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A STUDY OF THE ENGLISH SPEECH OF THE HUNGARIANS OF ALBANY, LIVINGSTON PARISH, LOUISIANA

A Dissertation

Submitted to the Graduate Faculty of the Louisiana State University and Agricultural and Mechanical College in partial fulfillment of the requirements for the degree of Doctor of Philosophy in

The Department of Speech

by

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ABSTRACT

The purpose of this study has been to analyze the phonetic and lexical features of the English speech of the Hungarians of Albany, Livingston Parish, Louisiana, in order (1) to determine whether there are, in their English speech, any deviations referable to the Hungarian language, and (2) to note other deviations from standard Southern English.

The medium of investigation has been the 1951 edition of The Work Sheets for the Linguistic Atlas of the U.S.A. and Canada and Associated Projects, compiled by Raven I. McDavid, Jr., and Virginia McDavid.

The writer selected six Hungarian informants whose English speech was representative of that of the community. These informants were interviewed and their responses were transcribed in workbooks in the symbols of the International Phonetic Alphabet.

In addition, a comparison was made of the sound-systems of Hungarian and English speech.

From the responses of the informants, a tabulation was made of deviations from standard English speech. These deviations were analyzed and the sounds used were compared (1) to Hungarian speech-sounds, and (2) to the sounds heard in the speech of the surrounding area.
Summary of conclusions:

The influence of Hungarian speech habits is apparent in the English speech of all informants, but is much stronger in the speech of the older informants, who learned English after they were of adult age. The chief Hungarian speech influences are the following:

1. The almost invariable substitution by all six informants of [t] and [d] for [θ] and [ð].

2. The pronunciation of [r], which was trilled by the two older informants, though pronounced as in General American speech by the other four informants.

3. Substitution of [i] for [i], [a] for [A] and [v] for [w] by the two older informants. These two also usually added superfluous [g] or [k] to [n].

4. The shifting of stress to the first syllable in words normally stressed on the second syllable.

5. The substitution of [sr] finally for [s] by informant Ib, and the use of [ə] for [ə] by all the other informants except Ia.

The influence of Southern speech on the English speech of the informants is less apparent than that of the Hungarian. The chief evidences of Southern influences are as follows:

1. The use of [ə] for [ə] and the occasional omission of intervocalic [r] by the oldest informant. The speech of no other informants showed this influence.

2. The diphthongization and nasalization of the vowel [æ], resulting in [æ1] heard chiefly in the speech of informants Ia, IIa, and IIb.

3. Frequent omission of [t] and [d] in the combination st and nd.
The English vocabulary of the Hungarians, though more limited, in general conforms to that of the other rural speakers of the locality. Syntactical deviations influenced by Hungarian are numerous in the speech of the two older informants.
INTRODUCTION

A colony of native-born Hungarians and their descendants form a linguistic island in the Albany community of Livingston Parish, Louisiana.

As Bloomfield observes, every village or community has its own peculiarities of speech.¹ The foreign group at Albany not only has unusual peculiarities of speech, but has also clung to the customs of its native land and has resisted assimilation into the surrounding social area. Persons interested in folk groups in Louisiana have long recognized the quaint individuality of the settlement. Two studies previous to this one have been made, one² concerning the adult education, the other,³ the sociological conditions of the community.

Hungarian is still the language generally spoken in all the homes of the Hungarian-born settlers. They speak English only when addressing "outsiders" or their grandchildren. As a consequence, the English speech of the older


people is often very hard for local natives and others to understand. However, the English speech of the second generation, most of whom were born in this country and educated in the public schools at Albany, more nearly corresponds to local speech. The English speech of the third generation, grandchildren of the Hungarian-born settlers, is even more like native local speech, because these younger people have scant interest in the language of their ancestors and often refuse to learn it.

Linguists are agreed that language changes are either accelerated or retarded according to several factors, such as geographical separations, degree of education, language mixtures and substrata, popularity or unpopularity of a dialect, degree of association with other groups in the community, and the degree of outside influence resulting from travel. These factors have all tended to retard the Hungarians in mastering the English language. For instance, in the early days, the Albany settlement was somewhat isolated geographically because the roads leading to it were often barely passable. Assimilation into the local social group has been retarded, not from any social discrimination on the part of either the Hungarians or the local native-born Southerners, but as a result of the pattern of life early established in the Hungarian community. The fact that many of the early settlers had little or no education retarded their acquiring

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proficiency in the use of the English language, and thus, also, retarded assimilation. Furthermore, few of the people have traveled at all since coming to Albany.

The oldest informant used in this study taught himself to read the English language as he gradually learned to speak English. He explained to the writer some of the difficulties involved in this process. They were the same difficulties of which Baugh speaks in *A History of the English Language*, i.e., the chaotic character of English spelling, the lack of correlation between spelling and pronunciation, and the difference in sound values given to certain orthographic symbols by the Hungarian and the English languages. This foreign group at Albany does what any people do when learning a new language: they tend to pronounce the language with the only sounds they know, the sounds of their own language.

There has of late been a change in some of the factors that have long retarded language change in the Hungarian community. The degree of education is increasing, and the process of assimilation into the surrounding social group has not only begun, but appears to be speeding up. It may be that the time approaches when the old habits of Hungarian speech in the community will have been completely replaced.


by the habits of speech heard in the local surrounding area.

In the light of the preceding discussion, therefore, a study of the English spoken by the Hungarian community at Albany would seem to be justified.

Purpose

The purpose of this study has been to analyze the phonetic and lexical features of the English spoken by the Hungarians living at Albany, Livingston Parish, Louisiana, in order (1) to discover any deviations in their English speech referable to the influence of the Hungarian language, (2) to note other deviations from standard Southern.

Medium of Investigation

The medium of investigation has been the 1951 edition of The Work Sheets for the Linguistic Atlas of the U.S.A. and Canada and Associated Projects, compiled by Haven I. McDavid Jr. and Virginia McDavid.

Procedure

The first step in the procedure used in making this study was the selection of six informants, whose speech was suitable for use in the study. In selecting these informants, the writer followed as closely as possible the methods of the field investigators for the Linguistic Atlas of the United States and Canada. Bernard Block explains these methods in
an article in *American Speech*. The informants chosen, accordingly, speak in a manner typical of that found among persons of their respective ages in the community as a whole. All informants speak fluent Hungarian, being either native-born Hungarians or sons and daughters of such persons. It was difficult at first to obtain informants middle-aged or younger, because the unceasing industry of these people leaves them little time which they could give for the necessary interviews. None of the informants has been subject to much outside influence from travel or higher education. Their ages range from 30 to 87. All are intelligent, and all cooperated. With one exception, they seemed to derive much enjoyment from the interviews.

In beginning the study, the writer was assisted in meeting some of the members of the Hungarian community by Charles Ekker, instructor in foreign languages at Louisiana State University, whose father was a native-born Hungarian settler at Albany. Further assistance was given by the acknowledged leader and "father confessor" of the community, The Reverend Mr. Alexander Bartus, pastor of the Hungarian Presbyterian Church in the settlement. The minister not only suggested persons who might be good informants, but carefully explained in Hungarian to the first elderly informant selected, the intention of the writer. This explanation happily resulted in full cooperation from the informant.

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Tape recordings were made of the interviews with the informants. Following the suggestions for the field workers for the Linguistic Atlas, the interviewer directed conversations toward the responses desired. These responses were transcribed in the phonetic symbols of the International Phonetic Alphabet in a workbook made for each informant. Included in the workbook, in order to give the full flavor of the dialect used, were many spontaneous comments of the informants.

A comparison of the sound systems of Hungarian and English speech was made, and distinctive features of Hungarian pronunciation and orthography noted. An explanation of Hungarian vocalic harmony was added. This was done in order to enable the investigator to detect more readily any influence of Hungarian in the deviations from normal English heard in the speech of the informants.

From the material in the six workbooks used for this study, a tabulation was made of words deviating in pronunciation from that in standard English usage. An analysis was made, comparing sounds used in the deviations with Hungarian sounds and with local speech sounds.

Finally, the English vocabulary used by the Hungarians was compared with that of the local native-born Southerners.
CHAPTER I

THE HUNGARIAN COMMUNITY AT ALBANY,
LIVINGSTON PARISH, LOUISIANA

This chapter discusses the history and way of life of the Hungarian settlers and their descendants in Livingston Parish. It outlines the various factors which may have helped to establish the local features of the English spoken in the Hungarian community.
The Hungarian Community at Albany,
Livingston Parish, Louisiana

One of a number of cultural islands in rural Louisiana is a community of several hundred Hungarians. They are the descendants of the migratory Magyars, some of them native-born Hungarians, and some of them children or grandchildren of original Hungarian settlers. They comprise an industrious, thriving, and endogamous group, occupying the east-central portion of Livingston Parish.

1Alvin L. Bertrand, "The Many Louisianas," Bulletin No. 496, published by the Louisiana State University and Agricultural and Mechanical College Experiment Station, June, 1955, p. 23.

2The Encyclopaedia Britannica, Vol. 11, p. 903, gives the following statements about the migratory Magyars:

The Magyars, the founders of the Hungarian state, were by origin a Finno-Ugrian people from beyond the Urals; but they were driven into the steppes about the beginning of the Christian era, and there mingled with Turki peoples. From the 5th to the 9th century A.D. they lived around and behind the mouth of the Don in a federation known as the On-Ogur (Ten Arrows) from the Slav pronunciation of which the name "Hungarian" is derived. In the early 9th century they were vassals of the Khazars. They were then organized in seven hordes or tribes, under hereditary chieftains. The chiefs of the most powerful single horde were also hereditary overlords of the entire nation. Under pressure from their eastern neighbors, the Petchenega, the nation migrated westward, accompanied by these dissident hordes of Khazars, known as the Kavers or Kavars, and some other minor Turki tribes. Some of them arrived at the mouth of the Danube in A.D. 889 and took service with the Greek emperor against the Bulgars, while the emperor Aronulf had enlisted the help of other contingents in his war against Sviatopluk of Moravia; and, seeing in the middle of the Danube basin a place of refuge from its pursuers, the entire nation under its leader Arpad, migrated across the Carpathians (896). They easily
Livingston Parish

Livingston Parish is centrally located in that portion of Louisiana which lies east of the Mississippi River. Settlement began there before 1776, following, after the fashion of the colonial South, the navigable streams, in this case principally the Amite River. Although it is a rural parish, at the southeastern corner it is only about 35

subjected the scattered populations of the central plain and destroyed German forces gathered to meet them. They were then firmly established in what was now Hungary; but its mountainous and trackless periphery was only gradually brought under effective control, and in these areas the earlier, non-Magyar population, although subjugated, lived on.


A brief history of the parish is given in The New Louisiana, official State Administration Inaugural Publication, 1936, p. 99:

Livingston Parish was established in 1832 during the administration of Governor Roman, and was once a part of St. Helena Parish. During the French and Spanish regimes, there were early posts in the territory prior to 1776. The settlement along the Amite River was augmented by families from the Canary Islands; then about 1810 French-Canadians established what is known as the French Settlement.

The Parish Seat was first established at Van Buren on the Tickfaw River; then moved to Port Vincent, and then to what was supposed to be the exact center of the parish, which town was therefore named Centerville, and later changed to Springfield. [Still later the parish seat was moved to the town of Livingston,]
miles northeast of New Orleans, and at the extreme western boundary, it is about 13 miles east of Baton Rouge. The irregular shape of the parish is determined by three of its natural boundaries: the Amite River, which forms the western boundary, the Natalbany River, which is part of the eastern boundary, and Lake Maurepas, the southeast boundary. The parish is about 32 miles long from north to south and about 30 miles wide from east to west. The surface is predominantly a flat coastal plain, rising imperceptibly from south to north.5

The climate of Livingston Parish is characterized by short, mild winters and long, warm summers. Freezing is infrequent, and the occurrence of snow even more rare.

In the wooded swamps are found cypress, tupelo and other water-loving trees, and on higher ground, both short and long leaf pine, and hardwoods such as oak, gum, beech, magnolia, ash, and hickory. Pecan trees and fruit trees, including fig, pear, Satsuma orange, and Japanese persimmon are frequently found throughout the parish. Grapes are also cultivated on most of the Hungarian farms in the parish.

Fishing and hunting have long been popular sports in Livingston Parish. A state document entitled "Do You Know Louisiana," describes some of the more popular fishing and hunting grounds in the parish:

Two miles east of Port Vincent (La. 46) is Colyell Bay. For years this body of water has been known as one of the finest of fishing streams. Head of Island, on the Amite River, is a popular vacation resort, and has good cabin accommodations. Black bass, crappie, goggle-eyed perch, sun perch, trout, and catfish are plentiful in Colyell Bay, in Lake Villar, and in the Amite and Tickfaw Rivers. Lake Maurepas, a semi-salt body of water, furnishes good angling.

Many varieties of game are found in the parish—deer in the swamplands, squirrel in the forest, cotton-tail rabbits in every section. In the swamps of Lake Maurepas there is extensive trapping of mink, muskrat, raccoon, and oppossum. Wild cats afford exciting hunting expeditions. Game birds include quail, doves, wild turkeys, ducks, snipe, and geese.

Because of the close proximity of these good hunting and fishing grounds, most of the younger men in the Hungarian community frequently engage in hunting and fishing.

How the Hungarians Came to Livingston Parish

Early in the 1890's several newspapers which were printed in the Hungarian language in the North and East carried the advertisement, "Wanted, men of Hungarian descent to work in a sawmill at Maxwell, Louisiana." The advertisement extolled the mildness of the climate in Louisiana, and told of between twenty and thirty thousand acres of cut-over land that could

6 "Do You Know Louisiana," published by the Louisiana State Department of Commerce and Industry, 1938, p. 139.

7 From a printed program of a celebration on November 6, 1943, commemorating "A Half Century of Progress Made by the Hungarian People from the Beginning to the Present Day, 1893-1943." A copy of this program was made available to the writer by the Reverend Alexander Bartus, pastor of the Hungarian Presbyterian Church.
be bought cheaply and on easy terms. The sawmill was owned by the Brakenridge family and operated under the name of the Brakenridge Lumber Company. In 1893 a few Hungarians, weary of the cold northern winters and hungering for land of their own, ventured south to begin work in the sawmill and to buy tracts of cut-over land dotted with stumps of the great long leaf pine forests. On reaching Hammond, Louisiana, by way of the Illinois Central Railroad, they made their way in wagons over dirt roads that were little better than logging trails. They worked in the sawmill for $1.15 for twelve hours' work, from 6 a.m. to 6 p.m. Before and after these hours they toiled with too few implements—and those inadequate—to make their newly acquired land productive. They laboriously dug out stumps and prepared the ground for planting strawberries. This crop, though strange to the Hungarians, had been commercially grown in the area for several years previous to their arrival in Livingston Parish, and the newcomers adopted it at once.

The Hungarians first called their settlement at Maxwell, Árpádho, in honor of the legendary chieftain, Árpád. The name did not long endure, however, and few people today are aware that the present village of Albany has been known to the Hungarians by other names.

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8The writer obtained this information November 23, 1955, during an interview with one of the informants used in this study, Steve Besetar, aged 78.

By the year 1898, the following-named Hungarians were successfully established farmers at Albany: Theodore Zboray, Julius Brusday, Adam Moosary, Louis Maklaty, Otto Sera, John Balint, Steve Torok, and Daniel Fazekas. The next family to settle in the community was that of the father of The Reverend Mr. Alexander Bartus. They moved to Albany in 1903. Thereafter the settlement steadily grew. Other immigrants working in the North and East joined the colony, while in many instances friends and relatives of the earlier settlers came directly from Hungary to Albany.10

10 Dates of the arrival of some of the settlers as listed in the program celebrating the fiftieth anniversary of the settlement:

1903 Reverend Alexander Bartus
1903 Joseph Beregi
1904 Joseph Novak, Sr.
1904 Joseph Zbugyela
1905 John Farkas
1906 George Makkos
1906 Charles Balog
1906 Mike Kopcso
1907 Joseph Olah
1907 Steve Vegh
1908 William Maklary
1908 John Duczer
1908 Eug. Ponsock
1910 Mike Erdey
1910 Joe Juhasz, Jr.
1912 Mrs. Lila Muszka
1912 Joseph Kiss
1913 Joseph Dick, Sr.
1919 Sam Berey
1920 Steve Koczan
1921 Steve Novak
1921 Joseph Nemeth
1921 Steve Juhasz
1924 John Frindik
1924 Joe Muszka
1927 Andrew Gubanosik, Sr.
Although the sawmill at Albany closed in 1914, the Hungarian community grew and prospered, and the settlers became full time agriculturists. In Louisiana they found the land, peace and liberty for which they had longed in vain in the country of their origin.

At the time of this writing, no one knows the precise number of Hungarian families living in Livingston Parish. The writer consulted a number of business and community leaders who agreed on a present estimate of 125 families, averaging perhaps six persons each. The Hungarian population has shown marked decrease in recent years, because so many young men and women have left to seek greater economic opportunity in Baton Rouge and in New Orleans, or in industrial centers in the North. The writer was informed by many of the Hungarians in Livingston Parish that members of their families had migrated to Detroit, Cleveland, and Cincinnati.

The process of assimilation has begun to be more evident in the last few years. Intermarriage with persons outside the Hungarian group is no longer an unusual occurrence. As a

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1927 George Petra  
1927 Steve Bates  
1928 Frank Csaszar  
1931 Mike Csaszar  
1933 Steve Vassil

11Allen, op. cit., p. 27.

12Ruth Carter, op. cit., p. 12, estimated the total number of Hungarians in Livingston Parish in 1935 to be 1500. John Horton Allen estimated the total population in 1951 to be between 250-300. (op. cit., p. 31.)

consequence, fewer and fewer young people in the community have any desire to speak the Hungarian language, but wish to be completely American.

Pre-Livingston Parish Connections of the Hungarians

Although the Hungarian community at Albany is only sixty-three years old at the time of this writing, Hungarian connections with America go back even before the time of Columbus. Later, Hungarian missionaries, pioneers, and explorers helped to establish civilization in America and in both the Revolutionary and Civil Wars many Hungarians lent their military services to the cause of liberty. Since the Civil War, Hungarian immigration into the United States has been continuous.

Various fanciful theories have also been set up regarding Hungarian-American connections before the time of Columbus.

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14 The following excerpt comes from Eugene Pivány, "The Hungarian-American Historical Connections from Pre-Columbian Times to the End of the American Civil War," (Translated from the Hungarian), published by the Royal Hungarian University Press, Budapest, 1927, p. 3:

... The connections of Hungarians with America reach back not only to the colonial period of the United States, but even to Pre-Columbian times. Hungarian missionaries, Hungarian pioneers and Hungarian scientists have, at the risk of their lives, taken part in conquering the American wilderness for civilization; and in the two most critical periods in the history of the United States, in the Revolution and in the Civil War, i.e., in the birth of the Union and in the prevention of its dissolution, Hungarians have, by virtue of their military prowess and devotion to the cause of liberty, played a part far exceeding in importance their numbers.

Hungarian immigration into America on a larger scale began only about a decade after the Civil War, it reached its culmination in 1907, and, so far as rigorous immigration laws permit it, is still going on.
Among others, one theory about the submerged continent of Atlantis, mentioned by the ancients, has been used by some philologists in an attempt to establish on a linguistic basis the kinship of the Maya Indians with the Ural-Altaic races to which the Hungarians belong. Thus far, however, satisfactory proof has not been established.

A not improbable supposition is that a Hungarian accompanied Leif Erickson when he voyaged to America with thirty-five men about 1000 A.D. This man was called Tyker, i.e., a Turk. It is a well-known fact that early Hungarians were generally called Turks, and other evidence lends plausibility to the idea that Tyker was a Hungarian. After the Hungarians migrated into Europe from their Asiatic homes toward the end of the ninth century A.D., it is possible that the more restless and daring of these Hungarians may have found congeniality with the voyaging Norsemen. Pivány points out the compatibility of temperament between the two groups in the following statement:

> It is also known that the Hungarians of the tenth century were in frequent intercourse with people not only to the west, but also to the east and northeast. . . . Bravery and love of adventure having been characteristics common to Northmen and Hungarians, there was little in the way of understanding each other.

It is a little known fact that even the name America has some connection with Hungary:

> . . . The Hungarian Prince St. Emerlic (Emericus), son of King St. Stephen, was a popular saint in medieval Italy, so much so that the notary of Florence,

\[15\text{Ibid.},\ p.\ 4.\ \quad 16\text{Ibid.}\ \quad 17\text{Ibid.},\ p.\ 7.\]
Nostagio Vespucci, conferred the Hungarian saint's name—in its Italianized form Amerigo—on his son born in 1451. Hyacimylus (Waldseemüller) seems to have been the first to suggest in his Cosmographiae Introductio published in 1507 that the newly discovered land should be named "America because Americus discovered it." In view of the above it would have been more correct to spell the name Emrica.18

Toward the end of the eighteenth and the first half of the nineteenth century, Hungarian interest in the new world was stimulated and emigration thither proportionately increased when descriptions of the United States began to be published in Hungary. Many of these descriptions were written by the emigrants themselves. As a result, colonies of Hungarians began to be established in New York, Philadelphia, Baltimore and elsewhere in the East. As early as 1798, several Hungarian merchants were well-known in New Orleans.19 By 1849 the Hungarian colony in New York was strong enough to ask the government of the United States to assist Hungary in her struggle for independence and liberty.20 About 1851, Anthony Vállas, a learned member of the Hungarian Academy of Sciences, settled in New Orleans and became a member of the faculty of the Seminary of Learning, which was to evolve years later into the Louisiana State University.21

18Ibid., p. 4. 19Ibid., p. 31. 20Ibid., p. 38. 21Ibid., pp. 52-53. Another learned member of our Academy in America was Anthony Vállas. He had been Professor of Mathematics at the University of Pest, but, having been deprived of his Chair during the Austrian régime, emigrated to Costa Rica in 1851,
There is no apparent connection, however, between the earlier Hungarians in Louisiana and the colony now living in Livingston Parish.

Background of the Hungarians at Albany

Almost all of the Hungarians in Livingston Parish are descendants of the peasant class in the country of their which country he soon left for the United States. He settled in New Orleans, where he became secretary, and subsequently vice president and acting president of The New Orleans Academy of Sciences. In 1859 the faculty of the Seminary of Learning of the State of Louisiana was organized and Vallas was elected Professor of Mathematics and Natural Philosophy. In 1860 the name of the institute was changed to State Seminary of Learning and Military Academy of Louisiana and many years later to Louisiana State University. In 1861, when the Civil War broke out, the superintendent of the institute resigned, and Vallas had to take charge of it as acting superintendent. Two years later, however, his experience with the Austrian authorities repeated itself; his chair was declared vacated on account of his sympathies with the cause of the Union, it having been also rumored that he had taken the oath of allegiance to the United States during the short occupation of Alexandria by the Federals. He died in 1869 in New Orleans where one of his sons, Horace, became advertising manager of the Times-Democrat. One of the sons of this Horace, Mr. Minor H. Vallas, is now [1926] Professor at Tulane University, New Orleans.

Alexander Kocsis had also been a professor at the college in New Orleans for six years, after which he traveled extensively in North and Central America, and was one of those who were trying to establish the kinship of the Central American Indian Idioms with the Hungarian language.

Charles Kornis edited the first Hungarian newspaper in America, the Magyar Czamutzeklapia (Hungarian Exiles' Paper) which was published in New York in 1853. The first sermon in the Hungarian language in America was preached also in New York in 1852 by The Reverend Gedeon Acs, the former Chaplain of Kossuth in Kutahia.
origin. Few peasants in Hungary owned their homes, tools or livestock. They worked on the farms of absentee landlords, usually on shares of 1/3 and under the direction of farm managers.\textsuperscript{22} As a consequence, the peasants were discontented and land hungry. Even the few who had money enough to buy land for themselves were unable to do so, because little land was available for purchase. Another factor contributing to their discontent was the fact that only six years of schooling were permitted them.

One of the descendants of these Hungarian peasants, The Reverend Mr. Alexander Bartus, himself an immigrant, once wrote a newspaper article concerning the migrations of his people. The Reverend Mr. Bartus, pastor of the Hungarian Presbyterian church near Albany since 1921, made the following comments in \textit{The Progress}:

\begin{quote}
We Hungarians . . . are really Mongolians.\textsuperscript{23} Our ancestors came out of Asia with the armies of Genghis Khan, making the first part of their journey westward with swords in their hands. But not by choice. They were farmers at heart, as were the legions of Tamerlane and the Russian peasants who were later pressed into the service of the Czar.
\end{quote}

\textsuperscript{22} Allen, \textit{op. cit.}, p. 24.

\textsuperscript{23} The opinion of modern anthropologists in regard to any Mongolian racial strain in the early Hungarians is indicated in the following statement by Carleton Stevens Coon (Assistant Professor of Anthropology, Harvard University), \textit{The Races of Europe}, Macmillan Company, 1939, p. 233:

\begin{quote}
We have no physical remains of the early Finnic invaders of Bulgaria, but those of the Ugri of the land-taking period, as the Hungarians call it, are adequate. As is to be expected, these ancestral Magyars, led into Hungary by Arpad, were only \textit{Mongoloid to a minor degree}. [Italics by the present writer.]}
This is shown by the fact that when the invading hordes retreated, those who could find a foothold in the land remained behind, to carve out what later became Hungary, a new land many thousands of miles from their Asiatic homes.

But there, conditions were, if anything, worse than before, and the people who had come westward in the armies of the invader, found themselves invaded, their country a battleground between Turk, Austrian and Pole. In 1699 the allied armies of the two last countries crushed Turkey and the country [Hungary] passed under the rule of the Hapsburgs.

The lot of the peasant was not a happy one in those years, particularly that of a people in an alien land. Hungary became in time an individual nation with racial unity, but even so, conditions were hard. When the great period of migration to America set in, the Hungarian farmer again took up the trek westward to the new sanctuary of liberty and land.24

About ten years after the Civil War, Hungarian immigration into the United States began in considerable volume.25 Most of these early immigrants settled in the North and East where they easily found employment, for they were strong and willing workers who did not quibble about low wages. Some worked in the coal mines of Ohio and West Virginia; some loaded iron ore into the boats on Lake Erie; some worked in steel mills or found other employment near the place of their disembarkation. Usually the head of the household would come over first, alone, as a steerage passenger. When he had

24 The Progress (Published irregularly 1930-1940, usually known as a weekly newspaper, established by Huey Long, and known in the beginning as the Louisiana Progress), Hammond, Louisiana, October 22, 1937, p. 20.

accumulated enough money to send for his family, they sold their possessions and joined him.

The Hungarian Community at Albany

In 1954 when the village of Albany in the eastern part of Livingston Parish was incorporated, the population was 950. Most of the business establishments of the village are on U.S. Highway 190. While a number of Hungarians live within the village itself, most of them live on small farms clustering thereabout. Many of these farms are on the so-called Springfield Road, a hard-surfaced road running southward from Albany to Springfield; others are on dirt or gravel roads, locally referred to as lanes, that lead from the hard-surfaced roads.

Surrounding the farms are densely wooded areas, chiefly of scrub oak, sweet gum, and short-leaf pine. These trees have grown up among the stumps left when the forests of long-leaf pine were felled.

The farms are small, averaging 29.1 acres with 8.4 acres under cultivation. The fields, or patches, as they are invariably called by the Hungarians, are intensively cultivated throughout the growing season. About three acres is usually given over to growing strawberries, and the remaining acres under cultivation to truck crops and other crops for the use of the farmer himself. Every farmer reserves part of his acreage for growing pine trees, the needles from which,

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26 Allen, op. cit., p. 34.
called pine straw, are used to mulch the strawberry plants. Members of the family do almost all the work in raising the strawberries. Migrant labor is never used, but help from neighboring Negro families is used in emergencies. During the strawberry harvest season usually from about March 1 to May 15, every able-bodied member of every Hungarian farm family works seven days a week harvesting the berries. Children do not attend school during this period, but go to school during the summer months instead. Even church attendance during the berry harvesting season is slight, for berries must be picked on Sundays as well as on other days.

Although strawberries have always been the most important crop for the Hungarians, secondary truck crops are also grown and marketed. Among these are snap beans, cucumbers, bell peppers, English peas, Irish potatoes, and sweet potatoes. For his own use each farmer usually raises corn, oats, sugar cane, soybeans, lespedeza, sorghum, and peanuts, as well as figs, pears, and grapes. A comparatively new source of revenue has been found by many Hungarian farmers who now raise poultry and sell eggs to hatcheries, or supply broilers for the city markets. One of the informants used in this study keeps 10,000 chickens from which eggs are sold. The importance of this business to the Hungarian community is indicated in a statement found in the Louisiana Municipal Review:

Since 1950 the business of raising chickens primarily as laying flocks to supply hatcheries all over the nation and beyond, has grown by leaps and bounds. . . . Livingston Parish, in which Albany is located, now
ships 750 cases of eggs per week in its new $1,500,000 egg industry. In addition, huge quantities of broilers are sold.\textsuperscript{27}

The Hungarians in Livingston Parish early realized the value of organization and co-operation. Two farmers' associations are functioning at the present time. The older of the two, the First Hungarian Association, was organized in 1910 and has continuously served the farmers since that time. The first president of the association, Steve Resetar, one of the informants used in this study, headed the organization until 1927. Under his leadership, the "famous Hungarian straw-berries" were first marketed at Chicago and elsewhere at good prices. The other farmers' association has since 1935 been known as the United Hungarian Co-operative Association. Prior to that time it operated first as the Albany Farm Bureau, and later as the Albany Hungarian Association.

A library in Albany, a branch of the Livingston Parish Library, has a good supply of books on varied subjects printed in Hungarian, as well as books printed in the English language. The supply is replenished from time to time by books from the State Library. On the walls of this library, among reproductions of a number of famous paintings, hangs a picture of one of the Hungarian patriots, Louis Kossuth, whose democratic principles have served as high incentive to the people of the settlement.

A home for aged persons known as "Our Home" is maintained by the community with the co-operation of the Public Welfare

Department. Under the leadership of Mrs. Alexander Bartus, an abandoned settlement school building belonging to the Livingston Parish School Board was converted to the use of old people, and a matron employed to care for them. At present, seven men are inmates of this home, including one who served as an informant in this study.

The comfortable homes of the Hungarian farmers sit in the midst of their strawberry patches. As the years have gone by, and prosperity has increased, the original make-shift dwellings have been replaced. Now most homes are adequately spacious, of modern design, well furnished and tidily kept. Although the greater number are painted frame structures, some are made of brick. Almost every home is equipped with television, electricity, and butane gas for cooking and heating. Some of the more prosperous farmers have installed private pressure pumps to provide running water for the house and farm.

Most of the Hungarians own their own homes, the few who do not, being, as a rule, young people who rent from their parents until such time as they can buy their own land.28 There are no sharecroppers in the Hungarian settlement.

Many old country customs linger on in this community, particularly in the environs of the family.29 The father is the recognized head of his household, and his authority is

28Allen, op. cit., p. 94.
29Bertrand, op. cit., p. 23.
respected even by his adult children. The mother is second to the father in command. The women take pride in being good housekeepers and cooks, while at the same time doing a day's work in the fields. Traditional dishes of the old country, such as toltot kaposta, or stuffed cabbage, and gulas, the famous Hungarian goulash, are still favorites.

Delicious home made bread made in great round loaves is preferred to any kind of bread. Until quite recently it was baked according to the old world tradition in outdoor ovens, but now these ovens are used only for harvest festivals and on other festive occasions.

There has been no case of juvenile delinquency in the Hungarian community at Albany. Community leaders attribute this fact to the pattern of family life in their settlement. The father is truly the head of the household, and his decisions are respected and obeyed. The mother is also respected and obeyed. The writer was continually impressed, during this study, by the fact that while the Hungarian parents exact obedience and respect from their children, they in turn, set a good standard of conduct for their children, and treat each child with due consideration. Derogatory terms such as "kid," "young-un," or "brat" are never employed by these parents, and seem not only distasteful, but even shocking to them. Each child is taught almost from babyhood to work in the fields with his parents, and each is assigned a task suited to his age and strength. Since the youngsters
are busy at their tasks before and after school hours, there is little time or inclination left them for mischief or wrongdoing.

In the early days of the settlement, the Hungarians operated schools of their own for their children, where the Hungarian language and religious doctrines as well as school subjects were taught. For many years, however, all their children have attended the public schools at Albany, and follow the prescribed courses of study. Their teachers know no Hungarian, as a rule, and the other students at the public schools at Albany are of Anglo-Saxon or Italian parentage. The Reverend Mr. Alexander Bartus was the last person to teach classes in the Hungarian language in the community. They were taught for years in connection with his summer Bible school classes, but have recently been discontinued. The pastor regrets that the younger generation has little or no interest in mastering the language of their ancestors.\(^{30}\)

The average number of years of schooling attained by persons 25 years of age and over in the Hungarian community is six. This is slightly above that for rural farm folk in Louisiana as a whole.\(^{31}\) This is noteworthy, since most of the native-born Hungarians had considerably less than the six

\(^{30}\) For the outsider, conversation sometimes is hard to follow in a group of older Hungarians. Although all of them normally converse in Hungarian, they switch quickly from English to Hungarian and back, for the enlightenment of children, few of whom know the language of their ancestors. Some of the youngsters understand the spoken Hungarian, but do not have sufficient command of the language to speak it themselves.

\(^{31}\) Bertrand, op. cit., p. 23.
years of schooling permitted to them in Hungary. For example, the father of the Reverend Mr. Bartus could neither read nor write. Many raised their general level of attainment after coming to Albany by attending adult education classes. There are some college-trained individuals in the community.

The Hungarians in Livingston Parish attend church regularly. Much of their social and recreational life is closely connected with the churches. Most of the people are Catholic, and with few exceptions the others are Presbyterian in faith. The outsider is continually impressed with the lack of friction and the spirit of mutual helpfulness existing between the two church groups. In the words of Steve Resetar, "We try to be good brothers."

The first church erected by the Hungarians was the Presbyterian Church, which was dedicated in 1908. The Catholic church was built in 1910. In 1945 a second Presbyterian church was built at Albany.

The writer visited all three of these churches and their environs during May, 1956. One Sunday afternoon she was accompanied to the Catholic church property by the oldest of the informants used in this study, Lawrence Shaffer, aged 87 years. Having helped build the church, and having been a devoted member of it thereafter, he made a good guide and source of information about the various buildings grouped near the church, as well as the Catholic cemetery not far away.

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32Allen, op. cit., p. 76.
The little white Catholic church lifts its spire among pines and cedars a short distance off the Springfield Road, about two miles south of the village of Albany. Farms are adjacent to the church grounds on all sides. The seating capacity is perhaps 150-200 persons. On the occasion of the writer's visit, doors and windows were open to the soft May breeze, and cut garden flowers filled several vases at the altar. A small pipe organ and choir loft occupy a balcony at the rear of the building. The whole is simple and unpretentious. Behind the church is the home of the resident priest. Another building houses three nuns who give religious instruction to the youngsters, and occasional lessons in sewing or English to the older girls and women. A large recreation hall, nearly as old as the church itself, is always open on Sunday afternoons and on many other occasions for community entertainment. The writer observed a merry group of older men and women. Amid much hearty laughter and friendly rail­lery the men were playing billiards or cards, while their wives sat more quietly talking or watching the games. One of the men remarked, "We feel better to work the next day, you see."

Another building, no longer in use, formerly served as a school in the earlier days of the settlement.

At some distance from the church beyond a field not yet cleared of the great stumps of the long leaf pines, lies the Catholic cemetery. Although most of the graves are marked
with granite headstones, all of which are inscribed in Hungarian, the place appeared unkempt. Tall grass mingled with wild black-eyed susans, covered the entire plot. The oldest marked grave in the Catholic cemetery is that of one Pauline Toth, who died in 1911. According to Lawrence Shaffer, in the earliest days of the settlement, both Catholics and Protestants were buried on the same piece of ground, which was owned by the Brakenridge Lumber Company. Later when this land was sold, the bodies were removed and re-interred in separate cemeteries located near the Catholic and Presbyterian churches, respectively.

A mile or so from the Catholic church and about three miles from Albany is the Hungarian Presbyterian Church built in 1908. It too is a small white frame building among the pines in the heart of the farming area. Here the Hungarian language is used exclusively in the services. Members are, for the most part, native-born Hungarians and are of the older generation.33

The writer twice attended church services at this church. The first visit was in April, 1956, when the strawberry harvest season was at its height. As a consequence, only a few persons could leave the strawberries long enough  

33 Every Sunday morning at 10 o'clock the pastor, The Reverend Mr. Alexander Bartus, preaches in the Hungarian language at the Hungarian Presbyterian Church in the farming area. Then immediately after, at 11 o'clock, he preaches in the English language at the Presbyterian Church in the village of Albany, about three miles distant. The members of the church in Albany are composed of the younger generation of Hungarians.
to come to church. Regardless of that, the minister rang the church bell at the usual time, and held a short service for the few who came. The writer was invited to return at the close of the strawberry season in late May. This she did.

About 9:30 a.m. on May 20, 1956, elderly Hungarians began assembling in the shade of the trees in the churchyard. With considerable banter and laughter, old friends shook hands all around, chattering volubly in Hungarian. At the sight of a stranger, they broke off to stare in astonishment, responding to her greeting, however, in the friendliest manner possible. At 9:45 the minister appeared in the vestibule and pulled the bell rope hanging from the belfry above it. At once the oldsters ceased their chatter and filed quietly into the church. An usher at the door handed each one a church bulletin printed in Hungarian. Inside the church, about 100 persons can be seated in the two sections of white painted pews. The walls are painted a soft yellow. An electric organ is used. The organist being absent, the minister not only conducted the service, but also played the organ accompaniment to the congregational singing. The men's voices rose strong, resolute, and stirring; the fewer women's voices a bit quavery and weaker. Although the service followed the ritual usual in all Presbyterian churches in the United States, only Hungarian was spoken or sung. The entire service was earnest, sincere, and worshipful.

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34 Until comparatively recently, an old world custom had been observed in this church when the Sacrament of
Outside the church on one side lies the neatly tended little cemetery. Most of the inscriptions on the tombs there are in Hungarian, but a few of the more recent ones are in English. On the other side of the church is the manse, a spacious, rambling, comfortable home in the shade of a gigantic live oak tree. This is the third home occupied by the minister's family in the thirty-five years he has served as pastor of this church. A strawberry patch is near by, for the minister is a farmer too. To the rear of the church is the Community House, erected in 1923, at a cost of $8,000. This building is a cultural center, being equipped with a stage, a sound moving picture projector and screen, a modern kitchen, a library, and adequate space for large crowds to assemble. Although it is used throughout the year, the annual Harvest Festival is the most colorful event that takes place in this building.

Margaret Dixon in the Baton Rouge Morning Advocate described one of these festivals:

Hungarian Harvest Festival

For 30 years now, each October, the Hungarians who live at Albany have held a Harvest Festival.

Now it is an accepted part of life in the small town where a group of Hungarian emigrants settled half a century or so ago. Each year, its sponsors, Rev. Alexander Bartus, Pastor of the Hungarian Presbyterian Church at Albany, and Mrs. Bartus think this year's celebration will be the last.

Communion was administered to the congregation. This required that the men of the congregation first stand around the communion table to receive the bread and wine, drinking from the same cup. When they had finished, the women would come forward in a group and be served in like manner.
But, so far, the Hungarian Harvest Festival has endured. And during the years, its fame has spread so that now the annual celebration, held in the Hungarian Community Center, which is a part of the Bartus church, is widely attended with spectators coming from New Orleans, from Baton Rouge and other towns far and near.

Originally the festival was part of the Reverend Bartus' program to preserve the Hungarian traditions among the members of his flock. He carefully coached the youngsters in the csardacs, the national dance of Hungary, and in other folk dances of that far away land. Mrs. Bartus saw to it that the costumes worn by the participants were authentic in every detail and that the music was of the standard Hungarian variety.

In the program, of course, they had the enthusiastic co-operation of a vast majority of the Hungarians who lived in Albany, to whom the Harvest Festival represented a link with the home they had left.

Now both the Reverend and Mrs. Bartus say a little sadly that the Harvest Festival has become "Americanized."

Not, they say hastily, that they object to the Americanization of the Hungarians. In fact, they have promoted just that. But they believe that a great part of the charm of the festival lay in keeping alive the traditions of Hungary.

This year's festival was held about a week ago. As usual the Hungarian Community Center was decked with streamers of white, red, and green, the national colors of Hungary. Bags of grapes and apples, polished to shining brightness and wrapped in cellophane were suspended from the streamers.

The cellophane, explained Mrs. Bartus, is a modern touch. It was added because when the grapes and apples are pulled from the streamers in the course of the festival, they invariably fell on the floor, eventually making it unfit for dancing.

Centering what was practically a canopy of streamers and fruit was an enormous bunch, the grandfather, in size at least, of any bunch, of grapes ever seen. This was covered with the red, green and white streamers. At one end of the room was a huge American flag.

The fruit, of course, is the pièce de résistance of the festival. In the old country, the harvest festival
was held when the grape crop was gathered. The landlord was the host and the workers the guests, and tribute was paid to the grapes which had been gathered.

A group of young people ranging from pre-teen age to young men and women were the performers. They wore costumes modeled after those of their parents' native Hungary. Present-day Hungarians, four generations removed from the old country, are not even sure that the costumes are authentic but they are carried out according to the memory of some of the older residents, who came to Albany from Hungary.

But, whether authentic or not, the costumes were colorful and charming. The girls wore pleated skirts of white with sleeveless bright red bodices, made on the style that Bo-Peep made familiar to Americans. Red and green ribbons edged the full skirts and the colors were repeated on the white blouses with huge billowing sleeves which peeped from beneath the bodices. Red and green aprons were worn.

The costumes of the boys were similar. They were pleated trousers about the length of today's pedal pushers. They too had vests and under them were worn shirts, also fashioned with billowing sleeves. In Hungary, boots reaching to the top of the divided trousers are worn but here the youngsters wore long pants which extended below the pleated trousers, simulating boots. All wore hats, each with its bouquet of white, red and green fresh flowers.

At one time, Mrs. Bartus recalls, the boys were with great difficulty persuaded to wear the costumes.

"They thought they were sissy," she recalls. "But when the veterans came back from the war and were willing to wear them, that was all forgotten. Now the boys seem to like them."

The young people are trained in the Csardacs by John Balint, who is also leader of the Hungarian band. The band incidentally is quite accomplished and plays Hungarian and modern music without a change of pace. Mostly members play by ear.35

35Violins and a Hungarian zither, a large horizontal stringed instrument called a czimbalom are used to accompany the festival dances.
The Community Center was filled to the brim this year for the festival. The formal opening came in an address of welcome from the Rev. Bartus, who explained that in the olden days in Hungary, the festival marked a period of thanksgiving for the harvest. At the end of the dances to be given by the young people, he said, efforts would be made to "steal" the bags of grapes and the cellophanes. Persons caught would be fined.

Then as the soft haunting strains of a Hungarian melody sounded, the costumed dancers marched into the hall. They presented a series of complicated maneuvers and then slid easily into folk dances, ending with the famed Csardacs, the national dance of Hungary.

Actually, they went through their paces with grace and verve, although some of the oldsters present sighed over what they said was lack of rhythm. Then as the final dance was completed, the audience made a dash for the grapes and apples. Fines were paid to judges who stood at vantage points in the room. The finale came when the biggest bunch of grapes was auctioned to the highest bidder.

General dancing followed and here the real spirit of the festival flowered. Old folks and young alike joined in the dancing which included both modern jitterbugging and dances of the old country.

The Harvest Festival at Albany is a community festival in the best sense of the word. It is held in alternate years in the Hungarian Presbyterian and Catholic churches. Old and young alike take part.

"It's not what it used to be," sighed Mrs. Bartus, "but the people still like them."

Personages Important in the Progress of the Albany Hungarian Community

Perhaps one of the people chiefly responsible for stimulating an interest in preserving the Hungarian culture in the community was Miss Mary Mims of Louisiana State

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36 Margaret Dixon, "Hungarian Harvest Festival," Morning Advocate (Magazine Section), Baton Rouge, Louisiana, October 28, 1951, p. 3.
She found the Hungarians eager to cooperate with her, and their interest in their cultural heritage has been sustained.

The man who has done more than any other person to keep the Hungarian colony at Albany close knit and steadily progressing is The Reverend Mr. Alexander Bartus. He co-operates actively with all other churches, and all other individuals or organizations in any enterprise, temporal or spiritual, that will contribute to the betterment of his community. In 1951 the *Progressive Farmer* selected him as Louisiana's rural minister of the year.38

Alexander Bartus was born in Tisza-Dob, Hungary, April 4, 1892, and emigrated with his parents to the United States in 1901. His father, a peasant who could neither read nor write, worked for a while in Ohio coal mines before settling with his family in Albany in 1903. Only eight other Hungarian families were in the colony at the time. Although the boy Alexander was only eleven years old, he worked the twelve-hour days with his father in the sawmill, and in addition, worked on their twenty-acre farm. In 1910 he entered the Bloomfield Theological Seminary, at Bloomfield, New Jersey,

37"Civic, intellectual, and educational endeavors received their greatest stimulus on the formation of the Hungarian Settlement Community Organization, brought about in 1925, when Miss Mary Mims, the extension sociologist [Louisiana State University] was invited to visit the settlement." Fred Williamson, *Morning Advocate*, Baton Rouge, Louisiana, November 21, 1943, p. 10A.

38Margaret Dixon, "The Reverend Alexander Bartus, Rural Minister of the Year," *Morning Advocate*, (Magazine Section) Baton Rouge, Louisiana, August 12, 1951, p. 3.
where he spent nine years in preparation for the ministry. For two years thereafter he was pastor of a Presbyterian Church at Aurora, Illinois; then, in 1921 he became pastor of the Hungarian Presbyterian Church that he has served continuously ever since. In 1945, for the benefit of the younger church members who preferred sermons delivered in the English language to those preached in Hungarian, the minister established a second Presbyterian church in the village of Albany.

His wife, whom he met and married early in his ministry at Albany, was formerly Aranka Szekely. She was born in Ternova in a part of Rumania which is now a portion of Transylvania. The six sons and daughters of the minister and his wife have received college educations, and with one exception, they no longer live in the Hungarian community.

39 The educational status and the present occupation of the six sons and daughters of The Reverend Mr. Alexander Bartus are as follows:

Margaret Bartus, B.M., Southeastern Louisiana College, Hammond, Louisiana; M.A. Presbyterian General Assembly Training School, Richmond, Virginia. Director of Religious Education at St. Stephen Presbyterian Church, Fort Worth, Texas.

Alexander Bartus, B.S., Louisiana State University, Engineer for International Business Machines, Baton Rouge, Louisiana.

Goldie Bartus, B.S., Southeastern Louisiana College, Hammond, Louisiana. Additional training at Baptist Hospital, New Orleans, and Tulane University. Laboratory technician at the Baton Rouge General Hospital, Baton Rouge, Louisiana.
Although the minister has labored to preserve the cultural heritage of his people, he is profoundly grateful for the opportunities they have had in the little community at Albany to achieve so great a measure of independence, security, and happiness.

The cultural island created by the Hungarians at Albany will probably retain its characteristic features for a long time. However the increased trend toward more education, increased migration out of the community and the speeded up process of assimilation are breaking down the barriers that have kept the members of the community a close-knit endogamous group. The present identifying peculiarities of their English speech will inevitably begin to disappear when the native-born Hungarians have passed on. It seems likely that in time the community will completely be Americanized.

Louis Bartus, B.S., Southeastern Louisiana College, Hammond, Louisiana, working toward M.A. at L.S.U., teaches in the Doyle High School but lives at Albany, Louisiana.


Eugene Bartus, B.S., Southeastern Louisiana College, Hammond, Louisiana. Floor manager for the J.C. Penny Company store in Delmont Village in Baton Rouge, Louisiana.
CHAPTER II

BIOGRAPHIES OF INFORMANTS

A brief biography of each of the six informants whose speech is used for this study is given in this chapter. These biographies are modeled on "Suggestions to Field Workers" for the Linguistic Atlas of the United States and Canada. They note aspects of background and experience bearing on dialect, such as education, social contacts, family history, general character of the community, and character of the informant.
Lawrence Shaffer

Lawrence Shaffer, [lærɪnts ʃeɪfɚ], hereafter listed or referred to as informant Ia, is 87 years old. He was born July 14, 1868, in Magy Tarna, Hungary, [maɡi taɾna, haŋɡɛɾi]. He has lived since 1951 at "Our Home," a home for aged persons maintained by the Hungarian community on the so-called Springfield Road, about two miles south of the village of Albany. He is much more vigorous and alert than any of the other six men now being cared for in this home. As was stated in another portion of this study, the home was established as a community project by the Presbyterian minister, the Reverend Mr. Alexander Bartus, and is housed in a former schoolbuilding, a fairly large, rambling frame structure.

The grounds about "Our Home" are carefully tended by Mr. Shaffer, and at almost any season his flowers bloom profusely. Looking after these flowers seems his chief means of avoiding boredom and restlessness. Being quite gregarious, he also pays daily visits to neighboring families, always on foot, and carrying a stout walking stick cut from a hickory tree. This stick serves as a weapon against rattlesnakes, which he frequently encounters and kills as he takes a short cut through the woods to some farm perhaps a mile or more away. Mr. Shaffer is remarkably healthy, strong, agile, and erect, considering his age. He is rather below medium height, not overweight, and like most of the Hungarians of this
community, a good-looking person. He walks easily and lightly on his small and well-formed feet. His head is covered with silver gray hair. His eyes twinkle often with merriment, although his general demeanor is serious and reserved. His voice is gentle, and his English is strongly marked with Hungarian accent.

In November, 1955, when the writer first visited this home, she found Mr. Shaffer busily digging among his flowers. He seemed puzzled, a trifle suspicious, and unwilling to grant an interview. In fact, he turned away from her, picked up his hoe and resumed his digging about the plants. However, a telephone call to the Reverend Bartus secured the desired results. When the minister heard the dilemma of the writer, he spoke on the phone in Hungarian with Mr. Shaffer, explaining what kind of study was being made, and urging his cooperation with the writer. At length the elderly man turned from the phone, mopping his brow, a bit shaken, but smiling, as he remarked, "I never talked on a telephone before!" Within a few minutes he was undergoing another new experience --- speaking into the microphone of a tape recorder. On succeeding visits, the writer found him apparently eager to go on with the interviews, and always courteous and kind. His utterance seemed entirely natural, with no attempt at "improving the language." Frequently he lapsed into wistful reminiscences of his native land. It was easy to understand why all the Hungarian community regards him with love and respect.
Since coming to Albany in 1911, Mr. Shaffer has not left the community. He stated that when he arrived in Louisiana 45 years ago, the Hungarian colony included twenty-five families. He first came to the United States in 1899, in the month of May, and worked as a laborer for a railroad in Ohio. His family had remained behind in Hungary. He returned to Hungary after a year or so. In 1906, he came again to this country and worked in the coal mines of West Virginia, but returned to Hungary after three years. Finally in 1910 he brought his family over, worked again in the West Virginia coal mines, and determined that he would follow some of his friends to Louisiana and buy some of the cheap cut-over land for himself. This he did in 1911. In order to subsist until his strawberries could yield a crop, he worked in a sawmill owned by the Brakenridge Lumber Company. As time went on, he bought three small farms, all of which he cleared by digging out the stumps himself. The three farms were not adjacent. The first consisted of twenty acres, only eleven of which were cleared and cultivated. The remainder of the farm was used to grow pines, the needles of which are needed to "straw" the strawberry plants. The second farm consisted of six acres and the third of only two. In addition, he bought 60 acres of timberland, from which he sells pulp. His wife, like all other wives in the Hungarian colony, worked beside her husband in the fields, and from early childhood their three sons also worked beside their parents. Temporarily abandoning his farming, Mr. Shaffer operated a small grocery
store from 1920 to 1935. He ruefully recalled that during the last few years of its existence the business had cost him dearly, because he had extended credit too generously to many people who were victims of the great financial depression of that time. In recent years he has given his landholdings to his three sons. Now he has nothing, he stated simply, except his old-age pension. His own home had none of the modern conveniences such as electricity, butane gas, and running water—conveniences that almost every Hungarian family in the community has at the present time. Now his wife is dead, and only one son, Joe Shaffer, still lives at Albany, and continues to raise strawberries on one of the farms his father cleared forty-five years ago. Another son, Lawrence, Jr., lives in Detroit, Michigan, and the third in Tampa, Florida.

Magy Tarna, Shaffer's birthplace, is in a hilly part of Hungary, where grapes were grown for the great wine industries. His father was a German who had settled there, and had there met and married his mother, who was a native of the place. Both his parents worked in the fields. His father was also a craftsman skilled in making barrels, casks, and other containers for wine. He made these in a shop at his own home, using red oak wood. Mr. Shaffer stated that his father had been able to speak seven languages—Hungarian, Jewish, Russian, Rumanian, German, Czechoslovakian, and Bohemian. Both parents died when he was twelve years old, and he at once was put to work behind a plow on a neighboring farm.
Although he had only three years of schooling in Hungary, and none in this country, he taught himself to read English, and professes to be able also to read, besides his native Hungarian, German, Rumanian, and a little Latin. He said that he easily learned the Rumanian because the town he grew up in was more than half composed of Rumanians. (The town is now in Rumania.) He never learned to speak German well, although he reads it. The Latin he picked up during his boyhood when he served as altar boy in the Roman Catholic Church near his home. To this day he is a devout Catholic and regularly attends mass in the little white-spired church which the early Hungarian settlers built among the pines in the heart of the farming area.

Reading does not occupy much of his time. Occasionally he reads the Hammond Vindicator, which of course is in English, and reads regularly a Hungarian weekly published in Cleveland, Ohio.

Mr. Shaffer is an appealing and admirable man, with his gentleness, his humility, his innate dignity, his fortitude and his unceasing industry.
Steve Resetar

Steve Resetar [stiv rejitaf], hereafter listed or referred to as informant Ib, is 78 years old. He was born August 17, 1877, in the town of Nagy Kapos [nog kopaʃ], in the county of Ung Megye [un megri], Hungary [hangei]. This was in a great wheat-growing region, "the bread basket of Europe." The informant spoke of his native land as "a beautiful country, a nice flat country." Both of his parents were born at this same place. His mother had already died when at the age of nineteen he emigrated to the United States in February, 1897. His father died five years later. His parents were peasants who with their children labored in the wheat fields. In the 63 years since he came to America, Mr. Resetar has never returned to Hungary.

The informant is a dynamic, hearty, powerfully built man, about six feet in height, with a thick shock of grizzled hair. He has a booming voice, ready laughter, a keen sense of humor, a vivid imagination, and effervescent spirits. He is friendly and cordial in manner. He has been financially successful and now lives comfortably and pleasantly with his second wife. He and his wife always speak Hungarian in their home. There was no difficulty in securing him as an informant. He immediately grasped the purpose of the study, and seemed thoroughly to enjoy giving the desired information.

Mr. Resetar has retired from strawberry farming, and has sold his farm on the "Old Hammond Highway. Ten years
ago he built his attractive six-room brick home in the village of Albany, just off U.S. highway 190. The property is surrounded by a wire fence, the only kind of fencing used in this community. Cedar trees shade the walk leading from the front gate to the large screened front porch.

At the rear of the house is a garage for his car, which he still drives himself, despite his poor eyesight. A shed adjoining the garage contains his gardening tools and those used for an occasional bit of carpentering. The grass is neatly trimmed on his lawn. On one side of the yard is a large vegetable garden, and grape vines and fruit trees. Among the latter are about a dozen satsuma orange trees and a big Japanese persimmon tree.

About thirty years ago the informant introduced satsumas to Livingston Parish by ordering 100 young trees from St. Mary, Florida. When the neighbors observed how well the trees thrived, Mr. Resetar obligingly ordered plants for them also.

The abundant flowers that surround the house are tended by Mrs. Resetar. She has many varieties of roses, and a number of azaleas and other shrubs as well as many old-fashioned garden flowers. One day she cut some flowers for the writer to take home. Among them was a delightful, strange aromatic plant. She said that she always put sprays of that plant among flowers to be used in the church. On that same occasion, her husband added to her gift a large bag of satsumas from his trees.
Mrs. Resetar is also a Hungarian. She lived in Cleveland, Ohio, until her marriage ten years ago. Two previous husbands had died and Mr. Resetar's first wife had died. The informant's wife is a plump, motherly person, who recently has had several heart attacks for which she was treated at Charity Hospital in New Orleans. When the writer first visited her home, she was quite diffident, and sat with downcast eyes and primly clasped hands. However, in a short time she was completely at ease. During all interviews she hovered about, apparently feeling that she should restrain her husband's frequent exuberant outbursts. She would chide him when he became too playful and seemed to her to be delaying the progress of the work. Sometimes she disagreed with him with the answer he had given and a torrent of Hungarian ensued. He always blithely shrugged off her opinions and held fast to his own.

Mr. Resetar entered school at six years of age and finished six grades of school in Hungary by the time he was twelve. Before he was twenty, he had emigrated to the United States and was working in Fairport, Ohio, shoveling iron ore into the boats on Lake Erie. Then when he was about twenty-one, he attended a Catholic school at Plainsville, Ohio. Here he sat in a class of small children taught by nuns. He remained at this school for two months, learning to read and write the English language. He seldom reads anything printed in English, however, except a daily paper, the New Orleans Times Picayune, and a church paper, Catholic Action. He used to read rather extensively among Hungarian newspapers,
magazines and books before cataracts on his eyes interrupted such reading. Now that these cataracts have been removed, he reads as much as he can with comfort. In his home he has a room he calls his little office [lili ofis]. It contains an office desk and shelves of books, magazines, and pamphlets. Enthusiastically, he showed the writer old illustrated stories in Hungarian, stories of the Huns and the Tartars. These he has kept for more than twenty-five years waiting for the leisure time to enjoy them.

On November 3, 1904, Mr. Resetar and his first wife came to Albany to live, and with the exception of a few brief trips to Chicago and Cleveland, he has remained there. He had married a Hungarian girl in Ohio. They were a part of a group of twelve families who arrived together at Albany. This group had noticed advertisements in Hungarian papers printed in the North and the East about twenty to thirty thousand acres of cut-over land in Livingston Parish which could be bought cheaply, and about the warm and agreeable climate there. They were all weary of the cold Ohio winters, and longed for land of their own. Three or four of the group came down in the summer of 1904 to look the country over. They found it very satisfactory, particularly so in view of the fact that eight or nine other Hungarian families were already settled on farms which had in some cases been bought for only five dollars an acre. Mr. Resetar paid ten dollars an acre for his farm. He remarked, "I liked the country right away, because the birds were singing and we
had left the cold of Ohio. We had a hard time at first because we had to make our bread before the crops could come in later." The newcomers found employment at the sawmill, earning only $1.15 for twelve hours work, but that sufficed, for everything was cheap at that time.

Although strawberries were being raised by the Hungarians and others at Albany in 1904, the farmers had no assured market or price for their berries. Besides, they were plagued with doctor's bills, for they had little cash with which to pay them. Mr. Resetar took the lead in remedying both these conditions. In 1905, he and others organized an association to take care of the expense of illness in any of the families. Each member paid twenty-five cents a month. When a doctor's services were needed by any member for his family, the association paid the doctor's fee. Five years later, in 1910, the First Hungarian Farmer's Association was organized in Mr. Resetar's yard, and he was elected president of it. He held this office for seventeen years, or until 1927. He went to Chicago and arranged for the marketing of what was known from that time on as the "Famous Hungarian Strawberries," berries that brought from twenty-five to thirty cents more a crate than those of other associations. Said he, "I was preaching at the members for 17 years to put up good stuff so we would have a good name that way." Continuing his reminiscences, he recalled, "Once I myself loaded eighteen cars of strawberries in one day. Once we had 45 cars on the
line . . . . In those days, everything was cheaper and people made out much better than now."

Mr. Resetar is a loyal member of the little Roman Catholic church which he helped to build in 1910. He also helped to build the recreational hall where he still often goes to mingle with his friends on a Sunday afternoon. There the young people dance, while their elders play cards or billiards "for fun" or talk. "They feel better to work the next day, you see," he explained.

Mr. Resetar has one daughter living at Albany, the wife of a prosperous farmer. His four sons many years ago went North where they found employment in industry. They have prospered and they visit their father now and then.

Two more different personalities could hardly be found than the first two informants used in this study. However they are good friends and are both esteemed by the community.
Mary Megyesi Prokop

Mary Megyesi Prokop [märï mídzéši prokap], hereafter listed or referred to as informant IIa, was born February 17, 1910, on the same farm that she and her husband, Joe Prokop, now occupy. She was 46 years of age when this study was made.

The Prokop farm, which consists of 46 acres, is considerably larger than most of the other little farms in the Albany community. Like all the others, however, it is intensively cultivated and scrupulously neat. Indications of prosperity are numerous.

In order to reach the farm, one must turn off the Springfield Road about a mile south of Albany, and follow a lane (the term used by the Hungarians for a neighborhood dirt road) for about a quarter of a mile. At the entrance to the Prokop property a large weathered gate must be opened and closed every time a car passes through. This is necessary because a small herd of cattle, numbering about twenty, is pastured there. Beyond the gate, a long winding drive through pine and oak trees leads past a pond and through strawberry patches on one hand, and on the other, patches devoted to truck farming. The ground is in cultivation very near to the family home.

A small lawn, neatly cut, is directly in front of the house, but there is no walk leading from the driveway to the front door. It seems that the family enters the house from the rear most of the time. Very few flowers are grown around the house, but there are various kinds of shrubs including
flowering quince. The dwelling is of red brick, modern, well-built, substantial, and comfortable. It has a large screened front porch, four bedrooms, a bathroom, living room, dining room and a back porch. The furnishings are adequate, but no attempt has been made to satisfy an esthetic sense. An expensive television set dominates the living room. Beside the house, but detached from it, is a one-car garage. A shed for tools adjoins it.

The farm has electricity, and by means of a private pressure pump and well, it has running water. As tractors are used for plowing, and trucks for hauling, no horses or mules are kept. In fact, there is no live stock other than the herd of cattle and two hogs which are fattening in a pen.

At some distance from the dwelling, 10,000 white rock chickens are kept. For three years eggs from these chickens have been sold to a hatchery in New Orleans. Many other families also sell eggs or broilers to city markets. Mary Prokop does most of the work necessary to care for so many chickens, but other members of the family also help in that task, just as in all other farm chores. Although automatic feeders and other efficiency devices are used, about seven hours of Mrs. Prokop's time are required daily by the poultry. Once she pushed up her sleeves and displayed numerous small scars resulting from injuries inflicted by some of the "old clucks." Laughing, she said, "I don't mind their
pecking, but when they bite hard and twist [the flesh] at the same time, that makes me mad."

It was difficult to find a time in this informant's busy life when she could be interviewed. Even Sundays are not days of rest, by any means. At last, the hours just after the family returned from early mass on Sunday mornings were granted for the interviews.

The informant is the daughter of Steve Megyesi and his wife Mary Somizidi, both natives of Hungary. The father, now deceased, was born in the town of Kiskapos [kiskopouj], (the literal meaning of which is little gate), in the county of Ung, Hungary. He settled in Albany shortly before the year 1900. The widowed mother lives with her daughter's family and does most of the cooking and housework. The English spoken by the mother is so broken that it is scarcely understandable.

The informant, Mary Prokop, has traveled neither far nor often from the little farm on which she was born, and her interests do not appear to extend beyond her family and community. She is intelligent, pretty, somewhat plump, about five feet, three inches in height, and has light brown hair. She attended the public school at Albany but quit after completing only four grades. She married at the age of sixteen and became the mother of four sons. Although diffident at the beginning of the first interview, she soon was free of constraint, and answered all questions in a natural, direct,
and unaffected manner. When asked whether the family usually spoke Hungarian rather than English in the home, she replied, "Yes, we does." She belongs to the Women's Altar Society of the local Catholic church, the P.T.A., and the Veterans' Ladies Club. A very few books were in evidence. However, the family subscribes to Colliers, the Ladies Home Journal, and three farm journals: Farm Range, Progressive Farmer, and Poultry Magazine. They read two weekly newspapers, the Hammond Vindicator, and the Denham Springs News.

The informant's husband, Joe Prokop, is friendly, assured, alert, kindly, and a very hard worker. His strawberries and truck farming leave few idle moments for him, his wife and young sons. The latter, fifteen-year-old identical twins, are ninth grade students at the public school at Albany. They are well-mannered boys, with laughing eyes much like those of their father. Another son, aged 22, is in the United States Navy, and the oldest son, aged 28, works as an engineer at a television station, Channel 28, in Baton Rouge. He had finished High school at Albany before entering a period of military service during the Korean War. Afterward he had three years of technical training for the work he now does. During one of the writer's visits to Mary Prokop, her oldest son came to see his parents. They good-naturedly chafed him about his "soft" job, and his smooth, well-manicured hands. The young man laughingly admitted that he found work at the television station much easier and more to his liking
than the hard, incessant labor demanded from every member of any Hungarian farm family in Albany.

Mary Megyesi Prokop is quite a typical wife and mother in this community. She and her busy family are wholesome, practical, sensible, happy people.
Annie Beregi Kinchen, [əni bərɪɡi kɪntʃɪn] hereafter listed or referred to as informant IIb, was born at Albany, March 3, 1917. She is a kind and gracious woman, alert and intelligent, quiet and decisive in manner. She is a second cousin of informant IIa, Mary Megyesi Prokop, but the two, while somewhat similar in appearance and in temperament, live quite differently, and their speech habits differ greatly. Annie Beregi attended the Albany public schools, and after graduating from high school, entered Southeastern College at Hammond, a town only about six miles from the Hungarian settlement at Albany. Before completing her freshman year, however, she left college to marry Jake Kinchen, a young man of Anglo-Saxon stock, whose father was a prosperous farmer owning considerable land adjacent to the Hungarian Settlement. Since her marriage, Annie Beregi has not lived on a strawberry farm, for her husband has successfully engaged in businesses other than farming. Her life, in consequence, has been much like that of the usual American housewife. As a child, however, she helped her parents raise their strawberries, as all Hungarian children on the farms do to this day.

During one interview with the writer, the informant recalled a significant little incident from her childhood. In those days all the children brought lunches to school, for there were no cafeterias. At noon the little Anglo-Saxons
congregated together as usual to eat lunch, while the Hungarian children formed their own group. The latter had in their well-filled lunch baskets sandwiches made of home­made Hungarian bread. The rival group, on the other hand, had sandwiches made with biscuits. Each group began jeering the other, the Anglo-Saxons shouting "You old homemade bread eaters!" and the Hungarians as lustily retaliating with "You old biscuit eaters!" Remembering this, Annie Beregi shook her head, smiling, and said, "Children can be so cruel."

The informant is one of a family of eight boys and girls and is the mother of two sons, aged 18 and 14. Her father, Joseph Beregi, a leader in the settlement since 1903, was born June 9, 1886, in the town of Kiskapos, [kiskapoj] county of Ung, Hungary. He came to Albany in 1903, when he was sixteen years old. He was twice married. When his first wife died, leaving him with three children, he married Mary Megyesi, a girl of nineteen who had just come directly to Albany from Hungary to visit relatives. This second wife is the mother of Annie Beregi. The mother has never liked Albany farm life and has never even tried to learn to speak English. She was born March 26, 1895, near Budapest in the town of Scheszent [tʃehiminsɪnt] (sic), in the county of Vas Megye [vɒʃ meɡi], and in her girlhood was accustomed to the life of Budapest. To her Albany seemed "a wilderness;" when she arrived there in 1914. In spite of her longing for her native land, Anna's mother lovingly reared her three step-children as well as five of her own. The family not only raised crops of
strawberries and "truck," but also operated a little grocery store. Joseph Beregi and his wife have retired from farming and now live in the nearby town of Livingston, where they own and operate the Star Theatre, a moving picture theatre. Three of the eight sons and daughters of Joseph Beregi married non-Hungarians, one French and two Anglo-Saxon neighbors. The remaining five married Hungarians. None of the eight has engaged in strawberry farming since reaching adulthood.

The informant has traveled seldom and briefly. Her last vacation trip was in 1947, when she visited her sister in Detroit for ten days. She reads little other than a daily paper, the Baton Rouge Morning Advocate, and two magazines, Look and American Home. She was reared a Presbyterian, but now is a member of the Baptist church to which her husband belongs.

Hungarian is not spoken in the informant's home except when Hungarian guests are present, and her two sons have no interest in the language. Like most of the third generation Hungarians, they want to conform in every way and be regular Americans. The informant belongs to no clubs, and appears concerned only with her family and old friends.
John Bodi

John Bodi, [dʒən bɔːdi], hereafter listed or referred to as informant IIIa, was born of Hungarian parents in Dover, Florida, July 9, 1921. When he was two years of age, the family settled on a strawberry farm near Albany, and there John grew up in a family of two boys and three girls. All the children attended the Albany public school, where John finished the ninth grade. After these five brothers and sisters were grown, they all decided to leave strawberry and truck farming. One by one they settled in Baton Rouge. John followed in 1949, and since that time has owned and operated a shop for painting automobiles on North 33rd Street. However, his speech shows much more Hungarian accent than that of many Hungarians still living in the settlement. John retains his membership in the older Hungarian Presbyterian Church at Albany, and returns there frequently for worship. On those Sundays he does not attend church, he goes fishing, his one favorite sport and means of relaxation.

The informant's father, also named John Bodi, was born in a portion of Hungary now in Czechoslovakia. He emigrated to America at the age of 20 or 21. The mother, Mary Vargo, [mary ˈvɔːrˌɡoʊ] was born in a part of Hungary now in Yugoslavia. At the age of sixteen, she also came to the United States, where she met and married John Bodi. She speaks almost no English to this day. Since her husband's death, she has lived alone in the family farm home. The informant, who visits his mother often, has taught his two daughters enough Hungarian
so that they can understand their grandmother. The girls spend much of each summer vacation with her on the farm.

The informant's wife, formerly Yvonne Picou, [ivan piku], is a non-Hungarian, of Louisiana French extraction, a native of Maurepas, Louisiana. She married John June 7, 1941, and their two daughters are Beverly Jean, aged 13, and Mary Alice, aged 11, at the time of this writing. The wife was formerly a Catholic, but now attends the Presbyterian church at Albany with her husband. She is an unusually pretty woman and an excellent housekeeper. Her new and modern home is not only immaculately kept, but tastefully furnished. The house has two bedrooms, and the other usual rooms, which contain modern conveniences such as automatic washing and drying machines, air conditioning and television.

The informant belongs to no organization other than the church. He never reads books. A daily paper, the Baton Rouge Morning Advocate, and Motor Manual, a magazine related to his work, are the only reading materials he is interested in.

John Bodi has traveled very little. During the summer he usually takes his family on a brief trip to Pensacola, Florida. He finds that he can rarely leave his business longer than four or five days, for his several employees cannot take care of it in his absence.

The informant is a short, stocky man with dark hair and brown eyes. He is practical, shrewd, and a hard worker. He laughs easily, has a serene attitude, yet smokes cigarettes
almost continuously. He is the only Hungarian observed by the writer during this study who smoked at all. He failed to grasp the significance of the study and regarded the questions asked him as foolish.
Andrew Gubansik Jr.

Andrew Gubansik Jr. [əndru 'guˌbansɪk], hereafter listed or referred to as informant IIIb, is typical of many of the Hungarians of his age in the Albany settlement. He is mentally alert, quick in movement, warmly cordial in manner, ambitious and hard working. He is 30 years old. His birthplace was Gary, West Virginia, and his birth date January 25, 1926. His parents had left their native Hungary and, like Lawrence Shaffer and many other Hungarian immigrants now at Albany, his father worked in the West Virginia coal mines. In 1927 the family moved to Albany and bought a thirty-acre farm about three miles south of the village of Albany, and about one mile off the Springfield Road. To reach this farm, one must follow a gravel road a short distance past the little white painted Presbyterian Church, which was erected by the early settlers in 1908, and the adjoining cemetery where most of the men who built it now lie buried. One must also pass the Presbyterian manse and the Community Hall where the annual Harvest Festivals are celebrated with native Hungarian music, dancing, food and good fellowship. The Gubansik family, however, is not Presbyterian, but like about two-thirds of the Hungarians in the Albany settlement, adheres to the Roman Catholic faith. (As was stated elsewhere in this study, the warmest and friendliest relations possible exist between the Presbyterian and Catholic neighbors.) The Gubansik family attends the
little Catholic church built in 1910 among the pines in the heart of the farming area.

The informant, known to his friends as Andy, grew up in a family of four boys and one girl, all of whom worked with their parents in cultivating the farm. Most families in the community had only two or three acres planted in strawberries, but the Gubancsiks had six or seven. In addition they did considerable truck farming, as did all their neighbors.

Andy is a handsome, powerfully built man, above medium height, with dark brown hair and eyes. He is poised and friendly. When he was a student at the Albany public high school, he excelled at playing basket ball, and to this day is fond of all outdoor sports common to the community, particularly fishing. He expressed regret that he had never had the opportunity to play football because the Albany public school is too small to offer the game in its athletic program.

In 1943, immediately after graduating from high school at Albany, the informant, at the age of 17, joined the armed forces and served in the United States Army as an infantryman for two years and four months. Most of this time was spent in Germany, where for 157 days he was in front line fighting. Following his discharge from military service at the close of the war, he returned to his father's farm, and has not traveled any at all since that time. He married Ann Bayus [en bejas], daughter of a neighboring Hungarian family. They became the parents of two sons, Johnny, aged eight, and Gary,
aged six at the time this information was obtained. In 1953
the informant decided to give up strawberry farming and,
after working for the state for a short time, is now employed
by the Bell Telephone and Telegraph Company to install tele­
phones. He has recently moved his family to Baton Rouge,
about 38 miles from Albany. He has bought a neat, attrac­
tive home at 2035 North Street. His home is neat, taste­
fully furnished and immaculately kept by his wife. His two
small sons watch television on a large and handsome tele­
vision screen. They have entered the Sacred Heart Catholic
school.

The informant admitted that he was "just not inter­
ested" in reading books or magazines, but he reads the Baton
Rouge daily, the Morning Advocate. He now attends the
Sacred Heart Church in Baton Rouge, but returns to the Albany
church for important occasions. He also returns often to
visit his parents, and to attend meetings there of the local
Amvets, an organization of veterans of foreign wars. English
is spoken in his home except when Hungarian speaking friends
are present. He uses fairly correct grammar, and tries to
speak as well as possible. His voice, like that of most men
in the Hungarian community, is strong and resonant, and is
free of nasality. Although Hungarian accent appears in some
of his unguarded speech, his enunciation is clear and pleas­
ing. It was most pleasant to interview Andrew Gubancsik Jr.
He is a good man and a good citizen.
CHAPTER III

COMPARISON OF THE SOUND-SYSTEMS OF HUNGARIAN AND ENGLISH SPEECH

In this chapter the sounds used in Hungarian and in English speech are listed in parallel columns. For convenient comparison by the reader, the Hungarian sounds are listed on the left of the page, and the English sounds on the right. Sounds appearing in English but not in Hungarian are noted, as well as distinctive features of Hungarian pronunciation and orthography.
### The Hungarian and English Sound-Systems
(Corresponding Sounds—not always identical—Paired)

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The Hungarian language has no silent letters. Every character is pronounced fully and distinctly, always retaining the same sound. Each word contains as many syllables as
it has vowels. Two adjacent vowels form separate syllables. There are, in consequence, no diphthongs.

Vocalic harmony is a distinctive feature of Hungarian speech. In any given word, in theory, all vowels must be of the same type, i.e., either all front or all back vowels. Words containing the front vowels /i, e, y, ə/, are called front-vowel words; those containing the back vowels /a, o, u/ are called back-vowel words. Any suffix must in theory contain the same type of vowel as appears in the stem of the word. Note that the same ending, e.g., the plural sign -k, is preceded by the front vowel ə to agree with the front vowel of the stem ember as in emberek, but it is preceded by the back vowel a to agree with a in the plural of vágás, viz., vágások. However, in actual practice, exceptions to the rule of vocalic harmony exist. For instance, the back vowels /a, ə/ may occur in some words which take front vowels in the endings. An example is Magyarokért.

Internal sandhi, or progressive assimilation, occurs in some cases when suffixes are added and also when words are pronounced in a single breath group resulting in close juncture between them. In these cases, there is partial or complete assimilation of a consonant to the following consonant. For example, if voiced consonants /b, d, g, v, z, ñ, ž, j/ occur in a word before unvoiced consonants /p, t, k, f, s, š, c, č, ď, h/, either in a suffix or in the word added in word-composition, the voiced consonant is
assimilated to the unvoiced consonant. Similarly, when the unvoiced precedes the voiced in such cases, the unvoiced is assimilated to the voiced. For example, /ablak/ (window) + /zat/ (suffix indicating provision of) = /ablagzat/. Before /p, b/, /n/ is replaced by /m/; before /t, j/, /n/ is replaced by /n/. For example, /tan/ (instruction) + beer (fee) = /tambeer/; and /mond/ (to say) + /ja/ = /monja/ (he says). Before /x, g/, /n/ is replaced by /n/. For example, /aran/ (gold) + /keez/ (hand) = /aran-keez/ (golden hand).

External sandhi (liaison), or regressive assimilation, occurs when a word ending in a consonant is immediately followed by a vowel, and both are pronounced in the same breath group. In such cases, the consonant is pronounced with the following word. For example, /Syurtokan ebeed utaan/ (on Thursday after dinner) is pronounced as [t^3y|tɔːr|tɔ|kɔ|nε|bɛː|du|tɑːn].

When, however, a word ending in a consonant is followed by a word beginning with a consonant, the same assimilations take place as occurs in instances of internal sandhi. Any consonant may be initial in a syllable except /w/ and any consonant may be final in a syllable except /h/.

In the initial position of a syllable two consonant sounds may appear as follows:
|pr, br, tr, dr, kr, gr, fr, fr |
|pl, bl, kl, gl, gl, gl|
In the final position of a syllable, two consonant sounds may appear as follows:

\[
\begin{align*}
\text{[mp, mb, mr, mj]} \\
\text{[nt, nd, nk, ng, nts, ntf, ndj]} \\
\text{[nv, nt, ndj]} \\
\text{[dv]} \\
\text{[st, st]} \\
\text{[zd, zd]} \\
\text{[rt, rd, rk, rr, rj, rts, rtf, rf, rj]} \\
\text{[lp, lt, ld, lk, lr, ldj, ltj]} \\
\text{[lj] + any consonant except [h]}
\end{align*}
\]

In final position in a word two consonant sounds may appear as follows:

\[
\begin{align*}
\text{[pj, bj, dj, kj, gj, fj, vj]}
\end{align*}
\]

Three consonant sounds which appear only in initial position in a syllable are \([tfr]\).

Emphasis always rests on the first syllable. A stress accent indicates strong aspiration on the initial syllable of every word. A secondary accent in words of three or more syllables indicates gradually diminishing intensity thus:

\[
\begin{align*}
'---' \\
'--- ---' \\
'--- --- ---' \\
'--- --- --- ---' \\
'--- --- --- --- ---'
\end{align*}
\]
The English speech sounds which do not appear in Hungarian are the following:

Vowels — [ɪ, ɛ, æ, a, ʌ, u, ə, ɔ, ø]

Diphthongs — [eɪ, ɵu, au, ɵu, au, ai, ʊi, ai, ɔi, ʊə, ʊɛ, ɵə, ʊɛ, ʊœ]

Combinations with [j] — [ju, jœ]

Consonants — [r, ʃ] and [w] except in loan words.

The Hungarian ɾ is always trilled.

The considerable differences in the sound-systems of Hungarian and English speech naturally present difficulties to a Hungarian who speaks English. The preceding comparison of the two sound-systems is helpful in detecting Hungarian speech influence in deviations from standard English listed in Chapter IV.
CHAPTER IV

TABULATION OF DATA

This presents a tabulation of data as a basis of phonetic analysis in Chapter V. Words from the work books of the six informants used in this study are grouped according to the sounds in the sound system of English. The words tabulated show deviations from normal English pronunciation in the speech of one or more informants. The tabulation does not include all words used by the informants, but does include representative words.

The pages of this tabulation are arranged in a widened form so that the reader may conveniently follow the transcribed words from the six work books. The column of words at the extreme left records the words showing deviations and the page number of the work sheet for the Linguistic Atlas upon which the word may be located. The replies of the six informants are then arranged in widened form in six parallel columns. The replies are listed according to the age of the informant; beginning on the first page with Ia, aged 87, followed in succession by Ib, aged 78, and IIa, aged 46. On the second page are listed the replies of IIb and the younger informants, IIIa and IIIb.

73
Five sentences composed by the writer, containing sounds difficult for the informants to pronounce, are arranged so that the reader may compare the pronunciation used by each of the six informants in reading these sentences.
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4.2 tomorrow te ˈmaɾə ˈtu,maɾo teməɾ ə
teməɾ
5.3 ago egou ərgou ərgou
taul taul taul
erprən erprən erprən
maun'tən maupəp maupəp
grə'vel greyvəl greyvəl
dar ˈdʒest dar,dʒest dar,dʒest
laɾis ˈswalo ˈswalo
məskətə ˈstəmək ˈstəmək
ˈgəvəmənt ˈgəvəmənt ˈgəvəmənt
təˈmæs,tjuˈset ˈmæs,tjuˈset ˈmæs,tjuˈset
ˈmi,zuəɾi ˈmi,zuəɾi ˈmi,zuəɾi
ˈkələ,ˈfoʊriə ˈkələ,ˈfoʊriə ˈkələ,ˈfoʊriə
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ˈɬuə, ɬuə ɬuə
ˈmətədɪst ˈmətədɪst ˈmətədɪst
ˈhoŋkwid ˈhon,ted ˈhoŋkwid

[p]

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89.1 Baptist ˈbeptist ˈbeptist ˈbeptist

[t]

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5.3 ago ərgou ərgou ərgou
taul taul taul
erprən erprən erprən
maun'tən maupəp maupəp
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dar ˈdʒest dar,dʒest dar,dʒest
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5.3 ago ərgou ərgou ərgou
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fəŋjaři
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əŋu
tauəl
erpən
məunən
grəvəl
ˈdɑːl, ˈdʒest
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swələ
məskətə
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gəvəmənt
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dʒordʒə
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kaləfornja
siŋsiŋədi
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raʃə
meθədəs
honid

IIIa

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[ɾ]

wasp
pəpə
bəbtris

wasps
bəbtris

[t]

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fəɾdi
fəst
səɾədi
pəustə
kərdədʒə
maunən

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| 8.2  | chimney | jɪmɪə | tʃɪmɪə | tʃɪmɪə |
| 8.8  | chair  | jeř  | tʃe̞r | tʃe̞r |
| 9.8  | kitchen | kɪʃən | kɪʃən | kɪʃən |
| 10.8 | porch  | pōurtʃ | pōurtʃ | pōurtʃ |
| 36.6 | chickens | jɪkɪnz | tʃɪkɪnz | tʃɪkɪnz |
| 47.4 | cheese | jɪz | tʃɪz | tʃɪz |
| 64.3 | children | jɪlɪn | tʃɪldɪn | tʃɪldɪn |
| 98.8 | chance | tʃæ̞ntes | tʃæ̞ntes | tʃæ̞ntes |
| 99.5 | hitched | hɪtʃɪd | hɪtʃɪd | hɪtʃɪd |
|      | patch  | pæʃ | pæʃ | pæʃ |
|      | Kinchen | kɪnʃɪn | kɪnʃɪn | kɪnʃɪn |

[d3]

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| 47.4 | cottage | kær̥z | kætɪdʒ | kætɪdʒ |
| 50.4 | digest | 'dæ̞r̥, 3ɪə | 'dæ̞r̥, dʒæ̞st | 'dæ̞r̥, dʒæ̞st |
| 51.3 | genuine | 3ɪnˈdʒeɪn | dʒɪnˈdʒeɪn | dʒɪnˈdʒeɪn |
| 51.4 | jelly  | dʒelɪ | dʒelɪ | dʒelɪ |
| 60.8 | jacket | dʒe̞kɪt | dʒe̞kɪt | dʒe̞kɪt |
| 83.6 | education | 3æ̞st | dʒæ̞st | dʒæ̞st |
|      | just   | 3æ̞s | dʒæ̞s | dʒæ̞s |
|      | badge  | bæ̞ʒ | bæ̞ʒ | bæ̞ʒ |
|      | ranger | ˈreɪnʒər | ˈreɪnʒər | ˈreɪnʒər |
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1.

Ia aus stroberi pej iz nie di kintzin prapeti
Ib aus stroberi pej iz nie di kintzin prapeti
IIa aus stroberi pejs iz nie de kintzin prapeti
IIb aus stroberi pejs iz nie de kintzin prapeti
IIIa aur stroberi pejs iz nie de kintzin prapeti
IIIb aur stroberi pejs iz nie di kintzin prapeti

2.

Ia di louka reind3e iz e di wud
Ib di loukal 'rein,d3esf iz et di ed3 ev di wuts
IIa de loukel reind3a iz et de ed3 ef de wudz
IIb di loukel reind3a iz et et de ed3 ef de wudz
IIIa di loukel reind3a iz et di ed3 ev de wudz
IIIb di loukel reind3a iz et di ed3 ev de wudz

3.

Ia wud3u laik te hev di serifs be3 fə liviνetn peςf
Ib wud3u laik te hev di serifs bed3 fə liviνetn peςf
IIa wud3u laik te hev de serif be3d3 fə liviνetn peςf
IIb wud3u laik te hev de serif be3d3 fə liviνetn peςf
IIIa wud3u laik te hev de serif be3d3 fə liviνetn peςf
IIIb wud3u laik te hev di serifs bed3 fə liviνetn peςf

4.

Ia di nju bert ar juz it waz bits
Ib di nju bert ar juzd waz bits
IIa di nju bert ar juzd was bits
IIb di nju bert ar juzd waz bits
IIIa di nju bert ar juzd was bits
IIIb di nju bert ar juzd waz bits

5.

Ia di bout waz hrtjtd tu di otou
Ib di bout waz hrtjtd tu di 'atou
IIa di bout was hrtjtd tu di otou
IIb di bout waz hrtjtd te di otou
IIIa di bout waz hrtjtd te di otou
IIIb di bout waz hrtjtd te di otou
CHAPTER V

PHONETIC FEATURES OF THE ENGLISH SPOKEN BY THE HUNGARIANS OF ALBANY, LOUISIANA

This chapter is based on the word lists in Chapter IV showing deviations from standard English pronunciation. The pronunciation of the sounds by each informant is analyzed in the order in which the sounds are listed. The informants are the following named:

Older informants. . . . . . . Ia and Ib
Middle-aged informants. . . . IIa and IIb
Younger informants. . . . . IIIa and IIIb

Comparison of sounds in words which show deviations from standard speech will be made with the sound system of Hungarian speech and with that of the local native English speech.
The pronunciation of [i] by informants Ia and Ib, while standard in most words, show occasional substitutions of [i]. Both informants pronounce bean as [bɪn]. Ia pronounces teacher as [tʃɪə] and peanuts as [ˈpɪənts]. Ib pronounces peach as [prɪːtʃ]. All other informants consistently use the standard pronunciation of [i], with no lengthening of the sound as sometimes heard in local native speech.

The pronunciation of [ei] by all informants is consistent in most words. Ia and Ib occasionally omit [i] from the diphthong, as in Ib's pronunciation of pancake as [ˈpæn,keɪ] and day as [deɪ].

Ib substitutes [e] for [ei] in changing pronounced [ˈtʃændʒɪn]. IIB makes the same substitution in pronouncing dairy as [ˈdeɪri]. Ia and IIB pronounce dairy [ˈdeɪri], and IIa pronounces it [ˈdɛɪri]. All informants pronounce Mary as [ˈmɛri], though many local native speakers pronounce it [meɪri].

IIa reflects local native pronunciation in the substitution of [i] for [ei] in drainage pronounced [driːnɪdʒ].

Few substitutions for [u] occur in the pronunciation of any of the informants. Informant IIa substitutes [ʊ] for [u] in hoops, pronouncing it as [hups]. This pronunciation is
among native speakers. Informant Ib occasionally substitutes [a] for [u], pronouncing moving as [mavin].

[je]

Occasional omissions of [j] occur in the pronunciation of the syllable [je] by informants Ia, Ib, and Ila. Ia pronounces January as ['jɛnəwɛr]. Ib pronounces it ['dʒɛnəwɛr], and Ila pronounces it [dʒɛnəwɛr]. Ia pronounces genuine as [ʒɛnɪn]. Ib pronounces Virginia as ['wɪrɪdʒənə]. Ia substitutes [i] for [je] in the same word pronouncing it [weɪdʒənə].

[ju]

The pronunciation of u, eu, and ew after t, d, n as [ju] is consistent in most words. Informants Ib and IIb pronounce [u] rather than [ju] in Tuesday, and Ib, Ila, IIIa, and IIIb pronounce [u] in dues. IIb substitutes [i] for [j] in dues. All informants pronounce [ju] in new. In local Southern speech [ju] is usually pronounced in these words.

[ou]

All informants complete the diphthong [ou] in stressed syllables. One deviation occurs in the substitution of [A] for [ou] by IIb in homegrown, pronounced ['hæmɡrʊn]. In unstressed syllables Ib pronounces [o] rather than [ou]. The other informants usually substitute [ə] for [o] in the final syllables of words such as tomorrow and borrow. Ia, Ila, IIIa, and IIIB substitute [je] for [o] in the pronunciation of the last syllable of Ohio. In local native speech the same substitutions occur.
Informants Ia and Ib often substitute [i] for [ι] as in pronouncing think as [tin]k]. Ib pronounces minute as ['minit], Missouri as ['mizuri], Kinchen as ['kintsin], money as ['mani], and Asia as ['eι3i3]. Ib often substitutes [e] for [ι] in final unstressed syllables, pronouncing dishes as [diʃiz] and sifter as [siftə]. Ia substitutes [u] for [ι] in some words, as native speakers often do, pronouncing whip as [wu:p] and wish as [wuʃ]. The other informants use the standard pronunciation for [ι] in most words but [ar] is substituted for [ι] by IIIa, IIIa, and IIIb in the pronunciation of genuine as ['dzinje, warn]. All informants show metathesis and substitution for [ι] in the word pretty, pronounced [purdi] by Ia, IIa, IIb, and IIIa. Ib pronounces it as [puti], omitting the [ι], and IIIb pronounces it as [pari]. Local Southern speech often shows these pronunciations.

Informants Ia, Ib, and IIIB substitute [eI] or [e] for [e] in some words, although both sounds appear in Hungarian. Ia pronounces egg as [eIk] and edge as [e3]. IIb pronounces eggs as [eIgz]. Ib pronounces edge as [ed3].

Ib sometimes substitutes [e4] and [æ] for [e] as in the pronunciation of shell as [ʃe4] and devil as ['dævel]. This perhaps results from confusion about when to use the [æ] sound not heard in Hungarian.
All informants make the substitution of [i] for [e] which is also used by most native speakers in pronouncing ten as [tin] and fence as [fints]. A substitution of [i] for [e] also occurs in IIa's pronunciation of kettle as [kirt]. Here the influence of local speech promotes the discarding of a Hungarian [e] sound in favor of a non-Hungarian local dialectal sound [i].

The glide [w] is especially prominent before [e] in the pronunciation of January, and February by Ib, IIa, IIIa, and IIIb. This feature is also frequent in local native speech.

[æ]

As a result of the fact that the Hungarian sound system has no [æ], informants Ia and Ib substitute [e] for [æ] in nearly all words. Both, for example, pronounce man as [mæn], apple as [æpl], have as [æv], and dance as [dænts]. Badge is pronounced [bædz] by Ia and [bædz] by Ib. All informants substitute [æ] for [e] in pronouncing catch as [kætʃ]. This pronunciation, being already firmly established in substandard English, cannot be attributed to Hungarian influence. The influence of local native speech appears in the frequent raising and nasalization of [æ] by informants IIa, IIb, and IIIa. They substitute [æ] for [æ], for example, in pronouncing man as [mæn], and dance as [dænts]. Glass is pronounced [glæ] by Ia, IIa, IIb, and IIIa. All informants except Ib pronounce pancake as [pænkək]. Ib, as already noted, pronounces
it as [pɔnkek]. IIa and IIb pronounce *sunt* as [s̪u̯nt], while IIb substitutes [a] for [ə] in the word, pronouncing it as [aʊnt]. This substitution may result from Hungarian influence, or may be acquired from some local speaker of English who uses broad a.

[a]

Substitutions for [a] rarely occur in the pronunciation of any word by the informants. Ib substitutes [æ] in pronouncing *docks* as [dʌks] and *John* as [dʒən]. All informants substitute [æ] for [a] in *strop*, pronounced [strəp]. Ib pronounces *on* as [ən], but all other informants pronounce it as [ən], the pronunciation generally used by local native speakers. Ib substitutes [ɵ] for [a] in *contract* pronounced as ['kɒntrəkə].

[ɔ]

Influence of local native speakers shows in the use by all informants of [ɔ] rather than [ɑ] as the first vowel sound heard in *coffin, water, office, foggy, log, dog, loss, and swamp*, and, with the exception of Ib, in *frost, frog, fall* and *faucet*. Ib pronounces these words [frɔst], [frɔɡ], [fɔl], and [fɔsɪt]. All informants except IIIB also pronounce *coffee* as [kɔfɪ]. IIIB pronounces it [kɑfɪ]. IIb and IIIa use an excrescent [r] after [ɔ] in *water*, pronounced [wɔrə]. All informants follow local speech in using [ɑ] as the first vowel sound heard in *orange, sausage, closet, and moth*, and with the exception of Ib, in *borrow*. Ib pronounces the word ['bəro]. Ia also substitutes [ʌ] for [ɔ] in pronouncing *strong* as [strəŋɡ²]. Ib

[A]

The pronunciation of [A] by all informants is standard in nearly all words.

Ia and IIa occasionally substitute [u] for [A] in pronouncing does as [dʊz].

Ib substitutes [o] for [A] in pronouncing hundred as ['hʌndrəd].

Ib lowers the tongue in pronouncing judge as [dʒʌdʒ].

[u]

All informants used the standard pronunciation of [u] in all words, although the sound does not occur in Hungarian.

[aɪ]

An unmistakable [aɪ] is pronounced with few exceptions by all informants. Some such exceptions are as follows:

IIa pronounces while as [waɪl].
IIB pronounces iron as [aɪrən].
IIIb pronounces ironing as [aɪrənɪŋ]

These three pronunciations are common in local native dialect.

[ɔr]

Several substitutions for [ɔːr] occur in the speech of all informants except Ib. Informant Ia pronounces oil, boiled and hoist as [ɔɪl], [boʊəd], and [hɔɪst]. IIa pronounces boiled
eggs as [baɪld egz], but pronounces boil as [bɔɪ]. IIIa, IIb, and IIIb pronounce oil as [ɔɪ]. IIIa pronounces boiled and boil as [boʊld] and [bɔɪ]. IIb, IIIa, and IIIb pronounce jaundice as [dʒərəndɪs], a pronunciation occurring frequently in substandard local native speech.

[au]

The informants used a standard [au] in most words, but the influence of local Southern speech causes some deviations. Informants IIIa, IIb, and IIIa pronounce cow as [kɔu]. IIb pronounces south, mountain and mouth as [sɔuθ], [ˈmæʊnθ], and [mɔuθ]. IIIa pronounces mountain and mouth as [mæʊnθ] and [mɔuθ]. An excrescent [w] follows [au] in IIb's pronunciation of flowers as [ˈflaʊəz], and Ib's pronunciation of owls as [ɔuwlz]. Ib rarely shows any local speech influence in pronouncing any other word.

Three informants pronounce flowers as [flauərз]. Ib trills the r in the word. Ia pronounces the word as [ˈflaʊəз]; IIb uses standard pronunciation.

[ɛ, ɜ]

In positions where either [ɛ] or [ɜ] might be used, [ɜ] is almost always used. For instance, lettuce, minute, and bucket all are pronounced with [ɜ] in the last syllable by all informants. One exception occurs in the pronunciation of stomach as [ˈstʌmək] by all informants except Ib, who pronounces it [ˈstʌmɪk]. Ia substitutes [r] for [ə] in the final syllables
of Russia, Asia, and apron. IIa and IIIa substitute [ə] for [ɪ] in the final syllables of Cincinnati. Informant Ib stresses the first syllable in tomorrow, ago, mosquito, and Missouri, pronouncing them as [ˈtumərə], [ˈeɪgəʊ], [ˈmæs.kɪtə], and [ˈmi.zuərɪ]. He also stresses the second syllables in Massachusetts and Asia, pronouncing them as [ˈmæs.ərtʃəst] and [ˈeə.ziə]. Ib also gives stress to the second syllables in gravel, haunted, Methodist, and swallow, pronouncing them as [ˈgræv.əl], [ˈhɔntəd], [ˈmɛs.tədɪst], and [ˈswə.ləʊ]. This stressing shows the influence of Hungarian pronunciation.

[ə, ə]

Stressed syllables spelled ear, er, ir, or, our, ur, and ər, are almost invariably pronounced [ə] by all informants except one. For example, squirrel and worm are pronounced [skwɔr] and [wɔrm] by all informants. Ia uses the pronunciation heard in local native speech in pronouncing girl, learn, colonel, early, and bird as [ɡɜːl], [kəˈnɛl], [ˈɜːl], and [bɔːd]. Ia pronounces purpose as [pʊr.əs]. IIa uses a substitution heard in local Southern dialect in pronouncing burst as [bɔstəd].

Unstressed syllables consisting of [r] preceded by any orthographic vowel are pronounced [ə] by all informants except Ia and Ib. For example, father and butcher are pronounced [ˈfɑː.θə] and [ˈbʌtʃə] by all informants except Ia and Ib. Ia pronounces the words [ˈfɑːθə] and [ˈbʌtʃə], while Ib pronounces them [ˈfɑðə] and [ˈbʌtsə]. An exception occurs in the
pronunciation of \textit{government} by all informants except Ib. They substitute $[\varepsilon]$ for $[\varphi]$ and pronounce the word $[\text{gav}e\text{m}e\text{nt}]$. Another exception occurs in the pronunciation of \textit{general}. Ia pronounces it as $[\text{3}\text{in}e\text{r}e\text{l}]$ and Ib, as $[\text{d}3\text{in}e\text{r}e\text{l}]$. Only Informant Ib consistently uses the trilled $r$ found in Hungarian speech, but all informants, with few exceptions, pronounce $r$ as is usual in general American speech. Only Ia sometimes makes substitutions for $r$ commonly heard in the South.

\[p\]

With few exceptions, $[p]$ is pronounced in the ordinary manner of standard speech. Ia substitutes $[\beta]$ in pronouncing $\text{papa}$ as $[\beta\text{ape}]$. The substitution of $[b]$ for $[p]$ occurs in the pronunciation of \textit{Baptist} by all informants except Ib. This substitution is frequent in local native dialect. IIa omits the $[p]$ in pronouncing both $\text{wasp}$ and $\text{wasps}$ as $[\text{was}:\text{s}]$. IIIa pronounces $\text{wasps}$ as $[\text{was}:\text{s}]$.

\[t\]

The influence of Hungarian speech is shown in the pronunciation of Ib of a strongly plosive dental $[t]$ in most words. He pronounces $\text{thirty, forty, beautiful}$, and $\text{haunted}$ as $[\text{t}3\text{f}^c\text{r}]$, $[\text{fo}\text{r}^c\text{r}]$, $[\text{bju}^c\text{r}^e\text{ful}]$, and $[\text{hon},\text{t}^e\text{ed}]$. One exception is his pronunciation of $\text{little}$, pronounced $[\text{lil}\text{r}]$. No informant pronounces $[t]$ in the word. Ia pronounces the word as $[\text{lil}]$; IIIa, as $[\text{lid}\text{l}]$; and the other three, as $[\text{'lir}]$. No informant pronounces medial $[t]$ in $\text{Saturday}$. Ia and IIa
omit medial [t], pronouncing the word [sədri] and [səədri], respectively. All other informants say [sədri]. Ib pronounces beautiful as ['bjuːtɪfəl], but all other informants substitute [d] for [t] pronouncing it [bjudəfəl]. Ia substitutes [ʃ] for [t] in cartridges, pronouncing [kætʃədʒɪz], while IIa and IIIa substitute [d], pronouncing [kædɪdz]. A glottal stop is substituted for [t] by Ia, IIa, and IIB in mountain, pronounced ['mæʊn]. Speakers of the native local dialect frequently omit medial [t] or substitute [d], [r] or a glottal stop in these words. IIa and IIB omit [t] in haunted, pronouncing ['hɒntid], but Ia substitutes [k] for [t], pronouncing the word ['hɒŋkrd]. IIa and IIIa substitute [tʃ] for [t] in oysters, pronouncing it [ɒstʃəz] as many natives do.

Final [t] is usually omitted by all informants in pronouncing first, half-past, posts, best, Methodist, and Baptist. Posts is pronounced ['pɔusː] by all informants except IIa and IIB. All informants, except Ib and IIa substitute [d] for [t] in the final syllable of Cincinnati. Omission of final [t] is common in the local native dialect.

[k]

[k] is pronounced, with one exception, in the usual manner. IIIa omits [k] in asked, pronouncing it [əst]. This deviation is common in local dialect.
Although [d] is pronounced in the usual manner by all informants, final [d] is dropped by all informants except Ib in friend and wind. IIA and IIIa add a superfluous [d] in drowned, which promotes the development of an extra syllable, thus: [draundid]. Local dialect often shows this pronunciation.

[g]

[g] is almost invariably pronounced in the usual manner by all informants. Ia substitutes [k] for [g] in bag producing [bek], and Ib in egg, producing [eig].

[θ]

The almost invariable substitution of [t] for [θ] by informants Ia and Ib results from the fact that Hungarian speech has no [θ] sound. Both informants pronounce three, think and bath, for instance, as [tri], [tink], and [bet]. Ia pronounces Methodist as ['methadist], and Ib pronounced it as ['me,todist]. A glottal stop occurs in Ia's pronunciation of something, as [sam?m]. This may be caused by the influence of local dialect. Ib pronounces something as [samtiq]. All other informants pronounce the word in normal fashion.

All informants except IIb consistently substitute either [d] or [t] in with, pronouncing it [wid] or [wit].

All informants except IIb omit [θ] in fifth and sixth, pronounced [fift] and [siks]. IIA substitutes [t] for [θ], pronouncing the words as [fift] and [sikst]. These deviations in pronouncing the words are common in local speech.
Although the Hungarian [s] is spelled sz, and the orthographic a is pronounced [], no confusion of the two sounds is found in the speech of the informants. The few deviations which occur in the pronunciation of [s] result from the influence of local native speech. Rinse is pronounced [rintʃ] by all informants except Ib, who did not use the word. In the expression miss you, [s] before [ʃ] is palatalized to [ʃ] by all informants except IIIb, and is pronounced ['mirʃju]. Ia is the only informant who palatalizes [s] before [ʃ] to [ʃ] in the expression this year, pronounced [dɪʃiʃ]. Ia and Ib use an excrescent [t] finally in the words once and twice, pronouncing them [wʌnst] and [twɔ:st].

In normal fashion except in four words spelled with sh before r. All informants pronounce shrink as [ʃrɪŋk]. IIa pronounces shrank as [ʃræŋk]. The other informants did not use the word. Ib pronounces shrivel as ['səri,vel]; IIa, as ['səriv] and IIb, as ['sərivəl]. Shreveport is pronounced ['səriv,poʊt] by Ia, and ['səriv,pɔːrt] by Ib and IIb. IIa substitutes a [w] for r following the s, pronouncing ['swɪv,pɔːrt]. Southern local dialect shows all these deviations.
There was only one deviation in the pronunciation of 
[h] initially in a stressed syllable. Informants Ia and Ib 
pronounce the h in hear with a palatalized [j], thus: [hjirY].

The pronunciation of the voiceless [w] is in a few 
instances inconsistent in the speech of some of the informants. 
Every informant except IIa substitutes [h] for [a] in whoa, 
pronouncing it [hou:]. This pronunciation must be attributed 
to the influence of the Hungarian speech which has no [w] 
sound. IIa substitutes [w] for [a], pronouncing the word 
[wou:]. IIb and IIIa substitute [w] for [a] in while, pro-
nouncing it [wail]. IIa and IIb pronounce white as [wart]. 
IIa pronounces wheat as [wit]. IIb, IIIa, and IIIb pronounce 
why as [wai]. Native local speakers make the same substitu-
tions of [w] for [a]:

Although Hungarian speech has no [w] sound except in a 
few borrowed words, all informants except Ia and Ib generally 
use [w] in a consistent manner. Ia and Ib sometimes substi-
tute [v] for [w], pronouncing was, work, we, woman, and way 
as [væz], [vɔk], [vi], [wʌmən] and [veɪ].

Although Hungarian speech has no [w] sound, as already 
noted, inconsistencies occur in occasional substitutions of [w]
for [v] by four of the six informants as a result of confusion about when to use the unfamiliar [w]. **Virginia** is pronounced as [we'd3inə] by Ia, [wi'r,d3inə] by Ib, [we'd3inə] by IIa, and [we'd3inə] by IIb. **West** is pronounced [west] by Ia, Ib, and IIa. **Vested** is pronounced ['woutid] by Ia and IIa. **Vermont** is pronounced ['wərnənt] by Ia and ['wərnənt] by IIa. **Ashville** is pronounced ['eʃ,wil] by Ib, and ['eʃ,wil] by IIa. **Louisville** is pronounced ['luiz,wil] by Ib and ['luiz,wil] by IIa. **Very** is pronounced ['weɾi] by Ia and Ib. Ia pronounces **vomit** as ['wamək], **vegetables** as ['wəz,terbəz], and **vines** as [waɪnəz].

The influence of local native speech is shown in a few other deviations in pronouncing [v]. **Seven** and **eleven** are pronounced ['seven] and ['elən] by Ia. The [v] disappears in the expression **give me**, pronounced ['gəmi] by IIa, IIIa, and IIIb.

[8]

Since Hungarian speech has no [8] sound, the most consistent substitution of sounds occurs in pronouncing [8]. A substitution of [d] for [8] is almost invariably made by Ia and Ib. Every informant, for example, except IIa, pronounces **the** as [di] or [dr], pronouncing **this** as [dis], **these** as [diz], **them** as [dim]. Ia pronounces **mother** and **father** as [ˈmʌðə] and [ˈfaðə] and Ib pronounces the words as ['mʌ,ðə] and [ˈfaðə]. **That** is pronounced [det] by Ia and Ib, and [det] by all the other informants except IIa. The only substitution for [8] made by IIa occurs in pronouncing **with** as [wid] or [wit].
The fact that she makes no other substitutions for [θ] results perhaps from closer contact with native speakers than the other informants have had.

Ia substitutes [w] in theirs, pronounced [wɛz], perhaps as mentioned earlier, as a result of his confusion about the use of the [w] sound not found in Hungarian speech.

[l-]

An [l-] is very clear in initial positions before front vowels, and moderately clear before back vowels.

[-l]

The final [l] in the speech of all informants is only moderately dark. It is occasionally omitted or has an [i] or [e] substituted for it, as in the expression help yourself, pronounced [hɛp jə sɘj] by Ia, [hɛlp jə sɘf] by Ib, [hɛθp jə sɘf] by IIA, [hɛlp jə sɘf] by IIb, [hɛlp jə sɘf] by IIIa and [hɛlp jə sɘf] by IIIb. All informants substitute [e] for [l] in pronouncing milk. Southern local speech uses these same deviations. Metathesis occurs in Ib's pronunciation of two words, little and turtle. In little, he omits medial [t] and substitutes [i] for [e], producing [lilι]. He pronounces turtle as [tɔtli].

Final [l] is often used as a syllable as in funnel, pronounced [fʌnəl] by IIA. Ib uses a clear [l] in the same word, pronouncing it [′fʌnəl].
The trilled \( r \) used in Hungarian speech is always used by informants Ia and Ib when it occurs in the initial position. For example, roof, road and broom are pronounced \( [\text{ruf}] \), \( [\text{roud}] \), and \( [\text{b\'rum}] \). Instances of metathesis occur in the pronunciation of apron and pretty. Only Ila pronounces apron as \( ['\text{eipr} \text{n}] \), but pretty is pronounced \( ['\text{pu} \text{rd} \text{\'i}] \) by Ia, \( ['\text{pur} \text{d} \text{\'i}] \) by Ila, IIb, and IIIa, and \( ['\text{p\'ar} \text{i}] \) by IIIb. Ib, who usually pronounces any \( r \) as a trilled \( x \), in this instance omits \( [r] \), pronouncing the word \( [\text{put} \text{\'i}] \). Metathesis frequently occurs in the pronunciation of apron and pretty by local speakers. No metathesis appeared in the pronunciation of children by any informant, although it is also commonly heard in the native dialect.

IIa substitutes \( [\text{\'r}] \) for \( [r] \) in the initial consonant cluster in screech, which is pronounced \( [\text{skwit\'i}] \). This is also done in substandard native speech.

Intervocalic \( [r] \) is invariably present and usually given full value by all informants except Ia, who occasionally omits it after the fashion of local speakers. Ia and Ib trill intervocalic \( [r] \) in the manner of speakers of Hungarian with few exceptions. All other informants pronounce \( [r] \) between vowels in the manner usual in general American speech. Ia omits \( [r] \), for instance, in the pronunciation of Maryland, carried, and the expression your aunt, pronounced \( ['\text{me} \text{\'el\'a} \text{n}] \), \( [\text{ks\'ir} \text{d}] \) and \( [\text{jous\' e} \text{n\'t}] \). In carried the \( [\text{a}] \) is lengthened to compensate for the omitted \( [r] \). In the pronunciation of parish, \( [\text{p}] \),
is omitted in the last syllable of three informants, and the
word is pronounced [pəɻəp] by Ia, and [pəɻə] by IIa and IIIa.
Metathesis and substitution of [ə] for [ɪ] occurs in IIb's
pronunciation of parish as [pəɻə]. Ia omits [ə] in the final
syllable of barrel, pronouncing it [bərl]. All these devi­
ations result from the influence of local dialect. The meta­
thesis which occurs in IIa's pronunciation of barrel as [bəɻə]
is not heard in local dialect.

[r]

Final [r] is always present in the speech of all inform­
ants except Ia, who occasionally omits the sound or substi­t­
tutes [ə] for [r] in the manner usual in Southern American
Speech. Ia pronounces four, door, your and far as [fouə],
[dou], [jouə] and [Fa:]. Ia and Ib trill final [r] in the
manner of Hungarian speech.

[r] (exorescent)

Although local native dialect often uses exorescent [r]
in pronouncing words ending in unstressed ə, the deviation is
infrequent in the speech of any of the informants. The few
exceptions are found in mosquito, pronounced [me'skɪtə] by IIb
and IIIa, and swallow, pronounced ['swalə] by IIIa and IIIb.
As already noted, exorescent [r] in a stressed syllable occurs
in water, pronounced ['wɔrdə] by two informants and in Chicago,
pronounced [ʃi'kɑr, gou] by three informants.
Although [tʃ] in Hungarian is pronounced for orthographic cs and in English chiefly for ch, only informant Ia consistently substitutes [ʃ] for [tʃ]. For example, Ia pronounces *watch*, *chair*, *cheese* and *patch* as [waʃ], [ʃeʃ], [ʃiz] and [pʃʃ]. With a few exceptions, all other informants pronounce [tʃ] in the manner of normal English speech. Ib also substituted [ʃ] for [tʃ] in *children*, pronounced [ˈʃɪldrən]. He substitutes the voiced [dʒ] for voiceless [tʃ] in pronouncing *catch* as [kɛdʒ].

[dʒ]

Informant Ia almost always substitutes [ʒ] for [dʒ], pronouncing [dʒ] in the normal manner in only a few words, including *jelly* and *jacket*. For instance, he pronounces *junk*, *just*, *badge*, and *edge*, as [ʒʌŋk], [ʒast], [bɛʒ] and [ɛʒ]. In view of the fact that [ʒ] and [dʒ] appear in both Hungarian and English speech, no explanation of the informant's confusion seems justifiable.

[n]

In most words, all informants pronounce [n] in the normal manner. Deviations occur as a result of the influence of local dialect. In several words [n] has been assimilated to [m]. *Seven* and *eleven* are pronounced [ˈsɛbŋ] and [ˈlɛbŋ] by Ia. *Seventy* is pronounced [ˈsɛbŋti] by Ia and Ib. *Sharpen* is pronounced [ˈʃɑːpŋ] by all informants except Ia and Ib. *Grandpa* is pronounced [ˈgrændpɑ] by all informants except Ib. *Grandma* is pronounced [ˈgrændmɑ] by all informants except Ib and IIa.
In the word chimney; pronounced ['jimli] by Ia and ['tjimli]
by IIIa and IIIb, the glide [l] has remained as a residuum of
[n] (the tongue-tip remaining in the [n] position), the [n]
being otherwise completely assimilated.

[ŋ]

As a result of the influence of local speech, in the
suffix ing, [ŋ] is very often replaced by [n] in the pronunci­
ation of all informants. Talking is pronounced ['tokin] by
all informants except Ib, who pronounces it as ['tokin].
Thinking is pronounced ['tiŋkin] by all informants except Ia
and Ib, who pronounce it as ['tiŋkin]. Ia pronounces nothing
as ['nɔtŋ] and something as ['sʌmpŋ]. The ing in something
is frequently completely assimilated to [ŋ] in the speech of
natives. All informants also sometimes pronounce going as
['gounŋ].

When [ŋ] is pronounced in the suffix ing by Ia and Ib,
[g] or [k] usually follows [ŋ]. For example, going is pro­
nounced ['gounŋ] by both. Singing is pronounced ['sɪŋŋɪŋk]
by Ia and ['sɪŋŋ] by Ib. Laughing is pronounced ['lɛfŋɪŋk]
by Ia and ['lɛfŋŋ] by Ib. Feeling is pronounced ['fɛlŋk]
by Ib. Living and clearing are pronounced ['lɪvŋk] and
['klɪŋŋ] by Ib. No consistency appears in the use of [g]
and [k] after [ŋ] in the speech of Ia and Ib. Frequently
these informants pronounce [ŋ] without added sound. Both
Ia and Ib also add [ŋ] in the pronunciation of swing as [swɪŋk].
Ia pronounces strong as [stræŋk].
[z]

[z] is replaced by [s] in two words used by the informants. All informants pronounce the expression used to as ['justə] and Ia pronounces music as ['mjusɪk]. Native speakers make this substitution.
CHAPTER VI

LEXICAL FEATURES OF THE ENGLISH SPOKEN BY
THE HUNGARIANS AT ALBANY

In general, the English vocabulary of the Hungarian colony at Albany is like that of the non-Hungarians in the locality. However, the foreign-born group naturally has a more limited knowledge of regional and local words than has the non-Hungarian population. The English dialect used by the Hungarians has a definitely local, rather than regional flavor, for several reasons. One reason is that the Hungarian settlers learned their English vocabulary from rural people already in the locality, most of whom had a limited education and had traveled very little. Another reason is that the Hungarians themselves have lived in such a close-knit endogamous group, and have traveled so little since settling at Albany, that they have had slight contact with people outside the immediately surrounding area. A further reason is that the early Hungarian settlers, like the people already in the locality, often had little or no education.

Several factors make it apparent that some of the provincial flavor of the English dialect of the Hungarians will soon disappear. The community has prospered, and many of the young people are now taking advantage of advanced
schooling at Louisiana State University or at other schools
and colleges away from Albany. Moreover, as stated pre­
viously in this study, assimilation into an ever-widening
social group has begun. The leveling influence of such mass
media as radio and television is making its impact on the
Hungarian community, as well as on all other communities in
the United States. Kurath¹ has noted that the general trend
of speech usage in this country is from local to regional
usage, and from regional to national. The several factors
which influence this trend include growth of compulsory
school education, the shift of agricultural population to
industry, the influx of people from cultural centers to
local areas, and the breaking down of social barriers. All
these influences are now being felt in the Hungarian community
at Albany.

Of the major dialects of the United States, viz., Eastern,
Southern, and General American,² the speech of educated and
cultivated people in Livingston Parish is close to the Southern
regional standard. Conversely, the speech of persons of
limited educational and cultural background shows many sub­
standard usages.

The purpose of this chapter is to compare the vocabu­
lary of the Hungarian group at Albany with that of the local
non-Hungarian population, both those who speak the standard

¹Hans Kurath, A Word Geography of the Eastern United

²Giles W. Gray and Claude M. Wise, The Bases of
dialect and those who speak the substandard dialect. Words selected from the six workbooks have been arranged from the point of view of meaning, all synonyms being treated under one heading. Some of these words are also treated by Kurath in his *Word Geography of the United States*. The words selected from the workbooks of the six informants are those commonly used by any people. They pertain to food, shelter, clothing, birth, death, and other items of intimate concern to common folk in their daily existence.

The small numbers at the right of the tabulated words or expressions indicate the page of the worksheet of the *Linguistic Atlas* on which they appear. The Hungarian informants are identified as follows:

- Lawrence Shaffer (aged 87) .......... Ia
- Steve Resetar (aged 78) .......... Ib
- Mary Megyesi Prokop (aged 46) .......... IIa
- Anna Beregi Kinchen (aged 39) .......... IIb
- John Bodi (aged 35) .......... IIIa
- Andrew Gubancsik (aged 30) .......... IIIb
Regional and Local Words

Good day! (in meeting? in parting?) (2)

Ia: "The Hungarians always say 'God bless you' or 'God be with you' when we are leaving someone. We always mention God that way."

This custom is however, apparently observed only by the older native-born Hungarians.

Quarter of eleven (4)

Ia: fifteen to eleven
Ib: quarter to eleven

The other four informants use the expressions above and also 10:45, or quarter til eleven.

(The wind is) rising (7)

Ia: blowing stronger
Ib: stronger
IIa: getting fresh
IIb: blowing harder
IIIa: really blowing
IIIb: "It's getting windy."

living room (7)

Ib: "I think it's parlor."

All other informants use the expression living room.

kindling wood (8)

Ib: wood to lighten fire
Ia: fat wood, and torch wood.

"We'd burn it to light our way home in the evening."

IIa: lighting sticks
IIb: kindling

soot (8)

Ia: black dust [blek dast]

All other informants use the term soot.
andirons (8)

No informant uses the term andirons and only IIb had ever heard it. Formerly among the Hungarians heat was supplied by wood-burning stoves, but now gas is used for heating by most families in the settlement.

mantel shelf (8)

No informant uses the expression.

roller shades (9)

Ib: window shades [windo šdz]
IIa: window rollers are cloth shades.

Metal venetian blinds are used in nearly all Hungarian homes at present.

clothes closet (9)

All informants use the expression clothes closet. IIb considers wardrobe a separate piece of furniture used to hang clothes in. She remembered the big old-fashioned wardrobes used in her childhood home. Such wardrobes were formerly used everywhere in the South.

store room (10)

Ib: pantry [pəntəri]

junk room

All informants distinguish between pantry in which food is stored and a junk room in which items such as old furniture, utensils, or tools might be stored.

(The broom) is behind the door (10)

Ia: inside
gutters (on the roof) (11)

Informants Ia and Ib know only the Hungarian word for gutters.

privy (12)

Ia: outdoor rest room [aut douř fest řum]
IIa: outdoor toilet
IIb: toilet
loft (14)

Ia and Ib use only the Hungarian term for loft. The other informants consider the loft a place for storing hay.

corn crib (14)

Ia: corn crib [kɔrən kris]

This is the usual term used by the Hungarians, but Ib never uses it. "We build up a shanty to put feed in."

hay stack (14)

Ib: hay stack [her stək]

In the Hungarian community, hay is stacked around poles 10-15 feet in height. This was never done in Hungary, according to Informant Ib.

fodder (14)

IIa: shucking off
IIIb: pulling corn

cow pen (15)

Ia: cow pen [kɔw pen]
Ib: barn
IIIb: "We used only the Hungarian words."

Informant IIIb explained that at milking time he would say, "Let the cows come on in the barn. It's time to milk."

barn yard (15)

Ib: barn yard [bərn jafərd]

Informant Ia uses only the Hungarian term for barn yard.

field (16)

IIIB: "Everything was always a patch, not a field, with us."

IIIB: "To me, the field was the entire portion farmed. The patch was a smaller portion of the field."

On the Hungarian farms, there are no fences separating the "patches" of land used in growing different things, such as the strawberry patch, and the corn patch.
picket fence (16)

No picket fences are used anywhere in the Hungarian community. Wire fences with one strand of barbed wire along the top encloses all fields, pastures or yards. The first Hungarian settlers built fences of slats from the sawmill. These were replaced long ago with wire fences. No rail fences were ever used by the Hungarians, although many natives of the parish used them in the early days.

pail (17)

Ia: dinner bucket
Ib: garbage pail
IIIb: garbage can

Pail is infrequently used by any of the informants. Informant IIa distinguished between the milk pail and water bucket.

frying pan (of cast iron) (17)

IIa: skillet
   frying pan
IIb: skillet

All other informants use the expression frying pan.

faucet (18)

All informants use the term faucet rather than tap of spigot, just as all local native Southerners do.

ox goad (19)

None of the Hungarian informants have ever used oxen, and have never heard the term ox goad.

switch (for punishing children) (19)

Ia: "Tused a little thin stick."

All other informants except IIIb use the term switch. IIIb uses the term stick.

paper bag (19)

All informants use the expression paper bag.
burlap sack (19)

Ia: feed sack
flour sack

Ib: "We call a sack what we got the fertilizer in."

IIa: "A burlap sack and a croker sack are about the same. They hold about a bushel or more of corn, oats, etc."

grist of corn (19)

The Hungarians of Albany use corn chiefly for feeding stock. They do not have their corn ground.

tongue (of a wagon) (20)

Ib: wagon pole

All other informants except Ia, who uses the equivalent Hungarian term, say tongue.

hauling (wood) (21)

Hauling is used by all informants.

evener (21)

Ia: [e 'dabl 'singl tři iz juzu fœ tu 'hořisz]
IIa: [e 'sprsdœ sprsdz de mš'njuris]
IIb: double tree

dragged (a log) (21)

Ib: [dei 'drgin di logz]
IIa: [drsg]g
IIb: drug
IIla: drug
IIlb: He pulled the log out.

strop (used for sharpening razor blades) (22)

Ia: ['lsEquipmentJu zufœ 'jařpin 'jeizœ]
(Leather used for sharpening razors.)

All other informants use the word strap

seesaw (22)

Informants Ia and Ib know only the Hungarian word for seesaw, but all other informants use seesaw, as is the custom of all native local speakers.
saw-buck (22)

All informants except Ia and Ib, who use the Hungarian equivalent, use the term saw-horse.

whet stone (23)

Ia: [ai tiŋk a 'grain, stoun ai juz 'mini tārm te ʃəp di təl]  
Most informants usually use the Hungarian word for whet stone, but also call the stone used for sharpening a scythe, a sharpening stone, and the stone used for sharpening an ax, a grind stone, which "you turn with your hand."

batteau (24)

Ia:  boat  
    row boat  
Ib:  skiff  
IIa:  pirogue ['piˌrou]  
    swamp boat (shallow wide-bottomed boat)

None of the informants except IIIa and IIIb knows much about boats, although fishing from boats in the locality is a popular sport among the natives.

vest (27)

Ia:  vest [west]  
    All informants use the term vest.

pallet (29)

Only informants IIa and IIb know pallet. All others simply use "a bed on the floor."

comfort (29)

Ia:  "We had a quilt case in Hungary buttoned all over to keep the quilts clean."  
Ib:  ['kwɔlt iz 'wɔʃ, eibl]  
IIa:  comfortable  
    quilt (no distinction made)  
IIb:  quilt (washable)  
    comfort (not washable)

bottom land (29)

All informants use the expressions bottom land and low land.
swamp (inland) (29)
   Ib: swamp
creek (30)
   IIb: "Any stream with a tiny bit of water."
   A branch is considered smaller than a creek by all informants except IIa.
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moo (36)

la: "I'd say, 'The cow she is calling moo to his calf.'"

bellow (36)

All informants: low

a setting hen (36)

Although the informants have heard the expression a setting hen, they ordinarily say the old cluck.

Calls to Cows in the Pasture (37)

All informants simply called the animals by name. Each Hungarian family usually kept only three or four cows or horses.

Calls to Cows during Milking (37)

IIb: "We would just fuss at the cow and tell her to stand still."

haslet (37)

No comprehensive term is used for the edible inner organs of a pig or a calf.

chittlins (37)

Although most Southerners use the term chittlins for the small intestines of a pig, the Hungarian informants do not know it.

Calls to Pigs (38)

Ia: [ai 'tel em bu ñ deri vez kamin]

Most of the Hungarians follow local custom and call: pig pig pig:

Calls to Chickens (38)

Ia: [jik jik jik:]

Ib: [jik tjik tjik:]

Calls for Driving Horses (38)

The informants all used both get up and clucking to start the horses. To stop them they said. They do not use the terms gee and haw heard in local speech, meaning to go to the left or to the right.
near horse (39)

No informant knows the expression.

a little way (39)

Ia: [e lîl vei 'ouva]
Ib: [I livz lîlî fûr əwer frôm hjiř]

All other informants use the expression a little way.

you-all (43)

Informants Ia and Ib never use the expression you-all commonly heard in local speech. All other informants say you-all [jo'l], meaning all of you. They also follow Southern practice in saying who-all was there, what-all did he say and who-all's children were there.

Term for Wheat and Corn Breads (43) (44)

All the Hungarians of the Albany settlement prefer wheat bread baked at home in big round loaves, and called simply bread or home-made bread. To them, bread bought from a store or bakery is baker's bread or light bread. The Hungarians know, but do not like to eat, the biscuits, buns, and rolls, which are favorites in local families. They are very fond of sweet rolls containing walnuts or pecans. These are called [kalatʃ] and used on festive occasions. Pancakes are either pancakes or hot cakes. The families of all the informants eat doughnuts often. They do not like corn bread, the Southern favorite, made in any fashion, whether in pones, sticks, or hot cakes. The informants do not know the term cracklin bread. Among local natives cracklings, small pieces of rendered pork fat, are sometimes mixed with corn meal to make cracklin bread. Hungarians do not know the term egg bread, also heard in local speech.

salt pork (46)

Ia: salt meat
Ib: salt pork [sîlt pouřk]

Informants rarely cook salt pork with their vegetables for seasoning, as nearly all local natives do.

bacon (smoked) (46)

smoked bacon is simply bacon to the informants.
The invariable expression used is clabber milk.

The informants use no other expression for curds.

Most informants use the expression a bite, but IIa and IIb use a snack.

Although all the informants have on occasion eaten salads, they are seldom, if ever, served by the majority of Hungarian housewives.

Mush made of corn meal and water is a popular dish among local natives. IIb, the only informant who had eaten mush, described its preparation and serving in her childhood home as follows:

"My mother would take dry corn meal and put it in a dry pan over the fire and stir it continually as it gradually browned. Then she would mix it with boiling water and cook it. That's what we called mush. We ate it with milk and sugar."

(Native Southerners usually serve mush with butter or gravy, as they do grits and rice.)

No informant used the terms, although local native speakers differentiate between the two types of peaches as cling stone and free stone. The explanation may lie in the fact that few, if any, of the Hungarians at Albany cultivate peaches on their farms.

Ia and Ib: green onions
IIa: shallots ['ʃaʊləts], the term used by the other three informants
greens (55)

Ia: turnip greens
Ib: turnip greens
IIa: collard greens

Local speakers often also refer to the leafy tops of mustard as greens. No informant or local native uses greens and salad synonymously, as some speakers do elsewhere.

shelling (beans) (55)

All informants shell beans.

string beans (55)

Ia: string beans [string bints]
Ib: snap beans [snap bints]

potatoes (55)

The informants follow local native custom in referring to Irish potatoes as potatoes, and to sweet potatoes either as sweet potatoes or yams.

lima beans (55)

The Hungarian informants as well as local natives distinguish between the large lima beans and the smaller butter beans.

corn husks (56)

The cover leaves of an ear of corn are invariably called shucks by the informants and natives.

sweet corn (56)

Ia and Ib: sweet corn
IIa: "You could call it roasting ['rous] ears or sweet corn."
IIb: corn on the cob

screech owl (59)

IIa: [skwit] aul
IIb: [skrit] aul
woodpecker (59)

All informants use the term woodpecker rather than peckerwood. Only IIb has heard the expression woodpecker used jocularly for persons.

skunk (59)

Skunk is used by all informants, although the expressions pole cat and skunk are both used by native local speakers.

chipmunk (59)

IIa: "There are a few around here."

Natives of the region use the term squirrel, not chipmunk. The informants usually follow local custom and differentiate among squirrels as IIa does, thus: "Gray and cat squirrels are the same. A red squirrel is a fox squirrel. My husband killed a black squirrel."

earth worm (60)

Informants and local natives often refer to earth worms as earth worms, worms, bait worms, fishing worms or wigglers.

dragon fly (60)

The expression dragon fly is not heard in local speech or in the speech of the informants. The only expression used is mosquito hawk.

sugar-maple (61)

The sugar maple does not grow in the local area. Informants are all familiar with another species of maple which grows abundantly in the swampy sections of South Louisiana.

sycamore (61)

The sycamore goes invariably by this name in the Hungarian community as well as in the surrounding area.

magnolia (61)

Hungarians and local speakers regularly call the magnolia by this name.
baby carriage (64)

Ia: 
Ib: 
IIa: 
IIb: 
IIIa: 
IIIb: baby buggy

wheel the baby (64)

Ia: 
Ib: 
IIa and IIb: roll the baby
IIIa and IIIb: push the buggy

midwife (65)

No other term is used for midwife by the Hungarians or the local speakers.

bastard (65)

No playful or veiled terms are used by the informants. None would utter the blunt term bastard in the presence of the writer. Ia and Ib would not even use the neutral term illegitimate which the other informants used.

Negro (neutral and derogatory terms)

Ia: [wi kol em higez] (general term)
Ib: [ni,ger] (general term)
IIa: colored man (courteous term used by all informants)
[ni,gə] (usual term used by all informants.)

rustic (70)

Ib: dumbbell
IIIb: country kick

The other informants used no derogatory terms for a rustic.

(she's too) slovenly (for me) (74)

All informants use the term sloppy.
coffin (79)

The informants more frequently use the term coffin than casket. According to IIb, "If we want to flower it up, we'd say, 'the casket is beautiful.'"

sick at the stomach (80)

Two of the informants use the preposition in, and four use at in the expression.

best man (82)

This is the only term used by any informant, and the usual term used by local speakers.

serenade (82)

The folk custom of serenading newly-weds is rarely observed and is confined in the Hungarian community to serenading newly-weds who have each been previously married. It is called chivaree.

frolic (82)

Among the Hungarians, the usual expressions for a big informal social affair are a big to do, a big blow out and a shindig. All these expressions are common in surrounding areas.

(school) lets out (83)

The informants say: lets out or will be out for this expression. In common with the native speakers, they usually refer to the beginning of the next school term with the expression school starts.

played truant (83)

The Hungarian informants follow local custom in using played hookey to mean playing truant for a whole school day. They also use the expression skipped class for truancy from one class.

I want to get off (85)

Ib: [ai 'wone git of in de niks 'koʊ,neʃ]

None of the informants and no local speakers use the expression I want off often heard in other areas.
by the time I get there (89)

Ib: before I get there
IIa: time I get there
IIb: by the time
IIIa and IIIb: before I get there

Merry Christmas! (93)

Hungarians always shake hands when giving this greeting. All local speakers use the expression Merry Christmas but no longer use the older expression Christmas Gift.

Happy New Year! (93)

Ib: [ʰæpi nju jɪɾ ˈbrɛðrəz]

In addition to the words and expressions treated in the preceding pages of this chapter are the following sentences showing syntactical deviations from standard usage. Most of these sentences, which are phonetically transcribed, occurred in the conversational speech of Ia and Ib, and not as specific response sought by the items in the worksheets.

Use of equational sentences:

Ia: di mɛləς siz tik (The molasses is thick.)
    ai not juɾ (I am not sure.)

Ib: diz di kairn ar lærk (These are the kind I like.)
    di klouz ɾarit dɛɾ (The clothes are right there.)

In sentences where English contains the simple present copula Hungarian omits the verb. The resulting sentences are called equational sentences.

Use of the present progressive for the past tense with omission of the auxiliary verb:

Ia: ar kamirŋ te ɾis kantʃi tʃi taim (I came to this country three times.)
They organized the associations.
I helped myself.

Use of a present in place of a past verb form:

Who took my knife?
If I were you I would not wait any longer.

Use of present in place of present perfect verb form:

I have drunk a lot of it.
He has heard it.

Use of incorrect present progressive form of the verb in place of the present form denoting habitual action:

She always gets so angry.

Omission of the auxiliary _is_ or _are_ from present progressive of _go_ which in turn is used with the main future time of the verb:

The collar is going to shrink up.
They are going tomorrow.

Use of past (_did_) rather than present (_is_) as an auxiliary with _going_ infinitive to express future time:

When is school going to start?

Lack of agreement in tenses of verbs in a sentence:

Church was almost over when I went there.

Lack of agreement between subject and verb:

Who does the washing?
Additions of the superfluous syllable [in] to the auxiliary verb:

Ib: wi və'ın takin tu him (We were talking to him.)

Lack of agreement in number between subject and complement:

Ia: douz a’di felə ai min (Those are the fellows I mean.)

Ib: douz boi a’ a gud boi (Those boys are good boys.)

Incorrect formation of plural nouns:

Ia: kərlz (cattle)
    jy pipəlz (you people)

Ib: di vəmenz (the women)
    di menz (the men)

Omission of the infinitive to go:

Ia: maɪ fə' in hiz bizi din mi (My friend, he’s busier than I.)

Ib: hiz mouə bizi laik ai jın (He’s busier than I am.)

wan dəs mouə putə laik di nədə (One dress is prettier than the other.

(Informant Ib always substitutes like for than in making comparisons.)

Misuse of the articles a and an:

Ia: hi iz e' oul men (He is an old man.)

Ib: wi gəou səvəl kain ev e epə (We grow several kinds of apples.)

Transposing word order of the article:

Ia: hiz a sou fənə felə (He is so funny a fellow.)
Incorrect choice of adverb:

Ib: hi wez sitn tu tait wit mi (He was sitting too close to me.)

Substitution of like for instead of:

Ib: hi sit dawn laik helpr mi to vek (He sat down instead of helping me.)

Confusion of pronouns denoting gender:

Ia: dr kau ji koln wu te hiz kāf (The cow is calling "woo" to her calf.)

The following sentences illustrate habitual syntactical uses not necessarily incorrect, but unusual in English speech:

Absence of contractions such as can't, won't, and doesn't:

Ia: ai kēn nat du it (I cannot do it.)

Ib: ai wil nat du dst (I will not do that.)
    hi du nat vek dēr (He does not work there.)

Use of inflection rather than word order to indicate a question:

Ia: dei gouin k te git sām (Are they going to get some?)

Ib: min ju ar kamin egīn (When are you coming again?)

Substitution of what for for why in a question:

Ia: mat for ju gou

Ib: mat for hi du dst
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APPENDIX

WORKBOOK FOR INFORMANT STEVE RESETAR

The responses made by informant Steve Resetar (aged 78), Ib, to the questions in the work sheets for the Linguistic Atlas are given in the following pages. The left column of each page records the items from the work sheets of the December, 1951, edition of the Work Sheets for the Linguistic Atlas of the U.S.A. and Canada and Associated Projects, compiled by Ravin I. McDavid, Jr., and Virginia McDavid. The right column of each page records in symbols of the International Phonetic Alphabet the responses of the informant. Included also are occasional side-remarks which reflect the speech habits, the attitudes, and reactions of the informant, as well as the customs of the Hungarians of Albany. Blank spaces opposite items from the work sheets for the Linguistic Atlas indicate that the informant did not use or know the term or expression sought. The number at the top of the page indicates the page of the appendix, the number at the center, that of the work sheet page.

Differences between the deviations from normal English found in Ib's workbook, and those found in the speech of the other five informants are shown in the tabulated lists of

144
words in Chapter IV, and in the analysis of the deviations in Chapter V.

As stated in Chapter VI, the topics of conversation between investigator and informant concern such basic items as food, shelter, clothing, daily activities, and other subjects of common interest to all people.
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<td>hundred</td>
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<td>6.</td>
<td>the first (man)</td>
<td>di fəs mən</td>
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<td>the second (man)</td>
<td>di seken mən</td>
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<td></td>
<td>the fifth (man)</td>
<td>di fif mən</td>
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<td></td>
<td>the sixth (man)</td>
<td>di siks mən</td>
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<td>7.</td>
<td>(a) he said it only</td>
<td>wanst</td>
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<td></td>
<td>once</td>
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<td></td>
<td>(b) he said it) twice</td>
<td>twairst</td>
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<td>(c) all at once) to once</td>
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<td></td>
<td>(d) twice as good</td>
<td>twairs iz gud</td>
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<td>8.</td>
<td>January</td>
<td>dʒənəwəʔi</td>
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<td></td>
<td>February</td>
<td>febəwəʔi</td>
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<td>April</td>
<td>eipfəl</td>
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</table>
1. Tuesday
   Wednesday
   Thursday
   Saturday
   Sabbath

4. good morning! until what time?

5. afternoon the part of the day before supper? evening — when does it begin and end?

6. good day! in meeting? in parting?

7. evening the part of the day after supper night

2

tuzdi
vinzdi
tезді
srzdі
sббζ

gud morning Until 12 o'clock noon

аfте́нун After the noon meal until sun—down

gud deи Occasionally uses at meeting, but not at parting

samтаm wi сеl gadgets ju
min wiř livиq
gad bi wят:ju

"The Hungarian always mention God that way when they leave a man."

nart "When the fellow is going to sleep."

3

1. Do you say 'good night' in meeting?

3. We start to work before (sunrise) sunup)

4. The sun rose (at six) when did the sun rise?

5. we work until) sunset sun-down

7. yesterday

wi seй gud nart men wi seപеyиt

bифouř suифаиz in di morning

di suи фаиz et sиks (The sun rose . . . )

sanset

jестәди wi kam houm
3 (cont.)

8. Do you say 'He came or will come) Sunday a week?' [Record equivalents]

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<td>kam</td>
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<td>r</td>
<td>wik</td>
<td>fřem</td>
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<tr>
<td>s</td>
<td>sandi</td>
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4

1. a) Do you say 'Is he coming) Sunday a week?' [Record equivalents]

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<td>dąrk</td>
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<td>wi węk</td>
<td>fřem</td>
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2. tomorrow

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<td>'tu,</td>
<td>maęo</td>
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3. What time is it? [Record entire sentence.]

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<td>mat</td>
<td>taim</td>
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<td>it</td>
<td>iz</td>
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4. a gold) watch

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<td>e</td>
<td>gould</td>
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<td>watʃ</td>
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5. half past seven

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<td>hæ</td>
<td>pes</td>
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<td>seven</td>
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6. quarter of eleven|10:45|

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<td>kwotær</td>
<td>'tu</td>
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<td>leven</td>
<td>ten</td>
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<td>fořri</td>
<td>farv</td>
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7. a) for quite) a while; stay a spell, a spell

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<td>foř</td>
<td>kwart</td>
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<td>e</td>
<td>maal</td>
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<th>b)</th>
<th>he spelled me (off)</th>
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<td>hi</td>
<td>hęlp</td>
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<tr>
<td>te řest</td>
<td>e</td>
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8. this year

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<tr>
<td>dis</td>
<td>jir</td>
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5

1. He is three year(s) old

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<td>hi</td>
<td>ęři</td>
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<td>jirž</td>
<td>ould</td>
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2. He's going to be (ten going on, coming, he'll make ten in June.

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<td>hi</td>
<td>wil</td>
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<td>bi</td>
<td>ten</td>
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3. a year ago

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<td>eįr</td>
<td>jir</td>
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5 (cont.)

4. it's a) nice day pretty, fine

5. It's a) gloomy day smurry, dreary, etc.

6. hazy smoky

7. it's) clearing up, clearing, fairing up, fairing off
di weŋ iz klirũŋ ap naelir
The informant inconsistently adds a superfluous [ŋ] or [k] to [ŋ].

8. the weather is) changing| when rain or snow is expected|breaking, gathering, turning, threatening (a storm)
di weŋ iz tʃɛndʒiŋ fæ řein ʃæt
wi nɪd řein veʃi ʃæd

6.

1. heavy rain|of short duration|goose-drownder, cloudburst, down-pour, squall, etc.

2. thunder storm, thunder shower, tempest, storm
ti iz tændʒiŋ tu ʃæt
tændʒ ʃæm

3. it) blew (all night); it blew and blew, blowed
di řwind blou ñl ʃæit
The wind blew all night.

4. a) the wind's) from the south to the south(w)ard, to the south(w)ard
di řwind blouiŋ ʃæm ʃæut
bet tʃɛndʒiŋ te nɔrt
b) a southwest wind; southeast wind; southwester, southeaster
sauʃiʃt řwind

c) northeaster, northeast nɔɾtʃiʃt

5. a) it's drizzling splitting

b) a) steady drizzle slou řein

b) diʃ-ʃiʃlŋ
6 (cont.)

6. fog

7. foggy

8. it's) burned off

7

1. drought, dry spell
drēə spel

2. the wind is) picking up, breezing on, breezing up
fresh, etc.
dr wind iz strōŋə bревінг он, bревінг up

3. it's) letting up, laying, going down
breezing of
dr wind iz sləuŋə bревінг of

4. it's) rather snappy (this morning) sharp, edgy, keen, etc.
wi jər iz gæt e frəʃ mɔrniŋ

5. we had a) frost, a freeze
wi hed e fɾəst

6. a) the lake) froze over
(last night) friz
"I have seen snow only about
three times in the past 51
years."
fɾouz ouvə

b) it's frozen (solid)
it iz fɾouz səlid

7. sitting room|where guests are entertained
lɛvɪŋk řum

8. the room is) nine foot high, feet, foots
nərn fut har

8

1. picture

2. a) chimney
tʃɪmni

b) hearth

In the Hungarian community

2. c) andirons - dog irons

stoves have always been used
exclusively for heating. The

- dog irons

informant is not familiar with
fireplace and mantel.
3. chimney\ of an industrial plant\ smoke stack
     smouk st\k

4. the lamp, etc., is on the (mantle shelf, mantle piece, etc.

5. a) log (a back log)
     log
     b) chunk\ split wood for stove\ biller, stick
     stouv wud
     c) lightwood\ the fatty kindling sticks
     fed wud "We'd burn it to light to\f wud our way home in the evening."

6. soot
    sut

7. a) the ashes are (white is
     di \fiz d\ g\f\e\r
    b) it burns to) white ashes, a white ash
     it b\n\ te \fiz

8. a) chair
t\f\r
    b) window
    windo

9

1. sofa, lounge, couch
   souf\a

2. chest of drawers|describe dresser, bureau
d\f\a

3. furniture, house fixings, plunder, tricks
   f\n\e\r,d\j\f

4. bedroom
   chamber, sleeping house
   bed\fum

5. window shades|roller shades|blinds, curtains
   windo f\d\z

6. a) clothes closet|built in|clothes press, closet, press
    klouz k\az\t
    b) wardrobe
    wardroom
9 (cont.)

7. garret  
   attic, sky-parlor, cook loft

8. a) kitchen|describe|  
   porch, cook room, kitchen house
   b) piano

9. summer kitchen  
   cellar kitchen

10

1. pantry  
   buttery

2. junk|old, worthless  
   furniture, implements|  
   clutter, rubbish, trash, plunder

3. a) she cleans up (every morning) tidies, reds (up) etc.  
   b) junk room — plunder room, lumber room

4. The broom is behind (the door) on back of, tohind, hindside

5. who does the) washing and ironing, laundry

6. I rented a room  
   hired

7. stairway  
   staisteps

8. porch| at front door; at the back door; describe construction| gallery, piazza, etc.
1. shut the door
2. who rang (the bell? rung
3. weatherboards clapboards, siding, weatherboarding
4. I drove in (a nail druë, driv
5. the posts have to be) driven in, drove in, drew
6. roof
7. a) eaves troughs|built in or suspended?| gutters
   b) valley|of joining roofs
8. shed|for wood, tools, etc; separate, and built on|ell, hill house, lean-to, cob-house

The informant was amused at the idea of driving posts into the ground.

The informant knows only the Hungarian term.

A shed is built on side of garage for tools.

12

1. out-house|separate structure|back house, toilet, privy, etc.
2. I have my (troubles I've got
   You . . .
   We . . .

Uses Hungarian terms only.
12 (cont.)

3. a) I have heard it (lots of times) unstressed
   have
   He . . .
   They . . .

   ai həv hjr if it

   hi həz hjr if it
der həv hjr if it

   b) I've heard (of him) heard tell

4. a) I haven't (done it) both stressed and unstressed ain't
   The informant says "ain't" when unguarded. He almost never uses contractions.
   ai du nat du initiq laik det
   hi du nat si it

   b) You) ain't forget (it)
   ai du nat si it

   c) I haven't (seen him)
   hi həz nat si it

   hi həz nat si it

5. a) I haven't stressed, in answer to 'Have you seen him?'

   ai du nat si him

   ai du nat si it

   hi du nat

   "I have not seen him."

6. I do it (all the time)
   do
   He . . .
   We . . .

   ai du det əl də yərm

   hi du det

   wi du

7. Does he do (that sort of thing?)
   do he do
daz hi du det

8. he does|stressed|
   do

   hi dəz it

13

1. a) You don't think so),
   do you?
   entry
   bu du tiŋk sou du je

   b) Don't I know it?
   Ain't I knows it?
   ai nou det

2. He doesn't care
don't

   hi dəz nat vək

3. a) I work (all day)
   We . . .
   They . . .

   ai vək əl der mət f ɪ z ar ken
   wi vək

   The informant alternates in using w and v in certain words, such as we and was.

   b) I'm not for sure

   ai əm nat jur
13 (cont.)

4. I was talking (to him  
   You . . .  
   We . . .  
   They . . .  
   ar vez takin tu him  
   ju vez takin  
   wi wən takin  
   der wən takin  

5. I have been thinking  
   (about it  
   We . . .  
   They . . .  
   ar bən tiŋkən abaut it  
   wi bən  
   der əl wəz tiŋkən  

6. What) make (him do it|  
   enter other cases of the  
   uninflected 3 sing.  
   mat foʃ hi du dət  

7. People think (s)(he did it  
   (people think he did that)  
   pipl tiŋk hi du dət  

8. They say (s)(he did it  
   They says  
   (They say he did it)  
   der ser hi du rt  

14

1. a) says I, ('you can't  
   fool me! I says, s'I  
   says you, you says, etc.  
   haus, hauziz  
   b) house, houses  

2. a) barn|what is it used  
   for?|  
   baʃn  
   A barn is used to shelter  
   cows and horses in the  
   Hungarian community.  
   b) bank barn, ground barn  

3. a) corn crib|building for  
   storing corn|crib  

4. granary|building, or part  
   of b., for storing grain|  
   wi b′ild ə pə fæntə te put fid in  
   (We built . . . . . )  

5. left|upper part of barn|  
   describe|loft, bay, mow.  
   only  
   The informant uses Hungarian term  

6. a) |place for hay in barn|  
   əpə paʃt aði baʃn  
   loft, bay, mow, etc.  
   b) shucking fodder (to  
   strip blades off corn  
   stalks.  
   əpə paʃt aði baʃn  
   loft, bay, mow, etc.  
   b) shucking fodder (to  
   strip blades off corn  
   stalks.  


7. hay stack| observe shape and size; out of doors or in barn?| rick, mow, cock
der jës put her in bant|iz je si ñ put faîv te tin wâgen loud ë her ouvë deî in her stek

15

2. cow-barn| shelter for cows; describe|barn, stable
di wamënz ë di mën miskëñ
di kauz ñait in deñ je si
(The woman and the man . . . )

3. stable|shelter for horses; describe|barn
der diward ëp di bañ, wan înd fë hořs ñ wan fë kauz

Usually two or three cows were kept in the barn.

4. |shelter and enclosure hog pin for hogs and pigs; describe| hog pen, run, styie, etc.

5. dairy
dëri

6. barnyard|where stock is kept or fed|stable lot, cow lot, etc.
bârn jařd

8. pasture|where cows, sheep, etc. graze| lot, range
It iz kold fë past|øaz
(It is called pastures.)

9. |place where cows are 'staked' or 'penned' for milking; describe|cow pen, cup pin', milk gap
bañ

16

1. a) cotton field; tobacco field; potato field, patch
dër ñeizï ñau sam temërtëz ñ pëpøz ë bîntz ñ kjukambers ñ sam körñ bet mat veñi matñ. ñamtaimz ñam outs tu
b) chop cotton, scraps
cotton
c) Cocoa grass, nut grass, Johnson grass, Bermuda (wire, crawling) etc.

2. picket fence
paling f., pale f., slat f., garden f., shingle f.

3. pickets|pointed or not? shape in cross-section|
palings, slate, riving, frow (free), clapboard, other related terms

4. barbed wire fence
bob-wire f.

5. rail fence|describe construction|worm fence, herring bone fence, Virginia fence, chain fence, snake fence, stake and rider f., shed f.

6. post(e)s
der kol am poust

7. a) stone wall|of loose stones|
rock fence, rock wall
b) yard fence

8. cup|with small looped handle; kap
or straight handle; describe|
tin, dipper, mug,
tin, jug, tin can, gourd

1. china
delft (-ware

2. bucket|wooden vessel; bakir
shape and use|pail

3. pail|large open tin vessel bakir
for water, milk|bucket
17 (cont.)

4. lunch pail\small tin vessel 'diner bákit I used to have dinner\bucket, billy, blick, box, dinner bucket

5. garbage pail\describe\ can, swill bucket, slop pail, etc.

6. frying pan\flat or round bottom? legs? skillet, spider, creeper

7. kettle\heavy iron kettle with large opening; shape\ pot, caldron

8. vase flower (s) pot

9. spoon

spun The informant was prompted by his wife.
He normally uses a Hungarian term.

18

1. I must) wash the dishes ar waj di diʃez bıkoz·mər warf wint te di tʃeɾetɪ 'haspitol

The informant gives nearly equal stress to each syllable in hospital.

2. She rinses\(the dishes\) diʃ reg

3. dish rag\for washing dishes\ diʃ taul

4. dish towels\for wiping dishes\dish wiper, tea towel, cup towel, etc.

5. wash cloth\for face\ face cloth, wash rag, bath rag waj reg

6. bath towel Turkish towel bet taul
7. faucet|on water pipe at kitchen sink|tap, spigot

8. the pipe|burst (last night)

19

1. They must have|burst (last night)

2. a) |container for meal, flour|barrel, gum

b) |container for lard and molasses|stand

3. sifter|for sifting flour| 'sifter

4. funnel tunnel

5. a) whip|for driving horses, oxen|hickory, gad

6. switch for punishing children|gad, hickory, rattan, ferule

7. a) Bag?|made of paper| size|sack, poke

b) burlap sack — bag, croker sack, etc.

8. turn|of corn, of meal, wood, of water|

9. |are poke and sack used as measures?

"In Hungary every woman made her own sacks which lasted for a long time. Flour was put into sacks, too."
1. clothes basket
   klouz beškit

2. keg
   kag

3. hoops
   hups

4. cork|for bottle|cork-
      stopple, stopple, stopper
   kořk

5. mouth organ, harp,
    harmonica, mouth harp
   maut šrgen

6. hammer
   'hamsř

7. Who took (my knife?
   tuck, taken
   hu tuk mař nař

8. a) tongue| of a wagon|
      neap, pole, spear
   waegen poul
   b) shafts|of a buggy|
      shave, thills, fills,
      drafts
   bagř poulz

9.  a) steel|rim|of wheel|
     tire
   stil tair
   b) felly|of wood|felloe
   'aksel
   c) axle|ox

2. whiffletree
   whipletree, swingletree, singletree
   singltři
   "We put a chain on them so we
could plow."

3. evener
   doubletree, spreader,
   double singletree

4. a) he was) hauling(wood
    in his wagon)drawing,
    carting
   holiŋ
   b) dragged (a log, etc.)
    drug
   dei dragn di logz
   (They were dragging the logs.)

5. plow
   wi kol em dr plau
21 (cont.)

6. harrow|describe|gee-whiz (spring-tooth harrow) drag

hērō wi juz e hērō n kaltewart n plau. dēts abaut ol.

"We had a board the horse would drag and make the ground level like a table."

7. stone boat|for transporting stores from fields| drag, mud boat, etc.

22

1. sled|for boys| describe types used|

sled wi gat plinti snou in dr oul kantř

2. lever|of steel or iron| prize, crowbar

křoubař

3. saw-buck saw-horse

4. cog-wheel

kakwil (cogwheel)

5. brush

břaʃ

6. strap|for sharpening razor blades|

řeizetšť stršp

7. cartridge

kařtšidʒ

8. a) see-saw

steeter-totter, dandle, etc.

b) they are) see-sawing, teetering, etc.

c) swing|suspended from a limb or bar|swing-swang

swing
1. a) coal hod
   scuttle
b) stove pipe
   funnel

der 3es kol am koul bakit
stouv pairp

2. wheelbarrow
   trucks
milbeřa
   třaks

3. whetstone|for sharpening
   scythe|whetrock, rifle,
   rubstone
jařpenŋ stoun

4. grindstone
   grinston
gřain stoun

5. Can you drive a) car?
   automobile, motor car
kař

6. He pleaded (guilty
   plead
plidrid

7. grease
gyiz di kař

gřizi
park

1. a) greasy
   b) park
gřizi
   park

2. a) oil
   b) kerosene
   coal oil
oil
   koul oil
tjub

3. inner) tube
tjub

4. a) They are going) to
   launch the boat
   b) rowboat
   bateau, pirogue
loıntʃ di bout
   skif

5. I am going (today
   We ... | auxiliary
   omitted?
   They ... in what persons?)
   wi gouıŋ teder (We are going. ...)
der gouıŋ (They are going. ...)

6. am I going (to get some?
   ... they
   ai gouıŋ te git sam
   der gouıŋk te git sam
   A question is intended. Often
   inflection rather than word order
   indicates a question in the informa-
   nant's speech.
7. a) These are (the kind I like|say cigars, apples| them's) sigarz splz
b) gas
c) gallon
gas
galen

25

1. here are your clothes!| mother to child| here's
hjiř iz juř klouz

2. there are (many people who think so) there's
mini pipł tink sou

3. I am not (going to hurt him) ain't
ar nat gounę te hst im
He . . .
hi nat
They . . .
der nat

5. I'm right,) am I not?\nain't
ju tink ar sm řart
A question is intended.

6. We were (going to do it anyway) was
wi gounę du rt řniewer
You . . .
ju gounę
They . . .
der gounę
I was\nař vez
he was\nhi vez

7. Those were (the good old days) them was
jes rt vez dr gud oul derz

8. a) No, it wasn't me\nnou nou ar doun du dět
gud mini
b) There are right\nsmart, many
plinti fřj tu svřrobdr
(c) There are plenty\n足够的，足够的 (fish)
(plenty fish for everybody)

26

1. be you going? Enter\nphrases like how be you?\nja gounę samněř
hau ěř ju
hé's busier than I be\nhiz mour bizi laik ar jim
If I were you (I wouldn't if ai em ju, ai dount wert ini wait a minute longer intonation! (If I were you . . . )

underwear
underclothes

sample of cloth
'sempel a klot

that's a pretty dress more prettier
juř a putř dřes wan dřes mouř putř lařk di nads

a) apron
b) my
c) your
d) best
e) shrink
eipřen
mai
juř
bšš
šřněk

coat
vest
kout west
b) trousers
pants, breeches, jeans 'ouveř,olz
c) overalls
over-hauls, blue bucks

I have brought (your coat) brung (I have brought your coat.)

his coat (fitted) me fit
hiz kout fritid mi gud

a) new suit
b) I got me (a new suit had me (a new suit

The pockets bulge

they knitted (sweaters knit

The collar shrank shrunk
dì kalә iz šřněk (the collar shrunk)

has shrunk shrunkened
dì kalә iz šřněk (the collar has shrunk)
1. She likes to dress up, dike up, rig up, slick up, etc.

2. Purse
   For coins
   Pocket book, wallet (distinguish)

3. a) Bracelet
    b) String of beads - pair string of beads of beads

4. Half-shoes
   Low-cut shoes, oxfords, ties, low quarters

5. Suspender
   Galluses, braces

6. An old umbrella
   'Ambrye

7. Bedspread
   Coverlet, coverlid, counterpane, etc.

8. Pillow
   Piller, bolster (distinguish)

9. Quilt
   Washable
   Comforter, comfort, puff

10. Bed on floor
    Pallet

11. Loam
    Rich black soil
    Loom, gumbo, buck shot (land)

12. Fertile
    Rich soil

13. Bottom land
    Flat, low
    Barren land
    Lying land along a stream
    Low-land, intervals, flats, bottom(s)
6. meadow|low-lying grass
land|swale, bayou, mash
'medo

7. swamp|inland|
slough, march, bog, gaul
swomp
'marʃ iz

8. marshes|along the sea|
salt marshes
'marʃ iz

1. a) they are)draining( the
marshes dreening
drain, cunnel

b) drainage canal
dreinidʒ 'kænəl

2. creek|shallow arm of the
sea; tidal stream|bayou, slue, bay, cove

3. wharf|where boats stop
and upon which freight
is unloaded|landing, pier
dock.

4. ravine|deep, narrow
valley of a small stream|
draw, glen, gully, gulch,
etc.
The informant uses only the
Hungarian term

5. gully|channel cut by
stream; arrange by size
waʃaутs

6. crook|small fresh water
stream; arrange by size|
spring "All the time grow-
ing and going to the
krik ocean,"
'ɾiveɾ

7. |names of streams in
neighborhood|
wi gat tik on ɾiveɾ
blad ɾiveɾ
eimət ɾiveɾ
'natolbɾi ɾiveɾ

The informant places almost
equal stress on each syllable.

8. hill|small elevation;
arrange by size|knob, knoll, etc.
hril
1. mountain
   'maunt\textsuperscript{\textregistered}n

2. cliff
   klif
   cliff, rock-cliff

3. waterfall
   pour-over, a falls
   wi doun ju\textsuperscript{\textregistered} juz wad\textsuperscript{\textregistered}fal

4. cement road
   concrete r., hard r.,
   pave, etc.
   'gr\textsuperscript{\textregistered}wael \textsuperscript{\textregistered}roud
   d\textsuperscript{\textregistered}t \textsuperscript{\textregistered}roud
   'sim\textsuperscript{\textregistered}nt \textsuperscript{\textregistered}roud
   'ble\textsuperscript{\textregistered}ktap \textsuperscript{\textregistered}roud

5. Do you still use the word
   'turn-pike' or 'pike'?
   What does it mean?
   The term turnpikes is not used
   in this part of the country.

6. by-way, parish road,
   neighborhood road, etc.
   wi kol em lili aliz
   sard roudz
   lein

7. land|from public road
   to house|driveway, gap
   d\textsuperscript{\textregistered}rav we\textsuperscript{\textregistered}

8. he threw a stone (at the
dog) rock, threwed,
chucked, etc.
   hi \textsuperscript{\textregistered}roud d\textsuperscript{\textregistered}t stoun

9. a) he isn't) to home, at
det men iz nat houm te\textsuperscript{\textregistered}der
   home
   jiz \textsuperscript{\textregistered}in d\textsuperscript{\textregistered} Haus
   in d\textsuperscript{\textregistered} kin

   b) she's) to the house,
to the kitchen
   wit aut m\textsuperscript{\textregistered}k
   ai lark ber\textsuperscript{\textregistered} kofi wit de m\textsuperscript{\textregistered}k
   by a voiced sound|

10. he was sitting right|agin
    me|close to me|next to me
    hi wez \textsuperscript{\textregistered}t\textsuperscript{\textregistered}n tu tart wit \textsuperscript{\textregistered}mi
    The informant pronounces a
    strongly plosive \textsuperscript{\textregistered}.

11. he was coming) toward(s)
     me
     det men wokin\textsuperscript{\textregistered} tu mi

12. I ran) across(him) met
     him|into, on, a foul of
     ai mit him in \textsuperscript{\textregistered}l\textsuperscript{\textregistered}n\textsuperscript{\textregistered}ni
     (I met .. . )
32 (cont.)

7. a) we named the child) ai neim mai boř dr seim for him, at, after neim laik ar gat, stivi. (I named . . . )

b) tisn't (it isn't) rt iz nat trū

The informant seldom uses contractions.

c) ain't 'taint eint

The informant knows ain't is incorrect, but uses it in unguarded speech.

33

1. a) dog dog

b) call to dog 1) to lie down, 2) to attack another dog ler daun gou əhəd kətf əm

2. mongrel cur, curl dog, fiste, scrub, etc.

3. he was) bitten(by a dog bit hi wəz bitn bar ənədə dog

4. bull animal, beast, male, etc. bul

a) among farmers meil 'ənər,meəl

b) in presence of women
c) term used by women

5. cow kau

6. two)yoke(s) of oxen tu jouk əv əkəsin pair

7. calf lili 'hefer

a) female: heifer(-calf) b) male: bull-calf lili 'hefer buli

calf

8. a) Daisy is going) to calve sun goune həv ə kəf frəm mar kau find a calf, come in, come in fresh, etc. dət lili bəd iz singiŋ nars

b) bird
1. stallion
   stud, stable-horse, top-horse, seed horse, service horse
   a) among farmers
   b) in presence of women
   c) used by women
   This is the only term used for the male animal.

2. gelding
   gelded horse, horse

3. Do you use the word 'horse' as a general term for gelding, mares, and stallions? Record horse and mare.
   Horse is the general term.

4. I have never ridden a horse
   a) He fell off the horse
   b) He fell out of bed

5. a) horse shoes
   b) hoofs
   hooves

6. quoits [a game]
   quoites, horseshoes

7. ram
   buck, male sheep
   a) among farmers
   b) in presence of women
   c) term used by women
   The informant knows little about sheep, for none are raised in the community.

8. boar
   boar-hog, male hog, hog, seed-hog

1. a) ewe
   b) a pet sheep
   cosset, cade

2. wool

3. boar
   bouř
3. (cont.,)
a) among farmers
b) in presence of women
c) term used by women
d) barrow
barrow hog

4. pig|how old?|
suckling pig

5. shote (shoat)|weaned
pig? how old?|yearling,feeding hog

6. hogs|male and female?
old and young?

7. a) bristles
b) tusks
tushes

8. trough, troughs

36

1. castrate|horses, bull|
calves, boars, cats|
alter, change, trim, cut, etc.

2. bawl|of calf being
weaned|blare, cry, blat

3. low|during feeding time|
moo, bawl

4. whinny|during feeding
time|nicker, whicker

5. feed|the cattle
critters, creeters

6. feed|the fowls|general
term|fowl

The informant uses Hungarian term

The informant never has used the term fowls.
7. a setting-hen
   hatching-hen, cluck
   brooder

8. chicken coop|describe|
   chicken-house, hen-house

2. wish-bone
   lucky-bone, pulley-bone

3. livers, harslet, giblets
   |comprehensive term for
   |edible insides| innards
   chittlins, pleuk, skwin,
   liver and lights

4. feeding time
   fodder time, chore-time

5. calls to cows|mark stress
   and intonation| co, boss!
   saw, saw, sock, saw,
   madam!
   a) to get them from pasture
   b) to make them stand still
   during the milking

6. calls to calves
   sook, calf! sook, sook!

7. calls to draft-oxen
   to make them go left or
   right in plowing|gee!
   haw!

8. calls to horses
   when getting them from the
   pasture|ku-jack! co-
   jack! kope! curp! etc.

1. to urge horses on|get up!
   gee up! come up! —clucking
   a) when already in motion
   b) when standing
38 (cont.)

2. | to stop them | whoa! back up! hike up!

3. calls to pigs| when feeding them| chock, chock, poke! souy! peeg-peeg, etc.

4. calls to sheep| when getting them from the pasture| coo-sheep! coo-nan(nie)! mudack! kunan!

5. calls to chickens| when feeding them| chickie-chickie! chickoo

6. I want to) harness| the horses) tackle up, rig up, gear up, hook up

8. a) what is a 'team?'| the horse(s) and wagon? farmer
b) farmer 'farmeř

39

2. lines| for driving? for riding horseback?| reins, plow line, tugs, traces, trace chains

3. stirrups

4. a) the nigh horse| horse to left| near
b) cart kařt
c) wheel mil
d) hitch up, harness put hařnis on

5. go slow! go slou slowly

6. come quick!| not 'come, quick!'| quickly kam kwik

7. he's feeling bad, badly filiŋ bed

8. a little way(over)ways fi livz lili fař ěwer fřem hjiř
1. a long way(to go)  
   ways  
   a lôn weî te gôu

2. you can find that)any-where(s)  
   ìnîmârž

3. He walked) backward(s)  
   'bëkward

4. He fell) for(ward(s)  
   'fôrward

5. We'll not see nay more  
   trouble, o'er a bit,  
   eara one) ary  
   (We will not see any more  
   trouble.)

6. ne'er a one(nary

7. I ain't done nothin'!  
   record other cases of  
   double negation  
   ar doun du nâtñ

8. a) I didn't like it)  
   noways, at all  
   hi doun lârk its e tōl  
   b) he didn't give me)none  
   hi doun giv mi irñ

41

2. he'll have trouble) like  
   as not, apt as not  
   ar tîŋk hi gouns bi in'trâbel

3. furrows|trenches cut by  
   plow|  
   dîtjîz

4. we raised a big crop  
   (of wheat  
   wi řeiz ē big křup ē střobeřiz

5. we cleared(the land|of  
   shrubs, trees|cleared up,  
   shrubbed, swamped out,  
   new ground, old ground  
   wi kliřd d³ ēlænd

6. a) second cutting|of  
   clover, grass|rowen,  
   aftermath, lattermath  
   b) fog grass|dry grass  
   in spring|old fog
7. a) a sheaf (of wheat) 
   wi put d' mit in 'bandelz in d'
   a bind, a bundle
   b) shock (of wheat, corn
   stack | how many sheaves? |

8. forty) bushel(s) (of wheat fo'ri ba'zelz

42

1. oats ia thrashed 
   are 
2. a) you and I (I'll have to 
   do it me and you
   b) both of us
   all two of us
3. he and I (are coming over 
   him an' me
4. a) it's for) him and me 
   he and I
   b) between) you and me 
   you and I
5. You've got to do it. I? 
   mi:
   [emphatic] me?
6. it's I 
   me
   it's he
   it's she
   it's they
7. it wasn't I
   me
8. he isn't as tall) as I am 
   hi iz nat iz tol iz ar jim
   be me

43

1. I'm not as tall) as he 
   ar zm nat iz tol iz him
   is | be as him
2. he can do it better) than 
   hi kud du dst berə laik ar zm
   I can, than me, than I
3. When are Johnny and them coming?

4. These are the largest apples we have, all the bigger

5. Two miles is the farthest (he could go) all the further, further

6. When are you coming again youse, you'uns, you-all | both singular and plural | This is the usual word order in such questions

7. a) who-all (was there?)  
   b) what-all (did he say?)  
   c) who-all's (children were there?)  

   The informant never says you-all, who-all, etc.

8. It's yours, yourn  
   ours, ourn  
   theirs, theirn  
   his, hisn  
   her, hern

43 (cont.)

44

1. They've got to look out for themselves, their-selves

2. a) He better do it himself
   b) He lighted him a pipe
   c) Can we find us a trail back?

3. Wheat bread in loaves
   White bread, light bread
   Bread, pan bread

   lart břsd
   mit břsd
   břaun břsd

   for himself
   himself
   hi lartid his paip
   k'ın wi fain d' třerl bsk?
44 (cont.)

4. other kinds of bread made from flour|preparation, shape|rim, wasp—nest bread, biscuits, etc.

5. a pan of)biscuit(s

6. corn bread|in large cakes Johnny—cake, corn pone, pone, spoon bread, hush—puppies, etc. 

Hungarians rarely eat corn bread. They feed corn only to their chickens and livestock.

7—8 a) other kinds of bread and cakes made of meal.

45

1. home—made bread and) bought(en) bread, baker's bread, town bread

2. sweet rolls|describe| buns, coffee rolls, sugar rolls

3. doughnuts|preparation| fried—cakes, fat—cakes, raised doughnuts

4. griddle cakes|of wheat| pancakes, batter cakes, hot cakes, flapjacks, slap jacks, fritters, flitters

5. two pounds(of flour pound

6. a cake)of yeast east

7. a) yolk yolk, yellow, glare
b) the yolk is)yellow
1. boiled eggs
   boilid egz

2. poached eggs | how are they prepared? | dropped eggs

3. a) salt pork
    side-meat, sow-belly, meat, salt buts meat

   b) | smoked salted pork |
      bacon, smoked pork

   c) bacon
      strip meat, sow belly sow-bosom, fry, fry meat

4. bacon rind
   skin, meat skin,
   fřeʃ pouřk iz gud

5. jerked beef
   smoked beef, dried beef salt horse

6. sausage
   'sasidʒ

7. butcher
   'butʃeř

8. The meat is) spoiled
   di mit iz spoild

47

1. a) head cheese | are head-
   cheese and souse the same thing? | souse, hogshead cheese, relishes
   b) Minister's face

2. The butter is) rancid
   frowy

3. curdled milk
   bonney-clapper bonney-clabber clabber, etc.
   klabe milk

This is a rare substitution of [ə] for [œ] by informant.
47 (cont.)

4. cottage cheese  katidʒ tʃiz
      pot cheese, Dutch cheese,
      smear cheese, clabber
      cheese

5. most cheese are (round moʊs tʃiz ɪz ˈfaʊn
      you better) strain the
      milk ju ˈbaɪər əˈstɹən dɪ ˈmiːk

6. apple) cobbler| baked in a  əppl ˈpar
      deep dish| describe pre-
      paration| apple dowdy, pan
      dowdy, slump, deep-dish
      apple pie, etc.

48

1. food  fud
      vittles

2. sauce| sweet liquid served  əppl ˈsɔs
      with pudding|
      dip, dope, apple sauce,
      a saucy child.  ə ˈsɔsɪ tʃɪld

3. a bite| food taken between  ə ˈbaɪt
      regular meals| a snack,
      a piece, bait, etc.

5. we ate (at six o'clock) wi ɪt (we ate)
      when did you eat?| eat,
      et, ate

6. how often| have you eaten hau mɪnɪ tɛrmz ɪˌdu ˈdet
      (today?  et, eat, ate

7. I'm going to) make some  mɛrk ˈsɛm kɔfɪ
      coffee| how prepared?
      cook, boil, stew, steep,
      drip

8. a) a glass of water  ɡlæs əv wɔrə
      tumbler

   b) the glass is) broken  dɪ ɡlæs ɪz ˈbɹəʊkən
      broke
1. I drank (a lot of it drunk) ar drink a lot ev it (I drank . . . )

2. how much)have you drunk? drank, drunken hev ju drink

3. soda-pop soda, pop, tonic, soft drink, dope, cold drink sof d\'rink

4. sit down! (invitation to sit down at table) draw up, set by, set yourself down
   a) addressed to relatives sit daun tu d\'terbel
      or intimate friends
   b) addressed to strangers sit daun tu d\'terbel

5. he was|sitting|at the table setting hi wez s\'tin

6. I sat down set, sat ar set daun

7. a) help yourself (to potatoes! take out, take help jur sef
      b) I helped myself ar h\'lupin marself
         help, helped (I helped myself.)

8. I don't care for any|when declining food| choose, (I'd) thank you for the (potatoes),
   a) to members of the family ar doun ke\'ri\'tin\' nau
      (I don't care for . . . ) pliz h\'nd mi \'st fud
   b) to host

1. warmed-over|of food| warmed up, heat-over, het wa\'mid ap fud

2. chew t\'ju
   chaw, champ, chomp

4. hard to) digest 'dar, d\'rist
50 (cont.)

5. mush | describe preparation | hasty pudding, Indian pudding, turn mush, turn flour

6. fruit salad

7. vegetables | home-grown | sass, garden sass, garden truck, garden stuff

8. vegetable garden garden, kitchen garden patch

---

51

1. cane sugar syrup, white syrup (distinguish from sugar cane syrup), bagasse, sorghum

2. The molasses are thick

This is a rare use of [θ] by the informant.

3. genuine maple syrup

4. a) sugar is sold in bulk loose
   b) long sweetening
   c) jelly
dʒəlǐ

5. salt and pepper

6. a) give me a(n) apple!
   b) sop (syrup)
   c) zip (syrup), syrups
   en oul'd men

7. a(n) old man

8. Just smell (that, will you?) smell of

few salads are eaten by the older generation.
1. these here fellows
douz felez

2. them there boys
douz bɔ̀z ə gud bɔ́

them boys, those boys:

3. them's (the fellows I mean)
douz ə ɗ ɗ ða felez ə mi

those are

4. a) that tree
det tʃi

yon, yonder, that there

b) it's) over there, back

ri iz bsk in mar jaʃəd

there over yonder,

back yonder

5. do it) this-a way!
du det dis ve:r

6. a) what's that?| when

amet ju seʃɪŋ

failing to hear someone's utterance| how's that?

The informant expresses the plural in exactly the same way

as the singular.
53 (cont.)

7. he's the man) who owns
the orchard

8. a) he's a boy) whose
father
b) since very

54

1. seed|of a cherry|
stone, pit

2. stone|of a peach|
seed, kernel, cure

3. cling—stone, peach
plum—peach, press peach,
stick—stone, cleave stone

4. free—stone peach, clear—
seed peach, soft peach,
clear stone

5. core|of an apple|seed,
chits

6. we grow) several kinds(s
of apples
a) this kind of apple(s)
is late
b) these kind(s) of
apples are late) refer-
ing to one kind|

7. peanuts
ground peas, goobers
grubies, pinders

8. a) walnut shell
hull
b) the burr (of a nut
shuck, shell
(c) shrivel

'pinets
wolnet ša-l
hul
ša-l
'shrivel
9. pecans, hickory nuts  'pikan
    pig nut  'hikri nats

1. almonds  'almandz
    peach-seeds, peach stone 
    seeds  pritj sidz

2. a) the oranges are all
gone are all  dr aţindįζ iz ol gon
b) they are) all gone, all
der a ol gon

3. radishes  ūa-dįζiz
    rodishes

4. a) tomatoes  temertez
    b) potatoes|Irish
    potatoes  peteitez
    c) sweet potatoes
    potatoes, yams  aiţįj peteitez
                      swit peteitez
                      jemz

5. onion  anjen

6. a) spring onions
    young o., green o.,
    shallot, scallion, etc.
    spriqg anjεnz
                      gri٧ anjεnz

7. those cabbages a (big
cabbage  douz kεbįdž iz big

8. to) shell beans
    hull  wi iz jεliŋ dε bints

1. a) butter beans|large
    yellowish, flat seeds
    not pods; distinct
    varieties?| lima beans
    sivvy' beans (siva)
    bara bints

b) string beans|sallit
    beans, snap beans
    striŋ bints
    sνepbints
2. a) two hands of lettuce tu hædz ev lædris
   b) greens of turnips, etc. 'tə, nips
   c) five) heads of children faiv 'fildrin
56 (cont.)
3. husks|on ear of corn| hast
   shucks
4. sweet corn|served on cob| swit kɔrn
   sugar corn, mutton corn, green corn, roasting ears
5. a) tassel|top of corn stalk|tossel, spindle, top-gallant
   b) silk|on the ear| silk
tossel, corn bread, corn mutton
6. a) pumpkin pampkın
   b) squash, simlin skwaj
7. muskmelon maskmelan
   muskmelon, cantaloupe kæntiloup
   watermelon, (million) worɔmelen
8. mushrooms ou ar laik dr majrüm
   mushroom, mushyroom
57
1. toadstool tsıkın majrüm
   frogstool, frog-bench, frog-table
3. he couldn't) swallow it hi kud nat swalo wɪt
   swallow it
4. cigars and cigarettes 'sɪgərəz
   sigərəts
5. she was) singing and laughing|enter other examples in -n or with
   singing p laɪfɪŋ
   laughing| enter other examples in -n or with
   the prefix a-|
6. I didn't get to do it
get around to doing it
I ain't beholden (to
nobody

7. a) I can do it|stress on
do|
  b) I can't|stressed

8. a) I done worked(all day
|only emphatic?|
  I done and worked
  b) he is|done dead

The informant
never uses done in
place of already.

1. he belongs(to be careful);
  we belong(to have a good
garden

2. You dassn't go
  You don't dast go

3. a) he hadn't ought to|
  neg. of 'he ought to'
  shouldn't ought to
  b) you had ought(to know

4. I won't do it

5. You might have helped
  me|ought to have|mought;
  well, ought be

6. I wish(you could come
tonight|If he would have
come, it would have been, etc.

7. we'll go huntin')come
cooler weather
when come
1. a) screech owl  
auehzl  
squeech owl, hoo-owl,  
hooot-owl, squinch owl,  
skrinch owl, scrooch owl  
b) woodpecker, peckerwood 'wudpækər  
(for persons also?)

2. skunk, pole cat  
skənk

3. varmints|define|

4. we used to hunt) foxes  
wi juzd te hant fəksəz

5. gray squirrel, cat  
squirrel, quack  
skwəl  
The informant does not  
distinguish among kinds  
of squirrels.

6. a) red squirrel  
skwəl  
fox squirrel  
b) chipmunk  
ground squirrel  
c) black squirrel

8. porgy|a fish|describe  
progee, paugie, pogie,  
soup, suppang

9. mole, plow jogger  
moul

1. a) hard clam  
kləmz  
cohog, quahog,  
poquahog, round, clam  
b) oysters  
ɔɪstəz

2. a) bull frog  
bulfræk  
paddocks, paddies  
b) peepers, March peepers,  
peewinks|small green  
frog, piping noise|

3. toad  
toudfræk  
toad-frog, hop-toad

4. earthworm  
frɪʃŋ wəmz  
angle-worm, bait, mud-  
worm, red-worm, fish(ing)  
worm
5. a) turtle
turtle, cooter
b) terrapin
tarpin, other names
for turtles

6. moths, miller
\textit{candle fly}

7. a) firefly
lightning bugs
b) dragon fly
snake doctor
c) hornets\textit{|size, shape}
color; nest; stings
\textit{The \[d\] in \[bed\] is strongly}
\textit{plosive.}
d) mosquito hawk
\textit{(skitter)}

8. a) wasps
hornet; yellow-jackets
\textit{|describe varieties,}
nests, etc.)

\textit{b) yellow jackets|wasp}
or hornet?}

61

1. a) locusts
\textit{locusts}

b) grasshopper
\textit{hoppergrass}

c) katydid
t\textit{yi locutes}

d) praying mantis

e) walking stick (insect
\textit{devil's darning needle}

2. minnows \textit{(a bait)}
minnies, shiners, minnow-
fish, minners

3. spiderweb
\textit{spider's web, cobweb,}
\textit{spider's nest, dew web}
a) in house
b) in woods and fields

4. roots
\textit{ruts}
5. **elm**

6. **sycamore**
   button wood, plane tree, button ball

7. **sugar maple**
   sugar tree, hard maple, rock maple
   The informant never saw a sugar maple but is familiar with another species which grows abundantly in Louisiana.

8. a) **maple grove**
   What trees do you know?
   *meipel*
   *gam*
   *'sidey*
   *ouk*
   *pajn*
   *frut třiz*

62

1. **cherry tree**
   *tjeři třiz*

2. a) **sumach**
   b) **poison ivy (oak)**
   poison vine, mercury

3. **strawberries**
   *strőbeřiz*

4. **stem|of strawberry| cap, hull**
   *stim*

5. **raspberries**
   *řezbeřiz*

6. **some berries are) poisonous poison**
   *sam beřiz αř poizp*

7. **rhododendron laurel**

8. **mountain laurel laurel, ivy, spoonwood, spoonhunt**

9. **cucumber tree|a magnolia| cowcumber**
   *męgnoulıje*
1. I must ask)my husband my man, the Mr., my old man, the old man
2. I must ask)my wife, the woman, my old lady, etc.
4. widow widow-(w)oman, woman
5. father
6. what do you call your father?|usual term and terms of affection| dad, daddy
7. what do you call your mother?|usual term and terms of affection| maw, mah, mommer
8. parents

1. grandfather|usual term and terms of affection| grandpah, granpap, grampy, etc.
2. grandmother|usual term and affectionate terms| grammah, granny, grammy
3. our children(are still in school young'uns
4. a) baby carriage buggy, cab, coach, buggy-waggon, stroller
   b) wheel|the baby roll
5. he's) the grown-uest(of my boys|superlative of ppls.|
64 (cont.)

6. a) daughter
daughter
b) sister
sister
tittle

7. a) girl
girl
b) pet name
pet name
basket name

8. pet-names for 'child'
"We call them only a little
sprout, tad, kid, tot, etc.
child. We use no pet names."

9. yard-child, yard son
yard-child, yard son
(define)

65

1. she is) pregnant term used
she is) pregnant
|term used| fi bi hævin a berbi priri sun
by women| in a family way,
(big) with child, expecting

2. midwife
midwife

midwarf

3. the boy) resembles (his
the boy) resembles
father
father
takes after, favors,
takes after, favors,
spitten image, etc.
spitten image, etc.

4. she has) reared (three
she has) reared
children
children
raised, brought up,
(fetched up

5. a) she has to) look after
(a) she has to)
|look after|
|tend, see after, etc.

b) pacifier, sugar tit
b) pacifier, sugar tit

nipple

6. you're going to get a
you're going to get a
whipping|to a child|

|trouncing, blistering
|smacking, etc.

7. Bob) grew(a lot in one year
Bob) grew(a lot in one year
(bob grew . . .
growed

(Bob grew . . . )
8. you've grown (big! 
growed

9. [an illegitimate child]
woods-colt, bastard, 
volunteer

The informant would not utter any word meaning illegitimate child in the presence of the interviewer.

66

1. Mary is) a lovinger 
(child than Nelly

2. nephew

3. orphan(t)
orphan child, orphan 
house child

4. guardian

5. a) her relatives
people, folké, kih, etc.
b) he is)no kin to her

6. he is my)chum|of the same 
sex|buddy, pal, crony

7. he is the(beatinest fellow

8. a) stranger

b) Carl

67

1. there's a)gentleman(at
the door

2. Mary
Martha
Nelly
Billy
Mathew

meři
marťa
neli
bili
'metju
3. Daniel 'dænəl

4. a) Mrs. Cooper (slow and fast forms of 'Mrs.') mərɪs 'kʌpər
   b) Mrs. Brown mərɪs bɹaʊn

5. a) Miss Brown mɪs bɹaʊn
   b) more familiar form of address Miss Mary

6. a) Reverend Simpson ɾɪˈvɛrənd bɑrdəs
   (the) Reverend Mr. S.
   b) [a make-shift preacher]
      yard-ax, jack-leg
   c) [an itinerant preacher]
      circuit rider

7. woman—teacher leɪdi 'titʃər
    school ma'am, school-miss, skul 'titʃər
    teacher

8. a) your aunt jʊr ənt
    b) Arthur ərθə

68

1. Aunt Sarah ant sərə

2. Uncle William 'əŋkəl wəlˌjəm
   Uncle John 'əŋkəl ˈdʒæŋ

3. General (Lee) ˈdʒɪnərəl li

4. Colonel (Brown) ˈkənəl bɹaʊn

5. Captain (Smith) ˈkɛptən ˈsmɪt

6. Judge (Marshall) dʒədʒ 'maːʃəl

7. student, scholar 'stjuːdənt

8. secretary 'sekrə, tɛrɪ
1. a) Justice of the peace
   b) the county officials
   he's a) selectman

2. tourist
   tourister

3. a) actress
   stage woman, show woman
   b) medicine show
   a) medicine show

4. a) an American
   b) Gullah| a dialect?
   a people?

5. an Italian | record also
   nicknames

6. nickname for 'Irishman'

7. nickname for 'Jew'

1. a) negro| neutral and
derogatory terms|
darky, colored man,
coon
   b) negro mammy

2. a) master(John
   b) squire(John

3. a) a rustic| derogatory
terms and neutral terms|
yokel, clodhopper, etc.
   b) cracker(bukra, poor
   bukra, poor white
   c) poor whites| white men's
   pur| mart třeš
   terms| poor whites|
   negro| s terms| poor
   bukra, crackers
   d) red bone(negro white
   mixture or negro
   Indian mixture
70 (cont.)

4. a) it's)almost(midnight nigh, well-nigh, nigh onto, near b) I)almost|like to've fallen|fell down

5. you were not)far off| nearly right|

6. just a minute!

7. how far(is it to Boston? hau far iz hjir f'r'm hemend

8. a) look here!|exclamation sesi lukjir
 b) I ar The diphthong is habitually completed by the informant.

71

1. look)over there! luk 'ouvr dr
 yonder

2. how often(do you go to hau mnr tarmz ju gou te dr taun
town?

3. either you or I(will have ju a mi gat te du dst
to do it me or you one

4. neither you nor I(can do nide ev as k'n du nadn anything about it

5. I'm not going to do it! ar sm nat goun du dst
 Nor I (n)either ne mi nide

6. forehead fouhrd

7. the)right ear ri

8. a) beard 'miskerz
 b) mouth maut
 c) tooth, teeth tut, tit
gums

gamz

2. a) palm (of the hand
d) fist
b) fists
(fist)
(fists)

3. a) joint
d) joint
b) skin
skin
hide
hide
hard ev di kauz

4. chest
tjæst

breast

5. shoulders
'souldərz

6. a) the shins
fæns
shanks
b) the haunches
hunkers, hunkles

7. stout
staut

prusy, pussy

8. peaked|as the result of
hi dæz nat luk wel
ill health|
skinny, skrawny, poor,
sickly, etc.

strong

stfɔŋ

stout, husky

2. a) good-natured
gudnertʃəd
clever, kind, admirable,
pleasant, likely
b) common|friendly
friŋli
affable|

3. he's so)awkward!|referring klæmzi
to physical appearance|
ganglin', gawky, clumsy

4. that)awkward fellow!
gawking, gander, old
cow, lunkhead, etc.
5. he is quite)skillful at  
(plowing, carpentering,  
odd jobs|clever, handy,  
knacky, etc.  

6. a) that fool!|only of  
men? of women?| dough-  
hand, dunderhead, etc.  
b) he's a Joe gum  

7. he is a) tight-wad  
skinflint, greedy—gut,  
etc.  

8. he's so)dull  
slow, logy  

73 (cont.)

hi iz veři gud fə de t vek  

1. she's)quite lively|of  
young people? of old  
people? of both?|right  
peart, spry, peppy, chipper  

2. uneasy  

3. I'm afraid  
scared, scary, afeard  

4. a) she)didn't use to  
usen't to  
b) she used to be(afraid  

5. a) she'too)slovenly(for  
me tacky, sloppy, slack,  
etc.  
b) gaumy(sticky  

6. careless  

7. don't be so)obstinate  

8. queer|what does it mean  

This is said of old people also.  

ai fil 'Anizi  

ai freyd  

ai skaid  

ji 'never juste du de t  

ji juste bi freid  

ji iz sou slapɹ  

'stikɹ  

'kæ:lɹs  

The omission of ɹ in careless is most unusual in the speech of this informant.  

hařdheid  

hər  

hərdheid  

hərdheid
1. touchy|easily offended| mai warf iz 'tatʃi
   This was said teasingly to the informant's wife who was present. The informant was amused, but the wife impatiently said [jørk]

2. a) he got awfully|angry
    mad, het up, ugly, hot under the collar
    b) he's ya-raping(to get
    you

3. he was mad as|a wet hen
   a bull, a hatter, a hornet, all get-out

4. he was)all excited|with
   expectation|hopped up
   all of a biver, all
   aflutter, all of a tremble

5. calm down! keep calm!
   kam daun p teik it izi
   take it easy

6. tired, exhausted|normal
   and strong terms|burnt
   out, worn to a frazzle, etc.

7. he is)worn out, were out
   torn in two, broken in
   two, worn slam out

8. he is)chronically ill,
   hi iz sik moust ev ol di tarm
   bad off, ailing, afflicted

76

1. she)got sick, took sick
   (was) taken sick, was
   took sick

2. he is) some better, some-
   what, a little, a mite,
   doing all right

3. he is still) in bed, a-bed

4. he will be well again)by
   and by
6. He caught a cold, taken take, came down, ketch'd, caught, etc.

7. I'm hoarse

8. a) he has a) cough
b) faint (fall out)

77

1. a) haven't you) taken (your medicine yet?)
   b) I) took(it this morning taken, takened, tuck

2. deaf
   hard of hearing, a mite deaf

3. fever
   the chills, the shakes, chills and fever, a turn of chills

4. a) what is the 'ague'?
   aguer
b) buck fever
   buck ague(r)

5. he sweat (hard) sweated
   ar swetin pu'ti hard
   (I am sweating . . . )
   hi sweat (sweated)

6. boil|discharging|
cattail, risin'

7. a) pus
   matter, corruption
b) water|in a blister|
   humor

8. my hand) swelled up
   swole

The informant uses only a Hungarian term.

'mor bir in a 'blistar'

mai hand is sweld ap
1. it is) swollen
swelled up

2. a) inflamed wound, sore,  
bobo, angry wound
b) proud flesh|stress?|

3. iodine
4. quinine

5. died|neutral, veiled,  
and crude|died out, passed  
away, kicked the bucket, etc.

7. a) I don't know what)he  
died of, with
b) I)buried me(a son

8. cemetery  
graveyard, burying ground  
churchyard, potter's
field

1. a) casket  
coffin, pinto
b) funeral  
a burying

2. they are in)mourning  
taking on

3. pretty well|in response  
to 'how are you?'|
pretty good, common,  
tolerable, middling, first  
rate

4. don't worry!

5. rheumatism is(painful  
rheumatises are  
rheumatics
6. a) (the) mumps is (dangerous) (the) mumps are
dr mamps iz bet
b) measles (is, are)
dr mizlir iz bet
7. diphtheria
difθiθrə
8. jaundice
yellow jaundice, sanders

1. appendicitis
ea'pindent,sartes
2. he has tuberculosis
T.B., consumption, the
failing-disease, consumptious
tibi 'tubəθə,louzı̇s
3. vomit|neutral, crude, and jocular terms|throw up, urp, heave Jonah, purge, vomick, etc.
hi iz pjukənn
4. he is sick|at his stomach,
hi iz sik in di stamik to his
5. he came over) (for) to tell(me about it
hi kam ouvə te tel mi
6. you)ought for take(it easy) to take
ju ɔt ə terk it izi
7. I'd like) to keep it for keeps
ar lark te kip det lon

1. I shall be(disappointed if he doesn't come
ar wɪl bi
I will
2. We shall be(glad to see you
wi wɪl bi glæd te si ju
will be proud
4. I'll go and spank(you take and spank, spank up an

5. how is it that(you're here? how come

6. he is)courting|her going with, walking out with, sparking, dating, going steady, seeing regular, etc.

7. her boy-friend|normal and jocular terms|beau, fellow, steady

8. his girl-friend|normal and jocular terms|heart throb, steady, thrill, girl, dovey, dopey

9. kissing, smooching, necking, spooning, sparking, bussing

This [§] in other is a rare occurrence in the informant's speech.

1. his fiancee, future madam, future Mrs., intended, best girl, wife, wife-to-be

2. she turned him down|serious and jocular terms|gave the sack, the mitten, threw him over, give the gate, give the ax, etc.

3. I was)up in(Boston up to, down in, down to, over in, over to
4. he lives up at the Brown's
   hi livin' wit dim
   up to, over at, over to

5. chivaree|noisy, burlesque
   serenade after wedding|
   serenade, belling, dish-
   panning, callathump, etc.
   (must one of the couple
   have been married before?)

6. a) married, hitched,  
   spliced, jumped the
   broomstick
   b) best man, waiter
   c) bridesmaid, waiter
   d) to stand for
   e) to stand up with

7. a big social affair
   goings-on, doings,
   frolic, lark, junketing,
   shindig, etc.

8. The whole crowd|deprecia—
   di ŷaf gen
tive terms|a shebang,
   kaboodle, kittle and
   bilin', etc.

1. a dance
dents
   ball, hoe-down, a German
der dentzig
   a break-down, frolic,
   shindig, fais-de-do
   "The Hungarians dance most of
   all the [tʃaːdəʃ]. It is some-
   thing like a waltz."

2. two|couples
tu kəpəlz

couple

3. school|lets out(at four
   o'clock)turns out, is over
   di skul iz aut

4. when does school|start?
   min did di skul goune staːt
   |after a vacation|begin,
   commence, take up, take in
5. he)skipped class, played hockey, bolted, cooked Jack

Hi ḳeŋ əweŋ Ḳeŋ Ḳo skul

6. education learning, book-learning

Edʒəkeʃəŋ

7. class room

Kles ųum

8. college

Kalidʒ

84

1. library

Larbəri

2. Post Office

Poust ɔfis

3. railroad station

Railway station, depot

绗ələoud stərʃəŋ dipou

4. hotel

'Houtel

5. theater

'Tie,tə

6. we were in a)moving picture house

Məviŋ prktʃə fəu

movie house, movie, theater, picture show

7. hospital

'Həspə,təl

8. nurse

Nəs

85

1. public square, common green, park, place

Publiŋ skwərə

2. I live three)blocks(from here streets, squares, a five minutes' walk

Tɾi bləks

4. a) he walked)kity-cornered, angling, catter-cornered, etc.

B) of furniture standing at an angle to wall
I want to get off at the corner. I want off, get out.

The Federal Government.

Civil War, War between the States, the War of the States.

Law and order.

The murderer was hanged.

He hanged himself.

New England:

Massachusetts, Maine, New Hampshire, Vermont,

Connecticut, Rhode Island, New York, New Jersey.

Middle States:

Pennsylvania, Maryland, Delaware, Ohio, Indiana,

Michigan, Illinois, Wisconsin, Minnesota.

South:

Kentucky, Tennessee, Mississippi, Alabama, Florida,

Georgia, Arkansas, Louisiana, Texas.

New York, Massachusetts, Vermont, Connecticut,

New Hampshire, New Jersey, Pennsylvania, Maryland,

Virginia, South Carolina, North Carolina.
8. Missouri
Arkansas
Texas
California
Ohio

87
1. Boston
New Haven
Springfield
Chicago
Cincinnati
Baton Rouge
Baltimore
Washington
Charleston
Shreveport
Alexandria
Monroe
Homer
Houma
Atlanta
Ashville
St. Louis
New Orleans

2. Ireland
France
Russia
Panama

4. a) ten)miles
mile
b) a country mile|jocular
expression for a con-
siderable distance
c) a fur(far)piece

5. a) a hundred)rods(from
here rod
b) 3 acres from here(acre
as a linear measure

6. I don't know as I want to
if, whether

7. I don't care)just so(you
get back soon)just so as,
so long as, as long as
87 (cont.)

8. it seems)like(he'll never it luks laik ju nevə git tru pull through as if, as though

88

1. I won't go)without(he goes ar doun gou if hi doun gou 'douten, unless, 'lessen

2. Instead of (helping me ... in place of hi sit daun laik həlpin mi tə vək (He sat down instead of helping me to work.)

3. whilst I(was talking to mail ar tokən tu him him while

4. a) the Lord help me)do she smell it ar wil nat ster if ju gou if, iffen
   b) if you go)I won't stay ar wil nat ster if ju gou an' you go

5. I wouldn't go to his house ar dəu gou tə hiz haus if hi to stay)and(with) him not nat der there

6. he went out,)and his over-coat on his arm hi wənt aut wət hiz ouvekəut on

7. I like him)'count of(he's 'bikəz so funny because

8. being(bein')as you asked me, I'll tell you ar wil tel ju 'bikəz ju əsk mi

89

1. Names of churches 'ksəlik 'mətədist 'pɾəzbi tiɾiən 'bepərist

2. They joined (the church de mən dʒəind de tʃətʃ

3. God|as pronounced in church| Master gad 'hevənli 'faɾər
3. (cont.)

"It is bad when they swear and say, 'I swear to God.'"

4. My God! | oath

5. Mass

6. sermon

7. psalm, song book, hymn book, hymnal

8. a) music

b) ballad | even for 'hymn'? | song ballit

c) beautiful

d) Church will be over)

90

1. devil | also veiled and jocular terms | the bad man, the bugger man, Old Scratch, etc.

2. spooks, ghosts, spirits | haunts, etc. | goust (ghosts)

3. a haunted house

4. it's rather (cold kind o', sort o', Middling, pretty

5. I'd rather (not go

6. it's awfully (cold terribly, right, powerful, etc.

7. I'm mighty glad to see you! awfully, very, right proud, real glad, sure glad
8. a) I'm good and hungry,  
    powful hungry  
    b) If I had my druthers I  
    wouldn't go  
    c) If I had my ruthers I  
    wouldn't go

91

1. a) certainly! strong affirmation  
    ju bet ai gou tu di taun  
    sure! you bet! of  
    course! yes, indeed!  
    surely! etc.  
    b) I sure can  
    ai ju ir ai ken

2. a) why, yes!  
    b) habitual form of 'yes'  
    jes  
    jes  
    jes

3. do you habitually say  
    'yes, sir,' and 'yes,  
    mam' or simply 'yes'?  
    record intonation and  
    stress, both normal and  
    emphatic  

4. a lot of them  
    loads, stacks, heaps,  
    scads, slews, a right  
    smart

5. a little(different, high,  
    etc.)  
    it iz a lili hai

6. well! hesitation  
    we'il

7. he) surely(dreaded the  
    place pinely(pointedly),  
    plumb  
    hi iz ju ir shried sam det piers

8. them's(real(dogs  
    some dogs) rale
1-2. *dam'(it)!|arrange in order of emphasis; what expressions are peculiar to women? | blame it! dern it! other oaths

3. for the)lamb's sake!|ever used by men?|land sakes! sakes! my goodness

4. shucks!|exclamation of impatience|tarnal! tarnation! botheration

5. the idea!

6. why!|exclamation; stressed

7. don't curse(cuss)(like that!

8. how are you?|to an intimate friend; intonation!

92

93

1. How do you do?|to a stranger; intonation!

2. *good bye|only when parting for a long time?| (Parting for a long time.)

3. Come again!|to a visitor| y'all come back, hear

4. hurrah! hurray

5. Merry Christmas Christmas gift!

6. Happy New Year!
7. I'm much obliged

- thankful to

- grateful

8. don't mention it!

- no offense (Informant's usual reply.)

1. I think (I'll have time)

- guess, suppose, reckon,

- allow, calculate, figure

2. grocery store

- grocery store

3. I had to do some shopping

- downtown

- trading

4. a) he wrapped it up (in)

- paper wrap

b) I unwrapped (it)

- on wrapped

5. how much do you charge

- for it? in a store;

- intonation take, ask,

- tax, how much you

- getting, etc.

6. how much do you want

- in private deal

- what's it worth to you?

7. a) sell) at a loss

- below cost

b) it) costs (too much)

- cost tu matj

c) that will be (25 cents)

- it wil bi twinifairv sints

8. the bill is (due)

- du

95

1. pay) the dues

- duz

2. borrow

- bařo
3. a) money is) scarce(  
di mani wez ofel jot
nowadays
b) I could) scarcely(see
ar hardli kad si him
him
c) hard come by
it iz hard te git di mani
4. the boys) coast(down the
hill
slide, sled-ride, bob
slaid daun
5. coast lying down
coast belly-hunt, belly-
bust, belly-bumps, belly-
flop
6. somersault
somerset
saməsalt
7. I swam across
swum
ai swimin kros di river
(I swam . . . )
8. he dived in
dove, div
hi darv in (He dived in.)

1. he was drowned
drowned
hi iz git dʃaund (He drowned.)
2. the baby) creeps(on the
floor crawls
di berbi klaim on di flour
(The baby climbs . . . )
3. he) climbed(up a tree
clum, clome, clim
hi klaim ap di tɾi
(He climbed . . . )
4. I have often) climbed up
clum, clome, clim
ai wint ap mini taim on di tɾi
5. crouch
scrooch, scrooch down,
scrutch, hunker down
6. kneeled(down
knelt
si nilin daun in de tʃetʃ
(We kneeled . . . )
7. she) kneeled(down
kneel
8. I'm going to) lie down
lay down
ai leʃin daun in ʃast
(I'm going to lie down to rest.)
1. he)lay(in bed all day  & det men 12 leif  an de b6t col der
laid

2. I)dreamed(all night  & ai d7im tu mat j
dremt, drempt
(I dreamed . . . )

3. I woke up(early  & ai weik ap 3li dis moirih
wakened, waked up,  roused

4. you better)pitch in, hop  & grir e hand on dis
to, hump:to it, hump yourself, turn to, lend a hand,
etc.

5. he ran like)a house a-fire,  hi yan laik a kirv r3bit
a scared rabbit, mad, all
get out, sixty, etc.

6. stamp (the floor  & stom dr flour
stomp (with rubber stamps)  stmp dr 'lister

7. may I)take you home?  ken ai riardzu houm
|on foot or in a vehicle?|
see you home, ride you,
carry you home

8. pull  & pul

97

1. a) push  & puj
b) stand up|break a date|
dyen you out|

2. I lugged(a bag of meal,  & ar kefrid det sek ev mil
e tc. packed, toted, hiked,
sacked, rassled

3. don't you touch it!  & d6u tju tat j det

4. I'll have to)repair  & ar hev te fiks det 'terbel
(the table, harness, etc.)
fix, mend, coggle, cobble,
'tend to

5. go bring(me a knife  & pliz girt mi a naif
fetch, get, find
6. the children play tag
play catchers

7. goal in certain games
gold, gool

8. catch the ball!
ketch

1. a) who caught it?
ketched, ketch
b) go bring the chickens
bring this by . . .

2. I have never caught it yet
ar neva ketj det jet ketched

3. he is wasting time, killing
time, filling, drawing pay,
loafing on the job, soldiering

4. I'll wait for you
ar wert for ju rart hjir

5. give me another chance!
giv mi enadet tsents

6. in good humor
in a glee, feeling frisky

7. I want to get rid of him,
to git rid ev him

8. He acted as if he knew
it all, made as if,
acted like, made out like

1. who swiped my pencil?
hibit mar mani
snitched, snuk, filched, (he stole . . . )

cooned, thiefed, stoled
3. a) I remember(seeing him remember of, mind me)
    b) I don't remember disremember

4. I didn't recognize(you)

5. we're going to)miss you

6. they used to)chat(for hours)gab, chew the fat, shoot bull, jaw, jowl, chin, clack, etc.

7. I have)written(to him wrote, writ

8. I expect an)answer

9. a) will you)address(the letter)
    b) what's his address

101

1. who)taught(you that?)
   taught, learned

2. a) we)intend(to go soon mean, are projectin', are letting on going, aim, are fixing, are studying on
   b) you can if you're a mind to

3. he queered(himself with got in wrong with, got in bad, got in Dutch, got in hot water, etc.

4. You won't)tell on(me, will her doun tel a terl on mi you?) terms used by adults, (The informant was amused at by children squeal on, the idea.)
   tattle, anitch
5. children's nick-names
   for one who 'tattles'
   tongue tattler, tattle-
   tale, tattle-box, etc.

6. pick **flowers**
   pull, pluck; pretties

7. a toy
   a pretty, a play-pretty,
   play-toy

8. I knew it!
   I just knowed it!

102

1. that's the one you)gave
   (me
   give, givin' me (gidden)

2. he)began(to talk
   begun, commenced

3. he)ran(ashore, a boat, etc.
   run

4. he)came(over to see me
   kam (came)

5. he)saw(me go in
   see, seen, seed

6. the road was all)torn up,
   tore up

7. he)done it(last night
    past tense)
    did

8. a) put it(on
    an(di 'terbal

b) on(the table
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1.</td>
<td><strong>nothing</strong></td>
<td>'nating</td>
</tr>
<tr>
<td>2.</td>
<td><strong>something</strong></td>
<td>'samtıq</td>
</tr>
<tr>
<td>3.</td>
<td>it's <strong>such</strong> a(good one</td>
<td>sätʃ</td>
</tr>
<tr>
<td>4.</td>
<td>the <strong>whole</strong> thing</td>
<td>houl</td>
</tr>
<tr>
<td>5.</td>
<td><strong>always</strong></td>
<td>'olweiz</td>
</tr>
<tr>
<td>6.</td>
<td><strong>since</strong></td>
<td>sints</td>
</tr>
<tr>
<td>7.</td>
<td>he did it)on purpose</td>
<td>hi dud dət in 'pspous</td>
</tr>
<tr>
<td></td>
<td>a-purpose, for purpose</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>a) **affirmation</td>
<td>intonation**</td>
</tr>
<tr>
<td></td>
<td>b) negation</td>
<td>intonation</td>
</tr>
<tr>
<td>9.</td>
<td>I&quot;think so</td>
<td>ar 'tiŋk sou</td>
</tr>
<tr>
<td></td>
<td>I think 'so</td>
<td>ar tiŋk 'sou</td>
</tr>
</tbody>
</table>

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<table>
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<tbody>
<tr>
<td>104</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>a) I'm going to)ask(him</td>
<td>ar gouri tu əsk him</td>
</tr>
<tr>
<td></td>
<td>b) I)asked(him</td>
<td>əsk</td>
</tr>
<tr>
<td>2.</td>
<td>a) they)fought(all the</td>
<td>dim boiz iz fərt ol di taim</td>
</tr>
<tr>
<td></td>
<td>time fit</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) where is he at?</td>
<td>əmər iz hi</td>
</tr>
<tr>
<td></td>
<td>I asked you, had you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>he could be here until</td>
<td></td>
</tr>
<tr>
<td></td>
<td>yet since I am here</td>
<td></td>
</tr>
<tr>
<td></td>
<td>these three years the</td>
<td></td>
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<tr>
<td></td>
<td>reason why is because</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ask them do they</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I mout and I moutent</td>
<td></td>
</tr>
<tr>
<td></td>
<td>he told me to come</td>
<td></td>
</tr>
<tr>
<td></td>
<td>asked me would you</td>
<td></td>
</tr>
<tr>
<td></td>
<td>don't you go and do that</td>
<td>doun tu gən p du dət</td>
</tr>
<tr>
<td></td>
<td>he wants to know how you</td>
<td>hi sunts tə nou hau ju kən</td>
</tr>
<tr>
<td></td>
<td>can go and do that</td>
<td>du dət</td>
</tr>
<tr>
<td></td>
<td>bring — (to take)</td>
<td>bəriŋ diə tu di kaʃ</td>
</tr>
<tr>
<td></td>
<td>to take off</td>
<td></td>
</tr>
<tr>
<td></td>
<td>to leave out (to depart)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>carry — (to accompany)</td>
<td>ar wil keɾi ju tu di tʃəʃ</td>
</tr>
<tr>
<td>3.</td>
<td>he)drew(it out</td>
<td>hi dʒo it aut (He drew . . . )</td>
</tr>
</tbody>
</table>
4. hoist
5. he dragged(it out drug
6. he went(down to the store hi gou tu di stouř (He went ...)
goed
7. he'll come)pretty soon hi kam pudi sun (He will come...) right soon, directly, right away
8. there's too much)in(it: I never saw so many)in (it into
9. it'a)great(thing, day, etc. its e gud tiŋ tə du

The informant never uses repetitions to produce intensives.
11. left out of B.R. at ten this morning

12. bring it out yonder

13. Leon or either Albert

14. It ain't any more
    it ain't no more in the box
    it ain't no more (we don't have any more, we're all out of it, etc.)
AUTOBIOGRAPHY

Agnes Denman Nelson, a native of McComb, Pike County, Mississippi, received her early education in a private school and her high school education in the McComb High School. She attended Mississippi State College for Women for three years. In 1927 she was graduated with the B.S. degree from George Peabody College for Teachers. In 1929 she received the M.A. degree from the same institution. Subsequently she continued graduate study at Columbia University and at Louisiana State University. In 1927 she began teaching at the McComb High School, where for a number of years she was head of the English Department. Since 1944 she has taught in the public schools of Baton Rouge, Louisiana, and since 1946 has been head of the Speech Department of the Istrouma High School.
Candidate: Agnes Denman Nelson

Major Field: Speech

Title of Thesis: A STUDY OF THE ENGLISH SPEECH OF THE HUNGARIANS OF ALBANY, LIVINGSTON PARISH, LOUISIANA

Approved:

[Signatures]

Major Professor and Chairman

Dean of the Graduate School

EXAMINING COMMITTEE:

[Signatures]

Date of Examination: July 27, 1956