

prendra de longues années, est une vraie réussite, on ne peut donc que regretter que la deuxième édition de 1942 a été en même temps la dernière, et que Sauvageot n'a jamais eu l'occasion de revoir et de mettre à jour son dictionnaire que beaucoup de Hongrois, comme p. ex. Illyés, considèrent comme plus utilisable que celui de Sándor Eckhardt.

Cela nous montre que la Hongrie, plus exactement la Hongrie officielle, n'a pas su toujours profiter de la présence et du travail de Sauvageot. Malgré quelques gestes dans les années 1960 (quand il est reçu docteur honoris causa à l'Université de Budapest), il n'a jamais été vraiment admis par les officiels (ni les anciens, ni les nouveaux) restant ainsi l'interlocuteur privilégié des représentants de la Hongrie spirituelle.

Mais il faut y ajouter tout de suite que cet interlocuteur privilégié qui comprenait si bien les Hongrois („le destin, mon destin m'avait plus particulièrement attaché au destin hongrois, le beau, le grand, le tragique destin hongrois") ne faisait pas le poids en France contre les indifférents et encore moins contre les propagandistes de la Petite Entente. Linguiste dans un pays où les historiens et les littéraires avaient toujours eu beaucoup plus d'importance, professeur à l'École des Langues orientales, institution qui n'a jamais réussi à être intégré dans l'Université, Aurélien Sauvageot n'a pas fait partie du groupe qui était capable d'influencer les décisions des décideurs.

Homme intègre, linguiste de renom, grande figure des relations franco-hongroises, Aurélien Sauvageot est finalement à l'image des rapports qui étaient en cours (jusqu'au moment de sa mort) entre les deux pays, curieux mélange de passions et d'indifférence. Et c'est ainsi qu'il nous apparaît aujourd'hui, homme du siècle des lumières, touché par le destin hongrois, et métamorphosé ainsi en personnage tragique.

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### Ordass Lajos Önéletrajzi írások

(Válogatta, sajtó alá rendezte: Szépfalusi István)  
(Európai Protestáns Magyar Szabadegyetem, Bern, 1985–87. 1040 lap)

Lajos Ordass served as a Lutheran bishop in Hungary in 1945 and 1948, as well as between 1956 and 1958. The membership of the Hungarian Evangelical Lutheran Church was not numerous – during Ordass's ministry only about 4% of the country's total population belonged to that church; its great historical legacy, however, was created by the fact that this church gave the nation substantially more writers, poets, scholars, and intellectuals than that small percentage would imply. Ordass was a leading ecclesiastical bishop when the Communist Party waged its most severe ideological and political assaults against churches.

In 1948 Ordass was arrested and sentenced to prison for two years on a false accusation stemming from his visit to the United States and Western Europe, during which time he received financial assistance for his church, funds which he was accused of misappropriating. By the summer of 1956, the social-political situation had deteriorated to such a degree, and the state appointed church leaders had become morally bankrupt to such an extent, that the Communist State officials themselves responsible for church affairs initiated the bishop's total rehabilitation, including his financial affairs. Interestingly, all this happened before October 23, 1956 – prior to the outbreak of the Hungarian uprising. In the following months, Ordass was reinstated as bishop and recognized throughout all of Hungary. Both in Hungary and abroad, he tried to reconstruct his church, which had been annihilated by the Stalinist regime.

Nevertheless, he soon found himself face to face with a revived Stalinistic State-Church policy which ostracized him, partially by using outside force and blackmail, partially by persuading his congregation to act against him. His international reputation as First Vice President in the World Association of Lutherans failed to save him. In the two decades that followed, until his death, he was prohibited from openly conducting church services and from traveling abroad. Some of his enemies, under the leadership of his successor Zoltán Káldy, with whom the State-Church policy makers enjoyed complete and reciprocal trust, wanted to isol-

ate him – at which they were more or less successful. Those who tried to defend or maintain a close relationship with Ordass were harassed, forced to retire, demoted, or dismissed from their positions.

Lajos Ordass did not augment his academic theological work. Rather, he buried himself in the most worthy activities of clerical service: organizing the church, pastoring, and preaching. He completed additional theological studies in Germany and Sweden in the 1920's where he aligned himself with the church's moderately conservative orientation of the time. He never accepted a political role; in fact, the deliberate distance he maintained between himself and the church's political activity was one of the primary reasons why he was neglected.

But his disagreements were not only with Communist church policies. Ordass was born in 1901 of German speaking parents in the Southern Hungarian Protestant village of Torzsa. (Its Serbo-Croatian name is Torza, and today it belongs to Yugoslavia.) The villagers, like his parents, were predominantly German speaking. Ordass was the first in his family to consider himself Hungarian. Acting on this conviction, he changed his surname (Wolf) to its Hungarian equivalent (Ordass) when the troops of Hitler's Third Reich occupied Hungary in March, 1944. It should come as no surprise, therefore, that Ordass actively helped and gave refuge to persecuted Jews. Additionally, he protested against the inhumanity of the forced removal of Hungarian families which was carried out in the Hungarian-Slovak region of Czechoslovakia.

A large part of his memoirs written after his retirement from active life in 1958 demonstrates the voice of an understandably bitter and suspicious person. His attitude, nevertheless, is not that of complete resignation; rather it illustrates an extraordinarily deep and intellectual religious faith. The reader recognizes a spark of life within a truly consistent personality.

Ordass had an outstanding memory. Returning home, he would immediately make notes of his significant conversations and debates. The main text of his autobiography is supplemented with this "pro-memoria", which is maintained with additional sources: conversations, letters, newspaper clippings; all of which complete his work.

Events in the author's life make the book a significant document reflecting his age; and more importantly, a crucial historical document of the Church. The first section of the text reads fluently; the second section, which deals with post-1956 events, is more fragmented and sketchy, more diarylike. (The notes to himself can, in fact, be thought of as a diary.) Occasionally, the accounts are too detailed. The aging author, almost completely isolated from his colleagues, believed one of his most important tasks was to preserve events in detail. The chronicle nevertheless presents an authentic portrayal of the politics, techniques, and methods of dictatorial church leadership of the period. As an elderly bishop, Ordass was slandered and harassed until his death in 1978 in Budapest.

The task of preparing Ordass's manuscript for publication was completed by István Szépfalusi, a Viennese Lutheran minister. Szépfalusi wrote an epilogue for both volumes, but refrained from making judgments and analyses. At the same time, he gave an account of the methodology for textual editing, and an explanation of the circumstances under which various sections of the text came to be written. Because Lajos Ordass had left his texts uncompleted, Szépfalusi's exhausting philological work is to be considered a serious accomplishment.

Eötvös Loránd Tudományegyetem  
Budapest

László Kósa

Nemes Nagy Ágnes  
Szőke bikkfák  
(Budapest, 1988. 114 lap)

Jedes Gedicht, in dem eine wesentliche Aussage enthalten ist, hat die Eigenschaft, ein Übermass von überflüssigen Wissen an sich zu ziehen. Bei jedem Menschen, der sich der nationalen Tradition zugehörend versteht, entsteht unvermeidlich ein Traditionsstar, der das persönliche Erkennen dieser Tradition versperrt. Der Anfangsmoment, der einem Werk zur Bedeutsamkeit verholfen hat, bedeutet gleichzeitig die sofortige Entwicklung der innersten Gehalte dieses Werkes. Die bedeutet wohl auch, dass nunmehr die existenzielle An-