

1848: Where it (supposedly) all began!

Erika Papp Faber

Although Petőfi himself never mentioned the steps of the National Museum, tradition holds that that is where he recited his Nemzeti dal (National Song) which sparked the Hungarian Revolution and Freedom fight against Austrian domination on March 15, 1848. Let us then look at this historic building in connection with our observance of the March 15th national day of remembrance.*

In 1802, Count Széchenyi Ferenc requested permission from Emperor Francis I to donate his rich collection of Hungarica to the nation. The Emperor granted his request, and so this date is considered to be the year of the National Museum's foundation, which became Europe's third such institution. This collection consisted of almost 12,000 printed documents, over 1,100 manuscripts, 142 volumes of maps and copper etchings, over 2,000 gold coins, as well as antiquities, and a number of portraits. It was first housed in the Paulist monastery of Pest. Following the Napoleonic Wars, it was moved to the old university building.

The National Assembly of 1807 took over the institution in the name of the nation, and called for public contributions. By 1831, two hundred thirty-one donors had stepped forward, of whom only 29 were aristocrats. (The very first donor was a furrier.) Perhaps the most important donation was made by the wife of the founder, Festetics Júlia, who contributed her valuable collection of minerals. This became the basis, in 1808, of the Museum of Natural Science. Purchases further enriched the National Museum's collections.

The National Assembly of 1832-36 allocated the necessary funds for a separate building. The well-known neoclassic architect Pollack Mihály was commissioned for the design. The building surrounds two courtyards. The decorative sculp-



National Museum

ture of the façade's triangular tympanum, created by the sculptor Rafael Monti of Munich, has the female figure of Pannonia enthroned in the center, holding a laurel wreath in each hand, and bestowing them on personifications of science and art, history and fame. The figure in the right corner of the tympanum represents the Danube, the one in the left corner, the Drava River.

The walls and ceiling of the main staircase are decorated with allegorical paint-

ings by Lotz Károly and Than Mór.

In addition to the tradition that Petőfi Sándor recited his poem Nemzeti dal on the square in front of the Museum's façade, the Museum has further connections with 1848. The upper house of the 1848 National Assembly held its sessions in the Museum's ceremonial hall. (The upper house continued meeting there until the completion of the Parliament building in 1904.) The National Museum therefore became not only the custodian of the most important national collection of art and memorabilia, but also a symbol of national freedom. Consequently, the official state observance of March 15th nowadays is held in front of the Museum.

Parts of the Museum became independent institutions in their own right:

the Museum of Applied Arts in 1872; the Museum of Fine Arts in 1896; the Ethnographic Museum, the Museum of Natural History, and the Széchenyi Library in 1949.

In the second half of the 20th century, other institutions have become affiliated with the National Museum: the King Mátyás Museum of Visegrád; the Rákóczi Museum of Sáropatak, the Kosuth Museum of Monok, and the Vármúzeum (Fortress Museum) of Esztergom.

The gardens surrounding the National

Museum: the King Mátyás Museum of Visegrád; the Rákóczi Museum of Sáropatak, the Kossuth Museum of Monok, and the Vármúzeum (Fortress Museum) of Esztergom.

The gardens surrounding the National Museum contain numerous memorials and statues to literary and historic figures. Perhaps the most notable of these is the monument to Arany János. The founder, Count Széchenyi Ferenc, is also memorialized with a statue.

And there is, of course, a memorial tablet to Petőfi Sándor, dedicated on March 15th, 1890.

*The original manuscript of *Nemzeti dal* written by Petőfi had the following (deleted) note: "This poem incited the youth of Pest on March 15th. I recited it first in the young people's coffee-house, then at the medical university, then on seminary square (which is now March 15th Square), finally in front of the printery, which we occupied by force, located in Hatvani utca (now Free Press Street). This poem was the first thing to be printed by the free press."

Erika Papp Faber is Editor of Magyar News

The Story of Magyar Studies of America

Magyar Studies of America is doing its part in meeting the challenge expressed by László Papp in "The Grandchildren's Hungarian Citizenship". In the last 5 years, between 50 and 60 students registered for the MSA Hungarian School in Fairfield, and an average of 45 students finished the school year. In 2008, a kindergarten class was started on Saturday mornings to teach Hungarian to the little tots. Here is the story of MSA's additional accomplishments.

This speech was delivered by Károly Mákos, Vice President of MSA, on June 29th, 2003, at the celebration of the 25th anniversary of Magyar Studies of America.

I welcome you on this special evening, when Magyar Studies of America is celebrating not only the end of the 2002-2003 school year, but the 25th anniversary of its establishment as well.

We would have been unable to continue our activities on our own during this quarter century. Without the over one thousand enthusiastic students, the multitude of our volunteer teachers, the help of understanding supporters, our organization would have been merely a nominal institution. The glory belongs to God, for having blessed us with the devotion of understanding people, and the fanning of the flame of our own self-awareness.

For those who do not know us more closely, allow me to give a brief overview of the history of the last 25 years.

A request to teach the Hungarian language was received in 1976. Teaching began with 30 students in the classrooms of the First United Church of Christ in Bridgeport, on January 8th, 1977. Thanks to the volunteer work of one of our students, Joan I. Farcus, Esq., Magyar Studies of America was officially established as a non-profit, tax exempt entity during the following year. The 1979-80 school

year began with 108 students.

According to our statutes, our activities started to extend beyond instruction in Hungarian language and culture. We undertook to foster cooperation of the 5 historic Hungarian churches of the area.

We collaborated in four different radio programs, including one in Cleveland, Ohio. We organized bus trips. We conducted interviews with world-famous individuals and we ourselves gave interviews to various American and European journalists. We collaborated in the production of an instructional Hungarian-topic film, "Searching for Wordin Avenue."



The statue of Petőfi Sándor



1956 memorial plaque in Fairfield,

We organized dances, memorial celebrations, and gave memorial talks in other states. In addition, we set up a library of Hungarian and Hungarian-topic books.

There was even a class of embroidery, but this was only able to function intermittently.

We manufactured and issued license plates with the Hungarian colors, and decals quoting the words of the Himnusz. We took part in sending great amounts of books to Hungary.

We even had a soccer team that took part in championship games, admittedly with not much success.

We kept in contact with heads of state, statesmen and church leaders in Hungary, America and other countries.

We received poets, writers, actors, world champions.

We contributed significantly to the local performance of the renowned choir KÁNTUS from Hungary.

We took part in settling the affairs of countless Hungarian refugees, and in providing support for them.

We took part in settling the affairs of countless Hungarian refugees, and in providing support for them.

We took up a collection on behalf of a family with many children, as well as for the victims of the Kosovo tragedy, and forwarded the receipts to them.

It is an indissoluble part of our activities to maintain contact with those living in the areas torn from Hungary and to offer them assistance. Similarly, we strive to promote general Hungarian interests and to achieve harmony among their local representatives. Lately, we have been urging and initiating the solution of three extremely important issues:

- uniting of the historic Hungarian churches
- bearing in common the expenses of the March 15th celebrations
- setting up the October 23rd memorial.



Dr. Gyula Egervári at the dedication of the "Angel of Freedom"

(Although planned for Budapest, after a hard struggle with the bureaucracy, the memorial statue was eventually set up in Kaposvár for the 50th anniversary of the Hungarian Revolution and Freedom Fight, in 2006. Designed by Gera Katalin, it represents the "Angel of Freedom". The cost was upward of \$100,000, and was totally financed by donations.

In 2003, Magyar Studies of America also had initiated the setting up, behind Fairfield (CT) town hall, of a memorial plaque in honor of the Hungarian Revolution. The October 23rd commemorative observances have been held there ever since. Ed.)

During our free service of the last 25 years, there were always understanding supporters, whose names we cannot list here individually. Nevertheless, we must mention a few of them, because without their outstanding sacrifice, we would exist officially, nor may never have had an address, an office, radio and computer equipment, copier and fax machine. We herewith ex-

press our thanks to all donors, spearheaded by the following: First United Church of Christ; Joan I. Farcus Esq.; the Gereben Family; Mrs. Paula Bond; Géza Bodnár; the journalist Phyllis Boros; Endre Lengyel; Calvin United Church of Christ; Mária Máthé; the Free Hungarian Reformed Church of Akron, Ohio; Elizabeth, widow of Bishop Tibor Dömötör; Mr. and Mrs. Lajos Tóth; Patricia Blair, Esq.; the Pannonia Hungarian-American Club.

The aphorism of the poet, writer and philosopher János Erdélyi, that "the nation lives on in its language" has become a proverb in Hungary since 1851. The leaders of our organization carry out their duties in the spirit of this creed. In its 1100 years of history in the Carpathian Basin, the Hungarian nation has been watered by floods of tears, and it was supported only by the smiling charity of its undaunted faith. It is the strength of this inherited faith that spurs us on in all our work. It is our conviction that our Hungarian form of life can survive even in this great country, fulfilling our mission derived from our traditions.

Thank you, honored Guests, for having come, for having honored us with your presence. Let us close in remembrance with the first line of our old country's anthem, "Isten áldd meg a magyart!"

Károly Mákos has been associated with Magyar Studies of America since the beginning. At different times, he served as President as well as Vice President of the organization. With Dr. Gyula Egervári, he assisted several hundred new immigrants in getting settled in the US. He also organized very successful dinner-dance parties at the Calvin United Church of Christ.

Március 15.-én elmondott beszéd

Ruttkai Tamás

Hogy kinek mutatott a halovány csillag Zágon felé,
És hány csatát dúlt a törökverő Mátyás,
Vagy mi volt, miről Verbőczy törvénykezett egykor,
Nem tudom!

Soha nem jártam a Lánchídon,
Mikor a csillagok gyúlnak a Duna felett
Vagy az Üllői úton tavasz-éjjel,
Kosztolányi fái alatt.

Nem ültem a Múzeum lépcsőjén sem
A márciusi szélben
Hol Széchényi emléke jár a kövek között
S hol Petőfi egykor történelmet szavalt.

A Kilimandszáró, s a fenyves Hargita,
Nekem távoli hegyek.
Nem ismerem a Nyírség homokját sem
Hol nagyapám porlik egy akácfa alatt
Vagy templom harangját egy kis faluban,
A Tisza partján, rórátés téli reggelen.

Soha nem láttam a hazát,
Mely nektek mindent jelentett egykor:
Bánatot, ifjúságot, derűt...

Az én magyarságom nem az, mint a tiétek,
Az én magyarságom fájóbb, keserűbb....

Hogy mit tartogat számomra a holnap
E bomlott világban,
A halottá hazudott Isten útvesztett zúrzavarában,
Még nem tudom.

Talán magával sodor majd a végelszámolás
Mielőtt megöregednék,
S a rádióaktív hamu félelmetes csendjéből
Egy új világ születik majd meg
Nélkülem.

De addig,
Gyökértelen kettős életemben is mindig érzem majd
Hogy testvérem a pesti srác
Ki ott fekszik az aszfalt alatt,
Ki akkor halt meg, mikor újra romba dőlt a pesti ház.

S a Murray-parton született életemnek nem közömbös
Ha a Tiszáról sír egy hegedű
Vagy magyar bajnok áll a győztes dobogón
Valahol egy olimpián.

Minden meg nem született magyar magzat
nékem is fáj!
Az éhen halt biafrai csecsemő mögött
A székeleyt látom az erdélyi télben
Ki elfelejtve vár,
Újsághír nélkül, reménytelenül...

A jövő az enyém, mondjátok.
Itt az alkalom!
És én azt kérдем, milyen jövő?

Kettős életem keresztútján
Sok mindent talán hiába vártok el tőlem
De halljátok,
A nyelv még itt él az ajkamon!

S hadd mondjam el most néktek százak és ezrek hitét
A világon szétszórt magyar ifjak márciusi üzenetét:
Egy társadalom inog,
A bizonytalan gyáva világ remeg most alattunk.
És mi?
Lehet talán, hogy Pilvax kávéház- nélküli modern már-
ciussal
B.A. deგრével, vagy anélkül,
Ékezetlenül, vagy akcentussal,
-Néha talán úgy, hogy nem is értenek meg minket-

De mi magyarok maradunk!

(Ausztráliai Magyarság, Melbourne, 1970. május)

*Ruttkai Tamás was a member of the Hungarian
Scouts. This poem was written for him by his fa-
ther, Ruttkay Arnold, a well-known Australian-
Hungarian journalist.*

Kicsi a világ!

With Egypt so much in the news these days, it is appropriate that we mention a truly amazing case of Kicsi a világ! It happened in the 1930's, when the Hungarian explorer, Almásy stumbled upon "Hungarians" in Nubia.

The famous Hungarian pilot, explorer, cartographer and racecar driver Count Almásy László discovered a group of people in Nubia (in the area between the first cataracts of the Nile and Khartoum) who regard themselves as Hungarian. Almásy (the main character in the film "The English Patient"), came upon these people in 1935. They call themselves "Magyaráb". No, they are not a mixture of Hungarian and Arab; the word "áb" in the Nubian dialect means "tribe". And they pronounce "Magyar" exactly the way we do. So their name means "Hungarian tribe", a heritage they proudly claim.

In fact, they are so proud of their Hungarian origin that they did not even renounce it while interned by the British during WWI, when Britain was at war with Austria-Hungary. When some of the territories torn from Hungary by the treaty of Trianon were later returned, the Magyarábs sent a telegram to the Hungarian government, expressing their joy over the fact. Almásy recorded them saying, "We always knew there are Hungarian people in Europe. They are our brothers, and we always expected someone from among them to come to us."

But how did Hungarians get to Nubia? During the 160-year Turkish occupation of Hungary, many young men were forced into Turkish military service. They were taken to man the forts guarding the border of Egypt and the trade

route. A Franciscan, Pécsváradi Gábor, in a book originally written in Latin but recently published in Hungarian, tells of the Turkish occupation of Jerusalem on the last day of 1516. Pécsváradi himself spoke with Hungarian soldiers serving in the Turkish army at that time. They were to be posted to a fort called Qasr Ibrim (now an island in the lake formed by the Aswan Dam).

Actually, there were two groups of settlements of Magyaráb: those in Nubia, who were still Christian when they arrived, and those who arrived much later at Aswan ("when Hungary and Austria were one country, and a queen was on the throne who hated the Muslims" – a clear reference to Empress Maria Theresa). These latter were most likely Hungarians who had lived under Turkish rule in Hungary, but had converted to Islam before their capture. Today, the number of Magyaráb is estimated at 10-12,000.

Although the Magyaráb married Nubian women and assimilated into the prevailing culture, differences from the local population remain. Their hair is not black but reddish, their skin still somewhat

lighter than that of their neighbors. Their blood type is also different from that of the surrounding peoples'. They figure in local proverbs, including one that says "The head of Hungarians is hard as a rock" (so you KNOW they must be related to us!) Some of their customs even today hark back to the time when they were Christian, before their conversion to Islam: the women will scratch a cross on the bread dough before they put it into the oven, and they also trace a cross on the forehead of newborn babies.

Now do you believe that it's a small world – *kicsi a világ?*



Count László Almásy



Photo by István Fodor - Magyaráb of Aswan in 1965



Did you know...

that a Hungarian may be considered the "father of television"?

A Hungarian engineer, Dénes Mihály (1894-1953) pioneered talking films, having produced a movie with a sound track in 1916. Using optical sound recordings, he provided sound tracks for film stock, thus inventing sound film.

Next, Mihály developed a television system (named Telehor) which he patented in 1917. Through it, he was able to transmit still pictures over distances of many kilometers. He moved to Berlin in 1925, and established his own company which produced and marketed his equipment.

On March 8th, 1929, the Berlin Witzleben radio station used Mihály's equipment for the first wireless picture transfer - the first television transm.



Replica of Mihály's Telehor. No complete Telehor survive.



The Hungarian Cockade – Kokárda

EPF

The Hungarian tricolor – kokárda – seen in the header above, became the symbol of the Revolution of 1848. This is how it came about.

The red-white-green tricolor was first noted on a seal from the time of 15th century King Mátyás, but the combination did not become widely accepted or popular until the 19th century. Only in the light of the events of 1848-49 did they become the official national colors of Hungary. Red symbolizes strength, white stands for fidelity, and green for hope. It is said that Petőfi's wife, Szendrey Júlia, inspired by the French tricolor, was sewing a tricolored bonnet for herself as he was composing his *Nemzeti dal*. She also sewed the first Hungarian cockade and pinned it on her husband's chest.

A cockade is a circular badge of the national colors worn, in the case of Hungarians, over the heart or on the lapel. (The French custom was to wear theirs on their hats.) Correctly made, the red stripe should be on the inside, since a cockade is to be read outward from the center. However, already Szendrey Júlia made hers with the green stripe on the inside, and countless others have followed this mistaken pattern.

On the night of March 15, 1849, at a performance of *Bánk bán*, the famous novelist Jókai Mór restored

order in the theater by going on-stage and declaring that the red-white-green badge stood for liberty, equality and fraternity, and that it "should differentiate us from the mercenary pack of slavery."

Today, the flag with the hole in it is worn in remembrance of the events of October 23rd, 1956, and the cockade is worn to commemorate March 15th, 1848. Whether red-white-green, or green-white-red, wear it with pride!



Szendrey Júlia



Hungarian Dancers at "The Workers Hall" in – 1938

Robert Kranyik



In the period leading up to World War II, there existed in Fairfield, Connecticut a building called "The Workers Hall". It was a place where many Hungarian musical events took place on Saturdays and Sundays. The Hall was up over a small clothing store called "Wettenstein's", where local Hungarians purchased clothing and shoes.

The Workers Hall was situated at the corner of Longfellow Street and Kings Highway, in the heart of the Hungarian section. Eddie Hornyak, a accordion player since he was three years of age (see MNO archive for "Making Music in the West End") recalled to me recently that he played there, with his father, John Hornyak. There were regular Saturday night dances in the Hall with such Hungarian bands as Johnny Demchak, Johnny Haydu, and Louis Magyar. Eddie also recalled, with great enthusiasm, the "Szüreti Bál" which was held annually at Workers Hall. The Hungarian-Americans flocked to these musical events, and the community was like one big family. Everyone knew everyone else, since they

were neighbors, or worked together, or attended the same churches.

My friend Jack Szepessy loaned me an old Balkany Studio photograph of the dance class which he attended there. The photograph, akin to a work of art, as Balkany photographs tended to be, shows Professor Saphir, the Hungarian Dance School's instructor, surrounded by his students in 1938. Three and a half rows of smiling (well, mostly) young Hungarian Americans, dressed in their Hungarian costumes, sat for their picture with Worker's Hall in the background. No doubt that they were preparing for their performance at the annual "Szüreti Bál" which Eddie Hornyak mentioned earlier.

Jack tried to identify for our readers as many of the names of the students as he could, across the mist of 72 years. So, here is the best he was able to do, even with help from our friend, Eddie Hornyak.

In the first row (seated) are Helen Horvath, Miss Varga, Louise Szabo, Miss Ritz, Professor Saphir (Dance Master), Violet Semega, Irene Risko, Marge

Dobyan, and M. Wargo., In the second row, left to right, are Julius Kish, Ed Sabo, Marge Wargo, Ann Risko, unknown, Irene Boros, unknown, unknown, John Horvath, and John (Jack) Szepessy (age 10).

The third row included unknown, unknown, Bill Horvath, Nick Fabian, Al Ritz, Art Grames, and Ed Hornyak. Finally, in the fourth row are unknown, John Horvath, and Stephen Horvath.

The large size of this class of dancers reflects the vitality of the Hungarian community in Fairfield at that time. Jack and I went through the names, and several of them are people whom we both knew well later in life. In row two, Ed Sabo was a long time member of Fayerweather Yacht Club, a past commodore of the Club, and a great fisherman. Ed and Jack were members of the Sea Scouts together. Jack and I saw Eddie often at the Club and we chatted about the Hungarian community. Irene Boros is the sister of the late famous golfer, Julius Boros, a winner of the National Open.

Irene's late husband was Andy Tuba, a member of the Fairfield police Department (see Magyar News Online archives for "Hungarians in the Fairfield Police Department").

In the third row is Nick Fabian, whom this writer knew since he was a small child. The Fabians lived directly behind my Grandmother's house on Kings Highway, in the area that is now becoming the entrance to the new Fairfield East Railroad Station. Nick was a very active person in Fairfield town government, and an exceptionally talented wood carver. Art Gramse served as a Fairfield policeman, also in my father's time, along with Andy Tuba. Ed Hornyak, of course, spent a lifetime in music, and is a regular at our Fairfield Hungarian School.

Jack and I both knew the Horvath boys, John and Steve. John was a serious boater back in the old days at Ash Creek, before the Fairfield Marina was built. Steve Horvath was a beloved commodore of Fayerweather Yacht Club, and a builder who developed an area off Black Rock Turnpike, not far from where I live.

Perhaps you will recognize some of the faces that Jack was not able to identify in the photo. If so, we at Magyar News would like to hear from you.

Robert Kranyik is a retired dean and professor, University of Bridgeport, and a member of the editorial board of Magyar News Online.

Burying Winter

After the winter we have had, it would be emotionally most satisfying and great fun to take part in a folk custom once popular through many areas of Hungary and Transylvania: that of "Burying Winter – Téltemetés". It was usually celebrated on some late winter or early spring calendar feast, often at the end of Carnival, that is, before Ash Wednesday. This year, Ash Wednesday falls on the 9th of March, and so we thought we would visit this folk custom in our March issue.

Spring comes somewhat earlier in Hungary than in the US, and so late February, early March is the appropriate time for saying good-bye to winter and welcoming the first signs of spring. That is when the custom of burying winter is observed in the bubbling Carnival spirit.

The focus is on a straw or rag figure, shaped like an old woman, that symbolizes winter, and is carried about the village or town in a cart. It is followed by the entire population, young and old alike, many of them wearing masks. In some places, they hold a "wake" and have official "mourners" who, with mocking poems composed for the occasion, relate village events of the past year as they "lament" the passing of winter. All this is accompanied by a lot of noisemaking and hilarity. Donuts, cookies, hot tea (and even stronger beverages!) are often served to the participants.

In Szeged, people write their worries or cares on slips of paper that they pin to the dress of the "télbanya" (winter witch). The idea is that when the figure is burned in the square, all their problems will disappear with winter's misery.

In other places, the straw figure may be buried or thrown into the river, together with some snowmen that had been built on the river bank.

Mohács is famous for its "busójárás", where the participants wear frightening animal masks. They turn their short fur coats inside out, stuff their pants with straw, hang cowbells on their waist and rattle clappers. There, winter is symbolized by a coffin which is burned in the square, with the masked figures dancing around it. At the end of the six-day long festivities, there is no question that winter has been driven out!

Burning the straw figure which symbolizes winter



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Hungarian Citizenship of the Grandchildren

László Papp

Our language is the most important heritage we can leave our children. Its knowledge ties us to all Hungarians everywhere. Now it is a requirement for obtaining Hungarian citizenship. László Papp offers a constructive idea for securing the future of the Hungarian nation.

The ever diminishing number of Hungarians fondly recall that nation of 15 million, which extends over the whole world. The recently passed law of dual citizenship now gives us the opportunity to ascertain who are really the Hungarians living outside the country's borders. This applies particularly to those living in the United States, who are recorded as being ten percent of the 15 million, mentioning often the million and a half American Hungarians.

(The poet) József Attila described them as having "tottered out", and there was some basis for the "million and a half", since the American census inquired every ten years what ancestry the American citizens claimed. Over the past decades, in somewhat decreasing numbers, over a million indicated that their parents, or one or another of their grandparents came to America from Hungary. However, the 2010 census no longer asked about country of origin, but race, presumably because this is a deciding factor in the case of the newer immigrants from Mexico, Latin America and the Far East. Some leaders of various organizations urged Hungarians to answer the question of "race" with HUNGARIAN. This seemed a good idea at first, but those processing the data obviously could not take it into consideration. But if this term had been valid, it would have meant that the American Hungarians had shot themselves in the foot. For apart from a few thousand determined patriots, probably not too many would have interpreted being Hungarian to be a question of race.

Then how will we identify American Hungarians from now on? Numerous attempts have been made to survey more precisely the real number of Hungarians living in the United States. Such a survey, however, is practically impossible. The voluminous treatment of Pakot

Levente ("A 2000. évi amerikai népszámlálás jellegzetességei és kihatása az amerikai magyarok számbavételére" – "Characteristics of the 2000 American Census and its Influence on Counting American Hungarians") only deals with the data of the American statistics, but in the end provides hardly more than did Nagy Károly in his article "Hány magyar él az Egyesült Államokban a XXI. század elején" ("How many Hungarians Live in the United States at the Beginning of the 21st Century" – in *Nyelvünk és kulturánk*, 2003/4).

While in 1980, 1,776,900 Americans reported being of Hungarian origin, by 1990, only 1,582,300 did so. The 2000 census showed 1,398,000 people as being of "Hungarian" or "Hungarian and other" origin. Of these, 904,000 reported being first generation, 494,000 as second generation. Since we cannot count on such American statistics for 2010, perhaps the recently passed new Hungarian law could give us a basis.

"Among the first steps in the new era, the Hungarian Parliament created a law regarding national homogeneity, and making it easier to obtain Hungarian citizenship for Hungarians abroad. This will strengthen the relations which connect every member of the Hungarian nation, irrespective of national borders", wrote Deputy Prime Minister Dr. Semjén Zsolt to Hámos László, counsel for the American Hungarian MÁÉRT (Magyar Állandó Értekezlet).

However, this law has a very significant requirement, namely, proof of knowing the Hungarian language. If this is applied to Americans of Hungarian descent, we're talking of perhaps a few thousand people. To it belongs the greater part of the first generation, less than half of the second generation, and a very small percentage of the third generation, that is, of the grandchildren. Although we have emphasized innumerable times, and they emphasized it in Hungary too, what a potential treasure this group of people is, who though no longer Hungarian in its language, is nevertheless still linked to its Hungarian identity in its heart. If we wish to retain those descendents who value, and want to serve the good name of the country abroad, we must find the way for citizenship to link the third and fourth generation to the old country as well. As I see it, there is, in the USA, a disposition to this.

For all of us, this offers a challenge and a

responsibility. So far, collections of, and donations to American Hungarian organizations were directed in almost every case to Hungary, Transylvania and other countries of the Carpathian Basin. The greater part of support by Hungarian Americans went to scholarships for those living in diaspora situations, to flood victims, to settlements damaged by the "red sludge", and Hungarian institutions. Meanwhile, the American Hungarian institutions, churches, community houses dwindle, and not sufficient attention is paid to have the grandchildren connect to their roots in the Hungarian language.

The Balassi Institute, through the Hungarian Scout Association Abroad, supplies 10 scholarships for a 9-month period of study in Hungary, for those young people over 18 years of age who are of Hungarian. Irene's late husband was Andy Tuba, a member of the ian descent. In America, 23 weekend schools and two summer schools instruct some 1,200 children in Hungarian. Even if we add the almost 800 members of the Hungarian Scout Association, and the students studying Hungarian at various American universities, the numbers are insignificant in this huge country of America. The time has come for American Hungarian organizations to help their own descendents remain Hungarian, and to help them learn the language.

I suggest that the American Hungarian organizations, with the assistance of the Hungarian government and institutions, establish half-year scholarships for study in Hungary. Thus we could secure Hungarian citizenship for our coming generations, and thereby tie them to the nation as a whole. To assist in preparing for the citizenship exam, a publication such as used for citizenship preparation in America, should present the most important points of Hungarian history, literature, music, ethnology and geography. It is my firm conviction that this would resonate among the Hungarian American youth.

László Papp, Hungarian-born architect, living in Connecticut is well known for his design of the Hungarian Museum of New Brunswick, New Jersey. He writes frequently about issues of concern to the Hungarian American community.

Translated by Erika Papp Faber

Fried dough / Lángos

5 oz mealy potatoes
1 ¾ cakes fresh compressed yeast
3 tbs confectioners' sugar
1 2/3 cups milk
3 ½ cups flour
3 1/2 tbs. Oil
Salt
Oil for deep-frying

Cook the potatoes in their skins. Dissolve the yeast and sugar in a scant ½ cup of lukewarm milk, and stand in a warm place for 10 minutes. Peel the potatoes and mash while still warm. Sift the flour into a bowl. Make a well in the center, and pour in milk and yeast mixture.

Add the potatoes and the oil, and knead to a smooth dough with the remaining lukewarm milk, adding a little salt.

Sprinkle over a little flour, and cover with a dish towel. Leave in a warm place for about 1 hour until the dough has doubled in size.

Pour some oil into a skillet of about 2 ½ inches height. Tear off a piece of the risen dough, and shape it into a round flat cake about ¾ inch thick. Fry in the hot oil (do not cover the skillet) until golden, then turn over carefully and fry the cake on the other side.

Season with salt, and eat while still hot. Delicious with sour cream, or rub some garlic over it.



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