of the Hungarian Catholic Church, published at the expense of Benedek (Benedict) Kisdy, Bishop of Győr. No place of publication is given; but most likely it was at Nagyszalonta (now Salonta, Transylvania, Romania) in 1651, edited by Benedek (Benedict) Szőlősy. In accordance with the directives of the Diocesan council held at Nagyszombat (now Trnava, Slovakia) in 1650, the hymns of the first edition were selected from ancient sacred songs more than a hundred years old; but also include more recent hymns. György (George) Szelepcsényi, Archbishop of Esztergom, sponsored a second edition, printed in 1675. It has gone through subsequent editions with its content significantly enlarged. – B: 1150, T: 7659.→**Szelepcsényi, György.**

Capa, Robert (Endre Fiedmann) (Budapest, 1913 - Vietnam, 24 May 1954) – War photographer. He left Hungary for France and, in 1933, settled in Paris. In 1936 he was in Spain capturing the civil war on film. His photograph of a soldier at the moment of death has become a classic. In 1938 he covered the Japan-China war. During World War II, he was present at the North African and the Italian campaigns, and the European theater of war. He was killed in Vietnam by a land mine while photographing French troops. He was an outstanding war photographer. His main works include *Death in the Making; The Battle of Waterloo Road; Slightly out of Focus; The Russian Journal* (with J. Steinbeck), and *Report on Israel* (with I. Shaw). He received the Medal of Freedom Citation. – B: 0883, 1344, T: 7103.→**Plachy, Sylvia.**

Capella Savaria – Founded in 1981 by Pál (Paul) Németh, Capella Savaria is situated in the western Hungarian town of Szombathely. The orchestra took its name from the area's Roman name, Savaria. The core ensemble is its famed string section, which plays on original instruments of the seventeenth and eighteenth centuries. The orchestra's repertory is wide, ranging from early opera, and the choral and operatic works of Handel through to the symphonies of the First Viennese School. Concert appearances outside of Hungary have taken the ensemble to 22 European countries, as well as to Israel, South America and the United States. They have appeared at important festivals in Europe, such as those held in Brugge, Innsbruck, Regensburg, Göttingen, Halle, Utrecht and Zerbst. The artistic director of Capella Savaria is Zsolt Kalló, who is also its concertmaster. In 1999, Dr. Mary Térey-Smith was appointed the orchestra's artistic advisor and guest conductor. The Capella Savaria has made nearly 60 recordings since its foundation, five of which have won the "Record of the Year" status in Hungary. They have recorded with several labels including Hungaroton, Quintana, Harmonia Mundi, Dynamic, Naxos, Centaur and Dorian Records. The ensemble has no state subsidy, but works with the help of the Savaria Museum Friends of Early Music. In 1991, the orchestra was awarded the Franz Liszt Prize in recognition of its outstanding achievements. In 2006, the ensemble was voted the "Prima, Primiissima" title, an award in arts given by the National Commerce and Trade Association to professional groups. – B: 1031, 1735, 7617, T: 7617.→**Kalló, Zsolt; Térey-Smith, Mary; Szombathely.**

Cár, Jenő (Eugene) (Dobronak now Dobrovnik, Slovenia, 24 May 1944 -) – Actor in Slovenia. His primary education was at his place of birth, his secondary at Murszombat (now Murska Sobota, Slovenia), he graduated in 1963. His higher education was at the *Akademija za gledališče, radio, film in televizijo – AGRFT*, (1968-1979). From 1968 until

1979 he was a member of the *Maribor Theater* (*Maribori Színház*) and since 1980 he has worked at the *Mestno gledališče*, City Theater (*Városi Színház*) in Ljubljana. He appeared as a guest performer in other theaters all over Slovenia. He has more than 120 roles to his credit with some 4000 appearances, including Házibarád in Rudi Šeligo's *Lepa Vida*; Don Lunardo in Carlo Goldoni's *The Boors* (a. k.a. *The Cantankerous Men*); Advokat Alfieri in A. Miller's, *A View from the Bridge* (*Pogled z mostu*), and Kleant in Molière's *Tartuffe*. He appeared in a TV series in 1995. He is member of the ZDUS, the Alliance of Dramatic Artists of Slovenia. He wrote in Hungarian the *Colorful Peasant* (*Színes paraszt*), elegy (2003). He is recipient of the Prešeren Alap Prize (1980), and the Dnevnikova Nagrada (1995). – B: 1169, T: 7103.

Caraffa, Count Antonio (Naples - Vienna, 9 March 1693) – On arrival at the Viennese Court, he received rapid promotions. In 1686, as the commanding officer of the Habsburg Imperial Army in Northern Hungary, he persecuted the followers of Count Imre (Emeric) Thököly; and in 1687, liberated the fortified town of Eger from Turkish rule. When Emperor Leopold I announced a general amnesty, Caraffa reported to Vienna that he had discovered a conspiracy against the Emperor and he set up a regime of martial law in the Hungarian city of Eperjes (now Prešov, Slovakia). He ordered a scaffold mounted under his window and tortured the town's rich citizens by breaking them on the wheel, impaling them, and used other methods of torture hoping for a ransom. Emperor Leopold I recalled Caraffa in response to the protest of the Palatine and the high nobility, but conferred honors on him. Caraffa besieged the fortress of Munkács (now Mukachevo, Ukraine) without success; but eventually its defender Ilona (Helena) Zrinyi was forced to surrender as a result of treason, on 15 January 1688. From there, Caraffa was sent to Transylvania (*Erdély*, now in Romania) to establish it as a province of Austria. The defiant city of Brassó (now Brasov, Romania) was taken by siege and Caraffa executed many of its citizens. He never returned to Hungary after 1690. Tradition says he died, persecuted by terrifying visions of his innumerable victims. – B: 0788, T: 7680.→**Thököly, Count Imre; Zrinyi, Ilona.**

Carelli, Gábor (Gabriel) (Krausz) (Budapest, 10 March 1915 - New York, N.Y. U.S.A., 22 January 1999) – Singer (tenor). He was born into a well-to-do family. His higher studies were at the Law School of the University of Budapest. A talented singer, he soon studied singing, first in Budapest, then in Rome (1933-1936). Beniamino Gigli was his master and mentor. He changed his name in 1939, when he debuted at the Florence Opera, Italy. Before the outbreak of the war, he moved to the United States of America. At first he worked with small ensembles. He even trained choirs to sing Zoltán Kodály's *Psalmus Hungaricus* in Hungarian. He received his first important role as Falstaff, under the baton of Toscanini at the New York Metropolitan Opera. This event opened the way to the Metropolitan Opera in 1950, where he stayed for life. He also taught at the Music Academy of Manhattan. From the 1960s he appeared at the Budapest Opera House. He also had a successful series on the History of Opera on Hungarian Radio. He had 1079 performances in 56 roles in 39 operas. – B: 1422, B: 7103.

Carmen Miserabile (Lamentations) – Chronicle written in 1243-1244 by the Italian Rogerius, Archdeacon of Várad (now Oradea, Romania) to Cardinal Jakab (Jacob),

Bishop of Praeneste. This work is about the Mongol-Tartar invasion of Hungary (1241-1242), based chiefly on his personal experiences. He described the devastation of Hungary and he found that internal politics was the cause of the defeat of the Hungarian Army in the battle of Muhi at the River Sajó in 1241. It was printed in 1488 as an appendix to the Chronicle of János Thuróczi. – B: 0942, T: 7659.→**Mongol-Tartar Invasion; Thuróczy Chronicle.**

Carolina Resolutio – Order issued by Emperor Károly III (Charles) on 21 March 1731, regulating issues with regard to the Protestant Church. Its major points: Protestant worship to be exercised in specially appointed places, where they could employ a minister but would need prior royal permission. Non-Catholics living outside these designated places would remain dependent on a Catholic priest. Apostasy – abandoning the Catholic faith – was to be a punishable offense. Mixed marriages were to be performed only in front of a Catholic priest. The Catholic holidays were to be respected by non-Catholics as well. The official oath taken by judges, civil servants and lawyers of whatever religion, known as the “decretal swearing in”, was compulsory in a form set by the Catholics. – B: 0942, T: 7668.→**Károly III, King; Reformed Church in Hungary; Dobsina Coalition.**

Carpathia, RMS – A Cunard Line transatlantic passenger steamship built in a shipyard of Newcastle upon Tyne, England. *Carpathia* weighed 8,600 tons, was 165 m long and 18 m wide. *Carpathia* became famous for rescuing the survivors of RMS Titanic, after she sank on 15 April 1912. *Carpathia* arrived at the scene and was able to save 705 people. – B: 1031, T: 7456.

Carpathian Basin – A Central European geographic region of about 300,000 km². In the north, northeast, east and southeast it is surrounded by the Carpathian Mountain Range. In the south it extends to the Drava-Szava river-line; in the southwest bordered by the Dinarid Range; in the west it reaches the Alps; but the junction between the two geographical units is blurred. Geomorphologically, it is extraordinarily uniform and self-contained. Only the River Danube flows through it, the Poprád and Dunajec rivers leave it in the north, and the River Olt in the south. The River Tisza, the greatest tributary of the Danube is confined to the Basin in its entire length of 963 km. From mid-Paleozoic times (542 to 251 million years ago) up to Mid-Tertiary times (approximately 25-40 million years ago), the Carpathian Basin was part of a large Mediterranean-type sea, the *Tethys Sea*. During the later part of the Tertiary Period, from Pliocene times onward (starting 11 million years ago) the *Tethys Sea* broke up into a string of shallow inland seas and one of them was the Pannonian Sea. It was during these times that sedimentary beds of a considerable area formed, enclosing natural gas, petroleum and thermal water bodies, generated during millions of years. The structure of the Carpathian Basin is extremely complex, forming many different rocks of sedimentary, volcanic and deep-seated origin from Paleozoic times to the Pleistocene glaciations, when the Pannonian Sea already dried up and was filled with young sedimentary beds of a vast thickness. The present surface of the Basin is divided into partial basins and other geomorphologic units, as the Great Hungarian Plain, Transdanubia, the Transylvanian Basin, the Little Hungarian Plain, and the Zagreb Basin in the Drava-Szava Interstise. Extensive river-flat woodlands accompany the river floodplains. The climate of the Basin is temperate and

mildly continental in character. The historical-ethnographical regional names within (and adjoining) the Carpathian Basin are as follows: *Aranyosszék* (Aranyos Seat), *Avasság*, *Bácska*; *Bakony Mtn.*; *Bakonyalja* (Bakony foothills); *Bánság*; *Bányaság*; *Barcaság*; *Bereg*; *Bihar*; *Fekete Kőrös Völgy* (Black Kőrös Valley); *Bodrogköz* (Bodrog Interstice); *Bukovina*; *Bükkalja* (Bükk foothills); *Csallóköz* (Csalló Interstice); *Cserhát Mtn*; *Csík*; *Délvidék* (Southland, South Hungary, Southern Hungary); *Duna mellék* (Danube Flats); *Duna-Tisza Köze* (Danube-Tisza Interstice), *Drávaszög* (Dráva Triangle); *Ecsedi Láp* (Ecsed Marshland); *Erdőhát* (Woodland Heights), *Erdővidék* (Forest Land), *Érmellék* (*Ér Flats*); *Felvidék* (Upland, Northern Hungary, northern part of the Historic Kingdom of Hungary, now Slovakia); *Fenyér*; *Galga mente* (Galga Flats); *Garam mente* (Garam Flats); *Göcsej*; *Gömör* (Gemer); *Gyergyó*; *Gyimes*; *Hajdúság*; *Hanság*; *Háromszék* (Three Seats); *Havasalföld* (Wallachia); *Hegyalja* (Foot of the Mount, in Transylvania); *Hegyalja* (in Northern Hungary, present-day Slovakia); *Hegyalja* (in the Tokaj region of Hungary); *Hegyentúl* (Beyond the mountain); *Hegyföld* (Mount Land); *Hegyhát* (Mountain-crest); *Hegyköz* (Mountain Gap); *Hetés*; *Hétfalu* (Seven villages); *Hortobágy*; *Nagyalföld* (Great Hungarian Plain); *Hunyad*; *Ipoly mente* (Ipoly Flats); *Jászság*; *Kalocsa-Sárköz* (Kalocsa-Sár Interstice); *Kalotaszeg*, *Kászon*, *Kemenesalja* (Foot of Kemenes); *Kemeneshát* (Kemenes Ridge); *Királyföld* (King's Land); *Kiskúnság* (Little Cumanian Land); *Kőrösköz* (Kőrös Interstice); *Küküllő mente* (Küküllő Flats); *Kisalföld* (Little Hungarian Plain); *Marosszék* (Maros Seat); *Máramaros* (Marmures); *Mátra Mtn.*, *Mátraalja* (Mátra foothills); *Mátyusföld* (Mátyus Land); *Mecsek Mtn.*; *Mecsek alja* (Mecsek foothills); *Mezőföld* (Meadow Land); *Mezőség*; *Moldavia*; *Muraköz* (Mura Interstice); *Nagyerdő* (Great Forest); *Nyírség*; *Ormánság*; *Őrség*; *Palócföld*, *Rábaköz* (Rába Interstice); *Rétköz* (Rét Interstice); *Rézalja* (Réz Mtn. foothills); *Sárköz* (Sár Interfluve); *Sáros*; *Sárrét* (Sár-Meadow); *Slavonia*; *Sokoróalja* (Sokoró Foothills); *Somogy*; *Sóvidék* (Salt-district); *Szamoshát* (Szamos-ridge); *Székelyföld* (Szekler Land); *Szepesség*; *Szerémség*; *Szigetköz* (Sziget Interstice); *Szilágyság*, *Tápió Mente* (Tápió Flats); *Temesköz* (Temes Interstice); *Tisza-hát* (Tisza Ridge); *Torockó*; *Transdanubia*; *Transylvania* (Erdély); *Tiszántúl* (Trans-Tisza or Trans-Tibiscan Region); *Udvarhelyszék* (Udvarhely Seat); *Vendvidék* (Vend District); *Viharsarok* (Storm-Corner); *Völgyesség*; *Zobor-vidék* (Zobor-district); *Zselicség*. – B: 1134, 1138, 7456, T: 7456.

Carpathian Mountains – They constitute a 1500 km long, 50 to 150 km wide semi-circular fold-mountain system, surrounding the Carpathian Basin. The Carpathian Mountain Arc forms part of the Tertiary Alpine mountain system. It is a geologically complex mountain system, composed of a number of heterogeneous elements. Geologically it begins from the Vienna Basin in the west, where the folding movements began, and ends at the Törcsvár Pass South-West of Brassó (now Brasov, Romania) in the east; extending down to the Lower Danube stretches in the Southern Carpathians (Carpatii Meridionali, with the Negoj peak 2536 m), it is geologically quite different, wholly made up of crystalline rocks. Geographically the Carpathian arc begins in the form of the Little Carpathians, then continues as the Western Beskids on the outside, and the Little Fatra, Great Fatra and Low Fatra on the inside, continuing in form of the Eastern Beskids (now part of Slovakia). Further east the mountain arc narrows into a single range in the Northeast Carpathians (now part of the Ukraine). In Transylvania the Carpathians branch out again into several belts, such as the Radna and Kelemen Ranges on the inside, and the Eastern Carpathians on the outside, extending as far south as the

Brasso (Brasov) Range, then the arc turns west, forming the Southern Carpathians (now mostly part of Romania). Geologically, in cross-section, the Carpathians consist of four parallel zones, which are fully developed in the Northwest Carpathians (now in Slovakia): (1) Sandstone belt, including the so-called Flysch deposits; it is the widest and outermost belt; (2) Limestone cliff belt, a little more inwards, the so-called Pieniny Klippen Belt; (3) Crystalline belt, the so-called “core mountains” or “Internides”, inside the main Carpathian arc (e.g. the High Tatra, 2655 m); (4) Volcanic belt, the innermost belt (on the inside periphery) of the Carpathians (e.g. the Tokaj Range, Vihorlat, Gutin and Hargita). In addition there are the *relict mountains*, composed of ancient (Variscan-age, 542 to 251 million years) crystalline rocks in the inner, peripheral parts of the Carpathian Basin, e.g. the Vepor Mountain, the Slovakian Ore Mountain in the North, the Radna Alps in the Northeast, and the West-Transylvanian Island Mountains (the Bihar Massive), which includes the Transylvanian Ore Mountain. (Muntii Metaliferi). – B: 1068, 7456, T: 7456.

Carpatho-Ukraine (*Kárpátalja*, Sub-Carpathia, Ruthenia, now belonging to the Ukraine, first time in history) – (1) *Geography*. This was the northeastern part of the historic Kingdom of Hungary, and is now divided between the Ukraine and Romania. It consists of two parts:

(a) *The Northeastern Carpathians*, a short 160 km long section of the Carpathian Mountain Arc from the Uzsok (Uzhok) Pass (859 m) in the west, to the Cserna Hora Range in the east, made up of the Máramaros (Marmarosh) Alps, composed of several parallel ranges (Polonina Ranges) of sandstone (flysch). On the outer Ukrainian side the sandstone belt is rich in oil and rock salt. Along the internal periphery of this section of the Carpathians looking toward the Great Hungarian Plain, there is a belt of volcanic mountains: the Vihorlát, Szinyák (Kéklő), Borlő and Nagyszőlős (Vinohradiv), composed of lava flows of Miocene andesites and their tuffs and some rhyolites. The nearby salt belt includes such salt mines as Sívár, Sókút, Máramarossziget (now Sighetu Marmatiei, Romania), Aknaszlatina (now Solotvyna) and Aknasugatag (now Ocna Şugatag, Romania) in the Maramarosh Basin (an inter-mountain basin). The main rivers flowing toward the center of the Carpathian Basin as tributaries of the River Tisza, are the Laborc in the west, and the Ung, Latorca, Borza, Talabor, Tarac and the upper course of the Tisza itself in the east. The rivers issuing from the outer, northern slopes are the San, the Dnestr and the Stry. The mountain forests are largely composed of oak (*Quercus*) and hornbeam (*Carpinus*).

(b) *The northeastern margin of the Great Hungarian Plain (Pannonian Plain)* made up of Quaternary deposits: loess, shift-sand, soda-rich soils (*szikések*) and Holocene alluvium. In medieval times this formed swampy, impenetrable lowlands. It has a variety of mineral springs: (i) Saline springs at Aknaszlatina, Rónaszék (now Costiui, Romania) and Királymező (now Usty Csorna, Romania); (ii) Sulphurous springs at Breb; (iii) Alkaline springs at Szaplónca (now Sapanta, Romania); (iv) Iron-rich springs such as Gyertyánliget (now Kobilecka Polana, Ukraine) and Borsabánya (now Băile Borşa, Romania), near Máramarossziget.

The population of Sub-Carpathia or Transcarpathian Ukraine is composed mainly of *Ruthenians* (or Rusyns, now officially called Ukrainians) in the mountains, and *Hungarians* at the foot of the mountains on the northeastern edge of the Great Plain. The

Ruthenes up to recent times did not form a uniform ethnic or linguistic unit. They live in the valleys, inter-mountain basins, forest clearings and mountain slopes of the Northeastern Carpathians. These areas were uninhabited at the time of the Magyar settlement of the Carpathian Basin at the end of the 9th century. They gradually settled in these mountainous regions and built fortified castles. From the 12th century onward the Ruthenes were encouraged by the Hungarian landowners to settle in the area. They were either transplanted from Galicia as a cheap source of labor, or infiltrated from beyond the Carpathians, migrating from Podolia and Volhynia. From the middle of the 19th century, many Galician Jews settled in Sub-Carpathia after their emancipation by the Habsburg Emperor Franz Joseph I (*Ferenc József*); but their arrival in the region had begun as early as the 17th century.

The Ruthenians are mainly farmers growing barley on the mountain slopes, where they also tend their flocks of sheep. In the forest clearings they work as woodcutters. Homemade preparation of beer is widespread, as is alcoholism. Their lodgings are built of timber, and their folk-art typically consists of woodcarvings; their clothing is mainly woollen. The Hungarian population on the flatland of the plain is composed mainly of farmers growing wheat, rye and maize; they keep cows and raise pigs; their towns are centers of learning and culture. The main urban centers are Munkács (now Mukachevo), Ungvár (now Uzhgorod), Beregszász (now Beregovo) and Nagyszöllös (Vinohradiv).

(2) *History*. Near the end of the 9th century, when the Magyars, led by Prince Árpád took possession of the Carpathian Basin, it was in this uninhabited mountainous area of the Northeastern Carpathians, where Árpád's forces, followed by his people, moved in mainly through the Verecke Pass (841 m) and down the valley of the River Latorca.

During the centuries of the Árpád Dynasty (1001-1301) the area of Sub-Carpathia was largely Crown Land, a favorite hunting ground for the king and nobles. It formed an important defensive belt, as shown by the quite early establishment of castles, fortified places like Munkács and Ungvár, while others formed earthen fortifications such as Borsova. Its ruins are still visible in the outskirts of the present-day township of Vári (now Vary in Carpatho-Ukraine). Among the 44 counties established by King István I (St Stephen, 997-1038), were the two early counties of this region: County Ung, with the town of Ungvár (*Ung Castle*), and County Borsova, with the towns of Munkács and Borsova. In 1085, the Pechenegs (*Besenyők*), who burst into the Carpathian Basin over the Tatar Pass near Kőrösmező in the upper reaches of the Tisza River, were driven out of Hungary by King László I (St Ladislav, 1077-1095). In addition to the autochthonous Hungarians, King Béla IV (1235-1270) in the earlier phase of his reign settled Ruthenians from Galicia, Saxons from Germany, as well as Cumanians (*Kunok*), Pechenegs, Flamands, Ishmaelites and Italians in the region. All this population was annihilated during the Mongol-Tartar invasion of 1241-1242, led by Batu Khan. Béla IV's rehabilitation of this region involved completely new settlers, who were transferred from the landed estates (fiefs) of feudal lords from other parts of the realm. King Lajos I (Louis the Great, 1342 - 1382) once again began to settle Ruthenians in Sub-Carpathia in 1365.

When the Kingdom of Hungary was split into three during the Ottoman Turkish occupation of the central part of the kingdom (1526-1686), a large section of Sub-Carpathia passed into the possession of the Habsburg kings; but in 1567, the Máramaros area was ceded to the Principality of Transylvania, then an independent state. Sub-

Carpathia was the winter quarters of the exiles in the struggle for independence led by Prince István (Stephen) Thököly (1678-1683). An important period in Ruthenian history was Prince Rákóczi's Freedom Fight (1703-1711). Many Ruthenians joined the Prince's army, who called them "my dearest Ruthenes". Another Mongol incursion in 1717 once again decimated the population of Sub-Carpathia and, in the period of recovery, two main ethnic groups emerged: the Hungarians and the Ruthenians, who increasingly gained ground. During the War of Independence against Habsburg rule (1848-1849), the Ruthenians enthusiastically sided with the Hungarians, including their intellectual class. Ruthenian-Hungarian solidarity became increasingly strong. So much so, that after the collapse of the Austro-Hungarian Monarchy in 1918, there was an interim period, before the signing of the Treaty of Versailles-Trianon (4 June 1920), when the Ruthenians enjoyed autonomy within Hungary from 21 December 1918 to 20 June 1920 and, during this period, they officially expressed their wish to remain within Hungary.

After the Peace Treaty of Versailles-Trianon dismembered the Historic Kingdom of Hungary, Sub-Carpathia passed to the newly created "successor" state of Czechoslovakia. The First Vienna Award on 2 November 1938 returned the Hungarian-populated flatland region of Sub-Carpathia to Hungary. When the state of Czechoslovakia collapsed in March 1939, all Sub-Carpathia united with Hungary with full autonomy. Toward the end of World War II, when the Soviet army took over the region, some 40,000 ethnic Hungarians, men and women, were removed for forced labor to the Soviet Union. Many years later only a few returned, the majority perished. After World War II, the Peace Treaty of Paris in 1947 ceded all of Sub-Carpathia to the Soviet Union. With the collapse of the Soviet Union, Ukraine simply "inherited" Sub-Carpathia from the Soviet Union, on 1 December 1991, although it had never historically been a part of the Ukraine. At the turn of the millennium, there were 183,000 ethnic Hungarians in Carpatho-Ukraine. Since 1920, the Hungarian historical Churches have played a major role, particularly during the Soviet era, in protecting, preserving and upkeeping the religious, cultural and folk tradition of their respective people. – B: 1085, 7456, T: 7456.→**Trianon Peace Treaty; Paris Peace Treaty; Atrocities against Hungarians; Kozma, Miklós.**

Carthausian Nameless (Anonym) (first half of 16th century) – A monk, the oldest representative of Hungarian Codex Literature. He originated from southern Hungary, visited Rome, but lived in the monastery of Lövöld (*Városlőd*) near Veszprém. His most important work, finished in 1527, survived as part of the extensive Érdy Codex. It is a collection of sermons and gospels for Sunday and special days, dedicated to saints by treating their lives and legends. Its Latin foreword shows some humanist characteristics; it urges the introduction of a vernacular Bible and mentions the spreading of Luther's heresy. His main resources were the works of Pelbárt Temesvári; but he also mentions old chronicles in the legends of Hungarian saints. He wrote true Hungarian history for the first time in Hungarian. – B: 1150, 1020, T: 3240.→**Codex Litratüre; Érdy Codex; Temesvári, Pelbárt.**

Carul – *Kar-ulu* totem bird, whose probable meaning is giant eagle. It is part of the Nagyszentmiklós Gold Treasure. On the No.1 pitcher it is holding the ancestral mother in its claws. As late as the 19th century, the *Obi-Ugors* tattooed its image on their bodies, thereby signifying their clan. The bird is illustrated with four-four wing feathers and three tail feathers. In the Hungarian language it is known as *karvaly* or *károly* bird. It is on the

ancestral coat-of-arms of the Kaplony family, who trace their origin to the arrival of the Magyars in their present land (895). The Count Károlyi family traces its origin to this clan. On documents, the ancestral name of their property is *Carul* the present name of the place is Nagykároly (now Carei, Romania). – B: 1020, T: 7682. → **Nagyszentmiklós Gold Treasure.**

Cassandra Letter – An open letter to Ferenc (Francis) Deák written on 22 May 1867 by Lajos (Louis) Kossuth in Paris protesting about the Compromise of 1867. He warned followers of the Compromise with Austria in 1867 that if Hungary's future were to depend on Austria, the final outcome would be fatal. – B: 1035, T: 3240. → **Kossuth, Lajos; Deák, Ferenc; Compromise of 1867.**

Castiglione, László (Ladislás) (Budapest, 14 November 1927 - Budapest, 2 April 1984) – Archeologist, art historian. Between 1945 and 1949, he studied Archeology of the classical period. From 1949, he was a fellow at the Museum of Fine Arts' Antiquities Division, preparing its collection for publication. In 1957 he obtained a Ph.D. in History. In 1958 he became a founding member of the Archeological Research Team of the Hungarian Academy of Sciences; then, from 1964-1980, acted as Director of the Department of Archeology. From 1968 until his death he was Editor for the *Acta Archeologica*, as well as founder and publisher of the Department's scientific publications. On his study tours he visited all major European collections and spent a considerable time in Egypt. His main field of interest was Greek and Roman art, sociology, and especially the history of religion. He was an internationally acknowledged expert on Egyptian, Greek and Roman cultures. His works include *Roman Art (Római művészet)* (1971); *Notabilities of Antiquity (Az ókor nagyjai)* (1971, 1982), and *Hellenistic Art (Hellenisztikus művészet)* (1955, 1971). His publications on these topics received international recognition. In 1964, he headed an archeological excavation team in Abdallah Nirqi, Nubia under UNESCO's auspices. His scientific findings were of vital importance not only to the archeology of the classical period, but also to the research of related areas of ancient history. He was a member of numerous Hungarian and foreign scientific societies. – B: 0883, 1178, T: 7617.

Catalaunum, Battle of → **Hun Battle; Attila.**

Cathode Rays (Cathode Emission) – Fast electrons that can be diverted into an electromagnetic field. Hittori noticed it first in gas discharge tubes. The application is wide ranging: cathode ray tube, oscillograph and television screen. Fülöp (Philip) Lénárd's scientific investigations paved the way for the discovery of X-ray. For these results he received the Nobel price in 1905. – B: 1138, T: 7675. → **Lénárd, Fülöp.**

Catholic Church in Hungary, History of – (i) BEGINNINGS and DEVELOPMENT. Christianity already had a history of about eight hundred years in Pannonia, a Roman Province, and Christianity survived in Pannonia long after the fall of the Roman Empire in 476. Christian communities survived through Hun and Avar rules up to the Slavs, who passed some of that heritage to the Hungarians. Quite a few early Hungarian Christian expressions like *milost* (Slav), *malaszt* (Hungarian), *templum* (Latin), *templom* (Hungarian) meaning temple or church in English, illustrate that. Following the Roman ecclesiastical system, King István I (St Stephen, 997-1038) organized the Church into

dioceses and parishes. He created two archdioceses, Esztergom and Kalocsa; and eight dioceses: Győr, Csanád, Vác, Eger, Pécs, Veszprém, Bihar and Erdély (Transylvania), the last two being now in Romania since 1920. Although borders changed, the names remained the same to this day. In addition to dioceses he founded three Benedictine abbeys and confirmed the Archabbey of Pannonhalma of the Benedictine monks. After a thousand confusing years the incorrupted right hand of the first Christian King is still kept in the Saint István Basilica, Budapest honored as the “Szent Jobb” (Holy Right Hand), while the Holy Crown of the House of Árpád is in the Parliament Building in Budapest.

To bring the Catholic Church closer to the people, King István I (St. Stephen) prescribed the building of a church for every ten villages in the country. To strengthen the Christian faith even more, he invited missionaries from Germany and Italy. The best known was Gerhard of Venice (*St Gellért*), who was killed by the Hungarians in 1046, in the hope of arresting Christianization. His statue stands on the Gellért Hill of Buda holding high the cross for the people of Pest. Moreover, to encourage his Hungarian subjects to visit the Holy Land, King István I (St Stephen) built inns on the way to Jerusalem, in Jerusalem, one in Rome, and one in Constantinople for lodging pilgrims. He was a pious but strong ruler.

After having lost his son and heir to the throne with the untimely death of Prince Imre (St Emeric), King István I progressively became dedicated to the Virgin Mary (*Szűz Mária*), naming many churches in her honor. Before his death, according to the Great Legend of King István, he offered his country to the patronage of the Virgin Mary as Patroness of Hungary. Since that time, reverence and devotion to Mary, the “Great Lady of the Hungarians” (*Magyarok Nagyasszonya*), an old Hungarian title for a leading woman of great dignity, has been a characteristic of the Hungarian Catholic people. Fifty years after his death in 1038, King István was canonized. He was the first canonized king of the Roman Catholic Church. His cult spread quickly in the universal Church. Recently Bartholomew, Orthodox Patriarch of Constantinople also proclaimed him a saint. Out of the about 113 churches built by Catholic Hungarians in the USA and Canada, twenty are dedicated to Saint István and twenty to Mary, Patroness of Hungary.

For establishing and organizing the church in Hungary, King István was known to his chroniclers as an “apostolic king”, a title inherited by his successors with some privileges, like naming bishops. The Christianization of the Hungarian people was considered to be completed by the time of King László I (St Ladislav, 1077-1095), who later was also canonized.

The 14 saints and blessed descendants of the Royal Dynasty of Árpád: István (St. Stephen), Blessed Gizella, St Imre [Emeric], St Margaret of Scotland, St László (Ladislav), St Piroška (Eirene), St Erzsébet I (St. Elisabeth) (1207-1231), Blessed Gertrúd, Margit (St. Margaret), St Kinga, Blessed Jolánta, St Erzsébet II (1292-1336), Blessed Csáky Mór (Maurice), St Hedvig, as well as the great number of hermits and members of religious orders of those days, indicate how quickly Christianity captivated the soul of Hungarians and their only native dynasty. The peoples of the Asian steppe, who raided Western Europe for six decades, accepted Christianity and became its bulwark for many centuries. Religious orders are to be credited to a great extent for achieving it.

After the early arrival of the Benedictines, came the Premonstrians from Germany in 1130. Before long the number of their monasteries and cloisters reached 41. The Cistercians, arriving from France in 1142, introduced an advanced agricultural method and, within a century, had 25 abbeys in Hungary. The Order of the First Hermits, the Paulines (*Pálosok*), founded in Hungary in 1250, spread to Italy, Germany, Austria, Poland, Lithuania and Sweden. Yet more successful were the mendicant orders, the Franciscans and Dominicans. The sustenance for the churches and religious communities was provided by the serfs of the land donated by the Hungarian kings to bishops or religious communities. In the absence of a university in Hungary before 1367, talented religious and secular young men went to Paris, Bologna, Padua, Vienna, Krakow and Prague to gain university education.

Hungary, during the Anjou dynasty (14th century) and under Zsigmond (Sigismund of Luxembourg) King of Hungary (1387-1437) and Holy Roman Emperor (1433-1437), as well as king of Bohemia and Italy, was still a significant country for keeping the Constantinian heritage alive, more in memory though than in political life. During the Renaissance, instead of unification, the world became more diversified and the temporal power increased its strength. And so did the challenge of Islam. Reform movements raised their voices; but none of them could unite interest among classes and fractions.

The leaders of the Church, inside as well as outside of Hungary, became more secular without concern for the faithful. Some of them spent ecclesiastical revenues to increase their own influence in order to accumulate power and wealth. The Fifth Lateran Council (1512-1517) lamented that it was not able to do anything about it. The kings of Hungary appointed bishops and archbishops, like László (Ladislás) Szalkai who, in spite of the pope's insistence, refused to be ordained, though he was already appointed Archbishop of Esztergom in 1524. Landlord bishops headed their own armies. Thus it became possible that in 1526, at the Battle of Mohács, seven bishops, half of the Hungarian Catholic hierarchy, among them Archbishop Pál (Paul) Tomori, leader of the Hungarian army died, and so did King Lajos II (Louis, 1516-1526), the last non-Habsburg king of Hungary. With him, the history of the foundational Hungarian Church ended. Yet renewal remained a lasting vocation for both the Catholic and Protestant Churches, as well as for the world.

(ii) RENEWAL: 1526-1920. The new era of renewal, the time of Reformation and the beginning of the Habsburg Dynasty, which lasted until 1920, the year of the Versailles-Trianon Peace Treaty. The era of renewal was not just a renewal of the Catholic Church, thanks to the Reformation. It was a renewal of the world at that time. It was a time of turning from the objective *res* "thing" to the subjective, to the individual, by emphasizing the internal instead of the external, the private instead of the public.

After the collapse of the Medieval Hungarian Kingdom, the country was divided; the northwestern part became a province of the Habsburg kingdom, the central part was under the Ottoman Turkish Empire; and the eastern part was the Principality of Transylvania, (*Erdély*, now in Romania). The political division of the country also brought about the division of the Church. That the Church survived in Turkish-occupied Hungary was due to the Franciscan and Jesuit missionaries, who ventured to visit Hungarian communities illegally at the peril of their lives. The Licentiati shared their work. The Licentiatus was a lay apostolate of a new form of evangelization, created to serve Turkish occupied Hungary. The members were Catholic laymen commissioned by

bishops as substitutes for parish priests. They baptized, witnessed marriages, preached, buried the dead, led communal prayers and taught children. The long list of those nameless heroes and martyrs will never be compiled.

The political division implied further divisions. One of them was not new. The Mongol and Turkish invasions just deepened it more. Pannonia was already a land of different linguistic families. During the devastating invasion of the Mongols under Batu Khan in 1241-1242, half the population of Hungary was massacred. King Béla IV (1235-1270), remembered as the second founder of the country, welcomed Germans, Bohemians, as well as Orthodox Ruthenians and pagan Cumanian immigrants from the East to repopulate the devastated Carpathian Basin. As time passed, Hungary became more and more a country of many nationalities. Due to the never-ending fights between Christian and Moslem forces, particularly around the borders between the Turkish and Royal Hungary, the deportation of Hungarians sold into slavery or recruited by the Ottoman Turks for their own army, all this in addition to plagues and starvation of the overtaxed peasants by both the Turks and Royal landlords, many Hungarian villages and towns became emptied again. The Habsburg kings of the time welcomed first the Wlachs (early Romanians) and Serbs to repopulate the vacated villages. Emperor Károly III (Charles, 1711-1740) promoted Catholic German and Slovak immigration to Hungary.

The second division was a social one. To the earlier divisions between Waldenses and Hussites, as well as the various forms of Lutheran and Calvinist congregations, the increasing estrangement between the exploited serfs and the rich feudal landlords was added. In 1514, a group of peasants, under the leadership of György (George) Dózsa, called to fight against the Turks, turned against the aristocrats. Following the expulsion of the Turks in 1686, the same class willingly joined the nobles in rebellions against the Habsburg kings, who happened at the time to be the “defensores” of the Catholic faith. István (Stephen) Bocskay (1604-1606), Gábor (Gabriel) Bethlen (1613-1629), György Rákóczi I (1630-1648), Ferenc (Francis) Rákóczi II (1703-1711) and Lajos (Louis) Kossuth (1848-1949) rebelled against the Habsburg kings and Austrian rule. Yet the political revolutions represented social and religious unrest as well. It was always the mission of the Church to cultivate concord and mutual respect among the various ethnic groups, reminding each that all are members of the same country and the same Christian Church. However, the mission of these times became almost impossible and most often failed.

The third religious division was a new one. Protestantism arrived just when the Medieval Hungarian Kingdom collapsed. It was first welcomed as a reaction to the Renaissance humanism of the Roman Catholic Church, calling Christians to return to the spiritual faith of the first Christians.

In Transylvania the Protestants, the Catholics and Unitarians were equally strong, so they agreed for the first time in Europe to grant religious liberty to each other in 1557. However, the application of religious freedom remained in the hands of the rulers. Three Catholic priests: two Jesuits, one Polish, one Hungarian and one Croatian Canon of Esztergom, were murdered in Kassa in 1619 (now Košice, Slovakia) for being “papists”. Pope John Paul II canonized them on 2 July 1995, as symbols of the unity of peoples living in the Carpathian Basin. On the day of the canonization, the Polish pope paid homage and asked for forgiveness for the 60 Hungarian Protestant ministers condemned

to galley-slavery by the Catholic royal court with the co-operation of the Primate of Hungary in Esztergom, George Szelepcsényi, in 1674.

When Hungarian Protestant theologians, trained in German universities, returned to Hungary with the new Hungarian translation of the Bible, published in 1590 by the Calvinist Gáspár Károli, they were able to convert the Hungarian Catholics to Protestantism. At the beginning of the 17th century, about 85% of the population of Habsburg Hungary was Protestant, mostly Calvinist. According to some statistics, there were no more than about 300 Catholic priests in Habsburg Hungary, whereas in the Reformed Churches 2000 ministers were preaching in powerful Hungarian, and the faithful were impressed by sermons inspired by the Hungarian Bible. By the end of the 16th century, out of the 900 parishes of the Archdiocese of Esztergom, 800 were not Roman Catholic. Out of 230 monasteries, only the Hermits of St. Paul had some left. The Calvinists had about 22 presses to publish Calvinist books, whereas the Catholics had only one. There were 134 Protestant high schools compared to 30 Catholic.

The Catholic renewal in Hungary started with Miklós (Nicholas) Oláh, Archbishop of Esztergom, who invited in the Jesuits in 1561. At that time, the Catholic Habsburg King Miksa (Maximilian, 1564-1576) forbade the solemn promulgation of the decrees of the Council of Trent (1545-1563). The Archbishop established a seminary in 1566. The Catholic renewal became more intensive with the new primate of Esztergom, Cardinal Péter Pázmány (1570-1637). He was an eloquent speaker, who mastered the Hungarian language as no one before him. Pázmány founded numerous educational and monastic institutions, including the University of Nagyszombat (now Trnava in Slovakia) in 1635, and a seminary in Vienna in 1624. He preached, disputed, published books with success, and was so influential that, in his lifetime, the Catholic Church regained its strength and the majority of the faithful returned to Catholic Christianity. Also, the shift was certainly due to a law that the subjects should practice the religion of the landlords (*cuius regio eius religio*).

Unlike Emperor Leopold I (1655-1705), who forcefully promoted the Catholic faith, not all Habsburg kings supported the Roman Catholic Church. Some of them were not even religious. Károly III (Charles) granted religious liberty in his countries; but József II (Joseph, 1780-1790), influenced by the rationalism of the French Encyclopaedists, suppressed 134 male and 4 female religious orders, affecting about 1700 members and closed all seminaries, except one. In 10 years he passed 6,000 laws affecting religious life.

What helped Church renewal, both Protestant and Catholic, were the schools, particularly universities, presses that printed Bibles, prayer-books, hymn-books and the Baroque arts. By the 18th century, the Jesuits directed about 40 schools and their Baroque churches were popular as in all Catholic countries. (In South America, there were at least 30 Hungarian Jesuits converting the natives). In Hungary, about 800 Jesuits taught and published books, including some sciences until their suppression by Pope Clement XIV in 1773, only to be reinstated in 1814 by Pius VII. At the time of Enlightenment, the local churches, as well as the universal church, were losing their prestige and autonomy, yet the popular devotion of the faithful deepened, thanks to prayerbooks and pilgrimages. And when poor Catholics and Protestants had to leave their homeland in the 19th and early 20th centuries, such devotion was their heritage that encouraged them to build their Hungarian Churches in North America throughout the 20th century.

Just before World War I, in 1910, the Roman Catholic Church in Hungary, in addition to the ten dioceses founded by the first king, had eight more dioceses (Besztercebánya, Erdély, Kassa, Nyitra, Rozsnyó, Szepes, Szatmár, Várad) together with eight more for the Greek Catholic Churches (Eperjes, Gyulafehérvár, Hajdúdorog, Körös, Lugos, Munkács, Nagyvárad, Szamosújvár). The number of parishes was over 6000. The total population, together with Croatia, was 20,886,457, out of which 61%, that is, 12,913,647 were Catholics. After the war – according to the census of 1920 – Hungary lost 63.6% of its total population, having left only 7, 980,143, of which 66 % were Catholic, i.e. 5, 271,976.

For the history of Hungary and for the Catholic and Protestant Churches, the Peace Treaty of Versailles-Trianon on 4 June 1920, was as devastating as another defeat at Mohács (1526). Like the disaster at Mohács, Trianon was a devastating outcome of a war lasting for four years, which brought about the abdication of the last Catholic Habsburg king, and the loss of two-thirds of the country. But like Mohács, Trianon meant the inauguration of a new era, which, with a phrase borrowed from Pope John Paul II, we would like to call a time of “Creative Fidelity” in three periods.

(iii) CREATIVE FIDELITY I. (1) *First Period: In the truncated country between 4 June 1920 (Treaty of Versailles-Trianon) - 19 March 1944 (Day of the German occupation).*

The period following the great loss after World War I (1914-1918) was another time of awakening. Both the nation and the Church looked back to their traditions. The Roman Christian Church reclaimed its place in the 20th century. The saints of the Árpád era electrified young and old, poor and rich. The first major event in the country was the celebration in 1930 of the 900th anniversary of St Imre's (St Emeric's) death. For its commemoration festive programs were held on 5-17th April. On 26-29 May 1938, the Eucharistic World Congress was held in Hungary with Cardinal Pacelli as papal legate, later Pope Pius XII, who in 1942 canonized Margit (Margaret) of Hungary, the daughter of the second founder of the country, King Béla IV (1235-1270).

The Benedictines, Carmelites, Capuchins, Dominicans and Jesuits lost many houses but gained in membership. Processions to Marian shrines were popular. More and more influential Catholic leaders emerged. Among them there was Ottokár Prohászka (1858-1927), Bishop of Székesfehérvár, an intellectual and popular speaker, who reminded the faithful of the Church's social doctrine and challenged liberal and Communist ideas. There were others creative in Catholic traditions, like Bishop Gusztáv Károly (Gus Charles) Majláth, Sándor (Alexander) Giesswein, the apostle of youth, Tihamér Tóth, also the laymen Nándor Zichy, Móric (Maurice) Eszterházy and Sándor Barkóczy. Equally creative were the members of various religious congregations, among them the Piarist Sándor Sík, the Jesuit Béla Banga (1880-1940), Ferenc (Francis) Bíró (1869-1938), promoter of the Catholic press; Jenő (Eugene) Kerkai, the rural youth KALOT (*Katolikus Legények Országos Testülete – The Catholic Youths' Association*) organizer. Various associations were established, such as the EMSZO (Egyházközségi Munkás Szakosztály, *Labour Department of the Parish*) for workers, the KIOE (*Katolikus Iparos Ifjak Országos Egyesülete – National Association of Catholic Industrial Youth*) for young workers; the KALASZ (*Katolikus Lányok Szövetsége – Catholic Girls' Association*) for young women, and the Guard of the Sacred Heart (*Szívgyárda*) for elementary school children. New Hungarian religious communities were formed for education and social work like the Sisters of Social Service founded in 1923 by Margit Schlachta and the

Society of the Heart of Jesus (*Népleányok*) by P. Bíró in 1921, to give unconditional priority to the Church's spiritual vision and mission and to compete at the same time with a materialistic world, where profit seemed to be the only way of survival.

Yet *Creative Fidelity* was not and could not be creative enough. It needed more time. The relationship between the lord bishops, still members of the Upper House of the Hungarian Parliament, and priest-ministers was not cordial, and later served well the Communists' interest to further subjugate the Church. A more equitable distribution of the extensive lands owned by the Church in Hungary involved the same difficulty; one that Pope Pius IX had to face in his encounter with the Italian revolution. He said "Non Possum", "I cannot do it". ("It was not given to me"). But were it taken away by force, he would never use force to take it back, because again "he could not do it".

The first period of Creative Fidelity ended when the first anti-Jewish law was passed in the Hungarian Parliament on 25 May 1938, under the pressure of German National Socialism. – B: 1107, T: 7456.

(2) SECOND PERIOD: *Persecutions during German National Socialism (19 March 1944 - 4 April 1945) and the Russian Communist Occupation (4 April 1945 - 23 October 1989).*

The period of German National Socialism and Russian Communism could be viewed also as a time of renewal. It was a time of turning from the single individual to the collective, be it the community of a nation or the oppressed proletariat of the world. Both, German National Socialism and Russian Communism were the creations of a lost war and both hated the Church, seen by them as a rival, a competitor and an enemy.

(2.1) *Persecution during the German National Socialism (19 March 1944 - 4 April 1945).*

The German influence in Hungary increased from the year 1933, when Hitler became German Chancellor. To prevent Nazi occupation, the Hungarian Government became more and more submissive and introduced the first anti-Jewish law, passed under pressure from the German National Socialist sympathizers in the Hungarian Parliament, on 25 May 1938. Under this law and under the subsequent anti-Jewish laws, not only Jews, but at least 61,548 Christians by religion having one, two or more Jewish ancestors, were "deprived of their civil rights and socially ostracized", humiliated, persecuted and indicted. Whatever was done to one person in Hungary it was done also to the Hungarian Christian Church.

Before the actual German occupation of Hungary on 19 March 1944, a large number of Jews of the neighboring countries (Poland, Austria, Czechoslovakia, Romania, Croatia), where deportations were already in progress, took refuge in Hungary. So did the German speaking French soldiers of Alsace, who visited the Champagnat, a French school in Budapest. They were provided with civilian dress and forged documents to return to France by one of the Marist brothers, Nándor Fischer. The Gestapo arrested the brother when an agent provocateur uncovered his action. By the Consul of Israel in Vichy he was awarded posthumously the Medal for the Righteous Among the Nations on 10 January 1982. Priests, like Fr. András (Andrew) Egyed and Religious, like Sára (Sarah) Salkaházy, a member of the Sisters of Social Service were shot by the Hungarian pro-Nazi Government on 27 December 1944, for sheltering Jews in their houses. The process of her beatification is now being evaluated in Rome. There is also the case of Fr. Jabob Raile, S.J., who saved about 150 Jews, hiding them in the cellar of the Jesuit Residence of 25 Mária Street, Budapest. He was awarded the Medal for The Righteous Among the

Nations, together with his name inscribed on the Honour Wall in the Garden of the Righteous at Yad Vashem, Jerusalem. Károly Varga Hetényi documented many more cases in his five volumes on Priests and the Faithful during the Eclipse of the Arrow-Cross and the Red Star.

József (Joseph) Mindszenty, Bishop of Veszprém, at the time was imprisoned by the Hungarian pro-Nazi government for encouraging the faithful, the clergy and religious communities to save the persecuted Jews. The Soviet Army freed him. Others acted similarly. Among them were the Bishop of Győr Vilmos (William) Apor and Kelemen (Clement) Krizosztom, Arch-abbot of Pannonhalma. However, this was not enough to save the Hungarian and Central European Jews, wearing the yellow Star of David, as marching on the street of Hungarian cities, led by the Gestapo and the Hungarian Nazis toward an uncertain future, yet certain destination. A few months later another group of men and women were driven by Soviet soldiers to another uncertain yet certain destination, some as far as Kazakhstan in the East.

(2.2) *The Communist persecution (4 April 1945 - October 23 1989).*

(a) The first was the nationalization of all Catholic Schools in 1948. Expressed in numbers this includes 3,148 educational institutions, 436,000 students, 3,597 professors and 9,092 teachers. Following an agreement between the Catholic Church and the State in 1950, six schools for boys and 2 schools for girls were returned to four religious orders.

(b) Cardinal József (Joseph) Mindszenty (1892-1975) was arrested, humiliated, put on trial and accused of subversion, treason, spying and currency manipulation, and then indicted. His death sentence was commuted to life imprisonment in 1949. He believed that he could not consent to injustice. His life was a revelation of his Church to the world; and his sufferings were an indication of what injustice can do. The Hungarian Freedom Fighters liberated him in October 1956, when he fled to the American Embassy. He remained a lasting witness to their success.

(c) Except for some members of the three male (Benedictine, Franciscan, Piarist) and one female (Poor School Sisters of Notre Dame) religious teaching communities for running their schools, all religious orders were suppressed, and about 2500 male and 9000 female religious were accused of being enemies of the Communist regime. They were forced to leave their houses (about 700) in June 1950 in a most brutal way and confined in far away locations. The Secret Police made its way into the houses during the night; the occupants were pushed around, beaten, given a short time to take necessary clothes and belongings, gathered all in a corridor or common room, herded them into trucks and were taken to concentration camps, where they were kept for months before they were released to start a private life with a job, unless they were indicted and imprisoned for years.

(d) Most of the Seminaries were closed. The police only let a limited number of candidates for the priesthood to study in those allowed to stay open. There were always one or two agents among them as spies.

(e) Church properties were confiscated and the Church could never reclaim the approximately 1,513,500 hectares.

(f) Church activities and functions were controlled. Bishops were named and priests ordained only with the approval of the State. This also applied to appointments and transfers from one parish to another.

(g) Schools from elementary to university level expounded Communist doctrines and provided Communist education. For a young woman or man higher education was prohibited if he or she did not enjoy the confidence of the system.

(h) No books, except Communist ones were promoted. All other books were removed from schools and public libraries.

(i) All associations were illegal except the ones formed by the State and everybody had to be a member of a Communist association corresponding to age and profession.

(j) During over forty years (1945-1989), as Károly (Charles) Hetényi Varga documented, an unknown number of priests, religious and faithful were indicted and imprisoned for being members of an illegal organization, like a religious order; or simply for not being supportive of the spirit of the people's democracy. In prison they were beaten, tortured, humiliated and deprived of any self-esteem. Fr. Antal (Anthony) Pálos described it as a life in anxiety and fear of moral death and then, after having lost all honor, living with constant shame of oneself, humbled and waking in the midst of the human race, waiting for the physical death which finally liberates one from the crucifying pain of self-contempt. From 1945 to 1964, some estimate that 34 priests were executed or died in prison. Nevertheless, the system could and did kill the spirit and bring about a way of existence where self-destruction appeared as a redemptive act. It was so terrible that the system itself could not stand it any more. Stalinist Communism destroyed itself progressively. It was a redemptive act both for communism and the human species.

At the beginning, Hungarian Communism with its first leader, Mátyás (Matthew) Rákosi assumed that the time had come to terminate the Church. Its survival was just a question of time. "It is a matter of the number of coffins", Rákosi used to say. Yet it turned out otherwise. It was human nature that defeated Communism. After over forty years a strong religious feeling was still alive and growing. The number of underground illegal religious groups increased from a dozen to 4000 with a membership of 100,000, according to some sources. As time passed the second, third and fourth generations of the Hungarian Communist party leaders realized that their time was over and they prepared the way for a change. The prisons were being gradually emptied. The time of persecutions came to an end on 23 October 1989, when the New Constitution was announced from the window of the Hungarian Parliament in Budapest. Hungary became a democratic republic and the time of Creative Fidelity returned, more experienced, stronger and hopefully lasting longer. – B: 1055, 7648, T: 7648, 7643.

(iv) CREATIVE-FIDELITY II. *At the Dawn of the Millennium.*

After World War II, Hungary, with other Central-Eastern European states, came under the Soviet sphere of interest, as was decided at the Yalta Conference on 4 - 11 February 1945. With the presence of the Red Army, the forced transformation of the country according to Communist ideology started in full force and lasted for forty-five years with a short break during the Revolution and Freedom Fight from 23 October - 4 November 1956. The persecuted Catholic and Protestant Churches had to find methods of survival. Despite many accusations, they succeeded.

The dictatorship suddenly collapsed and, in 1989, the Communist system changed unexpectedly with a bloodless revolution. Before the change, there were signs of political thaw, among them an invitation to the Pope in 1989 to visit Hungary, and a resumption of diplomatic ties between the Holy See and Hungary, which had been severed in 1945. In 1990, the Statutum of the Hungarian Catholic Bishops' Conference was endorsed and it

elected for a 5-year term Archbishop István (Stephen) Seregély to be its president. In the same year, the Parliament passed a bill granting Freedom of Conscience and Religion (Acts IV, 1990). It stipulates, among other things, the separation of Church and State. Since then Church activities are free. Its weak points include e.g. the founding of new religious communities. In 1991 a new, vital bill passed with regard to the actual ownership of former Church properties confiscated by the Communist regime (Acts XXXII, 1991).

Between 16 and 20 August 1991, Pope John Paul II visited Hungary. He met not only leading, but also common church-people, statesmen and other church-leaders. Besides celebrating Mass, he participated in an ecumenical service in Debrecen in the Great Reformed Church, and laid a wreath at the Protestant Martyrs' Memorial. The Pope visited Hungary for a second time in 1996, on the 1000th anniversary of the founding of the Pannonhalma Abbey.

An important event was the gradual rebuilding of the religious orders and spiritual movements. After the political change, renewed activities were started by many religious orders. It was a difficult new beginning; but they prevailed. At present there are some 90 active religious orders in Hungary. The new Sapientia Academy was founded for training young members of religious communities. New spiritual movements came into existence, such as Opus Maria (*Mária Műve*), Married Couples' Weekend (*Házasság Hétféle*), the Cursillo, the Schön Stadt, the Neokatechumenatus and the Ark (*Bárka*).

As for the old societies: the Actio Catholica is not yet active. The KALOT, the KALÁSZ and the Boy Scout movements were renewed, although in principle only. Quite active are the Kolping Association, the Christian Intellectual Association (KÉSZ) and the Pax Romana.

The Church has some 300 educational institutions, among them the Péter Pázmány Catholic University in Budapest-Piliscsaba with 7500 students. There are two teacher-training academies at Zsámbék and Esztergom, 50 secondary schools (*gimnáziums*), preparing students for the university. The Church dioceses were rearranged and two new ones were created (Debrecen-Nyíregyháza and Kaposvár). Thus the Church has 14 Ordinaries and, since 1994, one Ordinary for the Military. In the '90s Diocesan Synods were held. The number of clergy is not yet sufficient and pastoral aids are employed.

The foreign relations of the Church were extended and strengthened not only with Rome and the members of the Western churches, but with sister churches in the neighboring countries as well. Pilgrimages were organized to Rome and to the Holy Land.

The situation of Christian literature has been good. New publishers are at work and they publish monographic and lexical works, as well as new literature. There is no Catholic daily newspaper but there are two significant weeklies: the *New Man* (*Új Ember*) and the *Christian Life* (*Keresztyén Élet*) to reach Hungarians beyond the borders. Among the monthlies, the Jesuit *Perspectives* (*Távlatok*) and the *Vigilia* are important.

In 1997, an agreement was made between the State and the Vatican with regard to the financial support of the Church. According to the agreement, taxpayers may offer one percent of their income to support their respective church.

The only positive result of the Communist persecution of the Church is that Christians of different denominations pulled together. Since the Second Vatican Council, the idea of Ecumenism has become more popular. There is a good working relationship between

leaders of the historical churches. Their statements with regard to church-life and community services are unanimous.

As for Christian heroism, the Pope canonized the martyrs of Kassa (now Košice, Slovakia), Saint Hedvig (Hedwiga) in Krakow 1997, and Saint Kinga at Ószandec (Stary Sacz, Poland) 1999. The processes of beatification of Cardinal József Mindszenty and others have been initiated.

The year 2000 signified the great jubilee of Christianity and the millennium of the foundation of the Hungarian state.

According to the 2001 census, 75% of a population of 10 million stated that they are Christian and of that three quarters are Catholic. It is remarkable that, according to the census, only 887 individuals considered themselves explicitly atheist without further qualification. The proportion of all those who, on their own way decide what religion they belong to, is too important to ignore. The Church has now some 2200 clergymen and 5000 churches including 200 new ones.

Thus Catholic Church is prepared to fulfill its pastoral duty at the beginning of the new millennium. – B: 1009, T: 7103.

(v) *Pastoral Care of the Hungarian Roman Catholics in Sub-Carpathia (now Carpatho Ukraine), Transylvania (now Romania), Northern Hungary (now Slovakia) and Voivodina (now Serbia).*

The Great divides of the 20th century were National Socialism and Communism tearing families, peoples and nations apart, only to let them again come together to form part of the European Union. It was a century of emigration of masses. Peoples and religions were forced to cross borders to form minorities in their new homes, or to become a minority in their own homes. The popes beginning with Leo XIII, Pius X, Benedict XV and Pius XI expressed concern for the refugees. Pius XII in his encyclical “Exul Familia” on August 1, 1952, asked and directed the local hierarchies of the Roman Catholic Church to provide priests, who can speak the languages of the Catholic refugees. John Paul II went further and asked minorities to pray for priestly vocations from among their own people. He insisted on “native” clergy and not just language-speaking priests. In the time of National Socialism and Communism, any pastoral care for Hungarian Roman Catholics was very difficult who, without moving, found themselves overnight in a foreign country. But after the collapse of Communism, freedom had a chance again. In all those regions with a painful past, there is hope for a better future in a European Union where everybody will be home again.

(a). *Sub-Carpathia (Kárpátalja or Ruthenia, now Ukraine).*

This former Hungarian region was awarded to Czechoslovakia in 1920, but recovered by Hungary in 1939, and kept it until the end of 1944. Between 29 June 1945 and 1990, Sub-Carpathia belonged to the Soviet Union. In 1910, the Hungarian population was 183,000; in 1989, 163,000. Under the politics of population “leveling”, many of the Hungarian Catholics were deported as far away from their home as Kazakhstan. The Greek Catholics were under extra pressure to give up their religion and join the Orthodox Church. The indictments of some of the Hungarian Catholic priests of the diocese of Munkács (now Mukacheve), who were persecuted for their church during the years prior to 1989, are documented in Hetényi’s “Papi Sorsok” I (*Priestly Fates*).

After the break-up of the Soviet Union, Ukraine became independent on 17 October 1990. Since then Sub-Carpathia has belonged to the Ukraine. After the Communist

oppression, the Catholic Church became free to serve its faithful. Sub-Carpathia now has two Hungarian Greek Catholic bishops and one Roman Catholic. There are about 40.000 Hungarian Roman Catholics living there. Since 1996, beside the Roman Catholic Bishop, there are 16 Hungarian priests and one deacon with 58 churches. Children from 2 years to 18 can conduct their studies in Hungarian in 66 schools. They have 3 Catholic High Schools and in one of them the teaching is in Hungarian and also in one vocational school. In addition there are 27 Hungarian and Ukrainian bilingual schools. Various religious orders from Hungary provide pastoral visits to various cities and regions. The Jesuits care for Ungvár (Uzhhorod), the Dominicans for Munkács (Mukacheve) and the Franciscans for Beregszász (Berehove), Huszt (Khust) and Nagyszőlős (Vhinovradiv). Bishop Antal (Anthony) Majnek, apostolic vicar who, in the name of the Pope, directs the pastoral care of all the Roman Catholics in Sub-Carpathia. – B: 1027, T: 7643.

(b). *Transylvania (Erdély, now Romania).*

This historic region of Hungary, greater than the present day truncated Hungary, was occupied by Romanian forces in late 1918. The Versailles-Trianon Peace Dictate of 1920 ceded it to Romania with some 2,500,000 native Hungarians. Since then, their life has been grim systematic suppression.

The year 1989 was the beginning of a new era for Transylvania. Two world wars, the Nazi and Communist occupation with the accompanying exodus decreased the number of the Roman Catholics living in Transylvania. Now they are about 892,400. According to the *Annuario Pontificio* in 2002 the Diocese of Gyulafehérvár (Alba Iulia) had 491,763, Temesvár (Timișoara) 182,649, Nagyvárad (Oradea) 108,012 and Szatmár (Satu Mare) 110,000 faithful. There are about 620 Roman Catholic churches with 392 parishes where about 499 diocesan and 40 religious priests serve the people. Furthermore about 66 religious and 237 nuns support the priests in their pastoral care. In Transylvania there are 6 Hungarian bishops and 2 archbishops for 892,400 faithful. Áron (Aaron) Márton who courageously defended his faith and the Church was Bishop of Gyulafehérvár from 1939 to 1980. Antal (Anthony) Jakab was his successor. Now Msgr. György (George) Jakubinyi is the Archbishop of Gyulafehérvár.

In the priesthood Seminary of Gyulafehérvár there are 108 seminarians. This number does not include those seminarians in Hungary or in other European countries preparing themselves to serve the faithful of the Roman Catholic Church in Transylvania. Now that they were free, religious orders increased in number and in their activities. So, the Franciscans appeared in Déva, Dese, Csíksomlyó, Vajdahunyad, the Minorites in Arad, Premonstrians in Nagyvárad, the Franciscan Sisters in Nagyvárad and Székelyudvarhely (Odorheiu Secuisc) Sisters of Szatmár in Szatmár and the Ursulines also in Nagyvárad. The Institute of Fr. Csaba Böjte that helps poor children is well known in Europe and North America.

In the years 2001-2002, 187,156 Hungarian students were studying in Hungarian schools. There are 9 Roman Catholic High Schools. Sapientia is the only private university where all instruction is in Hungarian. It is recognized as a private university. Besides these there are nine other universities offering certain courses in Hungarian. Since 1996 the University of Kolozsvár (Cluj-Napoca) has a Roman Catholic Theological Faculty. – B: 1060, T: 7643.

(c). *Northern Hungary (Upland, Felvidék, now Slovakia).*

The Northern Hungary (Felvidék) was part of Historic Hungary, ceded to Czechoslovakia in 1920, and from 1 January 1993, it became Slovakia. According to the 1991 census, the Hungarian-speaking population was 608,000 and of that 368,000 were Catholics. They were living in 250 parishes; one third of them had neither Hungarian speaking priests nor Hungarian speaking bishops. The persecution of the Church started in earnest in 1944 when Communists mounted an offensive campaign against bishops, priests and the religious. In 1945, Church schools were nationalized, religious organizations disbanded and the press impeded. In 1972 nuns were removed to farms and mental hospitals.

During the Communist era the head of one of the underground Christian youth organizations was László (Ladislás) Bokor. The name Bokor means “bush” in English, and is the symbol for a covered unit. It became the collective designation for underground Catholic youth movements in Croatia and Hungary. In the latter Fr. György (George) Bulányi, a Piarist, set up a similar youth organization. He was punished and imprisoned for many years in Hungary. László Bokor was beaten and became crippled for the rest of his life. The indictments of some of the priests of Besztercebánya (Banska Bistrica), Eperjes (Prešov), Kassa (Košice), Nagyszombat (Trnava), Nyitra (Nitra), Rozsnyó (Roznava), Szepes (Spis), persecuted prior to the year 1989, are documented in Hetényi's “Papi Sorsok I, II” (*Priestly Fates I, II*).

Since 1991, the Center of Hungarian Religious Instruction (Magyar Hitoktatási Centrum) has offered a three-year program for teaching religion. By now there are more than 100 graduates from the Centrum qualified in the Christian faith. Gloria Publishers has printed liturgical and religious books since then. Párkány (Sturovo) has a Catholic kindergarten. Marianum in Komárom (now Komarno) opened a kindergarten, elementary school and high school. Ipolyság (Sahy) has an elementary and high school. In Gúta there is a high school with a program for eight years. At two locations, private high schools could be constructed provided the Church could recover their formerly nationalized lots. Komárom is the center of the Association of Christian Youth (KIK Keresztény Ifjúsági Közösségek). The catalogue of Attila Miklósházy, SJ, Bishop for Hungarian Catholics living outside Hungary (except Ukraine, Romania, Slovakia, Serbia and Austria) lists 3 bishops in Slovakia who speak Hungarian (2002, Toronto). Since 2006 Bishop Ferenc (Francis) Cserháti serves the Hungarian Catholics in the West.

The Good Shepherd Association (*Jópásztor Társulat*) of Rév-Komárom (now Komarno, Slovakia) was inspired by Pope John Paul II's visit to Pozsony (now Bratislava) in 1991, when he asked Hungarian Catholics to pray for priestly vocation among the Hungarian youth in Slovakia. The main objective of the Association is the yearly prayer-days in Komárom praying for a Hungarian bishop for the Northern Hungary (Felvidék). In 1995, the Association presented a petition with 53,000 signatures in Rome to John-Paul II. During the last 13 years the Association has celebrated consecutively 13 prayer-days. – B: 1056, T: 7643.

(d). *Voivodina, (Vajdaság, Southland, Délvidék, now Serbia).*

In 1920, the Versailles-Trianon Peace Dictate ceded this former southern region of Hungary to the Kingdom of Serbs, Croats and Slovenes, later known as Yugoslavia. This region includes parts of Bácska, Bánát and Szerémség. After Yugoslavia fell apart during the Balkan War in the '90s, they became part of Serbia. In 1948, some 459,000 Hungarians lived here in minority status. Now their number is 350,000. There are

312,000 Hungarian Roman Catholics. 2 bishops and 82 priests serve them in 170-180 churches. Msgr. László (Ladislav) Huzsvár is Bishop of Bánság and Dr. János (John) Pézes is Bishop of Bácska. There is no Hungarian school. Private schools again could be constructed at two locations provided the Church could recover their formerly nationalized lots. In Nagybecsberek (Zrenjanin) there is a college for student accommodation but no teaching. For the young seminarians there is a high school in Szabadka (Subotica) but the teaching is not in Hungarian. Hetényi's "Papi Sorsok" III documents the indictments of some of the priests of Kalocsa-Bács Diocese persecuted prior to 1989. – B: 1022, 1057, T: 7643.→**Greek Catholic Church in Hungary; Religious Orders in Hungary, Roman Catholic; Atrocities against Hungarians.**

Catholic International Bible Conference – Established in 1989 for Christian Bible scholars in the Carpathian Basin and for Bible scholars and university professors of Western European countries. The conference established contact with 70 universities. Some 120 participant theologians, scholars, priests, teachers of religion and journalists attend its yearly meetings. Scholars involved in research of Biblical Sciences give lectures. So far there have been some 15 conferences. The conference proceedings are published yearly in separate books. The chief patron of the conferences is Bishop Endre (Andrew) Gyulay of Szeged; its co-patron is Archbishop György (George) Jakubinyi, Gyulafehérvár (now Alba Iulia, Romania); its director is György Benyik (Szeged 6 Dóm tér, Hungary). – B: 1008, T: 7103.

Catholic Song Writing – a literary collection of ancient Christian and some Catholic religious texts from the 16th and 17th century. Catholic song writings in Hungarian were found in medieval codices. The oldest of them is the *Old Hungarian Maria-Lamentation* (*Ómagyar Mária-siralom*), dating from the beginning of the 14th century. It was found in the Codex of Louvain. Well-known are the hymn translations of the Döbrentei Codex together with the Song to King László I (St Ladislav), and Maria Vásárhelyi's Song to the Virgin Mary. – B: 1150, T: 3240.→**Codex Literature.**

Caucasus Mountains (Russian: Kavkaz, Kaf-dag) – An Eurasian fold-mountain system, extending from the Black Sea in the west, to the Caspian Sea in the east, with a length of 1280 km and width 100-225 km, covering an area of some 84,000 km². It is bordered in the north by the Kuban and Terek River basins, in the south by the river flats of the Kura. Its highest peak is Elbrus, 5633m; other main peaks include Dys-tau 5211 m, and Skara 5182 m; also Kostan-tau 5151 m, among which there are 3000-4000-meter-high passes. In the east, there is the great mass of the Adai-Koh, 4643 m, which the Ossetian military road crosses along the 2862-meter-high Mamison Pass and the Gruz military route along the Cross Pass at 2332 m; not far from it is the volcanic peak of Kazbek, at 5045 m. It consists of parallel ranges; its core is made up of crystalline rocks, overlain in the west and north by sedimentary strata. Along the fault lines large volcanic cones are lined up. Its valleys are narrow; its passes are high; in early medieval times it was invaded by Khazars, Arabs, Huns, Turco-Mongols, and later by Russians, giving the region its ethnic and linguistic complexity, with more than 40 languages spoken. In the great migration period, the Caucasus formed a significant obstacle to movements of peoples. The Ossetians, Kabardinians, Circassians and Daghestani are the major groups in the north, the Armenians, Georgians, Kurds, Tats, Mingrelians and Azerbaijani the better-known

ethnic groups in the southern, Transcaucasian part of the Caucasus. Some small ethnic groups left behind include the Chechnis and Cherkess. Famous researchers of the ethnic wealth include Nikolaj Danilevsky, Wilhelm Abich, Alexander Cunningham and Gottfried Merzbacher. The Hungarian Mór Déchy organized seven expeditions from 1884 to 1904, together with specialists like Dezső (Desider) Laczkó, Károly (Charles) Papp and Ferenc (Francis) Schafarzik. Oil is the most important economic product of the Caucasus with oilfields in Baku, Grozny, Maikop, etc. On the southern slope, there is cultivation of figs, almonds, grapes, tea, rice, cotton, and various fruit trees. In the West there are oak and pine forests. It is rich in ores of iron, copper, lead, silver and gold.

In the middle of the 9th century, for a while, the early Magyars (Hungarians) lived north of the Caucasus foothills and had settlements like Little Madzhar, and Ulu-Madzhar. As a result of their sojourn in that area, numerous Caucasian loan words remained in the Hungarian language, like the Ossetian loan words *kígyó* (snake), *gyík* (lizard), *asszony* (married woman), *szén* (coal), *hid* (bridge), *ezüst* (silver) among others; Ossetian was a language of Iranian origin of a people who at one stage in their history lived in the Caucasian region. It is possible also that the Uralic peoples and their languages could have been strongly influenced by the metallurgical and horsebreeding practices of some Caucasian peoples. B: 1068, T: 7456.→**Ural-Altaic Languages; Déchy, Mór; Laczkó, Dezső; Papp, Károly; Schafarzik, Ferenc.**

Caux, Mimi de (?1823 - Újpest, 12 August 1906) – Opera singer (soprano), actress. She is a descendent of an old family of French nobility settled in Hungary during the Huguenot wars. She was admitted to the National Theater (*Nemzeti Színház*), Budapest at the age of seventeen. Then she went on to Milan and became prima donna of the La Scala. At the time of Austrian General Haynau's rule in Lombardy, the Hungarian officers stationed in Milan organized a patriotic demonstration for her as a fellow Hungarian. In return she sang the Hungarian National Anthem (*Himnusz*) but had to escape the authorities as a result. Her main roles include Cordelia in Shakespeare's *King Lear* (*Lear király*); Marcsa in David Hirschfeld's *Fairy Castle in Hungary* (*Das Zauberschloss in Ungarn – Tündérkastély Magyarországon*); title role in G. Donizetti's *Lucrezia Borgia*; title role in G. Donizetti's *Semiramide*, and title role in V. Bellini's *Norma*. She enjoyed significant success in Paris, London and Berlin. The biggest part of her wealth was used to support Hungarian veterans. With her daring and stylish art of singing she popularized Hungarian songs wherever she went. She returned to Hungary in the 1880s and settled down in Újpest. – B: 1078, 1445, T: 7685.→**Haynau, Baron Julius Freiherr von.**

Cavallier, József (Joseph) (Budapest, 23 February 1891 - Budapest, 31 January 1970) – Journalist, editor-publisher. He studied at the University of Budapest; earned his Ph.D. in Philosophy from the University of Pécs in 1923, where he became an associate professor. He was a contributor for several newspapers. From 1936-1944, he was Editor and Publisher of the journal *The Diver* (*A Búvár*), and during 1939-1944 he headed the office of the Holy Cross Society (*Szent Kereszt Egyesület*) that protected the Jews, looked after their rights and welfare. On 11 November 1944, the pro-Nazi Hungarian Arrow Cross Party attacked and destroyed the Society and he was wounded in the head. The Ministry of Foreign Affairs employed him following World War II from 1946 on with

ambassadorial rank as Professor and Secretary-General of its National Socio-Political Department. – B: 0883, 1549, T: 7617.

Cege, Anonymous of – Schoolmaster at Cege in Transylvania (*Erdély*, now in Romania) in the mid-1500s, author of the romances *Effectus amoris* (*The Power of Lovers*; *A szerelmesek ereje*), published in Debrecen in 1588. – B: 1150, T: 7659.

Celebi→**Evliya Çelebi**.

Celladam – An anti-cancer drug used with success since 1985, for the prevention and the treatment of certain forms of cancers through the restoration of the immune system. It was invented by the Hungarian Ádám Kovács, but not officially recognized until 1990. – B: 1225, T: 7660.

Cement Blower – The Torkret Process. The liquid cement is blown by high-pressure compressed air onto the surface to be covered, producing layers of concrete of variable thickness. It was invented by József (Joseph) Vass and used all-over the world. – B: 1226, T: 7674.

Censorship – Investigation of written material before printing for religious, political and moral considerations. Its purpose is to silence any criticism against the existing social and political system – in fact, to do away with everything deemed to be dangerous to it. Pope Alexander VI (1431-1503) used it first to silence those who took a stand against the official teaching of the Roman Catholic Church. It was introduced in Hungary in 1574. At first entrusted to the bishops; from 1623 it was developed by the Jesuits of the University of Nagyszombat (now Trnava, Slovakia). During the reign of Empress Maria Theresa (1740-1780) the state took it over from the Church and gradually it became a political tool managed in the larger cities by officially appointed censors. The abolition of censorship to gain freedom of the press was the main objective of many political and literary movements, a goal that was first achieved in Hungary on 15 March 1848. – B: 1150, T: 7668.

Central Pole – A wooden pole in country houses providing support for the wide-span crossbeam of the roof structure. It was in general use throughout Hungary; but its name varies from region to region. The poles provided structural support for the long, rectangular rooms built to accommodate extended families, members of several generations. It also had to support the great weight of the attic storeroom, where large quantities of wheat, fodder and various household items were stored. Typically it was always placed in the proximity of the hearth, the oven-stove. Forming the building's inner central part, it lent itself to decorations and carvings, and often became an ornamental feature of the dwelling. It was seldom used in more modern constructions from the second half of the 19th century. – B: 1134, T: 7617.

Ceremonial March – A ceremonial or parade march, developed from the secular victory parades of Rome and from the medieval processions of the Church. The Italian dukes of the Renaissance, the German emperors, the French kings all tried to outdo the spectacle put on by the others. Memorable among such parades were the entry of Emperor Charles

V into Antwerp, King Mátyás's I (Matthias Corvinus, 1458-1490) arrival in Buda after his coronation; and the entry parade of Emperor Joseph II into Frankfurt am Main. The carrying of the Hungarian Holy Crown from Vienna to Buda was also an extraordinary procession. There was a gala parade in 1896, commemorating the settlement of Hungarians in the Carpathian Basin a thousand years ago (896). It was so spectacular that it outshone any similar parade in Europe. The foundation of the thousand-year-old Hungarian Christian state was magnificently observed in Hungary and worldwide by the Hungarians in 2000. Nowadays the military organizes parade marches on national days or in honor of highranking military persons, marching to the music of military brass bands. – B: 1078, T: 3233.

Cerro Pelado Cave, Runic Inscriptions, in Paraguay – The cave is located northeast of Asuncion near the Brazilian border in an almost impenetrable jungle. It served as a home for the Hungarian Pauline missionary monks, who made maps of South America. There are several inscriptions in the cave, showing strong similarity to runic signs carved into stones in the Pilis Mountains in Hungary. Possibly those living in the Cerro Pelado caves took the ancient Hungarian runic writings there. Beside the runic inscriptions, on one branch of a carved cross in one of the caves the monks depicted their small Paraguayan shipwrecked boat. The visible R.I.P. and FR signs are religious: the former is a Christian cemetery abbreviation (*Requiescat in Pace / Rest in peace*), while the other specifically refers to a certain monk. There are many early Christian motives among the runic symbols. Nearly all of these relics are on gravestones. – B: 1174, 1020, T: 7669.→**Hungarian Runic Script.**

Ceuta – A fortified city and harbor in Spanish Morocco with a population of about 10,000 in 1920. France and Austria signed a Peace Treaty at Campo Formio in 1797. It stipulated that all prisoners of war held in Ceuta were to be freed. However, the French held onto some 20,000 prisoners, among them 10,000 Hungarians, later sold into slavery to the Spanish colonies in Africa. In 1806-1807, a few of the survivors managed to send letters home. After the Hungarian War of Independence of 1848-1849 was lost, some of those survivors volunteered to fight with the insurgents in Cuba; it was also a lost battle. Those who were captured were returned to the fort-prison of Ceuta, where all of them perished. – B: 1078, 1020, T: 3233.→**Freedom Fight of 1848-1849.**

Chain Bridge of Budapest (*Széchenyi Lánchíd*) –The first permanent span between Pest



and Buda across the River Danube, built between 1842 and 1849. It was designed by an English engineer, William Tierney Clark, and built by a Scottish engineer, Adam Clark (the Square at the Buda end of the bridge is named after him). The official name of the bridge is *Széchenyi Chain Bridge (Széchenyi Lánchíd)*, but is simply called the *Chain Bridge (Lánchíd)*. It is named after Count István (Stephen) Széchenyi, who initiated the idea of the

bridge and organized its construction. In 1836, he gave the project to William Clark and Adam Clark, the builders of the Thames Bridge in London. The 375-meter long and 16-meter wide bridge was opened on 20 November 1849. In 1857, Adam Clark bored a 350-meter long tunnel through Castle Hill to connect the bridge with the Buda hinterland. The Bridge made the provincial towns of Pest and Buda into a fast-growing metropolis. During the War of Independence (1848-1849) the Austrians tried to blow up the bridge; but the charges failed to detonate. In 1945, the German army succeeded in blowing it up toward the end of World War II. The bridge was quickly rebuilt. – B: 1341, T: 7103.→**Clark, Adam; Széchenyi, Count István.**

Cházár, András (Andreas Császár) (Jólész, now Jovice in Slovakia, 6 June 1745 – Rozsnyó, now Roznava, Slovakia, 28 January 1816) – County Chief Clerk, legal writer, pioneer of special education for handicapped children in Hungary. After finishing his law studies, he became a lawyer in Rozsnyó. When Emperor József II (Joseph, 1780-1790) obliged all lawyers to use German as the official language, Cházár rather resigned from his post. In 1790, he became the Chief Clerk of County Gömör (now in Slovakia). He wrote a booklet supporting the freedom of the press that made him known all over the country. He had an important role in movements for the official recognition of the Hungarian language. In 1799 he started action to establish an institute for the deaf and mentally handicapped. The first institute was opened in Vác in 1802. He also made a recommendation for the foundation of the Hungarian Society of Sciences. A Street in Budapest, a kindergarten and a high school in Vác bear his name. – B: 0883, 1257, T: 7660.

Cheer-up Songs from Sárospatak – Eleven handwritten volumes of 18th and 19th century folk songs make up this collection. From earlier sources, Károly (Charles) Nánásy Oláh (lawyer and writer, 1826-1875) gathered them in the County of Hajdú between 1842 and 1830, but more songs were added until 1848. Today, it is part of the Reformed Scientific Collection, Sárospatak. – B: 1134, T: 3240.→**Reformed College of Sárospatak.**

Chest – A storage chest with a lid. It came into being in ancient Near-Eastern cultures and its use gradually spread to Europe. It was known among Hungarians already at the time of the Carpathian settlement. Two varieties developed: one built of wooden framework, and one made of planed or shaved wooden planks. During the Middle Ages, the chests were in common use, clothing was often stored in them, also food-stuff was kept in them, and at the same time they could be used as furniture to sit on. Used originally as a hope chest or dowry chest (*kelengyész láda*), they were decorated with painted flowers, in some cases with runic script, carvings, and on the uplands of Lake Balaton, with wood inlay. The hope chest was also called the bride's trunk, or, according to its decoration, tulip chest (*tulipános láda*). The son-in-law's trunk, then partly the housemaid's trunk, and later the military trunk followed the pattern of the dowry chest. On the journeymen's and on some shepherds' and fishermen's trunks, drawings referring to the profession of the owner were found. A common characteristic is a small compartment, or drawer inside the chest. Small chests, with strong metal enforcement, called letter chests, served to keep family documents or money, in which case it was not uncommon to contain a secret drawer. Symbolically, it was a place to keep secrets,

but mainly a female symbol. The Greeks consider the cradle of the Sun-Hero or Lykia, which floats on the surface of the water, the same as the Christians' hereditary Noah's Ark. In Hungarian-speaking lands, the dowry or hope chest, which was carried over to the bridegroom's house in public view, represented the bride. Through this they foretold the blessings of children. However, it could also serve as a coffin. – B: 0942, 1134, 1336, T: 7684.

Chile, Hungarians in – Before the Hungarian Revolution of 1956, some 3,000 Hungarians lived in Chile and most of them emigrated there after World War II. After the crushed Revolution of 1956, many Hungarian refugees went to Chile. The estimated number of people of Hungarian origin living in Chile was 12,261 in 1961. Their number had decreased to a couple of thousand at the turn of the millenium; but it is still considerable. Most of the Hungarians live in the Capital, Santiago. There is a Chilean Hungarian Cultural Society, registered in 1994. Its aim is to hold together the Chilean Hungarians and to promote economic and social ties between Chile and Hungary. The Cultural Society publishes a bimonthly paper, the *Chilean Hungarian Gazette* (*Chilei Magyar Értesítő*). – B: 1104, 1364, T: 3240.

Cholnoky, Jenő (Eugene) (Veszprém, 23 July 1870 - Budapest, 5 July 1950) – Geographer. He completed his higher studies at the Budapest Polytechnic then, for a while, worked there as demonstrator. He carried out hydrographic and geographic research, while on a field trip in China and Manchuria. In 1905 he became Professor of Geography at the University of Kolozsvár (now Cluj-Napoca, Romania). During several wide-ranging expeditions that he organized, he studied mountain structures and the nature of rivers. Following his return to Hungary, he became Professor of Geography at the University of Budapest in 1921. He also became Director of the Geographical Institute and participated in the scientific investigation of Lake Balaton. The results of his morphological research on the movement trends of drifting sand and the European monsoon phenomenon are some of his many important contributions to science. In addition, he successfully studied human geography and his scientific publications were popular because of his colorful, enjoyable style. He aroused widespread interest in natural sciences. His published works include *General Geography, vols. i,ii. (Általános földrajz, I,II)* (1924); *Geography of Hungary (Magyarország földrajza)* (1924, 1937); *Cholnoky Atlas* (1927-1934), and *Lake Balaton (A Balaton)* (1936). The Cholnoky Cave in County Hunyad (now in Romania) is named after him. – B: 0883, 7456, T: 7456.→**Almásy, György; Lóczy, Lajos; Prinz, Gyula.**

Cholnoky, László (Ladislás) (Ozora, 29 May 1899 - Pécs, 12 June 1967) – Chemist, pharmacist. In 1924 he earned a Doctorate in Pharmaceutics from the University of Budapest, and in 1930 he obtained a Ph.D. in Chemistry at the University of Pécs. From 1924 to 1946, at the latter University, he worked as a demonstrator, assistant lecturer, institute lecturer, and from 1946 to 1948 he was an associate professor. From 1948 to 1967 he was Professor at the Medical School of the University of Pécs, where he was Vice-Chancellor during 1960 to 1964. In the field of organic chemistry Cholnoky was mainly dealing with the chemistry of carotenoids: ascertaining the structure of a number of new carotenoid pigments isolated by him. Particularly notable are his research dealing with the plant-physiological role of carotenoids. In the field of carotenoid problems he

published 75 papers in Hungarian and in international journals. It is also to his credit that working with Professor László Zechmeister, he was amongst the first to introduce the chromatographic method into preparative organic chemistry. His work co-authored with Zechmeister is entitled: *Die Chromatographische Adsorptionsmethode (The Chromatographic Adsorption Method)* (1937, 1938). – B: 0883, T: 7456.→**Zechmeister, László.**

Cholnoky, Viktor (Veszprém, 23 December 1868 - Budapest 5 June 1912) – Writer, journalist. His secondary studies were at the Reformed High School of Pápa, and at the high school of Veszprém. He was Editor-in-Chief for the *Veszprém Newspaper (Veszprémi Hírlap)*. In 1898 he launched the *Balaton Newspaper (Balatoni Hírlap)*. In 1898 he moved to Budapest and worked, among others, at the newspapers *Pest Diary (Pesti Napló)* and at *The Week (A Hét)*. He was a journalist with a clear view of politics and of high intelligence. He was an eminent short-story writer with an eloquent linguistic style. His works include *Smoke Rings (Füstkariák)* (1896); *Tammuz* (1908), and *Kaleidoscope* (1913). – B: 0932, 1257, T: 7103.

Chorezm (Khorezm, Horezm, Chorezmia) – A city state that first appeared in the Delta area of the Amu-darja River in the 13th century BC. It was one of the oldest centers of civilization in Central Asia. It became the center of the ruling dynasty of a “Turanian-Indo-European” type, incorporating also Scythians, Kabars, Hurrians, Massagetae, the fusion of whom formed the ancient Turanian-Scythian culture and mentality. They were responsible for the construction of the famous irrigation canals during the 8th–6th centuries BC. The independent Khorezmian state was destroyed by the Kushans, and was regained only during Sassanidan times. Their empire eventually passed under the rule of the White Huns (Ephthalites), an agricultural people until, in 710, the Islamic Arabs conquered it. During the 7th to 8th centuries AD, a close relationship developed between the peoples of Khoresm and Khazaria, and their people moved to the Carpathian Basin with their numerous clans, as reported by Al-Tabari and Al Masudi. – B: 1958, T: 7456.→**Scythians; Kaliz; Kushans.**

Chorin, Ferenc (Francis) (Budapest, 3 March 1879 - New York, NY, USA, 5 November 1964) – Industrialist. He completed his secondary and higher studies in Budapest, Vienna and Berlin and earned a Ph.D. in Law and Political Science in 1901. In 1919, he became the President of the Salgótarján coalmine and then President of the National Alliance of Hungarian Industrialists (*Magyar Gyáriparosok Országos Szövetsége – GYOSZ*). He assisted the Bethlen Government in reorganizing the economy of dismembered Hungary after the Versailles-Trianon Peace Dictate in 1920, and defended the country against the impact of the global economic crisis in 1929. He became a member of the Upper House of Parliament and the confidant of some leading politicians. After the German occupation of the country in 1944, he was arrested for being Jewish. After negotiations, he and 45 leading industrialists with their families were allowed to leave Hungary for Portugal in exchange of their properties and wealth. In 1947 he moved to the USA, where he became a successful financier and investor. He regularly helped Regent Miklós (Nicholas) Horthy in his exile in Estoril, Portugal, and supported many Hungarian causes. He was a recipient of the Cross of Merit, First Class in 1934. – B: 1037, T: 7103.→**Horthy, Miklós.**

Chovan, Kálmán→Záborszky, Kálmán.

Christian Brethren Congregation – They appeared in Hungary at the turn of the 20th century as foreign missionaries. An essential element of their faith is the teaching of the Second Coming of Jesus Christ. They are tolerant of members of other religious communities, do not keep a record of their membership, and are not firmly organized. They call communion “breaking of bread” and do not require adult baptism or baptism by immersion as a requirement of membership. They regard everybody who believes in Christ a brother and sister. They number about 2,200. – B: 1042, T: 7390.

Christian Democratic People’s Party→Political Parties in Hungary.

Christian Intellectuals, Association of (*Keresztény Értelmiségiek Szövetsége-KÉSZ*) – Founded in 1989 by Béla Csanád, Professor at the Department of Liturgy of the Roman Catholic Theological Academy, Budapest. The aim of the Association is the evangelization of intellectuals in order to become more familiar with the Christian faith. This purpose is served by free university lectures, round table conversations, and by representing Christian values in every area of public life. The main forum is the periodical *Sign (Jel)*. The Association’s activity embraces Hungarians living outside the country’s borders. The Association has 64 local groups and more than 5000 members. Since 1996 the new president is Rev. Zoltán Osztie. – B: 1250, T: 7103.→**Csanád, Béla.**

Christian Peace Conference (CPC) (*Keresztény Békekonferencia – KBK*) – This was an ecumenical movement formed by some 40 Protestant and Orthodox clerics mainly from Eastern European Churches, on the initiative of the Ecumenical Council of the Czechoslovakian Churches in Prague on 1-4 June 1958. (Sometimes called the *Prague Peace Conference*). It had a president, a general secretary, vice-presidents, international secretaries, working committees, and regional organizations. It organized conferences and Christian World Peace Assemblies. The founding charter stated: “*The CPC is an ecumenical movement by which the responsibility of Christians for peace, social justice and a humane life for all men is expressed. It fights against discrimination, exploitation, oppression and all forms of imperialism. It declares solidarity with peoples’ liberation movements. It strives for co-operation with other world religions and secular organizations having the same goals*”. This self-definition shows that it was basically the Christianized form of the Socialist block’s ideology. Its first crisis occurred after 1968, when the Warsaw Pact armies had overrun Czechoslovakia, ending the Prague Spring. The Hungarian Churches left it in 1991. Its activity declined during the 1990s. – B: 0910, T: 7103.→**Bartha, Tibor; Tóth, Károly.**

Christian Youth Association (*Keresztény Ifjak Egyesülete – KIE*) – The Hungarian equivalent of Young Men’s Christian Association (YMCA), founded by George Williams in London in 1844. In Hungary it was established on 31 October 1883, at the Hall of the Reformed Theological Academy, Budapest under the name of Christian Youth Association (*Keresztény Ifjak Egyesülete-KIE*, on the initiative of Charles Fermoud, YMCA secretary 1855-1937). Aladár Szilassy, Aladár Szabó, Béla Kenessy and András (Andrew) Plichta were the founding members. From the beginning, the Reformed and the

Evangelical-Lutheran Churches participated in its work. Its aims were evangelizing the young, especially the agrarian and industrial youth, providing social assistance, shelters and organizing conferences. The movement spread steadily and its groups were present in many congregations. It worked in co-ordination with the Public Academies (*Népfőiskolák*) movement with the SDG (*Soli Deo Gloria*) student movement, the Boy Scouts and leading intellectuals. Church leaders soon realized its importance and provided assistance. Its leaders were among others: Rev. Béla Megyericsy, Sándor (Alexander) Merétey, Rev. István (Stephen) Pógyor, Rev. Zoltán Töltéssy, Rev. János (John) Victor Jr., Sándor (Alexander) Karácsony, András (Andrew) Koczog, Rev. Bálint (Valentine) Kovács, Rev. Dezső (Desider) Ábrahám, Péter Balla, Ferenc (Francis) Balogh, Dénes (Dennis) Batiz, Rev. Károly (Charles) Dobos and Rev. István Hegyi-Füstös. Due to the political climate change and political pressure after 1945, KIE declared its dissolution on 16 May 1950. Some of its leaders were indicted for high treason. In 1951 István Pógyor received 15, while László (Ladislav) Teleki 12-year prison terms. The KIE movement lived underground during the decades of the Communist dictatorship. There was another trial in 1967. Rev. Bálint Kovács, Dr. Dénes Batiz and Mátyás (Matthew) Bugárszky were arrested and indicted on the charge of trying to revive the KIE. However, they were soon released. With the changing political situation, the KIE was reorganized on 31 October 1990 in the church hall of the Budapest district Józsefváros Reformed Congregation. The old headquarters in the Hornyánszky Street building were returned to KIE. Its groups were reorganized nationwide and once more they carry on their traditional work. – B: 0948, T: 7103.→**Ábrahám, Dezső; Dobos, Károly; Hegyi-Füstös, István; Karácsony, Sándor; Kovács, Bálint; Megyericsy, Béla; Pógyor, István; Töltéssy, Zoltán; Victor, János Jr.**

Christmas Traditions – The holiday season starts with the Advent in Hungary, as elsewhere in Christian Europe. There are religious and folk traditions. Many folk traditions have disappeared in the last fifty years; but some are still alive in small villages. A popular folk tradition during Advent in the country started on December 13th, on the name day of St. Lucia or Luca (*Luca napja*). On that day the young men in the villages started to make a small chair out of wood, which had to be finished on Christmas Eve. They had to work on it a little every day. They took the small chair to Midnight Mass and, during the service, stepped on it to look around to see who was a witch in the gathering. Another old Hungarian tradition starts on St. Luca's Day: growing wheat for the Christ Child. Wheat seeds are planted in small pots, watered every day, and with luck they would start to sprout and grow. On Christmas Eve the pots are placed beside the little manger, and the by Christmas tree in churches and in family homes. The plants symbolize that Christ is coming in the Bread of Life.

The biggest Christmas tradition is the "Nativity or Bethlehem play". Usually young people in costumes perform a short play about the birth of Jesus with songs and poems. They carry a small manger with the baby Jesus in it. An angel, Mary, Joseph, and a few shepherds are the performers. They go from house to house in the villages around suppertime. They start to perform the nativity play a week before Christmas Eve. People offer sweets to the players after the performance. In the cities, the play is usually staged in schools as part of the Christmas celebration. This tradition was first documented in 1600.

Hungarians don't decorate the Christmas tree before Christmas Eve or Holy Night. It is a private family celebration. They set up the tree in late afternoon and open presents after supper. The Christmas tree is supposed to be a surprise for the children and they are told an angel brings it. The gifts are from the Baby Jesus. Before opening the presents the family sings few religious Christmas carols, the same one as they sing in the church. The menu for Christmas Eve is usually fish and the special poppy seed and walnut pastries called "beigli".

The birth of Jesus is celebrated at Midnight Mass and the next day at High Mass. Christmas ends with the celebration of two important name days: István (Stephen) and János (John) on December 26 and 27 respectively. People with those names are widely celebrated by their families and friends. – B&T: 7663.

Chronica Hungarorum – Chronicle of the Hungarians. The work of János Thúróczi (Johannes Tworocz) published in Augsburg in 1488. It covers the history of the Hungarians from their origins to August 1487. Besides the Illustrated Chronicle (*Képes Krónika*), the Buda Chronicle (*Budai Krónika*), and the works of Lorenzo de Monaci II about King Pepin the Short, it is mainly about the times of King Zsigmond (Sigismund of Luxembourg) and the Hunyadis, relying on his original research, as well as on eyewitness accounts. Thúróczi popularized the belief that the Huns and Hungarians were one and the same people. The work reflects the political stand and worldview of the Hunyadi House. In his views and use of sources he continued the traditional methods of chronicle writing; but the influence of the humanistic way of history writing can also be felt in his style. *Carmen Miserabile*, written about the Mongol-Tartar invasion of Hungary in 1241-1242 by Rogerius, Archdeacon of Várad, later Archbishop of Spalato is in the appendices of this work. – B: 1227, T: 7659.→**Illuminated Chronicle, Vienna; Carmen Miserabile; Codex Literature; Thuróczy, János.**

Chronicle About the Notable Things of The World – (*Krónika a világnak jeles dolgairól*) – A Hungarian world history by István (Stephen) Bencédi Székely (1500?-1563?), dating from 1559. It is one of the very first books written in Hungarian. He interpreted the Biblical notions of world history through literary examples of his age. In the part dealing with Hungarian history he followed the identity belief between Huns and Magyars. According to him, Attila was king of the Hungarians. The book was prepared in Krakow, Poland, where the author studied. It was already in the small format that became accepted in the 16th century, and in which the pages were numbered. – B: 0883, 1133, T: 7659.→**Székely, István (Bencédi).**

Chronicle Gesta Ungarorum – A chronicle dating from the middle of the 11th century, probably from around 1066 or 1067. The work is based on written sources and oral traditions compiled by a Hungarian cleric. The original chronicle did not survive; its references can be inferred from later chronicles only by means of textual analysis. It formed the basis for Master Ákos' chronicle and the work of Anonymus. – B: 1153, T: 7614.→**Anonymus; Codex Literature; Illuminated Chronicle, Vienna.**

Chronophotograph – Movie camera that was produced by the Gaumont factory based on the patent of György (George) Demény. It was later improved by the company and

was released as the Chronophon Gaumont in 1902. This was the first sound film recording device. – B: 1226, T: 7674.→**Demény, György.**

Chrudinák, Alajos (Aloysius) (Budapest, 29 March 1937 -) – Journalist. His higher studies were at the Institute of International Relations, Moscow (1955-1956) and at the University of Budapest, where he read Semitic Philology (1956-1957, 1962-1965). In 1957, he was banned from all universities in Hungary. Between 1957 and 1962 he worked as a private language tutor. From 1965 to 1968 he taught Semitic Philology at the University of Budapest. From 1966 to 1972 he was a reporter for the Hungarian State Radio. Between 1972 and 1994 he worked for Hungarian Television, first as Deputy Editor, later as Editor of its foreign department and a correspondent in the Near East from 1994 to 1998. He was Editor-in-Chief of the *Diplomatic Magazine* during 1998-1999. He also filled high positions at the College of Nationals, the World Federation of Hungarians, the Transylvanian World Federation, and the Hungarian Journalist Community. He made some 70 documentary films. His works include *War During Ramadan (Háború Ramadánkor)* (1972); *Oil War (Olajháború)* (1980); *Invasion* (1985); *Iron Curtain (Vasfüggöny)* (1989), and *Revolution at Temesvár (A temesvári forradalom)* (1989). He is the recipient of a number of prizes, among them the Béla Balázs Prize (1982), Golden Nymph Prize (Monte Carlo, 1980) and the Opus Prize (1990). – B: 0874, T: 7103.

Chudy, József (Joseph) (Pozsony, now Bratislava, Slovakia, 14 June 1753 - Pest, 1 March 1813) – Composer, conductor, inventor. He was the conductor of the Theater of Pozsony. In 1790 he worked with the German Theater in Buda, then at the Pest-Buda Hungarian Theater. He composed the music for the first Hungarian opera *Prince Pikko and Jutka Perzsi (Pikko herceg és Jutka Perzsi)* (1773). In 1796 he wrote a one act opera. He invented the optical distant signal even before Claude Choppe, and later the acoustical distant signal: *Beschreibung eines Telegraphs (Description of a Telegraph)* (1787). – B: 0883, 1445, T: 7684.

Church Bell Legends – Historical legends about traditions and local folklore linked to church bells. The most widespread in Hungary are: church bells that were hidden in Nagyszeben (now Sibiu in Romania) from the Turks; the bells that start ringing on their own at Christmas time in every 7th year. These types of legends are often linked to the “sunken village” motif. There are other legends about church bells ringing on other than customary occasions. For instance bells are rung in the town of Kőszeg to commemorate the moment when the Turks were chased out of the town. – B: 1134, T: 7614.

Church Buildings in Hungary – Among all types of buildings, churches have the richest architectural traditions in Europe, including Hungary. Churches are more than buildings for religious rituals; they also embody the spirit of the Middle and Baroque Ages. Churches were prestigious buildings, demonstrating the most advanced architectural, technical and artistic achievements. Strict religious rules dictated the building codes for the designs of the churches during the centuries and the most beautiful specimens of different art forms are concentrated in them. Besides the beauty of their architectural design, sculptures, paintings, reliefs, hand carved wooden pews, these are also the artistic products of goldsmiths who decorated them. The church was

the center of spiritual life for medieval people. The populace did not speak, write or comprehend Latin, but understood the Biblical stories from the paintings. The puritan simplicity of the Reformed churches was an important novelty in church architecture after the Reformation. However, it was partly due to the fact that in Protestant churches the service was conducted in the vernacular. The churches were the strongest buildings in the villages and often they were fortified. In times of enemy attacks or disasters it served as a place of refuge. Great churches in the cities were also places of important events in the nation's history. The importance of church architecture decreased from the 19th century. – B: 1228, T: 7663.→**István I, King; Fortress Churches.**

Church of God – A Protestant type of religious community. Originally it was the name of more than two hundred American religious communities that came into existence since 1830. They considered themselves Adventists, Pentecostal, and followers of the Piety Movement. In the 20th century, the Rev. Herbert W. Armstrong, a minister dismissed from the Adventist Church, started the movement. He preached through the Radio Church of God, called the Worldwide Church of God since 1968, as well as through his own periodical the *Plain Truth*, advocating the approaching end of the world, wars, hungers and havoc, caused by forces of nature. Adults are baptized by immersion. Their article of faith is based on the Book of Revelations, God, the Holy Trinity and the Creation. Their rites are set following Jewish holidays and religious customs. The Bible is the guide not only of faith but economics, political life, education and health; it also regulates family relations and the selection of mates for life. Their church organization is theocratic. According to their faith, every member belongs to the invisible body of Christ from birth. They reject Original Sin. According to them, every man sins by his own acts. Besides baptism by immersion and Holy Communion, they practice the rite of the washing of the feet. They have been active in Hungary since 1910 and have been an independent denomination since 1949. They do not keep records of their 200 members. – B: 1042, T: 7390.

Churchill, Sir Winston (Blenheim Palace, 30 November 1874 - Chartwell, 25 January 1965) - English politician. He was a descendant of the great Duke of Marlborough. Educated at the Royal Military Academy at Sandhurst, he was posted to India and elsewhere, including Cuba and Sudan. As a correspondent, he participated in the Boer War in South Africa. He fell into Boer captivity but escaped. After returning to Britain, he began taking part in political life. He became First Lord of the Admiralty, a post he would hold during World War I (1911-1915). He gave impetus to military reform efforts and sought Britain's naval expansion toward the Central Powers that would have especially affected the Austro-Hungarian Monarchy. He designed a plan of pushing British forces northward through the Balkans. However, nothing came of this strategic plan; but his role in the disastrous Dardanelles campaign forced him to retire from his position. He was Prime Minister twice: during 1940-1945, as the head of an emergency all-party wartime administration for the duration of the Second World War; and again from 1951-1955. He was a great admirer of the Hungarian Prime Minister Count Pál (Paul) Teleki, whose suicide in 1941 touched him so deeply that he promised an empty chair to be kept for him at the post-war peace conference. However, at the Paris Peace Conference in 1947 the promised chair was not there, just the reinstatement of the Trianon Peace Dictate of 1920. He wrote two monumental works, *The Second World*

War, vols. i-vi (1948-1953), and *A History of the English-Speaking Peoples*, vols. i-iv (1956-1958). He received the Nobel Prize for Literature in 1953. During the Potsdam Conference (17 July – 2 August 1945) Churchill, Truman and Stalin made the fateful decision of abandoning the eastern part of Europe, east of the Oder and Neisse rivers and east of Vienna, leaving it to the sphere of influence and domination of the Soviet Union, thus handing over Hungary to Soviet military occupation and Communist rule lasting for 45 years. Churchill soon started to realize the consequences of handing over the eastern part of Europe to Stalin's insatiable appetite for expansion and domination. In 1946, during a visit to the USA, he made a controversial speech warning the US of the expansive tendencies of the USSR, rather favoring a close Anglo-American alliance. He also coined the term "iron curtain". He was the prophet of European unity in form of a "United States of Europe" as he said. – B: 1031, 7456, T: 7456.→**Hitler, Adolf; Horthy, Miklós; World War I; World War II; Ciano, Count Galeazzo; Roosevelt, Franklin Delano; Stalin, Joseph; Paris Peace Treaty 1947.**

Ciano, Count Galeazzo (Livorno, 15 March 1903 - 11 January 1944) – Italian politician. He was the son-in-law of Mussolini (his wife was Mussolini's daughter Edda). He served as a diplomat in South American countries, in Beijing (Peking at the time), Shanghai and the Vatican. He took part in the war with Abyssinia (now Ethiopia) as a fighter pilot captain. He was Foreign Minister from 1936 to 1943. He paid important diplomatic visits not only to Vienna and Berlin, but also to Budapest in 1936, where he realized the need for a revision of the borders with the newly created "successor states". Ciano became negotiator in the First Vienna Award at the Belvedere Palace, Vienna, on 2 November 1938, with his counterpart, German Foreign Minister von Ribbentrop. After discussions with the delegates of the involved countries, whose foreign ministers were arguing over a map, Ciano protected the Hungarian interests and prevailed. The First Vienna Award returned to Hungary the Hungarian inhabited southern strip of the Northern Hungary area of Historic Hungary (Upland, *Felvidék*, then and now Slovakia). By this decision, Hungary was able to recover 12,103km² area of its lost territory with 1,057,323 mostly ethnic Hungarian inhabitants. Hungarian army units completed the take-over of the area between 5 and 11 November 1938.

After the Soviet Union successfully reclaimed Bessarabia and North Bukovina from Romania, Hungary decided to claim Transylvania (*Erdély*) from Romania, a historic part of Hungary. The negotiations started on 16 August 1940, in Turnu Severin (*Szörényvár*), but soon came to an impasse. However, both countries agreed upon arbitration about the border question. The Foreign Ministers von Ribbentrop of Germany and Count Ciano of Italy announced an award in favor of Hungary at the Belvedere Palace on 30 August 1940, in Vienna. Thus, the Second Vienna Award handed back to Hungary the northern 2/5 of Transylvania (part of Romania since 1920), an area of 43,492 km² with a population of 2,577,291, of them 1,380,500 Hungarians, native inhabitants for a thousand years. Hungarian army units occupied the reclaimed northern part of Transylvania from 5 to 13 September 1940.

Three years later, Ciano distanced himself from Mussolini and voted against him in the Fascist Grand Council on 25 July 1943 that overthrew the dictator. Ciano was arrested by the Germans and handed over to the Fascist authorities in northern Italy where, in a mock trial, he was sentenced to death for high treason, tied to a chair and

executed. – B: 1031, 1312, 7456, T; 7456.→**Vienna Award I; Vienna Award II; Hitler, Adolf; Horthy, Miklós; Churchill, Sir Winston; Roosevelt, Franklin Delano; Stalin, Joseph.**

Cifraszűr→**Szűr Mantle.**

Cigaja Sheep (*Csigája*) – An indigenous sheep in Hungary, probably originating from Asia Minor, by now spread along the Carpathian Mountains and the Balkans. Its numbers were diminished by the middle of the 20th century, only a few thousand being left in the Carpathian Basin. It yields a good quantity of milk; but its wool is not of fine quality. The whitish-yellow wool is interlaced with black and brown stripes. Its head and the ends of its feet are covered with shiny black or brown stripes and it seldom has horns. – B: 1229, T: 7680.

Cimbalom (Dulcimer) – The cimbalom (Tseem-bah-lohm) is a Hungarian instrument made of wood and strings and is played with mallets that are wrapped in cotton wool. It is played the same way a person would play a xylophone, marimba, or hammer dulcimer. If a person used wrapped mallets to play on the strings of a grand piano or a harpsichord, it would sound similar to a cimbalom.

The cimbalom belongs to the dulcimer family of musical instruments. Dulcimers of every shape and size have been around for hundreds of years, and are called by various names in Poland, Belarus, the Ukraine, Latvia, and Lithuania. These days, a cimbalom is considered a Hungarian dulcimer. There are two types of cimbalom, a small, portable one, and a much larger one that has a pedal similar to those on a piano. The smaller cimbalom has been widely used in Hungary for hundreds of years. The larger cimbalom was invented by József (Joseph) V. Schunda in Budapest, in 1874.



The large cimbalom is sometimes used in orchestral music. In 1876, Hungarian composer Franz Liszt included the cimbalom in an orchestral version of his Sixth Hungarian Rhapsody for Piano. Other composers who used the cimbalom in their compositions include Béla Bartók, Zoltán Kodály, and Igor Stravinsky. Today, gypsy virtuoso cimbalom players can be heard in the cafés of Hungary, Romania, Poland, the Czech Republic, Russia, and Yugoslavia.

Cimbalom makers use wood from the spruce tree to make the main part of the instrument because the wood produces a resonant sound. Woods from maple or beech trees are used, too. The cimbalom has many strings that, when played, produce a range of pitches from very low to very high. One or two bridges (a small wooden piece that holds the strings away from the instrument body) divide the strings of the cimbalom. This allows more possible pitches to be produced.

Instrument makers often add beautiful carvings or drawings to cimbaloms. A cimbalom also has a cover that can be removed so more sound can escape from the instrument. This is similar to the effect of raising the lid of a grand piano for a performance. – B: 1031, T: 7617.→**Zither; Bartók, Béla; Kodály, Zoltán; Liszt, Ferenc.**

Cipszer Anthem and Hymn – The translation of this hymn: *The Deity who was leading/ Our ancestors to Szepesség/ Our children and grandchildren here/ Gained a homeland,*

we weren't mislaid/ This we call our Szepes-land/ In the Basin of the Carpathians/ With fruitful trees in the valleys./ Mountain-peaks are forest-green,/ The woods and fields reverberate/ With songs and joys as in a dream/Chamois out there, never afraid/ Trout in rivers in the vale./ Little brooks from rocky hills/ Run unceasingly fresh and clean./ Flower-carpet on wet dale thrills/ Every place here without fail./ The sky's a giant parasol/ Overhead, cerulean blue./ Sunrays seem to gild rocky shore,/ Almost pure gold, a land ours to tend./ Oh such beauty, our Szepes-land/ With your high cliffs and the summits/ We are grateful for God's kind hand/ This place for us to send. (As reported by István Tarpataky and translated by George de Kova).

Cipszer Hymn is a verse of 3x8 lines in German, the work of an unknown composer. It was sung in the churches and at festivities in the County of Szepes by the Cipszer population before the Czechoslovakian takeover of Upper Hungary (Northern Hungary, Upland or *Felvidék*, now Slovakia), After 1918, when the area was ceded to Czechoslovakia, it could be sung only secretly in private homes. – B: 7675, 1020, T: 7675, 7684.→**Géza I, King; Cipszers.**

Cipszers (*Zipszers*) – Originally the German inhabitants of the eastern Slovakian region (before 1920 it was called Northern Hungary/*Felvidék*, now Slovakia) called *Zipser Sachsen*. Between 1146 and 1162, King Géza II settled some groups of Saxons in Hungary. They became known in the Szepesség region as *Cipszers*. Their territory was a large area from the northern Polish border to the Branisko Pass in the east, the Gölnic valley in the south and Csorba in the north, thereby enclosing the entire mountain range of the High Tatra Mountains forming part of the Northern Carpathians. They enjoyed the same privileges as the Saxons of Transylvania (*Erdély*, now in Romania) although they had nothing in common with them. In 1271 King István V (Stephen) recognized their autonomy governed by the *Landgraf*, who simultaneously was the Count of 24 Szepesség towns. Their settlements prospered; Lőcse (now Loviče, Slovakia) became a town in 1321, followed by many others. To finance his war against Venice, on 8 November 1412, King Zsigmond (Sigismund of Luxembourg) initially mortgaged 3, later 13 towns of the Szepesség to Poland for 80,000 golden coins. These were *Lublo, Podolin, Gnězda-Igló, Leibic, Durand, Ruszkin, Béla, Ménhárd, Szepesszombat, Strázsa, Matheóc, Felka, Poprád, Olaszi and Váralja*. Despite their German heritage, the Cipszers identified themselves with the Hungarians who had given them their land. When Prince Imre (Emeric) Thököly took up arms for religious freedom, the Cipszers were allied with him; and again with Prince Ferenc (Francis) Rákóczi II in his insurrection against Austrian domination. The mortgaged towns retained their independence even under Polish rule. After the division of Poland on 5 November 1772, they reverted back to Hungary. The mortgaging had a disruptive effect on their development; some of the Cipszers moved away and the much less demanding Slovaks settled on their properties. Following repossession of the mortgaged towns by Austria, Empress Maria Theresa tried to administer them as free estates and to re-Germanize them. Her attempt met with much resistance, especially when she declared German as their official language. In defiance the Cipszers declared Latin as their official language; but switched back to Hungarian in 1845. The Czechoslovaks, applying the Beneš Decrees after 1945, interned all Cipszers and eventually deported them to East Germany and Hungary, resulting in their virtual

disappearance from the Szepesség. – B: 0883, 1230, T: 3240.→**Géza I , King; Cipszer Anthem and Hymn; Hain, Gáspár; Heckenast, Gusztáv; Beneš Decrees.**

Civis – (1) The name of a person in ancient Rome having full citizenship. (2) The Latin name of the town dwellers in feudal times. (3) In Hungary, the name was used in the 11th and 12th centuries for those servants who did duty in their county's stronghold or the fort of the bishopric. (4) In the towns of the Great Hungarian Plain (*Nagyalföld*) the Hungarian dialect used that name (*cívis*) for those well-to-do peasants who became rich by farming, cattle breeding or commerce. After the Turkish occupation, this expression was first used for the citizens of Debrecen in 1686. – B: 1231, T: 3233.

Civitas Fidelissima (*Most Faithful City*) – Referring to the town of Sopron in western Hungary. In a referendum held between 11 and 13 December 1921, the people of Sopron (town on the Austro-Hungarian border) and 10 western Hungarian villages were returned to Hungary in 1923, after a stiff resistance by the people of Sopron and the villages against their annexation to Austria under the terms of the Versailles-Trianon Peace Dictate of 1920. Besides Sopron, these were Kisnarda, Nagynarda, Alsócsatár, Felsőcsatár, Horvátkeresztes, Németkeresztes, Olmód, Pornóapáti, Horvátlövő and Szentpéterfa. For this, by Act 29 of the Hungarian Parliament in 1922, the emblem of the city was embellished with a ribbon at its base bearing the inscription "*Civitas Fidelissima*". – B: 1353, T: 7668.→**Trianon Peace Treaty; Lajta-Banat** (*Bánság*).

Clark, Adam (Edinburgh, Scotland, 14 August 1811- Buda, 23 June 1866) – Engineer of Scottish origin, who came to Hungary with Count István (Stephen) Széchenyi in 1834 with the purpose of regulating the flow of the River Danube. After its completion, he returned to Britain. In 1839, he was invited back to build a bridge on the Danube between Pest and Buda. He completed the Chain Bridge (*Lánchíd*) between 1842 and 1849. He then permanently settled in Hungary. During the Hungarian War of Independence (1848-1849), Austrian General Hentzi planned to blow up the Chain Bridge. Clark opened the gates of the chain chambers and destroyed the pumps. Consequently General Hentzi had to explode the gunpowder barrels on the surface of the bridge, causing no significant damage. Between 1853 and 1857 Clark built the Tunnel of Buda – B: 0883, 1031, T: 7663.→**Chain Bridge of Budapest; Széchenyi, Count István.**

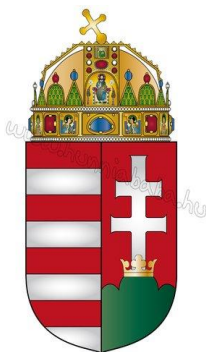
Clemenceau, Georges (Vendée, France, 28 September 1841- Paris, 24 November 1929) – French politician. As a result of his aggressive debating style Clemenceau was given the nickname 'The Tiger'. Clemenceau was prime minister of France from 1907-1910. At the outbreak of World War I, as Editor of the journal *L'Homme Libre*, he became an outspoken opponent of the pacifists. In November 1917, he was appointed Prime Minister. He immediately clamped down on dissenters and on senior politicians calling for peace. At the Versailles Peace Conference, Clemenceau clashed with Woodrow Wilson and David Lloyd George about how the defeated powers should be treated. They told Clemenceau that his proposals were too harsh, but to no avail. He was one of the masterminds in forcing upon Hungary the Peace Conference's most severe dictate by dismembering the thousand-year-old Kingdom of Hungary into five pieces in such a way that 3.5 million ethnic Hungarians became victims of hostile nations (June 4 1920). Apparently he had a personal grudge against Hungarians, and obviously he wanted to

create a new Europe under French hegemony. After retiring from politics, Clemenceau wrote his memoirs *The Grandeur and Misery of Victory* (*Grandeurs et misères d'une victoire*). In the book Clemenceau warned of further conflict with Germany and predicted that 1940 would be the year of the gravest danger. Indeed, the Versailles Peace Treaties in 1919-1920 were dictates and had sown the seeds of World War II (1939-1945). – B: 1312, 1313, T: 1312, 7103. → **World War I; Trianon Peace Treaty.**

Climate of Hungary – Moderate. In spite of the country's distance from the Atlantic Ocean the effect of it is fairly strong due to the prevailing winds. Hungary has about 1800-2000 hours of sunshine annually. This is higher than that of Western Europe and is favorable for the ripening of fruits and other crops. Humidity is generally average; but the distribution of the annual 400-800 mm precipitation is changeable. Storms can form suddenly with the occasional hail, and torrential rains can be damaging. The uneven distribution of 2-3 m/sec average wind speed means that it cannot be used to a great extent. Although Hungary has a temperate climate, great extremes can also occur. The highest temperature of + 41°C was recorded in 1950 in Pécs; and the coldest day was –34°C in the city of Baja on 24 January 1942. – B: 1051, T: 7456.

Coach (*kocsi*) – A four-wheeled vehicle drawn by horses used primarily for passenger transport. In the 15th century the Wheelwrights of the township of Kócs in County Komárom first built a vehicle of lightly constructed wheels, curved sides and an under-carriage with steel springs, further developing the Hungarian versions of the cart (farm-wagon) at the same time. In November 1457, when a delegation of King László V (Ladislás) of Hungary arrived in Paris accompanied by a cavalcade of horsemen in state uniforms, the town people could see for the first time a light-coach of unusual appearance that has become adopted all over the world since then. Even the Hungarian word “*kocsi*” passed into the English language in the form of “coach”, and similarly into other western languages. In symbolism the *kocsi* represents power; in China and India it is also the symbol of the universe. For the Greeks the *kocsi* was the personification of Helios, the Sun God, and the Bible also mentions the coach and horses of the Sun. The gods of ancient times could be recognized by the animals harnessed to their coach. These carriages had allegorical meaning as well; the carriage of Mars was the triumphal cart of war, while that of Venus was the cart of love. Warriors of high rank fought on coaches, and even after their death it was their due, therefore these coaches became the means of transport to heaven for the deserving. In Hungarian the heavenly representation of the soul cart is the “coach” of the Great Bear constellation (*Göncöl szekér*). – B: 0883, 1778, T: 7645, 7456.

Coat of Arms, Hungarian – This has three basic types: the small, the medium and the large coat of arms. (1) *The Small Coat of Arms.* This was determined by a royal order on



9 February 1874. The heraldic right side of the coat of arms is divided by seven red and white stripes representing the seven Hungarian tribes that arrived in the Carpathian Basin in 896 A.D. and are called the *Árpád-stripes* (*Árpád sávok*). The four white stripes represent the four main rivers of the historic Hungary: Duna, Tisza, Dráva, Száva. On the heraldic left side, the three green hills symbolize the three main mountains of Historic Hungary: Tátra,

Fátra, Mátra. On the middle hilltop, from an open golden crown, the “Apostolic” double-cross emerges, which was awarded by Pope Sylvester II to István I (later St Stephen), the first Hungarian king, in 1000 A.D., in recognition of his mission to convert the pagan Hungarians to Christianity. Branches surround the entire coat of arms. The oak branch on the right is for “glory”, and an olive branch on the left is for “peace”. The red background, the white “apostolic” double-cross and the three green hills constitute the colors of the Hungarian national flag: red, white and green. After the fall of Communism in Hungary, this coat of arms became the official Hungarian coat of arms in 1990. (2) *The Middle Coat of Arms*. This consists of the “small coat of arms” in the middle, and the additional coat of arms of the Hungarian Crown Lands of Dalmatia, Croatia, Slavonia (now independent states) Transylvania (now part of Romania) and Fiume (now Rijeka, Croatia). A more beautiful version is where two angels support the middle coat of arms on both sides. The Hungarian “middle coat of arms” was established by a Royal Decree in 1896 to mark the millennial anniversary of the Hungarian State. In 1916, the official coat of arms of the kingdom of Hungary became the “middle coat of arms with angels”. In its center is the “small coat of arms” surrounded by the coat of arms of the territories, which were the member states of the Hungarian Holy Crown until the Versailles-Trianon Peace Treaty (1920). In the upper right is *Dalmatia* in a blue background facing three crowned golden lion heads. In the upper left is *Croatia* in a checkered field with 25 red and white squares. In the middle right is *Slavonia* in a red stream edged with white stripes on the top and bottom, with a marten running to the right. The two white stripes at the edge of the red stream represent two of the major rivers of Historic Hungary: the Dráva and Száva. Above, in blue background, is a six-pointed golden star symbolizing their brave fights against the Turks. In former times tax was to be paid in marten furs in Slavonia and the running marten symbolizes this. In the middle left there is *Transylvania (Erdély)*. Divided by a horizontal red ribbon, above there is a black eagle with the sun on the left and the crescent Moon on the right; below are seven bastion towers. The sun and the moon are the symbols of the Székelys (*Szeklers*), the original inhabitants of Transylvania. The eagle is the symbol of the Hungarians and the seven bastion towers are the symbol of the Saxons. These were the three major ethnic groups of Transylvania until the New Era. The sun and the moon are “watching over the land”. On the bottom there is *Fiume* on a red background, and a two-headed eagle stands on a cliff as it emerged from the sea. It rests its left leg on a fallen jar from which water is pouring into the sea. Above the eagle, the imperial Habsburg crown is suspended. The two-headed eagle is the sign of the Habsburg Dynasty. The Hungarian Holy Crown is resting on the top and is held by two angels on both sides. This formation is called the Hungarian “medium coat of arms with angels”. (3) *The large coat of arms of Hungary*: the Habsburg king Leopold II (1790-1792) used it for the first time. On the top row there are the coats of arms of Croatia, Dalmatia and Slavonia; in the second row, Rama (Bosnia) and Serbia; in the third row Cumania, Galicia, Lodomeria and Bulgaria. At the base of the shield are the Hungarian and the Transylvanian coats of arms. – B: 1277, 1020, T: 1277, 7103.

Coconut Chalice – Chalice made from the coconut palm tree’s hard-shelled fruit. The so-called *Saracen* chalices were made in the 16-17th centuries. The Eastern trade routes toward Poland and other European countries passed through Transylvania (*Erdély*, now in Romania); thus the goldsmiths of Kolozsvár (now Cluj-Napoca, Romania) and Nagyszeben (now Sibiu, Romania) were engaged relatively early in the making of these

coconut chalices. They were secured onto chalice bases, turned out according to goldsmith techniques by finely worked silver- or gold-plated bands. In most cases the chalices were made without lids, except those elaborately decorated that were commissioned by the aristocracy for use on the Lord's Table during Holy Communion. They were primarily decorative vessels, as their narrow top made them rather difficult to clean. Today they are no more in use. A few exceptionally fine chalices from the 17th century are known from the Great Plains area (*Nagy Alföld*) and from Karácsonyfalva (now Craciunel, Romania) in Transylvania. A goldsmith of Buda made the one of Komoró in the middle of the 19th century. That indicates their use on the Lord's Table occasionally during the 1800's. – B: 1078, T: 7676.

Codex Albensis – Oldest musical manuscript, dating from the 12th century, with musical notations prepared in Hungary, compiled at Székesfehérvár between 1100 and 1150. It comprises the earliest Latin verse from Hungary, the laudatory and entreating antiphony and responsory to King István I (St. Stephen, 997-1038). – B: 1230, T: 7659.→**Codex Literature.**

Codex Bandinus – Oldest authentic written record of the Hungarians living in Moldavia (a region east of the Carpathian Mountain Range, now Romania) written by Márk Bandinus, Croatian Archbishop of Marcianopolis, who became Bishop of the Roman Catholic Diocese of Moldavia in 1646. It is known as the Codex Bandinus. In it he wrote: "*Bakó: the number of Wallachians [i.e. Romanians] was less. Earlier the number of Hungarians was so great that twelve monks were sent to look after them*". The Codex contains numerous ethnographic descriptions of Hungarians and Wallachians. The attempt to Wallachianize the population becomes increasingly evident from the reports of the heads of missions. In its appendix, the Codex enumerates the names of Moldavian Catholics (i.e. Hungarians) of that year. Scientific research has made use of this Codex ever since the Reform Age. Several copies of it survived. – B: 1133, 1134, T: 7659.→**Csángó; Codex Literature; Reform Age.**

Codex Cumanicus – A linguistic manual dating from 1303, designed to help Catholic missionaries communicate with the Cumans (*Kunok*), a nomadic Turkic people, who settled in Hungary in the 13th century. It is in the possession of the Library of St. Mark in Venice (Biblioteca Nazionale Marciana, Cod. Mar. Lat. DXLIX). It was discovered by Count Géza Kuun, who translated it into Latin and published it in 1880. The Codex is generally regarded as accurate, but it differs slightly from other sources in the Kipchak language, which is similar to Turkish. The Codex's *Pater Noster* (Our Father) reads: "*Atamız kim köktesiñ. Alğışlı bolsun seniñ atıñ, kelsin seniñ xanlığıñ, bolsun seniñ tilemekiñ – neçik kim kökte, alay [da] yerde. Kündeki ötmegimizni bizge bugün bergil. Dağı yazuqlarımızni bizge boşatqıl – neçik biz boşatırbız bizge yaman etkenlerge. Dağı yekniñ sınamaqına bizni quurmağıl. Basa barça yamandan bizni qutxarğıl. Amen!*" In the mid 20th century in Hungary there were old people of Cumanian origin in the central region of Hungary (*Kiskunság*) who still knew the *Pater Noster* in their mother tongue. – B: 1031, T: 7103.→**Kuun, Count Géza.**

Codex Literature (Hungarian) – Most of the codices was copied in the workshops of Dominican and Franciscan monks. 17 Dominican and 17 Franciscan codices have survived.

The *Dominican Codices* were probably written for the nuns of Margaret Island. The oldest of them is the *Birk Codex* from 1474, which was written by Paul Váci, a Dominican monk. The first part contains St. Augustine's regulations, while the second contains instructions concerning the life style of Dominican nuns.

The huge *Winkler Codex* (1506) was written by three persons. It contains prayers and litanies in Latin and Hungarian. It also contains different parts of the Gospels, Mary's laments, and prayers. Certain parts of it are original Hungarian works. The most outstanding ones are the Lea Ráskai Codices. The best known is the *Margaret Legend* from 1510, which tells of King Béla IV's daughter, St Margaret's (of the Árpád Dynasty) life. The original text of the legend was written by Marcellus, the head of the Dominican order, Margaret's confessor for the investigation of the canonization. The Codex was divided into three parts. The first one describes Margaret's lifestyle in the nunnery, the second part tells of her miraculous deeds; and the third one contains the statements of her fellow nuns made in front of the canonization committee. The legend describes Margaret's humble and self-sacrificing life, and there are parts about everyday life of contemporary monasteries.

Lea Ráskai's second outstanding biographical Codex was the *Dominican Codex* of 1517. In this she describes St. Dominic's life in detail. She commemorates the fact that St. Dominic sent Master Paul (Paul of Hungary) to Hungary to preach. The Codex tells of several miracles, parables and visions from the saint's life. Its style is very impressive and powerful. The subjects of teaching, science and education are also mentioned, e.g. student, dean, master, school, science, learn. Lea Ráskai copied the major part of the Book of Parables in 1510. The other two copiers of the Codex are unknown. Its Latin source was a collection of religious parables from the 15th century, which contained moral teachings and parables. The most significant of its parables are the conversation on life and death, and the so-called death dance.

In the first part of the *Cornides Codex*, which was copied between 1514 and 1519, there are sermons for the ecclesiastical year. The main source of these was a collection of speeches from the 15th century. The second part of the Codex tells of the legends of female saints, who died as martyrs in the first centuries of Christianity. At a certain place Lea Ráskai noted down the date of copying and she also revealed her name. The different notes at the end of certain units of the text provide information about the events of the age and the life of the monastery: about the re-consecration of the chapel, the death of Imre (Emeric) Perényi, and the György (George) Dózsa Peasants' Revolt of 1514.

The *Jordánszky Codex*, compiled between 1516 and 1519, is a thick Dominican Codex. Its content, similarly to the Hussite Bible, is a Bible translation, but independent of the latter. It included certain parts of the Old Testament, the four Gospels, the Acts, and other parts of the New Testament. Its spelling and language show similarities with the *Érdy Codex*. Its copier is not known.

The *Codex About the Honors of the Saint Apostles* from 1521 describes a contest between the apostles and other saints in a conversational form, imitating living speech. It enlists the reasons why the apostles are more honorable than other saints. The original version of the Codex was an unknown Latin essay. The text mentions Dante, and the first

lines of metrical poetry appeared here for the first time in the Hungarian language. The Codex must have been copied by a Dominican nun in the nunnery of Margaret Island.

The greatest Dominican Codex is the beautiful *Érsekújvár Codex* dating from 1529-1531. It was copied by three persons and was decorated with painted pictures. Most of it was written by the nun Martha Sövényházi. Its content is mixed: it contains gospels for Lent and Easter, as well as short teachings and parables. Its most famous part is the legend of Saint Katharina of Alexandria in verse. It is a scientific work full of theological essays. The main source was Pelbárt Temesvári's sermons, and a mediaeval Latin book of sagas. The translator did a very good job putting the text into Hungarian with a good sense of rhythm, independent of the original Latin text.

Other Dominican codices are: the *Horváth Codex* from 1522 (Lea Ráskai's writing), the *Gömöri Codex* (1516), the *Virginia Codex* (1529), the *Kriza Codex* (1532), and the *Thewrewk Codex* (1531).

The majority of the codices copied by *Franciscan monks* contain parts of the gospels, sermons as well as legends, essays and songs. Most of them were copied in the rich Clarissa Convent in Óbuda.

The earliest of them is the *Guary Codex* from around 1490. Its copier might have been Lucas Segösdí, the head of the Order at that time. It was copied precisely, and had a nice look with beautiful language. It contains religious essays and teachings. Certain parts are parallel with the text of the *Nádor Codex*. Its spelling partly follows the spelling of the Hussite Bible.

The *Nádor Codex* was also copied for the Clarissa nuns of Óbuda by an unknown copier in 1508. It contains meditations, legends, holy songs, and a list of sins for confessions. Certain parts of it are identical with texts of the same topic of other codices (for instance, the Winkler Codex, the Érdy Codex, the Kazinczy Codex). In this Codex we can find the oldest Hungarian song in musical notation. Its songs are Hungarian folk songs - one of them was still being sung even in the 17th century.

The copier of the long *Nagyszombat Codex*, made in 1512 and 1513, is also unknown. A large part of the Codex is devoted to meditations and essays. It also includes the Ten Commandments, the Lord's Prayer, the "I believe" (Credo) prayer and the explanation of the salvation - and also a list of sins. For example, it states that the Sun is eight times bigger than the Earth, there is five times more water on Earth than soil, and there is a heaven above the starry sky.

The greatest Franciscan Codex is the *Debrecen Codex*, copied in 1519. The first part tells of the legends of the saints, who are celebrated from St Andrew's Day (November 30) till March 25. The second part includes teachings and legends of other saints.

The *Kazinczy Codex* was compiled for a very long time: the dates 1526, 1527 and 1541 are noted in it. So it must have been finished after the defeat at the battle of Mohács in 1526, but before the occupation of Buda by the Turks in 1541, and the escape of the Clarissa nuns of Óbuda. It was copied by three unknown monks. This Codex contains sermons, as well as valuable romantic proverbs and legends (e.g. the St Anna legend, the St Elek legend, and the legend called Barlam and Josafa). Its copier asks for an Ave Maria from the reader.

Other Franciscan Codices made in Óbuda and Buda are the *Simor Codex* (1508), the *Weszprémi Codex* (1512), the *Lobkovitz Codex* (1514), the *Bod Codex* (around 1520), the

Sándor Codex (around 1518), the *Vitkovics codex* (1525), the *Miskolc Fragments* (1525), and the *Tihany Codex* (1532).

Franciscan codices made in Trans-Danubia (*Dunántúl*) contain translations of psalms. The *Keszthely Codex* was copied in 1522 by Gregory Velikei in Léka, in county Vas for the Sisters of the Third Order of St. Francis. The copier noted down the date and his name onto one of the pages of the Codex. The *Kulsár Codex*, made in 1539, was written by Paul Pápai, a Franciscan monk in Ozora, in County Tolna.

Some Franciscan Codices were made in Transylvania (Erdély, now Romania). The most outstanding of these is the *Székelyudvarhely Codex*. The first two parts of it - The Book of Judith and the Catechism - were translated and written down by the monk Andrew Nyujtódi in 1526. He translated it - as he wrote - for his "beloved sister, Judith Nyujtódi", a nun from Tövis. He asked his sister not to consider his "peasant style, but the real meaning of it". The translation of the Book of Judith from the Old Testament existed in the Hussite Bible, as well as in the *Vienna (Bécsi) Codex*, but this is independent of them. Its text shows a lot of similarities with today's Székely (Szekler) dialect. We can also find the first Hungarian catechism in this Codex. The other parts contain meditations and parts of the gospels. The copier of these parts may have been Judith Nyujtódi herself, the owner of the Codex. The note on a page refers to this: "This book belongs to the virgin Judith: it was written in the year 1528 in Tövis".

The *Teleki Codex* was made for the Beguine nuns of Marosvásárhely (now Târgu Mureş, Romania) (1525-1531). Its legends are romantic stories written in an imaginative style. The *Zelma Lázár Codex* might also have been copied in Marosvásárhely after 1525. The *Festetics Codex*, written around 1494, and its supplementary book, the *Czech Codex* from 1513, are the works of Pauline monks, and are two old books of prayers. Both of them were made in the Pauline monastery of Nagyvázsony (County Veszprém) for Mrs Kinizsi, a Hungarian Beguine nun. The *Festetics Codex* is a beautifully decorated book of prayer. Its special value is that it contains the first Hungarian translation of Petrarc's seven repentance psalms. In the *Czech Codex* we can find private prayers besides the offices. The most significant of them are St Brigitte's 15 prayers and a beautiful poem: St Bernard's hymn to the crucified Christ.

The *Peer Codex* most probably originates from the monastery of the Pauline Order of Nagyvázsony from around 1518. It is a work of six persons; its writers are unknown. It contains legends, prayers and poems. Andrew Vásárhelyi's beautiful song is a prayer in verse to the Virgin Mary, the patron saint of Hungary. The poet included his initials in the starting lines of the verses. The other beautiful poem of the Codex is a song about King St Ladislás. We can find the Cantilena here too, a mocking, jeering song about priests written by Francis Apáti. The Codex also includes an eternal calendar, the so-called *csízió*, which is a translation of a calendar written in verse, very popular throughout Europe. A similar calendar has survived from earlier times; it was preserved in a Latin Codex, the *Thuróczi Codex*, written after 1462.

There are very few codices from *Premonstrian* monks. One of them is the *Döbrentei Codex* from 1508, which was copied by Bartholomew Halábori, a priest and royal clerk. It contains translations of psalms, sermons, parts of the gospels and hymns. But we can also find a tale in it, - simply called "Tale". The *Lányi Codex* is also from the Premonstrians. It was copied in 1519. Written for the nuns of Somlóvásárhely, it describes the rules, regulations and religious ceremonies of the Premonstrian Order.

The best-known Hungarian Codex - and also the largest collection of Hungarian legends - is the *Érdy Codex*. It was written and translated by an unknown Carthusian monk between 1524-1527 in Lövöld (Városlőd). The Codex was compiled for "all monks and nuns". Besides its Latin preface it also has a Hungarian preface; this is the first preface in Hungarian in Hungarian literature. The book is a collection of speeches based on Pelbárt Temevári's sermons: it contains Sunday sermons, legends about the life of saints and explanations of the gospels. The legends about Hungarian saints are quite significant. The unknown Carthusian was an independent, brave translator; his vocabulary was very rich. The language he used was the most developed dialect of the age. – B: 1150, 2112, 7617, T: 2112, 7617.→**Most of the codices and persons have their own entry; Codices, list of.**

Codices, list of – Apor Codex (15th-16th c.); Bécsi Codex→Vienna Codex; Birk Codex (1 October 1474); Bod Codex (first half of the 16th c.); Cornides Codex (1514-1519); Czech Codex (1513); Debrecen Codex (1519); Dominicas Codex (1517); Döbrentei Codex (10508); Érdy Codex (c. 1526); Érsekújvár Codex (1529-1531); Festetics Codex (1492-1494); Gömöry Codex (1516); Guary Codex (before 1508); Gyöngyösi Codex (beginning of the 16th c.); Horváth-kódex (1522); Jordánszky Codex (1516, 1519); Jókai Codex (around 1441); Kazinczy Codex (between 1526 & 1541); Keszthely Codex (1522); Kriza Codex (1532); Kulcsár Codex (1539); Lányi Codex (1519); Lázár Zelma Codex (beginning of the 16th c.); Lobkowicz Codex (1514); Munich Codex (1466); Nádor Codex (1508); Nagyszombat Codex (1512, 1513); Peer Codex (first quarter of the 16th c.); Pozsony Codex (1520); Sándor Codex (first quarter of the 16th c.); Simor Codex (beginning of the 16th c.); Székelyudvarhely Codex (1526-1528); Teleki Codex (1525-1531); Thewrewk Codex (1631); Tihany Codex (between 1530 & 1532); Vienna (Bécsi) Codex (15th c); Virginia Codex (1515); Vitkovics Codex (1525); Miskolci Fragments (1525); Veszprémi Codex (first quarter of the 16th c.); Winkler Codex (1506). – B: 2112, T: 7617.→**Codex Literature; Most of the codices have their own entry.**

Coetus Theologorum (*Református Theológusok Munkaközössége*) – Working team formed in Debrecen in October 1939, by the initiative of Professor Béla Vassady (1902-1992). Its aim was to cultivate theological disciplines. It had, as "active" members, theology professors, resident fellows, ministers with doctoral or other degrees, and others, who actively pursued a theological discipline. It also had "supporting" members, who were interested in promoting theology. The *Coetus* was involved in book publishing as well. Its members received a volume yearly. In 1944, it took over the editing and publishing of the *Theological Review* (*Theológiai Szemle*). After World War II the *Coetus* could not continue its work. In the summer of 1947 it tried to resume its activities; but the political climate was unfavorable. On 9 March 1949, the *Coetus* declared its dissolution. However, after the political changes the *Coetus Theologorum* was reborn and it renewed its activities on 21 September 1990. – B: 0910, T: 7103.→**Vassady, Béla.**

Coherence (coherency) – is the name of the interference capability of electromagnetic waves in physics. Waves emanating from two different sources are coherent if their frequency is the same (same number of oscillations) and their phase difference is constant. Therefore, only those light waves are coherent, which are derived from the

same atoms and molecules and from the same light-source, and only if their path difference is not greater than the length of the individual elementary waves (1-2 m). The now obsolete “coherer” for detecting radio waves: the rectifier of the wireless telegraph apparatus was invented by Károly (Charles) Zipernowsky. – B: 1138, T: 7456.→ **Zipernowsky, Károly.**

Coin Hoards – A large collection of coins that was either hidden, or found its way underground by some means. In Hungary, apart from barbarian silver drachmas and Roman coins, medieval Frisach coins, Viennese pennies, as well as Polish, Prussian, Silesian and Dutch coins are the most numerous. Conversely, Hungarian coins found their way into foreign soil during the time of the Árpád Dynasty (10th to early 14th century), as well as during the rules of subsequent foreign kings. – B: 1078, T: 7617.

Collectivization of Agriculture in Hungary – Two years after the Communists gained complete control of the government in May 1950, in their Order-in-Council No.33/1950, they outlined their plans for the collectivization of agriculture based on the Soviet *kolkhoz* system. This mostly affected the middle-size land holdings (those above ca. 20 acres). The policy of collectivization was also resented by the small landholders, many of whom had recently received their lands through the post-war land reform, as proscribed by the Communist Party. To ensure the success of their program, the Communists initiated an intensive propaganda campaign in January/February 1954. The government-controlled press endlessly harped on the enthusiastic response of the peasantry and reported on the large numbers of those who joined the collective farms. In reality, behind these numbers were repeated threats by party propagandists or organizers sent to the villages, and often the exercise of police powers. Since collectivization was not proceeding as smoothly as had been expected at the Second Congress of the Hungarian Workers' Party (the Communist party appears in Hungarian history under various synonyms, partly to mislead the public and the international public opinion), held in February/March, resolutions were passed to improve “party work” in the villages and to enforce the “iron discipline” of the Party. Due to the implementation of the collectivization program, agricultural production fell drastically; and six years after the war the Government was forced to re-introduce food ration coupons. In its Order-in-Council (No. 253 500/19519) of 28 June 1951, the minister of food supplies made the size of food rations for anyone owning land dependent on his fulfillment of his prescribed production. The prescribed quotas of grain or any other agricultural products were collected by the State without any, or only at nominal compensation. There was so much resentment against this system, applied even to collectivized land, that the President's Council, in its Order-in-Council of No.10/1953 dated 12 July 1953, was forced to cancel all the unfulfilled quota obligations of the collective farms and reduce their existing quotas by 10%. As in the Soviet Union, the collective farm system was unsuccessful in Hungary as well, and its introduction significantly contributed to the indebtedness of the country. Soon after the collapse of the Communist regime in 1989, the unpopular collective farm system dissolved voluntarily. – B: 1230, T: 7665.→**Compulsory Collection System; 'Kolkhoz' in Hungary; Soviet Rule in Hungary (1944-1989).**

Collegium Hungaricum – Institutions formed abroad for the purposes of scientific research and studies, being attended mostly by university students with scholarships, or by those who have been educated at universities. The Hungarian Parliament enacted its establishment by the Act of 27 May 1927 and, as a result, institutions were formed in Berlin, Vienna, Paris and Rome. Since World War II, their activities have included propagation of Hungarian culture and the promotion of cultural exchange. – B: 1078, 1138, 1230, T: 7675.

Colombia, Hungarians in (South America) – Following World War I, about 15-20 Hungarians arrived in this country; while some of them moved on, others integrated into the community. Just before World War II, about 25-30 Jews came from Hungary. Between 1945 and 1955, about 150 Hungarians arrived in Colombia. However, half of them moved on to the United States. Most of the immigrants were doctors, teachers and engineers. The skilled laborers earned a decent living; but agriculturalists had a hard time. After the Hungarioan Revolution and Freedom Fight of 1956, Colombia promised to accept 3,000 Hungarian refugees; but only 300 were accepted and almost half of them left the country later. The old-timers helped the newly arrived refugees. The majority of them live in Bogotá, the rest reside in Medellín and in Cali. The standard of living of the Hungarians in Colombia is rather high. At the turn of the millenium a reliable estimate puts the number of Hungarians in Columbia at 150. – B: 1104, 1365, 7103, T: 3240, 7103.

Colorophon – A color film device that was shown in 1929 by Ferenc (Francis) Tarján in Berlin. – B: 1226, T: 7674.→**Tarján, Ferenc.**

Comenius, Ámos János (Jan Amos Komenesky, Szeges) (Magyarbród, Uhersky Brod, Moravia, 28 March 1592 - Amsterdam, 15 November 1670) – Writer, teacher, last bishop of the Denomination of the Czech-Moravian Brethren. His original name was János (John) Szeges; but he also used the name Jan Amos Komensky. The Czech professor, A. Skarka, ascertained his Hungarian origin and this claim was affirmed during a public lecture by Josef Polisensky, also a professor from Prague. Comenius was orphaned at an early age; but the Congregation of Brethren secured his education. He studied Theology at Herborn and Heidelberg, Germany. During the turmoil of the Thirty Years War, he led a life of great difficulties. In the course of his wanderings, he spent a considerable time in Poland, and also lived in England, Sweden and Prussia. In his activities in the service of peaceful coexistence between nations and religions, even world peace, he reached and made contact with people in high places. At the invitation of the Polish king he acted as an arbitrator between Roman Catholics and Protestants at the Colloquy of Thorn. He acted as a judge in the presence of French and Danish delegates at the Conference of Breda in 1667, deciding in the life and death struggle for sea power between England and the Netherlands. After much persecution he returned to Hungary and accepted an invitation to Sárospatak. He wrote his most famous pedagogic works during his four years of stay under the patronage of Zsuzsanna Lorántffy and Zsigmond (Sigismund) Rákóczi. Among these was his widely known *Orbis Pictus* (*The Visible World*). He was the foremost pedagogue of his age, father of the modern science of education. He introduced teaching in the native tongue for both sexes and for all classes of society,

using illustrations and character development. His views laid the foundation for today's scientific pedagogy and for the organization of teaching (school year, hours for teaching, system of school grades), gaining great respect with all of them. At his own request he was buried near the Dutch capital in Naarden, in a small church that had been converted into a Mausoleum. – B: 0883, 1257, T: 7675.→**Lorántffy, Zsuzsanna; Reformed Colleges: Reformed College of Sárospatak; Protestant School Dramas.**

Comico Tragedia (Comic Tragedy) – An untitled blank verse drama by an unknown author from 1646. By the end of the 17th century it already had three printed editions and many manuscript versions were known to exist. The author presents the death of three felonious men in the framework of the allegorical struggle between virtues and sins: the Biblical Rich, the Famous Poor Rascal, and Bailiff Szász, the exploiter of peasants; three felons who embody the enemies of society. The author marked individual scenes with prompts for popular songs, apparently suggesting that the entire work might be presented as an opera. – B: 1150, T: 7659.

Commander-in-Chief – (1) In the first half of the 15th century a suitable person, occasionally appointed by the king as Commander-in-Chief to lead the royal army. From the 15th century onward until the 17th century, it was the title of the leader of Northern Hungary (Upland, *Felvidék*, now Slovakia), Kassa (now Košice, Slovakia), Lower Hungary, Slavonia, and the Maritime districts. (2) The Commander-General was the supreme commander of the forces of Transylvania (*Erdély*, now in Romania) in the 16th and 17th centuries. (3) A Jazyg-Cumenian (*Jászkun*) Commander-General was also invested with administrative and judiciary powers. (4) When the civil administration was finally introduced towards the end of the 19th century the law enforcement became the duty of organizations like the Royal Gendarmerie and the Royal State Police, each with its respective supreme commander. – B: 1153, T: 3233.→**Jazygs; Cumanians.**

Communism, Arms Supported – One of the characteristics of the first six days from 24 to 30 October of the Revolution and Freedom Fight of 1956. After the outbreak of the Revolution the Hungarian Communist Party desperately hung onto its power with the support of the Soviet armored divisions that has been stationed “temporarily” in Hungary since 1945. The Communist Government, without hesitation, ordered the army to open fire on the people on the first day. The second day, the Communist Party sacrificed its General Secretary, but would not yield an inch of its power. The third day, it named a new General Secretary, but was still unwilling to share power. The fourth day it talked about a “National Front”. The Communists, including two non-Communists in the Government, still would not allow the formation of other parties. On the sixth day, the Hungarian Communist Party accepted defeat and disintegrated. – B: 1230, 1078, 1366, 1373, T: 7665.→**Freedom Fight of 1956; Soviet Rule in Hungary (1944-1989).**

Compactor, Bálint (Valentine) (Gevers) – a Hungarian book printer in Kassa (now Košice, Slovakia) in the 17th century. Originally he was a bookbinder and this is why he was later named Compactor. He was an itinerant journeyman on arrival to Kassa, but was already a master craftsman in 1642. As book printing had ceased in the city some two years before his arrival, the City Council commissioned him to take charge of and revive the city's printing works. In two years, his workshop produced six books, all in the

Hungarian language, except for a German calendar. He died at the beginning of 1656. – B: 0942, T: 7659.

Composite Bow – Also called the reflex bow or lever arm composite bow. It was developed by the horsemen of Central Asia in the first millennium B.C., particularly the Scythians, Huns, Avars and Magyars. It was made of two or more parts. Its belly was made of horn and glued together with animal sinew. Both horn and sinew are very light in weight and the flexibility of the sinew could withstand considerable bending on the back of the bow and horn. It differed from the so-called selfbows made of a single stave of wood that had been shaped to taper from the middle toward the ends. The average length of the later composite bow was 110 cm. (3'8"), half the size of the selfbow, and it could outshoot the latter by more than 2 to 1. From horseback it was possible to shoot arrows several hundred meters distance with relatively great precision. According to a Turkish document of 1798, Sultan Selim shot an arrow to a distance of 894 m. (972 yards) in the presence of Sir Robert Ainslie, British Ambassador to Turkey (*see*: Klopsteg, Paul E.: *Turkish Archery and the Composite Bow* 1987, p.18). Its preparation required considerable skill and plenty of time; therefore a well-made bow could easily be worth several horses or heads of cattle. The earliest illustration of a bow can be seen on the 3000-year-old Sumerian lion hunt stele. To protect the arrows from the rain they were encased in a leather case with a cover often decorated with embossed, painted or gilded designs. The Hungarians (Magyars) inherited the art of bowmaking from the Scythians and the Huns. The Hungarians were masters in the making and handling of this fearsome weapon. Compared to other bows, the composite bow was smaller and more powerful and more practical in hunting or shooting from horseback. An arrow shot from it could travel about half a mile's distance, was capable of piercing some light body armor and was lethal at about 300-400 meters. (Western bows had only about half the range.) The warriors of the East were masters in handling these bows and they shot their arrows with great accuracy from their galloping horses. Even in a retreat, real or tactical, the stirrup enabled them to turn facing backward on their horses allowing for a very effective use of these weapons. When the Magyars settled in the Carpathian Basin at the end of the 9th century, migrating peoples who used the composite bow stretched from Central Europe to Persia and beyond to Korea. The distinct superiority of the Hungarian equestrian armies is ascribable to the mastery of their composite bows. – B: 1153, 1020, T: 7456, 7617.→**Bow, the Composite; Hungarian Bow.**

Compromise of 1867 (*Ausgleich, Kiegyezés*) – The formation of the Austro-Hungarian Dual Monarchy. In the 1866 Prusso-Austrian War, Austria suffered great defeats at Königgrätz and Solferino, thereby losing her influence in both Germany and Italy. These losses forced the Emperor to accept the inevitability of a compromise agreement with Hungary. On the Hungarian side, Ferenc (Francis) Deák-led negotiations resulted in the formation of the Austro-Hungarian Monarchy. The Compromise was legalized and ratified on 28 July 1867 in 69 paragraphs of Bill XII of 1867. The Bill stated that legal connection between the "Countries of the Hungarian Crown" and "His Majesty's other Countries and Provinces" are based on the *Pragmatica Sanctio*, (1713, issued by Habsburg King Charles III, 1711-1740). The Bill also recognized Hungary's independence with respect to internal, legal and administrative affairs and stated that the Ruler had also introduced a constitutional system of government in his other possessions.

Foreign affairs, defense and management of finances became a joint operation. Hungary subscribed to the establishment of a common currency and a common monetary policy.

The Compromise contained the minimum of the nation's demands and the maximum of what the ruler was willing to grant. At first it was welcomed with sincere joy; but it proved to be a disappointment, because instead of a personal union, the arrangement meant a dual monarchy that pushed the country into a semi-colonial status. The common ministries for foreign affairs, defense and finance in fact meant complete dependence on Austria. However, the Compromise did result in the industrialization and development of Hungary.

The Dual Monarchy lasted until the end of World War I in 1918. The war eventually led not only to the dissolution of the Dual Monarchy, but also to the dismemberment of Historic Hungary at the Versailles-Trianon Peace Treaty on 4 June 1920. – B: 1230, 1267, 1031, T: 7665.→ **Pragmatica Sanctio; Deák, Ferenc; Cassandra Letter; Austro-Hungarian Monarchy; Croat-Hungarian Compromise; Trianon Peace Treaty.**

Compulsory Collection System (*Beszolgáltatási rendszer*) – This was in effect in Hungary between 1945 and 1956. Farmers' produce had to be handed over to the state at a much lower price than the free market price. The system was justified in the name of better distribution of the food supply, providing for the Soviet troops stationed in Hungary and the reorganization of the agricultural system. The result was that the farmers left approximately 1.5 million hectares of arable land uncultivated and handed them over to the State. From 1953 onward the Government reduced the compulsory delivery of farm products and it was abolished in 1956. – B: 1231, T: 7668.→**Collectivization of Agriculture in Hungary; Soviet Rule in Hungary (1944-1989).**

Congregation of the Living God – A Pentecostal-type Protestant community active in Hungary since the 1920s. Elected leaders govern the congregation. The title of minister is not recognized. The exclusive source of their teachings is the Bible. The foundation of their faith is the teaching about the Holy Spirit, grace, new birth and baptism. Members can be only those who were baptized by immersion. They reject prophecy and prophesying. They believe in the Second Coming of Christ like the Adventists and celebrate the Sabbath on Saturday. Their moral principles and dietary laws are strict. They control the private and public life of their members. Besides communion they practice the rite of the washing of feet. In Hungary they number about 3,200 members. – B: 1042, T: 7390.

Conoscope – A tape of polarizing microscope where the light rays gathered conically reach the microscopic specimens (such as thin-sections of rocks) through a condenser. As a result, in the case of crystals, whose section is perpendicular to the optic axis, they become visible, giving the so-called axial picture. The conoscope may be regarded as the forerunner of the modern picture tube invented by Kálmán (Coloman) Tihanyi in 1928. – B: 1123, T: 7456.→**Tihanyi, Kálmán.**

Conspiracy Trials – On 21 January 1947, under pressure from the Soviet security forces and on the demands of the Hungarian Communist Party, the Council of Ministers suspended the right of immunity from prosecution of 7 members of the Hungarian

Parliament. They were immediately arrested by the AVH (*Államvédelmi Hivatal* – the Hungarian State Security or Secret Police). Then 8 leaders of the “Hungarian Community” (*Magyar Közösség*) and in several waves about 200 more people were arrested and charged with “conspiracy against the Republic”. On 16 April 1947, in a partially closed trial, the People's Court sentenced the 8 main accused and 140 lesser figures to death or imprisonment, ranging from life to several years of forced labor. The trial was in essence part of the *salami tactics* of the Rákosi Communist regime to destroy its opponents one by one and to avoid a possible uprising. At first it led to the weakening of the Hungarian Smallholder's Party (*Magyar Kisgazda Párt*), the chief opponent of the Communist Party; and later to the complete take-over of Hungary by the Communist Party. – B: 1230, 1020, T: 7665.→**Front, Hungarian; Smallholders' Party; State Security Police; Soviet Rule in Hungary (1944-1989).**

Constantinople, Pantocrator Monastery – This monastery was the most important one in Medieval Constantinople. Byzantine Empress Piroška-Eiréné, daughter of Hungarian King László I (Ladislás, 1077-1095) and wife of Emperor John II Komnenos, established it around 1100. There were three churches and 50 monks in the monastery who taught and nursed the sick. It had the first modern hospital with surgery. Empress Eirene made arrangements in the form of a deed for the foundation for all the medical equipment and other hospital essentials. Besides the doctors, it had a large nursing staff. A senior doctor was in charge of training the younger ones. The monastery had a special wing for the disabled, and a special live-in wing for crippled people. The procedures in tending to the sick were laid down, which was exceptional at the time. The policy of the hospital was modern and unique for the 12th century. In the Ayasofya (Hagia Sophia) Museum of Istanbul there is a mosaic picture of St. Eiréné with the deed of foundation in her hand. – B: 0883, 1020, T: 7663.→**Piroška-Eiréné of Hungary (St. Irene).**

Constantinople, Runic Inscription in – A record of historical importance dating from 1515. János (John) Dernschwam, while visiting the Sultan's court with a commission from the Austrian Emperor, found it in 1553, carved on the wall of the stable. He copied in his diary exactly what was carved on the white marble sheet near the ground on the outer wall. The text, as recorded in the diary, was found by Philip Babinger in 1913, who sent it to the Danish scientist W. Thomson, who knew Hungarian. Thomson guessed it was Hungarian runic writing, but could not decipher it, therefore sent it to Gyula (Julius) Sebestyén. Sebestyén proved it was indeed a Szekler-Magyar runic relic. Gyula (Julius) Németh somewhat modified the reading. The correct text is as follows: “*Ezer öcáz tizenöt esztendőben irták eszt; László király öt kevetét váratták itt; Bilai Barlabás kettő esztendeig itt vált; nem lőn császár; Keteji Sékel Tamás irta eszt; Szelimbok császár ittében száz lóval*” (It was written in the year 1515; King László's five ambassadors stationed here; Barlabás Bila was here for two years and did not see the Emperor; Tamás Keteji Sékel wrote it; in the life of Emperor Selimbok, with hundred horses). The writer, Tamás (Thomas) Keteji noted in this inscription and ligatures the most unique traditions of Hungarian runic writing. Researchers until now saw these as deficiencies in the stenography-like ligatures, not recognizing the connection between the two writing systems. The orthography of the inscription is so much like stenography, as if the runic writer had known the logic of today's stenography methods. – B: 1020, T: 7669.→**Hungarian Runic Script; Sebestyén, Gyula; Németh, Gyula.**

Constitution of Hungary – When the Blood Treaty of *Etelköz*, (between A.D. 830 and 895 AD) a region occupied by the Hungarian tribes (comprising the area embraced by the rivers Dneestr, Bug, Prut and Seret), besides the establishment of the tribal confederation, common laws for all the tribes were created, and the constitutional character of it is proved by several data. At this event, as Anonymus, the Chronicler recorded in detail, the newly formed National Assembly elevated these laws to statutory force.

Following the Hungarian (Magyar) settlement in the Carpathian Basin in 896, at the historical National Assembly at *Szer* (now *Ópusztaszer*) laws common for all were created. Although the texts of these statutes are not extant, Anonymus unmistakably refers to them: “*At that place the leader and his nobles arranged all the customary laws of the country, as well as all laws (statutes) as to which should serve the leader and his chief men, or in what manner to mete out justice for whatever offence committed. At the same time the leader donated diverse localities, together with all the inhabitants, to the nobles. The place where all these were arranged, the Hungarians in their language called Szeri, because there they organized the ‘szer’ or laws of the country on every matter*”. Following this the reigning prince called together his nobles every year for meting out justice on certain days and this remained a legal custom during the time of the Leaders (Khagans).

After 1000 AD, King István I (St Stephen) published his first Code, followed by the second Code around 1030. These were aimed partly at strengthening Christianity and they formulated laws on judicial matters. The Code of King László I (St Ladislav) increased the severity of King István’s laws, while King Kálmán (Coloman) enlarged and partly alleviated them.

The *Corpus Iuris Hungarici* is the collection of statutes passed since the reign of István I. Besides these the constitutional statutes of the centuries following the Blood Treaty of *Etelköz* and the National Assembly at *Szer*, as well as accepted customs, have retained the force of law. The weak rule of King András II (Endre, Andrew) caused discontent in the country and, at the demand of the common nobles in the Diet, convoked in 1222, the king issued the Golden Bull (*Bulla Aurea*) in Latin, according to the practice of that age. This statute enacted the customary laws of the time that became part of the *Corpus Iuris* and foundation of Hungary’s feudal constitution until 1848.

István (Stephen) Werbőczy collected the legal customs, together with statutes passed later on the basis of them, and published them under the title of *Tripartitum* (Three-Part Book) in 1514. Until the end of the feudal era, statutes were passed on this basis in Hungary. The first Constitution in its modern meaning was enacted in the United States of America in 1787, then in Poland in 1791, and in the same year in France.

Statutes enacted during the 1848-1849 War of Independence laid down the foundation of a civil constitution; but these were annulled after the defeat in 1849. After the Compromise between Hungary and Austria in 1867, they were reenacted in a scaled-down form. The collection of statutes published in 1896 in Latin and Hungarian as *Magyar Törvénytar* (Compilation of Hungarian Laws) was later enlarged with statutes passed until 1948. This also included Werbőczy’s *Tripartitum*.

The National Assembly on 20th August 1949 enacted statute No. XX of Hungary’s new Constitution that aimed at promoting socialism according to the interests of the occupying Soviet power.

Act No. XXXI of 1989 amended the socialist constitution, whereby the rule of law was reestablished in Hungary. The remodeled Constitution declared that it is only a “Temporary One”, until a New Constitution will be created. This Act introduced a multi-party system, parliamentary democracy, and declared the Republic of Hungary an independent democratic state. However, after decades, growing number of Hungarians feel that the “Temporary Constitution” of 1989 is not adequate any more, and they demand a return to the modernized Historic Constitution. For more than 1000 years, the Hungarian State had a Diet to exercise legislative power. The people of Hungary have always been imbued with a sense of constitution; they defended the ancient constitution against foreign kings; they respect the infrastructure of state institutions, but developed them to fit the changing times. According to Hungarian sentiments, the totality of the nation’s constitution lies in the Holy Crown of Hungary as the symbolic legal basis of state, country and nation.

The Second Orban Government, installed in 2010, promised the long awaited New Constitution, which was worked out after a broad consultation and the Parliament accepted it as Basic Laws of Hungary on 25 April 2011, and will come into force on 1 January 2012. The New Basic Laws invalidated the 1949 Communist Constitution and restored the continuity with the Thousand Year Old Historic Constitution, which ceased to exist on 19 March 1944. The New Basic Laws triggered criticism of the opposition parties, as well as that of the European Parliament. – B: 1230, 1232, T: 7669.→**Anonymus; Blood Covenant or Treaty; Tripartitum; Corpus Juris Hungarici; Constitution of Hungary, Development of.**

Constitution of Hungary, Development of – In the beginnings of Hungarian constitutional development, its constitutionality was conveyed in five points of the *Blood-Covenant (Vérszerződés)*, i.e. treaty of the Hungarian tribal leaders, formally sealed with blood, which took place in 851 AD, shortly before the Hungarian entry into the Carpathian Basin in 896 AD. These five points summarize the fundamental order of the Constitution for all time: (1) *The community forming the nation possesses all the powers of the State.* (2) *Some of these powers, to which the Head of State is entitled, are transferred to him; these powers are clearly defined and proscribed.* (3) *These powers are in the position to punish both the community and the Head of State in the event the compact is broken.* (4) *Any member of the community may oppose the Head of State without being punished for it, if the Head of State breaks his oath.* (5) *The agreement is sanctioned with an oath.* In course of the development of Hungarian Constitutional Law, the Constitution was embodied in the *Concept of the Holy Crown*, summarized in 5 points: (1) *Hungaria semper libera*; (2) *Sacra Corona radix omnium possessionum*; (3) *Una et eadem libertas*; (4) *Sub specie Sacrae Coronae*; (5) *Ius resistendi et contradiscendi*. The Holy Crown symbolizes the Hungarian constitutionality, which guarantees national sovereignty and transmittal of the concept of Hungarian independence. The sources of the Hungarian historic Constitution are: the written documents, such as the acts of parliament, also the sources not in writing, e.g. the customary unwritten law, the written customary law, as well as judicial decisions in the law courts. The acts of parliament (*lex*) and the customary law (*consuetudo*) are considered equal in force (value, rank), as it is laid down in István (Stephen) Werbőczy’s *Tripartitum* (1514); in the continuity of the law, with its guarantees of independence,

lawfulness and liberty. The great orator, founder of modern Hungary, Lajos (Louis) Kossuth declared during the 1848-1849 Revolution against Habsburg oppression, that the reformed constitution was based on the ancient Hungarian Constitution made available to the entire population of the country. In the interwar years of the twentieth century, under Regent Miklós (Nicholas) Horthy, the historic Constitution was restored fully and it lasted for two decades. But, after World War II, the Communist regime suspended it, introduced the Stalinist basic law, and called it the Hungarian Constitution (1949). A sham legitimization was developed in a dictatorial system, attempting to render the autocratic arbitrariness lawful and referring to it as “democracy”. The absence of legal continuity damaged the national self-determination, automatically leading to impairment of universal human, international and national laws. Various governments, even since 1989, have neglected the re-introduction of the Historic Constitution, have not convoked a Legislative Parliament, and have not restored the legal continuity; the ancient legal system of the nation was not restored. Since 1989, certain acts were passed, based on the Stalinist basic law, which would never have been passed with a historic constitution, e.g. allowing national soil, assets, gas etc. to pass into foreign ownership. Only with the Hungarian Historic Constitution as a base, will it be possible to build a legislation that serves national (not international and selfish) interests and to establish a respectable public life; it would also help to build a national self-identity, which is so important. In constitutional law, the *Holy Crown* (now returned to Hungary) actually represents the Hungarian nation. Misappropriation of the Historic Constitution would lead to genocide and would render Europe so much the poorer. The Concept of the Holy Crown assured for a thousand years all the laws dealing with toleration, liberty, multi-ethnicity, religious toleration of all faiths, administrative self-government, and in all these measures, Hungary far outstripped the rest of Europe. The New Basic Law of Hungary, accepted on 25 April 2011, and will be effective on 1 January 2012, restored the continuity with the Historic Hungarian Constitution. – B: 2074, 7456, T: 7456.→**Blood Covenant or Treaty; Tripartitum; Werbőczy, István; Crown, Doctrine of the Holy; Kossuth, Lajos; Horthy, Miklós; Corpus Juris Hungarici; Constitution of Hungary.**

Contact Lens – Eye lens directly in contact with the eyeball. It can be fitted directly onto the cornea of the eye substituting spectacles and even correcting visual defects of which the glasses are not capable. Earlier it used to be made from ground and polished glass, instead of unbreakable and transparent synthetic material that was used for the first time by István (Stephen) Györfy. Due to its obvious advantages, his method was soon adopted all over the world. The diameter of these modern lenses is small, generally 7 mm. and they are fastened to the surface of the cornea by means of a layer of tears. – B: 1138, T: 7456.→**Györfy, István (2).**

Control Stick – Universal steering column facilitating the vertical and horizontal movements of airplanes. Ernő (Ernest) Horváth (1883-1943) invented it in the early 1940's. – B: 0883, T: 7674.→**Horváth, Ernő; Pioneers of Hungarian Aviation.**

Converter Tube with Deflection Control – Invented in the late 1930s by the physicist-engineer Ernő (Ernest) Winter. It is a new type of converter tube, where the modulator grid works with space-charge control, while the oscillator grid works with deflection

control. A characteristic of these tubes is that tail noise resistance is decreased to a quarter compared with those used until then. – B: 1226, T: 7456.→**Winter, Ernő.**

Conveyor – Endless bucket-carrying installation pulled by rope or chain. Ottó Cséti (1836?-1906) invented it and it was first used in the German brown coalmines. It also spread to other technical areas. – B: 1226, T: 7674.→**Cséti, Ottó.**

Copper Age in the Carpathian Basin – Copper was first used by Neolithic man during the Late Stone Age, about 8000 BC. It was used as an improved substitute for stone. As early as 5000 BC, weapons and other implements of copper were left in graves for the use of the dead in Egypt. Man fashioned crude hammers and knives, and later other utensils from copper. Copper was produced on Cyprus about 3000 BC, in China 2500 BC.

Late Phase – The *Baden-Pécel Culture* (Pécel is about 22 km east of Budapest) represents the late phase of the Copper Age, dated to 2500 - 2000 BC, although some date it to 3000 BC. Copper was in full use by then, side by side with stone. It is known from numerous sites in Central Europe (Poland, Germany, Czech Republic, Austria, Hungary and Transylvania, now in Romania). It is characterized by dealing with the dead: whether the body was buried or cremated. Among the metal tools are axe-hammers and torques of twisted copper wire. The pottery is plain and dark, sometimes with channeled decoration and handles of “Ansa Lunata” type. The horse was already domesticated and there were carts mounted on four solid disc-wheels, introduced by then into Central Europe. The farming culture of Danubian III was in full development. The graves excavated along the banks of the Bodza River, south of the town Brassó in Transylvania, in the easternmost corner of the Carpathian Basin, are a particularly important Late Copper Age finds. It is extraordinarily rich in material unearthed at the Balog farm, including a shrunken skeleton accompanied by ten dishes: apart from the six larger ones and some downward-turned plates, there are two smaller speckled plates that must have had cultic use (the two plates are joined with an “ear”), suggesting a clan-leader’s grave, who also acted as Shaman. A double plate of this kind was most probably one of the accessories of the sacrificial ceremony. The decorations with speckled lime inset indicate a second level of settlement in the Baden-Pécel Culture. The people of the Late Copper Age believed that a downward-turned plate would confine the evil spirits, believed to be corruptors of men and animals. Joseph Korek maintains that this belief, including sacrificial pits, originated in Anatolia and can be traced in similar cultures throughout the Balkan Peninsula reaching even the Ossarn settlements in Austria. Other Copper Age finds from the Carpathian Basin are from lower, older levels (8000 to 2500 BC), such as the ones from Tiszapolgár, Bodrogkeresztúr, Szelvény, Pusztaistvánháza, Kiskőrös and Jászládány, and the graves holding bell-shaped milk-jugs introduced from Western Europe; marble pearl jewellery, rings made of gold, and also needles and some tools already made from copper. The famous axes and mining picks of Bányabükk (now Valcele) in the Gyalu Alps of the Bihar Mountain Chain of Transylvania may be of the latest phase Copper Age, discovered in 1927. Altogether 42 axes were excavated from this site. At the time of their manufacture, they supplied the whole of Europe with mining tools of copper as far as Crete and the Caucasus region. – B: 1068, 1459, T: 7456.

Corinthian Canal (Canal of Korinthos, Greece) – Artificially constructed navigable canal. It was made by cutting through the Corinthian Isthmus between the Gulf of Corinth and the northern Saronic Gulf arm of the Minoan Sea. Periandros, the tyrant of Corinth, was the first to plan to cut through the isthmus. Emperor Nero actually began constructing the canal and made the first blow with his golden hoe. Others were also playing with the idea. Finally, in 1881, politicians turned to General István (Stephen) Türr, who sent the Hungarian engineer Béla Gerster to Greece. He was known for his plan to cut through the isthmus between Panama and Darien (Central America). Gerster obtained the permission and ratification of the Greek Government and prepared the work-plan. It consisted of a series of construction sites formed by work on several levels on top of each other, with forward-shiftable galleries and loading shafts. This method was used successfully all along the construction. The building of the canal was started in 1881, and completed in 1893. The canal, in its finished state, is 6345 meters long with a bottom width of 25 m, between the ramps reaching 80 m in height with a water depth of 8.5 m. – B: 1078, T: 7456.→**Gerster, Béla; Türr, István.**

Cornides Codex – Hungarian manuscript copied by Lea (Leah) Ráskai between 1514 and 1519. It contains sermons for the notable feasts of the ecclesiastical year and the legends of the saints, particularly the well-respected saints. It was copied at the convent on Margit (Margaret) Island in the River Danube, what is now a part of Budapest. The copying took a long time and the individual parts of the Codex are quite easily separated. The Codex has a distinguished place among the Ráskai codices. The original was composed of 215 letters. Unfortunately, a strange fate befell it at the University Library of Budapest, where it was taken apart and made into five separate codices. These are: (1) Cornidus Codex, (2) Book of Examples, (3) Booklet on the Dignity of Holy Apostles, (4) Sándor (Alexander) Codex and (5) Bod Codex. All are kept at the University Library, Budapest. – B: 1150, 1078, T: 7659.→**Alexander Codex; Codex Literature; Ráskai, Lea.**

Coronation, Insignia of – Objects symbolizing authority and dignity given to the ruler during the coronation ceremony. The nature of these insignia differs from country to country and also changes with time. However, the most important of them is the crown.



The Hungarian coronation insignia is the most complete set in Europe, originating in the Middle Ages. They include the Royal Golden Orb, the Royal Robe, the Royal Sword, the Hungarian Holy Crown, and the Royal Scepter. These insignia were guarded in the Castle of Buda between the two World Wars, in an iron chest made in 1608. The monogram of Mátyás II (Matthias, 1608-1619) in a crowned armor, and Hungary's crowned coat of arms decorate the iron chest.

In March 1945, at the end of World War II, the entire collection was shipped to the West to prevent the Soviet Army from capturing it.

At the end of April 1945, the nation's leader, Ferenc (Francis) Szálasi, chaired the Crown Council's last meeting in Salzburg, Austria. The Council justifiably worried that the occupying armies might confiscate the crown jewels as war booty. Therefore they decided to bury the national relics. This was done near Mattsee, Austria. Colonel Ernő (Ernest) Pajtás, in charge of the Crown Guards, gave the royal robe to the parish priest of Mattsee for safekeeping, to prevent the textile from perishing underground. The priest later returned the royal robe safely to Hungary. The Holy Crown, the Golden Orb and the Scepter were carefully wrapped and placed into a holder fashioned from a gasoline barrel. Crown Guards Ernő Pajtás, József (Joseph) Bunda and Ferenc Kocsis buried it in an abandoned military trench. Only the royal sword was left in the iron chest, and was shipped to Augsburg, where it was handed over to the Americans. On 27 July 1945, Colonel Pajtás revealed the location of the buried relics to the American army authorities. The relics were deposited in a bank in Frankfurt-am-Main, Germany, and later shipped to Fort Knox, USA. The relics were in the possession of the American Government for 33 years. On 6 January 1978, the US Foreign Ministry returned the entire collection to Hungary. The crown was exhibited at the National Museum, and since 2000, it has been displayed and guarded beneath the Dome of the Parliament, Budapest. – B: 0942, 1078, T: 7662.

Coronation Golden Orb (*Arany Alma*) – The Royal Golden Orb is an emblem of authority and sovereignty. The Orb's perfect shape symbolizes the universality and absoluteness of royal authority. The upper and lower hemispheres, often separated by a belt, refer to the harmony between spiritual and material existence and to the inseparableness of divine and earthly might. At first, only the Roman emperors used it as the emblem of divinity; later it was adopted by the Emperor of the Holy Roman Empire, but with a cross on the globe.

The Hungarian Royal Orb is one of the emblems of sovereignty, symbolizing the king's authority as supreme commander. It has been in use since István I (St Stephen, 997-1038). On the coronation mantle, used by Hungary's first king, the sovereign is portrayed with the orb. Subsequently, the orb also appears on royal seals. The Hungarian Orb, the surviving coronation insignia, is not the original one. It was made in the 14th century as a substitute for the lost original. It is made of gold-filled silver plates and the coat of arms of the Anjou family is on its side. During the coronation ceremony the king held the globe in his left hand. In formal processions the Croatian *bán* carried it in front of the king. The orb is guarded together with the other Hungarian coronation insignia. – B: 0942, T: 7662.

Coronation Robe – According to tradition, the coronation robe was made in 1031 in a Veszprém valley convent with the participation of Queen Gizella, the consort of King István I. The scarlet silk fabric of Byzantine origin is decorated with gold thread and silk embroidery, forming pictures and Latin texts (*leoninuses*). A V-shaped ribbon divides the robe into a lower and an upper part. The heavenly kingdom is depicted on the upper part. Christ, the King, and the nobles of his earthly empire are represented below the 'V'. A golden ribbon runs across the robe below the row of the prophets. On the golden ribbon the following text is embroidered with blue silk: "ANNO INCARNACIONIS XPI: MXXXI; INDICCIÓN: XIII A STEPHANO REGE ET GISLA REGINA CASULA. HECOPERATA – (est) ET DATA ECCLESIAE SANCTA(e) MARIAE SITAE IN CIVITATE ALBA" (This Mass Robe was Made in 1031th Year of the Incorporation of Christ, in the

14th Inictio and was Given to the Maria Parish of Székesfehérvár by King István I (St Stephen) and Queen Gizella.) A 'V' shaped ribbon, decorated with angel heads divides the robe into a heavenly and an earthly region. Jesus and Mary are above in heaven, and Jesus as Christ, the King is below in the center surrounded by the three earthly orders (prophets, apostles and the martyrs). In the lower center are the pictures of King István I and Queen Gizella with an inscription. Between them is a medallion without inscriptions, probably representing their son and heir, Prince Imre (Emeric). The fabric and the motives of embroidery on the collar are different from the rest of the robe. The embroidery and the beadwork on the collar depict *arbor vitae* and animal motives. The one-headed four-bodied lion, the *arbor vitae*, the eight-petalled rosette and new moon motives are all pre-Christian emblems. The collar is older than the rest of the robe and, according to the archeologist and historian, the late Gyula László, it was converted from a textile crown. The measurements of the collar support this supposition. – B: 0942, T: 7662.

Coronation Sword – The sword of King István I (St Stephen), believed to be one of the Hungarian coronation insignia, is in the possession of the St. Vitus Cathedral in Prague, Czech Republic. It is not mentioned in the 1354 inventory of the cathedral, but is described in the 1367 and 1387 inventories as: "*Item gladius St Stephani regis Ungariae cum manubrio eburneo*". The handle of the double-edged sword ends in a three-segmented bone pommel, and the blade is separated from the handle by a braided wire wreath. Its bone guard-plate is decorated with two intertwined dragon-like animals. The heavily worn sword, suggesting a long period of use, was made before the reign of King István I (St Stephen). Anna, daughter of King Béla IV (1235-1270), shipped the sword, together with other Hungarian royal relics (coronation jewels, insignia) to Prague in fear of the approaching Tartar (Mongol) forces under Batu Khan. Anna, widow of Prince Rastislav of Halics (Galicia, southern Poland), later the Bán of Macsó (south of County Szerém, now in northern Serbia), fled to Prague to her daughter Kunigunda, consort of the Czech King Ottokar II, and granddaughter of Béla IV after the death of Anna's father, King Béla IV. Although the blade is called the sword of St. István, it was made in the first half of the 16th century. This double-edged, Renaissance style sword tapers into a sharp point and has a red velvet sheath. – B: 1078, T: 7607.

Holy Crown – Among royal crowns the Hungarian Holy Crown has outstanding significance. It is the most argued piece of the Hungarian coronation jewels. It consists of two parts, sent from different places, which date from different times. The so-called *Corona Latina*, the upper part of the crown, is composed of two bent cross-bands with enameled plates, in a delicate setting studded with gems. At the meeting point of the plates is the enthroned Christ; on the four wings, placed one upon the other, stand two apostle's images with inscriptions. The cross, placed there at a later date, perforates the picture of Christ on the top. Pope Sylvester II sent this upper hoop crown to the coronation of King István I (St Stephen, 997-1038) on Christmas of the year 1000. Later, the King was canonized and bestowed with the title of 'Apostolic Majesty'. The lower part, the *Corona Graeca*, is a band made of Byzantine enameled sheets with a pearl-studded frame on the upper and lower ends. Over the band at the front and the back two large arched, partly enameled plates rise. On the right and left of the first plate, in varying order, are peaked and closed arches with 8 fish-scaled, pearl-decorated transparent enamel plates lined with pearls at the back. On the two sides there are 3-and-3, while at

the back there is one hanging chain with threefold framed jewels. The lower crown's front plate again shows Christ on the throne; on the two sides there are the portraits of Archangels Michael and Gabriel, St George and Demeter, St Kozma, and Hungarian King Géza I (1074-1077). The higher placed back plate represents Greek Emperor Michael Dukas. Originally, this crown was the princely crown of Géza I in 1072. According to tradition, King Kálmán (Coloman, 1095-1116) had the two crowns joined together when he united the royal power with that of the prince, expressing the king's unified majesty as ruler and supreme army commander. The diameter of the present crown is 20-21.5 cm and it weighs 1056 grams. It is the most important piece of the coronation jewels. B: 1231, 1343, 1020, T: 7669.

Royal Scepter – One of the symbols of imperial authority bestowed upon the kings during the crowning ceremony. The Hungarian royal scepter, the oldest of the Hungarian coronation insignia, originated from the pre-Christian era. Its wooden handle is covered with filigree-decorated gold plated silver. The total length of the scepter is 38.5 cm, including the 7-cm diameter globe. The handle, made by a 12th century goldsmith, terminates in a smaller sphere at the lower end. The large crystal sphere is drilled through to facilitate the mounting. The three cleft gold mountings are held together at the bottom and at the top by ten-leafed gold rosettes, decorated with filigrees. The center of the top rosette is decorated with a magic knot. From the mounting 10+10+6 small gold spheres hang on short chains. (Crystal or metal spheres and magic knots are characteristic of the late “Chuvash” graves.) The crystal sphere has three flat faces, each decorated with a sitting lion, a symbol of the monarch. This scepter, as part of the coronation insignia is guarded together with the Holy Crown of Hungary. – B: 0883, 1020, T: 7662. → **Holy Crown, Hungarian; Most of the persons in the article have their own entry.**

Coronation Oath (Royal Oath) – Oath to uphold the Constitution registered among the laws of the country, made by the king at his crowning ceremony. Even when the heir of the throne was crowned in the life of his predecessor, he also had to take the Royal Oath that was sanctified by the king. The Royal Oath is based on an ancient Hungarian custom and it is very probable that it was not merely a religious pledge. It is known from a 13th century document that King László IV (Ladislav, 1272-1290) took three oaths: one in Latin and two in Hungarian. In his oath the King generally pledged the safekeeping of God's Church, the upkeep of peace, and a just rule. Beginning with King András II (Endre, Andrew, 1205-1235), the guardianship of the constitution is also mentioned in the Oath. – B: 1078, T: 3240.

Corpus Juris Hungarici (*Magyar Törvénytár*) - Collection of Hungarian laws and statutes over the centuries, reaching back as far as the first Hungarian monarch, King István I (St. Stephen, 1000-1038); in fact, it is the collective title of two legislative collections.

(1) The older collection, called *Corpus Juris Hungarici*, begins with the laws of King István I, to which King St. László I (St. Ladislav, 1077-1095) added some harsher laws, while King Kálmán (Coloman the Beauclerc, 1095-1116) relaxed them somewhat. All these early laws and royal decrees (*decreta*) actually accumulated right up to 1848, when the free Hungarian Parliament, during the War of Independence from Habsburg rule, started to enact new, more modern statutes and laws. The old laws had been collected

into a legislative body of statutes by the Bishop of Nyitra (now Nitra, Slovakia), Zakariás (Zachary) Mossóczy and the Bishop of Pécs, Miklós (Nicholas) Telegdy (the precursor of Pázmány), and published it at Nagyszombat (now Trnava, Slovakia) in 1584. This collection of laws expanded further over a number of centuries and went through numerous editions. Various additions have been incorporated in it, such as István Werbőczy's *Tripartitum* (approved by the Diet of 1514, first published in 1517 by its author, then first published in Hungary by Balázs Veres at Debrecen in 1565); two municipal statutes of Slavonia; the so-called clauses of the Lord Chief Treasurer; the book of criminal law, the *Praxis Criminalis* enacted by Emperor-King Ferdinand III for Lower Austria in 1656; the procedural rules of the knightly court of the royal Curia (*Curia militaris*); the military regulations (*Regulamentum militare*) of Empress-Queen Maria Theresa in 1747; and the works of János (John) Kosztaniczai Kithonich, concerning the judicial practice of the realm. Legal experts only more recently discovered a number of statutes enacted prior to 1847 that were left out from the old Corpus.

(2) The aforementioned new *Corpus Juris Hungarici* is composed of annually enacted Hungarian statutes, published and officially authorized since 1867, the year of the *Compromise* (*Kiegyezés*) with the Habsburg Dynasty and the creation of the Austro-Hungarian Empire. The 20-volume millennial (1896) memorial edition, entitled *Corpus Juris Hungarici* (*Magyar törvénytár*), edited by the Justice of the Supreme Court, Dezső (Desider) Márkus. About the validity of the laws not incorporated in the *Corpus*, the most authoritative view is put forward by the eminent legal expert Gusztáv (Gus) Wenzel (1812–1891): “Those laws that do not contradict current, established legal and constitutional practice, may be considered valid”. – B: 0942, 1068, T: 7456. → **Werbőczy, István.**

Corvin – It is the surname of King Mátyás I (Matthias Corvinus, 1443-1490) used by humanist writers to relate various artefacts to his reign as patron of the arts. – B: 1144, T: 7659. → **Corvina.**

Corvina (*Bibliotheca Corviniana*) – The largest manuscript library of the time after that of the Vatican, belonging to King Mátyás I (Matthias Corvinus, 1458-1490). The king established it at the apex of his power in the second half of the 15th century. He inherited a small part of it, received a few volumes as gifts; but he purchased most of it. In 1488, the library consisted of 2500 volumes. With the exception of a few printed works, it is entirely a collection of handwritten codices. This huge collection was placed in the library wing built on the eastern side of the royal fortress and was organized according to languages. Most of the librarians were Italian humanists. King Mátyás I allegedly spent some 33,000 gold pieces per annum on the library. Following his death, and even more so after the occupation of Buda by the Turks in 1541, the library was dispersed and most of it lost. In 1869, in the interest of improving Turkish-Hungarian relations, Sultan Abdulzazis returned four volumes; then Sultan Abdulhamid II a further 35 volumes. The National Library of Austria, formed from the Royal Library, returned 16 Corvina manuscripts to Hungary in 1933. Prime Minister Mussolini gave



back one of the Corvinas before 1927, which had turned up in Italy. There are 194 Corvinas in various libraries around the world, all of them jealously guarded as treasures. Today an unknown number of Corvina manuscripts probably still lie hidden among the codices of Turkish museums and libraries. – B: 1230, 1153, T: 7659.→**Mátyás I, King; Bonfini, Antonio; Buda, Codex Workshop; Mussolini, Benito; Corvinus Codices.**

Corvin Chain, Wreath and Badge – Awards established on 11 October 1930 by Regent Miklós (Nicholas) Horthy, and the Minister of Education and Culture, Count Kunó Klebelsberg, for those who “*achieved outstanding merits in enhancing Hungarian science, literature and arts, as well as Hungarian culture*”. The solid gold *Corvin Chain* is 51 mm long. Its medal’s diameter is 35 mm. This is a copy of a 15th century Italian medal with the portrait of King Mátyás I (Matthias Corvinus, 1458-1490). It has the following inscription: “*Mathias Rex Hungariae*”. The silver and enamel pendant is 100 mm long. On two of its sides there are two female figures standing on dolphins. There is an inscription on the top: “*Pro scientia - litteris - et artibus*” (For science – literature – and art).

The *Corvin Wreath* is made from silver laurel leaves; its diameter is 80 mm. The number of holders of the chain was limited to 12 individuals; but at one time in 1940, its number grew to 15. The number of holders of the wreath was originally limited to 60 individuals; but from 1940, its number grew to 80. The *Corvin Decorative Badge* was reserved for foreigners. The first awards were granted on 24 February 1931, the last in 1942. During the Communist era the Corvin awards were forgotten. However, the Antall Government (1990-1993) wanted to re-establish the Corvin Chain award. The Orbán Government (1998-2002) modified it. Now the Prime Minister presents it. The first such award was presented again on 20 August 2001. – B: 0951, T: 7103.→**Horthy, Miklós; Klebelsberg, Count Kunó; Antall, József; Orbán, Viktor.**

Corvin Goblet – An ornamental cup, 80 cm high, complete with lid. The well-proportioned piece has a ribbed design and an encrusted body. The cup, its leg prop and lid are decorated with wire-rope enamel. King Mátyás I (Matthias Corvinus, 1458-1490) presented this 1462 work of a Hungarian goldsmith to Emperor Frederick III at their Peace Treaty, and it is kept in the archives of Wiener Neustadt, Austria. – B: 1187, T: 7673.

Corvinus Codices – Codices manually written or copied in Latin, Greek, Arabic and Hebrew were held in the *Bibliotheca Corviniana*. They cover literature, history, mythology, rhetoric, philosophy, astronomy, geography, botany, medicine, architecture, military tactics, as well as ecclesiastical and linguistic interests. The collection mainly contains works of ancient and Christian authors. Characteristically they are written on parchment, bound in dark leather and in a manner peculiar to the binding of Corvinus manuscripts. Some of the codices were given a red, blue, green or lilac silk or velvet cover, the mountings and clasps adorned with silver-gilt and enameled coat of arms. The engraving of these volumes is also characteristic: colorful floral motifs and gold plating of this kind cannot be seen anywhere else in the world. The binding of every single volume was individually planned with great diversification, each being a unique work of art. Only those are regarded genuine Corvinus codices that have the portrait of King Mátyás I (Matthias Corvinus, 1458-1490) or his wife Beatrix, their coat-of-arms

with the raven or their individual symbols (beehive, barrel, etc.). – B: 1150, 1231, T: 7659.→**Corvina; Codex Literature.**

Corvinus Library (Hamilton, Ontario, Canada) – A collection of English-language books and CD-s on Hungarian history, culture and heritage, founded by Szabolcs Magyaródy, who, at present, is also its president. The library has been operating for decades under the auspices of the Hunyadi Veteran Scouts Cooperative, Hamilton, Ontario, Canada. Its aim is to improve the image of Hungary throughout the English-speaking world, since there are regrettably few books available on Hungary, which are fair and objective. The Library has also been distributing thousands of books and CD-s on the above subjects to the libraries of universities, research institutes, media and government departments. More recently, in addition to English, books have been published also in Romanian, Serbian, Slovakian and Ukrainian. <http://www.hungarianhistory.com> – B: 2037, T: 7456.→**Magyaródy, Szabolcs.**

Costa, Rica, Hungarians in – There is a small Hungarian cluster in Costa Rica. Hungarians moved to this country from various parts of historic Hungary at different times. However, a common culture and language ties them together. This is why they established the *Hungarian Costa Rican Friendly Society (Magyar-Costa Ricai Baráti Társaság)* in the capital city of San José in April 1992. Its aim is to foster ties between Hungary and Costa Rica and to promote harmony between Costa Ricans and Hungarians living in the country. Not only Hungarians belong to the Society, but native Costa Ricans as well, usually family members, many of whom speak Hungarian because they were educated in Hungary. Since the Hungarian Embassy closed down in 1994, the Society holds the Hungarians together. There has been an honorary Hungarian Consul in the country since 1988. The main activities of the Society include organizing programs for the great festivals, such as Christmas and Easter; organizing Hungarian ethnographic exhibitions in cultural centers, literary lectures at the University, and inviting folk-dancers and music ensembles from Hungary. There is a demand for teaching Hungarian language to the new generation. The Society has a library, organizes film screenings, poetry recitals, and issues a quarterly newsletter. – B: 1380, T: 7103.

Cottonwool – Hairy fibre of the seed of the plant *Gossypium*, used as stuffing material for lining or cushioning, or for surgical purposes. French physician of Hungarian origin Dávid Gruby (1809-1898) (physician of e.g. A. Dumas, F. Chopin, H. Balzac, H. Heine) used for lining or cushioning. Physician Dávid Gruby used it first in 1859 as bandages for dressing wounds. Later Francois Marine Guerin, a French surgeon used cotton bandages during the French-Prussian war in 1870-1871; but the German physician Victor Bruns perfected it. – B: 0883, 1031, T: 7660.→**Gruby, David.**

Council of Free Churches of Hungary (*Magyarországi Szabadegyházak Tanácsa, SZET*) – A co-ordinative organization for the services of small churches. It was not to interfere or influence theology, doctrine, or worship and ceremonies of the member churches. Each of them was independent and elected its own leadership. The Council was established in 1944 under the name of *Alliance of Free Churches (Szabadegyházak Szövetsége)*. The State Office for Church Affairs endorsed its charter in 1980. In 1984, the Council had the following member churches *Congregation of the Living God (Élő*

Isten Gyülekezete), *Evangelical Pentecostal Community* (*Evangéliumi Pünkösdi Közösség*), *Seventh Day Adventist Church* (*Hetedik Napi Adventista Egyház*), *God's Church* (*Isten Egyháza*), *Baptist Church of Hungary* (*Magyarországi Baptista Egyház*), *Hungarian Christian Sister-Congregations* (*Magyarországi Keresztyén Testvérgyülekezetek*), *Methodist Church in Hungary* (*Magyarországi Methodista Egyház*), *Ancient Christian Apostolic Church* (*Őskeresztyén Apostoli Egyház*), *Free-Christian Congregation* (*Szabadkeresztyén Gyülekezet*). In 1981 the *Christ-Believer Nazarenes* (*Krisztusban Hívó Nazarénusok*) joined the Council. The state in the Communist era tried to use the Council for controlling the free churches. The Council was dissolved in 1990 after the political change in Hungary. – B: 0910, T: 7103.

Council (Soviet) Republic of Hungary – Name of the political regime in Hungary between March 21 and August 1, 1919. The failure of Count Mihály (Michael) Károlyi's Government to deal with the problems of the lost war and the dissolution of the Austro-Hungarian Empire, especially the Entente's territorial demands outlined by French General Vix's Ultimatum, brought about its formation. Károlyi resigned after six months in power, in favor of the young Hungarian Communist Party, in order to deal with the difficult matters. The Party was organized in a Moscow hotel with a group of Hungarian prisoners of war and sympathizers, on November 4, 1918. Its leader, Béla Kun, dispatched party-members to Hungary to recruit new members and propagate the Party's ideas. By February 1919, the party members numbered 30,000 to 40,000, including many unemployed ex-soldiers and young intellectuals. Kun was soon imprisoned for incitement against the Károlyi Government; but he emerged from jail and the "People's Commissars" proclaimed the Hungarian Soviet Republic on March 21, 1919. The Communists guaranteed, among other rights, freedom of speech and assembly, free education and language and cultural rights to minorities. On June 25, Kun's Government proclaimed a dictatorship of the proletariat, nationalized industrial and commercial enterprises, and socialized housing, transport, banking, medicine, cultural institutions and all landholdings of more than 40.5 hectares; they also promised to restore Hungary's borders. Kun hoped that Lenin would intervene on Hungary's behalf. In order to secure its rule, the Communist Government resorted to arbitrary violence. Revolutionary tribunals ordered about 590 executions, including some for "crimes against the Revolution." Severe atrocities were committed against civilians by Red terrorist groups including the notorious *Lenin Boys* (*Lenin fiúk*). The government also used "red terror" to expropriate grain from peasants. This violence and the regime's moves against the clergy shocked most Hungarians. In late May, the Hungarian Red Army marched northward and reoccupied part of Northern Hungary (*Felvidék*, now Slovakia) from the occupying Czech army. However, Kun withdrew his troops when the French threatened to intervene. Consequently, he lost his popular support. Kun then unsuccessfully turned the Hungarian Red Army against the Romanians, who broke through Hungarian lines on 30 July, occupying eastern Hungary, including Budapest, which they looted. Finally, Kun's Soviet Republic disintegrated on 1 August 1919. Kun and his comrades fled by train first to Vienna; but Kun moved on to Soviet Russia, where he was executed during Stalin's purge of foreign Communists, in the late 1930s. – B: 1398, T: 7103.→**Soviet Republic in Hungary; Károlyi, Count Mihály; Kun, Béla; Samuely, Tibor; Lenin Boys in Hungary; Prónay, Pál, Ragged Guard; Hungary, History of.**

Counter-Revolution – A movement to oppose a victorious revolution, its government and institutions in order to uphold or restore the previous regime. Recent history is replete with examples such as the French Revolution with the revolt in Lyons, Marseille, Toulon, but especially with the one in Vendee in 1793, whose simple folk took to arms in defense of religion, church and royalty. The monarchist counter-revolution in 1911 in Portugal was similar. In the Soviet Union attempts at reversing the consolidation of Communist power were made by Kolchak Denikin and Yudenich; but their efforts were in vain without financial aid and cooperation among them, as well as the indifference of the Western Powers. The Communists similarly suppressed an attempted counter-revolutionary uprising by members of the Ludovika Military Academy in Budapest on 24 October 1919. – B: 1078, 0942, T: 7661.→**Ludovika Royal Hungarian Military Academy, Insurrection of the Officers.**

Counter-Revolutionary Committee – After the Communist revolutionary take-over of Hungary, a Counter-Revolutionary Committee was organized in Vienna, in April 1919. Recognizing the danger of revolutionary activities spreading to neighboring countries, it submitted a Memorandum to the Entente Powers. Their work bore fruit and, on 11 May 1919, the Counter-Revolutionary Government was organized under Count Gyula (Julius) Károlyi in Arad (in Transylvania, now Romania) that set about organizing a national army. Archduke Joseph appointed Admiral Miklós (Nicholas) Horthy leader of the National Army in Szeged; and with his troops Horthy marched into Budapest on 16 November 1919. Horthy found the country devastated, not only by the war, but also by 133 days of Communist terror and the disastrous Romanian invasion. Horthy ruled as Regent for 25 years over Hungary, truncated by the Versailles-Trianon Peace Treaty in 1920. – B: 1078, T: 7661.→**Horthy, Miklós; Trianon Peace Treaty.**

Crane (*Darú*) – One of the wild birds highly esteemed by Hungarians. There are written instructions from the 16th century about keeping tamed *darus* and *daru*-keepers in the manor houses of noblemen. In the early 1900s tamed *darus* were still kept in farmyards as pets. Their behavior forecast the weather; their loud shrieks announced the presence of strangers. Folklore kept alive the memory of how tame flocks of *darus* on the walls of fortresses announced the arrival of the marauding enemy. In cultures of the East and elsewhere, the *daru* is the symbol of long life and alertness. At the time of the great flood at Deucalion (ca. 1460 BC), Zeus's son, Megaros was saved by the alertness of *darus*. (Deucalion is parallel to Biblical Noah and to Utnapishtim, the survivor of the Sumerian flood that is told in the Epic of Gilgamesh.) With their regular migration these birds became the heralds of gods and protectors of wayfarers. According to tradition, the wedge-shaped formation of flying *darus* inspired Hermes to create letters of the same shape. Christianity regarded *darus* as symbols of faithfulness, alertness, virtuousness and monastic life. According to Otto Herman, the renowned Hungarian ornithologist, the *daru* was highly esteemed by old Hungarians and used often as a heraldic bird. Its beautiful feathers, cost as much as a calf, were worn on the caps of noblemen and later by young farmers. – B: 1134, T: 7680.→**Herman, Ottó; Sumerians.**

Craniometer – An instrument used in anthropology for measuring skulls. Aurél Török (Ponori Thewrewk) designed it at the end of the 19th century. It is used worldwide. – B: 0883, T: 7674.→**Török, Aurél.**

Crank Case – The serial manufacturing of Bánki-Csonka's engines was initiated in the Ganz factory in Hungary, in 1893. These engines had a closed crankcase and side roll. With the use of valves, designers of crank case preceeded even Otto, the inventor of "Otto motors". Bánki and Csonka were the first to adopt the asymmetric crankcase of the Westinghouse steam engines for the design of internal combustion engines. Application of this design became worldwide. – B: 1226, T: 7662.→**Bánki, Donát, Csonka, János.**

Croat-Hungarian Compromise – Compromise that followed the Austro-Hungarian agreement between the Andrassy government and the unionist (pro-Hungarian) majority of the Croat Diet in 1868. It was agreed upon by the Hungarian governing class, the Croat aristocracy and the Roman Catholic Church leaders and was accepted by the Croat National Party in 1873. The Compromise stated: "Hungary, Croatia and Dalmatia constitute one common state". The matters concerning the city of Fiume (now Rijeka, Croatia) and Dalmatia were left pending. The Compromise was valid until 1918. – B: 1138, T: 7677.→**Compromise of 1867.**

Croatia – During the 6-7th centuries AD, Slavic tribes settled between the Drava and Sava rivers, and they were in constant conflict with the Byzantine Empire, with the Bavarian princes, and the Longobards. At the end of the 8th century, Charles the Great (Charlemagne) annexed the newly formed Croat principality to the Frank Empire. The Croat tribes adopted the western form of Christianity and the Latin alphabet. The Croat kingdom, formed in the 10th century, started to decline in the 11th as a result of factionalism. Venice took advantage of the situation and seized the cities in Dalmatia with the exception of Fiume (now Rijeka, Croatia). Queen Ilona (Helena), widow of the Croat king was the sister of the Hungarian King László I (St Ladislav, 1077-1095). In order to prevent Croatia falling into chaos, she requested King László to extend his rule over Croatia in 1091. By taking the major Dalmatian cities, King Kálmán (Coloman, 1095-1116) completed the unification of Croatia and Hungary. The Croat nobles crowned Kálmán as their King in 1102. The government created the new provinces of Kőrös, Varsád and Zágráb within the Transdanubian section of Croatia (Slavonia in the Middle-Ages) and gave self-rule to Croatia-Dalmatia. The country was devastated by the Mongol-Tatars in 1242. After prolonged hostilities, Venice conquered the Dalmatian cities in the early 15th century. Toward the end of the 15th century, Croatia was attacked by the Turks and overpowered by them in the 16th. Hoping for a strong alliance against the Turks, the Croat nobles crowned King Ferdinand I (1526-1564); but their disillusionment with the Habsburgs brought them closer to the Hungarians, also opposing the Habsburgs and fighting the Ottoman Turks. Several families of the Croat aristocracy have partially assimilated into Hungarian society and distinguished themselves in fighting the Turks (Zrinyi, Frangepán, Draskovich, Batthyány). After the Turkish defeat began in 1686, a defensive border zone was created; and in 1745, Empress Maria Theresa annexed the territory to Croatia and established the provinces of Pozsega, Szerém and Verőce (all Hungarian counties). In 1779, Fiume (now Rijeka, Croatia) was ceded to Hungary as a separate entity. The Croat and Hungarian positions

regarding the politics of Emperor Joseph II were similar: both accepted that as of 1790, Croatia was placed under the jurisdiction of the Hungarian Governing Council. Nationalistic consciousness increased in the first half of the 19th century, encouraging the unification of the Southern Slavs. Fearing a revolution, the Croat government tentatively endorsed Jelacić, the nominee of the Austrian Court and, with his support, fought against the Hungarian Revolution and War of Independence (1848-1849). Emperor Franz Joseph separated Croatia from Hungary in his Olmütz Declaration. Between 1849 and 1867, the country also fought against absolutism that resulted in the unpopular Croat-Hungarian Compromise. They wanted equal status, tripartite with Austria and Hungary. In July 1917, the Declaration of Corfu announced the birth of a Southern Slav state; and in 1918, the Kingdom of Serbia-Slovenia-Croatia was formed, and took the name of Yugoslavia in 1929. It was occupied by Germany in 1941, and was placed under German-Italian protection with Ante Pavelic as leader, and declared the State of Independent Croatia. It became an Allied Republic within Yugoslavia in 1945. The deteriorating alliance culminated in an armed conflict in 1991, resulting in UN intervention and separation. The new Croatia declared its independence from Yugoslavia in 1991. It took four years of sporadic, but often bitter fighting before the occupying Serb army was cleared from Croatian territory. Under UN supervision, the last Serb-held enclave in eastern Slavonia was returned to Croatia in 1998. In 2003, Croatia voted in favor of joining the European Union. – B: 1134, 1138, 1153, T: 7677.→**Most of the persons in the article have their own entry under their name.**

Croatia-Slavonia – The Hungarian Crown Territory of Croatia and Slavonia. It was the result of the 1868 Croat-Hungarian Compromise. Their united coat-of-arms was topped by the Holy Crown of Hungary until 1918. Today they are independent states. – B: 1078, T: 7677.

Crown, Doctrine of the Holy – Doctrine of the Holy Crown (*Corona Sacra*) is unique in the depth of its legal system and comprehensiveness in Hungary. Although similar legal views can be found in several European states, nowhere else is there such a legal system associated with a crown. The essence of the Doctrine is that instead of the king, the Holy Crown is the source of power. Kings rule, decree and issue orders by the authority of the Holy Crown.

The evolution of this doctrine probably began with the reign of King Kálmán (Coloman the Beauclerc, 1095-1116). He commissioned Bishop Hartvik of Győr to write the life story of King St. István I (St Stephen, 997-1038), the founding father of the Christian Hungarian state. One of the St. István legends was based on it. The veneration of St. István gathered strength during the reign of Kálmán, and possibly the final fashioning of the Holy Crown's construction may also be linked to King Kálmán's name.

In the wake of King Kálmán's reign, the Holy Crown was not only revered as a sacred royal symbol, but also a mythical *person* put above the royal power, unique in itself, to whom the entire realm owes allegiance. This is how this sacred relic developed into a spiritual power over everything, even over the king.

During the 13th century, following the end of the Árpád Dynasty, the Holy Crown was conceived of as the property and heritage of the king, a person appointed by God; its possession implied transmission of the sacral properties of the Crown onto his descendants. The importance of being crowned with the Holy Crown started with King

St. István, and its role in constitutional law was well demonstrated by a passage from a letter written by King András III (Endre, Andrew, 1290-1301) to Bishop Theodor of Fehérvár: “The enemies of our coronation and reign were first secretly, then openly scheming against our ascension to the throne by withholding the Crown of the divine monarch so as to render questionable the prestige of our reign and the welfare of the people of the realm”. Along these lines, the exclusiveness of the property of the Holy Crown, the faith in the power of preserving the kingdom and the land was becoming embedded in the psyche of the Hungarian historical consciousness and the legal system.

In the 15th century, the doctrine already had a legal form. When the barons of the land clashed with King Zsigmond (Sigismund of Luxemburg, 1387-1437) and they themselves took over the exercise of royal power, they were able to do it by the constitutional authority of the Holy Crown. On this basis the Crown was made the executor of power in place of the king. They were taking measures by the authority of the Crown.

About a century later István (Stephen) Werbőczy included the Holy Crown Doctrine in his famous “Triple Book” (*Tripartitum, Hármaskönyv*, Vienna, 1517). According to him, the source of power is vested in the Crown and not in the reigning king. The Holy Crown is the “body” of the nation; the members are the lords, prelates, barons, noblemen, and the crowned ruler. From this power, the serfs and the early urban population were excluded, though they formed the majority of the nation. Conferral of titles of nobility and endowment of properties were the right of the Crown not the prerogative of the king. Transylvania, the partner-kingdom of Croatia, and the annexed provinces of Dalmatia and Slavonia were lands of the Holy Crown. In case of forfeiture of property, it reverted to the Crown and only the king had the right to pass on such properties, as the rights of the Holy Crown had been transferred onto him through his coronation.

Péter Révay’s memorandum “*Commentarius De Sacra Regni Hungariae Corona*” (*Explanation of the Holy Crown of the Kingdom of Hungary*) was published in 1613. In this work, as well as in a later work, the “On the Hungarian State and the Hungarian Holy Crown”, he put into words the Doctrine of the Holy Crown in an exalted style. He called it the law of laws.

The theory of the Doctrine has survived unchanged within the Kingdom of Hungary up to recent times. It still existed in the years between World Wars I and II under the Regent representing a king. After World War II, the Hungarian Kingdom, as a constitutional entity, ceased to exist. After the war, the crown was locked up for more than 30 years in the vaults of the Treasury of the USA at Fort Knox, Kentucky, and only returned in 1978. It was displayed in the National Museum for the following 22 years. However, the veneration of the Holy Crown, its constitutional standing and dignity did not lose anything from its abstract glow and content. For the people of Hungary the Holy Crown remains the heritage of the first state-forming monarch, St. István I (St Stephen) as long as Hungarians live in the Carpathian Basin. Since 2000, the Holy Crown is kept in Budapest on the banks of the Danube in the Hungarian Parliament Building (held in state below the cupola). – B: 1238, 1231, 1020, T: 7456.→**Holy Crown Doctrine.**

Crown Lands – In some countries lands, having considerable political independence and autonomy are called Crown Lands. Horváth-Szlavónia (Croat-Slovenia) and Dalmácia (Dalmacia) were Hungary’s Crown lands, i.e. territories of the Hungarian Holy Crown. – B: 0942, T: 3240.

Crowning Mound (King's Hill) – A man-made small hill of soil originating from different areas of the country, symbolizing the historical standing of provinces, counties and cities. It usually has three sides or three ramps epitomizing the power over the clans or the provinces. In Hungary, following the crowning ceremony the king, in his ceremonial attire rides at full speed to the top of the mound, cutting to the four cardinal directions with King István I's (St Stephen's) sword as a sign that, as the ruler, he will defend his territory from attacks coming from any direction. – B: 1078, T: 3240.→**Holy Crown, Hungarian.**

Crowning Oath→**Coronation Oath.**

Crowning of a Hungarian king – The validity of crowning of the Hungarian king depended (1) on the crown used; it had to be the "Hungarian Holy Crown", the crown of King István I (St Stephen, 997-1038) the first Christian king of Hungary. (2) The customary location of crowning was Székesfehérvár. (3) The exact application of rules as the order of crowning called '*ordo*' had to be observed. Prior to anointing the king, a lay nobleman led the ceremony and asked the people present three times whether they wanted the chosen one to be king. The usual answer was yes. – B: 1233, T: 7103.→**Holy Crown, Hungarian.**

Csaba – An ancient Hungarian personal name. Its variants are Ernák/Irnák, Chaba, Choba, Ceba and Soba. Its origin is rooted in the Csaba legend, according to which Csaba (Irnák) was the youngest son of Attila the Hun. Its first written form is in the Charter of the Pannonhalma Abbey, where a certain Caba is among the witnesses. – B: 0942, T: 7103.→**Csaba, Legend of Prince; Pannonhalma Abbey.**

Csaba, Gyula (Julius) (1882-1945) – Lutheran pastor, martyr. He completed his secondary education at the Lutheran High School of Békéscsaba. After studying Theology, he became pastor at Péteri in County Pest. On the night of 1st May 1945, he was abducted from his home and his family never saw him again dead or alive. Historical research later discovered that he was one of the victims of the so-called "Gyömrő killings" in a village near Budapest and tied to the activity of the leftist National Committee that came into existence after the Soviet occupation of Hungary in 1945. Rev. Csaba was killed with extreme cruelty. He was tortured, and nailed onto a cross. When he pleaded for mercy, his torturers replied: "Now you go to your God" and killed him. In 2006, a commemorative plaque was placed on the wall of the Lutheran High School of Békéscsaba. There is a documentary film on the "Gyömrő Killings". – B: 1507, T: 7103.

Csaba, László (Ladislav) (Budapest, 27 March 1954 -) – Economist. He graduated from the Budapest University of Economics (BUES) in 1976. From 1976 to 1987 he was associated with the Institute for World Economy of the Hungarian Academy of Sciences, finally as a senior fellow. He earned his second MA in 1978 and his Ph.D in 1984 at the Hungarian Academy of Sciences. From 1988 to 2000 he was BUES associated with Kopint-Datorg Economic Research. In 1996 he earned a professorial degree (D.Sc) at the Hungarian Academy of Sciences. In 1997 he earned an additional doctoral degree from the BUES (now Corvinus University). From July 1997 he was Professor of Comparative Economics at the same institution. From 1991 to 1997 he was Honorary Professor of International Economics at the College of Foreign Trade, Budapest. From 1990 to 1994,

and from 1996 to 1998, he was Vice President, in 1999 and 2000 President of the European Association for Comparative Economic Studies. From 1997 he was appointed a regular professor at Budapest Corvinus University, Department of Comparative Economics. Since 1999 he has been Professor of Economics at the University of Debrecen; and was in that year the founder of its Ph.D. program. In July 2000 he joined the Central European University (CEU), Budapest, as a professor of International Political Economy and its Department of International Relations and European Studies. From 2002 to 2006 he chaired the doctoral subprogram; and since 2004, he is a member of the Ph.D. program in Economics at CEU. He was a visiting professor at the private Bocconi University of Milan, Italy (1991), at the University of Helsinki, Finland (1993), the Europa Universitaet Viadina of Frankfurt-an-der-Oder, Germany (1997), and the Free University of Berlin (1998-2000). In 2007 he was elected a corresponding member of the Hungarian Academy of Sciences. He is a member of a number of domestic and international scientific societies and boards of academic journals. He published over 200 articles and chapters in academic volumes in 22 countries, which drew independent citations of over one thousand in academic books and scholarly journals. He published 9 books, 5 edited volumes, and over 200 articles and chapters in books, which received over 1300 citations. His books include *Eastern Europe in the World Economy* (1990); *The Capitalist Revolution in Eastern Europe* (1994); *The New Political Economy of Emerging Europe* (2005), and *Crisis in Economics - Studies in European Political Economy* (2009). His awards include the Prize of the Ministry for Foreign Economic Relations (1994), the Bezerédi Foundation for Europe (2003), the Popovics Best Economist Prize of the National Bank of Hungary (2004), and the Grand Prize of the Academy Publisher (2005). Professor Csaba is an acclaimed Hungarian economist of the younger generation. – B: 0874, 1031, 2109, T: 7103.

Csaba, Legend of Prince – Part of the Hun-Hungarian-Szekler legend cycle. Attila died suddenly in 453 without naming his successor. After his burial, Hun leaders could not agree on Attila's successor and a war broke out among the Huns. The Gepids seized the opportunity, occupied the Hun capital, and expropriated Attila's treasury. They forced the Huns to withdraw from the territory. According to Szekler legends, the 15,000 surviving Huns, following the disastrous battle of Sicambria (Óbuda) under the leadership of Prince Csaba (Ernák/Irnák), the favorite son of Attila, fled to Csaba's grandfather in Byzantium. However, a fragment of his people, some 3000 men, ran to the Csigle meadow in Transylvania's mountains, and are considered to be the ancestors of the Szeklers (*Székelys*), who are still living there (under Romanian rule since 1920). After spending a few years in Byzantium, Prince Csaba took the main body of Huns back to Scythia, where the Hun people were living, and he joined the ancestors of the Hungarian Szeklers. In difficult times, they are still hoping that Prince Csaba will return to save them from perils with his legendary army "on the path of the stars" (Milky Way). This belief is also the theme of the Szekler (Székely) Anthem. – B: 0942, T: 7103.→**Attila; Csaba; Irnik; Path of the Armies.**

Csajághy, György József (George Joseph) (Pécs 24 July 1950 -) - Musician, researcher of folk music. He studied clarinet at the Ferenc (Franz) Liszt Academy of Music in Pécs and graduated in 1972. He has performed at the Pécs National Theater as member of the Philharmonic Orchestra (clarinet, bass-clarinet and oboe). He has taught music in

the music schools of County Baranya. Besides classical music, he is also a soloist in different wind and folk music ensembles, performing on the clarinet, saxophone and oboe. He has participated in several tours with different groups as a soloist in Austria, Bulgaria, France, Yugoslavia, Poland, Germany, etc. He has been a Professor of Music since 1979; he also completed his studies at the Department of History at the School of Philosophy of the University of Pécs. Csajághy is interested in folk music and research into Hungarian ancient history. He has been studying the literature of folk music, ethnography, Oriental studies, history, archaeology and anthropology of different regions. His field of interest includes the tunes and musical instruments of the early equestrian peoples of Central- and Inner-Asian. He is also studying the musical instruments of the Huns, Avars and the various Turkic peoples, and the music of the Finno-Ugric peoples in connection with the Magyar (musical) folklore, and thereby their ancient history. Since 1993, he has frequently delivered lectures in Hungary and abroad. He publishes regularly, has lectured at conferences (some of them abroad), and has also organized similar programs. He has been invited to lecture at universities at home and abroad. His publications include five volumes and several articles on music-history. His CD entitled *Tárogatómuzsika (Shawm Music)* was published in 2000. He is a member of several scientific societies. In 1971 he received a special honor at the Siklós Castle Festival (*Várfesztivál*) as a clarinet soloist. In 2001 he was honored with the title of Knight of the Magyar Culture (*Magyar Kultúra Lovagja*). – B: 1935, T: 7690, 7103.

Csajka – Either (1) an armored river vessel or (2) a small riverboat or (3) a mess tin: an easy to clean light container for meals prepared under field conditions, a standard issue for soldiers, but also handy for tourists; or (4) large riverboat equipped with canon or mine thrower, used in the past for the defense of the river border of Austro-Hungary. The riverboats' headquarters were in the city of Titel, Hungary (now in Serbia). Their unit had battalion strength. During the Turkish invasion and occupation (1526-1686) they played a significant defense role; (5) primitive box-shaped river transport vessel mainly used for one-way trips. It was used to transport inexpensive materials and goods such as clay tiles. – B: 0942, T: 3233.→**Csajkás Region**.

Csajkás Region – Name of the Southern border district of Hungary, established by Empress Maria Theresa in 1763. It included the border district of Pétervárad, the center of which was in the city of Titel, Hungary (now in Serbia) of more than 34,000 inhabitants. Armed riverboats, *csajka*-s served as the defense along the Danube, Tisza and Dráva river border. This form of border defense ended in 1873. – B: 1078, T: 3233.→**Csajka**.

Csák Clan – Ancient Hungarian clan. According to 13th century Hungarian chronicler Simon Kézai, they originated from the leader Szabolcs, son of Előd of the settlement era. Namegiver of the clan was Csák, a landowner in the upper-northern part of County Fejér in Western Hungary, Transdanubia (*Dunántúl*), who built Csákvár at the foot of the Vértes Mountains. In the 13th century, the clan separated into several branches. The most distinguished member of this clan was Máté (Matthew) Csák. Their national coat of arms is the lion. – B: 1138, T: 7685.→**Csák, Máté; Kézai, Simon; Mátyusföld**.

Csák, Gyula (Julius) (Nyíregyháza, 12 January 1930 -) – Writer, sociologist. The son of a single mother, he was raised by his grandparents at Püspökladány. He was a trade apprentice, lived and studied at the Csokonai College, Debrecen, while completing his commercial course. After 1945, he worked with the local secretary of the Peasant Party. Thereafter, he was a blacksmith's apprentice, a barber's apprentice, and a messenger boy in Budapest. Later he became a contributor to the *Transtibiscan People's Journal* (*Tiszántúli Néplap*) (1948-1950); worked for the journal *People's Army* (*Néphadsereg*) (1950-1953); was Editor of the *Free Land* (*Szabad Föld*) (1953-1957); a columnist of the literary review *Life and Literature* (*Élet és Irodalom*) (1956-1969), and a freelance writer (1969-1970). He worked as a foreign secretary at the *Hungarian Writers' Union* (*Magyar Írók Szövetsége*) (1976-1984); was Director of the *Hungarian Cultural and Information Center* (*Magyar Kulturális és Tájékoztató Központ*) (1984-1987). He authored more than 20 books, including *In Friendly Consensus* (*Baráti Egyetértésben*) (1957); *Deep-sea Current* (*Mélytengeri áramlás*) (1963); *Men on the Stone* (*Ember a kövön*) (1969); *Evergreen* (*Örökzöld*) (1975); *The Hunter* (*Vadász*) (1981); *Deep Well of our Emotions* (*Érzelmek mély kútja*), (1984), and *Common Loneliness* (*Közös magány*) (1986). He is recipient of the Attila József Prize (1975) and the Lajos Nagy Prize (1991). – B: 0876, 0878, 1257, T: 7103.

Csák, Ibolya (Violet) (Mrs. Lajos Ládár) (Budapest, 6 January 1915 - Budapest, 10 February 2006) – Athlete. She competed for the *National Gymnastic Club* (*Nemzeti Torna Egylet*) (1929-1939); a gymnast (1929-1932) and an athlete (1932-1939). She won several competitions and became Olympic Champion in highjump at the Berlin Olympic Games in 1936. In 1938 she was European Champion in Vienna. She also performed well in long jump. She was called Queen of Hungarian Sport History. She received the Ferenc Csík Prize (2001). – B: 0874, 1178, T: 7213

Csák, Máté (Matthew) (ca 1250 - 18 March 1321) – Nobleman, oligarch. He first came into notice in 1292 when, acting on the order of King András III (Endre, Andrew, 1209-1301), he recaptured Castle Pozsony (now Bratislava, Slovakia) from the Kőszegi family. He was Palatine between 1293 and 1296. Then he established an independent province from his vast, landed properties, with Trencsén (now Trencin, Slovakia) as its capital and moved against the King in 1297. He exercised royal rights over his territory. He was excommunicated in 1311 for his attack on Buda, and succeeded holding the town of Visegrád for a short time. Despite losing the battle at Rozgony, he managed to maintain his power over the northwestern part of the country until his death. His followers were engaged in a resettlement program. His name survived in the name of Mátyusföld (now Mat'úšové žemé, Slovakia). – B: 0883, 1031, T: 7668.→**Csák Clan; Mátyusföld; Bajmóc.**

Csákány (*Cakan* or *Sakan*) – A recorder, the Hungarian version of the Western European flageolet (in France). The first data relating to it appeared in an advertisement, dated 13 August 1807. According to a concert program in Veszprém of 28 May 1816, its inventor is Anton Heberle, a resident of Pápa. According to Sachs, the *csakan* is a high A-flat recorder with 6 openings and one or more keys. Its use spread also to Austria. In Hungary János (John) Keresztély Hunyadi transcribed dance music to *csákáns*. Count István

(Stephen) Széchenyi played it even in Döbling, Austria. – B: 1197, T: 7684.→**Széchenyi, Count István.**

Csákány, István (Stephen) (Budapest, 5 January 1934 - Istanhaven, Brazil, 10 January 1977) – Minister of the Reformed Church, missionary and agricultural engineer. He studied at the Lónyai Street Reformed High School, Budapest, and at the Agricultural College, receiving his diploma in 1957. He also studied Theology at the Reformed Theological Academy, Budapest. In 1961, he was assistant minister in Seregélyes, Izsák, Pomáz, Fót and Érdliget, and Parish Minister in Érdliget in 1962. Then in 1970, the Reformed Church posted him to Kenya, East Africa, for missionary work. There he worked among the Massai herdsmen and taught them agriculture. He built a bamboo church and held services in Massai, Swahili and English. In 1972, he worked with lepers in Ethiopia. He returned to Hungary in 1973, and resumed pastoral work in Érdliget in 1974. In 1975, he was posted to Brazil for missionary work. He was inducted to the ministerial position of the Sao Paulo congregation. Besides ecumenical work, he served Hungarian communities as well. He drowned while rescuing youngsters from the ocean. – B: 1017, T: 7103.→**Brazil, Hungarians in; Apostol, János.**

Csákányi, László (Ladislav) (Zsigovits) (Németújvár now Güssing, Austria 13 January 1921 - Budapest, 3 November 2002) – Actor. His father sent him to a Catholic School, hoping that his son would become a missionary; but instead he became an actor. In 1939 he studied at the Academy of Dramatic Art, Budapest. He was conscripted into the army, fell into Soviet captivity and was a P.O.W. for four years. When he returned to Hungary in 1948, he became a member of the Pest Theater (*Pesti Színház*); then he worked at the Pioneer Theater (*Úttörő Színház*) and the Youth Theater (*Ifjúsági Színház*), and from 1953 at the Operetta Theater (*Operett Színház*). After being a member of the Petőfi Theater (*Petőfi Színház*) (1956), the Comedy Theater (*Vígyszínház*) (1963), and the Attila József Theater (*József Attila Színház*) from 1974, until his death he was member of the Gaiety Stage (*Vidám Színpad*). He was an outstanding actor, excellent both in dramatic and comedy roles. His major film-roles include *Photo Haber* (1963); *The Heir* (*Az örökös*) (1969); *There is Time* (*Van Idő*) (1985); *Good evening, Mr. Wallenberg* (1990), and *We Never Die* (*Sose halunk meg*) (1993). His voice-over roles in cartoons were also memorable, such as in Foxi-Maxi and Fred in *Flinstones*. He received the Mari Jászai Prize (1959) and the titles of Merited Artist (1979) and Outstanding Artist (1984). – B: 1439, 1445, 1105, T: 7103.

Csáktornyai, Mátyás (Matthias) (16th century) – Protestant preacher and author of romantic literature in Transylvania (*Erdély*, now in Romania). He translated the Trojan Legend to his readers based on Ovid's original in the instructional poem: *A Grobián verseinek magyar énekbe való fordítása* talking about well-mannered behavior in satirical form. – B: 1150, T: 7659.

Csáky, Count István (Stephen) (Uncsukfalva, Transylvania, now Unciuc, Romania, 18 July, 1894 - Budapest, 27 January 1941) – Diplomat. He completed his consular studies in Vienna and completed his law studies in Budapest. As foreign ministry delegate, he was present in 1920 at the Peace Conference in Versailles-Trianon following World War I. After different foreign diplomatic posts, as the Foreign Ministry's delegate, was again

present as observer at the Four-Power negotiations in München in 1938, then at the First Vienna Award (1 November 1938, when the Hungarian inhabited southern part of Slovakia was returned to Hungary). From 10 December 1938, he was Minister of Foreign Affairs. He took part in the decision-making that tied Hungary to the Anticomintern Pact on 13 January 1939; the preparations for the Second Vienna Award (on 30 August 1940, when northern Transylvania with a majority of Hungarian population was returned to Hungary from Romania) and Hungary joining in the Tri-partite Agreement on 20 November 1940. On 21 November 1940, he signed the Friendship Treaty between Hungary and Yugoslavia in Belgrade. He tried to hammer out a neutral but strong Polish-Hungarian-Yugoslav military block. The circumstances of his untimely death are not clear. – B: 0883, 1518, T: 7668.→**Vienna Award I; Vienna Award II; Teleki, Count Pál.**

Csáky, József (Joseph) (Szeged, 18 March 1888 - Paris, France, 1 May 1971) – Sculptor. He studied with Lajos (Louis) Mátrai in 1906, then worked at the studio of László (Ladislav) Kimnach and at the Zsolnay factory, Pécs. He arrived in Paris in 1908, where he barely survived on a scholarship; later he studied in private Academies. In 1913 he was a contributor to the literary journal *Montjoie* and joined the circle of Stravinsky, Apollinaire, Picasso and Cendrars. In 1913-1914 he visited New York and Buffalo, USA. During World War I he fought in the French army; during World War II he joined the Resistance movement and became member of the Communist Party. After 1918 he became a well-known artist and had a number of exhibitions: London (1930), New York (1931), Paris (1935), Budapest (1936, 1959). He became a French citizen. He designed the Rákóczi memorial in Grosbois, France in 1937. In his art, after the initial naturalistic style, he adopted Cubism. His works include *Standing Woman (Álló nő)* (1913); *Head (Fej)* (1914), and *Abstract Sculpture (Absztrakt szobor)* (1919). Most of his works are in private collections. The Museum of Fine Arts, Budapest, has five of his creations. – B: 0883, 1122, T: 7103.

Csáky, Pál (Paul) (Ipolyság, now Šahy in Slovakia, 21 March 1956 -) – Politician, chemical engineer. Between 1975 and 1980 he studied at the University of Chemical Sciences, Pardubice, Czech Republic. Between 1980 and 1990 he was a chemical technologist, later technologist in charge of textile works at Léva (now Levice, Slovakia). Since 1990, he has been a Member of Parliament; and since 1994 he has been section leader of the Hungarian Christian Democratic Movement. In 1998, he became Vice-President of the Hungarian Coalition Party (*Magyar Koalíció Pártja-MKP*) and Deputy Prime Minister of the Slovak Republic. After the 2006 elections, the MKP withdrew in opposition, and he became its leader in 2007. After the MKP lost the 2010 election too, he resigned as its president. His works include *Book of Recollections (Emlékek könyve)* novel, (1992); *As a Hungarian in Slovakia (Magyarként Szlovákiában)* (1994), and *Between Two Worlds (Két világ között)*, political essays (1998). – B: 0874, T: 7456.→**Bugár, Béla (2).**

Csáky's Straw – A popular expression, meaning unclaimed property in nobody's care. According to old lore, Lord Chief Justice Count László (Ladislav) Csáky, as a gesture of generosity, allowed the people living around his estate in Léva (now Levice, Slovakia) to

take as much straw as they wanted for their own use resulting in complete disappearance of his crop. – B: 1078, T: 3240.→**Csáky Clan.**

Csallány, Dezső (Desider) (Szentes, 10 November 1903 - Nyíregyháza, 31 March 1977) – Archeologist, museum director. In 1932, he obtained a Law Degree at the University of Budapest. In 1933, he graduated from the Archaeological Department of the University of Budapest, and obtained a Ph.D. Then he served as a trainee at the National Museum and at the Ethnographic Museum in Budapest, and was on a scholarship at the *Naturhistorisches Museum* in Vienna. In 1936, he became an employee of the Somogyi Library, as well as that of the City Museum in Szeged, of which he became director in the same year. During World War II, he was conscripted into the army, served on the Russian front, and was taken prisoner. After his return, the post-war Szeged City Council put him on the political B-list and he lost his position. Until 1954, he worked at various other jobs. Then, later in the year, he was reinstated in his former position, and he organized the Avar deposits of Central Europe, and prepared their full list. From 1954 to 1972 until his retirement, he was Director of the András Jóna Museum of Nyíregyháza, where he was the founding editor of its *Yearbook* (1958). He processed many finds of the Hungarian Conquest Period and published them in the columns of the *Acta Archaeologica* in the 1960s. He published the finding list of the Avar period of County Szabolcs-Szatmár in the Museum Yearbook (1960). His works include *Archäologische Denkmäler der Awarenzeit in Mitteleuropa. Schrifttum und Fundorte* (Archeological Memories of the Avar Period in Central Europe. Description and Finding Places) (Budapest, 1956); *András (Andrew) Jóna (1834-1918) Literary Works* (*Jóna András [1834–1918] irodalmi munkássága*), compilation (Budapest, 1958); *The Mementos of the Szekler-Magyar Runic Script* (*A székel-magyar rovásírás emlékei*) in the András Jóna Museum Yearbook (1960); *Our Byzantine Connections in the Migration-Conquest Period* (*Népvándorlás-honfoglaláskori bizánci kapcsolataink*) (Nyíregyháza, 1965), and *Avar Tribal Organization* (*Avar törzsszervezet*) (András Jóna Museum Yearbook, 1965-1966). – B: 0883, 1031, T: 7103.→**Bologna, Runic Staff Calendar; Hungarian Runic Script.**

Csallóköz (now Zitny ostrov, Slovakia) – The largest river island in Europe in the northwestern part of historic Hungary. The Versailles-Trianon Dictated Peace Treaty of 4 June 1920 ceded this Danube Island, entirely (100%) Hungarians inhabited, to Czechoslovakia without a plebiscite. Now it is part of the Slovak Republic. This area is the largest fertile island of the Danube, as the river enters the Carpathian Basin from the west. It is an area of 1885 km², bordered on the south by the main river, while in the north by a side branch of the Danube. It extends from Pozsony (now Bratislava, Slovakia) in the west to Komárom (Komarno) on the east. The island has been settled entirely by Hungarians ever since they settled in the Carpathian Basin in 895-896. The ground water supply to this fertile land is greatly threatened by the artificial rechanneling of the Danube by the Slovakian Government. This project was initiated by the Warsaw Pact during the Communist era. Since the collapse of Communism, the Hungarian Government has abandoned this project; but the Slovakian Government is still actively pursuing this ecologically dangerous project. After the end of World War II, those Hungarians who declared their ties to Hungary were relocated to present (truncated)

Hungary in cattle cars by the Czechoslovakian authorities. Moravian settlers occupied their villages. – B: 1230, 1153, T: 4032.→**Trianon Peace Treaty; Paris Peace Treaty.**

Csanád (10/11th century) – A celebrated tribal leader according to Anonymus' 13th century *Gesta Hungarorum*. He was the son of a nobleman from Doboka, lord of the primeval forest region; his wife Karoldu (Kalotha's younger daughter), was related to King István I (St Stephen, 997-1038). The Gellért legend relates that at first he was Ajtony's supreme commander; but after falling out with him he joined the king, became a Christian and, commissioned by King István I, led a victorious campaign against Ajtony in 1028. He received all of Ajtony's vast estate, named it Csanád with Marosvárad (now in Romania) as its center and made him its lord lieutenant. – B: 0883, T: 7668.→**Ajtony; Csanád; István I (St Stephen) King; Gellért, Bishop Saint.**

Csanád, Béla (Akasztó, 9 November 1926 - Budapest, 25 November 1996) – Priest, poet, literary translator, publicist. He was a Roman Catholic priest and Professor of Practical Theology at the Roman Catholic Theological Academy, Budapest. János (John) Pilinszky's poetry influenced him. In his poetry he talked about the inner events of the human soul. Later he approached Christian mysticism. His works include *Fly Lark! (Pacsirta szállj!)* poems (1963); *Veronica's Veil (Veronika kendője)* poems (1977); *Windows of Cosmos (Kozmosz ablakai)* poems (1987), and *Christian Catechetics (Keresztény valláspedagógia)* (1996). He was the founding president of the *Association of Christian Intellectuals (Keresztény Értelmiségiek Szövetsége-KESZ)* in 1989. – B: 0876, 0878, T: 7103.→**Pilinszki, János, Christian Intellectuals, Association of.**

Csanád Clan – Tribal Leader Csanád, son of Doboka, was the ancestor of the Csanád Clan. He was the cousin of King István I (St Stephen, 997-1038)). The clan's ancestral properties, seized from Ajtony, were located in the region of the Maros, Tisza and Harangod Rivers. Their domicile and their burial site were in Oroszlánmonostor. This family has three main branches: the Bézi, Kajmáti and Telegdi branches. The Kanizsai, Makay and Telegdy families also originated from them. – B: 1343, T: 7685.→**Csanád.**

Csanádi, Imre (Emeric) (Zámoly, 10 January 1920 - Budapest, 23 February 1991) – Poet, writer, translator of literary works. He studied at the Györfly College of the University of Budapest. In World War II, he did military service on the Russian front, became a prisoner of war, returning to Hungary in 1948. He became a correspondent for the journals *Free Land (Szabad Föld)*, *Disseminator (Magvető)*, and *Free Youth (Szabad Ifjúság)*. From 1951 he worked as an Editor for the publishing firms *Literary Publisher (Szépirodalmi Könyvkiadó)* (from 1951), and *Magvető Publisher (Magvető Kiadó)* (from 1955). From 1960 to 1980 he was Editor-in-Chief for the weekly *New Mirror (Új Tükör)*. In his writings and poems he derives confidence for the present age from the old folk- and general cultural values. His volumes of poetry include *Forest Games; Heavenly Birds (Erdei vadak, égi madarak)* (1956); *On the Cart of Devils (Ördögök szekerén)* (1963); *Verses of Hungarian Reality, vols. i, ii (A magyar valóság versei, I-II)* (1966), and *Collected Poems (Összegyűjtött versek)* (1975). His honors include the Kossuth Prize (1975), Attila József Prize (1964, 1973), and the Book of the Year Reward (1990). – B: 1031, 1257, T: 7456.

Csanád Legend – The oldest version of this legend can be found in the 11th century Gellért Legend. According to it, King István I (St Stephen, 997-1038), gave the tribal leader Csanád the task of putting down the rebellious Ajtony. Before the battle, St. George appeared in Csanád's dream in the form of a lion, exhorting him to attack. He conquered Ajtony and, as a mark of his victory, cut out Ajtony's tongue. However, on his return to camp, he found that the Leader Gyula was celebrated in front of the king as victor, having offered the severed head of Ajtony to him. Csanád pointed out to the king that the tongue from the head was missing and then he showed it to the king. He built Oroszlánmonostor as a memorial to the victory and it became the hereditary burial place for his clan. – B: 1134, T: 7659. → **Ajtony; Csanád; Csanád Clan.**

Csángó (Plural: Csángós; Csángó Hungarians) – Collective designation for a detached sister group of the Hungarians, an ethnic fragment, composed of some 50 villages, with a population of about 240,000 east of the Eastern Carpathian Mountains, situated in Bukovina and Moldavia and a few villages in easternmost Transylvania. It is still a controversial question who the Csángós really are, because their identity is rather involved historically, ethnographically and linguistically.

Their first mention as a small Hungarian-related ethnic group dates from 1443. The earliest occurrence of the word *csángó* is found in a Transylvanian document dated 1553, in which, significantly, there are separate mentions of Moldavian Hungarians, Csángós and Szeklers. The first Hungarian group settled in Moldavia by King András (Andrew, Endre) II in 1225 (to replace the ousted Teutonic Knights), forms one of the oldest Csángó layers. They adopted Christianity and, in the middle of the 12th century, the Bishopric of Milkov was founded for the Csángó community by the Archbishop of Esztergom; this Hungarian bishopric was destroyed by the Tartars in the 13th century. In 1352, more Hungarian settlers arrived in the Seret River valley, after the Transylvanian *ispán*'s, Andrew Lackfi's forces drove out the Tartars from the area east of the Carpathians. The Moldavian Walachian (Romanian) state was first formed in the 14th century. In 1381, another Hungarian bishopric was created at Curtea de Argeș under the control of the Archbishop of Kalocsa. The flourishing Catholic life lasted until 1550. From the end of the 16th century the Csángó Catholics were cared for by the bishopric of Bákó (Bacau). During the reign of King Zsigmond (Sigismund of Luxembourg, 1387-1437) the Hungarian Hussites, fleeing from County Szerém in Southern Hungary, settled among the Moldavian Hungarians under the benevolent rule of the Moldavian Princes. Szeklers, escaping the brutality of the Transylvanian voivode István Báthori, also found home among the Moldavian Hungarians toward the end of the 16th century. The Ottoman Turkish rule of the 16th-17th centuries devastated the Csángó population. To this was added, in 1620, the appearance of Italian priests (speaking no Hungarian) to take care of the spiritual life of the Csángós, introducing Romanian (Wallachian) prayers and songs into Hungarian Catholic churches, thus starting the Romanianization process of the Hungarian population. By the end of the 17th century, Moldavia, as a distinct Principality, disappeared under Turkish rule. There was a brief Russian occupation of the area of Moldavia (1806-1812), and the Turkish rule ended only in the middle of the 19th century, with the reestablishment of the principality of Moldavia. By 1859, it had united with the Principality of Wallachia to form the new state of Romania, with the official policy of assimilating the Csángó minority. The state of Wallachia received the name

Roumania (now Romania) at the Berlin Conference in 1878, on the suggestion of the Foreign Minister of the Austro-Hungarian Monarchy Gyula (Julius) Andrassy, who was present.

The appellation “Csángó” has been considered to mean “wandering, vagrant, derived from the verb *csángál* = to wander, to live apart, implying their semi-nomadic way of life, in contrast to the bulk of Hungarians already living a fully settled life at the same time in the 13th century, more than three centuries after the Carpathian Basin conquest and may be represented by the *Hétfalusi Csángós* (the Seven Villagers). The name *Csángó* could also mean that the ancestors of the Csángó Hungarians had been a cut-away remnant from the main ethnic body of the Magyars (Hungarians) who migrated from their ancestral birthplace (*Urheimat*) westward. They might well have been the *Bukovinian* and *Moldavian* Csángó Hungarians, who did not move with the bulk of the Magyars, led by Árpád into the Carpathian Basin, but stayed behind in Moldavia. According to another theory the word *csángó* is derived from the word “csonk” (related to “csonka”), meaning stump or stud, also suggesting a remnant ethnic group. Yet another theory maintains that *csángó* is derived from the verb *csángat* (to sound alarm bells) suggesting their rear-guard role for the Hungarian state in the Carpathian Basin. Surprisingly, many of the Csángós think that they are the lineal heirs of the Hun conqueror Attila, hearkening back in their subconscious to their Asian connections, having in mind Avars, Cumanians, Oguz and Uyghurs.

The *Hétfalu Csángós* (the Seven Villagers), the smallest group of Csángós, live inside the Carpathian Basin, in the Szeklerland (in the easternmost corner of Transylvania). Their villages are Bácsfalu, Türkös, Csernátfalu, Hosszúfalu, Tatrang, Zajzon and Pürkerec. The kings of Hungary settled them there for frontier defense of the east of the realm in the 11th century. Their language is characterized by the use of *í* instead of *é* (ajándik); the suffix *-val*, *-vel* does not become assimilated to the consonant preceding it, as in *mosolyval* (instead of *mosollyal*); they articulate a *j*-sound (like in the English word *yet*) in front of the sounds *s* (sh in “show”), *sz* (s in “see”), *z* (as in “zeal”), and *zs* (as in “measure”), for example *mojsa*, *hojszú*, *ajzon*, *hájzsártos*. To this day the Hétfalu Csángós have kept their Hungarian identity and language. István Zajzoni Rab was their poet in the 19th century, writing Csángó verses.

The *Gyimes Csángós* live in the source area of the Tatros River and its upper tributaries. Their ancestors settled there from Transylvanian Szekler and Moldavian villages. There are three Hungarian-speaking villages in the Gyimes area: Gyimesbükk, Gyimesfelsőlök and Gyimesalsőlök.

The *Moldavian Csángós* represent the oldest and most purely preserved group of the Csángós who, during the Carpathian conquest, might have been left outside, east of the Carpathian Basin, to defend the eastern frontier of Hungary. They form one of the ancestral ethnic groups of Moldavia: fragments of the Magyars left behind in *Etelköz*. Genetically they are identical with the Magyars of the settlement time. In their present form they have been living in the same area for at least 750 years, unique in Europe. On basis of dialect differences they consist of three groups: Northern, Southern and Szekler Moldavian Csángós.

The *Northern Moldavian Csángós* live in the confluence area of the Moldova and Seret Rivers, near Románvásár (Romania). They are the most archaic group, whose Hungarian mother tongue and Roman Catholic faith has been best preserved. Their dialect is eerily

reminiscent of the 13th century Hungarian language relic of the *Funeral Oration* or the *Lamentation of the Virgin Mary*. They speak in Old Hungarian to this day, preserving the 13th century vocabulary and grammar. They also use sibilant sounds in their speech, as in the *Hétfalu* dialect, saying *s* sound instead of *sh* and *ts* instead of *ch*. They live in the villages of Szabófalva, Újfalu, Kozmafalva, Kelgyeszt.

The *Southern Moldavian Csángós* live in the Romanian County Bákó, between the Seret and Tâzló Rivers, in the villages of Bogdánfalva, Gyoszeny, Újfalu, Trunk and Nagypatak.

The *Szekler Csángós* are settled around the Aranyos, Beszterce and Tatros Rivers and in the valleys of the Uz and Ojtoz Rivers in the villages of Klézse, Lészped, Forrófalva, Diószeg, Pusztina, Magyarfalva, Külsőrekecsin, Lujzikalagor. This is the youngest (latest to arrive) of the three Moldavian groups.

The *Bukovinian Szeklers* do not consider themselves Csángós; they refer to themselves as Szeklers (Székelys). Many of them are descendants of those who fled to Bukovina after the massacre at Mádéfalva (the so-called *siculicidium*) on 7 January 1764, when several hundred unarmed Szeklers were killed by the Austrian army.

The *Catholic Csángó* population (240,000) lives encircled by a sea of Orthodox Christian Romanians (4.7 million) and their religion seems to unite them more than their Hungarian origin and identity. Their customs, their dress, their music and their archaic Hungarian language unmistakably point to a Hungarian origin. Their language is characterized by sibilance: the *sh* sound (like in *ship*) is pronounced as *s* sound (like in *sea*) and the *ch*-sound as *ts* sound (like in *tse-tse*). There is similarity with the Cumanian language. In fact there are linguists, who consider the Csángós as Magyarized Cumanians.

The 19th century Church documents mention 50 000 Hungarian Catholics in Moldavia. Early in the 20th century there were 90 000, of whom 60 000 spoke Hungarian, according to an estimate. But another source for the same period states 40 000 Csángós of who only about 18 000 could speak Hungarian as a result of the strong Romanianization policy.

According to the 2002 census, 120,000 Roman Catholics live in the County Bákó (Bacau) of Romania. They constitute 17% of the county's population, of which 4500 declared themselves Hungarians, and 847 stated their Csángó nationality. It is estimated that some 60,000 might still speak Hungarian in County Bákó. In the 2005/2006 school-year 1,187 pupils attended the Csángó Education program: 725 children studied in Hungarian schools, 369 children participated in non-compulsory extracurricular school programs. A scholarship supported the high school education of 93 pupils. During the time of the Groza government, from 1948-1953, many Csángó villages had Hungarian primary schools. However, until 1960, Hungarian secondary school existed only at Lészped. – B: 1068, 1078, 1134, 1582, 1754, T: 7103, 7456. → **Zsigmond King; Szeklers; Cumanians; Etelköz; Attila; Mádéfalva's Peril; Iancu Laura.**

Csángó Literature – related to or produced by the Hungarian Csángó ethnic group living east or west of the main divide of the Eastern Carpathians. Their settlements can be divided into four literary groups: (1) Moldavia (2) Bukovina (3) Barcaság (4) Gyimes.

(1) *The Csángó literature of Moldavia*. Over the last two centuries there has been an immense amount written about the origin, language, ethnography, growth of the population, as well as of the history of settlements of the Moldavian Csángós. Their historical, linguistic and ethnographic aspects are often closely interwoven. Between

1910 and 1936, Bálint (Valentine) Csűry was the most competent scholar of the Csángó dialect. From 1918 to the mid 1920s Árpád Bitay wrote many articles and essays on the subject in the *Transylvanian Literary Review* (*Erdélyi Irodalmi Szemle*). In the mid 20th century, a large number of articles set out to present a clearer picture of the level of the history, ethnography and folk poetry of the Csángós. Among the historical appraisals, the best information available even today is the work of László (Ladislás) Mikecs' study: *Csángós Beyond the Carpathians, Linguistic Atlas (A Kárpátokon túli Csángó magyarság, Nyelvatlasz)*. The most tenacious researcher of Csángó issues was Pál Péter Domonkos, whose outstanding work *I Wanted to Serve My Sweet Motherland (Édes hazámnak akartam szolgálni)* was published in 1979.

(2) *The Csángó Literature of Bukovina*. Péter Balla's collection of popular poetry of the Szekler-Csángó settlements in Bukovina is significant, as is Elemér Jancsó's series of articles documenting their history.

(3) *The Csángó Literature of Barcaság*. As far as the Csángós of Barcaság are concerned, the most significant is the literary work of Lajos (Louis) Kolumbán, as is the research of József (Joseph) Árvay in the 1940s. His book *The Place Names of Hétfalu in the Barcaság (A barcasági Hétfalu helynevei)* analyses not only the names of settlements but also the popular Csángó character of Hétfalu, based on detailed bibliographies. In more recent times Sándor (Alexander) Szilágyi has investigated the Khabar-Khazar origin of the Csángós in his *A New Approach to a Question (Egy kérdés újabb megközelítése)* and 'What has not been told about the Csángós' (*Amit még nem mondtak el a csángókról*). Since 1979 has been TV report, also a proof of interest shown in literature about the Csángós.

(4) *The Csángó literature of Gyimes*. The first study of the Csángó origins of Gyimes was by Lajos (Louis) Erdélyi. Géza Vámszer's treatise 'The Csángós of Gyimes' (*A gyimesi csángók*) was published in the 1939 issues of the *Eastern Newspaper (Keleti Újság)*. – B: 1234, T: 7659.→**Borica; Maria's Lamentation, Old Hungarian; Mádéfalva Peril; Bukovina, Hungarians of; Csűry, Bálint; Jancsó, Elemér; Szilágyi, Sándor.**

Csányi, Sándor (Alexander) (Budapest, 19 December 1975 -) – Actor. He always wanted to become an actor. Following his basic education, he enrolled at an architectural engineering school but remained very much interested in acting. After completing his secondary education, he became an extra at the Gergely (Gregory) Csiki Theater (*Csiki Gergely Színház*), Kaposvár. Finally, he registered at the Academy of Dramatic Art, Budapest in 1997. After completing his studies he became a member of the *Chalk Circle Theater (Krétakör Színház)*. Since 2002, he is a member of the *Radnóti Színház*, Budapest, and is an actor with growing popularity. His major roles include Father Kristóf in Kosztolányi-Bezerédi's *Dearest Anna (Édes Anna)*; in the title role of Molnár's *Liliom* (the basis for the Rodgers and Hammerstein musical *Carousel*), and Irele in P. Kárpáti's *The Fourth Gate (A negyedik kapu)*. His film roles include *The Man Who Was Left Out (Az ember akit kihagytak; I Love Budapest; Lemon-Head (Citromfej); The True Santa Claus (Az igazi Mikulás)*, and *The Paths of Light (A fény ösvényei)*. He is recipient of the Üstökös Prize (2001), the Sugó Csigá Prize (2004), the Prize of Film-critics (2004) and the Fringe Report (GB). – B: 1267, 1524, T: 7103.

Csányi, Vilmos (William) (Budapest, 9 May 1935 -) – Biochemist. His studies were at the University of Budapest, where he studied Chemistry (1953-1958). Between 1958 and 1973 he worked as a biochemist at the Medical School of the University of Budapest. From 1973, he was professor at the University of Budapest, where he organized the Laboratory of Behaviorial Genetics, the Department of Ethology, eventually becoming its Chairman (1973-2000). He teaches Ethology, Human Ethology and Theory of Evolutionist Systems. He is an editorial board member of *Acta Biologica Hungarica*, the periodical *Life and Science* (*Élet és Tudomány*), and that of the *Pedagogical Review* (*Pedagógiai Szemle*). He is Editor-in-Chief of the *Scientific Review* (*Tudományos Szemle*). Since 1994 he has been a member of the European Academy of Science and Art, and a member of the Hungarian Academy of Sciences. He has written some 200 scientific publications and 18 books including *Behavior Genetics* (*Magatartásgenetika*) (1977); *General Theory of Evolution* (*Az evolúció általános elmélete*) (1979); *Evolutionist Systems: General Theory of Evolution* (*Evolúciós rendszerek: Az evolúció általános elmélete*) (1980); *Ethology* (*Etológia*) textbook (1994), and *Is Somebody There?* (*Van ott valaki?*) (2000). – B: 0874, T: 7103.

Csaplár, Vilmos (William) (Újpest, 29 June 1947 -) – Writer. His higher studies were at the University of Budapest, where he studied Political Science for two years, followed by Hungarian Literature (1966-1972). He was Editor for the *New Mirror* (*Új Tükör*) (1976-1983) and *The Journal* (*A Lap*) (1988-1990). He was spokesman for the *Democratic Charta* group (1993-1995). He wrote novels, short stories and film-scripts, including *The Age of Chivalry* (*Lovagkor*) (1971); *The Ways of Doubting* (*A kételkedés útjai*) (1982); *Desire for the Blood of the Fox* (*Vágy a róka vére után*) (1989); *I* (*Én*) (1995), and *Nothing, Forever* (*Semmit, örökké*) (2000). – B: 0875, 0878, 1257, T: 7103.

Csapodi, Csaba (Budapest 28 September 1910 - Budapest 30 April 2004) – Historian, literary historian, librarian. His higher studies were at the University of Budapest, where he acquired a Teacher's Degree in History and Geography and obtained a Ph.D. in 1933. In 1934, he was in Vienna on scholarship for archival research. He was appointed to the Library of the National Museum; thereafter, he became Secretary to the Director of the National Historical Museum. From 1942, he worked at the Pál Teleki Historical Institute until its closure in 1949. In 1946, he became an honorary lecturer (*privatdozent*). Thereafter he worked at various libraries in Budapest, finally having important positions at the Library of the Hungarian Academy of Sciences from 1951 until his retirement in 1975. He authored more than 450 articles and studies, published in Hungary and abroad. Among his works are *The Management of the Alsólendva Estate of the Esterházy in the First Half of the 18th Century* (*Az Esterházyak alsólendvai uraldalmának gazdálkodása a XVIII század első felében*) (1933); *The Hungarian Baroque* (*A magyar barokk*) (1942); *The History and Collection of the Corvina Library* (*A Corvina Könyvtár története és állománya*) (1974), and *The Janus Pannonius Text Heritage* (*A Janus Pannonius-szöveggyománya*) (1978). He received a number of prizes, including the MTA Presidential Prize (shared with his wife) (1976), Officer Cross of Honor (1993), Széchenyi Prize (1995). – B: 0874, 0878, 1257, T: 7103.

Csárda (Inn) – In past centuries a wayside inn or tavern fitted out with coach-horse stables, customarily located on the outskirts of villages or near the highways and trade

routes, but far from the control of authorities. It is thought to have originated shortly after the expulsion of the Turks in 1686. In the 19th century, these establishments were characteristic of rural Hungary, serving as rest stops for travelers and a center of amusement for the rural population. – B: 0942, T: 3233.

Csárdás – A traditional Hungarian folk dance. The name derived from “csárda” (old Hungarian term for tavern). It originated in Hungary and was popularized by Gypsy (*Cigány*) music bands in Hungary and neighboring lands. The origin of the Csárdás is in the 18th century Hungarian and it developed from the *Verbunkos*, a recruiting dance of the Hungarian army. The Csárdás is characterized by a variation in tempo: it starts out slowly (*lassú*) and ends in a very fast tempo (*friss*, “fresh” or “fast”). There are other tempo variations, called *ritka csárdás*, *sűrű csárdás* and *szökős csárdás*. The dancers are both male and female. Classical composers who have used csárdás themes in their works include Imre (Emeric) Kálmán, Ferenc (Franz), Liszt, Johannes Brahms, Léo Delibes, Johann Strauss, Pablo de Sarasate, Pyotr Ilyich Tchaikovsky, and others. Probably one of the best-known csárdás is by Vittorio Monti written for violin and piano. – B: 1031, T: 7103. → **Gypsy Music; Verbunkos; Kálmán, Imre; Liszt, Ferenc; Hungarian Dances, Traditional.**

Csaroda Church – It is located in northeastern Hungary in the town of Csaroda (between Beregszász and Vásárosnamény). The single-nave church was built during the Árpád-era by the local landowner *Gábor* (Gabriel) *de genere Kata*. In the 16th century, the Protestants took over the church when the population of Csaroda converted to the Calvinist (Reformed) faith. In 1642, on the order of Gábor (Gabriel) Perneszi, the frescoed walls of the church were whitewashed and the Byzantine-style frescoes replaced with polychrome floral designs. The 1901 and 1973, restorations revealed the original wall frescoes of saints and apostles painted between 1350 and 1400. The recovered and restored frescoes are of Apostles Peter and Paul and Sts. John of Damascus, Damian and Cosma. Beneath the sacristy, several graves of the Árpád-era cemetery were found. The northern wall and Triumphal Arch of the church are of the same age. – B: 0938, 7617, 1031, T: 7617.

Császár, Elemér (Elmer) (Budapest, 27 August 1874 - Budakeszi, 3 July 1940) – Literary historian. His higher studies were at the University of Budapest. At first he taught at a high school (1896-1908); from 1908 he was an honorary lecturer, and from 1916, Professor at the University of Budapest. He also taught History of Literature at the universities of Pozsony (now Bratislava, Slovakia) and Pécs. He was a member of the *Kisfaludy Society* (*Kisfaludy Társaság*) and of the *Petőfi Society* (*Petőfi Társaság*). His articles and essays appeared in reviews and literary journals. He was a conservative literary historian. He was a member of the Hungarian Academy of Sciences. His works include *Pál Ányos* (1912); *Shakespeare and Hungarian Poesy* (*Shakespeare és a magyar költészet*) (1917), and *History of the Hungarian Novel* (*A magyar regény története*) (1922). – B: 0883, 1257, T: 7103.

Csáth, Géza (József Brenner) (Szabadka, Hungary, now Subotica, Serbia, 13 February 1887 - Szabadka's vicinity, 11 September 1919) – Writer, musicologist, physician. He

obtained a Degree in Medicine in Budapest in 1909. From 1910 he worked at the Moravcsik Neurological Clinic and became addicted to morphine. He was on the Serbian and the eastern front in 1915-1917, but was demobilized because of his illness. In 1928 he was a village doctor. In a nervous breakdown he killed his wife and poisoned himself. His suicide attempt was unsuccessful. His uncle, Dezső Kosztolányi encouraged him to write. He took the advice and found time for writing. His short stories and music critiques appeared in the *Budapest Diary* (*Budapesti Napló*), the *World* (*Világ*), and in the literary review *West* (*Nyugat*). In his short stories he wrote about people with tormented soul and sickly mind. His works include *Johnny* (Janika) drama (1911); *The Horváths* (*Horváték*) drama (1912); *The Garden of the Magician* (*A varázsló kertje*) short novel (1964), and *The Forgotten Dream* (*Az elfelejtett álom*) selection (1987). – B: 1105, 1257, T: 7103.→**Kosztolányi, Dezső.**

Csath, Magdolna Anna (Újpest, a working-class northern suburb of Budapest, 15 December 1943 -) – Economist. She completed her studies at the University of Economics, Budapest in 1966. Then in 1967-1968 she studied Applied Mathematics at the University of Budapest. Later on (1972-1973) she completed the Master of Business Administration (MBA) course of the London Business School. From 1996 she worked as a lecturer in Economic Studies at the University of Economics, Budapest. She was awarded a Doctorate in Economics by the Hungarian Academy of Sciences. She lectured at the State University and the Technical College of Virginia, USA between 1987 and 1990. She was also a Buchanan professor at the Old Dominion University, USA (1989-1990), and a professor at the Stirling University of Scotland (1990-1992). Later she worked in high positions in various Hungarian and international universities and bureaux; she was a member of the editorial board of four international professional journals. She became a professor at the St Stephen University; a member of the Batthyány Circle of Professors, and also a member of the “Council of the Hundreds” (*Százak Tanácsa*) and the “Trianon Society” (*Trianon Társaság*); furthermore, she is Vice-President of the USA organization “International Forum on Globalization”, led by J. Mander and D. Korten, as well as Vice-President of the National Christian-Social Forum. She often gives talks on TV-programs. She is an adherent of social market economy. She contends that it is economics that exist for humans and not humans for economics. Therefore she emphatically opposes the liberal, monetary economic policy. She especially supports the possibility of building on economic knowledge, technical development and social development in Hungary. There are more than 100 published works to her credit in Hungary and abroad. Her books include *Strategic Planning and Management* (*Stratégiai tervezés és vezetés*) (1994), which won a prize; *An Inquiry into Management Learning* (1995), and *Way out from the Dead-end of Globalization* (*Kiút a globalizációs zsákutcából*) (2001). Other prizes include “Buchanan Distinguished Professor” Title and Prize, USA (1990-1991). – B: 0874, 1031; T: 7456.

Csathó, Kálmán (Coloman) (Budapest, 13 October 1881 - Budapest, 5 February 1964) – Novelist, playwright and writer. He studied Law at the University of Budapest, after it he studied Theater Art in Berlin. After his return to Budapest in 1906, he became a civil servant at the Ministry of Culture; then with a government grant he went to study in Paris. From 1909 he was an assistant stage director, later Director of the Hungarian National Theater (*Magyar Nemzeti Színház*) in Budapest. After 1945 he dedicated all his

time to writing. His light and entertaining short stories, plays and novels were very popular in their time and have been translated into several languages; he depicts the struggles of the Hungarian middle class, he is also a keen observer, his psychography is exemplary. Among his stage works the most successful are *The New Relative* (*Az új rokon*) (1922); *Marriages are Contracted in Heaven* (*A házasságok az égben kötetnek*) (1924); *My Daughter is not Like that* (*Az én lányom nem olyan*) (1936). He also published the history of the Hungarian theater. His numerous novels include *Crow on the Clock of the Steeple* (*Varjú a toronyórán*), his first novel (1916), *Keep Smoking Your Pipe, Ladányi*. (*Te csak pipálj Ladányi*), novel and play (1916, 1927), *The Beautiful Mrs Juhász* (*A szép Juhászné*), novel (1936), *Girls, Mothers, Grandmothers* (*Leányok, anyák, nagyanyák*), novel trilogy (1926-1927) and *From Spring to Spring* (*Tavasztól tavaszig*), hunting-stories (1962). His short stories include *The Secret of Women* (*A nők titka*) (1917), *House with a Girl in 1931* (*Leányos ház 1931-ben*) (1931). He was a member of the Hungarian Academy of Sciences from 1933 to 1949, and Vice-president of the Kisfaludy Society. – B: 0883, 1068, 1257, T: 7617, 7456.

Csáti, Demeter (? - ? after 1542) – Franciscan monk, songwriter. He studied in Krakow, Poland, and was living in Kustály in 1526, when he wrote his verse chronicle *Song About the Taking of Pannonia* (*Ének Pannonia megvételéről*) based on the Thuróczy Chronicle of 1488. His work is based on chronicles and folklore. Csáti also adapted the legend of the *White Horse* (*Fehér Ló*). – B: 0883, T: 7659. → **Thuróczy Chronicle**.

Csáti Gradual – Written before 1602 and incomplete in its present day state, it is a handwritten Protestant liturgical hymnal. The text is in Hungarian and its tunes are Gregorian chants. Its name comes from the Mezőcsát Township, where it was discovered in 1795. The original gradual was lost in 1945, but a perfect copy is preserved at the Hungarian Academy of Sciences. – B: 1197, T: 7659.

Csávossy, Elemér Béla S.J. (Bobda, 24 October 1883 - Pannonhalma, 22 October 1972) – Jesuit priest, teacher, writer, Provincial. Completed his high school studies at Kalocsa and Kalksburg, Austria; entered the Jesuit Order at Sankt Andrä, Austria in 1903; studied Philosophy at Pozsony (now Bratislava, Slovakia), and Theology at Innsbruck, Austria. In 1911, after his ordination in Budapest and his third probation year in Belgium, he studied Natural Sciences and acquired a Degree from the University of Budapest. He taught Philosophy at Kalocsa and helped the China mission. He was Professor and Rector of the Jesuit Philosophical Academy, Kassa (now Kosice, Slovakia), and Director of the *Manréza* in Buda. In 1938 he helped to organize *Unum*, a secular institute inspired by a devotion to the Trinitarian unity for promoting unity in a divided world (*Unum Testvérek*). He became Provincial Superior of the Hungarian Jesuits on September 3, 1949. He was arrested on 7 May 1951 and charged with conspiracy. He was sentenced to seven and half years in prison. He was released during the Revolution of 1956, and from 1961 he lived at the Abbey of Pannonhalma. He will be remembered for having initiated the beatification processes for István (Stephen) Kaszap, László (Ladislás) Batthyány-Strattman and Vilmos (William) Apor. He was the most productive Jesuit writer in Hungary. His writings include *Die Wonne der Schöpfung* (*The Joy of Creation*) (1909); *Social Democracy, Communism and Christianity* (*Szociáldemokrácia, Kommunizmus és Kereszténység*) (1920); *The Social Strength and Tasks of Catholicism* (*A katolicizmus*

társadalmi ereje és feladatai) (1932); *Eternal Truths (Örök igazságok)* (1935); *Ut sint unum (May they be one)* (1936), and *Word and Life (Ige és élet)* (1941). – B: 0945, T: 7103.→**Pannonhalma Abby; Kaszap, István; Batthyány-Strattman, Prince László; Apor, Baron Vilmos.**

Cséfalvay, Eszter (Esther) (Somorja now Šamorín, Slovakia, 16 May 1947 -) – Writer. She completed her high school studies in Hungarian as the language of instruction in Somorja in 1965. Between 1965 and 1970 she studied at the Faculty of Arts of the University of Pozsony (now Bratislava, Slovakia) and obtained a Hungarian-Slovakian Teacher's Degree. From 1 November 1970 she was Editor of the Madách Publishing House (*Madách Kiadó*). In 1989 she was member of the Independent Hungarian Initiative; in 1990 member of the Hungarian Christian-Democratic Movement. She translated novels and fairy-tales from Czech and Slovakian into Hungarian; wrote articles of literary nature. In the newspaper *New Word (Új Szó)* she published articles including *The Impatient Singing Bird (A türelmetlen énekes madár)* (1976) and *Clay Violin (Agyaghegedű)* in the *Sunday New Word (Vasárnapi Új Szó)* (1982). Her translation works include *Igor Will Grow Big (Igor nagyra nő)* by Michal Babinka (1972); *The Mole in Seventh Heaven (A vakond a hetedik mennyországban)*, by Hana Doskočilová, (1985), and *The Mole and the Umbrella (A vakond és az esernyő)* by the same author (1991). – B: 1083, 0878, 1890, T: 7456.

Cseh, László (Ladislav) (Budapest, 3 December 1985 -) – Swimmer. His father was also a well-known swimmer. When he was four years old, his father took him to the Spartacus Sport Club and asked the trainer to teach his son to swim. László Cseh was asthmatic in his childhood. After completing high school he went to study Engineering Informatics at the Budapest Polytechnic. Preparing to take part in the 2004 Athens Summer Olympics, he broke his right foot, but he still received a Bronze Medal. After this followed a series of great successes: he became World Champion, 15-time European Champion, and five-time Hungarian Champion. In the 2007-2008 season his results included European champion in the short-course EB 200 m medley in Debrecen (1:52.99) - a new world record; also at Debrecen in the 400 m medley European Champion (3:59.33) – a new world record, and in the 200 m butterfly European Champion (1:51.55). Among the recognitions he has received are: Youth Sportsman of the Year (2003) and the best Hungarian male swimmer of the year (2005). According to the *Swimming World Magazine*, he was the European male swimmer of the year in 2005. László Cseh is the most successful Hungarian male competing swimmer active at present. – B: 1031, 1105, T: 7456.

Cseh, Tamás (Thomas) (Budapest, 22 January 1943 - Budapest, 8 August, 2009) – Actor, singer, composer. Up to the age of 13 he lived at Tordas, southwest of Budapest, did his high school studies in Budapest; studied at the Teachers' Training College of Budapest and the Teachers' College of Eger, as well as the Academy of Fine Arts in Budapest. Between 1967 and 1974 he was an art teacher in a secondary school in Budapest. In 1970 he began composing songs (their text mostly by Géza Bereményi). From 1974 he gave individual evening performances in the 25th Theater (*25. Színház*), and the Castle Theater (*Várszínház*), Budapest. In the József Katona Theater (*Katona József Színház*), Budapest, he worked for 16 years. From 1998 he was a member of the

Ark Theater (*Bárka Színház*) Company. His first disc appeared in 1974 entitled *Letter to my Sister (Levél Nővéremnek)*; he made a total of 13 recordings. His one-man evenings included *Without the Song (A dal nélkül)*; *Antoine and Désiré*; *Prophecy (Jóslat)*; *New Songs (Új dalok)*, and *Western Railway Station (Nyugati pályaudvar)*. His book is entitled *On the War Path (Hadiösvényen)* (1997). He appeared in 23 films, for some he wrote the music; among them are: *Cyclists in Love (Szerelmes biciklisták)* (1965); *Hajdús (Hajdúk)* (1975); *In the Wild (Vadon)* (1988); *Blue Box* (1993), and the *Thomas Cseh Film (Cseh Tamás film)* (2001). He was a recipient of the Pro Urbe Prize (1998), the Officer's Sword of the Republic of Hungary (1992), the Ferenc Liszt Prize (1993), Kossuth Prize (2001), and the Middle Cross of Merit of the Republic of Hungary (2009). – B: 0874, 1031, 1482, T: 7456.→**Bereményi, Géza.**

Cseh, Tibor (Alsócsernáton, now Cernatón de Jos, Romania, 28 February 1925 - Midland Park, NJ. USA, 1 September 2004) – Chemical engineer, Boy Scout leader. His higher studies were taken at the Budapest Polytechnic (1947). In 1949, he emigrated to Brazil and was involved in soil research. He made the first soil-map of Brazil. In 1962 he worked as an engineer at the Cyanamide Company and moved to the USA. In 1951 he joined the Kálmán Könyves Free University (Sao Paulo) – founded by the Benedictine Order – as a lecturer, later becoming its Dean. He organized the first overseas Hungarian Boy Scout team in Rio de Janeiro, Brazil in 1949. His articles on Transylvania (*Erdély*, now Romania) appeared in the Hungarian press in the West from 1950. He was co-founder of the *Hungarian Brotherly Community (Magyar Baráti Közösség)*, USA, and was a co-editor of the periodical *Here-and-There (Itt-Ott)*. From 1991 he edited the periodical *Transylvania*. He was one of the great and talented leaders of the Hungarian Boy Scout Movement in exile. He was honored with the Árpád Vezér, the Pál Teleki and the Áron Márton memorial medals. – B: 0875, T: 7103.

Csehi, Ágota (Agatha) (Rév-Komárom now Komarno, Slovakia, 27 March 1966 -) – Concert pianist. Her primary education was in Komárom with Hungarian as the language of instruction (1972-1980). She completed her high school studies at the State Conservatory of Music, Pozsony (now Bratislava, Slovakia) (1980-1985). She obtained a pianist's qualification from the Faculty of Music of the Pozsony College of Fine Arts in 1989. From 1989-1990 she was on a scholarship at the Franz Liszt Academy of Music, Budapest. Since November 1990, she has been a lecturer in the Hungarian Section of the Faculty of Music in the Teacher's College of Nyitra (now Nitra, Slovakia). She has been a member of academic and Hungarian societies since the early 1990s'. As a concert-pianist she is well known throughout Slovakia and the Czech Republic, both as a recitalist and a soloist with symphony orchestras, e.g. Kassa (now Košice, Slovakia), Budapest, Kijev (Ukraine). Her book is entitled *Béla Bartók and Northern Hungary (Bartók Béla és a Felvidék)* monograph (1994). She wrote a music series in three parts *My Journey to Bartók (Utam Bartókhoz)*. Her magazine articles include *The History of Hungarian Music from the Conquest of the Country until the 20th Century (A magyar zene története a honfoglalástól a 20-ik századig)* and *The Life and Work of Béla Bartók (Bartók Béla élete és munkássága)* (both in Hungarian, 1991). She is author of *History of Music from Ancient Times until the End of the 16th Century*, college notes (1991). She has been one of the organizers of Piano Concertos of Pál (Paul) Kadosa at Léva (now

Levice, Slovakia). She was awarded 3rd place in a Slovakian piano competition and she is a recipient of the Diploma of Merit. – B: 1083, 1890, T: 7456.→**Bartók, Béla.**

Csekey, Sándor (Alexander) (Alsóvárad, 21 April 1896 - Budapest, 11 February 1956) – Minister of the Reformed Church, theologian, writer. He studied Theology at Budapest (1914-1918), at Edinburgh, Scotland (1922-1923), at the Vrije Universiteit, Holland (1922-1923), and at Göttingen, Germany. He obtained a Ph.D. in Systematic Theology from the University of Debrecen (1925). He was a resident fellow in Old Testament Sciences at the Reformed Theological Academy, Budapest (1928), then in Church History at Sárospatak (1929). He was Assistant Minister at the Calvin Square Church, Budapest (1918-1920), then bishop's secretary and chief contributor to the *Calvinist Review* (*Kálvinista Szemle*) (1923-1925). He was Minister of the Home Mission (1925-1928), then Minister in Szalkszentmárton (1926-1928), and Professor of Church History at the Reformed Theological Academy, Budapest (1928-1956). He was the founder of the *Paul Ráday Circle* (*Ráday Pál Kör*) and Director of the Ráday Library. His articles and studies appeared in religious newspapers and periodicals. His main writings are: *Priest or Preacher?* (*Pap vagy prédikátor?*) (1934); *The Importance and Effect of the Institution* (*Az institucio jelentősége és hatása*) (1936); *Book of the Prophet Amos* (*Ámos próféta könyve*) (1939), and *Word and Spirit* (*Ige és lélek*) (1940). He was one of the main representatives of the Historical Calvinism trend. – B 0910, T: 7103.→**Sebestyén, Jenő.**

Cseklész Carriage, also called “Esterházy Carriage” – horse-drawn coach on high springs with front and back seats at the same level, and covered with a half roof that can be shifted over the front or back seats. It has two-rung steps. It spread all over Europe from Hungary. – B: 1078, T: 7674.

Csemelyi Clan – They were first mentioned in a 1339 document. The clan had a period of great prosperity in County Bodrog. They owned Aragyán and Szentgyörgy villages and they also claimed Csentej. – B: 0942, T: 7685.

Csémy, Lajos László (Louis Ladislav) (Alsógellér, now Holiare, Slovakia, 15 July 1923 -) – Minister of the Reformed Christian Church in Slovakia, theologian. He completed his high school studies at the Benedictine High School, Komárom (1942), and studied Theology at the Reformed Theological Academy, Pápa, from 1942-1947. He continued his education at the Evangelical Theological Faculty, Pozsony (now Bratislava, Slovakia) and at the Hus Theological Faculty, Prague (1947-1948). He was Assistant Minister in Kassa (now Košice, Slovakia) (1948-1949) and Minister in Ekele (1949-1964). He became an honorary lecturer (*privatdozent*) at the Comenius Evangelical Theological Institute, Prague in 1954, and Professor of Systematic Theology at the same Institute from 1973. He was Professor of the Protestant Theological Faculty of the Charles University, Prague in 1990, and retired in 1993. Next year he came out of retirement and became professor of the János Calvin Reformed Theological Academy, Rév-Komárom (now Komarno, Slovakia) in 1994. He was member of the European Regional Committee of the World Alliance of Reformed Churches and member of the Working Committee of the Conference of European

Churches. His articles and essays appeared in Hungarian, Czech, German, Slovak journals and periodicals. His works include *Religious Individualism of Prophet Jeremiah* (*Jeremiás próféta vallási individualizmusa*) (in manuscript) (1947); *Sermons with Liturgy 1960-1982* (*Igehirdetések liturgiával 1960–1980*) (1982), and *Homiletics* (*Homiletika*) notes (1992). He wrote a history of the Reformed Christian Church in Slovakia, and compiled two Old Testament vocabularies. He received an Honorary Doctorate from the Gáspár Károli Reformed University, Budapest. – B: 0910, 1890, T: 7103.→**Reformed Church in Slovakia.**

Csendes, Imre (Emeric) (Boroszló, 24 October 1886 - Toronto, Canada 1958) – Minister of the Reformed Church, pioneer missionary on the Canadian prairies. He attended school in Zilah (now Zalău, Romania) and Debrecen, later he taught at Zsibó (now Jibou, Romania). Because of his Hungarian patriotism the Romanian Government expelled him from Transylvania (then under Romanian rule) with other compatriots from Zsibó. He emigrated to Canada and lived the hard life of immigrants first in Winnipeg then at Békevár, Saskatchewan. Later, he studied Theology at Saskatoon. Meanwhile, he was appointed as interim minister at Otthon, Saskatchewan. He stayed there as an ordained minister but his ministry also extended to Lestock and Halmok and to the scattered Hungarians of the districts. Finally, between 1951 and 1956, he was the mentor of the Hungarian congregation at the United Church in Toronto within the Church of All Nations. – B: 0906, T: 7682.

Csenger Synod – A Reformed Synod was held there on 26 July 1570 under the presidency of Péter Melius-Juhász. It dealt mainly with the definition of the Doctrine of the Holy Trinity and articles in connection with the Doctrine. The Confession of Faith edited by Péter Melius-Juhász was unanimously accepted. This Confession is included with other famous confessions in the collection of Reformed Churches abroad in the so-called *Syntagma Confessionum*, but mistakenly, under the title *Confessio Polonica*. The confession formulated at the Synod was published also in Hungarian translation. – B: 1078, T: 7682.→**Melius-Juhász, Péter, Reformed Church in Hungary.**

Csengery, Antal (Anthony) (Nagyvárad now Oradea, Romania, 2 June 1812 - Budapest, 13 July 1880) – Politician, historian, publicist. He studied at Nagyvárad and Debrecen. From 1843, he worked as a contributor to the *Pest Journal* (*Pesti Hírlap*) and was its Editor between 1845 and 1849. In 1849 he was appointed Counselor to the Ministry of Interior and sided with the Peace Party. Thereafter he worked as a teacher and writer. Baron Zsigmond (Sigismund) Kemény's policy influenced him and Csengery became a leading figure of the "Literary Deák Party". He edited the *Budapest Review* (*Budapesti Szemle*) of the Hungarian Academy of Sciences (1857-1869). As a confidant of Ferenc (Francis) Deák, he had a significant role in working out the Compromise of 1867 between Austria and Hungary. He initiated the introduction of the *Lower Secondary School* (*Polgári Iskola*) system in Hungary. From 1868, he was Member of Parliament representing the Deák Party, and Vice-President of the Hungarian Academy of Sciences (1871-1880). His works include *His Collected Works*, vols. i-iii (*Összegyűjtött munkái*, I-III) (1870-1874) and *Posthumous Writings and Notes* (*Hátrahagyott iratai és feljegyzései*) (1918). – 0883, 1257, T: 7103.→**Kemény, Baron Zsigmond; Deák, Ferenc; Compromise of 1867.**

Csenki, Imre (Emeric) (Püspökladány, 7 August 1912 - Budapest, 15 July 1998) – Choirmaster, composer, folklorist. His higher studies were at the Ferenc (Franz) Liszt Academy of Music, Budapest (1935-1937). Among his teachers were Zoltán Kodály, Jenő (Eugene) Ádám, Artúr Harmat, Viktor Vaszy, Zoltán Vásárhelyi and Lajos (Louis) Bárdos. He obtained music teacher degree in high schools and teacher training colleges. From 1937 to 1940 he was music teacher at the high school of Mezőtúr. From 1940 to 1950 he taught voice and music at the Teacher's College of the Reformed College of Debrecen, later he was music lecturer at the University of Debrecen. In 1950 he was one of the founders, choirmaster and artistic leader of the Hungarian State Folk Ensemble (*Magyar Állami Népi Együttes*) until 1972. Between 1964 and 1966 he was Choirmaster of the Hungarian Radio's Choir (*Rádióénekkar*). With his choirs he staged many choir pieces including that of Kodály and Bartók in Hungary and abroad. As folklorist he collected Gypsy songs and music. His works include operas, choirpieces, folksongs and dances. He received the Kossuth Prize, the Outstanding Artist title, and the Csokonai Prize of Debrecen. The Music School of Püspökladány bears his name. – B: 1031, T: 7103.→**Folk Ensemble, Hungarian State; Bartók, Béla; Kodály, Zoltán; Bárdos, Lajos; Harmat, Artúr; Ádám, Jenő; Vaszy, Viktor; Vásárhelyi, Zoltán; Rába, Miklós; Timár, Sándor.**

Csépe, Imre (Emeric) (Kishegyes, Hungary, now Mali Idoš Serbia, 23 September 1914 - Szabadka now Subotica, Serbia, 18 May 1972) – Hungarian poet, writer, journalist in Vojvodina (Vajdaság, now Serbia). At age 11 he was a swineherd, later an apprentice, farmhand, factory worker, broom-maker, construction worker, also performing other manual works. His first writings appeared in the 1930s. In 1956, he became a contributor to the journal *Hungarian Word* (*Magyar Szó*). His poems appeared in journals and magazines. Later in his life he wrote prose. In his poetry he gave an authentic account of the peasantry's hard life between the two World Wars. His works include *Sunny Side* (*Napos oldal*), collected poems (1949), *On May's Fields* (*Májusi mezőkön*), poems (1952), *White Silence* (*Fehér csönd*), short novels (1959), *The Wind Turns* (*Fordul a szél*), novel (1965), *Border Mound* (*Határdomb*), confessions (1973). – B: 0878, 1169, T: 7103.

Csepreg Devastation – An epic song by an unknown scribe about the devastation of the town of Csepreg in 1621. The Protestant citizens of this town in Transdanubia (*Dunántúl*) supported Prince Gábor (Gabriel) Bethlen's fight for independence. The mercenaries of Emperor Ferdinand II retaliated by burning down the town and killing more than 1200 people, including the students of its renowned school, and those who found refuge in the two Lutheran churches. They destroyed 220 buildings between 7 and 12 January 1621. This devastation and massacre occurred because the town of Csepreg belonged to Count Pál (Paul) Nádasdy, supporter of Gábor Bethlen, Reigning Prince of Transylvania, instead of the Emperor of Austria. The song, which first appeared in manuscript, is known in modern versions from Sándor (Alexander) Farkas' *History of Csepreg Town* (*Csepreg mezőváros története*), contained in the *Mementos of Ecclesiastical History* (*Egyháztörténeti emlékek*). A day of commemoration was held on 16 January 1995, and a memorial was erected. – B: 0898, 1150, T: 7659.→**Bethlen, Prince Gábor**.

Csepreg Synod – held under the chairmanship of István (Stephen) Beythe, superintendent of the Transdanubian (*Dunántúl*) Evangelical and Reformed Churches, still united in March of 1587. The twenty-seven canons, proposed by István Beythe, dealt mainly with the moral and proper conduct of ministers and teachers. – B: 0942, T: 7682.→**Beythe, István**.

Cs. Erdős, Tibor (Berettyóújfalu, 27 February 1914 -) – Painter, graphic designer. He studied at the Academy of Applied Arts, Budapest between 1940 and 1945, where he also acted as assistant in the Department of Graphic Design. Between 1945 and 1949, he was Professor in the Art School of Nagyvárad (now Oradea, Romania), then graphics Professor in the Art School of Kolozsvár (now Cluj-Napoca, Romania). Later, between 1959 and 1974, the State Theater of Kolozsvár contracted him as stage designer. In 1955 he held his first individual art exhibition in Nagyvárad, followed by numerous art exhibitions in Kolozsvár, Budapest, Nagyvárad, and other Hungarian towns. His works were shown "in group" exhibitions all over Europe and even in Beijing, China. Among his outstanding monumental works is a 20-square-meter mural decoration in Dés (now Dej, Romania), made by using a special ceramic technique, as well as a 70-square-meter needlepoint tapestry that can be seen at the University of Kolozsvár. – B: 0875, 1445, T: 7653.

Cs. Szabó, László (Ladislás) (Csíkcekefalvi) (Budapest, 11 November 1905 - Budapest, 28 September 1984) – Writer, essayist, critic. He was raised in Kolozsvár (now Cluj-Napoca, Romania), where he attended the Reformed High School of Farkas Street. His family moved to Budapest in 1918. His higher studies were at the University of Economics, Budapest, and at the Sorbonne of Paris (1925-1926). He obtained a Ph.D. in History of Economics in 1931 from the University of Budapest. His first writings appeared in 1927, and he became a contributor to the literary review *West (Nyugat)*. From 1935 to 1944, he was the Chairman of the Literature Department of the Hungarian Radio. After 1945, he taught Literature and Cultural History at the Academy of Applied Art, Budapest. In 1948, he was in Italy on scholarship. He remained there and lived in Rome and Florence until 1951, when he moved to England. Until 1972 he was a contributor to the Hungarian language broadcasts of the BBC. After retirement, he worked as an outside contributor for the BBC and Radio Free Europe. His articles appeared in the *Literary Journal (Irodalmi Újság)*, the literary review *New Horizon (Új Látóhatár)* and the *Catholic Review (Katolikus Szemle)*. He traveled and lectured extensively and helped the activity of young Hungarian writers in exile. His personal experiences appeared in essays such as the volume *Winter Journey (Téli utazás)* (1956); *Huns in the West (Hunok Nyugaton)* (1968); *Music of Rome (Római muzsika)* (1970), and *Between Two Mirrors (Két tükör között)* (1977). His short novels appeared in *Mercy (Irgalom)* (1955) and *Bleeding Phantoms (Vérző fantomok)* (1979). He also published his poems in *Hell's Veranda (Pokoltornác)* (1974). From 1980 on, he visited Hungary several times, where his books were published, including *Near and Far (Közel s távol)* short stories (1983); *Guards (Őrzők)* essays (1985), and *The Snake (A kígyó)*, short stories (1986). He was a prolific writer. Between 1935 and 1947 he published 14 books. He was involved in organizing the emigrant Hungarian Literature and he was one of the cultural leaders of Hungarians in exile. He received the Baumgarten Prize (1936), and posthumously, the Kossuth Prize (1990). – B: 0883, 0921, 1257, T: 7103.

Cser, Ferenc (Francis) (Budapest, 17 March 1938 -) – Researcher in ancient Hungarian history, chemical engineer. His original Degree was in Chemical Engineering, which he obtained from the Budapest Polytechnic in 1961. He received his Dr. Techn. Degree in 1970, defended his candidature thesis (Ph.D.) in 1974, and his D.Sc. thesis in 1991 at the Hungarian Academy of Sciences. Soon he was engaged in research and he was a Research Associate, then a Research Fellow of the Research Institute of Plastic Industry (*Műanyagipari Kutató Intézet*), Budapest. (1962-1974), where he became Senior Research Fellow (1974-1982); Thereafter, he was Head of Department for Syntheses of Polymers (1982-1988) and Principal Research Scientist (1988-1989) in the same Institute. In 1969 he was on leave to the Institute of Metal-organic Compounds Academy of Sciences, Moscow, USSR; in 1977 and 1980 to the Institute of Physical Chemistry, Martin-Luther University of Halle-Wittenberg, GDR, and in 1984 to Hokkaido University, Sapporo, Japan. In 1989 he left Hungary for Australia, where he accepted research work. He worked as Senior Research Fellow in GIRD project managed by MONTECH at the Department of Materials Engineering, Monash University, Clayton, Vic., Australia (1990-1993); then he was Senior Scientist at the Cooperative Research Centre for Polymers (1993-1999); in 2000-2003 he was Post-doctoral Fellow at the Department of Chemical and Metallurgical Engineering, RMIT University, and finally Project Leader at the Singapore Institute of Manufacturing Technology, Singapore (2004-

2005). He retired from there in 2005, and lives in Australia. Dr. Cser started research on the culture, language and ancient history of the Magyars (Hungarians), while he was still in Hungary. Later, he continued the data collection in this field in Melbourne, and as a result, his books include *Roots (Gyökerek)* (2000) and *Roots of the Hungarian Origin* (2006). Another work ~~is~~ dealing with the cultural history of humanity is *Benjamin (Benjámín)* (2006), available only on the Internet. He has collaborated with Dr. Lajos (Louis) Darai in writing several studies and books: *Human – Society – Humanity (Ember – Társadalom – Emberiség)* (2005); *Hungarian Continuity in the Carpathian Basin (Magyar folytonosság a Kárpát-medencében)* (2005); *The People of the New Stone Age Revolution (Az újkőkori forradalom népe)* (2004); *We are Europe... vols. i,ii (Európa mi vagyunk, I, II)* (2007, 2008); *Carpathian Basin or Scythia? (Kárpát-medence vagy Szkítia?)* (2010), and *Hungarian Antiquity in the Carpathian Basin (Kárpát-medencei magyar ősiség)* (2011). Their other co-authored studies were presented at the ZMTE (Zürichi Magyar Történelmi Egyesület, Hungarian Historical Association of Zurich), at symposia of the World Federation of Hungarians, and appeared in their publications. – B: 1935, T: 7690.→**Darai, Lajos Mihály.**

Cserepka, János (John) (Püspökszilágyi, 4 February 1919 - Kelowna, BC., Canada, 10 March 1999) – Baptist pastor, missionary. He was born into a Roman Catholic family as its tenth child. The Baptist Faith attracted him early on. After his conversion at a conference, he met Mária Molnár, a missionary of the Reformed Church, in Papua New Guinea, and decided to become a missionary himself. He studied theology (1937-1942). After a short military service in a hospital train in 1941-1943, he was posted to Szilágyballa (now Borla, Transylvania (*Erdély* in Romania), where he served from 1943 to 1948. Because of Romanian rule, he had to move back to Hungary, and became Pastor in Pesterzsébet (1949-1956). He joined the national awakening movement and its nationwide evangelizing work. He even went to Transylvania, under Romanian rule, for evangelizing. In 1956 he married Margit (Margaret) Ilonka, a medical doctor, and in December they left Hungary to find a field of mission. They ended up in Toronto, Canada, where they founded a Hungarian Baptist congregation. Finally, the Canadian Baptist Church sent them to Bolivia for missionary work. They served there in three missionary periods. Their first was in 1963-1967, serving among the aborigines in Chapare. The second mission was again in Chapare, (1968-1973). They traveled with a hospital ship along the River Grande and its tributaries, healing and evangelizing. The third one was in Jacuiba (1979-1983). After this they retired and settled in Kelowna, BC, Canada, where he organized a congregation. – B: 1118, T: 7103.→**Molnár, Mária.**

Cseres, Tibor (Portik) (Gyergyóremete now Remetea, Romania, 1 April 1915 - Budapest, 24 May 1993) – Writer. He pursued his secondary studies in Marosvásárhely (now Targu-Mures, Romania) and Budapest. Thereafter he studied Law, Veterinary Science, and finally obtained a Degree in Economics at Kolozsvár (now Cluj-Napoca, Romania). He started in journalism; but after working for a year, he was conscripted into the Hungarian army in 1938, and served 56 months in World War II. He was a lieutenant when he escaped from the army at the end of 1944. Between 1945 and 1946 he worked as a journalist in Békéscsaba and, in 1947, he was appointed ministerial advisor in Budapest. Soon he became a free-lance writer. From 1963 to 1970, he was contributor to the literary review *Life and Literature (Élet és Irodalom)*. Between 1986 and 1990, he

was President of the *Writers' Association*, (*Írószövetség*). He started his career as a poet, but soon became a novelist. His works include *Without Farewell* (*Búcsú nélkül*) novel (1964) and *Cold Days* (*Hideg napok*) novel (1964). In this successful book he wrote about the atrocities at Újvidék (now Novi-Sad, Serbia) that took place in 1942. This work was made into a feature film. His other historical works are *Garden of our Ancestors, Transylvania* (*Őseink kertje, Erdély*), novel (1990) and *Vendetta in Bácska* (*Vérbosszú Bácskában*), novel (1991). Some of his works appeared on stage. He received the Attila József Prize (1951, 1955, 1985) and the Kossuth Prize (1975). – B: 0878, 1257, T: 7103.

Cserey, Erzsi (Elizabeth) (Budapest, 1932 - Budapest, January 2008) – Actress and stage manager. From childhood she loved acting, and was advised to join the Studio of the National Theater in Budapest. The 1956 Revolution and Freedom Fight intervened, and with her husband she emigrated to the USA, where she decided to become an actress. Frank Sinatra became aware of the blond beauty and had her contracted to the Dean Martin – Sinatra Musical-Dancing Revue at Las Vegas. Sinatra christened her “Blond Paradise”. Soon she moved to New York, where she completed the famous Lee Strassberg College of Dramatic Art. Under the name of *Elizabeth de Charay* she first appeared on stage in Bertold Brecht’s musical piece *The Informer* (*Spicli*); after its success, she played in Off-Broadway stage plays, among them Arkagyna in Chekhov’s *Seagull* (*Sirály*), and Marta in Albee’s *Who’s Afraid of Virginia Woolf* (*Nem félünk a farkastól*). Soon she was noticed in Hollywood. She appeared in about 18 films. Her first leading role was in the film „68” by István (Stephen) Kovács. She also played in the film *King of Comedy*. She played with a number of famous actors, such as Robert de Niro, Michael J. Fox and Robert Stanton. On one occasion, she was invited for a guest performance by the Director of the Hungarian Theater of New York, the lawyer, politician and writer László (Ladislav) Varga. This determined her subsequent career: she stayed there, and for 17 years she became the Actress-Director after Varga returned to Hungary. Here she played 35 leading roles, and stage-managed 40 works. Annually she produced 5 to 8 presentations. Her roles included Éva in Imre Madách’s *The Tragedy of Man* (*Az ember tragédiája*); Anne in Ferenc Molnár’s *The Play is the Thing* (*Játék a kastélyban*), and Princess in Imre Kálmán’s *Csárdás Queen* (*Csárdáskirálynő*). She produced on stage the career of the greats of Hungarian theater: Imre Kálmán, Sári Fedák, Lujza Blaha, Hanna Honthy, Mária Mezey, Katalin Karády, Zoltán Latinovits, Klári Tolnay, Jenő Horváth, Gyula Kabos and Pista Dankó. She invited renowned artists as Imre Sinkovics, Eszter Bíró, Edit Domján, Krisztina Kiss, József Gregor and Károly Szíki. Her company presented the life of three great actresses (Sári Fedák, Katalin Karády, Mária Mezey), traveled through North America and Europe, including Hungary. She appeared several times in Budapest, also in the Gárdonyi Theater of Eger, and at the Festival of Kisvárdá. She was an important figure in the History of American Hungarian Theater. She was a recipient of the Pro Cultura Hungarica (1999), Festival Prize (2000), Gloria Victis (2006), and the posthumous Freedom Cross (2008). – B: 1445, 1938, 1939, T: 7456. → **Most of the artists in the article have their own entry.**

Cserhalom Battle – In 1068 the *Pecheneg* (*Besenyő*) leader Osul joined forces with the Cumanians and the Uzbeks of Moldavia, and broke into Transylvania (*Erdély*, now Romania) through the Borgo Pass. From there, through the Gate of Meszes, he reached

Bihar, leaving a wake of destruction behind him. Finally through Szatmár and Szamos, he returned to Transylvania. Here, King Salamon (1063-1064), together with the Princes of László (Ladislás) and Géza, defeated and scattered his army at Cserhalom (also known as Kerlés). Adjacent to Kerlés, on a hilltop, is the castle of the Counts of Bethlen. On the steep rock wall there are many valuable pictographs about the battle. The life of King László I, (St Ladislás, 1077-1095) and the Battle of Cserhalom made a great impression on the Hungarian chivalry of the age, commemorated in the songs of the minstrels, and in many forms of the visual arts. János (John) Aquila commemorated detailed episodes of the battle of Cserhalom on a fresco; the abduction of a Hungarian maiden overpowered by a Cumanian knight is immortalized on the walls of many Szekler churches. The great poet, Mihály Vörösmarty wrote about this historical event in his epic, *Cserhalom*. – B: 1078, 1230, T: 7668.→**Aquila, János; Vörösmarty, Mihály.**

Cserhát Hills – Are members of the Northeast Hungarian Central Mountains, north of the Great Hungarian Plain, a group of low hills, the highest point being Nagyszál (652 m) near Vác, consisting of Dachstein Limestone; the Cserhát Hill (s.s.) near Szécsényke is 340 m. All these hills are volcanic cones. Creeks issuing from them include the Galga, Guta and Szuha. In the east there is an andesitic volcanism; in the west are the marine deposits of the Oligocene Age (34 million to 23 million years ago) to Miocene Age (24-5 million years ago) All these hills form fault-block relicts of limestone around Vác, Csővár and Romhány, exclusively of Triassic Age (from 251 to 200 million years ago) followed by tertiary sediments and some brown-coal beds. The Cserhát Hills are separated from the Mátra Mtns. by the valley of the Zagyva Creek; and from the Börzsöny Range by the Lókos Creek. In the north they slope towards the Nógrád Basin, while in the south they continue as the hillocks of Gödöllő. Forests cover the higher levels, the valleys are densely populated. – B: 1068, 7456, T: 7456.

Cseri, Kálmán (Coloman) (Kecskemét, 30 April 1939 -) – Minister of the Reformed Church. He completed his studies at the József Katona High School, Kecskemét and studied Theology at the Reformed Theological Academy, Budapest. He was Assistant Minister in Cece, Budahegyvidék, and also of the Pasarét Congregation, Budapest, where he was parish minister from 1971 until his retirement in 2010. His writings include articles, studies and more than twenty books, among them: *Apostle Paul (Pál apostol)* (1979); *I Know Whom I Believed (Tudom kinek hittem)* (1989); *How Does God Grant Victory? (Hogyan ad Isten győzelmet?)* (1992); *Noah Walked with God (Noé Istennel járt)* (1998); *What Does the Bible Teach About Suffering? (Mit tanít a Biblia a szenvedésről?)*; *The Ten Commandments (A Tízparancsolat)* (2000); *God is Asking (Isten kérdez)* (2002), and *Love Each Other! (Szeressétek egymást!)* (2003). He is one of the influential preachers of his Church. – B: 0910, 1031, T: 7103.→**Joó, Sándor.**

Csermák, Antal György (Anthony, George) (Hradsin, Bohemia, ca. 1774 - Veszprém, 25 October 1822) – Violinist, composer. His early life is not known. Around 1790 he was a violin teacher in Vienna. In 1795 he was the first violinist of the National Theater Society (*Nemzeti Színtársulat*) of Pest-Buda. He soon left the Society and lived at the residence of a noble family. He became an itinerant musician traveling around the country, and frequently performing abroad as well. He was captivated by the “Verbunkos” music of the Gypsy violin virtuoso and composer János (John) Bihari. He

had heretofore spent his life combining classical techniques, structures and abilities with the passions of the “verbunkos”, originally a Hungarian recruiting dance with alternating slow and fast tempos. The ideas of Csermák, and gypsy composers, were employed by Ferenc (Franz) Liszt, particularly in his *"Hungarian Rhapsody No. 4"*. Csermák with Bihari and J. Lavotta are the primary representatives of the ‘Verbunkos’ music. He died in poverty. – B: 1031, 2131, T: 7103→**Keszthely Manuscript; Verbunkos; Hungarian Dances, Traditional; Bihari, János; Liszt, Ferenc; Lavotta, János.**

Csernák, László (Ladislav) (Chernák) (Pápa, 11 September 1740 - Deventer, Holland, 5 May 1816) – Mathematician, physicist. During 1755-1762 he studied at the Reformed College of Debrecen. From 1767, he studied at the universities of Vienna, Basel, Turin, Utrecht and Groningen. In 1773, he received a Doctorate in Medicine, and in 1775 a Ph.D. in Philosophy. In the same year, he was invited to become Professor of Philosophy and Mathematics at the Deventer Academy in Holland where, between 1777 and 1782, he served as Rector as well. His main opus is the table for the dissolution of whole numbers by prime factors: *Cribrum arithmeticum* (Daventriae, 1811). It is the first work that gives the factors up to one million. In another study he discussed Franklin’s theory *Dissertatio Physica de Theoria Electricitatis Franklini* (Groningen, 1771). – B: 0883, 1031, T: 7617.

Csernus, Imre (Emeric) (Verbász, now Vrbas, Serbia 2 March, 1966 -) – Psychiatrist, physician. His father was a physician, his mother a dentist. He originally wanted to become a priest but changed his mind. At the age of 18 he moved to Budapest and studied Medicine at the University of Budapest. He prepared to become an obstetrician; however, he decided to become a psychiatrist instead, because he realized he had a feeling for getting psychologically close to troubled persons, including drug-addicts. He frequently appears in TV talkshows, and gives lectures and papers. He has become a leading psychiatrist with growing recognition and popularity. His books include *Drug Today (Drog ma)* (2004); *Will You Undertake It? (Elvállalja?)* (2004); *I Undertake It! (Elvállalom!)* (2004), and *Who Eucates in the End? (Ki nevel a végén?)* (2005). – B: 1634, T: 7103.

Csernus, Tibor (Kondoros, 27 June 1927 - Paris, 7 September 2007) – Graphic artist and painter. At first he attended a Commercial College. Always finding drawing pleasurable, in 1943 he studied graphic art at the Industrial School, Budapest, and concurrently worked as a lithographic apprentice in the Posner Printing House, where he was trained in the elements of drawing, by András (Andrew) Benkő. In 1945 he was enlisted in the army and became a prisoner of war. After World War II he was trained in graphic art by Loránt (Roland) Sárkány in the School of Industrial Art; later he moved to the painting department of the Academy of Applied Arts, where Aurél Bernáth was his master. At this stage he painted landscapes in a socio-realistic style until 1956. Thereafter he followed an individual path, characterized by cubism and by studying the modern French painting style. In 1957 he moved to Paris, where he became acquainted with the French style of painting of the interwar years with calligraphy and surrealism. In the summer months he worked in the Szigliget artist colony in Hungary. André Derain influenced his landscape painting. His paintings of the 1958-1964 years are characterized by a creative course of nature mysticism and surrealism. During this period he prepared a number of monotypes

and book illustrations. From 1964 he lived and worked in Paris. In the 1970s his hyper-realistic works were untitled. In the 1980s he painted multiform, pseudo-academic nude compositions, biblical scenes, still-life and animal pictures in the style of Caravaggio. From the 1990s the monumental series entitled the *Szajha útja* (*The Way of a Harlot*) proved a remarkable creation. He exhibited in Paris, Chicago, Budapest, and at other places. In Hungary he established a school. Among his works are: *City Scene with the Parliament* (*Városkép az Országházával*) (1952-1953); *Saint Tropez* (1958-1959); *Triptichon* (1954-1956), and *The Way of a Harlot* (*A szajha útja*), series from the 1990s. His awards include the Munkácsy Prize (1952, 1963), the Gyula Derkovics Scholarship (1955), the Premio Lissone (Italian, 1967), the *Chevalier d'Arts et Lettres* (French, 1986), the Outstanding Artist title (1990), and the Kossuth Prize (1997). – B: 1031, T: 7456.→
Bernáth, Aurél.

Cservenyák, Tibor (Szolnok, 5 August 1948 -) – Water polo player, trainer. From the age of ten, he has played water polo, first in the Dózsa Sports Club of Szolnok; from 1973 in the Dózsa Club of Újpest (northern suburb of Budapest), and from 1983, he played in Volán SC for two years, in the latter as goal-keeper. Between 1970 and 1984, he defended the goal of the Hungarian National Team 134 times. He became a classic goalkeeper with his outstanding leg stroke and excellent reflexes. In addition, he was one of the fastest water polo players of all time. He was a member of the team in the 1976 Summer Olympic Games in Montreal, winning an Olympic Champion title for the Hungarian team. Side by side with his sporting career, in 1970 he obtained a Chemical Engineering diploma from the Budapest Polytechnic. In 1976, in the Water Polo Department of the School of Physical Education and Athletics he obtained a diploma in Water-Polo Training. After his retirement from sport, he worked as a chemical engineer at Solothurn of Switzerland from 1984 to 1990, and he was active as trainer and, until 1992, he was the Federal Captain of the Swiss Water Polo National-Team. His best results in water polo sport were: Olympic Champion (1976), World Champion (1973), European Champion (1974), and twice winner of the Hungarian Cup (1968, 1975). In more recent years, he has worked at the Central University of Zürich, doing research work; he has visited Hungary several times. – B: 1031, 1768, T: 7456.

Csete Szemesi, István (Stephen) (Bácsfeketehegy, now Feketic, Serbia, 1937 -) – Reformed Bishop of the Reformed Christian Church in Serbia. He completed his high school studies at Szabadka (now Subotica, former Yugoslavia, now Serbia), then read Law at Zágráb (Zagreb, now Croatia) and received a degree in Theology in Ireland and Scotland. He was Assistant Minister in Pacsér (now Pacir), Minister in Maradék (1968-1970), in Debelyacsa (1970-1997), and in Feketics from 1997. He has been a Bishop of the Reformed Christian Church in Yugoslavia/Serbia since 1997, and Editor of the *Reformed Life* (*Református Élet*) monthly since 1977. His works include *The 200-Year History and Roots of the Debelyacsa Reformed Congregation* (*A debelyacsai református egyház 200 éves története és gyökerei*), and *The History of the Southern Reformed Church from its Independence in 1920 until 2000* (*A Délvidéki Református Egyház története 1920-ban történt önállósulásától 2000-ig*). He has been Vice-President of the World Alliance of Reformed Churches from 2001, and a member of its European Regional Council since 1995. – B: 0910, T: 7103.→**Reformed Church in Yugoslavia.**

Cséti, Ottó (until 1884 Chrismar) (Buda, 1836 - Lucsivna, now Lučivná, Slovakia, 9 August 1906) – Mining engineer, professor of mining. Worked as a factory laborer before graduating from the Polytechnic of Vienna in 1862, later becoming a professor of the School of Mining and Forestry in Selmezbánya (now Banská Štiavnica, Slovakia). He was editor for the *Journals of Mining and Metallurgy* (*Bányászati és Kohászati Lapok*) between 1892 and 1894. He constructed numerous geodetical and mine survey instruments such as the *Cséti mineshaft plummet*, *tachymeter*, *theodolite*, and the *plane table*. – B: 0883, 1405, T: 7674.→**Conveyor**.

Csetri, Elek (Alec) (Torda, now Turda, Romania, 11 April 1924 - Kolozsvár, now Cluj-Napoca, 24 January 2010.) – Historian in Transylvania (*Erdély*, now Romania). He graduated from the University of Kolozsvár (now Cluj-Napoca) in 1947. Between 1947 and 1949 he taught at the Hungarian Secondary School in Nagyszeben (now Sibiu) and in Marosvásárhely (now Targu Mures). He was an assistant professor at the University of Kolozsvár between 1949 and 1952, and in 1959, then an adjunct professor until 1962. From 1962 until his retirement in 1968, he was a full professor there. Since 1990 he has been a professor again at the University of Kolozsvár. He was on scholarship in Göttingen, Germany (1992-1993) to pursue his research work on Alexander Csoma de Kőrös. He was guest professor at the University of Budapest from 1991. He was Editor for the periodical *Transylvanian Museum* (*Erdélyi Múzeum*) (1994-1998). His works include *Studies on the Beginnings of Transylvanian Capitalism* (*Tanulmányok az erdélyi kapitalizmus kezdetéről*), co-author (1956); *The Setting-out of Sándor Kőrösi Csoma* (*Kőrösi Csoma Sándor indulása*) (1979); *Life-Course of Gábor Bethlen* (*Bethlen Gábor életútja*) (1992); *Together in Europe* (*Együtt Európában*) (2000), and *Europe and Transylvania* (*Europa és Erdély*) (2006). He has also edited several books. Since 1990 he is an external member of the Hungarian Academy of Sciences. He is member of professional as well as civic societies. He was a recipient of the Sándor Kőrösi Csoma Memorial Medal (1984). – B: 1036, 1031, 1257, T: 7103.→**Kőrösi Csoma, Sándor; Bethlen, Prince Gábor**.

Csezmicei, János→**Janus Pannonius**.

Csia, Lajos (Louis) (Királyháza now Karoleve, Carpatho-Ukraine, 18 February 1887 - Budapest, 3 February 1962) – Minister of the Reformed Church, organizer of Independent (Protestant) Churches, book publisher, Bible translator. He completed his secondary studies at the Reformed High School in Budapest; then studied Theology at the Reformed Theological Academy, Budapest (1905-1909). From 1921-1924, and again in 1929 he took up Germanic Studies and English Literature. In 1930 he went to Cologne, Germany to study History and Linguistics. From 1911-1912 he served as Curate for numerous congregations. In 1912, he broke off with the Reformed Church and served in several independent Protestant churches. In 1917 he founded a publishing company (functioned until 1948) to publish chiefly his own works. He also founded a Biblical Museum. In 1923, he rejoined the Reformed Church. He taught religious studies between the years 1937 and 1945. From 1925 on he also served as prison chaplain. He was an active writer, and translated many works from English and German into Hungarian. He wrote about Biblical psychology and a Biblical exegesis. His views

differ considerably from the views and teachings of the established churches. His most important work is the translation of the New Testament. – B: 0883, 1031, T: 7617.→**Reformed Church in Hungary.**

Csicsery-Rónay, István (Stephen) (Budapest, 13 December 1917 - Budapest, 22 April 2011) – Writer, politician, publisher. His higher studies were at the Consular Academy, Vienna (1937-1939), at the University of Budapest, where he read Political Science (1935-1940), at the Technical and Agricultural Universities of Budapest (1939-1943), where he read Agriculture, and at the Catholic University of Washington, USA (1954-1957), where he studied Library Science. In 1942 he was conscripted into the Hungarian Army and fought on the eastern front, participated in the Don-Bend fighting, was wounded and decommissioned. From 1943 to 1947, he was acting Vice-President of the Pál Teleki workshop. In 1944 he was a member of the Independence Movement and Editor of an underground newspaper, as well as Commander of the Rákóczi Partisan Group. From 1944 to 1948, he was a secretary at the Ministry of Foreign Affairs, Budapest. From 1945 to 1947, he was Chairman of the Foreign Relations Department of the Smallholders' Party. In 1947 he was arrested and charged with high treason; while temporarily freed, he escaped to the West. From 1947 he lived in Austria, Switzerland and France and, from 1949 to 1990 he lived in the USA. He worked as a political analyst at the Free Europe Committee; published supplements to *Our Reputation in the World* (*Hírünk a világban*). He worked as a librarian and was the owner of the Occidental Press. Since 1983 he was Secretary General of the Democracy International, and from 1985, of the Béla Bartók Collection. He resettled in Hungary in 1990 and became President of the Mihály Zichy Foundation; since 1996, he has been the Vice-President of the Sándor Veress Society. Among his works are: *Russian Cultural Penetration in Hungary* (1950); *Revolution of Poets 1953-1956* (*Költők forradalma 1953-1956*) anthology (ed. 1957); *The First Book of Hungary*, (New York, 1967); *Pál Teleki and his Age* (*Teleki Pál és kora*) (ed. 1992), and *Hungary in the Second World War* (*Magyarország a második világháborúban*) (2001). He was awarded the Pulitzer Memorial Prize (1992), the Officers' Cross of Merit of the Republic of Hungary (1993), the Imre Nagy Memorial Plaque (1994), the Gábor Bethlen Prize (2002), the Gold Medal of the Hungarian Arts Academy (2006), and the Medal of the Order of Merit of the Republic of Hungary (2010). His worldview was Christian and patriotic, his life work is an example for future generations. – B: 0875, 0878, 1257, T: 7103.

Csiha, Kálmán (Coloman) (Érsemlyén, now Simian, Romania, 17 September 1929 - Kolozsvár, now Cluj-Napoca, Romania, 7 November 2007) – Bishop of the Reformed Church of Transylvania (*Erdély*, now Romania). He was educated at the schools of Érmihályfalva (now Valea lui Mihai, Romania); Sárospatak, Debrecen, and later at Nagyvárad (now Oradea, Romania). His last school years were spent under homeless conditions and he had to earn his living, as his parents were deported to a labor camp by the Romanian authorities. He received his certificate for the ministry at Kolozsvár in 1954. First he was Assistant Minister in Arad, where he organized the congregation of Arad-Gáj as its first minister. In 1957, the Romanian authorities had him arrested, charged him with fabricated offenses, and sentenced him to 10 years in prison. He served his prison sentence in Kolozsvár, Marosvásárhely (now Tirgu Mures), Szamosújvár (now Gherla) and Ilava, the forced labor camps of Periprava, Luciu-Giurgeni, Salcea and

Galac. As a result of the primitive sanitary conditions in the last camp, he became seriously ill and was freed by a general amnesty after six and a half years in 1964. After regaining his freedom, his first place of ministry was Gogánvára, later Marosvásárhely, where he ministered for 20 years. From there, he organized five congregations. In 1975, he received a Doctorate in Theology from the Reformed Theological Academy, Debrecen, and in 1993 an Honorary Doctorate from there. After the political changes in Romania in 1990, the Transylvanian (*Erdélyi*) Hungarian Reformed Synod elected him their Bishop. The Consultative Synod of the Hungarian Reformed Churches (*Magyar Református Egyházak Tanácskozó Zsinata*), a Hungarian Reformed diaspora with a 43 countries, elected him to ministerial presidency in 1995. He was a Central Committee member of the World Council of Churches since 1991, but he resigned in 2001. His articles and studies appeared mostly after 1990. Some of his books are *Light on the Bars* (*Fény a rácsokon*) prison diary; *From the Table of God* (*Isten asztaláról*) sermons (1993), and *The Dialectics of Preaching* (*Az igehirdetés dialektikája*). In 2000 a *Memorial Book* was published of his service (*Emlékkönyv Csiha Kálmán püspök szolgálatáról*) – B: 7103, T: 7682. → **Reformed Church in Romania.**

Csihák, György (George) (Budapest, 22 July 1934 -) – Economist, historian. He received his higher education at the University of Economics, Budapest completing it with two BAs and a Ph.D. in 1961. In 1968, he left Hungary as a political refugee and settled in Switzerland, working as a business administrator. His writings on economic analysis and organization were published in German. He works as an economic counselor. In Switzerland he was helping refugees from Eastern Europe. He is a founding member and, from 1986, he has been President of the Hungarian Historical Society of Zürich. His books include *The Wheel of History Rotates* (*Forog a történelem kereke*), *Sacra Regni Hungarici Corona...*, and *The Past of the Hungarian Nation* (*A magyar nemzet múltja*). – B: 1104, 1519, T: 7456.

Csík, Ferenc (Francis) (Lengvári) (Kaposvár, 12 December 1913 - Sopron, 29 March 1945) – Athlete, swimmer. His father died in action in World War I, and he was raised by his uncle. In 1924, the family moved to Keszthely, where he graduated from High School in 1931. His higher studies were at the Medical School of the University of Budapest. He became a swimmer in the *Athletic Club of the Budapest University* (*Budapesti Egyetem Atlétikai Klubja*). In 1933, he won the Hungarian Champion title, and in 1934, the first prize at the Grand Prix, Paris. He was double gold medalist at Magdeburg, Germany in 1934. Up to 1939 he won 13 Hungarian championships in various swimming styles. His greatest achievement was at the Berlin Olympic Games, where he became Olympic Champion in free-style swimming (100 m). He received his MD in 1937 and settled in Budapest. Beside his profession he was also active as a sports coach. He became the victim of the last Soviet air raid bombing in Hungary during World War II. His ashes were laid to rest at Keszthely on 24 April 1947. A High School, a Promenade and a Sports Club bear his name in Keszthely. – B: 0833, 1477, T: 7103.

Csikcsóbotfa Manuscript – A manuscript dated between 1651 and 1675. It is possibly the work of János (John) Kájoni, containing probably a collection of Catholic hymns. It is perhaps a copy of the preparatory notes written in the author's handwriting to János Kájoni's *Cantionale Catholicum*. It was discovered and made known in 1929 by Pál

Péter Domokos. – B: 1197, T: 7659.→**Kájoni Codex; Codex Literature; Kájoni, János; Domokos, Pál Péter.**

Csikesz, Sándor (Alexander) (Drávafok, 8 January 1886 - Debrecen, 18 February 1940) – Minister of the Reformed Church, theologian, writer. He completed high school studies at Siklós and Kecskemét; read Law, then studied Theology at the Reformed Theological Academy, Budapest. In 1908, he was on a scholarship at the University of Berlin. He was Assistant Minister in Csányoszló (1911). He worked as a military chaplain in World War I (1914-1918). In 1921 he became Professor at the Reformed Theological Academy, Debrecen, and from 1923 he was a professor at the University of Debrecen. He was General Secretary of the National Reformed Ministerial Association (*Országos Református Lelkészegyesület – ORLE*) for 15 years. He organized exhibitions, edited ecclesiastical newspapers, wrote a military prayer book, and published studies in the *Theological Review* (*Theológiai Szemle*). His works include *The Village Youth Worship Service* (*A falusi gyermekistentisztelet*) (1926), and *Hungarian Reformed Practical Theology* (*A magyar református gyakorlati teológia*) (1934). His sermons, lectures and essays were published during 1940-1943. He was given an Honorary Doctorate from the University of Pécs. – B: 0940, T: 7103.

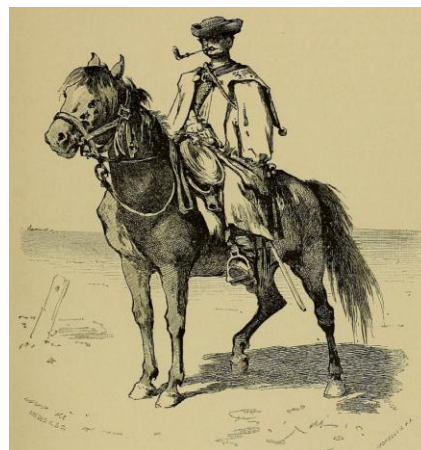
Csikesz, Tibor (Arad, now in Romania, April 1913 - USA, 1996) – Minister of the Reformed Church, theologian in the USA. After World War I, his family moved from Transylvania (*Erdély*, now in Romania) to Hungary. He completed his high school studies at Budapest, where he studied Engineering. However, he wanted to be a minister and took up Theology in Debrecen, then went to the Protestant University, Strasbourg, France. Back in Hungary, he was Secretary of the *Soli Deo Gloria* student movement. He studied Theology at the Presbyterian Theological College, Philadelphia, USA (1938-1939). During this time he served the Phoenixville congregation. He returned to Hungary for a visit; but the outbreak of World War I prevented his return to the USA. He became Assistant Minister in Kisújszállás, and obtained a Ph.D. from the University of Debrecen (1941), then acquired a teacher of religion qualification from the University of Kolozsvár (now Cluj-Napoca, Romania). He taught in this capacity at Nagyvárad (now Oradea, Romania), Budapest and Kisújszállás. At the invitation of the congregation of Phoenixville, USA, he returned to the USA with his family (1947-1958). He was minister of counseling at Pittsburgh for the American Presbyterian Church (1958-1961). From 1960 to 1983, he was Professor of Counseling at the Wesley Seminary, Washington, DC. He published articles and studies. His major work is *Lord, Let Me Receive my Sight* (*Uram, hagyd hogy lássak*), sermons (1943). – B: 0906, T: 7103.

Csiki, László (Ladislav) (pen names László Czábár, András Luczai) (Sepsiszentgyörgy, now Sfintu Gheorge, Romania, 5 October 1944 - Budapest, 2 October 2008) – Writer, poet, dramatist, literary translator in Transylvania (*Erdély*, now Romania) and in Hungary. He graduated from the University of Kolozsvár (now Cluj-Napoca, Romania) in 1967. He was a reporter for the journal *County Mirror* (*Megyei Tükör*), Sepsiszentgyörgy (1968-1971). From 1971 to 1980, he was an editor for the *Kriterion Publishers* in Bucharest, later in Kolozsvár. He was a columnist for the weekly *Our Way* (*Útunk*) Kolozsvár (1980-1982). In 1984 he settled in Hungary, and was Editor at the *Magvető Publisher* (*Magvető Kiadó*) Budapest (1984-1989); a manager of the magazine

Hungarian Diary (Magyar Napló) Budapest (1989-1990). Since 1991, he has been a freelance writer. He was a productive and characteristic representative of Transylvanian Hungarian literature. His works include *Rain Mower (Eső kaszáló)* poems (1968); *The Alien Town (Az idegen város)* tales (1974); *Innocents (Ártatlanok)* five plays (1981); *The Christening (A keresztelő)* poems (1993), and the *Ghosts of the Place (A hely szellemei)*, plays, film stories (1998). Some of his stories were adapted to feature films; others were translated into English, German, Polish, Bulgarian and Romanian. The Soros Foundation awarded him a scholarship. He received the Romanian Writers Association Prize (1978), the Milán Füst Prize (1987), the Literature of Future Prize (1988), the Attila József Prize (1990) and the Tibor Déry Prize (1998). – B: 1036, 0878, T: 7103.

Csikós of Hungary – There is a variety of names for herdsmen in Hungary, and there is a hierarchy among them. Hierarchically, the *gulyás* is the highest-ranking herdsman: cattle-herdsman (cowboy in the USA); then comes the *csikós* herdsman, served by young boy-herdsman (*bojtárs*); lower down the scale is the shepherd (*juhász*); and still lower in rank is the swineherd (*kondás*).

The herdsman of horses (*csikós*) sleep in the open air at night, looking after the herd of horses on the steppe wasteland (*puszta*) areas of the Great Hungarian Plain. These herdsmen are descendants of the Magyar horse-riding nomadic tribes who settled in the Carpathian Basin over a thousand years ago. The horse-riding Magyars were expert bowmen and born light cavalymen from the Asian Steppes, and their horses were mostly the Turkmen type. It was they, who were at the root of Hungary's great horse traditions. From these fast, lightly equipped mounted warriors, the “Hussars” (light cavalymen) of the 18th and 19th centuries evolved, who in turn became the



pattern for light cavalry the world over. The *csikós* herdsman is a fiery, unruly, brave man; his vital element is freedom. He always goes (moves) on horseback, looks after his herd on horseback, never travels on foot. His high-boots are fitted with thorny spurs. A blue shirt is popular among them, over which they wear a long embroidered felt cloak (*szűr*) and a fur-coat. Indispensable to him are the oak crook, the whip, and the halter for lassoing for picking out a horse from the herd. Depending on the type of horse-breed, there are three ways of keeping them: reared wild in the open air all year round; in a partially wild way, or in a tractable way. The herdsman's food and clothes are carried after him by the youngest (wheelbarrow-pusher) *bojtár*. His food mainly consists of cereals, milk and dairy products. His most common dish is the fried pastry soup (*lebbencs*), and bread spread with lard. The meat is prepared gulash-like.

The Hungarian Plains – especially the *puszta* areas – form the homeland of herdsmen (*csikós*), the traditional Hungarian horse herders with a unique style of horsemanship and fierce code of independence, as much the spiritual embodiment of a Hungarian, as the cowboy is of an American. As they have done for centuries, the *csikós* still graze their horses loose across the plains from early spring to late autumn and they themselves live, almost the whole year round in the open. The whips of the *csikós* popping like revolvers, their bodies stretched along their galloping horses' necks, culotte-like riding trousers

flapping, hats with very wide rims pulled low – ride the herd's flanks, turning the horses in a stream across the plains, and milling them to a halt in front of the long, thatched barn. The herd is corralled in an enclosure for the night.

The *csikós* are masters of horse-riding. For example the *puszta five-in-hand* (*puszta ötös*) involved a *csikós* standing on the rumps of two horses and driving three more before him at a full gallop. As “Roman riding”, it is a trick practiced in circuses and rodeos across the world, but the Hungarians have raised it to an art form, and made it their own expression of ecstatic horsemanship.

The *csikós* herdsmen were the hired horse herders whose clothes, riding style and equipment reflected a life spent accompanying the free-grazing horses across the *puszta*. The *csikós* spent day and night with one catch, - horses always bridled and close to hand, ready to ride down strays and stampedes. Their saddles were girthless and simple, so they could be thrown onto a horse's back and mounted within seconds; the *csikós* of the Bugac region speed things up even more by always riding bareback. Perhaps it is the boredom of long hours alone that motivated the herdsmen to teach their saddle horses amazing tricks; however, the *csikós* claim a practical purpose for all those. Whatever the case, the *csikós* herdsmen became a by-word for superbly trained horses, and bare-back riding skills. – B: 1068, 1134, 1640, T: 7456.→**Hussars; Kincsem; Driving and Coaching; Coach.**

Csíksomlyó Pilgrimage – One of the most important national and cultural festivals of the Hungarian people: the Transylvanian pilgrimage of Csíksomlyó (now Miercurea Ciuc, Transylvania, Romania). Every year hundreds of thousands go on pilgrimage at Whitsuntide, (Pentecost) to this little village (pop.: 1414 in 1941). At the time when Northern Transylvania was returned to Hungary by the Second Vienna Award in 1940, two local villages, Csobotfalva and Várdotfalva were combined and renamed Csíksomlyó. Hungarian pilgrims go there, not only from the present-day truncated Hungary and other parts of the Carpathian Basin, where millions of Hungarians live in a minority status, but from every part of the world where Hungarians live.



At Whitsuntide, the devotional church in the valley becomes filled to capacity, where the statue of the “Lady dressed in the Sun”, e.g. the Virgin Mary (*A napba öltözött asszony: Babba Mária*) stands, and thousands are milling in the courtyard of the church and on the surrounding hills. The focus of the cult is a late-Gothic, gold-painted wooden statue of the Virgin Mary, over two meters tall, presumably the work of a Hungarian woodcarving center from the 16th century. The miraculous character of the statue was the object of several Episcopal investigations during the 18th

century. On 20 September 1798 it was officially declared a miraculous image and was crowned. The pilgrimage has been revived several times and it continues today. The pilgrims would come together for the Eve of Pentecost on top of the Lesser Somlyó Hill where the pilgrims cover the Stations of the Cross and await the dawn of Pentecost in order that, according to their ancient faith, they may be able to see the Holy Spirit in the rising sun. As to the church: the Benedictine Order built a Romanesque-style church,

later to be taken over by the Franciscans. In 1444, Pope Eugene IV, in a papal circular, encouraged the population of the village to assist in the building of a new Gothic church on the site, in exchange for permission to hold pilgrimages there. The high altar was decorated with a statue of the Blessed Virgin holding the infant Jesus in her arms, as well as statues of King István I (St Stephen, 997-1038) and King László I (St. Ladislás, 1077-1095). The picture of the triptych (winged altar) was painted after 1520. In 1601, the Ottoman Turks burnt down the church, but could not destroy the statues. The St Anthony devotional picture dates from 1661. In 1664, the church was rebuilt and the Franciscans run a cloth factory, a primary school, a high school, a teachers' college and a seminary in the village. The present-day Baroque church of Csíksomlyó was built in 1838; the outdoor altar was built on the plans of architect Imre Makovecz.

Year-after-year, 500-600,000 pilgrims visit the church and the chapel of Kissomlyó Hill of this Transylvanian village. The pilgrims returning home take with them birch-tree branches, remembering that in 1567, the victorious Szeklers (*Székelylek*) descended from the Hargita Mountain holding flags decorated with birch-tree twigs. The road leading to the devotional church is covered with the stalls of vendors selling everything, including devotional articles, as well as gingerbread, the most typical symbol of the pilgrimage, regarded as a cultic food in times past.

During the 400 years of its existence, the pilgrimage center served as an important spiritual and cultural meeting place for the so-called Csángó-Hungarians, who had settled in Moldavia, as well as for the Catholic Hungarians of Transylvania. The place has an important role in the preservation of their national identity. – B: 1068, 1235, 1940, T: 7456.→**Madonna the Great; István I, King; László I, King; Szeklers; Makovecz, Imre; Vienna Award II.**

Csíkszék – Area in Transylvania (*Erdély*, now Romania) in the southeastern corner of the Carpathian Basin surrounded by the Eastern Carpatians. It contains the headwaters of two major rivers of Transylvania: the Maros and the Olt. The area of County Csík is divided into three parts: Csík (*Felcsík, Alcsík*), Gyergyó and Kászon, inhabited by the Szeklers (Transylvanian Hungarians). The oldest written reference to this area is in a donation document issued by King Róbert Károly I (Charles Robert, House of Anjou) in 1324. A list of names for its major settlements is in a Vatican registry (1332-1337); it corresponds to a document from the region's provincial library dated 1555. The yearly festivities on the Somlyó Mountain commemorate the Szeklers' victory against the armies of Reigning Prince János Zsigmond (John Sigismund) in 1567, when they retained their freedom and religion. Ali Pasha's Turkish invaders devastated the area in 1661. Mirza Khan's Tatar army invaded this area in 1694, but was defeated by the Szeklers led by Nizet and Benedek (Benedict) Santus, who also celebrated the major victory of 1764 at Mádéfalva. – B: 0942, 1336, T: 7656.→**Csíksomlyó Pilgrimage; Szeklers; Mádéfalva Peril.**

Csíkszentmihályi, Mihály (Michael) (Fiume, now Rijeka, Croatia, 29 September 1934 -) – Psychologist, polymath, writer. He is of Transylvanian (*Erdély*, now Romanian) descent. World War II brought his family to the West and, since 1956, has lived in the USA, where he completed his higher education. Between 1965 and 1971 he was Head of the Department of Sociology and Anthropology at Lake Forest College. From 1971

to 1987, he was Professor of Human Development, later research Professor of Human Behavior at the University of Chicago. He was a member of the Advisory Board of the Encyclopedia Britannica, as well as the J. P. Getty Museum. He taught in Brazil and, in 1984, was on a Fulbright Scholarship in New Zealand (1990). He is Professor Emeritus, Department of Psychology and Education, University of Chicago. His fields of research are human creativity, socialization, social and cultural systems, and behavior in work and play. In his best-selling book *Flow: The Psychology of Optimal Experience* he refers to the importance of creativity as a force in human lives. His ideas have revolutionized psychology and have been adopted in practice by national leaders, as well as top members of the global executive elite who run the world's major corporations. His other books include *Beyond Boredom and Anxiety* (1975); *The Creative Vision* (1976); *The Psychology of Optimal Experience* (1990) (in Hungarian: *Az Áramlat*, 1997); *Creativity* (1996); *Finding Flow in Everyday Life* (1997) (in Hungarian: *És addig élték amíg meg nem haltok*, 1998), and *Becoming Adult* (2000). He is a recipient of the Thinker of the Year Award (2000), and the Hungarian Széchenyi Prize (2011). He is an external member of the Hungarian Academy of Sciences (1988). – 0874, 1279, T: 7103.

Csiky, Gergely (Gregory) (Pankota, 8 December 1842 - Budapest, 19 November 1891) – Writer, literary translator, playwright, creator of the Hungarian critical realist drama. He possessed an exceptionally retentive memory and an enormous working capacity. While he passed his theological examinations with the most outstanding results as a seminarian, he also obtained a very thorough secular erudition and command of languages. Besides the Latin, Greek, Hebrew and German, inevitably necessary for a priestly career, he mastered French, English, Italian and Spanish as well. At age thirty, he was already a Professor of Theology and Diocesan Attorney of the Holy See at Temesvár (now Timișoara, Romania). From his student days on, he secretly wrote lay poems, dramas and short stories published under a pen name; later, also under a pseudonym. A volume of his poetry was published that already showed the path leading him to part with the Church. His prize-winning play *Prophecy (Jóslat)* is decidedly anticlerical, and it was this play that started him on the road to literary success. Five years passed before he began to speak in terms of critical realism that characterized him and signified the break with the Church. In 1879 he left his Church, and joined the Evangelical (Lutheran) Church, got married, and took up literature. Ultimately he became a successful playwright. In his *Irresistible (Az ellenállhatatlan)*, he showed the main features of his talent: directness, freshness, realistic vigor, and highly individual style. In rapid succession he enriched Hungarian literature with realistic genre pictures, such as the *Proletariat (A Proletárok)*; *Bubbles (Buborékok)*; *Two Loves (Két szerelem)*; *The Bashful (A szégyenlős)*; *Family Stomfay (A Stomfay család)*; *Spartacus*; *Athalia*, and the *Grandma (Nagy mama)*. He wrote some 30 dramatic works. Among his translations are Sophocles and Plautus, which proved to be the most successful of Hungarian translations of the ancient classics. His best known novels include *Arnold*, and *The Atlas Family (Az Atlasz család)*. He was member of the Kisfaludy Society (*Kisfaludy Társaság*), that of the Drama Committee of the Hungarian Academy of Science, dramaturgist of the National Theater, Budapest (1889-1891), and he taught Dramaturgy and Psychology at the Academy of Dramatic Art, Budapest (1882-1891).

The Csiky Gergely Theater of Kaposvár and Kolozsvár (now Cluj-Napoca, Romania) bear his name. – B: 0883, 1257, 1031, T: 7103, 7659.

Csízio (calendar) – a perpetual calendar consisting of 24 lines of poetry in Latin, where every two lines denote the feasts of each month in an abbreviated form. The first *csízio* in the Hungarian language was prepared between 1475 and 1500. It was later copied into the Peer Codex (1462) in manuscript form. This already contained a dream-book, horoscopes and weather lore. The peasant vernacular retained this name for all calendars even in the middle of the 20th century. The saying “*érti a csíziót*” (understands the calendar) describes a person who is regarded as wise, good and competent. – B: 1134, T: 7659.→**Codex Literature.**

Csobánc Castle – It is located in the Lake Balaton hills in Transdanubia (*Dunántúl*). The 376-meter-high hill on which the castle was built had already been settled since prehistoric times. Relics of the late Bronze Age and of the early Iron Age were found here. The name of Csobánc was first recorded in a document of 1272, in the possession of the Gyulaffy family for 400 years. It became a border castle after the disastrous Battle of Mohács against the Turks in 1526. The Turkish army first occupied Csobánc Castle in 1554; but later, when the Turks tried to reoccupy it, they were unsuccessful. At the time of the siege, the owner and captain of the castle was László (Ladislás) Gyulaffy. In 1690, Ádám Béri Balogh, the famous army officer of the Rákóczi Freedom Fight (1703-1711), lived there. There was a great victory over the Austrian army in 1707. Captain Márton (Martin) Szász, defender of the castle, led only a small army of 30 troops, 30 refugee noblemen, some serfs and women against the enemy, while the Austrian generals Rabutin and Kreuz led an army of 1000 troops. The enemy lost 400 soldiers but could not take the castle. After the siege they renovated the castle; but when Prince Rákóczi II's freedom fight was lost, the Austrians destroyed it. On the 250th anniversary of the siege in 1957, a plaque was put on the wall of the old tower ruin to commemorate the event. Károly (Charles) Kisfaludy wrote a novel about Csobánc in the 19th century. – B: 1078, T: 7663.→**Mohács Battles; Freedom Fight of Rákóczi II, Prince Ferenc; Gyulaffy, László; Kisfaludy, Károly.**

Csobánka Clan – A branch of the Aba clan, probably originated from Csaba or Csobán bailiff. During the period of King István III, (St. Stephen, 1162-1172) and King Béla III (1172-1196) he was Lord Lieutenant and “*bán*” of Esztergom and presumably the forefather of the Rédey family. – B: 1079, T: 7685.

Csobolyó – Drum-shaped wooden vessel in different sizes (from 5 to 20 liters) used for carrying drinking water for peasants working in the fields. It was also used for storing wine or brandy. This wooden cask was usually carried by a strap, chain or cord attached to its sides. It was used either with a straw attached to the top to drink the liquid through a hole on top of the vessel; or the cask was held high directly over the drinker's mouth. This vessel was still widely used in the first half of the 20th century, but has lost its popularity since then. – B: 1134, T: 3240.

Csodaszarvas→Wondrous Stag.

Csohány, János (John) (pen names: László Tedeji, Historiisto, Bánki) (Hajdunánás, 25 June 1934 -) – Minister of the Reformed Church, church historian, journalist. He studied Theology at the Reformed Theological Academy of Debrecen (1956-1961), at the Philosophy Department of the University of Debrecen (1965-1970), as well as at the Protestant Faculty of Theology of the University of Vienna (1974-1975). He studied at the School of Journalism at Nyíregyháza (1995-1996). He was Assistant Minister in Debrecen between 1961 and 1970. In 1970-1971, he was head of the archival team of the Cistibiscan Reformed Diocese. From 1971, he worked as demonstrator of church history at the Reformed Theological Academy of Debrecen. From 1983 he was Head of the Church History Department; from 1990 to 1995 Professor of Church History. He earned a doctorate in Theology in 1981. From 1983 to 1985 he edited lecture notes of the Department of Church History; from 1998 he was Editor of *Hungarian Reformed Church Historical Essays* (*Magyar Református Egyháztörténeti Dolgozatok*); while from 1964 to 1971, he held second position as librarian and archivist; from 1977 to 1991 he was working in the central library of the diocese, becoming its Head Librarian. From 1995 he served as a lecturer of the Theological and Mission Institute of Miskolc. From 1997 to 1999 he was a columnist of the paper *Meadow-saffron* (*Őszike*); from 2000 Editor-in-Chief of *Pensioner Herald* (*Nyugdíjas Híradó*). He is a member of the Community of the Hungarian Academy of Science; the Community of Hungarian Journalists; the Mission Society of the Hungarian Reformed Church; the Ferenc Kazinczy Society, and the Pro Patria Foundation. His numerous works include *Hungarian Protestant Church History 1849-1918* (1973); *Universal Church History of Recent Times* (*A legújabb kor egyetemes egyháztörténete*) (1974); *Universal Church History of the Age of Enlightenment* (*A felvilágosodás korának egyetemes egyháztörténete*) (2nd ed. 1979); *The First Millennium of Christianity* (*A keresztyénség első évezrede*) (1990); *The Path of Life of Jesus Christ* (*Jézus Krisztus életútja*) (1991); *Careers* (*Életpályák*) (2001); *The Protestant Military Chaplaincy in Hungary* (*A protestáns tábori lelkészet Magyarországon*) (1994); *Studies in Church History* (*Egyháztörténeti tanulmányok*) (2004), and *Studies on Debrecen and on the Past of the Reformed Congregation, vols. i-iv* (*Tanulmányok Debrecen és a reformátusság múltjáról, I-IV*) (Debrecen, 2004, 2005, 2006, 2007). – B: 1271, 1959, 0910, T: 7456.

Csók, István (Stephen) (Pusztægres, 13 February 1865 - Budapest, 1 February 1961) – Painter. He studied at the School of Decorative Art (*Mintarajziskola*) Budapest, where he was student of János (John) Greguss, Bertalan (Bartholomew) Székely and Károly (Charles) Lotz. In 1886-1887, he was at the Academy of Munich and studied with Löffitz and Hackl. In 1888-1889, he was a student of Bouguereau and Robert Fleury at the Julian Academy of Paris. He lived in Munich for years and won international prizes. In 1896, he returned Hungary and joined the Artist Colony of Nagybánya (now Baia Mare, Romania) led by Simon Hollósi. He spent the summers in Nagybánya but lived in Budapest. In 1906, he settled in Paris and, under the influence of French post-impressionists, he moved toward impressionism from his earlier realism. He was a popular representative of the newer age of Hungarian painting. He was professor at the Academy of Applied Arts, Budapest (1921-1932). Among his famous paintings are *Do*

*This in Remembrance of Me (The Lord's Supper) (Úrvacsora) (1890); Baptism (Keresztelő) (1907); Thamar (1909); Züzü (1912); Still Life with Flowers (Virág Csendélet) (1929), Amalfi (1937), and a landscape series of Lake Balaton. His paintings are in the museums in Rome, Budapest and the Uffizi Gallery of Florence, Italy. He was President of the Szinyei Society (1921), the Society of Hungarian Fine and Applied Artists (Magyar Képzőművész és Iparművész Szövetség) (1949). He wrote his *Memoirs* (Emlékezéseim) in 1957. He won several medals, among them the Grand State Prize (1911) and was twice awarded the Kossuth Prize (1948, 1952), and the Outstanding Artist title. – B: 0872, 0934. T: 7103.→Székely, Bertalan; Lotz, Károly; Hollósi, Simon; Nagybánya Artist Colony.*

Csókás, Ferenc (Francis) (Bény, now Biňa, Slovakia, 23 February 1927 -) – Farmer, engine fitter, ethnographer and folk ensemble leader. He studied at the Agricultural College of Párkány (now Štúrovo, Slovakia) and worked as a farmer from 1944 to 1952 and at Zseliz (now Želiezovce, Slovakia) and Oroszka (now Pohronský, Slovakia) between 1952 and 1960. In 1964, he studied at the College of Štětí, in the Czech Republic. From 1964 to 1966, he was an engine fitter, then production controller in the automation center of Párkány (1966-1987). After World War II, he was the first to introduce Hungarian basic education in Czechoslovakia in 1949. He was a distributor of Slovakian-Hungarian publications and wrote poems as well. In 1974, he was a leader of the Folk Ensemble at Bény, and was researching the ethnography of the Lower-Garam valley for the so-called “short skirt” (*kurtaszoknyás*) custom. His numerous prize-winning studies include *Christmas Customs in Bény (Karácsonyi szokások Bényben)* (1989); *Sagas and Legends of Bény (Mondák, legendák Bényben)*, and *Folk Customs at Bény (Népszokások Bényben)* (1990). He received the Gold Medal of Outstanding People's Artist of CSEMADOK (Czechoslovakian Hungarian Workers' Cultural Federation) (1986). – B: 1083, T: 7456.

Csokonai Vitéz, Mihály (Michael) (Debrecen, 17 November 1773 - Debrecen, 28 January 1805) – Greatest poet of the Hungarian Enlightenment era. He came from a



Transdanubian (*Dunántúl*) Protestant minister's family. He studied first at the Reformed College of Debrecen, and later at Sárospatak. As a student he was already in contact with the literary world through Ferenc (Francis) Kazinczy and János (John) Földi. In Pozsony (now Bratislava, Slovakia), where the Hungarian Parliament was in session, he published a newspaper in verses entitled *The Diet's Magyar Muse (Diétai Magyar Múza)*. He was disappointed in a love affair with Julianna Vajda, he called Lilla, and left for County Somogy to teach there. He visited many places, among them Keszthely, Komárom, Kassa (now Košice, Slovakia), Debrecen, Csököly, Kisasszond, Csurgó, Pécs. His works include *Tempefői*, a satirical play, *The Widowed Mrs. Kanyó (Az özvegy Kanyóné)*, play, *Dorothy (Dorotya)*, comedy. His collected poems were published posthumously. His world-view fed on the ideas of the Enlightenment, especially on that of Rousseau. His exceptional ability to forge rustic and Rococo (late Baroque) elements into his artistic language as well as the perfection of his literary form

made him the most significant forerunner of the 19th century's democratic literary efforts. His lyrical poetry, like his love poems, stands out with its great spiritual and emotional richness, a wide variety of moods and refined melodiousness. – B: 0883, 1257, T: 7659.→**Kazinczy, Ferenc; Fazekas, Mihály.**

Csollány, Szilveszter (Sylvester) (Sopron, 13 April 1970 -) – Gymnast. Since 1980, he has been a sportsman in the Concordia Gymnast Class of Győr (*Győri Egyetértés Torna Osztály – ETO*) From 1986 he was a gymnast in the Dózsa Club, from 2000 in the Dunaferri Club, from 2001 in the Honvéd Club of Budapest. At the European Championship in Lausanne, he earned a bronze medal on the still rings in 1990. In the final of the Europe Cup in Brussels, he was first in pommel horse in 1991. At the Barcelona Olympics, he received a sixth place on the still rings, in the vault seventh in 1992. In the same year he earned a trainer qualification at the Institute of Further Studies of the School of Physical Education. At the Paris world championships he earned a Silver Medal for still rings. In 1996, at the San Juan World Championships and at the Atlanta Summer Olympic Games he received a Silver Medal on the still rings. In 1995 he settled in the USA, working as a trainer from 1995 to 1998, when he moved back to Hungary. In 1998 he won the Gold Medal for Men's Rings at the European Championships. He continued to be a trainer at St. Louis, MO, and Sacramento, California. In the Lausanne World Championships of 1997, he again obtained a Silver Medal. He was Gold-medal winner in April 1998 at the European Championships of St. Petersburg, as well as in May in the World Cup finals at Sabae, Japan. He was Silver medallist at the Tientsin World Championships and at the European Championships in Bremen, Germany. He was also Champion at the Sydney Summer Olympic Games: Gold Medal for Men's Rings, with a score of 9.85. He was declared Sportsman of the Year 2000. He settled in Hungary during the summer of 2000. He received a Silver Medal at the Gent World Championship, Bronze Medal at the European Championships in Patras, Greece in 2002, while he was World Champion in the rings in the Főnix Hall World Championship in Debrecen, Hungary in 2002. He lived in Nagytarcsa and more recently in Sopron. Since his retirement from sports, he worked as a contractor. The new multi-purpose sports center in the Csengery Supermarket of Sopron is named after him and he founded a gymnastics school, which is also named after him. – B: 1031, 1937, T: 7456.

Csolt Clan – The first documented mention of the clan originates from 1221, when Csolt, the son of Csolt Senior, with the help of the castle-people of Békés, seized the Szilas land and half of the marshland that belonged to the castle and to the ancestor of the clan. Although the clan's tribe originally came from Békés, they soon settled into Zaránd and Arad Counties as well, where several Csolt place-names are still to be found. The Ábrahámffy family originated from this ancient clan. – B: 0942, T: 7685.

Csoma Codex – A 17th century songbook in manuscript form. István (Stephen) Csoma compiled this small, 250-page booklet in 1638 in one of the Transdanubian settlements occupied by the Turks. Similar in content to the Lugossy Codex, it is very conservative with 15 of its songs from the 16th century. It is one of the valuable sources of ancient Hungarian song-poetry and the only resource of the lyrics of many 16th century Hungarian epic songs. – B: 1150, T: 7659→**Lugossy Codex; Codex Literature.**

Csomasz Tóth, Kálmán (Coloman) (Tóth) (Tapolcafü, 30 September 1902 - Budapest, 20 November 1988) – Minister of the Reformed Church, music historian and hymnologist. After completing high school in Pápa (1914-1920) he studied Theology at the Reformed Theological Academy, Pápa (1920-1922), later in Dayton, OH, USA (1922-1924). He was Assistant Minister in Dayton, Lorain and Detroit, USA, then in Mezőtúr and Budapest. He studied at the Eötvös College of the University of Budapest (1928-1932). He was Minister in Sárkeresztes (1932-1938) and in Csurgó (1938), and at the General Convent of the Reformed Church, Budapest (1950). He was Professor of Church Music at the Reformed Theological Academy, Budapest from 1951 to his retirement in 1979. He obtained a Ph.D. from the University of Budapest (1963) and was member, and later President of the Committee of Musicology of the Hungarian Academy of Sciences (1973-1976). He published a number of articles and essays. His works include *Reformed Hymnbook* (*Református énekeskönyv*) (1948); *Reformed Congregational Singing* (*Református gyülekezeti éneklés*) (1950); *Sixteenth Century Hungarian Tunes* (*A XVI. század magyar dallamai*) (1958); *The Humanist Metric Tunes in Hungary* (*A humanista metrikus dallamok Magyarországon*) (1967); *O wahres Wort. Fünfzig ungarische Lieder aus der Reformationzeit* (*Oh, True Word. Fifty Hungarian Songs of the Reformation Period*) (1983), and *Praise the Lord... (Dicsérjétek az Urat...)* (1995). He was one of the leading Hungarian Reformed hymnologists in the 20th century. – B: 0910, 0878, T: 7103. → **Reformed Church in Hungary, Hungarian Academy of Sciences.**

Csomós, József (Joseph) (Eger, 19 June 1956 -) – Bishop of the Reformed Church. He completed his secondary and theological studies at the Reformed College of Debrecen, between 1970 and 1980. He started his work at the Congregation of Gyula, and in the Office of the Békés Deanery. Then, together with his wife Ildikó Barta (with pastoral training), they served in Gagybátor for 16 years, as well as in 9 villages belonging to three congregations, together with affiliated church groups. In 1991 the congregation of Gönc invited him to become their minister. From 1991, in two cycles, he served as the Dean of the Abaúj Deanery. In 2003, the Cistibiscan Reformed Diocese (*Tiszáninneni Református Egyházkerület*) elected him Bishop, though he still remained at Gönc as a minister. In 2004 the congregation of Gönc established a second pastoral position, for which his wife was elected, thus securing leave from the daily congregational work for her husband. In 2009 he was re-elected bishop of the diocese, and he is also the Deputy Ministerial President of the General Synod of the Reformed Church in Hungary. – B: 1613, T: 7456.

Csonka Antiphonale – A 17th century liturgy and hymn collection in manuscript form carefully preserved in the library of the former Unitarian College in Kolozsvár (now Cluj-Napoca, Romania). 25 of its pages contain musical notation, the rest only lyrics. It is on microfilm in the library of the Hungarian Academy of Sciences. – B: 1094, T: 7659.

Csonka, János (John) (Szeged, 22 January 1852 - Budapest, 27 October 1939) – Inventor, founder of the Hungarian automobile industry. He furthered his technical knowledge in his father's blacksmith workshop and in his travels through the large factories of Vienna, Zürich, Paris and London. He became Supervisor of the Polytechnic

of Budapest, where he worked almost half a century. He constructed the first Hungarian internal combustion engine in 1882, a gas motor based on his own ideas. His experiments drew Donát Bánki's attention, later a university professor, then still a student, who started to collaborate with him. With their motors they were virtually pioneers, keeping themselves independent of the solutions of foreign factories still struggling with concepts inherited from the steam engine. With the use of valves, they preceded the German Otto-motor. Later, ahead of Daimler and Maybach, they invented the carburetor with a constant level of fuel that they patented on 11 February 1893. The principle of this patent is the basis of the carburetors of today's internal combustion engines. Csonka developed a safe ignition device called "automatic tube-ignition". Soon afterwards, together with Bánki, he constructed the first Hungarian motorcycle and motorboat. For the Royal Hungarian Postal Service, he developed a motorized tricycle in 1900, and a gasoline-driven automobile in 1904, used for quarter of a century. After his retirement in 1925, he set up a small mechanical workshop and returned to his traditional interest: the making of engines. The enlarged workshop adopted the name: János Csonka Machine Works Ltd. (*Csonka János Gépgyár Rt*) in 1941. A Polytechnic High School in Budapest bears his name. – B: 0883, 1105, T: 7674.→**Bánki, Donát.**

Csontváry Kosztka, Tivadar (Theodore) (Kisszeben now Sabinov, Slovakia, 11 June 1853 - Budapest, 20 June 1919) – Expressionist painter. He was



originally a pharmacist, who took up painting at the age of 41. After an auto-didactical beginning, he studied at the private school of Simon Hollósy in Munich in 1894. His extravagant nature later compelled him to make adventurous trips to such places as Egypt, Greece, Lebanon, Syria, France and Italy, where he painted following his instincts alone. During most of his life he suffered from the delusion that he was misunderstood. This contributed to the steady worsening of his mental state. His pictures include *Ruins of the Jupiter Temple in Athens* (*Jupiter templom romjai Athénban*); *The Great Temple in Baalbeck* (*Nagytemplom Baalbekben*); *The Lonely Cedar* (*A magányos cédrus*), and *Pilgrimage to the Cedar Tree* (*Zarándoklás a cédrusfához*). He was a prolific painter producing large-scale works, exhibited a number of times in Budapest, although he never intended to sell any of them. He was discovered only in the 1930s, and became gradually recognized as one of the best Hungarian expressionist painters. Since then, his works have been successfully exhibited in Hungary and abroad. Most of his works are in the Gerlóczy private collection, and some in the Hungarian National Gallery. – B: 0883, 0934, T: 7653.→**Hollósy, Simon.**

Csoóri, Sándor (Alexander) (Zsámoly, 3 February 1930 -) – Poet, writer, politician. He came from a farmer family and pursued his secondary studies at the Reformed College of Pápa. He started his higher studies at the Russian Institution of the University of Budapest (1951-1952). He left it for political reasons after three terms. In 1953-1954 he was a journalist at the *Free Youth* (*Szabad Ifjúság*), then at the *Literary Journal* (*Irodalmi Újság*) (1954-1955), and Editor of the *New Voice* (*Új Hang*) (1955-1956), where he was administrator. From 1968 he worked as Assistant Director at *Hungarian Film Studio* (*Mafilm*). He became active in intellectual and political opposition movements from

1980. He was one of the organizers of the Lakitelek Conference (1987), a founding member of the *Hungarian Democratic Forum* (*Magyar Demokrata Fórum – MDF*), and later member of the party presidium (1988-1993). He had many responsible positions, including President of the *Credit's* (*Hitel*) Board of Editors (1988-1992). From 1991 to 2000 he was President of the *World Federation of Hungarians* (*Magyarok Világszövetsége – MVSZ*). Since 1956 he has gradually become one of the most productive Hungarian writers, who sided with those who sought national renewal both in society and in politics. His first volume of poems appeared when he was 24. He wrote novels, essays, articles, and volumes of poetry including *Escape from Loneliness* (*Menekülés a magányból*) (1962); *Memories of the Visitor* (*A látogató emlékei*) (1977); *Green Branch in My Hands* (*Kezemben zöld ág*) (1985); *With Swans in Bombardment* (*Hattyúkkal ágyútűzben*); *Fugitive of the Future*, collected poems (*A jövő szökevénye, összegyűjtött versek*) (2000); *The Mantle Lost at the Card Game* (*Az elkártyázott köpeny*), selected poems (2004), and the *Bells Toll In Me* (*Harangok zúgnak bennem*), newest poems (2009). His works in prose include *Report from the Tower* (*Tudósítás a toronyból*) (1963); *From Wall to Wall* (*Faltól falig*) (1969); *Journey During Somnolence* (*Utazás félálomban*) (1974); *The Half-confessed Life* (*A félig bevallott élet*) (1982); *The Sea and the Walnut Leaf* vols. i-ii (*Tenger és diólevél I-II*) (1994); *Twelve Stones on the River Bank* (*Tizenkét kő a parton*), essays (2007), and *On the Armrest of Hell* (*A pokol könyöklőjén*), anthology of poems and prose (2010). He also wrote film scripts. He was awarded a number of prizes, among them the Herder Prize (1981), the Kossuth Prize (1990), the Eva Joenpelto Prize (1995), the Hungarian Heritage Prize (*Magyar Örökség Díj*) (1997), the Gáspár Károli Prize (1997), the Balassi Sword (2006), and the Kossuth Grand Prize (2012). – B: 0874, 0878, 1257, T: 7103. → **Lakitelek, Consultation at: World Federation of Hungarians.**

Csorba, Győző (Victor) (Pécs. 21 November 1916 - Pécs, 13 September 1995) – Poet, literary translator. His higher studies were at the University of Pécs, where he obtained a Ph.D. in Political Science. From 1947-1948 he was in Italy on a scholarship. With his book of poems *Complaint of the Bridge* (*A híd panasza*) (1943), and *Release* (*Szabadulás*) (1947), he became a well-known poet nationwide. The main features of his *Ars Poetica* are the death-motif, the meaning of life, love and loneliness, and nature. His works include *Awakening Years* (*Ócsúgó évek*) biographical poems (1955); *Soul and Autumn* (*Lélek és ősz*) (1968); *Anabasis* (*Anabázis*) (1974); *The Thresholds of the World* (*A világ küszöbei*) (1981), and *Two Types of Time* (*Kétfajta idő*) (1995). His literary translations are significant. He was a recipient of a number of prizes, among them the Baumgarten Award (1947), the Grand Prix of the Literary Foundation (1991), the Kossuth Prize (1985) and the Middle Cross of Honor of the Republic of Hungary (1991). – B: 0878, 1178, 1257, T: 7103.

Csordás, Gábor (Gabriel) (Székesfehérvár, 24 June 1920 - New York, 4 January 1992) – Minister of the Reformed Church, theologian in the USA. He graduated from the Reformed Theological Academy of Budapest. After spending one year in Basel, Switzerland on a scholarship, he continued his studies in the United States. While he was still in College, the Dean of the Independent American Hungarian Reformed Church assigned him to serve the Hungarian congregation of Poughkeepsie, N.Y. After receiving a Master's Degree in Theology, he continued his work among the Hungarian

congregations along the Hudson River. When the position of minister became vacant at the Hungarian Church in Bronx, N.Y. he accepted the unanimous call of the congregation. However, due to a shift in the demographic pattern of the Hungarians, he found it necessary to relocate. Between 1958 and 1960, a new church was built in New York's East Side. He also took an active part in the life of the Hungarian community. He regularly reached out to the oppressed people of Hungary through Radio Free Europe. In addition, he organized radio broadcasts of church services for the Hungarian community in New York City and surroundings, where thousands listened every Sunday morning. – B: 0906, T: 7617.→**Reformed Churches in America.**

Csörgő, Miklós (Nicholas) (Egerfarnos, 1932 -) – Mathematician, statistician. He graduated from the University of Economics, Budapest with a BA degree (1955). He was lecturer at the University between 1955 and 1956. He moved to Canada in 1957, and continued his education at McGill University, Montreal. He obtained an MA (1961) and Ph.D. (1963). He was a Post-doctoral Fellow in Mathematics at Princeton University, NJ (1963-1965). He was a NRC Canadian Graduate Student Scholar, McGill University (1960-1963) and Associate Professor from 1968. He was a Canada Council Fellow (1976-1977) and a Killam Senior Research Scholar (1978-1980). He was visiting professor teaching mathematics at various universities, including the University of Vienna (1969-1970) and the University of Utah (1990-1991). His field of research is probability and statistics. His books include *Quantile Process with Statistical Applications* (1983); *Strong Approximations in Probability and Statistics* (1981); *An Asymptotic Theory for Empirical Reliability and Concentration Process* (1986), and *Weighted Approximations in Probability and Statistics* (1993). He is a member of the Hungarian Academy of Sciences, the Canadian Mathematical Society, the American Mathematical Society, and the Bernoulli Society of Mathematics and Statistics. – B: 0893, T: 4342.

Csörsz Trench System – An extensive channel system built on the Great Hungarian Plain (*Nagyalföld*) on the northern and eastern borders of the Sarmatian settlements after 294 AD. It has two branches: the northern one runs from the River Tarna to the River Tisza, while the longer, southern line runs from Gödöllő to the River Tisza. It served as border for the land of the Sarmatians until 375. – B: 0942, 1230, T: 7676.

Csortos, Gyula (Julius) (Munkács, now Mukacheve, Carpatho-Ukraine, 3 March 1883 - Budapest, 1 August 1945) – Actor. His instructors predicted a great future for him even before he completed his studies at the Academy of Dramatic Art of Budapest in 1903. After Debrecen, Szeged and Temesvár he joined the relatively new Folk Theater (*Népszínház*), Budapest. Soon he worked at the Hungarian Theater (*Magyar Színház*), where he performed twelve leading roles in a single year, including Kormos in Drégely's *Son of Fortune* (*Szerencse fia*), and Flambeau in Rostand's *The Eaglet* (*A sasfiók*). Then he achieved great success for two years at the Comedy Theater (*Víg Színház*) as the Actor in Molnár's *Guardman* (*Testőr*); János in Bródy's *The Medical Student* (*A orvos*), and Felix in Szomory's *Györgyi, Dear Child* (*Györgyike gyermek*). In 1922, he was with the Renaissance Theater (*Reneszánsz Színház*), and in 1923 he was playing at the Inner City Theater (*Belvárosi Színház*). He continued this nomadic life until 1927. Later, he entered into a contract with the National Theater of Budapest (*Nemzeti Színház*); however, at the

same time he also accepted roles elsewhere. At the National Theater his most important roles were Shylock in Shakespeare's *The Merchant of Venice* (*A velencei kalmár*), and Falstaff in *The Merry Wives of Windsor* (*A windsori víg nők*). From 1929, he was again with the Hungarian Theater (*Magyar Színház*). In 1932, he was offered the two most important roles of his career: the leading role in Molnár's *Liliom* (adapted into the Rodgers and Hammerstein musical *Carousel* in 1945); and Counselor Clausen in Hauptmann's *Before Sunset* (*Naplemente előtt*). After that it was at the National Theater again where he played in roles worthy of his abilities: Ezra Mannon in O'Neill's *Morning Becomes Electra* (*Amerikai Elektra*), and Lucifer in Madách's *The Tragedy of Man* (*Az ember tragédiája*). He was outstanding and popular as a film-actor as well, e.g. in *Hyppolit, the Butler* (*Hyppolit, a lakáj*) with Gyula (Julius) Kabos. After 1938 he acted less and less. His hectic lifestyle wore out his health; he was already seriously ill at the end of World War II in 1945. His last performance was in the role of Smyrnov in Chekhov's *The Bear* (*A medve*). He was one of the greatest of Hungarian actors. His acting career comprises two hundred and fifty plays. He appeared always in the most versatile, attractive and interesting roles. – B: 0870, 1445, T: 7684. → **Molnár, Ferenc; Bródy, Sándor.**

Csuka, Judit (Zágorec) (Muraszombat, now Murska Sobota, Slovenia, 24 March 1967 -) – Poetess, educator, journalist, librarian. She studied in Göntérháza (now Genterovci, Slovenia) and Lendva (now Lendava, Slovenia), where she matriculated in 1986. Then, in 1991, she started her higher studies at the University of Budapest, where she read Hungarian Language and Literature and Library Sciences. Between 1991 and 1994, she worked as a journalist at the *People's Newspaper* (*Népújság*). From 1995 she was a Hungarian language teacher, first at the bilingual primary school, then at the bilingual high school in Lendva. Since 2000 she has been a school librarian, continuing also her postgraduate studies. Her writings appeared in newspapers in Slovenia and in Hungary. Among her writings are *Storm-stricken* (*Viharverten*) for friends (2001); *Her Selected Poems* (*Válogatott versei*) poems (2003); *In the Footsteps of the Zrinyis* (*A Zrinyiek nyomában*) studies (2003), and *Driven out of Eden* (*Kiűzve az Édenből*) poems (2003). She wrote a handful of studies on linguistics and literary history, library essays, interviews and reviews. She is the recipient of seven prizes, among them the National Prize of Literary Composition (1999), the Acknowledgement of the Amaro Drom Poem-writing Competition (2000). – B: 1169, T: 7103.

Csuka, Zoltán (Zichyfalva, 22 September 1901 - Érdliget, 23 March 1984) – Poet, translator of literary works. He received his education in Pécs, where he launched his career as a writer and publisher. His first volume of poetry appeared in 1920. In 1921 he emigrated to Újvidék (now Novi-Sad, Serbia-Montenegro) in the Voivode district that was ceded to what was to become Yugoslavia. In 1922, he joined the newspaper *Voivode* (*Vajdaság*) and concurrently started an activist paper called *Road* (*Út*). At the end of the 1920s, he began to organize the Hungarian literary life of the Voivode region and founded several literary publications. Between the two World Wars, he became an important spokesman for and promoter of Hungarian literature and culture in Yugoslavia. He returned to Hungary in 1933, and settled in Érd, where he published the journal *Horizon* (*Láthatár*) until 1944, as well as the *Yugoslav-Hungarian Review* (*Jugoslavensko-Madarska Revija*), a quarterly scientific journal. From 1945 he devoted

his time to translating Serbian, Croatian and Slovenian novels into Hungarian. From 1950-1955, the Communist regime imprisoned him, based on trumped-up charges. Following his rehabilitation in 1955, he devoted his time to poetry and the dissemination of Yugoslav literature. His book, *The History of Literature of the Peoples of Yugoslavia* (*A jugoszláv népek irodalmának története*), was the first to provide an overview in Hungarian on the development of Serbian, Croatian and Slovenian literature, from their beginnings until 1945. With the donation of his book collection in 1976, he founded the *Good Neighborhood Library* (*Jószomszédság Könyvtára*) in Érd. He published a wealth of articles, books and poetry. He was a recipient of the Attila József Prize (1965), the Prize of the Association of International Translators (1977) and the Matica Srpska Commemorative Medal of Yugoslavia (1981). – B: 0883, 0878, 1257, T: 7617.

Csukás, István (Stephen) (Kisújszállás, 2 April 1936 -) – Writer, poet. His higher studies were at the University of Budapest, where he read Political Science and Law. He did not complete his university studies; instead, he became a free-lance writer of juvenile books, film-scripts, TV- and radio plays. He was a contributor to the Hungarian Television (1968-1971) and was Editor-in-Chief at the Móra Publishing House (1978-1985). He has been an editorial board member of the magazin *New Time* (*Új Idő*), and at the *Kid's Magazine*: (*Kölyök Magazin*) from 1993, and Editor-in-Chief of the magazine *Red Point* (*Piros Pont*) since 1993. He has been Honorary President of the Kun Society since 1998. His works include *Foreword to Love* (*Előszó a szerelemhez*) poems (1965); *Tales of a Winter Cricket* (*A téli tücsök meséi*) fable-novel (1974); *Elegy of an Empty Paper* (*Az üres papír elégiája*) poems (1980); *Süsü Falls into a Trap* (*Süsü Csapdába esik*) fable-novel (1988); *Adventuring in Letter-Country* (*Kalandozás betűországban*), fable-novel (1990), and *Collected Poems* (*Összegyűjtött versek*) (1996). He is the recipient of a number of prizes, among them the Grand Prix of Hollywood for the best film of the year for children (1977), the Andersen Prize (1984), the Life-time Prize (1996), and the Kossuth Prize (1999). – B: 0875, 0878, 1257, T: 7103.

Csupó, Gábor (Gabriel) (Budapest, 1952 -) – Film animator, musician. He received his animation training at the Pannonia Studio, Budapest. He left Hungary for political reasons in 1975 and went to Stockholm, where he helped produce Sweden's first animated feature film and met his future partner, American graphic designer Arlene Klasky. Together, in 1981, they formed Klasky Csupo, Inc. They have guided their animation studio to a position of leadership in the animation and entertainment industry. Known for innovation and imagination, Klasky Csupo Inc. has created and produced some of the most popular animated television series, including *The Simpsons*, *Rugrats*; *Duckman*; *Aaahh!!!*; *Real Monsters*, and *Santo Bugito*. A multiple Emmy Award and Cable Ace Award winner, Klasky Csupo, Inc. is one of the world's leading animation studios. Beside his worldwide success with animated films, Csupó demonstrated his love for music by leaving all his belongings behind, except his collection of 500 record albums, when he left Hungary for Sweden in 1975. He formed Tone Casualties in 1994, and released two CDs in collaboration with the *avant-garde* Accidental Orchestra and his first solo recording. – B: 1279, 1282, T: 7103.

Csupor Clan – An old Hungarian clan, died out during the Mongol-Tartar invasion of Hungary in 1242. Their estates were near the castle of Csongrád. – B: 0942, T: 7685.

Csurgó Gradual – A late Hungarian Protestant liturgical hymnbook from the second half of the 1630s. It is in manuscript form and the last part is heavily worn, indeed mutilated. Some of the text is regarded as primary source and is named after the place of its discovery. – B: 1197, T: 7659.

Csuri, Charles (USA, 4 July 1922 -) – Artist, teacher, pioneer in computer art, formerly an “All American college football” player. He is of Hungarian ancestry, co-founder of Crenston and Csuri Productions. Directed over 25 major research projects for the National Science Foundation, Navy and Air Force, and his findings **are** applied to flight simulation, computer-aided design and the special effects industry. His works are exhibited at the Smithsonian Institution in Washington, D.C. and at the Institute for Contemporary Art in London. He is also represented in a number of collections, including the New York Museum of Modern Art (where his computer films are also held). Ever since 1964, he has been experimenting with computers as an artistic medium, especially in digital computer imaging, making many important contributions to this field. Hence he is called the “Father of Digital Art”. He is a professor emeritus at the Ohio State University. In 2000, Charles Csuri received both the 2000 Governor's Award for the Arts for the best individual artist, and The Ohio State University Sullivant Award for his lifetime achievements in the fields of digital art and computer animation. – B: 1031, T: 7456.

Csurka, István (Stephen) (Budapest, 27 March 1934 - Budapest, 4 February 2012) – Writer, politician. He graduated from the István Szegedi Kis Reformed High School, Szeged (1952). He studied dramaturgy at the Academy of Dramatic Art, Budapest. He was a Commander in the National Guard at the Academy during the 1956 Revolution. After its fall he was sentenced for 6 months in the Kistarcsa internment camp. For a while he worked as a freelance writer; then became contributor to the journal *Hungarian Nation* (*Magyar Nemzet*) (1973-1986). He was a member of the editorial board of the journal *Credit* (*Hitel*) (1988-1989). He became Editor-in-Chief for the weekly *Hungarian Forum* (*Magyar Fórum*) (1989-1990). He made his debut as a writer in 1954 and, in 1956, his first volume of short novels *The Fire Jump* (*Tűzugratás*) was published. He wrote feature film scores such as the *Seven Tons of Dollars* (*Hét tonna dollár*), radio-plays, short novels and plays such as *Deficit* (1970), and *Dead Mines* (*Halott aknák*) (1971). In 1972, he was silenced due to his anti-government statements, and again in 1986 for his essay, the *Unacceptable Reality* (*Elfogadhatatlan realitás*), published in New York by Püski Publisher. In it he argued for the case of the Hungarian minorities in neighboring countries of the Carpathian Basin. In September 1987, he delivered one of the keynote lectures in the Lakitelek meeting at the founding of the *Hungarian Democratic Forum* (*Magyar Demokrata Fórum – MDF*). As its Vice-President, he became one of its leaders. When on account of a disagreement he was expelled from the Hungarian Democratic Forum Party (*Magyar Demokrata Fórum – MDF*), he founded the rightist *Hungarian Truth and Life Party* (*Magyar Igazság és Élet Pártja – MIÉP*) in 1993. He became its President and a Member of Parliament in the 1998 elections. At the 2002 and 2006 elections his party did not secure enough seats to remain in Parliament. Nonetheless, he remained a characteristic writer and politician. In October 2011 he was appointed Superintendent and actor György (George) Dörner Director of the New Theater (*Új*

Színház), Budapest. He was a recipient of the Attila József Prize (1969, 1980), The Alföld Prize (1980), and the Theater Critics' Prize (1979-1980). – B: 1018, 0878, 1257, T: 7103.→**Political Parties in Hungary; Lakitelek, Consultation at.**

Csúry, Bálint (Valentine) (Egri 13 February 1886 - Debrecen, 13 February 1941) – Linguist. His higher studies were at the University of Kolozsvár (now Cluj-Napoca, Romania), where he acquired a High School Teacher's Degree in 1911, and a Ph.D. in philosophy in 1917. From 1910, he taught at the Reformed High School, Kolozsvár. From 1932, he was Professor at the University of Kolozsvár. In 1938, he established the Hungarian Language Research Institute in Debrecen. His field of research was primarily on dialects. He published with A. Kannisto, a Y. Wichmann's inheritance, the *Dictionary of Hungarian North Moldova Csángó and Hétfalu Csángó Dialects* (*Wörterbuch des ungarischen Moldauer Nord Csángó und Hétfaluier Csángódialektes*) (1936). Among his works are: *Count József Teleki as Linguist* (*Teleki József gr. mint nyelvész*) (1909); *Epistemological Research in Linguistics* (*A nyelvtudomány ismeretelméleti vizsgálata*) (1913), and *Einführung in die ungarischen Sprache* (*Bevezetés a magyar nyelvbe*) (1936). He was a corresponding member of the Hungarian Academy of Sciences. – 0883, 1257, T: 7103.

Csutoros, Elek (Alec) (Kismarja, 1865 - 1950) – Minister of the Reformed Church in the USA. He studied in the Reformed College of Debrecen and at the Reformed Theological Academy of Debrecen, graduating in 1889. He later assumed the position of chaplain and school principal; but did not receive any call to a Parish in Hungary. Therefore, he applied for Parish ministry position at the Hungarian Reformed Church in Cleveland, Ohio. On 7 October 1898, he set sail for the New World with his wife and child. Over a period of thirty-eight years, he worked tirelessly as an American-Hungarian pastor. He had a unique ability for organizing churches and societies, and he played an important role in American-Hungarian public life. He was President of the Hungarian Reformed Federation from 1899 to 1905. He was elected again in 1910. However, he resigned a year later when he received an invitation to follow in his father-in-law's footsteps as pastor in the town of Sitke, in County Bihar, Hungary. However, the family was unable to get used to the simple quiet life, and a year later, the family returned to America and went to southern Ohio to carry on missionary work among the Hungarian miners. In 1913, Rev. Csutoros became Pastor of the Cleveland West Side Church, a post he held for 13 years. In 1926, he resigned and accepted the invitation of the church in Columbus, Ohio. In 1930, the István Tisza University of Debrecen granted him an Honorary Doctorate. – B: 0906, T: 7684.→**Reformed Churches in America.**

Csutoros, Stephen W. (New York, NY, 1900 - 1992) – Minister of the Reformed Church in the USA. He was born in the parsonage of the Hungarian Reformed Church in New York, led by his father, who distributed food to needy immigrants struck by the economic panics in 1903 and 1907. The food lines left a lasting impression on him. Although he was born in the United States, he devoted his life to helping another generation of immigrants. In 1915, work began on the First Hungarian Presbyterian Church on Buckeye Road. It is the church that eventually became his parish. He did not make an immediate decision to enter the ministry. In World War I, he was flying companion of Captain Eddie Rickenbacker on the Western Front. In 1922, he entered the

US Military Academy at West Point, N.Y. A year later, he chose the ministry over the military. The scenes of his childhood were repeated at his church during the Great Depression. After the Hungarian Revolution and Freedom Fight in 1956, the State Department chose him to work with Hungarian refugees due to his familiarity with American customs and his knowledge of Hungarian traditions. He went to Vienna and “with the crisp incisiveness developed by his West Point training, procured visas for 510 relatives of Clevelanders”, as one reporter wrote. – B: 0906, T: 7684.→**Reformed Churches in America.**

Csütörtökhely (now Spissky-Stvrtok in Slovakia) – Long ago, it was a town, today it is a village. Originally, it was settled by border-guard Szeklers after the Magyar settlement of the Carpathian Basin in 896 AD. Its Szapolyai Chapel is the most beautiful Gothic Chapel in the former Northern Hungary (Upland, *Felvidék*, now Slovakia), built in 1473. Its stained glass windows preserved the pictures of famous Hungarian historical figures. The altarpiece, dated from 1450, depicts the Ascension of the Virgin Mary. In 1668, Count István (Stephen) Csáky II (1635-1699) founded a Franciscan monastery in the vicinity of the chapel in order to be its caretaker. Architect Frigyes (Frederick) Schulek renovated the building in the 19th century. – B: 1236, T: 7103.→**Schulek, Frigyes.**

Csuz, János (John) (14th century) – Commander-in-Chief. He was in the service of King Lajos I (Louis the Great, 1342-1382). During the campaign against the Neapolitan kingdom in 1347, he took upon himself the thankless defense of the Castel San Angelo in Rome, and broke the siege of Manfredonia. He became *Bán* (viceroy) of Croatia and Dalmatia. He fought successfully against the Venetian Republic. Partially by the power of arms, partially by voluntary submission, he re-conquered most of the Dalmatian coastal cities for the Hungarian Crown. – B: 1078, T: 3233.

Cukor, Adolf (Zukor) (Ricse in northeastern Hungary, 7 January 1878 - Los Angeles, USA, 6 October 1976) – Film producer. Completing his high school studies at Mátészalka, he became an apprentice in the village grocery store. In 1898 he emigrated to the United States of America. He worked in a soda water plant in Chicago, and later owned a furrier shop. He opened his first cinema in 1904; and in 1910 founded the film company which later became world famous as Paramount Pictures. His name was immortalized in Los Angeles on the Walk of Fame. – B: 0883, 1105, T: 7685.→**Cukor, György.**

Cukor, György (George Zukor) (New York, NY, USA, 7 July 1899 - Los Angeles, January 24 1983) – Producer. He was born into an immigrant Hungarian-Jewish family. His career started in Chicago, USA in 1918, where he worked as an assistant theater director. The following year he directed plays on New York's Broadway. He worked with Adolf Zukor at the Paramount Film Company in 1929, then worked for Metro Goldwin Mayer Studios in 1932. He became one of the greatest film directors in Hollywood. He directed 34 feature films, among them: *David Copperfield*, *Dinner at Eight*, *Women*, *Philadelphia Story*, *A Star is Born*, *My Fair Lady*, *Gas-Light*, and *Blue Bird*. He worked with Greta Garbo, Ingrid Bergman, Judy Garland, Katharine Hepburn, Jane Fonda, Ava Gardner, Marilyn Monroe, Liz Taylor, Rex Harrison, Yves Montand, Charles Boyer and Spencer Tracy. He won the Oscar Prize in 1964. He never visited

Hungary but was fluent in the Hungarian language. – B: 1037, 1031, T: 7103.→**Cukor, Adolf.**

Cult of the Dead – A basic form of religious cults. Among its components are love, at other times fear, still at other times compassion. As to paying of last respects, ideas and customs have differed: cremation, burial, shriveling, embalming, and burial under water have all been employed. Due to their nomadic way of life, the ancient custom of the Hungarians was cremation; but there are memorials of underwater burials as well. Of these customs, Christianity first adopted burial and later cremation. The cult of the dead is primarily for the individual, but is also manifested by the observance of *All Saints Day* (*Mindszentek*) appointed by the Catholic Church, and in some nations by the commemoration of heroes on certain days. – B: 1138, T: 7677.

Cumania, Greater (*Nagykunság*) – This is a huge region between the middle course of the River Tisza and the Hortobágy steppe – the Great Hungarian Plain - to the East. It was named after the Cumanians who were settled in the area after the Tartar-Mongol invasion of 1242. Place-names also refer to them: Kunhegyes, Kunmadaras, etc. The House of Habsburg sold this area in 1792 to the Order of the Teutonic Knights to cover their war expenses, and this started the fight of the Three Districts: the *Jászság* (Jazyg Land), *Kiskunság* (Lesser Cumania) *Nagykunság* (Greater Cumania) to regain their former privileges. Greater Cumania is the successor of the Three Districts. Its best-known settlements are now fast-developing towns: Karcag, Kisújszállás, Kunszentmárton, Mezőtúr, Túrkeve. It is one of the important grain producing areas of Hungary; and considerable rice cultivation is also flourishing on its irrigated areas. – B: 1134, 1138, T: 7456.



Cumania, Lesser (*Kiskunság*) – This area is situated between the southern approaches of Budapest and Szeged, 140 km to the southeast, diagonally across the Danube-Tisza interstice. It got its name after the Cumanians (*Kunok*), who were settled in this area by King Béla IV (1235-1270) after the Tartar-Mongol Invasion in 1241-1242. It was formed by the amalgamation of the Seats of Halas, Kecskemét and Mizse, consisting of three towns, eight large villages, and numerous *pusztas* (steppes). Its center is the town of Halas, now Kiskunhalas, the name probably going back to the time of the first settlement of Cumanians in the area in the 13th century. Its medieval inhabitants had become largely Hungarians by the 16th century and developed a high level of cultural life. The 150-year-long Ottoman-Turkish occupation caused large-scale devastation and extensive abandonment; and later, in more peaceful times, widespread ethnic mixing occurred. By the early part of the 18th century, there were only five larger towns in the Cumanian region: Fülöpszállás, Kiskunhalas, Kiskunlacháza, Kunszentmiklós and Szabadszállás, while Kiskundorozsma and Kiskunfélegyháza were formed later. – B: 1134, T: 7456.

Cumania, Lesser, National Park (*Kiskunsági Nemzeti Park*) – The second National Park in Hungary, in the Danube Tisza Interstice, established in 1975. Its total area is

30.625 hectares (75.602 acres) in six separate areas: (1) An autochthonous forest and a fringe forest of the Tisza backwater; the historic Alpár's Field (*Alpár mezeje*) occurs here. (2) The sodic-soil *puszta* (steppe) of Lesser Cumania, the second largest *puszta* in Hungary after the Hortobágy, is also the habitat of the protected bustard (*túzok*) bird. Ethnographic treasures of the area include the traditional building structures of the shepherd's world. (3) Sodic lakes of Lesser Cumania providing hatching and/or resting places of 70-80 species of birds. (4) Sand dunes of the primeval Danube at Fülöpháza, the only existing sand dunes in Central Europe, still formed by the wind. (5) Lake Kolon of Izsák and the world of reeds and meadows of the low-lying moorlands of the Great Plain. This marshland is the home of ash (*Fraxinus*) and alder (*Alnus*) trees and includes the Kargala marshland of Orgovány. It is the last continuous indigenous area in its original state, once so characteristic of the Great Plain. (6) *Bugac*, the place of the breeding studs of the Hungarian cream-colored horses. Its outstanding natural assets include plants that are characteristic of shifting dunes. An entrancing area is the juniper grove where the original organic world is in its primeval and undisturbed state among the hill-sized sand dunes. Hungarian gray cattle and the Hungarian variety of the *racka* sheep graze on the surrounding Plains (*puszta*). – B: 1237, T: 7456.

Cumanian Codex (*Kun*) – *Codex Cumanicus*, originally and erroneously known as *Petrarca Codex*, written between 1303 and 1362 for the Crimean Tartar missionaries, who spoke the Kipchak language. This is a long-standing problem: what language did the Cumans speak in the 13th century? According to György (George) Hazai, professor of Turkic studies at the Eastern Institution in Berlin, their language had a Turkic character. He came to this conclusion based on his analysis of the "Cumanian Lord's Prayer". – B: 0178, T: 7659.→**Codex Literature; Cumanian Lord's Prayer.**

Cumanian Ethnic Regions – The collective name for the parts of the Great Plain of Hungary inhabited by the Cumans and Jazygs (*Jászok*). Historically, three larger areas developed independently of each other: the *Jászság* (Jazyg Land), the *Kiskunság* (Lesser Cumania) and the *Nagykunság* (Greater Cumania). – B: 1138, T: 7456.→**Jászság (Jazyg Land); Lesser Cumania; Greater Cumania; Jazygs.**

Cumanian Language – It is a dead language of Turkic origin belonging to the Kipchak language group. The most important language record is the *Codex Cumanicus* of the 14th century, preserved in Venice, although the Codex says this language is not Cuman but Tartar. At the end of the 12th century, a significant number of *Kipchak* speaking people joined the Cumans; the Cumanian Codex possibly preserving their language. Some loan words in the Hungarian language preserved its memory. – B: 1138, T: 7669.→**Cumanian Codex.**

Cumanian Lord's Prayer – Several Turkic-Tartar language Lord's Prayer fragments are known by this name. Experts already studied them in the 18th century. Copies are preserved at the library of the Debrecen Reformed College, and at the municipal archives of Kunszentmiklós, together with a few song fragments. The so-called *Cumanian (Kun) Codex* preserved its text. The Cumanian Lord's Prayer was still used by elderly people in the Kiskunság region in the mid 20th century. – B: 1078, T: 7682.→**Cumanian Codex.**

Cumanians (Cumans) (*Kuns*) – Turkic people, who first appeared around 900 A.D. in the area of the Volga and Jalk rivers and in the Caucasus region. They were made up of Oguz-Turkic-speaking and remnant Hun tribes. In 1068 the Cumanians settled immediately east of Transylvania (*Erdély*, now in Romania) at the outer, eastern foothills of the Carpathian Mountain Range, where they established their country, Cumania, thus becoming Hungary's neighbour.

The new neighbour attacked Hungary three times. The first time was in 1071, at Kerles (Cserhalom), the second time in 1085, at Bokony, and the third time in 1095 at Pogányos, on the shores of the River Temes. On every occasion the Hungarians defeated the Cumanians, reclaiming their properties and freeing the prisoners. When the Byzantines defeated the Pechenegs (*Besenyők*) with the help of the Cumanians, the attack was so powerful that it frightened even the assisting Cumanians. Thereafter, they kept as much distance from Byzantium as possible and withstood repeated attacks in Cumania, in present-day Moldavia for 150 years. Hungarian missionaries regularly visited them and the Pope created a bishopric at Milko in 1228.

The Mongol army defeated the Cumanians in Russia in 1238, which marked the end of the Cumanian Empire. Some Cumanians accepted Mongol authority; but some 40 thousand families, under the leadership of Kötöny, asked permission from King Béla IV (1235-1270) to settle in Hungary. It was granted and they settled down, scattered over the royal estates. The Mongol-Tartar hordes devastated Hungary in 1241-1242. When the Hungarians realized that Cumanian auxiliary units fought together with the Tartars, they turned against the Cumanians and killed their leader, whereupon the Cumanians left Hungary, causing much devastation. However, King Béla IV called them back to Hungary in 1246, and settled them between the Rivers Danube and Tisza in areas devastated by the Tartars. By the beginning of the 15th century, they became part of the Hungarian population. – B: 1078, 1230, T: 7684.→**Cumanian Codex; Cumanian Ethnic Regions; Cumanian Language; Pechenegs; Hungary, History of.**

Cumanian Tumulus, Mound Grave – Mounds erected over the graves of important people of the Migration Period. Some 13th century writers, such as Alberichus, Monachus and Rubruquis, unanimously show that the Cumanians used to erect large mounds above their graves, called *kurgan* (korhan), Hungarians usually called them "*kunhalom*", i.e. "Cumanian mound". Originally, an east-facing stone statue was placed on top of the mound, the statue holding a cup in its hands at navel level. The people of the Great Hungarian Plain call various hills also Cumanian mounds, even if they are (as they sometimes indeed are) simply natural geomorphological phenomena. However, they are mostly artificial man-made structures occurring everywhere from the Great Plain across Eurasia, as far as Korea. Some have survived from the Copper Age. Various nomadic peoples erected them and used them for settlements or burials. Excavations proved their origin and use. Their height varies from half a meter to several meters. In Hungary one of the most interesting mound is Mágó Hill near Vésztő, where nine settlement levels have been excavated, stretching from Neolithic times to the Bronze Age. 36 Cumanian tumuli occur in the Nature-Protection Area of Szabadkígyós. – B: 0942, T: 7456.

Cumans→Cumanians.

Curse of Turan (*Turáni átok*) – There is a wide-spread belief and saying among Hungarians that the nation is under the ancient curse of "*Turán*", and all sorts of misfortunes, discords and national disasters that struck Hungary in its 1100-year history are attributed to it. Turan is the Hungarian name of an Asian steppe where the ancestors of the Hungarians are believed to have come from. According to legend, it all started when Vajk, that is István I, the first Christian king of Hungary (later St. Stephen, 997-1038) forced the Christianization of Hungarians, and the *Shamans* (*Táltosok*), priests of the old religion imposed a curse upon the Hungarians. According to one version, the curse was that Hungarians should quarrel with each other for a thousand years. According to another version there should be discord among Hungarians while they remain "followers of Rome", i.e. the Christian religion. – B: 1350, 7617 T: 7617.

Curtis, Tony (Bernard Schwartz) (Bronx, New York, NY, USA, 3 June 1925 - Las Vegas, Nev., USA, 29 September 2010) – Actor. His Jewish parents emigrated from Mátészalka, Hungary to New York. He spoke only Hungarian until the age of six. During World War II, he joined the Marines in 1943. After the war he studied acting at the New Society Academy, New York and entered the world of acting. He was a member of the Greenwich Theater, New York, the Empire Players Theater, the Cheery Lane Theater, and the Drama Workshop of the Walter Whitman Company. Finally he ended up in Hollywood and was contracted by Universal Film Studio in 1949, where he remained. He emerged as one of the finest actors of his era. He acted in more than 123 movies, some of which are: *Houdini*, *Spartacus*, *Murder in Three Acts*, *The Boston Stranglers*, *Lepke*, *Sextet*, *Tarzan in Manhattan*, *The Mummy Lives*, *Vega*, *Goodbye Charlie* and *Some Like it Hot*. He was also a skilled painter in oil and had several exhibitions. He wrote about his own life *Tony Curtis: An Autobiography* (1993). The Hungarian National Gallery holds some of his paintings. He visited Budapest in 1996, in 2003, and in 2009. He established a foundation for the renovation of the Dohány Street Synagogue, participated in a Hungarian tourist film, introduced his autobiography, and exhibited his paintings. Curtis was one of the famous film-legends of Hollywood in the second half of the 20th century. He earned many prizes and awards, among them the Officer Cross of the Republic of Hungary in 1996. – B: 1037, T: 7103.

Curtiz, Michael→Kertész, Mihály.

Cyprian, Jaisge (1704 - 16 April 1775) – Physician, inventor. An orphan, he was raised by the monks of the Red Monastery in the foothills of the Carpathian Mountains in what was then Northern Hungary (Upland, *Felvidék*, now Slovakia). He was trained by a surgeon at Lőcse (now Loviče, Slovakia) and later, after some study tours abroad, he returned to the Monastery, where he was physician, barber, pharmacist and chef of the monks. He constructed a mechanism in 1768, considered to be the forerunner of the glider plane. He made several successful glides with it from the nearby Crown Mountain. No data have remained about the mechanism, as the Bishop of Nyitra (now Nitra, Slovakia) labeled it as a contraption of the devil, and was burned. The Bishop even started court proceedings against Cyprian charging the inventor with devilish machinations. Cyprian was saved from serious punishment only by the edict of Emperor József (Joseph) II (1780-1790), who dissolved the religious orders. He can safely be considered as the inventor of the modern glider. Similar efforts were made only many

years later. Documents pertaining to the experiments were found by Tivadar (Theodore) Ács in the archives of the Abbey of Zoborhegy (now in Slovakia). – B: 0883, 1226, T: 7674.→**József II, King and Emperor.**

Czakó, Gábor (Gabriel) (Csaba) (Decs, 14 September 1942 -) – Writer, playwright. His higher studies were at the University of Pécs, where he read Law (1961-1965). He worked as a lawyer between 1965 and 1972. He was a contributor to the weekly *New Mirror* (*Új Tükör*) (1978-1979), and to the literary journal *Moving World* (*Mozgó Világ*) (1979-1983); afterwards he worked for other journals and reviews. In 1990 he became a counselor to Prime Minister József Antall. From 1990 he was Editor-in-Chief of the *Hungarian Review* (*Magyar Szemle*). Between 1997 and 2001 he was a representative of the *Hungarian News Agency* (*Magyar Távirati Iroda*). Since 1997 he has worked for Hungarian TV. His works include *The Room* (*A szoba*) novel (1970); *Saviour* (*Megváltó*) novel (1975); *Várkonyi Chronicle* (*Várkonyi krónika*) novel (1978); *The Smile of the Creator* (*A Teremtő mosolya*) essays (1991); *Golden Gate* (*Aranykapu*) novel (1999), and *Initiation* (*Beavatás*), essays (2000). He is recipient of the Kortárs Prize (1994), the Attila József Prize (1995), and the Kossuth Prize (2011). – B: 0876, 0878, T: 7103.

Czakó, Jenő (Eugene) (Czmorek) (Kétybodony, 21 December 1901 - Cegléd, 5 August 1958) – Minister of the Reformed Church, church historian. He studied Theology at the Reformed Theological Academy, Budapest (1921-1922). He spent three years studying abroad at the *Faculté Libre de Théologie Protestante*, Montpellier, France (1922-1923), and at Budapest again (1923-1924). In 1924-1925 he finished his studies at the University of Geneva, Switzerland. In 1925, sponsored by the United Scottish Church in Scotland, he studied at New College, Edinburgh. On 14 September 1928 he received his qualification as a minister. In 1929 he moved to Cegléd, where he established a family, and from 1929 taught religion at the Lajos Kossuth High School. He was also District Supervisor of Religious Education and, as a British Council member, he organized international conferences with Sándor Csia, Sándor Czegléy, Baron Pál Podmaniczky, Sándor Karácsony, Aladár Ecsedy, and others. He studied and wrote essays on the life of Saints, such as St. Theresa of Avila, St. Augustine, and St. Francis of Assisi, and later, on Blaise Pascal, Martin Luther, John Calvin, George Fox, and John Wesley. He prepared an abridged translation of John Bunyan's autobiographical work, the *Grace Abounding*. He also made a translation of the *The Pilgrim's Progress* of John Bunyan. His *Chapters from the History of Modern Revivalism; Universal Church Historical Studies* (*Fejezetek az Újabbkori Ébredések Történetéből; Egyetemes egyháztörténeti tanulmány*) was published by György (George) P. Szabó in 2002, in Budapest. He wrote a standard work on Jansenism. His various writings, including manuscripts, are kept in the Ráday Library of the Reformed Church in Hungary, Budapest. He translated many religious songs from English, and composed original songs as well. Jenő Czakó was an outstanding figure of the revivalist movement in the 20th century. – B: 0883, 1162, T: 7684.→**Csia, Sándor; Czeglédy, Sándor Sr; Karácsony, Sándor; Ecsedy, Aladár; P. Szabó, György; Reformed Church in Hungary.**

Czapik, Gyula (Julius) (Szeged, 3 December 1887 - Budapest, 25 April 1956) – Printer, Roman Catholic prelate. His father owned a bookstore and a printing workshop. He was trained as a printer and for a while he was the manager of the Korda Printing and

Publishing House. He attended high school at his place of birth, studied Theology at Temesvár (now Timișoara, Romania) and Vienna. He earned a Ph.D. in 1912, became a chaplain, professor of theology, attorney of the diocese, and tutor of the children of Regent Miklós (Nicholas) Horthy. He edited the *Monthly Gazette* (*Havi Közlöny*); *Die Zeitung* (*The Newspaper*) and the *Temesvár Newspaper* (*Temesvári Újság*). When Transylvania (*Erdély*) was ceded to Romania in 1920, in order to avoid Romanian occupation, he moved to Budapest and edited the publications *Churchly Newspapers* (*Egyházi Lapok*); the *Hungarian Culture* (*A Magyar Kultúra*), and *The Heart* (*A Szív*). In 1933, he was appointed Bishop of Veszprém, and in 1943, became Archbishop of Eger. He played a prominent role in the preparation of the agreement between the State and Church after 1946. Some of his works are: *Novena to the Heart of Jesus* (*Novéna Jézus Szívéhez*) (1922); *The Christian State* (*A keresztény állam*) (1923); *Have Mercy Upon Us My Lord!* (*Könyörülj rajtunk, Uram!*) (1934), and *Funeral-book* (*Temetőkönyv*) (1960). – B: 0932, 0945, T: 7456, 7103. → **Horthy, Miklós.**

Czardas → **Csárdás.**

Czech Codex – A Codex with records in the Hungarian language, written in 1513. It is one of the most decorated Hungarian codices, adorned with colorful embellishments. The Codex is a companion volume to the Festetics Codex. Its sources are the well-known Latin prayerbooks of the Middle Ages: *Hortulus animae*, *Antidotarius animae*. It was Mrs. Pál (Paul) Kinizsi's (née Benigna Magyar) book of prayers. It consists of 98 leaves and includes psalms, prayers, a litany, and the hymn of Saint Bernard. János (John) Czech discovered it in the library of the Franciscans at Érsekújvár (now Nové Zámky, Slovakia) from where it was donated to the Hungarian Academy of Sciences. The Codex is named after its discoverer, János Czech. – B: 0942, 1150, T: 7659. → **Czech, János; Festetics Codex; Codex Literature; Kinizsi, Pál.**

Czech János (John) (Győr, 20 June 1798 - Pest, 1 November 1854) – Lawyer, historian. Following completion of his legal studies, he worked as a notary public, councilor, mayor and later Chief Justice of Győr. He was mainly concerned with collecting historical memoirs, manuscripts, documents, medallions, and local history. He established the first open-air Roman-age *lapidarium* in Győr. He discovered the Czech Codex, which was named after him, as well as Mrs. Pál (Paul) Kinizsi's (née Benigna Magyar) book of prayers and the so-called Érsekújvár Códex (now Nové Zámky, Slovakia). – B: 1078, 0883, T: 7659. → **Czech Codex; Codex Literature; Kinizsi, Pál.**

Czechoslovakia, Hungarians in – In 1910, the number of native Hungarian population of the Northern Historic Hungary (*Felvidék*, now Slovakia) was 1,070,871. In 1920 there were 740,431 Hungarians in Czechoslovakia. In 1969, their number was 730,000, according to the estimate by the Hungarian National Bureau of Statistics. On 1 January 1993, Czechoslovakia was separated into the Czech Republic and the Slovak Republic. The bulk of ethnic Hungarians live in the southern part of Slovakia, in one block, alongside Hungarian border, by the virtue of the Versailles-Trianon (1920) and the Paris (1947) Peace Dictates. In 2001 their number was only 521,000 in Slovakia.

Between 1920 and 1939, in the Czech part of Czechoslovakia, the number of Hungarians was low. However, right after World War II, some 44,000 ethnic Hungarians were deported there from southern Slovakia, only because they were Hungarians, and they were settled as forced laborers in the farmsteads of the expelled 3.5 million Sudeten Germans. Some of them remained there, while newcomers joined them. In 1991, their number was 19,930. They founded the Alliance of Hungarians in Czech and Moravian lands with Chapters in major towns. They erected a memorial for Count János (John) Esterházy unjustly imprisoned after World War II. They publish the magazine *Prague Mirror* (*Prágai Tükör*) five times a year. They organize yearly summer camps. According to the Czech census of 2001, there were 14,737 persons of Hungarian extraction in the Czech Republic. – B: 1078, 1104, 1264, T: 3240, 7103. → **Trianon Peace Treaty; Parish Peace Treaty; Esterházy, Count János; Bohemia, Hungarian Minority in; Beneš Decrees; Atrocities against Hungarians.**

Czeglédi, István (Stephen) (Perény, now Perín, Slovakia, 19 November 1619 - Nagyszombat, now Trnava, Slovakia, 5 June 1671) – Preacher of the Reformed Church. He pursued his higher and theological studies in Debrecen, Sárospatak, as well as abroad at Franeker, Utrecht and Leiden. He returned to Hungary in 1647, and became Principal at a high school in Kassa (now Košice, Slovakia), later working as a minister in Tállya, Beregszász (now Berehove, Ukraine) and Kassa. After the Wesselényi conspiracy he was became an object of persecution, was tortured, imprisoned, and his property was confiscated. In 1671, he was summoned to Pozsony (now Bratislava, Slovakia), charged with of conspiracy, but died en route. He was buried in Pozsony. He often took part in theological polemics, e.g. with Mátyás (Matthias) Sámbar and Imre (Emeric) Kiss and he committed them to writing. He was one of the outstanding Protestant preachers of his age; he officiated at the funeral of Prince György (George) Rákóczi II. Some of his orations appeared in print. His writings on history include *On the Destruction of Countries...* (*Az országok rombolásáról...*) (1659). – B: 0883, 1257, T: 7456. → **Rákóczi, Prince György II; Wesselényi Conspiracy.**

Czeglédi, István (Stephen) (Nagysalló, now Tekovské Lužany, Slovakia, 18 August 1910) - Budapest, 1 December 1966) – Minister of the Reformed Church, theologian, son of Bible translator Sándor (Alexander) Czeglédi Sr., and brother of Károly (Charles) and Sándor (Alexander) Czeglédi Jr. He studied Theology at the Reformed Theological Academy Budapest (1928-1932) and the University of Utrecht (1930-1931, 1933-1936). In Budapest, he obtained a pastoral diploma in 1934, and Ph.D. from the University of Utrecht in 1936. From then on until 1944, he served as a minister. Toward the end of World War II, he served on the Eastern Front, where he became a prisoner of war (1945-1947). Returning to Hungary he worked as an Assistant Minister in Cegléd, Minister of the Deaconess Institute in Nyíregyháza, Deputy Professor (1952), later Professor of the New Testament Studies at the Reformed Theological Academy of Budapest (1953). He was also Minister in the congregation of Józsefváros, District VIII of Budapest. He was one of the founding members of the Christian Peace Conference at Prague, in 1958. His articles and studies were published in church journals. Some of his works were duplicate notes of his theological lectures. His works include *Exegesis of St. John's Gospel* (*János evangéliumának exegézise*) (1955), and *Bible Study* (*Bibliaismeret*) (1965). – B: 0883, T:

7456.→**Czeplédy, Sándor Sr; Czeplédy, Sándor Jr; Czeplédy, Károly; Christian Peace Conference.**

Czeplédy, Károly (Charles) (Pápa, 21 December 1914 - Budapest, 20 June 1996) – Linguist, orientalist. He studied Oriental linguistics at the Universities of Belfast (1934-1935), Utrecht (1936-1939) and Vienna (1940-1941), completing them in the Arts Faculty of the University of Budapest as a member of the Eötvös College. In 1946, he became an honorary lecturer of Semitic Linguistics there and, from 1960, Professor of Semitic Philology and Head of the Department of Arabic Studies. He went into retirement in 1985. He was co-author of the publications *The Problems of Hungarian Ancient History (A magyar őstörténet kérdései)* (1955), and *Studies in Hungarian Ancient History (Magyar őstörténeti tanulmányok)* (1977). He obtained a Masters Degree in 1952, and a Ph.D. in 1976. His main field of study was the Arabic, Syrian, Iranian, Armenian and Byzantine Historic and Geographic Literature, especially the history of early nomadic peoples of the Eurasian steppe belt, with regard to those ethnic groups which could have been in closer contact with the Magyars prior to their settlement in the Carpathian Basin. His works include *Ethnic-demographic Movements on the Steppe in the 4th to 9th Centuries (IV - IX. századi népmozgalmak a steppén)* (1954); *Movement of Nomadic Peoples from the Orient to the Occident (Nomádnépek vándorlása Napkelettől Napnyugatig)* (1969); *Ogurs and Turks in Kazaria (Ogúrok és turkok Kazáriában)* (1981), and *Studies in Ancient Hungarian History (Magyar őstörténeti tanulmányok)* (1985). – B: 1257, T: 7456.→**Czeplédy, István; Czeplédy, Sándor Sr; Czeplédy, Sándor Jr.**

Czeplédy, Sándor Jr. (Alexander) (Nagysalló, now Tekovské Luzany, Slovakia, 16 June 1909 - Debrecen, 19 October 1998) – Minister of the Reformed Church, theologian, writer. He completed his high school studies in Pápa in 1927; then studied Theology at Pápa and Budapest. Later, he moved to Dayton, OH, USA (1927-1931), where he obtained a B.A. Degree. Thereafter, he studied at the University of Princeton, received a M. Theol. in 1932, and obtained a Ph.D. in Systematic Theology from the University of Debrecen in 1936. He also studied Theology at the University of Halle-Wittenberg, Germany (1936-1937), and received a special qualification in Practical Theology from the Theological Academy, Pápa (1938). He was Minister in Middletown, OH (1929-1932), Assistant Minister at the Scottish Mission, Budapest (1932-1943), at the Calvin Square Church, Budapest (1934-1935) and in Cegléd (1937-1938). He was a professor at the Theological Academy, Budapest (1938-1939), then at the University of Debrecen from 1943. He was Professor of Practical Theology at the Reformed Theological Academy, Debrecen from 1950 to 1983, when he retired. His articles and studies appeared at home and abroad. He published in foreign languages as well. His major works include *Faith and History (Hit és történelem)* (1936), *The Congregational-comfort Preaching (A prédikáció gyülekezetszerűsége)* (1938) and *The Chosen People (A választott nép)* (1940). He was Honorary Doctor of the Reformed Theological Academy of Budapest, a recipient of the Higher Education Prize (*Magyar Felsőoktatásért Díj*) and the Csokonai Prize. – B: 0910, T: 7103.→**Czeplédy, Sándor Sr.; Czeplédy, Károly.**

Czeplédy, Sándor Sr. (Alexander) (Nádasladány, 28 March 1883 - Cegléd, 23 December 1944) – Minister of the Reformed Church, theologian, writer. He completed his high school studies in Pápa (1901), studied Theology at the Reformed Theological Academy,

Pápa (1901-1906), and earned a higher degree in New and Old Testament studies. He was Assistant Minister in Pápa, then a missionary in Velika Pisanica, Croatia (1906-1909); Minister in Nagysalló (now Tekovské Luzany, Slovakia) (1909-1914), Professor at the Theological Academy, Pápa (1914-1920), Minister in Győr (1920-1928), Dean of the Tata Diocese (1920-1928), Minister in Cegléd (1928-1944). He was editor of religious newspapers. He published a *Biblical Handbook* vols. i-v (*Bibliai kézikönyv I-V*) (1926-1928); translated and published the *Works of John Calvin* vols. i,ii,iii (*Kálvin János művei, I,II,III*) (1907-1910); translated the *New Testament* (*Újszövetség*) (1924, 1930), and published with others the *Biblical Lexicon* (*Bibliai Lexikon*) in two volumes (1931). He was one of the outstanding Reformed theologians in the first half of the 20th century. – B: 0910, T: 7103.→ **Czeplédy, Sándor Jr; Czeplédy, Károly; Bible in Hungarian.**

Czeizel, Endre (Andrew) (Budapest, 3 April, 1935 -) – Physician, geneticist. He studied Medicine at the Semmelweis Medical University in Budapest (1953-1959). Since 1959 he has been a researcher of the causes of congenital abnormalities at the National Public Health Institute, and Chief Physician of the Department of Human Genetics and Teratology, as well as Director of the Center for World Health Organization. Until 1973, he was the family planning adviser of the Szent János Hospital, Budapest. Since 1973, he acts as an advisor in genetics. He worked out the Hungarian Optimal Family Planning Model. He was editor of eight popular educational TV series on sexuality and family planning. He is a sought-after lecturer and a world-renowned geneticist. He wrote 20 books, among them the *Congenital Abnormalities* (*Veleszületett rendellenességek*) (1973); *Human Genetics* (*Emberi öröklődés*) (1976); *Multiple Congenital Abnormalities*, in English (1988); *The Right to be Born Healthy*, in English (1988); *The Genetics of Hungarians* (*A magyarság genetikája*) (1990), and *The Secrets of Genes* (*A gének titkai*) (1991). He is a recipient of the Youth Prize (1987), the Outstanding Physician title (1988), the Elek Fényes Commemorative Medal (1988), and the Markusovszky Prize twice. – B: 0874, 1031, T: 7103.

Czelder, Márton (Martin) (Ugornya, on the eastern banks of the Tisza River, east of Vásárosnamény, 11 November 1833 - Nagybánya, now Baia Mare, Transylvania (*Erdély*) in Romania, 23 August 1889) – Minister of the Reformed Church, missionary, religious writer. He attended high school in Sáropatak where, at the age of 15, enlisted with one of the freedom fighters' unit during the War of Independence (1848-1849). On one occasion, with a guerrilla unit of 1600 men, he defeated an Imperial Army unit of 2500 soldiers. He was twice wounded. He was ordained in 1857; then in 1860 he moved to Moldavia (Wallachia, now Romania), where he ministered to Hungarians of the Reformed faith for ten years. During that time, he set up several congregation schools and built numerous churches. He organized 26 congregations with about 4400 members. The Austrian authorities in 1865 regarded him a dangerous person and wanted to arrest him, but he went abroad. He returned to Hungary in 1871. In 1884, he was minister in Kecskemét. In 1889, an ecclesiastical court removed him from his parish. He did not appeal, and died five months later. He was the author of several works, poems, studies, prayers and critical works, mainly of religious nature. His activities form a golden page in the history of 19th century Hungarian Reformed Church life. – B: 0883, 0942, 1520, T: 7682.→**Freedom Fight of 1848-1849; Reformed Church in Hungary.**

Czelder, Orbán (Urban) (Merény, now Nálepkova, Slovakia, 9 July 1674 - Kassa, now Košice, Slovakia, October 1717) – *Kuruc* army officer. With his rebels he joined the *Kuruc* uprising led by Prince Ferenc (Francis) Rákóczi II (1703) and became commander of the first regular regiment. One of the most outstanding *Kuruc* generals and a distinguished military organizer, the main area of his military operation was ~~the~~ Northern Hungary (Upland, *Felvidék*, now Slovakia). In 1704, he took the fort of Bajmóc, participated in the conquest of the fortress of Trencsén (now Trenčín, Slovakia), and was promoted to colonel in 1705. His regiment covered the retreat in the disastrous 1708 Battle of Trencsén and, in 1709, he was promoted to the rank of general. Between 1709 and 1710, his regiment defended the city of Lőcse (now Loviče, Slovakia) against the Austrian generals Heister and Löffelholz. The city magistrates, in collaboration with the traitor István (Stephen) Andrassy and his mistress, Mrs. János (John) Korponay (the “White Woman of Lőcse”), delegated Czelder as negotiating envoy to the camp of the Imperial General Löffelholz, who arrested him. After the capitulation of Lőcse, he was imprisoned in Késmárk but freed in 1711. In 1714, together with Colonel János (John) Pongrácz of the Hussars, he organized armed resistance against the Austrians in the region of Szepesség, where he soon managed to recruit 1200 insurgents under his banner. The Austrian Imperial Army suppressed the insurgency and, in 1715, he was sentenced to death. He was regularly tortured for two years and was executed at Kassa in 1717. – B: 0883, 1031, T: 3233.→**Freedom Fight of Rákóczi II, Prince Ferenc; Kuruc.**

Czetz, János (John) (Gidófalva, now Ghidfalau, Transylvania (*Erdély*), now in Romania, 8 June 1822 - Buenos Aires, 6 September 1904) – General of the 1848-1849 War of Independence of Hungary against Austria, and founder of the first modern military officer training school in Argentina. He was a graduate of the Military Academy of Wiener Neustadt, Austria, where he graduated as full lieutenant instead of the usual second lieutenant, an exceptional promotion, recorded only twice during the Academy’s 95-year history. Then he was accepted by the Academy for General Staff and, at 26, he became a captain of the Imperial Army of Austria. When hostilities broke out between Austria and Hungary in 1848, he offered his services to the Hungarian Government. First he served in the Ministry of War, later as Chief of Staff to General Joseph Bem in his campaign in Transylvania. He was barely 27 years old when, after the decisive victory of Piski, he was promoted to the rank of general. His extraordinary organizational ability was proven during the severe winter of 1849, when his army remained well supplied and intact, while his opponent, the Austrian General Puchner, was forced to retreat. In the last battle, fighting valiantly against the invading Czarist army of Russia, he was gravely wounded. After the Hungarian army had laid down its arms at Világos he escaped to Hamburg, Germany, with false identification papers, where, in 1850, he published the history of General Bem’s Transylvanian campaign. He moved to Paris, to Turkey, and then to Switzerland, where he worked at the construction on the Mont Cenis railway and began organizing a Hungarian legion; but after the Peace Treaty of Villafranca, he emigrated to Argentina. President Mitre of Argentina gave him the rank of colonel in the Argentine army in 1864. Acquiring a diploma as a surveyor, he was entrusted to survey and fix the Argentine-Paraguay border. In the same year, he organized the first military engineering brigade. Under President Sarmiento, he was charged with the defense of the southern border section of Argentina. Soon he had a new task: to organize a Military

Academy for Argentina. Neither the President nor his Minister of Defense had the least confidence that the task could be done successfully. Despite enormous obstacles and with hard work, he managed to raise a well-trained military elite for Argentina, the majority of whom served as the highest military leaders of the country. He was fluent in five languages: Hungarian, German, French, English and Spanish. In 1884, he became the founder of the Geographical Institute in Buenos Aires, was its first Director, and served in this capacity for 12 years. His life-size portrait in the Institute commemorates his various accomplishments. For 10 years he was Director of Water Management in the District of Ente Rios. He retired in 1895. His wife was a member of the Rosas family; and when he died, he was buried in the Rosas family crypt. His earthly remains were transferred to the Argentinian Military Academy's new chapel with full military honors in 1970, and it has been his resting place ever since. It is marked with a plaque that shows his Transylvanian origin. His bronze statue stands in the central square of the Academy's parade ground. A city square in Buenos Aires was named after him. His bust stands in front of the Institute named after him; and the Argentine Postal Service issued a stamp in his honor. To commemorate the 75th anniversary of his death, a commemorative plaque was unveiled for him and for Sándor (Alexander) Asbóth, next to the Hungarian Heroes Memorial. In Budapest a street bears his name. – B: 0883, 1133, 1020, T: 3233.→**Freedom Fight of 1848-1849; Argentina, Hungarians in; Armenians; Bem, József; Asbóth, Sándor.**

Czibor, Zoltán (Komárom, 23 August 1929 - Komárom, 1 September 1997) – Soccer player. His career began with the team of Komárom MÁV (Hungarian State Railways – Magyar Államvasútak) in 1945. After 1948, he played on the Ferencváros Team (FTC). In 1951, he was a member of the Csepel Vasas Team; and from 1953 on he played with the Budapest Honvéd. He played left halfback. He was member of the Olympic Champion Team (1952) and the Hungarian winning “Golden Team” over England in 1953, also of the Silver Medalist Team of the World Championships in 1954, Bern, Switzerland. Between 1949 and 1956, he scored 17 goals in the National Team. He was “goal-king” in 1955 by scoring 20 goals in a tie with Ferenc Machos. During the 1956 Revolution he was in contact with the resistance fighters and soon left Hungary and played for the AS Rome. The following year, he joined the team of FC Barcelona and achieved the greatest successes of his life. He returned to Hungary in 1990 and settled in Komárom. He was a recipient of the Hungarian Olympic Committee's Awards in 1995. – B: 1105, 1031, T: 7103.→**Bozsik, József; Buzánszky, Jenő; Grosics Gyula; Kocsis, Zoltán; Puskás, Ferenc.**

Czidra, László (Ladislav) (Budapest, 10 February 1940 - Budapest, 21 January 2001) – Musician, recorder artist. His higher studies were at the Ferenc (Franz) Liszt Academy of Music, Budapest, where he studied oboe (1959-1963). Besides the recorder, he played on several early woodwind instruments as well. He taught at the Academy until 1988. From 1993, he was professor of the Leó Weiner Music High School, Budapest. He founded the renowned *Camerata Hungarica* ensemble and was a member of the *Ex-Antiquis* ensemble. He went on a number of concert tours abroad, wrote studies, and recorded Renaissance and Baroque music. He made 6 solo records and 12 with his ensemble, among them the *Music for the Court of King Mátyás I (Matthias Corvinus)*; Handel's *Recorder Sonatas*, and Vivaldi's *Complete Recorder Concertos*. He was one of the best

recorder players of our time. He was a recipient of Ferenc Liszt Award (1981). – B: 0886, 1239, T: 7103.

Cziffery, József (Joseph) (Aranyosmarót, now Zlatne Moravce, Slovakia, 29 December 1902 - Salto, Uruguay, 1964) – Painter. His higher studies were at the Academy of Fine Arts of Budapest (1927-1931). Among his teachers were Béla Berényi and János (John) Vaszary. At the end of the 1920s, he went on a study trip to Germany, and for a short while worked in Berlin. Later he went to Paris and opened an art school. The British Museum bought one of his paintings after his solo exhibition in London. In 1931, the National Salon, Budapest, organized an exhibition from his collected works. Around 1933 he emigrated to Brazil, and was soon invited to Uruguay, where he settled in Salto and opened an art school. His paintings made him well known in the artistic life in Uruguay. After his death, there was an exhibition of his paintings in Montevideo, and a Monument was erected in Salto. János Vaszary influenced his work. He mainly painted still life in watercolor. – B: 0883, 1521, T: 7653.→**Vaszary, János**.

Cziffra, György (George) (Budapest, 5 November 1921 - Senlis, France, 17 January 1994) – Piano virtuoso. He was born into a Roma musician family. He completed his studies at the Academy of Music in Budapest, with the help of Ernő Dohnányi. He was noticed already as a child prodigy because of his virtuosic playing. Later, he became a well known bar pianist. His outspoken behavior made it impossible for him to perform on the concert stage. He attempted to flee from Communist Hungary, but was caught, arrested and tortured. His torturers shattered his hands and afterwards he was able to play only with a wrist support. Between 1950 and 1953 he was imprisoned. However, afterwards he was allowed to perform. He had enormous success in his own country as well as abroad. In October 1956, he played the Rákóczi March of Franz Liszt for ten times as an encore. At the end, the police came and emptied the concert hall. He left Hungary during the 1956 Revolution. After a short period of performing in Vienna, he settled in Paris. He became a celebrated piano virtuoso filling concert halls to capacity. He became master of mainly Romantic piano music, such as Chopin, Grieg, Liszt and Schuman. From the 1980s he organized the Cziffra Festive Performances with the aim of supporting gifted young musicians. The *Canons and Bells (Ágyuk és harangok)* is his autobiography. He was one of the outstanding pianist virtuosos in the second half of the 20th century. – B: 0938, 1178, T: 7684.→**Liszt, Ferenc; Dohnányi, Ernő**.

Czigány, Dezső (Desider) (Budapest, 1 June, 1883 - Budapest, 31 December, 1937) – Painter. He studied at the Munich Academy in 1901, and at Simon Hollósy's artist colony in Nagybánya (now Baia Mare, Romania) in 1903. He was in Paris on a scholarship from 1904. He was a student of Károly Ferenczy in Budapest in 1906. He was an honorary member of "The Independent" Group. As a founder and representative of "The Eights", an avant-garde Hungarian group, he played an important role in the introduction of post-impressionistic art in Hungary, got in touch with the progressive journal *West (Nyugat)* and, as a result, he met poet laureate Endre Ady and painted a portrait of him. He lived in Paris and in southern France in the years after World War I. His early paintings showed the influence of Gauguin and Cézanne. In his late period, he painted colorful, bright, sunny scenes and self-portraits. He committed suicide. His works include *Portrait of a Girl (Leányarckép)* (1903); *(Landscape (Tájkép)* (1906); *Portrait of Poet Endre Ady*

(1907); *Still-life with Apples (Csendélet almákkal)* (1910), and *Self-portrait (Önarckép)* (1912). His works are in the National Gallery, Budapest and in private collections. – B: 1068, 1124, 1160, T: 7103.→**Hollósy, Simon; Ady, Endre; Berény, Róbert; Czóbel, Béla; Kernstovk, Károly; Pór, Bertlan; Ferenczy, Károly; Eight, The Group of.**

Czigány, György (George) (Budapest, 12 August 1931 -) – Poet, writer. He started writing short stories before 1945, then studied music as a student of Pál (Paul) Kadosa and others, and received a diploma in piano performance in 1956. Instead of a musical career, he chose to follow educational work in music, and he became a great success. He also followed a literary life: editing programs for the Hungarian Radio, showing the relationship between the great Hungarian writers and the musical world, while in his free time writing poems. In his volume, *Asphalt Rivers (Aszfaltfolyók)* (1974) he appears as a strongly intellectual lyric poet, who passionately questions the problem of existence and the transitoriness of life. Similar to the great works of composer Béla Bartók, his works indicate that, step by step, he achieved the harmony of a solitary man's life in closeness with nature. His poems present a feeling of anguish about the absence of a complete and humane earthly life. He was strongly influenced by the existentialist philosophy, often featuring the dramatic questions of a man left alone, cast out into the reality of life. On the screen of his soul, the agonizing visions of the Second World War appear again and again. The aspirations of the *Newmoon Circle (Újhold Kör)* also influenced his taste and the nature of his lyrics. His works include *On the Wavelength of Music (A muzsika hullámhosszán)* essays, with Eszter Lázár (1970); *Who Wins Tomorrow? (Ki nyer holnap?)* interviews (1972); *Dreams of Ninive (Álmok Ninivéről)* poems (1983); *I have Dinner with Mozart (Mozarttal vacsorázok)*, essays, short-stories (1992), and *Lights on the Water (Fények a vizen)* poems (1995). He received the Ferenc Liszt Prize (1970), the Attila József Prize (1996) and the Pro Literatura Prize (1997). – B: 0878, 1257, T: 7456.→**Bartók, Béla; Kadosa, Pál.**

Czigány, Lóránt (Roland) (pen name Antal Girnóczy) (Sátoraljaújhely, 3 June 1935 - London, 8 November 2008) – Literary historian, diplomat. His higher studies were at the University of Szeged, where he studied Hungarian Literature and History (1954-1956). As a member of the National Guard, he participated in the revolutionary events of 1956. After the Revolution he moved to England and studied at Oxford University (1957-1958) and at London University (1958-1960). Between 1962 and 1969, he worked in the British Library and set up a Hungarian Literary Collection. From 1969 to 1972, after emigrating to the United States, he taught Hungarian Language and Literature at Berkeley University, Calif., USA. He was a contributor, then Head of the Hungarian Section of the BBC, and an external contributor to the newspaper, *The Times*. He surveyed the centers of Hungarian intellectual life in the West and of Hungarian-Hungarian dialogue, giving an almost chronological account of the Szepsi Csombor Circle in London, the Kelemen Mikes Circle in the Netherlands, and of Hungarian as a Native Language Conference. From 1970 to 1990, he was a member of the Protective Body of the Hungarian Mother-tongue Conference. In 1990-1991, he was Minister Plenipotentiary at the Hungarian Embassy, London. His works include *The Béla Iványi-Grünwald Collection of Hungarica* (1967); *The Oxford History of Hungarian Literature. From the Earliest Times to the Present* (1984); the first non-Marxist synthesis of Hungarian Literature is the *Look Back*

in Anger! The History of Nationalized Literature in Hungary 1946-1988, (*Nézz vissza haraggal! Államosított irodalom Magyarországon 1946-1988*) (1990), and *Where I Stand, Where I Go* (*Ahol állok, ahol megyek*) (1998). He published a good number of works of fellow writers. He was a recipient of the Géza Bárczi Prize (1981), the Endre Szirmai Prize (1988), the Pro Literature Prize (1997). and the Attila József Prize (2000). – B: 0874, 0878, 1257, T: 7103.

Czímer, József (Joseph) (Rákoscscaba, 24 October 1913 -) – Dramaturgist, writer. His higher studies were at the University of Budapest (1937). From 1937 to 1942, he worked at the Psychological Institute, Budapest. From 1942 he went underground and was a contributor to the newspapers *Resistance* (*Ellenállás*), *Freedom* (*Szabadság*), and *New Hungary* (*Új Magyarország*). In 1948 and 1949 he was at the National Film Office (*Magyar Filmhivatal*). In 1949 he worked for the weekly *Theater* (*Színház*), and was dramaturgist at the Hungarian Film Industry (*Mafilm*). Under suspicion of spying he was dismissed from the *Ministry of Metallurgy and Machinery* (*Kohó és Gépipari Minisztérium*), but was later rehabilitated. From 1951 to 1956, he was dramaturgist at the Youth Theater (*Ifjúsági Színház*), acted in the same capacity at the Comedy Theater (*Vígyszínház*) (1956-1968), and at the National Theater (Nemzeti Színház), Pécs (1968 until his retirement). His works include *The Jewish Epistemology* (*A zsidó ismeretelmélet*) (1937); *Fables of Aesop* (*Aisophos meséi*) translation (1943); *The Witches of Hollywood* (*A Hollywoodi Boszorkányok*) (1948); *Interlude* (*Közjáték*) (1992), and *Changing onto the Same Train* (*Átszállás ugyanarra a vonatra*) (1996). He is a recipient of a number of prizes, among them the Order of Hungarian Freedom (*Magyar Szabadság Rend*) (1946, the Merited Artist title (1977), the Thália-Ring (1980), the Outstanding Artist title (1983) and the Prize for Hungarian Art (1993). – B: 0876, 0878, 1257, T: 7103.

Czine, Mihály (Michael) (Nyírmeggyes, 5 April 1929 - Budapest, 21 January 1999) – Literary historian, critic. He was born as the ninth child of a shepherd family and spent his childhood at Hodász. On the insistence of his teacher, he was registered at the Teacher Training College of Nyíregyháza. In 1948, he was admitted to the Eötvös College of the University of Budapest. After its closure by the State, he continued his higher studies at the University of Budapest, where he studied Hungarian Literature and received his Degree in 1953. He continued with postgraduate studies until 1955, and worked as a columnist for the periodical *New Voice* (*Új Hang*). Between 1956 and 1964, he was a contributor to the Institute of Literary History of the Hungarian Academy of Sciences. From 1964, he was a university lecturer, and from 1974 Professor, and Department Chair from 1988. In his writings, he sided with national and social problems. This stance led him to conflicts with the official policy of culture. However, he is regarded as the representative of a certain life-principle of literary history. He was the Chief Curator of the Danubian Reformed Church District (1989), and Lay President of the National Synod of the Reformed Church (1991). His writings include *The Journey of Zsigmond Móricz to the Revolution* (*Móricz Zsigmond útja a forradalomig*) monograph (1960); *People and Literature*, vols. i, ii (*Nép és irodalom, I,II*) studies, critiques (1981), and *Minority and Literature* (*Kisebbség és irodalom*) studies (1992). He was a recipient of the József Darvas Prize (1986), the Banner Medal of the Hungarian Peoples' Republic

(1989), the Krúdy Memorial Medal (1990), the Zoltán Kodály Prize (1994), and the Széchenyi Prize (1994). – B: 1165, 0878, 1257, T: 7103.

Czingel, László (Ladislav) (Pozsonypüspöki now Podunajské Biskupice, Slovakia, 1 September 1944 -) – Folk dance choreographer. He completed his Hungarian high school studies at Somorja (now Šamorín, Slovakia) (1962). In 1966, he studied Electro-Mechanics, and in 1977 completed a course in Adult Education. From 1962 to 1969, he was a storeman, later an electrician. From 1969 to 1970, he was a special lecturer of the *Czechoslovakian Hungarian Workers' Cultural Federation (Csehszlovákiai Magyar Dolgozók Kulturális Szövetsége – CSEMADOK)* on folk dancing. He was also working for the *CSEMADOK* (1970-1973); he was again special lecturer at the Institute of Adult Education of Pozsony, on Hungarian folk dancing (1973-1980). From 1967 to 1977 he was leader of the *Lesser Danube Dance Ensemble (Kis Duna Táncgyűttes)*; and from 1983, leader of *Folk-Dancing Ensemble*. From 1977 on, he was the leader of the ensemble in the *Adult Education Civic Center* of Somorja. So far he has prepared 40 choreographies, such as *The Dances of Gömör (Gömöri táncok)*. His articles on folk dancing appeared in the papers *Week (Hét)*, *New Word (Új Szó)*, *Adult Education (Népművelés)*, and the *Woman (Nő)*. He is author of a book of program guides for dance-group leaders (1974), and a TV-film script on the traditions of the Csallóköz area (now Titny ostrov, Slovakia) (1991). He is winner of the 2nd Prize in the National Choreographic Competition (1982), and was presented with the Gold Memorial Plaque of the Slovakian Ministry of Culture, 1984. – B: 1083, T: 7456.

Czinka, Panna (Sajógömör, now Gemer, Slovakia, 1711 - 1772) – Gypsy musician. Her father and grandfather were court musicians of Prince Ferenc (Francis) Rákóczi II, Prince of Transylvania. Already at the age of 9, she played the violin so clearly that her overlord János (John) Lányi sent her to school to Rozsnyó (now Rožňava, Slovakia) at his own expense, where she soon surpassed her teacher. She got married to a double-bass player and, together with his brother, she formed a band that soon gained fame. Her overlord not only had a small house built for them on the shore of the Sajó River (now Slana River, Slovakia), but also regularly supplied the band with new clothes. She lived there happily, and at the end, her orchestra consisted of her sons. She made a lot of money and left it for her children. She was buried in Sajógömör, dressed in a festive costume, and with her Amati violin, given to her at one of her performances. Only three of her compositions remained for posterity; for most of the others only the titles are known. – B: 0883, 1031, T: 7684.→**Rákóczi II, Prince Ferenc.**

Czóbel, Béla (Budapest, 4 September 1883 - Budapest, 31 January 1976) – Painter. He studied painting at the artist colony of Nagybánya (now Baia Mare, Romania) as a student of Béla Iványi-Grünwald in 1902. He studied in Munich in 1902-1903. Still in the same year he went to Paris and befriended Picasso and other members of the group, *les Fauves*. Since 1907 and 1912 he spent the summers on Károly (Charles) Kernstock's estate in Nyergesújfalu. Between 1914 and 1919 he lived in Berg, Holland. During World War I, many of his pictures were lost. From 1919-1925, he worked in Berlin, later moved again to Paris. From 1936 he spent the summers on the County Heves estate of Ferenc (Francis) Hatvany. From 1939 on, he lived mainly in the artist colony of Szentendre. His first works were studies of *plein air* with secessionist impact.

His later works show his nature-principle. He assisted in setting up the impressionist and neo-impressionist circle. His rich lifework includes *Sitting Peasant* (*Ülő paraszt*) (1904); *Little Girl in Front of the Bed* (*Kislány ágy előtt*) (1906); *Muse* (*Múza*) (1930), and *Madonna* (1937). His themes were still-life compositions, *enterieurs*, landscapes and nudes. He had many exhibitions including Paris, Venice, New York, Geneva, Budapest and Szentendre. His paintings are in the possession of Hungarian institutions and in private collections. He was member of the Szinyei Society (1932). He is regarded as an eminent representative of the *École de Paris*. He was a recipient of the Kossuth Prize (1948), and the titles of Merited Artist (1958) and Outstanding Artist (1963). – B: 0883, 0934, T: 7103.→**Nagybánya Artist Colony; Szentendre Artist Colony; Iványi-Grünwald, Béla; Kernstock, Károly; Czigány, Dezső; Berény, Róbert; Pór, Bertalan; Eight, The.**

Czóbel, Minka (Anarcs, 8 June 1855 - Anarcs, 17 January 1947) – Poetess, writer. Her writings began to appear in the early 1890s, first in newspapers. However, the leading literary figures of her age did not notice her talents. Her lyric poetry shows intellectual character as well as picturesque features. She wrote volumes of poems and novels as well, including *White Songs* (*Fehér dalok*) (1884); *Songs of the Dawn* (*A virradat dalai*) (1895); *Opals* (*Opálok*) (1903), and *Spider Web* (*Pókháló*) short stories. She translated Imre Madách's *The Tragedy of Man* (*Az ember tragédiája*) into German. – B: 0883, 1257, T: 7103.→**Madách, Imre.**

Czuczor-Fogarasi Dictionary – Based on Count József (Joseph) Teleki's 1818 competition essay, the idea of compiling "a possibly complete dictionary" was included in the Hungarian Academy of Sciences' plans. At the end of 1834 a little booklet was issued for the members; then in 1840 a final plan: "The Design of the Internal Order of a Large Hungarian Dictionary" was published. Finally, on 16 December 1844, Gergely (Gegory) Czuczor and János (John) Fogarasi were elected to be the dictionary's editors. The manuscript was produced between 1845 and 1861, over two years of which Czuczor spent in prison. Finally, the Dictionary of the Hungarian Language was published in 6 volumes between 1862 and 1874. After Czuczor's death, the final editorial work was completed by Fogarasi, and published by the Athenaeum Publishing Firm. As soon as it came out, it was heavily criticized, primarily for its etymologies and comparative method. Nevertheless, the Czuczor-Fogarasi has become a household name in Hungarian linguistics; it is the first scholarly monolingual dictionary that gives insight into the language's construction, including the vocabulary of sciences, trades and regional dialects. – B&T: 7617.→**Czuczor, Gergely; Fogarasi, János; Teleki, Count József.**

Czuczor, Gergely (Gregory) (Andód, now Andovce, Slovakia, 17 December 1800 - Pest, 9 September 1866) – Monk, poet. He attended high school in Nyitra (now Nitra, Slovakia), Esztergom and Pozsony (now Bratislava, Slovakia). He entered the Benedictine Order in Pannonhalma in 1817, studied Philosophy in Győr and Theology in Pest. He was a high school teacher at Győr in 1827, then at Révkomárom (now Komarno, Slovakia) in 1830; became a corresponding member of the Hungarian Academy of Sciences in 1831, and moved to Pest. Later he was posted to Pannonhalma and worked as a librarian and archivist. He also taught at Győr again, and returned to Pest for the second time. He was Editor of the monumental *Great Hungarian Dictionary* (*Nagy magyar*

szótár). For his role in the Revolution of 1848-1849, he was sentenced to a six-year prison term in Kufstein, Austria, and later in Buda for his revolutionary poem *War Cry* (*Rohamkiáltás*). He received amnesty in 1851. His first great epic poem was *The Battle of Augsburg* (*Az augsburgi ütközet*), then the cycle on *János Hunyadi*, a legend on Matthias Corvinus, and one on the *Dream of Virgin Margaret*, also romances as *Szondi*. He also wrote *The System of the Hungarian Language* (*A magyar nyelv rendszere*) (1847). He translated Tacitus' work on *Germania*, Horace's *Ars Poetica*, and *The Life of Washington* by Jared Sparks. He became an ordinary member of the Hungarian Academy of Sciences in 1836. – B: 0921, 1257, T: 7103. → **Fogarasi, János; Lechfeld (Augsburg), Battle of; Freedom Fight of 1848-1849**

Czvittinger, Dávid (Selmecebánya, now Banská Stiavnica, Slovakia, 1676 - Selmecebánya, 18 March 1743) – Literary historian, bibliographer. He was born into a middle class family and was educated as a theologian at German universities, including Altdorf; but his main interest was literature. Throughout his life he had financial problems and wrote most of his pioneering *Specimen Hungariae Literatae*, (Frankfurt, 1711) in a debtors' prison. This work was the first to start documentation about the life and works of Hungarian writers. In his work he listed 296 Hungarian, Transylvanian (*Erdély*, now in Romania) Croatian and Dalmatian writers with biographical notes in alphabetical order. Czvittinger undertook this heroic effort in order to defend Hungarian literature against disparaging Western, mainly Austrian, criticism and to make the Hungarian authors also known outside the country. Notwithstanding his limited resources, he produced a remarkable work. Editors of foreign Encyclopedias use his data. – B: 0883, 1257, T: 7654, 7655.