

our ONE and ONLY
Homeland





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Our values in the
Carpathian Basin

| Budapest, 2021 |

Ministerial Greeting



Dr. István Nagy

Minister of Agriculture,

**Chairman of the
Hungarikum Committee**

Living tradition is similar to remembrance of family stories, of forebears. Value-saving work is, therefore, essential for keeping our history, customs and communities alive.

In the 100th anniversary year of the Treaty of Trianon, we have to face the psychological problems the Peace Dictate has caused, and gain strength from the faith in survival of the Hungarians outside our present borders and in diaspora. In recent years, we have worked on restoring the unity of our nation in as many fields as possible by widening the horizon to the whole of the Carpathian Basin. In this year of national unity, we pay special attention to raising due awareness of the values Hungarians abroad preserve. Such treasures testify to the work and creative activity of our forbears and contemporaries between the mother country and the Hungarian diaspora. This bridge helps the family members of our nation take each other's hand and never let go again.

The purpose of this publication is to give an overview of the cultural, intellectual and scientific achievements of Hungarians in the Carpathian Basin: we offer a taste of regions, historical events, foods and drinks, buildings and traditions that make up the character of our nation. These national values were also presented in daily two-minute broadcasts by Radio Kossuth entitled "Our One and Only Homeland".

I sincerely hope that this publication and the radio spots contribute to the strengthening of our identity, which arises from our shared past, and to increasing our knowledge, and to enliven the values of our community even more.

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Preface



Zsolt V. Németh

Ministerial Commissioner for
outstanding national values
Ministry of Agriculture

The impact of the Trianon Peace dictates of 1920 is felt in our lives to this day; its unjust terms and consequences have traumatized Hungarians in the spiritual, economic, and political spheres alike. We think, however, that on the 100th anniversary we have to reassess the past, surpass the attitude of the mourner, and cease to grieve over how little is left and how much of our culture, territories and population was lost. We have a new task ahead of us – to recognize, record and raise awareness of all the intellectual, material and natural or built environmental heritage, with which our brothers and sisters beyond our borders continue to enrich universal Hungarian culture.

In the last hundred years, the optimistic tone of “Hungarian Credo” always conveyed the idea of a peaceful unification of the nation. The line ‘I believe in one homeland’ is of especial significance to us. The notion of one motherland cannot be tied to borders in maps and to arbitrary provisions of the great powers. The one homeland in which we believe surpasses all this and unites all those who profess to belong to the Hungarian nation, should they live anywhere in the world.

Hungarians living abroad are not merely a part of our past and history. They are important members of our present, our everyday blood circulation. Hungarians in the neighbouring states form vital, living communities, contributors to and enthusiastic guardians of more than one thousand years of Hungarian heritage. Nothing indicates their belief in survival better than the fact that many values we have included in this publication are products of recent decades. It means that Hungarians want to live and remain Hungarian even beyond the official borders of Hungary. And we can all embrace this retaining force with courage and pride and can confess together, I believe in one homeland!

A handwritten signature in blue ink, appearing to read 'Z. Németh', written over a light blue grid background.



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Mihály Vörösmarty: Szózat

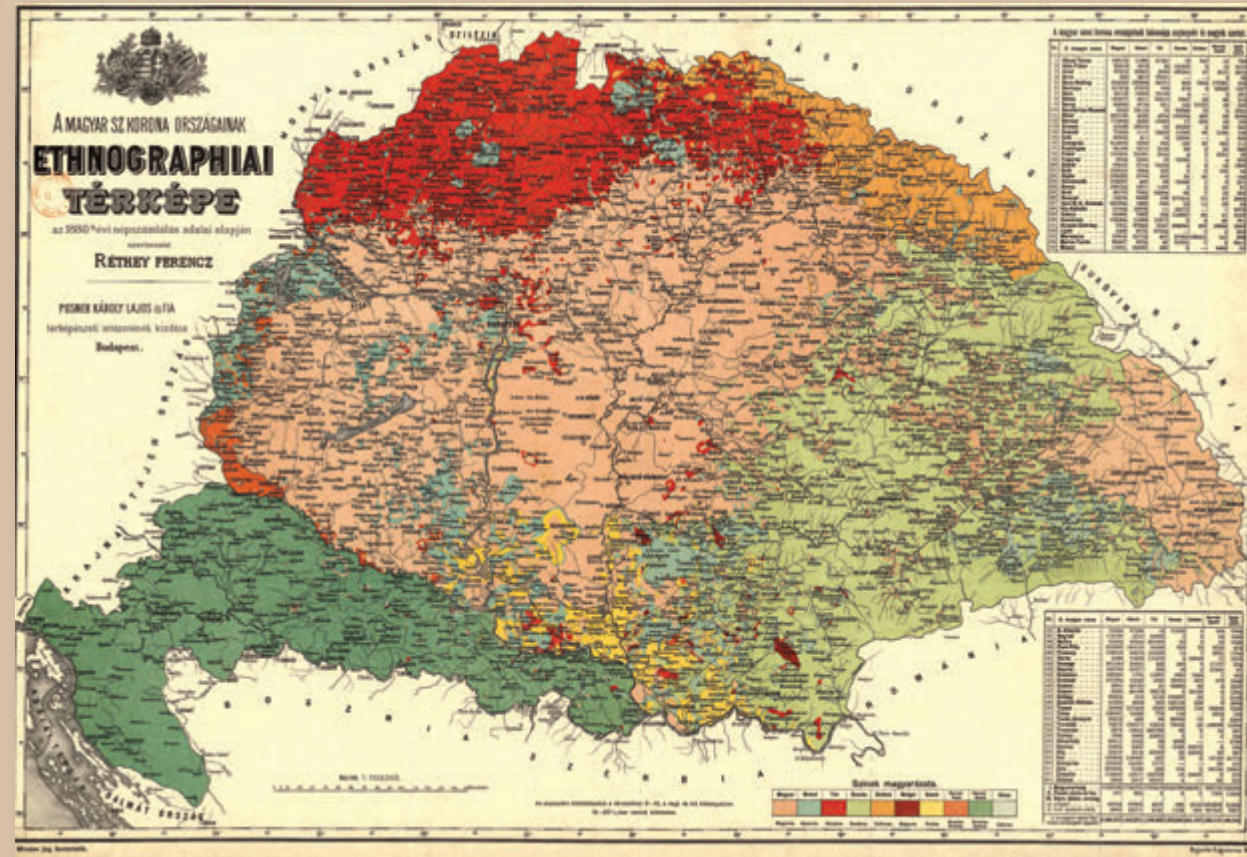
Oh, Magyar, keep immovably
your native country's trust,
for it has borne you, and at death
will consecrate your dust!

No other spot in all the world
can touch your heart as home -
let fortune bless or fortune curse,
from hence you shall not roam!



- Committees for Collection of Hungarian Values in Upper-Hungary
- Committees for Collection of Hungarian Values in Transylvania
- Committees for Collection of Hungarian Values in Burgenland
- Committees for Collection of Hungarian Values in Vojvodina
- Committees for Collection of Hungarian Values in Croatia
- Committees for Collection of Hungarian Values in Transmurania

Committees for Local and Regional Collections of Hungarian Values Abroad



Ethnic distribution of the population of Hungary before the Treaty of Trianon

Carte de la Hongrie d'avant et d'après le Traité de Paix de Trianon. + Hungary before and after the Treaty of Trianon. + Ungarn vor und nach dem Friedensvertrag von Trianon.



Territoire de l'ancienne Hongrie Area of Old Hungary Főföld és Örményország	325.411 □ km.	Territoire de la Hongrie actuelle Area of Modified Hungary Főföld és Románország	92.916 □ km.	Population de l'ancienne Hongrie Population of Old Hungary Északmagyarországi Érményország	20.886.487.	Population de la Hongrie actuelle Population of Modified Hungary Északmagyarországi Románország	8.522.230.
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Map of Hungary before and after the Treaty of Trianon

A stylized graphic of the Hungarian flag, featuring three horizontal stripes of red, white, and green, set against a dark green background. The stripes are curved and layered, creating a sense of depth and movement.

Sándor Petőfi: I am a Hungarian

A Hungarian !! The splendor of my land
Naught can surpass. She is the loveliest
Upon the globe, and countless as the sand
The beauties are she bears upon her breast.
In mountains she is rich and from their height
One casts his glance beyond the distant sea;
Her fertile plains are wide, you think they might
Extend to where the world's end seems to be.

Ambassadors of Székely Land

The Szentegyháza Children's Philharmonia

When seeing and hearing the 140 young people clad in Székely costume, one feels blessed to be born Hungarian. Their personality, beauty, talent and tender age captivate all. A miracle has come true at the foot of the Hargita Mountain. Children rival for the privilege to sing and play music under the direction of Sándor Haáz. The Phily, as the ensemble is nicknamed, has a special story. A family of several thousand members, it consists of those nearly of grandparent age from the first class of 1982, up to the present 8–10 year-old “apprentices”. Once a Phily member, you remain one forever. Since active membership expires at the age of 16, the company is exchanged every five years. The young musicians come from Szentegyháza and nearby villages. They learn and practise for the performances in the music room of the Museum Hotel all the year round. While on tour, the children stay with host families. During weeks-long bus tours, both they and their escorts behave in a disciplined, yet cheerful and affectionate manner. ‘Mister Teacher’ had once recruited them for a single occasion, which was such a great success that the show still goes on today. The repertoire mainly consists of folk songs and adaptations. Since the Phily often plays in churches, hymns and spirituals are included in the repertoire. When touring abroad, they also perform English, Spanish, Turkish or French songs at the concerts. Although the Szentegyháza Children's Philharmonia has travelled all over the world during the past decades, according to conductor Sándor Haáz they still have their most important task to perform in their homeland in Transylvania.



The Most Loyal City

Sopron

Under the Treaty of Trianon signed on 4 June 1920, Sopron and eight settlements in the vicinity were annexed to Austria, the country that had unleashed the Great War. Due to her inability to occupy the area because of the activities of the Ragged Guards and the Lajta Banate, as well as due to the resistance of the civilian population, on 14-16 December 1921, a plebiscite was held to decide about the affiliation. Inhabitants over the age of twenty were eligible to vote. The referendum was mostly decided by the German speaking population of Sopron. Of the eight villages, only Fertőboz, Kópháza and Nagycenk had the majority of the votes for Hungary. In Sopron, however, 72.8 per cent of the voters said yes, instead of *nein*. With a turnout of 89.5 per cent, 15,334 voted for Hungary, with 8227 against. As the news agency MTI reported, "The results generated a huge joy in the city. Although the Entente Municipal Command issued an order to prohibit grouping, gathering and marching from 4.00 pm on Saturday, huge crowds were milling on the streets." In 1922, the National Assembly enacted the commemoration of the Sopron Plebiscite. The preamble says, "With no linguistic or racial differences, the population of the area testified to their undaunted loyalty to the millennial Hungarian state." According to the decree, the coat of arms of the city was to be amended to include the inscription *civitas fidelissima* – the most loyal city. This was the only major revision of the Trianon peace dictate; an area of 257 square kilometres remained in Hungary. In 2001, the Hungarian government declared the 14th of December 'The Day of Loyalty'. The most prestigious city awards are traditionally given over on this day.



Artful Fishermen

Drávaszög

One of Europe's largest natural wetlands, Kopácsi Meadows are found at the confluence of the Danube and the Dráva in Baranya, the county rent asunder by the dictates of the Treaty of Trianon. The area is the habitat of 55 fish species, and fishing has always been a major occupation of its inhabitants. Tools of the trade have been made and used by fishermen in unchanged form over the centuries. Trapping tools include the fish-trap or fish-pot made of reed. Driven into the mud by weights, it awaits fish to get entangled. The gill-net is a setting tool. The finely woven "voile" stretched in the water shows no resistance to the entering fish, which can thus swim further in until its fins and gill are caught in it. The tool for catching fish in shallower waters is the tentacle, or cover, which looks like a bottomless wicker basket. It is made of four bent ash-tree twigs, with the net fastened on them. In the autumn, when waters are low, it is used for catching pikes. The cast net is spread out from the boat or less often by fishermen standing in the water. Another fishing tool is a device made of net mounted on a frame. The fisherman fixes the net at a depth equal to his arm's length. A square opening is left on the cover through which the fish is taken. At high water, the cover is employed when spotting a fish, while at low water it is used at random, as the fish will be caught anyway. An experienced fisherman knows from the movements of the fish what type of catch he can expect. An indispensable fishing vehicle is the Kopácsi *csikli*, a boat built of four pieces of planks. 4-5 metres long with the bottom 50-60 cm wide, it has pointed, slightly cocked front and back. When first launched on the water, they wish it good fortune. The last boats of this kind were built and used in the meadow in the 1950s.



Sopron Remains Hungarian

The Ragged Guards

In April 1919, a paramilitary unit was formed in the region of scattered farmsteads around Kecskemét, the like of which never existed in Hungarian history before and has not existed since. Led by Flying Officer Iván Héjjas, the Ragged Guards consisted of patriotic peasants, Transylvanian refugees, teachers, railwaymen, and former soldiers of the Székely Division. A semi-official group of volunteers who did not always see eye to eye with the goals of high politics, they were named after the meagre supplies they received. The Guards had no official uniform; they fought in their own, mostly civilian clothes, with equipment remaining from the war. Their original aim was to contain the raging Hungarian Soviet Republic. Later the unit, numbering a few hundred, at most two to three thousand, fought to retain Western Hungary which had been annexed to Austria under the Treaty of Trianon. As the army of the short-lived Lajta Banate, proclaimed under the commandship of Pál Prónay, the Ragged Guards achieved that a plebiscite was held on the affiliation of Sopron and surrounding villages. Later, in 1921, the Hungarian Government disbanded the unit, only to be reorganized in 1938. Before the Second Vienna Award in 1940, they carried out guerrilla operations in Subcarpathia, and later defeated the Czechoslovak military forces attacking Munkács. They also took part in the fights against the Soviets, on the side of the Finns and the Poles. Members of the Ragged Guards were ready to sacrifice their lives for their homeland. Their story was eternalized for posterity by Gyula Somogyvári in his poignant novel *And Still We Live*.



Their Peal Overcomes Boundaries

The Skirted Belfry Towers of Hetés

These sacred wooden structures belong in the landscape of Zala County and the horizon of the villages of Hetés. With the skirt-like shape of their roof structure they constitute a separate sub-type among timbered belfries in the Carpathian Basin. Men living in this area are masters of woodcraft, and the belfries are genuine masterpieces. Earlier they were covered by thatch or shingle, but from the 20th century tile or tin were used. The oldest religious construction in Göntérháza, the skirted belfry was built in the second half of the 1800s. The hewed oak base beams were fixed onto a brick structure standing on a concrete base. The four tall pillars rise above the skirt at half-length. The regular pyramid-shaped calotte is surrounded by narrow eaves. The finial is a metal sphere and a double cross, the top of which is decorated by a wind vane. The construction is under monument protection. The bell inside the structure, as well as the believers gathering at its sound, were soon hit by misfortune. Of the former, a cannon was cast during the Great War, while the area was cut into two under the Trianon Treaty. The new border was called the "mourning line", since it tore siblings and relatives away from each other. Hetés, inhabited purely by Hungarians, was divided by a state border where crossing was forbidden. Six settlements, Göntérháza, Kámaháza, Radamos, Zsitkóc, Lendvahídvég and Bánuta, found themselves on the other side of the present border. In 1924, the inhabitants of Göntérháza eventually bought a new bell, the sound of which has connected the torn-apart nation ever since.



An Aristocratic Flower

Lady Jósika's Lilac

The closest relatives of *Syringa josicaea* are native in China and the Western Himalayas. In this part of the world the plant lives in the Eastern Carpathians and the moist, humid valleys of the Transylvanian Central Mountains. The flowers are dark pink and fragrant. One of the most famous floral rarities in the Carpathian Basin, Jósika lilac was discovered in the 19th century, eliciting important scientific and social response. News of it was reported in the magazine *Nemzeti Társalkodó*. Noted Transylvanian botanist János Keresztély Baumgarten was the first to spot the flower in Countess Katalin Bethlen's garden in Kolozsvár in 1823, and he recognized it was a new species. He named the shrub Poisonous Killer-Leafed Lilac, but gave no valid description or diagnosis of it. Encouraged by Mr Baumgarten, Countess Bethlen showed the plant to Baroness Jósika, a great lover of flowers. She sent it to botanist Baron Joseph Franz von Jacquin, who named the plant in honour of the Baroness and presented it at a regional meeting of German physicians and naturalists in Hamburg in 1830. Although described by an Austrian scientist, it is called the Hungarian lilac on account of its habitat in almost all European languages (*Lilas de Hongrie*, *Ungarischer Flieder*). Blossoming in May and June, this attractive species of lilac is common also in Transylvanian gardens and increasingly popular in Western Europe.



Faith is a Gift of God

The Unitarian Religion

This is the only historical Christian denomination to be founded in Hungary. In 1568, during the reign of Prince John Sigismund, the Transylvanian diet sitting in Torda enacted freedom of conscience and religion for the first time in the world. In an unprecedented way, this allowed congregations to choose their pastors freely. At the same time it led to the foundation of the Unitarian church and its recognition by the state. The edict was drafted by Ferenc Dávid, advocate and first bishop of the faith. According to his doctrines, God is an indivisible reality both in substance and in person. In his novel *God is One*, Mór Jókai writes about a Unitarian service in Torockó as follows: "The happiness of man, the splendour of the people is the greatest glory of the house of God! After a simple song, the pastor steps up to the pulpit and speaks to his congregation. Not about miracles and mysteries, he speaks about what everybody understands: patriotism, people's responsibilities towards one another, the blessings of work, the infinite mercy of God, and the inherent reward of good acts. In his prayer he mentions Jesus, the loving son of God, the role model for people to follow. And he does not deny salvation and the Paradise from those who set out to seek them in other ways, under the guidance of other stars." Most of the followers of the Hungarian Unitarian Church still live in Transylvania, and most members of Hungarian and foreign communities come from there. The Unitarian denomination does not convert people, it rather takes them in. Béla Bartók was 35 years old, when he decided to join the Unitarians with his family.



Kisiratos Memorial of the Surrender at Világos

The hexagonal woodwork is shaped after the Castle of Arad. From the triple mount under the roof structure, the wooden headposts rise like weapons stacked in a pyramid. Created by Gábor Fűredi, the memorial was inaugurated on the 160th anniversary in August 2009, a few kilometres from the original site. The 3rd battalion of the 39th Infantry regiment also stood there at Világos; soldiers who had fought countless battles, and some months before were among the first to climb the walls of Buda Castle. They now witnessed how a dull and mute sob came from General Artúr Görgei's lips as he, mounted, proceeded to say goodbye. And they saw the officer, who wanted to say goodbye to the commander-in-chief on behalf of his comrades, break down, unable to say more than "God be with you, Görgei!" And the army that had sprung up from nothing and inflicted a series of shameful defeats on one of Europe's greatest military powers, was standing in disciplined order at the last line-up, their rifles awaiting the handover all cleaned! Disciplined, undefeated and proud, they stood on the plain at Világos, facing the Russians. The battalion, however, refused to fulfil the last command, to give into the enemy's hands their flag which had been with them in the Napoleonic wars. This moment is recalled in Corporal Kálmán Barcsa's poem in the following way:

And we were cursing in tears,
And broke our swords to the hilt.
Then, as though it were our love,
We kissed our holy flag one after the other,
And cut it up so that no one else could have it.
Hey, how bitter this sharing was.



A Living Tradition that Gives Bread The Barrels of Salánk

In the 19th-20th centuries the cooper workshops of the small Subcarpathian town supplied with barrels not only the Bereg and Ugoocsa markets, but also the vineyards of the Hungarian Great Plain. After 1920, their products were sold in Czechoslovakia and after 1945 in remote regions of the Soviet Union. Today, besides Ukraine, they also cater for the Hungarian, Croatian, Italian and French markets. Barrels were presented to Pope John Paul II, Soviet President Mikhail Gorbachev, Polish Prime Minister Donald Tusk, Ukrainian President Viktor Yanukovich, and a barrel from Salánk is also found in the Hungarian EU Presidency collection of the Hungarian National Museum. Several dozens deal with the craft to this day. They call themselves coopers, although the name hooper is also used. They learnt their trade from their father or from each other almost without exception, and have taken no master's exam. The masters of Salánk mainly manufacture Hungarian-type round wine, vinegar and cabbage barrels, tubs, wooden buckets for saunas, and flowerpots. The round and elliptical shaped small table barrels are indeed a specialty of Salánk. Most famous of them is the so-called "three-bottomed" small barrel; from its two compartments, red and white wine, or pálinka and water, can be drawn through the same tap. The coopers almost exclusively use local oak wood, mainly the especially solid swamp oak. Although machine work is now common, old hand tools are highly valued. The cooper's craft still provides a living in Salánk, it is a worthy "coat-of-arm" of the ancient Hungarian settlement, a heritage worth saving.



We Are of the Same Blood

FC DAC 1904

A foreigner may not understand this. A standing audience sings a Hungarian rock ballad before the kick-off of the Dunaszerdahely–Slovan football league match in Slovakia. The song is booed from the guest sector, from where chants are heard in the official language of the country. Local fans support their team in Hungarian. And after the final whistle, 12 thousand sing the Hungarian Anthem, which is sometimes banned, sometimes tolerated. And at the Hungary–Slovakia match it was unclear even for the UEFA officials why a large section of the host stand was filled with Slovakian citizens supporting the home team. Why a police cordon was set up between them and their fellow citizens supporting the Slovak national team. We Hungarians can understand this. When in 1904 the “forefathers” established the predecessor of the present DAC, Dunaszerdahelyi Atlétikai Club (Dunajská Streda Athletic Club), in the Hungarian region of Csallóköz, they could hardly imagine that their beloved club would one day become an embodiment of Hungarian nationhood, an institution able to unite not only the Hungarians of Upper Hungary and the motherland, but also Hungarians of the whole world. It is not an overstatement that a DAC match is the Csíksomlyó Pilgrimage of sports, where everybody goes, leaving behind their problems, to experience the spirit of the lyrics of *Nélküled* (Without You). Fans from all over Hungary give support to the team together with the locals from Szerdahely in their new stadium. Although, according to Slovak law, the Hungarian flag is banned, their heartfelt chant, *Ria-ria-Hungária*, is heard as far away as Bratislava.



The Diet of Torda

The Edict of Religious Tolerance

On the order of Prince John Sigismund, delegates of the "Three Nations of Transylvania", Hungarian, Székely, and Saxon, gathered for the diet in Torda on Epiphany day in 1568. They were the first in the world to proclaim the coexistence of the four religions – Catholic, Lutheran, Calvinist and Unitarian. According to the Edict of Torda, no state religion existed, and the ruling prince had no right to discriminate between the churches. Territorial dominance of a religion was abolished. That is, in any settlement under the same ruler, everyone was free to choose a desired religion without discrimination or disadvantages. Revilement of other religions, abuse of priests of other denominations, and violence against other worshippers were all forbidden. The equal rights of religions were respected by subsequent ruling princes as well. All this took place 80 years before the Peace of Westphalia brought an end to the Thirty Years' War.

On the occasion of the Millennium, painter Aladár Körösfői-Kriesch immortalised the historic moment in his painting "The Diet of Torda" on commission of Torda-Aranyos County. A biographer of the artist, Jenő Dénes wrote this of the work: "The painting represents Ferenc Dávid, leading personality of the Transylvanian Unitarians, standing in the centre of the Diet, a few steps from the ruling prince, with one hand on his heart, and the other raised to the sky, declaring in front of the delegates, 'Faith is the gift of God!'"



Symbol of the City

The *Pozsonyi Kifli*

If a housewife puts a basket of shiny, sweet-smelling, yet slightly lukewarm and mellow *pozsonyi kifli* in front of us, with a mug of hot chocolate for breakfast, she may really be fond of us. For that very reason we can safely take two or three pieces, in order to have a better chance of finding both walnut and poppy-filled amongst them. According to certain accounts, these remarkable, horseshoe-like cakes were sold in Pozsony as early as the late 1500s. We have no record of the maker. As to its shape, all we know is that, after the Ottoman threat had ended, an Austrian baker made crescent-shaped pastry to have people eat, as it were, the symbol of the enemy. In the 18th century the name *Pressburger beugle* was also widespread in the city. In his "Latest Hungarian Cookbook" published in 1830, István Czifray described the recipe under the title "Delicious Poppy-seed Cake". After the Treaty of Trianon, the famous pastry of Pozsony also received a Slavic name after the city, Bratislava. Today, after long debates, it is listed in the European Union as a "traditional special product" in Hungarian, with the Slovak name shown next to it. According to the official description "The *pozsonyi kifli* is a fine bakery product of crescent shape filled with poppyseed or walnut and with shiny smooth, streaky surface." Walnut-filled croissants are traditionally shaped after the letter 'C', while poppy-seed ones have the shape of an elongated horseshoe. A picture postcard of old shows the Danube and the Castle above it under the arch of a Pozsony croissant. The inscription printed on it is *Gruss aus Pozsony*.



Our Centuries-Old Treasure

The Best Man Tradition of Bácska

One of the most important events in the life of Hungarians is marriage. An entire ceremonial order has developed around the wedding, which requires specialists. Their role is to elevate the solemnity of the event, to entertain guests and last but not least to ensure order and discipline. To this day, popular wedding poetry is a living tradition in the Hungarian-inhabited region of Délvidék, south of the present borders. The rhymes live on in people's memories, in oral tradition, and in copies of handwritten booklets. From the early 18th century on, best men's speeches and rhymes also appeared in printed brochures, and were regarded precious market goods. The authors may have been court scholars, schoolmasters, teachers, and cantors. The influence of noble weddings is detectable in them. Mythological references indicate educated rhymesters. The hand-written "best man's book of Pacsér" was published by Rózsa Borús in her volume *Weddings in Bácska*. Péter Bodor Egri, Vince Kátóna, Ferenc Úri and Kálmán Kaszás were all famous best men in the region. In the 19th-20th centuries, the best men of Bácska were predominantly farmers. Many of them pursued their trade professionally until the age of seventy. Best men's services at the time were rewarded with the double of a good day's wage. If met with success, they were talked about for months. In order to educate themselves efficiently and to promote the popularity of the best man' services, the 35 to 40 professional best men active in Bácska today have founded an organization, with thematic lectures, competitions and best men's balls regularly organised for the members.



A Town of Painters

The Artists' Colony and Painter's School of Nagybánya

The name of the town was made world famous by painting. The history of modern Hungarian painting began in this settlement in Partium in 1896. István Réti and János Thorma, students of Simon Hollósy, by then a famous painter working in Munich, invited their master and his students for a summer camp; they were later joined by Károly Ferenczy and Béla Iványi-Grünwald. The five of them became the founders of a school of painting, which followed the two main trends of naturalism and plein-air. It was a common thing at the time to see painters at work in both the town and the countryside. Their collective exhibition was a great success in Budapest. In 1902 the colony was transformed into a Free School where all major Hungarian painters of the age appeared. The Nagybánya painters' school had no conscious conception; artists captivated by the scenery worked under the influence of their emotions, which brought their pictures closer to the public. For decades, this perception became a major characteristic of Hungarian fine arts. Nagybánya (now Baia Mare) survived the Great War and the Treaty of Trianon, but the appearance of the Romanian fascist organization, the Iron Guard, rendered work impossible. In 1937 the total confiscation of properties put an end to a till then effervescent era. In the "Hungarian time" after the Second Vienna Award, attempts were made to revive the tradition. However, after the new Romanian occupation in 1945, creative work had to be conducted in the spirit of "internationalism". Still, the original idea of Nagybánya cannot be eradicated; its impact is felt to this day in the works of contemporary artists.



Driving out the Czechs Balassagyarmat, “The Bravest City”

On 29 January 1919, on the initiative and with the help of the town’s citizens and railwaymen, soldiers stationed in the area drove out the occupying Czechoslovak troops from Balassagyarmat. Their act is an eternal example of patriotism, military courage and civil cooperation. After the Great War and yet before the 1920 Trianon Treaty, the country, by then mostly occupied, lived among doubts. The “pacifist ideal” of the Károlyi Government did not encourage people’s will for armed resistance. “We’ll show ’em then” – that’s what the people of Gyarmat thought, and they took their fate into their own hands. Led by Captains Rudolf Bajatz and Zsigmond Vizedy, the inhabitants organized an uprising ignoring the government’s prohibition. At dawn the patriots occupied the small bridge of Ipoly and the railway station. By the afternoon the enemy was expelled forever from all other buildings occupied by Czechs, including the barracks. In 1922, Regent Miklós Horthy inaugurated a memorial plaque in honour of the fallen heroes. During the socialist decades it was forbidden to talk about what had happened. In 1998 the local government declared 29 January again a memorial day. In an act of 2005 Parliament bestowed the title *Civitas Fortissima*, “Bravest City”, to Balassagyarmat. The town proudly bears this inscription in her coat-of-arms.



Politicians in T-shirt Tusványos

Under its official name, the Bálványos Free Summer University and Student Camp is a Hungarian–Hungarian and Hungarian–Romanian forum, a venue for public and political discussions. Founded by Zsolt Németh (Fidesz), and Transylvanian politicians Tibor T. Toró and Zsolt Szilágyi in 1990, the week-long camps were initially organised in Bálványosfűrdő. Due to growing interest they were moved to nearby Tusnádfürdő in 1997. The name in current use, Tusványos, comes from an amalgamation of the names of the two settlements. In the beginning only political, scientific and cultural topics were discussed. In later years, university students also joined, bringing with them a kind of festival atmosphere in the camp. During the day, participants listen to lectures, discuss special subjects in small groups and forums under the marquees. In the afternoon and evenings the main role is taken over by concerts. The most popular bands of the Carpathian Basin play before thousands of fans. Tusványos is always held in July, and the official guests invited usually also spend several days in this wonderful south-eastern corner of Székely Land, showing up in the crowd in T-shirt and shorts, often with Csíki beer, plum brandy, *lángos* or chimney-cake in their hands.



Monument to the Martyrs

The Liberty Statue of Arad

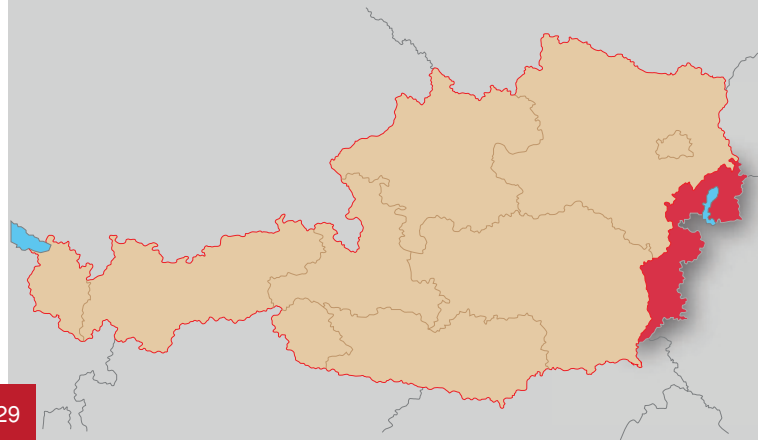
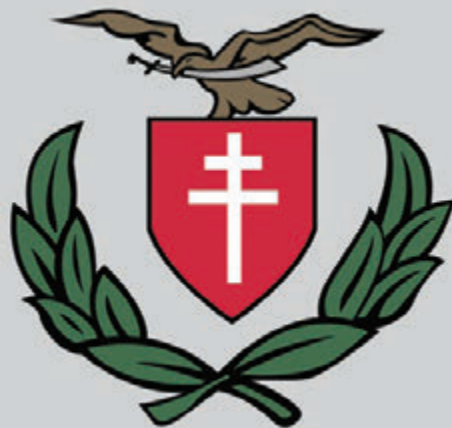
After an absence of eight decades, from 2004 on the monumental work of György Zala stands again in Arad. Erected in 1890, the sculptural group was commissioned on public donations. It was unveiled on the 41th anniversary of the execution on 6 October of the thirteen martyrs, generals of the 1848-49 Hungarian Revolution, in the presence of relatives and 70-year-old György Klapka, a fellow general. The main figure of the monument is the female figure of Hungaria raising a laurel wreath in her right hand, with a shield on her left arm and a sword in hand. Below her stand the allegories of Awakening Freedom, Fighting Spirit, the Spirit of Sacrifice and Dying Warrior. Medallions of the executed generals are seen on the pedestal. The square where the monument used to stand was called Freedom Square, which after the 1920 Treaty of Trianon the occupying Romanian power found offensive. The new city administration first renamed it after Avram Iancu, leader of the Romanians who sided with the Austrians in 1848; later the monument itself was removed. In 1999 Hungarian experts began restoration of the statues, till then held in the Castle of Arad, in the courtyard of the Minorite Monastery. Five years later the Hungarians could set up their historical memorial again in Firefighters' Square, in what was called the Romanian-Hungarian Reconciliation Park. It came at a 'price' – erection opposite to it of a 9-metre-high triumphal arc, with Romanian rebels led by Avram Iancu underneath.



To the Last Breath

Lajtabánság

The Peace Dictate of 1920 after the Great War ceded Sopron and its environs, together with what later became Burgenland, to Austria. The Hungarian soldiers began evacuation of the area on 26 August 1921. However, the Austrians invading in their place were contained at Pinkafő and Ágfalva by insurgent units consisting mainly of university students. The attackers lost three, the defenders one person in the fights. In the following days, under the leadership of Captain Pál Prónay and Lieutenant Iván Héjjas, some three thousand volunteers of the legendary Ragged Guard marched in from Truncated Hungary to the territories annexed to Austria. Gyula Ostenburg, commander of Sopron, complemented the unit with three gendarmerie companies. In early September the Hungarians thwarted another Austrian attack, this time carried out by a much greater force. More than that, Prónay made an in-road into Austria. Taking advantage of the interregnum, on 4 October a “conventional assembly” sitting in Felsőőr declared “the independent Republic of Lajtabánság” (Lajta Banate). Its territory was 4020 square kilometres, equal to the present-day Austrian province of Burgenland. Although the Hungarian government did not officially recognize the new “state”, it provided tacit support. In order to solve the situation, negotiations started in Venice with Italian mediation. According to the agreement reached on 13 October, the Hungarians left the area, and eight days later a plebiscite was held under the supervision of the Entente to decide on the fate of Sopron and its vicinity. In the end, Lajta Banate could not prevent Austria’s territorial gains, yet by its foundation it created a situation which led to the plebiscite of Sopron where the Hungarian prevailed.



Transylvania's Pantheon Házsongárd Cemetery

They say you are at home where you can pray at your grandparents' grave. The Hungarians of Kolozsvár (today Cluj-Napoca) can do so in one of the oldest graveyards of the world. The cemetery was established by the General Assembly of Kolozsvár, that is, the joint session of one hundred men and twelve jurors, at the onset of the plague, on 11 May 1585 with the following words: "Seeing the whip of God as the number of deaths increase day by day, we decided that a good and spacious piece be carved of the land outside the Small Gate in Tordai Street, where now melon is planted, and be turned to a burial place, wherein both the poor and the rich will be buried with no discrimination, and which place will be woven around with strong evergreen hedge." Házsongárd was from the beginning a public cemetery; anyone could be buried there, regardless of religious or ethnic affiliation. When walking among the tombs, memories of priests, aristocrats, scientists, artists, craftsmen of Hungarian and Saxon nationality arise. Citadel of Hungarian culture for long centuries, Kolozsvár now harbours a veritable Pantheon. Herein rest the Counts Bánffy, Bethlen, Esterházy and Mikó, and we can pay our respects to scientists and writers like János Apáczai Csere, Andor Bajor, Sámuel Brassai, Jenő Dsida, Károly Kós, Sándor Reményik, Domokos Szilágyi, or János Xantus. The site offers a popular theme for artists; novels and poems have been written on the benches. In 2011, on the recommendation of the Házsongárd Foundation, Hunor Kelemen, then Romanian Minister of Culture, declared 394 tombs as historical monuments.



The “Bravest Village” Kercaszomor

On 12 August 1919, troops of the Serbian-Croatian-Slovenian Kingdom occupied the Western part of present-day Kercaszomor, which at the time was the independent Calvinist village of Szomoróc. A year later, on 1 August, the locals drove out the intruders with the help of the border guards of Kerca led by Lieutenant József Rankay. The triumph, however, proved to be short-lived. The occupiers received support and pressed back the border guards. Some inhabitants of Szomoróc who took part in the uprising were imprisoned, others fled to nearby villages. Nevertheless, taking into account the brave resistance put up by the locals, on 9 February 1922 the Border Commission decided to return Szomoróc to Truncated Hungary. Between 1923 and 1945, the 9th of February was celebrated in the village at the memorial pole set up on the border of Kerca and Szomoróc, under the trees planted in memory of Prime Minister István Tisza at the same place. Ever since the peal and the inscription of the bell in the belfry of Szomoróc proudly proclaims: "Erected by inhabitants of the village of Szomoróc in the year 1922 in memory of their liberation from the Yugoslav rule". In 2002, on the 80th anniversary of the return, the settlement declared 9 February a feast-day again. In 2008, Parliament enacted a law, according to which Kercaszomor is the holder of the title *Communitas Fortissima* – the Bravest Village. The courage and patriotism of the descendants of the old historical 'noble' guards of the Órség region have deservedly earned this title from posterity.



“La Belle Époque”

Locales of Dezső Kosztolányi’s Novel, Skylark

In his novel published in 1924, the author modelled the fictitious town of Sárszeg after his birthplace, Szabadka (now Subotica), this dreamy, somewhat backward rural town. Many things have changed since its secession under the Treaty of Trianon, but some of the scenes still exist today. One is, for example, the Hungarian King Restaurant, another is the onetime Golden Lamb Hotel, now known to locals as the Veterans Home. "A snow-white tablecloth spread in front of him, with a bouquet of flowers in the middle; next to it the salt-cellar freshly filled with salt and paprika, a pepper pot, a bottle of mustard, a cruet stand with vinegar and oil, and on the side, apples and peaches resting on a glass plate with silver legs, freshly baked, crispy Kaiser rolls, salty croissants, small rolls bestrewed with poppy seeds in small wicker baskets." The onetime Kossuth Street is now the Promenade. "They were in no hurry. They walked slowly, at leisure, ambling on the clean asphalt framed by ceramic bricks, and returned the salutes of passers-by." The columned Folk Theatre on the Main Square features in the novel as Kísfaludy Theatre. "The air was stifling in the auditorium. On Sundays two performances were held; subsided memories and their hot vapour settled on the chests. ...Light was produced by oil lamps, which released heavy smoke when they were lit; they called it the theatre smell." The Subotica Municipal Library organizes the Dezső Kosztolányi Literary Days every year, fostering the great writer’s oeuvre with scholarly conferences, lectures and, for the youth, popular quizzes.



Of the Weak Ashes of a Woman The Fortress of Déva

Of little military significance throughout its history, the fortress of Déva earned its place amongst the most famous Hungarian castles through a folk ballad, “Clement the Mason”.

Once twelve master masons put their heads together,
Déva's lofty castle that they would erect there.
They would erect it for half bushel of silver,
For half bushel of silver, half bushel of gold.
Thereupon they set out, Déva town they went to,
Déva's lofty castle building they did set to.
What they built by midday, down it fell by evening,
What they built by evening, down fell down by morning.

The sacrifice of Kelemen's wife finally brings luck to the builders. The castle hill had been an observation point for thousands of years, where the Romans erected a fortress. Drawing lessons from the Mongol invasion of 1241-42, King Béla IV, often called the second founder of the state, built a fortress on the site. In subsequent centuries it often changed hands. When, after the Battle of Mohács in 1526, the country was split into three, Déva became a site of fights. During Francis II Rákóczi's War of Independence in the early 18th century, it was taken by the insurgents and retaken by the loyalists. The fortress became a military object again in the 1848-49 War of Independence. It was later used as an arsenal, which blew up. A partial renovation of the fortress was finished in 2016.



Symbol of Kolozsvár The Matthias Corvinus Monument

The work of János Fadrusz is arguably the highest peak in Hungarian sculpture, its artistic significance surpassed only by its role in the national identity. It is a huge “Yes” from the Hungarians of Transylvania to the question “You are still here?” Unveiled in 1902, the main figure of the monumental bronze group of statues is the monarch astride his fiery horse in armour, with his commanders-in-chief laying the flags of defeated countries before him. Double the life-size in dimensions, it makes for an unparalleled sight with St. Michael’s Cathedral in the background, and a few steps away from the birthplace of the king. It took five years for the sculptor to complete it. He worked in his workshop in Buda, meanwhile site was prepared and the pedestal built in Kolozsvár. Consisting of 17 pieces and weighing nearly 19 tons, it was transported by rail. The inauguration was a nation-wide event. Although the Emperor Francis Joseph supported the work with considerable donation, he made no appearance at the unveiling, because the Habsburg flag also lies at the foot of King Matthias. The Hungarian government, almost all members of the political, scientific and artistic life celebrated the new symbol of the motherland enthusiastically, and it has ever since given strength to Hungarians. Since the 1920 Treaty of Trianon there have been several attempts to remove, destroy, or profane the monument, yet it firmly stands in its place. In 2006 the Hungarian and Romanian governments agreed to jointly restore the work, which has thus guarded its hometown and the whole nation in renewed splendour since 2011.



Countess Ilona Zrínyi's Walls Castle of Munkács

The Latorca valley leads from Verecke Pass in the Carpathian Mountains to nearby Munkács, so its castle has always been of strategic importance. Legend has it that it was erected by Árpád, chief of the conquering Hungarian tribes in the late ninth century. The Mongols invading in 1241 also chose this route and almost completely destroyed it. Similarly to others, King Béla IV fortified Munkács. After the lost Battle of Mohács in 1526, it belonged to the Principality of Transylvania, and thus came under the rule of the Rákóczi family in the 17th century. This is why the widowed Countess Ilona Zrínyi could withdraw to Munkács with her children after the struggle for freedom of her second husband, Imre Thököly had been defeated. She defended Munkács against the Habsburgs for more than two years between 1685 and 1688, thus winning the admiration of the whole Europe. She stood on the bastions with her soldiers even during the fiercest attacks, often with her son, the child Francis II Rákóczi. Her capitulation amounted to a veritable victory. The defenders were granted amnesty and could keep their properties. Some fifteen years later, during the War of Independence led by her son, Munkács was one of the headquarters of the insurgents. The castle was given over to the imperial army well after the Treaty of Szatmár of 1711. The Austrians' "castle exploding" frenzy avoided Munkács. The symbol of Hungarian freedom, they thought, should be turned to a symbol of oppression – a prison. In the castle, now belonging to Subcarpathia in the Ukraine, a huge monument of Turul, the mythical bird of the Magyars, stands together with the bronze statues of Ilona Zrínyi and her son, Francis II Rákóczi.



The “King of Castles” Vajdahunyad

One of the most beautiful castles of Central Europe that has escaped destruction, Vajdahunyad Castle is so impressive that a small-scale copy of it was built in City Park in Budapest for the occasion of the Millennium of Hungarian statehood. Rising proudly on the cliff above the drab housing estates and fuming factories of today’s Romanian Hunedoara, the fortress guards the memory of centuries of Hungarian history. It proclaims the glory of the Hunyadi family and the Transylvanian princes. Built after the Mongol Invasion, it was granted by King Sigismund to Vajk, father of János Hunyadi, in 1409. The son, three years old at the time, was also mentioned in the diploma. Historical gossip had it that he may have been the illegitimate son of the king. Sigismund certainly paid special attention to and supported the military career of the otherwise extremely talented János Hunyadi. The subsequent governor extended the building, which was also the residence of his wife Erzsébet Szilágyi and their sons László and Mátyás, with gate towers and bastions. The Gothic castle chapel, the huge Knights’ Hall and the Renaissance Matthias loggia were built in the mid-15th century. In the 16th-17th centuries the Transylvanian princes rebuilt Vajdahunyad Castle in Baroque style as befitted the age and their rank. From the 1700s the castle became imperial property; it thus avoided the Austrian command to blow up all Hungarian castles after the Rákóczi War of Independence. Following a fire, it was restored in the 1870s. Today Vajdahunyad Castle is the most beautiful scenic spot in Southern Transylvania.



Home of the Hungarian Vernacular The Grammar School of Losonc

The neo-classical facade of the huge two-storey building built in 1883 bears the inscription "For National Culture". The Hungarian Royal State Grammar School was one of the intellectual centres of the town that was once called 'little Budapest'. In autumn 1919 the occupying authorities seized the building and established a Czechoslovakian state school in it. The Hungarian grammar school was re-established after 1938 and took on the name of the writer József Kármán, a native of Losonc. Hungarian education was abolished in 1945. Until 1962 a new Slovakian grammar school was stationed in the building, and the Hungarian-language primary school was moved in its place. After the regime change in 1990, the school passed into the property of the Calvinist Church. The building is decorated by three Hungarian-related memorial plaques. When the Hungarian primary school took on the name of József Kármán in 2001, a white marble plaque was placed in the entrance hall with a portrait of the denominator. In 1994 the Hungarian Scout Association of Slovakia placed the bronze reliefs of Lajos Scherer and Dr. Aladár Szilassy, leaders of the scout movement of Upper Hungary, on the facade. In 1945, the memorial plaque of the roll of honours was removed from the building's wall. In 2014, on the centenary of the Great War, a smaller copy of the original plaque was unveiled in the hall. Located on a language border, the prestigious building is a real border fortress of the Hungarian language through the activity of the Hungarian-language school and kindergarten in it. The thought is implied in the inscription of the memorial plaque of József Kármán, "Our mother tongue will save us from melting amongst others."



The Capital of Art Nouveau Szabadka

When looking up the entry *Art Nouveau* in encyclopaedias and art books, you will almost certainly find examples from Szabadka. Today named Subotica, the town was elevated to the rank of free royal city in 1779. Situated on the Hungarian Great Plain, at the *fin de siècle* it was the third largest settlement in Hungary. After the Austro-Hungarian Compromise of 1867, the sleepy and somewhat provincial place grew to be the hub of vibrant life. The town centre obtained its present image at that time. Due to its railway connections it had excellent capacities for trading. The agriculture of Bácska was an almost endless source of development. The first Art Nouveau building was the Leovic Palace, finished in 1893. Ferenc J. Raichle designed and built the Raichle Palace for his own home, architectural office and certainly a reference. The dazzling world of colours and shapes render the building unique. The onetime Golden Lamb Hotel was the most elegant place in Szabadka. The palace of the Regional and Commercial Bank, designed by Marcell Komor and Dezső Jakab, was finished in 1908. The two of them also designed the Synagogue in the square that carries their name. They also cooperated on the Town Hall, the inauguration of which was a huge event. Special to the building is the use of Hungarian folk motifs, stylized flowers and wrought-iron ornaments. The urban tenement house was designed by architect Pál Vadas on commission from the town. The City Museum was designed by the Vágó brothers, who ornamented the building with their favourite motif, birds. The typical decorative material of the buildings, Zsolnay ceramics, now belongs in the Collection of Hungarikums.



Preserved pork fat

Minced Lard

The production of minced lard, an ancient method of preserving and storing fat, is a specialty of traditional nutrition in the region of Hetés. It was carried out on the second or third day after the pig was slaughtered. Minced lard was made from the finest parts of bacon. It was first cooked, or more precisely steamed, as it was not allowed to cook on big fire. Taken out from the juice, it was put to a cold place to be cooled for a day or two. They made sure that the least possible moisture remained in it. When completely cooled, the skin was peeled off and pieces of meat removed from the fat. Salted, such pieces were eaten with relish; in case of a larger quantity, they were fried. The cooled bacon was chopped up and crushed with a mallet or minced in a grinder, then mixed well with salt. The salted lard was tightly stuffed into a tub to prevent it from mouldering and becoming rancid. From about the middle of the 20th century the wooden tubs were increasingly replaced by enamelled tin firkins. Minced lard was eaten as a spread on bread, usually with onion, green pepper, tomato, lettuce dressed with pumpkinseed oil, or cucumber salad with sour cream. It also gave an excellent taste to fried or jacket potato.



“Cosmopolitanism is nonsense.”

Károly Kós

“There is no art outside the nation, there is no ideal face without an own face.” These words have been rendered authentic by the whole life of the Transylvanian architect, graphic artist and writer of Saxon descent. Rather than professorship and a stable career in Budapest, he chose his native Transylvania, voluntarily taking on himself the consequences of the Treaty of Trianon. Born in Temesvár in 1883, he attended schools in Nagyszeben and Kolozsvár, and became an architect in Budapest. In his youth he worked on the buildings of the Zoo, he designed the Roman Catholic Church of Zebegény, the Calvinist “Rooster” Church in Kolozsvár, the “tower palace” of the Székely Museum in Sepsiszentgyörgy, and the main buildings of Wekerle district in Budapest. His style developed early and matured after studying the folk architecture of the Kalotaszeg region. That countryside became his “chosen homeland”; he built his legendary home, Varjúvár in Sztána, and wrote his novel *The Varjú Clan*. His children were born there, and he organized the intellectual survival of the torn Hungarian nation from there. He became a writer and publicist, and established a publishing house and a political party. After World War II he retired from public life and turned to architecture and literature. In his poem “Under the Portrait of Károly Kós”, Sándor Kányádi wrote, “Of stone and wood, you built houses for God and homes for people; Of words you built a fortress for words stronger than stone or oak. May God bless you, be blessed by people; a matter for God and man. Though walls may fall and stones may wear, the retaining example rises high undecayed. Time runs down your rugged face as melting snow runs down the old Magura.” Károly died in Kolozsvár in 1977 at the age of 93.



Turkish Heritage

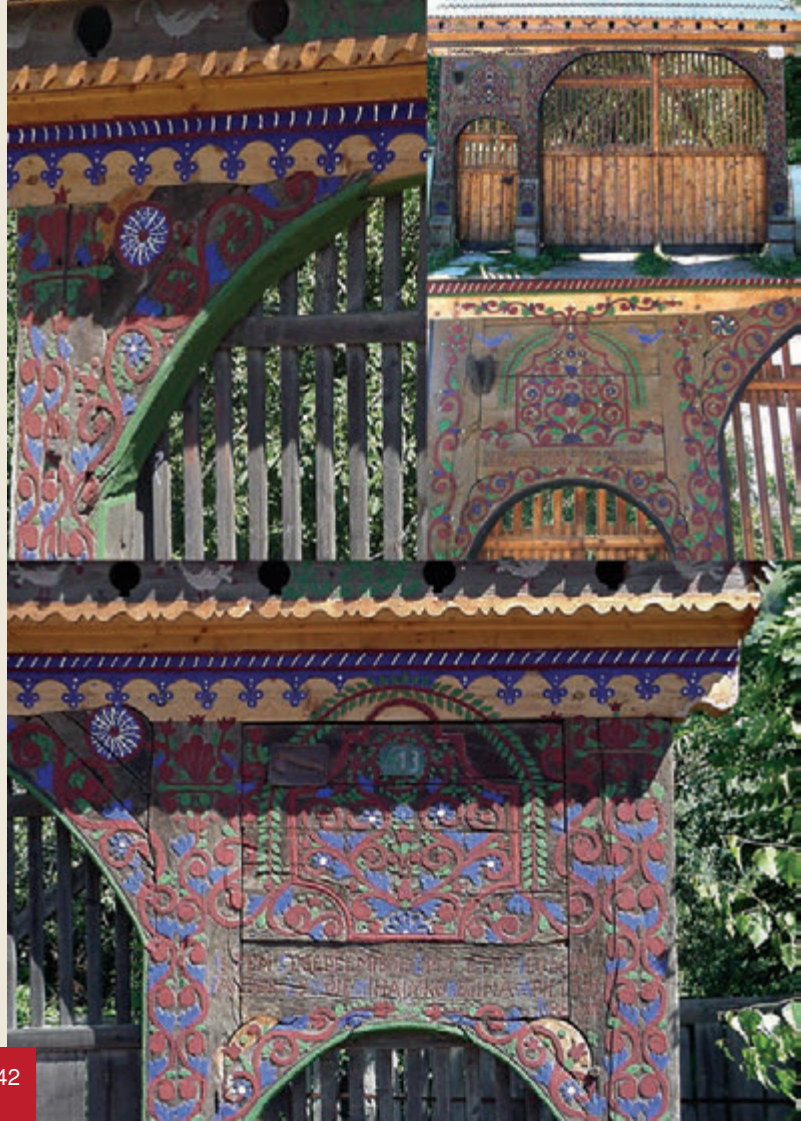
Hungarian Tamboura Music in Vajdaság

The tamboura is a long-necked stringed instrument that needs to be plucked very briskly – as actor Antal Páger did so in the film *Swansong*, or the Vujicsics Ensemble has played for decades. Tamboura music is not exclusively a Hungarian intellectual heritage, but it is practically integrated in the Hungarian instrumental music tradition of Vajdaság (now Vojvodina). Researches on the history of the instrument conducted by Péter Király, Iván Barvich and Ferenc Borsi prove with authentic documents that the ancestor of tamboura was taken over by the Hungarians directly from the Turks, with no Southern Slav mediation. Until the middle of the 20th century there was a tamboura orchestra in almost all Hungarian-inhabited settlements in Western Banat, Backa and Szerémség (Syrmia), as evidenced by the many archival recordings of Radio Újvidék (Novi Sad). Documents, photos and sound recordings keep the memory of dozens of Hungarian tamboura orchestras. The most famous of tamboura centres in the Bánát region included Törökkanizsa, Csóka, Hód-egyháza, Pádé, Nagykikinda, Torontáloroszi, Tóba, Törökbecse, Magyarszentmihály, Muzslya; in the Bácska region, Szabadka, Csantavér, Magyarkanizsa, Zenta, Felsőhegy, Mohol, Péterréve, Óbecse, Topolya, Bácsfeketehegy and Temerin. Like in case of the Serbs, Croats and Bunjevci tamboura music is deeply rooted in the music of the Hungarians in Vojvodina. Although the instrument is found also in other Hungarian regions, this community regards tamboura part of its original musical tradition the most.



Carved and Painted Székely Gates Máréfalva

"Immersed in the images of these gates, you will find true delight in the beauty of a special folk world," the Transylvanian writer András Sütő wrote. Ornamental wooden gates, each unique of its kind, are found in almost every village in Székely Land. Those in Máréfalva, or Máréfala as the locals say (Satu Mare to Romanians) represent special artistic value. The gate-carvers' craft still lives on here unperturbed. These masterpieces consist of a small and a large gate under pigeon-loft roofing. There are more than 200 Székely gates in the village, 25 of them registered monuments on account of their age and uniqueness. The oldest carved and painted gate, the entrance of the parsonage, dates back to 1858. It bears the following inscription: "Peace to those entering and salvation to those leaving." On some gates, unique painted motifs complement the carved ornamentation. The masters used ancient elements and forms of folk decorative art on the gates. On the painted gates, the base is usually green, symbolizing the earth, and the upper part is blue, representing the sky, with the moon, the sun and the stars interwoven with floral garlands. In addition to the name of the person who ordered the gate and the date of its erection, inscriptions of warning, good advice, welcome and thanksgiving to God are also often found on them. On gate no. 483 made in 1968, the inscription reads: "The master of this gate is a kindly host / Shuts out liars and deceivers most." On no. 116 from 1970, "If you find your way here / if cheated by a bad friend / come in, wanderer / and you'll find your rest here." On gate no. 418, only a few words are displayed: "Erected by the mercy of God on 12 March 1948."



The Romanian Invasion Recollection of the 1916 Battle at Bekecs

Except for a few weeks, no enemy set foot on the territory of the Hungarian Kingdom during the Great War. In the first two years Romania remained neutral. However, on 17 August 1916 the country signed a secret pact in Paris, according to which the Entente would recognize her claim for Transylvania if Romania enters the war. On the 27th of August, the same day they declared war, Romanian troops crossed the almost unprotected Hungarian border through 18 passes of the Carpathian Mountains. The unexpected attack brought them spectacular success; the next day they occupied Brassó, on the 11th of September Csíkszereda, and marched on to Székelyudvarhely on the 15th. Led by Viktor Maderspach, a military officer who happened to be on leave on his South-Transylvanian estate, Hungarian defence was organized mostly from elderly local civilians. Their resistance was not in vain. The Romanian advance was protracted by their guerrilla actions, thus winning time for a rapid redeployment of our regular units from the Galician front. The seasoned soldiers halted the Romanian invasion on the top of Bekecs Mountain. It had taken 49 days for the invaders to reach Bekecs, but only five days to flee home on the other side of the Carpathian Mountains. Demoralized after an ignominious defeat, the enemy proved powerless to defend their capital, Bucharest. Romania, having voiced her neutrality before the very days of the attack, was only able to sign a peace agreement with the Central Powers at the cost of significant territorial losses in 1918.



Want a Drink? Take me for a Dance! The Bottle Dance of Szentgerice

The bottle dance is a rarity in Transylvania. Szentgerice (now *Gălățeni*) on the river Nyárád is the only place where it is practiced. When and how the dance emerged is unknown. It was first mentioned in Sándor Gönyey's work on the history of Gyöngyösbokréta (Pearl Posy) movement aimed to revive folk traditions in 1930, and also by Csaba Pálfi, who added that the leaders of the dancers were the Unitarian pastor Izsák Bíró and musician Márton Bükkösi. The Japanese ethnographer Inagaki Norio visited the village several times. In his opinion, the men of Gerice got drunk amid the gaities, and the women had no one to dance with, so they chose the bottle. Others opined that the girls and women of Szentgerice took the wine bottles from men, thus trying to entice them to dance, saying "If you want to drink, take me for a dance!" Older photographs show that the bottles were stood on the headscarf, that is, only married women danced the bottle dance. From the 1960s only girls have danced it, with the bottle placed on their hair. How the bottles stand firm on the girls' head remains a secret. In the 20th century, pastor Izsák Bíró was followed by teachers Ferenc Kövendi Kiss and Ibolya Szávuly at the head of Gyöngyösbokréta dance group, then again by a Unitarian pastor, Sándor Balázs. The ensemble is supported by the Sancta Gratia Association active in the village. An important occasion for performance is the vine-harvest ball, which cannot be imagined without the bottle dance.



He Suffered the Loss of His Hometown Twice László Szabédi

This is how the poet wrote of the place from where he started out, in his poem entitled “On the Great Meadow of Szabéd” in 1936:

I am a little happy,
for my pains are small,
the big ones running from me;
my past is a passing phantom,
the great meadow of Szabéd
can pick up new strength.
I began my life where
I was born out of it.

My grandfather lived
in the village, so did
all his great-great ancestors,
throughout centuries
under Székely law,
inherited everything from
Márton, first to be raised
to noble rank and first
to bear that name.

“Born in 1907 into a noble family without wealth, László Szabédi attended the Unitarian Theology in Kolozsvár and the University of Strasbourg. His career as a poet started in the mid-20s, and he also worked as an official, a dramaturge and a journalist. After the Second Vienna Award in 1940, he went to teach in a village called Béré in Kolozs County. Reticent in disposition, he rarely opened up in the way as he did in the above poem. After World War II he became a journalist again, and from 1947 he taught at the Bolyai University in Kolozsvár. In 1959 he protested against the forced fusion of the institution with the Romanian university and had to suffer harassment from the Romanian secret service, Securitate. In utter desperation, he committed suicide the same year, as did other Hungarian intellectuals at the time. The ashes of László Szabédi rest in Házsongárd Cemetery.



Main Square Recaptured Hungarian Cultural Days in Kolozsvár

The above statement was made by chief organizer Balázs Gergely at the grand opening of the 10th Hungarian Cultural Days in Kolozsvár in 2019. As he said, “Not reconquered, not given back, not won back – we recaptured the squares of the inner city. After all they were ours, we built them, though not only for ourselves. The Main Square of Kolozsvár is the main square of Transylvania, a symbol for all Hungarians.” If in the 1990s and 2000s, in the political conditions of the time, someone had predicted that 30 to 40 thousand Hungarians would soon be enjoying themselves at concerts and gigs in the Main Square, they might have sent for a doctor. Yet thanks to the Treasured Kolozsvár Association, this miracle has come true every year since 2010. The Hungarians of the city have their biggest festival in Transylvania on the week of August 20, with programmes where Romanians may also have a good time, taste our foods and wines and enjoy our culture. The Hungarian Days in Kolozsvár bring locals and visitors of different nationalities closer to each other. The exhibitions, stall markets, gastronomy, film days, family and children programmes, lectures and book presentations bring back the bustling world of *fin-de-siècle* Kolozsvár. Around St. Michael’s Cathedral, in Farkas Street or on Promenade Square Hungarian words are heard all day. The atmosphere of evening gigs is beyond description. The performers happily play on the stage next to the statue of the Great King, and the crowd welcomes them with unparalleled love. In the past decade the best Hungarian bands, singers and instrumentalists gave concerts ending with standing ovation and firework, with King Matthias clearly having a good time of it.



”Huy-huy, hayra!” Ice Hockey in Csíkszereda

In addition to the arrows of Hungarians, Europe also feared their battle-cries in bygone centuries. This chant is still terrifying – but only for opponents of the ice-hockey team of Csíkszereda (today Miercurea-Ciuc). Fans filling the Lajos Vákár Ice Hockey Stadium at every match prompt the blue-and-white team to victory with this time-tested battle cry, and the team in turn returns the enthusiastic support. Csíkszereda Skating Club was founded in the city in 1880, and the first match against the big rival Bucharest was played in 1929. The legendary matches of Csíkszereda Sports Club and Steaua around the turn of the century were much more than sports events. The Székelys often got into bloody fights with the Romanians, whose supporters called the opponents ‘homeless’ in their chants. As the other party put it in their answer, people from Bucharest “would soon need a passport” to enter the land of Transylvania. Steaua has since lost its strength during the past decade, so the Csík team now plays in the Hungarian championship, as do the Romanians, in order to have quality opponents. In 2011 they won the series called MOL League at the time. Until 2019 the Sports Club won the Romanian championship 15 times and the Romanian Cup 12 times. In the city and the nearby villages, ice hockey is the most popular sport; bus stops are marked by huge hockey sticks. Kids receive their first skates for Christmas from the ‘Angel’ already at the age of 3-4, and start doing the sport right away. The Romanian national team consists practically of Székelys, and the Hungarian national team also includes several of players from Transylvania.



Hungarian Cheese in Délvidék

The Ewe Cheese of Temesköz

Yellowish in colour, this ewe cheese, *gömölye* in Hungarian, is mildly pungent and is made from slightly salty cottage cheese. When the hard crust is cut, the inside is dry and crumbly. Its shape is bulky and oval. Ewes grazed in pastures are milked in the pen by hand. The milk is then strained through a cloth and heated to 30°C. To this microbial liquid rennet is added while stirring continuously. The milk thus curdles within three quarters of an hour. Boiled water cooled down to 65°C is added to the sliced curd and it is put aside for rest. The settled curd is pressed by hand, shaped in the form of large dumplings and hung up in cheese cloth to drain. Then the pieces are again shaped by hand and placed on wooden shelves in an airy and warm place to mature. Then they are cut into pieces and put in cold saline for several hours, after which they solidify and harden. Weighing 2-3 kg, the pieces are dried for 4-5 days. Ewe cheese is consumed fresh or preserved. In Csóka, 88-year-old Mária Szántó said that she used to put the cheese in the smoker when her husband was smoking pork. Ewe cheese, also called sheep cheese, is eaten as a main dish with bread and onion or is grated on cooked pasta. Cottage cheese noodles, or sheep cheese pasta with roasted bacon is a much-relished dish for Hungarians. Shepherds have made and consumed this dairy product for centuries. This type of curd is the food of the shepherds of Csóka, Kanizsamonostor, Pádé and Szaján in the Temesköz region in what was once part of the Hungarian Kingdom. A typical dairy product of the traditional sheep farming, it is a specialty of Hungarian gastronomy.



A Golden Nook

Varjúvár in Sztána

Few passengers travelled on the train on which Károly Kós left Budapest for his native Transylvania in the autumn of 1918. He had chosen farming instead of professorship, minority life instead of a career in Hungary, and Varjúvár instead of the capital city. Why? Perhaps we can understand it from the lines below. “I want to live to see my tiny little home in such order as I imagined it to myself. Let the lands be in undivided, my fruit trees fruitful, my barn full, and my apiary ample... Let everything be carefully tended, cleanly cultivated and kept tidy. Let it be beautiful and wonderful to the eye, and I wish that my homestead, all clods of which I acquired, all the grasses and trees I planted, and all the buildings I built, thus fall to my offspring.” The architect, graphic artist, writer, publisher, politician and cultural organizer spent the summers in his house in Sztána (now Stana) from 1911 on; after the Great War, however, he left Budapest, and lived there until 1944. The ground floor of the building is built of stone and left unplastered, like a castle wall. The upper stories are built of wood. The composite, steep gable roof, which covers a web of smaller buildings, with their characteristic, round-shaped, conical towers, is covered with shingles. Between the two world wars, Varjúvár grew to be a centre of the Hungarian intellectual life. It hosted poet Jenő Dsida and novelist Zsigmond Móricz, and Károly Kós wrote his works here, among them the novel, *The Varjú Clan*, from the 1920s to the '40s. At the end of World War II the house was plundered by Romanians, and Károly Kós never returned there again. Before the 1920 Treaty of Trianon, 350 of the 523 inhabitants of the village in Kalotaszeg region were Hungarian and 170 Romanian. A church for the Romanian speakers was built according to Károly Kós's plans in 1927.



A Drink for Kings and Emperors

The Wines of Backamadaras

Vine-growing has a centuries-old tradition in Backamadaras (now Pasareni) along the river Nyárád. Cultivation mainly centres on the slopes of Backa Hill above the village and extends also to Dondor, Bongor and Külső hills. A census held in 1722 established that “the well-tended vineyards produce wines the quality and fineness of which are unmatched in this province”. An inventory from 1750 records that lower nobles had vineyards producing 50 buckets of wine on the average, in the case of one Márton Nagy the number running to 120, while that of a free Székely yielded 30 buckets, and of a serf only 3 buckets. In 1890 there were some 132 acres under cultivation in the village, the number diminishing to 36 by 1911. The insect pest phylloxera destroyed vine-growing regions all over Europe, and also led to the decline of wine production in Madaras. In 1990 only 14 hectares were under cultivation. Since then, however, a boom has begun and new plantations were created on lands restored to private property. Local farmers have set up the Association of Traditionalist Winegrowers and Winemakers of Backamadaras. Members use distinctive labels on the bottles. Some already have bottling and filtering equipment and a dozen of them also got together to purchase an electric crusher destemmer. The first local wine presentation was held in 2008; since then producers have attended exhibitions. Locals hold that the wines of Madaras were relished in the court of King Matthias, and carted as far as Vienna to be served for the Emperor. A villager returning from Russian captivity even said that in 1916 wine produced by the Csíki family in Madaras was served in the court of the Russian tsar.



Not One Metre without Binoculars! Biking around Lake Fertő

A distance of 125 kilometres, the cycling tour around Lake Fertő (*Neusiedler See* in German) can comfortably be covered in two days. A wonderful world of birds, grazing horses, Hungarian mangalica pigs and grey cattle, vineyards, reeds, rare plants and lookout towers unfolds before the hiker. This is a route where cyclists enjoy a feeling of calm. None are noisy. When they meet they share an amicable gesture of greeting. If you long for solitude, you find it, and you can also find company. Starting out from Fertőrákos to the north, the majestic sight of the lake accompanies us on the right side all the way. The first tourist attraction is Fertőrákos quarry, now abandoned. On leaving Mithras sanctuary, the route crosses today's Austrian border to the charming streets of Meggyes and Ruszt, once the smallest royal free city of Hungary. The northernmost point of the route is reached at Nyulas and Nezsider, where we can regale in the famous Hungarian restaurant (*csárda*). The attraction of Pátfalu is the lighthouse, it could stand its ground on any seashore. Illmitz is the Austrian centre of the National Park. Passing by Mosonbánfalva we find the building system of Kócsagvár in the small forest belonging to the Fertő-Hanság National Park. Mainly flat up to this point, the terrain now turns sloping, but it is worth following the route, since the superb Esterházy Castle awaits hikers at Fertőd in all its pomp. Next stops are Széplak and Hegykő, then Balf welcomes us with its thermal waters. Following one of Europe's classic bicycle trails, we get acquainted with Lake Fertő, a natural wonder in the Carpathian Basin registered in the UNESCO World Heritage list. In 2012 the Hungarikum Committee added Fertő/Neusiedlersee Cultural Landscape to the Collection of Hungarikums.



An Old Recipe Rediscovered

Vajalja

A popular breakfast meal of the Hungarians of Délvidék (Vojvodina), *vajalja*, made of butter and flour, is consumed with milk or tea. Many also eat it in itself or with fresh bread, tomato, green pepper or cucumber. It is easy to prepare. Melted butter is mixed with flour and salt, and then fried until brown. After hours of cooling, the butter “rises” on the top, and the delicacy, white outside and golden yellow inside, is ready. In some regions it is called “fried butter” and served mostly on the Lenten and Christmas tables.

Along the lower section of the river Tisza, dairy farmers make *vajalja* from leftover butter and sour cream both for their own household and for markets in nearby towns, such as Ada, Óbecse, Szabadka and Zenta. Those who no longer keep cattle often buy it from neighbours. In Martonos, for instance, you can freely drop in on a dairy farmer’s home for some fresh *vajalja*. The traditional meal also has its place in modern gastronomy. Made from natural ingredients, it is in line with contemporary trends of environment-conscious husbandry and healthy lifestyle, and is gaining recognition. The recipe is often shared on the World Wide Web. According to a comment, it was starred at a company surprise party and snapped up in no time, upon which those searching for it in vain called it *ajjaj*, something like “Oh no!”



The "Holy Land" of Upper Nyárád Region

The Franciscan Church and Monastery of Mikháza

The building complex of outstanding importance in Western Székely Land is a unique work of late Renaissance architecture of the 17th century. The monastery functioned as the educational institution of the Catholic Church for both Székely cleric and lay students, and was also a spiritual and artistic centre. Erected in honour of King St. Stephen, the Franciscan Church was consecrated on 11 June 1692, its document framed in gilt wood is now on display in the Székely Museum in Csíkszereda. Mihály Tholdalagi, captain-general of Marosszék region, donated a land for the construction of the first church in Mikháza, walls of which are mostly preserved in the present building. After the Tartar invasion in 1661, the church was extended under the superiorship of János Kájoni. The monastery building, where the order operated a seminary and a secular school, was built at the same time. The altar was made in the famous workshop of Csíksofnyó. Crowning the valuable wooden furnishings of the church, the cabinet altar in the sacristy is of unparalleled beauty. After the World War II, under Romanian administration, the church and its monastery, both enlisted monuments, were taken out of the hands of the Franciscans. The monastery houses a mental hospital to this day. Reconstruction of the church started at the end of the 1990s, with the Hungarian Ministry of National Cultural Heritage as its most important sponsor.



From Beef and Hen The Sour Soup of Kisiratos

Anyone who visits Kisiratos (Dorobanți) on the Eastern side of the Trianon border, a few kilometres from Arad, will surely taste the famous sour soup, or as the locals say *savanyaleves*. It is served at weddings, balls and village days and it steams on the tables of families on holidays. The basis is hen and beef meat cut into small pieces. Tradition has it that on memorable days, when the hosts slaughtered a cow, the guests each brought a hen, hence the two meats went and still go together into the pot. They are then complemented with carrot, celery, tomato, green pepper and other vegetables grown in the kitchen-garden, and flavoured with salt, pepper and bay leaf. Homemade lard is used for making the thickening, and red paprika is also added. Finally, it is soured by adding sour cream and vinegar. According to Aunt Gizi Torma, former chef of the local cooperative, the most important ingredient is fine bony beef, because it gives the very special taste of the sour soup. She cooks it for her family at least once a month, and when asked to prepare the famous dish of the village for communal events, she does so with pleasure, because others can see and even learn how to make it. Freshly served, the bright yellow liquid looks appetizing in the white porcelain soup-dish. A certain success, it is not worth cooking little of it. In the past, careful hosts prepared three caldrons of *savanyaleves* for a wedding attended by 300.



Eye for a Word

András Sütő

In the 1980s people came to Budapest National Theatre to see the painfully comic story of *Advent in the Hargita Mountain* as they go on the pilgrimage to Csíksomlyó today. Under the direction of Ferenc Sík, actors Anna Kubik, Imre Sinkovits and Gábor Agárdy evoked a festive mood in the audience. For the duration of a performance at least, they could feel at one with the Hungarians in Transylvania suffering under the dictatorship of Ceausescu and their villages destined for destruction. In earlier decades, Hungarian audiences hardly met with texts similar to the often biblically eloquent language András Sütő used in the play. A writer who knew everything worth knowing of life, he could easily set his characters anywhere from the ancient times, through the Middle Ages on to the 20th century. His message was always clear for the readers and spectators of *The Palm Sunday of a Horse Dealer*, *Star at the Stake*, *Cain and Abel*, *Wedding in Susa*, or of *Mother Promises a Light Dream*. A classic of Hungarian literature, Sütő was born in Pusztakamarás (Camarasu) in Mezőség region in 1927. As a journalist and writer he published writings from the 1950s onwards. From 1974 he was vice-president of the Romanian Writers' Association; in the 80s, however, he was banned in his homeland, his works were published in Hungary. He and his family were constantly harassed by the Securitate, the Romanian Secret Service. On 19 March 1990, during the pogrom directed against the Hungarians in Marosvásárhely (Târgu Mureş), he lost his left eye; his life was saved in Budapest. He was awarded the Herder, Kossuth, and Hungarian Heritage prizes. He died in Hungary in 2006. András Sütő was laid to eternal rest in the Calvinist Cemetery of Marosvásárhely.



Healing Volcanoes

The Csomád-Bálványos Nature Conservation Area

This is a land of giants, shamans, fairies and witches – the world of wild mountains, stinking gases bursting from the deep, bubbling waters and the home of the characters of Székely legends. The Csomád-Bálványos Nature Conservation Area in Kovászna County is simply fascinating. The springs, folk baths, footbaths, the Castle of Bálványos (Baile) and the rich flora and fauna render this area, part of the Natura 2000 European Ecological Network, a romantic site. Nearly six thousand hectares in size, administratively it belongs to Sepsibükszád and Torja villages. Bordered on the north by the Saint Anna Lake–Mohos Peat Bog Nature Conservation Area, its western third forms also part of the Bodok Mountains–Barót Special Bird Protection Area. With peaks above one thousand metres, the Csomád-Büdös mountain range is the youngest formation of Hargita Mountains. Its post-volcanic activity formed the hydrogen-sulphide and carbon-dioxide mofettes, smaller and larger cavities and caves. Anyone who takes a brief breath in the air will have a bizarre experience. The names of Büdös, Timsós, and Gyilkos caves are telling – Stinking, Aluminous, Murderous; a gallery of a collapsed sulphur mine is called the Birds' Cemetery. It is forbidden to bring small children and animals to visit such formations, because toxic gases that have stained the rocks yellow rise to a height of 40–50 centimetres above ground. The rheumatic body, however, is cured in this air. Nature is curative also externally. Legend has it that a shepherd boy wounded in the leg walked barefoot in the marshy swamp, and his wounds soon healed. From the mid-19th century on, Székelys have healed themselves with the mineral waters and gases that prove apparently inexhaustible.



A Mecca for Cardiac Patients Dr. Géza Benedek's Method

The Cardiology Hospital which the head physician founded in 1960 in Tündérvölgy, famous for its clean air, in the eastern end of the city of Kovászna (Covasna), now bears his name. Here he treated patients with cardiovascular diseases by using the therapeutic power of the gaseous and mineral springs of Székely Land. The Székelys had long known the effects of nearby carbonic mineral waters and mofettes, and the locals have received guests in the summer from the 18th century. Scientific examinations of the healing effects of the earth's treasures in the region started in the late 1800s. The Cardiology Hospital has played an important role in this. Dr Géza Benedek also involved the Medical University of Marosvásárhely (Târgu Mureş) and the National Institute of Balneology in Bucharest in the work. It was established early on that treatment in the mofettes increased skin temperature and capillary circulation. It was an important observation that for patients treated in Kovászna, medication needs for reducing high blood pressure values to normal level showed no increase after hospitalization ended. Dr László Ferencz established the positive effects of carbonic treatment for senior patients with hypertonia. The mofette in the Cardiology Hospital of Kovászna is checked daily, thus the exact gas level and composition is known to the physicians. The institution opened with 200 beds in 1960, currently it accommodates 680 patients. In the Dr. Géza Benedek Cardiology Hospital of Kovászna, 14,000–15,000 patients are treated annually for the duration of 16 days per cure. With its medical activity conducted for more than fifty years, highly qualified and experienced staff, and high-standard equipment, the institution has earned a name and is today one of the most important cardiologic centres in the Carpathian Basin.



The Unknown Inventor Péter Farkas

A technical genius, Péter Farkas was born in Tövis, Fehér County in Transylvania, in 1902. Known to the world as Pierre Farkas, during his life he registered more than forty inventions in the patent offices of Hungary, France, Switzerland, the United Kingdom and the United States. His father served as railwayman in various settlements in Transylvania, thus Péter Farkas spent his childhood in Aranyoslonka, Deményháza and Székelyhodos. He conducted his technical studies in Torda and at the school of Ganz Electricity Works in Budapest. Since he was mainly interested in vehicle manufacturing, in 1924 he set out into the world with a suitcase and a Hungarian-German pocket dictionary he had received as a gift from a friar teaching at the school in Torda. The resourceful young man soon set up his own car repair shop in Paris, which he developed into a factory employing 150-160 workers. At the outbreak of World War II, he refused to do military service, saying that he did not want raise weapon against his five brothers. For this, he was deprived of his French citizenship. Thanks to his former colleagues, whom he rescued from deportation, he was rehabilitated after the war. Most of Péter Farkas' inventions are still used today. Some examples are the upward tilting garage door, controlled flow of cooling water in motor-cars, anti-topple brake system for airplanes, automatic gear-change, high-efficiency brakes for heavy vehicles, planetary piston engine, chain guard for bicycles, and door on bus tops. He gathered considerable wealth from the sale of his patents. The success story of Péter Farkas and his achievements are almost totally unknown in Hungary, although the inventor, a significant figure of the history of technology of the 20th century, was a Hungarian at heart until his death.

Feb. 7, 1939.

P. FARKAS

2,146,208

DRUM BRAKE FOR AUTOMOBILE VEHICLES

Filed March 26, 1937

2 Sheets-Sheet 1

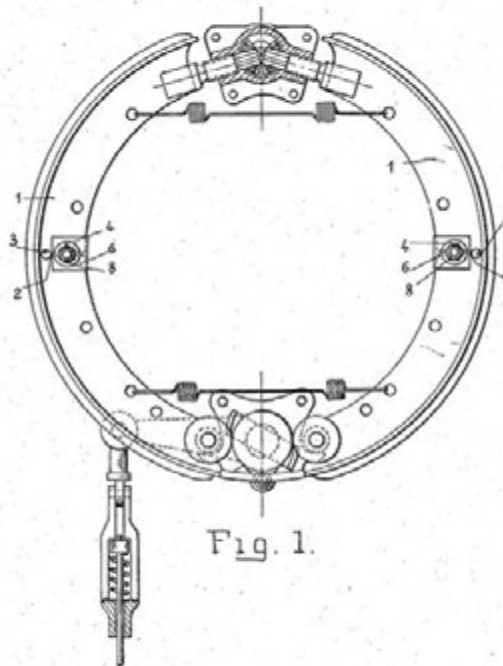


Fig. 1.

INVENTOR
PIERRE FARKAS
BY
Young, Emery & Stambow
ATTORNEYS

New Life inside Old Walls

The Unitarian Church of Nyárádszentmárton

The church of the village, called in 1332 Sancto Martino and in 1453 Zenthmarthon, was built sometime around the 13th century. Of the square-ended old choir, only the semicircular arch-framed, walled-in sacristy door, a pointed triumphal arch and the sedilia remained. The inscription on the left gallery of the nave says that the armies of Ali Pasha burnt down the church, only its walls remained. Legend has it that all those taking refuge in the church burned inside. István Tóth, whose name is found on a bench from 1675, played significant role in the restoration of the church. The tombstone of József Toroczkai's wife, Kata Orbok from 1798 is built into the north wall. Ancestors of the Tóth and Toroczkai families rest in the crypt under the building. Until 1629 a wooden belfry stood next to the church. The present tower with the four turrets was finished by 1720. The coffered ceiling consisting of 63 painted panels and the gallery were completed in 1667. Art historian Lajos Kelemen describes them as follows: "... [on the coffers] mainly red, more rarely bluish flowers and bouquets are painted, on others, leaf motifs in Renaissance laurel wreaths, and finally, on six of them, depictions of animal life are shown." The church is surrounded by a wooden fence with benches; next to the entrance a "whipping post", where once law offenders were pilloried, can still be seen. The war memorial of the village is erected in the church garden. The exploration and restoration of the building, the coffered ceiling and the wall paintings are supported by the Hungarian Flóris Rómer Plan.



The Region of Manor-houses Bikfalva

The name of the village in Kovászna County was recorded as early as 1332 in the register of the papal tenth. Bikfalva has a picturesque environment. On the east it is bordered by the huge beech-groves of Bodzaforduló mountains, on the west by finely cultivated farmlands. Administratively, the historical settlement now belongs to the village of Ugrón. It had a church already in the 13th century. Remains of old castle walls are still seen around the Calvinist castle church which once served defensive purposes. The bell tower of the building with its narrow, irregular and oval portholes is unique in the Háromszék region. The village school is one of the 400 schools built by the Kingdom of Hungary in the year of the Millennium, 1896. There are dozens of manor-houses in Bikfalva from the 18th-19th centuries. They were built by ennobled Székelys who guarded the border. Most fascinating amongst them is the Simon manor-house from 1793 with its columned and arched stone porch. The Jantsó house and Ödön Zsigmond's house also deserve attention, the latter on account of the asymmetrical protruding porch ornamented with by Baroque arcades. The manor-house of Gergely Páll has a porch with protruding arched frontispiece and thick stone gate bases. The most beautiful part of the Molnár manor-house is its rustic arched stone porch with small columns. In a settlement of this size, a late Renaissance–Baroque atmosphere can hardly be found elsewhere. On top of the hill, remains of an early mediaeval watchtower called Csigavár are found. Tradition has it that a spiral staircase led down to the onetime castle cellar, and the water was pulled up from its bottomless well in a gold bucket.



Dancing their History

The Bekecs Folk Dance Theatre

It is not uncommon in Nyárádszereda (Miercurea Nirajului) to become a folk dancer. This region of Nyárádmente is rich in traditions, and members come from almost every corner of it. Renewed in 2007, the ensemble received its name from nearby Bekecs Hill, which is more than a thousand metres high. There is no institutionalized training for folk dancers in the small town. Parents and teachers in the vicinity have voted confidence in the Bekecs ensemble, and training of the youth started with the support of local governments. Today, teachers from the ensemble train nearly 700 folk dancers in 25 groups in the villages of the region. In 2014, the Bekecs dance ensemble represented Transylvania in the final of the *Peacock folk art competition* in Budapest. Since then, it has been really 'trendy' to be a member of the group. Bekecs gives its own 'big production' each year, and appears regularly in theatre performances, where they dance also modern dances. Nevertheless, the aim of the ensemble can be nothing else than to popularize folk culture. They do so successfully; they performed twice in front of Charles, Prince of Wales, at his estate in Zalănpatak, at a distance of 150 kilometres from Nyárádszereda. With their production entitled "Human in Inhumanity" the company performs a history of the past century in the language of movement that everybody understands. In 2020, the centennial of the Treaty of Trianon, the Bekecs ensemble gave performances in one hundred settlements in the Carpathian Basin in the spirit of national unity.



Murok Country

Vegetable Gardening in the Nyárádmente Region

On the way from Kolozsvár (Cluj-Napoca) to Székely Land, unless you want to stop at Marosvásárhely (Târgu Mureş), you can spare a few kilometres and also avoid a tiring ride through the city by turning towards Ákosfalva at Nyárádtő. You will not only win a good half an hour. The contemporary Hungarian traveller feels at home too, since wherever he stops, everybody will speak to him in his mother tongue. And stop he will for sure – on his way there, in order to please the housewife with fresh vegetables, and on his way back, in order to enjoy the flavours of Fairyland Transylvania for a few more days. The driver spontaneously steps on the brake at the sight of *murok* (carrot), and parsley, celery, onion, lettuce, cabbage, radish, cucumber, beans, peas, potato and tomato heaped on tables in front of the houses. The fine baskets bought in Korond will be filled with them, and payment is no problem either, since, in addition to *lei*, the Hungarian currency *forint* is accepted. Samu Benkő writes the following in his book on ‘Murok Country’: “This is a collective, more or less joking name of some traditionally vegetable-growing villages in the Lower Nyárádmente region (Lukafalva, Ilencfalva, Lőrincfalva, Mezőteremi, and Káposztásszentmiklós). The name *Murokország* (*Murok Country*) was first used in the mid-19th century, but vegetable gardening on the fertile alluvial soil along the river Nyárad has meant significant additional income for the population of the region from the 16th-17th centuries on. Vegetables were regularly transported not only to nearby Marosvásárhely, but also to more distant towns. The word *murok* itself is a dialectal version of the main product, carrot.



The Round Forest of Marosszék

Béla Bartók Collecting Folk Music along Nyárád

Béla Bartók and his wife Márta Ziegler visited Maros-Torda County in 1914. The composer and musicologist arrived at Nyárád-remete on 11 April, and then visited Nyárádköszvényes where he found 26 folksongs, further 19 in Éhed, 37 in Remete, and 40 in Jobbágytelke. Here he was accommodated in the home of Kálmán Petres, local cantor teacher and poet. Decades later his son, Dr. József Petres was interviewed about Bartók's collecting tour by folklorist and folk revivalist Ferenc Sebő. Bartók's work is commemorated in a special corner in the Jobbágytelek Village Museum. Sheets of locally collected songs are displayed, with the maestro's notes in hand, and digitalized versions of the original sound recordings can be listened to. We owe a rich and accurate analytical collection to the Bartóks. They arrived at the last minute to find and record a musical world still free from external impacts. The Great War and later industrialization dispersed the menfolk. The Bartóks made the tour in 10-12 villages in the county with their phonograph, and if calculate the number of melodies recorded as 20 per village, they must have reached a total of two to three hundred melodies. Several of them became very popular. The Round Forest of Marosszék, or the Peacock melody quickly spread, and they even played a role in public education. On the centenary of Béla Bartók's tour in 2014, the Hungarian Academy of Arts held a ceremonial session in Jobbágytelek.



Vineyards and Wine Cellars

Pográny

Written record of the vineyards in the region goes back to 1075, when King Géza I donated estates to the Abbey of Garamszentbenedek. One reason for this may have been the proximity of Nyitra. An episcopal seat and commercial centre, the town needed wine for both liturgical and marketing purposes. But the presence alone of the gardening Benedictines was a good reason, since the Pográny vineyards belonged to the property of the Benedictine monastery in Zoborhegy already in 1113. In 1218 King Andrew II donated an estate in Pográny to the Archdiocese of Esztergom. In 1287 there were already seven vineyards in the village. In 1742, scientist Mátyás Bél praised local wines, and Elek Fényes also mentioned them in his geographical descriptions from 1851. After the devastation of the great phylloxera epidemic, József Pindes introduced resistant stocks. At the end of the 20th century, only a few remembered old varieties, such as Borosbival and Böklöcs. Today vine is harvested on two hills in Pográny, the Cserhát and the Poronna. The name of the farmers' organization is Vinum de Pográny. On the feast of St. Urban a procession, "*proségió*" goes to one of the statues of St. Urban. The environment is stunning, the cellars are picturesque. Despite the tourism business, the vineyards of Pográny have preserved their traditional character.



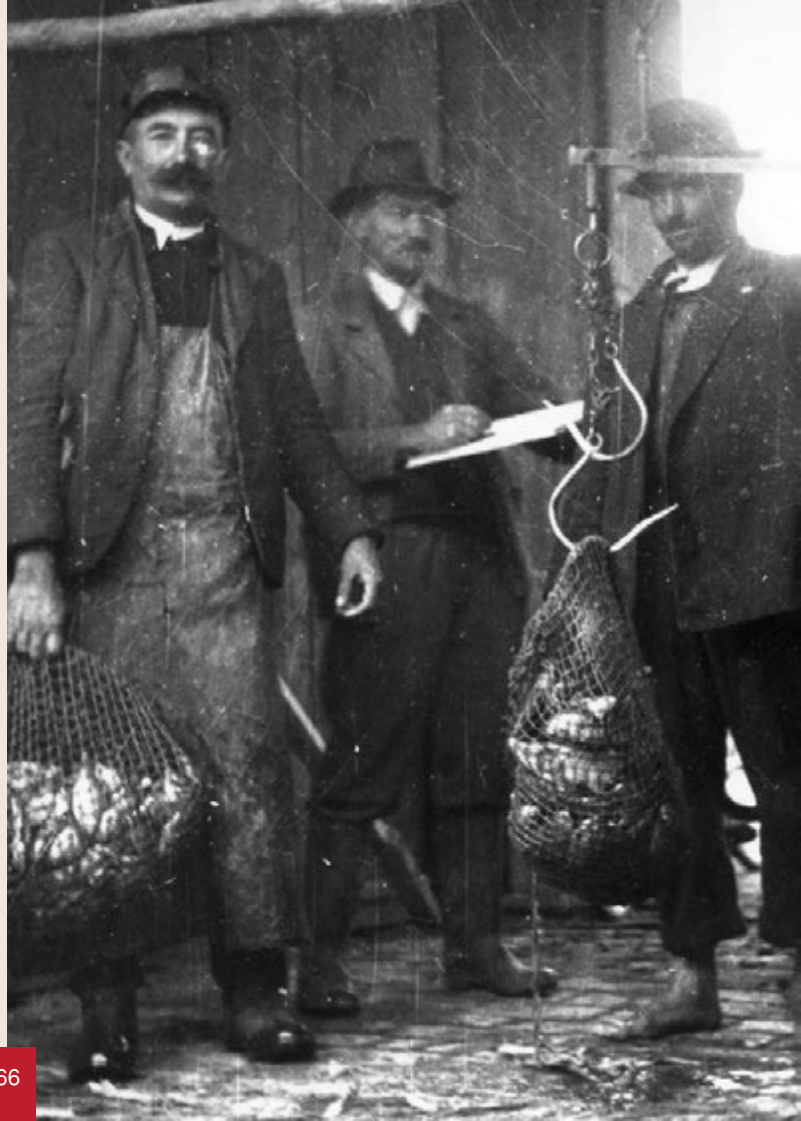
The Romans Came and Went *Limes* of the Roman Empire at Nyárádmente

The Roman remains of Mikháza (now Călugăreni) were first mentioned by an Italian military engineer in 1726. A century and a half later Balázs Orbán also mentioned them in his description of Székely Land. Thousands of finds have been excavated in Mikháza, where a Roman Festival is organized every summer for ten years now. On the initiative of Maros County Museum, the Roman Limes Project, supported by the Erasmus Programme, was launched in 2012. Local archaeologists work with colleagues from Kolozsvár, Pécs, Budapest, Berlin, Cologne and Erfurt on the excavations. In the area of Marosvécs, Mikháza and Sóvárad, remnants of a military camp and its vici, i.e. settlements for relatives of soldiers as well as merchants and craftsmen, were uncovered. The camps were connected by limes. Border defence was strengthened by a complex watch and signal tower system and dams. Five watchtowers have been found in the border areas of Felsőrépa, Libánfalva, Alsóköhér and Nyárádremete. No remains other than architectural have come down in Transylvania of the Roman age. After a presence of a century and a half, the Empire evacuated the entire province of Dacia in 271 AD due to the intensification of the migration. As Eutropius wrote in his *Summary of Roman History*, Emperor Aurelianus removed Roman citizens from the cities and lands of Dacia. Claiming consanguinity with Romans in this area is, therefore, a falsification of history.



A Richly Spread Table Tastes of Kopács Meadow

The most important food source for the people of Kopács is the "meadow" between the rivers Danube and Drava. They fry and cook locally caught fish and locally grown ingredients with a few utensils and by the simplest method. One of them is "pinned carp". The fish is opened on the back, gutted and flattened, and neatly pinned onto a forked wooden stick. It is then stuck in the ground next to embers. This way the fish is fried slowly for an hour and a half, and then sprinkled with red pepper. It is eaten with onion or pickles. The delicious carps may sizzle in their own fat on slow fire on dozens of sticks in a row. "Jacket pike" is also popular among the fishermen of Kopács. You need some 40-50 centimetre long pikes, onions, salt, pepper, a couple of willow skewers and good embers. The skewered pikes are fried with their scales on, i.e. "in jacket", turning above the embers. They are then cut and cleaned, with the scales easily removed. With the heads cut off, the meat is seasoned and served. "Fish stew with paprika" is the flagship of local gastronomy, with ingredients including carp, catfish and pike, onion, water, salt, red pepper and some tomato juice. It is cooked in a cauldron on open fire. A type of sausage called 'Calvinist sausage' is filled with grits and then smoke-cured. The "mountain or *cakkompakk* beans" is a bean soup cooked in earthenware pot for times when work is done in the vineyards. Water is poured into the pot, then the beans soaked the evening before are added, together with sausage, bacon and various vegetables, and placed by glowing embers. While the soup is cooking, work is finished in the vineyard.



Siculicidium

The Memorial Column of Madéfalva

On Epiphany day, 1764, leaders of Székelys who resisted forced military draft gathered for a council in Madéfalva (now Siculeni). At dawn next day the village was battered down by the military and artillery forces of the Austrian Empress Maria Theresa. The Massacre at Madéfalva, *Siculicidium* in Latin, was one of the most brutal massacres in world history. The number of victims is estimated to have been between 200 and 600. As a result, thousands of Székely families were forced to flee to Moldova, their descendants destined for permanent exile in the following centuries. After the massacre the mass grave was marked with headboards and crosses. Money needed for the erection of a worthy memorial was collected by 1891 from public donations; the design was made by architect-engineer József Tamás free of charge. The obelisk, raised on a pedestal in the centre of the arched structure, is enclosed by the adjoining wall sections as splayed arms. The stone block on top of the obelisk carries a Turul bird with wings spread. Building master István Szász laid the foundation stone in 1898, the Turul was carved by Miklós Köllő, sculptor of Csomafalva. At the bottom of the stone-pyramid there is a plate with the word *SICVLICIDIVM* on it in Latin letters, and adding up the letters as Roman numerals the result is the year 1764. The unveiling ceremony of the memorial obelisk took place on October 8, 1905. József Nyírő eternalized the heart-rending story in his novel, *The Peril of Madéfalva*.



He who Walked on the Top of Trees

Sándor Kányádi

He was born on 10 May 1929 in Nagygalamfalva (now Porumbeni Mari), then belonging to Romania. He was, however, registered as Alexandru Kányádi, the statutory name, on the next day. Since his exact birthday fell on the day of the foundation of the Romanian Kingdom, the local representative of power could not tolerate a “homeless” bringing shame on Romanians by his birth. The little boy was taught to read and write by his parents so that he could go to the village’s small three-class Reformed school with limited number of children. During the “Hungarian time” after the Second Vienna Award, he attended the Reformed school and the Roman Catholic Gymnasium in Székelyudvarhely (now Odorheiu Secuiesc). From 1946, in Romania again, he studied at the Secondary School for Metallurgy and Electricity. He was discovered for literature by Géza Páskándi. He graduated from the Bolyai University in Kolozsvár with a diploma in teaching Hungarian. His first volume of poems, “Cherry Tree in Blossom”, was published in 1955. From 1960 until his retirement in 1990 he was editor of the children’s magazine Napsugár in Kolozsvár. In 1987 he was invited to the International Meeting of Poets in Rotterdam, but was denied a passport; he left the Romanian Writers’ Association in protest. He published nearly 50 volumes for children and adults. His works are translated into ten languages. He received the Kossuth, Herder and Prima Primissima prizes, and was elected a member of the Hungarian Academy of Arts. Sándor Kányádi passed away in Budapest in 2018; his final resting place is in his native village, Nagygalamfalva.



The House of God and the Statue of Kölcsey Resurrected

Szatmárnémeti's Chain Church

The church received its name from the low chain fence surrounding the churchyard, in which a monument to poet Ferenc Kölcsey has been erected. A fine example of the "Great Plain type" of large churches, it was finished in 1807. Wood transported by one thousand carts was required for burning the bricks used for the construction. Families in the congregation bought their own benches. The Church received its first organ in 1814; the present instrument has served from 1907 onwards. The old large bell, which cracked in 1982 and now stands next to the pulpit, provides a special atmosphere to the interior. World War II caused serious damages to the historical monument. This is testified to by an inscription on the wall engraved in marble: "In this memorial tablet is encased a splinter of the bomb dropped on the wall of our dear Zion at 10 pm on 16 September 1944, turning our church into a ruin and our congregation into deep mourning. May the Lord be blessed for allowing us to rebuild His holy home from the ruins. Placed by the Presbytery on 1 December 1957." The unveiling of the bust of Ferenc Kölcsey, native of Szatmár, whose poem "Hymn" became the Hungarian national anthem, was a special occasion.

A full-size statue of the poet erected in the churchyard in 1902 was removed by the Communists. The work of sculptor Pál Lakatos was unveiled before thousands of believers by Bishop László Tőkés in 1991.



The Last Polymath Sámuel Brassai

His life was marked by the number ten. A prominent cultivator of ten branches of sciences, he spoke ten languages, and for all this he needed a life of ten times ten, i.e. one hundred years. The following can be read on the memorial relief on the house at his birthplace in Torockószentgyörgy: "Dr. Sámuel Brassai was born in this house on 15 June 1797. With this stone slab the public of this village enshrines the memory of the great scientist in national reverence in 1897." Sámuel Brassai was professor of linguistics, pedagogy, botany, philosophy, mathematics, geography, history, music, statistics and law. Replacing Latin, in 1841 he introduced Hungarian as the language of teaching at the Unitarian College in Kolozsvár. At his suggestion, teachers were trained not by college years, but by subject. Instead of using authoritarian rhetoric, he talked with students and encouraged them to develop their best abilities. He preferred teaching slow and little, but thoroughly. Over the age of fifty, he served in the officer corps of General Bem's Transylvanian army in the 1848-49 War of Independence. According to an anecdote novelist Mór Jókai told of the scientist, "Once, in high spirits, he invited nine critics and anti-critics to his home in the hope of having a good fun when they devour one another. This, however, never happened; fleshes remained intact. To wit, in addition to his many merits Uncle Brassai was also an excellent cook!"



Musicians of the Carpathian Basin

Tamás Szarka & the Ghymes Ensemble

At the beginning many thought that the band, formed in Nyitra in Upper Hungary in 1983, was a Transylvanian ensemble. Their name, however, refers not to the Eastern border area of the Carpathian mountains, but the village of Gimes in onetime Bars County. The orchestra of the Szarka brothers, Tamás and Gyula, held their first dance house there, the memory of which is eternalized in their name. While keeping the atmosphere of Hungarian folk music, they play an instantly identifiable jazzy, rocky “Ghymes music” for all age-groups. The children’s programmes of Ghymes are as captivating as their big concerts or summer festivals in the Uplands of Lake Balaton. Both brothers give their own performances, too. Gyula creates an anecdotal and cheerful world, while Tamás a mythical and heart-stirring one. Gyula Szarka and Tamás Szarka were awarded the Hungarian Heritage Prize in 2008, and the most prestigious cultural award, Kossuth Prize, in 2011. Tamás Szarka wrote the music of the Fireworks in Budapest in 2018. In 2019 his composition “Handshake” moved the whole Carpathian Basin, and on 4 June 2020, centennial of the Treaty of Trianon, he “made the Hungarians of the whole world sing”. Performed by Allstars of Upper Hungary, Tamás Szarka’s song entitled “Northern Hearts” can be heard since January 2020, in the spirit of Togetherness, “We have our Pozsony and Kassa. They are also ours, no matter how the past passes.”



Sacred Mountain of Székelys along Nyárád

The Hilltop of Bekecs

The peak of Marosszék, Bekecs rises to 1080 metres. It is “supported”, from the direction of Selye, by the Nyárád hills, and farther on by the hills of Sóvidék and Küküllőmente. It is worth the climb because the view compensates us for the tiring ascent. On the opposite side the ridge of Fogaras Mountains runs, accompanied by the gentle curves of Királykő and the huge blocks of Bucsecs. Behind the wild ranges of the South Carpathian Mountains, over the horizon, it is foreign land. According to Balázs Orbán, “Bekecs is for Marosszék what Hargita is for Udvarhelyszék, and Nemere for Háromszék.” In peacetime the mountain gave its people a living, in danger a hiding place. A few steps from the hilltop, on Körtvélyes meadow stands a magnificent monument of the Great War, in memory of the heroic defenders who, though unprepared, took up fight with the invading Romanians who broke the treaty with Hungary, containing them until relief arrived from Galicia and Italy. As a nature conservation area, Bekecs is best appreciated perhaps by the bears living in the Görgényi Mountains, since in autumn they feed up here for the coming cold months. With more than 15 bear caves known in the vicinity, for them it ensures survival in winter. In addition to other big game like wolf and lynx, the protected fauna of the area also includes four bat species, crested newt, common newt, yellow-bellied toad and stag beetle.



The Power of Glorious Past Wall Paintings of the Reformed Grammar School of Szatmárnémeti

School corridors are usually decorated with portraits of a great eponym, tableaux of leaving classes, or possibly, in the case of special classrooms, photographs of great scientists, artists and sportsmen as examples for the pupils to follow. The leadership of the Reformed Grammar School in Szatmárnémeti (now Satu Mare) dared to have a big dream in 1891. They commissioned Lajos Bartók to represent a whole historical period on the plain walls and ceiling of the imposing ceremonial hall. A native of the town and 40 years old at the time, he was an accomplished artist, having attended the Budapest School of Design for eight years. The murals depict scenes from the Synod of Szatmár in 1646, together with portraits of Martin Luther, John Calvin, Calvinist pastors and Bible translators Gáspár Károli and Albert Szenczi Molnár, papal deacon István Sélyei and Calvinist bishop Péter Balogh. Lajos Bartók's work is authentic. The starting point is the painting opposite the entrance, showing George Rákóczi I, Ruling Prince of Transylvania, in his court with the two great reformers. The style of the group pictures and portraits is fascinating. It must have been almost a miracle at the end of the 19th century. They recall the heyday of a cultural centre in the region and a period the memory of which has strengthened persistence even in the most hopeless times. Preserved in good condition, the murals have since been carefully restored and are accessible also for the general public.



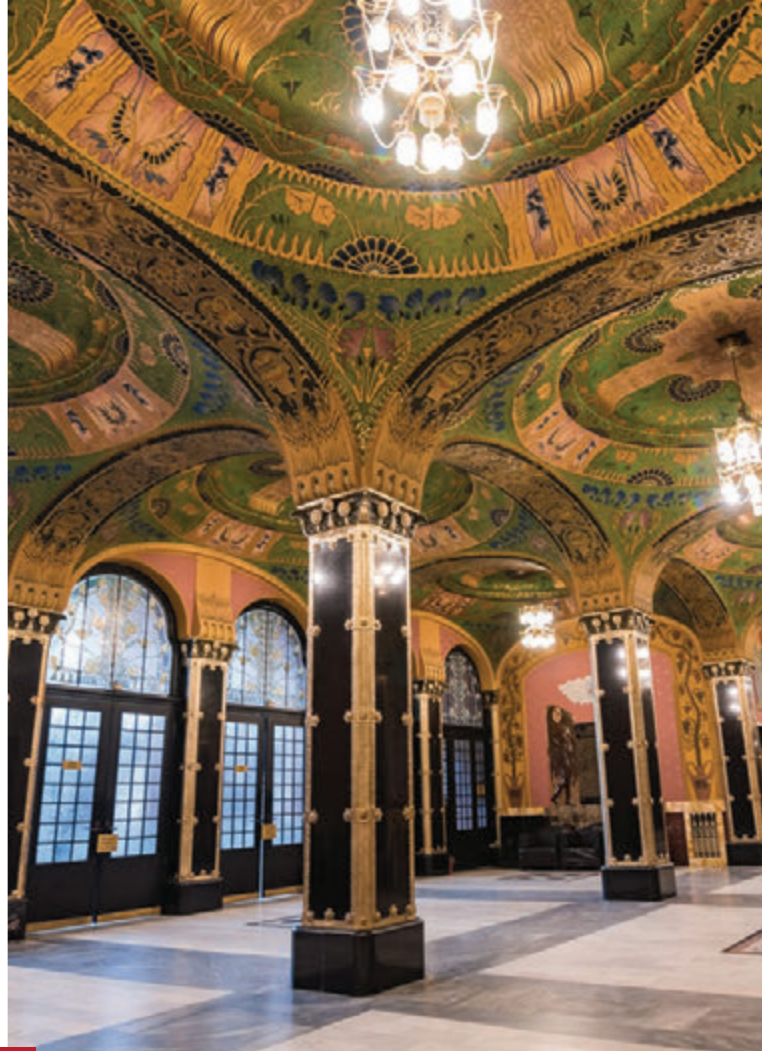
The Joking Székely Carnival Season along Nyárád

In Hungarian folk tradition, the weeks between the 6th of January, Epiphany, and Ash Wednesday, beginning of Lent, are regarded the carnival season. Székely customs along the river Nyárád are especially rich in this period. They include dramatic plays performed at home or in the spinning-room in animal masks of goats, bears, horses, and dances; mummery with mythical figures as Death, Straw Man or the Bogey with ash stick; life-cycle jokes on bride and groom, new couple, parodies of wedding and mourning, mockery of spinsters, and games and dances relating to different types of people and groups – about outlaws, gypsies, and witches. At the end of the carnival, old men in Szentgerice were harnessed to a batch of straw or a log, which they had to pull along the streets of the village. The procession visited the yard of every old bachelor and spinster, goading them to marry and get married with mocking songs and rhymes. It was also part of the custom to seat a spinster on the straw and drag her along the streets. Once derisive, the habit has by now tamed to an amiable game, but the urge to found a family, hidden in the jokes, is still present. Until the recent past the carnival season was also the wedding time for young people, most weddings were held in this period. On carnival days, strict rules of small communities were relaxed; this was a time for games and freedom for the *góbé* (Székely men of humorous bent) as much as the womenfolk.



The Crown of Art Nouveau The Palace of Culture in Marosvásárhely

This is an edifice on the Main Square of the city (now called), in which the different branches of fine arts harmonically live side by side. Designed by architects Marcell Komor and Dezső Jakab from Budapest, their original plans contained two storeys, but at the request of the legendary mayor of Marosvásárhely, György Bernády, the engineers added another level. Construction began in 1911 and finished in 1913. In line with the style of the building it is covered by Zsolnay tiles of unparalleled beauty. The painters of the artists' colony of Gödöllő, among them Aladár Körösfői-Kriesch, Sándor Nagy and Ferenc Sidló, worked on the iconographic programme of the exterior and interior decoration in a truly Hungarian spirit and style with the greatest figures of our history and culture appearing on them. In the Mirrors' Hall on the first floor, twelve stained-glass paintings decorate the openings in the main facade. The extraordinary acoustics of the 600-seat Concert Hall is acknowledged by all performing artists. The monumental and majestic hall rises to all three storeys of the interior. Above the stage, the Rieger organ op. no. 1800 perfectly meets Romantic sound requirements. The building also houses the State Philharmonic Orchestra of Marosvásárhely, Maros County Library and the exhibition halls of Maros County Museum.



Ferris-wheel in the Depths

The Salt Mine of Torda

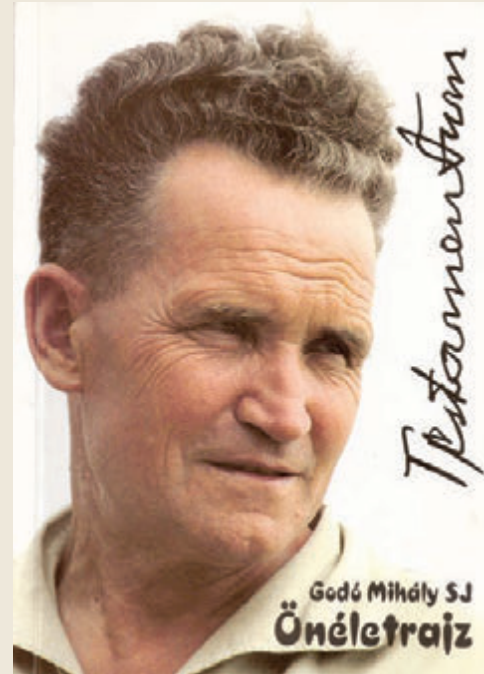
This underground world is one of the most extraordinary sights of Transylvania. The huge system of cavities hides not only unparalleled wonders of nature – man has also made his contribution. A Ferris-wheel and a boating lake were built down there, with a church, a bowling and a golf course, billiard tables, an amphitheatre with excellent acoustics, a football pitch with artificial turf, a heated conference hall and saline lakes suitable for bathing. The Romans began mining the 1200-metre thick and more than 13 million years-old saline deposits north of Torda. The first written record of mining under the reign of the House of Árpád is a salt tax statement from 1075. From 1690 on, new pits were opened. The huge volume of salt gave rise to a bustling trade and the development of the area. Production was first started in bell-shaped halls, then, from the mid-19th century on, efficiency was significantly improved by the trapezoid design. The salt blocks were hoisted to the surface by pulleys pulled by pit-ponies. Work in the salt mine of Torda ceased in 1932. During World War II, the galleries were used as shelters; later cheese was matured in them. Today, the salt mine is a tourist attraction and health resort developed by EU support. Movement in it is possible on foot and by the panorama lift. The mine's constant, high-humidity air of 10-12 degrees Celsius cures patients with allergic and asthmatic diseases.



The Unshakeable Father Mihály Godó

There are people who by the grace of God are destined for great things. One of them, Mihály Godó was born on 25 September 1913 in Kisiratos (now Dorobanți). He joined the Jesuits in Szatmár at the age of twenty and was ordained in 1942. First he served as a university priest in Kolozsvár, which by then had been returned to Hungary. Tribulations started from 1945 on, when the city came under Romanian rule again. After the dissolution of the Jesuit order, Father Mihály circulated a letter among the priests, urging Rome and Bishop Áron Márton to excommunicate unfaithful "priests of peace". For this and for "his relationship with the Holy See" he was sentenced to 16 years of prison in 1953. He spent time in the strictest prisons of Communist Romania, eight years of it in solitary confinement. In 1979 he was sentenced for another six years in prison. He gave support to the innocent, and converted murderers. He applied for permission to remain with them as their spiritual patron. This was refused. He was released at the age of 68. He served in Újarad, Mihala and Pankota. He spent his last years in an elderly people's home in Szentanna. Father Mihály Godó died in 1996. For his suffering the Almighty rewarded him by allowing him to keep his mass on the day of his death. The inscription on his tombstone in the Cemetery of Kisiratos reads:

"A martyred hero who rose to the challenge of history, unbroken by prison or red Pilateses."



Where Love Sprung up Sándor Petőfi in Erdőd

The poet paid court to Júlia Szendrey in this small town (now Ardud) in Szatmár County. Her father, Ignác Szendrey opposed the marriage, but the young couple married on 8 September 1847. It was then that Petőfi wrote the poem beginning with ‘I’m standing on the lakeshore’. This line is engraved in the stone obelisk opposite the castle. In 1990, unidentified people broke open the gate with iron bars and damaged the memorial to love written in stone. The altar of the castle chapel, in front of which the couple vowed eternal fidelity, is today preserved in the Episcopal Palace of Szatmárnémeti.

Petőfi wrote of his love and the environs as follows,

“The ancient castle whose fairy you are
Looks down on the plain from the hill,
Where moonlight spends the night
In the blue river Szamos,
And silent leaves of mournful willows
In the garden by the lake
– They are all in front of me.”

In Erdőd a memorial tablet, a monument with a citation from Petőfi and a double bust of the poet and his wife can be seen. On the pedestal the legendary lines are read: “Liberty and love,
/ These two I must have.”



Beetle Rarity in the Karst

The Blind Ground Beetle of Gömör

A very special species of ground beetles, *Duvalius goemoeriensis* is indigenous only found in the Gömör-Tornai Karst. Almost invisible and just a few millimetres long, it is a troglobiont, i.e. cave beetle. Lajos Gaál, geologist in Upper Hungary, gave protected species its Hungarian name, and it is especially important for us, because it lives nowhere else in the world. Putting it scientifically, it is an endemic species. First to compile the list of arthropods of the Hungarian caves, Elemér Bokor described the beetle from the Derencsényi Karst in the vicinity of Ispánmező in 1922. He discovered this rarity when he had visited the karst three years earlier. Researches conducted since then have shown that its distribution is restricted solely to the Derencsényi Karst and its immediate surroundings. The beetle was found in several caves of the karst, the farthest in Burda cave eight kilometres to the north. Its main habitat is the 1570 metres long Podbanistye cave. Here the blind ground-beetles of Gömör search for food on the wet clay and under rocks. The ordinary visitor does not even notice them, and professionals too have to “open their eyes wide” and use lamp when studying the blind beetle.



Walls That Preserve a Hero's Body

Holy Trinity Chapel, Lendva

The Baroque chapel stands on the site of a onetime military fortress on a hill covered with vineyards near the town. Erected in 1728 to commemorate the victory over the Turks, it harbours a unique treasure, a mummy. The corpse in the glass coffin, naturally preserved, is believed to be the remains of Mihály Hadik, who earned fame as “vanquisher of the Ottomans”. Local historian Kálmán Dervarics, however, is of the opinion that it is the mummified body of Mihály II Hadik, who lived a century later and was father of the famous General András Hadik. According to his description, “He died in 1733 from head wounds sustained in battle, and after the body was laid to rest in the crypt of the Holy Trinity Chapel, built of limestone, standing on high and dried by draught, it defied putrescence. An entirely intact and dried mummy with no traces of embalming, it belongs, therefore, among the wonders of nature.” The main altar is decorated by sculptures of ten saints highly esteemed in that age. Indulgence days of the chapel are Trinity Sunday and the Memorial of the Holy Guardian Angels. On these occasions an indulgence mass is celebrated, with lots of believers and pilgrims from the area attending. Together with its churchyard, the group of Baroque sculptures, and the Hadik mummy in the glass coffin, the Holy Trinity Chapel is an exciting and valuable cultural-historical monument of the Hungarians of Muravidék.



Even the Marshland Cannot Destroy it Medieval Bells along Nyárád

The first churches were built in the Western part of Székely Land in the age of the House of Árpád. The bells that served in them were respected by the believers as important relics. Reformation did not avoid this area either in the 16th century. Along the middle and lower reaches of Nyárád the communities converted to Reformed and Unitarian faiths, but the hardly accessible upper part of the river, around Bekecs, remained Roman Catholic. Bells that have come down to us are found in the Catholic Székelyhodos and Deményháza, in Unitarian Jobbágyfalva, in Calvinist Székelymoson and Nagydorján, all dating back to the 17th century according to the documents. There are even older bells in the area, but in the absence of inscription their age cannot be established precisely. Based on their shape, experts consider them to be from the 14th-15th centuries. One of the oldest parishes of Bekecsalja, Berekeresztúr is mentioned in a papal tax register by the name of S. Cruce in 1332. Balázs Orbán wrote the following about its bell: "Weighing 1500 kg, it is the biggest bell with the most beautiful sound in the area. It bears a circular inscription in old italic Latin letters, which reads: *"Veni Rex glorie cum pace S.R. 1542."* Oral tradition has it that during the Tartar invasion in 1661, villagers hid the bell in the swamp, but later they could not recover it. A boar from the herd grubbing in the swampy soil found it and used it for resting in the cool place. One day the swineherd found the pig's hideout and reported it. This is how the village regained their missing bell.



“White Gold” of the Székelys The Salt Mine of Parajd

The name of the area is meaningful: Salt Region (Sóvidék). When travelling there, you must prepare for an extraordinary spectacle – the largest salt reserves of Europe hidden under the ground. The salt layer is three kilometres thick, with a diameter of one and a half kilometres. When the bus, gas-belching in old times, more modern today, takes the visitor through the narrow, 1250 metre long channel to the entrance, one cannot even imagine what a miracle awaits him. You walking down two hundred steps to find a huge, well illuminated hall system at a depth of 120 metres, with permanently dry climate recommended for a number of diseases. In this underground world, sanatoria, sports equipment, games, chapels, cafes, drugstores, cinemas or just simple benches serve the body and the soul of young and old alike. Tourism started to boom after the 1990s. Much earlier, however, Romans, followed by Avars and Bulgars, mined salt here, and now, for more than one thousand years, we Hungarians have extracted the precious mineral. Transport of salt on the river Maros was organized as early as the twelfth century under King St. Steven. Our monarchs regularly prescribed by law the right to salt of the state and the Székelys. Trading in salt was a basis of the independent economy of the Transylvanian princes. Deep mining started in 1762 and lasts to this day. The underground reserves may well be sufficient for centuries to come.



Mikó Castle of Csíkszereda

The Székely Museum of Csík

Built between 1623 and 1631, the Baroque castle took its name after its first owner, Ferenc Mikó of Hídvég, counsellor to the Transylvanian Prince Gábor Bethlen and Captain-General of Csíkszék (now Ciuc), Gyergyószék (Gheorgheni) and Kászonszék (Casin). The fortress was burnt down by the Tartars in 1661 and was rebuilt in the early decades of the 18th century. In 1848-1849 it was one of the Transylvanian centres of the 1849 War of Independence and the headquarters of General Sándor Gál. After the Surrender at Világos, the Austrian General Haynau set up a retaliatory centre in the building. It was later used for military purposes for a good century, and in 1970 the Székely Museum of Csík moved into the castle. By now renovated, it houses a collection of over one hundred thousand items, mostly archaeological and ethnographical. One of the greatest treasures of the Museum is the library of the Franciscan Monastery of Csíksomlyó (now Șumuleu Ciuc) comprising 5758 old volumes. Visitors can also see thousands of coins, archival documents, jewels, weapons, minerals, and relics of scientific and technological history in the Mikó Castle. The legacy of the great Székely painter, Imre Nagy, comprising more than 6000 pieces, and the works of Székely artists from the 20th century also fascinate the public, thus testifying to the unique talent of the Hungarian nation. In the open field next to the castle, a long row of Székely gates represents the special folk art treasure of the region.



The Largest Heliothermal Lake in the World Lake Medve in Szováta

The Latin word in the title refers to the joint power of sun and salt. A fresh-water layer on the surface of the lake, few centimetres in depth, keeps the heated salt water underneath at 30-35° Celsius, which has made Szováta (now Sovata) the most visited tourist destination in Székely Land. The wooden plank-covered shore in front of the spa building is filled with guests during the whole season. Most of them stay in fascinating guest-houses along the main road. Salt, precipitation, wind and sunshine have created a romantic landscape in Sóvidék (Salt Region). The short walk around Medve-tó (Lake Bear, Lacul Ursu) compares with a natural historical presentation. The flora and fauna, the clean springs, the wild rocks and the salt formations are dazzling. The birth of the geographical formation, 40 thousand square metres in size, not larger than the area of a few football fields and 19 metres at its deepest point, is fabulous. On 27 May 1875 a torrential rain broke through the salt mountain. By 11 a.m. the mountain streams filled up the small valley below. The lake took its name after its shape, since viewed from nearby peaks the water surface resembles an outstretched bear skin. Due to its high salt content and beneficial mud, immersion in the water is a recommended cure for various diseases. This is testified to by the inscription in a memorial plaque: "This metal plaque was erected by guests of the year 1878 in memory of József Veress of Szováta, founder of the spa, for his generous efforts exerted in the interest of suffering humanity."



A Miracle of Art Nouveau in Partium Hotel Pannonia in Szatmárnémeti

This building is so beautiful that it became a popular theme of contemporary postcards and stamps and a symbol of the town. The original name, Pannonia, has been changed to Dacia, but it would be difficult to disclaim the original intentions of the builders. In 1897 Szatmárnémeti (now Satu Mare) announced a tender for the construction of a hotel and casino. One condition set by Mayor Mihály Hermán was to design a building which is Hungarian in character, and the two winners out of 11 candidates, Zoltán Bálint and Ferenc Jámbor, fully accomplished it. The glazed Zsolnay ceramics on the facade under the dome, the sculptures, painted floral ornaments, and the coat of arms above the entrance, elevate the building amongst the most beautiful works of Hungarian Art Nouveau. It is almost inconceivable how it was completed in a year. The foundation stone was laid on 11 May 1901 and Hotel Pannonia was inaugurated 12 months later. In addition to the rooms and suites, there are a restaurant, a café, patisserie, ballroom, private boxes, an auditorium with circles and a lot of service units. Until 1945 there was a vivid life in Hotel Pannonia, but the second Romanian occupation put an end to the golden age. Privatized in 1995, the building was later closed and started to deteriorate. After years of neglect, in 2018 a company belonging in the interest of Hungarian National Assets Management Ltd. acquired ownership rights of the hotel in Szatmárnémeti. The building shall be renewed together with the main square, for which the city has won a European Union support of 6 million EUR.



The Spirit of the Ancients beneath Us

The Kurgans of Kisiratos

The first written mention of onetime Csanád County dates back to 1446. But even today there is a visible sign of human presence dating back to ancient times in nearby Szőlős Mound and Snajder Mound. Kurgans are mounds and cones, five to ten metres high, 20-25 metres in diameter, in the Eurasian steppes. They may have served as burial tombs, border signs or possibly guard posts. The relics of Kisiratos (now Dorobanți) form part of the mysterious, peacock-eye shaped group of kurgans, elements of which are located between the rivers Körös and Maros-Tisza. Whether the builders of these kurgans were direct predecessors of the present-day inhabitants of the village, may never be established. But people of today have built their houses, churches and cemeteries on the grounds where their ancestors lived and left their traces behind. Their spirit has been present through the remnants of their homes and their bones. According to writer Gyula Illyés, they are the cathedrals and pyramids of the region. These mounds are the best-preserved relics from prehistoric times. But who raised them and why exactly, we can only guess. A prominent figure of Transylvanian lyric poetry, Jenő Kiss writes the following in his poem "The Kurgan", "I was born here – these hills guard my youth long time dead, like kurgans hold the heroic slenderness of departed warriors... I was born here – and here rests what was beautiful of me. Twenty years? A thousand years? The hills enclose their secrets into their arches. The sky is silent. It was a long time ago."



Asking God for Help Beating the Bounds in Nyárádmente

In Roman Catholic villages, beating the bounds is a church procession. At Easter dawn the menfolk, led by the priest, walk around the boundaries with flags and crucifixes. They sing, ask for blessings and pray for good harvest. Along the way they cut twigs and decorate them with flowers. They nail the consecrated twigs to the barn and on their gates. In the predominantly Protestant settlements of Middle Nyárádmente, beating the bounds is a secular event. They select officials to conduct it –: a king, a judge, a striker, flank guards and rear guards. Together with his officials, the king lays down the rules and laws relating to forms of address and behaviour nobody should offend. Wrongdoers get the whip. This is meted out to young lads who beat the bounds for the first time. Below is an extract from a poem from Bede from the 1970s.

“Honourable Sir, it is a habit for us to go the rounds of our village at this time of the year. Out we went by the grace of God, and in we came in a faint mood. We have restored our border ferries and repaired our rattling wells, for the languid worker to quench his thirst in the heat of summer in gaiety. We chanted prayers to the tapestry of heaven, may God send rich blessings on the borders of our village. Blessed be its wheat-bearing land, vineyards, meadows, all its vegetables sown in autumn and spring...”



Stones of St. Ladislav

The Fortress of Nagyvárád

The first structure on the site, a monastery surrounded by a ditch, was built by the “Knightly King”, founder of the town, in the 11th century. Legend has it that an arrow shot pointed at the exact location of the building. The ruler was buried within its walls, and was canonized there in 1192. In the second half of the 14th century the brothers Márton and György of Kolozsvár prepared the statues of three saints of the House of Árpád, Stephen, Emeric and Ladislav. Later they made a life-size equestrian statue of St. Ladislav of gilt bronze, a miracle of the age. The works of art had stood in the castle until the Ottoman conquest. Of the bishops of Várád (now Oradea), János Vitéz and György Fráter significantly fortified the castle in fear of the Turkish threat. It received its present octagonal shape under the rule of Prince Gábor Bethlen, who often visited in the princely palace finished by 1619. Its spectacular, late Renaissance halls have been explored and restored in recent years, mostly with the support of the European Union. The huge Bethlen Bastion was built of carved stones transported from Kolozsvár in hundreds of carts. Four hundred years ago it was a marvellous achievement, since the 160 kilometre long route between the two cities led through Király-hágó Pass. In the 1848-49 War of Independence the Austrian General Glasser, imperial captain of the castle, together with the local guards, stood over to the Hungarian side, and the castle of Nagyvárád functioned as one of the headquarters of the Hungarian General Staff.



Advocate of the Hungarian Language and the Impoverished

András Cházár

Born in Jólész (now: Jovice), Gömör County in 1745, he was an outstanding student. This was recognized by the schools he attended in Késmárk and Eperjes with exemption from tuition fee. He graduated in 1767 as a jurist. As a lawyer, he represented the needy free of charge. When Emperor Joseph II made German-language administration statutory in Hungary, he stopped practising in protest. In 1790 he was elected Chief Notary of Gömör County. In Rimaszombat (now: Rimavská Sobota), he lashed out at the despotism of the king in inflammatory speeches in the County Assembly. After the death of Joseph II he wrote a "Pleading letter" to his successor Francis I, urging him to grant a more humane life for the serfs. In 1800, at the death of his wife he swore, "I will alleviate the misery of others, so that I can forget mine." He began organising the first Hungarian institute for the deaf-mute, which opened its door in 1802. The founder was not appreciated in his age. András Cházár died in 1816, forgotten by all. On the 100th anniversary of the foundation of the institute in 1902, he was commemorated; in 1990 the Institute took on the name of the founder and the students place a wreath on the pedestal of his statue the schoolyard every year. In his birthplace in Jólész, a memorial exhibition pays tribute to the great native of the village. In 1962 the Hungarian Post issued a memorial stamp with the portrait of András Cházár.



A Székely "Jack-of-all-Trades" Gates Carved of Jakab Kajcsa

Originally a carpenter, this master of woodcraft also built houses with his bricklayer brother. Jakab Kajcsa lived in Nyárádköszvényes (now Mătrici) between 1892 and 1968. One of his earliest and most ornamental works is the entrance gate to home no. 27 in the village. On the pedestrian gate covered with tiled pitched roof, vine leaves and rich bunches of grape conjoin to vine-stalks. They are complemented with symbols of the Catholic church. The shoemaker's tools on the column, awl, hammer and boot-stretcher, refer to the owner's profession. The year 1925 is engraved on the lintel. The gate of property no. 301 is decorated by a war scene above the vine stalk motives, with a hussar galloping with drawn sword and a soldier holding a rifle facing each other. The inscription says, "Erected by Ferenc Fazekas and Katalin Kukucska in 1928". The owner of house no. 274 ordered a hammer, pincers, anvil and blower to be carved on the gate as symbols of his trade of blacksmith. The inscription is "Péter Barabási, Ilona Kibédi 1946". The master made his last gate in 1959 for one of his sons, Boldizsár, who also took his share in the work. Jakab Kajcsa did not only work in Nyárádköszvényes; as his grandson said, he often went to take on work in neighbouring villages. He decorated the gates of passionate hunters with deer motifs and those of the large farmers with horned cattle. On his own gate he carved horses.



From one Oppression to Another The Treaty of Karlowitz, 1699

The Ottomans, who had held the middle third of Hungary under occupation for a hundred and fifty years, attacked Vienna in 1683, overestimating their strength. After some fifteen years, their unsuccessful venture finally led to the end of their presence in Central Europe. This could have happened earlier, had not the French King, Louis XIV attacked its Austrian ally in the rear after the recapture of Buda in 1686. This thwarted the ultimate success of the Christian armies, although the fighting had already been ongoing at Skopje in the Balkans. Peace was thus postponed for a good decade, which gave the Muslims time to re-array their ranks. Eventually the great victory of Eugene of Savoy at Zenta created a military situation for both sides to sit at the negotiation table. All this happened despite French efforts to encourage Sultan Mustafa II to continue fighting. As the Holy Roman Emperor, Leopold I, was also King of Hungary, no other Hungarian politicians were allowed to take part in the negotiations. The parties decided about us without us the same way they did more than three hundred years later at Trianon. This time, however, with the exception of Temesköz and Nándorfehérvár, Hungary was united under Austrian rule. With the cessation of the Transylvanian Principality, independent Hungarian politics was ended for a while. Rebuilt several times, Peace Chapel, where the Treaty was signed, still stands today at Karlowitz (Karlóca in Hungarian) in Syrmia.



Modern Successes of an Ancient Weapon

The Hungarian Sabre

A magnificent device of the conquering Hungarians, the sabre is a 70-90 cm long cut and thrust weapon with slightly curved and hardened blade. The concave side was sharpened along a third of its length backwards from the tip. At the leather-covered handle, the hand was protected by a cross piece and later by a guard. The sabre was a standard piece of the armament of the Transylvanian military units from the Age of Árpáds onwards. Banned after the defeat of the War of Independence in 1848, hidden sabres come to light in Székely Land to this day. The legendary Major László Borsody was a training officer to cadets at the Royal Hungarian Ludovika Military Academy from the turn of the century. After the 1920 Treaty of Trianon he was chief fencing master at the Royal Miklós Toldi Military Sports Training and Fencing Institute, which had to secede from the Military Academy. He designed a clear system from hundreds of combinations of attacking and defensive movements, and drew from the exploratory and attacking tactics of traditional Hungarian sabre fencing. The perfect combination of this system with military logic cannot be found in any other foreign fencing method. Thanks to this, Hungarian sabre fencers suffered no defeat for 56 years between 1908 and 1964, a unique achievement in the history of the modern Olympic Games. László Borsody is the most successful fencing-master ever, who trained 18 olympic and world champions in the glorious decades of Hungarian fencing. In 2020 the Hungarikum Committee added "tradition of the classical Hungarian sabre fencing" to the Collection of Hungarikums.



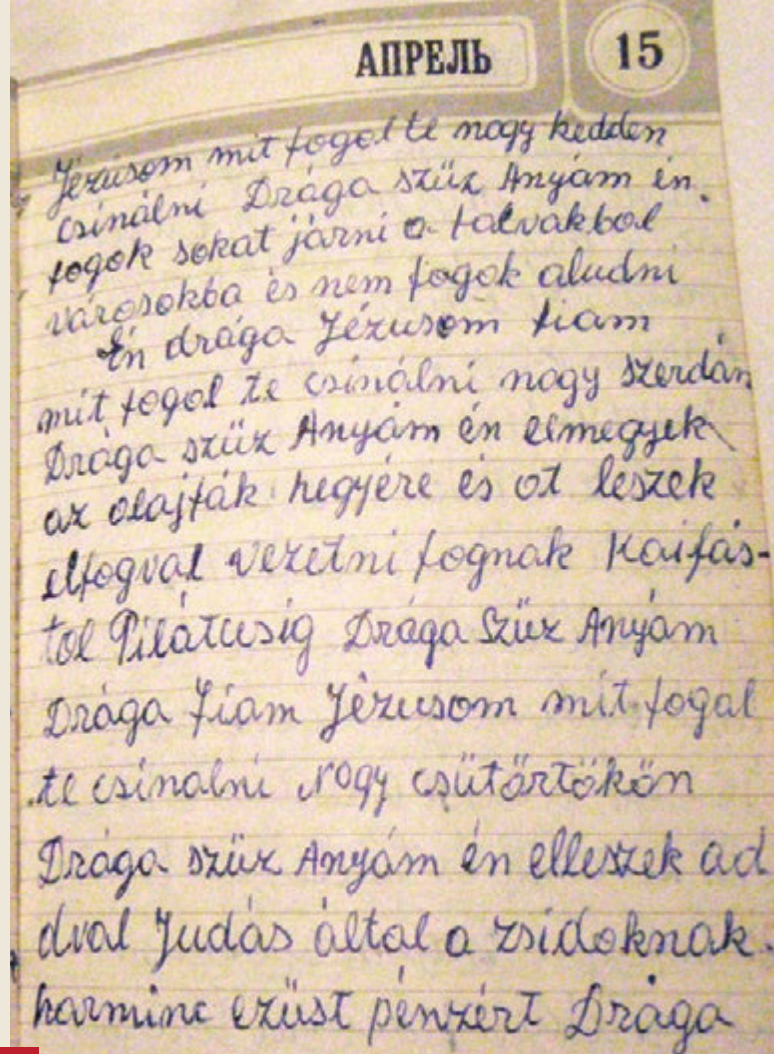
With Faith, Sport and Culture All-Hungarian Student Championship of Lajos Kú

The popular footballer was forced to leave his homeland by the Hungarian sports management of the 1970s. As they said at the time, he became a dissident. After the ban, he played his first match in the Belgian team FC Bruges in the final of the European Championship Cup in Wembley Stadium. The Hungarian daily Népszabadság wrote at the time that he was imprisoned for a pub brawl. Later he played in the US and in Austria. He returned to Hungary at the end of the 1990s. From 2004 on he has organized the All-Hungarian National Student Championship of the Carpathian Basin, in which young people from territories torn from Hungary compete with their companions from the motherland in table-tennis, wrestling, handball, football and chess. After the qualifiers, coupled with a quiz, winners of the particular regions take part in the finals. Member of the national eleven Nikolics Nemanja was discovered at an event in which thousands of young people are involved each year. Lajos Kú had an even bigger dream and extended his movement to Hungarians all over the world. Today, Hungarian students from Australia, Western Europe, North and South America, i.e. from the diaspora, take part in the tournament. One-time successful football player and head of the Golden Team Foundation, Lajos Kú regards the All-Hungarian Student Championship the main achievement of his life.



From Mouth to Mouth Archaic Prayers in Subcarpathia

In the Soviet Union, the closure of churches, suppression of religion and the deportation of priests to the Gulag could not eradicate faith from people. Prayers, even though hardly audible, reached heaven. Instead of the banned “official prayers”, the faithful said the odd archaic prayers they had learnt from the elders. As ethnographer Margit Kész wrote, “These wonderful texts are proof of Hungarian medieval religious poetry which was almost completely lost. They open with a lyrical image with motifs often taken from nature: ‘Yonder a tree in blossom / Missis Anna is sitting underneath...’ (collected in Salánk in 2004). ‘White Rose Mary / I was found by Jesus / Enchanted by holy word / Sealed with golden ring...’ (collected in Nevetlenfalu in 2002). Some researchers say the genre of archaic prayers is related to the oldest extant Hungarian poem, Lament of Mary. Most typical and interesting, in the closing section those in prayer are assured of the grace they receive for saying it: ‘Go up to the chapel / Cry out my words / You who say this prayer / Going to bed in the evening / Getting up in the morning / Will be with me in eternal reality, Amen’ (collected in Karácsfalva in 2010). Preserving and handing down these texts, parents said them by the bed of a sick child, the dying begged for a merciful death, those longing for a good night’s sleep, those rejoicing at the break of day, and all those who say a prayer for the sinful in the evening and in the morning.



Saint Ladislas on the Walls

The Unitarian Fortified Church of Székelyderzs

This building is a wonder of Székely Land. It incorporates a thousand year of old knowledge and culture of the people living there. The old frescos and carved signs of the walls, their Catholic and Unitarian spirituality, memories of the Árpád dynasty, the Hunyadi clans and the Transylvanian princes rightly put it on the UNESCO World Heritage list. Its greatest value, however, is the still living faith of the people. Proof of this inherited from the past is the family grain stored in the church's storerooms and the ham and bacon hanging on the beam nails of the bastion. Grain can be taken home every day, the smoked meat every Wednesday. The settlement of Udvarhelyszék has 653 inhabitants, all of them Hungarian. The old chapel, where the organ stands today was built in the 1200s, the church in the 15th century, the castle wall and the bastions at the time of the Ottoman invasion a hundred years later. The defence section on the top with the loop-holes which allowed downward fire and pouring of black pitch were finished by 1605. The benches were carved in 1790. In his description of Székely Land, Balázs Orbán writes, "The church of Derzsi is one of those Gothic temples finer and larger than the ordinary village church." Treasures of the monumental castle church include runic relics and wall paintings from the 15th century, among them a complete representation of the legend of King St. Ladislas. It was discovered under the peeling coat of plaster by art teacher József Huszka at the end of the 1800s.



All the Choice of Székely Land Great Market of Nyárádszereda

The town in the Marosszék region held the right to organize nationwide fairs as early as 1606. By 1790 it boasted three fairs, on the days of Polixenia, St. Peter in Chains and Judith. In the 20th century there were national livestock and general fairs in Nyárádszereda (now Miercurea Nirajului) in February, May, July, August and December, with produce, products and merchandise from the vicinity and also from more distant regions of Székely Land on sale. Vendors brought blackberries, raspberries and blueberries from the Görgényi Mountains, vegetables from Lower Nyárádmente, salt from Parajd, lime from Homoródalmás, coal from Nyárádselye, pine woodcraft from the upper region of Nyárád and artefacts made of rush from Szentgerice. From the mountains, coopers brought pine woodworks, the gypsies of Nyárádremete offered spindles for spinning machines and rolling pins. Vendors from Abod came with briar pipes, and leather, woollen and pottery artefacts and textiles were also on sale in the markets. Under socialism, goods on offer became scanty and the festive atmosphere of old was lost. In 2000 the “harvest-time market days” were complemented with cultural and sports events. In recent years, Subregional Days of Nyárádszereda and Nyárádmente, held during the fair on August 1, offer a wider choice of events.



Simplicity, Harmony, Monumentality

The Episcopal Palace and Treasures of Szatmárnémeti

Similar to the neighbouring Cathedral, the palace was built in the Classicist style. It was continuously built and expanded between 1805 and 1892, but work started in the first completed wings as early as 1809. Since 2006 the monumental staircase has been decorated with a huge and finely carved corpus dating from 1771. The altar of the episcopal chapel is of literary significance, as it used to stand in the chapel of the Castle of Erdőd where poet Sándor Petőfi swore eternal fidelity to Júlia Szendrey against the wishes of her parents. Under the parget coffered ceiling of the chapel, the bas-reliefs of Saints Elizabeth, Stephen, Emeric, Margaret, Ladislas, Eusebius, Adalbert and Gerard are seen. The state-room received its present interior in 2004; it has been the venue of many prestigious events since then. Its walls are decorated with portraits of bishops of Szatmárnémeti (now Satu Mare), while the corridors of the palace are decorated with paintings, sculptures and fine art works. Most of them come from the collection of Bishop László Meszlényi. The palace houses an archives and library containing invaluable book rarities and a large number of ecclesiastical publications from the 16th-18th centuries. The majority of books come from former Franciscan and Minorite collections, and from parishes. The Episcopal Palace of the relatively young, two-hundred-year-old Roman Catholic Diocese of Szatmárnémeti (now: Satu Mare) represents outstanding ideological and spiritual value.



An Instrument for Shamans

Bagpipe Tradition of Csallóköz

According to the Collection of Values of Upper Hungary, bagpipe tradition forms a most valuable part of the music history of Csallóköz (now called Čalokez, then Žitný ostrov in Slovakia). Composers and musicologists Béla Bartók, Zoltán Kodály and László Lajtha discovered this musical tradition in its pristine archaic state in the early 20th century. According to the Encyclopaedia of Hungarian Ethnography, the bagpipe is a polyphonic instrument consisting of two or more reed pipes, winded by a bag blown up by mouth or blowpipe. Every village had its bagpiper who was first among the people, a living calendar who signalled "things to do" with his instrument. Hence the saying "there ain't a pulpit big enough for two bagpipers". As the folk song says, "Whoever wants to be a bagpiper, has to descend to hell", referring to the special *táltos* (similar to shaman) capabilities of bagpipers. Of the singular shepherding culture that emerged on the vast floodplains of Csallóköz, bagpiping was a most striking element. Urban folk dance ensembles rediscovered the music in the 1970s and 1980s. The dance house movement started out in Budapest and made its way also to Czechoslovakia. No bagpipers lived in Csallóköz by that time, thus the art of playing the bagpipe had be learnt (or 'back-learned', a literal translation of the Hungarian word) from old recordings. The tradition has been revived by György Szomjas-Schiffert, Tibor Ág, Ernő Barsi, Béla Marczell, Gergely Agócs and Iván Nagy, author of the book *Bagpipe Tradition in Csallóköz*. Thanks to them, bagpipe music is heard again and forms part of the particular perception of Hungarians in Csallóköz.



The Church of Saint Augustine in Elemér

Final Resting Place of Ernő Kiss, Martyr of Arad

The St. Augustine Roman Catholic Church of Elemér (now Elemir) is a place of pilgrimage for the Hungarians of Délvidék (Southland, ceded to Yugoslavia under the Treaty of Trianon in 1920). In 2000 the parish still had 130 believers; according to the latest records, however, Catholics number no more than 15-20. Father Jenő Tietze from Nagybecskerek thinks that “unfortunately, the church has lost its importance ecclesiastically; nevertheless we still celebrate Mass every month. Leaving the church to decay means giving up one thousand years of Hungarian history and retreating several steps from the stage of history.” According to the commemorative plaque on the façade, General Ernő Kiss, martyr of Arad, was laid to rest in the crypt of Saint Augustine’s Church on 7 October 1872. His brother had bribed the executioner, who handed the corpse over to an orderly of the general for forty gold coins. He was first buried in the cemetery of Arad under a pseudonym, later re-buried at Katalinfalva (now: Ravni Topolovac). After the Austro-Hungarian Compromise of 1867, he was taken to his final resting place in the crypt of the church he himself had built. The church remains the only memento of the Kiss family of Armenian descent, who had large estates here in 18th and 19th centuries. The family mansion was completely destroyed after World War II. St. Augustine’s church was also damaged, and had to be consecrated again in 1951.



The Most Popular Székelys Bagossy Brothers Company

The above statement about the members of the band from Gyergyószentmiklós (now: Gheorgheni) is perhaps not an exaggeration. Audiences buy up tickets to their concerts months ahead, be they anywhere in the Carpathian Basin. It is said of the group, who got together in 2013 and are still cheekily young, that they play alternative, indie, folk, rock, and other styles of music. It may well be. But one thing is for sure, talent emanates from all their chords and thoughts. And when asked what the homeland's contribution to this is, guitarist Attila Tátár explains in an interview, "Certainly, we are proud of it, we are glad that we come from Gyergyó, but we basically look at ourselves as a band from the countryside, not from Budapest. There are bands in Pécs, Debrecen, Szeged, and from Gyergyó, that's all."

The synthetic world of the commercial media did not identify that particular X factor in the Bagossys' music. In 2015, however, they won the competition for the Most Beautiful Transylvanian Hungarian Song with their song *Elviszlek* (I'll take you), and the Tamás Cseh Programme of the National Cultural Fund also found them worthy of support. One of the most successful video clips in 2019 was made from the ensemble's song *Visszajövök* (I will come back) with the thesis statement: "The bear is no fun in Miklós." The Bagossy Brothers Company with Bagossy brothers László and Norbert, Szilárd Bartis, Zsombor Kozma and Attila Tátár are ice hockey fans. Those who miss their concerts can find them in sector B of the Hockey Club of Gyergyó, with Laci carrying the big drum.



Stone, Water, Iron

The Seven Ladders Ravine and Waterfall

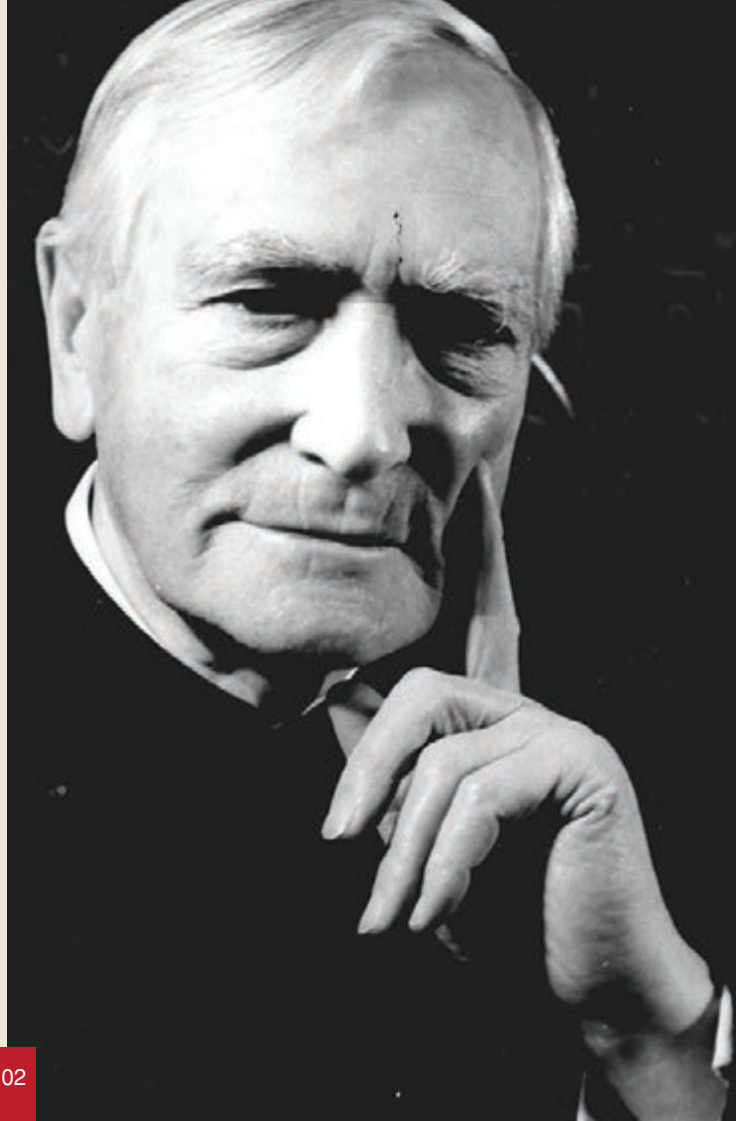
How was it made? This question arises when you see the ladder system between the cliffs. Even approaching it is an unparalleled experience. The path to Hétlétrás (Seven Ladders) waterfall on 1844-metre-high Nagyköhavas mountain leads, along Sipoly stream, through an ancient forest, rocks and wooden bridge, and stairs formed by huge roots. We are in the bend of the Carpathians, south of Brassó (now Braşov). Here the stream feeds seven waterfalls, the view of which is fascinating. The ravine of Seven Ladders is 160 metres long, with 58 metres in level difference. The height of cascades is between 2,5 and 15 metres. It was named after the seven steep iron ladders that make walk possible in the narrow gorge. The longest ladder is 12, the shortest 2 metres long. With a little courage everybody can climb on the iron traverses, and the ravine is worth it. At some points, you climb the steps at a distance of 1-2 metres from the rough water falling into the depth. In the summer heat, the body is pleasantly cooled by the cold spray; in autumn and spring, however, a raincoat is mandatory. In his poem "I met with Freedom" Sándor Reményik writes the following about this landscape:

Bucsecs, Csukas, Királykő, Kőhavas:
How snowy this citadel is beneath us.
I went through Nagyköhavas
And met with freedom up there.



The Unbreakable Áron Márton

One of the most prominent Christian personalities of the 20th century, the bishop of Transylvania is peer to Mother Theresa, Bishop Desmond Tutu, Prince-Primate József Mindszenty or Pope John Paul II. He was born into a peasant family in Csíkszentdomokos (now: Sândomonic) in 1896. In the Great War he served as a lieutenant and was wounded three times. After the Romanian occupation in 1920 he attended the seminary and was consecrated in 1924. In December 1938 Pope Pius XI appointed him Bishop of Gyulafehérvár (now Alba Iulia). His motto was *Non recuso laborem* (I do not refuse work). When Northern Transylvania was liberated in 1940, he did not leave his seat and congregation in the south, and remained trapped in Romania. In May 1944 he protested against the deportation of Hungarian Jews. After the new occupation he raised his voice for the rights of Hungarians and turned against the Communist regime. In 1949 Bishop Márton made the pilgrimage to Csíksomlyó on horseback, where hundreds of thousands listened to his sermon. He refused any compromise with the Romanian state leadership. He spent a total of 18 years in prison and in house arrest. He died of kidney cancer in 1980. In 1999 the Yad Vashem Institute in Israel granted Áron Márton the title "Righteous among the Nations" posthumously. In Transylvania his memory is cherished by schools, institutions, streets, associations and statues. The process of his beatification is ongoing. The Hungarian Government declared 2016 an Áron Márton Memorial Year.



His Horse's Shoe Struck Water out of the Rock

Saint Ladislav's Tradition in Debrőd

The northernmost settlement with a Hungarian majority in the Carpathian Basin is Debrőd (now Debrad' in Slovakia). Respect to King St. Ladislav has given inexhaustible strength to the perseverance of the "warriors of the border fortress". Legend has it that after the battle against the Cumans in 1085, our knightly king took a rest near the village with his troops. Seeing the thirsty warriors, the Creator answered the monarch's prayer, who struck water out of the rock with his horse's shoe. The spring that gushed forth is abounding in water to this day. After the miracle a chapel was built on the clearing named after Saint Ladislav, which became a place of pilgrimage in subsequent centuries. According to written records, Domonkos Bátkay, provost of Jászóvár, had a church built on the site around 1500. Archaeologists date back part of it to earlier time. The walls were razed to the ground in the course of centuries, with only the foundation remaining by the 20th century. People of Debrőd, with Mayor Anna Papp and parish priest László Frankovics at the head, decided to rebuild the house of God and to restore it to its old dignity. At the suggestion of researcher Lajos Szántai, work started in spring 2006 according to the plans of architect Gábor Tamás, and was finished after a good year. The result is the "plant church", a unique organic structure in the Carpathian Basin and perfectly fitting into the surrounding. Mayor Papp did not live to see the reopening and consecration of the church. Believers gather here on St. Ladislav's feast day, an event rightly compared to the Pilgrimage of Csíksomlyó in Transylvania.



Bathing while Floating The Thermal Waters of Parajd

A spring gushed forth during a test drilling in 1949 at the foot of Harom-tető. Its healing power was immediately discovered and recommended mainly to those afflicted by rheumatic diseases. The salt water bursting from a depth of one kilometre was initially 60°C. Its composition, containing iodine, bromine, alkali metals and bicarbonate in traces, its slightly oily odour and mild radioactivity make it special among the known saline waters. Associated gases are methane, ethane and carbon dioxide. Patients smear their sore and rheumatic body parts with the black mud deposit of peculiar smell. In 1950 a bath-house was erected above the thermal water spring. Open-air pools were opened in 1952. The current tub-bath building was designed by Károly Telegdy, mine director at the time. In the 1960s the brass band of the salt mines entertained bathers on Sundays. The yield of saline thermal water from exploratory drilling began to decrease, its temperature dropping to 39°C. Today, the outdoor pools are fed by pure salt water pumped from the salt mine. The high salt concentration allows guests to float motionless on the surface like paper boats because swimming in it seems almost impossible. Today, there is a modern spa world in Parajd, whose popularity among people wishing to recover and among tourists rivals that of nearby Lake Medve at Szováta.



The Largest Number of Hungarians Ever Gathered Pentecost Pilgrimage of Csíksomlyó

Christian worship and the adoration of the “Woman Clothed with the Sun” go back to ancient times among the Székelys. In *Geographia Mariana Regni Hungariae*, written in 1780 and attributed to Farkas Cserey the Elder, he says, “The Székelys, having abandoned Scythian paganism, persisted in the true faith to this day, even though stricken by troubles, pestilence and the changing of princes.” Csíksomlyó Pilgrimage is first on written record in 1444. Pope Eugene IV asked for the help of Csík believers to build a Franciscan church. In reward, he granted them permission to hold a parish feast. Legend has it that the Catholics won a battle against the Unitarian Prince John Sigismund in 1567; for which they express their gratitude in the Csík mountains very year. This is contrary to the fact that the Unitarian religion unfurled its flag a year later, in 1568, and the Prince declared, for the first time in the world, the freedom of religions. It is certain that in the 17th century the Tartars razed the Franciscan monastery and church to the ground. Those remembering the past claimed that the statue of Virgin Mary, more than two metres high and carved of linden, could neither be carried away or burnt by the enemy. The khan wanted to knock it down with his spear, whereupon his arm was paralyzed. The relic, made in the early 1500s, is an outstanding work of Transylvanian art. In the 1950s the parish feast was banned by the communist regime of Romania. Since 1990, Csíksomlyó has been visited again at Pentecost and the prayer of hundreds of thousands goes up to Virgin Mary regardless of their religious affiliation. In 2020 the Committee of Hungarikums included the Csíksomlyó Pilgrimage in the Collection of Hungarikums.



The Pride of Southland

Magdi Rúza

The youngest child of the family, she was twenty years old when she left for Budapest to try her luck, and she succeeded to do so. She has brought happiness to her native Kishegyes (now Mali Iđoš) and perhaps to all Hungarians in Bácska (now located within the Vojvodina region in Serbia) as much as an athlete does with winning the Olympic gold medal. When she first returned home from Budapest as winner of the Megastar song contest, a huge crowd was chanting her name in the main square of the small town. In tears of joy, she gave there the first few hundred autographs of her life. She was greeted by the Consul General and the Mayor, and the parish priest celebrated thanksgiving service in the church. In his sermon he asked “our Magdika”, as he said, to be their ambassador in the world. A little girl left and a grown-up girl came back, her father said in delight. The singer, who studied to be an obstetrician assistant, took the advice from the priest. A few years later, she sang in front of the Hungarian Parliament, accompanied by her fellow countryman Félix Lajkó, a virtuoso zither player, and their performance embodied the strength of the heroes of Nándorfehérvár, the courage of General Damjanich and the art of Kosztolányi. Magdi Rúza runs a bright career. She gives sold-out concerts in the Papp László Arena and makes tens of thousands of Hungarians sing in front of the statue of King Matthias in Kolozsvár, she is the highlight of the Summer Camp in Gombaszög in Upper Hungary. She radiates calmness and love and is soaring together with her audience along the Milky Way.



Bread and Hat from Wheat

Wheat Weaving in Jobbágytelke

The craft has a tradition of nearly 200 years in this settlement of Maros County. Almost everyone in the village understands and practises the tricks, which bring important additional income to the people. In 1831, parish priest Lajos Bocskor arrived to Jobbágytelke (now: Sâmbriaș). He soon recognized that the lean soil of the village would be unable to support the overpopulated settlement. He recommended straw weaving as a means of subsistence for his flock. Until 1942 they used einkorn wheat, which developed a small corn-ear, its stalk, however, was long and of good quality. From 1942 it was replaced by the well yielding and early ripening, excellent Bánkút wheat. In Jobbágytelke (now Sâmbriaș), straw weaving is called hat-knitting, and pursued from late October until Easter, it is an appropriate occupation for long winter evenings. Until the 1950s the craftsmen of Jobbágytelke sold their products themselves in markets of nearby or more distant towns. Old, foot-pedalled machines have by now been replaced by electric sewing machines, but the hundred-year-old presses are still working today. Hat-knitting is still an integral part of life in Jobbágytelke with folk customs connected to it. The hat dance immediately preceding the harvest is always held on a Sunday evening. Here the lads can show off with their beautiful hats, which they got from their lover the night before the ball. The high-quality, delicately knitted and richly patterned straw hats and other straw products have by today become a real symbol of Jobbágytelke.



Stones Tell a Story Again The Old Cemetery in Havadtő

In past centuries, tombstones for cemeteries along the middle stretch of Kis-Küküllő were ordered from the stone carvers of the village of Havadtő in Marosszék. The uniquely designed, artistic sandstone works of the Menyhárt and Kerekes families reached dozens of settlements. While in most villages the tombstones carved by the Havadtő masters had been replaced by new ones, the local old public cemetery largely remained uniform. Over time the stones mostly fell and sank, some can only be seen in photographs taken by László Péterfy 30 years earlier, now found in the archives of Kriza János Ethnographic Society. Rehabilitation of the graveyard was undertaken by the Pro Havadtő Association. At least a hundred villagers and volunteering Belgian scouts renovated all the 420 old tombstones in some years. The work is described in the book *Past Carved into Sandstone*. The volume was presented by the people of Havadtő at the international conference on “Protection and Advancement of Local Heritage”. The stones tell their stories again about the past centuries of the settlement. Various shaped and carved tombstones with rhymes and inscriptions on them speak of family ties, communal togetherness, sad child mortality, occupations, feelings of old people and their views about the world. Of the few graveyards with stone grave markers in the area, the one in Havadtő is the most beautifully preserved old cemetery.



The Smallest Free Royal City

Ruszt

The first written record of the “capital” of Lake Fertő (Neusiedl) is from 1317. Called by its old Hungarian name Szil, it appears in the diploma in which King Charles Robert donated it to Dénes Fléderváry. His son, Seneschal Dezső Fléderváry, Lord-Lieutenant of Sopron County, saved the monarch’s life in 1330 in the battle against his vassal, Basarab, Voivode of Wallachia. Both the Illuminated Chronicle and the Thuróczi Chronicle reported about the self-sacrifice of valiant Dezső, when he changed armour with his King and died a heroic death for him. The settlement was named by its German speaking citizens Rust, the translation of *szil* (elm) into German (Rüster or Rusten), which the Hungarians adopted with a slight difference in spelling. It was first mentioned by this name in 1393, adding that its inhabitants were wine-growers from ancient times. That is why King Matthias granted them market rights in 1470. Later on, by permission of the king, they displayed the capital letter “R” on their barrels, thus proclaiming the noble origin of their wines. The wines of Ruszt are famous to this day; one of them was on the menu of Titanic. In 1681 the Diet of Sopron endowed Ruszt with the rank of a free royal city rank for 60 thousand Gold Forints and 500 barrels of white aszu. As Elek Fényes wrote in 1846, “Today, it is the smallest among its brothers, with only 1200 inhabitants.” Ruszt is well-known to cyclists around Lake Neusiedl. The old town from the 17th century exudes an atmosphere of peace and calm. Since 2001 Ruszt has been part of the UNESCO World Heritage.



Portable Pantry Hambár

Hambárs (granaries) were part and parcel of the Hungarian landscape in Slavonia. Diligent farmers in the area of Kórógy and Szentlászló (now Korog and Laslovo) made a great number of these cabinets, tanks or buildings with a wooden base, and used them for the storage of cereals. They were often ornamented with artistic carvings. Skilful peasants mainly carved plants on them. Owing to risk of fire, *hambárs* were set up farther from the dwellings. Looking like a round and slightly flattened beehive, the barrel-shaped frame was built of wicker or plank, and plastered from the inside. Sledge runners were fixed underneath so that in case of danger the food reserves could be lugged away to a safe place. Its purlin roof was thatched and later tiled. Forty-fifty *mérő* (“measures”) of cereals could be stored in them. If different types of crops were kept in the bilge, they were separated in compartments. In some areas, *hambár* took on the wider meaning of attic or pantry, where cereals were stored. It may be one of our ancient words from Asia, because the Turkish *ambar* or the Persian *anbár* means to fill, to fill up.



Our Church in the Puszta Aracs

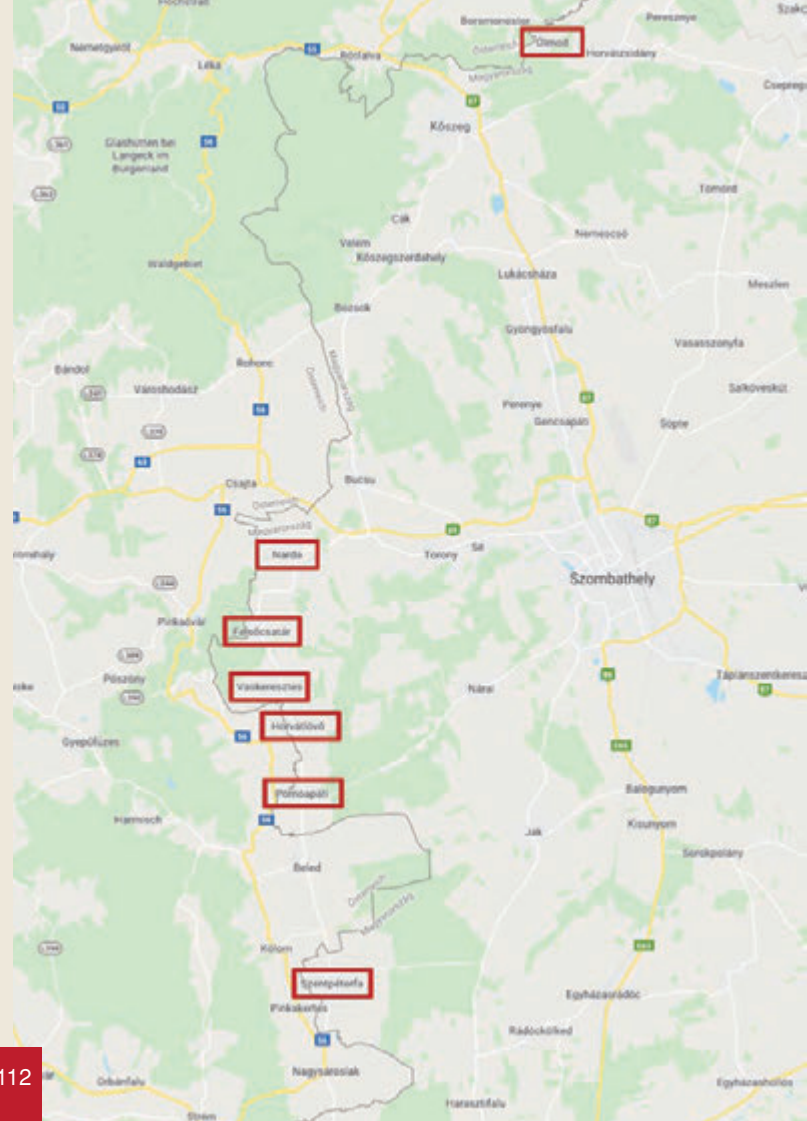
Silence thickened to ruin,
Twilight to clotted blood,
Pagan eyes turned smother,
sunbeam fossils to fragments,
A troubled millennium rests under the debris,

says poet Simon István Csókai, native of the Southland. The surviving walls of the ruined church near Törökbecse defy time. It is surrounded by a few trees, pastures and ploughlands. The first written mention of the church dates back to 1265. It may have been built in the 12th century on the ruins of an older Christian church. The stones used for the construction came from nearby Tarcal Mountains. The church was surrounded by a market town by the 1380s, but was depopulated after the Ottoman occupation. An excavation in 1896 revealed the famous Aracs stone. The carved grey limestone could have been the cover of a tombstone depicting a priest with a hand raised for blessing. The find is preserved in the Hungarian National Gallery in Budapest. It is believed that the church of Aracs hides treasures. It is based on an old letter, which reported about 40 kg gold, 100 silver dishes, 100 silver plates and hundreds of silver spoons. Another legend says the door to the treasury of the deserted church opens every seventh year. A majestic sight even in its ruined state, it has become the symbol of the Hungarians of Bácska and a place of national pilgrimage. In 2020 the Hungarikum Committee declared the “Church Ruins of Aracs and the Stone of Aracs” outstanding national values.



They Followed the Example of Sopron Most Loyal Villages

Szentpéterfa, Ólmod, Narda, Felsőcsatár, Horvátlövő, Vaske-resztes, Pornóapáti. On 16 December 2014, the Parliament enacted a law which awarded these settlements the honorary title *Communitas Fidelissima*, that is, “Most Loyal Village”. By this, Parliament paid tribute to those who fought against the annexation of Western Hungarian territories to Austria in 1921. Mostly Croatian and German-speaking, the courageous residents enforced the decision of the League of Nations in 1922, and achieved return of their villages to Hungary. Their achievement was assisted by enlightened and patriotic people undertaking the risk of retaliation, such as Ferenc Pataki parish priest of Pornóapáti, killed during the events; arrested parish priest József Kuntár from Nagynarda, parish priest István Osztovis from Németlövő whose life was in danger; Dean József Strassner from Szentpéterfa, exposed to persecutions, parish priest Imre Szilágyi from Vaskeresztes, as well as village judges Márton Hergovich from Ólmod, István Verhás from Nagynarda, András Polyák from Csatár, András Pehm from Horvátlövő, János Paukovits from Magyarkeresztes, Mátyás Fixl from Németkeresztes and József Schmidt from Pornóapáti Gyula Kausz, a lawyer from Szombathely, János Németh, a teacher from Szentpéterfa, and innkeepers Alajos Fehér from Ólmod and Ede Wachter from Pornóapáti, both known of their activity in public life. Succeeding generations think of them and all their companions with thanks and gratitude.



Public Park from a Brick-yard Kossuth Garden in Szatmárnémeti

The park was built at the end of the 19th century. The site was, as we say today, rehabilitated; the foul-smelling mudbrick pits were filled, and Kossuth Garden was built in their place. Several special tree species live in its arboretum. At that time the park had its own irrigation system, a two-room, spacious kiosk for balls, a small zoo, an apiary and a tree nursery. “The whole territory is equipped with electrified water-line irrigation network,” says the volume entitled *Hungary's Counties and Cities*, edited by Samu Borovszky in 1914. The statue of the architect of the park, Captain Gedeon Kiss, the popular “Uncle Gida”, disappeared along with the ornate gate opposite to it, donated by Diocesan Bishop Gyula Meszlényi. The statue has been replaced. In 2010, the work of Hajnalka Szodoray-Párádi, artist of Szatmár was unveiled in front of the renovated steam bath building. The Kossuth Garden is the largest, 22-acre park of Szatmárnémeti (now Satu Mare). It has a playground, promenades, a narrow-gauge railway, a pond with pedal boats, and an island in it. It is the venue of the annual Partium Hungarian Days and children’s day, and also a favourite concert venue. People of Szatmárnémeti say that the Kossuth Garden is the most beautiful urban park in Transylvania.



The “Dearest” Child of Károly Kós

The Building of the Székely National Museum of Sepsiszentgyörgy

“This building preserves treasures more valuable than gold and silver and other earthly goods, the precious works of the Székely folk spirit.” This is what archaeologist Ferenc László wrote in his book “The Treasure House of the Székely People”. Founded in 1876, the Székely National Museum is one of the oldest public collections in Central Europe. The street in which it stands now bears the name of its architect. Károly Kós’s favourite work was inspired by the buildings of Transylvania. He made the designs in 1910, and the group of buildings was completed by 1912. According to the statutes of the Museum, the collection is an inalienable property of the Székely people. In 1916, when Romania made an inroad into Transylvania, it had to be transported to safeguard in Budapest. In line with the statutes, the Kingdom of Hungary returned it to the Székelys of the by then detached territory in 1922. The communist Romanian government ignored the statutes and nationalized the building along with its values in 1949. The Museum is currently maintained by Kovászna County. The Székely National Museum Foundation, re-registered at the end of 1992, also takes part in the work. According to Australian architect Anthony Gall, “The building is like a church. It is the spiritual centre and the axis of its community, which at the same time personifies the past of Transylvania and its nations, the roots of its community and its look opened to the universal.”



The Two of Them

Szomszédnéni Production

Szomszédnéni Production, i.e., The Aunt Next Door company, is made up by Ferenc Bálint, born in Zilah, and Szabolcs Tóth from Csíkszereda. In 2001 the two young men thought it was a good idea to perform a comic show for the university students of Kolozsvár. At the beginning, lei were collected only in an honesty box; later they sold tickets for the performances, because they were interesting. Soon they started organising the Transylvanian Humour Festival. They met comedian Sándor Fábry in Nagyvárad, and encouraged by him they embarked on an adventure in Budapest. After commuting for three years, they moved headquarters to the Hungarian capital, but they also remain faithful to their homeland. There, as they said, they can do “insider” wisecracking too. And how are these done? They walk with open eyes and ears. They often make the audience laugh by stories in the spirit of the wily Székely góbé lads and with self-irony, rather than by obscenity, humiliation of others, imitation of politicians, or making fun of celebrities. The quality entertainment has brought them success. In 2011, Szomszédnéni Production received the Bonbon Award of the Hungarian Radio; in 2014 the two of them could also put the Karinthy Ring on their finger. Szabolcs Tóth had studied to be an architect. By his own admission he designed only one building so far, a lakeside lido in Szováta. It does not function, however, as a notice on the shore says, “Bathing is forbidden.”



The Virtuoso

Félix Lajkó

Anyone who has seen and heard this musician from Bácska will never forget him. When he takes the violin in his hand, or strikes the strings of the zither, it is as though he were leaving us. His gaze and his movements indicate this. He goes to a dream world, but luckily his tunes remain. Recently, a buzzing audience in the Great Hall of the Music Academy waited for him to appear. When he stepped out from behind the curtain, the auditorium fell silent. With no introduction or music sheet, Lajkó played the violin for an hour. After the last sound he bowed and hurried off the stage. It took the spectators quite a few seconds to recover before the unending burst of applause started. This is Félix Lajkó. He is also the one who plays in the fields of Palics, or at the table in a Topolya pub in his native Southland. He calls himself a village fiddler. "From the outside, it sure looks like I want to take the chicks off their feet like this and want to eat everyone with the violin. But this is not the case. It's an inner compulsion, it's just coming like this," he said in an interview. When it comes to Hungarian culture, folk spirit and character, many tend to discover its fullness and quintessence in the folk song "They Still Say" he and Magdi Rózsa performed at the 2006 joy concert in front of the Parliament. Magdi Rózsa was singing and Félix Lajkó was playing the zither in a way none have ever done before and since.



Good Luck! Student Traditions in Selmec

The Academy of Mining, Metallurgy and Forestry was founded in Selmecbánya in Upper Hungary in 1735. Freshmen were naturally introduced to the mysteries of student life by the seniors. It was only after an exam and baptism that a 'pagan' could become 'sucker', than *firma*, and finally a 'veteran'. Those remaining at the Academy bid farewell to graduates shouting *Valete*, meaning "Live happily". In 1919 the Academy found a new home in Sopron. Students played a major role in the decision that, after a referendum in 1921, the town remained part of Hungary. Later the Faculty of Mining and Metallurgical Engineering moved to Miskolc, and then the parent institutions in Miskolc and Sopron also established college faculties in Dunaújváros and Székesfehérvár, so the 'spirit of Selmec' is now present in four Hungarian cities. The spirit includes wearing the uniform of a particular department, learning the student songs, participation in candlelit, strictly organized professional meetings, or the annual "student days of Selmec". A sign of camaraderie is also shown in the "pushing" of mine cars, logs and obelisks. The students of Miskolc push mine cars to Sopron and Selmecbánya on foot; students from Sopron push ornate carved logs to Miskolc, Selmec, Újváros and Fehérvár. Those from Fehérvár once pushed a copy of the Nadap obelisk to Sopron through the Bakony hills on a trolley. In May, at the time of Valediction, students sing the same song in all four cities with miner's lamps in hand, "When Selmec calls we will be there, if perish we shall."



With Garlic Relish or Apple Horseradish? Trout Fishing in Vármező

When heading from Marosvásárhely to Csíkszereda in Transylvania, the question arises in Sóvidék: through Udvarhely or Bucsin? This is when the wise thoughts are brought forth in terms of traffic, road conditions, the beauty of the landscape or the weather. If you have the time and the stomach sends signals, these points can be discussed while eating fried trout. All you have to do is to take a short detour. Vármező (now Câmpu Cetății) is the first settlement on the northern side of Bekecs when descending into the valley of Nagy-Nyárád. The famous trout farm is below the village. Water rushes into the fish ponds from the nearby mountains. The trout farm was established by veteran of war Gergely Lokodi in 1934, who saw a similar thing at Doberdo, Italy. Trout consumed on site attracted guests from faraway lands. Merchants delivered fresh fish in ice crates to Budapest and Bucharest every day. After the communist nationalization, in the 90s the ponds were returned to the family and they revived the trout business. From Szováta to Vármező you take the narrow-gauge railway to fish trout or attend the Summer Blueberry Festival. For those longing to admire the area from higher, can do so at the regular hot air balloon parades. Here the river Nyárád seems not really larger than a stream, but its fast-flowing water that has smoothed the rocks already indicates that further down it "has serious intentions".



Dominating the Countryside

The Castle of Lendva

Today the building, standing on the 266-metre-high plateau of Lendva Hill, is one of the cultural centres of the Hungarians of Muravidék. The dazzling white walls attract the eye from afar. On the site of the present castle there was a fortress as early as the late 11th century. A document from 1192 states that the settlement and the castle passed into the property of the Hahót-Bánffy family. Later it was owned by the Nádasdy and Esterházy families. King Matthias and Queen Beatrix also visited the Castle of Lendva. In 1574, the books of the Reformed preacher György Kulcsár were printed here and its walls guard the crypt of the Bánffy family of Alsólendva. The castle proved an impregnable border fortress for the Ottomans. Legend has it that the beautiful Piroska Bánffy threw herself out from a window of the castle in 1603, on hearing of the death of her lover, Mihály Hadik, in a fight against the Ottomans. In ancient remembrance, the tower of the castle was once decorated with a wall-painting of the Black Virgin Mary. In his book about the worship places of Mary published in 1696, Pál Esterházy mentions the castle of Alsólendva. The Baroque mansard roof structure and attic of the building from the 18th century are special architectural historical monument. In 1947 the Yugoslav communist power demolished the castle walls. Since 1972, the castle has provided a worthy place for the Gallery and Museum of Lendva, where thousands of valuable objects, works of art, photographs and documents from the past of our nation are preserved.



In a Sheltered Place

Bird Population in Nyárádmente

The area around the river is extremely rich in bird species that are considered endangered by the world. The lesser spotted eagle, which is on the red list, nests in the forests of Western Székely Land. Its population counts about 50, which is considered high. In 2016 the Hungarian Ornithological and Nature Conservation Society selected the moderately endangered corncrake “Bird of the Year”. This long-necked bird with prying eyes prefers wet meadows and prepares her breeding place in the taller grass. Due to aggressive agricultural interventions, such as drainage, deforestation, intensive grazing, there is a worldwide decline in the species. Fortunately, farmers avoid such methods in Nyárádmente, and the presence of corncrake is still common in this area. Early risers can hear the characteristic voice of the tiny bird around the river at dawn. There are many protected birds of prey in the vast forests of the Nyárád area, among them the buzzard, the Ural owl, or the red-footed falcon, who can safely breed in this area. White stork is also common in the region. They build their nests on electric poles in the villages. The rarer black stork also enjoys wetlands near the water. Due to the richness in bird species, Nyárádmente is a popular nature protection site.



Ancient Customs in Writing

The Village Law of Gyergyóújfalu

According to the Encyclopaedia of Hungarian Ethnography, people's law is: "A collected source based on tradition and recorded in writing in order to safeguard peasant autonomy, it contains regulations applying to a feasible entirety of local living conditions." In his book "Székely Village Laws," historian István Imreh writes, "Village legislators, just like those at work at the national level, were above all servants to legitimacy that safeguarded the existence of the community. The first village law comes from Gyergyóújfalu (now: Suseni) from 1581. Locals availed themselves of the right granted them by the Prince that in Székely Land the village itself, rather than the royal ealdorman, bring decision about damages done in the boundaries." The opening lines are as follows: "We residents of Gyergyószék and Újfalu, nobles, soldiers and our lord voivode together with his community of serfs as the whole village, had this letter written for remembrance. "Section 5 states that "every man who keeps his horse on prohibited ground shall keep it in fetters and well tethered." According to paragraph 19, "the village had an order already at the time of the old Székely freedom" that no one should occupy public land, and should request the village community to grant it. "Old freedom" here means the times before the Székely uprising in 1562. It is clear from the passages of the village law of Újfalu that the settlement had a developed order before 1581, since it refers to ancient legal practices.



Symbol of the City

Saint Stephen Tower in Nagybánya

Of the ancient Saint Stephen Church on Castle Square, only the tower has remained. The huge, 40 metre high stone tower with a square ground plan stood at the southwest corner of the western facade of the onetime two-nave parish church from the 14th century. Based on some details, imprints and architectural solutions of the tower, we can form a picture of the once magnificent church, which was destroyed by fire in 1769. Some carved and stone lattice windows survived in the tower wall. A staircase adjoins to tower on the south side. Next to it, a relief of Roland, symbol of the city's former *jus gladii*, is walled into the tower. On the north side the reveal of the pointed, Western portal of the church has remained. A lapidary under the medieval vault of the tower floor, carvings and tombstones of the former church are stored. Most of them were collected from nearby buildings by Gyula Schönherr, historian and museum founder at the beginning of the 20th century. In the 1970s the staff of the local museum started excavations on the site, but because gold objects were found, the Romanian state security stopped the work and confiscated the documentation. View from the Saint Stephen tower is superb; Nagybánya (now Baia Mare) and surroundings present a fine spectacle from the ambulatory under the turrets.



Guarded by the Young The Franciscan Church and Monastery in Medgyes

The order settled in the town in 1444. The church dedicated to St. Elisabeth and the adjacent monastery were built close to the castle wall. In the monastery there were 28 cells for friars and a sizeable refectory. In 1535, 35 friars lived among the walls. With the spreading of the Reformation, their number gradually decreased. In the second half of the century the monastery was closed and the remaining brothers were expelled from Medgyes (now: Mediaş). When the independence of the Transylvanian Principality came to an end, Franciscans could return to their former buildings. In Medgyes, they occupied their former properties in 1721. Significant reconstructions were made at the time with the generous support of the Transylvanian Catholic aristocracy. The present spectacular Baroque building complex developed by the mid-18th century. Nearby landlord and Transylvanian governor, János Haller and his family were also among the donors, thus their funeral crypt was relocated to Medgyes. The monastery and its school played an important role in the life of the area. After the Great War a secular school also worked in the new wing. The valuable relics and glass windows of the church, and the organ built in 1750, have come down intact to this day, which render the Franciscan church of Medgyes unique in Southern Transylvania. In 2012 the István Báthory Elementary School of the town symbolically “adopted” St. Elisabeth Church and its Franciscan Monastery.



School and Church Builder Gergely Kis from Baczkamadaras

Born in 1738 in a Székely commoner family in Baczkamadaras /Backamadaras (now: Pásáreni) in Nyárádmente region, he studied at the Calvinist College in Marosvásárhely as servant student. His teachers soon took a liking to the sharp-witted student. After graduating from the College, he was about to go on a study tour in Western-Europe when an imperial decree issued under the Seven Years' War banned Protestant students from studying abroad. Gergely Kiss travelled to Vienna, where he was able to appear before the heir to the throne, later Joseph II, who granted him permission to travel. He studied mechanics, physics, botany, anatomy, oriental languages, law, politics, church history, and theology in Vienna, Basel and Berlin. On his return he became Professor of the Calvinist College of Székelyudvarhely. Still standing, the two-storey building of the school was finished under his direction in 1773. Gergely Kiss taught law, philosophy and all subjects of theology himself. He organized provisioning for the students, had a church built on the main square of the city in 1781, and later he founded a library. He died at the age of 49 on 25 April 1787. With his unbroken faith, organization abilities and human greatness, he was a prominent figure of his age. In 2001 the Calvinist Grammar School of Székelyudvarhely, the predecessor of which, founded in 1670, was attended by Balázs Orbán and Elek Benedek, took on the name Gergely Kis of Baczkamadaras.



Open-air Performances

Barn Theatre Days in Mikháza

Barn should certainly be put in quotation marks today. The stage is under a huge roof, called "ogival" by architects, the front and back ends of which can be opened. "We launched the Barn Theatre in 2003 in order to fill a rural environment with cultural programmes," one of the organizers, Jászai Mari Prize winning actor Ferenc Szélyes recalled the early days. The reason for this was, he said, that traditional theatres seem to have forgotten about their task of touring rural areas. As a native of Mikháza (now: Călugăreni) he offered his own village. The choice of location was perfect, since the village has a theatrical tradition going back to centuries. Records from the 17th-18th centuries reveal that, next to the local Franciscan monastery, students supported by the friars performed plays mainly on religious themes in Latin and Hungarian. At first, performances by the Miklós Tompa Company of Marosvásárhely National Theatre were held on a stage erected in the centre of the village in front of a ruined barn. The barn was then rebuilt, and the Barn Theatre, designed by architect Árpád Koszta and engineer Géza Keresztes, was inaugurated in July 2009. Besides actors from Marosvásárhely, several theatre companies toured the region and several theatres from Transylvania and Hungary participated in the Barn Theatre Days in Mikháza.



Lunar Landscape in Székely Land

The Salt Pass in Parajd

Where the earth weeps and sweats salt, and even the road dust is salty, Sószoros (Salt Pass) is located in the south-western part of Parajd, in the gorge valley of Korond stream. After the evaporation of seawater that had filled the Transylvanian Basin 20 million years ago, a vast amount of salt remained. The salt block, 2.7 kilometres deep and 1.4 kilometres in diameter, surfaced in the Parajd Basin. Over the ground, this part of the block is 576-metre high Sóhát (Salt Ridge). The wonder of the 60-hectare nature protection site is the Salt Ravine. The salt hill was cut through by the stream – this is how the Salt Ravine was formed. The salt rocks are covered by sharp crests, pointed spikes and at places bizarre shapes like a lace. They turn grey in rain, almost blurred in form, but in the sunshine they again glitter white like snow. In dry weather the thin salt layer precipitating from the water of the Korond stream forms salt deserts. The Salt Pass can be approached from Korond or Parajd. Following the nature trail, we can take water from the salt springs and try the beneficial effects of the salt mud bath, recently rehabilitated by volunteers. Only a few salt-tolerant, halophyte plant species, like purple salt grass, red or green salt-marsh, *Minuartia frutescens*, sand spurry and aster survive here. Hikers in the area should pay attention to their technical devices, since salt water and air put even modern gadgets to test. At the end of the tour, wash your hands and feet carefully in freshwater Korond stream running next to us.



Where Haydn Composed The Esterházy Palace in Kismarton

The history of the building, 20 kilometres from Sopron, started with a fortress in the 13th century. It became the property of the Esterházy family in the 17th century. Paul Esterházy, one of the most prominent figures of the family who was conferred the title of prince, converted the fortress into a Baroque castle between 1663 and 1672. The first golden age of the castle was under Nicholas Esterházy, who inherited the title of prince from his brother in 1762. Because of his love of splendour, he received the attribute “the Magnificent” already in his lifetime. He was a generous patron of the orchestra and the opera house at Kismarton (now Eisenstadt). He put Joseph Haydn, then Vice Kapellmeister, in charge of the musical establishment. Later full Kapellmeister, the composer spent forty years altogether in the service of the Esterházy family (much of it at their new palace in Eszterháza, now Fertőd in Hungary). He may have been satisfied with his life, and turned isolation and an orchestra and opera company at hand to his advantage. Allegedly he said later, “There was no one to confuse me, so I was compelled to be original.” The palace lived its second golden age at the beginning of the 19th century, during Prince Nicholas II. He rebuilt his residence in Classicist style. The Castle is a museum today. It welcomes visitors and gives home to colourful cultural and other events, among them the annual Joseph Haydn Festival. The maestro was laid to rest in the crypt of the Calvary Church in Kismarton, in an ornate marble sarcophagus.



The Largest Cultural Society of Hungarians in Upper Hungary **CSEMADOK**

Founded in Bratislava (formerly Pozsony) in 1949 under the name *Csehszlovákiai Magyar Dolgozók Kultúregyesülete*, widely called by the acronym CSEMADOK, the Cultural Association of Hungarian Workers in Czechoslovakia was the only official Hungarian organisation in the short-lived Czechoslovak state after Hungarians suffered the outlawry following World War II. The organization's weekly, *Fáklya* (Torch), was launched in 1951. In its coat of arms, the torch held in the hand is red, one in the tricolour Hungarian flag. Between 1957 and 1995 the paper was published under the name *A Hét* (The Week). Though CSEMADOK could not have functioned without the communist ideology imposed on it, in everyday life it still served the spiritual survival of ethnic Hungarians amongst Czechs and Slovaks who adhere to the Beneš Decrees to this day. From the mid-1950s on, CSEMADOK launched a number of cultural programmes, among them the National Folklore Festival of Zselíz and the National Cultural Festival in Gombaszög, which attract ten thousands of visitors. In 1980 it had 512 local chapters and 72 500 members. The name was changed to Democratic Union of Czechoslovak Hungarians in 1990. After the disintegration of Czechoslovakia, in 1993 the name was modified again to Hungarian Social and Cultural Association of Slovakia, yet it is still called CSEMADOK in Upper Hungary.



The Last Victory

Kishegyes

The Hungarian army fought the first victorious battle in the War of Independence against the troops of Jelačić at Pákozd in September 1848. Croatian ban and general suffered defeat again in July next year, in the last victorious battle we fought. According to a contemporary account, “General Vetter started off towards the enemy threatening Szeged. His troops met with Kmety’s division and headed for Kishegyes with the aim of uniting with Richard Guyon’s forces. In order to prevent concentration of the Hungarian troops, Jelačić set off to Kishegyes with 20 000 soldiers on the 13th of July. Guyon could count on 7000 soldiers and 42 guns. In the battle next day, his army pushed the defeated enemy back all the way to Verbász. Thus the Hungarians completed clearing of Bácska.” The battle took place on the border of three localities, Kishegyes, Bácsfeketehegy and Szeghegy. All three villages competed for the glory of owning the site of a victory. In 1874 a statue committee was set up with the aim of raising a monument to the memory of the battle and the fallen heroes. Finally, a case-hardened iron obelisk standing on a granite pedestal was set up at the boundaries of the three settlements. After the 1920 Treaty of Trianon it was demolished by the Serbs, its shape known only from contemporary descriptions. The memorial tablets were, however, found in 1997. A copy of the one-time monument was erected in 2000 in the Western Cemetery of Kishegyes. Later a bust was set up to the memory of the victorious General Richard Guyon, and a street was named after him.



The Lords of Lendva

The Bánffy Family

For a significant part of the past millennium, the history of Muravidék was shaped by an influential family turned from foreign to Hungarian. The ancestors of the Bánffys of Alsólendva appear among the noblemen of *Lex Baiuvariorum* compiled in 743. The Hungarian line was established in 1226 by Hahót Bánffy III, bailiff of Vas County. In 1291 István Bánffy was a Royal High Steward. As Ban of Croatia, Miklós of Alsólendva fought against Zara and Venice. His name is seen on the peace document of Zara in 1358, in which Venice renounced Dalmatia in favour of the Hungarian Kingdom. In the 15th century it was Pál Bánffy who, on the order of the king, arrested László Hunyadi and was member of the court that sentenced him to death. His brother, Miklós Bánffy, on the other hand, saved the life of László Hunyadi's brother, Mátyás, by then King Matthias, on a military expedition in Moldavia. Orsolya Zrínyi, wife of Count Miklós Bánffy IV, was the daughter of Miklós Zrínyi, captain of Szigetvár. Their court in Alsólendva became an intellectual centre of Western Transdanubia, where three books were printed in Hungarian language. Their author was György Kultsár, teacher and preacher from Alsólendva. The books published in 1573 and in 1574 are regarded as the first books to have been printed in Zala County, or the territory of present-day Slovenia indeed. Kristóf Bánffy's son, István, hero of battles against the Ottomans, died in 1645, and with him the family died out.



Female Headwear

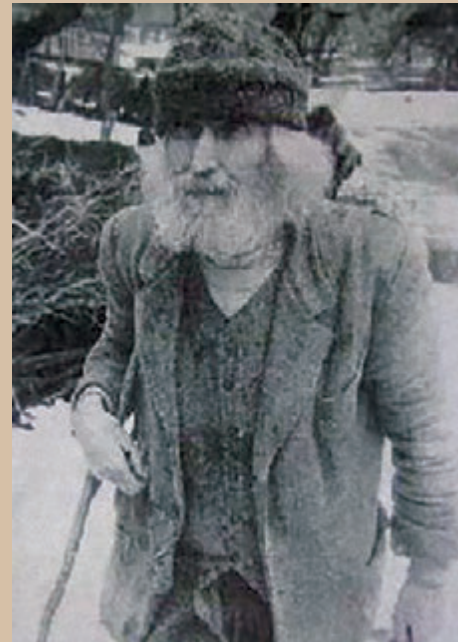
The Hungarian Bonnet, *Főkötő*

The South-Eastern corner of Drávaszög region gave home to a distinctive type of folk costumes, thereby differentiating women of Laskó, Várdaróc and Kopács from those in the surrounding settlements. Ethnographer and photographer Sándor Gönyey explained the difference with the peculiarity of a most typical piece of clothing, the bonnet, *főkötő* or *fikető* in Hungarian. He came to the conclusion that the border area is where bugafikető is still part of the old Calvinist woman's attire. Women usually plaited their hair in two braids, which then were interplaited, thus forming a strong bun to support the bonnet as tight as possible. The bonnet, stitched in white on black base, was the fanciest piece of wear in the whole region. In his work *Embroidery in Drávaszög* published in 1944, Sándor Gönyey speaks about ten bonnets that have come down from Laskó (now: Lug). A few decades later another six pieces were found in the village. In his book entitled *Laskó*, Károly Lábadi, native of Bácsgyulafalva, described that the basic motifs of the stitch-work were the rose and the tulip, as well as the fish and the crab so characteristic of the region. The pediment of the houses of fishermen was often decorated with stylized fish, thus it is no wonder that the waterworld provided the favourite pattern to embroiderers. Painter and teacher Mária Varga, native of Laskó now living in Switzerland, has donated her mother's bonnet collection to the ethnographic museum of Várdaróc.



In its Old Grandeur Again The Jancsó Mansion in Gelence

In the small Székely village embraced by the Carpathian Mountains, there is a fine, snow-white mansion. Its walls speak of its dwellers' centuries-old struggles, joys and sorrow. From the 1950s, four siblings, three girls and a boy, lived in it. The young ladies never married, and Master Peter never took a wife in the Communist regime. They pursued a self-sufficient way of life and by some miracle they were able to keep not only the manor house, but also the estate belonging to it. The village people regarded Uncle Peter an eccentric, and called him Santa Claus because of his long white hair and beard. He lived the longest of the siblings,. At his funeral in 1993, the coat of arms of the Jancsós of Nagynyújtód was turned upside down. The family burial ground under the hills bears witness to a family with a long history. By the 1990s the mansion greatly deteriorated. It was saved owing to a conservation programme of European Cultural Heritage Days extended to Gelence (now Ghelinița). By opening the site which had been closed for the villagers for centuries, and bringing to life old legends, visitors, 250 by 2008, started to arrive, among them descendants of the Jancsó family. The park around the mansion is the only habitat in the Carpathian Basin of 105 alder trees and the mushroom *Hygrocybe subpapillata*. The mansion has been renovated and restored to its original form by its current owner in Hungary.



A Cathedral for Princes

St. Michael's Cathedral of Gyulafehérvár

The oldest building in the Carpathian Basin, the Cathedral is a thousand-year-old symbol of Hungarian Christianity. It is 81 metres long, the nave is 18 metres high, and the tower 65 metres high. The bishopric of Transylvania was founded by King St. Stephen in Gyulafehérvár (now: Alba Iulia) in 1009. The name of the city refers to gyula, a high dignitary, governor of Transylvania. The three-nave cathedral was erected in the 1200s on the site of the first church from the 11th century. Damaged during the Mongol invasion, it was restored in the Gothic style. In the 15th century, János Hunyadi raised the height of the tower and renovated the sanctuary; the ornamental Western main entrance was also built at that time. Prince Gábor Bethlen enlarged the edifice in the early 17th century. From 1565 the Cathedral passed into the property of the Protestants, to be returned in 1716 to the Roman Catholics. It is to this today the Cathedral of the Archbishops of Gyulafehérvár. Among its main sights are the tombstones, most famous of them being the richly decorated sarcophagus of János Hunyadi. Next to it is the resting place of his executed son, László. The sarcophagus to the right of the Renaissance Lászai Chapel preserves the memory of John Sigismund, first Prince of Transylvania, and behind it, that of his mother, Queen Isabella. The memory of the Transylvanian princes István Bocskai and Gábor Bethlen is preserved in memorial plaques, just as that of György Fráter (George Martinuzzi), Archbishop of Esztergom. One of the most influential figures of 20th-century Transylvania, Bishop Áron Márton is buried in the crypt.



A Small Village with Famous Gates

Márkod

In his comprehensive description of Székely Land in the 19th century, Balázs Orbán registered 13 gates built in 1567 in the small village of Márkod (now called Mărculeni) in the Nyárávidék region. The proportions of the small roofed gates from the late 19th and early 20th century are the same everywhere. The gates of Márkod stand out with their sculpturesque motifs. The hood is usually stiffened with an ornamentally sawn border element adjusted perpendicularly to the gate post. The lintel is also decorated with carved motifs. The inscription of gate no. 18 is, *“I built this gate with the help of God in the month of February, 1931, János Kovács and his wife Karolina Siklódi, glory be to God!”* The poles are adorned with garlands of laurel and carnation made with scratch technique. In 1931, more gates were made with the same carvings and similar ornamentation in Márkod. Perhaps the most beautiful of them, the door of estate no. 43. Portal no. 101 is adorned with Renaissance serpentine flower motifs, with the inscription *“Zsigmond Kacsó and his wife Julianna Sükösd built it with the help of God, 1920”*. Its wide hipped roof is protected by five rows of shingles. The inscription on gate no.117 is, *“This gate was made by Mihály Márton and his wife Vilma Kacsó with the help of God in the month of July 1929. May blessing and peace reside in this house, may it be the home of love.”*



Frankly about the Nation

Poet Mihály Szentiváni

He was born in 1813 in Nyárádszentlászló (now: Sänvasii) in a Székely family. His father was Sámuel Szentiváni, a man of means, Royal Judge in Marosszék. Young Szentiváni studied in Kolozsvár and became a lawyer in 1833. From the following year he wrote reports about the Parliamentary sessions of the Reform Age. Vienna disliked them, and blacklisted him. He was denied a passport, thus he could not travel abroad to make the study tour necessary for his appointment as a professor. He retired instead into the countryside, and devoted himself to literature. In 1837-38 he toured all over Transylvania. He published his new notes under the name *Vándor* (Wanderer) in the review *Nemzeti Társalkodó*, in which he also published a number of short stories. In his poem “The Dayman” he describes the will to live and power of ambitious poverty-stricken peasants. In “A Székely Lad in Kolozsvár” he confesses that plebeian life for him means informality and freedom, that is why he yearns for the “nursing hut”, rather than “fancy slavery”. In his poem “Nyárád-mellék” he openly advocates social equality:

You are a serf, I am Székely;
Yet the same sun rises onto our sky,
The same rain falls on our earth.
Why would I be better than you?

Critics consider his poems, barely two dozen in number, as masterpieces. Mihály Szentiváni was merely 29 in 1842 when he passed away due to serious illness.



Ancient Marks on the Tower

The Roman Catholic Fortified Church of Csíkrákos

“One of the biggest churches in Csík, it makes a lasting impression on the visitor with its crenellated stone walls and bastions standing on an elevation outside the village,” Dr. Miklós Endes wrote of the building in his work “The History of the Land and of the People of Csík, Gyergyó and Kászon Seats until 1918”. It is one of the oldest monuments of Csíkszék from the Age of Árpád, on the border of Göröcsfalva, which now belongs to the village. According to old records, the once single-nave church was built between 1270 and 1280. In his “Description of Székely Land” published in 1868, Balázs Orbán says, “This church is altogether larger and more ornate than the ordinary village church, and deserves first rank amongst the churches of Csík.” The tower and the sanctuary were presumably built in the second half of the 15th century and bear late Gothic features. The construction of the 2.5–3 metre-high ramparts can be dated back to the 17th century. In 1758 the church was reconstructed and its Gothic proportions disrupted by transepts. Concurrently, the tower was raised to 30 metres high. The feast-day of the St. Mary Roman Catholic Fortified Church is held on the 8th of September, the Nativity of Mary. The figures painted on the church tower are described by architect Béla Sisa in his book “Táltos on the Church Tower” as mementoes of the ancient Hungarian religion.



Tales of the Past

The Medieval Church of Nyárádszentlászló and its Archaeological Finds

The settlement is first mentioned as Sancto Ladislao in the Papal tithe register from 1332. The owner of the area was János Sigér, treasurer to Prince Sigismund Báthory. After the Reformation he donated the building with the surrounding lands to the Unitarians. This House of God stands on the hillside in the eastern part of the village; its wooden fence may have been constructed in the 18th century. The date of year on the bell in the tower is 1498. The burial place of the Sigér family is found in the vaulted tower base. The family coat of arms displays a helmet and a breast-piece, a pentagram and a crescent over a flapped cap with an arrow between them. A special treasure is the Renaissance wing of the wooden door leading from the sanctuary to the tower, which was made in 1520. Today it is in the custody of the Transylvanian Museum Association in Kolozsvár, which was re-established in 1990. The door was on display at the Paris World Exhibition in 1900. Recent excavations have yielded good results. Archaeologists have found frescos, an arched exit door opening to a onetime chapel, of which only the foundations remain. Another, much older chancel was also explored, in which a cemetery under the nave, a Gothic door frame in the basement, and, in a late Baroque crypt, coins from the age of Sigismund, Holy Roman Emperor and King of Hungary, were found. In the tombs, fragments of clasps and costume ornaments were discovered.



Benedek Pogrányi

Vanguisher of the Turks in Upper Hungary

A valiant soldier, he was born in Pográny in 1580 and comes from the Nemeskürt line of the family. After embarking on a military career, he served in defence of the mining towns of Upper Hungary. He was captain of Bakabánya and Korpona. In this latter fortress he successfully held up the Turks advancing on Selmec. He refused to surrender, even though threatened by Numet Bey who held advantage in numbers. The exchange of letters by the Turkish commander-in-chief and Benedek Pogrányi appeared in print; in the history of literature this document, a kind of newsletter of the time, is considered to be the first printed newspaper of Upper Hungary. From the early 17th century on, Benedek Pogrányi held successively the rank of captain at Nyitra (now: Nitra), captain-general of Nógrád and Cis-Danubia, and eventually captain-general of the land. He continued his military career in the fortress of Érsekújvár (now: Nové Zámky), of key importance, where he served under Ferenc Nádasdy. In 1604 he defended Lipótvár, and in 1605 took part in the peace negotiations in Vienna. In 1608 Rudolf II granted him baronetcy, and donated him the castles of Hrussó and Véges. He passed away in 1614. In his coat of arms, a lion rampant can be seen, holding up a scimitar in his right arm. The “Song of Pogran”, an acrostic from the 17th century in which the initial letters spell out *POGRANIONIA*, may also be connected to his person. His life was exemplary. Following in his footsteps, his two sons and a grandson also became castle captains.



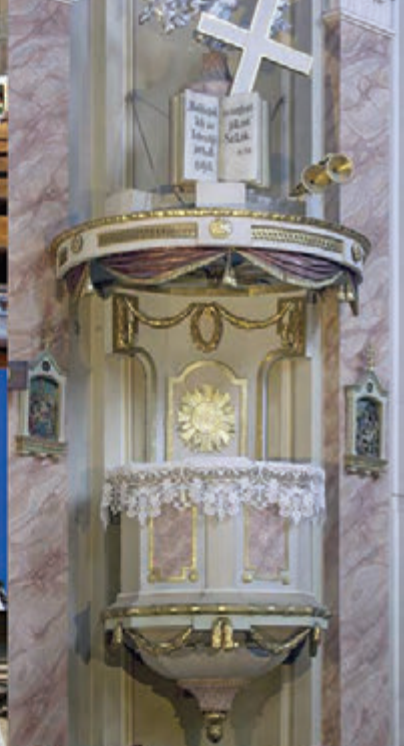
Where the Prince Unfurled his Flag The Cult of Francis Rákóczi II in Subcarpathia

The sacred flag with the inscription *Cum Deo pro Patria et Libertate*, i.e., “With God for the Homeland and Liberty”, was first raised in Tarpa, Mezővári and Beregszász in Bereg County. People from the Tiszahát region were soon gathering underneath it, and Tamás Esze, prominent figure in the freedom fight against the Habsburgs, was first to organise the insurgent *kuruc* troops. Clashes were soon to erupt in the Subcarpathian territory, part of the Kingdom of Hungary. On 7 June 1703, the Austrian imperial forces could still surprise an unprepared Hungarian army at Dolha. A good month later, however, Rákóczi himself led his followers to victory at Tiszaújlak, the first triumph he reaped in the war of independence. On the 200th anniversary, grateful posterity unveiled a Turul monument on the battlefield. As in all the settlements of the area, stories of the Honourable Prince abound, and statues, streets, squares and institutions are named after him. Owning family estates in the counties, he was certainly at home in Ung, Bereg and Szatmár. Perhaps the most moving memorial is the statue of the child Rákóczi and his mother Ilona Zrínyi, embracing his son, in the Castle of Munkács (now Mukachevo in the Ukraine). Historian Dr. György Csatáry, docent at the Hungarian College named after Francis Rákóczi II, writes of the age, “Remembrance of the Rákóczi has left its marks in the area. The joint struggle for freedom of the Hungarian and Ruthenian peoples in Rákóczi’s time still provides a link to be used for building a common future.”



Restoration after a Photograph The Borromeo St. Charles Church in Máramarossziget

The town's first church was built in the 11th century; after the Reformation it was given over to the Protestants. Together with Huszt, Técső, Visk and Hosszúmező, Máramarossziget belongs among the proud royal towns of the Upper Tisza region. The image of the inner town is determined by the new, Baroque-style church. The Piarists began to build it in 1736. In 1872 there was a great fire in the town, for the second time, ravaging the church, the grammar school and the almshouse. The restoration of the House of God was greatly facilitated by a photograph Gyula Formanek took of the building. The side altars were rebuilt in Neo-Renaissance style. The paintings depicting saints on the vaulted chancel were made by Károly Jakobey. Electricity was introduced as early as 1896. In 2016 the 200-year-old oil painting "The Deposition of Christ" was restored by experts Éva Puskás and László Sulyok in six months. It was hung up in a new place, next to the confessional booth. Regarding the choice of the patron saint, Archdeacon György Szinovácz said that two characteristic features of the inhabitants of the town, deep faith and unselfish helpfulness, played the key role in it. These two were most fully together in Bishop St. Charles Borromeo, a man of iron.



Two Countries, One Homeland

The Life-work of Csaba Szabó

A truly versatile composer, Csaba Szabó composed symphonic, orchestral, chamber and choral works, piano pieces and songs. He wrote music for plays, ballets, puppet performances, and he gladly adapted folk songs. Erkel, Kossuth and Széchenyi Prize-winning composer András Szöllősy considers him one of the most important figures of Transylvanian musical culture. As he wrote, "Death took him away at the height of his creative power, directly after finishing his 'Saint Cecilia Mass' in 2003." Csaba Szabó was born in Ákosfalva in the Nyárád region in 1936. He graduated from the Music Conservatory of Kolozsvár. From 1959 to 1967, he was conductor of the State Székely Folk Ensemble of Marosvásárhely. At the Szentgyörgyi István Drama College he taught the subject "Rhythm and intonation of the Hungarian speech" from 1963. In 1978 he won the prize of the Romanian Composers' Association for his piece "Five Songs for Soprano and Orchestra for Jenő Dsida's Poems". He is co-author of the Csángó-Hungarian songbook, illustrated by Tibor Szervátiusz. In 1988 he moved to Hungary, and was professor at the Dániel Berzsenyi Teacher Training College in Szombathely. He was member of the Association of Hungarian Composers, the Kodály Society and the Lajos Bárdos Society. He popularised the harmonic singing of Szászcsávás. His legacy is maintained by the Csaba Szabó International Society.



A Blank Spot Disappears Hungarian Folk Dance in Muravidék

Instead of being a nice memory today, Muravidék Folk Dance Ensemble has significantly contributed to the fact that folk dance in the region is alive and well. The group was founded in 1998 at a dance house event of the Hungarian Ethnic Cultural Institute in Lendva, and it has 23 members today. At the beginning, the ensemble's programme consisted of dances from the Carpathian Basin. As a crown of their repertoire, the artists can now show their own dances from the region of Mura. Collection started in 2008 in nearby settlements. Of the dancers, the Toplaks, Alenka and Rudolf, started out researching into the folk music and dance heritage of the area, together with choreographer László Gerlecz and folk musicians Jenő Schreiner and Károly Horváth Jr. "As a result of this collection work we achieved that Muravidék is no longer a blank spot on the map of Hungarian folk dance," Rudolf Toplak said. The most popular programme of the Muravidék Folk Dance Ensemble is "Wedding Dances in Muravidék", which presents to the audience the traditions, folk customs and the soul of the people of the area through dance. The International Folk Dance Festival at Lendva has been organized every year since 2005. The dancers of Lendva have performed, among others, in Subcarpathia, Székely Land, Upper Hungary, Sarajevo, and also in Budapest. In May 2016, the zither players and dancers surprised visitors at the asparagus festival in Hosszúfalu, near Lendva, with a folk dance flash mob. Those lucky to be present will never forget it.



The Largest Gathering of Youth in Upper Hungary

Summer Camp in Gombaszög

It is a one-week summer festival and free university. Originally, it was held in the camping site next to the dripstone cave in Gombaszög (now Gombasek), belonging to the village of Szalóc. It truly prospered in the Krasznahorkaváralja period from 2005 to 2015. In 2016 the camp returned to Gombaszög. The event works as a music festival owing to the orchestras invited, and a free university and social roundtable on account of the lecturers invited. Since 2009 the main organizer of the event is Sine Metu, 'Without Fear' Civilian Association. The chairman of the organization, Örs Orosz says, "The purpose of the Hungarian youth and intellectuals of Upper Hungary is to have a summer meeting place where, besides entertainment, important topics are discussed in an informal environment. It is also an opportunity for making acquaintances, from Bratislava to Nagykapos, and a useful method against mixed marriages." A predecessor was the camp in Gombaszög of the St. George Student Club from Prague. In recent years Hungarian music on offer in the camp has been among the best in the Carpathian Basin, yet young people rather go to the valley for company and friends. In 2019 the number of visitors exceeded 25 thousand; all places were occupied in the tent camp.



Aristocratic Grandeur in a Székely Village

The Horváth–Petrichevich Manor House in Backamadaras

Surrounded by forests, mountains, hills, and famous for its wine, Backamadaras looks back to centuries-old history. An independent settlement located along the middle section of the Nyárád river, members of the Kornis, Lázár, Toldalaghy, Bornemissza and Bethlen families acquired estates there. The Horváth–Petrichevich manor house was built in Baroque style in the 18th century. The family's coat of arms can be seen on the frontispiece of the protruding portico at the entrance. The Petrichevich family took refuge in Transylvania from the advancing Ottomans at the end of the 16th century. They settled in Backamadaras (now: Păsăreni) and played an important role in the life of the Transylvanian Principality in the 17th century. Imperial and royal chamberlain Albert Horváth, Knight of St. Stephen's Order, married in 1826, thus acquiring the estate as a dowry of his wife. According to a military survey, a smaller residential building had already stood on the site. After reconstruction, the manor house was considered unique in the area. Its facade is articulated by alettes. The ground floor entrance is decorated by two arcades. The projection at the height of the first storey is supported by three columns with Tuscan capital. Albert Horváth died in Backamadaras; later the estate went into the property of sub-prefect László Sándor. In 1925 the village bought the mansion, and it now houses the local council.



Miraculous Mummification

The Intact Corpse of Mihály Hadik

The coffin in the Holy Trinity Chapel in Lendva (now: Lendava), on which the name Mihály Hadik and the date 1733 are written, was found in 1795. It contains the mummified corpse of a man. But who was Mihály Hadik? In popular tradition, he was a hero of battles against the Ottomans led by Kristóf Bánffy in 1603, who died in single combat against a Turk. Legend has it that on hearing news of his death, the beautiful daughter of the lord of the castle, Piroska Bánffy threw herself out of the castle tower's window and died. Kálmán Dervarics, first local historian of the region, takes a different view. According to him, the date 1733 on the coffin suggests that it hides the body of Mihály Hadik II, father of General András Hadik who ransacked Berlin. According to his description, "He died in 1733 from head wounds sustained in battle, and after the body was laid to rest in the crypt of Holy Trinity Chapel, built of limestone and standing on high and dried by draught, it defied putrescence. An entirely intact and dried mummy with no traces of embalming, it belongs, therefore, among the wonders of nature." Besides his recognition as a historical hero, the mummy has been held in almost religious reverence in the Mura region for centuries. Belief holds that touching the glass coffin has a healing effect. The Holy Trinity Chapel and the mummy are among the most valuable cultural historical relics of Lendva.



Resting Place of the Károlyis The St. Anthony of Padua Church and Franciscan Monastery in Kaplony

According to the Illuminated Chronicle (1370s), Kusid and Kaplony, sons of Chieftain Kond, founded a Benedictine monastery and church in Kaplony, Nyírség region, after their baptism. The buildings were set on fire by the Mongols in 1241. The following year members of the Kaplony clan rebuilt them. After the Ottoman occupation, Count Sándor Károly of Kaplony kinship renovated the monastery and its church in 1719. On the site of the Baroque church and monastery destroyed by an earthquake in 1834, the present-day Neo-Romanesque building complex was built to the plans of Miklós Ybl in 1848. The work was commissioned by Count György Károlyi. St. Anthony of Padua became the patron of the church. The relief above the monastery entrance shows St. Francis as a reminder of the original designation of the building. After a long and enforced absence, Franciscans have lived here again since 3 August 2008. Sándor Károlyi's original idea was to build a family mausoleum in Kaplony for his ancestors, himself and his descendants. Today, 37 members of his family here sleep their sleep that knows no waking, in the ornate sarcophagi. The family mausoleum near Nagykároly (now: Carei) is open to visitors since 2010. In that year the earthly remains of Count Lajos Károlyi of Nagykároly and of his aunt, Consuelo Károlyi of Nagykároly, daughter-in-law of Regent Miklós Horthy, who both died abroad, were placed here in accordance with their last will.



Easter in Marosszék

Pine Branches along Nyárád

Ethnographer László Barabás, native of Sóvidék, the “salty region” in Transylvania, is familiar with the customs of his fellow countrymen. For decades now, he has taught what he saw in his childhood. For him, therefore, it may have been strange to see that in other areas of the Carpathian Basin, houses and fences are decorated in May with green branches. In his land in the Western part of Székely Land, this was done at Easter. As he writes, “Along the Nyárád, the green branches of Easter are those of the evergreen pine tree. At the turn of the 19th-20th centuries, lads fixed them on the gate or porch of girls as a gift of love. Visiting the former villages of Marosszék and the surrounding countryside, that is, the area of Kis-Küküllő from Balavásár to Kibéd, and further on to the Sóvidék, the whole Nyárádmente, Marosmente, from Marosvásárhely to Magyaró, and the villages on the edge of Mezőség from Póka to Nagyfűlpös, everywhere we see pine branches, decorated or non-decorated. And what a miracle! Expanding the circle towards Segesvár, Székelyudvarhely, Gyergyó, Beszterce, Nagysármás, Radnót or Dicsőszentmárton, Easter pine branches disappear. Marosszék is surrounded by regions in which maypoles are set up and houses are decorated with green branches in bloom at Pentecost. Our greatest religious feast, Easter attracts ancient universal symbols of rebirth and life. We have endowed it with a rich meaning, used in varied forms to this day. This is an ethnographic peculiarity of our region.”



Resting Place of Bishops

The Cathedral of Szatmár

The calm and dignified building standing in the town's old main square is the episcopal parish church of the diocese. This is of key importance, because it assumed its present form during the episcopate of János Hám. Due to increase in the number of Catholics, the bishop commissioned architect József Hild to design a larger church than the old one with a single steeple. The new cathedral, its exterior Classicist in style, was finished by 1837. The main entrance behind a Corinthian row of columns is decorated with a tympanum. The church clock on the huge tower showing the exact time can be seen from almost every point of Szatmárnémeti (now: Satu Mare). The interior is dominated by the Baroque style. The high altar is made of Carrara marble. The paintings on it, on the side altars and in the cupola are of unparalleled beauty. The organ almost completely occupies the choir. The memory of the charismatic bishop János Hám is commemorated by a plaque in the church wall and his full-length statue in the square in front of the entrance. His earthly remains rest at the left side altar of the cathedral. The coffin of Bishop Blessed János Scheffler, of firm faith, who died a martyr in the communists' prison, is at the right side altar, where many say a prayer even today. Those interested in ecclesiastic treasures should visit the collection next to the sacristy, named after Bishop Gyula Meszlényi.



Pathway to the Stars

Miklós Konkoly-Thege

Born in a wealthy noble family in Upper Hungary in 1842, he studied physics from Ányos Jedlik at the University of Pest. In 1869, he built the first observatory in Central Europe on his estate in Ógyalla (now: Hurbanovo). He achieved his successes by studying meteors and comets, and he also engaged in the observation of planets and spectrum analysis. He was interested in the technical aspects of astronomy and constructed binoculars and spectroscopes. He organized the telegraphic transmission of weather forecasts in Hungary. He was elected corresponding, then honorary member of the Hungarian Academy of Sciences. He took part in the activities of a number of scientific associations in Hungary and abroad. In 1899 he donated his estate in Ógyalla and the observatory to the Hungarian state. His weapons collection and other items were given to the Museum in Komárom. He passed away in 1916, at the age of 74. In a well-known photograph taken in the 1880s, Miklós Konkoly-Thege is seen with his German colleague Hermann Kobold at a huge telescope. The full-length statue in Ógyalla shows him while gazing at the sky. The observatory of the Miklós Konkoly-Thege Astronomical Institute is legal successor to the private observatory in Ógyalla. On the memorial tablet unveiled in Budapest in 1995, the inscription says, "The Hungarian Royal Central Institute of Meteorology and Geomagnetism, under the direction of Miklós Konkoly-Thege, functioned on the 1st and 3rd floors of this building."



Past Carved in Stone

Tombstone Cutter Károly Menyhárt

While in most parts of Székely Land the deceased were usually remembered with wooden grave-posts or crosses, in the cemetery of Havadtő (now: Viforoasa), sandstone grave markers were erected as early as the 18th century. From 1840 onwards, Károly Menyhárt brought local gravestone craft to perfection. His works included plant motifs, animal and human figures and monograms in virtuosic execution. They reflect the folk art and folklore known from painted furniture of the age. Menyhárt was indeed the first representational artist in the village, and a forerunner of photography, since he sometimes carved the portrait of the deceased into stone. The tombstones of the old cemetery of Havadtő attest that Károly Menyhárt carried on the trade for some fifty years. He carved more than 50 tombstones in the village, and received commissions also from nearby settlements. In his work on the old tombstones of Havadtő, "Past Carved in Sandstone" ethnographer István Kinda writes, "The most valuable old cemetery in our area is in Havadtő, with more than 400 sandstone grave markers commemorating past centuries. The decorative tombstones belong to the early period of village gravestones in Székely Land."



Destroyed to No Avail The Memorial of the Hungarian Conquest

“I came along Verecke’s famous path, old Magyar tunes still tear into my chest,” these are lines from Endre Ady’s poem “I am the Son of King Gog and Magog”. A monument was first erected on this iconic site of Hungarian history at the time of the Millennium, in 1896. It somehow survived the Czechoslovak occupation after the 1920 Treaty of Trianon, and after restoration, it marked the border of Hungary again between 1939 and 1944. After World War II, however, a new power appeared, and the Soviet Union destroyed the obelisk. When the latest state formation in the area, Ukraine was born, Hungarians of Subcarpathia, with the support of the motherland and the Western diaspora, raised their claim for a new memorial. Construction began in 1996, some 700 metres from the original site, since it purportedly disturbed a World War II structure of Ukraine, still in the phase of planning and based on disputed historical facts. By the 1100th anniversary of the Hungarian Conquest, only a section of it was completed and even that could not be unveiled due to police intervention. Ukrainian party activists, however, were allowed to go to the place and carry out the first wilful damage of the memorial. Finally, on 21 July 2008, the Memorial of the Hungarian Conquest in Verecke, the work of sculptor Péter Matl from Munkács, evoking the seven tribes of the conquering Magyars, was unveiled – the same day as the inauguration of the Ukrainian memorial took place. Since then the Hungarian monument has been successively set on fire, sprayed and humiliated. The ruling power turns a blind eye on such actions. And the Hungarians of Subcarpathia keep on restoring the monument to their ancestors led by Árpád with unbreakable spiritual strength.



The Wonder of Torockó Székelykő

Make no mistake we are not in Székely Land. This ridge is located in Fehér County, east of the village of Torockó, some 50 kilometres from Kolozsvár, rising 1129 metres above sea level. It took its name “Székely stone” after the Tartar invasion in the 17th century, when Székelys from Kézdiszék liberated Torockó from the invading enemy. They were rewarded with the castle standing on the peak at the time. The huge rock is clearly unmistakable, because, for one, viewed from Torockó in summer, the sun rises twice between the cliffs. After the first “rise”, the disk of the sun disappears between the rocks for a few minutes, just to continue shining in the sky when it reappears. One of the paths to the hilltop leads through rock arches and gorges, and the view from above is simply dazzling. Torockó lies almost underfoot, further away are Ordaskő and the Aranyos Valley, and in good weather Torda appears on the horizon. In his captivating novel *God is One*, Mór Jókai writes the following about this miracle, “A huge mass of a crag, white like a skull, it forms a long rampart reaching to the skies in front of the valley. The barren cliff wall, Székelykő is a historical monument. Its caves hide relics from the Bronze Age, on the top are ruins of the ancient Székely fort that once defied the hordes of Genghis Khan's son; the plough-iron digs up Mongol and Székely arrow tips to this day. The Mongol tips were spear-shaped, the Székely bearded.” The Hungarikum Committee added the “Built heritage of Torockó” to the Collection of Hungarikums in 2017.



Testing Manliness

Nativity Plays along Nyárád

After World War II, the new Romanian regime banned nativity plays in Székely Land. However, the folk custom arose from its dormant state in Teremiújfalu (now: Satu Nou). In 1975, farmer András Vetési taught it to the young, based on his childhood memories, and they have done the nativity play ever since. News of their courage and success reached neighbouring settlements, so they were invited to the churches in many places. It is no wonder that they soon learnt about the hospitality of the police, but that only prevented them for a year or two. They visit every house in Újfalu where the door is opened before them to perform the sacred play. In the season of Advent they may do ten to fifteen performances a day. The cast consists of seven characters: the Arms-bearer with a bell stick, the King, St. Joseph, two Angels carrying the nativity barn, and the younger and elder Shepherds. Participants in the nativity play, which contains rhymes and songs, come from among the confirmand boys. According to the Protestant churches and the village “laws” they are soon to grow into adulthood. Costumes are homemade. Young people begin as “shepherds” or “angels,” no one can be an Armsbearer, St. Joseph, or King at once. Renewal of the nativity customs in Teremiújfalu was made known to the Transylvanian public through contemporary photographs taken by Zsigmond Bálint and on-site reports by ethnographer László Barabás.



Artists of the Carpathian Basin

Courtyard Chamber Theatre

The credo of the company, founded in the Southland in 2002, was formulated by Attila Andrási, Jászai Mari Prize-winning writer-director from Subotica (formerly Szabadka in Hungary) as follows: "We stage our past that has resulted in our present." These are clear words, and are fully justified by the acts. The expert who fled to Hungary from the South Slav wars applied to various bodies with historical topics in vain, he received no support. He chose a most unexpected solution – he returned home and realized his plans in Magyarkanizsa (now: Kanjiža) with the support of the local government. Work began in a former cinema converted to theatre with an entrance from the courtyard, hence the name. Today the Courtyard Theatre has performed in more than 200 locations in the Carpathian Basin, often in places where the live Hungarian word is rarely heard. Writing of the works is preceded by a long research period. The performance entitled *From All Saints' Day to Palm Sunday* takes place during the Serbian occupation between the two world wars. *Eighteen* presents the last three days of historical Hungary, *Nineteen* the blood-curdling changes of fortune the next year, also from an international perspective. *Matthias and Janus* takes the viewer to the era of the Hunyadis. *White Deer* brings to life the first decade of the truncated country, and *Whose Country* is it brings to life the world of Hungary and Transylvania in the 1930s.



Successors to the Brothers of Kolozsvár

The Two Szervátiuszes

There are artists who do not have to sign their works. Viewers do not look for the letters anyway, the spectacle speaks for itself. The Szervátiusz works are like that; one reads the signature at most to find out whether he stands in front of a statue made by Jenő or Tibor. Painter and art historian Károly Lyka wrote of the father, Jenő, as "the most Transylvanian of Hungarian sculptors." His son, Tibor, spoke about his career as follows, "I have to create an art that is Hungarian, yet universally human." They were both born in Kolozsvár, and both died in Budapest. Their folk-inspired stone, iron, bronze and wooden sculptures tell about our nation all over Transylvania and Hungary without words. In the 1930s and 1940s, father and son walked through Székely Land with a chisel and a hammer in their bag. Fleeing from the harassment of the Securitate, the father moved to Hungary in 1976 at the age of 73, his son following him next year, at the age of 47. In addition to numerous tributes, they both won the Hungarian Heritage Award. Writer András Sütő described their joint work, the tomb of writer Áron Tamási in Farkaslaka, as "a one-ton Sermon on the Mount." This sculptural composition is probably known to all Hungarians, whether they live in Székely Land, or just visited there once. The memory and legacy of Jenő and Tibor are preserved by the Szervátiusz Foundation, Jenő Szervátiusz Prize, Tibor Szervátiusz Scholarship, and the Szervátiusz Museum in Kolozsvár.



For Freedom, with Anyone

Imre Thököly

Born in Késmárk (now: Kežmarok), the kuruc leader sought to find a true path at a time in our history when it was almost impossible to find it. By the 17th century, the Kingdom of Hungary, divided into three parts, had become the scene of battles between the Ottoman Empire and the Habsburgs. The Ottomans were primarily interested in collecting tax. Once they got it, subjugated Hungarians could live in relative calm, although Turkish unpredictability sometimes exposed them to burnings and looting. The Austrians systematically depleted Western Hungary on their hands. Imre Thököly's father, Count István Thököly, fell victim to Austrian reprisals after the Wesselényi Conspiracy, so his orphaned Protestant son drifted towards the Turks. Still at an early age, he led successful campaigns against the imperial forces in his native Upper Hungary. In 1682 he married the widowed Countess Ilona Zrínyi, so he became the owner of huge estates and foster father to Francis Rákóczi II. In his assessment, "With the aptitude of Christian kings, we can barely hope for our liberation. Only the Turkish weapon can bring the exiled [i.e. Francis Rákóczi II and entourage] home victoriously." With the help of his ally, he was also Prince of Upper Hungary and Transylvania, but neither the fortunes of war, nor politics favoured him. Eventually he died in exile in Turkey in 1705. However, in 1906 his ashes were returned to his motherland in triumph, together with those of Francis Rákóczi II, to gain final rest in Késmárk.



A Southern Border Fortress

Székelykeve

This tiny section of our nation, in many respects, attracts attributes beginning with “the most” of Hungarians. Lying on the Lower Danube, it is the southernmost settlement with a Hungarian majority. One of the youngest of Hungarian villages, it was populated in the last decades of the 19th century. Székelys from Bukovina numbering about two thousand, led by Károly Thomka, the “settling pastor”, arrived in 1883. This is a community that has “changed homeland” the most often. After the Sicilicidium of 1764, i.e. the mass murder of Székelys at the hands of Austrian soldiers, they settled in Bukovina, and from there moved to Székelykeve, their third home in the course of one hundred years. The village has no historical monuments in the classic sense of the word, nor natural beauty to be qualified above the ordinary. The clean, tidy and wide streets and houses surrounded by ploughland are ten kilometres from the Danube. Its most beautiful building is perhaps the neo-Gothic Catholic church, consecrated in 1892 in honour of King St. Stephen. The real value of Székelykeve is to be found in the souls of its inhabitants. In its name, it preserves the memory of ancestors and of nearby Kevevár. The names of families who originally settled in the village are recorded the same way as they stick to their mother tongue and to their roots. There are only Hungarian-language classes in the primary school. This, and the church, and the reception of guests arriving mostly from Hungary, hold together the people who think, speak and live Székely even in southern Banat.



A Spring Meadow, Humming and Colourful

The Chequered Lily Population of Búzaháza

This is a very special scenery of Nyárádmente. The pattern of the petals is similar to the Croatian coat of arms. *Fritillaria meleagris* is a monocotyledon, perennial, highly protected plant belonging to the family of lilies. The name *Fritillaria* comes from the Latin *fritullus*, meaning the dice-box of Romans. It grows specifically in wet grasslands and is an early spring flower. A bulbous, perennial species growing to a height of 10-25 centimetres, it contains toxic alkaloids. The flowers, leaning downwards, are tulip-like in shape around April and May. Sometimes they develop in pairs, their chessboard-like cubes are dark purple or pink, sometimes white. They are called by the popular names of checkered cotyledon, checkered tulip or wild tulip. The checkered lily is an endangered species and is registered in several red lists. The largest checkered lily population of Transylvania is found near Búzaháza (now: Grăușorul) in Maros County. When spring arrives, approximately 25 hectares of wet meadows are turned red and purple with the checkered lilies in bloom. This attracts the eye, but more importantly, also attracts thousands of insects that pollinate them. All this is due to an ancient form of farming – mowing. Drainage, grazing or burning would endanger this wonderful flower. However, if farmers in the area stopped mowing the meadow, it would also lead to the population's decline. The checkered lily is one of the emblematic natural values of the micro-region. It was elected the "Wildflower of the Year" in Hungary in 2016.



Plain Walls Hiding Secrets

The Unitarian Church and its Murals in Kilyén

Sky-high tower, huge white walls, embroidered linen inside on the Lord's table, a painted, coffered ceiling, wooden doors and two rows of benches – this is the house of the God in Kilyén. A short sentence sewn onto the thick, burgundy antependium says, "God is One." The Unitarian church of Sepsikilyén on the bank of the river Olt was built in the second half of the 13th century. The first written mention dates back to 1333, when papal proctors collected tithe to be sent to Rome from John, priest of the village named Kylien. In 1427 its walls were decorated with frescoes. Their themes are The Last Judgment, The Last Supper, the Stations, and the Legend of St. Ladislas. The building, which after the Reformation became Unitarian, was adorned, according to contemporary records, with "a ceiling made of floral boards" and similarly a wooden gallery made of "painted boards" along the western side wall of the nave. The unwanted sacristy was demolished and the doorway walled up. In accordance with the new liturgy, a pulpit was built of stone and brick. The medieval murals of the church were whitewashed, to be rediscovered by drawing teacher József Huszka from Sepsiszentgyörgy in 1885. Latest restoration work was carried out on them by experts from Marosvásárhely on commission from the Hungarian Flóris Rómer Plan. Under the fresco on the south wall, local historian Ádám Kónya discovered a runic script in 1978, since known as the "Kilyén inscription".



Historian of Kolozsvár

Elek Jakab

"There is no creature on earth more miserable, no promoter of social depravity more dangerous, than a flattering historian, who obscures and distorts the truth of a story for self-interest. I dread to do so as much as I am unashamed to admit I was wrong, if convinced." A most characteristic feature of Elek Jakab, born in Szentgerice (now: Gălățeni) in 1820, was his versatility; he was a jurist, historian, archivist, freedom fighter who was jailed, and after his release he managed his estate. He became an important member of the Unitarian community. In 1861 he took part in the launch of one of the earliest theological journals in Transylvania, *Keresztény Magvető*. He published realistic portrayals on great Unitarian personalities, including, naturally, Bishop Ferenc Dávid, and wrote a monograph on Kolozsvár. He dealt with the theatrical world of contemporary Kolozsvár and wrote up the careers of Rozália Klein Mrs Schodel and Gábor Egressy. His works on legal history are of great source value. He wrote exemplary presentations on the lives of Kossuth, Széchenyi and Wesselényi for an age that still knew them, providing authentic accounts of the persons and their actions. His works are sought-after rarities at auctions. He was member of the Hungarian Academy of Sciences. He died in Budapest in 1897, but the city council of Kolozsvár decided to take his ashes home and erect a tombstone for Elek Jakab in the Házsongárd cemetery.



Middle Classes on the Rise Folk Architecture of Nyárádmente

Árpád Furu, researcher of folk architecture in Transylvania, describes buildings in the villages and small towns in this western region of Székely Land as follows: “At the turn of the 18th-19th centuries, bi- or tripartite houses seated on piles or planks, as suited to the hilly surroundings, were widespread. The entrance opened into a smoky porch. It led to a heatable living room called ‘the house’. Another chamber opened typically opposite the living room. In the courtyards there were an oven house, spacious barns, large granaries, and sheds. With the rise of the middle classes, houses were extended with protruding side and front porches. The parapets, columns, and the triangular pediment of the protruding parts were spectacularly decorated. After the example of churchyard gates, carved street gates appeared from the second half of the 19th century onwards. Gateposts were wide, the edges highlighted with small ornaments with meandering vine tendril motifs. The appearance of dragon or lion motifs suggest that heraldic symbols seen in manor houses of the nobility proved attractive to the woodcarvers of the area. Prominent personalities in gate-carving were the craftsmen Jakab Kajcsa and László Nagy, active between 1925 and 1963 in Nyárádköszvényes. Their deep-carving technique and style, the use of ecclesiastical and varied secular symbols, brought a new era in the craft of gate carving in the region of Nyárádmente.



Altered Needlework

Curled Dry Pasta Making in Calvinist Southland

Curled dry pasta, *csigatészta*, also known as goose-throat, ribbed or throat pasta, took its name from its shape. In the South, it is mainly made by Calvinists. The custom lives on as a centuries-old family lore. In the past, daughters and sisters in kinship sat together to produce the amount of pasta to be consumed on upcoming holidays, birthdays, name-days, and weddings. Ethnographer Dr. Árpád Papp describes that in the 1990s the Reformed Church itself stood behind curled pasta makers, providing a venue and organizing competitions and presentations. Diligent women soon appeared at gastronomic and traditional festivals. In Piros, southern Bácska, twenty women, who did needlework earlier, started making curly pasta in the prayer hall of the Reformed Church. The dough is usually prepared at home. Ten eggs are added to one kilo flour, and put aside for rest. After kneading by hand, the dough is stretched by machine to a uniform thickness and cut up into sheets 15 x 15 centimetres in size. The stretched dough is placed on a light cutting board in front of the pasta makers, and everyone cuts it up for themselves into squares of about 2 x 2 cms, to be rolled up on a small “ribbed” board in two ways in Magyarittabe and Torontál-vásárhely in Bánság in the diagonal direction, in Piros, Pacsér and Bácsfeketehegy in Bácska parallel to the pasta’s side. Proceeds from the sale of curled pasta are spent for the benefit the church and the congregation.



Attracted by the Church

Livestock Market in Székelyhodos

The church of the settlement along Felső-Nyárád was one of “St. Stephen’s ten” whose bell called the faithful to prayer in nine surrounding villages. Thus, in the Age of Árpád, Székelyhodos (now: Hodoşa) was a centre in the region, with a fairground. This privilege was confirmed by a charter of King Ferdinand V in 1838. The fairground had its own well and drinking-trough. Most of the area was taken up for cattle and horses, while pigs and sheep were sized up by potential buyers in separate places. The market was visited by stock marketers and badgers from Beszterce, Temesvár and Nagybánya, too. The site was provided by the public estate holders, and Hodosians were exempted from paying customs in exchange. Tickets were sold to marketers from outside the village, and issued “cattle tickets” for their stock. Proceeds were used for the public expenses of the village. The atmosphere of the market was evoked as follows by Géza Kun, a native of the village: “In the 1950s four to five thousand people gathered at the fairs. I can hear the pervasive deep murmur filling the area around the poultry market to this day. I can see the big crowd of marketers, the long line of carts, the huge supply of animals small and big, the mobile shops, the trial drives, bargains, handshakes, swearing, the exchange of tickets, and wetting the bargains till late into the night. Many, many years later, in the late 1980s I saw the area, to my great surprise, overgrown with grass – a consummation of communism.”



Tiny Treasures of Muravidék Batik Painted Easter Eggs

Easter customs are rich among the Hungarians of Muravidék to this day. At the heart of it is a small treasure of local folk art, the painted egg, though it is not for to give to sprinklers. On Easter Monday, godparents give Easter eggs to their godchildren as present. Eggs ornamented with batik work in red and black are made in the villages of Hetés and Lendvavásárhely. The ancient method is described by Valéria Cár from Vásárhely as follows, "The egg is bored through, washed out, and the pattern is drawn on it in wax. Then the egg is dipped in red paint and let dry for a day. The motifs are re-drawn with wax, and then comes the black paint. Next the wax is melted by the flame of a candle, and the egg greased with bacon to make it nice shiny, and finally put in a basket lined with straw." Aunt Vali added, "You can 'write' eggs only cheerfully, with clear thoughts." The motif world of the painted Easter eggs of Muravidék recalls ancient fertility and natural symbols. During her research work in the 1990s, teacher Erzsébet Urisk collected at least three hundred different egg motifs, enough to make up the annual Easter egg exhibition. Today, folk craftsmen from Muravidék also do egg painting. The Easter eggs of Muravidék are on display at the permanent exhibition entitled *Sacred Relics of the Lendva Region* in the Castle of Lendva.



The Eyrie of the Esterházy Family

The Castle of Fraknó

Little boys playing knights may imagine the old king's castle exactly like that. Magnificent and standing on a hill, the multi-towered fortress is surrounded by huge, crenellated walls and bastions. Built on a cliff of the Rosalia Mountains of Western Transdanubia, it dominates the countryside. The eponymous lady had a reputation of being cruel and even bloodthirsty; legend has it that she haunts the black tower of the castle at night. The fortress was first mentioned in 1346. It was first owned by the Counts of Nagymarton, the Kanizsais, then by the Habsburgs. King Matthias reannexed it to Hungary, only to be taken back after his death by the Austrians again. It has been the property of the Esterházy family since 1622, when it came under the rule of the Holy Crown again. Geographer András Vályi wrote the following about Fraknó at the end of the 18th century, "It is a market-town in Sopron County, its landlord is Prince Esterházy Esquire, the inhabitants are Catholic, and it lies two and a half miles from Sopron. The Order of the Servants of Mary have a cloister here, built by Pál Esterházy. The precincts are poorer than those of neighbouring locations." One hundred years later, Elek Fényes adds, "The main income derives from chestnuts, because chestnuts here grow nice big, and since they are comparable in their sweetness with the Italian, there is great trading pursued in them." The main attraction of the area, the Castle of Fraknó (Forchtenstein) now belongs to Austria. The suites, the chapel, the Haydn Hall, the wine museum, permanent and temporary exhibitions make it a popular tourist attraction.



In Symbiosis with Szeged Red Peppers from Horgos and Martonos

The Southern Great Plain is destined for growing peppers. To the South of today's border, our national plant is also produced in Horgos, Martonos, Magyarkanizsa and Adorján. In Horgos, it is grown on sandy soil, while in the other settlements it is grown in the floodplain areas of the river Tisza. According to ethnographer Dr Zoltán Klamár, the first pepper mill was built in this region after the Treaty of Trianon. Thus, a new pepper growing and processing district, smaller than Szeged, but based on its cultivation and processing tradition, was established in the Hungarian-inhabited villages. From 1947 on, a nationalized company dealt with pepper milling in Horgos. In Martonos, several privately owned pepper mills operated at the end of the 20th century. Nowadays, cultivation and processing as well as sales are undergoing another transformation. The growing number of privately owned pepper mills, which push former cooperatives and state-owned plants into the background, create an extensive network of growers. Contacts with the production and processing districts of Szeged and Kalocsa have been reestablished: they buy milling equipment from Hungary and in turn deliver semi-finished products for further processing. In the meantime, they are gradually winning back their former markets, be they in the South Slav successor states or EU member states.



The Land of Legends

The Torda Gorge

It is better for anyone driving north-west to Torda to pay attention only to the traffic. It is not easy though, because in the noise made by fellow travellers when look to the right in amazement, it is difficult to concentrate. The view is stunning even for a hundredth time. Mór Jókai describes it to his readers in his novel *God is One*: "The Torda Gorge is one of the most amazing masterpieces of volcanic creation; a mountain range is split here into two from top to bottom. The protruding rocks and depressions of the two opposite steep walls still fit together, the slopes and fractures of the three-thousand-foot rock corridor remain the same everywhere, showing wider bays here and there only where rock-grinding Time sprayed the wall into rolling stone showers; while some rock towers stand apart from the walls like pillars of Gothic architecture." It is no wonder that legends were born here. When St. Ladislav had to flee from the Cumans who were in numerical superiority, the mountain stood in his way. The king's prayer was heard, the rock split into two, and his army was saved. Traces of the shoes of the King's horse can still be seen along the Heszót creek. Another story says that Fairy Castle Cave opens on St. George's Day, and its fairy-tale inhabitants smother the wanderer with treasures. Locals also believe that Balika, the Vlach outlaw who had fought on the side of Prince Rákóczi in the war of independence, hid in the cave system from the imperial soldiers. The Swiss-based International Union for Conservation of Nature registers Torda Gorge as a "Special Habitat".



The Cyclorama Painter

Árpád Feszty

Offspring of a noble family, he was born in the town of Ógyalla (now: Hurbanovo) in Upper Hungary in 1856. His name is primarily associated with religious and historical works. After finishing his lower schools in Komárom and Pozsony, he moved to Buda and attended the Main Grammar School. There he founded a secret political and literary society with his fellow students. He was expelled, so at the age of 16 he became a strolling actor. From the age of 18 to 25 he studied painting in Munich and Vienna. On returning to Hungary, he gained fame with his works "Golgotha" and "Disaster in the Mine". He won great fame for his cyclorama "Arrival of the Hungarians", better known as the Feszty cyclorama, which was unveiled in 1894. An unparalleled undertaking in the history of Hungarian fine arts, it forms a circle of 120 metres in perimeter, 15 metres high and 38 metres in diameter. Initially, Feszty wanted to paint a panoramic picture of the Deluge, but his father-in-law, novelist Mór Jókai persuaded him to depict the theme of the Magyar Conquest. Looking at the monumental work, displayed today in the Ópusztaszer National Heritage Park in Hungary, the past comes alive in the smallest detail. Noted painters of the age, Barcsay, Mednyánszky, Mihalik, Spányi, and others contributed to the painting work finished in barely more than a year. Audiences of the millennial celebrations flocked to see the miracle; contemporary press reported on the event that "with the cyclorama, Feszty created his own competitors. He is now known as the painter of the cyclorama and only that. Yet before he created the popular painting, he did stand out from among his fellow painters."



Creators of Sacred Statues The Kolozsvári Brothers

Sculptors and brothers, Márton and György, took their surname from their native town. Their first work recorded in writing was commissioned by Bishop Demeter Futaki of Nagyvárad for the sculptural representation of three saints of the House of Árpád, King St. Stephen, his son St. Emeric, and King St. Ladislav. The works were made between 1360 and 1365. In his poem

“God bless you, Kings gilt in gold,
To whom evil fire could do no harm.”

The Turkish traveller Evliya Chelebi described them as “each shining in gold separately amounting to a yearly tax of a Romanian province. Their eyes are made of stone shining in the night, their nails of 20 carat diamonds. Those who saw the horses thought they were alive.” The second mention surviving is of the equestrian statue of King St. Ladislav, made on commission from Bishop János Zudar of Várad. It was destroyed in 1660 when Várad was occupied by the Ottomans. The single work to have come down to us unharmed is the statue of St. George, Europe’s first full-sized bronze equestrian statue. It was made by the brothers in 1373, probably on royal commission. In 1943, historian Gyula László wrote a study on the saddlery of the statue, drawing parallel to the Treasure of Nagyszentmiklós unearthed in 1799. The original of St. George’s statue was taken to Prague during the Ottoman wars, where it stands in the square next to St. Vitus Cathedral in the Hradzín.



The Man who Discovered Ronaldo László Bölöni

He was the second Hungarian footballer after Ferenc Puskás to win the European Champion Clubs' Cup. It is perhaps painful for Hungarians that, like his great predecessor, he did not do this in the jersey of a Hungarian club. Bölöni, born in Marosvásárhely (now: Târgu Mureș) in 1953, became a professional player in his home town while he also obtained a diploma as a dentist. As a Hungarian, it must have been inconceivably difficult for him to win the "Player of the Year" award twice in Romania in the 70's and 80's, as well as 108 caps with the national team. During his 14 years in Marosvásárhely, he experienced that referees usually did not favour him. When he signed for Steaua Bucharest at the age of 31, the trophies started to come – league titles, cup wins and the unforgettable victory in the European Champion Clubs' Cup final against Barcelona. He worked as a coach in Western Europe and in the Arab world, and also managed the Romanian national team for a short time. As the manager of Sporting Lisbon, it was him who took notice of the young Cristiano Ronaldo, whom he promoted to the first team at the age of 17. The Portuguese star has been talking about his master with respect ever since, and helps him selflessly. That is how the proceeds from the auction of a signed Ronaldo jersey went to help orphaned children in Father Bőjte's care in Déva. László Bölöni supports the autonomy of the Székely Land, and after finishing his coaching career, it is possible that he will run for the mayor of Marosvásárhely as a joint Hungarian candidate.



Living Tradition

Folk Music and Dance Camp in Marosszék

For more than 20 years now, guests from near and far around the world spend a “intensive” week in Jobbágytelke. Teaching and practicing folk songs, folk dances and instrumental music offer campers a morning-to-night programme for different age-groups from children to grandparents. It is certainly no wonder, since the genuine rural environment and the kindness of hosts put all participants in the mood for it. They stay in tents or at local houses. Some visit the countryside during the day, and return in the evening to join the others in the dance house, but then to the last of their breath. Many sing the new songs they learnt during the day in the folk pub. The event is special because it presents a living culture. Local dances are taught by the locals to those interested at the beginners’ level and advanced level. In addition, everyone has time to get acquainted with the traditions of the area, enjoy local flavours, and visit the sights of Marosszék. For those who want to dance, sing and learn, these days are perfect for relaxation. In Jobbágytelke, there is now-here to hurry. Signal strength, or as the locals say, the “sign”, may fluctuate, in contrast, however, cows may walk in the streets. The motto of the Marosszék Folk Music and Dance Camp is, “If you want to rest, go elsewhere.”



György Klapka, Commander-in-Chief The Fortification System of Komárom

“They say here in Komárom that they are going to build a new line of fortification. Why else would the imperial treasury appropriate all the plots at once? They should begin, let’s say, in Csallóköz and finish, say, in Monostor,” Mihály Timár advises to His Excellency from Vienna in Mór Jókai’s novel *The Man with the Golden Touch*. The writer may have described a real-life scene in his work. The bastion system of Révkomárom runs throughout the whole city of Komárom. After the 1242 Mongol invasion, the former earthwork was replaced by a fortified stone castle. In 1594, the walls and defenders resisted Grand Vizier Sinan’s one hundred thousand-strong Turkish army. Some two hundred years later, Emperor Francis I fled to Komárom before Napoleon. There he decided to turn the city to the strongest military fortress system in the empire. The plots mentioned in the novel were bought up by the state at that time. During the War of Independence in 1848-49, György Klapka’s forces, close to twenty thousand strong, controlled the Danube from Komárom, and hampered the enemy’s advance to Vienna with regular outbursts. The fortress also withstood the siege of the united Russian and Austrian armies, but after the surrender at Világos, Klapka signed the agreement on the surrender of the castle and free withdrawal of the defenders. Later, the Austrians began building the fort system again. With the construction of the fortresses of Monostor and the Igmánd, the defense system was completed by 1877.



Thirty Thousand-Year-Old Twins Lake Saint Anne and Mohos Peat Bog

“There may be bigger, more magnificent and more captivating sights among the landscapes of Transylvania, but none are as sublime as St. Anne’s Lake,” says Jókai in his Travelogue. The southernmost block of the volcanic range of the Hargita Mountains is Csomád Mountains. After the last eruption, two nearby craters were filled with meltwater from the Ice Age. Lake St. Anne occupies the western crater. Mohos peat bog settled on the volcanic ash that had fallen in the eastern crater. St. Anne’s Lake–Mohos Peat Bog is a Nature Reserve on the border of Hargita and Kovászna counties, at an altitude of about 1000 metres above sea level. Today it is a realm of legends, bears and carnivorous plants. The lake is almost circular. It reflects the edge of the crater that rises above it, overgrown with pine forest. Its area was measured by geography students from the Babeş-Bolyai University of Kolozsvár in 1999 to be 19.3 hectares and 6.3 metres in depth. Its water is fed by precipitation and has no outlet. Mohos is four times larger; here water was “replaced” by ten metres thick peat covered by dense vegetation. It is the south-westernmost spot of the Siberian tundra. The peat moss covered with cranberry bushes is the habitat of special plants and animals. Today only a few tarns are left of the former lake. There is a pathway built over the moss, where you can hike with a guide. Although bathing in Lake St. Anne is now forbidden, it is definitely worth washing your hands in it, because whoever touches its water will be helped by the fairies of the lake.



Memorial of the Hero of Nándorfehérvár The Hunyadi Tower in Zimony

In its heydays, it was the southern symbol of millennial Hungary. From the deck of an excursion boat heading for the Iron Gate, you find it to the right. Zimony is located at the mouth of Danube arriving from the north and of river Sava, winding from the west. The Hungarian-Byzantine, Hungarian-Turkish and then Hungarian-Serbian borders once stretched here. Nándorfehérvár (now: Beograd) on the opposite shore is by now encircled by Belgrade. Central Europe ends here, it is the Balkans on the other side. The buildings still bear evidence to this. Once an independent settlement in Szerém County, today Zimony has also become a district of the Serbian capital. In 1896, seven millennial monuments were erected on the most important historical sites of Hungary. One of them was a district of Zimony called Gárdos. The castle standing here, the ruins of which can still be seen today, was the estate of the Hunyadi family, where János Hunyadi died after the victory at Nándorfehérvár in 1456. Within the surviving walls of the medieval fortress, the Zimony Millennium Memorial, a 37-metre-high tower ending in three spires, was built to the design of Gyula Bérezik, an architect from Temesvár; the seated statue of Hungaria was the work of sculptor József Róna from Lovasberény. Originally 4.5 metres high, the statue of Turul, mythical bird of the Hungarians, was made by Gyula Bezerédi from Mogyorós. The Hunyadi Tower was mutilated during the changes of empires; the statues of Hungaria and the Turul disappeared. Called the Millennium Tower today, it is one of Belgrade's tourist attractions.



Sculptor of the Millennium

György Zala

The above designation is the title of György Borbás's album, in which the sculptor and his works, of definitive importance at the *fin-de-siècle*, are presented in excellent photographs and descriptions. Born in Lendva, Muravidék, in 1858, he was orphaned at the age of eight. The little boy was adopted by his uncle, who lived in Városlőd. He first met with clay and modelling in his uncle's stoneware factory. The talented child later went to grammar school in inner Pest, and continued his studies at the Budapest University of Technology and the Design School. He won a state scholarship with his statuette "Prometheus Chained to the Rock". From the sum he educated himself at the Vienna Academy and then in Munich. From the age of 13, he supplemented his modest income from teaching and drawing. He attended his schools as a pauper, but it was worth it, since he returned from Munich an artist and started his bright career. He made a total of 23 public works, including most of the statues in the Millennium Monument in Heroes' Square, Budapest, the Statue of Liberty in Arad, the equestrian statue of Gyula Andrassy next to the Parliament, or the Statue of a Soldier in Dísz Square. 2018 was the memorial year of György Zala, sponsored by the Hungarian government. His bust in his hometown, now Lendava in Slovenia, is on the square named after him. It is the work of Ferenc Király, Munkácsy Prize-winning companion. His birthplace is marked by a memorial plaque; the city also cultivates his memory with an award named after him.



Easter in Székely Land

Sprinkling in Nyárádmente

In the villages of Marosszék, menfolk, bachelors and family men alike, gather at dawn to the sound of music and go from house to house. As ethnographer László Barabás writes, "They greet the girls and women of the house with rhymes, sprinkle them, and take them for a dance. In the past, water was poured on them from pails, nowadays they are sprayed with perfume. Gifts – eggs, bacon, cake, wine and money – are collected from the hosts in return. In the evening, in-kind presents are used for organizing, as they say, "scrambled egg parties", and expenses are covered from the money. This festive and greeting custom does not lack theatrical or even comic moments. A masked figure is a constant member of the procession in every village; in some places there are several of them. He is called the hamubotos (the one carrying a stick with a bag of ashes), kardos (swordsmen), or Easter fool. He is dressed in white shirt and underpants; on his face he wears a painted cut-out mask with ribbons on both sides. A cattle bell hangs from his waistband, and he holds a bag of ash tied to a stick or a sword in his hand. He leads the procession, keeps the order and opens gates. He runs up and down, frightening people, and chasing staring children away. He sends lads lagging behind back into the queue. He is allowed to use the ash stick on the unruly. He, on the other hand, can be tripped, poured over with water and called all kinds of names. The most important thing is to have as much fun as possible." Ash-stick men of the collective Easter watering of Nyárádmente have softened by today, they are decorative figures, living accessories to the Easter custom.

Húsvéti öntöző menet indulás előtt. Középen guggolva az álarcos húsvéti bolond (kardos, kőkós) és felesége (Szentháromság, 1999)



A Telling Name Borostyánkő

Prehistoric man had already collected beautiful, easy-to-grind minerals in this territory. On confines of Borostyánkő (now Bernstein), meaning “amber stone”, there was also a copper and a sulphur mine. They yielded a valuable Bronze Age find, a bronze fibula from around 1500 BC. In ancient times, a famous trade route, the Amber Road led from the Baltics to Venice, with an important stop at Borostyánkő. The castle was built in the early 13th century, after the abolishment of the marches. It was occupied by Prince Frederick of Austria in 1231, but was recaptured by Béla IV in 1235. In the late Middle Ages, the western border of Hungary was protected by a veritable chain of fortresses – Fraknó, Kabold, Lánzsér, Léka, Szalónak, Németújvár and Borostyánkő. Between 1636 and 1864, the castle belonged to the Batthyány family; it obtained its present form at that time. In 1865, Gusztáv Batthyány sold the estate to the Egán family of Irish descent, from whom the Almásy family bought Borostyánkő in 1892. According to a monograph on Vas County, "Borostyánkő is a big, romantic village, finely located, with 209 houses and 1263, mostly German-speaking, inhabitants, who are Catholic and Augustinian Lutheran in religion." Count László Almásy, a renowned Africa researcher, was born here in 1895. The Oscar-winning Hollywood film *The English Patient* is about his life. Ede Egán, a learned agronomist, who was killed by an assassin hired by Subcarpathian usurers for stepping up in favour of the local poor, was buried in Borostyánkő in 1901 in the family crypt. Mátyás Borostyánkői-Baldauf, founder of the Mátyás Cellar in Pest, was born here in 1873.



Folk Costumes in Upper Hungary A Collection of Doll Families

In a neat farmhouse in Búcs (now: Búč), various moments in the life of a family of seven dolls dressed in 51 folk costumes are displayed in showcases. The scenes represent all ages, from the babes to grandparents. The miniature clothes were sewn by capable women from Upper Hungary according to the ideas of Eszter Kerekes Szobiné. The costumes immediately reveal the occasions – wedding, funeral, baptism, prayer for a child, Sunday lunch, and everyday work. Girls smile, bachelors wear cocky moustaches, and mothers guard their babes in swaddling-clothes in their arms. In addition to clothes, small accessories, manger, table, chair, jug, fountain, fruit baskets, richly loaded plates, help orientation. Explanation is given by a map and attached is the name of the seamstress, of the region, of the settlement, the folk costume, and the year of creation. The collection exists since 1998. At the beginning, it travelled throughout the Carpathian Basin and the world as a travelling exhibition. The dolls made it to the EXPO 2000 in Hanover, and also to Cologne, Strasbourg and Canada. Finally, in 2010, they found a permanent home on the northern bank of the Danube in Búcs, where members of the Association for Culture and Tourism guide the visitors. On the wall, framed, a heart-stirring poem by Jenő Heltai can be read.

Take each other's hand, snuggle close,
Hug each other
And from the last sparkle
Of what is human in us,
Make a new fire for the future
And for baking fresh bread.



The Cross is Our Sign

János Esterházy Pilgrimage Centre

A martyr arrived home. The national memorial site of the Hungarians in Upper Hungary was consecrated in Zoboralja, Alsóbodok, on 16 September 2017. The life of Count János Esterházy truly represents the fate in the 20th century of the detached parts of our nation. Born in Nyitraújlak in 1901 and died in a Czechoslovak prison in 1957, the politician is still considered a war criminal under Slovak law. After the Treaty of Trianon, and after the First Vienna Award, i.e. the return part of Upper Hungary, he chose minority fate and represented Hungarians in the legislature of the newly country. In his first speech in parliament in Prague, he said: "As we have been attached to Czechoslovakia against our will, we demand that the Czechoslovak government fully respect our minority, language, cultural and economic rights." Later, in the Assembly of the Slovak puppet state led by fascist Jozef Tiso, he alone had the courage to vote against the deportation of the Jews. He saved masses of Jews, Poles, Hungarians and Slovaks during the difficult years. All this proved to be little for his rehabilitation. Count János Esterházy survived two world wars, the dismemberment of his country, Nazi internment, but the Communists granted no pardon to him. After five decades, his ashes found eternal peace in his homeland, in a worthy place in the János Esterházy Pilgrimage Centre. From 2018 his beatification procedure conducted by the Archdiocese of Kraków has been underway.



The Crescent Waning For Good

The Battle of Zenta

The last two decades of the 17th century marked the end of the Turkish era in Hungary. After the unsuccessful siege of Vienna in 1683, the Ottoman Empire was gradually pushed out from the Carpathian Basin, which was practically completed by the Battle of Zenta in 1697. It could have happened long before, including even the complete destruction of the enemy. But French politics allied with those who opposed Christianity and Europe. Thus, under the Peace of Karlóca (Karlowitz), Temesvár remained under Muslim rule for a few more decades, and the Balkans for centuries. At Zenta, Prince Eugene of Savoy, Commander of Leopold I, Holy Roman Emperor and King of Hungary, defeated the hundred-thousand-strong Turkish army in more than doubly numerical superiority. The united Christian forces were in technical superiority. This, combined with the excellent tactics of the Commander, resulted in a decisive victory. Sultan Mustafa II, who personally led the invasion, escaped, but most of his officers and soldiers lost their lives on the battlefield or in river Tisza. The triumph at Zenta became a popular theme in European art. Countless paintings, engravings and descriptions were made about this life-changing event in Europe. An exhibition in the tower of the Town Hall in Zenta and a monument erected in honour of the heroes of the battle commemorate the heroes. In 2018, Petőfi Theatre in Sopron and the Hungarian Chamber Theatre in Zenta presented the rock opera *Zenta, 1697* by Gyula Szarka and Balázs Szálinger.



Transporters of Europe Carters of Komárom

The Traditionalist Society of the Carters of Komárom was founded in 2015. The predecessors were real carriers who transported people and goods for centuries. They reached almost every city in Europe. In 1785, a caravan of two hundred wooden waggons was used for transporting timber from the Balkans to Komárom for the construction of the Calvinist Church. Their special service was boat-towing on the Danube. They undertook transport to Győr, Pozsony, and farther on also abroad, to Vienna, Ulm and Regensburg. This required hundreds of metres of rope of the thickness of an arm, dozens of capable horses, well-prepared drivers, and excellent knowledge of the terrain. No rich merchant towns could exist without them. Regarding themselves descendants of the conquering ancestors, the carters formed a mounted banderium which lined up in ornate attire at important events in the town. Their choir was famous, they often went to serenade. They proved reliable in case of trouble, and protected the town both on land and water. For these merits, they received a kind of limited, so-called “grant of arms” nobility. They were also faithful to their Calvinist Church. They survived earthquakes and floods. The biggest blow, however, proved to be fatal. Based on the Beneš Decrees, which are still in force in the successor countries, Czechoslovakia of the time expelled them with their families in 1948. The aim of the descendants is to introduce the Komárom carting tradition, once known far and wide, and preserve cultural values.



Three Hundred Motifs Homespun and Embroidery in Bereg

In and around Nagyberég, there are skilful, hard-working, good-eyed girls and women. These qualities are essential for making a traditional homespun. In the Bereg region they are proficient in this, since more than three hundred patterns are known. Tulips, clover, asters, vine leaves, oak leaves, strawberry leaves, bushes, acorn, birds, wolves – Olga Bakó, who inherited weaving as a family tradition could continue listing the patterns at length. The traditional colours of the Bereg woven fabric are red, black and blue on a white base. Only the Rákóczi pattern is multi-coloured. Legend has it that Ruthenians presented the returning Great Prince with a shirt like that. A special feature is the pure white fabric with hand-embroidered motifs. Old patterns were collected by Katalin Polónyi back in the 1960s and 70s. All secondary schools in Nagyberég introduced weaving in the curriculum in 1979, so that girl graduates hold a “paper” testifying to their skill. Kids do not have to be encouraged to attend, they like to do it of their own will. No work is possible without the heddle, since this instrument is responsible for the order of yarns on the loom operated by both hand and foot. Locals call it by the old name ‘estovata’. They weave tablecloths, shirts, scarves, flour bags, underwear; graduate student’s favourite exam piece is the graduation bag. In 2008, a permanent exhibition was opened in the building of the Ferenc Rákóczi II Subcarpathian Hungarian College with the aim of preserving and presenting a special part of Hungarian folk art, the Bereg homespun.



In the Footsteps of the Virgin Mary

The Holy Well of Doroszló

Legend has it that boatmen on the nearby river had seen an apparition of Mary several times. And a spring gushed forth from where the Blessed Virgin's feet touched the earth. According to the parish diary of Doroszló, in 1792 blind János Zablóczki regained his sight through the intercession of the Holy Virgin, after his mother washed his eyes in the water of the well. After the miracle that happened to the young man from Gombos, the vicars recorded eighty more healings, the last one in 1988. The well became a place of pilgrimage well over two hundred years ago. Since then, believers take home spring water in bottles so that those at home could also partake of it. Others just take a few sips, wash their face, hands, or relax their tired feet in the pool. Many light candles near the well and pray at the statue of the Blessed Virgin Mary. The chapel in the place of worship was rebuilt in 1874 into a Baroque-style church with two slender towers and 500 seats. The main altar is decorated with a painting of Our Lady of Perpetual Help, next to which is a statue of St. Elizabeth and of St. Emeric. Every year, 10-15 thousand people make a pilgrimage to the holy spring, the main feast day of which is the Day of the Assumption on the 8th of September. The most important place of worship of Hungarians in the Southland and of Catholics of other nationalities, it underwent a large-scale renovation supported by Hungary with 760 million HUF.



A Magical Valley with an Evil Lake

Néra Valley with the Devil's Lake

It is wildly romantic. These must have been the words of many who first set sight on the area with its rushing water amongst the mountains, the towering rocks, the frightening waterfalls, suspension bridges, giant trees, bluish-green lakes, fairy-tale flowers, the bears glimpsed here and there, snakes, newts and salamanders. Néra in South Bánát is a left tributary of the Danube. Its valley is the longest, 22-kilometre limestone gorge in Transylvania, with an infinitely exciting succession of springs, caves, tunnels and swallow-holes. Of the lakes in the canyon, Devil's Lake is the deepest karst lake in Transylvania with its depth of 12 metres. Its dark blue water hidden in the gorge was considered scary, "devilish" by locals in the area. Perhaps this is why the evil rumour spread that whoever dares to bathe in it will be swallowed forever. Devil's Lake is a cavern lake that came to the surface partially when the cave collapsed. Oval-shaped, the surface is 700 square metres. In the ravine, the hiking trail leads almost all the way along the Néra. You have to wade in the water just once and overcome only one ascent at Devil's Lake. The twenty-kilometre tour, including time to admire the wonders of nature, can be comfortably completed in one day. Fortunately, Néra Valley is not threatened by mass tourism, since it is far from the main roads and you have to go almost to the "end of the world" to see it.



Under the Protection of Áron Gábor Kézdivásárhely

The name of the settlement, inhabited already in ancient times, tells of the trading that had took place here. In foreign languages, such as German, Latin and Romanian, it is called the market place of the Székelys. The centuries had also affixed names to it like “cobblers’ town” and “guild town”. Its fortunate geographical location elevated it high among important commercial centres of Székely Land, as the main route between Moldavia and Transylvania runs through nearby Ojtoz Strait. Today the pride of Háromszék, Kézdivásárhely (now: Târgu Secuiesc) was the seat of the ancient Székely district of Kézdiszék. Between the 17th and 19th centuries its advanced handicraft industry became famous far and wide. Owing to this, during the War of Independence of 1848-49, Áron Gábor, after whom the main square is named, set up his famous cannon foundry in the town. A statue of the master and his bronze cannon has stood in the centre of Kézdivásárhely since 1971. The inner town gained its present appearance in the second half of the 1880s, when the multi-storey, eclectic civilian houses and public buildings were built. The forced “urbanization” of the Romanian Communists fortunately spared Kézdivásárhely. The street structure in the inner town that emerged after the great fire of 1834 represents outstanding architectural values. From the trapezoidal main square built around with town houses on identical plots, the streets lead through courtyards lined with elongated workshops, outbuildings, small houses and small streets so characteristic of the town. Today, 72 numbered alleys meandering from the former courtyards and leading outward from the inner town, give Kézdivásárhely its unique atmosphere.



The Transylvanian Versailles

The Bánffy Castle in Bonchida

The Bánffy family, descendants of the Tomaj clan, received the estate near Kolozsvár as a royal gift in the 14th century. Construction of the walls was started by Dénes Bánffy in 1650. The castle was later rebuilt in the Renaissance and then the Baroque style. In the 19th century, 36 mythological sculptures based on Ovid's *Metamorphoses* were erected on top of the stables and outbuildings. The park was a wonder of its age. Kilometres of linden alleys, geometrical and natural forms, waters, bridges and special plants rivalled with Versailles and Schönbrunn. In his description of the castle published in 1935, art historian József Bíró wrote, "The huge dining-hall with its cabinets and porcelains radiates bright serenity. In its dimensions it measures to a mediaeval knight's hall. Among the rooms furnished with superb pieces, the Maria Theresa Salon stands out with its blue and yellow colours, as well as the billiard hall with the portrait gallery and the library in the round bastion." The building was set on fire and looted by the Germans in 1944, and neglected during communism. Renovation work has been carried out continuously since the 2000s on the basis of programmes in Hungary and Romania. In 2008, the castle passed again into the ownership of the Bánffy family. Culture has returned to its renewed parts. Exhibitions, concerts and festivals are attended every year by tens of thousands.



Saviour of Subcarpathia

Ede Egán

His father, Irishman Edward Egan, settled in Hungary in 1851. His first child, born in Csáktornya, was already named Ede Egán, with the Hungarian accent. The family bought the estate in Borostyánkő, Vas County, from Prince Gusztáv Batthyány. Young Ede Egán followed in the footsteps of his father and pursued agriculture. At the request of Minister of Agriculture Ignác Darányi, in 1897 he submitted a report describing the misery in Subcarpathia, owed to inappropriate farming methods in the mountain climate, to the Schönborn family estate extending to 250,000 cadastral acres, to poor yielding crops, degraded draught and livestock, and the corruption of officials. He worked out a plan called the “Mountain Action”. Thanks to this, local farmers gained access to high-quality tools, food and seeds. He also organized credit unions to provide farmers with loans on fair terms. He rent lands on government money from the Schönborn-Buchheim entailed property and leased them to peasants at a reasonable price. He distributed alpine breeding animals and seeds to those in need. He supported more profitable dairy farms in the mountains. He could not complete his plans though, because on 20 September 1901 he was murdered in the village of Szerednye, probably by an assassin hired by usurers. A monument to Ede Egán stands on the site of the tragedy. In 2016, the Hungarian Government launched the Ede Egán Economic Development Programme, which supports thousands of applicants in Subcarpathia every year.



Get on with Love!

Dance around the Maypole

In past centuries, the long-awaited highlight of the last day of May in Drávaszög was “outdancing the maypole”. On the first of May, i.e. Mayday, lads in villages fixed a maypole to the fence around their sweetheart's home at night or early in the morning. The tall poles were decorated with flowers, ribbons, food, and drink bottles. These had to be cut down on the 31st of May. Groups of lads went around cutting down the maypoles in front of the girls' homes. This custom was a spectacular part of courtship. Girls were watching from the windows with beating heart in the morning to see if there was anyone thinking of them. Earlier, the removal of the maypole was tied to the Pentecostal rite. In most settlements, a maypole or a “village tree” was also erected in the centre of the village, and was chopped down accompanied by a show fitting the occasion. The dancers stood around, walked and danced around the tree. Lads stepped out of the circle one by one, each chopping at the tree with his axe, upon which his girl offered him wine. Eventually, the tree fell, wine was finished, and love bloomed. In Újbezdán and Sepse, the tradition is not allowed to sink into oblivion; parts of the ritual are revived year after year. The party begins with chopping down the tree, continues with dancing around, and ends with a dinner and a dance lasting till dawn.



Colourful Saline Steppe in Upper Hungary Clearings Nature Conservation Site

Walking on the northern bank of the Danube, west to the mouth of Garam, the scenery is dazzling. Thanks to spring rains, at times the lowland plain turns purple, at other times magnificent green, or orange by the light of the rising and setting sun capable of drying everything in summer. Millions of years ago, the area was covered by Torton Inland Sea, and then by the Sarmatian Inland Sea. They left behind salty and alkaline soils around Kőhidgyarmat and Kéménd (now: Kamenný Most and Kamenín), called “salty meadows” by the locals. The nearly 18-hectare area is a nature reserve by the name of Tisztások (Clearings) from 2002 on. Its peculiarity is provided by smaller plots cleaned as a result of “salt efflorescence”, on which *Camphorosma annua* spreads, covering the soil completely in some places. Alkaline steppes are usually inhabited by annual plants. There are plenty of slender salt-meadow grass, but saline barley or gypsy wheat are also common. Biologists have so far registered “Clearings” Nature Reserve as a habitat for nearly 200 plant species, including highly endangered, protected species such as the saline salt flower, also known as 'iron flower', which dresses the field in the mentioned bluish-purple color at the end of summer. Also dominant are the buttercup, and the slender hare's ear. Valuable species in the area are the haresfoot clover and the common hare-moss; in drier parts, the Egyptian clover, and *Achillea asplenifolia* are also to be found in the habitat.



The Pride of Partium

The Károlyi Castle in Nagykároly

This is a genuine knight's castle you have to visit. László Károlyi Lancz, attributing family descendents back to Chief Kond of the conquering Magyars, received permission from King Matthias to build a castle in 1482. The rectangular fort, which became a border fortress by the time of the Ottoman era, was fortified with bastions, portholes, an inner courtyard, external castle walls and a moat. At the beginning of the 19th century, Count József Károlyi rebuilt the old castle into a new Baroque residence, with the defence works demolished and the interiors adjusted to the needs of the residents. The four-storey building became triangular, enriched with ornamental towers, a covered inner courtyard and a vaulted cellar. Its huge reception hall was decorated with paintings and sculptures. In 1894, Count István Károlyi rebuilt the ancient nest again based on the designs of Miklós Ybl. It was turned into a seven-towered knight's castle in the Neo-Gothic and Neo-Baroque style, surrounded by a moat. The spaciousness of the covered atrium formed from the old rectangular castle courtyard is shown by the fact that “a coach-and-four could have easily turned in it”. The ceiling is decorated with tulip-patterned wooden wainscot. The stairs rest on red marble columns. The two marble fireplaces are flanked by lions taken from the family's coat of arms. The floor is mosaic. The wooden furniture in the rooms was made by a local carpenter named Kinczel, and the locksmith's works were carried out by János Ósz, blacksmith from Nagykároly (now: Carei). Today the museum, the library and the outlook on the middle bastion are open to the public in the Károlyi Castle in Nagykároly.



Loss to Upper Hungary, Gain to Székely Land

Ethnographer Rezső Haáz

The ethnographer and drawing teacher was born in Szepesség in 1883. His family is of German Zipser origin. In his novel *The White Woman of Lócse*, Mór Jókai writes about this ethnic group as follows, "They settled here under the first Hungarian Christian kings. They kept their language, otherwise they became Hungarians in all other respects... Through so many hardships, these German Hungarians were always unswerving devotees of the cause of national freedom." Rezső Haáz studied in Késmárk and Igló, and graduated from the Budapest College of Fine Arts. In 1906 he was appointed drawing teacher at the Calvinist College in Székelyudvarhely, from where he retired 42 years later as headmaster. From his hometown, Szepesbéla, he travelled to his new station for three days by train. Having married a Székely girl, a few years later the locals could barely remember that their Teacher had come from another half of the country. His fresh eyes immediately recognized the values natural to the locals. The website of the museum in Székelyudvarhely, named after him, writes about the beginnings as follows, "While other initiatives remained fruitless, nearly four thousand objects of the folk art collection created by drawing teacher Rezső Haáz laid the foundations of an independent museum." Almost all children, grandchildren and great-grandchildren of Rezső Haáz's, who died in 1958, became artists and creative people, who did and are doing a lot for Székely Land and Hungarian culture.



Liquid Gold

The Pumpkin Seed Oil of Muravidék

The people of Hetés use pumpkin seed oil in almost all kinds of dishes. The cultivation of unshelled pumpkin seed varieties sown specifically for the purpose has appeared in private farms in Muravidék only in the 1990s. Previously, oil was pressed from the seeds of the so-called 'pig pumpkin' used for feeding animals. Pumpkins were pitted, the seeds dried and set aside. Shelling pumpkin seeds collected in this way began after the New Year holidays. What in other places was corn husking, was pumpkin seed husking in Hetés, a cheerful activity for long winter evenings, to be finished by Shrove Tuesday. Then the seeds were taken to the mill to press oil for Easter. Pumpkin seed oil mills operated in nearby Bántornya and Zalasombatfa. Freshly pressed oil was first stored in clay jars, later in large enamelled tin cans and filtered into pint bottles. The jars were corked and even wrapped in cloth to let as little light and air in as possible. The oil was stored in the basement or pantry to prevent rancidity. Pumpkin seed oil is a typical artisanal food and medicine in the Muravidék region with hundreds of years of tradition. The dark green liquid gold is poured on soup, salad, fish, and even on desserts in Hetés.



The Natural Treasure of Baranya County

László Rátgéber

The epic attribute in the title was attached to his name by fans. In addition, he is a gold-ranked railwayman, a Knight of the Villány Wine Order, and front-line fighter of the anti-drug campaign. His fans chanted in matches that what he did was "Rátgéber's University". His team always played to a full house of six thousand, and tens of thousands celebrated their championship title in Pécs's Széchenyi Square. "Devil expelled me from Novi Sad, God sent me to Pécs," he summed up his own destiny. He is a real Top Dog, rock singer, organizer of the Orfű Festival, and proud owner of a collection of hundreds of vinyl records. He was born into a basketball family in Novi Sad (formerly Újvidék in the Kingdom of Hungary) in 1966. He was a successful coach at Vojvodina at a young age, but he had to change course due to the war situation in the Balkans. In 1993 he became the coach of the women's team in Pécs, both coach and team soon to be legendary. By 2008, they won a total of nine championship titles, nine Hungarian Cups, and made it to quarterfinals of the Europa League three times with PVSZK. He alone was head coach of the Hungarian women's and men's national teams at the same time. As the coach of Spartak Moscow, he won the Women's Europe League in 2009, for which he received a Russian state award and was voted best women's basketball coach in Europe. The following year, he led Fenerbahçe in Istanbul to become the Turkish champion and Super Cup winner. He has led the Rátgéber National Basketball Academy in Pécs since 2011. He was elected best coach of all times in 2018 by the Vojvodina Basketball Association.



Live Geography

The Ravine of Sebes-Körös and the Strait of Rév

One of the most beautiful sections of the road between Kolozsvár and Nagyvárad runs along the river Sebes-Körös. After Segesvár, the river flows in the valley between the mountains to Királyhágó, with the asphalt strip meandering next to it. Whoever chooses a hiking trip will not regret it. Heading west, the ruined walls of an ancient castle are still seen in the distance, and then nature steals all our attention. If you want to learn of the seemingly dry concepts of geography with your own eyes, go hiking here. After a walk, you can take a maturity examination in geography with easily acquired, confident knowledge. There is no need afterwards to read on rivers, karst formations, earth structure, surface forms, rocks and tectonic plates, volcanic processes, caves, forests and climates of the temperate zone, surfaces formed by natural forces, or geological ages. The 48-kilometre stretch also offers a great opportunity to prepare for the biology exam, as the flora and fauna are dazzling. Ethnographer Dr. Antal Herrmann wrote of this landscape in the local journal *Transylvania* in 1905, "Everything beautiful and charming, sublime and enchanting is accumulated here like in a crowded treasure shop. And the shop-window is Rév and surroundings. Strangers and tourists have to come here to admire the fairy garden."



King of Hockey Árpád Kercsó

If the coach born in Gyergyószentmiklós (now: Gheorgheni) had not moved to Hungary, our ice hockey national team would play in one or two classes lower today. But he came through an adventurous journey, under cover of a fake marriage, and has raised hundreds of hockey players in Dunaújváros, Budapest, Zalaegerszeg, Székesfehérvár and Nyíregyháza since 1985. In 2016 he was elected to the Hall of Celebrities of Hungarian Hockey. And why did he leave Székely Land? He said this in a radio interview, “We were looked upon there as second-class citizens. The Federation employed me as an assistant coach, though I had the best youth teams, raised 11 adult Romanians for the national team in Csomafalva, a village of five thousand, full of master joiners and carpenters. I felt fine among them. But I had no future, I had to leave. At the 1998 Group C World Championships, I was head coach of the Hungarian national team. In the final match, Romania led 2-0 against us. My two students, Csaba Csíky and Csaba Csata, were the scorers. In this case, Transylvania supports the Hungarian team; the result is irrelevant only to the parents of Székely players. In the end, we won 3-2 with great difficulty and made it to Group B. We won in Budapest, in front of ten thousand supporters, and that was the point. I know how much joy we have brought also to the people of Transylvania.”



Swaddled Babe's Cake

The Fumu

Making this baby-sized, stuffed and baked dough is popular in the region of Göcsej, Hetés and Muravidék. They are prepared for weddings and childbirth. In the post-wedding entertainment, it is handed over to the newlyweds with playful good wishes. Godmothers, kins, and friends give fumu to mothers-to-be and their family. They play baptism with the baby-shaped cake, and then it is cut into pieces and distributed amongst the kins, thus strengthening togetherness in the extended family. The root of the word goes back to 15th-century *fumoly*, a service of serfs to be accomplished for festive occasions. As the cake symbolizes the newborn, *fumu* is 10-12 centimetres high, 26-30 cm wide and nearly 50 cm long. It is made from two to three kilograms of wheat flour, 8 to 10 eggs, with milk, sugar, yeast and fat or oil added. The dough is divided into three parts, each filled with poppy seeds, walnuts, apples, dried fruits, jam, and nowadays with cocoa. The three bars thus obtained are plaited together. This is the body of the *fumu*. A round loaf is filled in the same way to form the head, which is then placed on top of the braided bottom part. The eyes, ears, nose, mouth and decorative elements on the swaddle are shaped from small pieces of dough. Finally, the whole cake is glazed with eggs, and baked in the oven until golden yellow. Fumu is prepared in less than an hour and consumed in itself or with jam.



Playing his Flute Shepherd Songs in the Lower Tisza Region

Some people still graze sheep on the banks of the Lower Tisza river in the Bánát and Bácska. They still remember the ancient songs of the shepherding world. Shepherds have always lived out in the *puszta*, and hardly felt the impacts of the outside world. Anikó Bodor, a folk music researcher born in Zenta, wrote the following about their songs: “Since cattle watchers are men, shepherd songs are also typically male songs. It comes from their almost extra-societal way of life that their songs are akin to songs of exile and captivity, and songs of the outlaws. Shepherd songs have preserved many archaic elements in their lyrics and melodies. In their love poetry they have preserved elements of the medieval troubadour genre of singing at dawn. On account of their free and tough lifestyle, shepherds consciously set themselves above peasants tied to the ground. Depending on the type of herds tended, there are songs of horse-herders, cattleherds, shepherds and swine-herd songs.” Old songs are still collected from people who know a lot of shepherd songs like György Gyarmat from Horgos, István Balázs from Oromhegyes and his children, Ida and Mátyás, Sándor Zéltly and his niece, Klára, from Mohol, Mihály Banka and his family from Csókás, Mrs. Ferenc Mangurás née Anna Nagy, grandchild of a shepherd from Zenta and a sheep-shearer. The lyrics describe life tending the flock, in close relationship with animals. The most common topics are conflicts with the master, and the loss of cattle during count. In Magyarszentmihály, Lajos Kálmány collected the following lines, “I served a farmer for thirty years / I wore his yoke to the bone like a foal / I ate no fodder, still grew old / on corn-stalk that was my fare...



The Miracle of Upper Nyárád

The Ditch of Giants

People also call it Helen the Fairy's road and Saint Ladislav's embankment line. The signal system between the ruler's border guarding fortresses led through this region. This is how Balázs Orbán writes about the landscape in the second half of the 19th century, "The western side of Bekecs facing Marosszék rises with two steps, *lonka* in the Székely language. Climbing the steep rocky side at Selye, we reach the *lonka* (step) of the mountain in an hour, where it has a stepped cut, i.e. so-called terrace-like narrow strip of space. The Ditch of Giants passes through the lower step, which is nothing more than the continuation of the so-called Rabsonné's Road. The Ditch of Giants is basically a 4 to 6 fathom-wide embankment, with a 4 fathom-deep and wide water-pocket or rampart on the west side; on the other or eastern side, such a rampart is not visible today. This would contradict the theory of the road, but it can be assumed that the upper or eastern rampart was filled with water running from above and captured by the embankment, while the lower, deep rampart was formed so that the earth for the embankment and for levelling was extracted from there. In addition, it also supports the theory of the road that our embankment is heading noticeably for the gently sloping and more walkable part of the mountain." The Ditch of the Giants is also presumed to have been a deepened, hidden trail of a former Roman road. It may have been part of a bulwark system. One thing is certain, the ditch is a wildly romantic spectacle worth exploring.



Underskirts in Drávaszög Kebél

These mysterious skirts were sewn mostly from homespun linen. The loose underskirt, *kebél*, wrinkled at the waist and reaching halfway down the leg, was made of light material for the young, from fine linen for the elder, and from linen yellowed by saffron for mourners. In Baranya County, they call it little *kebél*, and in Bóköz, the white upper skirt reaching to the ankle was called the big *kebél*. In Kórógy, Slavonia, the name of the long white linen shirt is *kebél*, and it was worn also further north, in the region of Eszék. The strip of fabric sewn inside at the edge of the garment indicates that it may have been worn fastened up in front – a way of wearing skirts popular all over the Carpathian Basin, in Kalotaszeg, Matyóföld or Sárköz. In common knowledge, the underskirt is an accessory to loose skirt wears, although it was essential under any skirt, especially in multi-layered clothing in winter. The appearance of the lower skirt dates back to the 19th century. In the fashion of the time, top skirts definitely started to shorten, and underskirts became visible. As ethnographer István Gyórfy recorded in 1912, "In the Fekete-Körös valley, a woman coming home took off her upper skirt to be spared and stayed at home in the one under it."



Time Travel to the Árpád Age

Saint Emeric Church in Gelence

The building in the southeastern corner of Székely Land, in the Carpathian bend, was erected in the 13th century. The frescoes and the coffered ceiling of the church, surrounded by stone walls, evoke the past of the Hungarian nation. Though renovated several times, the nave remained almost intact and retained its ancient, sacred character. The excavation and restoration in 1932 brought to light unparalleled relics. The old sanctuary was unearthed, and an important linguistic relic of the Hungarian language, “Dated Runic Sign of Gelence” was found, with the year 1497 on it. The murals of the nave present the legend of St. Ladislav's vow, Departure to the Battle, The Battle, Pursuit of the Kuman, The Duel, and The Beheading of the Kuman. The depiction of the legend of St. Ladislav in Gelence is one of the oldest and most valuable mural paintings in Transylvania. In the row underneath, scenes from the Passion are seen. In 1999, details of the outer murals on the north side of the church have also been uncovered. The figures of St. Emeric, St. Ladislav and St. Stephen have survived in fragments. The coffered ceiling, decorated with Renaissance floral patterns and divided into 103 boards, is also wonderful, and differs from its contemporaries in that they display several figures and inscriptions. A library of literature deals with the presentation of the values of the Church of St. Emeric in Gelence. This most important monument of Háromszék is admired by thousands every year.



Grand Canyon of Transylvania

The Red Ravine

The scene is attractive both from the South Transylvanian highway and from the city of Szászsebes (now: Sebeș). In geographical terms, it is a surface erosion phenomenon formed in a debris-sedimentary rock layer. The layer consists of red clay, gray, white and red sandstone, and marl. The walls are overgrown by rare vegetation, including the protected seahorse, black ruffles, mourning imola, late carnations, red birdcage and radiant head-drops. Chimneys of three caves open between the blocks. The red rocks, one kilometre in length, reach a height of one hundred metres. It inspired the imagination of the inhabitants, projecting mystical animal and human figures, organ whistles, pyramids, and towers on the steep formations above. In distant cultures, thousands of slaves worked for decades in palaces and churches with similar patterns, often lost in the jungle and desert. In Transylvania, this work was done by nature. Its first documented mention is from 1539. In an inventory of the estate of a Saxon citizen, it is noted *in rubro promontorio*, that is, "On the red promontory." Hikers would better take care of every step, because dusty stones are slippery even in dry weather. The Red Ravine has been a nature reserve since 1950.



János Sándor The Wood Carver from Székelyszentistván

His moustache and haversack can be seen from afar. Anyone who gets to know him falls in love with Székely Land. His father, Uncle Mózsi, served in two world wars as a Hungarian soldier. On both occasions he was taken into Russian captivity and was fortunately released. On returning home, both times he found his homeland to have been ceded to Romania. The Unitarian Sándor János was born in Városfalva, "in the Hungarian world", in 1941 and in soul remained a Hungarian citizen forever. After graduating from the teacher's training college, he moved to Székelyszentistván (now: Ștefănești), where he married Margit, the pretty kindergarten teacher. When he taught in Cséje, seven kilometres from the village, he rode his motor-bike in dust, snow, frost and rain on a road which is almost impassable to this day. He also did bird mounting as an income supplement. But when 15 murdered rollers and waxwings were brought to him, he replaced the scalpel with a chisel. Since then, he carved soul birds, coats of arms, church symbols and grave-posts. He prepared the coats of arms of the counties of historical Hungary for the National Széchényi Library. The 64 carvings reached Budapest in an adventurous way at the turn of the millennium. Local authorities looked askance at the mass migration abroad of "Romanian" folk art, so the master's friends smuggled out the freshly finished pieces, three or four at a time, hidden in the car. He had dozens of exhibitions in the Carpathian Basin and around the world. János Sándor was a veritable "star" of the Hannover Expo. It was hardly possible to get close to him in the Hungarian pavilion. The diligently working Székely enchanted the audience.



Born to Be a Gymnast

Kati Szabó

She was fifteen years old when she won a gold medal in floor exercise at the World Championships in Budapest in 1983, adding to it three silvers and one bronze in other events. After the victory, the scared little girl said a few words in Hungarian in front of the TV camera. In the communist Kádár era, many in Hungary were faced for the first time with the fact that Hungarians live all around our borders in the Carpathian Basin. Kati Szabó was born in Zágón, as was Mikes Kelemen. Always on the go, the sprightly little girl was six when she was sent to a sports centre for gymnasts in Onest. She did not speak a word of Romanian; a Csango Hungarian woman working there was the only one she could talk to. Then the famous coach, Béla Károlyi, and his wife, Márta, both Hungarian, took her under their wings. She was later transferred to Déva, to the central training camp of the Romanian national team, where she lived and trained for ten years in rigorous conditions. When the work matured and she represented Romania at world competitions, her name was changed to Ecaterina, instead of Katalin. She won four gold and one silver medals at the 1984 Los Angeles Olympics. She scored ten points 17 times during her career, for her perfect exercises. She retired unexpectedly in 1987 and settled in France after 1990. She was voted into the Hall of Fame by the International Gymnastics Federation in 2000. A kindergarten in Zágón and a sports hall in Sepsiszentgyörgy were named after Kati Szabó.



No Wedding Without it The Round Pretzel of Muravidék

It is a food for fun and happiness. Children munch pretzels at the zoo, in the amusement park, in the circus, fans eat them at the match, and in Muravidék and Hetés it cannot be missing from the wedding table. The truly circular pretzel is made of the finest possible white flour. Pretzels are baked in the oven for the holidays. They are consumed with meat and vegetable dishes, instead of bread. In the area it is traditionally plaited from two strands and formed into round shape. In the folk diet of the Mura region, the pretzel is also called round pretzel or hot fried pretzel, as they are baked in the oven. This kind of pastry is more than just food for the locals. With its round, harmonious shape and appetizing appearance, it has become almost a symbol, embodying abundance, security and subsistence provided by the homeland. In the past, they also baked huge round pretzels, up to 30 centimetres in diameter, pieces of which were broken off and eaten that way. In Zsitkóc, Mária Végi has baked her pretzels in a wood-heated oven in her bakery for decades. She kneads the dough from milk, sugar, yeast, flour, salt and fat. In the end, she glazes them with eggs and bakes them until nice brownish red. According to family tradition, her great-grandparents also plaited pretzel dough during holidays, threshing and harvesting, and it was to be found in every pantry, covered with a cloth.



A Fairytale Flower without Thorn

The Bánát Peony

Paeonia Banatica is a highly protected ancient species. An element of the Pannonian flora, it is endemic in the Carpathian Basin. Its earliest known and documented occurrences are in the Bihar Mountains, the Temes and Al-Duna region, the Tarcsl Mountains and the eastern side of Mecsek. 90 per cent of the total population of the world is estimated to live in Hungary. With its bright, purple colour, shapely petals and golden stamens, it is immediately recognizable and simply beautiful. This often proves to be its ruin. They are picked and even sold in markets. Its miraculous power was discovered thousands of years ago. It was named after Paeon, the Greek physician of Gods who, according to a myth, cured Pluto, ruler of the underworld, with this plant from epilepsy. It was also used as a magic plant in ancient times. Its seeds and flowers were often worn as amulets. Mediaeval artists regularly painted the Banat peony without thorns as a symbol of Mary in their paintings. Its roots and fatty-oily seeds contain alkaloids. Folk medicine discovered and used its healing power as analgesic and for indigestion, and even as emetic in cases of poisoning. It also relieves symptoms of asthma and haemorrhoids.



From the Homeland to Home Attila Kaszás

He may have had his best plans then; he may have been the strongest then. He may have been the happiest with his wife, Ildikó and little son, Jancsika. His little daughter, Luca, however, was not to know her father. As Hungarian News Agency MTI reported, "Actor Attila Kaszás died on 23 March 2007 at the age of 47, due to a stroke he suffered. He was lying in a coma at the National Institute of Neurosurgery for five days after he had been taken ill in the National Theatre. Attila Kaszás was to play the fourth juror in *12 Angry Men* with fellow actors such as László Sinkó, Péter Trokán, János Kulka and Dezső Garas. The Mari Jászai Prize-winning actor was born in Vágselye, Upper Hungary, in 1960." For Attila Kaszás it was enough to show his talent on the stage, he had no need for the tabloids. His two-metre statue, the work of Péter Gáspár, erected from public donations, was unveiled in Révkomárom in 2008. It has a title, Farewell to the Stage. At the inauguration, actors Péter Rudolf and Károly Eperjes spoke about the unforgettable friend. His memory is preserved in the poetry festival in Komárom, the Attila Kaszás Prize, a season ticket of Víg Theatre, Budapest, the Attila Kaszás Hall in the Budapest National Theatre, a poetry workshop and a cultural festival in Zsigárd in Mátyusföld. Most of all, however, the undying love of the audiences keeps him among us forever. "I have no desire to sail out of this world, I still have a lot to do here," we heard him say as Radioman in the play *Padlás* (Attic) from evening to evening.



Awarded by Two Popes

János Stampay, Cantor Teacher of Upper Hungary

In 1902 Pope Leo XIII, in 1942 Pope Pius XII blessed and acknowledged his work. János Stampay observed that Hungarians sang in the church in deep reverence, so he collected this kind of traditional singing. He published data, prayers, rites, and passions in 1895, entitled "Catholic Hymns, Prayers, and Funereal Rites. The prayer book was published in a total of 43 editions and came into the hands of believers in 3 million copies. János Stampay was born in Léva (now: Levice) in 1864; his father was a tailor. After graduating from the teacher training college, he taught in Verebény, Ürmény and Sókszelőce. In 1891 he became cantor teacher in Kőbölkút, where he founded a choir. From the proceeds of performances, he bought an organ for the church and a harmonium for the school. The Léva Historical Portrait Gallery writes about him: "After the outbreak of World War I, he organized relief for the wounded. He opened a library in Kőbölkút, and collected for the poor at Christmas. He was a notary of the Roman Catholic Teachers' Association of Párkány and Countryside. He retired in 1934." He popularized fruit growing and tree breeding, directed theatrical performances and gave parties. He taught the women and girls of the village to dress sensibly and in taste. Of the nearly 100 years he lived, he spent seventy in Kőbölkút, from where the Czechoslovak authorities deported his adult children with their families in 1948. A widower, he was forced to spend his last years alone. Today in Kőbölkút, the scout team, the primary school and the main street are named after János Stampay.



Hungarian Tennis Star Mónika Szeles

His father, amateur player Károly Szeles was her discoverer and first coach. She attended a Hungarian school in her hometown, Novi Sad (formerly Újvidék in Hungary), and started playing tennis at the age of seven. The family could not afford to buy a junior size racket for her, so she played with his father's. She could only handle it with both hands, so she hit from both sides like that. As a result of the enormous amount of training, her balls sprang to the opponent's side with the speed of a rocket. Her endless working capacity and endurance led her to the top at the age of 16. From 1991 she was as good as unbeatable. During this period she played 56 Grand Slam matches and only once was she forced to congratulate her opponent as a loser. She became the queen of tennis. Then, on 30 April 1993, a crazy fan of her main rival, Steffi Graf, world no. 1 before and after, stabbed Mónika Szeles in the back with a knife during a break in the quarterfinals at the Hamburg tournament. Then 20 years old, she returned two years later, but due to her physical and mental injuries, she could not repeat her previous successes. She finally retired in 2003. She had a total of 53 tournament wins and led the women's world rankings for 178 weeks. Mónika Szeles lives in Florida today, and in 2007 she assumed Hungarian citizenship. She frequently visits in Hungary. When she talks about Hungarian tennis and the national team, she always uses first person plural. Her presence and support give a huge strength to young Hungarian players.



The Whole City Awaited the Return of the Great Prince The Burial Place of Francis Rákóczi II in Kassa

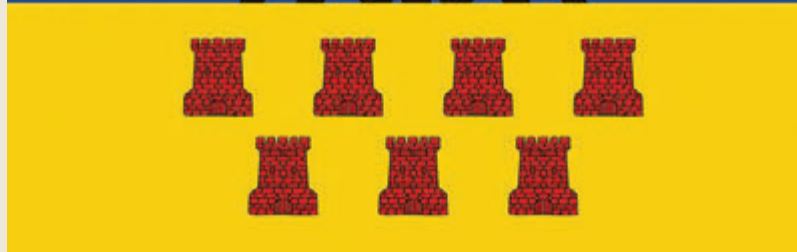
The time came by 1906, that is, the political situation allowed the return home of the ashes of the exiled. A ship called *Kelet* (Orient) brought the earthly remains of the Rákóczi and several Hungarian dignitaries, including Imre Thököly, from Turkey to Orsova. From there, all the way to Budapest, people stood on both banks of the Danube in formal dress. In Budapest, Rákóczi was laid out in St. Stephen's Basilica, Thököly in the Lutheran Church in Deák Square, so that people could pay their respects to them. From there the procession left for Kassa, where the ashes found their final resting place in the church where the Prince prayed so many times, St. Elizabeth's Cathedral. A crypt was built in the northern nave, in which the marble sarcophagi of Francis Rákóczi II, his mother Ilona Zrínyi, and his eldest son, József Rákóczi, were placed. Next to them are the tombs of his faithful companions, Count Antal Esterházy, Colonel Miklós Sibrik, Count Miklós Bercsényi and his wife, Countess Krisztina Csáky. Emperor and King Francis Joseph did not attend the funeral, for which Parliament passed an act in condemnation. In the course of the century that had passed since the Treaty of Trianon, with the exception of the years from 1938 to 1944, the tomb has stood on the territory of foreign states. An inseparable part of Hungarian historical memory, the crypt was renovated in local, Hungarian and EU cooperation in 2008.



Fairyland

The Principality of Transylvania

After the defeat suffered by the Ottomans at Mohács in 1526, the Carpathian Basin was torn into three parts, and the *de facto* Hungarian state was led by the ancient Transylvanian historical families Szapolyai, Báthory, Bocskai, Bethlen, and Rákóczi. Their ultimate goal was to reunite the kingdom. From King John Szapolyai, his son, John Sigismund, could only inherit Transylvania. His name is associated with the proclamation in 1568 of religious freedom, unique in the world, and the founding of the only Hungarian Christian denomination, the Unitarian Church. His successor, Stephen Báthory was even crowned King of Poland, owing to brilliant political moves, but he had no time enough for the implementation of his grand plan. Stephen Bocskai, leader of the only victorious war of independence, was elected Prince by the Transylvanian Diet in 1605. A few days before his death, he set the direction for his successors in his last will written in hand: “As long as the Hungarian Crown is held by the German, it is necessary and useful to maintain a Hungarian Prince in Transylvania. Were the Hungarian Crown taken to a Hungarian hand, which may God grant, we warn the Transylvanians to submit themselves under that crown in the old way.” In novelist Zsigmond Móricz’s trilogy on Transylvania, András Géczy, a Hungarian nobleman who fled to Transylvania says this to Prince Gábor Báthory and the magnates of Transylvania: “The Great Plain is torn apart, under Turk command ... Upper Hungary is torn apart, under German command... And you see, you Transylvanian gentlemen do not even know what a happy state you are in – you have the freedom to be Hungarian.”

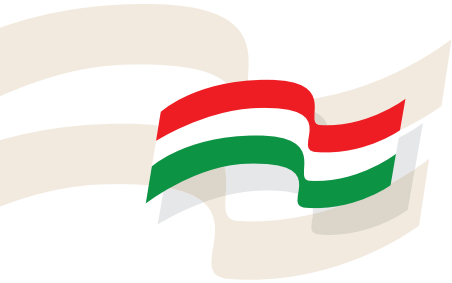


They Fought to the End The Székely Division

After the end of the Great War, the Károlyi government thought to defend Hungary without an army. However, the Czechoslovak, Serbian and Romanian forces lost no time in crossing Hungary's legally still existing millennial borders. In Transylvania, military commander Károly Kratochvil began recruiting soldiers in order to organize resistance against the invaders. By January 1919, the Székely Division, a thousand-strong unit, developed a front line to protect the region of Partium. On the 21st of March, however, Károlyi handed over power to the Hungarian Soviet Republic led by Béla Kun. The Communists had an aversion to a nationally motivated defence army, and practically attacked from the west the Székely Division which defended the country for a ceasefire, they would overthrow the red power in Budapest, but was to no avail. In this absurd situation, the officer corps of the Székely Division decided to lay down the arms in front of the Romanians. However, these few months of struggle were not in vain, because it won time for the hinterland at least to try and save what could be saved. Documents left behind by Károly Kratochvil and other records presenting the astounding events of the heroic resistance put up by the Székely Division are displayed in the Trianon Museum in Várpalota. Lines from their marching song speak for themselves: "Brother, life may only be five minutes today, five minutes and no more. I remember you in my prayers today, thinking of you with a faithful heart. Forward, brother, for life is cheap, let the finest death come. Brother, life may only be five minutes today, all the same we have to win."



Photographs from



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Bácsfeketehegy - Feketić (Serbia) - p. 41., 129., 162.

Bácska - **Bačka** is a geographical and historical area within the Pannonian Plain bordered by the river Danube to the west and south, and by the river Tisza to the east. It is divided between Serbia and Hungary. Most of the area is located within the Vojvodina region in Serbia - p. 24., 38., 41., 106., 111., 116., 129., 162., 197. Bánuta - Banuta (Slovenia) - p. 16.

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Csikszereda - Miercurea-Ciuc (Romania) - p. 43., 47., 53., 83., 115., 118.

Csóka - Čoka (Serbia) - p. 41., 48., 111.

Deményháza - Dămieni (Romania) - p. 58., 81.

Burgenland - **Őrvidék/Várvidék/ Gradišće**. The territory belonged to the Kingdom of Hungary until the end of the World War I. It was incorporated into Austria by the Treaty of Trianon in 1920 - p. 29.

Délvidék – Southland is a historical political term referring to varying areas in the southern part of what was the Kingdom of Hungary. In present-day usage, it refers to the Vojvodina region of Serbia - p. 24., 52., 99., 106., 111., 116., 154., 162., 183.

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Erdőd - Arduđ (Romania) - p. 78., 97.

Érsekújvár - Nové Zámky (Slovakia) - p. 138.

Felsőhegy - Gornji Breg (Serbia) - p. 41.

Felsőrépa - Vătava (Romania) - p. 65.

Felvidék - **Upper Hungary** is the usual English translation of Felvidék, the Hungarian term for the area that was historically the northern part of the Kingdom of Hungary, now mostly present-day Slovakia - p. 21., 37., 71., 79., 98., 106., 117., 128., 138., 142., 143., 149., 156., 168., 178., 179., 189., 191., 206., 207., 210.

Fraknó - Forchtenstein (Austria) - p. 165., 177.

Gelence - Ghelinta (Romania) - p. 132., 200.

Gombaszög - Gombasek (Slovakia) - p. 106., 128., 143.,

Göntérháza - Genterovci (Slovenia) - p. 16.

Segesvár - Sighișoara (Romania) - p. 147.

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Jólész - Jovice (Slovakia) - p. 89.

Kámaháza - Kamovci (Slovenia) - p. 16.

Kanizsamonostor - Banatski Monoštor (Serbia) - p. 48.

Kaplony - Čapljeni (Romania) - p. 146.

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Karlóca - Sremski Karlovci/ Karlowitz (Serbia) - p. 91., 180.

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Kassa - Košice (Slovakia) - p. 71., 209.

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Kéménd - Kamenin (Slovakia) - p. 189.

Késmárk - Kežmarok (Slovakia) - p. 89., 156., 191.

Kézdivásárhely - Târgu Secuiesc (Romania) - p. 185.

Kilyén - Chilieni (Romania) - p. 159.

Kishegyes - Mali Idoš (Serbia) - p. 106., 129.

Kisiratos - Dorobanți (Romania) - p. 19., 54., 77., 86.

Kolozsvár - Cluj-Napoca (Romania) - p. 17., 30., 34., 40., 45., 46., 62., 65., 68., 70., 77., 88., 106., 115., 135., 137., 141., 152., 155., 160., 169., 173., 186.

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Köbölkút - Gbelce (Slovakia) - p. 207.

Kőhídgyarmat - Kamenný Most (Slovakia) - p. 189.

Lajtabánság – **Lajta Banate** was a short-lived western Hungarian state in the region where the Austrian federal state of Burgenland now exists. It existed between October 4 and November 10, 1921, following the Treaty of Trianon and the departure of the rump Kingdom of Hungary's army and after the Sopron plebiscite was held in the area according to the Venice protocol – p. 29. Lendva - Lendava (Slovenia) - p. 80., 119., 130., 142., 145., 164., 175.

Laskó - Lug (Croatia) - p. 131.

Lendvahídvég - Mostje (Slovenia) - p. 16.

Léva - Levice (Slovakia) - p. 207.

Libánfalva - Ibănești (Romania) - p. 65.

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Losonc - Lučenec (Slovakia) - p. 37.

Lőrincfalva - Leordeni (Romania) - p. 62.

Lukafalva - Gheorghe Doja (Romania) - p. 62.

Madéfalva - Siculeni (Romania) - p. 67.

Magyarkanizsa - Kanjiža (Serbia) - p. 41., 154., p. 166.

Magyarszentmikály - Mihajlovo (Serbia) - p. 41.

Máramarossziget - Sighetu Marmăței (Romania) - p. 140.

Márkod - Mărculeni (Romania) - p. 134.

Marosvásárhely - Târgu Mureș (Romania) - p. 57., 62.,

75., 118., 124., 125., 141., 159., 170.

Martonos - Martonoš (Serbia) - p. 52., 166.

Máréfalva - Satu Mare (Romania) - p. 42.

Medgyes - Mediaș (Romania) - p. 123.

Medve-tő - Lacul Ursu (Romania) - p. 84.

Mikháza - Čălugăreni (Romania) - p. 53., 65., 125.

Mohol - Mol (Serbia) - p. 41., 197.

Munkács - Mukachevo (Ukraina) - p. 15., 35., 139., 151.

Muravidék – **Prekmurje/ Transmurania (Slovenia)**.

The northernmost region of Slovenia, which was part of the Kingdom of Hungary before 1920. The region covers an area of approximately 910 square kilometres – p. 80., 119., 130., 142., 164., 175., 192., 196., 204.

Muzslya - Mužlja (Serbia) - p. 41.

Nagyadorján - Adrianu Mare (Romania) - p. 81.

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Nándorfehérvár - Belgrade/Beograd (Serbia) - p. 91., 174.

Nyárádköszvényes - Mătrici (Romania) - p. 63., 90., 161.

Nyárádremete - Eremitu (Romania) - p. 65., 96.

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Nyárádszereda - Miercurea Nirajului (Romania) - p. 61., 96.

Nyitra - Nitra (Slovakia) - p. 64., 71., 138.

Óbecse - Bečej (Serbia) - p. 41., 52.

Ógyalla - Hurbanovo (Slovakia) - p. 149., 168.

Pádé - Padej (Serbia) - p. 41.

Parajd - Praid (Romania) - p. 82., 96., 104., 126.

Párkány - Štúrovo (Slovakia) - p. 207.

Partium was a historical and geographical region in the Kingdom of Hungary during the early modern and modern period. At the end of World War I, Partium was split, under to the terms of the 1920 Treaty of Trianon, among the successor states of the former Kingdom of Hungary: about 60% became part of Romania, about 20% went to Hungary, and another 20% to Czechoslovakia. The latter part, known as Carpathian Ruthenia, was ceded to Soviet Union after World War II and since 1991 belongs to Ukraine. – p. 25., 85., 113., 190., 211.

Péterréve - Bačko Petrovo Selo (Serbia) - p. 41.

Pozsony - Bratislava/ Pressburg (Slovakia) - p. 23., 71., 128., 168., 181.

Pusztakamarás - Cămărașu (Romania) - p. 55.

Radamos - Radmožanci (Slovenia) - p. 16.

Rimaszombat - Rimavská Sobota (Slovakia) - p. 89.

Salánk - Salanki / Shalanky (Ukraina) - p. 20., 94.

Sepse - Kotlina (Croatia) - p. 188.

Sepsiszentgyörgy - Sfântu Gheorghe (Romania) - p. 40., 114., 159., 203.

Southland - **Délvidék** is a historical political term referring to varying areas in the southern part of what was the Kingdom of Hungary. In present-day usage, it refers to the Vojvodina region of Serbia - p. 24., 52., 99., 106., 111., 116., 154., 162., 183.

Sókszelőce - Selice (Slovakia) - p. 207.

Subcarpathia – **Kárpátalja**. Since the formation of the Kingdom of Hungary the territory of Subcarpathia was part of the Hungarian state until 1918. Today Subcarpathia is a part of Ukraine with Ungvár/Uzhhorod as its capital - p.15., 20., 35., 94., 139., 142., 151., 177., 187.

Szabadka - Subotica (Serbia) - p. 32., 38., 41., 52., 154.

Szaján - Saján (Serbia) - p. 48.

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Szentgerice - Gălățeni (Romania) - p. 44., 74., 96., 160.

Szentlászló - Laslovo (Croatia) - p. 110.

Szepesbéla - Spišská Belá (Slovakia) - p. 191.

Szováta - Sovata (Romania) - p. 84., 104., 115., 118.

Sztána - Stâna (Romania) - p. 40., 49.

Tarcal-hegység - Fruška Gora (Serbia) - p. 111., 205.

Teremiújfalu - Satu Nou (Romania) - p. 153.

Temesvár - Timisoara (Romania) - p. 40., 174., 180.

Tóba - Toba (Serbia) - p. 41.

Topolya - Bačka Topola (Serbia) - p. 41., 116.

Torda - Turda (Romania) - p. 18., 22., 58., 76., 152., 167.

Torockó - Rimetea (Romania) - p. 18., 152.

Torockószentgyörgy - Coltești (Romania) - p. 70.

Torontáloroszi - Rusko Selo (Serbia) - p. 41.

Törökbecse - Novi Bečej (Serbia) - p. 41., 111.

Törökkanizsa - Novi Kneževac (Serbia) - p. 41.

Tövís - Teiuș (Romania) - p. 58.

Tusnádfürdő - Băile Tușnad (Romania) - p. 27.

Transylvania/Siebenbürgen – **Erdély**. Transylvania belonged to the Kingdom of Hungary in the Middle Ages. From the second half of the 16th century it was governed by the Hungarian princes as an independent state for more than a century under the name of the Principality of Transylvania. From the end of the

17th century it was a province of the Habsburg Empire enjoying a high degree of autonomy. From 1867 it became again an integral part of Hungary within the Austro-Hungarian Monarchy for more than half a century. Now it is part of present-day Romania - p. 12., 17.,18.,22., 27., 30.,

34.,35.,36.,40.,42.,43.,44.,46.,47.,49.,55.,58.,61.,62.,65.,7 0.,71.,73.,76.,82., 83.,86.,91.,92.,95., 100.,102.,103.,105.,113.,114.,115.,118.,123.,125.,126.,1 33.,135.,137.,141.,144.,147.,153.,154.,155.,156.,158.,160., 161.,173.,184.,185.,186.,194.,195.,200.,201.,210., 211. Újbezdan – Novi Beždan (Croatia) - p. 188. Újvidék - Novi Sad (Serbia) - p. 41., 193., 208.

Upper Hungary – **Felvidék** is the usual English translation of Felvidék, the Hungarian term for the area that was historically the northern part of the Kingdom of Hungary, now mostly present-day Slovakia - p. 21., 37., 71., 79., 98., 106., 117., 128., 138., 142., 143., 149., 156., 168., 178., 179., 189., 191., 206., 207., 210.

Úrmény - Mojmírovec (Slovakia) - p. 207.

Vajdahunyad - Hunedoara (Romania) - p. 36.

Vajdaság - **Vojvodina**, autonomous province in Serbia.

Vojvodina includes the historic regions of Bácska/Bačka, between the Danube and Tisza rivers and the Hungarian border; Bánát/Banat, to the east of Bácska/Bačka; and Syrmia (Srem) to the south - p. 41., 52., 106., 193.

Verebély - Vráble (Slovakia) - p. 207.

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