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From St. Stephen Church, Passaic, NJ
Photo by Emese Kerkay

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Ó, Szent István...

Ó szent István, dicsértessél,
menny és földön tiszteltessél,
de főképpen nálunk ma
mint országunk oszlopa.
Kérünk mint Apostolunkat
és az első Királyunkat:
Szent István, nézz mennyből le,
a szép magyar népekre!

Sok sánta vette járását,
sok vak vette meg látását,
némák kezdtek szólani,
süketek is hallani.
Kérünk, mint Apostolunkat
és az első Királyunkat:
Szent István, nézz mennyből le,
a szép magyar népekre!

Boldogságos Szűzanyánknak,
mint magyarok Asszonyának,
fömládoztad Hazánkat, -
szentelted Koronánkat.
Kérünk, mint Apostolunkat
és az első Királyunkat:
Szent István, nézz mennyből le,
a szép magyar népekre!
(Ámen)

For St. Stephen's Day, we have
found this ancient hymn in his
honor.



Balatonlelle-Rádpusztá, cre-
ated by Bajcsy Lajos. Source:
Köztérkép; used by permis-
sion of Aerdna

An Analysis of the Character of King Szt. István

Rev. Kozma Imre

In a speech at the April 2017 dedication of the Coronation Cape memorial (created by Rieger Tibor), the Director of the Hungarian Knights of Malta Charitable Service gave this analysis of King Szt. István:

As the 15th century scholar, Nicolaus Cusanus says, God joins together contradictions. The figure of Szt. István also appears to us to be contradictory. He was characterized simultaneously by devout piety and sovereign decrees that sometimes seem cruel. At the same time, his most basic trait is faith. Faith in God. Legends tell us of his praying through the night, of his humiliations when disguised as a beggar. According to these, he understood and interpreted the Gospel literally. In himself, he did not regard the person of the king, but the man in need of redemption, who is not dispensed, not even by the service of the common good, from paying his debts to God.

Szt. István valued the prayerful quiet of the monasteries, nevertheless he called his Church's first bishops out of them, one after another.

In that age, there arose a nostalgic yearning for seeing the Holy Land. Szt. István valued that, he gladly welcomed and supported pilgrims. He gave them food and provided them with escorts. He built and maintained pilgrim houses in Jerusalem, Constantinople and Rome, but convinced Szt. Gellért (Gilbert), who was hastening to the Holy Land, that he had to walk in the footsteps of Jesus here, and would have to make this land a holy land. This is a profound spirituality.

He drew attention to the inner experience, being aware at the same time of his royal condition above his inner faith experience. According to the understanding of the time, the king was the representative of God, and therefore had to think of the common good above all else. Therefore, rulers exercised almost boundless power over their subjects. This is why Szt. István brought strict draconian laws against the thievery that demoralized peaceful work.

The legends depict our saintly king as a merciful samaritan, as he washes the wounds of the sick and the fallen, and kisses the hands of the beggars. If one's vocation is to stand over people and direct human destinies, one must give witness to mercy, to respect for people, love for people. Szt. István's Christianity was perfected in this.

At the same time, the king could not avoid the tragic consummation of his human destiny. After the death of Szt. Imre, his soul was overwhelmed with fatherly and royal grief. His childlike spirituality unfolds from this dark background. He entrusted his crown and his country to the Virgin Mary, thus crowning his life's work.

Rev. Kozma Imre was born at Győrzámoly in 1940, and was ordained in 1963. He served near Esztergom, then was transferred to Budapest, where he served in several parishes. In 1989, at the suggestion of Baroness Csilla von Boeselager, he established the Hungarian Knights of Malta's Charitable Service (Magyar Máltai Szeretetszolgálat), and was admitted to the Order. In 1997, he entered the Betegápoló Irgalmas Rend (an Order caring for the sick).

Good-bye to Hungarian Leading Consul Zsuzsanna Király

Karolina Tima Szabo

To show our appreciation for her friendship and work, Magyar News Online gave a farewell picnic to the departing Leading Consul of New York.

We met Zsuzsanna Király soon after she joined the Consulate in NYC. She was always willing to join area Hungarians in remembering the 1956 Freedom Fight and Revolution, or the Revolution of 1848. We always looked forward to her speeches that she so faithfully prepared. In one of her main addresses she spoke about the survival of the Hungarians over a thousand years – enduring occupations, revolutions, wars and many other calamities.

Zsuzsanna's mandate will expire in July 2018 and she will return to Hungary.

It was just right to invite her one more time to spend time with the MNO Board Members.

On June 16th, a beautiful sunny Saturday afternoon, we got together at the grounds of Pannonia Village, a condo complex built by the Danbury Hungarian Club. Zsuzsanna joined us with her young son Lauren. We had a nice conversation, reminiscing over the 4 years she spent in the U.S. with her husband and three children.

Zsuzsanna thanked us for our unity, for keeping the Hungarian traditions, and teaching our young ones the language and culture of our people.

Delicious Hungarian and American food was prepared, and we sat at the tables and enjoyed a lovely meal with desserts and drinks.

We will greatly miss her, and wish her a great journey back home, and continued success in her future endeavor, wherever it takes her.



Bottom: Karolina Szabo, Paul Soos, Zsuzsanna Király, Zsuzsa Lengyel, Eva Wajda, Erika Papp Faber, Olga Vallay Szokolay. Karolina is holding Lauren. Photos by Debra Soos

Szt. László Búcsú in South Norwalk

viola vonfi

On June 24th, the traditional feast day of the church's patron saint was celebrated at Szt. László Church in South Norwalk, CT. In addition to the religious component – the Mass – there was a picnic on the grassy yard next to the church. Here is an account by your roving reporter.

Szt. László, who reigned from 1077 to 1095, was a strict but beloved ruler depicted in many churches in the old country, and especially in Transylvania. Numerous stories and legends are told about him. One of them, illustrated in a stained glass window to the left of the altar, shows him having struck a rock with his ax, providing water for his thirsty soldiers.

Since the demographics have greatly changed in the century plus since the church was built, the feast day Mass was said by the Colombian Pastor, Fr. Juan Gabriel Acosta, in English and in Spanish. Paul Soos, whose family have been parishioners since the church's founding and who is an MNO Editorial Board member, did the readings in Hungarian. A number of Hungarian parishioners wore embroidered vests or blouses for the occasion.

At the end of Mass, Fr. Acosta blessed the mézeskalács (honey cake) heart baked by Peggy Gerenda Chetuti, who continues the long-standing tradition according to her mother's recipe. It was included in the church's cookbook published in 1991 and may be seen elsewhere in this issue.

No búcsú was ever complete without honey cake hearts (mézeskalács szívek). A young man would present one of these, preferably with a small mirror baked into it, and decorated with some amorous saying, to his sweetheart as a token of his affection. If he presented her with it in front of church, it was meant to



be a proposal.

Peggy regretted that she did not have a mirror to use in baking this year's offering. But that did not deter people at the picnic tables outside who enjoyed the cookie-sized pieces after it was cut up and passed around.

People lined up at the tables for the buffet-style luncheon prepared by the Hispanic community. There was face-painting and a water-balloon fight for the children. A number of prizes was raffled off, in time for those who wished to watch the World Soccer Cup match not to miss their program.

The lovely weather made the occasion a truly enjoyable one.

Thank you, Fr. Acosta, for carrying on the Hungarian tradition so dear to the church's founding community!

viola vonfi is our correspondent from Stamford, CT. She finds it amusing

that one of her ancestors was knighted by Wallenstein during the Thirty Years' War.



Paul Soos doing the Reading in Hungarian. Photos by Debbie Soos

"Mátyás the Just" and Some of His Military Exploits

EPF

*Son of "Turk-beating (törökverő) Hunyadi János", Mátyás followed in his father's footsteps. But he is best remembered for his legal reforms, and for punishing exploitation of the poor by the rich. There are numerous legends describing Mátyás király going among the people in disguise to see for himself how they were treated and providing swift justice when they were not. This earned him the title "Mátyás the Just"—
Mátyás az igazságos.*

Not belonging to the high aristocracy himself, Mátyás király embraced the lower nobility, and was famous for meting out justice to the oppressed little guy. His code of law, published in 1486, modernized the justice system. It was the first Hungarian law published in print, a process but recently invented! Its novelty consisted in that it emanated directly from the king (who had consulted with his prelates and nobles), and not, as previously, as something requested by the estates and then approved by the king. It changed or expanded earlier laws, and codified some existing customs.

It had peasant-friendly provisions, such as protecting them from the arbitrary decisions of tithe-collectors, or extending to them toll-free passage when taking home their brides, a privilege previously granted only to nobles.

Mátyás' code regulated the behavior of the army on campaigns, restricted litigation in courts spiritual and court procedure. It abolished general judicial assemblies, which laid a financial burden on the county nobility who had to host the Count Palatine and attend these itinerant courts. It regulated the role of protonotaries and strengthened the power of the counties and their magistrates.

It provided even-handed justice, making Mátyás the most popular Hungarian



Caption: Stefansdom in Vienna; glazed colored tiles associated with Mátyás király; crossbow of Mátyás király in Metropolitan Museum of Art, NYC

king, beloved by the common people, as related in endless legends.

*

Hunyadi János, father of Mátyás király, had achieved major victories over the Turkish intruders. The most resounding of these occurred at Nándorfehérvár (today's Belgrade), in 1456, where a rag-tag band of ill-equipped students and poor peasants beat back and defeated a much larger – seven times larger! – well-equipped and trained Turkish force. Their success was such that the Turks withdrew under cover of darkness, leaving behind tens of thousands of their fallen comrades, and did not come back in such overwhelming force again until 70 years later.

One of the victims of the plague that broke out after the battle of Nándorfehérvár was Hunyadi János. After an unsettled period of political intrigue during which his older son was killed, Mátyás, his younger son, was chosen to be king by popular acclaim. In addition to his opponents within the country, Mátyás had to contend with enemies from outside.

Mátyás had had the best military training coupled with shrewd political instincts. One of the foreign enemies he had to deal with was the Czech warlord Giskra. Once Giskra was defeated, Mátyás offered him a high position in his own court and a sizeable sum of money if he would disband his army and allow them to join his troops as mercenaries. Thus a large group of seasoned soldiers, whose further training the king supervised, formed the core of the famed and feared, well-disciplined Black Army (so-called after the color of their uniform). With them, Mátyás achieved a number of victories over the Turks, including capture of the fortress of Jajca in the Balkans.

Another decisive victory for Mátyás occurred at Kenyérmező in Transylvania in 1479, where several leading Turkish officers and a sizeable portion of the Moslem forces were killed. Many prisoners held by the Turks were also freed. Kinizsi Pál, one of Mátyás' officers – a fierce warrior renowned for his extraordinary strength* – then crossed into Serbia, inflicting further losses on the Turks,

and bringing back thousands of Serbian settlers to repopulate the southern part of the country devastated in these battles.

Further battles were fought by Hungarian troops in Italy, at Otranto, a city they freed from the Turkish siege in 1481, and at Vienna where Kinizsi was again victorious over the Turks.

But then Mátyás relaxed his vigilance against the Moslem threat, leaving off further fortification of the southern border. Instead, he concentrated on trying to acquire the crown of the Holy Roman Empire. For this purpose, he wasted much of the kingdom's wealth and manpower on warring against the Holy Roman Emperor, the Austrian Habsburg Frederick III. He conquered Vienna in 1485, and made it his seat of government. (The glazed tile roof of the Stefansdom is a reminder of Mátyás' victory.)

However, he could not long enjoy his rule in Vienna. From the symptoms described by Bonfini, the court historian, it is clear that Mátyás was poisoned, as he was preparing a major assault against the Turks. He died on April 6, 1490, and was buried at Székesfehérvár.

Frederick III had named his son Maximilian his heir, and Mátyás never achieved his burning ambition to become Holy Roman Emperor. He imposed heavy taxes on all to pay for this constant warfare, something that made him unpopular at home. Still, when after his death inept rulers came to the throne, many would have been willing to pay heavier taxes if only King Mátyás was back on the throne. For they said, "King Mátyás has died, justice is gone" – Meghalt Mátyás király, oda az igazság.

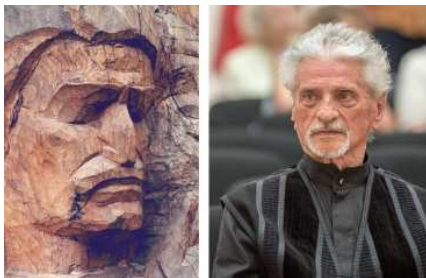
*The story is told of King Mátyás' first meeting with Kinizsi Pál, purportedly the son of a miller. Stopping during a hunt, the king saw the young man and asked him to get him a drink of water. Whereupon Kinizsi presented the cup of water on a millstone, as if it were a tray. The king immediately took him into his service and Kinizsi

later became Captain General of the southern part of Hungary. He was said to have fought with a sword in each hand, and after the battle of Kenyérmező supposedly danced a victory dance with a dead Turk under each arm and a third held in his teeth by his belt.

Szervátiusz Jenő, Szervátiusz Tibor

EPF

We seldom – almost never – hear of a son following in his famous artist father's footsteps, but in this case both were equally talented and well-known. The son, Szervátiusz Tibor, passed away in April of this year, which gives us an excuse to write about them.



*Szervátiusz Jenő,
Szervátiusz Tibor*

Szervátiusz Jenő was born in 1903, and was originally a carpenter, cartwright and wheelwright. He learned to carve wood in carpentry workshops, carving his first wood bas-relief in 1924. Obviously talented, the Kolozsvár Chamber of Commerce granted him a scholarship to the studio of sculptor Vágó Gábor in 1925. Later that year, Jenő went to Paris for a couple of years, where he studied sculpting.

Returning to Transylvania, he obtained his degree. Folk art was his main inspiration. He taught painting, wood carving and modelling, and taught at the Kolozsvár School of Fine Arts from 1949 to 1965.

Most of his works were done in wood, but he also created pieces in stone and marble. He collaborated with his son Szervátiusz Tibor on a couple of memorials, one for the Transylvanian

writer Tamási Áron in Farkaslaka, the other for the writer Jókai Mór in Pápa.

He had numerous individual and group exhibits throughout Transylvania and in Budapest, and received many national awards recognizing his work, both in Romania as well as in Hungary. He has been called "the most Transylvanian Hungarian sculptor".

He died in Budapest in 1983.

A museum in Kolozsvár is dedicated to his work, and an annual award was established in his honor by his son Tibor during the centennial year of his birth (2003). Dispensed by a foundation named after him, it focuses on living Hungarian art – not only sculpture and painting, but even music – in the Carpathian Basin.

His son, Szervátiusz Tibor, was born in 1930. Tibor was still a child when his parents divorced, and from then he lived with his mother, Lukács Ilona. He attended the Kolozsvár School of Fine Arts from 1949 to 1955. Bucarest was the scene of his first solo exhibit, where he also took his state exams three years later. Then he joined the Romanian Fine Arts League. For a couple of years he carved puppets, then collaborated with his father Jenő on the memorial to the writer Tamási Áron at Farkaslaka.

Due to harassment by the Romanian Secret Police, Tibor moved to Hungary in 1977, where he was in demand as a sculptor, creating artwork for public squares. Much of his inspiration came from Transylvanian folk carving.

Among his works are the 1956 memorial in Budafok, in bronze and stone; statues of writers including Petőfi, Ady, Szabó Dezső, Móricz Zsigmond; historic figures including Szt. István, Szt. László, Kőrösi Csoma Sándor, Dózsa György; a number of Madonnas, etc. He exhibited not only in Bucarest and Kolozsvár, but also in various cities in Hungary, as well as in Helsinki, Finland and Rome, Italy.

But sculpting was not his only artistic manifestation. Szervátiusz Tibor also

authored a number of books on art (one of them was titled "Népművészet, képzőművészet" – Folk Art, Fine Art).

Like his father, Tibor was the recipient of many public awards, received the Kossuth Prize and was named "A Nemzet Művésze (The Nation's Artist)" in 2015.

He died on April 25th, 2018, in Budapest. He and his father brought a breath of fresh air, based on folk art, into the Hungarian art scene of the 20th (and early 21st) century.

Mézeskalács – Honey Cakes

5 egg yolks
1 c. sugar
1 c. honey
1 Tbsp cinnamon
1 ½ tsp baking powder
1 Tbsp cold water

Measure 4½ cups sifted flour. Beat egg yolks. Add sugar and honey; beat well.

Mix cinnamon into flour and sift. Add honey mixture. Add baking soda and



water. Mold dough into a ball, flatten, put into a baggie and refrigerate. Can use next day. (Makes it easier to handle.)



Roll out and cut into shapes. Place an almond in the center of each cookie and brush with egg whites.

Bake at 375 degrees for 10-15 minutes.

These cookies keep well for quite a while in a covered container.

If you want them softer, put a piece of bread in the container with them.



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Top: Works of Szervátiusz Jenő: his first piece of carving; woman's head; a Fairy Tale prince. Bottom: Szervátiusz Tibor: Head of writer Szabó Dezső; On a Fiery Throne, depicting the execution of Dózsa György; Joint work: Memorial to Tamási Áron

Jeges Ember/Ice man

Judit Vasmatics Paolini

A bit of nostalgia here – we are looking at one of those social institutions that have faded away over the last half century: the ice man.

In Budapest, prior to WWII and well into the mid-1950s, most Hungarians did not own a refrigerator. The jeges ember, ice man, delivered ice regularly throughout Budapest, which aided people in keeping food cold and preventing it from spoiling. People owned an ice box. It was usually made of wood, and inside there was a metal compartment for keeping a block of ice. There was a hole inside as well for the water to drain as the ice melted. In addition, the ice box had a compartment where food could be placed and kept cold. While many ice boxes may have had two compartments, some only had one where not only the ice was placed but the food as well.

During this period, Hungary was an especially poor nation and many people did not even own a true ice box! Yet, some foods simply had to be kept cold in order to preserve them. So what did people do who didn't own an ice box? Well, my friend Zsuzsa shared that her family usually did not need to keep meats cold for they usually cooked it upon purchase. Her family usually bought ice in the summer when they needed to keep some desserts cold until they were served. On such occasions, they would purchase a block of ice and simply place it in a large basin, resting the desserts on top of the ice.

My aunt shared that her family usually purchased a half an ice block on Fridays. Her mom usually went to the piac, the open air market, on Saturday mornings and would purchase meat. The ice was placed in a small room. It was somewhat like a pantry and had no windows; this small room was usually cooler than the rest of the house. The ice was placed in this

room along with the meats and the other things her family wanted to keep from spoiling.

Ice was delivered to people throughout Budapest by the jeges ember, the ice man, riding a horse drawn wagon. The horses were large work horses for the wagon was loaded with heavy blocks of ice. So, the jeges ember and the horses toiled greatly in their tiresome labor. As the jeges rode throughout the streets of Budapest, he most likely called out, "JEGES!" People wishing to buy ice greeted him and purchased the amount they desired.

Yes, when people in Budapest were without refrigerators ice was delivered by the ice man. While it was important for ice to be delivered to private homes it was even more desired and needed in restaurants and butcher shops.

My uncle shared with me that before Hungary had ice factories, some of the ice was cut from the frozen lake in Zugló (the XIV District in Budapest). This practice was not unique to Hungary but ice blocks were cut from frozen lakes in other countries as well.

He recalls being a child when an ice factory was first built in Zugló. He went there once with his dad, my grandfather, who actually worked at the ice factory on Szugló utca (Szugló Street). My uncle was only about 4 or 5 years old when my grandfather had taken him there. He remembers seeing a big ice machine. He also saw metal ice block forms. The shape of these containers was about 10 inches square and about 6 feet long. Six to ten containers formed a unit in which the ice was held.

Gone are the days of ice being delivered by the jeges ember. Keeping food cold and safe is no longer a challenge and takes no effort! After all, we live in the 21st century and people in Budapest have refrigerators!

Judit Vasmatics Paolini is a member of the Southern Connecticut State University Alumni Association Board of Directors, former lecturer at Tunxis Community College, and a member of the Magyar News Online Editorial Board.



Cutting blocks of ice on the lake



Ice cutter on the Danube

Place Names that Beg for an Explanation - Helységnevek

viola vonfi

Would you help us play detective and unravel some of these puzzling place names?

When looking at a map, I often find myself wondering what on earth lies behind an unusual place name. Such as Ebédvesztőpuszta, near Kaposvár in Somogy County. Who lost his lunch, when and why? It's enough to get your creative imagination spinning!

Or Banyapeterd, north of Petrozsény in Transylvania. Did the village have anything to do with witches?

Or Kapocsel, south of Fogaras, also in Transylvania. Were there clasps involved in the naming of the place? If anyone has any information on the background of these names, please share it with us at editor@magyarnews.org. We'll even publish it, if it's credible.

Also let us know of other unusual place names. We're collecting them as a matter of curiosity.

Thank you.

P.S. Then there is Apácaszakállas near Nagymegyér in today's Slovakia – another name to wonder about! But there is an explanation: In the early 13th century, King Béla IV donated the settlement of Szalontaszakállas (spelled Zalanka Zakalus at the time) to the Dominican cloister in which his daughter was a nun, on the Isle of Hares (today's Margitsziget in Budapest) – that accounts for the "Apáca" part.

Szalontaszakállas was probably named after its owner, Szalonta. By 1267, the name of the place was combined, and was known as Egyházzsakállas and Apácaszakállas.

So we're not looking at bearded nuns, after all!

Helységnevek

Sokszor, amikor a térképet tanulmányozom, eltűnök a fölött, hogy mi is lehet egy-egy szokatlan helynév mögött. Például honnan kapta a nevét a Kaposvár közelében fekvő Ebédvesztőpuszta? Ki vesztette el az ebédjét, mikor, és miért? Csiklandozza az ember fantáziáját!

Vagy pedig Banyapeterd, északra Petrozsénytől, Erdélyben. Voltak boszorkányok a községben? Vagy Kapocsel, délre Fogarastól, ugyancsak Erdélyben. Miféle kapcsok le-

hettek a helység elnevezésével „kapcsolatban”?

Ha valaki tud felvilágosítást adni ezekről a helységnevekről, kérjük, hogy közölje velünk a következő címen: editor@magyarnews.org. Ha hihető, még le is közöljük.

Kérjük, hogy írjanak meg nekünk más szokatlan helységnevet is. Gyűjtjük őket, csupa kíváncsiságból. Előre is köszönjük! És kellemes nyomonozást kívánunk!

U.i. Aztán ott van Apácaszakállas, Nagymegyér mellett, a Csallóközben. Ezen is el lehet tűnődni! De van magyarázat rá: A 13. század elején, IV. Béla, lánya Margit kérésére, odaadományozta Szalontaszakállas (akkori írásmóddal Zalonta Zakalus) községet a Nyulak sziget-beli domokos kolostornak, ahol Margit apáca volt. Valószínű, hogy a birtokos egy Szalonta nevű ember volt. A két nevet összevonták, és íme!

Tehát még sem szakállas apácákról volt szó!

viola vonfi is our correspondent from Stamford, CT.

The Hungarian Conquest

Olga Vállay Szokolay

Some of us may remember the White Horse Legend, according to which the Hungarian Prince Árpád, arriving from the East, struck a deal with Svatopluk, Prince of Moravia, offering him a white horse in exchange for a bag of soil, a jug of water and a handful of grass. He then claimed that with the deal he had bought his land, its waters and its yield!

This endearing fable satisfies children in the elementary grades, but real life is much more complex indeed. Due to the great historic distance and scanty written sources, reconstructing the run and events of the Conquest is no simple task.

The unusually cool weather did not chill the warm atmosphere at the annual season's closing picnic of the Hungarian Cultural Society of Connecticut. The traditional feast took place at the Cheshire home of its president Dr. Balazs Somogyi and his talented artist wife, Csilla, on Saturday, June 23, 2018.

Several dozen members and guests gathered at the extensive terrace of the impressive mansion that resembles hunting-seats of yore. The bar and the offerings of the spectacular buffet table satisfied the appetites of all and the guests later enjoyed friendly conversation by the welcome heat of the huge fieldstone fireplace.

Two weeks earlier the same venue was stage to Dr. Somogyi's enlightening lecture titled Our Conquests (Honfoglalásaink). In the traditional sense, that phrase covers the history of our ancestors' occupying the Carpathian Basin.

Dr. Somogyi's detailed, thorough, all-encompassing enumeration of events leading to and culminating in the Magyars' ultimate Conquest in 895-96, however, dealt with much more than one theory, one aspect, one leg-end. Our publication's scope would not permit the total translated text, thus, with his permission, we are attempting a "Readers' Digest" version.

According to the "One Step" theory, the conquering tribes settled on the low-lying areas of the Carpathian Basin around 895-96. The mission of these Hungarian newcomers was made simpler by the already crumbling empire of the sons of Svatopluk I. By 902, the conquerors had the whole Carpathian Basin under their control but, needing grazing grounds for their animals, they settled mainly in areas that provided good pastures (Alföld, Mezőföld, Kisalföld, Csallóköz, Szerémség). Conquering these areas was also facilitated by the scant inhabitant population of presumably Avars and Slavs who, in a few generations, assimilated into the tribes of the conquerors.



Munkácsy Mihály : Honfoglalás

important grains included millet, barley and wheat.

Preparing pelts and skins, spinning, weaving, felt making and sewing all developed into significant trades after settling in their new, supposedly permanent land.

The settlement network created by the Magyars arriving at the Carpathian Basin was not uniform.

The other significant theory, called the "Double Conquest", defines the Magyars' occupation of the Carpathian Basin as a two-step procedure. The first stage, as described by the anonymous monk-scribe of the 13th century king Béla III in his "Gesta Hungarorum", allegedly took place around 670 by relatives of the Hungarians, the Huns. This was supposedly followed in the 9th century by the second stage, under the command of Árpád, son of Chieftain Álmos. According to this theory, 896 marks only the completion of the Conquest. The process of the Conquest definitely took more than one year and was spread over two major phases. The conquerors first occupied the eastern part of the country, then, at the beginning of the 10th century, they invaded the western areas as well. Although both theories count significant historians among their subscribers, much of the so-called supporting evidence is anecdotal.

Nevertheless, both theories identify the seven leading tribes of the Magyars as Nyék, Megyer, Kürtgyarmat, Tarján, Jenő, Kér and Keszi. They participated in the treaty signed with

blood at Etelköz during the 890's, that led to the birth of the Hungarian Kingdom a hundred years later. The tribes' leaders were Álmos, Előd, Ond, Kond, Tas, Huba and Töhötöm. Some of these can still be found as family names. Various historians estimate the population of the Hungarian tribes differently, but most agree to numbers between 200,000 and 500,000, yielding a military power of about 40,000 to 70,000 men.

The Magyars raised mostly large animals – horses, cattle, sheep and pigs. That explains their initial settling at the low-lying, flat landscapes. However, cemetery evidence indicates their keeping more than a dozen species of smaller domestic animals, including some that they had imported from the East-European steppes. The presence of poultry typically marks settled societies while fishing and hunting were more the activity of the socially more prominent ones.

Prior to their moving west, our ancestors were already practicing agriculture at the South Russian steppes. They had been using plows, scythes, hand-mills and the sickle. Their most



Construction phases of the Magyar Yurt

Their dwellings serve as evidence of the period's social division. A characteristic structure of large animal-raising communities was the round, tent-like yurt. It served as a domicile that was easily taken down and re-erected as necessitated by the changing seasons or other conditions. (Yurts are still made, sold and used in different locations around the world.) Various further buildings, such as adobe huts, wooden structures on dirt or stone foundations, as well as homes dug into hillsides were also part of the landscape.

Residences of the Chieftains differed from those of the commoners. Much of the population lived alternately in summer and winter accommodations, winter lodgings gradually turning into villages and marketplaces.

The court of the Prince accommodated and employed various tradesmen such as gunsmiths, shoeing smiths, bowmen, falconers, cooks, interpreters, scribes and, of course, healing shamans. In the process of healing, the shaman, wildly beating his drum, would fall into a trance, would struggle with and expel evil spirits. His function also included foretelling the future.

In the days of the Conquest, Shamanism rivaled Christianity. The spiritual world in both faiths consisted of three levels: underworld, earthly world and celestial world.

During the centuries around the Conquest, the Eurasian geography was the scene of various simultaneous battles and wars, involving numerous other groups, tribes and nations. Considering our limited space as well as the insufficient and often contradicting data and evidence of the material, we opted for the omission of those background bits of history.

Instead, let us advance into the present, recognizing that in the face of over 11 centuries of adversity, Hungary and the Magyars still exist. In fact, they have been expanding, migrating again to the west for economic and political reasons, mostly during the 20th century.

As demonstrated over and over in the course of history, the Magyars' innate survival skills are once again assuring the success of their New Conquest!

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Seven Memorials of the Conquest

EPF

When planning for observance of the Millennium in the late 1890's, a suggestion was made to erect historic monuments to commemorate the Conquest. The idea was put forward by Thaly Kálmán, a representative of the Independence Party and a historian. He did not wish to arouse animosity against anyone, but wanted to "express the strength of our consolidated statehood", as he phrased it.

The information and photos in this article have been culled – with permission of the author – from „Honfoglalásunk hét emlékműve” by Kovács Sándor, published by Romanika Kiadó, Budapest, 2010.

When planning for observance of the Millennium in the late 1890's, a suggestion was made to erect historic monuments to commemorate the Conquest. The idea was put forward by Thaly Kálmán, a representative of the Independence Party and a historian. He did not wish to arouse animosity against anyone, but wanted to "express the strength of our consolidated statehood", as he phrased it.

These commemorative columns were to be erected in "localities which were scenes of important events during the time of the Conquest, and would serve as reminders to the traveler, the native population and those nationalities which want to secede from here that this land has been Hungarian national territory for a thousand years..." They were to become, according to Thaly's concept, national shrines for people to visit.

Anonymus, the monk-scribe of 13th century King Béla III, had compiled, in Latin, the *Gesta Hungarorum*, a literary work meant for entertainment, a tapestry woven of historical truth and fiction. For lack of solid historical data about the Conquest, it served as a guide at the end of the 19th century for pinpointing the localities for these monuments.

The first site chosen was the castle hill of Munkács, near Verecke Pass, through which Árpád came with his people. The monument was an obelisk, set on a very high base, and topped with the legendary *turul* in copper (or bronze, according to your source), bearing in its beak Attila's sword that Árpád had inherited. It was dedicated in 1897.

The monument was destroyed in 1924, after Munkács was handed over to Czechoslovakia following World War I. The *turul* was melted down after the Russian occupation in 1945. The stone base was recycled for use in Soviet military memorials.

But wait ... the story of the Munkács Memorial has a sequel. A native of Munkács, Pákh Sándor, had left his birthplace with his family during Soviet times and eventually settled in America. He searched for and collected any pieces of the original monument that could still be found.

Due to his perseverance, and with the help of his sons Sándor and Imre, a new Memorial Obelisk was erected on the hill in front of Munkács Castle, and was dedicated in 2008, now under the Ukrainian flag. Unlike the original, its design is plain, but the *turul* once again sits on top, holding in its talons Attila's sword.

*

On a hill above the city of Nyitra, Upper Hungary (now Slovakia), on what was called Zobor Mountain, the second Conquest memorial was erected.

It was supposed to have been the site of a major battle between the

conquering Hungarian tribes and the local population led by a chieftain named Zobor. The view from the top is magnificent.

The base of the obelisk was round, and the memorial was dedicated to Huba, one of the seven Chieftains who led the Hungarians in the Conquest. It was ceremoniously unveiled in 1896.



A part of the panoramic Feszty körkép, taken from a printed copy

After the treaty of Trianon, the obelisk itself was toppled by the Czechs in 1921. Much of the round base remains, but is now covered in graffiti. Immediately behind it is the ultramodern TV tower.

*

Dévény fortress, sitting on a hilltop overlooking the confluence of the Morva and the Danube Rivers, sat on the border with Austria. It was considered Hungary's western gate, but had no connection with the Conquest. According to Thaly's vision, the monument there was to be a beacon to travelers from Austria, indicating that this is where Hungary began.

It was a 63-foot high column, on top of which was a statue of a peaceful, relaxed-looking warrior, with his sabre lowered and his other hand resting on a shield bearing the Hungarian coat of arms. It too was demolished by the Czechs in 1921.

*

St. Márton hegye (St. Martin's Mountain – where St. Martin of Tours was born in the 4th century) – was the spot chosen by Prince Géza (Father of Szt. István) to settle Benedictine monks in 996. They established an abbey there which we know today as Pannonhalma. It became a center

of Christianity, which eventually became the defining characteristic of the Hungarian people.

Once again citing Anonymus, Thaly's idea was to build a memorial which would be a reminder of Árpád's final victory over Svatopluk, the Moravian chieftain, that occurred at Bánhida, located east of Pannonhalma.

Here, a chapel facing towards Bánhida was thought to be more appropriate as a memorial. Built with a cupola, its construction was faulty, however, and leaks developed early, damaging the frescoes. The mortar used had also been of poor quality, and the building began to crumble. Despite efforts at remodeling, the cupola had to be demolished, and the roof had to be replaced. This was done in 1938. The chapel still exists today, in its modified form, one of the three remaining Conquest monuments.

*

The next memorial of the Conquest was built at Zimony in the south, at the confluence of the Rivers Sava and Danube, not far from present-day Belgrade. Here, the forces of Árpád defeated the combined Bulgarian and Greek forces of Zalán, putting him to flight. (This was immortalized in the 19th century by Vörösmarty's epic

poem "Zalán futása".)

A Roman military encampment had already stood on the mountain above the town. Eventually, a fortress was built there. That is where Hunyadi János was brought after he contracted the plague following his victory over the Turks in 1456 at Nándorfehérvár – today's Belgrade – and this is where he died.

By the 17th century, Zimony fortress had fallen into ruin. Thaly chose it as the site for a memorial, this time in the form of a monumental, medieval castle tower, with the turul holding Árpád's sword in his beak, on top. It was dedicated in 1896. The statues were toppled, the turul removed in 1924. The Serbs call the remaining tower the Tower of Hunyadi János, or Szebenyei Jankó.

*

Pusztaszer – located in the middle of the Alföld (Great Plain) - is where Árpád convened the first national assembly. For 34 days, they laid down the principles for governing their people, enunciating their rights and establishing laws. Stephen Sisa described it as "a parliament on horseback", and Count Teleki Pál once said, "We had a parliament before we had chairs!"



Top: Zimony, Zobor, Pusztaszer; Center: Brassó, Pannonhalma, Munkács; Bottom: Dévény

So Pusztaszer was an obvious choice for a Conquest memorial, which is in the shape of a small chapel. Twelve steps lead up to it, and Doric columns on the side of the "entrance" – it has no door – hold up the roof with a small tympany. A bronze tablet on the wall explains the reason for the memorial. A statue of Árpád, sitting (as if taking part in a discussion, but not as if on a throne!) tops the roof, and two lions carved out of limestone symbolize the strength and determination of the Hungarian people. As the other Conquest memorials, this one also has the two dates, 896 and 1896 carved in the lintel.

A memorial park has been established around it, and one of the buildings houses the famous "Feszty körkép", a cyclorama depicting the crossing of the Hungarian tribes into the Carpathian Basin in 896. The panoramic painting by Feszty Árpád is 120 meters long, 15 meters high, with over 2,000 figures depicted. Most recently restored in 1995, it is open for visitors. It is the only one of the seven memorials that has actually become a national shrine, as envisioned by Thaly Kálmán, and is visited by multitudes.

*

The seventh Conquest Memorial was erected on top of Cenk Mountain, overlooking Brassó. The conquering Hungarian tribes did not go further, did not cross the southern Mountains, which from then on formed the southern border of Hungary for a thousand years.

According to Thaly, this memorial was meant to speak to Székelys (Transylvanian Hungarians), Saxons (inhabitants of German descent), and Romanians who lived at the mountain's base. It was to remind the Romanians and the Saxons that they too lived under the protection of the Hungarian state, and that they should be faithful to it; and it was to offer encouragement to the Székelys that Hungary, the mother country, would not abandon its own blood. At the same time, foreigners traveling on the Budapest-Bucharest trains at the mountain's base would be able to see the millennial me-

morial on the top of the mountain.

The Memorial was dedicated at the same time as the one at Dévény, in October of 1896. It was also a memorial column, made of limestone, and measuring 21.5 meters in height, with a round base that resembled the base of the Zobor Mountain memorial. It was topped with the exact replica of the peaceful Hungarian warrior atop the Dévény memorial.

The Cenk Mountain memorial became the scene of patriotic observances, but was damaged early on by those who were opposed to the idea of Hungarian hegemony. It was damaged by dynamite, and toppled by a violent storm. By 1914, the state approved funds for its repair, but repairs could not be carried out because of the outbreak of World War I. Today, only the base of the memorial remains, and some of the carved stones may be found scattered over the hillside.

*

So of the seven original Conquest Memorials, only the ones at Pannonhalma and Pusztaszer are intact; Zimony and Munkács are in fair condition. But regardless of their status, the memory of the Conquest in 896 lives on ...

It's a Small World... Kicsi a világ!

Sometimes our encounter is not with a living Hungarian, but with his spirit, as we stumble upon his or her handiwork.

I have always been fascinated by the Southwest, and had visited Sante Fe, NM a couple of times. Leafing through the book "Shrines and Wonders – the pilgrim's guide to Santa Fe and northern New Mexico", I came upon the factoid that the 7-foot bronze statue of Archbishop Jean-Baptiste Lamy in front of Santa Fe

Cathedral, erected in 1915, was designed by an artist named Jenő Juszko.

With a name like that, what else could the sculptor be but Hungarian? I had a hard time tracking down information about him, but finally found that he was born in Ungvár in 1880, and came to the US in 1906. In 1913-14, he taught at the Philadelphia Academy of Fine Art, and between 1919 and 1924, at the National Academy of Design in New York. He was a portrait sculptor and also designed medallions and plaques.

He created a whole series depicting classical composers (Beethoven, Chopin, Liszt, etc.), poets and writers (Shakespeare, Longfellow, Dickens, Byron, and so forth), American presidents (Jefferson, Lincoln, U.S. Grant, Theodore Roosevelt), medals honoring famous military leaders (Gen. John J. Pershing, Gen. Douglas MacArthur) as well as a multitude of family medals, medals commemorating centennials and historic moments.

He lived in New York City, and during the Depression was one of the artists employed by the Works Progress Administration (known as the WPA). His bust of Civil War General George Henry Thomas was one of five presented by the WPA to New York City, and was placed in the crypt of General Grant's tomb at 125th Street on Riverside Drive.



So as you travel on your vacation this summer, be on the lookout for stray Hungarians who just may have created the next historic monument!

Because ... It's a Small World!

Did you know ...

...that three medical students of Budapest universities got into the finals of the Berlin Falling Walls Lab International Innovation contest?

The local event, organized jointly with the Hungarian Academy of Sciences (MTA), invited young researchers and professionals to pitch their innovative ideas, which also answer the question "Which wall will fall next in the field of science and innovation?"

The organizers expected the event to connect talents and present and future innovators, to discover individuals achieving outstanding and effective results, to promote interdisciplinary dialogue, to develop new scientific communication and to build strong and lasting scientific networks.

Havlik Károly of the Budapest Semmelweis University developed an application for diabetic patients to sustain the correct blood sugar level.

Fülöp Ádám (BME - Budapest Technical and economic University)) developed a device that translates written words into Braille, so the blind, or people with poor vision can enjoy reading.

Dávid Bálint's (BME) contraption gives information of the patient's condition to the surgeon during laparoscopy surgery to make the best decision.

BME hosted the domestic Falling Walls Lab for the first time in the history of the event, selecting the most promising innovators of the future from among 15 young talents.

"The Berlin Wall was the symbol of all the demolished walls in Europe. Let's not allow walls to restrict our thoughts. It is mostly the challenges of the present, such as epidemics and climate

change, that particularly highlight the ever increasing significance of science," Rolf Moormann, deputy head of the political section at the Budapest embassy of Germany reminded the audience.

Józsa János, Rector of Budapesti Műszaki és Gazdaságtudományi Egyetem – the Budapest Technical and Economic University – said:

"Innovative minds, scientists are often on the borderline separating the known from the unknown world. They ask questions, search for answers and often work on problems we only hope to find a solution to some day."

The winners of the national Labs are given the chance to showcase their ideas at the international Falling Walls Lab Finale and the Falling Walls Conference in Berlin, whose costs are paid

by the Falling Walls Lab Foundation and local organizers (in Hungary MTA).

The Falling Walls Finale in Germany has been held on November 9, the anniversary of the fall of the Berlin Wall, every year since 2015. This year, nearly 200 participants from 56 countries will compete with their presentations. Similarly to the national contests, each young presenter is allowed three minutes to pitch his/her idea in English, attempting to convince the jury made of up globally recognized researchers, Nobel prize awarded scientists, renowned businessmen and internationally acclaimed academics that their accomplishments and innovations are worth investing in.

(culled from a BME university news release)

The collage contains the following elements:

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- Joan I. Farcus:** Attorney at Law, Member of Connecticut, Florida, New York, District of Columbia Bars and Massachusetts Pequot Tribal Court. Office: 56 Lyon Terrace, Bridgeport, CT 06604. Residence: 19 Collingwood Avenue, Fairfield, CT 06824.
- Fairfield GALE:** PH. 203.331.3911 (FAX. 203.331.1663), 770 COMMERCE DRIVE, FAIRFIELD, CT 06824. Hungarian Night - Thursday Night, Hungarian Specialties - Every Night.
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- MAGYAR STUDIES OF AMERICA:** Logo featuring a Hungarian flag and the text "MAGYAR STUDIES OF AMERICA" and "HUNGARIAN ASSOCIATION".
- Fairfield Museum AND HISTORY CENTER:** Logo with a green diamond shape.
- BIRINYI ASSOCIATES INC.:** Large stylized logo at the bottom.