

Hungary in 1956: Turkish Hearts Beating With Hungarian Devotion*

*1956'da Macaristan:
Macar Bağlılığıyla Atan Türk Yüreklere*

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"Where are the gypsy tunes,
Those wild violins,
Where are the lovers lip to lip?
Can you hear the voice of the poet Petöfi?
Can you hear in the grumbling of tanks
the Hungarian Rhapsody?"

— *Hungarian Rhapsody*,
Şinasi Özdenoğlu, 1956

ABSTRACT

Throughout history, Turks and Hungarians have often found their paths intertwined. The shared linguistic roots of the Hungarian and Turkish languages, Hungary's position in Central Europe, and the constant commercial and cultural interactions between the two nations have further strengthened this bond. The establishment of the Fire Department in the Ottoman Empire also

reflects the presence of Hungarian influence. The Hungarian struggle for independence in 1956, as it flared against the Soviet Union, was closely followed and strongly supported in Turkish media. Journalists and intellectuals, despite their different political views, united in their support for the Hungarian cause, bringing historical Turkish-Hungarian relations to the forefront. Names that became legendary during the resistance were also closely followed in Turkish media. This study traces the coverage of the 1956 Hungarian Revolution in Turkish newspapers such as Cumhuriyet, Havadis, Her Gün, Hürriyet, Milliyet, and Tercüman. Newspaper scans from the three months following the outbreak of the revolt reveal a diminishing focus on the topic. The paper also explores how Dr. Martha became a heroine known to the Turkish public, and the dedication of Şinasi Özdenoğlu's "Hungarian Rhapsody" to her.

Keywords: Turkish-Hungarian Relations, The Hungarian Revolution of 1956, Turkish Media.

ÖZ

Türkler ile Macarlar tarihte birçok defa yolu kesilmiş milletlerdir. Macarcanın Türkçe ile aynı kökenden gelmesi, Macaristan'ın Orta Avrupa'da yer alması ve tarih boyunca sürekli ticari ve kültürel etkileşim içerisinde bulunması bu iki milleti daha da yakın hale getirmiştir. İtfaiye teşkilatı kurulması sürecinde de Macar varlığı izlenebilmektedir. 1956 yılında Macarların Sovyetler Birliğinden ayrılma ve bağımsız olma isteği Türkiye Basınında çok yakından takip edilmiş ve desteklenmiştir. Birçok farklı görüşteki gazete yazarları ve aydınlar Macarlar için adeta tek yürek olmuştur. Bu vesile ile tarihi Türk-Macar ilişkileri gazetelerin gündemine gelmiştir. Direniş sırasında efsaneleşen isimler de Türk medyasında yakından takip edilmiştir. Bu çalışmada 1956 Macar İsyanı Türk basınından Cumhuriyet Havadis, Her Gün, Hürriyet, Milliyet, Tercüman gazeteleri üzerinden izlenecektir. İsyanın başladığı tarihten itibaren üç ay içerisinde yapılan gazete taramalarında giderek konuya daha az yer verildiği tespit edilmiştir. Dr. Martha'nın nasıl Türkler tarafından da bilinen bir kahraman olduğu ve Şinasi Özdenoğlu'nun "Macar Rapsodisi" şiirini Dr. Martha'ya ithafı açıklanacaktır.

Anahtar Kelimeler: Türk- Macar ilişkileri, 1956 Macar İsyanı, Türk Basını.

Introduction

Turkey and Hungary share a deeply rooted common history, as both nations originate from the Ural region. Over the years, they have cooperated extensively, which has shaped their shared history. During Hungary's struggle for independence in 1848, the Ottoman Empire welcomed nearly 5,000 Hungarian refugees, including the prominent Lajos Kossuth. His house in Kütahya remains a testament to this bond. Sultan Abdülmecid I, the 31st Sultan of the Ottoman Empire, expressed his commitment to defending the Hungarians with the words: "I would shed the blood of 50,000 Ottomans to protect one Hungarian."¹ For Sultan Abdülmecid, the protection of Hungarians was a personal matter, as he declared, "I will sacrifice my crown and throne, but I will not hand over those who sought asylum in my state."²

During Sultan Abdülaziz's reign, Hungary's contribution to the modernization of the Ottoman Fire Department was significant.³ Hungarian expert Ödön Széchenyi served as a specialist in 1874 and later received the rank of Pasha in 1877, serving for almost 40 years.

In 1956, as Turkey was dealing with the aftermath of World War II and the Suez Canal crisis, it closely monitored the Hungarian Revolution. The Turks, known for their emotional bonds, did not just approach this issue from an international perspective but with genuine affection for Hungary and its people. This sentiment was unique to Turkish-Hungarian relations. This study aims to explore Turkey's emotional response to the 1956 Hungarian Revolution, using newspaper articles, literature, and poetry from sources like Cumhuriyet, Havadis, Her Gün, Hürriyet, Milliyet, Tercüman, and Ötüken.

Early Phase of the Hungarian Revolution and News in Turkish Media

After Stalin's death in 1953, the Soviet Union sought to soften its socialist policies. Khrushchev advocated for a more nationalistic

¹ Cengiz Göncü, *Türk Macar Tarihi İlişkilerinden Kesitler*, TBMM Milli Saraylar Publications 2009, p. 182.

² Melek Çolak, *1956 Macar İhtilali ve Türkiye*, Nehir Publications 2009. p. 111.

³ Cenk Saraç, *Ödön Széchenyi ve Türk İtfaiye Teşkilatı*, (Unpublished MA Thesis) Muğla Sıtkı Koçman Üniversitesi / Sosyal Bilimler Enstitüsü, p. 61.

form of socialism,⁴ which found an example in Tito's Yugoslavia. The Hungarian Revolution of 1956 was closely linked to the events in Poznan, Poland, in June 1956.⁵ Polish leader Gomulka's shift towards national socialism in Poland, initially met with resistance from Moscow, was eventually accepted due to his policy of moderation. Inspired by these events, the Hungarians took bold steps toward independence. The Soviet Union initially showed leniency, but the Hungarian movement turned into a bid for full independence, unlike the Polish case. On October 24, 1956, Turkish newspapers announced Hungary's independence, with reports stating that the desire for freedom was accompanied by uncertainty about the future.⁶

The first phases of Hungarian Revolution were quite successful and hopeful. Imre Nagy was assigned as Prime Minister, yet the public reaction didn't stop.⁷ One significant event that caught the attention of Turkish media was the destruction of Stalin's statue in Hungary. The giant statue was taken down with the help of tractors, and the Hungarian flag, now free of the sickle and hammer, replaced it.⁸ *Havadis* reported this with the headline "Idols are collapsing," while *Hürriyet* expressed, "It got the place it deserved."⁹ The Hungarian flag, with the sickle and hammer removed, became a symbol of the 1956 Hungarian Revolution.¹⁰

On October 30, the "Declaration of 30th October" was issued, legitimizing Soviet military intervention in any socialist country where the socialist revolution was in jeopardy. The Soviet invasion of Hungary began shortly thereafter. Prime Minister Imre Nagy declared that Hungary was no longer a member of the Warsaw Pact, and Hungarian radio stations continued to broadcast pleas for help

4 Brian McCauley, "Hungary and Suez, 1956: The Limits of Soviet and American Power." *Journal of Contemporary History*, 16 (4), (1981) p. 778.

5 Johanna Granville, "Poland and Hungary, 1956: a comparative essay based on new archival findings," *The Australian Journal of Politics and History* (3), p. 371. 2002.

6 Granville, 370.

7 Gül Pınar Erkem Gülboy, 1956 *Macar Ayaklanması'nın Türkiye Basınında Yankıları, Macar-Türk İlişkileri Üzerine Makaleler*, 96-119, Doğu Kitabevi İstanbul: 2012, p. 100.

8 Kadir Mısıroğlu, *Macar İhtilâli*, Sebil Yayinevi İstanbul: 2014, p.105.

9 *Hürriyet*, 2 Nov. 1956.

10 Jean Magnard, *Budapest en flammes* (1956), Esprit 2006, p. 48.

until they were silenced by Soviet forces. The international superpowers, especially the USA and the UK, were focused on the Suez Canal crisis and did not intervene in Hungary, agreeing to preserve their rights over the Suez in exchange for allowing Soviet control over Hungary.

On November 4, Soviet tanks entered Budapest, and the local population, including women and children, resisted.¹¹ This act of resistance, especially by women, became symbolic of Hungary's fight for freedom.¹² A report presented to the UN later confirmed that Soviet troops killed women and children indiscriminately. Turkish media emphasized their solidarity with the Hungarian people, with campaigns for money and blood donations.¹³

Havadis Journal and Its Exceptional Journalist

Many newspapers covered the Hungarian uprising in 1956, but Havadis, which had only recently entered the press scene, stood out with its staunch anti-socialist stance. The paper hoped that the Soviet Union's satellite countries would soon gain independence. The only Turkish journalist in Budapest at the time was İlhan Bardakçı, who reported directly by phone.¹⁴

As the Soviet intervention escalated, Turkish media remained hopeful about Hungary's future independence, with some newspapers, like *Her Gün*, expressing optimism¹⁵ that “Hungary would be completely freed from the slavery of the Red Russians.”¹⁶ However, everything changed when Nagy and other Hungarian leaders were

¹¹ *Tercüman*, 7 Nov. 1956.

¹² *Cumhuriyet*, 5 Nov. 1956.

¹³ Sevgi Can Yağcı Aksel, “Türk Basınında 1956 Macar İhtilali: Hürriyet, Cumhuriyet, Ulus ve Zafer’de Haber Sunumuna İlişkin Uzlaşma ve Ayrışmalar”, *İletişim Kuram ve Araştırma Dergisi*, Gazi Üniversitesi İletişim Fakültesi Süreli Elektronik Dergi, Ankara: 2014, p. 9.

¹⁴ *Havadis*, 4 Nov. 1956.

¹⁵ Erkem Gülboy, 1956 Macar Ayaklanmasının Türkiye Basınında Yankıları, p.101.

¹⁶ *Her Gün*, 31 Oct. 1956.

arrested on November 3.¹⁷ The intervention of Soviet forces marked the end of Hungary's fight for independence.¹⁸

Bardakçı's reports from Budapest, which were published in *Havadis*, had a significant impact on Turkish public opinion, solidifying the Hungarian heroes in the hearts of Turks.

Dr. Martha – A Hungarian Heroine Known by Turks

In his feuilleton, Bardakçı described many brave Hungarians, including Dr. Martha, a physician who became a heroine in Turkey.¹⁹ Dr. Martha's unwavering dedication to Hungary's independence and her tragic death at the hands of Soviet forces touched the hearts of the Turkish people. She became a symbol of heroism and resistance, and Bardakçı's witness brought her story to the Turkish public.

Dr. Martha's death was a profound moment for Bardakçı. After the Soviet forces entered Budapest, he saw her rush to help wounded civilians, only to be killed by a Soviet tank. Her sacrifice became a powerful symbol of the Hungarian struggle, and through Bardakçı's account, she was immortalized in Turkish media.

"Hungarian Rhapsody" by Özdenoğlu, Dedicated to Dr. Martha

Şinasi Özdenoğlu, deeply moved by the Hungarian Revolution, dedicated his poem Hungarian Rhapsody to "the immortal memories of Dr. Martha." In his poem, Özdenoğlu references the Hungarian poet Sándor Petőfi and the love for freedom felt during the French Revolution. He emphasizes that freedom cannot be destroyed by violence and expresses deep devotion to Hungary. The poem conveys his sorrow and anger at the treatment of Hungary, a nation famed for its poets, artists, and lovers. Özdenoğlu's dedication to Dr. Martha reflects the emotional connection Turks felt toward the Hungarian cause.²⁰

17 Fâhir Armaoğlu, 20. yy. *Siyasi Tarihi*, Alkım Yay, 2005, s.481.

18 Gülboy, *Macar Ayaklanması*, p. 101.

19 *Havadis*, 9 Nov. 1956.

20 English translation of the poem is annexed by the end of article.

Other Columnists Supporting Hungarian Freedom

In addition to Şinasi Özdenoğlu's literary contributions, many other Turkish writers and columnists actively supported Hungary during its 1956 Revolution, using their platforms to express solidarity with the Hungarian cause. Reşad Ekrem Koçu, one of the prominent figures in Turkish journalism at the time, dedicated several pages of his column in *Her Gün* to the topic of Turkish-Hungarian relations. In his writings, Koçu highlighted the deep historical and cultural ties between the two nations, emphasizing that both nations originated from the same roots. By doing so, he underscored the importance of this connection in understanding the solidarity Turkey felt for Hungary during its struggle for independence.

Şükrü Kaya, a columnist for *Hürriyet*, also showed his support by writing an article titled “Nem, Nem, Soha” (No, No, Never), borrowing from the Hungarian slogan that became emblematic of their defiance against Soviet oppression.²¹ Kaya's use of this Hungarian phrase in his Turkish article symbolized the deep internalization of the Hungarian revolution within Turkish society. He elaborated on the high moral standards, rich literature, and historical struggles of the Hungarian people, arguing that these factors justified Hungary's fight for its rightful freedom. Kaya expressed concern that the Soviet Union would stop at nothing to crush the Hungarian movement, reflecting the widespread fear among Turks that the revolution would be suppressed by force.²²

Peyami Safa, another renowned Turkish author, also dedicated a column to the Hungarian Revolution, calling it the “Hungarian Epic.” In his article, Safa noted that the world had never before witnessed such a dramatic and heroic struggle. He pointed out that in earlier times, the authorities had not possessed such advanced weaponry or military technology. For the first time in history, Safa observed, it was the Hungarian people who were fighting against Soviet tanks with their bare hands, symbolizing the undying spirit of resistance. He linked this struggle to the philosophical and political ideals of

²¹ *Hürriyet*, 4 Nov. 1956. “Nem, Nem, Soha” can be translated as “No, No, Never”.

²² *Milliyet*, 30 Oct. 1956.

Marx and Engels, critiquing their ideas and stating that the young generation, raised on their stories and philosophies, was now rising up against the very socialism they had once espoused.

The issue of Hungarian refugees also became a significant point of discussion in Turkish media. Many journalists and writers voiced their belief that Hungary's long-standing historical ties with Turkey would ensure a warm welcome for Hungarian refugees in Turkey. However, some raised questions about why the Turkish government had not yet made a concrete decision to act on this issue. One notable figure was Abdi İpekçi, a prominent Turkish journalist, who published a letter in *Milliyet* expressing his desire to host a Hungarian family, urging the Turkish Ministry of Foreign Affairs to facilitate their settlement.²³ The broader context of the Suez Crisis, which heightened tensions between the Arab states and Western powers, played a role in the influx of refugees into Turkey.²⁴ The perceived safety from regional hostilities made Turkey an attractive destination for refugees. However, this issue of refugee accommodation would later pose challenges for Turkey's foreign policy, particularly in terms of its response to Hungarian refugees.

In 1970, Hüseyin Nihal Atsız, a well-known Turkish writer and a strong advocate of the Turan movement (the union of Turkic peoples), published a poem titled “Macar İhtilalciler” (Hungarian Revolutionaries). In his poem, Atsız expressed his deep admiration for the Hungarians, framing their sacrifices as part of a broader struggle for the Turan ideal. He viewed the Hungarian revolutionaries as fellow nationalists, connected to the Turkish people by their shared origin. Atsız's support for the Hungarian cause was rooted in both his nationalist sentiments and his sense of solidarity with another Turkic-related nation fighting for independence.²⁵

Kadir Mısıroğlu, a prominent figure in Turkish nationalist circles, also contributed to the remembrance of the Hungarian Revolution. On the tenth anniversary of the revolution, Mısıroğlu published

²³ *Gülboy*, p. 115.

²⁴ *Havadis*, 3 Nov. 1956.

²⁵ Hüseyin Nihal Atsız, “Macar İhtilâlciler”, *Ötüken*, Issue: 79 İstanbul:1970, p. 4.

a detailed book that chronicled the heroic acts of the Hungarian revolutionaries. The book, spanning over 200 pages, included numerous photographs from Turkish media, illustrating the solidarity between the two nations. Mısıroğlu, who was critical of the socialist regime, expressed his belief that communism was bound to collapse, drawing parallels between the Hungarian Revolution and the global struggle against communism. In the fourth section of his book, he discussed the widespread communist propaganda, using Hungary as an example of the struggle against the communist system. Mısıroğlu concluded the book by summarizing the aftermath of the Hungarian Revolution and its consequences over the following decade (1956-1966). His efforts and heartfelt connection to Hungary were recognized when he was awarded the Nemzetör Medal by the Union of Free Hungarian Writers, a distinction he shared with figures like Şinasi Özdenoğlu.

Conclusion

From the outset of the 1956 Hungarian Revolution, Turkey extended its unwavering support to the Hungarian people in their fight for freedom. Turkish media coverage of the revolution was overwhelmingly positive, reflecting a deep sense of solidarity and hope for Hungary's victory. Early reports portrayed the revolution as a beacon of resistance against Soviet oppression, but after the Soviet intervention in early November, the tone shifted, and Moscow's actions were widely condemned in Turkish media. The brutal nature of the Soviet invasion was underscored by the publication of casualty numbers, which shocked the Turkish public and amplified the emotional response. The participation of women and children in the resistance was particularly highlighted, symbolizing the widespread national commitment to freedom. Turkish newspapers emphasized the "Brotherhood with the Hungarian People," a theme that resonated deeply within the public.

Turkish writers, poets, and intellectuals were profoundly moved by the Hungarian struggle. The fight for freedom was not only viewed through a political lens but was deeply internalized as a national cause. Hungarian revolutionaries were described as heroes,

first and foremost nationalist fighters, who embodied the spirit of resistance. The articles and reports by İlhan Bardakçı, the only Turkish journalist in Budapest, played a crucial role in informing the Turkish public about the revolution. Bardakçı's first-hand accounts brought the Hungarian heroes into the hearts of Turks, making them not only figures of political significance but also symbols of human endurance and courage.

In addition to the media reports, Turkish writers penned numerous poems and columns to evoke public sentiment, honoring the bravery of the Hungarian people. The case of Dr. Martha, a heroine who became known to the Turkish public through Bardakçı's witness, exemplifies the profound emotional impact of the revolution. Without Bardakçı's testimony, Dr. Martha's story might have remained unknown to Turkey, and Şinasi Özdenoğlu's dedication of his poem, Hungarian Rhapsody, might never have taken place. Dr. Martha's tragic death, felt so deeply by the Turkish people, served as an inspiration for Özdenoğlu's powerful poetic tribute. Ultimately, the Hungarian Revolution was not only a struggle for independence but also a shared emotional and historical moment for Turkey, where Hungarian heroes were embraced as national figures, and their fight for freedom became a part of Turkey's own struggle for justice and dignity.

GENİŞLETİLMİŞ ÖZET

Tarih boyunca Türkler ile Macar arasında ilişkiler yakın bir seyir izlemiştir. İki milletin de konuştukları lisanlar aynı dil sülalesine mensuptur. Avrupa Devletleri nezdinde destek görmedikleri 1848 Macar ayaklanması sırasında ise aralarında Lajos Kossuth'un da olduğu birçok Macar mülteci Osmanlı Devleti'ne sığınmış ve Kütahya'da iskân edilmiştir. Sultan Abdülmecid Macar mültecilerin himaye edilmesini şahsi bir mesele haline getirmiş, Osmanlı askerlerinin kanına hatta kendi saltanatına mal olsa bile ülkesine sığınan Macarları iade etmeyeceğini bildirmiştir. Osmanlı Devleti'nin modernleşme dönemi olarak adlandırılan son döneminde Macar uzmanlardan da yararlanılmıştır. 1874 yılından uzman olarak Osmanlı İtfaiye teşkilatında göreve başlayan Ödön Széchenyi, 1877 Paşa unvanı almış ve ölünceye kadar Osmanlı sınırlarında ikamet etmiştir.

1953 yılında Stalin öldükten sonra Sovyetler Birliğine bağlı olan ülkelerde milliyetçi akımlar boy göstermeye başlamıştır. Milliyet kavramı korunarak Sosyalist kalınabileceği düşüncesi Demir Perde altında yeni uyanan bir fikirdir. Tito hakimiyetindeki Yugoslavya bunun bir örneğidir ve o dönemde varlığını sürdürebilmektedir. 1956 yılının Haziran ayında Polonya'daki Poznan olayları sonrasında Polonyalı lider Gomulka Milliyetçi bir Sosyalizme geçileceğini ilan etmiştir. Öncesinde Moskova'nın ciddi tepkisiyle karşılanırsa da Gomulka'nın sosyalizmi yeğ tutacak adımlar atması ile olaylar çok büyümemiştir. Ancak bu hadiseden cesaret alan Macarlar kendi ülkeleri için büyük bir adım atmışlardır. Olaylara öncelikle Sovyetler Birliği tarafından müsamaha gösterilmiştir. Ancak Poznan olaylarından farklı olarak Macar halk hareketi Sovyetler Birliğinden ayrılmaya dönmüştür. 24 Ekim 1956 gününe ait Türk gazeteleri önceki gün bağımsız bir Macar Devleti kurulduğunu ilan etmiştir. Budapeşte'deki Stalin heykelleri yıkılmış ve Sovyetler Birliğindeki Macar Devletinin bayrağında bulunan orak-çekiç kesilerek çıkartılmıştır. Bu ortası delik bayrak, Macar İsyanının sembolü haline gelmiştir. Sosyalist Devrim tehlikeye düştüğünde Sovyetler Birliği'nin sosyalist olan ülkelere askerî müdahalesini meşru kılan "30 Ekim Deklarasyonu" ilan edilince, Macaristan için işgal kararı alındı. Macar Başbakanı Imre Nagy Macaristan'ın Varşova Pakti'ndan çıktığını ilan ederek mukabelede bulundu. Macar Radyoları Ruslar tarafından yayınları durdurulmadan önce durumlarını dünyaya haykırmaya çalıştılar. Başbakan Nagy Birleşmiş Milletlere ve diğer ülkelere çağrıda bulunarak destek istedi. Macaristan'ın büyük bir talihsizliği Süveyş Kanalı meselesinde pazarlık durumuna gelmesi idi. İngiltere ve Amerika Birleşik Devletleri kendi menfaatlerine uygun olarak Macaristan'ı Sovyetler Birliğine teslim ettiler. Bunun karşılığında Süveyş Kanalındaki hakimiyetlerini korudular. Sovyetler Birliği 4 Kasım 1956 günü Budapeşte'ye girmiş çok büyük bir kıyım yaparak ve bu isyan hareketine müdahale etmiştir. Ancak yerel halk ve Macar askerleri mukavemette bulunmaya çalışmıştır. Macar kadınları gerek meydanları doldurarak gerekse Rus tanklarını bombalayarak özgürlük hareketine destekleri göstermişlerdir. Sadece kadınların yer aldığı bir gösteri ilgi çekmiştir. Ancak Sovyetlerin sert tutumu asker kadın çocuk ayırımı yapılmaksızın birçok Macar vatandaşın hayatına mal olmuştur. Bu süreçte Macaristan'dan gelen haberler Türk Basınında da geniş yer tutmuştur. Stalin heykelinin yere yıkılmasını "hak ettiği yeri buldu" ve "putlar yıkılıyor" şeklinde başlıklarla Türk basınına yansımıştır. Budapeşte'de olduğu bilinen tek muhabir İlhan Bardakçı'dır ve yazıları yayın hayatına yeni başlamış olan Havadis Gazetesi'nde yayınlanmaktadır. Bardakçı'yı en çok etkileyen kişilerden biri Budapeşte'ye gelişinden itibaren kendisiyle ilgilenen Dr. Martha isimli hekimdir. Dr. Martha

Macaristan'ın bağımsızlığı konusunda oldukça umutludur. Dr. Martha, Bardakçıya bu isyan vesilesiyle ilk defa Macar olmaktan bu denli iftihar ettiğini dile getirmiştir. Ancak birkaç gün sonra Kızıl Ordu Budapeşte'ye girdiğinde umutlar yerini yeise bırakmıştır. Bardakçı kaldığı otelin lobisinde yabancı gazeteciler ile otururken Dr. Martha içeri girmiştir. Birkaç gün önce umut dolu gözler bakan Dr. Martha artık umudunu kaybetmektedir. Bir süre sonra otelin karşısında birkaç yaralı bulunduğunu fark eden Dr. Martha, tıbbi çantasını alarak yaralıların imdadına koşmuştur. Aniden yolunu değiştiren bir tankın açtığı makineli tüfek ateşiyle Dr. Martha can vermiştir. Bir müddet duraklayan tank sonrasında tekrar hareket ederek Dr. Martha'nın cesedini çiğneyip yoluna devam etmiştir. Bu hadise gazeteci İlhan Bardakçıyı çok derinden etkilemiştir. Bardakçının yazdığı satırlar Dr. Martha'yı Türk kamuoyunda bir kahraman konumuna yükseltmiştir. Şinasi Özdenoğlu'nun Macar Rapsodisi şiirini ithaf ettiği Dr. Martha, İlhan Bardakçı'nın gözleri önünde can veren doktordur. Şükrü Kaya, Hürriyet gazetesindeki, Peyami Safa ve Abdi İpekçi ise Milliyet gazetesindeki sütunlarında Macaristan'daki olaylarla ilgili yazılar yazmışlardır. Şükrü Kaya, Macarların cesaretlerini ve gayretlerinin efsaneleştirirken olayların Moskova tarafından şiddet kullanılarak bastırılacağından endişe duyduğunu belirtmekten geri durmamıştır. Günler geçtikçe Kaya'nın bu endişelerinin yersiz olmadığı görülmüştür. Peyami Safa, Macarların tank ve tüfeklere diş ve tırnakları ile kahramanca karşı koymaya çalıştıklarını dile getirmiştir. Türk yazar ve gazetecilerin Macarlara verdiği destek en başta, Macarlar ile Türkler arasındaki tarihi akrabalıktan kaynaklanmaktadır. Diğer bir yandan sosyalizme muhalif olan Türk yazarlar, Macar bağımsızlığı vesilesiyle demir perdenin sınırlarının daralmasını ümit etmektedir. Reşad Ekrem Koçu, Her Gün gazetesindeki yazılarda bu akrabalıktan dem vurmaktadır. Hüseyin Nihal Atsız 1970 yılında yayınladığı Macar İhtilalciler isimli şiirinde Macarlardan akan akı Turancılık uğruna dökülmüş saymakta ve Macarları bu mefkûre ile kendine yakın hissetmektedir. Abdi İpekçi yıkım dolayısıyla iltica etmek zorunda kalan Macar mülteci ailelerden birini evinde ağırlayacağı ifade etmiştir. Şinasi Özdenoğlu "Macar Rapsodisi" şiiriyle ve Kadir Mısıroğlu Macar İhtilalinin 10. Yılı vesilesiyle hazırlamış olduğu kitabıyla Macar Nemzetör nişanına layık görülenler arasına girmişlerdir. Macar İhtilaline Türk basınında geniş yer verildiği ve isyan sırasında isimleri efsaneleşen kimselerin Türk gazetelerine taşındığı görülmektedir. Macar kahramanlar Türkler tarafından benimsenmiştir ve adeta milli kahramanlar gibi saygı görmüştür.

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Newspapers & Periodicals

Cumhuriyet
Havadis
Her Gün
Hürriyet
Milliyet
Tercüman
Ötüken

HUNGARIAN RHAPSODY²⁶

To the immortal memories of Dr. Marthas
 On the plains of Hungary and by the Danube
 In Martha's eyes and all the songs
 And in the palm of the massacred youth
 With sooted flags in their hands
 In Budapest streets the tanks crushed
 The youthful hearts tricoloured dawn
 You, pains, the greatest love and tears!
 You, often cited in 20th century
 In law books and speeches
 In a human being's brain and in the barrel's sights
 In the future lullaby of my child to be born
 You, salt taste of the beautiful seas,
 The fight painfully throbbing in our temples
 The dream of all the imprisoned
 O freedom!
 And you, humanity, unable to create the real human
 You, fattening on your brother's blood
 Budapest in on fire brother, my brother, fire!
 Tanks rearing up on young breasts
 There is my love, on fire
 Blocked are the streets, blocked
 me, unable to reach her,
 one fears as if strangled the Mother
 me, unable to help her
 in the cramped streets I grope for you
 O endless song o pity
 me, unable to help you

26 Special thanks to Bilge Özdenoğlu, the daughter of the poet, sharing the English translation, detected from poet's personal archive.

Ashamed of myself and the honeybee
 I want to set off to other stars
 Ashamed of the cloud, the moving ground,
 Of all the beasts of wilderness
 Of the gazelle suckling the lion's cub
 Of the human in me
 Yet all the antennae of humanity
 Are turned towards Budapest!
 And it is the humanity which,
 Since Magna Carta, signed lots of treaties,
 And sacrificed his best sons
 For the sake of this,
 And sold masses off for a bit of it,
 I am ashamed of myself, my brother,
 Cannot look in the mirror!

Where are the gypsy tunes,
 Those wild violins
 Where are the lovers lip to lip?
 Can you hear the voice of the poet Petöfi?
 Can you hear in the grumbling of tanks
 the Hungarian Rhapsody?

Tear me into pieces use all your guns
 You cannot kill me!
 Discard my name from all the books and the songs,
 You still cannot scrape my away
 I am like the good and the bad in your blood
 In 1789 and in the Turkish Revolution!
 Today, burgeoning,
 Tomorrow, sent to the gallows,
 I am neither a fight to be given up,
 Nor flesh or bone
 I am the flag in the hands of infinity
 I am freedom!

Şinasi Özdenoğlu 1956.