

Ferenc Bakó. *Kanadai magyarok* [Canadian Hungarians]. (Budapest: Gondolat, 1988). 320 pages, illustrations.

Most scholarly studies on Hungarian Canadians are written in Canada, by Canadian citizens. The production of these works had its beginnings in the 1950s when John Kosa, a new arrival from Hungary, undertook the writing of a massive history of Hungarian immigration to Canada. From this research Kosa published a number of academic papers as well as the book *Land of Choice: Hungarians in Canada* (Toronto: University of Toronto Press, 1957). The volume was not so much a historical survey of the evolution of a Canadian ethnic group but a sociological profile of one, based on field work among Hungarians in the Delhi area of southern Ontario, and in Toronto.

In the 1960s and 1970s, Kosa's work was continued by other scholars. One of these was M.L. Kovacs, another post-war refugee from Hungary who came to Canada via Australia. Soon after his arrival, he began a study of the Esterhazy settlement in southern Saskatchewan and published his findings in a series of papers as well as the monograph: *Esterhazy and Early Hungarian Immigration to Canada* (Regina: Canadian Plains Studies Centre, 1974). Kovacs also cooperated in a venture sponsored by the National Museum of Man in Ottawa, to study the Hungarian settlement of Bekevar (near Kipling, Saskatchewan). The project called on the expertise of scholars in several disciplines, and was directed by the Museum of Man's Geza de Rohan (1926–76). The results of most of these researches were edited and published by another member of the team, Robert Blumstock, of McMaster University: *Békevár: Working Papers on a Canadian Prairie Community* (Ottawa: National Museum of Man, 1979). Also in the early 1970s, as a result of the recommendations of the Royal Commission on Bilingualism and Biculturalism, the Canadian federal government embarked on the publication of a series of histories of Canada's ethnic groups. Undertaking the volume on the Hungarians was a group of scholars headed by the writer of these lines. After many years of work, and even more years of delays, the volume *Struggle and Hope: The Hungarian-Canadian Experience* (Toronto: McClelland and Stewart, 1982) was born. The volume had introductory chapters by M.L. Kovacs, Paul Bódy and Bennett Kovrig. Study of the Hungarian-Canadian community and its culture was continued in the 1980s. The results of these efforts have been such books as George Bisztray's *Hungarian-Canadian Literature* (Toronto: University of Toronto Press, 1987) and John Miska's *Canadian Studies on Hungarians, 1886–1986: An Annotated Bibliography of Primary and Secondary Sources* (Regina: Canadian Plains Research Center, 1987).

Naturally enough, some of what is published on Hungarian Canadians,

appears in Hungary. The tradition of citizens of Hungary visiting Canada and then writing a book (or at least an article) about this country, is centuries old. It was started by Stephen Parmenius who accompanied Sir Humphrey Gilbert on his voyage to Newfoundland in the 1580s, and was continued by Sándor Bölöni Farkas and other travellers in the nineteenth century. In the twentieth century several Hungarian visitors to Canada had, subsequent to their visit, written books about Hungarian Canadians. The most recent of these works, is the book at hand.

Ferenc Bakó's *Hungarian Canadians* was undertaken on the initiative of the Museum of Man's Canadian Centre for Folk Culture Studies which invited the author to do research here during two visits in 1978 and 1979. Altogether two months were spent by him touring Hungarian communities in the central part of southern Ontario. Here he interviewed some 50 individuals. The resulting volume is based on these interviews, as well as a judicious and extensive use of the secondary literature. The author's aim is identified in the introduction: an examination of the development of Hungarian-Canadian ethnic consciousness in the light of the evolution of folk customs. The survival, transformation and extinction of these indicate the degree to which an immigrant group has retained or abandoned its ethnic identity.

The volume's first chapter provides a historical overview of Hungarian immigration to Canada, with an emphasis on the interwar years. Chapter 2 deals with the newcomers' experiences in emigration, settlement, and the search for employment; while chapter 3 examines the process of immigrant adjustment. Here, the author's informants are allowed to tell their stories concerning arrival in Canada, learning a new language, and adjusting to new customs regarding clothing, food and housing. Chapter 4 covers the immigrants' adjustment to the new country's economic life, while chapter 5 examines the social life of Hungarians in Canada. This is followed by the book's most important and substantial chapter, a close to fifty-page description of the evolution of Hungarian-Canadian folk customs and traditions. The last major chapter provides an overview of the Hungarian-Canadian community's religious and lay organizations.

While Bakó's book covers much the same ground as the historical and sociological studies produced in Canada, this overlap is justified by the fact that he is writing for a different audience, Hungarians in Hungary for whom the Canadian-produced literature is inaccessible, mainly because it is in English (or, in a few cases, in French). Whatever is new in the book, and especially the discussion of the evolution of Hungarian-Canadian folk customs, is a welcome addition to our knowledge of the subject. Contrary to what some people might expect from a work produced in Hungary, Bakó's is impartial when it comes to covering matters related to ideology. The author takes no sides with the Left or Right when he discusses ideological

conflicts, and he appropriately stresses the damage that struggles between the two caused for the whole of the Hungarian-Canadian community. Indeed, one of the shortcomings of Bakó's book is the limited coverage of the history of communist organizations.

As a study in ethnography, Bakó's volume is the most substantial, certainly the bulkiest, work on Hungarian Canadians. Its appearance reminds one of the situation regarding the history of the American-Hungarian community, where the most substantial work is also by a scholar who lives in Hungary, Julianna Puskás: *Kivándorló magyarok az Egyesült Államokban, 1880–1940* [Immigrant Hungarians in the United States, 1880–1940] (Budapest: Akadémiai Kiadó, 1982). Bakó's work, however, does not match Puskás's either in quality or in scope. The research behind it is far less substantial. Bakó's field-work was done in two months, it concentrated on a small region of Canada and on a small section of the Hungarian-Canadian community: the interwar immigrants. Bakó's lack of extensive knowledge of Hungarian-Canadian history, and of the Hungarian-Canadian community outside of south-central Ontario, also allowed him to accept inaccurate information from a few of his informants. There are some minor problems as well in the volume: one illustration is mis-identified (the Kossuth house in Welland), and the printers have inverted some lines (p. 287). These shortcomings notwithstanding, Bakó's book makes a valuable contribution in the field of Hungarian-Canadian studies.

As a final note it might be mentioned that Bakó's project, along with other studies sponsored by the National Museum of Man, was undertaken about the same time the "ethnic histories" series, including the volume *Struggle and Hope*, was started under the sponsorship of Multiculturalism Canada. Little if any coordination took place between the two projects, indeed, the writer of these lines was not aware of Bakó's work until after the appearance of his book. Fortunately, the result was not two overlapping books, but works that, on the whole, complement each other.

N.F.D.

*Horthyist-Fascist Terror in Northwestern Romania, September 1940 – October 1944* ed. Mihai Fatu and Mircea Musat (Bucharest, 1866).

The tone of this book is set right at its beginning. In the Table of Contents, the title of the book's first chapter is given: "The fascist dictate of Vienna, August 1940: A hateful attempt against Romania's independence and sovereignty and against the integrity of its frontiers." The second sentence of the Introduction contains a quotation from Romanian Communist