

Nádudvari Zoltán

Welcome 10

The gathering of the former orphans is a special, rare occasion for a natural conversation. Two generations has passed since the time in the orphanage. This encounter which was expected for a long time is probably the last time to recall the memories of former orphans. The witnesses to the Holocaust and to the orphanage experiences in the 1940s' poverty are unfortunately becoming less and less!

What are the memories like? Forgetting can certainly filter:

"I only remember the beautiful"

The first joyful summer after the spring of 1945 welcomed the orphans. Even with immeasurable losses, they could rejoice together that they survived!

When the orphans can recall their distant memories together, the first thought is to thank the former educators for their care. They did their best to replace the family members who did not return. In place of a parental home, they praised and punished them, and they prepared them for a valuable journey to life. It is apparent that their impact (unconsciously) reaches the next generations.

The participants of such a gathering can even finish each other's sentences: If you say "Joint", the right answer is the poem of József Attila (Ars Poetica):

*"Be free to eat, drink, make love and sleep!"**

Most of the students did not go abroad (as they desired for an adventure), and many of them now live in Israel, or Overseas. If they can, they come back home to visit too, as they still dream in Hungarian!

At our 1995 orphanage gathering, the Boy's Orphanage in Fasor was still there! It was secularised in the fifties and the students were transferred to a building in Óbuda.

The memory of the orphanage moved to Óbuda is preserved on the plaque made by the participants of the 2014 gathering.

Hopefully, the private history recalled here can reach many in the 21st century, where most information appears on computer screens, tablets and smart phones, not printed on paper.

The participants of the meeting will remember Péter Esterházy's remarks!

The quote published on the NÜB website also refers to the mission of the 2019 autumn orphanage gathering.

Péter Esterházy about the survivors and their shortage:

"What we certainly know about the 21st century, and one of its most important features, is that this is the century when Holocaust survivors will die. Everybody. It changes the world, it changes the language and speech - at least in those parts of the world where they talk about the Holocaust, where it's a human topic; the Hungarian language, this scandalous insensitivity, will not be affected according to the current situation.

He who was there speaks and listens differently; therefore he who was not there also speaks and listens differently.

There is something scary and frightening about this new loneliness as survivors slowly leave us and we are left alone.

Again, I'm talking about responsibility and not about self-pity.

Do we want to forget what happened as a bad dream (and with that we say all suffering is meaningless and unnecessary), or do we want to accept it as the great trauma of human history, of civilization?

This is the big question of the 21st century language: whether we want to forget, or even if we do not understand it, at least to keep Auschwitz in its terrible human nature; therefore the question is whether we live with the potential of neurosis or culture.

If man is left alone - and this is also the 20th century - he is lost.

Man has no chance, humanity has a chance.

It would be good, it would be better if it was a quote. "

...

“How can we survive? Once we can establish that there are no basic conditions for understanding each other's words (suspicion, towers instead of trust, common dictionary) in order to talk to each other.

What do we all have in common, in which we can all agree?

Saying that we know little, we always talk about the details; this is the language of the end of the 20th century. But we have to work better for the ignorance, namely, this ignorance is more painful, more confusing, not self-evident, but something is really missing.

So, after all, Kant's question should be repeated, whether it is possible to talk on the part without the whole, whether it makes sense to talk on the purposeful part about the purposeless whole. ”

(Source: Esterházy Péter, “The Bermuda Triangle. On the language of the 21st century”) Élet és Irodalom, 2002. No 3.)

* in English by

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