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Haar, Alfréd (Budapest, 11 October 1885 - Szeged 16 March 1933) – Mathematician; started his higher studies in Chemical Engineering at the Budapest Polytechnic; but in 1904 changed over to the University of Budapest. In 1905 he continued his studies in Göttingen, Germany, where he obtained his Ph.D. in 1909. Before a short stay at the University of Zürich as an assistant professor 1912-1919, he was Professor of Mathematics at the University of Kolozsvár (now Cluj-Napoca, Romania). In the years after World War I, in order to escape Romanian rule, he lectured temporarily in Budapest, then in Szeged, where the Kolozsvár University was in exile. In Szeged, together with Frigyes (Frederick) Riesz, he established a famous mathematical center. In 1922 they founded the journal *Acta Scientiarum Mathematicarum*. In 1929, at the University of Hamburg, he expounded his researches in variation in mathematics. In 1931 he was invited to become a member of the Hungarian Academy of Sciences. Haar's research extended over a very wide field and led to significant results. These research fields included orthogonal serial functions, singular integrals, theory of sets, analytical functions, partial differential equations, calculus of variations, function approximation, linear unevennesses, discrete groups, continuous groups, the plateau problem, and the infinite Abelian group. He put the problem of the theory of multiple variables on new foundations. Also, in his last work, he achieved something fundamental for modern mathematics by proving the existence of invariant groupings ("Haar Measure, Haar Integral"). He published mainly in German. His main works include *Zur Theorie der orthogonalen Funktionensysteme* (1910 and 1911), *Zur Variations-rechnung Abhandlungen aus der Mathem* (1930), *Der Maasbegriff in der Theorie der Kontinuierlichen Gruppen* (*The concept of the grain measure "Maas" in the theory of continuing groups*) (1933). – B: 0883, 1279, 1306, T: 7456.→**Riesz, Frigyes**.

Haas, Mihály (Michael) (Pinkafő, now Pinkafeld, Austria, 8 April 1810 - Pest, 27 March 1866) – Catholic Bishop, theologian, writer. He began his studies at Szombathely, and continued them in Pécs and in Vienna, where he was awarded a Ph.D. in Philosophy. After he was ordained in 1834, he served in Dunaföldvár and Pécs. Between 1837 and 1846, he worked as a professor at the newly founded Lyceum at Pécs, during which time he also became active in the literary field. In 1846 he was appointed parish priest and soon after was named provost. In 1853 he became inspector of all schools in the district. At the end of his life, he was made Bishop of Szatmár (now Satu Mare, Romania). Of his literary output, the ones dealing with local history are of some importance. His collections of folk music, folk customs, proverbs, as well as nicknames of certain Western Hungarian settlements are significant. – B: 0883, 0942, 1020, T: 7617.→**Catholic Church in Hungary**.

Habans – Name of an Anabaptist sect in historic Upper Hungary (Upland, *Felvidék*, now Slovakia). A large group of the radical Anabaptist movement, fleeing persecution in Switzerland and in Tyrol first settled in Nikolsburg and Austerlitz, Moravia. There, Jakob Hutter, a Tyrolean hatmaker and an able leader gave them their spiritual and worldly Constitution, around 1529. The Hutterites-Habans, as they later became known, believed in adult baptism, and a communal life based on Biblical principles. The "new Christians", soon settled in Northwest Hungary, mostly in Counties Pozsony, Trencsén and Nyitra

(now Bratislava, Trencin and Nitra, Slovakia). Powerful Hungarian landowners: the Pálffy, Erdődy, Illésházy, Czobor, Nádasdy, Batthyány families and the Rákóczi at Sárospatak shielded them from the authorities, mainly for their excellence in many crafts. The Pozsony Diet enacted the first of many Acts against the Hungarian Anabaptists in 1548. After the Battle of the White Mountain in 1620, the Hutterites were expelled from Moravia. A large group, about 180 persons from Ó-Szombat, Hungary (now Sobotište, Slovakia) was received by Prince Gábor (Gabriel) Bethlen (1580-1629) and settled in Alvinc (now Vintu de Jos in Transylvania, *Erdély*, now in Romania).



Habán deep dish

Eventually a group emigrated to Russia, and later to the USA and Canada, where they still prosper today. The Habans were accomplished metal workers, producing beautiful cutlery for their landlords. They also introduced the French method of constructing fireproof thatched roofs from straw dipped in clay slip; but above all, they produced some of the finest majolica services outside of Italy. In the Haban communes, potters of outstanding ability produced fine tin-glaze earthenware, painted in high temperature blue, green, yellow and brownish-purple flowers on a white, sometimes blue background. These motives were influenced by contemporary Italian majolica and by some local flora, including tulips and snowdrops. By the sect's strict regulations, only floral motives were allowed. Human figures and animals appeared on Haban ceramics only after the communes were broken up and many of the Hutterites were forced to convert to Catholicism, during the reign of Empress & Queen Mária Terézia (Maria Theresa, 1717-1780). Those who resisted fled the country, eventually settling in North America, around the turn of the 19/20th century. Originally the Haban name applied only to the converted Hutterites, but later tended to include all of the Anabaptists in Hungary. The elegant style of the Haban vessels greatly influenced the motives on later rural Hungarian folk ceramics. The descendants of the converted Hutterite potters kept the traditional style alive, sometimes complete with 17th century dates until the beginning of the 20th century. Haban ceramic vessels are treasured and proudly displayed by many museums today. – B: 7654, T: 7654.→**Hutterites; Bokály; Bethlen, Prince Gábor; Mária Terézia, Empress and Queen; Horváth, J. Eugene.**

Habsburg, Otto von (Otto Habsburg-Lothringen) (Reichenau an der Rax, Lower Austria 20 November 1912 - Pöcking, Bavaria, Germany, 4 July 2011) – Diplomat, head of the Habsburg family. He was the eldest son of Károly (Charles) IV (1916-1918), the last Emperor of Austria and the last King of Hungary, and Princess Zita of Bourbon-Parma. At the age of four, Otto became Crown Prince of the Austro-Hungarian Monarchy, when his father ascended the throne, following the death of Ferenc József I (Francis Joseph). However, at the end of World War I in 1918, King Károly IV (Charles) had to abdicate; both monarchies were abolished and the family was forced into exile, when the Republics

of Austria and Hungary were founded. Otto spent the following years in Switzerland and in Madeira (Islands of Azores), where Károly IV died prematurely in 1922, making Otto heir to the throne at the age of ten. Meanwhile, the Austrian Parliament had officially expelled the Habsburg Dynasty and confiscated all their property (*Habsburgergesetz* of 3 April 1919). In 1935, Otto graduated from the University of Louvain, Belgium, having studied Social and Political Science. A fervent patriot, he had opposed the Nazi *Anschluss* of Austria of 1938, and also opposed Hitler's regime. He fled to the USA and spent most of the years of World War II in Washington, DC. After the War, he lived in exile in France and Spain. Well after the end of World War II, he finally renounced all claims to the Austrian throne in 1961, and was eventually allowed to return to his home country in 1966. He became a German citizen in 1978. An early advocate of a unified Europe, he served from 1979 until 1999 as a Member of the European Parliament for the conservative German CSU Party. He was one of the organizers of the so-called Pan-Europa picnic on the Austrian-Hungarian border region in 1989. He spoke fluent Hungarian, had frequently visited Hungary, and supported Hungary in many ways. He was the last heir to the throne of the former Austrian-Hungarian Empire and oldest member of the Habsburg family. – B&T: 1031.→**Károly IV, Emperor and King; Zita, Queen; Pan-European Picnic.**

Habsburg Restoration Attempts – There were two attempts by King Károly IV (Charles, 1916-1918), the last Hungarian king, to reclaim the throne in 1921. (1) The King, as a political emigrant, received a resident's permit to stay in Switzerland, but was prohibited from leaving the country. Therefore he traveled in disguise and with false documents, by train, then he crossed the Hungarian border by car and, on 26 March 1921, he arrived by horse-drawn carriage at the palace of the Bishop of Szombathely. The next day, he had an unsuccessful meeting with Regent Horthy in Budapest. On 3 April, the representatives of the Entente Powers launched a concerted diplomatic protest against the Habsburg restoration attempt. The King left the country on 5 April 1921 (and died in Madeira on 1 April 1922). The successor states, comprising the Little Entente (Czechoslovakia, Yugoslavia and Romania) unanimously protested against the return of King Károly IV, declaring it a *cause de guerre*. (2) The Swiss Government refused to extend the residence permit of the King, since he had violated its conditions. Instead, the castle of Hertenstein was designated as his new residence, which he could leave only with special permission. Nevertheless, Queen Zita, who was very much concerned about their uncertain future and who possessed an exceptionally strong will, arranged a second trip to Hungary with the help of the King's supporters. On a rented plane, they arrived at the manor house of Count Cziráky, in Dénesfa in County Sopron, on 20 October 1921. In the evening, the troops of the Sopron barracks, under the command of Lieutenant Colonel Lehár and Colonel Ostenburg, swore an oath of loyalty to the King. They also formed the Royal Government with István (Stephen) Rakovszky as Prime Minister and Count Gyula (Julius) Andrássy as Foreign Minister. In six railway cars, they set out toward Budapest but, at the outskirts of the city, the cadet battalions were ordered to stop their advance. In the meantime, the successor states ordered partial mobilization on hearing the news of the King's return, while the regular Hungarian army units surrounded the King's troops at Budaörs, and they were forced to surrender at Tata on 24 October. The Hungarian Government designated the Abbey of Tihany as temporary residence of the King and his retinue. On 1 November, they were handed over to the Entente Powers. They transported

them aboard the English ship, *Glowworm*, to the island of Madeira. Among the countries created on the ruins of the Austro-Hungarian Monarchy, Hungary was the only one that did not confiscate the estates of the Royal Family. On 6 November 1921, the Hungarian Parliament by Bills XL and VII abrogated the right of the Habsburg House to the Hungarian crown. – B: 1230, 1338, 1020, T: 7665.→**Károly IV, Emperor and King; Zita, Queen.**

Had (Army) – (1) A term used in the broad sense by the ancient Magyars to name the tribes or the family units. Both the male and female members and their children were covered by that expression, and even their serfs were included as members of the *Had*. In various regions, the meaning of the word differed greatly and the expression lost its significance in modern times. (2) In wartime, it is the name of an armed military unit. Declaration of war in Hungarian is *hadüzenet*, and waging war is *hadviselés*, words that preserved the old root of the word. – B: 1078, 1134, 1020, T: 3233.

Hadik, Count András (Andrew) (Kőszeg, 16 October 1710 - Vienna, Austria, 12 March 1790) – Military officer. He was a descendant of



a small landholder noble family of Upper Hungary (*Felvidék*, now Slovakia). His career started as a regular Hussar. At the age of 22, he was made an ensign in the Dessewffy Hussar regiment; and in 1736, at the beginning of the Turkish War, he became a captain. He participated in the War of Succession of Austria and in the Seven Years War. His bravery and daring adventures, his Hussar-bravado became legendary. With 400 of his Hussars, he cut through the encirclement of the Fort of Neisse to reinforce the defenders. At Frankenstein, using some cunning, with 350 Hussars, he forced a whole Prussian regiment to flee. In the fall of 1757, as Division-General, with 5270 of his troops in Radenberg, with a daring manoeuvre, he exacted a ransom from the city of Berlin. It was one of the most significant surprise attacks in

Hungarian military history. His force consisted of 1100 Hussars and 1100 Austrian cavalry, the rest being Austrian, Hungarian and Croatian infantry troops and gunners. At that time, his own Austrian and the Prussian enemy armies were far away from him when he declared: "*The road to Berlin is free*". They set out on the 11 October and, five days later, on the birthday of Empress Maria Theresa, he was standing at the gate of Berlin. On the 16th of October, the military envoy, a trumpeter from the cavalry, delivered Hadik's letter to the Mayor of Berlin. It demanded 300,000 *tallers* in tribute money, which the City Council refused. They pulled up the drawbridge over the River Spree, but Hadik's artillery blew apart the chain holding the bridge. The City Council then requested mercy, but by that time Hadik demanded double the tribute money. The City Council could only raise 150,000 *tallers* in cash and gave a draft for the remaining 50,000, made out to Hadik. As Hadik strongly opposed looting, they handed over 25,000 *taller* for the military, which he distributed among the soldiers before leaving Berlin. He accounted for

the rest in Vienna and refused to accept the 12,000 *taller* offered to him personally. Maria Theresia rewarded Hadik with the Maria Theresia Grand Cross. In 1760, he was Commander-in-Chief of the Austrian Imperial Army. For his services he was awarded estates at Cernovič and Futak, along with the title of Count. Between 1764 and 1768, he was military commander, royal representative and attendant of the royal seat in Transylvania (*Erdély* now in Romania). In that capacity, he proposed, for the first time in Hungary, the abolishment of the feudal system. In 1772, he was Commander of the occupational forces and, for a short time, Governor of occupied Poland. In 1774 he was promoted to Marshal and, until his death, he remained the Head of the Imperial Military Council in Vienna. He participated in the campaigns against the French, in one campaign against the Turks, and three times against Prussia. He served for over 45 years. In 1777 he became a Count of the German Empire. He secured the immunity of the Szeklers in Transylvania, and was the initiator of the Szekler and Hungarian settlements in Bukovina. He is buried in Futak. His equestrian statue by György Vastagh was erected in 1937, within the Fort of Buda. – B: 0883, 1031, 1020, T: 3233, 7678.→**Hussars; Hussar Bravado.**

Hadrovics, László (Ladislav) (Alsólendva now Lendava, Slovenia, 10 September 1910 - Budapest, 13 May 1997) – Linguist, philologist, Slavic scholar. His primary education was at Lendva, the secondary at Kőszeg and finally at Keszthely, where he graduated in 1929. He studied Hungarian and Latin Literature at the University of Budapest, where he acquired a Degree in Education (Dip.Ed.) in 1934, and obtained a Ph.D. in Hungarian and Slavic Linguistics in 1935. In the same year he was on a scholarship in Berlin. From 1937, he worked at the University Library, Budapest. He was an assistant professor at the Slavic Institute. From 1941, he worked at the Pál (Paul) Teleki Institute and then became researcher for the History Institute of the Hungarian Academy of Sciences, and Professor, teaching Southern Slavic Philology and Literature. He became Department Head from 1954 until his retirement in 1974. He was a corresponding member and then a regular member of the Hungarian Academy of Sciences. Among his writings are: *Hungarian and Southern Slav Spiritual Links* (*Magyar és déli szláv szellemi kapcsolatok*) (1944); *Hungarian-Serbian-Croatian Dictionary* (*Magyar-szerbhorvát szótár - Madžarsko srpskohrvatski rečnik*) (1958), and *Hungarian-Russian Dictionary* (*Magyar-orosz szótár - Vengersko-russkij slovar*), with L. Gáldi (1964). He was a recipient of the State Prize (1985). – B: 1122, 1161, 1257, 1339, T: 7103.→**Teleki, Count Pál.**

Hafenschner, Károly Sr (Charles) (Budapest, 6 July 1926 -) – Lutheran minister, theologian. His secondary studies were at the Fásor Lutheran (Evangelical) High School, Budapest. In 1944 he commenced theological studies at the Lutheran Theological Academy, Sopron. With a scholarship from the World Council of Churches, he spent a year at the Seminary of Gettysburg, PA, USA, where he studied Ethics, the crisis of modern times and that of marriage, from the Christian point of view. He later on studied Practical Theology and learnt languages. He obtained a Ph.D. in Practical Theology from the Lutheran Theological Academy of Budapest in 1967. He was Assistant Pastor in Kőbánya-Budapest, the Mandák Home, and the Deák Square congregations, Budapest, where he was a pulpit supply for 3 years; junior pastor for 14 years, and pastor for 15 years. Since the Deák Square Church is the congregation of the Bishop of the Southern Lutheran Church District, he worked with such Lutheran bishops as Lajos (Louis) Ordass, László (Ladislav) Dezséry, Zoltán Káldy and Béla Harmati. He rendered

important support and versatile service to his Church. He was a member of the church delegation at the 3rd Assembly of the World Council of Churches, Minneapolis, MN, USA, and member of the Lutheran Vatican Committee. He participated in important ecumenical meetings, gatherings and consultations in many parts of the world. He was also lecturer at the Lutheran Theological Academy, Budapest. He retired from his pastoral duties in 1989. His book, *Das Herrenmahl (Lord's Supper, Úrvacsora)* is a theological textbook. His studies, articles and books appeared in German, English, Swedish and other languages. He is a recipient the Middle Cross of Honor of Republic of Hungary (2012). – B: 1050, T: 7103.→**Ordass, Lajos; Dezséri, László; Káldy, Zoltán; Harmati, Béla.**

Hafnium – A rare element with metallic properties, belonging to the group of titanium. Its atomic number is 72 on the periodic table and its atomic weight is 178.58 with properties very similar to that of zirconium. The chemist, György Hevesy, discovered it in 1922. It is used for making shielding covers in the atomic industry because it can absorb large volumes of neutrons. – B: 1138, 1020, T: 7675.→**Hevesy, György.**

Haggenmacher Plansifter – Károly (Charles) Haggenmacher, engineer, invented and patented the plansifter in 1887 that is used in the milling process to separate different types of flours according to particle size. He applied diverters to the sifters to direct the stream of the products as needed. His invention was adapted worldwide. – B: 0883, 1091, T: 7662.

Hagymási, Bálint (Valentinus Cybeleius Varasdiensis) (Varasd, now in Croatia, 1490 - 12 January 1517) – Humanist writer and poet; between 1506 and 1516 he studied with Italian poet Gionbattista Pio at the University of Bologna, with the financial support of György (George) Szatmári, Bishop of Pécs. At that time Hagymási was already Canon of Pécs and Székesfehérvár. His first independent publication appeared in 1512, in Bologna, under the title *Elegidion*. His main work, the *Opusculum de laudibus et vituperio vini et aquae*, (*Small Book on the Praise and Damnation of Wine and Water*) was published in 1517, in Hagenau, Germany. Another of his works is the poem *Ad Pannoniam*. – B: 1150, 1257, 1020, T: 7617.

Hahót Codex – The manuscript of the first Hungarian musical score, *Sacramentarium*, written between 1075 and 1092, for the Benedictine Order of Béla. The music notes appear as *neumas*, i.e. hand signs, the earliest form of music notation. The manuscript is kept in Zágráb (now Zagreb, Croatia). – B: 1150, T: 7617.→**Codex Literature.**

Hain, Gáspár (Gasper) (Kassa, now Košice, Slovakia, 17 February 1632 - Lőcse, now Levice, Slovakia, 1687) – Chronicler. He was son of the Magistrate of Lőcse, author of the Lőcse Chronicle. After his studies he became a teacher, then Rector of the secondary schools of Kassa and Lőcse. Later, he was appointed Councilor, then Magistrate of the City of Lőcse. The title of his chronicle is: *Zipserische oder Leutschauerische Chronika*. – B: 1078, 1257, T: 7617.→**Cipszers.**

Hainburg (Hunvár), Austria – The first settlers in the area were the Illyrians and the Celts. Its Celtic name was *Carnuntum*, and it became the capital of the Province of Pannonia, where Roman Emperor Marcus Aurelius once resided. A castle was built there in 1050. The Romans had developed this town but, during the great migration, it fell into

ruin. The fortress was called Hun Fort (*Hunvár*), and it later became an Avar stronghold. The Hungarians used it as one of their border fortresses. In 1683, the Turks devastated the town and ruined its castle on their way to the siege of Vienna. The city's old statue of Attila the Hun probably dates from the 12th century. Joseph Haydn, the composer lived here from 1737–1740 as a child learning music, and singing as a choirboy. – B: 1078, 1031, T: 7103.→**Pannonia; Attila; Huns; Avars; Hajdús.**

Hajdú Dance – During the Turkish war of the 16th century, a specifically Hungarian dance was developed by restless, wandering *Hajdú* (*Heyduck*) soldiers: the Hajdú Dance (*Heyducker Tanz*). It is performed with cudgel or sword to bagpipe music. Its steps are made up of staggering, stamping, squatting, later spinning and leaping into the air. By the 18th century, it evolved into the Verbunkos (from German *Werbung*, recruiting), used as a recruiting dance by the Hungarian army. This in turn evolved into the now internationally known Hungarian dance, the *Csárdás*. – B: 1031, 1138, 1197, 1020, T: 3220, 7103.→**Verbunkos; Hajdús; Csárdás; Hungarian Dances, Traditional.**

Hajdú, Júlia (Budapest, 8 September 1925 - Budapest, 23 October 1987) – Composer, pianist. Her studies were completed at the Ferenc (Franz) Liszt Academy of Music, Budapest, where she obtained a Degree in Music Education. She studied folkmusic with Zoltán Kodály and jazz instrumentation with György (George) Rimki. She composed 14 operettas, hundreds of dance songs, music for radio and television, variety shows, songs, dance suites, such as the *Winter Pleasures* (*Téli örömök*), *Merry Moments* (*Vidám percek*), arias, serenades and movie background music. Her main works are *Comedians of Füred* (*Füredi komédiások*) (1959); *Lady Doctor* (*Doktorkisasszony*) (1960), and *Pest is Worth a Night* (*Pest megér egy estét*) (1960). Her songs were quite popular at the time. – B: 0883, 1508, T: 7667.→**Kodály, Zoltán.**

Hajdú, Péter (Budapest, 27 December 1923 - Budapest, 19 September 2002) – Linguist. His higher studies were completed at the University of Budapest, in Hungarian and German languages (1941-1950). After World War II, he carried out research at the Library of the Festetics Estate, as a co-worker of the National Széchényi Library. From 1951, he worked in the Finno-Ugric Department of the Linguistic Institute of the Hungarian Academy of Sciences. He organized the Finno-Ugric Department at the University of Szeged, and was its professor until 1974, when he was appointed Director of the Linguistic Institute of the Hungarian Academy of Sciences. Between 1974 and 1992, he taught at the University of Budapest. He was also President of the Linguistic and Literary Department of the Hungarian Academy of Sciences (1965-1990). He was a research professor between 1991 and 1995, and retired in 1996. He was visiting professor in Vienna, Munich and Uppsala. He was Director of the Institute of Finno-Ugric Studies. His special field of research was Samoyedic languages, phonology, etymology, ancient history of the Hungarians (*Magyars*). He edited some 10 volumes. His works include *The Samoyedic Peoples and Languages* (*A szamojéd népek és nyelvek*) (1949); *Antecedents of the Development of the Hungarian People* (*A magyarság kialakulásának előzményei*) (1953); *Finno-Ugric Peoples and Languages* (*Finnugor népek és nyelvek*) (1962), *Introduction to Uralic Linguistics* (*Bevezetés az urali nyelvtudományba*) (1966), and *Samoyedic Chrestomathy* (*Szamojéd chrestomathia*) (1968). Some of his works appeared in German. He was a regular or honorary member of a number of learned societies, such as the Hungarian Academy of Sciences, exterior member of the Finnish

Academy of Sciences, Honorary Doctor of the University of Szeged and the University of Uppsala, Knight of the Finnish Order of the Lion, a recipient of the Labor Order of Merit and the Széchenyi Prize. – B: 0874, 0878, 1257, T: 7456.

Hajdú Tradition – The Hajdú tradition is characterized by the military life style of the 16-18th centuries. The heroic part of the tradition, kept alive by legends such as the freedom fights of István Bocskai (1604-1606); fights against invading Turks; against marauding Serbs, who fled to Hungray as the Turkish occupation of their land advanced. Today, this tradition is reflected by their folk dances. – B: 1134, 1020, T: 7103.→**Hajdús; Bocskai, Prince István.**

Hajdúböszörmény Cauldron – A 320-mm-high cauldron of the Late Bronze Age (1570 – 1200 B.C), found in the town of Hajdúböszörmény in Eastern Hungary. It is decorated with sun and bird symbols. It is dated from the 9th century BC. It is in the collection of the Hungarian National Museum, Budapest. – B: 1100, 1020, T: 7617.

Hajdús (*Haiduk or Haiduc*, in the singular *Hajdú*) – Collective name of an identifiable subgroup of Hungarians. The name is not based on ethnic features but on a type of profession or job. The group and its name originate from the late 14th century. At that time, animal husbandry and commerce were growing and, with them the demand for herdsmen and armed guards who accompanied the herds on foot to markets of the distant towns of Europe. These armed guards were called *Hajdús*. With the changing of cattle export laws, the existence of Hajdús became uncertain and, instead of returning to their former peasant life style, they organized themselves into irregular troops. Thereby the original concept of herdsmen changed to a military one from the second half of the 16th century. In the 16-17th centuries their numbers grew with the addition of outlaws, fugitives and insurgents against Habsburg rule. They took part in Prince István (Stephen) Bocskai's freedom-fights and, after the victorious battle of Álmosd on 15 October 1604, he settled many of them in the Hajdúság region in Eastern Hungary, which includes Kálló, [Hajdu]Nánás, [Hajdu]Hadház and Vámospércs. In a charter dated 12 December 1605, Bocskai gave them nobility and granted them estates. On 13 September 1609, Transylvanian Prince Gábor (Gabriel) Báthori resettled the Hajdús of Kálló to Böszörmény, because of an ongoing confrontation with soldiers of the Austrian Imperial Army. In later ages, *Hajdú* was the name of servants of the nobles or civil authorities, sometimes wearing decorative uniform. – B: 1078, 1134, 1138, 1231, T: 7103, →**Bocskai, Prince István; Hajdúság; Győrffy, István; Báthori, Prince Gábor; Hajdú Tradition; Hajdú Dance; Hajdúság.**

Hajdúság – A historical area in Hungary with a unique culture. A landmass of 966 km² was assigned to the jurisdiction of the *Haiduk* in County Hajdú-Bihar, containing six towns including the capital, Hajdúböszörmény; they were granted free status. Its population reached 63,000, before the Turkish occupation, dropped to 4700 in 1720; by 1870 its population was again 63,000. It enjoyed many privileges, granted only to the nobility in the Middle Ages by the King. From 1790, the area regularly sent a delegate to the Lower House of Parliament. In 1876, it became part of County Hajdu-Bihar. Its most famous area is the *Hortobágy* Steppe (*Pusztá*) of Hungary. – B: 1078, 1134, 1138, 1020, T: 7656.→**Hajdús.**

Hajmássy, Ilona (Ilona Massey) (Nagykőrös, 16 June 1910 - Bethesda, MD, USA, 20 August 1974) – Actress. Her career began at the City Theater (*Városi Színház*), Budapest.

Subsequently, she moved to screen acting in Vienna, and Hollywood, USA, where she signed with Metro Goldwyn Mayer, under the name of Ilona Massey. Her first major success was with Eddy Nelson in the 1937 musical, *Rosalie. Balalajka* in 1939, is another notable example of her many films, where she starred once again with Eddy Nelson. Her feature films include *Circus Heros* (*A cirkusz hősei*) (1935); *New Wine* (*Új bor*) (1941); *The Invisible Agent* (*A láthatatlan ügynök*) (1942); *Spring Clouds in the Sky* (*Tavaszi felhők az égen*) (1944); *Tokyo Rose* (1946); *Mexican Vacation* (*Mexikói vakáció*) (1946); *Northwest Outpost* (*Északnyugati előrs*) (1947); *The Looters* (*A fosztogatók*) (1948), and *Happy Love* (*Boldog szerelem*) (1949). – B: 0883, 1435, T: 7667.

Hajmássy, Miklós (Nicholas) (Hagymássy, Hagymási) (Zalaegerszeg, 20 July 1900 - Buenos Aires, 9 February, 1990) – Actor. He was trained at Kálmán (Coloman) Rózsahegyi's acting school; later performed with various theater companies. Discovered by Franciska Gaál, he joined the Comedy Theater (*Vígszínház*) in 1927 in Budapest. During the 1940s, he was on contract with the New Hungarian Theater (*Új Magyar Színház*), but acted at the Operetta Theater (*Operettszínház*) as well. He was cast primarily in comedies and light plays; and from 1933 on, also in films. In 1944 he left Hungary, settled in Argentina, and became a regular on the stage of the Hungarian Theater in Buenos Aires. His main roles included Balásházy in Hunyady's *Black Stemmed Cherry* (*Feketeszáru cseresznye*); Gosztonyi in Móricz's *Gentry Fun* (*Uri-muri*); Colonel Stromm in Mikszáth-Harsányi's *The Noszty Boy's Affair with Mari Tóth* (*A Noszty-fiu esete Tóth Marival*), and Higgins in B. Shaw's *Pygmalion*. His feature films include *Stolen Wednesday* (*Az ellopott szerda*) (1933); *Hungarian Resurrection* (*Magyar feltámadás*) (1939); *A Night in Transylvania* (*Egy éjszaka Erdélyben*) (1941); *The Devil Never Sleeps* (*Az ördög nem alszik*) (1941); *The Perfect Family* (*A tökéletes család*) (1942); *Siamese Cat* (*Sziámi macska*) (1943), and *It Happened in Budapest* (*Ez történt Budapesten*) (1944). – B: 0883, 1339, 1445, T: 7667.

Hajnal, Gábor (Gabriel) (Gyepűfüzes, now Kohfidisch, Burgenland, Austria, 4 October 1912 - Budapest, 26 January 1987) – Poet, translator of literary works. His schooling was in Szombathely; moved with his family to Budapest in 1926. While attending University, he supported himself by private tutoring and working as a clerk. After 1945, he read Law for two years. From 1949 on, he worked as Editor for the journal, *Public Education* (*Népművelés*), thereafter, in turn with the journals *Book* (*Könyv*) and *The World of the Book* (*Könyvilág*). His works include *The Complaint of a Pauper* (*A szegény panasza*) (1947); *Among Stones* (*Kövek között*) (1980) and *Before You Step into the Fog* (*Mielőtt belépsz a ködbe*) (1980). – B: 0883, 0878, 1257, T: 7103.

Hajnal, István (Stephen) (Nagykikinda, now Kikinda, Serbia, 3 July, 1892 - Budapest, 16 June, 1956) – Historian. In 1919 he was an archivist at the Hungarian National Museum. From 1920 he was clerk at the National Archives, and from 1922 he acted as an archivist for the Princely Esterházy family. In 1921 he became an honorary lecturer (*privatdocent*), and from 1931 Professor of Modern History at the University of Budapest. His field of research was the problems of comparative history of writing; the relationship between sociology and science of history, and on certain questions of political history. He was particularly interested in the spreading of literacy, historical knowledge and understanding. His writings are important in the radical communication change of our age. He became a corresponding member of the Hungarian Academy of

Sciences in 1928, and became a regular member in 1939. He was stripped of membership in 1949 for political reasons, but his membership was reinstated in 1989. His main works include *On the Chancery of King Béla IV* (*IV. Béla király kancelláriájáról*) (1914); *Modern History* (*Az újkor története*) (1936); *Vergleichende Schriftproben zur Entwicklung und Verbreitung der Schrift im 12-13. Jahrhundert* (1943), *L'enseignement de l'écriture aux universités médiévales* (1954). – B: 0883, 1028, 1257, T: 7103.

Hajnal, László Gábor (Ladislav Gabriel) (Szabadszállás, 27 August 1948 -) – Writer, journalist, sociologist. From 1967 he read Philosophy and History at the University of Budapest. In 1969 he was imprisoned by the Communist Government for subversive propaganda, but freed by amnesty in 1971. Thereafter, he was a manual laborer. In 1971 he worked as a reporter for the *Illustrated Newspaper* (*Képes Újság*), and completed his higher studies in 1976. In 1981 he left Hungary for the West and worked at the *Free Europe* (*Szabad Európa*) Radio Station in Munich. In 1986 he founded a periodical entitled *Generations* (*Nemzedékek*), and became co-owner of the *Novum Verlag* publishers in Munich. In 1995 he returned to Hungary. Among his works are *Only the Mornings are Terrible...* (*Csak a reggelek borzalmasak...*) articles (1982); *Human Mill* (*Embermalom*) selected writings (1985); *Vigil Without Fear* (*Virrasztani, félelem nélkül*) (1996), and *Prison-Book* (*Börtönkönyv*) (1998). – B: 0878, 1257, T: 7103.

Hajnal, Zoltán (Cegléd, 11 September 1933 -) – Geophysicist, educator. He received his higher education at the University of Sopron, he emigrated to Canada in 1957, and continued his higher education at the University of Saskatchewan, graduating with a B.Ed., (1961), MSc. (1963), and Ph.D., University of Manitoba (1970). He was employed by Chevron Standard as an interpreting geophysicist (1963-1965). He worked at the University of Manitoba as a lecturer from 1965 to 1970, and was Professor of Geophysics at the University of Saskatchewan from 1970. His special fields include geophysics, physics of Earth and seismology. He published nearly 100 scientific and technical papers in periodicals, conference proceedings and technical reports. He has ongoing projects in the USA and Hungary. He served on more than twenty professional and expert committees, such as the Earth Sciences Computer Committee. He organized scientific conferences. The recipient of several research grants, he is a Fellow of the Massachusetts Institute of Technology. – B: 0893, T: 4342.

Hajnóczy, József (Joseph) (Modor (now Modra in County Pozsony), 3 May 1750 – Buda, 20 May 1795) – Scholar of jurisprudence and one of the leaders of the Hungarian Jacobites. He completed his legal studies in Pozsony (now Bratislava, Slovakia), became a qualified solicitor, and spoke seven languages. He became secretary, first to Count Miklós (Nicholas) Forgách and, from 1779, to Count Ferenc (Francis) Széchényi. About this time, he joined the Freemasons. He became a supporter of Emperor Joseph II, because he expected help from the Emperor in opposing feudalism in Hungary. He was appointed Deputy-Lieutenant of County Szerém, at the southern edge of the Kingdom of Hungary. After the death of Emperor József II (Joseph), not being a nobleman, he lost his position. Thereafter, in the unfolding nobility-nationalism movement of 1790-1791, during the reign of Lipót II (Leopold), he endeavored to get the relatively progressive wing to accept social-economic reforms. Hajnóczy soon became disillusioned in the movement and turned to the ideas of the French Revolution, which he tried in his writings to popularize in wide circles from 1791 on; his ideas grew ever more radical. In his work

on taxation, he criticized the Hungarian feudal constitution and demanded the levying of tax on the nobility and the secularizing of all church properties. By demanding the general and proportionate sharing of taxation, as well as freedom of the press, he was already pressing for the establishment of a civic state. He also urged the importance of the right of the serfs to culture. In 1792 he became Secretary of the Royal Treasury in Buda. In 1793, he distributed among his friends the Jacobin constitution, translated into Latin. In the spring of 1794, Ignác (Ignatius) Martinovics, the learned revolutionary leader of Hungary, drew him into the Jacobin movement as one of the directors of the secret Society of Freedom and Equality. On 16 August 1794, Hajnóczy was captured and taken to Vienna, then carried to Buda and, on 27 April 1795, he was sentenced to death. In the meadow southwest of the Castle Hill of Buda called *Vérmező* (Blood Meadow) he was beheaded, together with his companions. His works include *Writings of the Hungarian Jacobins (A magyar jakobinusok iratai)* (Published by Kálmán Benda, I-III, 1952). – B: 0883, 1031; T: 7456.→ **Martinovics, Ignác; Jacobites in Hungary.**

Hajnóczy, Péter [Family name: Béla Ödön (Edmund) Hajnóczy] (Porcsalma, 10 August 1942 - Porcsalma, 8 August 1981) – Writer. He completed his secondary education in evening classes (1962). Thereafter he earned his livelihood with casual jobs. After the appearance of his first volume, *The Stoker (A fűtő)* (1975), he lived from his writings. He belonged to the circle of writers grouped around the *Moving World (Mozgó Világ)* literary review. One of the most characteristic figures of the 1970s, he introduced a new narration technique. Despite his short life, he created a complete literary world. His works include two short novels: *Death Rode out of Persia (A halál kilovagolt Perzsiából)* (1979); *The Bride of Jesus (Jézus menyasszonya)*, (1981), and *Short Novels and Other Writings (Kisregények és más írások)* (1993). – B: 0883, 0878, 1257, T: 7103.

Hajós, Alfréd (Guttman, Arnold) (Budapest, 1 February 1878 - Budapest, 12 November 1955) – Swimmer, architect. He was only 13 when he lost his father, who got drowned in the Danube. At age 18 he won a 100-meter free-style swimming competition in the cold water of the Zea Bay in Athens and, after a brief rest, also the 1,200-meter competition. Having scored these victories in swimming, he did not take part in any more competitions, but his many-sided talent was demonstrated by his participation in the first official football match in Hungary, and played also in the first select team against the Austrians. He did some boxing and took part in gymnastic competitions. After obtaining his Degree in Architecture at the University of Budapest, he worked in the engineering bureau of architect Ödön (Edmund) Lechner. In 1924 he designed a stadium plan, together with Dezső (Desider) Lauber. He designed a number of public buildings, among them the *Arany Bika (Golden Bull) Hotel* in Debrecen. Well after retirement age, he worked in the *Mezőterv Design Office*. Hajós was the designer of the swimming pool on Margaret Island of Budapest, which is named after him. A shipping firm, a school in Budafok, and a swimmingpool in Budapest bear his name. – B: 1768, 0883, 1031, T: 7456.→ **Lechner, Ödön.**

Hajós, György (George) (Budapest, 21 February 1912 - Budapest, 17 March 1972) – Mathematician. He completed his higher education at the University of Budapest in 1929. For a few years he taught in high schools; then, between 1935 and 1949, he lectured at the Polytechnic of Budapest as a demonstrator, then as an assistant professor. Subsequently, he became Head of the Department of Mathematics at the University of

Budapest. In 1948 he was elected a member of the Hungarian Academy of Sciences. In 1965 he became a member of the Romanian Academy of Sciences and, in 1967, of the German Academy of Sciences. His research field was many-sided. Hajós made significant advances in the geometric theory of numbers, in the theory of groups, in discrete geometry, in the geometry of grid-points, in the theory of designing, in the grill-theory, in the Bolyai-Lobachevsky geometry, and in numerical analysis. His most important mathematical result is known as the Hajos-Minkowski Theorem. He was Editor-in-Chief of the journal, *Acta Mathematica Academiae Scientiarum Hungaricae*, in which he regularly published. His main work is *Differential Geometria* (1950); *Über einfache und mehrfache Bedeckung des n-dimensionalen Raumes mit einem Würfelgitter* (*Using simple and multiple coverage of the n-dimensional space with a cubic lattice*) (1941); *Introduction into Geometry* (*Bevezetés a geometriába*) (1960), in German (1969). He was twice a recipient of the Kossuth Prize (1951, 1962). A mathematic competition bears his name. – B: 0883, 1306, T: 7456.

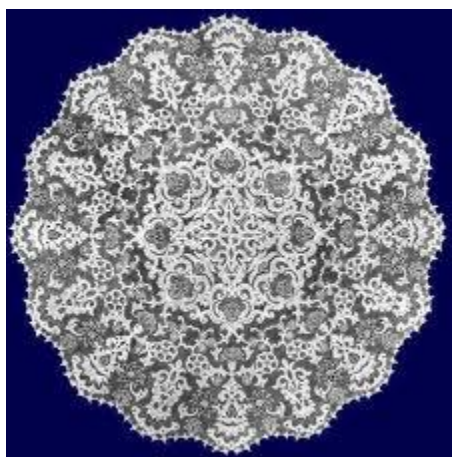
Hajós, Tamás (Thomas) (Budapest, 1953 -) – Poet, writer, translator of literary works and journalist. The Communist dictatorship did not allow him to attend secondary school, thus he completed high school through correspondence. Meanwhile he earned a living as a lathe operator, later as a laborer. After the publication of his poems in top literary magazines, he was appointed Librarian at the University Library, and then at the Széchenyi National Library in Budapest. After having emigrated to Canada (1977), Hajós once again worked as a lathe operator to support his further studies. Admitted to the University of Toronto in 1981, he obtained an English Specialist Degree and a Degree in Hungarian Literature (1985), followed by a Diploma in Marketing from Centennial College followed (1991). He fulfilled an important role in local Hungarian cultural life by founding and running the Hungarian Club of the University of Toronto (1981-1985), and organizing well over a hundred cultural events. A year later, he founded, and subsequently ran a publishing, printing and advertising business. Writing poems since early childhood, by 1967 he won a special literary poetry prize. This led to an introduction to the renowned poet László (Ladislav) Kálnoki, who would become his teacher and lifelong friend. Hajós entered into the literary world when the foremost literary review of the day, *Life and Literature* (*Élet és Irodalom*), published nine of his poems at once in their 1 June 1974 Issue. The following year he was asked to translate poems for the anthology, *Modern Moldavian Poets – The Ballad of the Blue Snow* (*Mai Moldován Költők – A Kék Hó Balladája*). He was a contributor to one of the editors and publishers of the literary journal, *Witness* (*Tanú*) (1978-1980). His book of poems, *In the Noose* (*Szárítókötelen*) was published in 1980 (American-Hungarian Writers' series). At the request of the Toronto Board of Education, he took part in the writing and editing of teachers' textbooks (1990-1992). Hajós edited a number of books, newspapers and periodicals, held poetry readings in Hungary, Canada and the USA, and his works have been published in different forums including print, radio and television. In English translation, his work has appeared in numerous publications, including *Writ 14*, (1982); *Crossroads: Anthology of Hungarian Canadian Authors* (1986), and *Blessed Harbours* (2002). – B: 0892, 1257, 7657, T: 7657. → **Canadian Hungarian Literature.** → **Kálnoky, László.**

Halápy, Konstantin (Szilárd Alápi) (Ungvár, now Uzhhorod, Carpatho-Ukraine, 15 August 1698 - Privigye, now Prievidza, Slovakia, 8 January 1752) – Poet. He was born

into the lesser nobility in 1781, and he entered the Piarist Order. He taught at various places, including Debrecen and Privigye, Nyitra (now Nitra, Slovakia) and was named Principal of the Convent and Secondary School of Privigye. Later, he was named Provincial of the Piarist Order and was known by the above name in literary circles. He wrote numerous poems, odes, elegies, epigrams, enigmas, as well as educational and descriptive verses in Latin, including *Nessus indissolubilis Damonem and Pythiam* (1726), *Epigrammatum moralium liibri 6*, *Elegiarium unicus* (1747). – B: 1150, 1257, 1020, T: 7617.

Halas, John (Budapest, 1912 - London, 1995) – Scenario writer, animator. John Halas learned his craft under George Pál. He launched his career in 1934 and, two years later, moved to England, where he continued his cinematographic career with British Animated Films in London. Later, he and his wife, Joy Batchelor, founded the Halas-Batchelor Films. It became one of the most significant producers of cartoon films at that time. Their most famous feature was *Animal Farm* (1954), based on the novel by George Orwell. It was the first full-length animated film made in Great Britain. They made some 47 works, including *Owl and the Pussycat* (1952); *The Christmas Visitor* (1959); *Automania 2000* (1963); *The Three Musketeers* (1974), and *Dilemma*, (1981). – B: 1041, T: 7103.

Halas Lace (*Halasi csipke*) – Lace making is an ancient craft. It was introduced into the northern regions of Hungary (now Slovakia) by German miner families, settling there in



the 16th century, escaping religious persecution in their homeland. Gradually, this craft spread all over the Kingdom of Hungary. At first, the nobles in manor houses used lace as braids. Regions famous for lace making, apart from Upper Hungary, are: Mezőkövesd, Transylvania (*Erdély*, now in Romania), and first and foremost, Kiskunhalas, the home of the famous Halas Lace. Lacemaking in the farming town of Kiskunhalas started with Árpád Dékány (1861-1931), teacher and folk artist, who created his first lace design in 1902. His successors, Mária Markovits, Ernő (Ernest) Stepanek and Béla Tóth, developed the original design with folk

motives. The new lace was worked with only a needle and thread over a paper pattern. Their technique was wholly original. The unusual combination of weaving, and the traditional techniques of needle-lace gave this lace its unique feature. Early Halas lace even incorporated color into the designs, which included doilies, fans and border lace. Over the decades, the lace evolved and, by 1935, color was almost never seen. To keep their standard high and to help distinguish between the true Halas lace and copies, they incorporated a logo. Three fishes are now included in each piece of Halas lace. The fame of Halas lace continued to grow until World War II, when the Lace House (*Csipkeház*) and all its records and patterns were destroyed. The lace makers rebuilt it, and lace making was restored in Hungary. Among the great variety of motifs are butterflies, snowflakes, bell shapes, ribbons, and many more. Making of Halas lace is extremely time-consuming; its price per gram is equal to that of gold. The Halas lace was exhibited in Budapest, St Louis, Milan, London and Berlin World Exhibitions. It won the Grand Prix in Paris in 1937, ahead of the Brussels lace. There is a *Csipkeház* (*Lace House*)

Museum in Kiskunhalas. The Halas Lace Foundation was established by the local government of Halas that has also founded the Halas Lace Center, which coordinates the lace makers working in Hungary, supporting them and organizing biennial exhibitions – B: 1031, 1138, 1380, T: 7103.

Halasy-Nagy, József (Joseph) (Ercsi, 2 May 1885 - Hajdúszoboszló, 6 May 1976) – Philosopher. He received his Ph.D. in Philosophy from the University of Budapest in 1907, and began his career by teaching at the High School in Kiskunhalas. His first writings on literature appeared at this time in the journal *Communications on Literary History* (*Irodalom-történelmi Közlemények*). On Alexander Bernat's request, he translated Pascal's *Thoughts* (*Gondolatok*), and published it in 1912, with explanatory notes and comments. He also worked on *Taine*. In 1916 he became an honorary lecturer (*privatdozent*) with the thesis, *History of French Philosophy in Modern Times* (*A francia filozófia története az újkorban*). Between 1919 and 1924, he taught in Budapest and Pécs. From 1940 he held a faculty position at the Department of Philosophy, and was Dean of the Faculty of Arts from 1941 to 1942, at the University of Szeged. He was also on the editorial boards of the *Athenaeum* and *Pannonia Publishers*. His views incorporate various philosophical directions, from positivism to neo-kantianism. His interpretations of moral ethics reflect an idealist world-view. His works include *History of Philosophy* (*A filozófia története*) (1912, 1927); *Foundations of Ethics* (*Az ethika alapvonalai*) (1925); *Modern Thinking* (*A modern gondolkodás*) (1927); *Philosophy of Antiquity* (*Az antik filozófia*) (1934); *The Metaphysics of Aristotle* (*Aristoteles metafizikája*) (1936); *Man and his World* (*Az ember és világa*) (1940); *The History of the Beginnings of Political Science* (*A politikai tudományok kezdetei*) (1942); *The Spiritual Life of Man* (*Az ember lelki élete*) (1943), and *The Philosophy* (*A filozófia*), 1944. – B: 0883, 1257, T: 7667.→**Alexander, Bernát**.

Halassy, Olivér vitéz (Budapest, 31 July 1909 - Budapest 10 September 1946) – Swimmer, water-polo player. He completed his secondary education in Budapest; as a school boy he had an accident while traveling on a tram, and his left leg became crippled. Yet he turned to sport, became a swimming and water-polo member of the Újpest Gymnastic Club, and in 1931, he was a member of the water-polo playing and championship-winning team in the European Championships in Paris (1931), Magdeburg (1934), and London (1938). In the Olympic Games of Amsterdam (1928), he won second place, while in the Los Angeles Games of 1932, and in the Berlin Olympics of 1936, he was a member of the gold-medal winning water-polo team. Between 1926 and 1938, he gained excellent results in several events in free-style swimming. In 1931, in Paris, he became European Champion in the 1,500-meter free-style swimming. He won National Championships in river swimming on eleven occasions. As a member of the University of Budapest's sportsman team, he was 5 times in the select free-swimming team, and 91 times in the select water-polo team. In 1946, he lost his life in a robbery incident. The sports center of Újpest (northern suburb of Budapest) is named after him. – B: 1768, 0883, 1031, T: 7456.

Halász, Albert (Felsőlakos, now Gornji Lakoš, Slovenia, 2 February 1969 -) – Poet, essayist, journalist. His secondary studies were in Lendva (now Lendava, Slovenia). He studied Hungarian Literature and Ethnography at the University of Budapest, where he acquired a Ph.D. in 1999. Between 1994 and 1997, he was journalist at the weekly,

Peoples' Newspaper (Népújság) in Lendva. In 1997 and 1998, he was a free enterpriser, publisher. Since 1998, he has been the Hungarian program director of the Slovenian TV. Among his writings are *Smile-Crumbles (Mosolymorzsák)* poems (1991); *The Press and Ethnography of Alsólendva 1889-1919 (Az alsólendvai sajtó és a néprajz 1889-1919)* (1994); *Icons (Ikonok)* poems (1996), and *Eminent Days, Folk Festivals in the River Mura Region (Jeles napok, népi ünnepek a Muravidéken)* (1999). – B: 0878, 1169, 1257, T: 7103.

Halász, János (John) (Zenta, Hungary, now Senta, Serbia, 27 April 1885 - New York, N.Y. 18 February 1976) – Physician. He attended school in Montenegro. He studied Medicine from 1913 at the Medical School of the University of Budapest. During World War I, he voluntarily enlisted in the army and served there from 1915 to 1919. Among other distinguished medals, the *Signum Laudis* was conferred upon him. From 1922, he worked at his birthplace as a physician, now under Serbian rule. When, in 1939, a part of Voivodina was returned to Hungary, he worked in Újvidék (now Novi-Sad, Serbia). He relentlessly fought for the health of the poor agricultural workers. Finally, the Hungarian Parliament enacted the “Peasant Law”, also called “Halász Law” in 1941. He became Chief Director of the *Institute of National Social Insurance (Országos Társadalombiztosítási Intézet – OTI)*. From 1944, he was again in the army. He moved to the USA in 1951 from Germany, and worked as physician in various hospitals. In New York, he set up a Hungarian Library and was involved in Hungarology research. He retired in 1962. His over 10,000-volume library became the core of the János Halász Library in Toronto, Canada. – B: 1037, T: 7103.

Halász, József (Joseph) (Szeged, 5 April 1945 -) – Lawyer, politician. His higher studies were at the University of Szeged, where he studied Law, Mathematics and Auditing, obtaining a Degree in each, and a Doctoral Degree in Law. In addition, he earned a diploma in Systems Administration. He was a university professor for 17 years, and taught post-graduate courses in logic, leadership theory, systems theory and auditing. He wrote several editions of lecture notes. Among these, one entitled, *Programming Logic*, is still circulating among the students. He worked in professional appointments and in middle-management as well. He went on early retirement. Since then, he is engaged in political theorizing, insisting on the uniqueness and restoration of the Hungarian Holy Crown Doctrine. He also writes about the dangers that befell Hungary by joining the European Union. He founded the *Shield Alliance (Pajzs-szövetség)*, and edits the *Eunyet* electronic website, lecturing and writing articles and essays. He wrote a book entitled, *Love or Hate (Szeretet vagy gyűlölet)*. He calls himself “The Humble Servant of the Holy Crown”. – B: 2000, T: 7103.→**Holy Crown Doctrine; Crown, Doctrine of the Holy Crown.**

Halász, Judit (Judith) (Budapest, 7 October 1942 -) – Actress. Her higher studies were at the Academy of Dramatic Art, Budapest (1960-1964). From 1964-1965 she worked at the National Theater (*Nemzeti Színház*) of Pécs. From 1965, she has been a member of the Comedy Theater (*Vígyszínház*), Budapest. She is a versatile actress with some forty theater, film and TV roles to her credit. She created a new genre of singing poems of classical poets. Her theater roles include Estella in Krudy's *The Red Mail Carriage (A vörös postakocsi)*; Egérke in Örkény's *Cat's Play (Macskajáték)*; Mrs. Husheby in G. B. Shaw's *Heartbreak House (Megtört szívek háza)*; Lady Capulet in Shakespeare's *Romeo*

and *Juliet (Romeo és Júlia)*, and Emma in H. Pinter's *Betrayal (Árulás)*. Some of her film roles are *Singing Bird (Énekes madár)* (TV, 1966); *The Bear (A medve)* (TV, 1970); *The Pendragon Legend (A Pendragon-legenda)* (1974), and *On the Last Summer (Az utolsó nyáron)* (1990). She also made many recordings. She is a recipient of many awards and prizes, among them the Mari Jászai Prize (1971) the Merited Artist title (1983), the Smile Prize (1987), the Kossuth Prize (2001), Member of the Society of Immortals (2003), the Officer's Cross of Order of Merit of the Republic of Hungary (2007), the Prima Prémium Prize (2008), Pro Urbe Budapest Prize (2010), and My Country Prize (2011). – B: 0874, 1105, 1445, T: 7103. → **Presser, Gábor**.

Halász, Pál (Paul) (Budapest, 29 August 1880 - Budapest, 27 July 1949) – Mechanical engineer. He invented the compressed-air mortar during World War I. It was soundless, therefore difficult to locate. – B: 0883, 1020, T: 7662.

Halász, Zoltán (Budapest, 31 December, 1914 -) – Writer, journalist, art historian. He obtained a Law Degree at the University of Budapest (1938). He worked at the *General Credit Bank (Általános Hitelbank)*, Budapest, and was journalist at the *Hungarian Journal (Magyar Hírlap)*. During World War II, he served intermittently in the army. From 1945 he worked at the *Hungarian News Agency (Magyar Távirati Iroda)*, and was its reporter in Rome, Italy (1947). Between 1947 and 1949 he was a contributor at the Hungarian Radio. From 1950 to 1955, he was unemployed and earned his living as a translator. Between 1960 and 1989, he was Editor of the periodical, *Hungarian Quarterly*. From 1993, he was Editor of the *Encyclopaedia Britannica Hungarica*. His fields of interest are archeology, urban history, even gastronomy. He has done much for the proliferation of Hungarian culture abroad. His works include *Discovery of Budapest (Budapest felfedezése)* (1959); *Across Canada (Keresztül-kasul Kanadán)* (1975); *Hortobágy and its Environs (Hortobágy és környéke)* (1990), and *Gastronomic Adventures in Europe (Gasztronómiai kalandozások Európában)* (1997). – B: 1257, T: 7103.

Halina Cloth – A thick white, rough felt-type cloth made of strong sheep's wool. It is used to make outerwear and *halina* boots for the herdsmen of Upper Hungary (Upland, *Felvidék*, now Slovakia), the *Hungarian Steppe (Alföld)* and, to some extent, for those of Transdanubia (*Dunántúl*) in County Veszprém. – B: 0942, 1138, 1153, T: 3240.

Halmay, Zoltán (Dubrava, now in Slovakia, 18 June 1881 - ? 20 May 1956) – Swimmer, all-round sportsman. He started working as a journalist; later he worked as a civil servant. Apart from swimming, he competed in speed skating, and became a champion; he also played ice hockey and football, proving himself to be the best in these fields as well. He learned swimming in the swimming pools of the Danube and always made good use of his height of 189 cm, and also his long arms. He won 13 Hungarian Championships, and won championship titles in Austria, Germany and England. He participated as an athlete in three Summer Olympic Games: in Paris in 1924, he won two silver medals and one bronze medal. In 1904, in St. Louis, following Alfred Hajós' example, he won two Olympic Championships. In the London Games in 1908, he acted as team captain, helping his team members in every way. He became the famous all-round sportsman of the first decade of the 20th century. As a result of concentrating on his fellow sportsmen, neglecting himself, he only gained second place in the 100-meter sprint swimming and could not secure a winning position in the 4x200-meter sprint relay race in swimming.

His swimming career became a fiasco. He was elected to be a member of the Swimming Hall of Fame. – B: 1768, 0883, 1031; T: 7456.→**Hajós, Alfréd.**

Halmi, Artur Lajos (Louis) (Pest 1886 - New York, USA, 1939) – Painter. He learned his profession in Vienna and Munich. He went to Paris with a Munkácsy scholarship. Between 1894 and 1910, he lived in Munich and worked as a sketch artist at the newspaper, *Jugend*. In 1910 he moved to New York. He was quite popular in the United States for his magnificent portraits. His paintings include *Little Girl Before the Mirror* (*Kislány a tükör előtt*) and the *Old Woman and Flowers* (*Öregasszony és virágok*). He exhibited in 1922 and in 1931. He was a recipient of a number of awards, among them the Golden Medal at Antwerp (1894), and Golden Prix Budapest (1896). – B: 0872, 0934, T: 7103.

Halmi, Róbert Sr. (Budapest, 22 January 1924 -) – Producer, author, photojournalist. Son of a playwright mother, and a father, who was the official photographer to the Vatican and the Habsburg Empire. His higher studies were at the University of Budapest. In 1944, he participated in the antifascist resistance movement in Hungary, was twice arrested, sentenced to death, but escaped and lived in Austria. In 1947 he was put on trial by the Communist Government of Hungary for blowing up bridges and was sentenced to death. With his father's help, he escaped with a camera and little else and, in Salzburg he chronicled his travails in a seven-part series, in the *Saturday Evening Post*, called *Trial by Terror*. In 1950, he emigrated to the USA, and started as a penniless immigrant. Borrowing from his father's legacy, he ultimately secured a position as a photographer at *Life* magazine in 1952. In 1962 he started to make document films for television, and became well-known in adventure photography, showing exotic sites and dangerous assignments. In 1979 he produced his first significant work, the film adaptation of Hemingway's *Old Man*. There are some 200 film and TV productions to his credit, including *Gypsy*; *The Odyssey*; *Moby Dick*; *Argonauts*; *Arabian Nights*; *Gulliver's Travels*; *Animal Farm*; *Lonesome Dove*, *Dinotopia* *Daniel Defoe's Robinson Crusoe*, and the *Arabian Knights*. He is owner of the Hallmark Entertainment Co. with some 200-million subscribers worldwide He is the most prolific producer in TV history, a multiple Emmy Awarded winner and was recipient of the Peabody Award in 1999. – B: 1037, 1081, T: 7456.

Halmos, Paul (Pál, Richard) (Budapest, 3 March 1916 - Los Gatos Calif., 2 October 2006) – Mathematician. His mother died early on, his father, a physician, emigrated to Chicago, USA in 1924, leaving behind three of his sons under a guardian. Paul joined his father in 1929. He attended high school in Chicago. At first, he studied Chemical Engineering at the University of Illinois; then, after one year, he changed to Mathematics and Philosophy. He earned a Ph.D. in Mathematics in 1938. In early 1939 he obtained a position at Reed College in Oregon. Almost simultaneously he was offered a scholarship at the Institute for Advanced Study in Princeton, which he accepted. A year later he became John von Neumann's assistant. In 1942 Halmos published his *Finite Dimensional Vector Spaces*, which was to bring him instant fame as an outstanding writer of mathematics. After leaving the Institute for Advanced Study, he was appointed to Syracuse University, New York. Here, he took part in teaching soldiers in the Army's Specialized Training Program. In 1946 he became an assistant professor at the University of Chicago. In 1961 he moved to the University of Michigan. In 1968-1969 he served for

one year as Chairman of the Mathematics Department of the University of Hawaii. At the end of that year, he accepted a professorship at Indiana University. He remained at Indiana until 1985, when he moved to Santa Clara. Halmos is known for both his outstanding contributions to operator theory, ergodic theory, functional analysis in Hilbert space, and for his series of exceptionally well-written textbooks. He authored more than 120 articles and 13 books, including *Finite Dimensional Vector Spaces* (1942); *Measure Theory* (1950); *Introduction to Hilbert Space and Theory of Spectral Multiplicity* (1951); *Lectures on Ergodic Theory* (1956); *Naive Set Theory* (1960); *Algebraic Logic* (1962); *A Hilbert Space Problem Book* (1967), and *Lectures on Boolean Algebras* (1974). Among his many prizes and award are the Chauvenet Prize (1948), the L.R. Ford Prize (1971, 1977), the György Pólya Prize (1983), and the Steele Prize (1983). He has been elected a Fellow of the Royal Society of Edinburgh. He has also been awarded an Honorary D.Sc from the University of St Andrews. – B: 0874, 1278, T: 7103.→**Neumann, John von.**

Halom Clan – One of the six Szekler clans of Transylvania (*Erdély*, now in Romania). The ancient Hungarian meaning of the word *halom* was “resigned to die” or “ready to die”. From this clan stem the György, Halom, Náznán and Péter branches. A 19th century document also mentions the Gabud branch. – B: 1078, 1020, T: 7617.

Hamar, István (Stephen) (Kisszentmárton, 18 December 1867 - Budapest, 11 August 1933) – Minister of the Reformed Church, theologian, writer. He studied Theology at Budapest (1886-1890), and Edinburgh (1890-1891). He was an assistant minister in Budapest (1891-1893), and secretary of the bishop (1893-1896). He became an assistant, then Professor of Old Testament at the Reformed Theological Academy, Budapest, from 1897 till his retirement in 1931. He was the guardian of the Ráday Library and Archives, and President of the Calvinist Political Association (1905-1912). His articles and studies appeared at home and abroad in newspapers and periodicals. Some of his writings appeared in books, others in lithographed form, and some are still in manuscript. A selection of his works: *Book of Hosea (Hóseás könyve)* (1897); *Biblical Theology, vol .i, (Biblia theológia, I)* (1899); *Little Biblical Lexicon (Bibliai kislexikon)*, with J. .Murányi (1910); *Book of Isiah, vols. i-xii, (Ésajás könyve I-XII)* (1917); *Book of Prophet Joel (Jóel próféta könyve)* (1928); *Book of Prophet Amos (Ámos próféta könyve)* (1932), and *Introduction to the Old Testament (Ótestamentumi bevezetéstán)* (1921, 1929), He was co-author of the Czeglédy-Hamar-Kállay: *Biblical Lexicon (Bibliai Lexikon)*. – B: 0910, T: 7103.

Hammerl, László (Ladislav) (Budapest, 15 February 1942 -) – Marksman, coach. His higher studies were at the Semmelweis Medical School of the University of Budapest (1961-1968), and at the School of Physical Training, Budapest (1978-1982). He worked at the Ganz Electric Works, Budapest (1952-1956), and at the Hungarian Home Defense Alliance (*Magyar Honvédelmi Szövetség*) (1957-1968). He was a competitor in the Dózsa Sport Club Újpest (1969-1977). His best achievements were: Olympic Champion in Tokyo (1964), silver medalist at the Mexico Olympic Games (1968), triple bronze medalist in European Competitions, Captain of the National Team for 24 years. He is Sportsman of the Nation. – B: 0874, 1656, T: 7103.

Hámos, László (Ladislav) (Neuilly-sur-Seine, France, 22 June 1961 -) – Human rights activist. In the USA, he founded the New York based Transylvanian Committee (*Erdélyi Bizottság*), and the Hungarian Human Right Foundation, HHRF (*Magyar Emberjogi*

Alapítvány) in 1975, has been its President since 1976. The Organization fights against deprivation of civil rights of Hungarians in the detached historical Hungarian territories in the Carpathian Basin, mainly in Transylvania. They valiantly fought against Ceausescu's oppressive and village-demolition politics in Transylvania. On 26 April 1988, Victor Orbán, then Hungarian Prime Minister, appointed him his foreign policy counselor. He regularly participates in negotiations of Hungarian ethnic issues, as he is a member of the *Hungarian Standing Conference* (*Magyar Állandó Értekezlet – MAERT*). In order to successfully defend the human rights of Hungarians, they built significant contacts to the upper echelons of the US administration. – B: 1037, 1031, T: 7103.→**Systematization; Tőkés, László.**

Hamvas, Béla (pen-name Antal Pál) (Eperjes, now Presov, Slovakia, 23 March 1897 - Budapest, 7 November 1968) – Writer, philosopher. He participated in World War I; in 1919 his family was expelled from Pozsony (now Bratislava, Slovakia) by the Czechoslovak authorities. They settled in Budapest. His higher education was at the University of Budapest, where he acquired a Degree in Hungarian and German Literature. After a short stint as a journalist, he became a librarian at the *Capital City Library* (*Fővárosi Könyvtár*) (1927-1948). He lost his job for political reasons during Communist times and earned his living as a laborer. He wrote some of his most important works during this period, but his works remained unpublished. He was one of the founders of the periodical, *Island* (*Sziget*), and of a spiritual workshop in 1936. His writings in the field of literature, esthetics, philosophy, psychology, sociology and science-theory appeared in various newspapers and periodicals. In his work, *Scientia Sacra*, (written in 1943, published in 1988), he dealt with the metaphysical orientation of archaic men, and men of Christian culture. In *Karneval* and *Patmos*, literature, history, culture-history, philosophy and metaphysics are intertwined. Especially in *Karneval*, esoteric themes, such as hermetism and magic are utilized. His philosophy was ignored by officials, and even György (George) Lukács criticized them. Others insist that his work might be an alternate Hungarian philosophy. His basic experience was the universal orientation and the transparent existence, which is the contradiction between the authentic existence and the modern world. There is a growing interest in his work in France and Russia. Some of his works are *World Crisis* (*Világválság*) (1938); *Spirit and Existence* (*Szellem és egzisztencia*) (1987); *Silentium-Secret Notebook*, (*Silentium-Titkos jegyzőkönyv*) (1987); *The Invisible Story* (*A láthatatlan történet*) (1943, 1988); *Thirty-three Essays by Béla Hamvas* (*Hamvas Béla 33 esszéje*) (1987), and *Scientia Sacra* (1988). He was awarded the Kossuth Prize posthumously (1991). There is a Hamvas Institute in Budapest. – B: 0883, 0878, 1028, 1257, T: 7103.→**Lukács, György.**



Hamvas, Endre (Andrew) (Piszke, 27 February 1887 - Kalocsa, 3 April 1970) – Archbishop of the Roman Catholic Church. He started his Theological studies in 1909, and earned a Doctorate at the *Pázmáneum*, Vienna. He was ordained in 1913, and worked as Parish Priest in Naszvad (now Nasvady, Slovakia). In 1916, he became the Chaplain of the *Notre Dame de Sion Institute*. From 1928, he taught Ethics at the Seminary of Esztergom. He had various positions and offices, and was consecrated Bishop of the Csanád Diocese in 1944. He protested against the German persecution of the Jews in Szeged. After the arrest of Archbishop Mindszenty in 1949, he became the Apostolic

Administrator of the Diocese of Esztergom, from 1951 to 1956. In 1954, he was appointed Archbishop of Kalocsa. Due to ill health, he resigned in 1968. Yet he was still able to participate in the negotiations between the Catholic Church and the Communist State. He also attended the Second Vatican Council in 1962-1965. He worked also with the state-supported *Opus Pacis*, and the Catholic Committee of the National Peace Council. One of his works is *The Vatican and the Action Française* (*Vatikán és az Action Française*) (1928), and he wrote a series of religious textbooks for junior high school students. – B: 0945, T: 7103.→**Mindszenty, József; Opus Pacis; Catholic Church in Hungary.**

Hamvas, József (Joseph) (Pozsony, now Bratislava, Slovakia, 5 August 1911 - Toronto, 2001) – Chemical engineer, virologist, actor. He was educated at the Royal Military Ludovika Academy and the Polytechnic of Budapest and graduated as a Chemical Engineer in 1942. He served in the Hungarian Army. After World War II, he was employed by the Hungarian Restitution Mission in Vienna. He moved to Salzburg in the late 1940s, and later emigrated to the United States, and worked as an interpreter with the US Air Force, then he moved to Edmonton, Canada, to work for an oil company. He then moved to Toronto, worked in the Ontario Department of Health as Head of the Electron Microscopy Laboratory of the virus section, where he introduced the electrophoretic analysis of serum and electron microscopic identification of viral infections. He served as Acting President of the Federation of Hungarian Engineers and Architects. He was the former executive secretary of the Hungarian-Canadian Engineers' Association. He was Secretary General of the Rákóczi Foundation (*Rákóczi Alap*). He established the Hungarian Research Institute of Canada and was the former producer of the Hungarian House Radio at CHIN. He also published scientific papers on the technical use of the electron microscope in virus research. In Toronto he was active among the Hungarian emigres, and he appeared intermittently at the Art Theater (*Művész Színház*) led by Sándor (Alexander) Kertész. – B: 0893, 1445, T: 4342.→**Ludovika Royal Hungarian Military Academy.**

Hamza, András (Andrew) (Seregélyes, 5 April 1920 - Manville, NJ, USA, 20 October 1983) – Minister of the Reformed Church in the USA. He graduated from the Reformed Theological Academy of Budapest. While still a theology student, he founded and led the renowned *Kántus*, the men's choir of the Academy. After World War II, he became the editor of the most outspoken weekly paper, the *Independent Youth* (*Független Ifjúság*). In 1947, when the Communist pressure began to build up, he was arrested by the Hungarian Secret Service (*Államvédelmi Hatóság – ÁVH*). After a year of humiliating treatment, he was granted temporary release. In 1948 he managed to escape to Switzerland, where he supported himself as a factory worker, while attending to the spiritual needs of the Hungarian refugees. He arrived in the United States in 1950. At first, he performed pulpit supply in Pittsburgh, Pennsylvania. Between 1951 and 1957, he served in Dayton, Ohio, where he was instrumental in building a new church. In the same year he received a call from the congregation of the 116th Avenue Hungarian Church in New York. Then, in 1961, he was appointed administrator of the famous Madison Avenue Presbyterian Church in New York City, while serving the Hungarian congregation. From 1975 until his death in 1983, he was Minister of the Manville, NJ. Hungarian Reformed Church. He enjoyed worldwide reputation both as a spiritual leader and as a preacher. For twenty years, he acted as official representative of the Presbyterian Church in America at

domestic and international conferences; at the Assembly of the World Conference of Churches in Uppsala; at the Conference of the World Alliance of Reformed Churches in Kolozsvár (now Cluj-Napoca, Romania); and several times in Hungary and the United States. He founded and led the only Hungarian choir in the State of New Jersey, the famed Kodály Choir. – B: 0906, T: 7617.→**State Security Police; Reformed Churches in America.**

Hanák, Péter (Kaposvár, 8 August 1921 - Budapest, 6 October 1997) – Historian. His higher studies were at the University of Budapest (1945) and at the University of Rome from (1947). From 1948, he worked at the University of Budapest in various positions; finally, as professor from 1980. Between 1949 and 1991, he worked in various positions at the History Institute of the Hungarian Academy of Science. From 1964 to 1966, he taught at the University of Economics, Budapest. He was also a professor at the Central European University, Budapest. His field of research was the position of Hungary in Europe, her relationship with the neighboring nations, and Hungary's history in the 19th century. His works include *Hungary in the Monarchy* (*Magyarország a Monarchiában*) study (1975), *The Danubian Patriotism of Oszkár Jászhai* (*Jászhai Oszkár dunai patriótizmusa*) (1985), and *European Regions in History* (*Európa régiói a történelemben*) (with J. Szűcs, 1988). He was a recipient of the Anton Gindely Prize (1986), the Széchenyi Prize (1997), and the Ferenc Deák Prize (1997). He was member of the Hungarian Academy of Sciences (1990, 1995). – B: 1257, T: 7103.

Hanák, Tibor (Kalocsa, 9 September 1929 - Vienna, Austria, 14 November 1999) – Philosopher, writer. He graduated from the Jesuit High School in Kalocsa, but for political and family reasons, he was not allowed to matriculate. In 1949 he escaped from Hungary to Austria by hiding beneath a railway carriage. He read Philosophy and Literature at the University of Innsbruck, and taught at a high school in Innsbruck (1955-1959); thereafter, he moved to Vienna, where he started publishing. His writings appeared in the *New Horizon* (*Új látóhatár*); *The Literary Journal* (*Irodalmi Újság*); the *Catholic Review* (*Katolikus Szemle*), and other newspapers in the West. From the 1960s he was the Austrian reporter for Radio Free Europe. His main field of interest was 20th century philosophy, especially that of Ludwig Wittgenstein, and the Marxist György (George) Lukács, also a Hungarian. He wrote two books on Lukács. Some of his other books are *Ideologies and Our Age* (*Ideológiák és korunk*) (1968); *The Marxist Philosophy and Sociology in Hungary* (*Die marxistische Philosophie und Sociologie in Ungarn*) (1976); *The Development of Marxist Philosophy* (*Die Entwicklung der marxistische Philosophie*) (1976); *The Forgotten Renaissance, the Marxist Philosophy in Hungary* (*Az elfelejtett reneszánsz, a marxista filozófia Magyarországon*) (1979); *Philosophical Criticism* (*Filozófiai kritika*) (1980); *The Indispensable Judgment* (*A nélkülözhetetlen bírálat*) (1990); *The History of Philosophy in Hungary* (*Geschichte der Philosophie in Ungarn*) (1990), and *With Open Eyes* (*Nyitott szemmel*), essays (1990). As a consequence of his severe illness in late 1991 he lost his consciousness never to regain it. – B: 0921, 1257, T: 7103.→**Lukács, György.**

Hankiss, Ágnes (Erdős) (Budapest, 7 March 1950 -) – Writer, politician. She studied Clinical Psychology at the University of Budapest (1974-1985), was a free-lance writer (1985-1995), then advisor to the Alliance of Young Democrats Party (*Fiatal Demokraták Szövetsége* – Fidesz) (1994-1996), and Commissioner of the *Europalia Hungaria* (1989-

1999). From 2000 she was Director of the Petőfi Museum, then Chief Director of the Béla Hamvas Institute. At the same time, she was presidium member of the board of the Hungarian Radio Public Foundation (*Magyar Rádió Közalapítvány*) from 1966. From 1990 to 1994 she was a member of the Capital City Assembly (*Fővárosi Közgyűlés*). In 2009 she was elected European Union parliamentary representative of Fidesz, and she is in the fraction of European People Party (*Európai Néppárt*). A selection of her works: *Anatomy of Confidence*, (*A bizalom anatómiája*), essays (1978), *Rope Walking* (*Kötéltánc*), essays (1984), *Fundamentals of Social Psychology* (*Társadalom lélektani alapismeretek*), university textbook (1984), *A Sensitive Farewell to the Reigning Prince* (*Érzékeny búcsú a fejedelemtől*), film script (1985), *A Fine History* (*Szép história*), novel (1989), *Map of the Soul* (*A lélek térképe*), essays, prose (1992). She received For Literature of the Future Prize (1988), and the Attila József Prize (1992). – B: 0874, 0878, 1257, T: 7103. → **Hamvas, Béla.**

Hankiss, Elemér (Elmer) (Debrecen, 4 May 1928 -) – Sociologist, literary historian. He earned a Ph.D. in English and French Literatures at the University of Budapest in 1951. From 1965, he was co-worker at the Literary Science Institution of the Hungarian Academy of Sciences. From 1983, he was Department Head, later Director at the Sociological Research Institute (*Irodalomtudományi Intézet*) of the Hungarian Academy of Sciences, Budapest. Between 1990 and 1994, he was President of Hungarian Television. He also taught at the University of Budapest; at Stanford University (1992) and at Georgetown University in the USA (1993-1994). From 1999, he was Visiting Professor at the University of Florence, Italy. He was Vice President, then President of the Hungarian Sociological Society (*Magyar Szociológiai Társaság*) (1993, 1994). His field of research is related to the method of literature psychology and literature explanation. From the mid-1970s, his interest turned to sociology. His works include *Literature and Psychology* (*Irodalomtudomány és pszichológia*) (1970); *Value and Society* (*Érték és társadalom*) (1977); *East-European Alternatives* (*Kelet-európai alternatívák*) (1989), and *Abenteuer Menschheit* (*Adventure of Humanity*) (1999), *Fears and Symbols* (*Félelmek és szimbólumok*) (2006). He is a recipient of the Szent Márton Prize (1999), the Széchenyi Prize (2006), the Prima Primissima Prize (2007), the For my Country Prize (2008), he is Honorary Freeman of Budapest (2006). – B: 0874, 0878, 1257, 1031, T: 7103.

Hankiss, János (John) (Budapest, 21 September 1893 - Budapest, 28 April, 1959) – Literary historian. His higher studies were done in Budapest and Paris and he obtained a Ph.D. in 1915. Thereafter, he was a teacher, reader and Honorary Professor of French Literature at the University of Debrecen. From 1923, he was Professor at the University of Debrecen. In the meantime, from 1943 to March 1944, he was Undersecretary at the Ministry of Education. From 1950, he was a sessional lecturer of French Literature, as well as Librarian at the University of Debrecen. He was the editor at a number of newspapers and magazines, such as the *Debrecen Review* (*Debreceni Szemle*); *Source* (*Forrás*); *Helicon*, and *Our Contemporaries* (*Kortársaink*). He organized the first International Literary Congress, Budapest (1931), and, for sixteen years, he was Head of the Summer University of Debrecen. His main field of research was comparative literary history, literary history, and music history. Under the pen names “János Fehér, Antal Fehérváry”, etc. he authored poems, short stories and literary translations. His works include *Panorama de la littérature hongroise contemporaine* with G. Juhász, (1930);

Europe and Hungarian Literature from the Conquest (896) to the Compromise (1867) (*Európa és a magyar irodalom a honfoglalástól a kiegyezésig*) (1943), and *La littérature et la vie* (1953). – B: 0883, 1257, T: 7103.

Hankóczy, Jenő (Eugen) (Pusztaszelyke, 24 February 1879 - Budapest, 2 March 1939) – Agricultural research scientist, an internationally recognized scholar in the field of wheat and flour quality. He studied at the Agricultural College of Magyaróvár (1899-1900), and assistant professor of Agronomy at the same institution from 1901. From 1904 he was a research associate at the National Agronomical Research Station (*Orsz. Növénytermelési Kísérleti Állomás*). He initiated there his research into wheat and flour quality. He invented the *farinometer* in 1905, out of which developed the *farinograph*, a flour-quality grading instrument in 1912. His method and his instrument were adopted all over the world. From 1924 he was Director of the National Institute of Chemistry (*Orsz. Kémiai Intézet*). In 1928 he established a Grain and Flour Experimental Station (*Gabona- és Lisztkísérleti Állomás*), which operated under his direction. He initiated the Hungarian national cadastral survey of wheat and high quality wheat production. His work made possible the selection and production of the most suitable wheat varieties in Hungary after World War I. A Street in District II of Budapest bears his name. – B: 0883, 1436, 1020, T: 7662.→**Farinometer**.

Hanság – A low-lying area east-southeast of Lake Fertő in the northeastern corner of Transdanubia (*Dunántúl*). The area is about 400 km² and is characterized by wet meadows, a high water table and peat deposits. Its drier perimeters show traces of human population, dating from the Late Stone Age (6000 BC). According to the Chronicles of Anonymus, the early Magyars settled here at around 980. One of the tribal leaders, Solt, settled the Kangars in this area to provide protection against invaders from the West. The draining of this area was started in the 18th century with the establishment of the Hanság Channel. To conserve the character of the early swamplands, the Hanság Land Conservation Area was established in 1976. – B: 1150, 0942, 1153, T: 7656.→**Anonymus**.

Hanva Clan – A Hungarian clan, dating from the Carpathian settlement period, 896 AD, supposedly a branch of the Hont-Pázmány clan, whose ancient seat was Hanva (now in Slovakia). In 1200, Count Zsigmond Hunth acquired the villages of Hanva, Szekláros, Visnyó, Répás and Fillér in County Gömör. In 1253 his son signed himself Venceslaus Hunth de Hanva. He is the direct ancestor of the family Hanvay de Hanva at Gömörszékáros. – B:1078, 1020, T: 7617.

Harangozó, Gyula (Julius) (Budapest, 19 April 1906 - Budapest, 30 October, 1976) – Dancer, choreographer, ballet master, ballet director. While still a student, he began as an extra at the Opera House and, by 1936, performed in most productions. His first choreography, the *Tragedy of Man* (*Az ember tragédiája*), was performed at the open-air festival of Szeged in 1935. His independent choreography is Hubay's *Scenes in a Country Tavern* (*Scenes de la Csarda - Csárda jelenet*), which premiered at the Budapest Opera in 1936. He represented the first successful experiment with a ballet style of a distinctly Hungarian flavor. In 1937 he was appointed Ballet Master of the Opera, and in the same year and traveled to London on a study tour. Upon his return, and until 1942, he choreographed numerous single scene productions, such as Borodin's *Dances of Polovec* (*Poloveci táncok*); Milhaud's *Salad* (*Francia saláta*); Tchaikovsky's *Romeo and Juliet*

(*Romeó és Júlia*), and Bartók's *The Wooden Prince* (*A fából faragott királyfi*). Some of his works were performed in Florence, Milan and Berlin. In 1948-1949, he created F. Farkas's *Tricky Students* (*Furfangos diákok*); in 1951 Kenessey's *Kerchief* (*Keszkenő*); Delibes' *Coppelia* in 1953, and the new interpretation of Bartók's *The Miraculous Mandarin* (*A csodálatos mandarin*) in 1956, mark high points in his artistic development. Several of his works were filmed by Hungarian Television. During the 1950s, he was Director of Ballet at the Budapest Opera House, as well as President of the Hungarian Dancers' Association. He was one of the most prominent personalities of Hungarian ballet. He was recipient of the Kossuth Prize in 1956. – B: 0883, 1437, 1445, T: 7667.

Harangozó, Imre (Emeric) (Hungary, 1965 -) – Ethnographer. He came from a peasant ancestry with firm Roman Catholic belief, and grew up in a Socialist system. He began his higher studies in 1985, and received a general teaching diploma in Debrecen, and also a diploma in 1994 in Békéscsaba to teach the Roman Catholic religion. In 2001 he received a degree, which allowed him to teach religion at the Department of Religious Studies of the Péter Pázmány Catholic University. The main focus of his writings is the sacral ethnography. Primarily, he has been preoccupied with the traditional world-view and belief-system of the Moldavian and Gyimes Magyars, but he also deals with the traditions and belief systems of the shepherds of the Great Plain (*Nagyalföld*), Hungary. In 1992, with his friends, he founded the Arnold Ipolyi People's Academy (*Ipolyi Arnold Népfőiskola*), of which he is the President. His other social offices include President of the Advisory Board of the For Újkígyós Public Foundation (*Az Újkígyóért Közalap Kuratóriuma*); Vice-President of the Lifetree Cultural Foundation (*Életfa Kulturális Alapítvány*), and presidential member of the Lakatos Demeter Society of the Moldavian Csángó-Magyars (*Moldovai Magyarok Lakatos Demeter Szövetsége*). At the same time, he is a member of the *Hungarian Ethnographic Society* (*Magyar Néprajzi Társaság*), the *Association of Christian Intellectuals* (*Keresztény Értelmiségiek Szövetsége*), and the *Association of Catholic Hungarian Journalists* (*Magyar Katolikus Újságírók Szövetsége*). Imre Harangozó's ethnographic research has been published in 12 books, including *Shining Star of Radna...* (*Radna fényes csillaga...*) (1990); *Data to the Study of Folk Cultivation* (*Adalékok a népi műveltség vizsgálatához*) (1995); *There, Where Hungarians Once Lived...* (*Ott hül éltek vala magyarok...*) (2001); *The Center of the Village* (*A falu közepe*) (2004), and *Prayers from Etelköz* (*Etelközi fohászok*), with Réka Kővári (2005). His articles and studies were published in different papers and journals. He received the Sebestyén Gyula prize from the Hungarian Ethnographical Society in 2003. – B: 1935, T: 7690, 7103.

Haraszthy, Ágoston (Augustine) (Futkak, now Futag, Serbia, 30 August 1812 - Corinto, Nicaragua, 22 July 1869) – World traveler, entrepreneur and viticulturalist. He came from an old untitled noble family. He became fluent in the German, French and English. He was destined for a career in law. He read a lot about America and his fascination with it led him to venture a journey there with two new American friends. He set out for America on 27 March 1840, settled in Wisconsin and, in 1842, took part in the founding of Haraszthyville, Wisconsin, now Westville. He was invited by President Tyler to a reception, where he appeared in Hungarian attire. On his return to Hungary he published a work, *Travels in North America*, in two volumes, in 1844, which enjoyed great interest, containing an account of his journey across the ocean, settling in the USA and his ensuing work. He soon sold his estate in Temesvár (now Timișoara, Romania). In 1849,

he and his family of ten traveled to America and settled in San Diego, California, where he conducted various business activities (was ship owner on the River Mississippi, log-merchant, and fought with the Apache Indians), gained a good reputation, and subsequently was elected sheriff in San Diego, and alderman and politician in 1852. Later, he bought 65 hectares of land in the Sonoma Valley, in which he planted grape vines of Tokay and Zinfandel vine-plants, brought from Hungary. His articles and book on California grapes and wines created much interest. As a result of his work, viticulture was established and gathered momentum in the region. Today, he is regarded as the founder of viticulture in America and the father of California wine. In 1854, the President of the United States named Haraszthy a Controller of the mint and gold refining works. The following year, he became the Manager of the gold refinery. In 1857, he moved to Buena Vista. He was the first one in California to dig out a 30-meter long cellar in the mountainside, to keep his wines at a uniform temperature throughout the year. He recognized that the local redwood lumber was very well suited for making wine caskets. Later, he gave up his vineyards, and in 1866 moved to Nicaragua. First he bought a sugar cane plantation and set up a rum distillery. Later on, while building a sawmill he fell into a river and lost his life. It was believed an alligator killed him. On the 100th anniversary of his death, the United States Government held an exhibition and commemoration in his memory and also named Tokay the post office of Lodi, California. In 1961, the Senate of California acknowledged his services. In San Diego, in the centre of Balboa Park, there is a bronze plaque with his portrait in front of the local Hungarian House. – B: 0883, 1105, T: 7680, 7103.

Haraszti, György (George) (Budapest, 7 January 1912 - Budapest, 26 November 1980) – International lawyer. After completing his legal studies at the University of Budapest, he passed the examinations to qualify as a solicitor and judge in 1938. However, he was not called to the Bar; instead, he had to work as a forced laborer. Only after World War II was he able to practice as a lawyer; in 1948 he worked in the Ministry of Industry, and later he was in charge of the Department of International Law at the Ministry of Foreign Affairs. In 1950 he was set-aside on made-up charges. In 1952 he joined the International Law Section of the Faculty of Law at the University of Budapest. He became a professor in that section in 1962. He specialized in the legal practice of the International Court of Justice at The Hague, and also in legal aspects of the International Conventions, consular law and cosmic law. He was a member of the Institute of the International Law and of the Council of Cosmic Law of the United Nations Organization. He edited the serial *Questions of International Law* (vol. i, 1960; vol. ii, 1981), an important work in international law literature in Hungary. His works include *The Practice of the International Court of Justice: 1946-1956* (*A nemzetközi bíróság joggyakorlata: 1946-1956*) (1958); *Some Fundamental Problems of the Law of Treaties* (1973), and *International Law* (*Nemzetközi jog*), textbook with co-authors (1976, 1989), and he translated the work of Hugo Grotius entitled the *Law of War and Peace*, vols. i-iii, with R. Brósz, Gy. Diószdi, (1960). – B: 0883, 1031, T: 7456.

Haraszti, Sándor (Alexander) (Soltvadkert, 2 March 1920 - Atlanta, GA, USA, 16 January 1998) – Surgeon, Baptist pastor. He studied at the Teachers' Training Academy, Budapest (1943), then at the Baptist Seminary, Budapest (1944), after that at the Department of Philosophy of the University of Budapest (1944). He studied Medicine at the University of Lausanne, Switzerland in 1949, and completed it at the Semmelweis

University, Budapest. After the crushed Revolution and Freedom Fight of 1956, he left Hungary and moved to the USA. In 1957-1958, he worked in the Baptist hospitals in Missouri State and in St Louis hospitals. In 1958 he was a colleague of Albert Schweitzer at Lambarene, Gabon, Africa. He conducted research work in Georgia (1959-1960). In 1960 and 1961, he worked at the Clinic of Emory University, Atlanta, Georgia, USA. Afterwards, he was Chief Physicist of the Veteran Hospital of Atlanta. He was Secretary of the Hungarian Baptists in America. He was a colleague of evangelist Billy Graham, and accompanied him on his evangelizing tours to Russia, Hungary and Romania. In Romania, as translator for Billy Graham, he did not support Graham's stand in the case of Hungarian minority in Transylvania and the resistance of Rev. László (Ladislav) Tőkés against Ceausescu's oppressive policy. Some of his works are *Trials of Faith in Marriage and Outside of Marriage (Hitpróbák házasságban és házasságon kívül)* (1965), and *I Was Not Disobedient (Nem voltam engedetlen)* (1997). – B: 1037, T: 7103.→ **Tőkés, László; Holy Crown of Hungary, return of.**

Hargita Mountain Range (Transylvania, *Erdély*, now in Romania) – A mountain range of some importance within the southeastern bend of the Carpathian Mountain Range. It is 136 km long and 30 km wide. Its highest peak is the Madarasi-Hargita (1801 m). Its central mountains are quite rugged and uninhabited, densely covered by oak, beech, spruce, pine and true fir forests on their lower slopes, while the peaks provide alpine panorama. Its eastern slopes provide catchment basins for the Maros and Olt Rivers. Sulfurous gas and mineral springs are common on the perimeters of the mountain range. The Hargita Mountains, highly revered by the Szeklers, supplied materials for the famous Szekler carvings, thereby giving a special folklore character to this area. – B: 1130, 0942, T: 7656.→**Szeklers.**

Hargitay, Mariska Magdolina (Los Angeles, 23 January 1964 -) – American actress, whose mother was Jayne Mansfield and her father was the Hungarian Mickey Hargitay, though the Italian-American cabaret performer Nelson Sardell claims to be her biological father. She learnt her father's native language, Hungarian, but she also speaks fluent French and Italian. She graduated in 1987 from the UCLA School of Theater, Film and Television, majoring in theater. She married the actor, Peter Hermann, on 28 August 2004. She began her acting career by appearing on the TV series, *Falcon Crest*, in 1987. She was widely known in her recurring role in the TV series, *ER*, as Dr. Greene's (Anthony Edwards) girlfriend, Cynthia Hooper, during the 1997-1998 season. Since 1999, she has starred as the detective, Olivia Benson, in *Law and Order: Special Victims Unit*. In 2005, she lent her voice to the video game, *True Crime: New York City*. In 2006, she won an Emmy Award for Outstanding Lead Actress for her role in the drama series, *Law and Order: Special Victims Unit*. In 2005, she was named by *People* magazine as one of the 50 most beautiful people. Her roles include *Ghoulies* (1985); *Seinfeld* (TV, 1993); *The Advocate's Devil* (TV, 1997), and *Plain Truth* (TV, 2004). – B: 1031; T: 7456.→**Hargitay, Mickey.**

Hargitay, Mickey (Miklós, Nicholas) (Budapest, 6 January 1926 -) – Actor. He left his native Budapest, and emigrated to the USA at the beginning of the 1950s. He started as an adagio dancer, and also had his own construction company. He was interested in body-building, and in 1955, he won the Mr. Universe title. Then he commenced an acting career. He joined the Mae West stage show, where he met Jane Mansfield. They married

in 1958. The same year he made his motion picture debut in *Slaughter on Tenth Avenue*. They made three films together but divorced in 1964. His subsequent roles were mainly in Italian productions. He remarried in 1973, and became successful in real estate. His daughter, Mariska Hargitay is a film-actress. Some of his remarkable feature films are: *Mr. Universe* (1988); *Deliria caldo* (1972); *Lady Frankenstein* (1971); *The Wild, Wild World of Jane Mansfield* (1968); *Bloody Pit of Horror* (1965); *Revenge of the Gladiators* (1961), and *The Loves of Hercules* (1960). – B: 1037, T: 7103.→**Hargitay, Mariska Magdolina.**

Harmat, Artur (Nyitrabajna, now Bojná, Slovakia, 27 June 1885 - Budapest, 20 April 1962) – Conductor, composer. He studied at the Ferenc (Franz) Liszt Music Academy in Budapest. For a while, he worked in Nyitra (now Nitra, Slovakia), then, from 1912, in Budapest. He taught music and was a school inspector for music education. From 1921 to 1927 he was Director of the Palestrina Mixed Choir; from 1922 to 1926, he taught at the Higher Music School, Budapest; from 1922 to 1938, he was conductor at the Inner-City main parish church. Together with Viktor Karvaly, he developed a new music curriculum for high schools, and revised the elementary music texts of Pongrác Kacsóh. From 1924 to 1960 he taught Gregorian Chant, Liturgical Music and Counterpoint at the Academy of Music, Budapest. In 1926 he established the Faculty of Sacred Music at the Academy of Music. He was the conductor at the Szent István Basilica in Budapest. His workd include *Masses and Motetes (De profundis, Tantum ergo, etc.)*; *Folk Music Works*; *Song to Saint Margaret (Ének szent Margithoz)*; Secular Choir Compositions, such as *Mother of Mátyás* (text by János Arany). He compiled with Sándor (Alexander) Sík the new hymn collection *Thou Art Holy my Lord! (Szent vagy Uram!)* (1931) and the *Cantus Cantorum* with Alajos (Aloysius) Werner. His textbook is *Counterpoint, vols. i, ii (Ellenpont tan I, II)* (1947, 1958). A Choir and the Central Cantor Training School in Budapest bear his name. – B: 0883, 1031, T: 7667.→**Kacsóh, Pongrác; Sík, Sándor.**

Harmati, Béla (Ősagárd, 23 April 1936 -) – Bishop of the Lutheran Church, theologian. He studied at his place of birth, and continued it in Csepel, Vác and Szentendre. His secondary education took place in the Fásor Lutheran (Evangelical) High School (1950-1952), and in the Attila József High School, Budapest (1953-1954). He studied Theology at the Lutheran Theological Academy, Budapest (1954-1959). With a scholarship from the World Council of Churches, he pursued postgraduate studies in Ecumenics, Systematic Theology, Philosophy and Sociology at the Ecumenical Institute of Bossey, at the University of Zürich (1966-1967), and at the University of Heidelberg, Germany (1970). He obtained a Doctoral Degree in Theology at the Evangelical Theological Academy, Budapest in 1980. The Protestant Theological Institute, Kolozsvár (now Cluj-Napoca, Romania) granted him an Honorary Doctorate in 1985. He was ordained in 1959, and served as an assistant pastor in Veszprém, Balassagyarmat, Rudabánya, Budapest-Fásor and Budapest-Józsefváros (1959-1966). He worked as an assistant of the Theological Department of the Lutheran World Federation, Geneva, (1967-1970). Between 1970 and 1973, he was the Foreign Secretary of the Evangelical-Lutheran Church in Hungary, and concurrently lecturer at the Lutheran Theological Academy, where he was Professor of Systematic Theology (1973-1976). In 1976 he was called to be the Pastor of the Budapest-Deák Square Congregation. Between 1980 and 1987, he occupied the Chair of the Sociological Department of the Lutheran World Federation, Geneva. In 1987, he was elected Bishop of the South District of his Church, its President

Bishop from 1990, and President of the Ecumenical Council of Hungarian Churches (1992-1998); President of the Hungarian Bible Council from 1991; a presidium member of the Christian-Jewish Society (1991), its Co-President in 1993; Co-President of the Dialogue Committee of the Lutheran World Federation and the Roman Catholic Church. He retired in 2002. He authored and edited many studies, essays and books in Hungarian, German and English, including *Christian Ethics and Property*; *Christliche Ethik und die Frage des Eigentums* (1982); *Church and Nation Building*; *The Role of Churches in Nation Building* (ed), (1983), *The Church and Civil Religion in the Nordic Countries of Europe* (ed) (1984); *Ordnung und Praxis Kirchlicher Amtshandlungen* (ed) (1984); *Christian Ethics, Property and Poverty* (ed) 1985); *The Church and Civil Religion in Asia* (ed), (1986); *A Lutheránus Világszövetség tanulmányi programja a "civil religion" kutatásról* (*The Program of the Studies of the Lutheran World Council on the Research of "Civil Religion"*), study (1989); and *Protestantizmus és nemzeti azonosságtudat* (*Protestantism and National Identity Consciousness*), study (1997). – B: 0910, T: 7103.→**Evangelical Lutheran Church in Hungary.**

Harmatta, János (John) (Hódmezővásárhely, 2 October 1917 - Budapest, 20 July 2004) – Classical philologist, linguist. In 1940 he completed his Arts course, majoring in Greek, Latin and Hungarian at the University of Budapest. During World War II, he did military service, and consequently was taken prisoner of war. From 1945-1948, he worked as a demonstrator in the Department of Latin Philology of the University of Budapest, where later he became Professor of Greek Philology (1948-1952). In 1952 he became qualified to lecture in Linguistics; and in 1957 he obtained a Ph.D. in Linguistics. From 1952 to 1987 he was Professor and Head of the Department of Indo-European Linguistics, and Head of the Department of Classical Studies at the same University from 1966 to 1987. In 1978 he was also Professor at the *Scuola Normale Superiore Università di Pisa*, *Accademia Nazionale dei Lincei*. His scientific research extended from Finno-Ugrian linguistics through Classical Studies to Orientalistics, the latter including Iranistics and Indology. In the field of Hungarian words of Iranian origin, he carried out exploration and systematizing a work of fundamental importance. He was a member of the Hungarian Academy of Sciences (correspondent, 1970, ordinary, 1979). He was also a member of academies, and a member of scientific societies in Hungary and abroad. His more important works include *Quellenstudien zu den Skythika des Herodot* (1941); *Le problème cimmérien* (1946-1948); *Studies in the History and Language of the Sarmatians* (1970), and *History of Civilizations of Central Asia vol. ii: The Development of Sedentary and Nomadic Civilizations: 700 BC to 250 AD*, editor and author (1993). He was a recipient of the Academy's Prize (1965), the Herder Prize (1973), the Széchenyi Prize (1990) and the Academy's Gold Medal (2003). – B: 0874, 1031, 1257, 1944, T: 7456.→**Ritoók, Zsigmond.**

Harmonia Coelestis – A compendium with the full title of *Harmonia Coelestis seu maelodiae Musicae per decursum totius anni adhibendae ad usum musicorum* (*Harmony of Heaven, or Music Tunes Imitated, a Collection of Scarce and Much Esteemed Anthems*), completed around 1700 by Prince Pál (Paul) Esterházy (1635-1713) and published in Vienna in 1711. Prince Esterházy had obviously studied the new development of the cantata and oratorio style in Venice and Vienna and used what he had learned about form and technique in his short "concertos". This collection contains fifty-five one-movement compositions for solo voices, choir and orchestra, with the use of rich

and often surprising combinations (violas, violone, harp, bassoon, theorba, violins, flutes, trumpets, organ, timpani). There are orchestral preludes and interludes in some of them (under the name of *sonata* and *ritornella*), and the treatment of instruments in general shows a relatively high technique and a good sense of coloring. The role of the choir is, for the most part, limited to homophonic ensembles. Solo voices, on the other hand, are given a varied role (*Ascendit Deus, Saule, quid me persequeris*). Some of these compositions consist of simple, strophic songs (*Ave maris stella*), others of the alternation of solo voices (*canto precinente*) and *ripieno chorus* (*Sol recedit igneus, Veni sancte spiritus*). Melody and harmony of Viennese, South German and Venetian masters have of course left their marks on these compositions; but their special importance consists in the fact that we can find Hungarian popular motives in many places and, in two pieces (*Jesu dulcedo cordium, Cur fles Jesu*), even the adaptations of Hungarian chorals. This collection is an unparalleled example of ancient Hungarian music. It is the first and also the last attempt to create, with the help of contemporary European technique, a Hungarian style in church music. – B: 0833, 1138, 1371, T: 1371, 7103.→**Esterházy, Prince Pál.**

Háromszék – A distinct area in the southeastern part of the land of the Szeklers in Transylvania (*Erdély*, now in Romania). It is located at the junction of the Olt and the Feketeügy Rivers. In the past, it had its own administration and judiciary. The Szeklers occupied this area at the beginning of the 13th century. The three early settlements are known as Kézdiszék, Orbaiszék and Sepsiszék. In the 16th and 17th centuries, they united as the currently known Háromszék. The northern area, due to its Roman Catholic population, is known as “*Szentföld*” (Holyland) and the southern flatland, formed by the junction of the Olt and Feketeügy Rivers, is known as “*Szépmező*”. The significant settlements here are Kézdivásárhely (now Targu Secuiesc), and Sepsiszentgyörgy (now Sfântu Gheorge). During the 1848-1849 War of Independence the whole population of this land joined the anti-Habsburg forces and, under the leadership of General Bem, liberated the whole area of Transylvania (*Erdély*) and, near the end of the war, mounted a significant opposition to the numerically superior invading Russian Army. Their legendary artillery genius was Áron (Aaron) Gábor. In 1876 they formed a separate county under the name of Háromszék. Together with Northern Transylvania, Háromszék was returned to Hungary by the Vienna Award II (1940), and it was again part of Hungary between 1940 and 1944. – B: 1134, 1138, T: 7656.→**Gábor, Áron.**

Harsányi, András (Andrew) (Sárospatak and Kisharsány) (Budapest, 1 August 1914 - Hopatcong, NJ, USA, 10 March 1996) – Bishop of the Reformed Church in America, writer. Son of the renowned Hungarian novelist, Zsolt Harsányi. He inherited his father's love of literature as well as history, in which he received a Ph.D. from the University of Budapest. His love of the humanities notwithstanding, he chose to enroll at the Faculty of Reformed Theology at the University of Debrecen. He continued his studies at German and English universities. He employed his versatility not only in the service of his Church, but also in that of Hungarian culture. He worked for a while at the National Széchényi Library of Budapest. During the difficult times, before the end of World War II, he served as Press Secretary for the Prime Minister's Office. At Easter 1945, he was forced to leave Hungary. For several years, under the auspices of the Refugee Board of the World Council of Churches, he organized and led the Hungarian Reformed and Evangelical Lutheran Missionary Service in Austria. He emigrated to the USA in 1950.

In the beginning, he served among English-speaking congregations. Then, in 1957, he received a call to serve the Carteret, New Jersey Hungarian Reformed congregation, where he preached both in Hungarian and English. From 1982 on, he served the Hungarian congregation of Washington, DC. Between 1966 and 1983, he was Dean of the Eastern Diocese of the Hungarian Reformed Church of America, and from 1986 until his retirement in 1993, he was its Bishop. As a representative of his Church, he took part in the Catholic-Presbyterian Council, as co-chairman, and was leader of the Presbyterian Reformed delegation on three occasions (1972-1988). He authored a number of articles, essays and books, including *The Dominican Order in Hungary before the Reformation (A Domonkos Rend Magyarországon a Reformáció előtt)* (1938, reprinted in 2001). He was made a member of the Hospitaller Order of St John of Jerusalem in 1956, and became its Commander in 1986. – B: 0906, T: 7617.→**Harsányi, Zsolt, Reformed Churches in Amercia; Knights of Hospitaller.**

Harsányi, István (Stephen) (County Baranya, 1630 - after 1678) – Minister of the Reformed Church. He was one of the outstanding Protestant preachers, who suffered galley-slavery during the persecution of Protestants in Hungary. He studied in Debrecen, and later at foreign universities. Upon his return from abroad, he became a minister at Rimaszombat (now Rimská Sobota, Slovakia). On 18 February 1674, he was summoned to appear before the Roman Catholic *Delegatum Judicium* in Pozsony, where he was sentenced to death and all his goods and chattels confiscated. After suffering imprisonment in Pozsony (now Bratislava, Slovakia), and Lipótvár, the Government in Austria, as a show of clemency, sold him, together with 40 Protestant ministers, to the galleys in Naples, Italy. After regaining his freedom, he journeyed in the company of his remaining 25 fellow ministers to Switzerland in 1676. After a period of lengthy wanderings, he returned to his native land and resumed his service at the church in Rimaszombat. Only one of his literary works survived. – B: 0883, 1931, T: 7617.→**Galley Slave Hungarian Preachers; "Decade of Mourning"; Reformed Church in Hungary.**

Harsányi, János (John C.) (Budapest, 29 May 1920 - Berkeley, CA, USA, 9 August 2000) – Economist. He attended the renowned Lutheran (Evangelical) High School in Budapest, and won first prize in mathematics in Hungary in 1937. He studied Pharmacology. When German Army units occupied Hungary on 19 March 1944, he, as a Jew, had to serve in a forced labor unit from May to November 1944. His unit was to be transported to Austria, destined for a concentration camp. He, however, escaped and found refuge in the cellar of a Jesuit monastery in Budapest. In 1946 he re-enrolled at the University of Budapest and earned a Ph.D. in 1947. Because of the worsening political situation, he, with his fiancée, escaped to Austria in 1950, and, in the same year, they emigrated to Australia. He worked as a factory worker for three years and studied Economics at the University of Sydney. In 1954 he was appointed a lecturer of Sociology at the University of Queensland, Brisbane. In 1956, he was awarded a Rockefeller Fellowship at Stanford University. In 1958 he returned to Australia, where he got a research position at the Australian National University in Canberra. His field of research was game theories and utilitarian ethics. The Armament Control Office of the USA invited him to join a team of American experts in game theory, to devise a plan in preparation for negotiations with the Soviets on armament control (1964-1970). He created a theory of how to convert a game with incomplete information into a complete

game but imperfect information, so as to make it accessible to a game theoretic analysis. For this work he received the Nobel Prize in 1994. In 1961, he settled in the USA and worked at Wayne University, Detroit (1961-1963). From 1964 to 1990 he was a professor at the University of California, Berkeley. He wrote the following books: *Essays on Ethics, Social Behaviors and Scientific Explanations* (1976); *Rational Behavior and Bargaining Equilibrium in Games and Social Situations* (1977); *Papers in Game Theory* (1982); *A General Theory of Equilibrium Selection in Games, with R. Shelten* (1988), and *L'utilitarismo (Utilitarianism)*, translation (1988). He was a member of the National Academy of Sciences USA. He was a recipient of an Honorary Doctorate of Northwest University. A College in Budapest bears his name. – B: 1063, T: 7103.

Harsányi, Zsolt (Korompa, now Krompacky, Slovakia, 27 January, 1887 - Budapest, 29 November, 1943) – Writer, journalist and literary translator. He graduated in 1904 from the Reformed College of Sárospatak. He wrote his final examination in Hungarian Literature on an assigned topic, in verse form. He attended the University of Kolozsvár (now Cluj-Napoca, Romania) where, with Sándor (Alexander) Incze he founded a theatrical journal, the *Theater Life (Színházi Élet)*, which was transferred to Budapest in 1912. He worked for several daily papers, translated numerous operetta lyrics and wrote many one-act plays. His light-hearted popular song verses were known all over the country. He became widely known for the Hungarian libretti he wrote for the Imre (Emmerich) Kálmán and Ferenc (Franz) Lehár operettas. Besides these, he translated numerous English, French and German plays. He wrote original plays as well; among them the most famous were, *Musical Clock (Zenélő Óra)* and *Mad Madame Ásvay (Bolond Ásvayné)*. One of his outstanding creations was the libretto for the folk opera, *Háry János*, by Zoltán Kodály. He made his mark on the international literary scene with novels, which were translated into nearly 20 languages. These novels, many of them over 1000 pages long, were largely fictional biographies of writers, artists and historical personalities. His works include *The Golden Raven (Az Aranyholló)* novel (1925); *The Comet (Az üstökös)* novel (1932); *Ecce homo*, novel (1935); *Mathias rex*, novel (1937). One, the *Golden Apple (Aranyalma)* is on a mythological theme. His two great social dramas are: *Magdolna* and *Whisky with Soda (Whisky Szódával)*. The latter can be considered the swan song of pre-World War II Hungarian society. A selection from his vast output of short stories was published under the title *Cigarette at Dawn (Hajnali Cigaretta)*. For years, he served as president of the Hungarian Playwrights' Association and was supportive of young writers. – B: 0883, 1257, 1438, T: 7617.→**Kálmán, Imre; Lehár, Ferenc; Kodály, Zoltán.**

Hársing, László (Ladislav) (Nemesdéd, 17 September 1930 -) – Philosopher. He studied at the Catholic Theological Seminary at Csorna and Veszprém (1949-1952); attended the Academy of Pedagogy at Eger (1952-1954), the University of Szeged (1954-1955), and the University of Budapest (1962-1964). Between 1955 and 1956, he was a teacher at the public school in Belezna. Between 1956 and 1958 he was Principal of the public school at Murakeresztúr, and School Supervisor between 1958 and 1961. From 1961 to 1966 he was an assistant professor, later adjunct professor at the Budapest Polytechnic; and, from 1966-1971, he was an adjunct professor at the Department of Philosophy of the University of Budapest, and later Professor (1971-1977). Between 1977 and 1982 he was chief contributor, then advisor of the Philosophical Institute of the Hungarian Academy of Sciences. From 1982 he was Professor at the University of Miskolc and, between 1985

and 1993, Department Head of Philosophy. He was a scientific candidate for Philosophy in 1968, and obtained his Ph.D. in 1978. His major works include *Logic of Scientific Reasoning* (*A tudományos érvelés logikája*) (1982); *Scientific Research and Morals* (*Tudományos kutatás és erkölcs*) (1983); *Ages and Ideas*, vols. i,ii. (*Korok és eszmények, I-II*) (1987); *Introduction to Ethics* (*Bevezetés az Etikába*) (1990); *Economy and Morals* (*Gazdaság és erkölcs*) (1992); *Introduction to the Theory of Science* (*Bevezetés a Tudomány elméletébe*) (1996), and *European Ethical Thinking* (*Az európai etikai gondolkodás*) (2001). – B: 0874, 1031, T: 7684.

Hartvik Legend – A legend in Latin, compiled from the larger and lesser legends of King István I (St Stephen, 997-1038), by Hartvik, Bishop of Győr. It was commissioned by King Kálmán (Coloman) (1095-1116) for the occasion of the canonization of King István I. It is a compilation of the so-called “Major and Lesser” legends and is an obviously tendentious work. The 12th century manuscript copy was preserved in a Codex in Frankfurt, Germany. The Hungarian National Museum acquired it in 1914. – B: 0942, 1078, 1020, T: 7617.→**István I, King; Kálmán, King.**

Határ, Győző (Victor) (family name Victor Hatar) (Gyoma, 3 November 1914 - London 27 November 2006) – Writer, poet, philosopher. His higher studies were at the Department of Architecture of Budapest Polytechnic, where he obtained a Degree in Architecture (1938). His first philosophical writing: *Dangerous Rotation Number* (*Veszélyes fordulatszám*) was confiscated in 1938. In 1943 he was court martialed for high treason for his novel-cycle *Country of Miracles, Far-East Eurasia* (*Csodák országa, hátsó Eurázia*), sentenced to death; but this was commuted by appeal for a 12-year prison term. He took part in the antifascist uprising as a convict in Sátoraljaújhely in 1944. He published again from 1945, but soon he met confrontation with the new Stalinist regime and was expelled from the Hungarian Writers' Union (*Magyar Írószövetség*), in 1949. For attempting an illegal border crossing he was sentenced to two-and-a-half years in prison. Later on, he worked as an architect and translator of literary works. In 1956, after the Revolution, he had to flee Hungary, and from 1957 he has been living in London, where he was co-worker of the Hungarian Department of the BBC. His major works include poems, such as *Liturgikon* (1948); *Hair Bridge*, vols. i-ii (*Hajszálhíd, I-II*) (1970); *Bear Purring* (*Medve dorombolás*) (1988); *Glass Casket* (*Üvegkoporsó*) (1992), and *Medaillon Madonna* (1997). He wrote novels, such as the *Anibel Trilogy* (1954), in Hungarian (1984); *Pepito et Pepita* (1966), in Hungarian *Pepita és Pepita* (1983), and *The Important Man* (*A fontos ember*) (1990). His plays include *Golgheloghi*, i-ix (1976). His philosophical studies are *Pantarbesz* (1966); *Cosmic Unconcern* (*Kozmikus Érdetelenség*) (1980); *Aeolien Harp*, vols. i-ii (*Szélhárfa, I-II*) (1982-1983); *Literature History* (*Irodalom történet*) (1991), and *Gy.H.'s Path*, vols. i-iii (*H.Gy. életútja, I-III*), autobiography (1993). His literary output is 20 novels, 40 plays and a dozen philosophical writings and essays. Although he lives abroad, he professes himself to be a Hungarian writer. He is a member of the Széchenyi Academy of Literature and Art (1993); an honorary member of the Hungarian Academy of Arts and Sciences (1995); and Honorary Doctor of the University of Miskolc (1989). He is a recipient of the Kossuth Prize (1990), the Csokonai Prize (1991), the Salvatore Quasimodo Prize (1996) and the Sándor Márai Prize (2001). – B: 0874, 0878, 1257, T: 7103.

Határőrvidék→**Border Patrol Territories.**

Hatos, Stefan (Aurora, USA, 20 August 1920 - Lakeside Golf Club in Toluca Lake, Cal., USA, 1999) – Television producer; was born of Hungarian parents. His father was an iron peddler by trade. He began playing the piano and oboe in childhood and, while attending college on a music scholarship, he played oboe and English horn with the Detroit Civic Symphony Orchestra. To work his way through school, he played saxophone in dance bands. His career started when he became staff announcer at a Detroit radio station, and later on the NBC radio network. However, he was always more interested in writing and production than in performing. While an announcer, he wrote episodes of *The Lone Ranger* (1940), *The Green Hornet*, and a psycho-thriller, the *Hermit's Cave*. He served 37 months as a Commanding Officer in World War II, was wounded twice. After the War he joined an advertising agency and, in 1949, moved into television and created and produced one of the first night-time game shows on the first interconnected network of 17 TV stations on ABC-TV. The name of the show was *Fun for the Money*. He produced numerous radio and TV shows and became famous for *Let's Make a Deal* with Monty Hall, which had its debut in 1963, and had been running for over 4,600 shows. – B: 1031; T: 7456.

Hatvani, István (Stephen) (Rimaszombat, now Rimavská Sobotá, Slovakia, 21 November 1718 - Debrecen, 19 November 1786) – Mathematician, physicist, naturalist and polymath. His father was a master-bookbinder. His earlier education was at Rimaszombat, Losonc (now Lucanec, Slovakia) and Kecskemét; in 1737 he was appointed *praeceptor* (teacher) in Révkomárom. In 1738 he enrolled in the Reformed College in Debrecen but, because of the bubonic plague, only in 1741 did he become a gownned student. In 1746 he continued his studies in Basel, Switzerland, obtaining his Medical Degree in 1748. He was invited to the Universities of Heidelberg and Magdeburg in Germany, and Leiden, Holland; but in 1749, having been invited to the Reformed College of Debrecen, he took the Chair of the Department of Philosophy and Mathematics there. Besides lecturing on the History of Philosophy, he also taught Cosmology, General and Special Physics, Experimental Physics, Botany, Medical Physiology, Geography, Hydrostatics, Mechanics, Astronomy, Ethics and Natural Law. In 1750 he was the first in Hungary to teach Chemistry. As a physicist he recognized the significance of experiments in teaching Physics. Probably because of his electrostatic experiments, he developed the reputation of being “possessed by the devil”, forming legends around his figure. Besides teaching, he also did healing. He was the supervisor of the pharmacies of Bihar and Debrecen counties. He was in communication with a wide circle of scholars abroad. His works include *Introductio ad principia phylosophiae...* (*Introduction to the Principles of Philosophy...*) (1757), and *Thermae Varadiensis examini physico and medico* (*Physical and Medical Examination of the Thermal-waters of Nagyvárad*) (now Oradea, Romania) (1777). – B: 0883, 1257, T: 7456→ **Debrecen, Reformed College of.**

Hatvany, Lajos (Louis) (Deutsch till 1897, Hatvany-Deutsch till 1917) (Budapest, 27 October 1880 - Budapest, 12 January 1961) – Writer, critic, literary historian. He was born into a wealthy family. His higher studies were at the University of Budapest, where he was under the influence of Pál (Paul) Gyulai. He earned a Ph.D. in Philosophy in 1905. With Pál (Paul) Ignatusz and Miksa (Maximilian) Fenyő, he was the founder of the influential literary review, the *West* (*Nyugat*) in 1908. He befriended the poet Endre (Andrew) Ady and was one of the first supporters of Ady's poetry. In 1911 he went to

Germany for an extended period. From 1917 to 1919 he was Editor of the *Pest Diary* (*Pesti Napló*), and from 1918 to 1919 of the journal, *Year* (*Eszendő*). After having been a member of the National Council of the 1918 Revolution, he emigrated to Vienna in 1919. He lived there and in Berlin till 1927, when he returned home. During his time abroad he wrote against the Horthy system and consequently was sentenced to one-and-a-half year in imprisonment; but received an amnesty. His radical writings appeared in the Social Democrat press. He again left Hungary in 1938 for Paris, and returned to Hungary in 1947. He supported young writers and dedicated his life to Hungarian Literature. One of his friends was Thomas Mann. Apart from his critiques and literary history writings, among his works is the volume, entitled, *Thus Lived Petőfi* (*Így élt Petőfi*) (1955-1957). Some of his other books and plays are *Die Wissenschaft des nicht Wissenwerte* (1908); *The Twilight of Pál Gyulai* (*Gyulai Pál estéje*) (1910); *Das verwundete Land* (1921); *Speaking Houses* (*Beszélő Házak*) ed. (1957), and *Five Decades* (*Öt évtized*) (1961). He was a corresponding member of the Hungarian Academy of Sciences (1960) and recipient of the Kossuth Prize (1959). – B: 0883, 1257, T: 7103.→**Gyulai, Pál; Ady, Endre; Ignotusz, Pál; Fenyő, Miksa.**

Hauk, Lajos (Louis) (1799-1850) – An Austrian freedom fighter, Lieutenant Colonel in the Hungarian National Defense Army; and a leader in the 1848 March and October uprisings in Vienna. After the defeat of the October uprising, he followed General József Bem to Hungary. He participated in the Hungarian War of Independence against Austria, as an aide of General Bem and became the commander of Szászváros (now Saros pe Tarnave, Romania) and Versec, Hungary (now Vrsac, Serbia). The Austrian military court condemned him to death and he was executed in the Fort of Arad (now in Romania). – B: 1138, 1020, T: 3233.→**Bem, József.**

Haumann, Péter (Budapest, 17 May 1941 -) – Actor. His higher studies were at the Academy of Dramatic Art, Budapest, completed in 1963. His career started at the Csokonai Theater (*Csokonai Színház*) in Debrecen, and continued from 1966 at the National Theater (*Nemzeti Színház*), Pécs; and at the following Budapest theatres: 25th Theater (*25. Színház*); Attila József Theater (*József Attila Színház*); Madách Theater (*Madách Színház*); National Theater (*Nemzeti Színház*); Arizóna Theater (*Arizóna Színház*); Radnóti Theater (*Radnóti Színház*) and, from 1994, József Katona Theater (*Katona József Színház*). His major roles on the stage include the title role in G. Büchner's *Woyzeck*; the title role in B. Brecht's *The Resistible Rise of Arturo Ui* (*Der aufhaltsame Aufstieg des Arturo Ui*; *Állítsátok meg Aturo Uit*); Benedetto in Shakespeare's *Much Ado About Nothing* (*Sok hüho semmiért*); *Hamlet*; *Claudius*; Torquemada in Illés' *Spanish Isabella* (*Spanyol Izabella*); Miska in Kálmán's *The Gypsy Princess* (*Csárdáskirálynő*); Doolittle in Shaw's *Pygmalion*; Puzsér in Molnár's *Sir Doctor* (*Doktor úr*), and Figaro in Beaumarchais' *The Marriage of Figaro* (*Figaró házassága*). He had some 20 feature films to his credit, including *Black Diamonds* (*Fekete gyémántok*), *Old Times Cinema* (*Régi idők mozija*); TV films *Twilight* (*Szürkület*), *Richard III*, *Mr. Ficzek*, *Storm* (*Vihar*). He was also involved in stage management. He is one of the popular and leading character actors. He is a recipient of the Mari Jászai Prize (1970, 1972), the Merited Artist title (1980), the Kossuth Prize (1985), the Prize of Theater Critics (1997), He is a Member of the Society of Immortals (1977), and Actor of the Nation (2010). – B: 0874, 1105, 1445, T: 7103.

Hauser, Arnold (Temesvár, now Timișoara, Romania, 8 May 1892 - Budapest, 29 January 1978) – Philosopher, art historian and art sociologist. He studied French and German Literature at the University of Budapest in 1910; from 1921 he studied in Berlin. György (George) Lukács, Lajos (Louis) Fülep, Bernát (Bernard) Alexander, and Béla Balázs exercised influence upon him. During the Council (Soviet) Republic in 1919, he dealt with the reform of art education. From 1934 he lived in Vienna, then in England. He was a professor of History of Arts at the University of Leeds (1951-1957). He returned to Hungary in 1977. He wrote a book: *The Social History of Art*, published in London in 1951, which received international acclaim as the foundation of the sociology of art and was translated into many languages. Its original title is: *Sozialgeschichte der Kunst und Literatur*, vols. i-ii (*A művészet és az irodalom társadalomtörténete, I-II*) (1968-1969, 1980); *Philosophie der Kunstgeschichte* (1958), *Methoden moderner Kunstbetrachtung* (1974), *Mannerism: The Crisis of the Renaissance and the Origin of Modern Art*, vols. i,ii (1965). – B: 0883, 1028, 1257, T: 7103.→**Lukács, György; Fülep, Lajos; Alexander, Bernát; Balázs, Béla (1).**

Hauszmann, Alajos (Aloysius) (Buda, 9 June 1847 - Velence, County Fejér, 31 July 1926) – Architect. Commenced his higher studies at the Budapest Polytechnic and continued them at the Academy of Berlin from 1866. After returning to Hungary, he worked at Arnold Skalnitzky's office and, from 1872, he taught at the Budapest Polytechnic. Besides his teaching engagements, he was active in writing and in running a busy designer's office. Earlier, he designed buildings in modest Renaissance style; such buildings are the new extension of the Polytechnic, the St Stephen Hospital (*Szent István Kórház*), and the Museum of Industry (*Iparmúzeum*). Later, he leaned toward the Baroque style. Its proofs are the Justice Palace (*Igazságügyi Palota*), New-York Palace, and the completion of the Danube side of the Royal Castle (*Királyi vár dunai részlege*). He wrote a description of his major designs. – B: 0883, 1031, T: 7103.

Havadtöy, Sam (Havadtőy, Sámuel) (London, 4 August 1952 -) – Painter, interior designer. He was born to Hungarian parents in London, but raised in Hungary. The family returned to Hungary in 1956, just before the outbreak of the Revolution. After the crushed Revolution it became difficult for the family to return to Britain. It took 14 years for Havadtőy to acquire British citizenship. Eventually in 1971 he fled Hungary through former Yugoslavia, back to the United Kingdom. On an invitation, Havadtöy moved to New York, but intermittently he lived for four years in Geneva, Switzerland, until 2000. In 1978 he founded Samuel Havadtöy Gallery, an interior designer gallery, where he worked until 1981. Havadtöy designed the homes of notable artists, such as John Lennon's and Keith Haring's last home. In 1981 Havadtöy turned to New York's artistic scene, where he became close friends with notable artists, such as Andy Warhol, Keith Haring, George Condo, Donald Baechler, Jasper Johns and Yoko Ono, with whom Havadtöy began a relationship, being her companion for over twenty years, until 2001. Havadtöy inspired and contributed to many of Keith Haring's late works.

Havadtöy started painting at a young age, just after moving to New York, and acquired his own eclectic style during the 1980s. He mainly uses oil, acrylic and mixed techniques for his paintings. Havadtöy's works reflect subtle blends of different cultures, mostly Central European and American pop culture. His exhibitions include Tel Aviv, Budapest, Rome and Milan.

In the late 1980s, when the Eastern block was in a state of dissolution, Havadtöy

travelled frequently to Hungary, and has residences in Budapest and Szentendre. In 1992 he founded Gallery 56, which became significant in the Hungarian contemporary art scene by exposing important artists who were considered rarities at the time. The gallery focuses mainly on displaying American modern artists; classics of Hungarian contemporary art are also represented. – B: 1031, T: 7103.

Havadtóty, Sándor (Alexander) (Kovászna, now Covasna, Transylvania (*Erdély*), now in Romania, 11 November 1924 -) – Minister of the Reformed Church, theologian, writer in the USA. He attended high school in Kovászna and Sepsiszetgyörgy (now Covasna and Sfântu Gheorghe, Romania). He studied Theology and Philosophy in Kolozsvár (now Cluj-Napoca, Romania), and Theology in Budapest. Upon receiving scholarship from the World Council of Churches, he left for the University of Basel, Switzerland, where he studied under Karl Barth and Karl Jaspers and received a PhD in Theology in 1952. Unable to return to his homeland he went first to Canada, where he was a minister of Hungarian Reformed Churches in Mt. Brydges, Ont., then in Windsor, Ont., (1954-1960). He became Parish Minister in Fairfield, CT. USA, and he also served as Supervisor at Yale Divinity School, New Haven, CT. (1962-1986). He was a member of the Committee of Human Rights for Romania; Vice President of the Committee of Transylvania; Advisor of the State Department Commission on Human Rights; and a delegate to the Alliance of Reformed Churches in Seoul, South Korea and Budapest, Hungary. After 33 years, he retired from the pastorate of Calvin United Church of Christ, Fairfield, and became Professor of Philosophy at the Norwalk Community and Technical College, Norwalk, CT. As a staff member of Radio Free Europe from 1967, he preached regularly to the nations of Central Europe. He has been the editor of the *Reformed News*, the *Szekler People* (*Székely Nép*) and the *Carpathian Observer*. His publications include *Arbeit und Eigentum in den Schriften des Jungen Marx* (*Labor and Property in Writings of the Young Marx*) (1952); *Tentative Statement Concerning Eschatology* (1957); *Karl Barth: Between East and West* (1962); *On Being a Christian* (1963); *Preaching in the Reformed Tradition* (1984); *The Oppression of the Hungarian Reformed Church in Romania* (1986), and *Comfort my People* (*Vígasztaljátok népemet*), selected sermons (2001). He also authored several articles and essays in three languages. He is recipient of the Julianus Prize (2003). – B: 0914, T: 7103. → **Reformed Churches in America.**

Háy, Gyula (Julius) (Stefan Faber) (Abony, 5 May 1900 - Ascona, Switzerland, 7 May 1975) – Playwright, translator of literary works. Following high school graduation, he served at the Hungarian Council (Soviet) Republic's Commissariat for Public Education (*Tanács-köztársaság Közoktatásügyi Népbizottsága*) in 1919. After its fall, he emigrated to Germany, where he returned again in 1929, after a six-year stay in Hungary. His first stage successes occurred abroad; but the 1932 demonstrations by Hitler's supporters blocked further presentations of his play, *God, Emperor, Peasant* (*Isten, császár, paraszt*), in Berlin. On Hitler's rise to power, he emigrated to Austria but, due to his participation in the 1934 Socialist demonstrations, he was expelled and moved to the Soviet Union in 1935. In 1945, he returned to Hungary, where his plays, written in exile, were frequently performed. From 1955 to 1956, he belonged to the revisionist group of Imre Nagy. Mainly on account of his articles in the *Literary News* (*Irodalmi Újság*), he became the most vocal representative of the views and sentiments of opposition writers. He was imprisoned in 1957, released in 1960, but was allowed to publish only translations until 1964, when finally a collection of his new writings, *Royal Dramas*

(*Királydrámák*) was authorized to be released, although not performed. Finally, in 1964, he left Hungary and settled in Ascona, Switzerland, where he remained for the rest of his life. His plays in this period were published in the *Literary News (Irodalmi Újság)* and the *New Horizon (Új látóhatár)*, two Hungarian language periodicals, circulated in the West. Some of his works are *Scene: Budapest-Time: Ten Years Ago (Szinhely: Budapest-Idő: Tíz év előtt)* novel (1929); *Tisza Hole (Tiszazug)* play (1934-1936), premièred in 1945; *Night of Judgment (Itélet éjszakája)*, play (1943) pemièred in Berlin (1945); *Man's Word on the Stage (Emberi szó a színpadon)* studies (1947); *Dramas*, vols. i,ii. (*Dramen I-II*) (1951, 1953); *Bridge of Life (Az élet hídja)*,play (1951); *Destinies and Fights (Sorsok és harcok)* 7 plays (1955); *Mohács* (1958-1960); *The Horse (A ló)* (1960); Oxford premièred (1965); *Attila's Nights (Attila éjszakái)* (1961-1962); *Dramas*, vols. i, ii. (*Dramen I-I*) (1964-1966; *Born 1900 (Geboren 1900)*, memoires (1971, 1974). He translated works from A. Checkov, G. Hauptman, E.T.A. Hoffmann, and others. His works were translated into English, Russian and Italian. He was a recipient of the Kossuth Prize in 1951. – B: 0883, 0878, 1257, T: 7667.

Haydn, Franz Joseph (Rohrau, Lower Austria, 31 March 1732 - Vienna, Austria, 31 May 1809) – Composer. His ancestor Gaspar Haydn moved to Hainburg (Austria) from Tétény (Tadten, County Moson, formerly Hungary, east of Lake Fertő or Neussiedlersee) Born into a poor but musical family, he was in the Stephanskirche choir of Vienna as a young boy. After years of poverty in Vienna, he became private Kapellmeister for Austrian magnates. In 1761, Prince Pál Antal (Paul Antony), the famous patron of arts, then most importantly Miklós I (Nicholaus) Esterházy employed him as Kapellmeister of his orchestra at his palace at Kismarton (now Eisenstadt, Austria) and also at his other palace at Eszterháza, (now called Fertőd, in Hungary, south of Lake Fertő), where he worked for thirty years, until 1790. He was expected to provide music for the Prince's daily ceremonies and weekly concerts; and he ran an opera theater; he did all the hiring, training and caring for the orchestral and vocal musicians, he performed his own music as conductor, violinist and pianist. In these two quiet countryside estates of the Prince, he composed prodigiously: 104 symphonies, 82 string quartets, 15 piano concertos, 52 piano sonatas, 21 operas, four oratorios and 14 instrumental masses. His two trips to London (1790-1792 and 1794-1795) mark the climax of his career, with his compositions admired in musical circles everywhere in Europe. It was for the London impresario, Johann Peter Salomon, that Haydn composed his last twelve, so-called Salomon, symphonies and his two great oratorios, *The Creation (Die Schöpfung, Teremtés)* (1798) and *The Seasons (Die Jahreszeiten, Évszakok)* (1801), which were received enthusiastically in Vienna and made him the most celebrated classical composer. Another late work of his is *Gotterhalte*, which became first the national anthem of Austria, and later that of Germany. In the field of symphonic and chamber music, he opened up new paths that made him immortal, the classical instrumental music after him, taken up by Mozart, Beethoven and Schubert. Joyfulness and good sense of humor pervade his work, also a delight in nature and a deep religious feeling. His musical themes are melodious and lively, structured around motives in sonata form. His marriage was miserably unhappy, but he lived comfortably in financial security, with remuneration from Prince Esterházy even after 1790, when Haydn lived in Vienna and also enjoyed fame in the musical world. He met the young Mozart and they became great friends, mutually admiring each other's compositions. Because of his long stay in Hungary, occasionally he

used Hungarian musical themes, as in Piano Trio No. 39 in E-major, also known as the “Gypsy Trio” after the movement *Rondo all’ ongarese*; as well, the *Ungarischer Nationalmarsch* for wind band in E-flat major (*Hungarian National March*). In the concert hall of the palace at Eszterháza (*Fertőd*), there are annual chamber music concerts; there is also a memorial plaque on the wall of the building. The palace chapel of the Esterházy family houses a mausoleum in his honor, while his palace at Kismarton (*Eisenstadt*) is now a Museum. – B: 1068, 1197, 1138, 1153, 7456; T: 7684, 7456.→ **Esterházy, Prince Miklós József.**

Haynald, Lajos (Louis) (Szécsény, 3 October 1816 - Kalocsa, 4 July 1891) – Archbishop and Cardinal of the Roman Catholic Church. He was ordained in 1839. He was Professor of Theology at the Seminary of Esztergom (1842-1846). In 1848, as the secretary of the Primate, he did not allow the announcement of the Declaration of Independence and the decrees of the Szemere Government. Therefore, the Kossuth Government dismissed him from office in June 1849. The Primate later restored him to his office. He became Bishop of Transylvania (*Erdély*, now in Romania), in 1852. Later, he urged the restoration of the laws of 1848, and the union of Transylvania and Hungary. In 1861, after having condemned the absolute rule of the Government of Vienna, he was forced again to resign. Between 1863 and 1867, he worked in Rome. In 1867 he became the Archbishop of Kalocsa and a member of the Upper House of Parliament. In 1879 the Pope created him Cardinal and he was very active in creating a number of foundations. As a herbalist, he was generous to scientists involved in flora researches. He donated his huge herbarium and library to the Hungarian National Museum, which possesses Europe’s third largest botanical library. A number of plants bear his name. He was a member of the Hungarian Academy of Sciences. – B: 0883, 1173, 1020, T: 7103.

Haynau, Baron Julius Freiherr von (Kassel, Germany, 14 October 1786 - Vienna, 14 March 1853) – Austrian military officer. After studying in Marburg, he entered the Austrian army in 1801. In 1809 he was promoted to *Hauptmann* (Captain). In 1813 he was promoted to Major, and transferred to the German legion, where he saw service in Northern Italy. Following Napoleon's return from exile, his battalion entered France. After the second Peace of Paris, his promotions continued to *Oberstleutnant* (Lieutenant Colonel), then to *Oberst* (Colonel) in 1830. Five years later, he was promoted to Major General and assigned as a Brigade Commander in Italy. In 1844 he was promoted to *Feldmarschalleutnant*. (Lieutenant General). The next year, he was made *Obertstnhaber* (Colonel General). In 1847, he was transferred to Temesvár (now Timișoara, Romania). During the Revolutions of 1848-1849, he proved to be loyal to the Emperor. He was appointed Commander of Verona and, at the Battle of Custoza, he played a decisive role. His most significant and remembered action was at the city of Brescia. The revolutionaries in this Italian city had massacred invalid Austrian soldiers in the local hospital and, in response to this atrocity Haynau executed 12 men in April 1849. This incident soon became known worldwide and von Haynau was called the “Hyena of Brescia”. Shortly afterward, he was promoted to *Feldzeugmeister* (General of the Artillery) and he subsequently was given supreme command over the Imperial Army in Hungary, which he led against the Hungarian Army and won some minor victories, in July 1849. Following the capitulation of the Hungarian Army not to him but to the Russian General Rudrigger at Temesvár (now Timișoara, Romania), in his vengeance, he ordered the execution of 13 of the highest ranking Hungarian army officers at the Castle

of Arad (now in Romania) and at Pest and imprisoned thousands of other officers. After his campaign in Hungary he soon retired to Graz. He died in Vienna. He received numerous orders and decorations during his career including the Commanders Cross of the Military, Maria Theresia Order (1849), Grand Cross of the Military Maria Theresia Order (1850), the Grand Cross of the Order of Saint Stephen and the Imperial Russian Saint Andreas Order. – B: 0942, 1230, 1138, 1153, 1145, T: 7103.→**Arad, Martyrs of.**

Haystack (*boglya*) – One of the most important elements in fodder farming, *boglya* (stack) is a familiar word throughout Hungarian-speaking territories. There are different types of stacks: (1) The propped stack is a small heap of hay easily transported on two wooden poles by two men, (2) The cartload of hay is about ten times larger. (3) A winter stack is for a longer period of time, constructed with a round base holding about 5 to 10 cartloads of hay or straw. It has a propped variation in Transylvania (*Erdély* now in Romania), in Upper Hungary (*Felvidék* now in Slovakia) and in Western Transdanubia (*Dunántúl*). Here, the hay or straw is stacked around a center pole. The haystacks look like inverted pears, as they are much larger at the top; hay stacking needs a lot of expertise, especially to shape this top. The finished haystack is secured with poles and twisted cords of hay. – B:1134, 1020, T: 3240.

Hazai, György (George) (Budapest, 30 April 1932 -) – Turkologist, literary historian, linguist, translator of literary works. His higher studies were at the University of Budapest, where he studied Turkology and Archaeology (1954). From 1956 to 1957 he taught at the University of Sofia, Bulgaria. From 1967 he was a researcher at the Hungarian Academy of Sciences. From 1963 to 1982, he was a visiting professor at the Humboldt University of Berlin. From 1982 he was a counselor at the Orientalist Workshop of the Hungarian Academy of Sciences. Between 1984 and 1990 he was the manager of the Academy Publishing House and Press. From 1992 he was Professor of Turkology at the University of Nicosia, Cyprus. He is the editor of a number of Orientalist and Turkologist periodicals and is member of related societies. He is a member of the European Academy since 1990. His field of research is Osman-Turkish language development, Hungarian-Turkish language relationship during the Turkish occupation of Hungary (1526-1686), and Turkish literature. His works include *Das Osmanisch-Türkische in XVII Jahrhundert* (1973), *Bibliographisches Handbuch der Turkologie* (1986), *Handbuch der Türkischen Sprachwissenschaft (Handbook of Turkic linguistics)* (1990). He is a member of the Hungarian Academy of Sciences (1982, 1995). – B: 0874, 0878, 1257, T: 7103.

Házy, Erzsébet (Elizabeth) (Pozsony, now Bratislava, Slovakia, 1 October 1929 - Budapest, 24 November, 1982) – Opera singer (coloratura soprano). Concurrent with her singing studies, she took private piano lessons. She continued her voice training as Géza László's student. Her exceptional singing talent, in addition to her charming presence, attracted attention, even before her graduation. In 1950 she joined the Hungarian Radio Choir as a founding member, only to leave within a few months. Aladár Tóth convinced her to sign a contract with the Budapest Opera House. Her premier performance was in the role of the servant in Verdi's *Rigoletto*. She performed in classical operas at home and in numerous European countries. Several recordings have been made of her work. Her main roles include Mimi in Puccini's *La Bohème*; Cherubino in Mozart's *The Marriage of Figaro*; title role in Puccini's *Manon Lescaut*; Norina in Donizetti's *Don Pasquale*;

title roles in Hungarian operas: in Szokolay's *Samson, Vénász, Hamlet*, in E. Petrovics' *Crime and Punishment (Bűn és bűnhődés)*, in A. Mihály's *Together and Alone (Együtt és egyedül)*, and Örzse in Z. Kodály's *Háry János*. She appeared in a film role as well as Crown Princess in Offenbach's *The Grand Duchess of Gerolstein*. She was a recipient of the Liszt Prize (1963), the Kossuth Prize (1970), and the titles of Merited Artist (1968) and Outstanding Artist (1976). – B: 0883, 1439, 1445, T: 7667. → **Tóth, Aladár.**

Headdress – A folk head apparel worn by married women. Its early variation can be seen on a small cup holder statue from the Siberian region of the River Yenisei. Usually, there are two kinds of headdresses: the inner kerchief and the outer bonnet. The former covers the hair; its style changes region by region. Its color and material indicate the wearer's age. It is made of fine linen, cambric or silk, and is often ornamented with embroidered holes. The newly married woman had the right to wear a special headdress until her first child was born. It was made of golden lace, ornamented with bridal ribbons, or made of some other special material. Headdresses for women: small girls' hair was covered with a bonnet or a beaded cap. When a young girl's hair became long enough to braid, she did not have to cover it anymore. Unmarried, grown up girls began to wear a headdress, called *párta*, after a certain age and at events, such as finishing their studies and at confirmation. Later the *párta* became the Hungarian headdress of festive occasions. Earlier, a bride wore a veil; later, she was distinguished from older women by her special bonnet. Each group of attire had its distinguished system of symbols in the headdress through its color and decoration, indicating the wearers' age, social status, and the occasion at hand. The different pieces worn by men, women and children on the head were governed by distinct rules. Women often integrated these pieces into their hairdo. Besides the sheepskin cap of men, there were other headdresses as well for them in Hungary. The oldest is the *süveg* or high fur cap. The hat replaced it only in the 19th century. At first these hats had large brims; later, the *pörge kalap*, or hats with smaller brims, became fashionable. To wear a hat with a feather, flowers or ribbons were the privilege of grooms and single men. Only married men wore their hat in the home, while single men were not allowed to do so. Men took their hat off only before meals, at bedtime, and in church. As women never parted from their headdress, men also wore theirs even into the coffin. – B: 1153, 1134, 1020, T: 3240.

Heckenast, Dezső (Desider) (Devecser, 1910 - Montreal, PQ, Canada, September 1989) – Historian, librarian. He attended high school in Pápa (1926), and studied Philosophy at the University of Budapest, earning a Ph.D. He taught Hungarian, French, German and Italian languages. He was a journalist and librarian in Szombathely. He left Hungary for the West and worked at the Jesuit College at the University of Oxford (1948-1952). He moved to Canada and was a teacher in Montreal. Later he worked at the Research Group for Eastern Europe at the University of Montreal. He organized the College's Madách Library. He was co-editor of the *East European Studies*, and member of the board of editors of the *Hungarians in Montreal (Montreáli Magyarország)* monthly. His essays appeared in American and Canadian newspapers and periodicals. He wrote the unfinished *History of the Heckenast Family (A Heckenast család története)*. A selection of his writings: *A Chapter from the History of Hungarian Literary Life (Egy fejezet a magyar irodalmi élet történetéből)*, (1936); *The Story of Hungarian Book Publishing (A magyar könyvkiadás regénye)* (1940); *The Question of Western Hungary (A nyugat-magyarországi kérdés)* (1958), and *Buda Castle, its Past and Future (Budavár múltja és*

jövője) (1959). – B: 0932, T: 7103.

Heckenast, Gusztáv (Gustavus) (Kassa, now Košice, Slovakia, 2 September 1811 - Pozsony, now Bratislava, Slovakia, 10 April 1878) – Bookseller, publisher, printer; a descendant of a *cipszer* family from Northern Hungary (Upland, *Felvidék*, now Slovakia). He studied at the College of Eperjes (now Prešov); however, due to his father's poor financial situation, he discontinued his studies and became a grocer. In 1826 he took a position in the bookstore of his brother-in-law, Otto Wigand, in Pest. When Wigand moved to Leipzig in 1832, Heckenast took over the business. In 1838 he opened a lending library, which contained, even by Western European standards, an unusually rich collection. In 1840 he formed a partnership with the printer, Lajos Landerer and, in the same year, launched the first Hungarian bibliographical journal, the *Bibliographical Bulletin* (*Bibliographiai Értesítő*). It ceased publication in 1842. On 15 March 1848, he printed the first products of the new free press, the *National Song* (*Nemzeti Dal*), by Sándor (Alexander) Petőfi, as well as the *Twelve Points* (*Tizenkét Pont*), the demands of the Revolution of 1848. He published contemporary Hungarian writers' individual and collected works, introduced the concept of series publication, and founded the newspaper, *Sunday News* (*Vasárnapi Újság*). Heckenast transferred his company to the Franklin Society in 1873. From 1874 on, he lived in Pozsony. – B: 0883, 1257, 1020, T: 7617. → **March 1848, 12 points; Cipszers; Petőfi, Sándor.**

Hecker, Ádám (Kaposszekcső, South of Dombóvár, 8 June 1905 - Budapest, 27 August 1985) – Methodist parson. He was born into an immigrant German Lutheran peasant family. On reaching adulthood, he joined the Methodist Christian denomination. As a preacher designate, he served in Borjád, Dombóvár and Kaposvár. From 1924 till 1927, he studied Theology at the University of Frankfurt am Main; in the meantime, he spent one summer in London on a scholarship. On his return to Hungary he became the pastor of a German congregation in Budapest, and he also continued his studies at the Arts Faculty of the University of Budapest. During World War II, he took part in the rescue work of the Swiss Consul Karl Lutz's operations, rescuing Jews. He was enlisted in the Army in 1941, when Northern Transylvania was returned to Hungary by the Second Vienna Award (1940); then he served again in the Army on the Russian Front in 1944, and became a prisoner of war in 1945. After the war, as a Methodist minister, he was first assigned to Nyíregyháza, and shortly afterwards to Budapest again. In 1950 he established and organized a theological course to secure the regular supply of appointments of Methodist preachers. From 1957 to 1974 he worked as the Methodist Superintendent of Hungary. During the years 1974 to 1979, as a retiree, he continued to preach as pulpit supply in Pécs and Hidas, and also in Budapest from 1980 to 1982. His articles appeared in the religious press. – B: 0883, 1160, T: 7456. → **Methodist Church in Hungary; Ecumenical Council of Hungarian Churches; Vienna Award II.**

Hedvig, Saint (Jadwiga/Hedwiga) (Hungary, 18 February 1371 - Krakow, Poland, 13 June 1399) – Queen of Poland, youngest daughter of King Lajos I (Louis the Great) of Hungary, of the House of Anjou (1342-1382). The widowed Queen Elisabeth (of Bosnia) was requested by the Polish nobles to send her to Krakow, where she was crowned as King (sic) Jadwiga in 1384, at the age of eleven. She was warmly welcomed by the people of Krakow; however, she had to face considerable disunion and jealousy among the landed gentry. It became urgent that she should select a spouse to share her throne.

She was designated by her father to marry Sigismund of Luxembourg, the future Holy Roman Emperor and King of Hungary, Zsigmond (Sigismund of Luxembourg, 1387-1437); but, on the advice of the counselors, her choice was Prince Jagiello, the ruler of pagan Lithuania, who agreed to unite Lithuania with Poland, defend the united countries against the Order of Teutonic Knights, and embrace Christianity. She was actively involved in the political, cultural and the diplomatic life of Poland. She re-conquered the Duchy of Halyč (1387), and was in diplomatic correspondence with the Teutonic Knights (1390). She donated much of her wealth to charity, including hospitals and monasteries. She did much to strengthen Christianity in Poland and Lithuania. She restored the Academy of Krakow, since renamed Jagellonian University. She died in complications of childbirth and was buried in the Wawel Cathedral of Krakow. She was adored as a saint in her lifetime. Queen Jadwiga was canonized by Pope John Paul II on 8 June 1997. – B: 0942, 1031, 1371, T: 7103.→**Lajos I, King; Maria, Queen; Polish-Hungarian Personal Union; Poland, Hungarians in; Lithuania, Hungarians in.**

Heftý, Frigyes (Frederick) (Pozsony, now Bratislava, Slovakia, 1894 - Detroit MI, USA, 20 January, 1991) – Pioneer of Hungarian aviation. He was educated in Budapest but, as a student, he quit school and became an aviation mechanic. At the start of World War I, he volunteered for military service as a flyer and was soon at the front line. In 1917, as the most successful pilot of the famous Háy fighter squadron, he was decorated with the Gold Medal for bravery. In 1918, over Doberdo at the Italian Front, his plane was hit and caught fire. He successfully jumped from the burning plane at 5000 m altitude with the primitive parachute of that time. This was the first successful parachute jump of World War I. In 1919, during the time of the dictatorship of the proletariat, he was incarcerated in the infamous basement of the Parliament Building, Budapest. After being freed, he joined the National Army. On 20 August 1921, he was inducted during the first ordination of the “Order of Vitéz” (Hero) in the Royal Palace Garden. From 1929 on, he organized glider aviation among the Scout and *Levente* youth organizations. At the World Scout Jamboree in Gödöllő, Hungary, in 1933, he was the Director of the Flyers’ Camp. In 1936, he was invited to Cairo, Egypt, to organize the civil aviation program. He founded a school and invited experienced flying instructors. In 1944, he served in World War II, as a war correspondent for the Hungarian Air Force, and his talent as a writer was evident in his interesting reports. During the War he moved to Germany and later settled in the USA. During his flying career, he flew 67 different types of airplanes and 37 types of gliders. He celebrated his 50th anniversary as a flyer, at the age of 70, in California. He flew for the last time in 1964. He was not only a valiant flyer, but made his mark as an author in aviation literature. He was the author of many books on aviation, and several articles on the subject of flying. – B: 3312, 1441, T: 3233.→**Council (Soviet) Republic of Hungary; Pioneers of Hungarian Aviation; Heftý, László.**

Heftý, László (Ladislav) (1930 - 1993) – Lutheran pastor in Argentina, son of Frigyes Heftý. He received most of his secondary education in Hungary and matriculated after World War II in one of the Hungarian schools in Germany, established for refugee students. Not long afterward, he emigrated with his parents and sister to the United States. At first, he worked as a laborer in the automobile industry in Detroit. A few years later, he was able to enroll at the Lutheran Theology School in Chicago. After completing his studies, the United Lutheran Churches Association accepted his request to serve as foreign missionary and sent him to Buenos Aires, Argentina, to take over the pastorate of

the Hungarian Lutheran congregation from Béla Leskó, the founder of the church. Before taking up his post, however, he spent one year on fieldwork, serving the First Hungarian Lutheran (Evangelical) Church in Cleveland, Ohio. He served a Spanish-speaking congregation near Philadelphia as well. At the time of the 1956 Hungarian Revolution, the Government sent him on two separate occasions to Vienna to help Hungarian refugees emigrate to Argentina. During his years as pastor of the Hungarian congregation he never forgot his first calling as missionary. There were years when he assigned his pastoral duties in Buenos Aires to a Hungarian colleague and went to serve a Spanish congregation in another town. Upon his return to his Hungarian congregation in the Capital, he initiated a Spanish-language branch of the Church. He also founded a missionary congregation in a town 35 km from Buenos Aires, mainly serving the underprivileged population. Another of his achievements was the adding of a new wing to the Lutheran Home, a benevolent institution in the José C. Paz suburb. His Bible study instructions appeared in various Hungarian and Spanish publications. He also edited and published the newsletter, *Our Faith (Hitünk)*. In 1988, he received a Master's Degree from the Lutheran Theological Institute of Chicago, followed by a Doctorate in Theology from the Lutheran Theological Academy of Budapest. Before his retirement, he planned to serve as a professor of Theology. However, his untimely death prevented it. – B: 0906, T: 7617.→**Heftý, Frigyes.**

Hegedűs Endre (Andrew) (Hódmezővásárhely, 16 September 1954 -) – Pianist. He graduated from the Ferenc (Franz) Liszt Academy of Music, Budapest in 1980 as a pianist, a performing artist and teacher; since 1999 he has been a professor of the Academy. He has participated in 20 international piano competitions and has won several prizes; first prizes in Monza, and at the Rachmaninov Competition in Morcone, both in Italy. He has recorded 27 CDs under the labels Hungaroton, Marco Polo and Studio Liszt Productions. His CD, containing the complete Bellini-Liszt operatic fantasies published by Hungaroton in 1993, received the Franz Liszt International Grand Prix du Disque from the International Liszt Society. Hungarian television companies made 12 films taken from his public concerts. In the course of Hegedűs' 30-year career as a performing pianist, he made more than 2600 public appearances. Beside his live concert activities in his homeland, he regularly gives concerts in Australia, Austria, Bulgaria, Canada, Czech Republic, Finland, France, Germany, Greece, Italy, Japan, Norway, Poland, Russia, Serbia, Slovakia, Switzerland, and the USA. Hegedűs resides in Budapest with his wife Katalin, also a concert pianist. Hegedűs is well known worldwide in the musical life. He was awarded the Franz Liszt Commemorative Plate of the Hungarian Ministry of Culture and the International Liszt Society in 1986 and 1999; He was included in the roster of Steinway Artists by the Steinway Center in New York in 2000, was awarded the State Franz Liszt Prize of Hungary in 2004, and received from President Ferenc Mádl, the Medal of Merit of the President of the Republic of Hungary. – B: 0874, 1031, T: 7456.

Hegedűs, Géza (Budapest, 14 May 1912 - Budapest, 9 April 1999) – Writer. His higher studies were at the University of Budapest, where he studied Law and simultaneously attended the Department of Arts (1930-1935). In 1935 he earned a Ph.D. in Law. Among his friends were Dezső (Desider) Kosztolányi, Lajos (Louis) Kassák, Bálint (Valentine) Hóman and György (George) Lukács. Between 1939 and 1946, he was text editor. During World War II he was in the labor service of the Army on the Eastern Front, and was later in concentration camps in Germany. Between 1946 and 1949 he was a

counselor at the Town Hall, Budapest, and was a columnist at various newspapers. From 1955 he taught at the Academy of Dramatic Art. From 1955 he was Manager at the Publishing House *Magvető Kiadó*, Budapest. He retired in 1973. He mainly wrote historical novels and dramas. His works include *The Bells Toll* (*Megkodulnak a harangok*) novel (1951); *Passions* (*Szenvedélyek*) novel (1973); *The Regained Life* (*A visszanyert élet*) novel (1989); *Portrait Gallery of Hungarian Literature*, vols. i,ii (*A magyar irodalom arcképcsarnoka, I,II*) (1992), and *Word Magic* (*Szóvarázs*), selected poems 1940-1997 (1997). He received a number of awards, including the Attila József Prize (1951, 1954, 1975), the White Rose Prize (1994) and the Officer Cross of the Hungarian Republic (1995). A school in Budapest bears his name. – B: 0878, 1257, T: 7103.→**Kosztolányi, Dezső; Kassák, Lajos; Hóman, Bálint; Lukács, György.**

Hegedűs, Gyula (Julius) (Kéty, 3 February 1870 - Budapest 21 September, 1931) – Actor. He first appeared on stage in 1889 in Mrs. János (John) Keresztély's traveling choir in Tolnaapáti. Soon, he was admitted to Ede (Edward) Paulay's acting school and was trained by Ede Újházi. In 1891 he worked in the countryside: Szolnok, Pápa, Debrecen, Pozsony (now Bratislava, Slovakia), Székeshegyvár, Zombor (now Sombor, Voivodina, Serbia) and Baja. In 1894 he joined the theater of Kolozsvár (now Cluj-Napoca, Romania), led by Mór (Mauritz) Ditrói who, in 1896 offered him a contract with the Comedy Theater (*Vígyszínház*) in Budapest where, with brief interruptions, he remained until his death. From 1914 to 1915 he was a permanent guest of the Hungarian Theater (*Magyar Színház*) and, in 1915-1916, a member of the National Theater (*Nemzeti Színház*), Budapest. He taught at the School of Acting in 1906, then in 1907 in the Opera Department of the Music Academy. In 1917 he became President of the Actor's Association. From 1929 he was a member of the Hungarian Theater (*Magyar Színház*), Budapest. He was an outstanding representative of naturalist acting, a leading figure among the Comedy Theater's original members. His unique artistic style, characterised by simple and natural diction, light dialogue, elegant and natural movements and posture, was developed primarily in performances of French comedies. His best interpretations were in roles by contemporary writers, in particular, Ferenc Molnár's *The Devil* (*Az ördög*), *Liliom*, and *The Play is the Thing* (*Játék a kastélyban*). His other roles include Tokamero in M. Lengyel's *Typhoon* (*Tájfún*); Pál in F. Herczeg's *Blue Fox* (*Kék róka*), and in various Chechov plays. Feature film roles in which he appeared include *The Dance* (*A tánc*); *The Laborer's Jacket* (*Munkászubbon*) (1914), and *Master Zoard* (*Zoárd mester*) (1917). He authored *Comedy* (*Komédia*) (1914); *The Art of Diction* (*A beszéd művészete*) (1917), and *Memoires* (*Emlékezések*) (1921). A Street in Budapest bears his name. – B: 0883, 1160, 1445, T: 7667.→**Paulay, Ede; Újházi, Ede.**

Hegedűs, Loránt (1) (Roland) (Budapest, 28 June 1872 - Budapest, 1 January 1943) – Writer, politician. He attended high school in Budapest, pursued university studies in Berlin and London. He earned a Ph.D. in Political Science in Budapest in 1895. He worked at the Ministry of Finance, later studied immigration issues in the USA (1898-1902). He was an MP (1898-1918), also President of the Alliance of Hungarian Industrialists, University Professor, and Minister of Finance (1920-1921). For two decades, he edited the *Economic Review* (*Közgazdasági Szemle*) journal. He was a member of the Hungarian Academy of Sciences and the Kisfaludy Society. He wrote editorials for the *Pest Newspaper* (*Pesti Hírlap*), and was popular with the series entitled: *Mailbox* (*Levelesláda*). His play, *Kossuth*, was performed at the National Theater. A

selection of his books: *Imposing Tax on the Stock Exchange* (*A tőzsde megadóztatása*) (1895); *Hungarian Emigration to America* (*A magyarok kivándorlása Amerikába*) (1899); *Count István Széchenyi's Story and his Night* (*Gróf Széchenyi István regénye és éjszakája*) (1933); *Lajos Kossuth, the Hero of Legends* (*Kossuth Lajos, a legendák hőse*) (1935), and *Tales about Happy Old Age* (*Mesék a boldog öregségről*) (1936). – B: 0932, 1257, T: 7103.

Hegedűs, Loránt (2) (Roland) (Hajdunánás, 11 November, 1930 - Budapest, 26 January 2013) – Bishop of the Reformed Church, theologian, philosopher, literary historian. He completed high school studies at his place of birth in 1949. He studied Theology at the Reformed Theological Academy, Budapest (1949-1954), where he attended at the Homiletical Seminar of the famous Reformed Bishop, László (Ladislav) Ravasz. He was an assistant minister in various places, including the Kálvin Square Church in Budapest. He took part in the demonstration of the Revolution of 1956, and he wrote an article in the *Reformáció* (*Reformation*) newspaper. After the crushing of the Revolution, he had to leave Budapest for not renouncing it. He was posted to various places as assistant minister (1956-1965). He was Parish Minister in Hidas, in a tiny Bukovinian Szekler congregation (1965-1983). In 1979 he continued his Theological studies at the University of Basel, where he earned a Doctoral Degree in Systematic Theology. He was Parish Minister of the Budapest-Szabadság Square congregation (1984-1996), and Bishop of the Danubian Reformed Church District (1991- 2002). He was ministerial President of the Hungarian Reformed Church's General Synod (1991-1997), and was Minister of the Budapest Kálvin Square Congregation (1996-2005). He was a member of the Presidium of the Conference of European Churches (1992-1997), and has been Honorary President of the World Alliance of Hungarian Reformed Churches since 1991; Co-President of the Christian-Jewish Society since 1993; and also Acting President of the Consulting Synod of the Hungarian Reformed Churches. He was one of the best-educated and prolific Theologians of the Reformed Church in the last quarter of the 20th century; and rebuilder of the ruined Reformed School System in Democratic Hungary. He was first of the founders of the Gáspár Károli Reformed University, Budapest (1993) the first university in the history of the Hungarian Reformed Church. He was its Professor of Religious Philosophy (1999-2003). He was the chief worker of the second (1991), third (1996) and fourth (2000) Hungarian Reformed World Assembly. He proclaimed and preached the message of the Gospel, and had given lectures about 300 times outside of Hungary: in the Carpathian Basin, in Western Europe, the United States of America, Canada, and the Far East (Korea, Taiwan, Australia). He was the author of a few hundred articles and essays, and is a sought-after lecturer. A selection of his books: *Opening to the Infinity* (*Nyitás a végtelenre*) (1989); *Aspekte der Gottesfrage* (*Aspects of the Question of God*) (1982, 1998), in Hungarian *Az Isten-kérdés szempontjai* (2001); *A Study in the Concept of Transcendence* (1991); *New Beginning* (*Újrakezdés*) (1992); *The Theology of Calvin* (*Kálvin teológiája*) (1996); *New-Kantian and Value-Theology* (*Újkantiánus és értékteológia*) (1996); *History is in the Hand of God* (*Isten kezében a történelem*) (1998); *Hungary Has To Be saved!* (*Magyarországot meg kell menteni!*) (1998); *Moses Twenty-Two* (*Mózes Huszonkettő*) (2001); *Apocalypse Now and Forever* (*Apokalipszis most és mindörökké*) (2005); *Jesus and Europe* (*Jézus és Európa*), and *Hungarian Reformed Millennium* (*Magyar Református Millennium*). He is recipient of the Bocskai Award and the Pro Ecclesia Award. – B: 0910, 1257, T: 7103.→**Ravasz, László; Reformed Church**

in Hungary.

Hegyalja – The lower slopes of the Hungarian Zemplén Mountains, with south and southeast aspects adjacent to the River Bodrog. The twenty-eight villages in this region are all engaged in wine production; the wines from Bodrogolaszi, Mád, Olaszliszka, Tarcal, Tállya, Tolcsva and Tokaj are world famous. The total area of vineyards is 5,500 hectare of land, producing *Furmint* and *Hárslevelű* (Linden Leaf) wines, and the famous Tokaji dessert wine. Lately, the old vineyards were renewed with new varieties of grapes. Geographically, the region extends over the border to Slovakia; but Hungary is the dominant producer. – B: 1138, 1020, T: 7656.

Hegyaljai Kiss, Géza (Mád, 21 March 1893 - Debrecen, 26 October 1966) – Minister of the Reformed Church, poet, writer. He studied Theology at The Reformed Theological Academy, Sárospatak (1912-1916), and was on study trips in Germany in 1927 and in 1935. He read Literature and Esthetics at the University of Budapest and obtained a Ph.D. in 1925. He was an assistant minister in various places (1916-1923), then Parish Minister in Monok (1924-1926); in Böcs (1926-1938), and at the Debrecen-Árpád Square Church (1938-1952). He was a Member of Parliament from 1947 to 1949. For criticizing Church-leadership he was dismissed from the ministry. He was an editor of newspapers and a prolific writer. His output includes some thirty books. A selection of his writings: *Our Love* (*A mi szerelmünk*) poems (1914); *Calvin's Biography* (*Kálvin életrajza*) (1917); *Burning Hearts* (*Égő szívek*) poems (1925); *Spirit and Life*, vols. i-ii-iii. (*Lélek és élet I-II-III*), sermons (1926, 1928, 1930); *The Emperor and the Pastor* (*A császár és lelkipásztor*) short novels (1926); *Glory to God!* (*Dicsőség Istennek!*) prayers (1937), and *Peaceful World* (*Békevilág*), meditations (1947). He was a member of literary societies and a recipient of prestigious awards. – B: 0910, 1257, T: 7103.

Hegyes, Róbert (Metuchen, USA, 7 May 1951 –) – Actor, director. His father was Stephen, an ex-Marine, and Hungarian-born, while his mother was Marie Cocozza, an Italian. It was her mother, who made Robert interested in the theater. He majored in Speech and Theater at Glassboro State College in New Jersey, USA. After receiving his B.A., he went to New York City to start working as a professional actor. He did get an acting job with a children's theater company, called *Theater in a Trunk*; it was a troupe of professional actors, performing plays in schools and playgrounds everywhere in New York City. Later, he received a role in a Broadway play, *Don't Call Black*. After several other engagements, he was immortalized in the 1970s sitcom classic *Welcome Back Kotter*, as the tough guy Juan Epstein. He also played in the popular 1980s series *Cagney and Lacey*, and also co-starred in the famous series *Law and Order*. He became Associate Professor and Artist-in-Residence of Theater and Communications in Rowan University, N.J. and is currently Adjunct Professor, Brooks College of Long Beach CA, USA. – B: 1081, T: 7456.

Hegyföld – The lower, south-facing slopes of the Mecsek Mountains, bordered by the River Dráva in the south. When the Magyars settled in the Carpathian Basin, the tribe of Khagan (Prince) Árpád lived in the area. During the Middle Ages, a high culture developed here. During the Reformation, a significant proportion of the population took up the Unitarian faith. The local population did not suffer greatly under the Turkish rule. After the Turkish withdrawal, the Habsburg rulers forcefully tried to convert the population to Catholicism forcing a great number of people to flee the area. Germans

populated the empty villages in the 18th century. After World War II, a significant number of Germans were deported to Germany. – B: 1134, 1020, T: 7656.

Hegyi, Barnabás (Barnaby) (Zboró, now Zborov, Slovakia, 4 March 1914 - Budapest, 28 April 1966) – Cameraman. His technological and applied art training was completed in Budapest. His career in the film industry began in 1936, and from 1940 he was active as a cameraman. Following World War II, until 1947, he was programming supervisor at the Hungarian Radio; then until his death, cameraman at the Hunnia Film Studio. He produced nearly a hundred films. With the vibrant style of running commentary, his work communicated a strong sense of form and dramatic expression. He is credited with the most prominent achievements of the Hungarian film industry. His pictures include *The Thirtieth* (*A harmincadik*) (1942); *Just the Two of Us* (*Kettesben*) (1943); *Somewhere in Europe* (*Valahol Európában*) (1947); *A Woman Sets Out* (*Egy asszony elindul*) (1949); *Crafty Matt the Goose-herd* (*Ludas Matyi*) (1949); *A Strange Marriage* (*Különös házasság*) (1951); *The Sea Arose Again* (*Feltámadott a tenger*) (1953); *At Midnight* (*Éjfélkor*) (1957); *Yesterday* (*Tegnap*) (1959); *Alba Regia* (1961), and *Dread* (*Iszony*) (1965). He was a recipient of the Kossuth Prize (1950) and received the Outstanding Artist title (1966). – B: 0883, 1439, T: 7667.

Hegyi-Füstös, István (Stephen) (Gyömrő, 19 June 1919 -) – Minister of the Reformed Church, writer. His higher studies were at the Reformed Theological Academy, Budapest (1938-1944), and at the Reformed Law Academy, Kecskemét (1944-1947). In 1942 he was trained as military chaplain at the Royal Ludovika Academy. Between 1942 and 1972 he served as assistant minister in Gyömrő, as a teacher of religion and an assistant minister in Budapest; YMCA (KIE) secretary (1946-1972). He was ordained in 1969, and became Parish Minister in Rákosfalva (1972-1979). He was on the editorial board of the Reformed periodical, *Confessio* from 1977, and the newspaper, *Presbíter* from 1992. In 1996-1997 he was Editor-in-Chief of the weekly, *Paper of the Presbyterians (Reformed)* (*Reformátusok Lapja*). From 1948, he was an external member of the Hungarian Radio. From 1948 to 1956, he was Editor of the program *One Village, One Song* (*Egy falu egy nótája*). He wrote a number of articles on artistic, ethnographic, folk music and popularizing themes, wrote plays and scenes for broadcasts, and also dramatized festival and Biblical scenes. His works appeared on the radio, in cultural and religious media: *Reformátusok Lapja*, *Evangelikus Élet*, (*Lutheran Life*), *Új Ember* (*New Man*), *Békehírnök* (*Herald of Peace*); *Theológiai Szemle* (*Theological Review*), and other periodicals; also in daily newspapers. His research work is outstanding: he discovered the recorded voice of Lajos (Louis) Kossuth (1802-1894), the daguerreotype picture of Poet Laureate Sándor (Alexandér) Petőfi (1823-1849); found and preserved recordings of outstanding people, such as László (Ladislás) Ravasz, Imre (Emeric) Révész, etc. He wrote the first juvenile studio play for Hungarian TV, *The Seven-times Tested Lad* (*A hétpróbás legény*) for the commemoration of the great King Mátyás I (Matthias Corvinus, 1458-1490). His books include religious textbooks for high schools (140,000 copies), *Biographies* (Albert Schweitzer, Toyohiko Kagawa, Martin Luther King); and puppet-show plays. He is recipient of the Medal for Country and Freedom (1991), Commemorative Medal of 1956 (1991), the Pro Urbe Gyömrő Award received together with his wife (2002). – B: 0874, 1630, T: 7103.→**Ludovika Royal Hungarian Military Academy; Christian Youth Association; Kossuth, Lajos; Petőfi, Sándor; Ravasz, László; Révész, Imre; Mátyás I, King (Mathias Corvinus).**

Heim, Pál (Paul) (Budapest, 30 November 1875 - Budapest, 23 October 1929) – Pediatrician. He received his Medical Degree in 1897. At the start of his career, he was at the Pediatric Clinic of Budapest as an intern; later became an assistant professor in Breslau (then Germany, now Wrocław, Poland). From 1901 he was Head Physician at the Hospital of the Order of Mercy in Budapest. He became a university lecturer in 1907. From 1918 on, he was Professor at the Universities of Pozsony (now Bratislava, Slovakia) and Pécs, and from 1929 he was Professor in the Pediatric Department of the University of Budapest. He was particularly interested in the detrimental effects of inadequate nutrition in infancy, as well as in premature infant care. His work on child protection is significant. His main works are *General Haematology* (*Általános haematológia*) (1908), and *Child Nutrition* (*A gyermek táplálkozása*) (1926). Today the Pediatric Hospital bears his name in Budapest. – B: 0883, 1105, T: 7667.

Held, József (Joseph) (Budapest, 14 October 1930 -) – Historian. His higher studies were mainly in the USA, at Rutgers State University of New Jersey, New Brunswick between 1958-1962, and 1963-1968. At Rutgers, he was a professor (1966-1980), and then he held the Chair of the Department of History (1974-1980), where he was also Deputy Dean, later Dean (1980-1992). From 1988-1989 he was President of the Mid-Atlantic Slavic Association. He is an external member of the Hungarian Academy of Sciences. His books include *The Cult of Power: Dictators in the 20th century* (1983); *The Hunyadi Legend and Reality* (1985); *The Columbian History of Eastern Europe in the Twentieth Century* (1992); *Dictionary of East European History since 1945* (1994), and *Populism in Eastern Europe* (1995). – B: 0874, T: 7103.

Helicon – A Mountain peak in Boeotia in Central Greece in the vicinity of Mount Parnassos, home of the Nine Muses, where the god of poetry, Apollo, resided. It was the sacred place of the arts; the ascent of the mountain was the ultimate ambition of all poets. In a figurative sense, the name is used for gatherings, societies, etc., such as *the Helicon of Keszthely* (*Keszthelyi Helikon*), founded at the beginning of the 19th century by Count György (George) Festetics. Also the journal *Transylvanian Helicon* (*Erdélyi Helikon*), founded in the 20th century, which provided exposure for Hungarian writers in Romanian occupied Transylvania (*Erdély*). – B: 1150, 1020, T: 7617.→**Festetics, György**.

Helicopter – A rotary-winged aircraft. The first one was built by the Frenchman Paul Cornu. His helicopter was the first to achieve free flight, while carrying a passenger (1907). It left the ground only for several seconds and its elevation was only a few centimeters. Tódor Kármán, mechanical engineer-lieutenant and Vilmos (William) Zurovecz engineer-lieutenant under the direction of Major István (Stephen) Petrőczy, experimented and designed the first helicopter of practical use in the Austro-Hungarian Aircraft Research Institute's plant at Fishcamend, in 1917. They named their 'helikoptera' PKZ, after the initial letters of their names. It made several successful ascents, before a sudden storm destroyed it. Oszkár (Oscar) Asbóth continued the helicopter experiments after World War I and the first flight of his helicopter near Kispest, Hungary, was a great success. István (Stephen) Hosszú, the first helicopter pilot operated Asbóth's helicopter. This was the first sustained and controlled helicopter flight. – B: 1230, 1153, T: 7662.→**Kármán, Tódor; Asbóth, Oszkár; Petrőczy, István**.

Hell, József Károly (Joseph Charles) (Selmezbánya-Szélakna, now Banská-Stiavnica, Slovakia, 15 May 1713 - Selmezbánya, 11 March 1789) – Mine master mechanic, a

pioneer of mining mechanization. He was a son of Máté Kornél (Matthew Cornelius) Hell. He studied at the Mine Officers' Training Institute in Selmezbánya. His first invention, a closed-frame, rocker arm water pump, began operation in 1738. This was the predecessor of the modern rocker arm oil pumps used all over the world. More significant was his invention operated by compressed air. In 1753 he implemented a system that used compressed air to lift water from the mines of Selmezbánya. He was the first to apply compressed air for such a purpose. This can be regarded as the forerunner of the airlift technique, used today in oil wells. In 1758 he built an improved version of the English Potter's steam engine. He designed and put into operation a mine ventilation system in 1756, and built a crushing mill in 1766. He was also interested in weapon technology. – B: 0883, 1441, 1020, T: 7662.→**Hell, Máté Kornél.**

Hell, Máté Kornél (Matthew Cornelius) (Höll) (Schlakenwerth, Bohemia, now Czech Republic, 1650 - Selmezbánya, now Banská-Štiavnica, Slovakia, 1743) – Master mine mechanic. He settled in Selmezbánya in 1696. He had several inventions, such as the horse drawn water lifting mechanism. Upon his suggestion, István (Stephen) Mikovinyi designed and put into operation a water wheel pump in 1711. This mechanism was used in Sweden and in Bavaria, as the “Selmezbánya pump”. His modernized vertical shaft mine hoists were adopted all over Europe. – B: 0883, 1405, 1020, T: 7662.→**Hell, József, Károly; Mine Elevator; Hell, Miksa.**

Hell, Miksa S.J. (Maximilian) (Selmezbánya, now Banská Stievnica, Slovakia 15 May 1720 - Vienna, 14 April 1792) – Astronomer, mathematician, physicist, writer, son of Máté Kornél (Matthew Cornelius) Hell. He entered the Jesuit Order, studied Philosophy at the University in Vienna, thereafter, he taught briefly at Lőcse (now Levoča, Slovakia), later, at the University of Kolozsvár (now Cluj-Napoca, Romania). In 1755 he was appointed Director of the Astronomical Observatory of Vienna, and Professor of Mechanics at the University. Although he lived mostly in Vienna, his contacts with Hungarian astronomers remained continuous. The observatories at Kolozsvár, Eger, Buda and Nagyszombat (now Trnava, Slovakia) were built under his direction. He started the internationally respected astronomical periodical, *Ephemerides Astronomicae*, published until 1793. Commissioned by the Danish King Christian VII, he traveled with János (John) Sajnovics to Vardo, Norway, to make observations of the passage of the planet Venus in front of the Sun on 3 June 1769. On the basis of this event, he was the first to correctly calculate the distance between the Sun and the Earth. Several contemporary astronomers doubted the correctness of his result; but later measurements vindicated him. In the same year, he developed the method of measuring geographic latitude. His diverse interests are reflected in his writings. He published several books on mathematics between 1745 and 1755, including a book about the production and practical application of artificial magnets, several papers on astronomy and, based on the *Gesta Hungarorum* (History of the Hungarians) by 13th century Hungarian chronicler Anonymus, the early geography of Hungary. He was put in charge of the Organization of the Academy of Sciences of Vienna. – B: 0883, 1257, 1020, T: 7674.→**Hell, Máté Kornél; Anonymus; Sajnovics, János.**

Heller, Ágnes (Budapest, 12, May 1929 -) – Philosopher, political scientist, survivor of the Holocaust; her family perished in a concentration camp. She studied Philosophy at the University of Budapest, under the guidance of György (George) Lukács. Later, she

became an assistant professor in the Department of Philosophy. For her participation and solidarity with the Hungarian Revolution of 1956, she was expelled from the University and, for years, banned from publication. Between 1963 and 1973 she worked as a researcher at the Institute of Sociology in Budapest. Since she belonged to the Budapest School of Philosophers, the Government authority banned her from all teaching and research works in 1973. She was forced to leave Hungary in 1977, and emigrated to Australia, and taught Sociology at La Trobe University in Melbourne. In 1986 she moved to New York, where she was appointed to the Hannah Arendt Chair, as Professor of Philosophy at the New School for Social Research. Since the political change of 1989 in Hungary, she now spends half of the year in her native land, and teaches at the Universities at Budapest and Szeged. Her major works include *The Dissolution of Moral Norms* (*Az erkölcsi normák felbomlása*) (1957); *The Renaissance Man* (*A reneszánsz ember*) (1967); *Theorie der Gefühle* (*A Theory of Emotions*) (1980); *A Theory of History* (1982); *Message of a Revolution* (*Egy forradalom üzenete*) (1989); *The Power of Shame* (*A szégyen hatalma*) (1985, in Hungarian 1996); *Beyond Justice* (*Az igazságosságon túl*) (1985, in Hungarian 1990); *The Idea of Beauty* (*A szépség fogalma*) (1998), and *Personal Ethics* (*Személyiségetika*) (1999). Many of her works have been published in English, German, French, Spanish, Italian, Hungarian, as well as in other languages. She is a corresponding member of the Hungarian Academy of Science (1990). She was awarded the Lessing Prize of Hamburg (1989), the Széchenyi Prize (1995), and the Hannah Arendt Prize in Bremen (1995). She received an Honorary Doctorate from the La Trobe University Melbourne (1996) and from the University of Buenos Aires (1997). – B: 0875, 0878, 1251, 1257, T: 7103.→**Lukács, György.**

Heller-Forgó Air Condensation Cooling Plant – The spent steam of steam turbines is conducted into a partial vacuum condenser, where it is sprayed with cooling water. This cooling plant was patented by László Heller. He used László Forgó's new heat exchanger system for his design. This cooling system requires only small quantities of water, making the development of thermal power plants possible in water-poor regions. – B: 1138, 1020, T: 7662.→**Heller, László; Forgó, László.**

Heller, István (Stephen) (Pest, 15 May 1813 - Paris, 14 January 1888) – Piano virtuoso, composer. He showed musical talent as a boy and played piano in public at the age of nine. He studied music theory under Alphonse Czibulka, and piano with Anton Halm in Vienna. From 1828 to 1830, he gave concerts as a traveling virtuoso in Hungary and Germany. First he settled at Augsburg, where he taught the children of an aristocrat lady; and by the help of a Count Fugger, took lessons in composition. In 1838, he moved to Paris which was to be his home. Here, he got acquainted with Hector Berlioz. Robert Schumann praised his compositions and found him a publisher. He played in England in 1849. He wrote very graceful and melodious pieces. His oeuvre include some two hundred piano pieces, among them 33 *variations for Piano; Variation on the Theme by Bethoveen; Sieben Deutsche Lieder*, and a successful book *L'Art de phraser*. His piano pieces and studies are still popular worldwide. – B: 0903, 0883, 1509, T: 7103.

Heller, László (Ladislav) (Nagyvárad, now Oradea, Romania, 1907 - Budapest, 1980) – Mechanical engineer. He received his qualifications in the *Eidgenössische Technische Hochschule* of Zürich, Switzerland. He remained at the school for two years after graduation to study some special aspects of the strength of material. He established an

engineering consulting company after his return to Hungary and played a significant role in the development of power engineering before World War II. He was professor of the Budapest Polytechnic. He designed high-pressure boilers and worked on the improvement of their efficiency. He was the co-inventor of the Heller-Forgo air-cooling system, which became known worldwide as the Heller-System, applied in thermal power stations. With the introduction of entropy into practical designing he made a pioneering, basic contribution to engineering. He was a member of the Hungarian Academy of Sciences. – B: 1138, 1153, T: 7662. →**Forgó, László; Heller-Forgó Air Condensation Cooling Plant.**

Helsinki Accord – The Conference on Security and Co-operation in Europe, signed on 31 August 1975 in Helsinki by the high representatives of Austria, Belgium, Bulgaria, Canada, Cyprus, Czechoslovakia, Denmark, Finland, France, German Democratic Republic, Federal Republic of Germany, Greece, the Holy See, Hungary, Iceland, Ireland, Italy, Liechtenstein, Luxembourg, Malta, Monaco, Netherlands, Norway, Poland, Portugal, Romania, San Marino, Spain, Sweden, Switzerland, Turkey, Union of Soviet Socialist Republics, United Kingdom, United States of America and Yugoslavia. The 10 main points of the Accord are: (1) Sovereign equality, respect for the rights inherent in sovereignty. (2) Refraining from the threat or use of force. (3) Inviolability of frontiers. (4) Territorial integrity of States. (5) Peaceful settlements of disputes. (6) Non-intervention in internal affairs. (7) Respect for human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief. (8) Equal rights and self-determination of peoples. (9) Co-operation among States. (10) Fulfillment in good faith of obligations under international law. – B: 1138, 1020, T: 7677.

Heltai, Gáspár (Kaspar Heltner) (Nagyszeben, now Sibiu, Romania, 1510? - Kolozsvár, now Cluj-Napoca, Romania, 1574?) – Protestant pastor, writer, printer, a pioneer of idiomatic Hungarian prose writing and publishing. Around 1531 he came in contact with the humanist Bishop István Brodarics. Being of Saxon origin, Heltai began to learn Hungarian during 1536; and in the early 1540s he converted to the Lutheran faith. In 1543 he enrolled at the University of Wittenberg, and in 1544 returned to Hungary. He remained the pastor of the Saxon parish in Kolozsvár until his death. In 1550 he founded and managed a printing shop with György (George) Hoffgreff, until Heltai took over the business in 1559. In the same year he accepted the Reformed tenet. On becoming a disciple of Ferenc (Francis) Dávid, he converted to the Unitarian faith. Many of his publications were his own works. Through them he was instrumental in developing a uniform Hungarian spelling system. He was the most eminent Hungarian prose writer of the 16th century. Heltai's main work is a collection of narratives, called *A Hundred Fables* (*Száz Fabula*) including *Aesops's Fables* (*Esopus meséi*) (1566). His other major work, *A Chronicle About the Affairs of the Hungarians* (*Chronica az Magyaroknac Dolgairól*) (1575), is mainly a rewrite of Antonio Bonfini's Hungarian history. Some of his minor writings appeared in Latin and German; a significant and important part of his literary output however, is in Hungarian. With the exception of a few books, he made a complete translation of the Bible, as well. – B: 0883, 1257, T: 7617. →**Hoffgreff, György; Dávid, Ferenc; Bonfini, Antonio; Bible in Hungarian.**

Heltai, Jenő (Eugene) (Budapest, 11 August 1871 - Budapest, 3 September 1957) – Writer, poet, playwright, journalist. Interrupting his law studies he turned to a career in

journalism. He worked for the *Hungarian Daily (Magyar Hírlap)*, *The Week (A Hét)*, *Pest Newspaper (Pesti Hírlap)*, *Pest Diary (Pesti Napló)*. He lived for extended periods in London, Vienna, Berlin and Constantinople. In 1900 he was secretary of the Comedy Theater (*Vígszínház*), Budapest; then, from 1914 to 1918, he was its dramaturgist and director. From 1918 he was literary director at the Athenaeum Publishing Company. From 1928 he was one of the directors of the Inner City Theater (*Belvárosi Színház*), and of the Hungarian Theater (*Magyar Színház*) between 1932 and 1934. His unreserved versification of the light French flair of big city life brought him praise with such works as *Modern Songs (Modern dalok)* (1892); *Kató* (1894); *Willow Whistle (Fűzfásíp)* (1913) and *Forgotten Poems (Elfelejtett Versek)* (1947). Songs he wrote for the *Singspiel* "John the Hero" (*János Vitéz*) by Pongrác Kacsóh earned him wide popularity. The Bohemian world of the turn at the century was depicted with wit, humour and much affection in his novels. The moral falsities of the contemporary bourgeois classes were revealed with fine irony and subtle technique in his comedies for the stage. His plays in verse resurrected comedies of various eras in a characteristic ironic/romantic style. After 1945 he was a supporter of the People's Democracy. For his translations of literary works he was awarded the French Honorary Prize. He was the Hungarian president of the PEN Club (the worldwide association of writers). His writings were translated into numerous languages. His main works include short stories: *Writers, Actresses and Other Scoundrels (Írók színésznők és más csirkefogók)* (1910); *Colourful Stones (Színes kövek)* (1911); *Wastepaper Basket (Papírkosár)* (1927); Novels: *The Last Bohemian (Az utolsó bohém)* (1911); *Family Hotel* (1913); *Jaguar* (1914); *The House of Dreams (Álmok háza)* (1929); Plays *Faces and Masks (Arcok és álarcok)*, (1925); *The Dumb Knight (A néma levente)* (1936); *The Thousand-and-Second Night (Az ezerkettedik éjszaka)* (1939), and *Menagerie (Menazséria)* (1962). He was recipient of the Kossuth Prize (1957). – B: 0883, 1257, T: 7667. → **Kacsóh, Pongrác.**

Hephthalites → White Huns.

Herceg, János (John) (Herczog) (Zombor, Hungary now Sombor, Serbia, 11 May 1909 - Doroszló now Doroslovo, Serbia, 29 January 1995) – Poet, writer, journalist, translator of literary works. Initially he studied in his hometown, then in Budapest. In the 1920s he appeared with his poems and reports. In the 1930s he was journalist and book publisher in Budapest. Between 1941 and 1944 he was a librarian at the City Library of Zombor, and editor of the periodical, *Kalangya*. From 1955 till 1957 he was editor of the periodical *Bridge (Híd)*, and later literary editor of the Novi Sad Radio in Serbia. He retired to Doroszló. He wrote 47 major works, among them: *In the Storm (Viharban)* short stories (1933); *Pepper and Cinnamon (Bors és fahéj)* short stories (1951); *Paper Ship (Papírhajó)* studies (1953); *Sky and Earth (Ég és föld)* novel (1959); *Shout from the Fog (Kiáltás a ködből)* poems (1970); *One Plus One (Egy meg egy)* portraits (1968); *Two Worlds (Két világ)* studies (1972); *Iketánia*, novel (1987), and *Gogoland*, novel, (1992). – B: 1169, 1257, T: 7103.

Hercegszöllös, Canons of (*Hercegszöllösi Kánonok*) (Hercegszöllös, now Kneževi Vinogradi, Croatia) – The founder of the Hercegszöllös Reformed Congregation was Péter Kákony (11544-1549). The Synod took place under Bishop and Pastor Illés (Elias) Veresmarti. The Canons were accepted by the Synod of the Reformed Congregations held at Hercegszöllös on 16 and 17 August 1576. At the Synod 40 ministers of the local

churches along the Danube attended. During their discussions they itemized (arranged into canons) all those issues, which characterized them as Reformed Christians and all the people they represented. It also set out what is expected of them as Reformed faithful, as ministers, and as a congregation according to the standards of the times. These Canons of Hercegszöllös summarized in Latin in 47 points the first organizational and theological principles and rules of the Reformed Christians of the regions adjoining the Danube, as well as those of Transdanubia including the Baranya area. These Canons determined for a long time the life of the Reformed Christian Congregations. István (Stephen) Szegedi Kis was the author of the Canons, and later Máté (Matthew) Skaricza revised and translated them into Hungarian. With some of these Canons the Reformed Church distinguished herself from the Lutheran Church. The laws appeared in print in the printing press of Gál Huszár at Pápa a year later. In 2007, the Canons were published in archaic and modern Hungarian, as well as in Latin and Croatian. – B: 1105, 1613, 0940, T: 7456.→**Szegedi Kis, István; Skaricza, Máté; Huszár, Gál; Reformed Church in Hungary, History of; Reformed Church in Yugoslavia.**

Herczeg, Ferenc (Francis) (Versec, Hungary, now Vršac, Serbia, 22 September 1863 - Budapest, 24 February 1954) – Writer. He was born into a wealthy Schwabian family. He attended high school at Temesvár (now Timișoara, Romania) and Szeged. He learned Hungarian at Fehértemplom, Hungary (now Bela Crkva, Serbia); completed Law School in Budapest (1881-1884), and worked at Budapest, Versec and Temesvár. His first short stories appeared in the Pest Journal (*Pesti Hírlap*) in 1886. His first novel, *Up and Down* (*Fenn és le*) of 1890 was a success and established his popularity. In 1894 he founded a literary weekly, entitled *New Times* (*Új Idők*) and edited it till 1944. He was detained during the communist-led Council (Soviet) Republic in 1919. He was the principal contributor of the *Pesti Hírlap* (*Pest Newspaper*), and emphasized the need for national unity. He had a strong role in the Irredentist Movement, but was always against Nazism, and advocated for Hungary's withdrawal from World War II. His major works include *Gyurkovics Sisters*, *Gyurkovics Boys* (*Gyurkovics lányok*, *Gyurkovics fiúk*) (1893), its adaptation for stage was a world success in 1899; as was *Blue Fox* (*Kék Róka*) (1917). His novels are *Pagans* (*Pogányok*) (1902); *Byzantium* (*Bizánc*) (1904); *The Seven Schwabs* (*A hét sváb*) (1916, 1983); *The Gate of Life* (*Az élet kapuja*) (1920), and *Northern Light* (*Északi fény*). He was the representative of the conservative-patriotic ideology in Hungarian literature at the beginning of the 20th century. He was a member of the Kisfaludy Society (*Kisfaludy Társaság*), president of the Petőfi Society (*Petőfi Társaság*), and vice president of the Hungarian Academy of Sciences. His academic office and membership were abolished in 1949; his banned works were again published in 1980 and his historical novels were republished in 1983. – B: 0881, 0883, 0887, 1257, T: 7103.

Herding Dogs – Probably the first domesticated animals of the Hungarians, used as a hunting companion in the beginning. With the advent of shepherding, two types of dogs came into existence through natural selection. The big bodied, white coated, guarding and defending type *komondor* and *kuvasz*; easily distinguished from the predators at night by its light color. The latter one was also a good herder dog. The smaller and faster herder dogs, the *puli*, *pumi* and *mudi*, were mostly black. Presently the *mudi* is the preferred dog among the Hungarian shepherds. – B: 1345, 1020, T: 3240.→**Mudi; Pumi; Puli; Komondor; Kuvasz.**

Herdsmen's Runic Numerals→Hungarian Runic Script.

Herend – The oldest porcelain factory of Hungary, located in County Veszprém in Western Hungary (*Transdanubia, Dunántúl*) is the oldest porcelain factory of Hungary, creating porcelain objects of artistic value. It was founded by the faience and stone vessel maker Vince F. Stingl. In 1839 Mór Fischer, a porcelain painter, took over the factory and introduced the new technique of creating porcelain objects. At first his experiments were not successful as a commercial venture; but in 1841 he switched to imitating of old Chinese and 18th century European porcelain types of Meissen and Sèvres. Retaining his old fashioned style he achieved remarkable success at both home and abroad. At first his operation was restricted to the replenishment of the porcelain sets of aristocratic families; but soon after he produced independent samples. The great Hungarian families, the Esterházy, Batthyány, Pálffy and members of foreign ruling families were his first customers. These unique creations also achieved a remarkable success both at home and abroad. In 1873, under his son's guidance, the quality deteriorated and led to bankruptcy. However, the grandson of the founder saved it from ruin and restored it to its original level of excellence. In the millennium year of 1896, they made newer strides; and from the 1920's its products were individualized depicting flower motives of the Bakony region. Later, the fabrication of figurines again raised the reputation of the factory. Production between the two world wars was diversified with the inclusion of the "porcelain plastic" art. The expertise of the local artists was turned to a great advantage for the factory. The achievements of the 115-year-old factory were presented in 1954 at the Museum of Industrial Arts in Budapest. This factory of world fame includes products that are hand-painted and houses a permanent exhibition and museum section. – B: 1138, 1153, T: 7680.→**Fischer, Mór; Stingl, Vince Ferenc.**



Heribald (10th century) – Monk at St Gallen, Switzerland, at the time when the Magyar troops appeared in the Lake Constance region. All the monks fled but Heribald, who calmly watched their searching of the place. Due to his appealing behavior, the Hungarian warriors invited him to their feast. When Heribald and another monk sang psalms, they danced to the tune of the religious songs. A few years later when Heribald heard about another sortie by the Magyars, he begged the prelate to let him visit his friends. Ekkehard, also a St Gallen monk, recorded the Hungarian adventures around St Gallen and his chronicles greatly enrich Hungarian history of the post-Conquest period (AD 896). . – B: 1078, 1510, 1020, T: 7677.

Herm – (1) A stone pillar found of the roadside, depicting the god Hermes only its head and the sex organ. Its origin is assigned to the Pelasgians, who are said to have presented Hermes without hands and feet. It may be presumed that the souvenir was of an ancient sculptural experiment in an archaic form, which retained its original form. The herm arrived from Greece to Italy, where it was used as a boundary marker. The use of herms did not stop with antiquity. In the Middle Ages it became amalgamated with

ornamentation and the veneration of the saints. (2) In architecture, a herm is a whole or a half-column in the shape of a carved head, or the form of a half man. Its parts: head (possibly carved only in part), breast and arm bones. In most instances it is a square-shaped tapering shank. In the Baroque period it was a favorite decorative element of gardens. (3) A reliquary in the shape of a bust generally made of metal or precious metal. Perhaps its most beautiful example in Hungary is the herm of King László I (St Ladislav, 1077-1095), a Gothic cloisonné goldsmith's work of art from the second half of the 14th century. – B: 0942, 1153, 1020, T: 7677.

Herman, Ottó (Brezsnóbánya, now Brezno, Slovakia, 26 June 1835 - Budapest, 27 December 1914) – Naturalist, ethnographer, politician. He obtained his higher education at the Polytechnic of Vienna; joined the Polish Freedom Fighters in 1863, then returned to Hungary to open a photographic studio at Kőszeg. He became associated with museology while a conservationist in 1864, and established the zoological collection at Kolozsvár (now Cluj-Napoca, Romania), which later gained considerable acclaim. In 1875 he obtained a position in the Zoological Depository of the Hungarian National Museum, Budapest, and started and edited the *Natural Science Pamphlets* (*Természettudományi Füzetek*) for ten years. In the meantime he also assumed roles in political movements. Between the years 1879 and 1886, and later between 1888 and 1891, he was a Member of Parliament. Besides his progressive opinions he also adhered to patriotic views. Subsequently he wrote a series of important works reflecting his vast interests in the areas of ethnography, linguistics and archeology. In 1893, the founding of the Hungarian Ornithological Center is associated with his name, as is the launching of the fishing periodical *Aquila*. The style of his works is diversified, colourful and descriptive. Numerous textbooks and popularizing works all show his excellent style in Hungarian, with admirable command of the language. – B: 1150, 0883, 1257, T: 7675.→**Fenichel, Sámuel; Bíró, Lajos; Pungur, Gyula.**

Hermann, Imre (Emeric) (Budapest, 13 November 1889 - Budapest, 22 February 1984) – Neurologist, psychoanalyst. His higher studies were at the University of Budapest, where he earned an M.D. in 1914. During the Great War he served as a military doctor on various fronts. In 1919 he worked at the Psychological Laboratory of the University of Budapest. From 1919 until his death he worked as a psychoanalyst. Between 1949 and 1957 he worked at the Maros Street Clinic, Budapest. From 1919 he was Secretary of the International Psychoanalytic Society, later its Deputy President, and its President in 1945-1946. His research field included the world of instincts, perception, thinking and talent. His outstanding findings were the Clambering Theory and the Congruent Model concepts in the area of artistic creativity. His main works include *Introduction to the World of Psychoanalysis* (*Bevezetés a pszichoanalízis gondolkörébe*) (1923); *Psychoanalyse und Logik* (1924); *Das Ich und das Denken* (*The I and the thinking*) (1929); *The Ancient Instincts of Man* (*Az ember ősi ösztönei*) (1943, 1984), and *The Psychology of Anti-Semitism* (*Az antiszemitizmus lélektana*) (1945, 1990, in French 1989). – B: 0883, 1419, T: 7103.→**Ferenczy, Sándor; Buda, Béla; Bodrog, Miklós; Gyökössi, Endre.**

Hernádi, Gyula (Julius) (Oroszvár, now Bratislava-Rusovce, Slovakia, 23 August 1926 - Budapest, 20 July 2005) – Writer, script-writer, poet, dramaturgist. He completed his secondary education at the Benedictine High School, Győr (1944). He started studying

Medical School, later switched to Economics at the University of Budapest. During World War II he was a young army-trainee (*levente*) and later POW in the Soviet Union (1945-1947). After his return to Hungary he worked as a clerk. Soon his writings appeared in the periodicals *Star* (*Csillag*), *Transdanubia* (*Dunántúl*), and in the *Present Age* (*Jelenkor*). He became the scriptwriter for film director Miklós Jancsó. He was a dramaturgist of the Folk Theater (*Népszínház*) (1983-1985) and the József Katona Theater (*Katona József Színház*) Kecskemét (1989-1991); editorial Board member of the *New Time* (*Új Idő*); president of the editorial board of the periodical *Third Eye* (*Harmadik Szem*), and President of the Alliance of Independent Hungarian Writers (1991-1996); President of the Happiness Party from 1992. His 34-volume oeuvre includes: *On Friday's Stairs* (*Péntek lépcsőin*) novel (1959); *Highwaymen* (*Szegénylegények*) film-script (1965); *Corridors* (*Folyosók*) novel (1966); *Sirocco* (*Sirokkó*) novel (1969); *The Fortress* (*Az erőd*) novel (1971); *Red Requiem* (*Vörös rekviem*) novel (1975); *Vitam et sanguinem* (*My Life and My Blood*) film-novel (1978); *The Osteoporosis of Stupidity* (*A hülyeség csonttrikulása*) dramas (1981) *Frankenstein*, novel (1984); *The Royal Hunt* (*A királyi vadászat*) dramas (1989), and *God Bleeding in the Kitchen* (*Isten a konyhában vérzik*) poems (1991). Sixteen of his novels were translated into ten European languages. He was recipient of the Attila József Prize (1976), the Ernő Szép Prize (1996) and the Kossuth Prize (1999). – B: 0874, 1257, T: 7103.→**Jancsó, Miklós.**

Hero, Order of →**Vitéz, Order of.**

Heroes' Memorials – Erected for the memory of fallen soldiers, the *Honvéds*, the “defenders of the homeland” or “homeguard”. It was the name of those soldiers who fought in the Hungarian War of Independence against Austria (1848-1849). The first such memorial was erected by the city of Debrecen on the Square located between the Reformed College and the Great Reformed Church. It was called *Honvéd emlék* (Heroes' Memorial). A more artistic monument was the statue of General Bem, erected in 1880 at Marosvásárhely, (now Tirgu Mures, Romania), but later demolished by the Romanians. In the Fort of Buda the sculptor György (George) Zala created his famous Hero's Memorial, which was followed by numerous monuments all over the country. The statue of Lajos (Louis) Kossuth, leader of the War of Independence (1848-1849), was erected at 70 different locations throughout the country and many in the western European countries and North America. – B: 1078, 1020, T: 3323.→**Honvéd; Freedom Fight of 1848-1849; Kossuth, Lajos; Zala, György.**

Herpály Culture – A culture dated between 3800-3200 BC. In the latter period of the new Stone Age the agricultural practices were sufficiently productive by European standards to ensure the sustenance of a larger community with the aid of advanced tools used for fishing and hunting. Archeological digs found along the River Tisza, the “Tell Settlements”, showed densely populated riverside villages in existence for many centuries that were renewed and enlarged many times. The first finds of metal and copper usage appeared, as did the first cremation burial ceremony. – B: 1230, 1020, T: 7676.

Herskó, Ferenc (Francis) (Hersho, Avram) (Karcag, 31 December 1937 -) – Biologist. He and his family emigrated from Hungary to Israel in 1950. He studied Medicine and obtained his M.D. from the Haddassah Faculty of Medicine at the Hebrew University in Jerusalem, where he also received a Ph.D. in 1969. He was a Distinguished Professor at the Rappaport Faculty of Medicine at the Technion in Haifa, Israel, where he was

associate professor (1972-1980) and became professor in 1980. In 2004, he received the Nobel Prize in Chemistry for the discovery of ubiquitin-mediated protein degradation. His publications include *Components of ubiquitin-protein ligase system...* (with Heller, H., Elias, S. and Ciechanover) (1983); *The Protein Substrate Binding Site of the Ubiquitin-Protein Ligase System* (with Heller, H., Eytan, E. and Reiss, Y.) (1986), and *A Multicomponent System that Degrades Proteins Conjugated to Ubiquitin...* (with Ganoth, D., Leshinsky, E., Eytan, E.) (1988). In addition to the Nobel Prize, he is the recipient of a number of prizes, among them the Israel Prize in Biochemistry and Medicine (1994), as well as the Middle Cross with Star of Honor of Republic of Hungary (2005). – B: 1031, T: 7103.

Hertelendy, Gábor (Gabriel) (Gosztony, 7 September 1742 - Gyöngyös, 20 June 1820) – Military officer. He was educated at Kőszeg, joined the army in 1759, and became Commander of the newly formed Palatine Hussar Regiment of recruits from the ethnic dialect areas of Jász, Kun and Hajdú. He served with his regiment until he was promoted to division commander, fought in many battles of the Seven Years' War, and also against Turkey and France. His most memorable action was during the battle of Ulm (October, 1805) where, leading his Palatine Hussars, he cut through the whole French Army. A military march was dedicated to his name. – B: 1078, 1020, T: 3233.

Hervay, Gizella (Makó, 14 October 1934 - Budapest, 2 July 1982) - Poetess. She studied at the Transylvanian University of Kolozsvár (now Cluj-Napoca, Romania) graduating in 1956. She was editor of the children's magazine *Sunshine (Napsugár)* (1956-1957) and editor at the *Young Worker (Ifjúmunkás)*, (1957-1959 and 1968-1971). She taught in Bucharest (1959-1961). Her volumes of poetry include *Flower in the Infinite (Virág a végtelenben)* (1963); *From Morning to Death (Reggeltől halálig)* (1966); *Simple Sentences (Tömondatok)* (1968); *Filing Form (Űrlap)* (1973), and *Dives (Zuhanások)* (1977). The unveiling of her career is associated with the appearance of the first "Forrás Generation" of Transylvania (*Erdély*, now in Romania). In 1976, she moved to Budapest and was the editor at the Móra Publishers. In 1977 she lost her young son in the earthquake of Bucharest. In the same year she published his collected poems under the title *Continuation of the Sentence (A mondat folytatása)*, followed by *Sundered Bird (Kettészelt madár)* (1978); *Expelled Rainbow (Száműzött szivárvány)* (1980), and *Loden Coat on the Nail of Eastern Europe (Lódenkabát Kelet-Európa szegén)* (1983). She also published poems for children, such as *Book of Kobak (Kobak könyve)* (1966), and *Second Book of Kobak (Kobak második könyve)* (1968). She translated Romanian poetry as well. Hervay's metaphorical and visionary verses embody the drama of feminine existence. Her later works express the feeling of homelessness and personal mourning over those who perished by inhuman force. She committed suicide. In accordance with her last will, her ashes were placed next to those of her husband's in the Házsongárd cemetery at Kolozsvár. – B: 1153, 0878, 0883, 1257, T: 7617.

Herzegovina – A part of the Balkans, constituting a province within Bosnia, in the vicinity of Montenegro and Dalmatia. (Herzegovina-Neretva covers some 4,500 square kilometers. It is organized in 9 municipalities and it is populated with 270.000 inhabitants. Its capital is Mostar). In the mid-700 AD there was an infiltration of Serbs into the Bosnian-Greek population. In the 10th century it attained separate status, called *Hum*, and was ruled by governors. The Hungarian king András II (Andrew) took

possession of it in 1197 from the Bosnian potentate Kulin. The Bulgarians recaptured it in 1382. In the 14th century it became part of a Serbo-Bulgarian-Greek state, but by 1362 it again came under Hungarian rule. The present name dates from 1440. Although occupied by Austria-Hungary in 1878, it remained under Turkish influence until 1908. Later the Austro-Hungarian Monarchy absorbed ca. 12,000 km² of Herzegovina. It became part of the Serbian kingdom after the dissolution of the Monarchy. With other regions it became involved in the Balkan War in 1992. After much bloodshed and suffering, the Dayton Peace Accord of November 1995, created the Republic of Bosnia-Herzegovina. – B: 1078, 1020, T: 7677.

Herzl, Theodor (Tivadar) (Benjamin Ze'ev Herzl) (Pest, 2 May, 1860 - Erlach, Switzerland, 3 July, 1904) – Founder of the Zionist Movement. He was educated in the spirit of the German-Jewish “Enlightenment”. The family moved to Vienna in 1878 after the death of his sister. He received a Ph.D. in law in 1884, and worked for a short while in the law courts in Vienna and Salzburg. Within a year, he left law and devoted himself to writing. In 1891 he became Paris correspondent for the liberal *New Free Press* (*Neue Freie Presse*) in Vienna. In Paris he witnessed the rise of anti-Semitism, which resulted from the court martial of Alfred Dreyfus, a Jewish army officer. Herzl gradually became convinced that the only solution to the Jewish problem was the mass exodus of Jews from their places of residence. Originally he wrote that it didn't matter where Jews went. He eventually felt that a national home in Palestine was the answer. He published a pamphlet on the Jewish State in 1896, and Jewish reaction to his plan was mixed. Many Jews rejected it as too extreme, although there were those who responded with enthusiasm and asked him to head what was to become the *Zionist Movement*. He succeeded in convening the first Zionist Congress in Basle, Switzerland, August 29-31, 1897. The Congress adopted the Basle Program and established the World Zionist Organization to help create the economic foundation for the proposed Jewish state. Herzl was elected president of the organization and chaired the first six Zionist congresses. He spent much of his time in his remaining years meeting with world leaders, both Jewish and non-Jewish, trying to enlist financial and political support for his dream of a Jewish state. His works include *The Ghetto*, drama (1884); *The Jewish State* (*Der Judenstaat*) (1896), and *Old New Land* (*Altneuland*) (1902). He died in 1904 before his dreams were realized. In 1949, his remains were transferred to a mountain in western Jerusalem, which became Mount Herzl and is today a major military cemetery. – B: 1031, 1377, T: 1377.

Hess, András (Andrew) (1473 is the only date of his activity) – Printer, probably of German origin. During the 1460s he lived in Rome and worked as a manuscript copier at the St Eusebius Monastery and learned the printing trade. In 1472, during the reign of King Mátyás I (Matthias Corvinus, 1458-1490) at the invitation of László (Ladislás) Karai, Vice-Chancellor and Provost of Buda, he moved to Buda, where he set up the first printing press in Hungary. The font types he used in Buda were the ones he brought with him from St Eusebius Monastery's Lauer press. In 1473, on the evening before Pentecost, with the support of László Karai he released his first publication, the *Chronica Hungarorum* (*Budai Krónika*). He used the same font types on the following publications: *De legendis poetis*, by St Basil, and *Apologia Socratis*, by Xenophon, both condensed and arranged by Leonardus Brunus Aretinus. Hess' printing establishment closed down soon after, probably due to his death. – B: 0883, 1257, T: 7617.→**Buda Chronicle.**

Hetényi, Varga Károly (Charles) (Hosszúhetény, 7 October 1932 - Pécs, 2 January 2002) – Writer, researcher. He studied in Hosszúhetény, Pécsvárad, and at the Jesuit Pius High School. After graduation he continued his studies between 1951 and 1956 at the Institute of Pedagogy, and received his teacher's qualification in Hungarian and German languages. Despite having a tuberculosis-infected lung removed in 1959, he managed to have an active and successful life. Besides teaching, he wrote short articles and translated religious books. Inge Scholl's book, *White Rose* (describing the life of young people who paid with their lives for daring to resist Hitler's tyranny) made a great impression on him because he often heard accusations that the Church was pro-fascist. Scholl's book and a visit to the concentration camp of Buchenwald exhibiting the photos of numerous priests persecuted by the Nazis for their faith were decisive for his life and life-work. He decided to search for and collect all the documents about those Hungarian priests who were persecuted. He concluded that those who wanted to destroy the Church started by persecuting priests. In his research he found that the Communists were doing the same as the Nazis. He therefore extended his research and titled his collections and the five volumes published *Priests and the Religious in the Shadow of the Arrow Cross and the Red Star* (*Papok és Szerzetesek a Nyilaskereszt és a Vörös csillag árnyékában, I,II,III*); *Priestly Fates*, vols. i,ii,iii, (*Papi Sorsok, I,II,III*), and *Monks* (*Szerzetesek*). He visited libraries, archives, searched for collections, newspaper reports, and traveled to find witnesses; before he died, he had documented 2,010 priests and religious people who suffered persecutions for their Church. During all this time he was accompanied and helped by his wife Borbála, who was also his nurse since 1959. Hetényi was recipient of several awards; one of them is the Petőfi Award for the Freedom of the Press. – B&T: 7643.

Hétfalú – (now Sarte Sate, Transylvania, *Erdély*, in Romania) – Combined name for seven regional villages, occupying a valley east of the city of Brassó (now Braşov) in the area of the Barcaság region. The Hungarian names of these villages are: Bácsfalú, Csernátfalú, Hosszúfalú, Pürkerec, Tatrang, Türkös and Zajzon. The populations of these villages were settled there to defend the mountain passes of Bodza, Ósánc, Tömös and Töröcsvár of the Carpathian Mountains. The Romanian authorities united four villages: Bácsfalú, Csernátfalú, Tatrang and Zajzon into the town of Sacele with 25,000 residents. The population of this area is still mainly ethnic Hungarian with minor Romanian additions. – B: 1078, 1134, 1336, 1020, T: 7656.

Hetumoger→'Seven Hungarians'

Hevenesi, Gábor (Gabriel) (1656-1717) – Jesuit historian, cartographer, representative of Baroque-style Jesuit devotional literature. In his moralistic, contemplative writings he made use of the devices of fine prose. Hevenesi compiled a representative biographical collection of Hungarian saints. He initiated the compilation of Hungarian Church history based on factual source material. In 1689 he prepared the first atlas of Hungary, the *Atlas Parvus Hungariae*. – B: 1153, T: 7617.

Hevesi, Sándor (Alexander) (Nagykanizsa, 3 May 1873 - Budapest, 8 September 1939) – Stage manager, writer, theater historian, translator of literary works. His secondary studies were in his hometown; then he read Law and Philosophy at the University of Budapest. He wrote critiques on theater performances and theoretical writings on the theater, which appeared in the Capital City journals. Between 1892 and 1906, he was a

contributor to the *Hungarian Review* (*Magyar Szemle*). In 1901 he became stage manager of the National Theater (*Nemzeti Színház*), where he worked from 1912 till 1933, being its manager in the last ten years. From then on till his death, he was Stage Manager of the Magyar Theater (*Magyar Színház*). Between 1927 and 1932, he taught dramaturgy at the Academy of Dramatic Arts, Budapest. He was a member, later Director of the Thalia Society (*Thália Társaság*). He is highly regarded as the pioneer of modern stage-managing in Hungary. He was the stage manager for some 280 plays, including Madách's *The Tragedy of Man* (*Az ember tragédiája*); Shakespeare's *Antony and Cleopatra* and *Richard III*; Mozart's *Magic Flute* (*Varázsfuvola*) and Ernő Szép's *Azra*. Dramas he stage-managed include *Father's Son* (*Apjafia*) (1912); *Prisoner of War* (*Hadifogoly*) (1917); *Emperor and Clown* (*Császár és komédiás*) (1919), and *Elzevir* (1925). Some of the books he authored are *Drama and Stage* (*Dráma és Színpad*) (1896); *Theater* (*Színház*) (1937) and *The School of Drama-writing* (*A drámaírás iskolája*) (1961). He also translated foreign dramas. The Theater and Cultural Center of Zalaegerszeg bear his name, as well as a Square in Budapest. – B: 1105, 1257, T: 7103.→**Paulay, Ede; Staud, Géza.**

Hevesy, György (George) (Budapest, 1 August 1885 - Freiburg, Germany, 5 July 1966) – Chemist. He completed his higher studies in Budapest, Berlin and Freiburg, where he received his Ph.D. in 1908. Thereafter, he worked in various research institutes, among others in Manchester, from 1911 to 1913. Here, he came to the realization that the radioactive D-radium could not be isolated by chemical means from the non-active G-radium and lead, but could be used as a tracer element for the metallic element lead. He developed this method together with Fr. Paneth in 1913, at the Radium Research Institute of Vienna. After 1918, he became Professor of Physics and Chemistry at Budapest University. Subsequent to 1919, he continued his research at the Theoretical Physics Institute of Copenhagen. It was there with D. Coster that he discovered the No. 72 element of the Periodic Table in 1922, which he named *Hafnium*, after the Latin name of Copenhagen. From 1926, he assumed the Chair of the Physics and Chemistry Department at Freiburg University and became the Director of its research institute. In 1926, he used fluorescent chemical analysis to study the ratios of occurrence of different elements on Earth and in the Cosmos. After National Socialism came to power in Germany, he returned to Denmark in 1935. Following the occupation of the country, he settled down in Sweden and worked at Stockholm University as Professor of Organic Chemistry in 1943. His work was significant in the use of radioactive isotopes as indicators. In the course of the research, he tried to physically isolate some isotopes; he discovered the isotope of potassium with a mass number of 41, and the radioactive isotope of phosphorus with the atomic mass number of 32. For his results over several decades, by using the radioactive indicator method in the chemical and radiation biological research, he was awarded the Nobel Prize “for the peaceful use of the atom”. The results of his research were set forth in leading Hungarian and foreign scientific journals in numerous monographs and in several independent works. Several universities awarded him an Honorary Doctorate. – B: 0883, 1105, T: 7456.→**Isotopes.**

‘Heying’ – Refers to the repeating refrain of the minstrel song customarily sung on New Year's Eve to say goodbye to the old and usher in the New Year. A Hungarian custom in Moldavia involved the young men of the village who were the players; among them are the ‘heyer’ or ‘uráló’, who recounts the story and handles the bull, the flautist, the

whipper and the drummer, who also gathers the offerings. They usually perform at girls' houses. The story is about wheat growing, from the moment of sowing the seeds to the arrival of the new bread on the table. The refrain signals the players to flick their whips and shout "hey, hey". The most memorable musical part of the performance is when the flute and the drum play. – B: 1134, 1020, T: 3240.

Hidas, Antal (Anthony) (Gyula Szántó) (Gödöllő, 18 December 1899 - Budapest, 22 January 1980) – Author, poet, literary translator. For his revolutionary views and recitals of Ady's poems, he was expelled from high school. In 1920, he moved to Slovakia, where he became involved with the Communist Party. The *New Paths* (*Új utak*) published his first revolutionary poems, starting in 1919. In 1925, he returned to Hungary, where his first collection of poems, *On the Land of the Counter-revolution* (*Az ellenforradalm földjén*), was released. Fearing arrest, he fled to Moscow. There, he played an important role in launching the periodical *Sickle and Hammer* (*Sarló és kalapács*), a yearbook. His poems were published in foreign journals. Between 1926 and 1936, he was one of the leaders of the Hungarian Revolutionary Writers and Artists Association of Moscow. Between 1929 and 1935, he was a member of the International Revolutionary Writers Council and was also the editor of the organization's periodical. Some of his poems that reached Hungary anonymously became popular songs of the revolutionary movement. He was imprisoned in 1938, released in 1944, and was allowed to return to Hungary in 1959. At home, he became a patron of Russian-Hungarian literary relationships. His works include his autobiography *Ficzek Trilogy* (*Ficzek trilógia*); *Mr. Ficzek* (*Ficzek úr*) (1936, 1966); *Martin and his Friends* (*Márton és barátai*) (1959); *In Need of Other Music* (*Más muzsika kell*) (1963); *The Colonies Are Calling* (*A gyarmatok kiáltanak*) (1933); *Petőfi* (1949); *My Aunt's Garden* (*Néném kertje*) (1958); *We Yearn for You* (*Vágyódunk utánad*) (1968); *Cherry Trees* (*Cseresznyefák*) (1978), and *I Shall Return* (*Visszatérek*) (1983). In 1979, he was awarded the People's Friend Prize. He was a recipient of the Kossuth Prize in 1962. – B: 0883, 1257, T: 7667.

Hidas, Frigyes (Frederick) (Budapest, 25 May 1928 -) – Composer. He was a student of János (John) Viski at the Ferenc (Franz) Liszt Academy of Music in Budapest (1951-1966). He was Musical Director of the National Theater (*Nemzeti Színház*), Budapest (1951-1966); Musical Director of the Operetta Theater (*Operett Színház*), Budapest (1974-1979). He is a highly prolific free-lance composer, who believed in tunes and harmonies in a traditional sense; he writes in an easily accessible idiom. His works include numerous pieces for wind instruments, many of them composed for famous artists. He received a number of commissions from ballet companies, the State Opera House, radio stations, universities, and various musical societies. He composed operas, such as *Woman and Truth* (*Az asszony és az igazság*); *Danube-bend* (*Dunakanyar*) and *Bősendorfer*; also ballets, concertos, orchestral, chamber, solo and choral music, and accompanying music for theatrical works. His other compositions include *Oboe concerto* (1951); *Horn concerto* (1968); *Funeral music, Requiem for the Hungarian Army* (1973); *Merry Music, Concerto for Wind Orchestra* (1980); *Baroque Concerto* (1984); *Cedar*, ballet (1985), and *Circus Suite* (1985). He is a recipient of the Erkel Prize, twice, the Bartók-Pásztory Prize, and the title of Merited Artist. – B: 0879, 1178, T: 7456, 7103.→Viski, János.

Hidas, Péter I. (Balassagyarmat, 26 November 1934 -) – Historian. His secondary

education started at the Berzsényi High School, Budapest, in 1945. He read Law at the Law Faculty of the University Budapest for three years, until 1956. After the Revolution of 1956, he left Hungary and emigrated via Austria to Canada. At first he was trained as a schoolteacher and began a teaching career in 1959. He worked as a teacher from 1959 to 1969 at elementary and high schools in Ontario and Quebec. He earned a B.A. in History at Sir George Williams University, Montreal (1964); M.A. in History, at McGill University, Montreal (1967); and Ph.D. in History at McGill University, Montreal (1974). He was a professor at Dawson College, Department of History and Classics, Montreal, Quebec from 1969 until his retirement in 1995. He was a part-time lecturer at Loyola College, Montreal (1969-1970), and at the University of Sherbrooke (1978-1979). In 1987 he became a Research Fellow at the Hungarian Academy of Sciences' Institute of History, Budapest. From 1994 to 1996, he was in charge of Hungarian Studies, Department of Russian and Slavic Studies at McGill University. Between 1991 and 1994, he was Director, Apple (computer) Center for Innovation at Dawson College; and in 1995 he was a part-time lecturer in the M.A. program at the University of Sherbrooke. At various times, he was Department Chairman, a member of the Board of Governors (Dawson), Editor of *East Central Europe - L'Europe du Centre-Est*; and Editor-in-Chief of *The Laws of Hungary* series. He participated at fourteen conferences and congresses presenting papers. He published some 30 printed works including *World War II – Workbook* (1986); *The First Russian Intervention in Transylvania in 1849 in Eastern Europe*, Historical Essays, ed. H.C. Schlieper (1969); *Esterházy family, Dezső Bánffy, László Velics*, entries in the *Encyclopedia of Eastern Europe*; *From the Congress of Vienna to the Fall of Communism*, ed. Richard Frucht (2000), *Hidden Urbanization: The Birth of the Bourgeoisie in Mid-Nineteenth Century Hungary*, *Jews in the Hungarian Economy, 1760-1945* (1991); *Canada and the Refugees of 1956 (Kanada és az 1956-os menekültek)* in *Világosság* (October 1994); *The Jews in Hungary* (documentation, with an introduction by Peter I. Hidas (*A zsidók Magyarországon* (Hidas Peter I. Bevezetőjével), in *Múlt és Jövő*, Volume 15, (2004). Some of his works are available on the Internet. – B: 1130, T: 7103.

Hidegkuti, Nándor (Budapest, 1 March 1922 - Budapest, 14 February 2002) – Soccer player. He was a member of the legendary “Golden Team” in the mid 20th century. His first success was in 1952, when his team won the Gold Medal at the Helsinki Olympic Games, Finland. The peak of his career was at the “Match of the Century” at Wembley Stadium, London, when the Hungarian National Team won 6:3 against England’s best, in 1953. His team won Silver Medal at the World Cup Competition in Bern, Switzerland in 1954. He played in his MTK Budapest Football Club 302 times and achieved 222 scores. His Club was three-time champion (1951, 1953 and 1958). He invented the role of center rear position. He was also an eminent coach, working in Italy, Egypt, Libya, and with the ETO Football Club of Győr – leading them to a championship in 1953. His Club, the MTK Budapest Football Club was named after him. – B: 1051, T: 7103. → **Golden Team; Bozsik, József; Budai, László; Buzánszky, Jenő; Czibor, Zoltán; Grosics, Gyula; Hidegkuti, Nándor; Kocsis, Sándor; Lantos, Mihály; Lóránt, Gyula; Puskás, Ferenc; Zakariás, József; Match of the Century.**

Hierotheos (c 950 AD) – Greek-Byzantine monk, Bishop of Turkia (i.e. Hungary) by appointed by heophylaktos, Patriarch of Constantinople. Hierotheos founded a bishopric at Fejérvár, renamed Gyulafehérvár (now Alba Iulia, Romania) by King László I (St

Ladislás, 1077-1095). Joannes Skylitzes narrates that around 952, Hungarian Chieftain Gyula visited Constantinople, where he was baptized, and Emperor Constantine VII (Constantinos Porphyrogenetos) lifted him from the baptismal font. He also received the honorary title *Patrikios* in Constantinople. Gyula brought Hierotheos back to Transylvania (*Erdély*, now in Romania), where he “*converted many to Christianity from barbaric pagan errors.*”

On August 21, 2000, Ferenc Mádl, president of Hungary, and Viktor Orbán prime minister received Angelo Sodano Papal Legate in the Hungarian Parliament. The Cardinal conveyed Pope II. John Paul's message to the Hungarian people on the occasion of the millennium of the Hungarian Christian State. The authorities also received Bartolomaos I, Greek Orthodox Patriarch of Constantinople [Istanbul], who presented two icons depicting St. Stephen and Hierotheos to them and emphasized the key role they had played in the conversion of Hungary. That was the reason for their recent canonisation by the Greek Orthodox Church. – B: 0942, 1078, 1230, 1020, T: 7103.→**László I (St. Ladislás), King; István I (St. Stephen), King.**

Higher Nobility→Upper Nobility.

Highwaymen, Songs of – One type of Hungarian folk poetry of the 19th century, a continuation of the classical ballads. They portray the legendary doings of poor outlaws, the escapees of military drafting or bondage, living in marshlands and desolate places. These songs have a relaxed style and accurately portray real life. Their favorite heroes are Bandi Angyal, Imre Bogár, Marci Zöld, Vidróczki, Patkó, Rózsa Sándor, and their companions who, according to traditions, robbed strangers and the rich but always helped the poor. They were arch-typical folk heroes in their richly decorated attire riding their famous horses and always fighting their enemies. One of the famous songs, *A Vidróczki hírös nyája...* (*The famous herd of Vidróczki...*) was arranged by Zoltán Kodály for mixed choir. – B: 1150, T: 3240.→**Highwaymen, Times of; Kodály, Zoltán.**

Highwaymen, Times of – Following the defeat of the 1848-1849 War of Independence against Austria, the reprisal of the Imperial power against the freedom fighters followed. Naturally, it was directed toward the common people in Hungary, where the fighters came from. It resulted in widespread disorder and lawless behavior as forms of resistance. This spread throughout the land and public security suffered greatly. On 1st of April 1869, the Royal Commissioner, Count Gedeon Ráday, was charged with re-establishing order and eliminating the outlaws. He successfully accomplished his task with the capture of Sándor Rózsa and his companions. – B: 1230, 1143, T: 3240.→**Ráday, Count Gedeon Rouge; Rózsa, Sándor; Sobri, Jóska; Savanyú, Jóska; Vidróczki, Márton; Zöld Marci.**

Hild, József (Josph) (Pest, 12 August 1789 - Pest, 6 March 1867) – Master builder. He learned his trade first from his father, later on in Vienna and Eisenstadt (Kismarton, now in Burgenland, Austria). After his father's death he took over the business, but wanted to know more about his trade, so he went to study in Italy for three years. He spent time in Milan, Florence, Naples and Rome. After his return, he became a much sought-after master builder in Pest. He built more than 900 buildings and a few hundred of them are still standing. He followed the classical style and his buildings dominated the fast-developing city's skyline. Among his buildings are those on *Roosevelt Square*, and the

Császárfürdő (Emperor's Bath) in Budapest. Around 1860, his style turned to the romantic historicism. He accepted mainly private commissions and built country mansions and summer villas, e.g. Derra House, Tänzer House, Hild Villa, Budapest, and the Teleki Mansion in Gyömrő. They all represent some of the best of architectural art. His most important works were churches, such as the completion of the *Esztergom Cathedral*, which was started by János Pach; the *Cathedral of Eger*, the *Reformed Church in Cegléd*; he also designed the *St István Basilica* in Budapest. Schools bear his name. – B: 0883, 1442, T: 7663.→**Pollack, Mihály; Zitterbarth, Mátyás,**

Hillock Tomb Culture – One of Europe's most powerful cultures. It made its way into the Carpathian Basin at the beginning of the Late Bronze Age (1500-1200 BC). The life of the people of that age, the way it had been for centuries, ceased to exist when pastoral tribes invaded them and forced their way of life upon those local inhabitants who had managed to survive. The Hillock Tomb Culture was composed of many local groups in the Carpathian Basin, the most notable being the Pilinyi Culture in Northern Hungary. This culture, dating back to the years between 1300 and 800 BC, had a significant metallurgical industry and became independent within a short period of time. – B: 1230, T: 7676.

Himnusz→**National Anthem, Hungarian.**

Hites, Kristóf, Endre O.S.B. (Christopher, Andrew) (Csicsó, now Čičov, Slovakia, 13 August 1913 - Pannonhalma, 26 May, 1999) – Monk, teacher, patriot. In 1934 he entered the Benedictine Order. He was educated in Pannonhalma and Budapest, studying Theology, Hungarian and Latin Literature. He taught at his Order's High School in Sopron (1943-1945), then at the Benedictine Monastery at Révkomárom (now Komárno, Slovakia) (1945-1948). In the same year, for political reasons, he left Slovakia and emigrated to the USA. He was a High School teacher in Cleveland, OH, Newark, N.J., and Royal Oak, MI. He spent most of his life at Woodside, in the vicinity of San Francisco, California, where he and others founded the Woodside Priory, being its Prior from 1960 to 1975. In 1986, he was appointed priest for Hungarians living around the San Francisco Bay area. He founded a Hungarian Benedictine High School with hundreds of Hungarian students. One of his most important activities was the protection of the rights of the Hungarian minority in Czechoslovakia (in Slovakia, from 1 January 1993), who suffered injustices due to the Versailles-Trianon Peace Treaty (1920), which threw them under the oppressive authority of Czechoslovakia. His activities were at a time when Hungary, as mother country under Communist rule, was not concerned about their fate. He published articles in the weekly, *Sunday of Catholic Hungarians (Katolikus Magyarok Vasárnapja)*, published the *Under Twin Yokes (Kettős Járom Alatt)* bulletin, financially supported the journal, *Herald of Rákóczi (Rákóczi Hírnöke)*, as well as the Hungarian Boy Scout Movement in exile. He also supported the National Committee of Hungarians in Czechoslovakia (*Csehszlovákiai Magyarok Nemzeti Bizottsága*) and the Rákóczi Alliance (*Rákóczi Szövetség*), Budapest. He also promoted Hungarian and Slovakian friendship. In 1994 he returned to Hungary and lived in the Pannonhalma Monastery. He was the recipient of many medals and acknowledgements. – B: 1037, T: 7103.→**Catholic Church in Hungary; Trianon Peace Treaty; Benedictine Order in Hungary.**

Hitler, Adolf (Braunau, Austria, 20 April 1889 - Berlin, 30 April 1945) – German

politician; President and Chancellor of Germany. He spent his childhood in Linz and Vienna, served in World War I, was wounded and received a decoration. In 1919, he founded the Nazi (National Socialist German Workers) Party. In 1923, he attempted a coup (the “Beerhall Putsch”), which failed and he was imprisoned for 5 years. During his term in prison, he wrote his autobiography, *Mein Kampf* (My Fight). Exploiting the nationwide resentment of the Versailles Peace Treaty, he quickly rebuilt his party and led it into national prominence. In the early 1930s, his Party became the most powerful political force. By parliamentary means he became Chancellor of Germany on 30 January 1933 and, after President Hindenburg’s death, he was elected President of Germany, thus becoming a dictator (President and Chancellor in one person, proclaiming himself, *Führer*, Leader of Germany). With so much power in his hands, he soon established a one-party system of Socialism combined with Nationalism. Freedoms were suspended, minority groups, like Jews and Gypsies were severely oppressed. At the same time, the serious unemployment of the early 1930s was successfully eliminated, expressways (*Autobahnen*), and built the “people’s car” (*Volkswagen*) that was mass-produced. Rearmament of Germany soon followed, and Austria was incorporated (*Anschluss*) into his *Third Reich*, in 1938. Hungarian internal politics became increasingly influenced by right wing trends (introduction of the earlier *numerus clausus*, followed by the Jewish laws of 1938 and 1939), leading to the formation of the Arrow Cross Party (*Nyilaskeresztes Párt*), headed by Ferenc (Francis) Szálasi. Hitler tried to win over Regent Horthy, the Head of State, by arranging a lavish reception and a military parade for him in August 1938. While Czechoslovakia was dismembered by Hitler in stages, Hungary succeeded in regaining some of its lost territories (12,103 km²), with a population of 1,057,323, in 5-10 November 1938, in the Northern Hungary area of the Carpathian Basin, close to the border of truncated Hungary, as a result of the First Vienna Award of 2 November 1938 (where Ribbentrop, Hitler’s deputy, was one of the negotiators). After Hitler put an end to the existence of the state of Czechoslovakia, Hungary was able to annex its former territory of Carpatho-Ukraine as well, in March 1939, involving an area of 12,171 km², with a population of 698,385. Hitler arbitrated in the Second Vienna Award on 30 August, 1940, when he drew an east-west line through Transylvania (part of Romania since 1920) and returned the northern 2/5 of it (43,492 km²), together with the Szeklerland to Hungary, with a population of 2,577,291 (1941), more than 1 million of which were ethnic Hungarians, uniting with their motherland. While waging war against the Soviet Union, Miklós Horthy, Regent of Hungary, engaged in secret peace negotiations with the United States and the United Kingdom. Hitler discovered this betrayal and, on 19 March 1944, German forces occupied Hungary. Hitler’s relationship with Regent Horthy grew increasingly strained during this time, especially after his radio proclamation of armistice on 15 October 1944, finally ending in Horthy’s deportation to Germany. After the relative peace in neutral Hungary in the early part of World War II, Hitler became increasingly demanding for Hungary’s substantial military participation on the Russian Front, which finally led to the disaster at the Don River Bend, where the Second Hungarian Army was almost annihilated in 1943. When Romania changed sides, suddenly turning on the German forces, their allies until then, fighting on the southern section of the Russian front, creating a sudden undefended vacuum, Hungary became rapidly involved in the War on its own territory. Hitler decided to sacrifice Budapest as a bastion of defense (51-day

Siege of Budapest), as long as possible, to hold up the advancing Soviet forces along the Budapest-Balaton line. In this way the Soviet army could not advance much beyond the western border of Hungary at the conclusion of the war. Most of the Hungarian army units continued fighting a rearguard action, together with the German forces, until the end of the war on 9 May 1945. – B: 1031, 7456, T: 7456.→**Vienna Award I; Vienna Award II; Ciano, Galeazzo; Don Bend, Battle of the; Horthy, Miklós; Szálasi, Ferenc; Budapest, Siege of.**

Hlatky, László (Ladislav) (Budapest, 7 March 1911 - Budapest, 9 November 1982) – Actor, comedian. He graduated from the Academy of Acting in 1931. His career began at the Podium Cabaret of László (Ladislav) Békeffy. In 1939 he performed in Debrecen; then he entered into contract with the staggione company of Aladár Ibász, which brought him to Pécs and Szeged. During the 1940s, he toured the provinces with his own company, the Country Ramblers Repertory Theater. For a brief period, he was Director of the National Theater in Pécs, and later joined the Comedy Theater (*Vígszínház*) and the People's Army Theater (*Katona Színház*). From 1955 until his death, he performed with the companies of the Comedy Stage and the Little Stage. He performed primarily in comical character roles. He and Ervin Kibédy resurrected the classical comedian cabaret pair, *Hacsek and Sajó*, where Hlatky played Sajó. He was also remarkable in the Radio Play series for children entitled *Csinn-Bumm Circus*. Although he acquired fame in comic roles, he also performed in classical and modern productions. His main roles include Demjanovics in *Two Men Under the Bed* (*Két férfi az ágy alatt*) by Dostoievsky-Szántó-Szécsén; Ács in M. Csizmarek's *We're Not Living in a Cloister* (*Nem élünk kolostorban*), and Bujkalov in Katajev's *Crazy Sunday* (*Bolond Vasárnap*). There are a number of feature films to his credit including the *State Deapartment Store* (*Állami Áruház*); *Upwards on the Slope* (*Felfelé a lejtőn*); *The Golden Man* (*Az aranyember*), and *the Poor Rich* (*Szegény gazdagok*). – B: 0883, 1439, 1445, T: 7667.→**Kibédy, Ervin; Békeffy, László.**

Hobble (*Béklyó, békó*) – Equipment to fasten together the legs of a horse, to prevent it from free motion, also called leg-step. It is fastened on the two front legs. It consists of a chain and two shackles (*kelevéz*) fastened onto the pastern of the horse's foot. – B: 1134, T: 7456.→**Lance.**

'Hodie mihi cras tibi' (Latin) ("Today it is for me, tomorrow it is for you") – An aphorism based on a quotation from an obscure biblical text. Used by General József (Joseph) Nagysándor before his execution in Arad on 6 October 1849. – B: 1138, T: 7677.→**Arad, Martyrs of; Nagysándor, József.**

Hódi, Sándor (Alexander) (Nagyatész, Hungary, now Novi Kozarci, Serbia, 30 October 1943 -) – Psychologist, writer. His higher studies were at the University of Újvidék (formerly in Yugoslavia, now Novi Sad, Serbia) (1963-1965), then at the Faculty of Arts of the University of Budapest (1967-1972). From 1975 to 1981, he worked as a labour psychologist in Ada, then as psychologist in a health center. He was Director of the Selye-Szabó's Stress, Ars et Scientia Institute (1989-1991). His fields of research were social deviances, minorities, folk-psychology and political psychology. From 1990 to 1994, he was Vice President of the Democratic Community of Hungarians in Voivodina (*Vajdasági Magyarok Demokratikus Közössége – VMDK*). Since 1991, he has been the President of the Forum of Central-European Folk-Groups. From 1992, he

was a presidium member of the World Federation of Hungarians (*Magyarok Világszövetsége – MVSZ*). His works include *Without Illusions* (*Illúziók nélkül*) (1985); *Long we Lived in Muteness* (*Sokáig éltünk némaságban*) (1991); *Disturbances of National Identity* (*A nemzeti identitás zavarai*) (1992); *Hungarian Autonomy* (*Magyar autonómia*) (1992); *In Balkan's Hell* (*A balkáni pokolban*) (1994); *Bombardment of Yugoslavia* (*Jugoszlávia bombázása*) (1999), and *Nation and Progress* (*Nemzet és haladás*) (2002). He is a recipient of the Üzenet Prize (1986), The Berzsenyi Prize (1998) and the Zsigmond Kemény Prize (2001). – B: 0874, 0878, 1257, T: 7103.

Hódmezővásárhely – Town on the Great Hungarian Plain, 10 km east of the Tisza River. The region has been inhabited since ancient times. The town was formed by the unification of four villages in the 15th century (*Hód, Vásárhely, Ábrány* and *Tarján*). The Turks occupied the town in 1551, were expelled in 1693. The town consists of extended outskirts of detached farms (more than 6000), the largest such system of farming in Hungary, engaged in horse and cattle breeding. The first artesian well was drilled here in 1882. It had 52,000 inhabitants in 1880, 60,000 in 1920, and 50.000 today. 60% are Reformed, 30% Roman Catholic. In the center of the town the statue of Lajos (Louis) Kossuth is the work of Ede Kallós. A fine public building houses two important institutions: (1) the Municipal Museum with a Neolithic Age and an ethnographic collection; and (2) the Municipal Library of 20,000 volumes. The Reformed Church maintains the over 250 year-old boys' and girls' high schools; there is a number of other specialized schools and 45 primary schools for the extended outskirts area. The town maintains a pavilion-style hospital with 450 beds, a municipal swimming pool, and 2 well equipped sports fields. The pottery and wood trade is well developed here, especially along the lines of folk-art. Poet Endre Ady called the town "Peasant Paris", due to its cultural role. – B: 1068, 1582, 7456, T: 7456.→**Kossuth, Lajos**.

Hódosy, Imre (Emeric) (Magyaritebbe, Hungary, now Novi Itabej, former Yugoslavia, now Serbia, 27 February 1919 - Kishegyes, now Mali Idjos, Serbia, 2 July 1996) – Bishop of the Reformed Christian Church in Yugoslavia. He completed his high school studies in Nagybecskerek (now Zrenjanin) and Theological studies in Kolozsvár (now Cluj-Napoca, Romania) (1938-1942). He was Parish Minister in Várdaróc (1942), Újvidék (Novi-Sad) (1947), Daruvár (1948), Feketehegy (Feketic) (1949), Újvidék (1949-1958), and finally in Feketehegy from 1961 to 1996. He was Bishop of the Reformed Christian Church in Yugoslavia from 1982 to 1996. He was one-time Editor of the periodical, *Reformed Life* (*Református Élet*). His writings appeared at home and abroad. He was a Board member of the World Alliance of Reformed Hungarians, and of the Consultative Synod of the Hungarian Reformed Churches. He received an Honorary Doctorate from the Reformed Theological Academy, Debrecen. – B: 0910, T: 7103.→**Reformed Church in Yugoslavia**.

Hoffgreff, György (Georg, George) (? - Kolozsvár, now Cluj-Napoca, Romania, 1558 or early 1559) – Printer. Based on the inscription on his tombstone, his place of birth was most probably Brassó in Transylvania (now Braşov, Romania) and not Germany, as previously thought. Hoffgreff was a student at the University of Wittenberg, Germany, from the spring of 1542. Later he worked at the printing shop of von Berg and Ulrich Neuber in Nuremberg. He returned home in 1519 to establish his own printing shop. The first book to appear was his *Ritus explorandae veritatis*. Hoffgreff arrived in Kolozsvár

with several different typefaces, such as 6 antiqua, 1 cursive, 1 Greek, and at least 3 different fractur-types. He did not work alone for long, as Gáspár Heltai joined the firm as partner in 1550, after the appearance of the *Ritus*. Most probably it was Heltai who invited Hoffgreff to Kolozsvár in the first place. This was the third printing shop in Transylvania, but the first to publish also in Hungarian. It was at this time that the *Cronica* of Sebestyén Tinódi appeared, printed with musical notations. The other notable publication is the *Hoffgreff Songbook* (*Hoffgreff Énekeskönyv*), printed in 1554-1555. – B: 0883, 1031, T: 7617.→**Heltai, Gáspár; Tinódy Lantos, Sebestyén.**

Hoffmann, Dezső (Desider) (Hofman, Dezo Desider) (Selmecbánya, now Banská Stiavnica, Slovakia 1912 - 1986) – Photographer. He began his career as a clapper boy at the A-B Studios in Prague. He joined 20th Century Fox in Paris and was sent to photograph Mussolini's invasion of Ethiopia. He covered the 1936 Berlin Olympics and witnessed the Spanish Civil War, working alongside Ernest Hemingway and fellow-Hungarian Robert Capa for the International Brigade Press Corps in Barcelona. Hoffmann was one of the first photojournalists to send images back from the front. He emigrated to England in 1940, and covered almost all the European military theaters during World War II. After the War he photographed show business personalities, such as Charlie Chaplin, Marilyn Monroe, Frank Sinatra, Louis Armstrong and Marlene Dietrich. In 1955 he joined the *Record Mirror*, a weekly music paper. He had the opportunity to first photograph the Beatles in 1962. Through his personal and professional relationship with the Beatles, he gained access to many rising stars such as The Rolling Stones, Jimi Hendrix, Eric Clapton and the Yardbirds, David Bowie and Rod Stewart. He has taken more pictures of the Beatles than any other photographer. Pearce Marchbank published the book, *With the Beatles: The Historic Photographs of Dezo Hoffman*. The entire library of his wartime photos is in the Imperial War Museum in London. – B: 1279, T: 7103.→**Capa, Robert.**

Hoffmann, Ferenc (Francis) (Kunmadaras, 1877 - Victoria, BC, Canada, 29 October 1958) – Minister of the United Church of Canada. He graduated from the Keszthely College of Agriculture, became the manager of the state show-farm of Kolozsvár (now Cluj-Napoca, Romania), and also obtained a Ph.D. in Law. He became a professor at the College of Agriculture of Kassa (now Košice, Slovakia). After having completed his military service with the Hussars, he studied in Switzerland, Germany and Holland. He visited the United States and Canada. During World War I, he was a prisoner of war in Russia. Later he was condemned to death for protesting against recruiting prisoners of war into the Red Army, but he was able to escape via Vladivostok and, eventually, arrived in Vancouver, BC, Canada. He completed his Theological studies at St Andrews Theological College, Saskatoon, and was ordained in 1923. He assumed the spiritual care of Hungarian immigrants scattered on the Canadian Prairies, by offering spiritual, social and agricultural counseling in Wakaw, Mistatin, Saskatoon, Rothermere, and 18 other Hungarian settlements, regardless of denominational affiliation, in a 500-mile territory. He was pastor, teacher and business counselor, at times acting as best man at weddings. This former Hussar traveled on horseback even when he was in his sixties, wearing a Cumanian style suit, with wide-sleeved shirt and a high fur cap, and he was called: “the mounted priest”. The inter-denominational character of his service is evidenced in the Church of Rothermere, built in 1931-1932 by his parishioners, where both the cross and the star crown its steeple. A Greek Catholic master sculpted the altar from a quarry, and a

Hungarian Calvinist carved the pulpit, while the prayer stools were created by still another Hungarian Catholic. The British and Hungarian flags were donated by Lord Rothermere of Great Britain and by Mrs. Hoffmann respectively. – B: 1211, T: 7677.→**Rothermere, Lord.**

Hofi, Géza (Hoffmann) (Budapest, 2 July 1936 - Budapest 10 April 2002) – Actor, comedian. He was born into a working-class family and was educated in Budapest. He applied for admission to the Academy of Dramatic Art three times but was refused. He worked at a porcelain factory for five years and attended the Acting School of Kálmán (Coloman) Rózsahegyi, where he met József (Joseph) Sas and István (Stephen) Sztankay, later his colleagues and friends. In the factory, he joined the theatrical circle led by András (Andrew) Jászai. In 1960, theatrical director József (Joseph) Szendrő offered him a contract with the Csokonai Theater (*Csokonai Színház*) of Debrecen in 1960. His parodizing talent soon became obvious and, in 1963, he finally decided to move back to Budapest and, under the stage name of Hofi, was now allowed to perform at first in the countryside, later also in Budapest. The breakthrough came on New Year's Eve, with his brilliant song-contest parody, on the Hungarian Radio. He soon became famous in Budapest and in the county as well. He worked with the Microscope Theater (*Mikroszkóp Színház*) from 1969, where he stayed until 1982. In 1983 he moved to the Madách Chamber Theater (*Madách Kamara Színház*) where he performed his own scripts and dramaturgy. His show, *Hofélia*, was played more than 500 times, and his new show, *The Wage of Provision (Élelem bére)*, was played some 1500 times. His performances were released on LP records several times; many of them have sold hundreds of thousands of copies. He recorded a song with János (John) Koós, called *Compromizing Cats (Megalkuvó macskák)*, which was a smash hit; it was also made into an animated film. He toured countries abroad and overseas, including Australia, where he was a great success. With his humor, parodies and outspoken style, his performances were popular. He was closely watched because of his criticisms of the political régime. He continued to play after the political change in 1989, but his health deteriorated. He was one of the most famous Hungarian comedians, if not the best ever. He had a strong influence on Hungarian cabaret. He became a national legend. He was awarded a number of prizes, among them the Mari Jászai Prize (1970, 1973), the Merited Artist title (1977), the Outstanding Artist title (1988), the Déryné Prize (1995), the Officer Cross of Merit of the Republic of Hungary (1996), the Kossuth Prize (1998) and the Pro Urbe Prize of Budapest (2002). There is a bronze statue of him in front of the Microscope Theater, popularly referred as the *Hofi-statue*. – B: 1031, 1445, 1765, T: 7103.→**Rózsahegyi, Kálmán; Szendrő, József; Sas, József; Sztankay, István; Koós, János.**

Hőgyes, Endre (Andrew) (Hajdúszoboszló, 30 November 1847 - Budapest, 8 September 1906) – Physician. He received his Medical Degree in 1870 from the University of Pest; in 1874 he worked in experimental pathology. From 1875, he taught at the University of Kolozsvár (now Cluj-Napoca, Romania) and from 1883 until his death, at the University of Budapest. In his three-volume work, published by the Hungarian Academy of Sciences between 1881 and 1885, he was first to describe the balance reflex and its reactions to stimulus. He is also credited with devising modifications to Pasteur's rabies vaccination, still in use today. His research interests were varied: he studied blood circulation in the renal membrane and cortex, the effects of alkaloids on body-temperature changes, the role of renal glomeruli and tubules in urine production. He was among the first to begin

systematic bacteriological investigations in Hungary (cholera, 1873; anthrax, 1882; rabies, 1886). In 1890 he founded the Pasteur Institute and Hospital in Hungary. He held various directorial positions in national professional organizations. From 1886 until his death, he was Editor of the *Medical Weekly* (*Orvosi Hetilap*). He was one of the most prominent Hungarian medical researchers. His main works include *Aspects of Renal Circulation* (*A vese vérkeringési viszonylatai*) (1873); *Neuro-mechanisms of Associated Eye Movements* vols. i, ii, iii. (*Az asszociált szemmozgások idegmechanizmusáról, I, II, III*) (1880-1885); *The Experimental Basis of Pasteur's Anti-rabies Vaccination* (*Die experimentelle Basis der antirabischen Schutzimpfungen Pasteur's*) (1888), and *On Curing Rabies* (*A veszettség gyógyításáról*) (1889), (winner of the Hungarian Academy of Sciences Award). He was a member of the Hungarian Academy of Sciences. In 1961, the Medical Science Council established the Endre Hőgyes Medal in his honor, awarded yearly for significant original and independent scientific research. A Street bears his name in Budapest. – B: 0883, 1031, T: 7667.

Hojnovszkij Saber – A sword recovered from the grave of a Kiev nobleman, interred around 1000 AD. This exquisite sword, similar to “Attila’s sword: is stored in the Vienna Treasury. It is a masterpiece of Hungarian goldsmith art. – B: 1230, 1020, T: 3233.

Holics Faience – Faience from the Holics estate in County Nyitra (now Nitra, Slovakia), in historical Upper Hungary, close to the Moravian border. It was bought from the Czobor family in 1736, by Queen and Empress Maria Theresa’s consort, Francis I (1708-1765), Duke of Lorraine, Grand Duke of Tuscany, from 1745 Emperor of the Holy Roman Empire. In 1743 he founded a factory on the estate, which produced excellent faience works and decorative pieces and also Wedgwood-type ceramic-ware between 1746 and 1827. The potters and painters came from Tuscany, especially from Gastelli and Alsace-Lorraine, (the former dominions of Francis before his marriage) and also from the neighboring Haban settlements. They designed shapes and motives that closely followed the Baroque style of late Italian and French faience products. The resulting quality of the Holics (Holyc) output was so high, it was soon in great demand by the wealthy all over Central Europe. Its decorative ceramic ware, painted or transfer-printed, was highly appreciated. Around 1800, the English Wedgwood factory’s and its continental imitators’ less expensive and more durable ceramic ware pushed most faience factories into decline and bankruptcy. The Holics factory was in continuous operation from 1743 to 1827. Despite the claim that Holics was the property of Austria and was not part of Hungary, there is a Haban jug with the name of Maria Czobor, apparently a Hungarian, dated 1670, displayed in Budapest, confirming her connection with the Haban potters. – B: 7654, 7655, T: 7654.

Holiday of the Constitution – Starting in 1949, the Hungarian Government proclaimed the 20th of August, St István’s Day (St Stephen’s Day), the day of the New Constitution and the Holiday of the New Bread. It was repealed on the order of the new Democratic Government in 1989, and the original St István’s (St Stephen’s) Day was restored. – B: 1230, 1138, T: 7668.

Holland, Hungarians in→Hungarians in the Netherlands.

Hollókő Nature Reserve – A nature reserve in the Palóc region, near the Slovakian border in Upper Hungary. The Hungarian National Nature Preservation Office established the 141-hectare nature reserve in 1977. It includes the old village of Hollókő.

It is a “living museum” village. It has preserved the warm, people-friendly atmosphere of the diminishing village-life in the modern world. The church and the old village date back to 1342, and the village houses to 1782. There is a castle on top of the neighboring hill. The Kacsics family built the pentagonal tower in the middle of the 13th century. A legend is connected to the name of the Kacsics family. Apparently a member of the family, András (Andrew), kidnapped the daughter of the neighbor nobleman and had her locked into a room in the castle. The nanny of the girl, who was a witch, called for the devil’s sons to help. They turned into ravens and carried the stones of the castle away. That is where the name of Hollókő (Ravenstone) might derive from. The castle offers a panoramic view of the slopes of the Cserhát. The UNESCO included Hollókő in its World Cultural Heritage list in 1987. – B: 1340, 1527, 1020, T: 7656, 7103.

Hollós, Ilona (Helen) (Budapest, 1920-1998) – Actress, dancer-singer. She studied Voice at the Ferenc (Franz) Liszt Academy of Music in Budapest, and studied under Anna Medek. In 1925 and 1926 she was a member of the Inner City Theater (*Belvárosi Színház*), and the Renaissance Theater (*Renaissance Színház*). Between 1927 and 1929 she worked at the Magyar Theater (*Magyar Színház*), and, in 1929-1930 she was again with the Inner City Theater, Budapest. In 1930 she appeared at the New Theater (*Új Színház*), and the New Stage (*Új Színpad*), as well as at the Chamber Theater (*Kamara Színház*) in Budapest. In 1951 she was at the Chamber Varieté (*Kamara Varieté*). Her roles include Ophelia in Shakespeare’s *Hamlet*; Soucy in Romain Rolland’s *The Game of Love and Death* (*A szerelem és halál játéka*), and Germaine in Verneuil’s *Monsieur Lamberthier* (*Lamberthier úr*). In 1944 she made her début as a dance-singer with the Holéczy Ensemble. Prior to 1960s, Ilona Hollós was the most popular dance-singer in the country. After the 1960s, she retired from the stage but her songs remained on the radio programs. Her favorite songs include *Time at a standstill* (*Megáll az idő*), *I too need somebody* (*Valaki kell nekem is*), *Two times two is sometimes five* (*Kétszer kettő néha öt*), a duet with László (Ladislás) Kazal in the feature film, *State Department Store* (*Állami Áruház*). – B: 1445, 1031, T: 7103. → **Medek, Anna; Kazal, László.**

Hollósi, Gergely (Gregory) (16th century) – Missionary. He was probably a Pauline monk who worked among Indians settled in the mountainous region, in present day Arizona and New Mexico, USA. Although he joined the entourage of the Spanish conqueror, Coronado, he was not after material gain from the aboriginals but for spiritual service to them. He settled among the Zuni Indians, lived there for forty years and converted them to Christianity. A legend narrates that, after praying, soldiers, with the intention of harassing Indians, fell into the abyss from a rope bridge. The Zunis gather every year on the anniversary of Brother Gergely’s death, at a cross carved out of the rocks with the following Spanish inscription on it: “*Here rests Gergely Hollósi, everyman’s brother, who brought light to those who lived in darkness*”. – B: 1288, 1020, T: 7103. → **Pauline Order in Hungary.**

Hollósy, Simon (Máramarossziget, now Sighetu Marmatiei, Romania, 1857 - Técső, now Tyachiv, Ukraine, 1918) – Painter, founder of the Art School of Nagybánya (now Baia Mare, Romania). He studied in Munich and opened his famous art school there in 1886, which became the center for foreign artists. Later, he moved his school to Nagybánya and became its principal. His disciples, István (Stephen) Réti (1872-1945), Károly (Grancis) Ferenczy (1862-1917), János (John) Thoma (1870-1938), and Béla Iványi-

Grünwald (1867-1942) became the co-founders of the Nagybánya School of Art and of the art colony. Later, he left Nagybánya for Técső. His work included scenes of rural life, portraits and book illustrations. Some of his works are *Laughing Girl* (*Nevető lány*) (1883); *Dreaming* (*Álmodozás*) (1886); *Castle Huszt* (*Huszt vára*) (1896); *The Outbreak of Zrinyi* (*Zrinyi kirohanása*) (1896); *Autumn* (*Ősz*) (1897); *Flag-bearer* (*Zászlóvivő*) (1899); *After the Harvest* (*Aratás után*) (1908); *Farmyard with Cart* (*Parasztudvar szekérrel*) (1912), and *Self Portrait* (*Önarckép*) (1916). He was influential in the education of many young artists. – B: 0872, 1409, T: 7103.→**Nagybánya Artist Colony; Ferenczy, Károly; Iványi-Grünwald, Béla; Thorma, János, Réti, István.**

Holocsy, István (Stephen) (Illésháza, now Nový Život, Slovakia, 18 February 1950 – Komárom, 27 July 1996) – Actor. His education started in Illésháza, continued in Tonkháza, and completed high school in Pozsony (now Bratislava, Slovakia) in 1967. From 1968 to 1969, he studied at the Theater Department of the School of Arts. He obtained a diploma in Theatrical Art at the Academy of Dramatic Art, Budapest, (1969-1973), and from 1973 to 1975, he was an actor at the Hungarian Regional Theater, Komárno, Slovakia (*Magyar Területi Színház – MATESZ*) and, from 1976, its Artistic Director. From 1980 he was a member of the Czechoslovak Communist Party. He was a member of the Slovakia Dramatic Art Association from 1977 until 1989. His roles include Ádám in Madách's *The Tragedy of Man* (*Az ember tragédiája*) (1973), MATESZ diploma role; Iago in Shakespeare's *Othello* (1975), and Petur bán in J. Katona's *Bánk bán* (1988). From 1968 he was the permanent radio-play personality in the Hungarian department of Radio Pozsony; where he also worked as an announcer. He directed György Batta's *Pumpkin Lantern* (*Töklámpás*) (1980). He was the editor, manager and performer of programs, e.g. *I Believe in Man* (*Hiszek az emberben*), a literary program from the poems of Hungarian and Slovakian poets. He was a recipient the Elizabeth Prize (1991), for the Open Europe Prize of S. Márai Foundation (posthumous, 1997), and the Pro Cultura Hungarica Memorial Plaque (1998). – B: 1083, 1890, T: 7456.

Holography – An interferometric photography method, which produces a three dimensional image without an optical lens. Dénes (Dennis) Gábor discovered holography and published its theoretical fundamentals in 1947. The holographic image is made on a light-sensitive plate by the reflected light from an object, which is illuminated by one beam of a split coherent light (laser) and by the unmodulated reference beam reflected by a mirror. The interference pattern of the two beams produces the image. When the image on the plate is illuminated by a laser beam, a three dimensional, virtual picture is produced in front of the projector. Holography is widely applied in science and industry. In the field of interferometry, it is used to compare the conditions of objects in different times simultaneously. It is also used to produce holograms, an advanced form of photography that allows an image to be recorded in three dimensions, and also for data storage, shape recognition and in microscopy. Dénes Gábor received the Nobel Prize in Physics in 1971. – B: 1138, 1153, 1031, T: 7662.→**Gábor, Dénes.**

Holy Alliance and Hungary – The Alliance that was concluded on 26 September 1815, after the second and final defeat of Emperor Napoleon, between the Austrian Emperor Franz I, the Russian Czar Alexander I, and the Prussian King Frederick William III. The ultimate aims of the Alliance were: to govern peoples in the principles of Christian love and justice, and to preserve the monarchic system. The idea came from the Czar, but

Metternich worked out the system. Against Hungary, the Holy Alliance was invoked by Ferenc József (Francis Joseph) the Austrian Emperor in May 1849 when, in a letter to Czar Nicholas I of Russia, he asked for military assistance to defeat the Hungarian War of Independence against Austria (1848-1849). A final agreement was reached on the details of Russian help in Warsaw on 21 May and, on 15 June 1849, in the spirit of the Holy Alliance, an army of 200,000 Russian soldiers invaded Hungary and the War of Independence was lost. – B: 1078, 1230, 1138, T: 7665.→**Freedom Fight of 1848-1849.**

Holy Crown, Hungarian – The most important part of the Hungarian coronation regalia



and the most controversial one because of its debatable origin and age, whether the present one is St. Stephen's Crown, or a later substitute. The present Holy Crown consists of two parts, originating in different places and at different times. (1) The upper part is the *Corona Latina*, composed of two bent cross-bands with enameled plates, in a delicate setting, topped with gems. At the meeting point of the plates is the enthroned Christ; on the four wings, placed one upon the other, are two standing apostle's images, shown with inscriptions. The cross, placed there

later, perforates the picture of Christ on the top. This upper hoop crown is believed (only on the evidence of a legend, the Hartvik Legend) to have been sent by Pope Sylvester II, at the coronation of King István I (St Stephen, 997-1038), on Christmas of 1000. István was later canonized, together with the title of "Apostolic Majesty". This *Latin Crown* has a style and goldsmith technique typical of the 10th century. It has Latin inscriptions on it, hence its name. According to József (Joseph) Deer's detailed, 1966 study of the Holy Crown, the upper part, the *Corona Latina*, could not be older than the 13th century. (2) The lower part is the circular *Corona Graeca* (Greek or Byzantine Crown), in the form of a band made of Byzantine enameled sheets, with pearled frame on the upper and lower ends, and showing a series of partly enameled plates, with the portraits of Archangels Gabriel and Michael, St George, St. Demetrius, St. Cosma, St Damian and the Hungarian King Géza I (1074-1077) with Greek inscriptions. The higher placed back plate represents Greek Emperor Michael Dukas. It was assembled in Hungary from parts of a female tiara or coronet sent by the Byzantine Emperor Michael Ducas VII (1071-1078) to King Géza I in 1075. The two parts of the crown were joined together to form a single crown, on the order of King Kálmán (Coloman) the Bibliophile (1095-1116). The present crown has a diameter (not being fully circular) varying from about 20 to 21 cm, and weighs 1056 grams. It became known as St Stephen's Crown (*Stephanskrone*), the symbol of Hungarian nationhood.

Holy Crown Doctrine: Nationwide respect toward the Crown created the Holy Crown Doctrine. It was conceptualized by István (Stephen) Werbőczy in his collection of Hungarian laws, called *Tripartitum* (1514-1517). According to this, the source of power in Hungary is the Holy Crown and not the actual King. The Holy Crown is the "body" of the nation; its members are the estates: prelates, nobles and the ruler. Excluded from this

power were the peasants, serfs and the town dwellers. The title donation of nobles and estates was not the right of the King but that of the Crown. Associated countries, such as Croatia, Dalmatia, Slavonia and Transylvania (*Erdély*) are the lands of the Holy Crown. The doctrine was in effect until the end of the Kingdom of Hungary in 1918. Almost every king in Hungarian history was crowned with the Holy Crown, in the traditional capital, Székesfehérvár, where the Crown and the regalia were guarded. The nation only recognized the King as their legal, constitutional ruler, when he was crowned with St Stephen's Crown or its substitute, which is now regarded as the Holy Crown.

The Doctrine was in effect until the end of the Kingdom of Hungary in 1918, though, during the rule of the Regent, Admiral Miklós Horthy (1920-1945), Hungary was actually functioning as a "kingdom without a king". The Crown was kept and guarded in the Royal Palace of Buda; near the end of World War II, in a steel-lined chest, the Crown and the other regalia were transported to the West by the faithful guards, so that they would not fall into the hands of the occupying Soviet forces and the subsequent Communist regime. The chest was buried at Mattsee in Southern Bavaria, but eventually it was handed over to the American military authorities and taken to the US Treasury, where it was kept in the vaults of Fort Knox for over 30 years. The Carter administration decided to return the Crown and the other regalia to Hungary in 1977, during János (John) Kádár's prime ministership: on 7 January 1978, the US secretary of State, Cyrus Vance, formally handed over the Crown in the main hall of the Parliament Building in Budapest. For a few years, the Crown was on display in the National Museum in Budapest. In more recent years, the highly respected Crown has been displayed in the Parliament Building. For the top part of the heraldic arms of the free and democratic Republic of Hungary, (since 23 October 1989), the image of the Holy Crown was adopted again, following centuries of constitutional legal practice. – B: 1231, 0942, 1373, 1020, T: 7669, 7103. →**Coronation, Insignia of; Tripartitum; Werbőczy, István; Horthy, Miklós; Magass, Miklós; Crown, Doctrine of the Holy Crown; Holy Crown of Hungary, return of; Kádár, János; Halász, József.**

Holy Crown of Hungary, return of the – The Vatican took the initiative to have the Holy Crown of Hungary and the coronation regalia returned to where it had been for a thousand years, as the symbol of Hungary's statehood and Christianity. Sometime in the late 1960s, a Hungarian Roman Catholic clergyman Rev. Miklós (Nicolas) Magass, as emissary, met with his American colleagues in the Vatican, to organize the return of the Holy Crown. Almost simultaneously, in America, the Baptist pastors Dr. Mihály Almási and Dr. Sándor Haraszti, the interpreter and colleague of the Baptist Evangelist Billy Graham, worked for the return of the Crown. Billy Graham reminded Jimmy Carter, then President of the USA and a Baptist himself, about the case of the Holy Crown of Hungary, how fervently the Hungarian people would like to have it returned from the treasury vaults of Fort Knox in the USA, and how the Communist Hungarian Government would appreciate getting a preferred commercial status with the USA. As a result of the negotiations by the above five men, President Carter did take the necessary steps to have the Holy Crown returned to Hungary, and gave the highest duty concession to Hungary as he had promised to Billy Graham. His decision was also influenced by the protests from Hungarian exiles in the United States, opposed to the Communist Government in Hungary and, at the same time, it was a mark of improving relations with Hungary. He empowered the Secretary of State, Cyrus Vance, to organize and carry out

the necessary steps to return these invaluable relics (the Crown and the Coronation Regalia) to Hungary. On 7 January 1978, Cyrus Vance, in the Hungarian Parliament of Budapest, ceremonially handed over the Holy Crown and the Regalia to the President of the Parliament, Antal Apró, in the presence of the US ambassador, Philip Kaiser and the US delegation, in the form of a festive occasion, when a speech was delivered by Cyrus Vance, replied by Antal Apró.

The precious cargo, with the American delegation arrived in a Boeing 707 after nightfall, at Budapest's Ferihegy Airport. The American delegation included Senator Adlai E. Stevenson, Albert Szent-Györgyi, Nobel Prize scientist, US Ambassador Albert W. Sherer in Hungary, Philip M. Kaiser, the Ambassador in the US, a number of congressmen, Catholic priest, George Higgins, representing the Catholic Church of the USA, and Rabbi Arthur Schneier. To receive the American delegation at the airport, the Hungarian delegation included János (Johna) Péter, Vice-President of the Parliament, Frigyes (Frederick) Puja, Foreign Minister, János (John) Szentágothai, President, and Ferenc (Francis) Márta Secretary of the Hungarian Academy of Sciences, Cardinal Archbishop László (Ladislás) Lékai, Primate of Hungary, Tibor Bartha, Bishop of the Reformed Church, Zoltán Káldi, Lutheran Bishop, and the eminent writer Gyula (Julius) Illyés. The delegations walked past a saluting military parade and a brassband. Under the dome of the Parliament's vaulted central hall the Hungarian and the American national anthems were intoned instrumentally, followed by the formal handing-over ceremony and the speeches by Cyrus Vance and Antal Apró. The President of Hungary, Pál (Paul) Losonczi, welcomed Cyrus Vance and the American delegation. Afterwards, a ceremonial banquet was held in honor of the American guests. The Hungarian newspapers of 6 and 7 January 1978, presented the news on their front pages: the central paper of the Communist Party, *Népszabadság*, as well as all the other papers: the *Magyar Nemzet* and *Esti Hírlap*. For 22 years the Holy Crown and the Coronation Regalia were displayed in the National Museum. In 2000, the millicentenary of the foundation of Hungary as Christian kingdom, the Holy Crown and the Coronation Regalia were transferred to the Central Hall of the Parliament Building for permanent display. – B: 1949, 7456, T: 7456.→**Holy Crown, Hungarian; Magass, Miklós; Haraszti, Sándor; Pézrt, János; Lékai, László, Bartha, Tibor; Káldy, Zoltán; Szent-Györgyi, Albert; Szentágothai, János; Illyés, Gyula; Losonczi, Pál.**

Holy Right Abbey – The Abbey is situated in Transylvania (*Erdély*, now in Romania). Its name came from the “Holy Right Hand” (*Szent Jobb*) relic, the preserved right hand of King St István I (St Stephen, 997-1038), discovered in 1083 in the monastery at the village of Berekis by the River Berettyó. In honor of the discovery, King St László I (St Ladislás, 1077-1095), after a pilgrimage to the monastery on 30 August 1084, commissioned Álmos, Prince of *Erdély*, that a monastery formerly built of wood be replaced by one built of stone. Then, the village was renamed “Holy Right” (*Szent Jobb*) (now Saniob, Romania). The 1471 seal of the Abbey displays an arm bearing the Latin inscription: “*Abbatia Beatae Mariae virginis de S. Dexterā S. Stephani Regis Hungariae seu sent Jobb*” (“*Holy Virgin's Abbey named after the Holy Right of St Stephen, King of Hungary*”). The Abbey was a place of registry until King Lajos I (Louis the Great, 1342-1382). By the middle of the 15th century the relic was transferred to Székesfehérvár. – B: 1078, 1231, T: 7103.→**Holy Right Hand; István I, King.**

Holy Right Hand (*Szent Jobb*) – The fully preserved right hand of Hungarian King István I (St Stephen, 997-1038), treasured as the most sacred religious relic of Hungary. According to the István Legends, King István I was buried in Our Lady (*Nagyboldogasszony*) Basilica in Székesfehérvár, founded by him. An unknown author wrote a concise account of the King's funeral about 1109. King István I was canonized in 1083, during the life of this anonymous author. He also wrote the Minor Legend on St. István, the state-building king. The body of the King was removed from its ornate sarcophagus, placed in a stone casket and hidden under the floor of the church in 1060. This was necessary, due to the uncertain conditions, fights for the throne, and the rebellion of non-Christians after his death. When King László I (St. Ladislav, 1077-1095), ordered the exhumation of the remains of King István I on 20 August 1083, for the celebration of his canonization, the king's right arm, the hand together with the king's royal ring on its finger was missing. Mercur of the Katapan clan, the treasurer of the Basilica, was held responsible by King László for the disappearances and was removed from office.

Within a year the Holy Right Arm was found in a monastery belonging to Mercur's clan in Berekis village in County Bihar, along the Berettyó River. Mercur gave a legend-like explanation for the discovery of the relic. King László I was so happy to see the soundly preserved arm that he ordered the construction of the Abbey of the Holy Arm in 1080. He also ordered the construction of an ornate relic holder for the entire right arm, in which it was kept for centuries.

After the Personal Union of Hungary and Poland in 1370, King Lajos I (Louis the Great, 1342-1382), ordered the removal of the upper arm of the Holy Right and sent it to Poland. It was kept in Lemberg (Lvov) by the Franciscan monks. The Polish king, John Kazimir, ordered the construction of a precious golden holder, a reliquary, for the relic. King Zsigmond (Sigismund of Luxemburg, 1387-1437), ordered the separation of the lower arm from the hand and gave it to the Austrian Habsburg Prince Albert V, as a present and as a symbolic confirmation of the Personal Union created between Hungary and Germany in 1411. Further, it commemorated Zsigmond's election to the throne as a German monarch. The present also sealed the marriage between Zsigmond's daughter, Erzsébet (Elizabeth) and Habsburg Albert in 1421. Thus, the Right Hand of St. István was moved to the Church's treasury in Vienna in 1420, which also contained the inventory of St. Stephen the martyr. The hand of St. István's right lower arm was kept in Hungary in Székesfehérvár from 1433 right up to the capture of Buda by the Turks in 1541. During the Turkish occupation, Christian merchants purchased the relic from the Turks and took it to Ragusa (now Dubrovnik, Croatia) and gave it to the Dominican monks for safekeeping, where it remained for over 200 years, unknown to the Hungarians. In 1590, the Dominicans commissioned the construction of a silver relic holder for the Holy Right and the relic was listed in their 1618 inventory. Empress Maria Theresa bought the relic from the Dominicans in 1720, and gave it to the provost of the Budavár Parish for safekeeping. In 1771, she transferred the Holy Right to the Mary Ward's Nunnery (*Angolkisasszonyok*) in Buda. The anniversary of St. István's canonization was officially celebrated on 20 August 1860. The celebration turned into a nationwide feeling of pious duty toward the first great king, István I. In 1862, the Hungarian bishops ordered an exceptionally valuable holder or receptacle for the holy relic, designed by József (Joseph) Lippert, the architect of Cardinal János (John) Simor

was crafted in Vienna by the Brose Goldsmith Company. A plate with an acanthus rim covers the wrist and the palm and the fingers are secured to a purple velvet pillow with pearl-decorated brackets. The entire hand rests in a crystal cylinder, which can be handled as an independent unit. The glass cylinder housing the relic is a richly decorated silver reliquary. Enamel inlays decorate the relic-receptacle (“relic-house”), which has the ornamentation style of Neo-Gothic medieval chapels. The “relic-house” stands on winged dragon legs. Ten gold-plated, kneeling angels adore the relic on the lower segment of the housing. At the corner posts of the walls, the figurines of eight Hungarian saints are located in paired niches. A small tower supports the gold plated silver statue of St. Stephen on the center of the gabled roof.

The reverence of this relic deepened after the 1867 Compromise between Austria and Hungary. From 1881, the safekeeping of the Holy Right became the responsibility of the Archbishopric of Esztergom. 20th August was decreed as a national holiday by the Hungarian Government in 1891. Since that date, a Holy Right procession is held in the Buda Castle area with the participation of lay and religious leaders of the country to honor the great king’s memory.

The year 1938 was officially declared as “St. Stephen Year” in Hungary. A special “golden train”, including a Pullman car with glass walls, housing the Holy Right relic mounted on a pedestal, flanked by guards of honor, traveled to all parts of Hungary between the 1st June and the 20th of August. It also traveled to Transylvania (*Erdély*, now in Romania) in 1941. Toward the end of World War II, these relics, together with the Coronation Insignia were shipped to Germany, to avoid capture by the Soviet Army, and it fell into USA possession. Upon the request by Hungarian Primate, József (Joseph) Mindszenty, the special Ambassador to Hungary, Arthur Schoenfeld, returned the relic to Béla Zsedényi, Chairman of the Provisional National Assembly of Hungary on 19 August 1945. The relic was returned to the Catholic Church in Hungary on 20 August of the same year. This day, the first 20 August after the War, was celebrated in the presence of the Holy Right. The relic was carried in a procession from the Franciscan Church to the Basilica, through the ruined streets of Budapest. Because Buda Castle was in ruins, the relic was kept in the church of the Mary Ward’s Order (*Angolkisasszonyok*) in Váci Street. On 20 August 1946, Cardinal József Mindszenty led the procession from the Basilica to Heros’ Square. After 1946, during the Rákosi regime, the procession was restricted to the vicinity of the Basilica and was completely forbidden during Kádár’s regime, after 1956. In 1951, the Holy Right was given to the parish priest of the St. István Basilica for safekeeping. The St. Lipót Chapel, created within the Basilica to honor the relic, was renamed as the Holy Right (*Szent Jobb*) Chapel in 1983. From the 1980s, the public reverence of the relic flourished again. In 1988, on the 950th anniversary of the death of King István I (St. Stephen), the relic was carried to all Hungarian bishoprics and to Máriapócs and Pannonhalma. On 20 August 1989, the first procession after the 40 years’ enforced absence, was conducted on the streets around the Basilica and on Bajcsy-Zsilinsky Street with the participation of several thousand people. – B: 1078, 1230 1153, 1374, T: 7662.→**Catholic Church in Hungary; István I, King; Holy Right Hand.**

Hóman, Bálint (Valentine) (Budapest, 29 December 1885 - Vác, 2 June 1951) – Historian, politician. He pursued his studies in Budapest and received his doctorate in 1908. After positions of short duration, he became Head, then Director of the Manuscript

and Archival Department of the National Széchényi Library; and later became Director-General of the Hungarian National Museum. In 1916, he was appointed University Lecturer and, between 1925 and 1931, a full Professor of Medieval Hungarian History. In 1932, he became State Minister of Religion and Public Education and, during the same year took his seat as Member of the Lower House of Parliament. He published important treatises on the following topics: the history of coinage in Hungary; town settlements during the Árpád era, and the Hun tradition. He wrote important studies on the history of Hungarian civilization as well. Hóman conducted significant pioneering research into the origins of the *Szeklers* of Transylvania, on the historical basis of the Hun-Hungarian legend and on Anonymus' *Gesta Hungarorum*. However, his magnum opus is the *Hungarian History*, vols i-v (*Magyar Történet, I-V*), co-authored with Gyula Szekfű, published between 1928 and 1933. Hóman moved to the West at the end of World War II. After the War, the Americans surrendered him to the Hungarian authorities. Consequently, in 1946, the People's Tribunal sentenced him to life imprisonment as a war criminal for sympathizing and collaborating with the Hungarian right-wing Szálasi-regime of 1944. He spent the rest of his life in solitary confinement. His health deteriorated and he died in the Vác prison. They buried him in the prison cemetery. The new democratic government of Hungary honored him with a state funeral at the Reformed cemetery of Tass on October 13, 2001. He was reburied in the crypt of his relative Kálmán (Coloman) Darányi, former Minister of Hungary. His view on Hungarian history is regarded as authoritative to this day. His full political and legal rehabilitation is yet to come. – B: 1078, 1150, 1257, T: 7617.→**Szekfű, Gyula; Darányi, Kálmán; Anonymus.**

Homeland Settlement in the Carpathian Basin – The ultimate aim of any migrating tribe or nation is to settle in a suitable territory and establish a permanent homeland there. The history of the great nations is full of rich collection of epics, recording the heroic events in the conquest of their eventual homeland. Understandably they have endless heroism and poetic exaggeration, which make the actual historic facts obscure. The Hungarian national epic of their conquest of (and settlement in) the Carpathian Basin (895-900) is no exception. The early Hungarians (Magyars) presumably lived in the same area in the 6th century, according to the “double conquest” theory of Gyula (Julius) László and even a much earlier Magyar presence there in the 2nd millennium BC, according to Mario Alieni, the promoter of a Hungarian-Etruscan kinship. – B: 1078,1020, T: 3233.→**Árpád; László, Gyula; Etruscan-Hungarian Linguistic Relation; Alieni, Mario.**

Homoki Nagy, István (Stephen) (Mezőtúr, 2 September, 1914 - Budapest, 14 December 1979) – Hungarian naturalist, nature photographer and movie producer. He read Law at the Reformed Law Academy, Kecskemét (1932-1933), continued his law studies at Szeged and earned a Ph.D. in Law in 1937. In 1942, he was admitted to the Bar, and later became a judge. In the meantime, he was employed at Kiskunfélegyháza and Hódmezővásárhely. From 1945, he switched over to filmmaking. From 1954, he produced science-popularizing short-films. Later, he produced normal size films with his wife Zsuzsa (Susie) Zsoldos. His early film was *Masters of the Hunt of Winged Prey* (*Szárnyas Vadászmesterek*) (1974). This is a photographic essay of the life of the Hungarian falconers. In the mid 1950s, one of his successful films was *From the Flowering of the Lily-of-the-Valley to the Fall of the Autumn Leaf* (*Gyöngyvirágtól*

Lombhullásig) (1953), photographed in the Gemenc Nature Reserve, recapping the events in nature throughout a growing season. His other films are *Short-legged Shepherd* (*Kurtalábú pásztor*); *Pals* (*Cimborák*), and *Cat-adventure* (*Macskakaland*). His magnificent nature films made him renowned in Hungary and abroad. He was a recipient of the Kossuth Prize (1952) and the Merited Artist title (1955). A High School bears his name in Budapest. – B: 0883, 1105, T: 7103, 7656.

Homonna, Battle of – On 21 November 1619 a battle took place between the army of Chief Justice of Hungary György (George) Drugeth de Homonna and the army of Prince Gábor (Gabriel) Bethlen, which was the rear-guard of the army of Prince György (George) Rákóczi I. Drugeth' Polish mercenary army defeated its smaller adversary in the battle, but he could not benefit by the victory and withdrew to Polish territory. However, the Transylvanian Army could not reach Vienna but withdrew to Pozsony (now Bratislava in Slovakia). – B: 1031, T: 7103.→**Bethlen, Prince Gábor; Rákóczi I, Prince György.**

Homonnay, Márton (Martin) (Hlavacsek) (Budapest, 2 February 1906 – Buenos Aires, Argentina, 15 October 1969) – Water polo player. He began swimming in races at the age of nine. In 1917, he was registered with the water-polo team of District III of Budapest. In 1923 and 1924, he was a member of the team that won the National Championship. Between 1924 and 1936, he appeared in 108 contests in the water polo selected team. In 1926 in Budapest, in 1927 in Bologna, in 1931 in Paris, and in 1934 in Magdeburg, he won European Championships. In 1924, he was fifth at the Olympics in Paris, second in Amsterdam in 1928, while in 1932, in Los Angeles and in 1936 in Berlin he was a member of the gold-medal Hungarian team. From 1933 he was captain of the youth water polo selected team. He was Secretary of the National Swimming Sports Foundation and the National Sports Swimming Pool. In 1945, he stayed in Germany and later he emigrated to South America, where he was engaged in training. His brother, Lewis, was also a water-polo player. Between 1922 and 1925 he was in the selected team twenty eight times. Márton Homonnay's wife, Katalin Szőke, was a national backstroke swimmer. Their daughter Kató Szőke was a free-style female swimming champion in two events at the Helsinki Olympics. The Communist Government under Soviet military occupation, in his absence, declared him a war criminal because of his activities near the end of the war. He was a determining member of Béla Komjádi's Golden Team. During the period from 1924 to 1936, he played on 110 occasions in the select team and appeared in four Olympic Games – B: 1768, 0883, 1031, 2111, T: 7456.→**Szőke, Kató; Argentina, Hungarians in.**

Homoródkarácsonyfa, Inscription in Church, (Transylvania, *Erdély*, now in Romania) – The church is of late Romanesque style. According to the inscription on the late Gothic gate, it was built in 1495. István Szőke, a Szekler university student, directed by Tibor Gerevich, unexpectedly discovered the inscription in the church at the end of July 1944, when he was inspecting ancient churches. The Hungarian runic inscription can be seen on the second story crenella of the church tower; it is carved into a sculptured protrusion. In 1945, Gyula Németh discussed the deciphering of the inscription in the linguistic periodical, *Hungarian Language* (*Magyar Nyelv*). – B: 1174, 1020, T: 7669.→**Hungarian Runic Script.**

Honorio Justa Grata (5th century) – Daughter of the Roman Emperor Constantius III and Placidia, sister of Emperor Valentinian III. At an early age, she was given the title "August" to prevent her from entering into marriage. However, Honorio began a love

affair with Eugenius, her chamberlain. Finally, she was sent into seclusion. According to legend, in her rage, she offered her hand to Attila the Hun in 450. Henceforth, Attila demanded her hand in marriage, and power over the half of the Roman Empire. Honoria was quickly married off to an insignificant courtier and kept in captivity in Italy for the rest of her life. Attila regarded it as a *causa belli* and invaded the Empire, which led to the Battle of Catalaunum in 451. – B: 0942, 1031, T: 7103.→**Hun Battle; Attila.**

Hont, Ferenc (Francis) (Szeged, 4 April 1907 - Budapest, 11 March 1979) – Stage manager, director, theater esthetician. He studied to become an actor in Vienna and Berlin; later he studied theater management under Gémier in Paris (1925-1927). On returning to Hungary he was manager of the theater of Szeged during 1928 to 1937, but concurrently he worked as manager of a number of theaters in Budapest, such as New Theater (*Új Színház*), Hungarian Theater (*Magyar Színház*), Bethlen Plaza Theater (*Bethlen téri Színház*). In 1933 he founded the *Open Air Shows of Szeged*, and he managed first Madách's *The Tragedy of Man* (*Az ember tragédiája*) on the open-air stage. From 1935 to 1938 he lectured in the School of Dramatic Art of the National Actor's Association. During 1935-1937 he edited the journal *Stage* (*Színpad*) and during 1938-1939, the *Independent Stage* (*Független Színpad*). From 1937 to 1943 he managed the theatrical company *Independent Stage* (*Független Színpad*). During World War II he was on the front in forced labor camp, but fleeing across to the Soviet troops he became a prisoner of war. He returned to Hungary in June 1945. During 1945-1949 he was director of the Academy of Dramatic and Cinematic Art and also director of the Madách Theater, Budapest. In 1948-1949 he was artistic director of the State Film Company (*Állami Filmgyártó Vállalat*). In 1951-1952 he managed the Madách Theater. In 1952 he became the founding director of the National Theater Historical Museum; and when it became reorganized during 1957, he became director of Institute of Dramatic Art and President in Hungary of the International Theatrical Institute (ITI). He continued his teaching work first in the Academy of Dramatic and Cinematic Art and, later, as assistant professor at the University of Budapest. He kept a diary of his life from 1941 until his last days and he edited the works *Bulletin of Theater History* (*Színháztörténeti Értesítő*) (1953); *Great Hungarian Actors* (*Nagy Magyar Színészek*) (1957), and *History of the Hungarian Theater* (*Magyar Színháztörténet*) (1962), as well as *The World History of Theater* (*A színház világtörténete*) (1972). Numerous papers written by him have been published in various journals. His published books include *The Stage Play* (*A színjáték*) (1932); *Theater and the Working Class* (*Színház és munkásosztály*) (1935); *Developing the Imagination of the Actor* (*A színészi képzelet fejlesztése*) (1936); *The Vanished Hungarian Stage Play* (*Az eltűnt magyar színjáték*) (1940); *The Work of the Performer* (*A színjátszó munkája*) (1952); *Reality on the Stage* (*Valóság a színpadon*) (1960); *The Art of Action* (*A cselekvés művészete*) (1972), and *Little Theater Esthetics* (*Kis színházesztétika*) (1976). Hont was presented with the Kossuth Prize in 1949. – B: 0883, T: 7456.→**Buday, György.**

Honterus, János (Honter; family name Grass) (Brassó, now Braşov, Romania 1498 - Brassó, 23 January 1549) – Writer, Lutheran preacher, and humanist. He was the Reformer of the Saxons of Transylvania (*Erdély*, now in Romania). He first studied in Brassó then, from 1515 to 1525, at the University of Vienna; from 1525 in Krakow, and from 1532 in Basel, where he learned the printing trade, mapmaking and woodcarving. In 1534 he returned to Brassó, and in 1539 he opened his own printing shop. During 14

years he printed 31 books, mostly his own works. He was a member of the town council, founded a paper-mill, and was elected the first Lutheran pastor of Brassó in 1534. He founded a school and a library. Owing to his work, the Lutheran Reformation spread across the Saxon-land in Transylvania. His popular Cosmography reached several reprints abroad, and it signifies the beginning of Geography Literature in Hungary. In 1532 he printed in Basel the detailed map of Transylvania, which became the source of maps till the 18th century – B: 0883, T: 7103.→**Lázár Scribe.**

Honthy, Hanna (Hajnalka Huegel, Hajnalka Hajnal) (Budapest, 21 February 1893 - Budapest, 30 December 1978) – Actress, operetta *prima donna*. She studied ballet, danced on stage of the Opera House at the young age of ten, enrolled in the theater school of Szidi Rákosi in 1912, contracted to the People's Opera House (*Nép-opera*) (1917) and to the Comedy Theater (*Vígyszínház*), and subsequently performed in country theaters in Pozsony (now Bratislava, Slovakia), Fiume (now Rijeka, Croatia) and Szombathely (1920). László (Ladislav) Beöthy contracted her at the UNCO theaters (a groups of four theaters under one management). She played her first great successful role in *Fifi*, at the Lujza Blaha Theater, followed by performances at the Review Theater (*Revű Színház*), Budapest. In 1925, she became a member the Operetta Theater (*Fővárosi Operett Színház*). From 1927 to 1929, she was a member of the Inner City Theater (*Belvárosi Színház*) in prose roles, later played *prima donna* roles in the Acting Circle of Buda (*Budai Színkör*). Between 1930 and 1940, she played guest roles at various theaters, including the Operetta Theater, where she performed continuously after 1949. Abroad she enjoyed successes in Leningrad (now St Petersburg, Russia), in the Ukraine, Moscow, Paris, Romania and Czechoslovakia. During her career, she played most of the operetta repertoires, representing the great classical operetta style, the traditions which she enhanced with individual elements. Her interpretations were characterized by strong technical knowledge, discipline, good taste and freshness. In later years, her acting was enriched by humorous, self-satirizing elements, as though emphasizing the old-fashioned style of expression of a passing world. Until the end of her career, she kept abreast of changes in the light musical style, reflected by her interpretation of Lady Bracknell in the musical version of Oscar Wilde's comedy *The Importance of Being Ernest* (under *Bunbury* title). Some of her more important roles were in A. J. Hervé's *Lili*; Kálmán's *The Gypsy Princess* (*Csárdáskirálynő*); V. Jacoby's *The Marriage Market* (*Leányvásár*); Sardou's *Madame Sans-Gêne* (*Szókimondó Asszonyosság*); J. Strauss' *Students of Vienna* (*Bécsi diákok*), and Offenbach's *The Grand Duchess of Gerolstein* (*A gerolsteini nagyhercegnő*). She was a recipient of the Kossuth Prize (1953), the Outstanding Artist title (1950) and the Artist of Merit title (1953). – B: 0871, 1105, 1445, T: 7684.→**Beöthy, László.**

Honvéd (Soldier, Homeguard) – The word *Honvéd* was applied for the first time by the reform linguist Károly (Charles) Kisfaludy (1788-1830) to the volunteer soldier, who enlisted to defend the Hungarian homeland. The prefix “*Honvéd*” preceded the officer's rank, i.e. “*Honvédtiszt*” (*Honvéd Officer*), and *Honvéd* became the name of the soldiers without rank: Privates. The best English translation of this expression is “Guard of the nation” or “National guard”. In all phases of history of the Hungarian Army, whether it was the Royal Hungarian Army, the People's Army, or the National Guard Army, preserved the word *Honvéd* for enlisted men. – B: 1153, 1020, T: 3233.→**Kisfaludy, Károly.**

Horányi, Béla (Budapest, 18 July 1904 - Budapest, 19 November 1986) – Physician, neurologist, psychiatrist. He studied in Budapest, then worked at the Brain Research Laboratory of the Neurological and Psychiatric Clinic. He became an honorary lecturer in 1935; later he was appointed Director of the Clinic. In 1950, he was transferred to the National Institute of Neurology and Psychiatry as Head Physician of the Department. In 1956, he received a faculty position at the newly reorganized Neuropathology Clinic of the University, from where he retired in 1975. Horányi conducted research on brain tissues in Germany and England. His main research areas were histopathology and clinical manifestations of poliomyelitis, histopathology of schizophrenia, clinical features and histology of diseases of the cerebellum, clinical aspects, pathobiology and pathology of voluntary motor actions, pathohistology and clinical manifestations of muscular diseases, and investigations of panencephalitis nodosa. He held various posts on councils of national professional organizations and was member of numerous international professional associations. He was Editor-in-Chief for the *Medical Weekly (Orvosi Hetilap)* for three years. His main works include *Neurology (Neurologia)* (1961). The Hungarian Academy of Sciences honored him as Outstanding Scientist in 1950 and, in 1952 he received an Honorary Doctorate in Medical Sciences. – B: 0883, 1160, T: 7667.

Horka or Harka – (1) In the tribal alliance of Hungarians, this was the name of the third highest position and rank after the *kende* and the *gyula* (in pre 975 times). After the settlement in the Carpathian Basin, *horka* was the overlord of a number of tribal leaders and the commander of the tribal armies of Northern Hungary (now in Slovakia). The best known *horka* by name was the famous Bulcsu, the son of the tribal leader or head, Töhötöm. (2) This was the title of the son of Töhötöm. They conquered the northeastern Nyírség region. From there he and two other leaders, Szabolcs and Tas, marked the Meszes Pass as the border of Hungary. According to Anonymus, the chronicler, Töhötöm defeated Gyelo, ruler of Transylvania (*Erdély*, now in Romania), whose subjects accepted him as their lord. Harka inherited his father's office; had two sons, Gyula and Zsombor. Gyula had two daughters: Karold and Saroldu; the latter became the wife of Khagan (Reigning Prince) Géza, and mother of the first King of Hungary, István I (St Stephen, 997-1038). The family's tragic end was that Zsombor's son, Gyula, with his two sons, Buja and Buknya, rebelled against István. The village of Harka in the County of Sopron and the fortress castle at Kraszna-Horka (now in Slovakia) preserved the name. – B: 0942, 1153, 1020, T: 7103.→**Anonymus.**

Horkai, László (Ladislav) (Szernye, now Rivne, Carpatho-Ukraine, Ukraine, 18 March 1944 -) – Bishop of the Reformed Church in Carpatho-Ukraine. He attended High School in Bátyu (1959-1962). He completed studies as a private student at the Commercial School, Munkács (now Mukacheve), and worked as a merchant clerk until 1967. He studied music at the Music School at Ungvár (now Uzhhorod, Ukraine), then worked as music teacher at Szernye (now Rivne, Ukraine) (1979-1981). He studied Theology, as a private student, under the guidance of minsters, was ordained in 1981, and became Parish Minister at Nagydobrony (now Velika Dobron, Ukraine), where he has been serving since 1981. He has been involved in Gipsy-mission for decades. He taught Religion at the High School in Nagydobrony (now Velika Dobrony, Ukraine) (1995-1998). He was Dean in 1991, then Bishop of the Hungarian Reformed Church in Carpatho-Ukraine from 1998. He resigned in 2006. – B: 0910, T: 7103.→**Reformed Church in Carpatho-Ukraine.**

Horkay, László (Ladislav) (Veresmart, now Roşia, in Northern Hungary, now Slovakia, 1905 - Debrecen, 19 January 1976) – Minister of the Reformed Church, theologian, philosopher, writer. He studied Theology at the Reformed Theological Academy of Sárospatak; obtained his Ph.D. in Philosophy from the University of Budapest, and also earned a Degree in Education in Hungarian and English, in 1949. During the years 1927-1929, he furthered his studies on a scholarship at the Universities of Zürich, Edinburgh, Glasgow and Tübingen. From 1932 to 1947, he was teacher of Religion in the Reformed High School of Hajdunánás, where he also was Principal from 1944. From 1947 until his retirement in 1968, he taught Religion, Hungarian and English at the Reformed High School of Debrecen. In the literature on the history of philosophy, Horkay was the first to indicate that the Hungarian reception of Kant went back to earlier times than it was thought. His works on the history of philosophy are considered reliable. His works include *Böhm and German Idealism* (*Böhm és a német idealizmus*) (1938); *Kant's Religious Views* (*Kant vallásos nézetei*) (1942), and *First Hungarian Followers of Kant* (*Kant első magyar követői*) (1974). – B: 0883, 1160, T: 7456. → **Böhm, Károly**.

Horkovics Kováts, János Péter (John Peter) (*Komjáthi-urszínyi*) (Pozsony, now Bratislava, Slovakia, 6 March 1955 -) – Physician. He is a descendant of a noble family with a landed estate. His father was a physician; his mother was also born in Pozsony with a mixed Magyar-German ancestry. His secondary education was in Slovakia, studied Medicine at the University of Debrecen (1973-1979), where he obtained his Medical Degree. From 1979 to 1981, as his first position, he worked as gynecologist in Eger, then briefly in Heves, Pápa and Győr. He obtained a Masters Degree from the University of Budapest in 1984, and worked in the Oncology section of the Gynecological Department there. After relinquishing his Slovakian citizenship, he obtained the Hungarian one. In 1985 he moved to Germany, where he obtained a Masters Degree in Gynecology from the University of Munich, and worked there as a gynecologist for ten years. He has been living in a small Bavarian town of Dingolfing. In recent years, he has been studying early Hungarian history. He founded the Hungarian Castle Foundation (*Magyar Vár Alapítvány*), and he has been its President. He was also the founder and President of the Alliance of Hungarian Historic Families (*Magyar Történelmi Családok Szövetsége*) (2009). He is an active member of the Hungarian World Federation (*Magyarok Világszövetsége*), a member of its presidium and, since 2004, President of its German National Council. In 2010, he returned and settled in Hungary and founded and manages the *Hun TV Station*. – B: 1869, T: 7456.

Horn, Gyula (Julius) (Budapest, 5 July, 1932 -) – Politician, economist. He graduated from the Don-Rostov College of Economics and Finance, Rostov, USSR, in 1954, and from the Political Academy, Budapest (1967-1970). He worked in the International Department of the Hungarian Socialist Workers' Party (*Magyar Szocialista Munkás Párt – MSZMP*) (1969-1985) and, during the period of one-party Communist rule, he was Under-Secretary and then Minister for Foreign Affairs (1985-1990). He was one of those who triggered Eastern-European political changes in 1989, by allowing safe conduct for East German refugees to reach West Germany; initiated the dismantling of the Iron Curtain on the western border of Hungary, which soon led to the demolition of the Berlin Wall and the unification of the two Germanies, finally resulting in the fall of the communist system in Eastern Europe. In anticipation of the coming political changes, the MSZMP transformed itself into the Hungarian Socialist Party (*Magyar Szocialista Párt* –

MSZP) in 1989, and he was chosen as its new president in 1990. He was Prime Minister from 1994 to 1998, and governed in a coalition with the centrist Free Democrats (*Szabad Demokrata Párt – SZDSZ*). He pursued a free market economic program, which, by attracting foreign investment, brought economic recovery. However, he lost power after the May 1998 general elections and in the Party's presidency he was replaced by László (Ladislás) Kovács. He is the author of several books on East-West relations. He is a recipient of the Károlyi Prize (1990), the Golden European Prize (1994), the Ludwig Wunsche Prize (1998) and the Understanding among Peoples Prize, Germany (1993). – B: 0876, 1031, T: 7103.→**Kovács, László.**

Hornyik, György (George) (Újvidék, now Novi Sad, Serbia, 16 March 1937 -) – Writer, translator of literary works. He completed his general and secondary education in Újvidék in 1955; this was followed by higher studies at the University of Újvidék, majoring in Hungarian language and literature. In 1960 he worked briefly at the firm *Jugošped*, and from 1960 until 1979, he was journalist for foreign affairs at the daily *Hungarian Word* (*Magyar Szó*). From 1979 to 1990 he was a contributor for the Federal Translating Service, retiring in 1990. His works include *Funeral* (*Temetés*) (1966); *Cemetery Plot* (*Parcella*) (1980); *Demolition* (*Bontás*) (1987); *Mortlake* (*Morotva*) (1996), and *Among Vine-tendrils* (*Szőlőindák között*) (2004). His literary translations include D. Kostić's *The Mysterious Treasure* (*A rejtélyes kincs*) (1965); M. Najdanović's *Between Bushes and Clouds* (*Bokrok és felhők között*) (1967); F. Austin's *The Headhunter* (*A fejvadász*) (1969), and *Galleys of Omiš* (*Omiši gályák*) (1970). – B: 2108, T: 7456.

Hornyik, Miklós (Nicholas) (Újvidék, now Novi Sad, Serbia, 12 January 1944 - Budapest, 12 February 2012) – Critic and journalist. He completed his general and secondary education at Újvidék in 1962. He obtained his Degree in education for general (primary) school in 1964, and that for high school in 1966. He studied at the Department of Hungarian Language and Literature of the Teachers' College of the University of Újvidék, obtaining a Master's Degree in literature from the same University in 1978. From 1966 to 1968 he was contributor to the daily *Hungarian Word* (*Magyar Szó*), and worked as Editor of the paper *Illustrated Youth* (*Képes Ifjúság*) during the years 1969 and 1975. He was Editor of Újvidék Television from 1975 to 1979; Demonstrator at the Institute of Hungarology from 1979 to 1986; a co-worker for the Center for Public Opinion Research of Újvidék Television from 1986 to 1991. Later he lived in Budapest and worked as Editor of the paper *World Federation* (*Világszövetség*) (1992-1993). From 1993 to 2000 he was a contributor to Hungarian Television, and also President and Director of TV-programs. Later he worked as an expert for the programs of the Echo TV. His works include *Irregular Diary* (*Szabálytalan napló*) (1981); *Conversation with Writers* (*Beszélgetés írókkal*) (1982); *Hungarian Cultural History in Yugoslavia* (*Jugoszláviai magyar művelődéstörténet*) (1984); *History of Southern Bácska during 1920-1929* (*A Délbácska története 1920-1929*) (1987), and *Border Violation* (*Határsértés*) (2002). – B: 2108, T: 7456.

Horsehead→**Lófő.**

Horse Sacrifices – Among Uralic and Altaic peoples, it was a common ancestral tradition to sacrifice a horse to the gods. The flesh was cut up, cooked in a big cauldron, a portion was then thrown into the fire, as an offering to the deity, and the rest was

consumed by the participants at the ceremony. This custom dates back to the most ancient times. Herodotus narrated this event concerning the Massagetas: *“They worship only one god, the Sun. To him – the fastest among the gods – the fastest mortal being, the horse, is sacrificed”*. The horse sacrifice is closely connected to the Sun cult. Two rites are known: the rite of the Spring Sun God, to whom a white horse was sacrificed; and that of the Autumn Sun God, to whom a dark one was sacrificed. Nomadic nations also sacrificed a horse after the wake. According to 12th century chronicler Anonymus, this was also customary among the ancient Hungarians, who connected the meal with the religious ceremony, which they called a sacrificial meal. During the time of migration, the relics of horse sacrifices were found in Hun, Avar and also in Magyar graves. Among pagan nations, this custom is still observed. – B: 0942, 1078, 1020, T: 7682.→**Anonymus.**

Horthy, István de Nagybánya (Stephen) (*Vitéz nagybányai Horthy István*) (Pula, 12 September 1904 - 20 August 1942, Aleksejevka, Soviet Union) – Deputy Regent, engineer, fighter pilot. He was Regent Miklós (Nicholas) Horthy's eldest son. Horthy graduated as a mechanical engineer in 1928. He went to the United States for one year and worked in the Ford factory in Detroit, Michigan. Returning to Hungary, he worked in MÁVAG's locomotive factory in the designer team. He took part in the development of many great projects, such as the Locomotive 424. Between 1934 and 1938, Horthy was the Company's Director, and after 1938, he became its General Manager. In 1940, he married Countess Ilona Edelsheim-Gyulai. He confronted Nazism, and often made his criticism public. In January 1942, his father appointed him Deputy Regent, and at that time, the “small regent” enjoyed massive popularity in Hungary. Shortly thereafter, István was sent to the Eastern Front. His humanity, and his disagreement with the “Jewish Question” was well known. István Horthy died in Russia, in an unexplained airplane crash in his Héja plane. His son, Sharif István Horthy, born in Budapest in 1941, graduated in 1962 with a Degree in Physics from Oxford University. He earned a second degree in Civil Engineering at Imperial College of London in 1966. In his mid-twenties he moved to Indonesia, where he worked as a consulting engineer and ran a construction company. In his spare time he was personal assistant and interpreter to Bapak (Father) Subuh Sumohadiwidjojo, the founder of Subud, a non-denominational spiritual association. After 22 years in Indonesia, Horthy moved to the USA and then to England, where he manages the Guerrand-Hermés Foundation for Peace. Sharif lives in Lewes, East Sussex with his Javanese second wife, Tuti, with whom he is gradually translating Bapak Subuh's works into English. – B: 1031, T: 1031, 7103.→**Horthy, Miklós; Horthy, István Mrs.**

Horthy, István Mrs. (née Countess Edelsheim-Gyulai, Ilona Maria Andrea Gabriella, Budapest, 14 January 1918 -) – She spent her childhood on the family estate at Felsőelefánt, near Nyitra in Upper Hungary (*Felvidék*, now Slovakia), which was ceded to the newly created Czechoslovakia by the Dictated Peace Treaty of Trianon of 1920; at present it belongs to Slovakia (the Slovakian name of the village is Horné Lefantovce). The education of her and her three sisters was taken care of by a Hungarian, a French and a German governess. In 1940 she married the Deputy Regent, *vitéz* István Horthy of Nagybánya, the son of the Regent of Hungary, Miklós Horthy of Nagybánya. In 1941, a son, István was born to them. István Horthy, who served as a pilot in World War II, was killed in a plane accident in 1942 on the Russian front. During World War II, Mrs.

Horthy worked as a Red Cross sister on the Russian front. She also took part in the saving of Jews. She participated in Hungary's attempt to pull out of the war, in which she had to carry out some sensitive tasks. Later, she took part in maintaining secret radio contact with the armistice delegation sent to Moscow at the end of September 1944, and in the decoding of secret texts. She exhibited considerable poise and coolness in this risky activity. In 1944, when she was 26, she was with the Horthys when they were deported by the Germans to Bavaria. In the decades of homelessness she was the guardian of the family. She loyally accompanied and served her father- and mother-in-law in exile at Estoril in Portugal. Later she remarried. She wrote her memoirs in a two-volume novel, providing insight into the fateful period experienced by Hungary, and the Regent and his family. Her memoirs were published in Budapest under the title *Honour and Duty* (*Becsület és kötelesség*). At present she is living in London. – B: 1031, T: 7456.→**Horthy, István; Horthy Miklós.**

Horthy, Miklós, de Nagybánya (Kenderes, 18 June 1868 - Estoril, Portugal, 9 February



1957) – Rear Admiral, Regent of Hungary between 1920 and 1944. He was a commissioned Imperial and Royal Naval Officer in the Austro-Hungarian Monarchy, aide-de-camp to Emperor Ferenc József (Francis Joseph) and was the last Commander-in-Chief of the Imperial and Royal Navy with the rank of Rear Admiral. After the collapse of the Monarchy, in the fall of 1918, a national government was formed on 31 May 1919, in Szeged, and it appointed Horthy Minister of Defense and Commander-in-Chief of the National Army. After the fall of the short-lived Council (Soviet) Republic of Hungary, on 1 August 1919, with the National Army, he marched into Budapest on white horseback on 16 November 1919, and restored law and order in the country. With a secret vote the National

Assembly elected him Regent of Hungary on 1 March 1920.

His rule started after a lost war, Red terror, the Czech and Romanian intervention, and he endeavoured to restore the moral, economic and political life of the ravaged country. He twice thwarted the return to the throne of King Károly IV (Charles) and dissolved the white military officer-groups. He established the Knightly Order of the “*Vitéz*” (*Hero*). His foreign policy attempted to revise the harsh conditions imposed upon Hungary by the Dictated Peace Treaty of Versailles-Trianon on 4 June 1920, which dismembered historic Hungary. It ceded 2/3 of its territory and 1/3 of its ethnic Hungarian population to hostile nations, two of them newly, artificially created.

Under his reign the economic restoration of the rump country was successfully achieved. In 1926, Hungary introduced the new currency, *Pengő*, and it became one of the strongest currencies in Europe until the end of World War II. A world-renowned industry was developed, including such giants as Ganz, Weiss-Manfred, Láng, Tungsram, Hoffer, Chinoin and Richter. Industry, agriculture and commerce flourished. Public education and public health were upgraded and modernized, social problems were dealt with, and houses were built for large families (ONCSA houses). The population grew from 7.6 million in 1920 to 8.7 million in 1930 and to 9.5 million in 1940.

To achieve the revision of the unjust and harsh peace dictate of Versailles-Trianon of

1920, he at first sought the help of the western democracies for 15 years, but in vain. To reach at least a partial solution for revision, he finally aligned Hungary with Italy and Germany. During his term in office, the Vienna Awards (in 1938 and in 1940) returned to Hungary the southern part of the Northern Hungary (Upland, *Felvidék*) from Slovakia and the northern part of Transylvania from Romania, both with a Hungarian ethnic majority. The return of Subcarpathia (or Ruthenia), the Mura Interstice and part of Voivodina were initiated only after the collapse of Czechoslovakia and Yugoslavia. Hungary ultimately entered into World War II on 27 June 1941, against the Soviet Union. Before and during the War, Horthy opened the Hungarian borders to persecuted peoples such as Poles and Jews.

In 1942-1943, he attempted to establish diplomatic connections with Great Britain. He tried without success to withdraw Hungary from the War. In retaliation the Germans occupied Hungary on 19 March 1944, and kidnapped his son, Miklós Jr, (Nicholas), removed Regent Horthy from office, and later interned him in Germany. After the Armistice, he remained in the custody of the Americans, as a witness at the Nürnberg Trials, but he did not stand for trial as a war criminal, though Yugoslavia unsuccessfully demanded his handover for trial. Later, he settled in Estoril, Portugal, where he died in 1959, and was buried in the Military Cemetery of Portugal. After the collapse of the Communist System, his remains were eventually returned to Hungary and laid to final rest in the family crypt in Kenderes, on 4 September 1993. Many Hungarians regard him as the most successful Hungarian ruler in the 20th century. – B: 0883, 1288, 1153, T: 3312.→**Council (Soviet) Republic of Hungary; Trianon Peace Treaty; Kiel Meeting; Hitler, Adolf; Ciano, Geleazzo; Vienna Award I; Vienna Award II; Hungary in World War II.**

Hortobágy – Completely flat northeastern part of the Great Hungarian Plain (*Nagyalföld*), south and east of the River Tisza and adjacent to the City of Debrecen. Originally it belonged to the flood plain of the River Tisza, therefore it was swampy; but in the 1840s, it was drained and was converted to a mostly treeless pasture land. Since the mid 18th century, it became an outlying pasture land of the city of Debrecen and a characteristic pasturing culture has developed there. After 1945, about one quarter of this area was converted to irrigated agricultural land. Along the main drainage channels, several fish farms were established. Its central area became a National Park. – B: 1134, 1153, 1020, T: 7656.

Hortobágy National Park – 52,000 hectares (ha) or 128,400 acres of the Hortobágy



Puszta (steppe) became the first national park of Hungary on 1 January 1973. Its additional 13,500 ha (33,345 acre) perimeter is retained as a Nature Conservation Area. The National Park preserves the centuries-old indigenous pasturing culture along with its unique flora and fauna, especially bird life, so characteristic of the Hungarian steppes. The Park retains the unique gene pool of the Hungarian longhorn cattle and long-wool sheep, which regularly pastured

there for centuries. Other typical domestic animals bred here are the Hungarian horse, the water buffalo and the *vizsla* dog. The characteristic architecture of the buildings and structures, constructed here in the last centuries, is also preserved within the Park. – B: 1153, 1020, T: 7656.→**Vizsla, Hungarian Dog.**

Horvát, István (Stephen) (Székesfehérvár, 3 May 1784 - Pest, 16 June 1846) – Historian and linguist. He was Professor of Paleography and Diplomatics, and subsequently taught the history of Hungarian literature; he was credited with publicizing the Hungarian language relics, the training of a new generation of scholars, as well as with the admirable organization of the Széchényi Library. In spite of several nominations, he never accepted membership in the Hungarian Academy of Sciences, as he disagreed with its main principles. He produced a rich output on history, history of literature and linguistics. He was one of the pioneers of comparative linguistics and considered the Hungarian language to be one of the oldest in the world. Horváth was also productive in the field of literature. He kept alive the spiritual traditions of Miklós Révay and had a great influence on Baron József Eötvös, and Mihály Vörösmarty. At the time of low national morale he was one of the spiritual supports of the nation, and many of his writings appeared in literary journals. His main works are: *Of the Kings: Lajos the Great and Mátyás Hunyadi...* (*Nagy Lajos és Hunyadi Mátyás királyoknak...*) (1815), and *Sketches on the Most Ancient Past of the Hungarian Nation* (*Rajzolatok a magyar nemzet legrégibb történetéből*) (1815). He left behind a rich manuscript collection. – B: 1136, 1257, T: 7617.→**Révay, Miklós; Eötvös, Baron József; Vörösmarty, Mihály.**

Horváth, Barna (Barnaby) (Budapest, 25 August 1896 - New York, NY, USA, 3 March 1973) – Jurist, philosopher of law. He studied Law at the University of Budapest. There he lectured in Legal Philosophy in 1926, and History of Ethics in 1927. Between 1929 and 1940, he held various academic positions at the Department of Legal Philosophy of the University of Szeged. From 1948 on, he lived in the USA. He taught Political Science, International Law and Legal Theory at the New School of Social Research in New York. He lectured in Zürich, Vienna, Berlin, Freiburg, Copenhagen and Geneva. He represented a neo-Kantian view of legal philosophy. The theory, philosophy and sociology of law were his primary interests. Among his pupils were István (Stephen) Bibó and Ferenc (Francis) Erdei. His main works are: *Introduction to Legal Science* (*Bevezetés a jogtudományba*) (1932); *Notes on Legal Philosophy* (*Jogbölcseleti jegyzetek*) (1932); *Elements of Sociology* (*A szociológia elemei*) (1938); *Investigations of Public Opinion* (*A közvélemény vizsgálata*) (1942); *Theory of English Law* (*Angol jogelmélet*) (1943), and *Problems of Legal Sociology* (*Probleme der Rechtssoziologie*) (1971). He was member of the Hungarian Academy of Sciences. – B: 0883, 1511, T: 7667.→**Bibó, István; Erdei, Ferenc.**

Horváth, Béla (Budapest, 25 May 1908 - Budapest, 28 November 1975) – Poet, translator of literary works, journalist. He studied on tertiary level at the Universities of Budapest and Paris; as member of Eötvös College of the University of Budapest, and he earned a Ph.D. in Philosophy and a Degree in secondary education. He worked also as a journalist for several daily papers from 1927. Between 1937 and 1944 he wrote political articles for the paper *Evening Courier* (*Esti Kurir*) and was in charge of its literary column. Between 1936 and 1939 he was Associate Editor of *Nice Word* (*Szép Szó*), and between 1935-1944 that of *Vigilia*. From 1943, with some breaks, he was a soldier,

serving in a penal company because of his political views. In the final part of the war he was taken to Germany and fell in US captivity, later he moved to Italy, and in Rome his articles appeared in Italian papers. Between 1948 and 1952 he taught history in the monastic school of the Franciscans in Genoa. From October 1952 until April 1957, he worked in the Munich editorial office of Radio Free Europe. In 1952 he began to publish in the Munich journal *Horizon* (*Látóhatár*): he was one of the editors of this journal from the end of 1957 to the summer of 1958. After the split that took place in the summer of 1958 he edited until 1961 the occasionally appearing *Horizon* issues together with Imre (Emeric) Vámos. In February 1962 he returned to Hungary. For a number of years he took part as managing editor in the publishing of *Horizon* in Budapest. During his years spent in the West, he carried out significant work as a poet, critic, translator of literary creations, and as a publicist. His works include *Vineyard Hill at Noon* (*Szőlőhegy délben*) poems, (1929); *Everything is Motionless* (*Minden mozdulatlan*) poems (1931); *Our Lord Christ, the Pope, and the Poor* (discussions in Hungarian and Italian) (1947); *Poems* (*Versek*) (1955), and *Doomsday* (*Végkor*) poems (1962). – B: 0883, 1672, 7456.→**Vámos, Imre; Radio Free Europe.**

Horváth Codex – A Codex dated from 1551. The manuscript contains two homilies, as well as parables and maxims, allegedly from St Bernard, intended for the training of monks. The sermons are about the incarnation and the death of the Blessed Virgin Mary. Their source is the *Stellarium* of Pelbart. The parables are of a simple-minded friar. It is possible that originally the Christina-legend also belonged to the Codex. The 137 letters are stored in the National Széchényi Library in Budapest. – B: 1150, 1257, 1020, T: 7617.→**Codex Literature.**

Horváth, Csaba (Szolnok, 25 January 1930 - New Haven, Connecticut 13 April 2004) – Chemical engineer. His higher studies were completed in the Chemistry Department of the Polytechnic of Budapest, where he earned a Degree in 1952. After the Revolution of 1956 was crushed, he emigrated to West Germany, where he continued his studies at the University of Frankfurt, Germany, and joined the *Farbwerke Hoechst AG* there, where he performed research and developmental work on the surface chemistry of organic dyes. In 1961, he left industry to resume his studies at the University, where he earned a Ph.D. in physical Chemistry in 1963. In the same year he emigrated to the USA, and became a Research Fellow at the Massachusetts General Hospital. In 1994, he moved to Yale and served in the School of Medicine, and subsequently in the Department of Engineering and Applied Science. In S. R. Lipsky's laboratory at Yale, he built the first HPLC unit to demonstrate the feasibility and potential of HPLC for the separation of biological substances. He pioneered biochemical engineering in the fields of enzyme engineering and biochemical separation. He was a frequent speaker at international scientific gatherings and a consultant to the biotechnology industry. He was a member of a number of related editorial boards and societies. He was a member of the Academy of Sciences of New York and Connecticut; an Honorary Doctorate was conferred on him by the Budapest Polytechnic (1986). He was an external member of the Hungarian Academy of Sciences (1990). He had 7 registered patents, wrote 290 scientific articles and 7 books. He received a number of prizes and awards, among them the Zwett Prize (1979), the Alexander von Humboldt Prize (1982), the Martin Golden Medal (1994), and the Golay Prize (1998). The American Chemical Society lists him among the greatest chemists. – B: 0874, 1279, T: 7103.

Horváth, Ernő (Ernest) (Budapest, 11 November 1883 - Budapest, 3 January 1943) – Teacher, the pioneer of Hungarian aeronautics. He taught at high schools in Budapest. He was also a pilot and airplane designer, who designed several monoplanes and won a prize at the Budapest airplane competition in 1910, with his first 26-horsepower plane. In the beginning, he piloted his own planes but he quit flying after a serious airplane accident. He designed the first two-seater passenger monoplane in Hungary. As a good physicist and mathematician, he introduced design innovations into airplane designs, based on his own theories and calculations. He designed his most advanced planes with variable wing curvature and wing angles, giving his planes a better, all-over stability and gliding properties. During the First World War, he was Chief Engineer of the Hiero airplane factory in Graz, Austria. He was amongst the first to work on the problem of unifying the vertical and horizontal direction control of airplanes and succeeded with the invention of the control stick in 1940. He patented his innovations and had many technical publications, including his book, *Airplane Motor (A repülőmotor)* (1922). – B: 0883, 1512, T: 7662.→**Pioneers of Hungarian Aviation.**

Horváth, Gyula (Julius) (Budapest, 10 May 1930 - Kápolnásnyék, 30 October 2005) – Actor, comedian. His education commenced in Austria. From the age of 6 he was raised by his grandparents at Karcag. His secondary education was at the Reformed High School, Karcag. Since his parents lived in Austria, his higher education was denied by the authorities. When he tried to escape from Hungary, he was captured and imprisoned. Freed, he was a manual laborer on the railway and in the building industry in Debrecen, and a hospital clerk in Jászberény. By chance, he was admitted to the Academy of Dramatic Arts, Budapest, where he studied under Lajos (Louis) Básti, Zoltán Várkonyi, Mária Sulyok and Kálmán Nádasdy. He worked at the Army Theater (*Néphadsereg Színháza*) (1955-1956), the National Theater (*Nemzeti Színház*), Miskolc (1956-1959), the Szigligeti Theater (*Szigligeti Színház*), Szolnok (1963-1964), the Attila József Theater (*József Attila Színház*), Budapest (1964-1982), and at the Gaiety Stage (*Vidám Színpad*), from 1982. He appeared in leading roles, mainly in comedies. To his credit are more than 30 feature and TV films, among others: *Dollárpapa* (1956); *Attempt (Merénylet)* (1959); *Cantata* (International English title) (*Oldás és kötés*) (1963); *The Naked Diplomat (Meztelen diplomata)* (1963); *Princ the Soldier (Princ, a katona)* (1966); *Trip Around My Cranium (Utazás a koponyám körül)* (1970); *There Was a Family (Volt egyszer egy család)* (1972); *The Three Fats (A három kövér)* (1983) (TV); *The Fantastic Aunt (A fantasztikus nagynéni)* (1986) (TV); *Neighbors (Szomszédok)* (1987) TV Series, and *The Secret War (A titkos háború)* (2002) (TV). His book is *I Played the Comedian (Én a komédiást játszottam)* (2005). He was a recipient, among others, of the Mari Jászai Prize (1973) and the title of Merited Artist (1987). – B: 0874, 1171, T: 7103.→**Básti, Lajos; Várkonyi, Zoltán; Sulyok, Mária; Nádasdy, Kálmán.**

Horváth, Helena, Lament of – A poem from 1566. It was written in Kentelki (County Szolnok-Doboka, Transylvania, *Erdély*, now in Romania). The original title is *Cantio Jucunda de Helena Horváth*. It is contained in the Csereyné-Codex written by an anonymous poet. It describes the lamentations of a young, childless widow, who considers her tragic fate to be a punishment from God and urges others to lead an honorable life. The poem obviously is not the work of Helena, but was written for her use by someone familiar with her situation and who could place herself in her position. As an example of a lyric ballad, it stands alone in the 16th century. The poem's topics

reappeared in the poetry of Bálint Balassi. – B: 0883, 1257, 1020, T: 7617.→**Balassi, Bálint.**

Horváth, János (John) (Margitta, now Marghita, Romania, 24 June 1878 - Budapest, 9 March 1961) – Literary historian. He received his Degree in the Hungarian-French Department of the University of Budapest (1901-1902) and he also studied on a scholarship, at the *Ecole Normale Supérieure* of Paris. From 1904, he was professor at the Eötvös College of the University of Budapest. He was one of the founders of the Literary History Society (1911). From 1923 to 1948, he held the professorial Chair of History of Literature at the University of Budapest. As the most outstanding Hungarian literary historian of the 20th century, he undertook to present Hungarian literature synthetically, and by employing the results of the positivistic style of literary history writing. Horváth also analyzed the large-scale developments in Hungarian literature. A significant part of his work is important from the language history point of view as well, with special emphasis on the development of the Hungarian literary language. Some of his main works are *The Developmental History of Hungarian Literature (A magyar irodalom fejlődéstörténete)* (1922-1923, 1976); *The Hungarian Literary Populism from Faludi to Petőfi (A magyar irodalmi népiesség Faluditól Petőfiig)* (1927, 1978); *The Beginnings of Hungarian Literary Education (A magyar irodalmi nevelés kezdetei)* (1931); *In the Sign of the Reformation (A reformáció jegyében)* (1953); *Ady and the Latest Hungarian Lyric Poetry (Ady és a legújabb magyar líra)* (1910); *Sándor Petőfi* (1922), and *Essays* (1997). He was awarded the Kossuth Prize (1948), and he was member of the Hungarian Academy of Sciences (corresponding member 1919, regular member 1931). – B: 0879, 1257, T: 7456.

Horváth, J. Eugene (Jenő) (Győr, Hungary, 13 May 1920 - Vancouver, BC, Canada, 3 January 2013) – Accountant. Received his secondary education in Budapest, where he also attended University. Between 1941 and 1944, he served in the military. Came to Vancouver in June of 1957 following the 1956 Hungarian Revolution. He graduated as a Certified General Accountant from the University of British Columbia in 1966, and practiced until his death. In his private life he was a well known collector of faience and Haban ceramics. With his wife, Maria Krisztinkovich; also a collector, they possessed the largest collection of the genre in Canada. He also collected old books and maps. He published extensively on these subjects. Among them are: *English Delftware* (Canadian Antiques Collector, Toronto) (1968); *The Rise and Fall of Bibliotheca Corviniana* (Amphora, the Alcuin Society, Vancouver) (1989); *The Blue and White Faience of Europe* (Canadian Society for Asian Arts and the Vancouver Museum, Vancouver) (1992); *A Canadian Collection of Hungarica. Vol. I: Books 1494-1819; Vol.II: Maps & City Views 1493-1817,* (Vancouver) (2001); J. Eugene Horvath & Maria H. Krisztinkovich: *A History of Haban Ceramics – A Private View* (Vancouver) (2005); *Hungarian and Other European Ceramics of the mid-17th to mid-19th Centuries* (Vancouver) 2011. He was member of several Societies, among them the Alcuin Society of Vancouver; the Hungarian Studies Association of Canada, where he presented papers at the Society's annual conferences for several years. He donated part of his Hungarica book collection to the Széchényi Library and the National Archives of Budapest. – B&T: 7617.→**Freedom Fight of 1956; Habans; Krisztinkovich, Mária.**

Horváth, József (Joseph) (*Soproni*) (Kemenesszentpéter, 2 March 1891 - Sopron, 22 April 1961) – Painter. He studied painting under Imre (Emeric) Révész and Aladár Edvi Illés and, after he earned his Degree, he went to the artistic colony of Nagybánya (now Baia Mare, Romania). He took part in World War I, and was seriously wounded. From 1922 till 1950, he was a teacher of art graphics in Sopron. He mostly painted the locals in traditional attire, also portraits, landscapes and nude compositions. After World War II, the Socialist Government did not duly acknowledge him because he did not comply with the government directives as to what and how to paint. But after his watercolor, *The Brazier*, won first prize in London, the Government was forced to recognize him and was awarded numerous prizes. The last of his exhibitions was held in the National Art Salon in 1959. He was an eminent Hungarian master of the watercolor technique. He lifted color painting to the level of oil painting. He was a recipient of the Aquarel Prize, First Class (1936) and the Grand Prize of Alliance of Applied Artists (1943). He also received the Mihály Munkácsy Prize. His grateful town named a street and an art-school after him and gave him the “Soproni” *prenome*; a Memorial Museum also bears his name in Sopron. – B: 0883, 1160, T: 7653. → **Edvi Illés, Aladár**.

Horváth, Loránd (Ronald) (Marosvásárhely, now Targu Mures, Romania, 11 June, 1930 -) – Minister of the Reformed Church, poet, writer. He attended high school at the Reformed College, completed it at the Lycée of Commerce, Marosvásárhely. He studied Theology at the Protestant Theological Institute, Kolozsvár (now Cluj-Napoca, Romania). He was Minister in Maros (Mures), Torda (Turda) and Dés (Dej) congregations. He was invited for a study trip to the USA, but was not allowed to go, instead he was suspended from ministerial duties. In 1987, he moved to Canada and served in Lethbridge, Windsor and Toronto. He edited the *Word and Church* (*Ige és egyház*), then the *Word and Congregation* (*Ige és Gyülekezet*) newspapers and was a contributor to the *Encyclopaedia Hungarica* Hungarian edition. He wrote articles for the *Reformed Review* (*Refomátus Szemle*), *New Life* (*Új Élet*) and *Sowing and Harvesting* (*Vetés és Aratás*). He also served in various radio devotional programs. His output is some 19 books. Some of them are: *Book of Jonas* (*Jónás könyve*) (1967); *Sundance* (*Naptánc*) poems (1983, 1986); *Sacred Sonnets*, ed. (*Szent Szonettek*) editor (1987, 1994); *Psalms Codex of Marosvásárhely* (*Marosvásárhelyi Zsoltárok Kodexe*) (1990); *Wooden Grave Headboard* (*Kopjafa*), poems (1990); *From Jonah to Jesus* (*Jónástól Jézusig*) poems (1992), and *A-B-C (akrosticon) Psalms* (*A-B-C akrosztikonos Zsoltárok*) (2000, 2001). He is a recipient of the Ferenc Liszt Prize and Diploma of Merit of the Republic of Hungary. – B: 0933, 0878, T: 7103.

Horváth, Márton (Martin) (until 1945 Marcell Schiller) (Budapest, 8 October 1906 - Budapest, 7 June 1987) – Politician, journalist. As a university architecture student he joined the Communist Party. In 1932, he was arrested, then interned and was unable to complete his studies. From 1935-1939, and 1942-1944, he was jailed again for political reasons. In 1944, he took part in armed resistance. From January 1945 to June 1953, he was active in the Communist Party; was a Member of Parliament (1945-1957), and a member of the Presidential Council of Hungary (1949-1953). He also edited the newspaper *Free People* (*Szabad Nép*) (1945-1950). He played a significant role in the formation of the Stalinist cultural policy, and his series of articles, entitled, *Our Flag-bearer: Petőfi*, (*Lobogónk: Petőfi*) (1950), became the symbol of the then current official ideology. In the October 1956 uprising, he was on the side of Imre (Emeric) Nagy and,

after its suppression on 4 November 1956 he refused to join the Kádár Government. He became Director of the Petőfi Literary Museum (1957-1960, 1963-1966), and he was also Director of the Hunnia Film Production Company (1960-1963). – B: 0879, 0883, 0878, 1257, T: 7456.→**Nagy, Imre; Kádár János.**

Horváth, Mihály (Michael) (Szentes, 20 October 1809 - Karlsbad (now Karlovy Vary, Czech Republic) 19 August 1878) – Catholic Bishop, historian, politician. He studied Arts and Theology, first at Szeged, then Vác. He was ordained into priesthood in 1832. From 1844 on, he was a teacher of Hungarian Language and Literature at the *Theresianum* of Vienna. He became Parish Priest in Hatvan in 1847, and Bishop of Csanád in 1848. Under the Szemere Government, he was Minister of Religion and Education from 2 May to 11 August 1849. After the collapse of the War of Independence in 1849, he was forced into hiding in Hungary; later, he emigrated to France, then moved on to Italy and Switzerland, and finally settled in Belgium in 1856. He was sentenced to death *in absentia* by the Austrian Government and hanged in effigy. He was able to return to Hungary only after the 1867 Compromise. In 1877, he became President of the Hungarian Historical Society, and a member of the Hungarian Academy of Sciences (corresponding member 1839, regular member 1841, President 1871). His *magnum opus* was already published in a shorter form as *History of Hungary, vols. i–iii (Magyarország története I–III)* (1842-1846). His other works include *History of Industry and Commerce in Hungary in the Last Three Centuries (Az ipar és kerekelem történeten Magyarországon a három utolsó század alatt)* (1840); *History of Hungary's Fight for Independence 1848-1849, vols. i–iii (Magyarország függetlenségi harcának története 1849-1849, I–III)* (1865); *The first Century of Christianity in Hungary (A kereszténység első százada Magyarországon)* (1878); *History of Hungary, vols. i–iv. (Magyarország története I–VI)* (1860-1863,; vols. I–VIII (1871-1873), and *Twenty-five Years from the History of Hungary, 1823-1848, vols. i–iii (Huszonöt év Magyarország történetéből, I–III, 1823-1848)* (1865). His dignified style and enthusiastic patriotism, combined with objectivity and thoroughness, rank him among the greatest masters of Hungarian history writing. – B: 0879, 1257, T: 7456.

Horváth, Teri (Terry) (Rábatamási, 18 August 1930 - Budapest, 6 March 2009) – Actress. She finished the Academy of Dramatic Art in 1952. She contracted with the Youth Theater (*Ifjúsági Színház*) and later became an artist with the Jókai Theater (*Jókai Színház*). She was a member of the Thalia Theater (*Thália Színház*), associated with the Jókai Theater. Her roles are wide-ranging; she is noted for her interpretations of folk figures, characterized by simplicity of method. She was much in demand because of her versatile abilities. Some of her more important roles were: in Lope de Vega's *Villagers of Fuente Ovejuna (A hős falu)*; Zs. Móricz's *Be Good Unto Death (Légy jó mindhalálig)*; A. Honegger's Joan of Arc at the Stake (*Jeanne d'Arc au bûcher – Johanna a máglyán*). There are more than 12 feature films to her credit including *Smugglers (Csempészek)* (1958); *Barbarians (Barbárok)* (1966); *Festive Days (Ünnepnapok)* (1967); *At Last it's Monday (Végre Hétfő)* (1971), and *The Lamp (A lámpás)* (1972). She is a twice recipient of the Jászai Award, the title of Artist of Merit, and the Life Achievement Prize. – B: 0871, 1439, 1445, T: 7884.

Horváth, Tibor, S.J. (Bánhida, 28 July 1927 -) – Jesuit priest, educator, editor, author. He graduated from the Esterházy High School of Tata in 1946. He entered the Jesuit

Order in Budapest in 1946; he was ordained in 1957. He conducted philosophical studies at the *Aloysianum*, Szeged, in 1948; the University of Innsbruck in 1949; the *Aloysianum*, Chieri, Italy, in 1949-1951; the *College Philosophique et Theologique*, St. Albert, Université de Louvain, Belgium. He earned an M.A., and L.Phil. in 1952-1954. His Theological studies were at the *Facultad Teologica*, Granada, Spain, and earned S.T.L. in 1954-1958 at the Gregorian University, Rome, and acquired his Doctoral Degree in *Sacra Theologia* in 1962. He enrolled at the University of Chicago, for post-doctoral studies in Informatic Science and Computer Science in 1971. He was Professor of Systematic Theology at the Regis College, Federated College of the University of Toronto from 1962-1997. His pastoral practices were in Germany (1951-1952, 1959-1960), and Spain (1958-1959). He was a visiting Professor of Theology at St. Paul's University, Ottawa (1967-1969). He was the founder and General Editor of *Ultimate Reality and Meaning: Interdisciplinary Studies in the Philosophy of Understanding* in 1978; founder and Director of the Institution for Encyclopedia of the Human Ideas on Ultimate Reality and Meaning, from 1970; President of the International Society for the Study of URAM (1985-1987). He was the Founder and first General Secretary of the International Society for the Encyclopedia of Church History in Hungary (1986); Consultant of the Pontifical Council for Dialogue with Non-Believers, Vatican City (1990-1991); General Editor of Essays in Church History in Hungary (1992, 1993). He was the founder and first Principal of the Gyula Fényi Jesuit High School, Miskolc, (1994-1996). He is the author of several books and articles on theology, philosophy and faith. Some of his books are *Caritas est in ratione*. Die Lehre des hl. Thomas Aquinas über die Einheit der intellektiven und affektiven Begnadung des Menschen. Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters (*Charity is in the reason*. The teaching of St. Thomas Aquinas on the unity of the intellectual and affective grace of the people Contributions to the History and Theology of the Middle Ages) (1966); *Encyclopedia of Human Ideas on Ultimate Reality and Meaning A Plan and a List of Topics for a New Encyclopedia* (1970); *Faith Under Scrutiny* (1975); *Theology of Revelation (A Kinyilatkoztatás teológiája)* (1975, 1978); *Critique of Revelation (A Kinyilatkoztatás kritikája)* (1977, 1983); *The Sacrificial Interpretation of Jesus' Achievement in the New Testament* (1979); *Eternity and Eternal Life* (1993); *Jesus Christ as Ultimate Reality and Meaning, Monographs No 2*, URAM (1994), and *Thinking About Our Faith: Love, Faith and Hope* (in preparation). He is a member of the Society of Jesus; American Philosophers; Systematic Theologians; Anthropologists; International Community Service. He is the recipient of awards, including the *Deutsche Forschungsgemeinschaft*, Germany (1966), the Canadian Federation for the Humanities, Canada, the *Pro Magnanimatate Tua*, and St Gerald's Awards in Education, Hungary (1996). – B: 1002, T: 7103. *Charity is in the reason*. The teaching of St. Thomas Aquinas on the unity of the intellectual and affective grace of the people

Horváth, Tivadar (Theodore) (Budapest, 19 March 1920 - Leányfalu, 30 April 2003) – Actor, stage manager, singer, compère. His higher studies were at the Academy of Dramatic Arts, Budapest (1938-1942), and at the Ferenc (Franz) Liszt Academy of Music, Budapest, where he studied violin and composition (1940-1942), and at the University of Budapest in 1947, studying History of Arts. He worked, first as actor, later as stage manager at theaters in the Capital City from 1941: at Inner City Theater

(*Belvárosi Színház*), Comedy Theater (*Vígszínház*), Operetta Theater (*Operett Színház*), Budapest; and in the countryside, including Szeged and Pécs. From 1948 to 1951, he was Professor at the Academy of Dramatic Arts. He was an elegant actor and a successful stage manager. Among his major roles are: title role in Shakespeare's *Hamlet*; title role in Pirandello's *Henry IV (Enrico IV, IV. Henrik)*; La Grange in Hervay's *Lily*; Fezör in Hubay-Vas-Ránki's *Three Nights of a Love (Egy szerelem három éjszakája)*; Laboda in Heltai's *Naftalin*, and Makáts in Zágon-Nóti-Eisemann's *Hyppolit the Butler (Hyppolit a lakáj)*. His stage managements include Fényes-Harmat's *Maya*; Ábrahám's *Ball in the Savoy*; Eisemann's *No 77 Bastion Promenade (Bástya sétány 77)*, and Poirer's *La Cage aux Folles (The Cage of Crazy Women, or The Bird Cage; Örült nők ketrece)*. Among his feature film and TV film producing works are: *Déryné; Állami Áruház (State Department Store); Dollárpara (Dollar Daddy); The Tragedy of Man (Az ember tragédiája)*, *The Beggar Student (A koldusdiák)*, and *Maya*. He was a recipient of the Mari Jászai Prize (1956), and the Merited Artist Award (1980). – B: 0874, 1439, 1445, T: 7103.

Horváth, Zoltán (Budapest, 25 October 1900 - Budapest, 15 November 1967) – Journalist, historian, translator of literary works. In 1919 he joined the Hungarian Social Democratic Party. In the same year, he emigrated to Austria and settled in Vienna, where he became involved with the *Light (Világosság)* group. During the 1920s, he returned home and worked as a journalist, historian, literary translator and editor. He translated, among others, works of Stefan Zweig, C.F. Mayer and E. Kästner. Between 1938 and 1941, he lived in France. From 1942, he was in Budapest and worked as an external contributor for the paper, *Voice of the People (Népszava)*. He was a member of the Social Democratic Party's national leadership. After 1945, he was a columnist for the journal *Népszava*. From 1947, he was the editor of the philosophical review, *Light (Világosság)*. As a representative of his Party he was involved in the sentencing of Béla Imrédy, one of the prime ministers during World War II. After the two workers' parties united, he became one of the leaders of the newly formed Hungarian Workers' Party (*Magyar Dolgozók Pártja – MDP*). In 1949, however, he was arrested and sentenced to imprisonment in a mock trial. He was freed in 1956. Thereafter, he retired and was active as a historian. His works include *World History Lexicon (Világtörténeti Lexikon)*, with Gy. Parragi (1942); *The Turn of the Century in Hungary: History of the Second Reform Generation, 1896-1914 (Magyar századforduló, A második reformnemzedék története 1896-1914)* (1961, also in German), and *Literature and History (Irodalom és történelem)* (1968). – B: 0883, 0878, 1257, T: 7103.

Horváth, Zsigmond (Sigismund) (Bori, now Bory, Slovakia, 10 November 1914 - Komárom, now Komarno, Slovakia, 17, March 1988 - burial) – Bishop of the Christian Reformed Church in Slovakia. He studied Theology at the Reformed Theological Seminary of Losonc (now Lucenec, Slovakia), and completed it in 1938. He was an assistant minister in various places (Hontgyarmat, Végfarkas, Vámosladány and Búcs) and Parish Minister in Hontgyarmat (now Hontianska Vrbica, Slovakia) (1941) then in Búcs (now Buc, Slovakia) (1949) and Dean of the South Nyitra (now Nitra) Deanery (1964-1972). He was Parish Minister in Rév-Komárom (now Komarno, Slovakia) from 1971 to 1988. He was first acting, then consecrated Bishop of the Reformed Christian Church in Slovakia (1980-1988). – B: 0941, T: 7103.

Houdini, Harry (Ehrich Weisz) (Budapest, 24 March 1874 - Detroit, 31 October 1926) – Escape artist. He was born into a Hungarian Jewish rabbi family, emigrated to the USA in 1878. The immigration Authority changed the name Weisz to Weiss, and later, he assumed Houdini (after the French magician, Houdin), and Harry as his stage name. He started working at street circuses in Appleton, Wisconsin, then in New York, NY. He learned all the tricks of the magicians and soon he presented himself as an escape artist; his fame grew quickly. At the turn of the century, he went to England and won over the public. After his return to America, he performed gradually more difficult shows: escaping from chains and padlocks; hanging upside down in a water filled aquarium; escaping from a straitjacket, etc. He also ventured into piloting airplanes and the silent movie. In the 1920s, his shows at the Broadway were popular attractions. He conducted a healthy lifestyle. His abdomen muscles were so strong he withstood every blow, but after one particular blow he became so ill, even surgery could not prevent him from death. – B: 1037, T: 7103.

House Consecration – An ancient custom; in past centuries, it was customary to consecrate new homes, buildings, or houses with a ceremony that could be repeated annually, or more frequently. King József II (Joseph, 1780-1790), banned this custom; it was however, later reintroduced. Today, usually only the buildings for church use are consecrated. – B: 0942, T: 7103.

Hovering Wheel – This was an early experimental type of airplane. Lajos (Louis) Martin worked it out and had it patented in 1893. According to eyewitness accounts this machine, publicly demonstrated in Kolozsvár (now Cluj-Napoca, Romania), rose to a 3 m height. – B: 0883, 1020, T: 7456→**Martin, Lajos**.

Howard, Leslie Stainer (Forest Hill, London, England, 3 April 1893 - Gulf of Biscay, 1 June 1943) – Actor. Leslie Howard not only came from immigrant stock, but his first language was German. His Hungarian-Jewish father, Ferdinand Steiner, Anglicised his name to Frank Stainer when he moved to London and married a barrister's daughter, Lilian Howard (née Blumberg). Though born in Forest Hill, their son initially grew up in Vienna, returning to London and to a Dulwich College education when his father joined a City stockbroking firm. At first he worked as a bank clerk; but the acting bug had already bitten, thanks to his mother's fondness for amateur dramatics, and Leslie would take on her adopted maiden name as his own. At the outbreak of World War I, he went into the army. In 1917, diagnosed as shell-shocked, he was invalided out and advised to take up acting as therapy. In a few years his name was famous on the stages of London and New York. His first major film was *Outward Bound* (1930). He acted in more than twenty feature pictures, among them, *Devotion* (1931); *For Service for Ladies* (1932); *Secrets* (1933); *The British Agent* (1934); *The Scarlet Pimpernel* (1934); *Romeo and Juliet* (1936); *Pygmalion* (1938); *Gone with the Wind* (1939), and *Spitfire* (1943). He was one of the remarkable character actors of his time and was appreciated for his intelligence and humorous characterizations. In spite of his triumphs in America, he returned periodically to England. During World War II, he helped the anti-Nazi propaganda and was involved in the English Secret Service as well. The Germans shot down his plane was over the Gulf of Biscay. – B: 1065, T: 7103.

Huba (9th century) – At the time of the settlement in the Carpathian Basin in the 9th century, Huba, one of the seven leaders, was the leader of the Kürt-Gyarmat Tribe.

According to Anonymus, the Chronicler, Khagan Árpád sent him and two tribal leaders, Szoard and Kadocsa against Prince Zobor of Nyitra (now Nitra, Slovakia). He was defeated after a four-day siege. Árpád allowed the vanquished to keep their land and made Huba the bailiff of Nyitra and the other forts in the region. Árpád gave him land from the River Zsitva to the woods of Törzsök. Huba is the ancestor of the Szemere clan. – B: 0883, 1133, 1020, T: 7677.→**Anonymus**.

Hubay, Jenő (Eugene) (Huber) (Pest, 15 September 1858 - Budapest 21 March 1937) –



Violin virtuoso, composer, pedagogue. He was a student of his father, and then of József (Joseph) Joachim in Berlin. In 1878, he won fame in the *Pas de Loup* concerts of Paris. In 1882, he was the primary violin instructor of the Brussels Conservatory of Music. Then he returned to Budapest, to take over the Violin Department of the Academy of Music. In a short period of time, he developed it into a master program, which was sought after also by foreign students. Between 1919 and 1934, he was Chief Director of the Academy of Music. In 1886, he established a string quartet with Joseph Popper, which performed until 1903. He was a virtuoso violin player, one of the greatest performers of his time. He was a leading personality in Hungarian musical life. An excellent

educator, he was the founder of the Hungarian Violin School. The Hubay School educated outstanding violinists (Jenő Gertler, Ede Zathureczky, etc). As a composer he fused the 19th century's romanticism with French musical style, e.g. in *Violinist of Cremona* (*Cremonai hegedűs*); *Village Rascal* (*Falu rossza*); *Lavotta's Love* (*Lavotta szerelme*); *Anna Karenina*, and *The Mask* (*Álarc*). A music school, a town square in Budapest, and a foundation bear his name. – B: 0883, 0942, 1031, T: 7684.→**Joachim, József; Gertler, Endre; Zathureczky Ede**.

Hubay, Miklós (Nicholas) (Nagyvárad, now Oradea, Romania, 3 April 1918 - Budapest, 8 May 2011) – Playwright, essayist, literary translator. He studied at the Faculty of Arts of the University of Budapest and Geneva, Switzerland. Between 1940 and 1942 he was an editorial secretary of the *Nouvelle Revue de Hongrie*, and in 1942 he was on scholarship at Geneva. In 1942 his first dramatic play was performed. Between 1945 and 1948 he was the Head of the Hungarian Information Library in Geneva; he returned to Hungary in 1948. Between 1949 and 1957, he was Professor of Drama History at the Academy of Performing Arts (*Színművészeti Főiskola*). From 1955 to 1957, he was a dramaturgist of the National Theater (*Nemzeti Színház*), Budapest. Between 1974 and 1988, he was Professor at the University of Florence, Italy. From 1987, he was a lecturer at the Academy of Cinematic Arts (*Filmművészeti Főiskola*). From 1981 to 1986 he was President of the Association of Hungarian Writers. President of the PEN Club from 1994 to 2001. From 1985 on, he has been President of the Sándor (Alexander) Petőfi Society in Kiskőrös. In 1992 he was a founding member of the Széchenyi Literary and Cultural Academy (*Széchenyi Irodalmi és Művészeti Akadémia*). His major works include *Francois Rabelais* (1953); *Spring Mass* (*Tavaszi mise*) short stories (1960); *With Heroes and Without Them* (*Hősökkel és hősök nélkül*) dramatic works (1965); *I Carry Fire* (*Tűzet viszek*) dramatic works (1971); *Farewell to Miracles* (*Búcsú a csodáktól*) dramatic works

(1978); *The Fate of the Drama (A dráma sorsa)* essays (1983), and *Where did the Heart of the Rose Go? (Hová lett a Rózsa Lelke?)*, diary (1998). The first Hungarian Musical, *Three Nights of a Love (Egy szerelem három éjszakája)* is connected to his name (with István Vas and György Ránki). He was a recipient of the Attila József Prize (1955, 1965, 1975), the Literary Prize of the Art Foundation (1979), the Tibor Déry Prize (1988), the Kossuth Prize (1994), the Civis-Prize (1996), The Book of the Year Prize (1996), the Ernő Szép Prize (1997), the Prize of City of Rome (1997), the Middle Cross with Star of the Order of Merit of the Republic of Hungary (2003), the János Arany Prize (2004), and the Prima Prize (2005). – B: 0874, 0878, 1257, T: 7684. → **Ránki, György**.

Hubik, István (Stephen) (Garamkövesd, now Kamenica nad Hronom, Slovakia, 9 November 1916 - Pozsony, now Bratislava, Slovakia, 7 July 1994) – Writer, translator of literary works. His education was at the Benedictine High School of Révkomárom (now Komárno, Slovakia), completed in 1938. He obtained a Law Degree from University of Pécs (1944), he was an administrative trainee in County Esztergom (1944-1945), and from 1945-1947 he was a casual laborer. In the fall of 1949 he worked as district negotiator of the Authorizing Office, providing legal defense for minority Hungarians designated for forced resettlement elsewhere in Czechoslovakia. In this capacity he worked in Érsekújvár (now Nové Zámky), Rév-Komárom (now Komarno), Ipolyság (now Šahy) and Léva (now Levice). In 1950 he was a clerk at the Lawyers' Co-operative in Párkány (now Šturovo, Slovakia). Between 1951 and 1954 he was legal representative of the Industrial Combine of Párkány. From 1954 to 1966 he was an editor for the Slovakian Literary Book Publisher. From 1967 to 1969 he was an editor for the Tatran Book Publisher; then from 1969 he worked as an editor for the Madách Kiadó/Publisher for a number of years. In 1972, because of not being a member of the Communist Party and the emigration of his daughter, he was downgraded and, in December 1979, was pensioned off. He translated short stories and novels from the Czech and Slovak languages. His literary works and translation into Hungarian began in 1954 with *Village Novel (Falusi regény)* by Martin Kukučín, followed by a large number of other translations, such as *The Loaf (A cipó)*, a short story by Mária Jančová (1958), *The Great Pusztá (Nagypusztá)*, novel by Ivan Kríž (1963), *The Last Supper (Az utolsó vacsora)*, novel by Hana Belchradská (1968), *Society of Jesus (Jézustársaság)* novel by Jiří Šotola (1971), *The Valley of the Bees (A méhek völgye)*, novel by Vladimír Körner (1980), *Intellect (Értelem)*, novel by Rudolf Sloboda (1984), *Punishment (Bűnhődés)*, novel by Rudolf Sloboda (1988), *The Swan-neck Violin (A hattyúnyakú hegedű)*, short story by Július Balco (1991). He was a recipient of the Madách Prize (1973, 1978, 1988, 1990), and the High-Standard Prize of the Slovakian Literary Foundation (1966, 1970, 1987). – B: 1083, 0878, T: 7456.

Hugonnay, Countess Vilma (Nagy-tétény, 30 September, 1847 - Budapest, 25 March, 1922) – The first female physician in Hungary. She studied at the Girls' School in Pest. At 18, she got married and gave birth to three children. In 1872, with the permission of the family, she registered at the Medical School of the University of Zürich, where ladies were also admitted. She earned a Medical Degree in 1879, and worked in the Surgery Department of the Zürich Hospital. She returned to Hungary in 1890; however, her Degree was not recognized and, for a while, she worked as a midwife, and was involved in teaching at the National Women's Training Society and at the *Free Lycée (Szabad Liceum)*, Budapest. Her Degree was finally honored in 1897. She fought for the education

of women. One of her books, a rewriting of Anna Fischer-Dückelmann's book, entitled, *Woman as Family Doctor (A nő mint háziorvos)* (1907) was used for a long time as a handbook. This dealt with issues of maternity, child sicknesses and child-care. She was the author of *Smell is the Guardian of Health (A szaglás az egészség őre)* (1894), and *Medical Lectures for Women (Egészségtani előadások nőknek)* (1904). She was one of the early pioneers of the Women's Movement, beside her busy medical practice. – B: 0883, 1030, T: 7103.

Human Sacrifices – Among many nations it was customary at the funeral of outstanding leaders to sacrifice slaves. Over the grave of Attila the Hun, many slaves and servants were sacrificed. For the souls of the killed tribal leaders Bulcsu and Lehel, prisoners of war were sacrificed. Álmos, an earlier tribal leader of advanced age, was also sacrificed, for he was not allowed to enter the new country in order that the nation could successfully occupy the new land in the Carpathian Basin. Among civilized people the last remnant of human sacrifice is shown when a symbolic act is performed at the erection of a new building. – B: 1078, 1133, 1020, T: 7682.

Hun Attire – In the fourth century AD, Roman historian Ammianus Marcellinus wrote in his *History of Rome from Constantine to Valens*, that the clothes of the Huns were made of genuine animal leather, usually goat-hide. The leather fur caps were tall and pointy. Their upper body clothing had a waistline; it was close fitting and short, with a knee-length, ornamented jacket, which was open in the front and furnished with fur-lined lapels or collars. It was fastened with a clasp at the top, with a belt at the waist, decorated with gold and bronze brooches, clasps and buttons. A straight, long, wide sword and a bow were fastened to the belt on their left side with two straps, while a quiver was on their right. They wore boots without heels. The dominant weapon of the Huns was the bow and arrow, while riding on horseback. These types of composite reflex bows were widely used by the various people who were riding their horses from Mongolia to the Carpathians in the inlands of Eurasia: they were the *Schyrians*, the *Huns*, the *Avars*, the *Sarmatians*, and later the *Hungarians*. In close combat, they used short swords or daggers. In addition, they also used ropes to bind their captives. It is likely that the lariat had a handle, just as the Hungarian circular whip. Stirrups, for supporting the rider's foot, were part of the mounted cavalry's equipment. These early stirrups were made of rope or strong straps and were fitted with metal rods underneath. Some historians point to the Avars in introducing the stirrup to Western Europe through Charlamagne. The carvings on a silver cup, originating from the 4/5th century and found in Southern Russia, show the Huns with short hair, clean-shaven and narrow mustaches, their slightly loose-fitting trousers tucked into their long-legged boots. In contrast to the Parthians, they most probably made their boots from red leather. They were still being crafted in Kherson by the Sea of Azov in the middle of the 10th century. – B: 1322, 1020, T: 7676.→**Huns; Composite Bow.**

Hun Battle – The Battle of Catalaunum between Attila the Hun and the armies of the Roman Empire. One of the greatest battles in human history also referred to as the "battle of peoples, nations". It took place in 451 AD, on the fields of Catalaunum, on the site of present-day Châlons sur Marne in the French *département* of Marne, about 150 km east of Paris. It was fought between (1) the Roman army under Flavius Aëtius, supplemented with the troops of various Germanic tribes, mainly the Visigoth (Western Goth) forces

led by King Theodoric I, and his son Thorismund, together with Frankish and Burgundian forces, which were called upon by the Roman Emperor Valentinianus III, asking them “to fly to the republic’s assistance, whose members they are regarded to be”; and (2) the large army of Attila the Hun strengthened with Ostrogoth (East Goth) and Gepid auxiliary forces; the Ostrogoth forces under their King Valamir formed the left flank of Attila’s army. The battle was extensive and bloody, at the cost of enormous loss of life, according to contemporary estimates 160,000 on both sides. It ended undecided. However, it was first the Visigoths under Thorismund, followed by Attila’s forces that rose from the field of the battle and set off eastward, crossing the Meuse and Rhine Rivers, moving through Thuringia to their respective homes, Attila returning via Italy to the Great Hungarian Plain. On the battlefield, Aëtius was celebrated as the victor, who successfully stopped the Hun invasion, which penetrated so deeply into Western Europe.

The *causus belli* was Valentinian’s ambitious sister Honoria, who secretly offered her hand to Attila in marriage, but Attila requested half the Western Roman Empire as a dowry, so the marriage was never realized and the dowry was refused by Valentinian, thus seriously straining Attila’s relations with the Empire. Thereupon Attila left his headquarters in Hungary, possibly with an army of half a million Hun and allied forces, sweeping through Gaul, until he reached the plains of Catalaunum. - B: 1078, 1031, T: 7103, 7456.→ **Honoria Justa Grata; Hun Empires; Attila.**

Hun Capital, Ancient, in China – Shaanxi Province is preparing to apply for world cultural and natural heritage listing for its *Tongwancheng Town*, the world’s only ruins of an ancient Hun settlement. The ruined town will give important clues to the study of the Huns who disappeared nearly 1,000 years ago. The 1,600-year old town in ruins is in County Jingbian of northwest China’s Shaanxi Province. Tongwancheng Town, as the Capital of Daxia, established by the descendants of the Huns in the 5th century AD, was one of the most complete, grand and solid capitals ever built by an ethnic group in Chinese history, and the only Capital City of the Huns that still exists today. Tongwancheng Town is comprised of three parts: the palace section and the inner and the outer sections. The palace section is where the imperial palace was located; the inner section consisted of government offices and the dwellings of officials and royal relatives, while the outer section contained the residential area of the common people. The Huns, as a nation, have disappeared; but many Huns have survived. In the 5th century AD, Attila established his Western Hun Empire in present day Hungary. A number of Chinese scholars consider the Hungarians to be the descendants of the Huns, an opinion echoed by some Hungarian scholars and researchers. - B: 1416, T: 7617.→**Huns.**

Hun Empires – The first Hun Empire was founded by *Mao Tun* (207-174 BC). This was the Empire of the *Hsiung-nu* people, considered to be the ancestral Huns, though this is still waiting to be conclusively proved. This Empire, situated north of the Gobi Desert, in what is now Outer Mongolia, extended from the Gulf of Chihli to the Aral Sea. During subsequent years decline set in and, by 48 AD, the Huns submitted to Chinese overlordship. A few centuries later, the Huns, recovering their strength, split into two groups: the southern *White Huns* (Hephthalite) who remained in Central Asia, north of China, put an end to the rule of the first Tsin Dynasty and, early in the 4th century established in northern China the states of Peh Han, Hou Chau, Hia and Peh Liang; while

the northern or *Black Huns* migrated westward from the Mongolian area, attempting to retake East Turkestan in 120-124, and again in 155, without success, then continued their westward migration until they appeared in eastern Europe under the leadership of *Balamber* in the 4th century. At that time, a White Hun army of the Hephthalite tribe invaded eastern Persia (posing a threat to the Sassanian Empire), another branch penetrated into India through the northwestern passes to found the Gupta Empire. The main section of the Black Huns invaded the lower Volga region around 372, and advanced westward, pushing the Germanic Ostrogoths and Visigoths before them, thus precipitating the great wave of the migration of peoples that finally destroyed the Western Roman Empire by 476 AD.

The advancing Huns crossed the Danube and, turning south, invaded the Eastern Roman Empire, forcing Emperor Theodosius to pay tribute to them. Around 420, the area occupied by the Huns extended from the Caspian Sea to Buda on the Danube. By 434, *Attila* appeared as the Hun King; and by the middle of the 5th century, after centralizing the military leadership, he not only amassed vast amounts of gold during his conquests, but developed the Hun Empire, stretching from the Caspian Sea as far west as the Rhine River. Because of Attila's unexpected death in 454, followed by dissensions amongst his sons, the Hun Empire soon fell apart. Its remnants moved to the area between the Black Sea and the Caspian Sea, north of the Caucasus, in the form of the small pockets of the Kutrigur Huns, the Utigur Huns, the Alans and the Sabirian Huns. The White Huns were positioned east of the Aral Sea at that time. – B&T: 7456.→**Huns, White Huns; Hun Battle, Attila.**

Hun-Hungarian Language – According to an ancient legend, Hungarians (Magyars) are related to the Hun people, apparently both linguistically and racially. The legend states that two brothers, *Hunor* and *Magor* chased a wondrous stag, which led them to a far-away country, where they abducted and married two Princesses and settled, becoming the founding fathers of the Hun and Magyar peoples. This story has to be taken seriously, since every legend has an element of truth. According to old beliefs, also the ancestry of Prince (Khagan) Árpád, who led the Hungarians into the Carpathian Basin, shows Hun connections: he is considered to be a descendant of the royal branch of the Hun King Attila. Furthermore, the Szeklers (*Székelys*, Transylvanian Hungarians, now living in Romania, in the form of an ethnic minority of 1.5 million) regard themselves Hun descendants, survivors of the collapse of the Hun Empire, after the death of Attila in 453. Linguistic evidence would support these legends, if the words found in Armenian and Greek texts could be proven to be of Hun origin, as in the case of the following Hungarian words taken from a work by Csaba Detre about to be published, and which has been known since 1860, but so far not studied exhaustively. (The alleged “Hun” words are in italics, English equivalents in parenthesis; etymology from Loránd Benkő, ed. 1967-1976. *Historical-Etymological Dictionary of the Hungarian Language*, I-III: f-uk = ancient heritage from the Finno-Ugrian period; ugk = from the Ugrian period; urk = from the Uralic period; be = of uncertain origin; szsz = derivative; jsz-ot-cs = loanword of early Turkic origin of Chuwash character; ot = of early Turkic origin; ir = of Iranian origin; pe = of Persian origin; hau-er = onomatopoeic word; wsz = international loanword; ie = of unknown origin; tue = of Turkic origin): fej: *fě* (head; f-uk); kéz: *kezi* (hand; f-uk); orr: *ore* (nose; f-uk); száj: *szá* (mouth; ugk); vér: *veri* (blood; f-uk); talp:

talba (sole; be); öcs: *ecse* (younger brother; f-uk); apa: *atha* (father; szsz); vörös: *veresi* (red; szsz); sárga: *sarakh* (yellow; jsz-ot-cs); zöld: *zezild* (green; be, possibly Alan loanword); víz: *vezi* (water; urk); tó: *tava* (lake; urk); völgy: *völdi* (valley; urk); dél: *dele* (south; jsz-ot-cs); jég: *jéj* (ice; f-uk); szél: *szele* (wind; jsz-ot-cs); út: *utu* (road; urk); kapu: *kapu* (gate; ot); vár: *vara* (fortress, castle; ir); had: *hada* (army; f-uk); vásár: *vásár* (market, fair; pe); ló: *lú* (horse; uk); kutya: *kutu* (dog; hau-er); sas: *sas* (eagle; be, possibly f-uk); bika: *büka* (bull; ot); majom: *majmun* (monkey; wsz, occurs in Persian and Arabic); alma: *alma* (apple; ot); béka: *beka* (frog; probably ot); sás: *sás* (sedge; ie); árpa: *árpa* (barley; ot); kő: *kevi* (stone; f-uk); üldöz: *ildi* (chase; szsz); vendég: *vünd* (guest; ie); szám: *szan* (number; jsz-ot-cs); élet: *elve* (life; urk); ész: *esze* (mind; ot); ez: *ejsz* (this; urk); az: *ojsz* (that; urk); kicsi: *kücsü* (small, little; tue); jelszó: *jel* (watchword; f-uk); nap: *napi* (sun; be, urk?); íj: *viju* (bow; be, urk?); nyíl: *neil* (arrow; urk); balta: *balta* (ax; tue); sisak: *sisak* (helmet; ie); sátor: *saturi* (tent; ot); bor: *bor* (wine; ot). – B&T: 7456.→ **Hungarians, Origin of; Hungarian Language; Hungarians' ethnic name; Finnish - Hungarian Language Relationship; Etruscan-Hungarian Linguistic Relationship; Hungarian Language, Opinion on.**

Hun-Hungarian Legend Cycle – A network of legends composed of loosely connected sagas, as well as elements of legends that were recorded by historians in the Middle Ages. They deal with the relationship between the Hun and the Hungarian peoples. Their two legendary ancestors were Hunor and Magor, two brothers, and the legend recounts the story of the *Wondrous Stag* that they chased vigorously and relentlessly. Finally they ended up by the swamps of the Meotis (Sea of Azov), where they snatched brides for themselves. Legends also mention Attila, and his son Csaba of the Szeklers (probably Irnik), and the descent of Árpád from Attila. There are also references to Hun origins in Anonymus, the Chronicler. An earlier source, the *Pozsony Yearbook* (*Pozsonyi Évkönyv*) (Pozsony now Bratislava, Slovakia) also refers to *Hun origins*. Information therein is probably based on the *Ancient Gesta* (*Ősgeszta*), now lost. The chronicles of Simon Kézai and Márk Káldi make more detailed references to the Hun-Hungarian (Magyar) connection. – B: 1134, 1020, T: 7617.→**Huns, Hun Legends; Attila; Wondrous Stag; Anonymus; Kézai, Simon; Káldi, Márk.**

Hun Legends – Western European legends and anecdotes about the campaigns of the Huns and their King Attila. Several of them recount the devastation of Gallic and/or Italian towns by Attila's forces or their miraculous escape from it. The legends ascribe every horror of the Eurasian migration period of peoples to the person of Attila, whom they call the "Scourge of God" (*Flagellum Dei*). German legends on the other hand are quite different in tone: in these Attila is portrayed as a mighty, wise, wealthy and magnanimous ruler, who had no equal and dwarfed all other great leader personages of the period. The Hungarian Hun-legends are known only from extracts that form a part of the chronicles of Kézai and Márk, compiled in the 1320's by an unknown chronicler. – B: 1078, 1020, T: 7617.→**Huns; Attila; Kézai, Simon; Káldi, Márk.**

Hunčík, Péter (Péter Somos) (Ipolytő, now Šahy, Slovakia, 25 May, 1951 -) – Physician, psychiatrist, writer. He completed the Hungarian High School of Ipolytő (now Šahy, Slovakia) (1965-1969) and he obtained an M.D. from the Faculty of Medicine, University of Pozsony (now Bratislava, Slovakia) (1976). He specialized and qualified in Psychiatry (1988). From 1981 he was a general practitioner at the Medical

Postgraduate School of Pozsony. From 1976 to 1979, he was a school physician at Érsekújvár (now Nové Zámky, Slovakia) then, between 1970 and 1988 he worked as an internal specialist, and as a district physician in the hospital of Dunaszerdahely (now Dunajská Streda, Slovakia). Since December 1989, he has been founder and editor of the paper, *Day (Nap)*. In 1990 he became counselor to the President of the Republic of Czechoslovakia in matters of human rights and minorities. From November 1989 he was a founding member of the political movement of "Independent Hungarian Initiative", and a member of the Czechoslovak and Hungarian Psychiatric Societies; also a member of the Magyar PEN Club. His research areas are: socio-psychiatry, sexology, suicide study, and bilingualism. From 1973 on he has written poems, essays, critiques, literary and medical studies, and has translated articles from the Czech and Slovak languages, which have appeared in the *New Youth (Új Ifjúság)*, in the *Literary Review (Irodalmi Szemle)*, and other periodicals. The articles include *Approximation (Megközelítés)* (1980); *Thoughts About the Mother Tongue (Gondolatok az anyanyelvről)* (1982), and *Language of Faithfulness (A hűség nyelve)* (1985). A larger work, *Man, Look Out (Ember vigyázz)*, is a literary, theatrical compilation, employing the poems of Miklós Radnóti (1977). – B: 1083, 0878, T: 7456.→**Radnóti, Miklós.**

Hundred Magyars (*Száz-magyarok*) – This is what the inhabitants of the farthest Hungarian villages: Dombos, Halmágy, Kobor, Nagymoha and Olthévíz in southern Transylvania (*Erdély*, now in Romania), west of Szeklerland were called. The name "Százdi" (*of a Hundred*) is a reminder of their old name. – B: 1134, 1020, T: 3240.

Hunfalvy, János (John) (till 1841 Hunsdorfer) (Nagyszalók now Vel'ký Slavkov, Slovakia, 9 June 1820 - Budapest, 6 December 1888) – Geographer. His higher studies were at Eperjes (now Prešov, Slovakia), where he read Law and Theology, and furthered his studies at the Universities of Berlin and Tübingen. In 1846 he taught at the Law Faculty of Késmárk (now Kežmarok, Slovakia). He participated in the War of Independence against Austria (1848-1849), and consequently was imprisoned. After he regained his freedom, he edited the periodical *Book of the Family (A Család Könyve)*, with Ákos Greguss. From 1861 on, he taught Geography, Statistics and History at the Polytechnic of Buda. In 1870, he was appointed professor at the Geography Department of the New University of Pest. He was the first Professor of Geography in Hungary, and became one of the founders of the Hungarian Geographic Society. He published the writings of László (Ladislav) Magyar on Africa, and that of János (John) Xantus on America. His works include *Universal History, vols. i-iii (Egyetemes Történelem, I-III)* (1865); *Statistical Outlines of Hungary (Magyarország viszonyainak statisztikai vázlata)* (1862); *A Short Statistics of the European States (Európa államainak rövid statisztikája)* (1868); *History of Geography (A földrajz története)* (1878), and *Universal Geography vols. i-iii (Egyetemes Földrajz I-III)* (1884, 1886, 1890). He was a member and later Director of the Hungarian Academy of Sciences (1858). – B: 0883, 1257, T: 7103.→**Magyar, László; Xantus, János.**

Hunfalvy, Pál (Paul) (till 1841 Hunsdorfer) (Nagyszalók, now Vel'ký Slavkov, Slovakia, 12 March 1810 - Budapest, 30 November 1891) – Linguist, ethnographer. His higher studies were at Miskolc and Késmárk (now Kežmarok, Slovakia), where he studied Philosophy, Theology and Law. From 1833 he was a private tutor. He became a lawyer in 1838, and was Professor of Law at the College of Késmárk in 1842, later its Principal. He

was a Member of Parliament in 1848-1849, and joined the Peace Party. After the fall of the War of Independence against Austria, he had to hide, but was granted amnesty in 1850. Thereafter, he was the Chief Librarian of the Hungarian National Museum and, from 1867 he was a Member of Parliament, as well as Member of the Upper House. In 1869 he went on a study trip to the Baltic States and Finland. In 1856 he launched the first Hungarian linguist paper, the *Hungarian Linguistics* (*Magyar Nyelvészet*), and was one of the founding members and President of the *Hungarian Ethnographical Society* (*Magyar Néprajzi Társaság*). He was a member of the Hungarian Academy of Sciences (1841). His interest in linguistics commenced in 1840. He clashed with Ármin Vámbéry, who favored the Turkic relationship of the Hungarian language, while Hunfalvy represented its Finno-Ugric relation. He also dealt with the Vogul and Ostyak languages. Later in life, he became interested in ethnography. His main works include *Finn Readers* (*Finn olvasmányok*) (1861); *The Vogul Land and People* (*A vogul föld és nép*) (1864); *The Ostyak Language* (*Az osztják nyelv*) (1875); *On the Szeklers* (*A székelyekről*) (1880), and *Origins of the Wallachians vols. i, ii* (*Az oláhok eredete, I, II*) (1894). – B: 0883, 1257, T: 7103.→**Reguly, Antal; Finnish-Hungarian Language Relation; Sajnovics, János; Budenz, Joseph; Vámbéry, Ármin.**

Hungaria – (1) The Latin name of Hungary. (2) The name of a part of the ancient Hun Empire in the Carpathian Basin. Orosius, the historian from the 4th century wrote: "*Pannonia is a European State, now occupied by the Huns, which they call by the name Hungaria*". (3) Jordanes mentioned in the 4th century: "*Hungari hinc sunt noti, quia ipsis pellium murinarum venit commercium*". Greek authors, such as Menander (594) and Theophylaktos Simakotta (629), applied the Ogor/Ugor name to the Avars. Tenth century chroniclers Regino of Prüm and Liutprand of Cremona used this name as Ugors/Ungroks, since they came from Ugoria. Hence, there are such names as Ungria, Ungaria, Hungaria, Ungern or Hungern. (4) According to chronicler Anonymus this name was derived from the name of Ung Castle. (5) This is also the personified symbol of Hungary, depicted as a female figure with helmet, cuirass and shield. – B: 0942, 1078, T: 7103.→**Anonymus; Hungarus.**

Hungariae Historica Monumenta – A series of books on the relics of Hungarian history, published by the Hungarian Academy of Sciences between 1857 and 1920. Several of its volumes are connected to literature. – B: 1151, 1020, T: 3240.

Hungarian Academy of Sciences→**Academy of Sciences, Hungarian.**

Hungarian Anjou Book of Legends, (Prince András's Book of Legends) – Compiled between 1325 and 1333, this Codex is known as the *Magyar Anjou Legendarium*. King Károly I (Charles Robert) of Hungary (1307-1341) ordered its production for his son, Prince András (Andrew), hoping that his son would one day succeed to the throne of Naples. The collection originally consisted of approximately 208 painted folios. Today, only 136 of them are known. This picture book of the Middle Ages presents the life of 59 saints, among them three Hungarian royal saints: King István I (St Stephen) (No. XLII, now lost), Prince St. Imre (No. XLIII), King László I (St Ladislav) (No. XLIV), as well as Bishop St. Gellert (No. XXXIII), complete with *lammass* (mottos appended to the texts). The miniatures reflect the style, characteristic of the Italian Bologna School of painting. The mottos point to the scribes' knowledge of both Italian and Hungarian. Most of the surviving folios of the *Legendarium* (106 in all) are in the Vatican; the rest can be found

in the libraries of New York's Morgan Library and at the Hermitage of St. Petersburg, Russia. – B: 1142, 1020, T: 7666.

Hungarian Art, Early – The ornamental objects of metal, horn and leather, found in the graves of the Magyar ancestors, showing a remarkable degree of artistic interest and talent. One can detect a strong Caucasian (Alan)-Iranian-Mesopotamian influence upon the basic Turkic-Ugrian motives. The graves of the Avar-Magyars of the 7th-9th centuries in present-day Hungary of the Carpathian Basin also show a high degree of decorative artistry, akin to the famous Scythian metal ornaments with Mesopotamian-Iranian inspired figure symbolism. The earliest Hungarian settlements within the Carpathian Basin were often built on the sites of Roman towns. They used stones, carved capitals of columns and other material taken from the remnants of Roman buildings. The influence of the Western Christian art style, called *Romanesque*, dominated the architecture of the first churches and castles built in the 10th century, such as the Archabbey of Pannonhalma and the royal castles of Esztergom and Székesfehérvár. The *Byzantine* influence was also considerable in ornamentation, sometimes also in style, as was the case of the first cathedral in Transylvania, the one at Gyulafehérvár (now Aiud, Romania). The best surviving examples of the later Romanesque style are the churches of Ják, Zsámbék and Lébény (of the 13th century). Some fragments of Romanesque and early Gothic fresco paintings are found in the ruins of the Esztergom castle, and in the undercrofts of some village churches. Early French-Burgundian *Gothic* reached Hungary during the reign of King Béla III (1172-1192), who married a French princess. Gothic Sculpture survived in some places after the Mongol-Tartar devastation (1241), mainly as a decorative element and relief carving. The first sculptors in the modern sense were the Kolozsvári Brothers, who made the first freestanding bronze statues around 1370. Only one of the monumental statues has survived, the equestrian statue of Saint George (in Prague). They were probably the creators of the silver “herma” of St. László, in Győr. The large number of pre-Renaissance stone sculptures, found recently during excavations in Buda Castle show a remarkably high degree of artistic taste and workmanship. They prove that Hungarian artists of the time of King Lajos I (Louis the Great, 1342-1382) possessed consummate technical mastery and originality of expression in creating true portrait-sculpture; and this in an era (long before Donatello), when sculpture was still little more than an ornamental extension of architecture. The characteristic Gothic art of *miniature painting* left fine examples in the “Illuminated Chronicle” of Miklós (Nicholas) Medgyesi (1370). Some beautiful examples of the *High Gothic* period have survived in the areas not devastated by the Turks, such as the cathedrals of Kassa (now Košice, Slovakia) (1395), Kolozsvár and Brasso (now Cluj-Napoca and Braşov, Romania respectively). The original royal castles of Visegrád and Diósgyőr, and later Buda, were built in late Gothic – early Renaissance style during the reign of the Anjou kings in the 14th century. *Late Gothic* painting flourished under Zsigmond (Sigismund of Luxembourg) in the early 15th century. Well-known Hungarian painters of this period were Tamás Kolozsvári, Jakab (Jacob) Kassai, Pál (Paul) Lócsei, and the greatest master-painter and wood carver, who only signed his work with “M.S.” Beautiful examples of decorative Gothic sculpture can be seen in the Bártfa and Kassa (now Bardejov and Košice, Slovakia respectively) churches, together with some remarkable woodcarving by some of the above mentioned artists. While most gothic structures show French influence, some churches in the west of the country were influenced by the Austrian-

German Gothic style. Woodcarvings and panel paintings have survived in many village churches, often the work of anonymous folk-artists. Hungarian goldsmiths developed the “filigree enamel” technique, creating a unique style of their own, which they used on chalices, *hermae* and book covers (Suky-chalice, 15th century). King Mátyás I (Matthias Corvinus) (1458-1490) was a lavish and knowledgeable patron of the arts. Hungary experienced the full impact of the *Renaissance* under his reign, especially after his marriage to the Italian princess Beatrice of Aragon. Many Renaissance artists worked in Matthias’ court and directed the rebuilding of Buda castle in “flamboyant” French Gothic style with Renaissance ornamentation, and also worked on the Cathedral of Our Lady (the “Coronation” or “Mátyás” church) in Buda. An increasing number of talented Hungarian artists worked under these Italian masters and gradually took over. At the same time, Hungarian artists went to Italy to develop their talent, for instance the well-known “Mihály of Pannónia”. At the height of the Renaissance in Mátyás’ later years and during the period before the battle of Mohács (1526), both the aristocracy and the common people used Renaissance inspiration in building, painting and wood paneling. Examples are found in the carvings of some Transylvanian churches and in woodcarving of the so-called “Báthori Madonna”. In industrial arts and crafts, the synthesis of Italian and Hungarian inspiration became more and more evident. The inspiration of Renaissance art spread well beyond the “flamboyant” gates of Buda Castle. It soon captured the imagination of the peasant, for whom it seemed to revive the reflection of a long-forgotten eastern exuberance of colors and shapes. In its many facets, folk art still preserves this Renaissance inspiration to the present day. During the Turkish wars, artistic activity existed only in the non-occupied areas. In the western frontier area, Italian influence prevailed (Siklós), while in the north, German-inspired Gothic coexisted with Italian Renaissance, until the arrival of the Catholic-Austrian inspired Baroque. In Transylvania, under the independent Princes, a late Hungarian Renaissance style developed, the *‘Transylvanian Renaissance*, a colorful synthesis of western and Hungarian urban and folk artistry. In the large cities of Transylvania (now under Romanian rule), and in the country castles and even in village architecture, the copious use of flower motives gave this style later the name, the “Flowery Transylvanian” style. The Renaissance ornamentation was enriched even more by Turkish motives, blending with Magyar folk motives into a distinctive Magyar-Transylvanian folk art. Renaissance art, born in princely castles, reached the poor villages and has lived ever since in the Magyar peasants’ hearts. Most of the great creations of these periods were destroyed by the Mongol-Tartars and the Turks. By a cruel turn of fate, the areas left untouched by these destroyers were allotted to the succession states in 1920, under the Versailles-Trianon Dictated Peace Treaty. Thus, Hungary today possesses but a few pathetic relics of the splendor of Hungarian art during the first seven centuries of the country’s existence. – B&T: 1431.→**Kolozsvári Márton and György; Kassai, Jakab; Béla III, King; Lajos I (Louis the Great), King; Zsigmond, King; Mátyás I King.**

Hungarian Bow (Magyar bow) – Early Hungarians (Magyars) improved on the Hun bow, a symmetric composite or reflex – re-curved bow. It was invented in Central Asia. This type of bow increased its range as well as its accuracy. Its small size and considerable power made it suitable for hunting and shooting from horseback. The arrow shot from it could reach half a mile’s distance and was lethal at about 300-400 yards, capable of piercing light body armor. The invention of the stirrup enabled them to turn

facing backwards on their horses and fire at their pursuers in either a real or feigned retreat. Early Magyar bows were made of wood, horn, sinew and fish-glue. However, this weapon could only be used in dry weather; it was kept under a leather cover against the rain. To make this type of bow required great skill and several years. Magyars were true masters of their bows. Their archery training started in childhood. – B: 1160, 1031, 1020, T: 7103. → **Composite Bow.**

Hungarian-Czechoslovak Population Exchange – In the years after World War II, the government of the Czechoslovakian Republic decided to create an ethnically Slavic national state. However, they had 3.5 million Germans and 720,000 Hungarians on their land, so the only way this dream of a Slavic national state could be realized was to expel all the Germans and Hungarians, who were ancient settlers, to some peripheral areas of the re-created Czechoslovak state. In the *Program of Košice (Kassai Program)* the Czechoslovak President, Eduard Beneš, on 5 April 1945, declared all Hungarians and Germans, mainly living in the Sudetenland, *collective war criminals* – despite the fact that Hungary did not wage war against Czechoslovakia. Czechoslovak authorities ordered harsh punitive measures against the ethnic Hungarian inhabitants of the former Upper Hungary (*Felvidék*), the northern part of the Kingdom of Hungary covering the Carpathian Basin. Consequently, all Hungarians were stripped of their citizenship, dismissed from their jobs, their properties were confiscated, and elderly people lost their pension. At the Conference of Potsdam on 25 July 1945, the Allies Agreed upon the expulsion of the Germans. In the case of the Hungarians, they allowed only a population exchange. After prolonged discussions, a preliminary plan for a population exchange was signed in Budapest on 27 February 1946. By 15 November 1946, without a finalized agreement, the forcible deportation was started, of about 50,000 people, all from small peasant families. They were transported during winter in unheated railway wagons, from the Northern Hungary area of the Carpathian Basin to distant Sudetenland in the Czech Republic area, to abandoned German farms, to provide slave labor. In regard to the Hungarian population in southern Slovakia, the victorious powers at the Potsdam Summit Meeting in July 1945, only sanctioned a population exchange program, but did not approve of the complete removal of the Hungarian population from their ancestral area. As a result of a series of meetings, the delegates of Hungary and Czechoslovakia signed an *agreement at Pöstyén (Pieštany)* about a population exchange, on 24 May 1947. They managed to expel altogether about 120,000 ethnic Hungarians from southern Slovakia to Hungary, including 57,109 who were forcibly relocated. In the population exchange program only 37,696 Slovaks moved voluntarily from Hungary to Slovakia. Hungarians left in Slovakia 15,700 houses; the Slovaks left in Hungary 4,400 houses. The ratio of the exchange program was 10:1 in favor of Slovakia. The population exchange program virtually stalled and it was finally suspended on 12 June 1948, because there were not enough Slovakian volunteers in Hungary for this repatriation program. The last Hungarian family left southern Slovakia to be transplanted to Hungary on 5 June 1949. For the remaining Hungarian population in southern Slovakia, a systematic plan of “Slovakization” was introduced, by using oppressive and underhanded methods. The injustices of the *Beneš Decrees* came up again for discussion in 2001, since Slovakia, already a European Union member, did not renounce the oppressive and discriminating policies against the Hungarian ethnic minority. These measures are still being maintained and are effective against them. – B: 1526, T: 7456. → **Beneš Decrees; Deportations.**

Hungarian Dances, Traditional→Csárdás; Hajdú Dance; Körmagyar; Palotás; Verbunkos.

Hungarian Democratic Forum→Political Parties in Hungary.

Hungarian Diaspora Council (*Magyar Diaszpóra Tanács*) – founded on 17 November 2011 by the Hungarian Parliament. According to its Charter, the Government extends its responsibility, empowered by the New Basic Law (Constitution), to the whole Hungarian nation, including its Diaspora all over the world. The Diaspora Council is the common forum of Hungarians scattered around the world and their organizations; it watches over their needs and interests, and is the independent representative of the Diaspora Hungarians. The members of the Council welcomed the creation of the National Registry and they will popularize it and contribute to its work. The Charter emphasizes the responsibility of the Hungarian Nation towards its members in the Diaspora some of whom do not speak Hungarian anymore. The Diaspora Council works in close co-operation with the Hungarian Standing Conference (*Magyar Állandó Értekezlet* – MÁÉRT). – B: 1031, 7103, T: 7103.→**Political System Changes in Hungary and the Hungarians of the West; World Federation of Hungarians.**

Hungarian Domestic Animals – There are some characteristically Hungarian domestic animal breeds. (1) The white to light gray, so-called *Hungarian cattle* (*Bos taurus primigenius*) with large a body and long horns, its main occurrence being on the Great Hungarian Plain, spreading from there into southeastern Europe, southern Russia (Ukraine), and from there into western and central Asia. In 1940, in Hungary, not counting Transylvania, there were 2,614,000 cattle, of which the gray cattle numbered 769,000; the larger portion, 1,847,000, was formed of the Simmental breed, a rich milk-producing dairy breed. (2) Among the canine breeds, there is the *puli*, a small shepherd dog, mostly black, long-bodied, with shaggy hair and drooping ears. Another shepherd dog breed is the *komondor*, with large body and shaggy white hair. The large-bodied *kuvasz* is usually white, with drooping ears, employed either as a watchdog or a shepherd dog. The *pumi* is similar to the *puli*, but has shorter, dove gray colored hair. The *mudi*, by contrast, is short-haired with ears standing up, with some pumi characteristics, used also by shepherds. The *puli*, *komondor* and *kuvasz* accompanied the Magyars faithfully, even prior to the Carpathian settlement. The many canine types are the result of the several thousands years of domestication of the canine species, *Canis familiaris*. (3) The *domestic hen* (with its cock), including the Hungarian varieties, represents the domestication of *Gallus domesticus*, originally from the forests of India. There are three types of hen in Hungary: the white, the brown and the speckled, equally suitable for meat and egg production. Other domesticated birds include the duck for meat, and the goose (and gander) for meat, liver and feathers. – B: 7456, T: 7456.→**Gray Cattle of Hungary; Puli; Komondor; Pumi; Mudi.**

Hungarian Folk Art – In the broader sense, all branches of folk art (folk poetry, folk music, folk dance, decorative art, folk wear) are included under this heading. In the narrower sense, it means the artistic creation of objects. The peasants made cult objects and objects for personal use, such as furniture, woodcarvings, basketwork, ivory-carving (shepherd carvings), weaving, spinning, embroidery, sewing, etc. Rural communities made and decorated their objects themselves; this became the basis of decorative folk art. Based on the motives and colors used, three regions can be differentiated. Different

artistic movements over the ages influenced decorative folk art: Renaissance motives were assimilated (e.g., the carnation, lily and pomegranate can be seen in textiles and on the porches of houses). Baroque motives feature in decorative woodcarving, on the facades of houses and elsewhere. Secession too was an important influence on folk art in Hungary, especially on the Mohács-Mezőtúri pottery

Handicrafts. The peasants made objects for cultic and for personal use, such as furniture, woodcarvings, basketwork, ivory carving (shepherd carvings), weaving, spinning, embroidery, sewing, etc.

Craftsmen. These are people who worked outside the peasant communities and prepared objects for sale as well as for their own use. During their wanderings, the Hungarian fur-dressers, skin-dressers, weavers, blue-painters, wax-chandlers, gingerbread makers, comb-makers, stove-makers and potters expanded the traditions of their communities with several styles and decorative elements.

(1) Transdanubia (*Dunántúl*) lies west of the Danube. Lake Balaton and the beauty of the hills contributed to the formation of a rich folk art. Colorful folk-wear, varied woollen and cotton folkweaves and distinctive architectural forms are its hallmarks. The most varied medium for ornamentation is pottery, and the most interesting center for pottery is Csákvár. The glazed pots are medium green with carved ornaments.

Busójárás. This is a folk tradition in Mohács. The Sokac ethnic minority relates it to the expelling of the Turks. Others say that it is related to the carnival traditions. The masks used are made of wood and it is noteworthy that no two masks are ever identical.

Folkweaves. The nicest folkweaves are made in the following places: Sárköz, Alsószentmárton, Felsőszentmárton and Csányoszló. The patterns are manifold and colorful.

Embroidery. The nicest embroideries are made in Buzsák and Sárköz. The most important elements are roses and the basic colors are blue and red

(2) Northern Hungary. The “Palóc” settlements were established north and south of the River Ipoly and in the northern hilly regions (Órhalom, Rimóc, Hollókő). They have a characteristic style of embroidery; their patterns are: aster, heart and pigeon. Their colors are blue-red, light and dark blue alternating.

- *Matyó.* Mezőkövesd is the center of Matyó style. The embroideries here are simple linen embroidered with red and blue decoration. Their furrier embroidery (*kuzsu*- a short, fur-lined coat) is famous.

Folkweaves. The decorating technique is simple. Motives are the following: birds, pigeons, chicks, stars, babies and flowers. The colors are: white background with red, old gold, blue, red-blue and green.

Metalwork. Hungarian craftsmen here were known for their rustic candlesticks, wall flower-holders and lamp-holders made of iron.

(3) Alföld (Great Plain). The role of towns was very important in the development of folk art because the towns functioned as centers for fairs (e.g., Debrecen, Kecskemét, Szeged, Hódmezővásárhely).

- *Pottery*. Pottery is called dish handcraft in this region. The preferred basic colors of plates and dishes are white and blue with ornaments. Pottery is very important in craftwork; in Mezőtúr, pottery is called “dish handcraft”.
- *Shepherd Art*. This reached a high level in the Alföld, with decorative objects made of horn and plaited leather wears.
- *Cifraszűr* – the richly decorated mantle was the formal clothing of peasants. The decorations are the following: roses, tulips, carnations and lilies. An essential object for peasants was the water flask. It was made of wood and covered with pony-skin.
- *Embroidery*. Hair-embroidery is a typical kind of embroidery in this region (it is done on thick linen and rough, hairy, woollen thread is used.) The patterns of Kalocsa embroidery are drawn on white or light-blue textiles. Its elements are: marguerite, cornflower, field-poppy, lily, tulip and rose.
- *Wall Painting*. This is unique in Europe. The women from Kalocsa paint white walls freehand, without pre-drawing, using the same patterns as in their embroidery,

(4) Transylvania. (*Erdély* now in Romania; Szeklers). The thousand years old Szekler art was always part of Hungarian art. The Szeklers retained their national characteristics much longer than other ethnic minorities.

Their oldest churches were built in Marosszék about the year 1200, and in Aranyosszék in the 13th century. These early churches generally had two expanses with a semi-circular sanctuary attached to the nave. In Transylvania, churches rarely had the popular straight-wall type of sanctuary closing, such as found in Ikafalva (Icefalâu) and Nyárádszentmárton (Mitreșty). Churches, having a quatrefoil center plan, as in Gyergyószentmiklós (Gheorheni) and Székelyudvarhely (Odorheiu Secuiesc), were rare. The simple carved decorations of the smaller churches were either on the semi-circular arched entrances, as in Csíksomlyó (Sumuleu Ciuc) and Gyergyófalva (Joseni), or the distinct feature of the inwardly narrowed stone window frames as in Marosszentkirály (Sâncraiu de Mureș). From the 13th century the church interiors were richly painted. The figurative painter's favorite subject was the Legend of King St. László (St. Ladislaus, 1077-1095) depicting the Szekler military organization. These wall paintings were found in small Transylvanian churches.

The important market towns came to existence in the 14th-15th centuries, such as Marosvásárhely with its large single-nave Franciscan cathedral. The tower designs of the village churches probably originated in this cathedral tower, with its great Gothic windows and in the already rebuilt, but originally Gothic Franciscan church of Csíksomlyó. The fortress church of Sepsiszentgyörgy (Sfântu Gheorghe), the towered churches of Gyergyószentmiklós and Székelyudvarhely (demolished in the 18th century) testify to the once central characteristics of these towns.

The second wave of religious village architecture flourished in the 15th century, when the churches were expanded, often with towers on their western corner. The threat of Turkish danger prompted the construction of fortress churches, as in Csík and Háromszék. Their carved decorations reflect a refined and varied Gothic style. These churches are found all over Szeklerland, especially in Csíkelne (Delnița), Csíkrákos (Racu), Kövend (Plăiești), Nyárádszentlászló (Sânvășii) and Zabola (Zăbala).

From the 15th century, the internal church decor became much richer. Besides the late Gothic wall paintings at Derzs (Dârjiu), Marosvásárhely (Târgu Mureș), Székelydália

(Daia), the winged altars decorated with paintings, and statues, made of painted wood, appeared, for example: in Csíksomlyó, Csíkszentimre (Sântimbru), Csíkszentlélek (Lelicieni) and the individual Gothic wooden statues such as the Madonna of Csíkménaság (Armășeni), the patron picture of Csíksomlyó and the Madonna of Szenttamás. In spite of their Saxon origin, the winged altars quickly became part of the local culture.

The stone baptisteries, with their varied dynamic folk decorations, also became popular in the Gothic era. The finest examples are found at Miklósvár (Micloșoara), Nagykászon (Plăieșii de Jos) and Nyárádszentháromság (Troita).

The influence of the Renaissance and its blend with Gothic elements was evident throughout the beginning of the 16th century. The most favoured and most beautiful genre was the painted wooden and the coffered ceilings. In the 17th and 18th centuries, these ceilings, richly decorated with flowers and geometric designs, were often the works of well-known village artists. Such is the case of Felsőboldogfalva (Feliceni) and Gyalakuta (Fântânele).

The onset of the secular art began in the 15-16th centuries. Due to the small number of aristocratic landlords among the Szeklers, initially only a handful of fortresses were built, such as Bálványosvár (Cetatea Bálványos), erected by the Apor family. The fortress of Udvarhely was built at the end of the 15th century, while the fort of Csíkszereda was constructed at the beginning of the 17th century. Szárhegy (Lăzarea), and Castle Lázár, both decorated with friezes, are the only examples of a greater scale in Transylvania. Smaller country houses were most popular in the 17-18th centuries.

The Dániel Castle in Vargyas (Vârghiș) shows some Baroque forms in its porch of three-centered arches, under a great mansard roof. The Salvator Chapel of Csíksomlyó is the earliest example of a Baroque interior. Carved Apostles decorate the wooden annular vaults of the nave. The renovated churches of old in Csík were often refurbished with Baroque altars, statues and furniture, in folk style. The churches of Csíkkozmás (Cozmeni) and Gyegyóalfalu (Joseni) are best examples of this. The Szekler art of woodcarving and wooden architecture molded and used the different historical styles to its taste. Szeklers mostly preferred the rich Renaissance forms and that preference lasted well into the 20th century. The oldest example of the richly carved Szekler gate, kept at the Museum of Ethnography of Mikháza (Călugăreni), belonged to the Franciscan Monastery, and it dates from 1673. It still has geometrical decorations, while later examples of the great or small Szekler gates are mostly decorated with traditional flower motives. – B: 1144, 1407, 1020, T: 3240, 1407, 7103.→**Folk Art.**

Hungarian Language – The history of the Hungarian language, as it has been developing independently from its related languages, may be divided into five phases or periods.

(1) *Proto-Hungarian phase*, with changes to consonants as $p > f$; interior-word $t > z$.

(2) *Ancestral Hungarian phase*, lasting till nearly 1000 AD. Many researcher believe that there are foreign (Bolgar and Slav) elements in Hungarian words and expressions. However, the results of the most recent Oriental research show that these elements date back to the time of the Huns, and it is more likely that they are of common origin. Not only the expressions referring to family or relatatiomnships, but also to religion,

agriculture; and words referring to everyday life can be found among the Inner Asian peoples, which indicates the probability that there is a relationship between the Magyar and Scythian-Hun peoples who lived in that territory.

Words indicating family (*apa anya, agg, öccs, nyanya*, etc. = father, mother, old man or woman, younger brother, old lady, etc), and also those indicating the social order (*tűrű-törvény; törzs; had; kóta, káta* etc) are important expressions and, in addition to these, expressions relating to healing and animal husbandry indicate a relationship to Inner Asian peoples particularly. More and more linguists are beginning to accept the view that the Hun language was the basis for the Turkic and Mongol languages, so the Hungarian words that are deemed to be Ancient Turkic origin could have a Hun origin. In many research institutes, the research of the Scythian language is being undertaken. A few example of Hun words: (Ucsiraltu, 2008) Mongol: *horda*, Hun: *ordu* (palace), Russian: *gorod* (city) etc.; Hungarian: *pecsét* (seal), Hun: *picsik*, Monol: *bicsik*, Türk: *bitig*, Slav: *pecsat*.

(3) *Old Hungarian period*, the beginnings of writing, from 973 to 1350, with fragmentary and complete written records, such as the *Funeral Oration and Prayer* (*Halotti beszéd és könyörgés* of c. 1192-1195); and the *Old Hungarian Maria-Lamentation* (*Ómagyar Mária-siralom*), the earliest prose texts; and the first verse of the *Planctus destructionis regni Hungariae per Tartaros* (*Lament for the Destruction of Hungary by the Tartars*, written in 1242) displaying an amazingly advanced technique. This period involved some important phonological changes and shifts in the language (the earlier preponderance of ü-sounds replaced by ö-sounds, lengthening of the vowels of root-words, disappearance of short open vowel at the end of words – characteristic of earliest extant texts) and the developing simplification of diphthongs.

(4) *Middle-Hungarian period* (1350-1600): marks the beginnings of secular literature, which had a strong unifying effect on the Hungarian language, the writings usually recorded in codices (e.g. the *Jókai Codex* of 1430, the first extant Hungarian book; as the other early texts, it shows more diphthongs and consonant groups, compared with present Hungarian), incomplete vowel harmony and fuller formations with suffixes. Printed texts appeared from 1527, and the Middle-Hungarian written language was becoming closer to the spoken language.

(5) *Modern Hungarian period* is marked by the creation of a literary language, evolving the standard Hungarian (1600-1850 to the present) and forming the present literary language, adopting the northern Transdanubian dialect (between Lake Balaton and the Danube) as the standard, with preponderant use of e-sounds, as well as contributions from other dialects. The beginning of this period was marked by two outstanding figures, Gáspár Károli with his translation of the Bible into Hungarian for Protestants (1590), and Péter Pázmány (Rom. Cath. Cardinal and Jesuit) initiating a vast Catholic literature, including György Káldi's Catholic Bible translation of 1626. The other significant development of the modern period was the language reform of the early 19th century, adding significantly to the Hungarian vocabulary, enriching and widening the scope of expression of the Hungarian language and by developing a pleasing, stylistically refined language. The leading reformer was Ferenc Kazinczy. Archaic words were re-introduced (e.g. *hon* = fatherland, and *aggastyán* = greybeard); adoption of words and phrases from the vernacular (e.g. *bojtár* = shepherd boy; *burgonya* = potato); formation of new words by abstraction, as well as compounding, e.g. *érzelem* = feeling, emotion; *csend* = silence;

csapadék = precipitation; *nyomor* = privation; *jármű* = vehicle; *esernyő* = umbrella, etc. It is remarkable, however, that the phonological and morphological changes that occurred in the Hungarian language over the 800 years of its documented history, are relatively few; the earliest texts are quite comprehensible at present. Hungarian has remarkable flexibility and expressiveness and this may be attributed to some inherent characteristics. Vowel harmony is one of these, but so is the absence of grammatical gender, the division of the transitive verbs into two types of conjugation and, since it is an agglutinative language it uses suffixes extensively to indicate morphological variations: a noun can take up to 24 different case-suffixes in addition to signs for plural and possessive relation. There are 36 postpositions as well, with a similar function. In the richness and freedom of word-formation, Hungarian excels, while expressiveness, logic and conciseness are also among its strong points. Word order is extremely flexible and the stress in words falls invariably on the first syllable.

The Hungarian material and spiritual culture shows a strong similarity to that of the Inner Asian equestrian peoples and parallels can be found as far east as the Yellow River. The discovery of these parallels was begun by the early Hungarian researchers, Sándor (Alexander) Kőrösi Csoma, Gábor (Gabriel) Bálint from Szentkatolna and Aurél (Aurelius) Stein. Hungarian linguists today research the traces of the Magyars in the region of Ural Montains, and they research primarily the linguistic elements, which their state are unknown origin, although similarities can be clearly seen among the Turkish and Mongol peoples. In the first half of the 19th century, linguists were still talking of languages of many groups of Eurasian Scythians. The Magyars probably arrived, together with the Huns in the foothills of the Caucasus, where they were known under several names and considered by many to belong among the Huns. – B: 1102, 7456, 1904, T: 7456.→**Hungarians, Origin of; Finnish-Hungarian Language Relationship; Hungarian Language; Dialects, Hungarian; Etruscan-Hungarian Linguistic Relationship; Hungarian Language, Opinion on; Bible in Hungarian. Károli, Gáspár; Pázmány Péter; Káldi, György; Kazinczy, Ferenc.**

Hungarian Language, opinions on:

- **Marcio Galotti**, a humanist in the court of King Mátyás (Matthias Corvinus, 1458-1490) stated with amazement: “The Hungarians may be aristocrats or peasants but they all use the same language”.
- **Polanus Amandus** (1561-1610), the famous German Reformed theologian and writer, who lived in Basel, when Albert Szenci Molnár’s “Hungarian Grammar” was published, wrote: “There were some who doubted that the unbridled Hungarian language had any rules; but you, in your outstanding work, have really disproved them”.
- **Giuseppe Mezzofanti** (1774-1849) was an Italian Cardinal, a famed linguist and hyper polyglot, who understood 58 languages and spoke, among many others, four dialects of Hungarian, and who greeted the Hungarian bailiff, in Bologna with a very spirited Hungarian speech. It was he who wrote to the Czech linguist, Ágoston Frankl in 1836: “Do you know which language is equal to Latin and Greek in its structure and rhythmic harmony? It is the Hungarian language. I am familiar with the new Hungarian poets, whose verses are completely mesmerizing. Let us watch the future, for the poetic genius will have a sudden upswing, which will prove my statement to be true. It seems as if the Hungarians themselves do not realize what a treasure is hidden in their language”.

Cardinal Mezzofanti was made an honorary member of the Hungarian Academy of Science in 1832.

- **Jakob Grimm** (1785-1836) German fairy-tale writer, the first to write a German Grammar and who helped to establish the science of folklore, stated that: "The Hungarian language is logical and its perfect structure supersedes all other languages".

- **Sir John Bowring** (1792-1872) was a renowned English philologist, who spoke many languages, among them Hungarian. In his *Life and Work*, vol. i (1838), he wrote about the Hungarian Language: "The Hungarian language is a one-piece boulder, the storms of time did not make even a scratch on it...the originality of Hungarian language is marvelous". He translated many Hungarian poems into English. His *Poetry of the Magyars* was preceded by a review sketch of *The Language and Literature of Hungary and Transylvania (Erdély, now in Romania)*. He wrote these lines on the Hungarian language: "The Magyar language stands afar off and alone. The study of other tongues will be found of exceedingly little use towards its right understanding. It is moulded in a form essentially its own, and its construction and composition may be safely referred to an epoch when most of the living tongues of Europe either had no existence, or no influence on the Hungarian region. The roots of the Magyar are for the most part exceedingly simple and monosyllabic, but their ramifications are numerous, consistent, and beautiful. I know of no language which presents such a variety of elementary stamina, and none which lends itself so easily and gracefully to all the modifications growing out of its simple principles".

- **Wilhelm Schott** (1794 -1865), an outstanding Austrian scientist stated: "In the Hungarian language, there is a fresh, childish, natural view and it cannot but be suspected that there is the possibility of development hidden in it like a bud. It contains many beautiful soft consonants and its vowels are more clearly pronounced than in German. It can be used for short statements and also for powerful oratory, in short, every type of prose. It is built on matching vowel sounds, pleasing rhymes, and its richness and resounding tones are well suited for poetry. This is demonstrated in every branch of poetry".

- **N. Erbesberg** (19th century) a world renowned professor from Vienna, stated: "The structure of the Hungarian language is such that it appears that linguists could have created it with the purpose of incorporating in it every rule, conciseness, melody and clarity; and besides all this it avoided any commonness, difficulty in pronunciation and irregularities".

- **N. Simpson** (1848): "Letters from the Banks of the Danube". In this series of articles, he wrote about the Hungarian language in the exciting days of March (during the 1848-49 Hungarian Revolution and War of Independence against the Habsburgs). "The Hungarian language is very poetic, rich and spirited, . . . it is full of enthusiasm and strength and is suited to all kinds of poetical work. It is strong and yet gentle and very pleasing in sound. It is melodic and its expression is clear".

- **Grover Krantz** (1931 - 2002) was Professor of Physical Anthropology at Washington State University. His research included all aspects of human evolution. His opinion was that "the primordial Hungarian language in Hungary...preceded the beginning of the New Stone Age...among the extant languages it is the most ancient". (Translated from Hungarian, original unavailable.)

- **George Bernard Shaw** (1856-1950). The world-renowned dramatist and Nobel Prize Laureate was not completely satisfied with the English language and he even wanted to create a new phonemic alphabet for it. In order to find a more suitable language of expression, he studied several languages, among them Hungarian, which he found the most suitable for poetic expression. In a radio interview to the Canadian CBC he expressed his high regard for it: "I frankly state that, after studying the Hungarian language for years, my conviction is that if Hungarian had been my mother tongue, my life-work could have been much more valuable. Simply because by this curious language, bulging with primeval power, can be described, with more precision, the tiny differences, the secret vibration of emotions. In the Hungarian language, instead of using prepositions, the word's ending can be altered in huge variations. This exercise is able to reflect accurately the tiniest vibration of emotions". (Translated from Hungarian, original unavailable.)

- **Edward (Ede) Teller** (1908-2003), a Hungarian born nuclear physicist, not long before his death said: "My new eminent discovery is that there is only one language and it is the Hungarian one". – B: 0881, 1257, 0396, 1513, 2059, T: 7669, 7103.→**Hungarians, Origin of; Finnish - Hungarian Language Relationship; Dialects, Hungarian; Etruscan-Hungarian Linguistic Relation; Hungarian Language; Bowring, Sir John; Teller, Ede.**

Hungarian Legion in Italy – A Hungarian body of troops, organized in Italy during the 1859 Austro-Italian-French War. On its establishment, Lajos Kossuth made an agreement with Napoleon III and Cavour respectively, in May 1859; it was officially established on 5 June 1859 in Genoa. Its members were the officers and *Honvéd* privates who, after the collapse of the War of Independence (1848-49), emigrated and were joined by the Hungarian military, serving in the Austrian army and who decided to escape. The Legion, under the command of the Hungarian National Directorate, composed of Lajos (Louis) Kossuth, György (George) Klapka and Count Sándor (Alexander) Teleki, was made up of 2 brigades, 5 infantry battalions and 1 cavalry detachment. The brigade commanders were the Colonels Daniel Ihász, Count Sándor Teleki and Miklós (Nicholas) Kiss. The Legion participated in the war, fighting heroically to liberate and unite Italy. After the Armistice of Villafranca in October 1859, the Legion was disbanded. Large numbers of its former members then joined the Southern-Italian campaign, led by Giuseppe Garibaldi, in 1860. General István (*Stephan*) Türr became the Chief of General Staff of the Thousand of Marsala. The victorious campaign, during which Major Lajos (Louis) Tüköry fell, finally succeeded in establishing the unification of Italy. The Hungarian Legion was reorganized on the order of Garibaldi, on 16 July 1860, with István Türr as its commander. Thereafter the Legion became a part of the Royal Italian Army, playing an important role in the fights against the mafia bandits of Southern Italy. It was disbanded in Hungary on the occasion of the Compromise of 1867– B: 1230, 1138, 1020, T: 7456.→**Kossuth, Lajos; Klapka, György; Teleki, Count Sándor; Türr, István; Ihász, Dániel; Tüköry, Lajos.**

Hungarian Missionaries in Swaziland – Hungarian missionaries, both Catholic and Protestant, worked in many underdeveloped parts of the world: in Asia, Latin America and Africa. In Swaziland, Southern Africa, Zoltán Boglári, a Franciscan monk, worked as a missionary (1961-1965). After the Communist regime in Hungary dissolved the

Monastic Orders in 1949, Boglári escaped to Italy. Since he had always wanted to become a missionary, he was posted to Swaziland in 1961, where he became parish priest of the Cathedral. On the staff of the Cathedral there already were three Hungarian employees, who were veterans of World War I. They worked on the estate of the Cathedral and taught agriculture to the local people. Boglári was a talented painter and sculptor, who fluently spoke the African language of the locals. Under his leadership, the Cathedral's life blossomed. He even visited and served Hungarians in and around Johannesburg and Durban, South Africa. Since he was in favor of the black majority and helped them, he soon found himself in isolation in the Stegi Monastery. Disillusioned, he traveled to Canada in 1965, left the order, got married and returned to South Africa, where, being an architect, he built churches for the black Christians, among them the Kwa-Masu Cathedral. He died in 1989. – B: 1514, 1020, T: 7103. → **Jesuits, Hungarian in Latin America; Brentán, Károly; Éder, Xavér Ferenc; Babos, Sándor; Döbrössy, Lajos; Molnár, Mária; Csákány László; Pásztor János, Pungur, Joseph.**

Hungarian Mythology – is known only from the sparse data of medieval chronicles and the store of folklore of legends, myths, folk tales, fairy tales, superstitions, customs, and phrases, as well as from the mythology of ethnically related peoples and archeology. Many parts of it were thought to be lost. Only some texts remained, which can be classified as myths, although Hungarian mythology was successfully recovered in the last 150 years. Its reconstruction, as completely as possible, was first carried out by the distinguished historian Arnold Ipolyi (*Magyar Mythologia / Hungarian Mythology*, 1854).

The world of ancient Hungarians was divided into three spheres: the Upper World (*Felső világ*), the home of the gods and good souls; the Middle World (*Középső világ*), the place of humans and ghostly creatures; and the Underworld (*Alsó Világ, Alvilág*), the realm of “ghosts” and the souls of dead people who were bad; and the home of Evil (*Ördög*), the creator of insects that plague humans: fleas, lice, flies etc. In the center of the world, the World Tree (*Világfa*) stood, encompassing the three levels. Its foliage was the Upper World; the Middle World was located at its trunk, and the Underworld was around its roots. In some stories, its fruit were golden apples.

Religion: The old Hungarian religion was a form of shamanism. The shamans were called *Táltos*. They had many duties to perform: commuting between the three spheres and curing, predicting and interpreting dreams; contacting ghosts, removing curses, mediating between human and spirits, finding lost souls, and performing animal sacrifices, including that of the White Horse. After death, the human soul left the body, which was buried on the opposite bank of the river, facing the East. The good souls reached the Other World (*Túlvilág*) to obtain eternal peace; the bad ones descended into the Underworld (*Világ, Alvilág*), where Evil (*Ördög*) and a number of Ghosts (*Szellemelek*) lived.

Gods: The most important divine being is *Isten* (God). He controls the world, shapes the fate of humans, observes our world from the sky, and sometimes warns us by lightning (*mennykő*). *Isten* created the world with the help of Evil (*Ördög*). Other gods include Mother God (*Istenanya*), the God of War (*Hadúr*), and so on. There is also a goddess of fertility and of the moon, *Ildikó*. The name *Boldogasszony* means “Blessed Lady”. She helped women in childbirth. After Hungarians were converted to Christianity, her figure became equivalent to the Virgin Mary. The major celestial bodies: the Sun

(*Nap*) and the Moon (*Hold*) are also located in the Upper World. The sky was thought to be a big tent held by the World Tree. There were several holes in it: they are the Stars.

Creatures: *Bába* was a beastly old woman, who had negative qualities; she had magical abilities, although she was not a witch; today, *bába* means midwife. *Boszorkány* was a hostile, evil, supernatural old woman, a witch. She had the ability to transform, fly and curse. A *boszorkány* corrupted the animals – for example, she spoiled the milk of the cows. To humans, she brought a sudden illness. The witches “operated” in the night, or at nightfall. *Bubus* (*Mumus*) (ghost) was a small being that lived in caves. *Fene* (ghost) was the demon of illness. Today, a saying still preserves its name: *A fene egye meg!* (Let him be eaten by the *fene!*), and is said when someone is disappointed. There were ghosts of the forests and waters, such as the Mermaid (*Sellő*), which lived in the waters and had a human upper body but a fishtail. Wind Mother (*Szélanya*) was an old woman who controlled the winds; The Dragon (*Sárkány*) was a scary beast: he was the enemy of the heroes in the tales. *Lidérc* was a mysterious creature with several different bodies, its aim was sinister. The Elves (*manók*) and the Dwarfs (*törpék*) were cunning beings, living in the woods or under the ground. Giants (*Óriások*) lived in the mountains, and they had both good and bad qualities. The favorite creatures were the Fairies (*Tündérek*), who were beautiful, young virgins. They helped humans, who sometimes could ask for three wishes from them. *Garabonciás* was a wandering magician, who could create storms. Its alternative names were: *barboncás*, *gyiák* – some of whom possessed these abilities. The *Turul* was the mythical bird in the origins of the Magyars. *Csodaszarvas* was the Miraculous Stag. *Magor*, and his brother *Hunor*, hunted this deer through the forests and the marshes of Lake Maeotis (Sea of Azov) for many days. Finally, the two brothers found the daughters of king *Dula*. *Magor*, and one of *Dula*'s daughters were considered to be the ancestors of the Magyars; *Hunor* and another daughter, the ancestors of the Huns. *Álmos* was the son of *Ügyek* and *Emese*, and was born in ca. 819. He ruled the Hungarians in *Levedia* and *Etelköz* and was the founder of the *Árpád* Dynasty. – 1031, 1068, T: 7103, 7456.→**Shaman; Táltos; Garabonciás.**

Hungarian National Museum→National Museum.

Hungarian Pax Romana (MPR) – A member of the International Catholic Movement for Intellectual and Cultural Affairs – ICMICA. It was founded in 1921, and newly formed in 1947. Hungary was represented by emigré Hungarian Catholic intellectuals until 1996. It is registered as a Non-Governmental Organization – NGO. It offers help to Catholics to make responsible decisions, encouraging them to work for the benefit of others, and participate in community affairs. Important are the yearly organized thematic congresses from 1991 onward. Such issues were dealt with as: *The Gospel – our Common Service Today* (*Az Evangélium – közös szolgálatunk ma*); *The Church of Dialogue* (*A párbeszéd egyháza*), and the *Hungarian Ecumenical Meeting* (*Magyar ökumenikus találkozó*). Their materials also appeared in print. – B: 1007, T: 7103.

Hungarian Prisoners of World War II in Soviet Camps – Hungarian prisoners of war were kept in the Soviet Union in large numbers. During World War II, more than 4 million foreign persons were taken to the Soviet Union as “prisoners of war”. After German and Japanese POWs, Hungarians constituted the third largest group. According to recent estimates, 526,000 Hungarians were in Soviet captivity. However, this figure

does not include those who, from Romanian transit camps, were taken to the Soviet Union and died during the long transition period; and probably does not include those Hungarian citizens of German nationality who were removed from Hungary. It does not even include those Hungarians who were taken from the southern part of Upper Hungary (*Felvidék*, now in Slovakia). Including them, the likely figure of Hungarian POWs in the Soviet Union is between 600,000 and 700,000. Only two-thirds can be considered real POWs, some 50,000 were actually civilians taken from the territory of Hungary, under the pretext of “collective punishment”, mostly because of the Soviet’s need for a cheap workforce to rebuild their war-torn country. In order to gather together individuals, Soviet authorities ordered them assembled for “malenkij robot” (small work), or “rubble clearing”, or “road reparation”, or “film show”, or collected those individuals whose family name ended with the letter “r,” as those were assumed to be German. A special group was the “war criminals,” judged so by Soviet courts. The number who perished in the long years of Soviet captivity amounts to one third of the total POWs.

In this way an enormous number of soldiers and even innocent civilians, men and women, were gathered up and at first kept in reception camps established in Hungary; the largest of these collecting camps was at *Kistarcsa*. The “dangerous” people, found guilty of “crimes against the state” were also kept in these camps, from where they were sent to transit camps in Romania (Foksány, Brassó, Temesvár, etc.) and finally, from there, they were transported in sealed railway wagons to the forced labor camps (*Gulags*) in Siberia, in the Soviet Union. In addition, many military personnel, who were evacuated at the end of the War to the West, were returned to Hungary after the War, fell into Soviet captivity at the Hungarian border, and were also transported to Gulag camps, having the same fate as the Soviet dissidents, Polish soldiers after 1939, and many others. After many years, only a fraction of these POWs could return to Hungary. They were warned by the Hungarian Secret Police not to speak about their experiences in the Soviet Union. Most of the prisoners of these labor camps died as a result of the hard labor, undernourishment, disease, harsh treatment and conditions. Hungary’s losses in World War II were the fourth largest in relation to its population size (after Poland, the Soviet Union and Germany).

The first Hungarian POWs (not a large number) appeared in Soviet camps in late 1941. They were captured on the Russian Front. Their number grew rapidly at the time of the great break-through at the Don River (12 January to 3 February 1943). On 3 February 1943, the number of Hungarian POWs was 32,299, while a year later at the end of 1944 the number of Hungarian POWs was 61,000, a figure, which rose to 125,263 by January 1945. Of these, 66,961 were kept on the Home Front, 55,910 in transferring and forwarding-stations, and 2,662 in special hospitals. After the conclusion of the War, the total number of the Hungarian POWs increased dramatically: in July 1945 there were 425,319. In the second half of 1945, a change occurred in the way the POW camps were managed. The POWs were transported from the vicinity of the Front to the hinterland. According to Russian archival sources, from the first consignment of POWs, 24,909 were dispatched to Hungary in June 1945, and on 10 November 1945: 234,445.

In 1948, after the Communists grasped power in Hungary, the release of POWs immediately stopped. The Rákosi regime did not care that there were still many Hungarian civilians in Soviet POW camps, who never would have qualified as POWs, let

alone soldiers. The Communist government closed the issue by announcing that only Hungarian “war criminals,” sentenced by Soviet courts, remained in the Soviet Union. In the overwhelming number of cases, this was not true. In 1953, after the death of Stalin, some 1500 Hungarian POWs were released and sent to Hungary, the rest were only freed in 1955. Hungarian rehabilitation courts confirmed that most of those, who suffered 10 years in prison camps in the Soviet Union, were innocent. By the end of 1948, still 7,506 Hungarian POWs remained in Soviet camps. The death of Stalin created a more favorable situation, owing to the amnesty ruling issued in 1953. As its consequence, 2,219 were freed, though another 12,231 still remained in Soviet camps. An investigation of the available documents shows that the maximum figure mentioned is 541,530, though this includes the figure for the interned ones as well. The Russian archival sources state that 418-420,000 was allowed to return to Hungary. The number of Hungarian POWs, who perished, is stated to be 51-55,000. Summing up the available statistics, it is evident that the total number of Hungarian military and civilian prisoners of war was about 600,000, from who 120,000 to 280,000 returned to Hungary, and 330,000 to 380,000 perished. The fate of the 150,000 Hungarian prisoners, who were native to the former Hungarian areas awarded to Czechoslovakia, Romania and Yugoslavia by the Dictated Peace Treaty of Paris (1947), is still unknown. Following the defeat of the Hungarian Revolution and Freedom Fight of 1956, thousands of young men and women were rounded up and secretly taken to the Soviet Union never to be seen again. The last known Hungarian POW in the Soviet Union, András (Andrew) Toma, was released in 2000. – B: 1031, 1828, 1078, 7456, T: 7456.→**Rákosi, Mátyás; Toma, András; Hungarian Prisoners of World War II in Western Camps.**

Hungarian Prisoners of World War II in Western Camps – In December of 1944, due to the rapidly advancing Soviet troops into Western Hungary, four trainloads of Hungarian military personnel was sent into Germany, among them the Jutas Training School for Non-commissioned Officers (*Jutasi Altiszképző Iskola*). It came under US military occupation in *Grafenwöhr-Westlager* at the end of April 1945. The next day the Americans transferred the prisoners to another POW camp. Whatever they were forced to leave behind – personal belongings, official documents, etc. – the US soldiers doused with gasoline and burned. During and after the war, the Allies set up close to 8000 POW camps in the British, French and US Occupational Zones; of that number few conformed to the provisions of the Geneva Convention. Of the one million POWs who were kept in these camps, 50,000 were Hungarians. In the French-occupied Zone of Germany, 7000 Hungarian soldiers were kept in POW camps. However, no state of war existed between Hungary and France; Hungarian soldiers did not fight French troupes. French and other Allied prisoners of war, who fled from German camps to Hungary during the war, were treated as guests of the State and received pay and had rather free movement outside the camps. However, the French Government did not reciprocate the gesture – to the contrary. In fact, by keeping Hungarian soldiers in these camps, France acted in contravention of the Geneva Convention. The French did not allow representatives of the International Red Cross into the camps. In some of them, where the prisoners refused to sign up for the French Foreign Legion, were deprived of their daily food rations – so were free to choose between starvation and the Legion. At the end of 1945, the Americans transferred some of the Hungarian POWs to the notorious *Maille le Camps* detention center, north of Paris, where most of the members of the Jutas School ended up.

Their daily food rations hardly reached 600-800 calories; they lived in damp barracks that lacked windows and doors, and were forced to do heavy labor. They were only set free at the beginning of 1946, when the French packed them into sealed railway cattle-cars, and sent them to Hungary. At the border they were immediately detained and sent to the Recsk detention camp. – B: 2133, 7617, T: 7617.→**Hungarian Prisoners of World War II in Soviet Camps.**

Hungarian Relations – In the early stages of their history, the Magyars established close connections with the Eurasian equestrian peoples, the Scythians and the Huns. In this region of the Steppes, it was customary for a tribal union or „nomad state” to be multi-ethnic, comprising of several ethnic groups. Thus, Mongolid and Europid elements, tribes speaking several different languages, all belonged together in an imperial union. The Mongol and Manchu words, found in the Hungarian language, indicate that a part of the ancestors of the Hungarians originated in Inner Asia. The modern researchers (Botalov, 2007) have proved that the Ordos Plain was the starting-point of the civilization of the Steppes, and the people living there migrated as far west as the Carpathian Basin. At the time of the Empire of the European Huns, the Magyars must have been living in the foothills of the Caucasus Mountains; and after the fall of the Hun Empire (453), they took on an individual role. Based on credible historical sources, we can determine which peoples had a close connection to the Magyars:

In the Crimean Peninsula and the foothills of the Caucasus, lived Scythians, Sarmatians, Huns and Hun-Sabirs (from here the Magyars got their Greek-Byzantine name: *Sabartoi-asfaloi*). From the second half of the 5th century, the Magyars were called Onogurs (Hunnugurs) and Ogurs. In the sources, the name Ugor was used exclusively for the Magyars; but in the 19th century, the Indo-European linguists fabricated an artificial „Ugor” people. Many similarities can be found between the Magyars and the Bolgars, for both peoples declare that they are descended from Csaba (Irnek), the third son of Attila. Two of their tribes have the same name: *Nyék* and *Kürt*, and many of their aristocratic titles are the same. There are similar elements in their material and spiritual culture, which stem from their common Hun ancestry.

Already in the 1920's, Géza Fehér noticed this close similarity. The Magyars also met with Slavs in the Eastern European plains, whom they sold as slaves. Therefore, the theory that the Magyars learned much from the Slavs cannot be supported, for the Slavs adopted elements of the culture and language of the Scythians and Sarmatians. The historical chronicles also record alliances between the Magyars and the Kazars. Some historians thought that the Magyars were subservient to the Kazars, although the historical sources do not support this theory. Byzantine Emperor Constantine VII, a.k.a. Constantinos Porphyrogenitos (913-959), wrote in his work: “The Administration of the Empire” (*De administrando imperio*), about the alliance between these two peoples, that the Kazars occupied a part of the Magyar settlements after an attack by the “Pechenegs”. This must refer to an Arab invasion sometime in the 7th and 8th centuries. (Helilov-Nyitrai, 2008) This territory must have been the Eastern Caucasus region, today's Dagastan. Later, Constantine reported that the Magyars and the Kazars fought each other for ten years. Then the Kazar kagan wanted to give his sister to Levedi, the Magyars' first Vajda, for his wife, so that they could establish a strong connection; but Levedi rejected her. From this, it can be seen that it was the Kazars who wanted to become allies of the

Magyars, who did not want this alliance.

The notes about the connection between the Magyars and the Avars are also important. Byzantine sources write that the Avars were really Huns, and that they were named after one of their leaders. Hungarian historians and archeologists believe that they spoke a Turkic language, although there is no proof of this. What is certain is that the majority of the Avars were White Huns (Hephthalites), as Gyula László and Éva Aradi have written. Defeated by the Turks, they fled from the Central Asian Empire toward the West around 550. The Magyars were in the Carpathian Basin before the Avars arrived there, because there were not only the *Székelys* (Szeklers), but also some Magyar tribes (Ungros) living there. According to some foreign historians, some Magyar tribes were already Christians in the Caucasus, belonging to the Eastern Church. Then, from the end of the 10th century, Western Christianity was spread under the influence of the intense missionary efforts of King István I. (St. Stephen). In spite of the fact that the Magyars, after their arrival in the Carpathian Basin at the end of the 9th century, encouraged close connections with the western peoples, (first Germans, then Slavs), they preserved the culture that they had brought with them from Asia.

The Magyars had close connections with the Turks, so much so that the Byzantine sources called them Turks. There are definitely many similarities between the two peoples, for they both claim the Huns to be their ancestors. Still, it cannot be proven that the Magyars learned words or elements of state organization from the Turks, because they already had a well-organized social system dating back to the middle of the 6th century. The Chinese Chronicles write that the ancestors of the Turks, under the leadership of the Asina nation, lived in the area of the present-day Chinese province of Gansu, and they were the leaders of the Northern Liang Dynasty that was of Hun origin. In the middle of the 5th century, the Juan-Juans pushed them to the west and they fled to the Altai Mountains, which the Turkish legends call Ötüken Mountains. After their settlement in the Carpathian Basin, the Magyars continued to assimilate many eastern elements. The Pechenegs and Cumanians settled among the Magyars, and some of the military leaders chose them as escorts. Some of the geographical names have preserved their memory. The Cumanians received special freedoms from Hungarian king Béla IV (1235-1270), and they have kept them until modern times. – B: 1068, 1553, 1923, 1968, 7697, T: 7690.→**Most of the persons, nations have their own entry.**

Hungarian Runic Script – Also known as Szekler-Hungarian runic script, as most relics were found in Transylvania (*Erdély*), also known as Szeklerland (*Székelyszékelyföld*).

Before the Hungarians converted to Christianity in the beginning of the 11th century and adopted the Latin alphabet, they had their own alphabet, called runic writing or script



1 = A	1̄ = Í	1̈ = R
1̇ = Á	1̂ = J	1̃ = S
χ = B	◊ = K	l = SZ
↑ = C	Λ = L	γ = T
1̄ = CS	θ = LY	χ = TY
† = D	1̂ = M	1̃ = U
1̇ = E	1̂ = N	1̃ = Ú
1̇ = É	1̂ = NY	1̃ = Ü
θ = F	1̂ = O	1̃ = Ű
Λ = G	1̂ = Ó	1̃ = V
1̇ = GY	1̂ = Ö	1̃ = Z
χ = H	1̂ = Ö	1̃ = ZS
1̇ = I	1̂ = P	1̃ = AK(?)

(rovásírás) that they most probably brought with them from their former homeland in the East. The letters and syllabic signs were inscribed from right to left with a so-called runic knife on a wooden stick, or carved onto stone. Some runes were also written in boustrophedon style (alternating direction right to left then left

to right). The limited writing surfaces required concise messages by using abbreviations and contractions, i.e. ligatures. The *Illuminated Chronicle* (*Képes Krónika*, c. 1360) writes as follows: "These Szekler-Scythian letters, not yet forgotten, are used not with the help of ink and paper, but by mastering the carving of incisions on sticks, they use them as carvings"...

Origins of the Hungarian runic script are still being debated. There have been different theories put forward, such as ancient Sumerian, Scythian, Hun, Avar and Turkic, of which only the Sumerian and the Turkic writings are known. In all probability, it derived from the Phoenician, as did most of the scripts. However, runes were used to write many languages including, Gothic, German, Frisian, English, Danish, Swedish, Norwegian, Icelandic, Lithuanian, Russian, also Hebrew and other Semitic tongues. Sándor (Alexander) Forrai in his book *Ancient Hungarian Runic Writing from Antiquity to the Present* (*Az ősi magyar rovásírás az ókortól napjainkig*, 1994) even demonstrated similarities between Egyptian hieroglyphs and some of the Hungarian runes.

With the adoption of Christianity, runic writing became labelled as "pagan"; it was outlawed, and all texts had to be destroyed. The majority of the runic writings of significant value perished. András Vitéz, Canon of Rozsnyó, (high-ranking Judge and Magistrate of Counties Gömör and Kishont) translated a valuable document preserved in the Szilassy family's archives:

An order elevated to statute, signed by the secret councillors of King István I (St. Stephen) (997-1038), which stated that "Domokos, Archbishop of Esztergom, ordered for future execution by the Hungarian Christian Church and upon the request of Pope Sylvester II, that the old Hungarian letterings and carvings, written from right to left, used by Hungarians, Szeklers and Cumans, as well as the Hungarian priests of the church, must cease and be replaced by Latin script. Hereby it is ordered that the clergy must be taught to use the Latin script and be forbidden the use and teaching of the pagan writing, subject to the penalty of forfeiting their clerical appointments and a fine of 20

golden coins. Further, it is ordered that all inscriptions and prayer books with pagan lettering, found in churches, be destroyed and substituted with Latin. Those who surrender old pagan writings or carvings shall be rewarded with a sum of 1 to 10 denars. The surrendered writings and carvings are to be destroyed by fire and sword, so that, with their annihilation, any remembrance or desire to restore the pagan religion be curtailed". The document is signed: "Vatican 1000 IX. Cal. oct. Die festo Jac. Ap".

As a result, only very few relics survived, mostly in Transylvania; most date from the 15th and 16th centuries. Among these the most significant are: the bone pin-case found in Szarvas in south-eastern Hungary, dating from the Avar-age (6th-8th c.). According to some linguists and historians, this is the first Hungarian written relic. However, opinions differ on its decipherment: one came up with a Hungarian reading, another with an Old Turkic one; but there is no trustworthy meaning to date. There is the runic alphabet found in Nikolsburg (now Mikulov, Czech Republic), dating from the 15th century; the alphabet of the Reformed College of Gyulafehérvár in Transylvania (now Alba Iulia, Romania) from 1655; the inscription in the Unitarian Church of Énlaka from 1680. The most extensive relic of runic writing is the calendar containing the copy of the notes of the Italian scholar, Luigi F. Marsigli (1658-1730), kept in the Library of the University of Bologna. Other relics include church inscriptions in Csíkszentmiklós of 1501; the Constantinople Inscription (*Konstantinápolyi Felirat*), inscribed on the wall of the Residence of the Ambassadors by Tamás (Thomas) Kedei Székely in 1515; also the late 16th century notes taken by István Szamosközy, and the alphabet of János (John) Kájoni of 1673. Then there is the 23-piece, 8th or 9th century Nagyszentmiklós Gold Treasure (*Nagyszentmiklósi aranykincs*), found in southern Hungary in 1799, several pieces of which display runic inscriptions. However, there is no consensus on their meaning to this day.

The Latin alphabet was not satisfactorily adapted to the characteristics of the Hungarian language for a long time due to the fact that most of the writing took place in Latin. Also, the Hungarian runic writing fits the characteristics of the language: all sounds correspond to a particular character in the Hungarian alphabet. At that time, in the Latin alphabet there were no corresponding letters for the vowels: *á, é, ö, ü*; and for the double consonants: *cs, gy, ny, sz, ty, sz, zs*. As a result, runic writing continued to exist, especially among the non-clerical literates and people in lower social positions. It was still used in some parts of Transylvania (*Erdély*, now in Romania) as late as the 1850s.

Research into its origins began in the 19th century. Károly Antal (Charles Anthony) Fischer (1838-1926) conducted the first methodical research work, and published his first book on the subject under the title *Hun-Hungarian Writing and its Relics* (*Hun-Magyar írás és annak emlékei*). He also pointed out the stenography-like abbreviations (ligatures) noted in the relics. Folklore researcher and literary historian Gyula (Julius) Sebestyén (1864-1946) devoted two books to the runic writing system: *Runic and Runic Writing* (*Rovás és rovásírás*)



**Runic Script Inscription in the
Unitarian Church of Énlaka**
"egy az isten georgyius musnai
diakon"

There is one God
[signed] Georgyius musnai diakon

(1909) and *The Authentic Remnants of Runic Writing (A rovásírás hiteles emlékei)* (1915). He was the first to describe in its entirety the *Stick-Calendar (Botnaptár)* from the Age of Reigning Prince Árpád (9th century). He also translated from the Latin the *Rudimenta* of János (John) Telegdi.

In the 1970s, the revival of runic writing was started by the work of Sándor (Alexander) Forrai. He entrusted the continuation of his work to Gábor (Gabriel) Szakács, journalist and runic writing researcher, who organized runic writing competitions, meetings and workshops in the Carpathian Basin, whereby thousands of young people have been involved in the preservation and handing over of our ancestors' heritage. Following Transylvanian examples, he launched a movement of erecting signboards with runic characters at the borders of settlements. As a result this writing enjoys its second Renaissance. Some people use it to send "encoded" messages; the Szeklers of Transylvania carve it into their wooden entrance gates. In all cases, it is an important part of the Hungarian national heritage. B: 1136, 1175, 1068, 1177, 1231, 1251, 1336, 1789, 7456, 7617, T: 7617.→**Kájoni, János; Szamosközy, István; Telegdi, János; Sebestyén, Gyula; Forrai, Sándor; Alma-Ata, Runic Inscriptions; Rudimenta; Herdsmen's Runic Numerals; Szeklers; Szekler Gates; Szeklerland Runic Characters; Nagyszentmiklós Gold Treasure; Cerro Pelado Cave, Runic Inscriptions; Friedrich, Klára.**

Hungarians, Early History of – In the past 150 years, numerous theories have evolved about the ancient settlement place of the Magyars and of the origin of the ancestors of the Hungarians. Some linguists still cling to the Finno-Ugric hypothesis, which, in the 19th century, on the basis of comparative linguistics, placed the original homeland of the Magyars in the Ural Mountains. However, modern research does not support this theory. The most recent research has found that the former settlement place of the Magyars was preserved in ancient traditions and that, in the 6th century AD, these people lived in a well-organized tribal union in the foothills of the Caucasus Mountains. Prior to that, they lived in the Steppes of Central Asia, among the Scythians and Huns. (The Magyar Chronicles call the Magyars Scythians and Huns interchangeably in the above-mentioned two regions.)

The most famous Hungarian researchers, Sándor Körösi Csoma and Ármin Vámbéry discovered one of the centers of the Hungarians in the above territories. Körösi intended to search for them among the Jugars or Uighurs in the present-day Chinese territory of Xinjiang, which was at one time inhabited by Huns; but he did not succeed in reaching it. Following in their footsteps, many other researchers consider this the ancient homeland of the Magyars. Already in the 1940's, Sergej Tolstov, a Russian archeologist stated that the ancient home of the Magyars was in Choresm (today Kazakhstan) and he connected their ancestors to the Keltemira culture, which existed there in the 4th century BC. (Tolstov, 1947) Anthropologist, Tibor Tóth believed that the Magyars were related to the *Madjar* tribe that lived on the shores of the Aral Sea

The Andalusian historian Al-Bakri (1458-1490) in his *Book of Highways and of Kingdoms* stated that one area of settlement of the Magyars was Horasan. There are also facts, which indicate a connection farther away, in Central Asia, since the Magyars show strong similarities with the ancient Mongol state organization, language and folk poetry, although this research is not complete. János Fogarasi began his research of the Central

Asian region in the 19th century, and his work was continued by Bálint Gábor (Valentine Gabriel) Szentkatolnai, the founder of Mongol Studies in Hungary. A more recent line of research states that the ancestors of the Hungarians were the autochthonous people of the Carpathian Basin, who welcomed Árpád and his Magyars when they reclaimed their homeland (Cser-Darai).

From the above-mentioned facts, it can be established that the proto-Magyars, the Scythians, Sarmatians and Huns lived together in the Hun Empire in ancient times and these peoples ruled the Eurasian Steppes from the Yellow River to the Carpathian Mountains. The ancient name for the Magyars connects them to the Huns, for already they are mentioned as *Hungarus*, *Hunugur*, etc. from the 5th century on, and the name *Ogur/Ugurs* was used exclusively for the Magyars. From the research of Peter Király, we know that the western sources referred to the Magyars as *Madjar/Muageris* in the territory of the foothills of the Caucasus in the 6th century. (Helilov, Nyitrai, 2008) Byzantine Emperor Constantine VII (Constantinos Porphyrogenitos) became alarmed at the proximity of the Magyars, who must have been an unknown quantity to him, so he began to investigate their military strength and methods of fighting, their customs and their language, recording also the native names of the Magyar tribes. He stated that the ancient name of the Magyars was *Sabartoi asphaloi*, which according to a consensus of opinion meant the Sabirs, who were of Hun origin and ruled the foothills of the Caucasus Mountains, today's territory of Dagestan, in the 5th and 6th centuries. The Emperor collected all his findings about the Magyars in his famous work, *On the Administration of the Empire (De administrando imperio)*, with important details on their sojourn in Lebedia and Etelköz (*Between the Rivers*). In 948, the Emperor received two Magyar leaders, Bulcsu and Tormás, and acquired information about their customs and system of state administration. He described the Magyars as "astute, with hardy nature, lovers of pomp and prepared to defend their freedom to their last breath." From the Hungarian Chronicles we know that the ancestors of the Magyars lived by Lake Maeotis (Sea of Azov) in organized groups, an area to which they arrived from the Persian territory they called *Evilath*. The area of Maeotis was a marshy territory, east of the Sea of Azov, which extended over modern Kercs, and where the Byzantine sources place King Muageris in the middle of the 6th century. He was one of the leaders of the Hun Kingdom, whose brother was Gordas.

The Byzantine Emperor called the ancient homeland of the Magyars Levedia, from where they fled from the attacks of the "Pechenegs" and the territory into which the Kazars settled. Hungarian historians formerly identified Levedia with the Maeotis area, which is probably the modern territory of Dagestan, and was the land of the Sabirs. According to the newest historical and archeological findings, it appears probable that the Magyars arrived in the Carpathian Basin in several waves from 562 to 896. According to ancient Hungarian tradition, after the death of Attila, a part of the Huns remained in their old homeland and waited for their return.

The Székelys (Szeklers), who live in the eastern parts of the Carpathian Mountains, in Transylvania (*Erdély*, now in Romania) have preserved this legend to this day. In the 1980's, on the basis of archeological finds in Hungary, Gyula László developed the theory of multiple settlements of Magyars (*Dual Settlement*), and with this he proved the relationship between the Avars and the Magyars. (According to the Byzantine Chronicles, the Avars were also Huns, most likely White Huns. Aradi, 2005) Gyula

László contends that the first Magyar ingress into the Carpathian Basin was when they joined the Avar remnants and lived together with them mainly after 860 AD. The second ingress was led by Prince Árpád, between 896 and 900 AD, when he crossed the Carpathian passes at the head of his Magyar people, estimated to have been 500,000, consisting of seven tribes and 108 clans.

According to the historical chronicles, the reason for the migration of the Magyars into the Carpathian Basin was overpopulation; therefore, before they started out, the seven tribes made a blood-covenant pledging brotherhood. This was also a custom among the Scythians, who would allow their blood to drip into a cup; the blood was subsequently mixed with wine and drunk by both participants. The first Prince of the Hungarians was Álmos, followed by his son, Great Prince Árpád, descendants of the Great Hun King, Attila. The election of a Prince took place in the same way as that of the Inner-Asian-related Hun tribes of Xianbei, where the leaders raised the chosen leader above their heads on a shield or a round disk. The Byzantine Emperor provided the names of the seven Magyar tribes: Nyék, Megyer, Kürt-Gyarmat, Keszi, Tarján and Jenő. Among these, Kürt and Nyék were also tribal names among the Bolgars; and the name Tarján was popular among the Inner Asian peoples in the form of Tarkan or Darkan.

The Magyar armies that united in *Etelköz* entered their new homeland at the end of the 9th century, to take back the land they had inherited from Attila (as per Anonymus). According to historical facts, together with the Magyars, came three Kabar tribes that were fleeing from Kazar rule. Along the way, more tribes placed themselves under the protection of the Magyars, as we can see from the Chronicle of Anonymus. According to historical chronicles and folklore, there was no opposition to the ingress of Árpád's people, which indicates that there was an indigenous people, Magyars and peoples related to them, living in the Carpathian Basin at that time. (These people were called people of bows and arrows, according to Hun terminology.) The Magyar armies first arrived in Transylvania (Erdély), where the Székelys (Szeklers) welcomed them, and then they continued their journey westward. By about 900, they occupied not only the land between the Danube and Tisza, but also the lands beyond the Danube (Transdanubia, a.k.a. Pannonia) and they extended their rule as far as the Vienna Basin. However, in the 11th century, they gave this up.

In the 10th century, the Magyars still lived a semi-nomadic, semi-agricultural life. There was private property; but the land was owned collectively by the various clans. Their religion was animistic; they honored the dead and the spirit of their ancestors; they believed in the magic powers of their tribal leaders and their priests, the *Táltos* (Shaman). Their runic script was a Hunnic or Turkic inheritance. The Principality of the Magyars was one of the strongest states in Europe, for they initiated campaigns annually in every direction of the compass. Historians today still call the 10th century Magyar campaigns „warring raids”, although the Magyars did not always deliberately attack the western principalities, but were asked to come to the aid of one or the other in a dispute (Ebelhardt, Thankmár, Henrik etc). In the last of these campaigns, the Magyar army of mounted archers from two of the seven tribes was virtually annihilated by the forces of Otto the Great in the Battle of Lechfeld in August 955.

The Magyars raided into Europe as far as today's Spain, and several times made Byzantium pay tribute to them. There are many stories about them in the foreign and also in the Hungarian chronicles, the most famous being the story of Botond. The Swiss, on

the other hand, recorded the campaign in Sankt Gallen, and it is clear that the Magyars were very friendly according to a monk who stayed behind.

The rulers of the Árpád Dynasty governed the territory from the area between the Danube and the Tisza Rivers and, in addition, the Gyula of Transylvania possessed great power; and also Bulcsu, who bore the title of *Horka* (judge). The reign of Prince Géza brought a great change in the lives of the Magyars. In 973 he established connections with the rulers of the Eastern Franks. In contrast to the Gyula of Transylvania, he did not follow Byzantine Christianity, but rather Western Christianity, although he did not wish to make this an exclusive faith. According to a famous saying of his, he felt he was a great enough a man to worship two gods. The strong propagation of the Christian religion is linked to the name of his son, István (Stephen), who ruled as the first King of Hungary from 1000 to 1038. Besides the spreading of Christianity, István established a strong central rule in the Carpathian Basin; and the lords who resisted him (Koppány, Gyula and Ajtony etc.) were defeated with the help of the Germans, and their lands confiscated. Thus a united rule was assured in the Carpathian Basin. (Obrusánszky)

The Magyars, just as the related peoples in the Carpathian Basin, had a well-developed material and spiritual culture; they even introduced several new technologies to the European peoples. Archeologists have found traces of developed metal-works; and it is also a well known fact that they used the most modern military techniques. The harness, stirrups and saddle were all innovations that the equestrian peoples brought into Europe. The riches of the Magyars were unparalleled in Europe of the Middle Ages. They exported the preservative of that time, salt, and they developed the gold and silver mines in northern Hungary and in Transylvania. The Magyars of Árpád, before they came into the Carpathian Basin, were already a civilized group, since they had developed a system of irrigation to improve on their methods of agriculture. The Cluny monks did not attempt to convert the Magyars by teaching them agriculture, as they did the rest of Europe. (Hóman, Bálint) The characteristic churches of the Magyars were the round churches, which can be found in large numbers only in the Caucasus, and the frescoes that remain in the churches show that the Magyars were also skilled in Christian artistic elements.

Christian era. This started with the adoption of Christianity, which began with the invitation of Christian monks in 973 by Prince (Khagan) Géza (Geyza, ruled 972-997). He realized the importance of joining the just evolving Western European group of nations (Hungary finding itself wedged between the two major powers: the Holy Roman Empire and Byzantium) and he attached Hungary to the western form of Christianity. To consolidate this policy, Géza sent twelve of his leading men to attend the Europe-wide meeting of nations in Emperor Otto II.'s court at Quedlinburg (in Saxony) on 23 March, 973 (Csaba Csorba, 1997). The Christianization was completed by Géza's son, King István I (later St Stephen), the first king of Hungary who ruled from 997, and was King from 1001 to 1038). The Christian era marks the beginnings of the formation of a multi-ethnic nation in the Carpathian Basin with the addition of Cumans, Petchenegs, Slavs, Germans Saxons and some Turks.

The characteristic Hungarian culture is best expressed in their folklore (legends, fairytales) and in the customs of the peasantry (who are also the mainstay of the preservation of the Hungarian language), expressed in their way of dressing (costumes), fitting out their houses, method of constructing their garden gates, in their decorative

style (griffin and tendril ornamentation), goldsmith's craft, silver sabretache plates, ceramics, their folksongs, their musical instruments, their national dances, their agricultural implements and tools, the way they organize their wedding ceremonies and feasts, their funeral and burial customs, the grave head-markers carved from wood. The basis of their social organization was the family and the clan (*nem*). Politically, the Hungarians were divided into tribes, with a tribal head (leader or prince, in old Hungarian "hadnagy"). The army was split up into regiments, companies (squadrons) and corps. It is possible to differentiate the following ethnographic regions in Historic Hungary of the Carpathian Basin, together with their various Hungarian dialects (after the ethnographer Károly Visky): (I) Transdanubia (including such characteristic areas as Csallóköz, Felsőörség, Sárköz, Somogy, Göcsej, Hetés and Ormányság). (II) Northern Hungary (*Felvidék*, now in Slovakia, including the Matyó, Palóc, Cserhát and Szilágyság. (III) The Great Hungarian Plain, including the Jazygs, Cumanians, Hajdús, areas such as Nyírség, Bodrog Interfluve, Rét and Szamos Interstice. (IV) Transylvania, including the Kalotaszeg, Mezőség and Torockó areas and the Szekler (*Székely*) and Csángó areas (the latter also east of the Carpathians).

Population. From Prince (Khagan) Árpád's nation of an estimated 250,000 to 500,000 Magyars, when they entered the Carpathian Basin in 896, their number grew to 4.5 million under the rule of King Mátyás I (Matthias Corvinus) in the 15th century, about equal to the population of Great Britain at that time. In 1910, the historic Kingdom of Hungary, taking up the whole Carpathian Basin, had a population of 20,886, 487, out of which the total number of Hungarians were nearly 13 million (1930 estimate). In 1920 there were 9,318, 456 in the newly truncated Hungary. This figure declined to 8,001,112 by 1930 because of emigration, whereas in the lost territories (2/3 of the Historic Kingdom), now parts of the newly created "successor states", there were 3,388,000 Hungarians: in Romania 1,800,000, in Czechoslovakia 970,000, in Yugoslavia 580,000, in Austria 55,000. After regaining some of the lost lands of the Hungarian Crown, as a result of the First Vienna Award of 1938, and the Second Vienna Award of 1940, the population of Hungary increased to 14,679,573 in 1941. In more recent times (1985) the population of Hungary has actually decreased (with an annual growth rate of -0.1%): 10,644,000 of which the Magyars amounted to 92% of the total. On 1 January 2000 the population statistics revealed a considerable decrease to 10,043,000 (Hungary Factbook 2000). – B: 7456, 1309, 1923, T: 7456, 7690.→**Most of the names have their own entry; Hungary, History of; Hungarians (Magyars), Ethnogenesis of.**

Hungarians' Ethnic Names – Names of ethnic groups may be divided into two categories: (1) the ethnic name that they apply to themselves, and (2), the ethnic names given to them by other ethnic groups. The sudden appearance of the Hungarians (Magyars) in Europe in the 9th century and the lack of reliable information and knowledge about their origin resulted in a variety of names given to them by authors writing in Greek, Arab, Latin, Slavic and other languages, in addition to the ethnic name applied to them by themselves.

In 457 AD, the Magyars were called Onogur, by Byzantine writer and traveler, Priskos Rhetor, and also by Agathias. In 558 AD, Theophylaktos Simokkatta called them Umgroi, Unniguroi; while around 550, Jordanes referred to them as Hunuguri. In 842, Georgios Monachos, and Leon Grammatikos knew them as Turkoi, Unnoi and Ungroi.

Byzantine Emperor Constantine VII (Konstantinos Porphyrogenitos) mentioned them as *Turkoi* or as *Sabartoi asphaloi* in 950 AD.

(1) Turk (subsequently türkü) is the appellation given to the Magyars in the 6th century by Agathias, Maurikios, Theophanes Bizantios and Menandros; in the 10th century, by Byzantine Emperor Leo VI (the Wise), by Arethas, and by Konstantinos Porphyrogenitos; also by some Arab sources in the 11th century, such as Ibn Hayyan and al-Bakri. All this shows that, in Europe, the Magyars were considered to be Turkic people.

(2) Onogur (“ten horses, i.e. ten tribes”) is the origin of the ethnic appellations Onogur, Ungri, Ungar, Hungri, and Hungarus. The Catalan friar, Paulus Orosius, as early as 417 AD, writes in his work thus: “Pannonia is a country in Europe which has been occupied recently by the Huns, who themselves refer to their land as Hungaria”. In Sankt Gallen (731-736), the Magyars’ name appears in the form Ungarus; in Lipting (761) as Hungar(us); and in Wiesenburg (797-809) as Hungarus, Hungarorum. In the 862, Annales Bertiniani the name Ungri appears.

(3) The *Madjar* ethnic name was used by Ibn Rusta around 930 and by Gardizi in 1050-1053. The Turkic Khazars also applied the ethnic name Madjar to the Magyars (Hungarians).

(4) Magyar: ethnic appellation referring to themselves in their own sources which appears in the 6th century as Muageris, who was a Hunnic king in the settlement called Madjar (Madzsar) in Crimea (in today’s Dagestan). A number of authors equate Magyar with the name of the Megyer tribe.

(5) Scythian is the ethnic name for the Magyars used by Byzantine sources, but European authors also use Scythian for Huns, Avars, Bulgars, Petchenegs, Uzes, Cumanians, and even the Mongols themselves. The Hungarian version of Scythian, *Szittyá*, first appeared in a decree of King András (Andrew, 1060), referring to the ancient Scythian faith of the Magyars (*see* Obrusánszky).

(6) Hun is the ethnic name for the Magyars in the Byzantine sources from the 10th century on.

(7) Avar is the name belonging to several Central Asian peoples in addition to the Magyars. A good example is what Byzantine Emperor Leo VI (the Wise) writes: “The Scythians, that is the Avars...”

There are differing theories about the position of the ancestral home of the Magyars, where they were fused into a homogeneous ethnic group from diverse component parts: some place it in Central Asia, some in Levedia, on the shore of Lake Maeotis (the Sea of Azov, in present-day Ukraine), some place it north of the Caucasus Mountains, which is called *Dentumogeria*; but new scientific research shows close genetic connections between the *Magijars* of Kazakhstan and the Magyars in the Carpathian Basin. The royal notary of King Béla III, Anonymus, calls the Magyars *Hetumoger* (*Hétmagyar*: people of seven tribes). – B: 1328, 7456, T: 7456, 7690.→**Anonymus**.

Hungarians, Ethnogenesis of – The oldest facts about the origins of the Magyars can be found in the historical chronicles written for the Hungarian kings (the Chronicle of Simon Kézai, the Illuminated Chronicle, the Chronicle of Thuróczy etc.). Besides these, it is important for researchers to pay attention to the work of Anonymus, entitled: *Gesta Hungarorum*, which relates the events of the arrival of Prince Árpád and the Magyar

tribes in the Carpathian Basin, and the division of the state. The works of the Archbishop of Esztergom, Miklós Oláh, in the 16th century, can be counted as a creditable source (*Hungaria, Athila*). Furthermore, the collection of legal customs by Supreme Justice István Werbőczy, in a book entitled: *Hármaskönyv (Tripartitum)* was one of the most influential works of the Hungarian aristocracy, right up until the Reform Age. All of these sources connect the origin of the Magyars with the Scythians. It is important to note that they all state that the Magyars came from Scythia, that is, that they originated from the land of the Scythians, but their leaders were the descendants of the Hun King, Attila. Álmos and his son, Árpád, were the descendants of Csaba (Irnik), the third son of the great Hun King. In other words, there are not two lines of descent, the Scythian and the Hun, but the sources state that the Scythian element is basic in the Hungarian people and added to that is an important Hun element.

The historical chronicles consider the ancient father of the Magyars to be Nimrud, who, after the tumbling of the Tower of Babel, went to the Persian province of Evliath (in the Iranian part of Azerbaijan). The Great Hunter had several sons; but two were his true descendants, Hunor and Magor. These young men did not remain at the home of their father, but during a hunt, in which they pursued a Wondrous Stag, they arrived in the moors of Lake Maeotis (Sea of Azov), married the daughters of king Belar, and settled there.

Anonymus wrote about a homeland, similar to that in Kézai's Chronicle, and he called the territory where the Magyars were living in the Maeotis region, *Dentumoger* (meaning seven Magyars). Byzantine Emperor Constantine VII (Constantinos Porphyrogenitos, 913-959) called this territory Levédia. According to the chronicles, the Magyars multiplied in this land and, when it became overpopulated, they searched for a new homeland. Their ultimate goal was to find and repossess the lands of King Attila, because they had learned from their ancestors that the Carpathian Basin was at one time Hun territory. The majority of the people they found in the Carpathian Basin accepted the Magyars and, in this way, they took back their ancient land almost without a struggle. The research into the origins of the Magyars began early in the 13th century, when the Dominican brothers first heard from the Cumanians, living in Moldavia, about the Magyars that had remained in the East. Many of them set out in search of the Magyars; and two monks, Otto and Julianus, actually met them. On the basis of today's research, it can be assumed that the Magyars lived not only in the Caucasus, but small groups of them traveled with the Bulgars to Bulgaria in the Volga region, where Julianus met them.

Later, in the court of King Mátyás I (Matthias Corvinus, 1458-1490), there lived historians who seriously studied the antique sources; and from them they deduced that there were two Scythian peoples: the Asian and European Scythians. From the Middle Ages until today, Hungarians have been traveling to the East to research the origins of the Magyars. With the aid of the various branches of science, the following facts have come to light. Archeologists have discovered that the horse-burials of the Magyars have their counterpart as far east as the surroundings of Beijing (Peking) in China. (Érdy, 2001) The Hungarian art of embroidery can be traced back to Inner Asia, to the Altai Mountains, where there are amazing similarities. (Érdy) The folk poetry of the Magyars can be traced to the Yellow River. There is a close connection linguistically between the Hungarians, the Asian Turks and the Mongols, which might indicate that the ancestors of

the Magyars came from that part of the world, although their tribal union did not take place until they reached the West.

The ethnic (racial) difference between the Finns and the Hungarians was well demonstrated in the 1980s by a Japanese biologist, Dr. Hideo Matsumoto of the Osaka Institute, who specialized in blood group differentiation and carried out research in this field. On basis of representative blood samples from various parts of Hungary obtained from the Hungarian Academy of Sciences, his results showed that the ethnically Turkic Hungarian people, though speaking a Finno-Ugrian language with later Turkic admixture, show no relation to the Finn people, who racially are more related to the Baltic and Scandinavian peoples, even though speaking also a Finno-Ugrian language; therefore, Professor Matsumoto has concluded that there is no racial relationship between the Finns and the Hungarians.

While there is no reliable information for the evolution of Hungarian ethnogenesis in the period between 500 BC and 500 AD, for the development after 500 AD there are sufficient data. For example, for the history of the Huns and Avars, there is the so-called “dual conquest” theory of the Carpathian Basin: settlement of the Magyars there at two different times. According to the working hypothesis of Professor Gyula László: first they moved into the Carpathian Basin after 670 AD as the “Griffin-Tendrill people”, while the Avar Empire was dominant there between 568 and 803. The second entry during 896-900 was under the leadership of Khagan (Prince) Árpád, when the bulk of the Magyars moved into the Carpathian Basin, absorbing the remaining Avar population. During the subsequent centuries the Magyar population became reinforced by some ethnic fragments, like the Cumans and Petchenegs, and in more recent centuries assimilating Turkic, Slavic and Germanic vocabulary and racial characteristics.

The Hungarian population, when they entered the Carpathian Basin during the years 896-900, was estimated to be 500,000 at the most – although there emerged contrary opinions of late, this number considered to be too high. In the 15th century their population grew to 4.5 million during the reign of King Mátyás I (Matthias Corvinus, 1458 – 1490), about the same as the population of Great Britain at that time. Then followed centuries of devastation caused by the 150 years of Ottoman Turkish occupation, from which the population only started to recover in the early part of the 19th century. The census of 1910 in the historic Kingdom of Hungary, covering the entire Carpathian Basin, had a population of 20,886,487, of which nearly 13 million were Magyars. In 1920, the population of truncated Hungary was 9,318,456 and this figure shrank to 8,001,112 by 1930, mainly due to emigration. In the lost territories (2/3 of the historic Kingdom of Hungary), now parts of the “successor states”, there were altogether 3,405,000 ethnic Hungarians: 1,800,000 in Romania, 970,000 in Czechoslovakia, 580,000 in Yugoslavia and 55,000 in Austria. With the recovery of some of the lost territories as a result of the First Vienna Award of 1938 and the Second Vienna Award of 1940, the population of Hungary increased to 14,679,573 in 1941.

In more recent times (1985) the population of Hungary developed a negative annual growth rate of –0.1% of the total 10,644,000 the Magyars amounted to 92% of the population. At the turn of the millennium, the number of Hungarians is as follows:

(1) Estimates in the separated territories (detached in 1920 and again in 1947): in the Southern Hungary (*Délvidék*, now Croatia, Slovenia and Serbia) 380,000; in Transylvania (*Erdély*, now part of Romania) 2,000,000; in the Upper Hungary (*Felvidék*,

now Slovakia) 600,000; in Sub-Carpathia (*Ruthenia*, now part of the Ukraine) 183,000, in Western Hungary (Burgenland, Austria) 5,000. In total: 3,168,000.

(2) The number of Hungarians in the Western European countries, in the Americas and in the Trans-Oceanic countries is: Argentina 40,000; Australia/New Zealand 50,000; Austria 39,000; Belgium 14,000; Brazil 70,000; Canada 270,000; Denmark 2,000; France 15,000; Germany 50,000; Great Britain 15,000; Holland 10,000; Italy 10,000; Israel 200,000; Norway 5,000; Sweden 20,000; Switzerland 15,000; United States of America 1,540,000; the smaller countries of South America 5,000; other countries in Europe 10,000. In diaspora the total is 2,350,000.

(3) Based on the 2001 census and on cautious estimates, in 2003 the number of Hungarians is as follows: in Hungary 10,152,000; in the separated territories 3,168,000; in the diaspora 2,350,000; in total 15,670,000. Hungarians were living on the globe at the beginning of the 21st century. – B: 7456, 3240, 1104, 1309, 1068, 1079, 1923, T: 7456, 7690.→**Dispersed Hungarians; Avars; Huns; Double Conquest (of the Carpathian Basin); László, Gyula; Hungarians' Ethnic Names; Freedom Fights; Trianon Peace Treaty; Paris Peace Treaty.**

Hungarians in Kazakhstan→Kazakhstan, Hungarians in.

Hungarians, in the Netherlands →Netherlands, Hungarians in.

Hungarians, number of→Hungarians (Magyars) Ethnogenesis of (1,2,3).

Hungarian Socialist Party→Political Parties in Hungary.

Hungarian Soviet Republic→Council (Soviet) Republic of Hungary.

Hungarian Studies Association of Canada – An academic organization created in 1984 to promote cultural and educational activities and research related to Hungarian studies, to stimulate public awareness of Hungarian culture, history and current affairs, with an emphasis on the Canadian context; to sponsor and support publications, conferences and meetings of scholarly and general interest, to maintain contact with academic and community groups having complementary interests. The yearly meeting of the Association coincides with the annual Congress of the Social Sciences and Humanities held at different Canadian universities. It has a quarterly newsletter for the membership. The Lectures and Papers in Hungarian Studies and the Hungarian Studies Review are regular publications of the Association. While the first one deals with conference papers, the Review is an interdisciplinary journal devoted to the publication of articles and book reviews relating to Hungary and Hungarians. Since its introduction in 1974, the review has been a forum for the scholarly discussion of issues in Hungarian history, politics and cultural affairs. – B: 3240, T: 3240.→**Galántha, Judit; Bisztray, György; Dreiszger, Nándor F.**

Hungarian Tádé (Thadaeus Ungarus) (12th century) – One of the most ancient book copiers in Hungary. He finished copying one of Ptolemaious Pheludensis' book in 1175. – B:1078, T: 3240.

Hungarian Truth and Life Party→Political Parties in Hungary.

Hungarian Voice of Canada – A daily Hungarian language broadcast on shortwave. Set up by the Canadian Broadcasting Corporation's International Service, later called Radio

Canada International. It began broadcasting in the wake of the Hungarian Uprising and Revolution on 12 November 1956. Within weeks a full-fledged Hungarian Service was inaugurated with its own 15 minute daily broadcast, increased to 30 minutes in the fall of 1976, which lasted until 1991, when it was terminated. The daily line-ups were about political happenings, people's lives, struggle, sorrow and happiness, as integral part of the political, cultural and religious fabric of Canada. When it was already 30 minutes long, the program was divided into three blocks, 10 minutes each, covering political events and magazine type items. Also sports-related news and reports were regularly broadcast in Hungarian, and bilingual interviews with Canadian artists, musicians and politicians. The program always featured some music as well. All major events, such as Canada's centennial year festivities, Expo 67, the 1976 Olympic Games in Montreal, or the Commonwealth games in Winnipeg and Edmonton and the first cross-country visit to Canada by Pope John-Paul II were fully covered. Cardinal Mindszenty's visit to Canada was also reported in detail. Some of the production of RCI's Hungarian Service were deposited in Hungarian, French and Canadian archives. It gave assistance and documentation to visiting Hungarian artists, journalists, radio and TV producers and regularly contributed information and live programs to the CBC. The end of communism in 1989 led to the dismantling of the Hungarian Voice of Canada after 35 years. – B: 3240; T: 3240.→**Galantha, Judit.**

Hungarian Weapons – In his work “Taktika”, Leo VI (the Wise, 886-912) Byzantine Emperor mentions amongst the weapons of the Magyars (Hungarians) the bow, the pike and the sword. On basis of archeological finds we know that to these must also be added the hatchet and the axe. The oldest amongst them is the bow: in the Eurasian mounted communities it was the primary weapon throughout human history; its construction needed great skill and its use needed great proficiency. The lightweight pike was already used by the Avars, while the Hungarian light cavalry was still using it beyond the 15th century. The sword of the Magyars of the Carpathian Conquest times was a lightweight, curved cavalry sword. The Onogurs were using both the straight double-edged sword and the short sword called *tusa*. Protective hand-guards for the sword-hilts appeared from the end of the 17th century: these especially characterize the Hussar swords of the period between the *Kuruc* insurrection (led by Prince Rákóczi II) and the War of Independence of 1848-1849; the use of this type of sword spread to Western Europe almost simultaneously. The hatchet and the axe were used by the Magyars from the earliest times; then from the 16 century the hatchet and the small, long-helved axe (*fokos*) came into use. The mace (“war hammer”) goes back in its use to earlier times than the second half of the 10th century and it was not only a weapon, but also an emblem for the army commander. The shield of the early Hungarians was also used only by dignitaries. – B: 0883, 1020, 1078, T: 7456.→**Mace; Pike; Bow, the Composite; Sword; Avars.**

Hungarian-Yugoslav Eternal Friendship Treaty – This was a result of Hungary's attempt to attain cooperation with Yugoslavia in 1940, in order to counteract the increasing pre-war German pressure. Prime Minister Count Pál (Paul) Teleki envisaged the two countries, joined later on by Poland, forming a neutral bloc in Central Europe and thus sparing these countries from the horrors of war. On 12 December 1940, in Belgrade, Hungary and Yugoslavia signed an “Eternal Friendship Treaty”, which was not ratified by Yugoslavia. On March 25 1941, Yugoslavia joined the German-Italian-Japan Tripartite Agreement. Two days later, a coup d'état, led by Air Force General Simonic,

replaced the pro-German Yugoslav government with a pro-English government, which withdrew from the ratified Tripartite Pact and nullified the never ratified Hungarian-Yugoslav Agreement. On April 1 1941, the meeting of the Supreme National Defense Council accepted the recommendation of Prime Minister Count Pál (Paul) Teleki that Hungary would move if Yugoslavia were to fall apart as a state, if the Hungarian minority in Yugoslavia were in danger and if, in consequence to the German attack, the areas populated by Hungarians were to become a “no-man’s land”. On April 8, Germany attacked Yugoslavia, which dissolved, with Croatia becoming an independent state again. Hungary joined in the maneuver and repossessed the Bácska (Backa) area, the Baranya Triangle, and the Mura River region. With it, half a million ethnic Hungarians were reunited with their mother-county, torn from it by the Versailles-Trianon Peace Treaty in 1920. However, the Paris Peace Treaty forced them back again under Yugoslav rule, in 1947. – B: 1134, 1288, 1020, T: 7665.→**Teleki, Count Pál.**

Hungarica – Collective name for all literary or pictorial mementoes of Hungarian subjects published in Hungarian or in a foreign language. They can be in the form of a manuscript, printed matter (book, newspaper, periodical, pamphlet, program, advertisement) map, music score, record, photograph or film. – B: 1078, 1153, T: 7669.

Hungarica Monumenta – A series of volumes of Hungarian historical sources translated and published in Hungarian by the Hungarian Helicon Society (Helikon). They include János Turóczi’s Hungarian Chronicle (1957), Bonfini’s King Mátyás I (Matthias Corvinus) (1959), Márk Kálti’s Illuminated Chronicle (1959), the Chronicle of János Küküllei and the Nameless Minorite (1960), György Szerémi’s Decay of Hungary (1961), Miklós Istvánffy’s Of the History of Hungarians (1962), István Szamosközy’s Transylvanian History (1963). – B: 1150, 1020, T: 3240, 7665.→**Turóczi, János; Decade of Mourning; Galley Slavery; Szamosközy, István; Bonfini, Antonio; Kálti, Márk; Istvánffy, Miklós; Szerémi, György.**

Hungarology (Hungaristics, Science of Hungarian studies) – The appellation for a combination of disciplines dealing with Hungarian language, history of literature, fine arts, music, culture, civilization and history on an international level. The term was created by Róbert Gragger around 1920 when, outside Hungary, he filled the first chair in this field, lecturing on Hungarian Language and Literature at the University of Berlin, from 1917; he was also the first Director of the Hungarian Institute and the Collegium Hungaricum there. In a narrower sense, he used it only outside Hungary, but in a wider sense also for Hungary itself. In the development of the concept of Hungarology, the eminent anthropologist, Lajos (Louis) Bartucz, and the literary historian, Sándor (Alexander) Eckhardt, played a significant role. The eminent writer, László (Ladislav) Németh, defined it, not so much as an academic system, but rather as an individual sense of history of ideas, studying the characteristic aspects of Hungarian culture, combined with a European orientation. The university lectures by Zsolt Beöthy and Frigyes (Frederick) Riedl had an initiating influence on the clarification of the basic ideas. A journal entitled: *Hungarologia*, was launched in 1935, edited by Gyula (Julius) Ortutay. Hungarology regards the component disciplines, not as separate, isolated studies, but brings them together into a conceptual and intellectual whole, incorporating the results of the Hungarian character and the effect of the Hungarian landscape. After World War II, the Communist regime, under Soviet military occupation, rejected Hungarology as a form

of study for three decades; but, in the 1990s, the need for such a combination of disciplines became apparent, its exact definition being dependent on the penchant of a particular scholar, active in a particular research institute. Such institutes were set up, e.g. at the University of Budapest, under the title of Institute of Hungarian Studies in 1939; Transylvanian Science Institute at the University of Kolozsvár (now Cluj Napoca, Romania) in 1940, when Northern Transylvania was returned to Hungary by the Second Vienna Award; also the Institute of Hungarology, established at Újvidék (now Novi Sad, Serbia) in 1969. An International Hungarian Philological Society was established in 1977. – B: 1068, 1961, 7456, T: 7456.→**Eckhardt, Sándor; Németh, László; Beöthy Zsolt; Ortutay, Gyula; Riedl, Frigyes.**

Hungarus – According to Anonymus, the 13th century Chronicler, this name is derived from the fort (*vár*) of Hung (Ung) i.e. Ungvár (now Uzhhorod, Ukraine), where the seven Hungarian tribal leaders rested for a while after they had entered the Carpathian Basin in 895, for which they were named the Hungvárian leaders, i.e. Hungvárius. However, this name was known in the 6th century: the Hungars were mentioned by Jordanes and the name Onogur appears in the works of Priscos Rhetor in the 5th century. The Byzantine authors also used this name in the 9th century. The western writers called the Magyars Avars; but Regino used the Ungri name from which the name(s) Ungria, Ungaria, Hungaria were derived. Other sources derive the name of Hungaria from the related and once mighty Huns. In the 9-10th centuries, Magyars raided Western Europe and westerners wrongly believed that the dreaded Huns had returned, and so they called the Magyars Hungarians. – B: 0942, 1078, 1020, T: 7103.→Hungaria; Hungarians' Ethnic Names.→**Anonymus.**

Hungary, History of – Hungary, as an administratively organized state along western European lines has been in existence since Reigning Prince (Khagan) Géza decided to join the western, Christian states of Europe, at the time of the meeting of Christian European nations at Quedlinburg in 973 A.D. to which he sent an embassy of twelve leading men. The Hungarian State became fully established by his son, István I (St Stephen), who became the first King of Hungary.

The Árpád Dynasty (1000-1301)

King István I (St Stephen, 1001-1038). His earlier heathen name was Vajk, and he ruled from 997, after his father's death, first as a reigning prince. He became King in 1000, when Pope Sylvester II sent him a crown. In Esztergom, at the new seat of power established by his father, he had himself crowned with it as King of Hungary, according to tradition, on Christmas Day, 1000, at the age of about 26. Late in 996, he married Princess Gisella of Bavaria (probably betrothed to him on his father's, Géza's wishes). He, the great-great-grandson of Reigning Prince Árpád, was facing a difficult and dangerous situation initially, because according to ancestral Hungarian custom for succession, the tribal elder should have taken over the power on Géza's death, not Géza's son. He was Koppány, probably his uncle. In 998, from Somogyvár, south of Lake Balaton, Koppány proceeded with a considerable force that he had mustered up for himself, and near Veszprém, north of the Lake, he attacked King István's forces, which were supplemented with some armored Bavarian knights. István won the battle and Koppány fell on the battlefield. István had his body cut up into four parts and each part

was sent to a major town of the realm (Esztergom, Veszprém, Győr, and Prince Gyula's center in Transylvania) as a deterrent to any possible rivals for the leadership. In 1002, István's Christian uncle, Gyula of Transylvania, rose up against him but he was crushed. Finally, Ajtony (Ochtum) had to be dealt with. As Prince of the area between the Maros River and the Lower Danube, he tried to block the supply of salt shipped down the River Maros toward the center of the Kingdom. István sent one of his military leaders, Csanád, against him and at Oroszlámos (now Banatska-Arandelovo in Serbia), Ajtony was also defeated and killed. After this, István already had so much power in his hands that he became the undisputed ruler of Hungary.

He went about establishing a fully Christian monarchy, based on the Carolingian model. By his own decisions, he passed laws for his subjects, listening only to the opinions of his Royal Council, consisting of leading secular and lay officials. His laws seriously punished stealing, perjury and violence. Of great significance was his law introducing private property, because this led to the breaking up of the clans living on commonly owned land. István accumulated enormous royal properties (*patrimonium*), also on the Franconian pattern. These large estates were subdivided into smaller units and, for each of these, he established one *földvár*, or earth-fortress, which became the center of the administrative counties (*megye*, pl. *megyék*) of his realm, about 45 of them at the time, and each of them under a royal official, an *Ispán*, or *Várispán* (fortress-governor, head official of a county), later becoming *fő-* (head) *Ispán*, also representing the King's authority in the county, administering its unfree population, as well as collecting the taxes for the national revenue (both central and local). All the royal officials were appointed by István, because the nobles could not be trusted. He appropriated two-thirds of all the lands belonging to the clans, which became the estates of the Royal Crown; the people living in these estates became the servants of the castles. The *Nádorispán* headed these large royal estates. István had silver coins minted along the lines of western currencies. From his codified laws, two books are preserved. With equally great energy, he worked on the enormous and important task of Christianizing his people, including all his subjects. He invited a great number of missionaries, mainly Benedictine monks, from the West. In his laws, he made it obligatory for every group of 10 villages to erect a church and provide for its upkeep. Strict laws provided for Sunday as a free day from work, keeping the fasts and ensuring regular churchgoing. He made every seventh day a market day (*Vásárnap*), which later became the Hungarian word *Vasárnap*, meaning Sunday. The pope empowered him to organize the Christian Hungarian church with two archbishoprics, ten bishoprics and some abbeys; these were given rich endowments and privileges. The Abbey of Pannonhalma became the chief religious center in Hungary. István corresponded with Abbot Odilo of the famous French Benedictine Monastery in Cluny, France, to ask him for relics for churches in Hungary. István was also successful in his external politics. He curbed the expansion by the Polish Prince Boleslav Chabry into the northwestern part of the northern Hungary area (mainly in County Trencsén; now Trencin in Slovakia), soon forcing the Polish prince out from this area altogether. In face of the aspiration by Emperor Konrad to reduce Hungary to feudal vassalage, István strongly defended the independence of the young Hungarian State. He defeated Konrad's invading army and forced him to forgo the area between the Lajta and Fischa Rivers. He hoped, that his only son and successor, Imre (Emeric) would continue his reforming, state-administrative work. He (or his Abbot Gerhard) wrote the

famous *Intelmek* (Book of Exhortations) to his son. However, Crown-Prince Imre was killed under suspicious circumstances, on 2 September 1031, at an age unknown. István had to face a serious successor problem as a result. The next in line for the throne, Vászoly (Vazul), could not be trusted because of his attachment to heathen beliefs. Therefore István decided to appoint Péter Orseolo of Venice (1010-1046 or 1059), his nephew, as his successor. When Vászoly's followers wanted to kill him, he had Vászoly blinded, thus making him unsuitable to reign. Vászoly three sons, András (Andrew), Béla and Levente escaped, and lived in Kiev. St István died in Esztergom on 20 August 1038, and he was buried in the Basilica, founded by him in Székesfehérvár, southwest of Buda. Pope Gregory VII canonized him, together with his son Imre, in 1083. His miraculously preserved (mummified) right hand is in the St István (Stephen) Basilica, Budapest, kept as a national relic. The St István Basilica in Budapest is named after him, and an equestrian statue of him can be seen on the Buda Hill. St István is regarded as the Founder and Apostle of Hungary. The realm, including the ancillary lands he built up during his long reign, was named after him as the "Lands of the Crown of St István".

The first period of internal struggles for power followed. The disorders, caused by these royal disputes after St István's death, did much harm to Hungary, lasting nearly 40 years and costing even its independence. Later, several more periods of disputes and weak rulers followed. St István's designated successor, Péter Orseolo (ruled 1038-1041 and 1044-1046), followed his predecessor's policies, but his foreign origin and court worked against him: court revolution broke out, led by the Palatine Sámuel, Aba István's brother-in-law of Khabar extraction. Péter was expelled in 1041. He fled to Emperor Henry III. The "national" King Sámuel Aba was on the throne barely 3 years when, in 1044, Péter returned helped by Henry III.'s army, defeating Sámuel Aba at Ménfő, and then murdering him. In 1045, at Székesfehérvár, Péter swore allegiance to the Emperor and rendered homage to him, becoming his vassal, thus sacrificing Hungary's independence. The populace turned against him and another rebellion broke out, led by Vata in 1046, and now Peter was killed, together with his German knights and priests. The insurgents recalled the Princes András and Béla of the House of Árpád from exile in Poland. King András I (Endre, Andrew, one of Vazul's sons), reigned from 1047 to 1060, reestablished King István's (St Stephen) Christian rule and policies; but he had conflicts with the Emperor as well as his brother Béla, who was to succeed him on the throne. With Polish help, Béla defeated András, who was injured while fleeing from him and died at Zirc. King Béla I (1061-1063) tried to continue the policy of independence from the Holy Roman Empire; but died, while preparing a military campaign against Henry IV. Then more conflicts broke out between Béla's sons, Géza and László; the birth of András's son Salamon, further complicated the conflict. King Salamon, the son of King András I, reigned (1063-1074) with the help of the two princes, Géza and László, the sons of Béla I. He successfully fought the Cumanians (*Kunok*), who were annihilated at Cserhalom (Kerléshegy) in 1068. With the two princes, he also defeated the Greeks (Byzantium) in 1071, pursuing them across the Danube and Belgrade, as far south as Nis, in the following year. However, the cooperation between Salamon and the two princes ended, when the latter opposed Salamon, decisively defeating him in 1074. Salamon recognized László (Ladislás) as King of Hungary, although Salamon allied with the Petchenegs (Besenyők), attacked Hungary, already ruled by László at the time. László defeated the Petchenegs and Salamon was probably killed during this battle in 1087.

King László I (St Ladislas) (1077-1095). Under him the dynastic jealousies ceased. In 1091, he successfully added Croatia and Slavonia to the Hungarian Crown. He defeated the Cumanians several times. The ensuing period of peace allowed Hungary to fully extend its frontiers to the crest of the Carpathian Mountains in the north and also to Transylvania (*Erdély*, now in Romania). The Magyar population increasingly moved into the northern areas and the Transylvanian valleys, extending its ethnic borders within the Carpathian Basin. King László's sister, Ilona was married to the King of Croatia. After his death, in difficult times, King László, the closest living relative of the Croatian ruling dynasty, has proclaimed his claim to the Croatian throne, and Ilona has declared support for him. In 1091, Hungarian troops entered Croatia, and it was incorporated into Hungary for 800 years. The further development of the western Christian Church was King László's achievement. He founded a Bishopric in Zágráb (now Zagreb in Croatia) and built a cathedral in Nagyvárad (now Oradea in Romania) in the east. It was also St. László, who paved the way for the canonization of St. István and St. Imre. At the Council of Szabolcs (10 km northeast of Tokaj), he enacted stringent laws for raising ecclesiastical living standards in the Church and in religious life generally. With his bravery, nobleness, chivalry and strong faith he lived as the ideal king in the soul of the Hungarian people. Legends developed around his character and he was canonized by Pope Celestine III. He was one of the greatest kings of Hungary.

King Kálmán (Coloman) 'the Booklover' or 'Beauclerc' (1095-1116), elder son of King Géza I, was known for his love of science. King László I (St Ladislas) chose him as his successor. So the peaceful consolidation of the new state, the Kingdom of Hungary, could continue, as it had begun under King István I (St Stephen), interrupted by the era of internecine royal disputes and now resumed under his Kálmán's predecessor, King László I. He showed wise statesmanship in respecting the municipal self-government of certain towns, which was originally granted by King István I. As a lawgiver, King Kálmán relaxed the severe laws introduced by King László I. With one famous statement in his codified law-book, he stood alone in contemporary Europe: *De strigis quae non sunt nulla quaestio fiat.* (Let there be no question of witches, who do not exist). He was an enlightened ruler and showed his abilities in external politics as well, by successfully annexing the Dalmatian towns in 1105, and extending the Kingdom of Hungary to the Adriatic Sea. He was also capable of cruelty, like all medieval rulers of Europe. To ensure that his own son, István, would follow him on the throne, he had his younger brother Álmos and his infant son Béla blinded, because Álmos was aspiring for the throne with his constant rebelliousness. He tried to preserve the peace of his realm against the undisciplined advance guard of the Crusaders (of the First Crusade), passing through Hungary, but he received cordially the orderly forces of Gottfried de Bouillon and even assisted him.

A second period of internal struggles for power, extension of the hegemony over the Dalmatian coast. István II (Stephen, 1116-1131) soon launched a war against Venice in 1117, but with little lasting success. Moreover, his struggles along the western frontier of the realm against the Bohemians and the Austrian principalities, did not achieve anything, and his intervention in the disputes of the Russian princes did not lead anywhere. Defeating his domestic adversaries, who were contemplating toppling him, he found the young Prince Béla in hiding and named him heir to the throne, also acquiring a wife for him, the Serbian Ilona (Helena).

King Béla II (the Blind) (1131-1141), through his wife and father-in-law, Uros, the Serbian grand Zhupan, he added a province south of the Sava River to his kingdom. Hence he was named also the King of Rama. Boris, the son of Kálmán's fallen second wife, Euphemia, disturbed the kingdom's peace, whereupon Béla the Blind convoked a meeting at Arad in 1132, and had sixty eight barons, suspected of siding with Boris, cut down. Significant social and economic changes were occurring at this time, which included the disappearance of the clan system; dissatisfaction growing in the new leading classes, (*Ispáns* and other officials), leading to their drive to acquire landed estates, controlled by them only; the privileged position of the serfs (compared to servants), who could still serve as auxiliary troops, supporting an independent kingship and opposing foreign feudal vassalage. The minting of coins, since St István's times, was so successful that they were counterfeited in a number of European countries. In addition to the use of coins, the standard value was represented also by horses and cattle.

King Géza II (1141-1161) ruled unchallenged by other claimants to the throne. He was the son of Béla the Blind. It was during his reign that on his invitation, Saxons (*szászok*) settled in Transylvania (*Erdély*, now in Romania) and the Second Crusade marched through Hungary. In 1146, he defeated the Austrian Prince Jasomirgott. He intervened with military force, in the interest of his relatives in Russia, as well as in Byzantium against Emperor Manuel, who maintained that "according to the law, the succession should go to the deceased king's brothers", ruling briefly as "anti-kings":

King László II (Ladislás) (1162-1163) and King István IV (Stephen) (1163-1165). They were defeated by István III (Stephen, 1162-1172), whereupon Manuel offered peace with the condition to send his brother to Constantinople, where he would arrange a marriage between his daughter and Béla, who would be his successor.

King Béla III (1173-1196), István III's brother. During his reign, there were no rivals to the throne. He conducted a campaign into the Balkans and, for a while, occupied the Morava valley, as far as Sofia; he reunited the Dalmatian coast and Syrmia with Hungary, taking them from Byzantium in 1180, and tried to occupy Halic in Galicia for his son András (Andrew). Under him, Hungary became a major European power and among the richest (with the rich gold-mines in the northern and Transylvanian mountains, now in Slovakia and in Romania). His court lived in luxury, especially his first wife, Anne de Chatillon, daughter of Renaud de Chatillon of Antioch, as well as the second, Margaret Capet, sister of King Philipp August II of France. They exerted a French influence on the Hungarian upper class of the time and many young people went to Paris for their higher education. Béla himself was puritanical and sober, but introduced Byzantine ceremonies and official style in his court and encouraged the development of towns.

Third period of internal struggle for power. This consisted of the short reign of King Imre (Emeric) (1196-1204), the elder son of Béla III and Agnes Chatillon of France. He spent his reign in continuous disputes with his younger brother, András (Andrew). In 1203, on the banks of the Drava River, there was a near military encounter between the two brothers, when unarmed King Imre (Emeric) went over to András's camp and, simply by his imposing kingly appearance, held everybody present spell-bound. He locked his younger brother into the fortress of Keve and a little later he entrusted to him his own infant son, László III. However, the infant died the next year. Imre took Zara from Venice, with the help of the Fourth Crusade. Under the influence of his French mother and Spanish wife, Constance of Aragon, King Imre became a knightly and

religious ruler; he sided with the Papal party in Bohemia and turned with great animosity against the heretic Bogumils of Bosnia. He assumed the title of King of Serbia and Bulgaria in addition to being King of Hungary and Croatia.

King András II (Endre, Andrew) (1205-1235). During his long rule, there were some new social, political and constitutional developments in Hungary. The free nobles were decreasing in numbers relative to the unfree population, mainly engaged in agriculture, after the old, communal clan lands gradually disappeared. St István's extensive crown lands were reduced in size through reckless donations. The land was mainly held in the form of large estates; their owners became the masters of the unfree population, the nobles thus becoming a landed ruling class. The largest estates formed the magnate class. The non-nobles were still regarded a "subject" class, though the town burghers, the Saxon settlers and the Szekler (Székely) Hungarians of Transylvania (now in Romania) were protected by special charters and enjoyed personal freedom. During the same period, politically the Hungarian realm remained an absolutist patrimonial kingship. András, through his extravagant, lavish living and ineffective rule, evoked a near revolt, led by his own son, the future Béla IV, culminating in 1222, when he was forced to issue the renowned Golden Bull (*Bulla Aurea*), the basic charter of national liberties, limiting royal power, especially in granting donations and endowments, banning acts of tyranny, and to all the other points to which he and future kings of Hungary had to swear. The rights of the lesser nobles, old and new (*servientes regis*), were affirmed against the crown, as well as against the magnates. Refusal to obey the King's unlawful commands was legalized. András wasted away much of the royal revenue through his extravagant life-style, also that of his wife, Queen Gertrude of Meran, who was murdered in 1213, (featured in József Katona's drama *Bánk bán*) and by irresponsibly large land grants to his supporters. His father, Béla III, left a large treasure to him for financing a crusade; but András squandered it on his quarrel with his older brother, King Imre. His conducting of the Fifth (his "own") Crusade, on borrowed money from Venice, which was unsuccessful, (he failed to take Mount Tabor and had to give away Zára [Zadar] to Venice in place of repayment), only increased the dissatisfaction and upheaval in the realm. He complained to Pope Honorius III in 1218, about the sorry state of the treasury in Hungary upon his return from the Holy Land. Because of the deterioration of the royal finances, András leased out the national revenue to Izmaelites (Bulgarian Muslims) and Jews. In the general social unrest, Pope Gregory IX mediated a second Golden Bull (1231), which excluded the Jews and Izmaelites from the management of the royal finances and András was obliged to empower the Archbishop of Esztergom to place himself, the country and the officers of the treasury under an interdict, if he did not mend his ways. At nearly 60, the father of St. Elizabeth of Hungary, he had to appeal to Pope Gregory IX for absolution. In 1235, Brother Julianus, a Dominican friar, set out with three brethren to find Magna Hungaria, the land of the Hungarians left behind, somewhere north of the Caucasus (Bashkiria). Julianus eventually reached them and he could understand them. He returned to Hungary with the good news; but because of the approaching Mongol-Tartars, he set out in 1237 to return, and persuade them to join the Hungarians in the Carpathian Basin. He only reached Suzdal, where he learned that the Mongol-Tartars had already swept away the peoples in the Volga region. Julianus failed to save these eastern relatives.

King Béla IV (1235-1270). In 1235 Batu Khan sent a threatening letter to King Béla,

calling on him to surrender. In the first few years of his reign, Béla IV instituted a whole series of measures to re-establish royal authority and restore the royal finances, reclaimed the royal lands, irresponsibly given away by his father, King András II (Endre), and enforced the Golden Bull (1222). He also took revenge on the perpetrators of his mother's, Gertrude's, assassination, committed without the knowledge of his father. On hearing about the approaching peril of advancing Mongol-Tartar forces under Batu Khan towards Europe, he invited the Cumanians (*Kunok*) east of the Carpathians to settle on Hungary's Great Plain. Thus, the seven Cumanian tribes (about 100,000 people according to B. Hóman, 1936) not only increased the population of his realm, but also secured a people familiar with nomadic warfare. Early in 1241, the Mongol-Tartar "Golden Horde" did arrive through the Carpathian passes and, in 1241, at the Battle at Muhi, on the banks of the Sajó River, they inflicted a devastating defeat on the assembled Hungarian forces of about 65,000 men-in-arms. The Mongol-Tartars overran the country, causing a terrible devastation. Only some fortified castles, forests in the mountains and the impenetrable swamps on the Great Plain escaped their ravages. Hungary lost about half of its population: about 60% on the Great Plain (*Nagy Alföld*) (in some parts 100%), 20% in Transdanubia (*Dunántúl*); only parts of the Upper Hungary (*Felvidék*, now in Slovakia) and parts of Transylvania (*Erdély*, now in Romania) fared better. However, there occurred an incident with the Cumanians. Many distrusted them, because some Cumanian troops fought along with the Mongol-Tartar Army, and their leader, Kötöny, was even killed. Now the Cumanians left the country for the Balkans causing great devastation. Returning from Dalmatia, where he had taken refuge, King Béla IV set out to rebuild his ravaged realm. He became the "second founder" of the kingdom. He had a network of fortresses built, reorganized the army, brought in new settlers to repopulate the Carpathian Basin, and towns were developed. He was forced to give some magnates a free hand on their own estates and, not surprisingly, some magnate families almost got out of control (the families of Csák, Kőszegi, Aba and Borsa in particular). King Béla IV invited and resettled the Cumanians in Hungary. To ensure their loyalty, Béla had to arrange a marriage between his son, the later István V, and a Cumanian princess, the half-pagan Elizabeth. István V (Stephen) ruled only for two years (1270-1272), but even earlier, in 1265, he had become so powerful, having been made the junior king of the eastern half of Hungary by his father, that he led an armed force against his own father, whom he defeated at Isaszeg. His short reign was taken up by endless fights against the Czech King, Ottokar.

The ethnic map of Hungary in the Carpathian Basin, as early as in the 11th century, reveals its multi-ethnic tendency (well shown by the ethnic map of I. Kniezsa and L. Glaser, 1938). The late 13th century shows this tendency developing even further. Hungarians reached their greatest extent, despite the ravages of the Mongol-Tartar invasion. Bringing in settlers contributed a great deal to this multi-ethnicity: Saxons into Transylvania, Rhineland-Germans into the eastern part of the northern Hungary (Szepesség), the ancestors of the Slovaks into the western part of Northern Hungary and infiltration of the Wlachs (called Romanians since the 19th century) into Transylvania, meant that every part of the Carpathian Basin became settled by some ethnic group or another: a colorful patchwork quilt of people. Some French, Italians and Walloons also settled in this "paradise" of Europe. The resulting thousand-year evolution was well shown on the ethnic map of the Carpathian Basin, just before World War I, as it

was constructed by the eminent geographer, Professor Count Pál (Paul) Teleki.

King László IV (*Ladislás the Cumanian*) (1272-1290), the son of István V (Stephen). With an army of 15,000, he marched against the Czech King Ottokar, to help out Emperor Rudolf of Habsburg, and won the Battle of Dürnkrut (1278). However, at that time complete anarchy reigned; neither the favorite Cumanians, nor the lords of the land obeyed the law. On the intervention of the Pope, the King summoned a Diet held in Tétény, where he forced the Cumanians to settle permanently. However, he failed to enforce it; consequently, the papal legate excommunicated him and his councilors, whereupon László attacked the Cumanians with armed force and crushed them at Hódtava in 1279. László still did not mend his ways, always camping among his Cumanians, which led to his demise. The Cumanians, hired by the barons, killed the young king, and the Németújvár family, in the west of the realm, invited András III (Endre, Andrew), the grandson of András II, brought up abroad, to ascend the throne.

King András III (*Endre, Andrew*) (1290-1301). As the last male member of the House of Árpád, early in his reign he held two Diets to work out legislative ways to combat further depravation in the realm, although he could not break the power of the oligarchs. He decided to destroy the castles of the oligarchs, whereupon they, together with the Kőszegi family, rose in revolt. András tried to turn the oligarchs against each other; but they started to line up claimants to the throne against him. He changed his Palatines (*Nádor*) seven times. His most reliable followers were the lesser nobility. Royal power became increasingly nominal. András died in the middle of his preparations to subdue Máté Csák by military force. Since he did not beget a son, with his passing, the male side of the House of Árpád died out.

Interregnum No.1 (1301-1310). Nine years of uncertainty followed, combined with anarchy and intrigues to secure the throne. During this time strong oligarchs emerged, ruling over parts of the kingdom without a king. In the western half of the land were Máté (Matthew) Csák, Henrik (Henry) Kőszegi, and Ugrin Csák; in the north-east, Amadé Aba, Kopasz (Bald) Borsa and Miklós (Nicholas) Pók; in Transylvania, László (Ladislás) Kán, ruling as independent powers over their respective areas (Bálint Hóman, 1936). The royal estate policy was swept away and the emergence of a peasant-landowner system developed toward the end of the 13th century, and their former subservience came to an end. The peasantry now became known as “villains” (*jobbágy*; L. Makkai, 1994).

Prematurely, two under-age male heir apparents were elected and crowned as King by small factions. One in 1300, in the person of Károly (Charles) Robert of the House of Anjou, while András III (Endre, Andrew) was still alive; the other in 1301, in the person of László (Ladislás, formerly Vencel), son of the Czech king, Vencel II. In May 1303, Pope Boniface VIII forbade the Czech king and his son to use the title of King of Hungary and the right to use this title was given to Károly Robert, on pain of excommunication for the entire nation and also bringing to heel the Hungarian Franciscan, Dominican and Pauline Orders, for siding with the anti-Anjou faction. One after the other, all the oligarchs, as well as Prince Rudolf of Austria and Albert of Habsburg filed behind Károly Robert. After two months of internal wars affecting Bohemia, Poland and Hungary, and after the death of Vencel II, László (Vencel) renounced his claim to the Hungarian throne in October 1305. However, he assigned his rights to the Bavarian Prince Otto, handing over the coronation regalia to him. The oligarchs and two of the prelates supported Otto, the Bavarian grandson of Béla IV and,

in 1305 at Székesfehérvár, he was crowned King of Hungary with the Holy Crown. This in turn did not please Pope Clement V, who forbade Otto to use the royal title and power. By 1307, the situation of the Anjou party became increasingly strong, especially after the treachery of the Transylvanian oligarch, László Kán, setting a trap for Otto and imprisoning him. Suddenly, the various claimants disappeared, leaving Károly Robert as the only candidate for the Hungarian throne. He was even crowned earlier, in 1300, for the first time. The majority of Hungarian people were happy with Károly Robert as their King. He was by now aged 19, but his untroubled reign was still not secured. Cardinal Gentile, the Papal Legate, had the task of fully winning over the three imperious oligarchs, László Kán, Henrik Kőszegi and the palatine, Máté Csák. Pope Clement V sent Fra Gentile to Hungary to secure and finalize Károly Robert's (Charles Robert) kingship, and the cardinal arrived in Zagreb in September, 1308. With his firm, but tactful conduct he succeeded in winning over the majority of the prelates, clergy and monastics, and at the same time coming to terms with the most imperious and dangerous oligarch, persuading them to recognize Károly Robert as the King. Gentile decided to convoke a mixed council in Pest, where he made a compromise with the lords and nobles about the question of succession or election. Károly Robert was proclaimed King and, on 15 June 1309, he was crowned King of Hungary a second time, not with the Holy Crown, but with a newly prepared, splendidly decorated one. However, the Magyars were still dissatisfied. Cardinal Gentile seriously threatened László Kán, the obstinate oligarch of Transylvania, who finally returned the ancient regalia and the Holy Crown, with which Károly Róbert was crowned for the third time on St Stephen's day, 1310, by Tamás, the Archbishop of Esztergom, in Székesfehérvár (B. Hóman, 1936).

Angevin Kings from the House of Anjou.

Károly Robert (Charles Robert) (1310-1342). The first foreign king in Hungarian history. Károly Robert had no foreign throne and grew up a true Hungarian. He proved himself a capable ruler, who was 22 by the time of his third coronation. In his first years, he set out to crush the most rebellious oligarchs (*kiskirályok*, kinglets) and succeeded in winning over the others. The rest of his reign was no longer questioned and there was lasting internal peace. He set up his court at Temesvár (now Timișoara in Romania), at least for the time being, far from the power centers of the oligarchs, and it was there that he started to organize his first army, which developed into his efficient militia system (*Banderium*). The landed gentry, who had suffered most from the despotic oligarchs and the landowning nobility, from various parts of the realm flocked in hosts to his service, especially from the Great Plain. The Cumanians also joined to him willingly. To overcome the resistance of the oligarchs, he used the policy of *divide et impera* (divide and rule) among them. Gentile was forced to place the oligarch, Máté (Matthew) Csák, under interdict because of his attack on the King and the Church, divesting him of his office as Lord Chief Treasurer. Károly Robert appointed his own trusted men to a series of high offices. By late 1311, all the barons were in his camp, except Máté Csák and László (Ladislás) Kán. One of his chief endeavors was to recover the royal estates wherever possible; another main aim of his was to restore order everywhere. In 1330, Károly survived an assassination attempt by Felicián Zách in the presence of his entire family, Queen Elizabeth and his five sons. He also created a new financial system, had

valuable gold florins (*forints*) minted, promoted the Hungarian mining industry, and introduced a permanent taxation system. All these policies of Károly paved the way for his successor's, Louis the Great's, active external politics. He improved the juridical system in his realm. His great prestige in Central European countries is best shown the way he organized a "summit meeting", held in his capital, Visegrád (north of Budapest) in 1335, when he was 47. Gathered in his sumptuous Gothic palace on the banks of the Danube, surrounded by a citadel and riverside fortifications, were the Polish and Bohemian kings, heads of several principalities, and a delegation from the Teutonic Knights. They discussed far-reaching agreements, especially in the economic sphere, mapping out new roads and extending mutual advantages to one another. The Visegrád meeting of nations was Charles' greatest diplomatic feat (I. Lázár, 1989). He drove the Austrian and Czech marauders out of the western part of his realm, at the same time maintaining friendly relations not only with Poland, but also with Bohemia and Austria. He developed congenial relations with Bosnia in the south; but he lost Dalmatia to Venice, other areas to Serbia, also to the newly emerging Wallachia (now Romania). Basaraba, the Vlach voivode of Wallachia, pretending to render homage to Károly, treacherously set a trap for him and his troops in a deep gorge of the Southern Carpathians. The king only narrowly escaped death, thanks to the self-sacrifice of one of his leading men, Dezső Hédervári, who exchanged his suit of armour and weapons with his king. So Károly's attempts at expansion met only with moderate success.

Louis the Great (Nagy, Lajos) (1342-1382). Louis is best known for his long series of victorious military expeditions into the surrounding parts of Europe, and combining this with further raising of the living standards, internal order and cultural level, shaping Hungary into a major power. Early in his reign, he led two campaigns against Naples (1347 and 1350) to take revenge on Queen Johanna for the murder of his younger brother, András (Endre, Andrew). On both occasions, Lajos occupied the Neapolitan Kingdom. For the ownership of Dalmatia, he led three campaigns against Venice, one of the leading powers at the time, forcing Venice to forgo the Adriatic coastline of Dalmatia and, in the Peace of Torino of 1381, was bound to pay 7,000 gold in tax annually to Hungary. His Balkan campaigns won him a substantial part of the peninsula. The Serbian and Bosnian principalities were forced into submission and the Voivode of Wallachia (the original region of Romanians) was forced to recognize the Hungarian overlordship. During these Balkan campaigns he also conquered Bodon and founded the Bulgarian Banate. In 1363, he won a victory over the Ottoman Turks. Not only did he serve Hungarian interests with these conquests, but he also helped the Roman Church by hindering the spread of the Bogumil heretic doctrines. On several occasions, he helped out the Poles against the Lithuanians and the Tartars. When, in 1370, the Polish King Kazimir died, the Polish throne was taken by Lajos and, in this personal union the two countries formed the largest power in East Central Europe. His peaceful internal development of Hungary helped to develop the internal strength of Poland as well. To further strengthen the defense capabilities of the realm, he extended the efficiency and strength of his army by the militia system; by promulgating the law of entailment, the tithe to the Church and the statute of the ninth (of the peasant's produce given to the lord) enacted in 1351, he secured the financial requirements for national defense. In the interest of the development of industry and commerce, he promoted the town burghers by providing them with various privileges, giving staple rights to some towns. In 1367,

Lajos founded the first University in Hungary, at Pécs. He had no son, so, before his death, he had his elder daughter, Mária (Mary), recognized as queen by the Hungarian Estates. During his reign, the Kingdom of Hungary reached its greatest extent: from the Adriatic Sea in the west, to the Black Sea in the east, and in the north reaching well beyond the Northern Carpathians, having a common border with the Teutonic Knights in historic East Prussia. All these territorial gains served his personal glory. Huge sums of money were wasted on all his conquests, instead of using it for the improvement of the social life of his common subjects. Both Angevin kings were basically enlightened despots and not born bureaucrats; they introduced elements of feudalism mainly in the military system: a *banderium* for each lord.

Interregnum No. 2 (1382-1387) – Succession struggles. Although Lajos designated his elder daughter Maria (Mary), betrothed to Zsigmond (Sigismund of Luxembourg) to follow him on the throne, the lords of the realm were not glad at all, since they found the succession along a female line an anomaly. To make things worse, Mary's rule was challenged by Charles Durazzo, King of Naples, and his adherents. He was supported by many of the lords and nobles. He landed in Dalmatia to assert his claim and he was crowned King of Hungary as Károly II (Charles), late in 1385, after forcing the Queen and her mother (Lajos' consort, Queen Elizabeth) to acquiesce to his rule. A period of civil strife followed. Károly II was assassinated by agents of Queen Mary and her mother, just 39 days after his coronation; however, the two queens were taken captive. The Palatine, Miklós Garai, was killed; and only a few months later, the Queen Mother Elizabeth was strangled by Garai's men. Since Károly II was deceased and Mary had been captured by some lords in the south of the country, in this troubled period, the Estates considered that it was the right time for Zsigmond to be recognized as King of Hungary. A number of lords, "acting in the name of the Holy Crown and in the interests of the kingdom", offered the Crown to the Margrave Sigismund, whose wife was Mary, Lajos' elder daughter, and he himself, the son of the Holy Roman Emperor Charles IV (J. Bak in P. Sugar, ed., 1994). After freeing his wife, Zsigmond had himself crowned as his wife's, Mary's consort in 1387. They ruled together for eight years and, after Mary's death in 1395, he ruled alone until his own death in 1437.

Zsigmond (Sigismund of Luxembourg), King of Hungary 1387-1437; succeeded to the title of King Sigismund of the Romans in 1410; succeeded to the title of Duc de Luxembourg in 1419; succeeded to the title of King Sigismund of Bohemia in 1419. He was crowned Holy Roman Emperor in 1433. From 1379 (aged 11), Zsigmond lived in the Court of the Hungarian King Lajos I (Louis the Great), and was crowned King of Hungary in 1387. He was the cleverest ruler of his age and an outstanding diplomat, but no military leader and no manager of his realm's finances. In Hungary, his reign marks a downhill slide in the shadow of the previous two strong rulers. His foreign court, his prodigality and his autocratic rule made him unpopular and the Hungarian Estates soon turned away from him; Kont and his men staged an uprising in 1393, which he quelled; and all this happened in these times of an approaching threat for all Europe. The first incursion by the Ottoman Turks occurred in 1389. As a result, seven years later, Zsigmond conducted a veritable crusade of his own, with considerable western help. He started to lay siege to the fortress of Nicopolis (now in Bulgaria), but Sultan Bajazid's forces, hurriedly sent there to relieve the siege, inflicted a heavy defeat on Zsigmond's army on 28 September, 1396. This was the first major clash between Western

Christianity and the Islamic Ottoman Empire. His extravagance and despotic rule led to a new working procedure in statecraft: the principle that the consent of all the privileged classes present in the Diet was necessary for the grant of any required subsidy or additional tax. In later times, it was followed by any legislation in Parliament. The frequent and prolonged absences, as a result of being Holy Roman Emperor at the same time, created a peculiarly Hungarian institution of the Palatine, who represented the King during his absences and also acted as intermediary between the King and the nation. The neglect of the interests and businesses of the realm went so far, that in 1401 dissatisfied lords captured him and locked him up in the castle of Visegrád and later in the castle of Siklós. He was only allowed out after half a year and only after his promise to change for the better. He did not learn a lesson from his imprisonment. He put all his energies into acquiring the Czech crown, while his Hungarian crown was again in danger: László (Ladislav) (Hungarian) King of Naples, appeared as a claimant to the throne, and he could only be driven out with difficulty by Zsigmond's men. Since László was supported both by the Pope and by the Hungarian episcopacy, in 1404 he forbade the announcement of any kind of Papal Bull or Papal Letter (*Jus placeti regii*). On 31 May 1433, he was crowned in Rome, Holy Roman Emperor, by Pope Eugene IV, but his high office was not much help for Hungary, because his problems and troubles abroad took him away from his duties in Hungary. In 1412 Zsigmond decided to get Dalmatia back from Venice and he could only get the required finance by pawning 13 towns of the Szepes area of the Northern Hungary, (now in Slovakia) for 80,000 forints to Poland. From 1414 to 1418, he was working to heal the Western Church schism, but since, at the Council of Constance, he did not prevent the burning of John Hus, in turn the Czechs invaded Zsigmond's countries, including Hungary, causing a great deal of devastation in the whole of the northern area. In 1428 he led another military campaign against the Ottoman Turks, laid siege to Galambóc (Goluba) south of the Danube, but he was again defeated. Under the effect of the Turkish menace, in 1435, he strengthened Hungary's national defense. In the last year of his 50-year long reign, in 1437, a large-scale serf (*jobbágy*) uprising broke out in Transylvania.

King Albert (Albrecht) (1437-1439). He was the first King of Hungary from the House of Habsburg. In 1422 he married Zsigmond's and Borbala Cillei's daughter, Elizabeth. After Zsigmond's death, the Hungarian Estates proclaimed him King. Because of his lengthy absences, dissatisfaction broke out and the 1439 Diet of May emphasized toward him his wife's right of succession, limited the King's right to appoint a Palatine, and relaxed the nobility's obligations for national defense. Hearing about an approaching Turkish attack, Albert assembled an army, went against them and warded off their advance, so they were unable to ravage the country as in previous years; however, he could not save the Castle of Szendrő (northeast of Rudabánya); dysentery broke out in his camp, he himself died at Neszmély on the way to Vienna, in 1439.

King Ulászló I (Wladislaw of Poland's Jagellonian line) (1424-1444). As grandson of King Lajos I (Louis the Great), he was elected King, in opposition to the infant László (Ladislav) V, by the gentry and a section of the Estates. He entered the realm in 1440. Despite the intrigues of László V's mother, who fled to Emperor Frederick III, pawned the crown and, with the money thus obtained, she organized mercenaries, their leadership given to the Czech Giskra (Jiskra) who, with these troops, occupied and ravaged the entire Upper Hungary (*Felvidék*, now Slovakia). Ulászló got the kingship of Hungary,

mainly with the generous support of the famous military leader, John Hunyadi, who successfully defended the realm. Hunyadi scored several victories over the Ottoman Turks and, during the long campaign of 1444 he penetrated into Serbia and Bulgaria, whereupon the Turkish sultan asked for peace (the Peace of Szeged). This was broken by Ulászló, who was urged by Pope Eugene IV and other influential westerners to resume military action against the Turks. He did launch a new campaign in the Balkans against the Turks, coming to a major clash with Sultan Murad's forces at Varna, on the Black Sea coast, on 10 November 1444. Ulászló lost the battle and fell, together with Cardinal Cesarini; Hunyadi barely escaped with his life (J. Bak in: P.F. Sugar ed., 1994).

János (John) Hunyadi (1385-1456). He was Regent and military leader of the kingdom, and had two famous sons: László and Mátyás (Matthias Corvinus). He was appointed Regent by the Estates, and guardian of the young László V (Ladislás), who ruled as King from 1453 till 1457, collaterally during Hunyadi's regency. Having seen the weak state of the kingdom, the Turkish Sultan Murad II, since Zsigmond's death, prepared a major assault on Hungary. But the great general, John Hunyadi stood in his way to achieve his grand plan, which included the capture of Vienna as well. Hunyadi kept up the defense of Hungary for some 15 years, in the face of more and more difficulties: jealous magnates' intrigues against him, harassment by the Czech condottiere Jan Giskra in the northern part of Hungary, and the encroachment on the western strip of the kingdom by Emperor Frederick III. However, the general populace in Hungary was devoted to Hunyadi, regarding him as their idol. When the selfishness and materialism of the lords led to the splitting up of the kingdom into seven autonomous areas, Hunyadi, as Regent, united them again in one realm, under his command. His crowning achievement came on 21 July 1456, the recapture Belgrade (Nándorfehérvár), the important town and fort south of the Danube, from Turkish occupation. He fought at the helm of his troops like a lion and one of his knights, Titus Dugovics, on top of the turret of the fort, snatched the Turkish flag from the hands of a Turk, dragging him down with himself to the depths, both of them dying. Hunyadi contracted a fever and died days afterwards, bringing about a brief interregnum (of two years) in the history of Hungary.

Interregnum No. 3 (1456-1458). Hunyadi's elder son László, was treacherously assassinated in Buda in 1457, out of jealousy, by Ulrich Cillei because of the popularity of the Hunyadi men. At the same time, Ulrich Cillei had John Hunyadi's younger son, Mátyás, imprisoned in Prague. Albert of Habsburg's son, László V (Posthumus), under the adverse influence of his uncle, Ulrich Cillei, suddenly died in Prague in 1457, to where he had fled, fearing revenge from Hunyadi's men. The whole Hungarian people: lords, nobles and commoners were becoming increasingly tired of years of foreign rulers and internal dissensions. The situation came to a head, when Erzsébet (Elizabeth) Szilágyi, the mother of John Hunyadi's younger son Mátyás, succeeded, by financially and militarily helping the quest, in extracting Mátyás from imprisonment by Ulrich Cillei, (who himself was cut down by László V.'s men earlier). On 24 January 1458, a great assembly of nobles gathered on the frozen Danube at Buda and declared him King, crowning him soon afterward amid nationwide rejoicing. The people of Hungary at last had a national king again.

King Mátyás I (Matthias Corvinus) (1458-1490), called "Corvinus", because his crest illustrates a raven. During the 32 years of Mátyás' rule, starting at age 18, Hungary again became a leading power in Europe. He proved to be the most popular king in

Hungarian history. His court developed into one of the centers of Renaissance in Europe. The population of Hungary in the Carpathian Basin reached 3.5 million, the same as the population of contemporary England. Out of 3.5 million, 75-80% were Hungarians, from the foot of the High Tatra in the north, to the Lower Danube in the south, from the Austrian border to the eastern corner of Transylvania. With his excellent military abilities, Mátyás soon established a standing army of mercenary soldiers, his famous and feared “Black Army” (*Fekete Sereg*). With his strong royal power, backed by the devotion of the nation, he broke the independent regional rule of the magnates. Garai, Ujlaki and his own uncle, Mihály (Michael) Szilágyi offered the crown to Emperor Frederick III; but Mátyás went with his army against them, defeated them, and Frederick was forced, by the Peace of Wiener Neustadt (1460), to hand over the Holy Crown for a ransom. It is then, that he had himself crowned ceremoniously. Soon, with all his force he turned against the Czech Hussites, who kept the whole of Northern Hungary occupied, seized their robber strongholds, and their leader Giskra was forced to pay homage. In 1468, Mátyás made war against the Czech king Podiebrad; he was crowned King of Bohemia in Brünn (Brno), but the war was dragged out over a decade, because Podiebrad allied himself with Poland. Finally the Czech and Polish kings personally asked Mátyás for an armistice. At the Peace of Olmütz (1478) Mátyás annexed Moravia, Silesia and Lausitz, and was recognized as the King of Bohemia. Before the end of this long war, he also went to war against Frederic III and annexed Austria, including Vienna (which he entered in 1485), and also conquered Steiermark in 1479. At the same time, he kept the Ottoman Turks at bay with successful battles in the south: Sabac (1476), Verbas (1479); he scored his greatest victory at the battle at Kenyérmező on the banks of the Maros River, near Szászváros (now Oraştie in Romania) on 13 October 1479, where his troops were led by Pál (Paul) Kinizsi and István (Stephen) Báthori. After all these battles, he made peace with Sultan Bayazid in 1483.

All these vigorous and complex foreign political activities were made possible by Mátyás' complete reorganization of the internal order and structure of his kingdom. Being a brilliant administrator, he instituted large-scale financial reforms, which rendered it possible for him to wage all the wars. He listened to and considered his council's opinions. He convoked the Diet regularly. At the Diet of 1486, he introduced reforms also in the administration of justice, enforcing justice with an even hand and introducing new legislative procedures. He considerably increased the sphere of authority of the counties, which were established back in St István's reign; and also regulated in detail the rights and tasks of the Palatine. His secretaries formed his real instruments of government, who were picked by him, were relatively young and even of humble origin. His much-increased taxation did not seem to have detracted from his widespread popularity. He was heavy-handed, especially to the magnates. To the common people, he was their protector, especially towards the imperious barons.

In addition to his mercenary standing army of 30,000 men, he kept the royal banderium for use against internal enemies and troublesome neighbours, as well as the *militia portalis*. The standing army consisted largely of heavy cavalry with a rather large proportion of infantry; artillery and engineer corps was also included. There was a flotilla for use on the Danube on occasion.

He was devoted to the trends of Renaissance art and literature. He cordially received their representatives at his Court. He himself was interested in various disciplines of

science and arts, and liked to read the works of Greek and Latin authors. His devotion to culture is best proven by his creation of the famous Corvina Library (*Bibliotheca Corviniana*), unique for that age in Europe, consisting of 170 extant codices, 154 Latin manuscripts and 8 bundles of incunabula. To the University of Pozsony (now Bratislava, Slovakia), which he founded, he invited well-known scholars from abroad. It was during his reign that the first Hungarian book-printing workshop was established in Buda in 1473, earlier than in Austria, Spain or England.

He died, probably poisoned, in Vienna in 1490, without a son. His first wife, Katalin Podiebrad, died early and the marriage by his second wife, Princess Beatrix of Naples, had no offspring. He wanted to make his illegitimate son, János (John) Corvin his heir, but he failed to succeed in this.

House of Jagello of Poland (1490 – 1526).

King Ulászló II (Wladislas) (1490-1516). Hungary was plunged from a position of leading power in Europe into a state of national decay during the reign of Ulászló II. The strength and resistance of the kingdom was almost exhausted by the rivalry of the magnates and the gentry for power, the chaotic financial conditions and the peasant uprising of 1514. The magnates, just recovering from a heavy-handed ruler like King Mátyás (Matthias Corvinus), wanted a weak king and they succeeded in this: they secured Ulászló II, the King of Bohemia, who was a notorious yes-man. Ulászló was the grandson of King Albert (Albrecht) of Hungary and he had been warring with King Mátyás for years because of the Hussites. Emperor Maximilian I took back his lost provinces, though his “Holy Roman Empire” also failed, both as an empire and as a German nation. The magnates dissolved the Black Army of mercenaries, neglected the kingdom’s fortresses, especially those in the south, facing the danger from the expansionist Ottoman Turkish Empire. Ulászló was the helpless puppet of the magnates, selfishly fighting for more and more power. Before he was crowned King of Hungary, he promised that he would cancel Mátyás’ reforms and indeed, nearly all were cancelled and innovations, especially the one gold-forint tax; the various high positions and those of Church dignitaries would only be filled upon the advice of the lords and prelates; and all the decisions they made, he would carry out. He recognized the succession of Maximilian’s male descendants for the Hungarian throne, by an agreement involving mutual intermarriages between the two ruling Houses. This agreement was made over the heads of the Hungarians. At the same time, the Diet in 1505 passed a resolution never again to accept a foreign king.

Zápolya, János (John, Szapolyai) (1487-1540), Voivode of Transylvania, already appeared as the candidate of the “national party”. The peasants were grievously oppressed, resulting in a large-scale peasant revolt in 1514, led by the Szekler officer György (George) Dózsa. They rose against the nobility high and low. Masses of peasants and towns people (disillusioned ever since the Diet of 1495) were streaming over the Great Plain from Pest to Temesvár. Lőrinc (Lawrence) Mészáros, a parson from Cegléd, was their fiery orator. The movement became increasingly a war of liberation from the rule of the magnates. They were threatening the nobility with extermination. The worked-up masses demanded the distribution of land, murdered owners of large estates and prelates (e.g. the treasurer István Telegdi, Bishop Miklós Csáky), and castles were set on

fire. The uprising was put down with brutality led by Zápolya. Dózsa's execution was an unspeakable horror. He was seated on a red-hot iron throne, with a glowing iron crown on his head. The position of the peasantry substantially worsened in the Diet of 1514, which sentenced them to 'perpetual servitude', binding them irrevocably to the soil (*glebe adstricti*), increasing their dues and obligations. In the very same year a distinguished lawyer, István (Stephen) Werbőczy wrote the *Tripartitum*, a statute book code of law, probably commissioned by the king, which included these repressive measures, set down rigidly and firmly for centuries. When Ulászló II died, his nine-year old son Lajos was proclaimed King of Hungary, as Lajos II (Louis).

King Lajos II (Louis) (1516-1526). In the Diet of 1516, Lajos was declared an adult, a Royal Council was assigned to him, and he became the King of Bohemia and Hungary in one person. He was reared amidst frivolous entertainments, so he did not take his kingly duties seriously. He married Maria Habsburg, the granddaughter of Emperor Maximilian. Lajos was incapable of ruling over a country. The realm was in anarchy and it was the scene of bitter struggles between the nobility and the gentry. The finances of the state revealed miserable conditions and financial abuses, with senior officers of the Royal Court unscrupulously putting official moneys into their own pockets, plunging the Court and the realm into ruin. The king had to borrow money to drink a glass of wine, and lived on meat bought on credit. At the Diet of September 1524, the gentry openly raised an outcry against the magnates of the land, while the great constitutional lawyer, István (Stephen) Werbőczy, made a long list of all the losses Hungary had suffered since the death of King Mátyás (1490). Under these conditions, it is not surprising that the Ottoman Turkish threat became increasingly serious. In 1521, the new sultan, Suleiman the Magnificent, attacked and took Belgrade, Zimony and Sabac, which formed the southern defense line of Hungary. Pressing further north, in 1526, he took Pétervárad and Eszék. There were urgent calls for the reestablishment of a standing army, but no magnate was prepared to foot the bill. In the 1525 Diets of Rákos and Hatvan, there were many voices urging the King and his Government to remedy the situation. The young King could not save the realm without money and an army. He called the nation to arms, but the men were only straggling to the king's banners. Finally, 25,000 assembled and the King put the Archbishop of Kalocsa, Pál (Paul) Tomori at the head of the army. Listening to the general feeling, the Commander-in-Chief with his small forces, mainly foreign mercenaries, one-third the size of the Sultan's army, threw himself against the Turks with some initial results on the fields of Mohács, on 29 August 1526. The battle lasted two and a half hours, and the Hungarian Army was annihilated. Most of the Army, including lay and Church dignitaries, fell, together with the King, who drowned in the Csele Creek. With him the Hungarian branch of the Jagellonian House died out. The Kingdom of Hungary's fate was sealed.

Hungary split up into three parts and the age of national struggles began (1526 – 1711).

Age of Ottoman-Turkish occupation of the center of the realm (1526-1686). The Kingdom of Hungary was in extreme peril after the crushing defeat at the Battle of Mohács, wedged between the calculating, but nominal Holy Roman Empire in the west, and the expanding Ottoman Empire, under a brilliant young Sultan, in the southeast.

Sultan Suleiman did not believe that he had already defeated Hungary. He supposed that the defeated army at Mohács must have been only the Hungarian vanguard. He moved up with his army along the Danube as far as Buda, but then he withdrew south of the Sava-Danube line. After the defeat at Mohács, the Hungarian gentry elected a national king: János (John) Szapolyai (or Zápolya), the Voivode of Transylvania, crowned with the Holy Crown at Székesfehérvár.

King János I (John) János Szapolyai (or Zápolya) (1526-1540). The Hungarian nobility and the magnates placed Ferdinand I (1526-1564), Charles V's younger brother, on the throne to obtain the support of the already powerful House of Habsburgs against the Turks. Ferdinand defeated King János's army at Tokaj. Thus the Kingdom of Hungary split into three parts. The areas ruled by the two kings and, between them, the central area occupied by the Ottoman Turks. During the 15-year vacuum period (between 1526 and 1541), Suleiman made several attempts to capture Vienna, without success. In 1527, a year after the Hungarian defeat, Suleiman, with his army, reappeared on the fields of Mohács and ordered János Zápolya, who had an army of about 40,000 men in the eastern part of the realm, to his presence, to pay homage to him by kissing his hand. In 1529, the Turkish Janissary forces seized the fortified castle of Buda from Ferdinand I.'s forces by a cunning ruse and handed Buda over to King János, together with the Holy Crown, which Suleiman had obtained in the meantime. During this vacuum period in the Carpathian Basin, and for some time after, the Fuggers, a German merchant and banker family, entered into contracts for the right to work the silver and copper mines Upper Hungary (the present Slovakia), swinging from one king to another, depending on the political situation. Later, the two kings came to a compromise, recognizing each other's kingdom, which led to the Peace of Nagyvárad (now Oradea in Romania) in 1538, and declared that, after János's death, the eastern part of Hungary would pass to Ferdinand of Habsburg, who ruled over the western part, with the middle part under Ottoman Turkish occupation. Shortly afterwards, John married Princess Isabella of Poland and, in 1540, his son was born, János Zsigmond (John Sigismund), just before János died and before he had made arrangements for his son to inherit the Hungarian Kingdom. Suleiman, having taken Buda in 1541, securely in charge over the middle part of Hungary, now sent the infant and his mother to govern the eastern parts, though it was Frater György (Padre George) (1482-1551), who governed during János Zsigmond's minority. From 1556 until his death János Zsigmond was ruling personally over Transylvania and other eastern parts of Hungary.

In the meantime, from 1521, Ferdinand I (1526-1564) became the ruler of the Habsburg hereditary provinces, and married Princess Anna, the daughter of the Hungarian king, Ulászló II (Wadislav). He was unable to obtain the whole kingdom for himself, even by military force, after Suleiman took Buda and helped King János I to rule in the east, thus finalizing the division of a Hungary in three parts. Ferdinand could only rule over the western strip and Upper Hungary part (*Felvidék*, now Slovakia). Especially earlier in his reign, he adopted an understanding attitude toward his Hungarian subjects. In 1527, he instituted a Council of governors-general for the administration of the land and, in 1528, he instituted the Royal Treasury to handle the finances, all centrally directed from Vienna. From 1556 he was also Holy Roman Emperor and, before he died in 1564, he had his son, Miksa (Maximilian) crowned as King of Hungary in 1563, ruling

till 1576.

King János II (John) (János Zsigmond; John Sigismund) (1559-1571) had lengthy struggles with Maximilian for the possession of Partium, the eastern strip of the Great Plain (Alföld), west of Transylvania (now in Romania). He did a lot for the strengthening of the Hungarians' position in Transylvania, though he made serfs of the Szekler commoners, and he had to suppress the Szekler (Transylvanian Hungarian) uprising in 1562. He introduced the Hungarian language for the enactments of the legislature. How successful János Zsigmond was in his external politics is best shown by the fact that, at the Peace of Adrianople of 1568, the Turkish Sultan Selim II recognized the independence of Transylvania; and in the Treaty of Speyer (1529), Maximilian recognized him as the Prince of Transylvania (but not as King of Hungary) and relinquished Partium to him.

The three parts of Hungary lived three entirely separate lives, especially from 1550 on.

(1) The western and northern parts, belonging to the Habsburgs, became a border region to the hereditary provinces. The Hungarian population in this third had the task of defending the unstable borderline, dotted with a long chain of border fortresses, facing the Ottoman Turkish central part. For a century and a half this military frontier experienced the "wars of the border fortresses" as they were known, carried on by such valiant men as István (Stephen) Dobó, in the defense of Eger in 1552; György (George) Szondy fell as the captain defending the castle of Drégely in 1552; István (Stephen) Losonczy, captain of the Temesvár fortress, fell in its defense, decapitated, in 1552; Miklós (Nicholas) Zrinyi fell in the defense of Szigetvár while making a last-ditch burst from the fortress on 8 September 1566, where the besieging Suleiman the Magnificent himself died suddenly in his tent. During this time of wars, the independence of Hungary was ever more diminishing. Matters of defense, finance and external affairs were directed from the Habsburg Court in Vienna. The Hungarians were getting increasingly dissatisfied with the Habsburg rule, feeling exploited as mere subject people. Vienna regarded them as truculent rebels. After Maximilian's rule, Rudolf (1576-1608) made things even worse with his dislike of the Hungarians. He neglected his royal duties and created chaotic conditions. The religious upheaval caused by the Reformation movement further complicated the situation. The Magyars converted to Calvinism, the German settlers in Hungary became Lutherans. The Counter-Reformation of the Roman Catholic Church, with its leading figure, Cardinal Péter Pázmány, appeared only in the early part of the 17th century.

(2) The middle part of Hungary, under Ottoman Turkish occupation and rule, was worst hit. Its population on the Great Hungarian Plain, especially in the villages, was depopulated to a large extent; only the market towns fared better, to which the population of the smaller settlements withdrew for protection as much as possible. These were surrounded by vast uninhabited tracts of land, the result of fleeing populations. The Turks cut down large numbers and kidnapped thousands of Hungarian children to be raised in Janissary schools and to be trained for the Turkish army. The Great Plain in the middle of the Carpathian Basin, without the protection of the Carpathian Mountain Chain, was fully exposed in the south to invading Ottoman Turks, or later, to the aggressive settlement of hosts of northward-migrating Serbs, fleeing from Turkish occupation. The declining and

in some areas fully wiped out Hungarian populations would later be replaced by these Serbian masses, as well as with German settlers, Croatians and infiltrating Wlachs (now called Romanians) from the southern and eastern outskirts of the Carpathian Mountains. All these repopulating schemes of the devastated areas significantly altered the ethnic composition of the Great Plain, Transylvania, and the southern parts of Hungary. The economic life was increasingly retrograde and the culture of the Kingdom fell back by centuries. At least acknowledgement must be given to the Turkish administration of the central part of Hungary. It was oppression, but it was sensible and well managed; it did not cripple the remnant population of the region. Militarily and politically, the middle part of Hungary, conquered by the Ottoman Turks, suffered not only a series of defeats; there were also uplifting victories. After the heroic feat of Zrinyi at Szigetvár in 1566, with the Sultan Suleiman dead, his army withdrawing and followed by a weaker Sultan, Selim II (1566-1574), the Turkish rule started to wane, especially after the naval defeat at Lepanto, off Greece, on 7 October 1571, ending the myth of Turkish naval invincibility. It looked almost as if the Turks could be driven out with the joint forces of Habsburg Hungary, with assistance from abroad and Transylvania, at the time under the strong leadership of István (Stephen) Báthory.

(3) The eastern part of the realm, made up of the Partium and Transylvania (Partium and Erdély, now in Romania) spent the age of the trisection of Hungary in a state of semi-independence. National liberties and traditions were preserved, but mostly under Ottoman Turkish suzerainty, dependent on the “Sublime Porte” of the Turkish Sultan, who also tried to avoid interfering. The fate of Transylvania depended largely on the strength or weakness of its Princes. It was well run, with good conditions; under the strong leaderships of Princes István (Stephen) Báthory, István (Stephen) Bocskay, Gábor (Gabriel) Bethlen and György (George) Rákóczi I. However, there was misery under selfish and careless princes, like Zsigmond (Sigismund) Báthory, Gábor (Gabriel) Báthory and György (George) Rákóczi II. During the age of the partition of Hungary, Transylvania, as a principality, developed its own constitutional system, based on (1) political representation of the three so-called “nations”: the Hungarian nobles, the Szekler Hungarians, and the Saxon settlers; and (2) on religious freedom and equality among the four “received” Christian denominations (*recepta religio*), the Roman Catholic, the Calvinist, the Lutheran and the Unitarian. The religious freedom was enacted by the Diet of Torda in 1568, the first in the world. Even before the disastrous defeat for Hungary at Mohács in 1526, the Protestant doctrines won wide acceptance, Calvinism becoming dominant among the Hungarian population of Transylvania, while the Germans and some of the Slovak ethnic pockets adopted the Lutheran form of Christianity. This religious division inevitably brought a great deal of political upheaval for Transylvania. The humanism and Renaissance, spreading into the 16th century, also affected Hungarian culture, despite the Turkish occupation and the division into three parts. Renaissance taste was manifested in carved doors, window frames and tombstones, in the design of the fortified castles, such as those at Komárom, Érsekújvár, Pozsony (now Komarno, Nové Zámky, Bratislava in Slovakia), Győr and Eger in the northwest region, and also in Transylvania, in fortresses such as Várada (Nagyvárad), Szamosújvár and Fogaras (now Oradea, Gherla and Fagaras in Romania). Sárovar was famous for its printing press, established in 1537, where the first book in Hungarian was published in 1541. It was the New Testament in János Sylvester’s translation. During the 16th century, about 850

books and other publications were put out by the twenty printeries of Hungary. Protestantism spread in Hungarian towns, followed by the estates of magnates and nobles, because they employed Protestant preachers. Their arguments were convincing to the congregations and their keep and ceremonial requirements were relatively cheap. Many members of the popular Franciscan Order supported the Reformation, followed by many converts; the first Hungarian reformer, the “Hungarian Luther”, Mátyás (Matthias) Dévai Bíró, was himself a Franciscan earlier in his life. Péter Melius Juhász, Bishop of Debrecen, a popular Calvinist leader in the 1560s, held heated theological debates with Ferenc (Francis) Dávid of Kolozsvár (now Cluj-Napoca, Romania). Dávid spread Unitarianism and he was also the protégé of János Zsigmond. There were a few years of relative quiet in the Carpathian Basin, including the beneficial rule of the great general, István Báthory (1571-1586), who was also Prince of Transylvania and King of Poland. This combination of the two countries under his rule enabled Báthory to be an equal opponent to the Habsburg Maximilian and to defend Transylvania.

War broke out again in 1591. During the “Fifteen Years’ War”, King Rudolf’s Imperial Army entered and occupied Transylvania and Upper Hungary, allowing its commander, Georg Basta, to act with such extreme cruelty toward Hungarian Protestant nobility that István (Stephen) Bocskay (1557-1606), formerly a Habsburg supporter, started a revolt. He speedily assembled an army out of the *Hajdús* (*Hajdús* or heyducks were herdsmen and peasant escapees from villages devastated by the Turks, or from oppressive landlords’ estates), and drove out Basta and the Wlach Mihály (Michael) Vitéz (Michael the Brave), the Prince of Wallachia and Moldavia (the original Roman regions), who for little over one year was also the Prince of Transylvania, ruling as a barbaric tyrant. Rudolf had him assassinated on 19 August 1601. In the Peace of Vienna on 23 June 1606, which Bocskay concluded with King Rudolf, he became Prince of an enlarged Transylvania including the eastern part of Upper Hungary with Kassa (now Kosice in Slovakia). He also guaranteed the rights of the Protestants in Hungary. On 11 November 1606, Bocskay mediated the Peace of Zsitvatorok between King Rudolf and Sultan Mohammed III, keeping the territorial status quo and freeing King Rudolf of his tribute to the Sultan. A new era began after these two treaties. The Ottoman Turkish power was declining again, leading to the slackening of their rule in the central part of Hungary. In their place in the Carpathian Basin, Transylvania entered with a welcome period of prosperity, the so-called Golden Age (1613-1629) under Prince Gábor (Gabriel) Bethlen, the most outstanding Prince of Transylvania. He ruled with a firm hand, and he succeeded in putting the finances of Transylvania in order. He introduced higher taxation, revived the mining industry, raised his subjects’ living standard, all the while waging wars, developing large-scale exporting through the Adriatic Sea, and founding the Academy of Gyulafehérvár (now Alba Iulia, Romania). He invited distinguished scholars to it and financially helped those students who went abroad for further studies. He had his setbacks too, like the Peace of Nikolsburg of 1621, in which he had to sign a disadvantageous pact with Emperor Ferdinand II. He could not gain much either in 1626, when he sided with the Protestants in the battle at the Dessau bridgehead, where Wallenstein, allied with the Catholic League, defeated Mansfeld’s forces.

Péter Pázmány (1570-1637), Cardinal, Archbishop of Esztergom, was the leading figure for the Counter-Reformation movement of the Roman Catholic Church, initiated at the Council of Trent (1545-1563). The University of Nagyszombat (now Trnava, in

Slovakia) was founded by him, initially with faculties of Theology and Arts, and he was the founder of the Catholic Seminary (Pazmaneum) in Vienna. He founded a college and book printery in Pozsony (now Bratislava, Slovakia), while at Érsekújvár (now Nové Zámky, Slovakia) and Körmöcbánya (now Kremnica, Slovakia), he founded Franciscan convents. Pázmány conducted enormous literary activity in the areas of theology, canon law, arts and jurisprudence; he wrote the first printed Hungarian Catholic prayerbook (*Imádságos Könyv*, 1606); and wrote the Life of St Ignatius (1609) in Hungarian, and translated Thomas à Kempis' *The Imitation of Christ*, in 1604. Pázmány took giant steps in the development of Hungarian prose writing. These cultural and religious movements and activities went on during the times of the Princes István (Stephen) Bocskay and Gábor (Gabriel) Bethlen in Transylvania, while the Ottoman Turks ruled in the middle part of Hungary, and Kings Rudolf and Ferdinand II ruled in the western part. The persecution of the Protestants by the Catholic Habsburg rulers led to several uprisings and clashes, both, in the west and in the east. The uprisings, led by István Bocskay and Gábor Bethlen, and by György (George) Rákóczi I, also did not bring much improvement for the conditions of the Protestants, despite a religious Peace of Linz on 16 December 1645, which was concluded with King Ferdinand III. In 9 points it secured religious freedom for the Protestants and the return of churches illegally seized from them. There was increasing discontent also amongst Hungarians in the western parts under Habsburg rule.

Thököly's War of Independence (1678 - 1683, 1886 - 1691. – In 1663, the Ottoman Turkish forces attacked with renewed vigor; but, on 1 August 1664, near Szentgotthárd, the Austrian forces, led by General Montecuccoli decisively defeated the Turkish army of Ahmed Köprili. The infamous Peace of Vasvár in 1664, concluded by Leopold I, sacrificed the interests of the nation and resulted in the conspiracy of the malcontents, organized by the Palatine, Ferenc (Francis) Wesselényi; but it was nipped in the bud in 1671. The young King Lipót I (Leopold, 1654-1705), with his ambitious plan to create a Central European major power centered on the Danube valley and centrally ruled, now openly switched to absolutism and put a regent with full powers at the head of the Hungarian state. This sparked off a new armed uprising in 1678, under the leadership of Count Imre Thököly (1657-1705) whose “Kuruc” (anti-Habsburg) army occupied the entire northern part of Hungary as far west as Pozsony (now Bratislava, Slovakia). Thököly allied himself also with the Ottoman Turks, who started to lay siege to Vienna in 1683, but they suffered defeat. The pursuing imperial forces recaptured the Hungarian castles, one after the other, in Upper Hungary. In 1686, they took Buda as well. The Turks were forced to yield the northern part of the Great Plain and, by 1688, they held only Szigetvár, Kanizsa, Gyula and Temesvár. In 1687, the Imperial Habsburg forces occupied also all of Transylvania and, with Leopold's “diploma” (*Diploma Leopoldinum*) the whole of Transylvania came under his rule in 1691. The Imperial Army led by Jenő (Eugene) Savoyai, gained a clear victory over the Turkish Army at Zenta in 1697. In the resulting Peace of Karlóca in 1699, Hungary was freed from Turkish occupation after 150 years.

National struggles, absolutism, Rákóczi's War of Independence (1686 – 1711). The absolutism of the Viennese Court continued to weigh heavily on Hungary. After the liberation of their country, out of gratitude, at the Diet of 1687 the nation renounced its right for free election of a king in favour of the male line of the House of Habsburg; it

also renounced the clause of resistance to a sovereign, contained in the Golden Bull (1222). However, the nation did not gain the good will of the Court with these generous concessions. The Habsburg Emperor was the victor, not Hungary. The Imperial generals in charge of the country regarded the area as a conquered province, practiced extortion among the population, and both the retreating Turkish army units and the advancing “liberators” ravaged the countryside equally cruelly and especially persecuted the Hungarians.

Under these circumstances, almost the entire nation rose up in arms in 1703, especially the peasantry, armed with straightened-out scythes and axes, at best with rifles, under the leadership of Prince Ferenc (Francis) Rákóczi II, who was a talented organizer, with enormous landed property, the largest in all Hungary. In the early stages of the War of Liberation the ‘kuruc’ (anti-Habsburg) armies ousted the imperial forces from almost all Hungary. In the 1704 Diet, Rákóczi was elected “Reigning Prince”. At the Diet of Ónod, from 31 May to 22 June 1707, the Hungarian estates declared the House of Habsburg, at that time represented by Emperor Joseph I (József), dethroned, in the presence of Prince Rákóczi, and set up an aristocratic republic. The momentous decision of dethronement was enacted by the Diet during its three tempestuous weeks. Several more years of bitter fighting ensued, more and more Estates went over to the Habsburg side (they were called the “Labanc”), and Prince Rákóczi’s forces suffered severe defeats in 1710 and again in 1711, because the Habsburg side, with its experienced Imperial Army, had the numerical superiority. Finally, the kuruc leader, Sándor (Alexander) Károlyi, was forced to lay down his arms in the Peace of Szatmár (Szatmárnémeti, now Satu Mare, Romania). It was signed by Sándor Károlyi, the delegate of Prince Ferenc Rákóczi and the King’s representative, Count János (John) Pálffy, the Commander of the Imperial forces in Hungary, on 29 April 1711.

The new Emperor, Károly III (Charles) (1711-1740), promised an amnesty and the restoration of constitutional and religious freedom in Hungary. He would let the Prince keep his property with the provision, that within three weeks, he take an oath of allegiance (fealty). Prince Rákóczi refused to accept the Peace Treaty and fled to Poland, then to France, and eventually to Turkey, where he lived in exile in Rodosto (Rhaedestos, now Tekirdak) until his death in 1735. The King also promised to convoke a Diet in the near future, for redressing the grievances. The Peace Treaty was announced on 1 May, the same day that the anti-Habsburg *Kuruc* armies laid down their arms on the Nagymajtény flats. The Diet did take place in 1712, which set up a permanent defense force and the regular taxation.

Absolutism of the 18th and early 19th centuries.

During King Károly (Charles) III’s nearly thirty-year reign, the public administration and the judicature of Hungary were reorganized. In 1718 he returned the area of the historic County Temes to Hungary, the last remaining area under Turkish occupation. It was liberated after several years of fighting with Turkish troops (1716-1718). The Hungarian nation expressed its gratitude to the well-meaning monarch in the Diet of 1722-1723, by accepting the succession along the female line in the Habsburg House, in the form of a family statute, the *Pragmatica Sanctio*, which was constitutionally enacted (Acts I., II., and III.) by the Hungarian Estates, specifying also that the force of this “sanction” applied only to the descendants of Károly III, József (Joseph) I and Lipót (Leopold) I and that in case of their death, this statute explicitly reserved the right for

Hungary to revert back to the free election of a king.

Queen and Empress Mária Terézia (Maria Theresa) (1740-1780) followed her father Károly III on the throne; he had no male descendant. Facing a critical situation in the Austrian War of Succession (1741-1748), she turned to the Hungarian Estates for help. Their generosity (calling out *vitam et sanguinem!* “our life and our blood” [for our Queen]) really did save Mária Terézia’s hereditary lands; only Silesia was lost. In her gratitude to Hungary, she tried to follow constitutional lines in the earlier decades of her rule. She returned the Partium, Slavonia, and the remaining part of the Temes region in the south; she also returned the 13 towns of the Szepes region of northern Hungary, pawned by King Zsigmond (Sigismund of Luxembourg) in 1412. Fiume (now Rijeka in Croatia) was also reannexed, first via the Croatian Council (1776) and, in 1779, directly adding the harbor town as an independent entity (*corpus separatum*) to the Hungarian Crown. Under the influence of the ideas of the Enlightenment, Mária Terézia took pains to lighten the tax-paying feudal tenants’ (*jobbágy*) burden. In her *Urbarium* of 1765, she precisely determined the duties and rights and secured for them the right to move freely and change residence. Realizing the great importance of education, in her *Ratio Educationis* she laid the foundation of a new, up-to-date public educational system, placing all schools under state supervision. The University of Nagyszombat (now Trnava in Slovakia), fallen into neglect, was reorganized and transferred to Buda in 1777. From the confiscated property of the Jesuits, she organized study grants. Mária Terézia founded several law-schools, also a Forestry and Mining Academy (in Selmecebánya [now Banská Stievnica in Slovakia]) and the *Theresianum* in Vienna, for the education of young Hungarians. To raise the cultural level of the Hungarian gentry she initiated the Hungarian Guards in Vienna. She was the founder of several Catholic bishoprics in the Szepes area, Rozsnyó (now Rožňava in Slovakia), Székesfehérvár, and others. In the economic field, Hungary was disadvantaged because it was an agrarian country without industry and the new tariff system forced Hungary to provide Austria with her raw produce. Despite these setbacks, harmony was established between ruler and nation. This harmony was broken by the absolutistic rule of her son, King József II (Joseph) (1780 - 1790).

The French Revolution, abolishing feudalism and absolute monarchy, posed a grave danger to the Habsburg Monarchy, precisely when an enlightened absolutistic monarch par excellence, József II (Joseph) took over from his mother. József’s absolutistic measures nearly caused open resistance in Hungary. In 1784, a bloody uprising by Wlach (now Romanian) peasants broke out in Transylvania, headed by Hora and Kloska, massacring and torturing thousands of men, women and children in Hungarian towns and villages. His centralization affected the Roman Catholic Church as well. The monastic orders had been dissolved, except the Piarists, and the English Ladies, and their properties were transferred to a religious foundation. In the interest of centralization, József combined the Hungarian and Transylvanian chanceries. The administration of all the Hungarian internal affairs was placed in the hands of the Council of the Governor General, which in turn was subordinate to the Council of State in Vienna. József made German the official language of his whole Empire for the sake of uniform public administration and the language of instruction in all the schools. He abolished the privileges of the nobility, decreed the land-survey of all his Empire, the numbering of every house and a nationwide census in 1784. State administration was placed in the

hands of officers paid by the state. Hungary, in place of the counties, was divided into 13 regions. A small group of Hungarian democrats and liberals, who considered the feudalistic social and political system outdated, was formed and led by Ignác (Ignatius) Martinovics. It was a secret freemason-like society, whom the contemporaries thought to be Jacobinites. They were referred to as the “Martinovics Conspiracy”. The Habsburg secret police discovered them; their five leading members, including Martinovics, were arrested, sentenced to capital punishment by the Royal Court in August 1794, and beheaded at the foot of the Castle Hill of Buda, on 20 May 1795.

Although, on his deathbed József II retracted most of his administrative reforms, his successor, Lipót II (Leopold, 1790-1792), had to restore the ancient Hungarian Constitution and he also had to swear to treat Hungary as an independent kingdom with its own laws and customs. Lipót II died suddenly, and his young son, Ferenc I (Francis, 1792-1835) took over. The last armed operation of the nobility occurred, when about 19,000 rioting nobles, led by the Palatine József (Joseph), joined the 20,000-strong Austrian Army in a battle against Napoleon’s French Army of 55,000 near Győr in western Hungary, on 14 June 1809. The outcome was a clear French victory, marking the end of the nobility’s cause. In reaction to the French Revolution, an even more advanced absolutism appeared. Ferenc introduced ruling without periodic Diets. After 1812, the Habsburg Court did not convoke Diets for 13 years and the realm was governed under strict police supervision, with freedom of speech prohibited. The conservative statesman, Metternich, appeared on the political stage and the period from 1815 to 1848, was called the “Age of Metternich” throughout Europe. His ambitions became neutralized by the resistance of the conservative Hungarian counties. King Ferenc I (Francis) finally convoked the Diet in 1825.

The Reform Period (1825-1848.)

The Diet of 1825 ushered in a new era, the so-called Reform Period. A Reform movement took up a whole generation. Hungary was underdeveloped, largely an agricultural country, not industrialized, left behind in the developments of Western Europe. Many reforms in various aspects of life were waiting to be carried out. Pest had to be built up again after the Danube flood of 1838, when half the buildings collapsed in the flood. Count István (Stephen) Széchenyi (1791-1860) took a leading role in the economic and cultural reform movement, whereas the current political problems were handled by Lajos (Louis) Kossuth (1802-1894). The Diets were held every three years between 1825 and 1848, under the guidance of Széchenyi and Kossuth. The Liberal Party, fighting for the reforms, won a majority in the lower ‘Tábla’ (i.e. Board, meaning the Houses of Parliament) after the liberals made some progress in the easing of the burdens of the serfs and in the attainment of the rights for the use of the Hungarian language. However, the progress was too slow. At the Diet of 1843-1844, it was declared and enacted that from then on Hungarian would be the official language of the country. Széchenyi and Kossuth usually agreed about major issues; it was only on how these issues were to be solved or achieved that they sharply disagreed. Széchenyi believed that problems could be solved by rational argument and patient negotiations, whereas Kossuth was the man of inspiration and passion, not afraid of resorting to military action on occasions.

Count Széchenyi was the towering figure of the reform period, who offered one year of the income from his estates, for speaking not in Latin, but in Hungarian, which was a

revolutionary step. He founded the Hungarian Academy of Sciences on 3 November, 1825. He pressed for a whole series of issues to be reformed and solved, most of them becoming reality in his lifetime. A permanent bridge, the famous ‘Chain Bridge’, was to be built over the Danube between Buda and Pest. The Lower Danube was to be cleared of rocks at the Iron Gate (where it cuts through the Southern Carpathian and the Balkan Mountains) to facilitate shipping transport. The marshes on the Great Plain were to be drained to extend the arable land and eliminate the mosquito plague. A National Theater was to be founded and also a National Museum for Hungary’s natural wealth (already started by his own father), a National Library was to be developed (which was to be named after his father the Széchenyi Library). Agricultural methods were to be updated, manufacturing industries and trade to be developed, in conjunction with a Stock Exchange, a National Casino, and horse racing was to be encouraged and introduced in the country. All these issues were discussed in one of his books, *Hitel* (Credit) of 1831.

Lajos Kossuth (1802-1894), the famous patriot, orator, dictator for seven months and Governor-President, working for his cause as a man possessed, became the indomitable leader of Hungary in the War of Independence (1848-1849) from the Habsburg absolutistic oppression. He is considered as one of the foremost political figures of 19th century Hungary. He was a strong and popular leader. However, his adversaries described him as a man of dubious character and he even was declared a traitor at the representative meeting of 12 August 1849. In exile, he lived from age 47 till his death, first in Turkey, and later on in Turin, Italy. Early in his exile, he made successful official visits to England and to the USA, promoting the cause of freedom for Hungary. He was regarded as the oracle in Hungary’s internal struggles. He passionately opposed Ferenc Deák’s advocating of the Compromise between Hungary and Austria. However, the people looked up to him as *paterfamilias*, the father of the nation.

Revolution, War of Independence from the Habsburg rule, Habsburg reaction and the Compromise.

Revolution. On 15 March 1848, a bloodless revolution in Buda and Pest broke out. The “Springtime of the People” was initiated by the young citizens of Hungary, following the similar revolutions in Paris in February, and in Vienna earlier in March. It was symbolized by the great poet Sándor (Alexander) Petőfi’s National Song (*Nemzeti Dal*) and the Twelve Points (*12 Pont*) the youth of Pest demanded. These revolutions broke the resistance of the Habsburg Court against the reforms. On 18 March, Count Lajos (Louis) Batthyány was appointed as Prime Minister, which empowered him to form a cabinet and, at the same time, the Palatine Archduke István (Stephen) was made the King’s plenipotentiary in Hungary. Finally, on 7 April 1848, Ferdinand V (1835-1848) appointed the first responsible Hungarian Ministry, its President (the Prime Minister) was Count Lajos Batthyány. Other members were Count István Széchenyi (public works and transport), Lajos Kossuth (finance), Ferenc Deák (judicature), Baron József Eötvös (education), among others. The most successful Diet (still held in Pozsony at this stage) in Hungarian history started in late March and ended on 11 April 1848. Its bills were drafted by Kossuth, Széchenyi, Batthyány and Deák. Its first acts, the April Laws – 31 new Laws – abolished the old feudal state of Hungary, which was based on the privileges of the nobility, thus creating a modern, constitutional Hungary, based on equality. The governing of the country was taken over by the responsible Hungarian Ministry, in place of the highest administrative seats of feudal Hungary. Peasants (serfs) were freed, the law

of entailment abolished, and Transylvania (Erdély, now in Romania), became united with Hungary *sensu stricto*, general taxation based on proportionate sharing of the burden, equality before the law, freedom of the press and equal rights for all Christian denominations. As it worked out, the April Laws were largely of symbolic value, with some imperfections too, such as the restricted Hungarian suffrage, not granting full equality for the Jews, and not absolute freedom for the press; also, the Wlachs (now Romanians) protested against the reunification of Transylvania with Hungary. The Habsburg Court reacted to all these reforms by dismissing Metternich, the Austrian Chancellor. On 16 April, the Emperor-king tried to reach a compromise with the Hungarian delegation.

By now the Pandora's box of Hungary's minorities burst open and the nationalities, making up about half of the population of the Kingdom of Hungary, started to stir. On 21 April, the Serbian leader, Metropolitan Josip Rajačić organized a National Congress, while the Saxons sent a memorandum to Ferdinand, protesting the planned unification of Transylvania with Hungary. It became clear that the carrying out and enforcing these laws in practical life had run into serious difficulties. The Habsburg Court wanted to restore the old order, as soon as the threat of revolution subsided, and made the mistake of unwisely urging the nationalities to rise against the Hungarians (attempt at *divide et impera*), who in turn were forced into self-defense. The other nationalities also started their own drive for self-determination, intensifying Hungarian nationalism. The armed struggle started on 23 March, when Emperor-King Ferdinand appointed Colonel Josip Jelačić as ban of "civil" Croatia-Slavonia, and later on made him a general in charge of the Military Border region. The constitutional problem of the Kingdom of Croatia-Slavonia emerged. The question was whether it should be given full autonomy, or treated as a subordinate state of the Hungarian Crown, with or without the same rights and privileges that Hungary had obtained from Ferdinand. The nationalities problem of Hungary proved quite intractable and continued to beset the political field in Hungary. It was made even more serious by the earlier decision to make Hungarian the language of legislation and administration even for the areas where national minorities, Slovaks, Ruthenes, Germans, Wlachs (later to be renamed as Romanians) and Serbs lived. The citizens had to learn to distinguish between the concepts of nation and state. From April to August 1848, the Habsburg Empire had no real government, no money in the treasury, confusion among its various Imperial Army units, which sometimes ended up fighting against each other, each side holding the Austrian flag. Fighting and massacres erupted amongst the numerous ethnic groups of peasants, who had been living peacefully together as neighbors for centuries, now killing each other by the thousands, especially in the ethnic patchwork-quilt of the Bánát-Temes region (Voivodina), with Hungarians, Serbians, Germans, Vlachs, Bulgarians and Slovenians living in close proximity, bringing about one of the worst ethnic conflicts in the history of the Carpathian Basin.

The War of Independence from the Habsburg ruling dynasty

The Hungarian defense forces were organized by the new Prime Minister, Lajos Batthyány in the absence of Colonel Lázár (Lazarus) Mészáros, the new Minister of Defense who, at this stage, was still with Field Marshal Radetzky's Army in Italy. The Hungarian defense consisted of the National Guards, the civilian militia, and the newly formed *Honvéds* (Defenders of the Fatherland). At first the formation of ten Honvéd

battalions was suggested on 16 May 1848. The Hungarian Parliament, on 11 July 1848, on the proposal of Kossuth, voted for 200,000 soldiers and 42 million forints for the defense of the country. When the Croat ban, Josip Jelačić, on the orders of the Habsburg Court, invaded Hungary on 11 September, with his 45,000 men, Batthyány and his Ministry resigned, leaving Kossuth in sole charge; consequently, a National Defense Committee was set up, headed by Kossuth. The improvised Hungarian Honvéd forces, led by General János (John) Móga, after continued retreat, stopped the advancing Croatian troops in the battle near Pákozd, southwest of Budapest, on 29 September 1848, driving out Jelačić's troops from Hungary. However, in the winter campaign, the Austrian Army of General Windischgrätz invaded Hungary and occupied Buda. The Hungarian Parliament had fled to Debrecen earlier. In December 1848, the King, Ferdinand I, abdicated in favour of his young nephew.

Ferenc József (Franz Joseph) (1830-1916). Ferdinand sanctioned the April Laws and his coronation oath bound him to observe them. From November 1848 to January 1849, was a period of near defeat for Hungary, including the defeat of Henryk Dembinski's honvéds at Kápolna on 26-27 February 1849. Ferenc József dissolved the Austrian Reichstag on 4 March, held at Kremsier in Moravia, where he proclaimed a new constitution, the so-called Stadion Constitution. The uprising by Serb troops in the Voivodina area of southern Hungary was put down by General János (John) Damjanich's forces. The Szekler, Áron (Aaron) Gábor, established a cannon factory in Transylvania. In the very successful spring campaign from the end of January to May 1849, the Hungarian *Honvéds*, led by a general of genius, Artur Görgey, seemingly emerging from nowhere, cleared most of Hungary of enemy forces, from the mountains of Northern Hungary, winning a number of victories, like the ones at Hatvan on 2 April, Tápióbicske on 4 April, Isaszeg on 6 April, and Vác on 10 April, Nagysalló (now Tekovské Luzany in Slovakia) on 19 April. Görgey's most successful and talented general was János (John) Damjanich, who started the series of Hungarian victories at Szolnok on 5 March and he played an important part in some of the others (Hatvan, Vác, Isaszeg, Nagysalló). On 22 April, the siege of Komárom was broken. Finally, the three-week siege of the Castle Hill of Buda ended on 21 May. At that stage, the Hungarian forces consisted of about 170,000 men and a small number of field guns. A pro-Habsburg Constitution abolished the concessions of the April Laws, while the Parliament at Debrecen declared the "perfidious" Habsburg House dethroned. That was Kossuth's answer to the Stadion Constitution; and Parliament elected Lajos Kossuth Governor-President on 14 April 1849. Jelačić suffered another defeat at Hegyes, southeast of Nagyvárad (now Oradea in Romania), on 14 July 1849. In his dire straits the young Ferenc József had no choice but to ask the Russian Czar, Nicholas I, for military assistance. A large Russian army, up to 180,000, invaded Hungary from the north and from the southeast, and together with the Austrian forces proceeded to run down the incomparably smaller Hungarian Army. Fragmented and scattered, with weeks of bitter rear-guard fighting, a number of Hungarian army units were forced to capitulate. Overwhelmingly large Russian forces also defeated General Bem in the Battle of Fehéregyháza, near Segesvár (now Sighișoara in Romania), in Transylvania on 31 July 1849, where Bem's adjutant, the great Hungarian poet, Sándor (Alexander) Petőfi, fell. In the meantime, General Görgey skilfully manoeuvred his army in a southeasterly direction to avoid contact with the

Austrian troops, trying to get closer to the approaching Russian Army, in which manoeuvre he succeeded. On 11 August 1849, General Görgey, with dictatorial powers from Kossuth, who had resigned, laid down his arms with his 33,906 men including 11 generals, 1,426 officers and 32,569 privates, in front of General Rüdiger, one of the generals of Field Marshal Prince Ivan Paskievich's Russian army, and deliberately not in front of the 175,000 Austrians, under General Baron Julius Haynau, a military talent, famous for his brutality in Italy, on the fields of Világos (now Şiria, in Romania), about 28 km east-northeast of Arad (now in Romania), at the foot of Baron Bohus' 14th century castle. On 12 August, Kossuth fled to Turkey and, on the way there, at Orsova he buried the Holy Crown and all the Coronation Regalia in a large crate. The surrender-document was signed in the Bohus Castle on 13 August 1849.

Habsburg reaction, the “Bach regime”.

Merciless reprisals by the Habsburg Court of Vienna followed the Hungarian surrender. The Austrian General Haynau, widely known as the “hyena of Brescia”, was vested with dictatorial powers, as Governor in Hungary. He had 13 Hungarian generals executed in Arad, on 6 October 1849; and, in Pest, he had Count Lajos Batthyány, the first Prime Minister of the modern, independent Hungary, executed also on 6 October, by a firing squad. Haynau's dictatorship was followed, in 1850, by the absolutistic rule of the Austrian Minister of the Interior, Alexander Bach. He went ahead, by means of a foreign civil, Austrian bureaucratic governmental apparatus, to incorporate Hungary fully into the Habsburg Empire. The area of Hungary was divided into provinces, replacing the thousand-year-old counties. Transylvania, Croatia, Slavonia and the harbor-town of Fiume (now Rijeka, Croatia) were detached from Hungary. From the southern strip of Hungary, he formed a Serbian voivodeship, the Temes Banat, and the military frontier zone. The Constitution of Hungary was suspended and the country was ruled by Imperial Patents (pátens) and Decrees. The smaller landowners had been largely ruined during the Bach regime; they streamed into the towns, becoming at best administrators and government officials; however, the money-making, capitalistic businesses were filled with German settlers and Jews. A real Magyar middle class did not yet form, not even in the Capital. However, toward the end of the 1850s, the setbacks in external politics (Magenta, Solferino in 1859) forced Emperor Ferenc József to come closer to at least a semblance of constitutional rule.

Compromise.

In the pseudo-constitution offered by the Emperor Ferenc József in the October Diploma, on 20 October 1860, the February patent was rejected by the Hungarian Diet, convoked in 1861. Four more years of absolutism followed. In 1866, Austria suffered a decisive defeat from the Prussians at Königgrätz. This rendered the Viennese Court even more amenable to an agreement with Hungary. Ferenc (Francis) Deák, the leading figure in these post-revolutionary times of oppression, continued to advocate moderation in the nation's wishes, although Kossuth, in exile in Turkey, was strongly against Deák's policy of moderation. Finally, in 1867, reconciliation was reached between the Habsburg ruler and the Hungarian nation. The Compromise became a reality, Deák being its chief architect. Emperor Ferenc József appointed Count Gyula (Julius) Andrássy, recommended by Deák, as Prime Minister of Hungary, who in turn formed the second

responsible Hungarian Government and the Parliament accepted the Compromise Act XII of 1867. Finally Ferenc József was crowned King of Hungary in the same year.

The Austro-Hungarian Monarchy until 1914.

Nearly half a century of peace and consolidation followed the Compromise, during which the country had developed more than for centuries in the past. During the term of Andrassy and successive governments, a long string of rebuilding and reforming measures were completed. Hungary was making remarkable economic progress and, after 1900, industrialization also went ahead rapidly. In 1868, a settlement with Croatia was reached in Parliament (1868 Act XXX) and also the Act for the Equality of Status and Rights for all Nationalities (Act XLIV). In the cultural sphere, the Minister of Education, Baron József (Joseph) Eötvös, introduced compulsory schooling with the minimum elementary level. The Budapest Opera House, Miklós (Nicholas) Ybl's Renaissance-style edifice was opened in 1884. Gustav Mahler was its director from 1888-1891. An Independence Party was formed, opposing the clauses of the Compromise and Deák's policy, and advocating the return to the Constitution of 1848, true to the tradition of Kossuth. It was gaining popularity, especially among the peasants of the Great Plain and Transdanubia, to such a degree that, in 1887, it entered parliament with 101 members, though it still could not form Government. After the departure of Andrassy and Deák in 1871, the issue of the Compromise reached a crisis level, which was made worse by the financial crisis. Buda and Pest and Óbuda were joined to form Budapest in 1873. The Liberal Party was formed, merged with the Deák Party, headed by the Prime Minister Kálmán (Coloman) Tisza, during the years 1875-1890, who was trying to follow the political line of the Compromise. The European agricultural depression of the 1880s even shook the economic position of the great estates of the leading aristocrats, reinforced by some Jewish capitalists. In the same period constitutional problems were at the forefront of domestic political life, while in the 1890s, the problems of church policies occupied the Parliament and the increasingly serious rural unrest culminated in a harvesters' strike in 1897 and the 1898 riot, which led to some distribution of land for the peasants, but the fate of the landless and small-holding agricultural workers was not alleviated, leading to an army of agricultural proletariat. This resulted in large-scale emigration to North America. The franchise was very restricted, preventing the masses from getting organized politically. A Hungarian National Bank did not materialize at this stage, only an Austrian-Hungarian Bank. Joint administration in Defense and Foreign Policy was causing problems. But the clauses of the Compromise had been preserved during Tisza's 15 years of government.

Wekerle, Sándor (Alexander) Sr. became the prime minister in 1894. He tabled the motion in Parliament for a compulsory civil marriage act, state-controlled registration of births and deaths, and the recognition of Judaism as a religion. These bills were pushed through Parliament by the subsequent Prime Minister Baron Dezső (Desider) Bánffy. It was during his term of office that, the 1896 millenary celebrations took place: Hungary was celebrating its thousand-year statehood. The Parliament Building had just been completed for the occasion. In the first decade of the 20th century, the political life was dominated by the ups and downs of constitutional issues. Kálmán (Coloman) Széll, Prime Minister from 1899 to 1904, calmed down Parliament after various crises and achieved an important commercial deal with Austria. In the 1905 elections, the Independence Party (the Party of '48), together with the 1867 opposition parties, which demanded the

military word of command and the military service in Hungarian language, defeated the Liberal Party and got into Parliament with a majority. Differences of opinion had arisen over this outcome between the Independence Party and the Emperor and King Ferenc József who, as a result, appointed a non-parliamentary caretaker government under General Baron Géza Fejérváry as Prime Minister, with a “darabont” (henchman) ministry. This move by the Emperor almost developed into open absolutism again. When this ministry proved somewhat impotent, in 1906, a coalition government was formed from the new parties in majority under Prime Minister Sándor (Alexander) Wekerle, but it was overthrown after four years. Soon afterward Count István (Stephen) Tisza formed a new 1867-Party, renamed as the National Labour Party, which won the 1911 elections. In 1912, Emperor Ferenc József appointed László (Ladislav) Lukács as Prime Minister. Nevertheless, the minority Independence Party continued its struggle. Count Tisza, as the President of the Lower House, quelled the obstructing opposition members with a strong hand, even using force by calling in the Army during a phase of parliamentary scandals, as a result of Tisza’s submission of a Defense Bill. After the downfall of the Lukács Government, the King in 1913 appointed the forceful and experienced Count István Tisza (1861-1918) as Prime Minister. From 1914 onward, Tisza played a role that influenced the whole Monarchy. The military manoeuvres in the south of the Austro-Hungarian Empire in June 1914, viewed by Crown Prince Ferenc (Francis) Ferdinand, were evidently considered extremely provocative by the neighbouring Serbians. Ferenc Ferdinand’s plan to reorganize the Monarchy along federal lines became a notorious concept to Hungarians, because it would have been incompatible with Hungary’s territorial integrity.

Hungary in World War I (1914 – 1918).

After the assassination of the Archduke Ferenc (Franz) Ferdinand (heir to the Crown) by Gavrilo Princip on 28 June 1914, but before the Emperor Francis Joseph made the fateful decision to declare war on Serbia, in his memorandum to the Monarch, Count István Tisza most decidedly took a stand against getting involved in a war. The assassination was not the cause of the outbreak of the war, although it might have accelerated it. The developments in European power politics brought the war about. On 26 July 1914, King Ferenc József made the historic declaration: “I have weighed everything, I have considered everything” and the first order of mobilization followed. When war was declared against Serbia, the degenerating domestic political situation in Hungary settled down overnight and the whole country stood behind István Tisza who, until then, was popular only among his close party faithful. The people of Hungary started to make sacrifices without a complaint. As the war unfolded, causes for concern were (1) The series of defeats on the Serbian Front, due to glaring blunders by the Army command; (2) the initial successes of the Russians in their steam-roller offensive in December 1914, the blockade of Przemyśl, the bayonet charges at Gorlice, invasion into the northeastern Carpathians, and (3) the North-Italian and Slovene Karst region and the Isonzo River plains, where a series of twelve, bitterly fought battles took place, over more than two years, from 23 June, 1915 to 24 October, 1917. On the Karst-plateau, there was bitterly fought, bloody trench warfare during 1916. However, the general climate of opinion in Hungary was confidence in eventual victory. Early in 1915, important changes took place in the joint Government of the Monarchy. Count Leopold von Berchtold (1863-1942), Foreign Minister of Austro-Hungary, resigned on 13 January 1915, and he

was followed by Baron István (Stephen) Burián (1851-1922), a close friend of Tisza, but he was also unsuited for the arduous office. The Minister of Finance, Bilinski, also resigned, succeeded by Körber. The validity of the mandates of the Lower House in Parliament was extended. On 4 May 1915, Italy cancelled the Triple Alliance and, on 23 May, declared war on the Monarchy. The Parliament unanimously voted the various war resolutions, but the “Treuga Dei” was overturned later. On 21 November 1916, the King and Emperor Ferenc József died, and was succeeded by Károly (Charles) IV, who started his reign with a peace offer to the Allies; but in London and Paris this was regarded as a sign of weakness. In the spring of 1917, István Tisza was overthrown. The USA President Woodrow Wilson’s Fourteen Peace Points, on 8 January 1918, made a deep impression on the nationalities of Hungary. The Croats, Slovaks and Romanians started to stir. Prime Minister Count Móric (Maurice) Esterházy, successor of Tisza, was soon worn out by his workload. His successor, Sándor Wekerle, reorganized his Government on 29 January 1918. In consequence of the embroilment around the secret peace offer by King Károly IV, in the “Prince Sixtus letter” of March 1917, the Foreign Minister Count Ottokar Czernin, the successor of Burián, was forced to resign. In April, he was followed by István (Stephen) Burián again, as Foreign Minister, until October. On the Eastern Front a peace treaty was signed between the Central Powers and the new Soviet Government, on 3 March 1918, at Brest-Litovsk. The German summer offensive on the Western Front failed, due to the appearance of the fresh American Army. By now, the resources for the war effort were declining more and more, a shortage of raw materials in every sphere of life was becoming increasingly evident, and also the living expenses had risen enormously. On 30 September 1918, Bulgaria capitulated. During the 17 October sitting of the Parliament, István Tisza declared that “we had lost the war”, causing great panic and confusion in the House. The nationalities demanded their right to self-determination. The issue of the defense of the borders of Hungary was broached, but the High Command did not carry this out. On 27 October, King Károly offered a separate peace. In the meantime, Austria broke up and the nationalities were getting organized into independent groups. After the repeated resignations of Wekerle, the King commissioned János (John) Hadik to form a government, but it was too late. On the night of 30 to 31 October, a “National Council”, headed by Count Mihály (Michael) Károlyi, assumed power and proclaimed the Republic. On 31 October, Count István Tisza was assassinated. On 11 November 1918, a general truce was signed by the belligerents on all fronts. However, the Károlyi Government did not concern itself with the defense of the country and let the army demobilize and evaporate, whereupon, the hostile neighbors of Hungary started to invade the undefended country, to ensure accomplished facts for the Peace Treaty negotiations. On 4 November, the bolshevistic-minded Soldiers’ Council was formed. On 13 November 1918, King Károly IV abdicated.

1918 – 1920 Post-war momentous events.

About this time, the Béla Kun group was sufficiently organized for Károlyi to hand over the power to them on 21 March 1919. This group proclaimed the Hungarian Council (Soviet) Republic (dictatorship of the proletariat), run by people’s commissars. The Bolsheviks’ rule brought suffering and misery to the nation, and production reached an all-time low. The counter-revolutions in the embittered countryside were bloodily suppressed. Their army initially scored considerable successes, retaking Miskolc, Kassa and Eperjes, from the occupying Czech Army, but at the behest of the Allies, they were

forced to withdraw. When their attempted attack against the invading Romanian Army, which had already occupied Transylvania, now intruding further into Hungary, ended in failure, the Hungarian Red Army disintegrated and soon Romanian troops occupied a large part of the country, including Budapest. The Serb Army had already occupied the southern part of Hungary. All these aggressions occurred in blatant disregard of the general truce, but not without the tacit approval of the Entente Powers, who wanted to create a *fait accompli* to the upcoming peace negotiations.

When the Bolsheviks realized that their rule could not be saved, they handed over the power to the Socialist government of Gyula (Julius) Peidl, and the people's commissars fled the country on 1 August 1919. However, on 7 August, with István (Stephen) Friedrich at its helm, took Peidl's cabinet prisoner and assumed power. In the meantime at Szeged, during the Bolshevik rule, a counter-revolutionary government was formed, appointing Rear Admiral Miklós (Nicholas) Horthy as Supreme Commander, who began organizing a national army. In the first days of August 1919, this national army, led by Horthy, moved across to Transdanubia. On 23 October, on a motion by the English diplomat Sir George Clerk, a concentration government was formed and, on 22 November, with Károly (Charles) Huszár at its head, took power. On 16 November 1919, the National Army, headed by the Supreme Commander, Miklós Horthy, marched into Budapest. National elections were planned; they were held on 25-26 January 1920; deputies were elected, who were to sit in a one-chamber National Assembly; where universal secret balloting was established. Under the circumstances, the throne had to remain empty but, following medieval tradition, the highest office of state in the absence of the king is occupied by a Regent. Horthy was the only possible candidate for this high position. Therefore, on 1 March 1920, Miklós Horthy was elected Regent of Hungary. 131 members of the National Assembly voted for him out of the total 141. His election as Regent was considered as a temporary measure at the time. Soon after, Károly Huszár resigned and, in his place, the leading member of the People's Party, Sándor (Alexander) Simonyi-Semadam became Prime Minister.

A catastrophe was waiting for the sorely tried nation. On 15 January 1920, the Hungarian Peace Delegation appeared for the first time in Paris to take over the peace-treaty draft. On the next day, the head of the Peace Delegation, Count Albert Apponyi, delivered his famous, impassioned speech to the sitting Peace Conference, in which he demanded the alteration of the borders and, in disputed regions, the holding of plebiscites. Count Apponyi's speech could not change anything, because the conditions were predetermined and, as he was told, any alterations would have hurt the interests of the successor states and would have destabilized the situation. The Hungarian delegation was not allowed at the peace negotiations, could only sign what could be called the Peace Dictate Treaty. On 4 June 1920, two representatives of the Hungarian Government had to sign the *fait accompli* conditions of the treaty, indeed a Peace Dictate, placed in front of them in the Great-Trianon Palace of Versailles, near Paris.

1920 – 1945 Regency period of “truncated Hungary”.

The signing of the Trianon Peace Treaty document on 4 June 1920 meant that, from the area of the Historic Kingdom of Hungary, 325,411 km² only 92,963 km² was left for the “truncated Hungary”. Transylvania (*Erdély*) and the *Partium* (a region between the Great Plain and *Erdély*) were ceded to Romania; Upper Hungary (*Felvidék*) went to the newly formed Czechoslovakia; Southern Hungary (Voivodina) and Croatia were

given to the Serb-Slovene Kingdom, soon to become Yugoslavia; and even Austria received a chunk of western Hungary (now Burgenland). From the pre-war population of 20,886,487 only 7,615,117 were left to Hungary (based on the 1910 census). In the area of the newly created “successor states”, 3.5 million Hungarians had been turned into minorities overnight, which meant property confiscation, impoverishment, oppression and persecution, tantamount to a silent, long lasting and systematic genocide. In addition to the area and population losses, Hungary was bound by the treaty agreement to various reparations and a defense force of 35,000 soldiers was allowed only for the maintenance of internal order.

The Parliament was facing the enormous task of rebuilding a truncated state, and it began its work with many difficulties. The Government could not establish the internal order overnight, and Simonyi-Semadam resigned. On 19 July 1920, Count Pál Teleki formed a new cabinet. The Act of 1920: XXXVI declared the land reform, while the Act of 1920:XXV outlined the *numerus clausus* for education on the tertiary level. Internal order already prevailed in 1921, but the finances of the state became increasingly pressing because of the devaluation of the currency. The overhaul of the state finances was undertaken by the Treasurer of the Teleki Government, Lóránt (Ronald) Hegedűs; but his far-reaching plans foundered on the internal difficulties.

It was encouraging for Hungary's future that the town of Sopron and its environ, assigned to Austria in the Peace Treaty, could not be ceded to Austria, because Hungarian irregular troops prevented it. Finally, by plebiscite, Sopron the “gate of Hungary”, stayed within Hungary (1 January 1922), to the delight of every Hungarian (in the case of plebiscites, Austria could not veto it, as the successor states were able to do). According to Act 1922: XXIX, Sopron town was granted the appellation *civitas fidelissima* (the most faithful town) for its fidelity to Hungary and the lower part of its historic fire-watch tower was transformed into a Fidelity Gate, the artistic work of Zsigmond Kisfaludi-Strobl and Rezső Hikisch. Serious complication arose for Hungary, when the King, Károly IV (Charles), returned to Hungary on 27 March 1921, but withdrew on the advice of the Regent Miklós Horthy. His second return at the head of some troops, almost approaching Budapest on 22 October 1921, had to be checked by military force; the Government of Count István (Stephen) Bethlen, who took over the power from Teleki on 15 April 1921, was forced to deliver the King to the Allies, who sent him to the Island of Madeira, where Károly IV died the following year. Moreover, at the demand of the Allies, the Hungarian Parliament had to officially declare that the House of Habsburg had been dethroned. István Bethlen (who lost his estates in Transylvania) was drawing towards the agrarian-democratic Smallholders' Party of István (Stephen) Nagyatádi Szabó and, with his assistance Bethlen formed the Party of Unity and was in power with this party for ten years. In the parliamentary elections of 28 May and 1 July 1922, Bethlen secured a large majority. To break the isolation of Hungary, Bethlen applied for membership in the League of Nations, which he obtained in 1923. With a loan of 250 million gold crowns from the League of Nations it was possible to restore the balance of the state finances, and at the same time the “korona” currency, which had completely lost its value, was replaced by a new currency of “Pengő”, enacted in Parliament in the Act 1925: XXXV. Since the population density became higher (89/km²) as a result of migration from the ceded areas (from the 3.5 million Hungarian ethnic minority of the successor states), Hungary could not survive merely on agriculture; industrialization had

to be increased more and more; especially the textile industry showed considerable growth, helped by the introduction of protective customs. Bethlen knew that, without the collaboration of Jewish capitalists, the national economy could not be placed on secure footing. The 1926: XXII Act established the Upper House of Parliament, replacing the old Table of Magnates, thus in future the Parliament was going to function in two chambers. Gradually, the external political situation improved, Bethlen signed the Italian-Hungarian Friendship Treaty with Mussolini in 1927, and in the same year, Lord Rothermere in the Daily Mail drew the attention of the world to the problems of Hungary in post-Trianon Peace Dictate times, thereby starting the revisionist movement. The slowly developing progress that began in 1925, stopped for a while, because world recession, brought about by the World War of 1914-1918, reached Hungary in the agricultural, commercial and financial fields, causing serious depression, and financial crisis. The state budget again started to show a deficit. In the critical times of 1931, the Bethlen Government resigned. Count Gyula (Julius) Károlyi formed a government and, with great energy, tried to restore the financial balance of the country. He succeeded in this by introducing austerity, economic measures and with opening new sources of income. Gyula Gömbös took over on 29 September 1932, and his government improved Hungary's foreign and political situation, by establishing closer connections with Austria, Italy, Germany and Poland. At the same time, he tried to place Hungary on a firmer footing, by means of introducing sweeping social reforms, based on the 95 points of the "National work-plan". Kálmán (Coloman) Darányi took over the Government on 6 October 1936. He was anti-Semitic, like Gömbös, and pro-German, and followed roughly the same work plan, as did the Governments of Béla Imrédy (13 May 1938), strongly anti-Semitic, and Count Pál Teleki (17 February, 1939), the renowned Professor of Geography, Scout leader, as well as a conservative politician. With a strong right-wing majority, the Governments of Darányi, Imrédy and Teleki passed a number of laws, among which the most important ones were the Defense Act, the law ensuring the balance of the social and economic life, and the Land Act (reform). In the fall of 1938, the Sudetenland was ceded by Czechoslovakia to Germany, automatically leading to the revision of the areas populated by the Hungarian minority. This resulted in the First Vienna Award of 2 November 1938, chaired by Foreign ministers Ciano of Italy and Ribbentrop of Germany, which returned most of the entirely Hungarian populated southern strip of southern Slovakia to Hungary, 12,103 km² with a population of 1,057,323 (1941 census). The eminent geographer, Count Pál Teleki played a leading role in the negotiations as President of the Slovakian-Hungarian delegation to work out and establish new, ethnically satisfactory, borders between the Slovakian and Hungarian-populated areas (Magyar Múlt 20: 29-29, 1993). In March 1939, when Leader and Chancellor, Hitler, ended the state-conglomeration of Czecho-Slovakia. In the vacuum thus created, the Hungarian *Honvéd* troops reoccupied what is now called Carpatho-Ukraine (Ruthenia or Subcarpathia) with a total area of 12,171 km² and a population of 698,385 (1941 census). Under these political conditions, Hungary left the League of Nations on 11 April 1939.

Hungary in World War II (1939-1945) Soviet occupation, communist rule and after.

At the outbreak of World War II, Hungary succeeded in remaining neutral for several years. In the parliamentary elections of 1939, the rightwing Arrow Cross Party won 42 seats. Count Pál Teleki tried to re-open relations with the Soviet Union, secretly

supported the Poles and collaborated with Italy. When the Soviet Union occupied Bessarabia (at Romania's expense) in June 1940, Teleki pressed Hungary's claims for the eastern part of Historic Hungary. This resulted in the Second Vienna Award of 30 August 1940, returning the northern (mostly Hungarian-populated) part of Transylvania to Hungary. Almost at the same time, Teleki's Government concluded a Treaty of Eternal Friendship with Yugoslavia. When in March 1941, Hitler invaded Yugoslavia and demanded Hungary's cooperation, Teleki committed suicide on 3 April 1941. His successor, László (Ladislás) Bárdossy, decided on the annexation of parts of the former southern area of Historic Hungary (Bácska, Baranya Triangle and the Mura Interfluve), after Croatia proclaimed its independence, Yugoslavia fell apart, and Yugoslav partisans committed atrocities against ethnic Hungarians. In June 1941, Bárdossy involved Hungary, allied with Germany, in a war with the Soviet Union, which contrary to expectations, got dragged out for several years. In March 1942, the Regent replaced Bárdossy with Miklós (Nicholas) Kállay who, after the Don military disaster, when, in the 2nd Hungarian army, out of 200,000, men 100,000 died, and 60,000 were taken prisoner, became increasingly anti-German and secretly pro-British, protecting the Jews in addition. Hitler lost his patience, invited Horthy to Germany, and in his absence German troops occupied Hungary on 19 March 1944. Döme (Dominic) Sztójay, a right-wing radical was installed with a pro-Nazi government. Opposition parties could not effectively work and the persecution of the Jews began, followed by their deportation to concentration camps. Until then, Hungary had been a safe haven for them; many Polish Jews fled to Hungary. The heaviest of many air raids that Budapest suffered took place on 2 June 1944, involving carpet-bombing, with the aim of destroying oil-refineries and other war industries. In July, Géza Lakatos was appointed Prime Minister, and active negotiations were begun for an armistice with the Allies. On 15 October 1944, Regent Horthy declared over the radio that Hungary had withdrawn from the War. The Germans arrested Horthy, deported him to Germany, and installed the pro-Nazi Arrow Cross Party (*Nyilas Párt*) Government, headed by Ferenc (Francis) Szálasi. By now, the Soviet forces had entered the Carpathian Basin from the south relatively easily, because of the changing of sides by Romania on 23 August 1944. Budapest was encircled and under siege from 24 December 1944 to 13 February 1945. By April 1945, the Soviet forces had reached Sopron, near the German border.

During the first months of Soviet occupation, a new government was set up under Soviet auspices on 23 December 1944, in Debreen, composed of a coalition of parties: Communists, Social Democrats, national peasants and Smallholders, all united in the "Hungarian National Independence Front", and agreed on a program of radical social reforms. An armistice was signed in Moscow on 20 January 1945. The Peace Treaty was signed in Paris on 10 February 1947 by representatives of the Hungarian Government, whose country was under occupation by Soviet armed forces. The Peace Treaty, forced upon Hungary, re-established the Trianon frontiers of 1920. On 1 February 1946, Hungary was proclaimed a Republic (later on "People's Republic"). The leader of the Smallholders' Party, Rev. Zoltán Tildy, a Presbyterian minister, was elected its first President. In 1948, President Tildy and other moderate politicians were forced to resign (or to flee abroad), Cardinal József (Joseph) Mindszenty was arrested on trumped up charges and imprisoned in 1949, because of his fiercely anti-Communist views. The "United Workers' Party" came into power under Mátyás (Matthew) Rákosi (1892-1971),

who returned from Moscow, together with other leading Hungarian Communists. He installed a hard-line Stalinistic regime, with ultra-Communist policies for decades, while Hungary remained occupied by Soviet forces. From 1950, Hungary became a dictatorship of the proletariat, indeed a “Satellite” of the Soviet Union. The nationalization of industry, small business, commerce and denominational schools was carried out, and the peasants were forced into collective farms against their will, these collectives usually running at a loss. Moreover, from 1950 on, the “five-year plans” were introduced. Hostility to these ultra-Communist policies resulted in the replacement of Rákosi in 1953 by Imre (Emeric) Nagy (1895-1958), whose liberalizing reforms included the freeing of political prisoners, relaxation of economic and political controls and the termination of compulsory agricultural collectivization. The Warsaw Pact was signed in 1955. Less than two years after his dismissal, Rákosi returned to power, only to be toppled again as a result of the anti-Stalinist demonstrations preceding the national uprising, which developed into the 1956 Revolution. Imre Nagy returned to power when the Revolution broke out on 23 October 1956, involving heroic fighting for several weeks by Hungarian youths, mainly university students and young industrial workers. Nagy secured a Soviet withdrawal, and his Coalition Government withdrew Hungary from the Warsaw Pact, tried to establish a neutral position in foreign affairs, permitted the reforming of political parties (other than the Communists) and released the Primate of Hungary, Cardinal József (Joseph) Mindszenty (1892-1975). There was fierce resistance when a fresh Soviet Army poured into Hungary on 4 November 1956, sent in by Nikita Khrushchev, while the western democracies stood idle. At this point, the Revolution turned into a Freedom Fight against Soviet occupying forces. After the crushed Revolution a severe reprisal came: the leaders of the uprising and hundreds of young freedom fighters were executed, thousands imprisoned and thousands were deported to Soviet labor camps. Imre Nagy was executed in 1958. 200,000 Hungarians emigrated to western countries. Cardinal Mindszenty found asylum in the USA Embassy in Budapest and, after several years, he was persuaded by the Pope to go into exile in Austria. The “Kádár regime” was installed under János (John) Kádár by the Soviets on 4 November 1956, and the so-called “gulasch communism” was introduced, lasting for 33 years. Cautious liberalizing policies, educational reforms and decentralized economic planning made Hungary the most prosperous and least repressive of all the Soviet bloc states. There was no unemployment and nobody was hungry; but as a result of all the loans from western banks, the country ran into a debt of astronomic proportions, some \$ 20 billion US.

In 1989, the Soviet-style communistic government-system came to an end. A democratic coalition government was elected in 1990, under József (Joseph) Antall as Prime Minister, with the reintroduction of opposition parties. During his term, the Soviet occupying forces left Hungary on 16 June 1991. Antall died in office in December 1993, so the remainder of his term was filled by Péter Boross, until December 1994.

In 1994 as a result of the second free elections, the “reform communists” of the Socialist Party came into power under Gyula (Julius) Horn (1994-1998), who tried to heal the economic difficulties by introducing the so-called “Bokros Parcel”, which only worsened the situation. In 1998, a center-right coalition had won the election, with Viktor Orbán as Prime Minister. His Government’s policies turned around the economy and, with ambitious projects, they started to modernize the country. They reached out to 2.7

million ethnic Hungarians in the neighboring “successor states”; by introducing the so-called “Status Law”. These ethnic minorities were declared members of the Hungarian nation, despite the separating borders, drawn over their heads artificially by dictated peace treaties; their numbers dwindled from 3.5 million in 1920 to 2.7 million around 2000, because of all the vicissitudes they experienced in ethnic minority life. At the election of 2002, a coalition, led by the Socialist Party came into office with a slight majority, under Péter Medgyessy. After his resignation in 2004, Ferenc (Francis) Gyurcsány became the Prime Minister. His term of office ended in 2006, but was re-elected for a second term on 23, April 2006. It soon turned out that there were frauds at the election, and it became obvious after the self-revealing *Speech of Öszöd* by Gyurcsány. In protest demonstrations took place and serious street fights followed in Budapest, culminated in brutal police attack against tens of thousands of people commemorating the 50th Anniversary of the Revolution and Freedom Fight of 23 October 1956. On the one hand the radicalization of people against Gyurcsán, left-liberal administration grew; on the other hand, the final privatization and indebtedness of the country grew. The 2010 election resulted a more than 2/3 victory of the Fidesz-KDNP alliance. With it the rebuilding of the impoverished country has started. B: 1310, 7456, 1904, T: 7456.→**Modern Hungary; Most of the major figures and events have their own word article; Hungarians, Early History of.**

Hungary, Recovered – Name of the partially recovered historical Hungary, broken into six pieces by the Versailles-Trianon Peace Treaty in 1920. Between the two World Wars the Hungarian nation tried, by revisionist policy, to reach a peaceful rectification of the historical borders. The “Vienna Awards” settled in a peaceful way the Hungarian border question with the interested parties; however, it has not brought satisfactory solution for any of them. The First Vienna Award, made in 1938, returned to Hungary the southern part of the *Felvidék* (Upper Hungary, now Slovakia) populated by mostly Hungarians. At the disintegration of the Czechoslovak Republic in 1939, the Hungarians occupied the entire territory of the *Kárpátalja* (sub-Carpathia, now Ukraine). In 1940, the Second Vienna Award annexed to Hungary the *Partium* (territory east of the River Tisza) and the Hungarian populated northern part of *Erdély* (Transylvania) from Romania (now again in Romanian possession). In 1941, after Germany attacked Yugoslavia, the Hungarian troops occupied the Bácska and the Baranya territories (*Vajdaság*, Voivodina). Then, at the request of the people, they also occupied the Muraköz. The Peace Treaty of Paris (10 February, 1947) following World War II annulled the Vienna Awards, reinstating the 1 January, 1938 borders of Hungary with the additional loss of three villages on the right side of the Danube to be annexed to the reconstructed Czechoslovak Republic. However, in 1947, when the Peace Treaty in Paris had to be signed, Hungary was under Soviet occupation. – B: 1703, T: 7668.→**Trianon Peace Treaty; Vienna Award I; Vienna Award II; Csáky, Count István; Teleki, Count Pál; Horthy, Miklós; Freedom Fight of 1956.**

Hungary in World War I→**Hungary, History of; Modern Hungary; World War I, Hungary in.**

Hungary in World War II→**Hungary, History of; Modern Hungary; World War II, Hungary in.**

Hunor and Magor Legend (Hunor and Magyar) – According to Simon Kézai's Chronicle, two sons were born to Ménrót (Nimrod) in the Land of Evilát. While chasing a stag with their knightly companions in the Maeotis (Sea of Azov) region on the Persian border, Hunor and Magor came upon the wives and daughters of the sons of Bereka (Belár), as well as the daughters of Dulo, king of the Alans. The brothers and their companions abducted and married the women. According to the legend, the Huns and the Magyars (Hungarians) are their descendants. The ethnic background described in the legend is in accordance with contemporary ethnographic composition of the Volga and Azov regions. Some parts of the story also contain details of actual historical facts, such as the tradition of king Dulo. Anonymus also mentions the Land of Bulár, whence a large group migrated to Hungary that is to the Carpathian Basin. The Land of Belár or Bulár used to be part of the Bulgar Khanate. – B: 0942, 1153, T: 7617.→**Wondrous Stag; Kézai, Simon.**

Huns – A warlike, horse-riding people of uncertain ethnological (possibly Mongolian or Turkic) affinities, with a nomadic and pastoral way of life, originating from northern Central Asia. They first appeared in history between 200 and 100 BC, harassing northern China. They were called *Hsiung-nu* by the Chinese, and even when a part of the Great Wall was already built to keep them out, they still succeeded to raid across or around it. They occupied northern China from the third century AD until 581. Still later, the Huns subjugated numerous other peoples, ethnic groups, calling all of them Huns. They were people of the Asiatic steppes with a typically mounted, horse-riding social order, practicing animal herding, thus being a good example for A. Toynbee's nomadic civilization. The earliest historical description of the Huns is the one provided by Roman historian Ammianus Marcellinus, who was writing around 395 AD. They apparently followed the ancient Avesta religion, preceeding Zarathustra's reforms. Their families lived in individual tents, preferred cleanliness and splendor, their clothing was ornamented and expensive. One "camp" was made up of ten tents, ten such tents forming a "clan", and ten clans constituting a "tribe", led by the tribal leader (*primates* of Ammianus). A clan consisted approximately of 500 people and a tribe of about 5000. They possibly had an overall leader (*khagan*); but this is still an unsolved matter. They did not practice slavery, though their captives became their servants. They were organized along predominantly military lines. Divided into clans, they undertook extensive independent campaigns, living off the areas or countries they ravaged. The Huns were described as short and somewhat Mongolian in appearance. Their military superiority was due to their small, rapid horses, on which they practically lived as mounted archers, even eating and negotiating treaties on horseback. As warriors, the Huns inspired almost unparalleled fear in Europe. Their complete command of horsemanship and as amazingly accurate mounted archers, their ferocious charges and ambiguous retreats, as well as the speed of their strategic movements brought them overwhelming victories. Their tactics and habits were similar to those of the Mongols, Turkic ethnic groups, "White Huns", and also the Magyars; but their racial and linguistic relationship with these peoples is tenuous at best.

After their defeat by the Chinese, their empire broke into two parts in 51 BC. The branch that stayed in Asia were referred to as White Huns or Ephthalites, while the branch that started to move westwards towards Europe, were called Black Huns. The relationship between the two branches is uncertain. The Asian branch moved southwards,

ruling China by intermarriage with the imperial family, raiding Persia, and moved into Northern Indian territory during the 5th and 6th centuries AD. Their appearance in Europe had great historical consequences. They entered Europe from the direction of the Aral Sea about 370 AD, at first staying north of the Caspian Sea. They overran the Alani; by about 405 AD they built up an enormous empire: they moved into the Carpathian Basin, and settled on the Great Hungarian Plain, as well as on the Wallachian Plain, forming an empire that comprised present-day Ukraine, and the area north of the Caucasus Mountains, extending as far east as the Caspian Sea. They imposed their supremacy over the Ostrogoths, Visigoths, and other Germanic peoples, so by 450 AD they ruled over southern Russia, the Baltic area, Poland and Germany (north of the Alps) as far west as Holland. Under the leadership of Attila (who lived simply in a splendid palace) they attacked the Byzantine Empire in 432, when Emperor Theodosius was forced to pay tribute to them; invaded Gaul and threatened even the Roman Empire (for a while Attila was paid by the Romans as a general). However, after his untimely death in 453, his empire broke up because of the fights for succession among his sons, and also as a result of the outbreak of revolt by their subject peoples. For about the next eighty years little is known about their surviving groups. They existed around the Sea of Azov (the Kutrigur and Utigur Huns) and north of the Caspian Sea (the Sabirian Huns). After about 530, they disappeared from history and soon the Avars took over, who were considered in the West as the amalgamated remnants of the Jouan Jouan and the White Huns. Their most representative archeological relics in Europe are the bronze cauldrons, showing their connection with the Altai region of Asia. Hun graves are rare to find, since they mostly burned their dead and their burial practices are difficult to decipher. The main theme of their famous legends deals with their own history. For centuries after their disappearance, the European public opinion still called all the eastern newcomers Huns. The Magyars (Hungarians) arriving in Central Europe during the 10th century were also mistakenly identified with them, and considered them being related, giving rise to the Hun-Hungarian legends. – B: 1143, 1153, T: 3240, 7456.→**Hun Capital, Ancient, in China; Hun Empires; Hun-Hungarian Language; Hun Attire; Hun Battle; Attila; Avars; Árpád.**

Hunyadi Archives – A collection comprising 584 catalogued and a large number of not yet catalogued documents that were earlier in the possession of the Royal Bavarian Archives. In 1877, then again in 1888, the Hungarian National Museum began negotiating for their procurement by offering in exchange documents pertaining to Bavaria, then in the possession of the Museum. The exchange was concluded in 1895, and the Hunyadi archival material was deposited in the Hungarian National Archives. – B: 1078, 1020, T: 7617.

Hunyadi, Emese (Budapest, 4 March 1966 -) – Speed skater. She achieved Austrian master title several times. Earlier she won prizes under the Hungarian flag; then she got married in Austria, and since then she competes for Austria. In 1993 she won the complete score in the European mastership competition; in 2000, winner in 1,500 m; world master in 1994 and 1999. In the 1992 Winter Olympics at Chamonix she won the bronze medal, while in the 1994 Winter Olympics at Lillehammer she earned the gold and silver medals for Austria. At the 1998 Winter Olympics (aged 32) she was flagbearer of the Austrian team at opening night. – B: 1031, 1020, T: 7456.

Hunyadi Era – A particular period in Hungarian history, which lasted from 1446 to 1490, named after János (John) Hunyadi (1408-1456) Governor, and his son King Mátyás I (Matthias Corvinus, 1443-1490). It signifies the assumption of power by high nobility. It was the peak period of an independent national kingdom and of the Renaissance in Hungary. – B: 1078, 1020, T: 7677.→**Hunyadi Family; Hunyadi, János; Mátyás I King; Hunyadi, László.**

Hunyadi Family – Count József Teleki in his outstanding work “The Era of the Hunyadis in Hungary“ (*Hunyadiak kora Magyarországon*) described the origins of the Hunyadi family, which, based on documents, can be traced back to the grandfather of János Hunyadi. The first ancestor of the family was a certain Serb, who had three sons: Magos, Vajk and Radul. In 1409, Vajk Hunyadi received the estate of Hunyad for himself and his son János, as well as for his brothers, as a newly confirmed grant from King Zsigmond (Sigismund of Luxembourg) (1387-1437). The estate was already in their possession, which is confirmed by a document dating from 1378, according to which King Lajos I (Louis the Great) (1342-1382), granted the estate to János Hunyadi’s father, Vajk (Voyk). At that time Vajk was already a knight of the court of King Zsigmond’s, a brilliant position in those days. Vajk’s spouse was Erzsébet, the daughter of the noble family of Mozsina de Karánsebes. The marriage produced two daughters and two sons. The elder daughter married a man called Székely; the younger married Manzilla Argyesi. This family produced Miklós Oláh, Archbishop of Esztergom. The younger son, also called János, was governor (*bán*) of Szörény at his death in 1441. His connection to the family is inscribed on the cover of his tomb in the Gyulafehérvár Cathedral. (Gyulafehérvár, now Alba Iulia, Romania). The elder son became the “Turk-beater” János Hunyadi, Governor of Hungary. He was married to Erzsébet Szilágyi. They had two sons László Hunyadi (1431-1457), captain of Nándorfehérvár, Hungary (now Belgrade, Serbia), who was executed by King László V (Ladislás) (1453-1457). The younger son Mátyás I (Matthias Corvinus) became king of Hungary (1458-1490). The king’s both marriages were childless, thus he was left without issue after his natural son, János Corvin died in 1504. The Hunyadi coat-of-arms with the raven, according to letters of patent, was the family’s ancient coat-of-arms, already in use in the early years of János Hunyadi’s regency. – B: 1377, 1020, T: 7617.→ **Hunyadi János; Hunyadi, Mátyás; Mátyás I, King; Hunyadi, László.**

Hunyadi, János (1408 - Zimony, Hungary, now Zemun, Serbia, 11 August 1456) – Army commander, Regent of Hungary. His father was an officer of King Zsigmond’s (Sigismund of Luxembourg) army; and his mother, Elizabeth Morzsina, was a descendent of an ancient Hungarian Transylvanian family. As a page, he served in King Zsigmond’s and his successor’s armies. He became the most distinguished soldier of that era by repulsing several times the Turks’ ambition of conquering Europe. He was elected to become one of the seven Senior Captains and became a member of the Crown Council. On 5 June 1446, he was elected Regent of Hungary. In agreement with Emperor Frederick III, he was obliged to accept the claim of King László V (Ladislás) to the throne under the Emperor’s guardianship. In the 1452/1453 Assembly he renounced his position as Regent, but retained his previously obtained title of chief captain, thereby retaining control over the country. He fought internal battles with the Cillei-s, George Brankovics and Giskra, Upper Hungary’s (*Felvidék*, now Slovakia) Bohemian mercenary leader. King László V (Ladislás) (1453-1457), awarded him the hereditary title of Count

of Beszterce. Upon the fall of Constantinople to the Turks on 23 May 1453 prompted Hunyadi to propose the formation of a massive European army consisting of 100 thousand troops, to drive the Turks out of Europe. He was not successful in this effort. He defeated the Turks at Szendrő, and later at Krusevac in 1454. On 21-22 July 1456, at Nándorfehérvár (now Belgrade, Serbia), Hunyadi and his troops, and clergyman János Kapisztrán decisively defeated the numerically superior Turkish forces with his crusaders. The news of the glorious victory spread throughout Europe. The Black Death broke out in the camps and took Hunyadi's life as well. He was buried in the Cathedral of Gyulafehérvár (now Alba Iulia, Romania) and became a role model for all the Christian Hungarian knights. His greatest adversary, the Turkish Sultan paid tribute to Hunyadi, when he said: "We were opponents but I am still saddened by his death, because the world has known no greater man than János Hunyadi". – B: 0883, 1153, 1020, T: 3312.→**Hunyadi Family, Hunyadi, Mátyás; Mátyás I, King; Hunyadi, László.**

Hunyadi, János's Epitaph – Prose and verse chronicles commemorating János Hunyadi's death was preserved in a document collection dating from after 1456. The author was probably a Franciscan friar from Raguza. The epitaph is in rhymes and is composed in hexameters in the so-called Leonine verse form. It compares Hunyadi to King László I (St Ladislav, 1077-1095), among others. – B: 1150, 1020, T: 7617.→**Hunyadi, János.**

Hunyadi, László (Ladislav) (1433 - Buda, 16 March, 1457) – Son of Baron János Hunyadi and Erzsébet Szilágyi. According to an agreement between his father and György Brankovits, he was to marry Erzsébet Cillei in 1448. This marriage, as well as the one to Anna Garai arranged in 1450 between Hunyadi-Garai-Ujlaki, came to naught. In 1450, Brankovits held him hostage in place of his father in Szendrő. In 1452 Hunyadi became steward of Pressburg (Pozsony, now Bratislava, Slovakia), in 1453 governor of Croatia-Slavonia, and between 1456 and 1457, was governor of Temes. After his father's death, he became the head of the Hunyadi family and that of the Hunyadi party. At the Diet of Futak, László V (Ladislav) invested Ulrik Cillei with the offices due to Hunyadi. Hunyadi's enraged supporters killed Cillei at Nándorfehérvár (now Belgrade, Serbia) on 9 November 1456, and took the king prisoner. Two weeks later the king swore that he would not revenge the death of his uncle. He promoted Hunyadi to the rank of general; but the weak king, influenced by his Czech and Austrian advisers, had Hunyadi arrested and two days later, beheaded at the St György (George) Square in Buda. Five days later the king issued a written "sentence" to justify the deed and took Mátyás Hunyadi as hostage to Prague, where the king died a few weeks later. King Mátyás I (Matthias Corvinus) (1458-1490), buried his brother beside his father at Gyulafehérvár (now Alba Iulia, Romania). – B: 0883, 1230, 1020, T: 7677.→**Hunyadi, János; Hunyadi Family, Hunyadi, Mátyás; Mátyás I, King.**

Hunyadi Legend Cycle – A collection of legends has a prominent place in Hungarian traditions and in that of neighbouring peoples. According to one legend, János Hunyadi was the natural son of King Zsigmond (Sigismund of Luxembourg, 1387-1437) of Hungary (and Bohemia, later Holy Roman Emperor) and Erzsébet Morzsinai. The king gave a ring to the young woman with which to prove the paternity of her child. A raven stole the ring, whereupon the girl's brother shot the bird and rescued the jewel. A ring, as

proof of noble descent, is a common legend motive in the folk traditions of the peoples of Eurasia. The peoples living south of Hungary preserved stories about János Hunyadi's campaign against the Turks and of his adventure with a wolf. These legends were extremely popular in 15-16th century verse chronicles and prose literature. Oral traditions can also be partly based on these legends, but can also be considered as being independent of them. – B: 1134, 1020, T: 7617.

Hunyadi, Mátyás (Matthias Corvinus, King Mátyás I, Kolozsvár, now Cluj-Napoca, Romania, 23 February 1443 - Vienna, Austria, 6 April 1490) – King of Hungary and Bohemia, Prince of Austria, second son of János (John) Hunyadi and Erzsébet (Elizabeth) Szilágyi, greatest personage in the Hungarian history of the Middle Ages. He received his education under the direction of humanist János (John) Vitéz. He spoke Latin, German and Bohemian (Czech) besides Hungarian. His cultural excellence exceeded that of the nobility of the times. After the execution of his brother, László (Ladislás) Hunyadi, Mátyás was taken by King László V (Ladislás) (1453-1457) to Vienna, and then to Prague. His personal traits of courage, decisiveness, high self-esteem and strong sense of independence were recognized already during his early years. The lesser nobility, who also supported his

father, elected him king on 24 January 1458 at Buda. In the context of the agreement between the Hunyadi and the Garai families, his uncle, Mihály Szilágyi, was installed as governor beside the young king. He soon dismissed the conditions placed upon him, whereupon his deposed uncle and other opponents offered the crown to Emperor Frederick III. Mátyás's military victory, the death of László (Ladislás) Garai and the capturing of his uncle resolved the situation. In 1461-1462, the war against the Bohemian leader Jan Giskra ended in the latter's surrender. The occupation of Jajca in 1463 and Sreberník in 1464 showed the continued success against the Turks. These victories reflected the continuation of the strategies used by his father. On 29 March 1464, Mátyás was crowned at Székesfehérvár with the crown retrieved from Emperor Frederick III. In the first decade of his reign he controlled the oligarchs and strengthened the central royal power. When the death of Pope Pius II ended the Christian alliance against the Turks, he resumed his efforts of strengthening the internal state of the country. He established a wide diplomatic network and reorganized the permanent mercenary army, which became known as the "Black Army" (*Fekete sereg*). His military tactics and training were so unique that the French King Louis IX adopted them entirely to be used in the French army. He reorganized the taxation practices to fund his new expenses. His



Mátyás Hunyadi.
Oil painting by Mantegna

income was comparable to that of other rulers of Europe. The judiciary and administrative processes were also realigned. He established the law courts with provisions of appeal, which were in effect until 1944. By recognizing the fact that he could only fight the Turks on defensive grounds, he built the Southern Fortress System to defend the country against Turkish attacks. His foreign policy focused on the plan of driving the Turks out of Europe through the efforts of all of Europe. To that end he wanted to acquire the crown of the Roman-German Empire. He declared war against the Bohemians and was elected king by the Bohemian Catholic Estates in Olmütz in 1469. In the autumn of 1474, the superior forces of Polish King Kazmer IV and Bohemian King Ulászló compelled him to a peace agreement. According to the agreement, reached at Boroszló (Breslau, now Wroclaw, Poland) he retained the territories of Moravia and Silesia. In 1482 a five-month long battle against Emperor Frederick resulted in the occupation of Vienna. After the capture of Bécsújhely (Wiener Neustadt, Austria), the occupation of Lower Austria was complete. His early death prevented him from completing his further plans. King Mátyás was an excellent supporter of the humanist interests. He invested enormous sums in the collection of books, which he first started in 1460. In 1472, he established a printing house in Buda under the management of András Hess. His collection, the *Corvinas*, richly decorated books, were unique. He also established an observatory in Buda, and hired highly skilled Italian artists to construct buildings in the Renaissance style. The splendor of his court astounded many foreign visitors. Only a few artifacts remained of that era. The remaining years of his life were centered on establishing the succession of his natural son, Prince János Corvin. He enacted a special law to assure his son's succession by vesting unusual powers to Imre Szapolyai, and swore the high ranking officials, the clergy and the city of Vienna to the Prince's allegiance. But these steps did not assure his goal. The 32-year reign of King Mátyás represented the pinnacle of Hungary's greatness. His court was a center of Renaissance arts and sciences. Renowned professors taught at Hungarian Universities. Along with the development of the landowners and agricultural classes, he also established strong middle class merchant and trading guilds. Hungary's population at that time was 4 million, the same as the population of England or France. The historians of the royal court, like János (John) Thuróczi and later the Italian Antonio Bonfini recorded the grandeur and splendor of the court up to 1496, in the publication *Rerum Ungaricarum Decades* (Events of Hungary's Decades). Numerous chronicles were written by neighboring countries as well, describing the stature and behavior of the righteous King Mátyás. He was the most popular king in Hungary. – B: 1197, 1020, T: 3312. → **Mátyás I, King; Hunyadi, János; Hunyadi, László; Hunyadi Family; László V, King; András Hess; Bonfini, Antonio; Thuróczi, János.**

Hunyady, László (1) (Ladislav) (Szamosszeg, 1899 - USA, 1985) – Reformed minister in the USA, teacher and writer. He received his teacher's qualifications and taught in village schools. During World War I he fought on the Italian front as an ensign. He moved to the USA in 1923, attended High School, and studied Theology at the Franklin and Marshall College and Seminary, Lancaster, then at the University, and at the Reformed Theological Academy, Budapest. He was a minister at Vintondale, Trenton, Woodbridge, Drakes Congo, Detroit, Windsor and Linden, NJ. Wherever he worked he set up Hungarian schools; altogether he taught the Hungarian language to some 1400 pupils. He also wrote numerous articles, essays, novels and word glossaries. His books

are *Faith and Teachings of Jesus (Jézus hite és tanítása)* and *Christian Doctrine (Keresztyén vallástan)*. Some of his works appeared in mimeographed form and some are still in manuscript. – B: 0906, T: 7103.

Hunyady, László (2) (Ladislav) (Küküllődombó, now Dimbau, Romania, 16 November 1933 -) – Sculptor in Transylvania (*Erdély*, now in Romania). He studied and graduated from the Andreescu Academy of Applied Arts, Kolozsvár (now Cluj-Napoca, Romania), in 1959. In the same year he worked as a puppet-designer. In 1960-1961 he taught at the Folk-Arts Secondary School, Marosvásárhely (now Tirgu Mures, Romania). Since 1979 he is a creative artist. He created, among others, the Gate of the National Theater, Marosvásárhely; the chandeliers of the Youth House; the reliefs of the Summer Theater and goldsmith's works. His exhibitions were at Csíkszereda (now Miercurea Ciuc, Romania) (1962); Kolozsvár (1971); Budapest (1990, 1995); Zalaegerszeg, Pécs, Dombóvár (1993); Kolozsvár (1996). He made sculptures for public places, among them the Sándor Petőfi statue (Fehéregyháza); Miklós Barabás statute (Makosfalva); Memorial of 1848, with others (Agyagfalva). He made reliefs of great Hungarians, such as Áron Tamási, Gábor Bethlen, Miklós Zrínyi, Kelemen Mikes, György Bölöni, János Kemény, Ferenc (Franz) Liszt, Ferenc Erkel, Béla Bartók, Zoltán Kodály, László Szabédi, Vilmos Apor, the Helikon members, Balázs Orbán and Áron Márton memorials. He is member of professional and civil associations and societies and recipient of several awards and prizes, among them the Kolozsvári Brothers Prize in 1995. – B: 1036, T: 7103.→**Petőfi, Sándor; Barabás, Miklós; Tamási, Áron; Bethlen, Pince Gábor; Zrínyi, Count Miklós (2); Mikes, Kelemen; Bölöni, György; Kemény, Baron János; Liszt, Ferenc; Erkel, Ferenc; Bartók, Béla; Kodály, Zoltán; Szabédi, László; Apor, Baron Vilmos the Blessed; Orbán, Balázs; Márton, Áron.**

Hunyady, Sándor (Alexander) (Kolozsvár now Cluj-Napoca, Romania, 15 August, 1890 - Budapest, 10 October, 1942) – Novelist and dramatist. He was the natural son of writer Sándor Bródy. He worked as a journalist in Kolozsvár, then later in Budapest. He was a talented novelist, with a sharp eye for detail, and of good style; beneath his anecdotes lurked a serious mind. He wrote a number of film-scripts, and a handful of his novels were made into feature films in Budapest, London and Hollywood. His major works include *Cherry on Black Stalk (Feketeszárú cseresznye)* drama (1930); *Desert Wind (Pusztai szél)* play (1931); *Manor House in Transylvania (Erdélyi kastély)* play (1931); *Géza and Dusán (Géza és Dusán)* (1937) novel, a sequence to the drama; *Cherry on Black Stalk*; also *Summer Shower (Nyári Zápor)* (1941), comedy. – B: 0883, 1257, T: 7103.→**Bródy, Sándor.**

Hurdy-Gurdy (*Tekerőlant, nyenyere*) – A musical instrument of Western European origin. Its earliest depiction comes from the 10th century, its description from the 12th. It was popular in the 18th century France, where it was combined with wind instruments. In the royal courts virtuosos played it with orchestral accompaniment. However, the “instrument of beggars” became archaic by the 19th century. It was already known in Hungary before the 18th century as the musical instrument of the farming communities. Its popular folk nickname was “nyenyere”. Its body was similar to that of the cello; it had no neck. There were 3-4 gut strings (in rarer cases 5) fastened across its resonant box. This was played by a wooden disk, rubbed with resin, rolled across the strings, thereby rubbing it. On the side of the instrument there were one or two rows of keys, with which

the height of the middle strings could be adjusted. The musician spins the wheel with his right hand, while he plays the keys with his left. Three methods of playing are known. (1) The quiet: when *parlando* and/or *rubato* melodies are played slowly, with much ornamentation, by slow and even spinning of the wheel. (2) Fresh or fast: *giusto* melodies with laud accompaniment. (3) Pipe up: melodies stop to allow the strings to be heard on their own. – B: 1197, 1020, T: 7684.

Hussar Attire – The Hussar attire included a close fitting, colorful dolman with braiding, sometimes with a cape, embellished also with heavy braiding, worn over one shoulder. After 1802, a less elaborate dolman became fashionable. The headgear, a fur cap, was replaced by the shako in 1767. The Hussar boot extended just short of the knees with the spurs permanently attached to the heels. A leather pouch, heavy with metal ornaments and embroideries, was worn on long straps reaching down to the boot. The best and most impressive Hussar attire was the uniform of the Royal Hungarian Body Guards of the Nobility: bear fur cap with a heron feather, a leopard skin on one shoulder, a white cape, a green dolman with dense silver braiding, red trouser, and yellow leather, spurred boots. Their weapons were the typical Hungarian saber, the club, the axe, or battle-axe, and the lance. The 3-meter long lance had a leaf-shaped iron edge topped with miniature regimental flags, identifying each unit on the battlefield. The defensive weapon was the square-shaped shield. In the 17th century the lance disappeared; and in Rákóczi's War of Independence (1703-1711), the *Kuruc* (rebel) armament was the saber, pistol and a short carbine. The heavy saber was replaced by a lighter version with a well-protected hilt. The Hungarian Hussars rode Hungarian horses, which were the descendants of those ridden during the Settlement Era. These horses were small, agile and enduring, smaller than the heavy horses used by the dragoons and the artillery that were bred for carrying heavy loads. The saddle also originated in the East. Its wooden frame had no contact with the horses' spine. The blanket under the saddle was usually decorated or nicely embroidered. – B: 1078, 1322, 1020, T: 3323.→**Hussars; Kuruc.**

Hussar Bravado - A daring maneuver by a Hussar unit in the form of a surprise attack, a lightning-fast overrun of a superior enemy force, or a daringly swift action against any military objective and a fast retreat. A memorable bravado took place in 1708, when sixteen Hussars of the István Balogh regiment lurked behind the fortified lines of the Imperial Army and captured the commander, Brigadier General Count Miksa von Starhenberg. In view of the startled pursuers, they swam with their captive across the turbulent River Vág right into Fort Nyitra (now Nitra, Slovakia). Another memorable feat involved Hussar general Count András Hadik, who held the city of Berlin for ransom. – B: 1378, 1020, T: 3323.→**Hadik, Count András.**

Hussars – The word "Hussar" was first used in a Bulgarian document of 910 AD; another document, dated of 1403, the rank of "Hussar Captain" is mentioned. In a 1481 Latin language document of King Mátyás I (Matthias Corvinus, 1458-1490), and another German language document of Emperor Miksa (Maximilian), dated 1510, uses the expression of "Hussar"; and the same name is used in a war report of 1593. The name "Hussar" invariably meant the Hungarian light cavalry. – B: 1078, 1020, T: 3323.

Hussars, Corps of – A special form of light cavalry. In Hungary the corps of Hussars



was first documented in the 14th century. Its origin, however, is centuries older. A document of 1403 mentions the name of a 'Hussar Captain', and other documents of 1432 and 1439 speak about the corps of Hussars. King Mátyás I (Matthias Corvinus, 1458-1490), in one of his Latin chronicles, named the light cavalry of his army as '*Hussarones*', those who ride on agile and assiduous horses. Their weapons were long lances, saber and the battle-axe. Their garments were made out of well-tanned fine leather and they wore spurs. In the decisive battle at Schmalkald the Hussars captured the Commander-in-Chief of the allied forces of the Prince Elector John Fredrick of Saxony. In 1686, the Turkish relief force, which came to break the siege of Buda, was beaten back and dispersed by an Imperial cavalry force; its bulk consisted of Hungarian Hussars. Prince Eugene de Savoy, commander of the Imperial Army,

stated in his memoirs, that the Hussars simply trampled the enemy underfoot. The Hussars had a decisive role in the War of Independence (1703-1711) of Reigning Prince Ferenc Rákóczi II. His famous generals, Count Miklós Bercsényi and János Bottyán were both officers of the Hussar corps. During the war the Hussar corps developed its famous "esprit de corps", which is admired even today. While the Hussar regiments of Pálffy and the Forgách and the Nádasdy Hussar regiments achieved great recognition between 1576 and 1608, the fame of the Hussar corps reached its peak between the period of 1712 and 1814. During this period there were Hussar contingents in almost every European army. The Hussar contingents were organized and trained by Hungarian officers to the Hungarian pattern, and the Hussar attire became traditional. In the 17/18th century the pike and halberd were replaced by the carbine and pistol. In World War I, due to the increased firepower, the Hussars' casualty number was out of proportion and the gradual reduction of the corps became necessary. To remember and honor the Corp's tradition in Hungary, a museum was established in the Nádasdy castle at Sárvár for the preservation of the Hussar relics. Another well-established collection of Hussar paraphernalia could be found at Fortress Fraknó (now in Burgenland, Austria) in the Esterházy armoury. – B: 1078, 1378, 1020, T: 3323.→ **Mátyás I (Matthias Corvinus), King; Rákóczi II, Prince Ferenc.**

Hussars in the Armies of Europe – After the defeat of Reigning Prince Rákóczi's War of Independence (1704-1711), the French allies, followed by many European governments, raced to install Hussar regiments in their armies. Before and after the Napoleonic Wars, all the major European armies had installed Hussar units. In many instances the core of the Hussar units was formed by Hungarians, and the organizers were without exception always Hungarian officers. The chronicles of this period are full of Hussar bravados and other valiant deeds carried out by them. In 1795, a memorable feat involved the French Hussars, who crossed the frozen Lake Zuider to capture the Dutch fleet, which intended to align with the English. In 1815, the Russian Czar's 52 cavalry regiments included 12 Hussar units. There were 16 Hussar regiments in the Prussian and French armies, while the English army had only 4 Hussar regiments. Hussars were part of

the Dutch, Neapolitan, Swedish, Danish and Spanish armies. – B: 1378, 1020, T: 3323.

Hussite Bible (earlier called the Franciscans' Bible) – The earliest, almost complete, Hungarian translation of the Bible, only partly preserved; the surviving parts are 18 books from the Old Testament and the four Gospels. These surviving parts can be found in three codices of the 15th century: in the Viennese Codex, the Munich Codex (Tatros Codex), and the Apor Codex. All three codices are only preserved copies of the original translation. It cannot be ascertained for sure whether these represent parts of the whole translated Bible. They were probably the work of Franciscan monks. Allegedly, they could have been the two priests from the Szerémség area of Historic Hungary (now in Croatian and Serbia), who were accused of Hussite heresy emanating from Bohemia: Tamás Pécsi from Kamanca (now Kamenica), and Bálint (Valentine) Újlaki from Belcsény (now Beočin, Serbia) began their work on the translation at Kamanca. After the defeat of the uprising of the Southern District, they fled to Moldavia and took the Bible translation with them. It was here that they completed it between 1415 and 1440. According to another version, the translator was either a Premonstrian friar or Benedictine monk; the translation could even have been carried out by lay priests. The style of the Hussite Bible is quite archaic, its expressions sound unusual to the present ear (for example *Szentlélek*, Holy Ghost is translated as *Szent Szellet*, etc.). The translation contains many such words, which do not occur, or very rarely, in other early extant Hungarian written records, such as: “monnál” (*mintegy, mintha*), “midenem” (*nemde*), “csajva” (*cserebogár*), “gördölet” (*mennydörgés*), etc. There are also obsolete words, like “valál” (*birtok*), “megvanal” (*meggyógyul*) etc. The author of the translation could be regarded as the first language reformer in Hungarian: some of the words can be perceived as the creation of the translator, like “császárlat” (empire, imperium), “czimerlet” (title), “ezerlő” (tribune), “negyedlő” (tetrarch). The translators achieved the greatest language renewal prior to the one in the 19th century. Their unique word formations and expressions number over two hundred; their language is poetic, populist, yet literary. According to records, the original translation of the Hussite Bible was destroyed in the 15th century, thus its authenticity cannot be proven. – B: 1031, 1136, 1257, T: 7456.→**Viennese Codex, Munich Codex, Tatros Codex; Apor Codex; Bible in Hungarian; Codex Literature; Tatros Bible.**

Huszár, Adolf (Szentjakabfalva, 18 June 1843 - Budapest, 21 January 1885) – Sculptor. He started as an ironmonger, later he studied with Fernkorn in 1863, and with Gasser from 1867, at the Vienna Academy, Austria. He settled down in Pest; in 1871, his plan for the Baron József (Joseph) Eötvös statue was accepted, and he made the statue, which was acclaimed. His works include the statue of Petőfi, Sándor; Titusz Dugonics, József Bem, Ferenc Deák, Miklós Izsó and Miklós Barabás. He designed the Liberty (*Szabadság*) statue composition for Arad (now in Romania), but it was actually completed by György (George) Zala. This statue was removed by the Romanian authorities after 1919, but restored in 2004. He was the leading sculptor in Hungary after the Compromise of 1867. – B: 1124, 1031, T: 7103.→**Eötvös, Baron József; Petőfi, Sándor; Dugonics, Titusz; Bem, József; Deák Ferenc; Izsó, Miklós, Barabás, Miklós, Zala, György; Compromise of 1867.**

Huszár, Gál (Anaxius) (? , 1512? - Pápa, 23 October 1575) – Reformer. Fleeing from the persecution of Miklós Oláh, Archbishop of Esztergom, he fled to Magyaróvár. Here he

founded a school and sent out preachers to churches of this region. On the day of Pentecost in 1555, he had a public dispute with two canons of Pozsony (now Bratislava, Slovakia). In 1558, the Ecclesiastical Court of Győr excommunicated him. He received a pastoral call to Kassa (now Košice, Slovakia); but in 1560, Archbishop Verancsics of Eger had him arrested. He escaped from jail and fled to Debrecen, where he lived as a printer, founder of the famous Debrecen Press, and worked there for two years. After that he became the pastor of Komárom, but was forced to flee, being persecuted by Archbishop Oláh. In 1564 he worked in Nagyszombat (now Trnava, Slovakia). He was a pioneer printer of the 16th century. His most important work was his hymnal, one of the oldest Hungarian sources of musical themes. The majority of the hymns and the translation of the psalms were written by him. – B: 0883, 1257, T: 7677.

Huszár, Gál's Hymnbooks – (1) A hymnbook printed in Debrecen in 1561, entitled *Praises and Prayers to God* by the Christian Congregation (*A keresztyén gyülekezetben való Isteni diczeretec es Imadsagoc*). It consists of 107 Hungarian Protestant hymns, 49 with music notes. Attached to it, as an Appendix, with a title page, but no date, is the short, gradual-type service hymnbook of Márton Kálmáncsehi Sánta, comprising 28 hymns (16 with music notes), which the author included in the first part of his later major opus. The whereabouts of Huszár's first hymnbook remained unknown until 1975. (2) The existence of a newer edition of the above hymnbook of the same length and identical title has been known for a long time. It was first published in 1574, in Komjáti. Apart from the gradual style of the first part it contains a rich collection of Gregorian chants, and has only 15 congregational hymns. The using of keys and the music notes contain hardly any errors. The second part contains the hymns of the 1561 edition, but without music notes. – B: 0886, 1020, T: 7617.→**Kálmáncsehi Sánta, Márton.**

Huszár, Károly (Charles) (Nüssdorf, Austria, 10 September 1882 - Budapest, 29 October 1941) – Politician, prime minister. Originally he was a teacher, then editor of the journals *People's Party* (*Néppárt*) and the *Peoples' News* (*Népújság*). From 1910 to 1918 he was Member of Parliament representing the People's Party. In the second and third Friedrich governments he was Minister of Culture and, from 15 August to 24 November 1919, Minister of Public Education. Then from 24 November 1919 to 15 March 1920, he was Prime Minister of the so-called "concentrated government". He was president of the government, supporter of the Christian National Unity Party (Huszár-Ernszt Party), and Vice-President of the second National Assembly. In 1927 he was appointed president of the National Social Insurance Institute, but resigned his mandate and, on account of his public position, became member of the Upper House. In 1934 he retired from public service. – B: 0883, 1105, T: 7667.→**Friedrich, István.**

Huszár, Sándor (Alexander) (Kolozsvár, now Cluj-Napoca, Romania, 15 April 1929 -) – Writer, translator of literary works. After completing his high school studies in 1948, he was a manual laborer. From 1948 he was the editor of the journals *Truth* (*Igazság*); and from 1952 of *Our Way* (*Útunk*). In the meantime he studied Philosophy at the University of Kolozsvár and acquired a diploma in 1954. From 1959 to 1964 he was manager of the Theater of Kolozsvár. Thereafter he was editor again at the journal *Our Way*. He was founder and editor of the paper *The Week* (*A hét*) in Bucharest. From 1983 he was contributor to the newspaper *Forward* (*Előre*), also in Bucharest. In 1988 he retired and he moved to Szeged, Hungary. At the outset of his career he wrote about people of

country towns; later he wrote essays and plays. He regards his 12,000 pages of unpublished diary as his main work. His works include *Máriskó*, short stories, sketches (1958); *Kokó, the Clown* (*Kokó a bohóc*); short stories (1966); *Memory my Fate* (*Sorsom emlékezete*) essays (1982), and *Literature in Fog* (*Irodalom ködben*) essays (1989). He translated numerous works of Romanian writers. He is recipient of the Prize of Romanian Writer Association (1974, 1982). – B: 0875, 0878, 1257, T: 7103.

Huszárik, Zoltán (Domony, 14 May 1931 - Budapest, 15 October 1981) – Film producer. His studies were at the Academy of Theater and Cinematic Art, Budapest. His work had to be discontinued in 1950 owing to his view of the policies of the regime, and could resume it only years later. In the meantime he was surface man, house painter, oil miner, village cultural educator, traveling salesman, and cartoonist. In 1959 he continued his interrupted studies, received his diploma as a field director in 1961, and began his career as an assistant; but he also painted and prepared graphics and book illustrations. His first short film, *Elegy* (*Elégia*) (1963) attracted attention with its peculiar form of expression. Subsequent short and feature films were also characterized by a rich, picturesque fantasy world portrayed with poetic refinement. One of the finest creations of Hungarian cinematic art is his *Szindbád* (1971), an adaptation from the writings of Gyula (Julius) Krúdy. With his lyrical, picturesque representation of atmospheres and fleeting feelings he established the School of Cinematic Art Nouveau. His other films include *Amerigo Tot* (1969), *Hommage to Old Women* (*Tisztelet az öregasszonyoknak*) (1972), *As you Like It* (*Ahogy tetszik*) (1976), and *Csontváry* (1979). He died unexpectedly. An exhibition of his works was organized in 1969. He was posthumously awarded the Kossuth Prize in 1990. – B: 0879, 1515, T: 7456.→**Krúdy, Gyula**.

‘**Huszas**’ – A coin, valued at 20 *krajcárs*, one third of the worth of the old monetary gold unit called *pengő-forint*; the first round coin, with Hungarian inscription that was minted at Körmöcbánya (now Kremnicka, Slovakia) in 1848, bearing the initial of KB (Körmöcbánya). The last one was also minted at the same location in 1856. For its high gold content and handy size it became very popular on the Balkan Peninsula, especially in Albania, where it was the accepted currency, called the “Cwanciger” (*Zwanziger*, from the German name for twenty). Even the Duchy of Walachia (later called Romania) accepted it as an official monetary unit under the same name. This coinage, because the Madonna with Child was represented on it, was called the “Máriás”. – B: 1078, 1020, T: 3233.

Huszka, Jenő (Eugen) (Szeged, 24 April 1875 - Budapest, 2 February 1960) – Composer. He finished his musical and legal studies in Hungary. For a year he lived in Paris as an orchestra violinist, then returned to Hungary and worked at the Ministry of Education. He had his first great musical success with the operetta entitled *Prince Bob* (*Bob herceg*), which was first performed in 1902. Through his artistic work he broke the hegemony of the English and Viennese rule of operettas and opened up new opportunities for Hungarian composers coming after him. The most popular among his other operettas are *Gül Baba*, *Baroness Lili* (*Lili Báronő*) and *Lieutenant Maria* (*Mária főhadnagy*). He was a highly regarded personality in the Hungarian artistic community and as a violin virtuoso, he was outstanding. He is regarded as the pioneer and classic representative of Hungarian operetta music. An Award, a Memorial Hall and a statue bear his name. – B: 0883, 1078, 1445, T: 7684.→**Lehár, Ferenc; Kálmán, Imre; Ábrahám Pál, Jacobi**

Victor.

Husztai, Péter (Budapest, 4 May 1944 -) – Actor. His higher studies were at the Academy of Dramatic Arts, Budapest (1962-1966). From 1966, he was member of the Madách Theater (Madách Színház). From 1989, he was artistic director of the Madách Chamber Theater (Madách Kamara Színház). From 1974 he is university professor and rector at the Academy of Dramatic Arts, Budapest. He was on a Széchenyi Scholarship in 1998. From 1992, he is deputy president of the Hungarian Center of International Theater Institution. From 1993, he is president of the Hungarian British Society; and from 1988 member of the Széchenyi Literary and Artistic Academy. His major stage roles include Peter Abelard in Millar's *Abelard and Héloise*; Gynt in Ibsen's *Peer Gynt*; title role in Shakespeare's *Hamlet*; Iago in *Othello*; Lear in *King Lear*; Cyrano in Rostand's *Cyrano de Bergerac*; Versinyin in Chekov's *The Three Sisters* (*A három nővér*); Mihály Servét in Sütő's *Star on the Stake* (*Csillag a máglyán*); Higgins in Shaw's *Pygmalion*; Lucifer in Madách's *The Tragedy of Man* (*Az ember tragédiája*); Actor in Molnár's *The Guardsman* (*A testőr*); Sipos in the *Glass Slipper* (*Üvegcipő*); Tevje in Bock's *Fiddler on the Roof* (*Hegedűs a háztetőn*). His feature films include *Black Diamonds* (*Fekete gyémántok*); *Boys from the Square* (*Fiúk a térről*); and *Sunset at Noon* (*Naplemente délben*). He also did stage management, such as Williams' *A Streetcar Named Desire* (*A vágy villamosa*); Patrick's *The Tea House of the August Moon* (*Teaház az augusztusi holdhoz*); N. Coward's *A Song at Twillight* (*Alkonyi dal*), and Ayckbour's *Tale with Crème* (*Mese habbal*). Books he authored are *Kings in the Tunnel* (*Királyok az alagútban*) (1985), and *Memory-test* (*Emlék-próba*) (1995). He is one of the influential actors and pedagogues of the second half of the 20th century Hungarian Theater. He is recipient the Mari Jászai Prize (1974), the Kossuth Prize (1978), the titles of Merited Artist (1982), the Outstanding Arist (2004), and the Prima Primissima Prize (2006) – B: 0874, 1439, 1445, T: 7103.

Hutterites – The re-baptizing sect of Nikolsburg, Germany, founded by Jacob Hutter in 1529. They rejected infant baptism and lived in a communal lifestyle of sharing. They came to the Austrian Moravia from Switzerland and the Rhenish regions during the era of Reformation. From here they eventually reached Upper Hungary (Upland, *Felvidék*, now Slovakia) and Transylvania (*Erdély*, now in Romania), between 1547 and 1620. At first they came to Pozsony (now Bratislava, Slovakia), Trencsén (now Trencin, Slovakia) and Nyitra (now Nitra, Slovakia), later to Sárospatak and Alvinc. They were adept craftsmen, making all kinds of knives and metal goods and they used the inflammable thatched roof by intermixing it with clay. Their main interest was pottery and they made the most colorful green and blue, painted and glazed faience pieces. Their early works showed Italian influence, but this was later replaced by Hungarian motives. The basically white and blue pottery has flower ornaments. They converted to Catholicism due to pressure during the reign of Empress Maria Theresa. During the 18th century their artistry became an integral part of Hungarian folk pottery. Their trade guild mugs are cherished museum items today, and their works are still widely copied. They gave up their traditional way of life only at the beginning of the 20th century. – B: 1138, 1153, T: 3240.→**Habans; Mária Terézia, Empress and Queen.**

Hutýra, Ferenc (Francis) (Szepeshely, now Spišská Kapitula, Slovakia, 1860 - Budapest, 20 December 1934) – Physician, veterinarian. His higher studies were at the

University of Budapest, where he earned an MD in 1883. Initially he worked at the Pathological Institute; from 1886 he taught at the Veterinary School (later Academy) in various positions, including as Professor, and later as its Rector. He dedicated his life to the creation of a modern Veterinary Academy. His research on pig-pestilence made vaccination possible against it. He became an internationally recognized scholar of comparative medicine. His works include *Causes of the Infectious Diseases of Domestic Animals* (*A háziállatok fertőző betegségeinek oktana*) (1888); *Pathological Diagnostics* (*Kórbonctani diagnosztika*) (1888); *Spezielle Pathologie und Therapie der Haustiere, I, II* (*Special Pathology and Treatment of Domestic Animals, vols i, ii*) (1905), published in English, Italian, Russian, Spanish, Turkish and Finnish translations. He was recipient of the title Court Counsellor (*udvari tanácsos*) (1906); member of the Upper House of Parliament (1927), and member of the Hungarian Academy of Sciences (1910, 1921). – B: 0883, 1419, T: 7103.

Hydrogen Bomb – The hydrogen bomb was patented by Edward (Ede) Teller (1908-2003), in 1944. However, due to technical difficulties, the first H-bomb was detonated only on 1 November 1952 by the United States in the Marshall Islands. The strength of the H-bomb, detonated by the USA on 1 March 1954, was equivalent to that of 20 trillion tons of TNT. This made total destruction in a 15-20 km radius, and less severe destruction in a 30-40 km radius. It produced lethal temperatures within a circle of 30-40 km and caused radioactive fallout to several hundred kilometers. – B: 1138, 1379, 1020, T: 7662.→**Teller, Ede.**

Hydrology of Hungary – The surface waters of the Carpathian Basin belong almost entirely to the drainage area of the largest river of Central Europe, the Danube, the largest and only left-bank tributary of which is the River Tisza with its highly fluctuating water levels. The right-bank tributaries of the Danube within Hungary are the Rivers Rába, Répce, Marcal, Sárviz, Sió (draining the surplus water from Lake Balaton) and the Dráva. The more important right-bank effluents of the Tisza are the Bodrog, Sajó and Zagyva rivers, while its left-bank tributaries are the Szamos, Kraszna, the three branches of the Körös (*Sebes, Fehér, Fekete* - Fast, White and Black) and the Berettyó; the largest left-bank tributary of the Tisza is the River Maros. The crustal movements of prehistoric times had largely determined the direction of the river valleys. Hungary is well provided with surface waters. By means of the Danube and its tributaries, an average of 114 cubic kilometers of water arrives per year. Added to this is the annual 58 cubic kilometer precipitation, all together amounting to an average 172 cubic kilometer water-flow over the surface. However, this rich water supply is not distributed evenly: significant large areas have weak water supplies. The greatest project of modern water supply management is the damming plant at Tisza-lök, built in the late 1940s; and the 97 km long Eastern Main Canal connected with it, mainly serving the irrigation of the dry areas of the Hortobágy and the Hajdúság, as well as the Western Main Canal built later on. The total length of the irrigating and draining canals amounts to 25,000 km. Of all the standing waters in the Carpathian Basin, one of the largest lakes in Europe, Lake Balaton, with its 598 km² water surface, has an outstanding primary importance: it is situated southeast of Budapest, rich in attractive scenery and an increasingly international place, offering various water-sports-oriented recreational and vacation areas. The southern part of Lake Fertő, southeast of Vienna, Austria, with its 82 km² water surface and 60 km length is significant: in 1990 it was declared a protected area in the form of a national park. Lake

Velence, 50 km southwest of Budapest, a reed covered, shallow lake is being developed now into a resort area. – B: 1051 T: 7456.

Hymn – A derivative of the Latin *hymnus*, which comes from the Greek *hymnos*, derived from *hydein*, to sing. The Latin word *hymnus* is unknown in pre-Christian literature. For it the word *carmen* is used by the classic authors, so that *hymnus* is specifically a Christian derivative from the Greek. Christian hymn literature flourished mostly during the Middle Ages. Hymns differ from Gregorian chants in that they are metric psalms. It was St Hilary (Hilarius), Bishop of Poitiers (ca 317-367), who brought the Greco-Oriental hymns from Syria, translated them into Latin and introduced them into the Western Church as a form of adoration; the former used Greek, the latter the Latin language. Later these originally Latin hymns were translated into the vernacular and soon the hymns were sung in national languages as well. The Hungarian hymn literature started with King István I (St Stephen, 997-1038). In Transylvania they were associated with King László I (St Ladislav, 1077-1095), and to a lesser extent with St Elisabeth of Hungary (1207-1231).

The so-called “Magnificat” is also an extended hymn, which has a melody more solemn and inspiring than the psalms. National Hymns differ in their purpose. Some of them resemble a military march, while others, like the former Austrian “Gott Erhalte”, or the English “God Save the King”, are solemn and dignified, more like the ecclesiastic church hymns, because they start with God’s invocation. Such is the Hungarian National Anthem (*Himnusz*). It has its Biblical roots in the Book of Isaiah (about the blessing of abundance); from Psalm 35 (about the protecting arm); and from Jesus’ saying about the “acceptable year of the Lord” (Luke 4: 19). Its lyrics are based on the poem of Ferenc (Francis) Kölcsey, and was set to music by Ferenc (Francis) Erkel. Most other national hymns (anthems) are without any religious connotation. The French “Marseillaise” is such a hymn. The national anthems are internationally recognized; they are played at ceremonies and other festive occasions, or at sport competitions, to honor the events and nationality of the victors.

As to the history of Hungarian church hymns, there are some outstanding collections, such as the Psalterium of Buda, the Hymnarium of Csíksomlyó, and the Vesperale of Lelesz. There are hymns written in honour of the saints of the Árpád Dynasty of Hungary e.g. on St István, the *Gaude mater Hungaria*, *Ave beate rex Stephane*; of St Imre, the *Plaude parens Pannoni*; on St Elisabeth of Hungary, the *Gaude felix Hungaria*, and of St László, the *Regis regum civis ave*, *Ladislaus honoratur*; or the *Benedictionale* of Esztergom from the 11th century; the Hartvik-Agenda from the 11th century; the *Codex Albensis* from the 12th century, and the Pray-Codex from the 12th century. – B: 0942, 7617, 1020, T: 3233, 7617. → **Codex Literature; Kölcsey, Ferenc; Erkel, Ferenc.**