

EASTERN PERIL

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The roots of European anti-Hungarianness

“The behaviour of the European Union *vis a vis* Hungarians is deplorable,” said a dismayed Swiss historian acquaintance of mine, with whom I attended Geneva University long ago. “Hungarians represent an unignorable element of European Christian development of the last thousand years. Through long centuries, Hungary was the protecting bastion of Europe while, at the same time, with her scientists and artists, playing a significant role in the outstanding achievements of European culture. If for no other reason, Europe should be grateful to the Magyars for their sacrificial role in the 1956 freedom uprising, since you began that process which finally led to the collapse of the Soviet Union and Euro-communism and the freedom of the oppressed nations of Europe. As a historian, I could never understand why, following World War One, the victorious Great Powers: France, Great Britain and the United States, specifically punished these people, who had no hand at all in starting this war, the harshest. It was mercilessly dismembered, the largest, richest parts of its territory were taken away and several millions of Magyars were forced to live under foreign, antagonistic governments where they found themselves in the ceaseless oppression of persecution, degradation and soul-destroying chauvinist laws. The Hungarians were accused of oppressing their minorities, in a duplicitous fashion by those Great Powers who, in their countries, forbade the use of minority languages, ruled with an iron – and bloody – fist in their colonies and carried out horrific genocides!

“Knowing all this, the hysterical, anti-Hungarian behaviour of the leading political leaders of the European Union is totally incomprehensible in the matter of the country’s constitution. I have studied the new Hungarian constitution in detail, which is most likely one of the most democratic fundamental laws in Europe, and yet a significant portion of European politicians find it undemocratic, while accepting that the Czech Republic and Slovakia continue to retain the racial-hatred charged Benes decrees, enacted after World War Two and assigning collective guilt to their Magyars and Germans. This is nothing more than the unacceptable application of a double standard, which endangers the spirit and legal foundation defining Europe,” stated the Swiss historian, firmly in possession of the facts, who wrote his doctoral dissertation on the peace treaties that ended World War One.

“Nobody can understand this, except the Left-Liberal representatives of the Hungarian opposition, who are the sources and eager allies of the defamers of Hungary.

“How can an anti-national opposition exist in Hungary? If this happened here in our Switzerland, the entire country would rise as one and brand them as traitors.

“They admit to no God, nor friend, nor country if it is a question of money or power,” I answered, dejected.

“Money and power is every politician’s bread and butter but there is a defining line between honour and dishonour, between love of country and treason which, if a politician crosses it, he endangers his nation’s interests, its future accomplishments. There is, however, a deeper, racist reason for the antagonistic European behaviour against the Magyars.”

“A deeper, racist reason? What can that mean?” I looked at the historian, stunned.

“You are an eastern people. Europeans were always racist; never liked strangers, least of all those from the East because they frightened them.”

“But we have been European and Christian for over a thousand years!”

“Remember our university studies. Carl Gustav Jung posited that the formation of sympathy and antipathy between nations are caused by millennial subconscious prejudices. Europe was always afraid of the warlike easterners, of an eastern invasion and you, like it or not, are an eastern people to Europe! But don't let that scare you; accept your eastern origins and primarily look for allies in the East,” said my Swiss historian friend with a reassuring smile, who knew so much of Hungarian history and of the Hungarian psyche.

This conversation echoed in me for days, made me ponder long and hard, and started an avalanche of painful question.

‘What happened to us Hungarians? How did this awful rift between the national side and the Left-Liberal side come into existence, which has been poisoning Hungarian public life since the end of the 19th century? Why is the Left-Liberal opposition working against the nation's interests since MihályKárolyi and OszkárJászi? Why do they rather side with our enemies and why did they facilitate, with their power hungry acts, the country's tragedy at Trianon?’ flooded the heart-wrenching and unanswerable questions in me.

Besides the irresponsible behaviour of the Left-Lib, completely ignoring national interests, the anti-Magyar politics of the European great powers raises all the more painful and even harder to answer questions. Why does Europe treat us in a hostile manner for long centuries past? What is wrong with us? That we are Magyars? Could the Swiss historian be right, that Europeans are racists and the main reason for their animosity is that they see us as an eastern race?

Trianon: anti-Magyar crimes by powers guilty of eradicating native peoples, minorities and war crimes.

I spent a lot of ... thought on the Swiss historian's theory on the meaning of our eastern origins and the animosity it engenders. Was Trianon the primal result of hundreds of years of prejudice by Europeans, in which our eastern roots played a part? At the same time, Trianon was the victory of lies and anti-Magyar propaganda against Magyars naively defending their truth.

The victorious western powers – France, Great Britain and the United States – justified their anti-Magyar behaviour in a duplicitous manner by pointing to the oppressive, intolerant, Hungarianizing minority policy of Hungary. They saw the pounds of errors in the Hungarians, yet were oblivious to the tons of their own! Truth and historical facts were of no interest to them. During its History, Hungary was the most accommodating, inclusive country in Europe, which is why Slovaks and Rusyns escaped extinction, which is why tens of thousands of Vlach (Romanian) settlers were accepted into Transylvania and Serb refugees into the south of the country. The Slovaks, Rusyns, Romanians and Serbs could retain their ethnic uniqueness, traditions, languages and religions; they had their schools and churches.

What was happening at the same period in France to linguistic minorities? In 1850, half the population of France was not of French mother-tongue: German speaking Alsatians, Lorrainians, Flemish, Breagnes, Basques, Catalanians, Provençals and Italians. Fifty years later, by the early 20th century, a large majority of the French minorities lost their mother tongue, became French. What happened? The French simply forbid the teaching of minority languages, French became compulsory. Using French superior culture as justification, they repressed the minorities and erased their ethnic identities. The British did the same with the neighbouring Celtic peoples: the Welsh, the Scots and the Irish. They attacked them, occupied their lands, put down their revolts, forbid their languages, divided their religions (the Northern Ireland problem) and finally

anglicised them. The Americans used even more radical means to solve the language problem of the native peoples: they simply exterminated them and settled African slaves in their place.

The colonial empire-building British and French treated their Asian, African and Pacific islands natives even more ruthlessly. They were treated with terrible cruelty, their lands taken, those who resisted were butchered, and their ethnic cultures destroyed. The British and French colonization in Africa, Asia, America, Australia, Polynesia and New Zealand took the lives of many millions.

The British carried on a lucrative opium trade with China then, when the Chinese imperial authorities forbid the use of the physically and mentally debilitating use of opium to the populace. The British declared war against the Chinese Empire (1839-1842 and 1856-1860) and forced the Chinese government to permit the use and commercial sale of opium.

The unvarnished truth is that the major players at Trianon – France, Great Britain and the United States – each behaved as war criminals in the decades before World War One, carrying out horrific ethnic cleansing on the territories occupied or controlled by them.

At the same time, the Magyars behaved humanely and tolerantly, attacked none of their neighbours, did not take part in the slave trade, did not butcher any natives, in fact, protected Europe for centuries against attacks from the East and South. After all that, the British, French and Americans had the audacity to accuse the Magyars of oppressing minorities! The criminal accusing its victim for trying to stay alive! In 1919, one year before Hungary was forced to sign the peace terms forced on her, in India, the British fired into a peaceful and unarmed crowd demonstrating for Indian independence, killing up to a thousand. The French did similar in Africa and Indo-China, the Dutch in Java and Bali.

Yet, in Trianon, it was the Hungarians who were castigated for the assumed oppression of their minorities and the real criminals, who committed crimes against humanity, remained unpunished.

Economic colonization in Africa and Hungary

The African countries that became seemingly independent continued to suffer the intellectual and financial consequences of colonialism. Their economic dependency continued to worsen as a result of the exploitation by multinational companies representing British, French and American interests.

A similar process took place in Hungary: the country shifted from a Soviet colonial economic dependency to western multinational corporate dependency. American, French, British, Dutch, Italian and German concerns bought up – for pennies on the dollar – profitable units of the banking, insurance, energy sectors, companies in manufacturing, trading, hospitality and telecommunications. The healthy food sector was acquired by them in its entirety and the best arable lands of Transdanubia and the Plains were bought up behind deceptive ‘straw man’ deals. It happened oftentimes, that the easily acquired Hungarian companies were shut down and Hungarian products were replaced by their own products. There is no great deal of difference between the dependence of the ‘independent’ African countries and Hungary’s dependence on the West. As in Africa, the profit hungry western corporations in Hungary hold in their hands, just like colonial powers, the economic power and the media, able to influence the masses.

If the misled people happen to realize what is happening to them and dare to elect a government which governs according to their national interests and does not take into consideration the multinational corporations’ profit motives, then the fabricated campaign

against the country and its government begins immediately to try and discredit it. Should this happen in Africa or Asia, the multinational global world power takes even more radical action. Military coup, rebellion, civil war will break out or the people punished with direct military intervention allegedly protecting human rights and replacing the government.

In the 19th and 20th centuries, the colonializers used modern arms to break any resistance. In the 21st, however, the resistance of the natives is broken through an image-modifying media with its manipulative techniques poisoned with lies and with the temptations of the flood of goods of a consumer society.

Applying a double standard

For incomprehensible reasons, the European Union's and European social institutions' anti-Magyar behaviour began once more after the regime change [of 1989]. Firstly, they tried to disadvantage Hungarian economic interests through a series of renege contracts and serious infringement of rights and prevent Hungary from becoming a member of the European Union sooner than its neighbours: the Czechs, Slovaks, Poles and Slovenes.

The Orban government's actions and laws, standing up for Hungary's interests, intensified European anti-Magyar attacks, camouflaged as a fear for Hungarian democracy and freedom of the press. In reality, they feared for the easily acquired bloated profits of western multinational corporations. Unashamedly, they stated that the Hungarian constitution and laws are not in line with European democratic norms and human rights, while, conveniently, ignoring the Benes Decrees, still in effect in the Czech Republic and Slovakia since World War Two.

The Slovak judicial system continues to hold as acceptable and lawful the post-WWII slaughter of Hungarians deemed to bear collective guilty, the expropriation of their assets and the dispossession of Hungarian families. Thus, Slovak and Czech war criminals were, once and for all, indemnified from culpability for their actions in asset stripping, torturing and killing Hungarians. The Slovak parliament thus reinforced that ethnic cleansing and the extermination of ethnic minorities are acceptable behaviour from a European country. For all that, the European Union did not castigate the Slovaks, did not reprimand the Slovak constitution, yet raised objections against Hungary because the new constitution 'discriminates' against homosexuals and does not accept same sex marriage.

What is the cause of this European anti-Magyar stance, the application of an unfair double standard, which is as obvious in the European Union today as it was palpable in Trianon and in the centuries before? In 907, shortly after the [re]conquest [of the Carpathian Basin], the order to a Crusader army, led by German bishops, was: Exterminate the Magyars! (Hungaros eliminandos esse!) Thanks to the mounted archers of Prince Arpad, this order for ethnic cleansing could not be carried out. Despite conversion to Christianity, western prejudice remained alive against the Magyars. The Holy Roman Emperor launched an attack against the Magyars in the age of King Saint Stephen. The situation did not change in subsequent centuries, not during the Mongol incursion or the Turkish wars. In 1526 at Mohacs, Sultan Suleiman I. Initiated the attack on the Hungarian forces as the ally of the French king, Francis I. Austrian subjugation followed the Turkish period. Our revolts for freedom were choked in blood with western acquiescence, followed by the tragedy of Trianon, the horrors of World War Two and the Soviet colonial fate, replaced by the soul destroying colonization of western multinational corporations.

Therefore, we can reasonably pose the question: What is Europe's problem with us? Could the Swiss historian be correct that European thinking is traditionally racist and not accepting?

It is an undisputable fact that the history of the past centuries is also the history of European racism, all the while loudly proclaiming their superiority. People of other race, of other religion were held in deep disdain by the black Africans, Asians, Arabs, Jews, Indians or Orientals. European racism became apparent on every continent where Europeans appeared: America, Africa, Australia and Asia. The natives were intimidated, their resistance broken by weaponry; they were worked as slaves or butchered *en masse* if they resisted. The Magyars were deemed to be an Oriental race, identified with the horse-culture of the Scythians and Huns.

The apparent century-old animosity against the Magyars was most likely promoted by the sub-conscious racism against Oriental peoples.

Peoples of the East: Huns, Avars, Magyars

The horse-based Huns arriving from the East in the 4th and 5th centuries doubtlessly inflicted a deep psychic trauma in their enemies. They easily forced to their knees the two most powerful forces in the Europe of the time, the Eastern Roman Empire (Byzantium) and the Western Roman Empire (Rome) but also the warlike Germanic tribes: the Gepidae, the Goths, the Franks and the Burgundians.

Attila, the Hun ruler, was kind and merciful towards conquered tribes. He left them their lands, their political and religious institutions and made treaties of friendship with their kings. Several dozen German kings and princes stayed in his court. As opposed to the Romans, the Huns did not cast into slavery the population of a conquered country but left them their freedom. The decadent Roman Empire could thank the Huns for its existence to the 5th century. The Roman emperors had a Hun bodyguard and the most hard-hitting legions were composed of Hun auxiliary forces, which Attila made available to the emperor. Without Hun help, the Roman Empire would have collapsed long before under the series of Germanic attacks. In the Catholicised Roman Empire, a large number of the high clergy, the pope included, felt that the pagan, Hun influence was dangerous for the young Catholic Church, just beginning to grow.

It was then that the demonization of the Huns began, painted in the most frightening of images, lest it come about that the forcibly baptized – yet still pagan in their thinking – population of the distant provinces feel sympathy towards the pagans arriving from the East.

The Hun-hating prelate and historian, Ammianus Marcellinus, never laid eyes on a live Hun, yet became the best known historical figure of anti-Hun, calumny-filled propaganda campaign. He described the Huns as the greatest enemies of Christianity, the allies of the Devil, who made their living by killing and robbery, who eat everything raw, although knowing about cookery. The absurd myth of meat tenderized under their saddles was invented by Ammianus. [Before saddle blankets, slabs of meat were used to prevent chafing under the wood-frame saddles.-*ed.*] The false accusations and fear-provoking vilifications thrown at the Huns were later picked up by the historians of the Middle Ages who, as do modern historians, falling back on the accepted magic dogma of 'written sources.'

After the Huns, the Avars of the 6th century, also arriving from the East and also a horse-culture nomadic people, and the Magyars of the 9th century, also from the East and on horseback, were called Huns or Scythians by Europeans and held to be descendants of the Huns. Not totally without reason since the Avars and the Magyars considered themselves as distant offsprings of the Huns and proudly proclaimed their origins. The Magyars never looked at Attila and his

people with the West's vindictive eyes, not only for a belief of blood-relationship but for a common value system based on a culture of the horse. "Attila and his Huns can only be understood by Hungarian scientific research," wrote Sandor Eckhardt in the *Hungarian Review* (1940).

The Hun-Magyar kinship has always formed the basis of Hungarian national identity during the more-than-a-millennium Hungarian history in the Carpathian Basin. The poet Miklos Zrinyi deemed Attila as the first Hungarian king (1651), and Ferenc Kolcsey makes mention of the Hun forebears in the National Anthem: By you was won a beautiful homeland for Bendeguz's blood[line]. (Bendeguz was Attila's father.)

In an attempt to deflect the centuries of European prejudicial racist attitude towards the Magyars and their Hunnish, horse-culture background, Hungarian political and scientific groups found the Finnish-Hungarian linguistic theory as the most suitable to counterbalance western animosity. According to their conjecture, the great advantage of the Finnish-Ugric linguistic theory is that it rejects the Hun-Magyar kinship and, for the benefit of Europeans, brings the Magyars into a kinship relation with an acceptable, sympathetic small northern people. After the regime change [1989], the dogmatic, forceful proliferation of the Finnish-Hungarian kinship gained strength. The Finnish-Ugric relationship is taught in universities, colleges and high schools as an unalterable fact. In publications intended to present Hungarian history to foreigners, the dogma of Magyar-Finn-Ugric kinship is strongly stressed and underlined. In the early '90s, the Hungarian press printed long reports of the visit the Hungarian president made to Finn-Ugric peoples, during which, the president, not being too familiar with our ancient history, took part in a ceremony intended to highlight our common ancestral heritage, a bear ceremony. Since then, several Finn-Ugric congresses were held in Hungary and, in the spring of 2013, the Hungarian parliament passed that every October the country will celebrate a Finn-Ugric Day. The dissemination of the Finn-Ugric kinship did not abate the anti-Magyar gestures of European prejudice. The West is not interested whether we announce ourselves as Finn-Ugric or not, they continue to hold us as eastern outsiders.

The airing of the Finn-Ugric kinship had no effect on foreigners, while it caused great damage in the Magyar psyche. The writer Geza Gardonyi (1863-1922) remarked that forcing the false Finn-Ugric kinship is similar to the Mongolian incursion in the Hungarian national awareness because it destroys the values of our ancient legends, myths and chronicles. Every nation needs myths and national historical awareness, passed on by the ancestors. Myth, the ancient historical awareness is an important portion of national continuity. If myth and the historical awareness inherited from ancestors are shattered, then the emotional and historical values holding the nation together are also shattered and the nation becomes a divided, in-fighting mob and smooth manipulators will do with it what they want. This could not be the aim of the spreading of the Finn-Ugric kinship, could it? Or could it?

In any case, the spreading of the Finn-Ugric kinship theory failed to influence the intended foreign target audience; rather, it muddled the national awareness of a grievously injured nation. Like it or not, the idea of the Magyar's eastern roots is entrenched deep in the European subconsciousness, formed over the centuries, which continues to manifest itself spectacularly in the behaviour of the politicians of Europe's institutions.

Magyars: the bridge connecting East and West

The anti-Orientalism robustly active in the European sub-conscious is built on a sense of inferiority, inhibitions and atavistic fear.

The European anti-Orientalism not only extended to the horse-culture nomads arriving from the East but also the economically strengthened Far Eastern nations, the Chinese, the Japanese, the Koreans and the South-East Asians, too. The Swiss historian is right in that the antagonistic behaviour of Europeans is built on the antipathy brought out by the spiritual and cerebral ties of the Magyars to eastern peoples.

Europeans most often looked at eastern people with lack of understanding, jealousy and fear. They were amazed by them and were afraid of them, too. The large invasions always struck Europe from the East and, in the majority of cases, the easterners bested the westerners.

In the economic struggle of the 21st century, the East again looks to win. China, Japan, Korea and South-East Asia, even the oil and energy rich Central Asian Turkic people will conquer and win with their goods over the European economy. Europe is attempting to minimize and counterbalance its economic defeat through its affected higher culture and civilization, intentionally quiet about the eastern civilizations' several thousand years of cultural and scientific achievements, which well overshadows Europe's. Europe, in a continuous moral, societal and economic struggle, is much perturbed by the spectacular economic advance of the East because it brings it home that the future is, in the end, the East's and the eastern strength will be victorious over the western spirit.

Knowing all this, the time has come to send a message to anti-Magyar Europe that we are proud of our eastern roots, that we have no need for the Finn-Ugric linguistic suppositions to prove our Europeanness. We feel it is proof enough that we have been European Christendom's eastern defensive bastion for over a thousand years and have proved, through tremendous blood losses, where we belong.

As Europeans with eastern roots, we would like to cooperate with every nation in Europe for the revitalization of Europe. At the same time, we extend a brotherly hand to our horse-culture eastern relatives, the Khazaks, the Uzbeks, the Khirgiz, the Turkmens, the Tartars, the Mongols and the peoples of the Far East: Chinese, Japanese, Koreans and South-East Asians.

In this way, we can fulfill the mission God gave us, the building of a spiritual and intellectual bridge between the eastern and western people of Eurasia – creating spiritual and intellectual harmony between East and West.

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