

# HSA

## Hungarian Studies Association

[www.hungarianstudies.info](http://www.hungarianstudies.info)

September 2008

### NEWSLETTER

#### Nominations:

In January 2009 two positions on our executive board will become vacant (Edit Nagy, U. of Florida, and John Swanson, Utica Coll.). If you would like to nominate someone or even yourself, please let me know, so I can place your name on the ballot. Thus far we have received one nomination: Julia Bock (LIU). Elections will be held in December.

#### Upcoming Business Meetings:

1. At the 2008 AAASS convention, our business meeting will be held on **Saturday, November 22<sup>nd</sup> from 8 am – 10 am** at **Philadelphia Marriott Downtown Hotel's** Hospitality Suite 2. Light breakfast will be served.

The preliminary program can be downloaded from the [www.AAASS.org](http://www.AAASS.org) website.

2. At the January 2009 AHA convention, the business meeting has been scheduled for **Saturday, Jan. 3, 2009, 5:30 pm -7:30 pm** at NYC's Sheraton Hotel, Madison Suite 2.

#### Publications by our members:

**Lee Congdon**, "Apotheosizing the Party: Lukács's *Chvostismus und Dialektik*," in *Studies in East European Thought*, LIX, 4 (2007), 281-92.,

\_\_\_\_\_, "For Neoclassical Tragedy: György Lukács's Drama Book," in *Studies in East European Thought*, LX, 1-2 (2007), 42-54. Special double issue of the journal edited by Tamás Demeter and titled "The Sociological Tradition of Hungarian Philosophy."

**Kádár Lynn Katalin** szerkeztette, Szerencsés Károly esszéivel: *Magyarország 1938: egy amerikai szemével, Margaret Bourke-White fotói*. Budapest, L'Harmattan kiadó, 2008.

\_\_\_\_\_- szerkeztette: *Eckhardt Tibor: Visszaemlékezések 1941-1943*. Budapest, L'Harmattan kiadó, 2008.

**Gabor Vermes'** review of G.Gyani's *Identity and the Urban Experience: Fin-de-Siecle Budapest* and Judit Bodnar's *Fin de Millenaire Budapest: Metamorphoses of Urban Life* was published under the title "Budapest, Past and Present" in the *Journal of Urban History*, Vol. 34. No. 5, July 2008 (p. 845-849).

## Miscellaneous news:

1. Bemutatták a Nagy Imre-per dokumentumait. "Súlyos bírói hiba áldozata vagyok. Kegyelmet nem kérek" • *Népszabadság Online* • 2008. június 6.

Sajtótájékoztatón mutatták be a fél évszázaddal ezelőtti Nagy Imre-per dokumentumainak digitalizált változatát a Magyar Országos Levéltárban.

1958 februárjában, áprilisában és júniusában zajlott büntetőperben, illetve az azt megelőző nyomozás során született 27 ezer oldalnyi iratot, 72 órányi hangfelvételt és 70 percnyi filmfelvételt egyelőre adatvédelmi és személyiségi jogi okokból csak a kutatók ismerhetik meg. A Nyílt Társadalom Archívum (OSA) azonban saját felelősségére, kutatói engedéllyel június 9. és 15. között tervezi a hangfelvételek egy részének nyilvános bemutatását.

A Magyar Országos Levéltár (MOL) szakemberei szerint az OSA eljárása törvénysértő, és szakmailag is kifogásolható, hogy nem törekszik a dokumentumok teljességének a bemutatására. Gecsényi Lajos, a MOL főigazgatója a sajtótájékoztatón elmondta: tavaly ősszel döntöttek a dokumentumok digitalizálásáról, hogy a kutatók számára hozzáférhetőbb legyen, illetve ha a jogi feltételek adottak lesznek, a teljes közvélemény is megismerhesse. A digitalizálásban közreműködött az Országos Széchényi Könyvtár(OSZK), Történelmi Interjúk Tára és az Állambiztonsági Szolgálatok Történelmi Levéltára, ahonnan az egyik kivégzettre, Szilágyi József-re vonatkozó dokumentumok kerültek elő.

- A történelmi források kezelése koronként változó, a hatalom és a levéltárak, könyvtárak viszonya azonban nem - hangsúlyozta Monok István, az OSZK főigazgatója. Véleménye szerint a XIX. században létrejött nemzeti intézmények, közgyűjtemények dolga, hogy összegyűjtsenek minden forrást. Nem válogathatnak, hisz már az is interpretáció, magyarázat. - A teljes forrásanyag és szakirodalom ismeretében "talán meg fogunk lepődni, hogy ki, mikor, mit írt" a fél évszázaddal ezelőtti eseményekről - tette hozzá Monok.

Nagy Imrét 1958. június 15-én államellenes szervezkedés és hazaárulás vádjával ítélte halálra a népbíróóság. Másnap honvédelmi miniszterével, Maléter Pállal és Gimes Miklós újságíróval együtt kivégezték. Vádlott társai közül Losonczy Géza, Nagy Imre államminisztere 1957 végén meghalt a börtönben, Szilágyi Józsefet, Nagy Imre titkárságának egyik vezetőjét pedig elkülönített perben halálra ítélték, és 1958. április 24-én kivégezték. - Kádár "bosszúszomjas" akciójának eredménye a koncepció per, amelyben a "szovjetek szerepe a rábólintás volt" - mondta Szabó Csaba, a MOL főigazgató-helyettese. A szakember szerint jellemző az is, hogy a magyar pártfőtitkár a perrel kapcsolatban következetesen a "szabad folyást kell engedni az igazságszolgáltatásnak" megfogalmazást használta.

Szilágyi József a perben kezdettől fogva annak törvénysértő mivoltát hangoztatta, és nyilvános tárgyalást kért. Határozott kiállása miatt a per 1958. február 6-i félbeszakítása után ügyét elkülönítették. A februári félbeszakítás oka egyébként a "nemzetközi helyzetre" hivatkozó szovjet kérés volt. Már Losonczy Géza börtönben bekövetkezett halála és Szilágyi József kivégzése után, június 9-én folytatódott a per Nagy Imre és többi társa ellen.

- Február 5-6-i tárgyalásról készült filmfelvételek és a 6-i tárgyalás hanganyaga nincs meg. Újdonság viszont a Szilágyi-per hangfelvétele az április tárgyalásokról - mondta Szabó Csaba. A MOL-ban fél évtizede intenzíven zajló digitalizálásról a főigazgató-helyettes elmondta: a [www.digitarchiv.hu](http://www.digitarchiv.hu) címen már zömmel hozzáférhetőek a nyilvánosság számára is az állampárt vezető testületeinek a dokumentumai.

A sajtótájékoztatón lejátszottak a Nagy Imre-per digitalizált hanganyagából is. Például Nagy Imrének a kegyelmi tanács elutasító döntése utáni szavait, melyek szerint a halálos ítéletet indokolatlannak, megalapozatlannak tartja és nem fogadja el. - Súlyos bírói hiba áldozata vagyok. Kegyelmet nem kérek - mondta utolsó szavai egyikeként a mártírhálált halt miniszterelnök.

[http://www.mol.gov.hu/index.php?akt\\_menu=998](http://www.mol.gov.hu/index.php?akt_menu=998)

Az adatbázis a [www.digitarchiv.hu](http://www.digitarchiv.hu), vagy a Magyar Országos Levéltár honlapján az "adatbázisok, segédletek" menüpont alatt (digitarchiv) érhető el, de az e-Archívum felületéről is megnyithatók az adatbázisok a hozzájuk rendelt képekkel egyetemben.



## 2. New books of possible interest:

**Karl P. Benziger**, *Imre Nagy: Martyr of the Nation. Contested History, Legitimacy, and Popular Memory in Hungary*, Lanham, MD: Lexington Books, 2008.

**Marcus Tanner**, *The Raven King, Matthias Corvinus and the Fate of His Lost Library*.

Seizing the Hungarian throne at the age of fifteen, Matthias Corvinus, the "Raven King," was an effervescent presence on the fifteenth-century stage. A successful warrior and munificent art patron, he sought to leave as symbols of his strategic and humanist ambitions a strong, unified country, splendid palaces, and the most magnificent library in Christendom. But Hungary, invaded by Turkey after Matthias's death in 1490, yielded its treasures; and the Raven King's exquisite library of two thousand volumes, witness to a golden cultural age, was dispersed first across Europe and then the world. The quest to recover this collection of sumptuously illuminated scripts provoked and tantalized generations of princes, cardinals, collectors, and scholars and imbued Hungarians with the mythical conviction that the restoration of the lost library would seal their country's rebirth. In this thrilling and absorbing account, drawing on a wealth of original sources in several languages, Marcus Tanner tracks the destiny of the Raven King and his magnificent bequest, uncovering the remarkable story of a life and library almost lost to history.

Marcus Tanner is a journalist and writer, editor of the Balkan Investigative Reporting Network, and a leader-writer for the *Independent*. His previous books include *Croatia, Ireland's Holy Wars*, and *The Last of the Celts*, all published by Yale University Press.



3. Facets Video released Béla Tarr's long-awaited masterpiece, *Sátántangó*, on July 22, 2008. The film was originally scheduled for release in 2006, but was held up by the director, who

wanted to make sure the film was perfect for release onto DVD. You can find the company at <http://www.facets.org/> , or you can order by phone (800-331-6197) or fax (773-929-5437).



**4. Bibliography of Women's and Gender History is available online at "ViVa"** which is a current bibliography of women's and gender history in historical and women's studies journals [[www.iisg.nl/~womhist/vivahome.php](http://www.iisg.nl/~womhist/vivahome.php)]. Articles in English, French, German, Dutch, Scandinavian languages, and occasionally Spanish, are selected from 197 European, American, Canadian, Asian, Australian and New Zealand journals. All bibliographic descriptions are stored in the ViVa database. It now contains almost 11,000 records describing articles from 1975 onwards. It is online and freely accessible. You can search the database and browse by year of publication, now from 1975 through 2008. ViVa is compiled by Jenneke Quast at the International Institute of Social History.



**5. Communal Living in Russia: A Virtual Museum of Soviet Everyday Life**

The site [<http://kommunalka.colgate.edu>] took almost two years to produce, even though it was based on years of earlier research by Ilya Utekhin. (The site is authored by Ilya Utekhin, Alice Nakhimovsky, Slava Paperno, and Nancy Ries – AU). You'll see three hours of video interviews filmed in St. Petersburg kommunalkas, 350 photographs, dozens of essays, and other materials. The site is bilingual: all materials, including the videos, are available in Russian and English. Select a language when you enter and change it at any time. Bilingual displays of all texts are also available.

Don't miss the "Your Tours" section where you can compile series of exhibits for your students, to be used as assignments or for in-class demonstrations. You can write your own introduction and conclusion to your tours, and even annotate the exhibits. Or you can ask the students to create their own compilations and share them with fellow students or submit them as homework.



**6. Podcasting Historical Research**

A new podcast of interest to historians titled 'New Books in History' was recently launched ([www.newbooksinhistory.com](http://www.newbooksinhistory.com)). Each episode of 'New Books in History' will feature an interview with a professional historian about their work, focusing particularly on forthcoming, new or recently re-issued books. The goal of the program is, on the one hand, to introduce history readers to new authors and, on the other, to help history authors reach a wider audience. 'New Books in History' is syndicated via RSS feed on the internet and available on all the major podcast directories (iTunes, Podcast Alley, etc.).

The interviews are short (roughly 30 minutes) and done over the phone. Do not hesitate to contact the publisher if you have questions or suggestions.



**7. New publisher for journal *Slavic & East European Information Resources***

The Haworth Press, publisher of *Slavic & East European Information Resources*, has been sold to Taylor & Francis. The journal will continue and is urgently seeking submissions. Some deadlines and procedures are changing. The journal's web site, [www.stanford.edu/~rondest/SEEIR/](http://www.stanford.edu/~rondest/SEEIR/), will reflect changes and new procedures as the editor learns them.



**8. BBC Documentaries on Russia Available as Podcasts**

Tim Whewhell of the BBC has put together a multi-part documentary of Russia since the election of Putin in 1999. The four-part series can be downloaded as individual podcasts from <http://tinyurl.com/277ydt>. The site also has links to other BBC projects and news items relating to recent events in Russia and about its relationship with other countries of the world.



**9. *Urban People/Lidé města*.** A new academic English-language journal, *Urban People/Lidé města. Review of Anthropology, Ethnology and Ethology of Communication*, was started by the Charles U., in Prague. The journal is an international peer-reviewed anthropological-historical journal for comparative research of the city (primarily European, especially Central European). The journal focuses on the modern and postmodern city which however, is studied as a product of pre-modern development. The journal is published out of the Faculty of Humanities, at Charles University in Prague. For more information, contact: [urbanpeople@seznam.cz](mailto:urbanpeople@seznam.cz).



**10.** An interview with Marianne Krencsey (NY's Fészek Klub) can be seen at <http://www.mult-kor.hu/cikk.php?article=21392>=



**11.** In the August 12, 2008 issue of *The New York Times* the following article was published.

NATIONAL BRIEFING | WASHINGTON

Unabomber Protests Cabin's Display at Museum

By DAVID JOHNSTON

Published: August 12, 2008

Theodore J. Kaczynski, convicted a decade ago in the deadly Unabomber mail bomb attacks, is protesting the public display of his Montana cabin at the Newseum, a recently opened museum devoted to the history of news and press freedom. In a handwritten letter, Mr. Kaczynski, who is serving a life sentence, told a federal appellate court panel in California that he had recently learned of the exhibit when he was sent an advertisement for the museum from The Washington Post. The 10-foot-by-12-foot cabin is the centerpiece of an exhibit, scheduled to run until next June, about the Federal Bureau of Investigation. Mr. Kaczynski's complaint focused on the public interest generated by the F.B.I.'s loan of the cabin to the Newseum, which he said "has obvious relevance to the victims' objection to the publicity connected with the Unabom case."

The Unobomber's reaction was to a book review written by Istvan Deak and published by *The New York Review of Books* in 2005.

**July 14, 2005, Letter    GIANTS AT HEART**

**By Regina Bringolf, Theodore John Kaczynski, Reply by Istvan Deak**

In response to *Survival of the Smallest*    (March 10, 2005)

*To the Editors:*

Not in *your* pages! I was fascinated by István Deák's review of the book *In Our Hearts We Were Giants* [NYR, March 10], but please don't perpetuate the misquote from Juvenal's Satires *mens sana in corpore sano* (p. 22). Juvenal mocks the foolishness of most prayers and wishes addressed to the Gods and exhorts his readers that the only thing one should pray for is a sound mind in (or and) a healthy body. *Orandum est ut sit mens sana in corpore sano*. He never implied that a sound mind can only be found in a healthy body.

Regina Bringolf  
Hancock, New Hampshire

*To the Editors:*

In "Survival of the Smallest" {NYR, March 10}, István Deák writes on page 22: "In ancient Egypt, dwarfs were often venerated like gods." Deák here is discussing pathological dwarfs. However, Paul Schebesta, *Die Bambuti-Pygmäen vom Ituri* (Brussels: Institut Royal Colonial Belge, 1938, Vol. 1, pp. 5–11), argues persuasively that the "god-dancers" venerated by the ancient Egyptians were not pathological dwarfs at all, but pygmies from the African rain forest. Schebesta cites, *inter alia*, a letter of the pharaoh Pepi II or Phiops II (Sixth Dynasty) which seems clearly to support this view.

Theodore John Kaczynski  
Florence, Colorado

**István Deák replies:**

Regina Bringolf gives us the correct interpretation of Juvenal; as with many other quotes from the classics that have passed into contemporary thought and speech, the original context has faded away and other usages have taken over. I blame my schoolteachers for citing the phrase *mens sana in corpore sano* innumerable times to justify the physical hardships they imposed on us students.

Theodore John Kaczynski cites an admirable scholar, the Austrian Catholic missionary Paul Schebesta, who, similar to other missionaries, devoted his life to the anthropology and culture of long-ignored peoples. He lived not only among the pygmies of Africa but also among those of

southeastern Asia. Schebesta's scholarship is undeniable, although he used the term "racial dwarfs" (*Rassenzwerge*), as opposed to "pathological dwarfs." Schebesta's thesis is that the "dwarfs" venerated by the ancient Egyptians were in reality pygmies, at least so long as the Egyptians were in contact with the people of very small but proportionate stature in the region around the sources of the Nile. Only after the pygmies supposedly moved away from the region did the Egyptians begin to venerate genuine dwarfs, that is, very small people born with deformities. The letter of the pharaoh Pepi II, around 2250 BC, to the leader of an expedition to the south expresses an almost childish joy at his bringing home a "dwarf of the god dances from the Land of the Spirits (*Geisterland*)" (Schebesta, Vol. 1, p. 9). Much later, as Schebesta argues, the increasingly mythical African pygmies became the kobolds and gnomes of European fairy tales.

My introduction to dwarfs in the ancient world derived originally from Véronique Dasen's masterly *Dwarfs in Ancient Egypt and Greece* (Oxford University Press, 1993), which does not ignore the partly pygmy origin of the Egyptian cult of dwarfs but points to the many complexities of the issue, still ignored by Schebesta in 1938. Dasen states that there were many different dwarf deities in ancient Egypt; their representations show the well-known stature and proportions of today's dwarfs. The function of the dwarf deities was essentially protective. For instance, women in childbirth invoked their help, or as a papyrus proclaimed: "In the spell 'of the vulva,' the woman in pain shouts 'to the man for a dwarf-statue of clay'" (Dasen, p. 52). According to Dasen, the dwarf god Bes was the most familiar guardian deity of the Egyptian pantheon. But lest we forget the main function of dwarfs in later Christian society, both Dasen and Schebesta point out that dwarfs were somewhat less respected in classical Greece and that many dwarfs there became servants in luxurious households.

~~Istvan~~  
A letter from  
to our hunter,  
we shall do our  
you reply? my best!

Theodore John Kaczynski  
04475-046  
U.S. Penitentiary Max  
P.O. Box 8500  
Florence CO 81226-8500  
February 28, 2005

Letters-to-Editor Dept.  
The New York Review of Books  
1755 Broadway, 5th Floor  
New York NY 10019-3780

RF  
Cord

Editor:

In "Survival of the Smallest", New York Review, March 10, 2005, István Deák writes on page 22: "In ancient Egypt, dwarfs were often venerated like gods." Deák here is discussing pathological dwarves. However, Paul Schebesta, Die Bambuti-Pygmäen vom Ituri, I-Band, Institut Royal Colonial Belge, Brussels, 1938, pages 5-11, argues persuasively that the "god-dancers" venerated by the ancient Egyptians were not pathological dwarves at all, but pygmies from the African rain forest. Schebesta cites, inter alia, a letter of the pharaoh Pepi II or Pharaoh II (Sixth Dynasty) which seems clearly to support this view.

Theodore John Kaczynski  
THEODORE JOHN KACZYNSKI



Please, do not forget to pay your annual dues. Make checks (\$25) payable to HSA. Thank you!

I wish everyone a healthy and successful new semester!

Susan