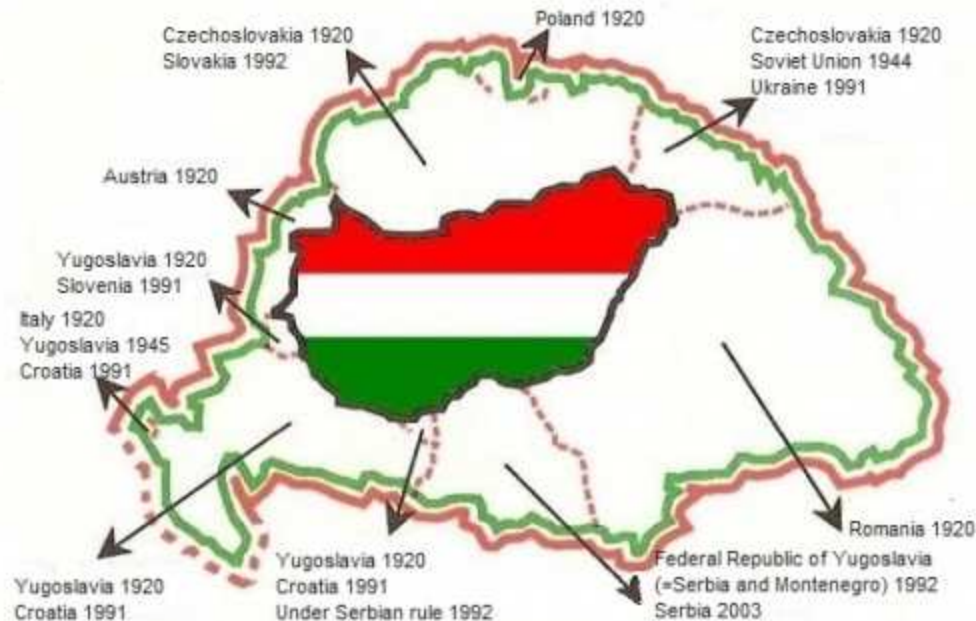


## Surgically Precise ... and Oh So Vague: the borders established by the Trianon Dictate

Erika Papp Faber

The dictionary definition of a treaty is "a formal agreement between two or more nations". Trianon was therefore **NOT** a TREATY, because Hungary did **NOT AGREE** to its terms! When a document must be signed without even the possibility of discussing its points, it can not be termed an "agreement"! It is a **DICTATE!**



Four and a half pages of the dictated Trianon "Treaty" described, with surgical precision, where the new borders of Hungary were to be drawn. At the same time, the vague terms "approximately", "a point to be selected", and "a line to be fixed on the ground" were used in every item.

And who was to apply these terms? "**Boundary Commissions**, whose composition is or will be fixed in the present Treaty or in any other Treaty between the Principal Allied and Associated Powers and the, or any, interested States, **will have to trace these frontiers on the ground.**" (Article 29).

These Boundary Commissions – one for each of the new countries tearing off parts of Hungary – were to consist of 7 members: 5 nominated by the Principal Allied and Associated Powers, one by the new country, and one by Hungary.

The same Article 29 continues: **"They shall have the power, not only of fixing those portions which are defined as 'a line to be fixed on the ground', but also, where a request to that effect is made by one of the States concerned, and the Commission is satisfied that it is desirable to do so, of revising portions defined by administrative boundaries; ...They shall endeavor ... to follow as nearly as possible the descriptions given in the Treaties, taking into account as far as possible administrative boundaries and local economic interests."**

**"The decisions of the Commissions will be taken by a majority, and shall be binding on the parties concerned."**

**"The expenses of the Boundary Commissions will be borne in equal shares by the two States concerned."**

So Hungary had to submit not only to the tearing apart of the country, it would also have to pay for the pleasure!!!

\*

Let us now look at a sample of the wording in this infamous Dictate, keeping the original spelling and punctuation, and leaving off the diacritical marks as in the document. In Part II, Article 27, 3, the beginning of the section delineating the new border with Roumania (sic!) reads thus:

"From the point defined above (dealing with the border with the Serb-Croat-Slovene State. Ed.) east-northeast-eastwards **to a point to be selected on the Maros (River) about 3 ½ kilometres upstream** from the railway bridge between Mako and Szeged, **a line to be fixed on the ground;**

thence south-eastwards, and then north-eastwards to a point to be selected about 1 kilometre south of Nagylak Station,

the course of the river Maros upstream;

thence north-eastward to the salient of the administrative boundary between the comitats (sic!) of Csanad and Arad north-north-west of Nemetpereg,

**a line to be fixed on the ground passing between Nagylak and the railroad station; (see story of Nagylak at end of this article. Ed.)**

thence east-north-eastwards to a point to be selected on the ground between Battonya and Tornya,

this administrative boundary, passing north of Nemetpereg and Kispereg;

thence to point 123 (**about 1.2 kilometres east** of Magosliget), **the point common to the three frontiers of Hungary, Roumania and Czecho-Slovakia (Ruthenian territory),**

a line to be fixed on the ground passing west of Nagyvarjas, Kisvarjas and Nagyiratos, east of Dombegyhaz, Kevermes and Elek, west of Otflaka, Negy-Pel, Gyula-Varsand and Ant and Illye, east of Gyula, Gyula-Vari and Kotegyan, cutting the Nagysza-lonta-Gyula railway **about 12 kilometres** south-west of Nagysza-lonta (sic!) and **between the two bifurcations formed by the crossing of this line and the Szeghalom-Erdogyarak railway;** passing east of Mehkerek, west of Nagyszalonta and Marczihaza, east of Geszt, west of Atyas, Olah-Szt-Miklos and Rojt..."

Mind you, these were not major cities, but small settlements for the most part.

The sections delineating the border with Austria, the Serb-Croat-Slovene State and Czecho-Slovakia had similar verbiage.

There were further articles that clarified a few terms, and detailed the documentation that would be required.

\*

## Nagylak

Let us see how all this played out in the small town named Nagylak:

In its present form, Nagylak did not come into being through natural development, but as a result of the Trianon Dictate's border mandates, which allocated to Romania its entire downtown section, leaving only a small area on the outskirts under Hungarian jurisdiction.

The new border cut through the middle of the hemp and flax retting plant's yard, giving the plant itself to Romania in 1920. The workers had to have a border crossing pass to enter.



*New Catholic church in Nagylak*

Actually, Nagylak was fortunate. It was one of those rare occasions when the ridiculous state of affairs brought about by the Dictate was actually remedied to a degree. In 1922, the Border Commission revised the originally established border, allocating the entire retting plant and its related arable land to Hungary. Thus the western part of Nagylak's border area – including the main railroad line, the railway station, the hemp plant and some of the farmland – were returned to Hungary.

With the border adjustment, an area of similar size, near Mezőhegyes, was turned over to Romania in exchange.

But wait! That surgical knife was not finished yet with Nagylak: the new border cut off **all churches** – Protestant and Catholic – from the town, and placed them **in Romania!** The residents could SEE their church, but it was now in a different country! Only with Hungarian government help were the people of Nagylak able to erect a new Catholic church in 2014 – **94 years after the Trianon Dictate!**

We don't know how many other settlements were left without their churches on account of that nefarious piece of paper which dissected the country with surgical precision in 1920...

Today, Nagylak's size, in a North-South direction, is about 4 miles in length, while its East-West width is about one mile. On this approximately 809 acres, an independent settlement consisting of Kendergyár (hemp plant) and Újtelep – population at the time being all of 512 – was organized, centered around the railroad station. Administratively, Balatán settlement on the outskirts, with a population of 42, was also included.

\*

## Tarpa and Beregszász

Most of the other places, where the new border was established by foreigners, were not as fortunate as Nagylak to have some adjustments made. Industrial centers were cut off from their sources of raw material, markets from the farms that supplied their produce. Typical is one area described by French journalist Henri Beraud, as reported in the book Trianon by Yves de Daruvar, pp. 220-221:

*“Somewhere in the northern part of the Great Plain, at the end of wheat fields, there is a small village: Tarpa. In this tiny village there are 100 farmers who have no wood with which to heat during the winter or to repair their houses, but they harvest the wheat by the bushful. Fortunately Providence, knowing people's needs, placed a market town with forests called Beregszász, where only woodcutters are to be found, within a two-hour ox-cart ride. For over a thousand years, the harvesters of Tarpa brought their sacks of wheat to Beregszász, returning from there with their carts full of logs of wood and bundles of brushwood. When a hundredweight of wheat or a cord of wood rolled along the road, the state treasury demanded its own share and everyone was satisfied.*

“One summer day in 1919, gentlemen arrived there and, pointing to a stone at the foot of a Calvary Cross, told the peasants: ‘You people from Tarpa, you are Hungarian and you people from Beregszász are Slovak. This stone that you see here is the boundary, and here are two gendarmes who will tell you all the rest.’ The peasants raised their caps and from then on, neither wheat nor wood is transported along the road. Since then, the people of Beregszász are hungry, while the people of Tarpa are cold.” (What was that about “taking into account local economic interests”???)

Beraud ended with “*This is the full story.*”

Yet this was not the *end* of the story. While in 1919, Beregszász became part of Czechoslovakia, the First Vienna Award of 1938 returned it to Hungary.

In 1945, the Red Army overran Hungary, and 343 men from Beregszász were rounded up and driven off for forced labor – *malenkij robot* (as were so many thousands from all of Hungary) – and most of them never came back.

By an agreement between the Soviet Union and Czechoslovakia in that year, Beregszász once again was made part of Czechoslovakia. Since 1991, it is part of the Ukraine.

**So much for President Wilson’s “Self-Determination of Peoples”!**

## Búzavirág a magyar határról / A Cornflower from the Hungarian Border

*Reményik Sándor*

Túl Váradon, a róna kapuján,  
Ahol a táj a végtelenbe tágul,  
Ahol azóta szomorún aratnak,  
S nóta se száll a lányok ajkáról,  
Ott termett e kis kék búzavirág,  
Onnan hozta egy bujdosó magyar  
És hozzátette: Nincsenek csodák.

Magyar s magyar közt öles szakadék:  
Nekik - ott túl, maradt egy kis hazájok!  
Nekünk itt, semmink, semmink se maradt,  
Csak az, hogy néha gondolhatunk rájuk.  
Egy búzavirág a magyar határról...  
És ezt *mi* mondjuk így: *magyar határ!*  
Kiket az Isten egy néppé teremtett:  
Köztünk most véres tilalomfa áll!

*The author reflects on the cornflower someone brought him as a symbol of eternal fidelity to the ancient homeland.*



Egy búzavirág a magyar határról...  
Ott nőtt a véres tilalomfa mellett:  
Halálos hűség ős-symboluma;  
Aki letépte, annak nagyon kellett.

Aki letépte, nekem hozta el.  
Halkan zizegnek száraz szirmai,  
Belőlük kalásztenger sóhaját  
S szabad szél süvítését hallani.

Halálos hűség symbolumaként  
Eltettem - s a szívem fölött hordom:  
Hogy itt, az idegenné lett hazában,  
Hontalanul is - magyar sors a sorsom.

### Magyar News Online

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## Bread of the Hungarians – Magyarok kenyere program

EPF

This year marks the 10th anniversary of this program through which farmers donate a part of their *wheat crop to bake bread for those in need. In 2010, the year the program was introduced, 10 tons of wheat was donated. This year, some 800 tons were donated by 6,000 farmers in the Carpathian Basin.*

*Credit for the photo in the header belongs to [www.agrarszektor.hu](http://www.agrarszektor.hu).*

Sources vary on the origin of combining the feast of new bread with August 20<sup>th</sup>.

What we do know is that, today, the commemoration includes the idea of the founding of the State of Hungary by St. Stephen in the year 1000, a remembrance of his life and work, and the blessing of the new bread in the context of a harvest festival. (At one point, August 20<sup>th</sup> was also observed as the day of the Hungarian constitution.)

Ten years ago, a program called "15 million grains of wheat" (representing the 15 million Hungarians around the world) was initiated to help those in need. The goal was to collect wheat, donated by Hungarian farmers for charitable purposes, for blessing and distribution on August 20<sup>th</sup>.

The idea caught on, and Hungarian farmers – living not only in Hungary, but also in the surrounding countries where they find themselves since the dictated "Treaty" of Trianon – sent tons of wheat to the central collection spots.

Donations were poured together, then blessed, before being ground into flour and baked into bread and

buns. That first year, left-over flour was donated to Franciscan Böjete Csaba's thousands of orphans, providing bread for them for 4 months.

As the years went by, more and more settlements joined in the project. In 2013, 400 settlements sent their contribution.

The Department of Agriculture began to support the endeavor, and by 2014, 44 stations were ready to receive the 215 tons of wheat offered that year. By then, the number of recipients could be expanded, and included the Reformed Children's Home in Nagydobrony, Subcarpathia (now in the Ukraine), Baranya County's children's welfare society, as well as other children and adults in need.

In 2015, Vajdaság, the northern part of Serbia which had been part of Hungary until the "Treaty" of Trianon, which had been part of Hungary's "breadbasket", also joined the program. That year the program was extended to include the whole Carpathian Basin and the Diaspora. The new joint contribution amounted to 440 tons that year, from 3,100 donors.

Every year, the leaven comes from a different Hungarian settlement, although the salt usually is provided by Parajd mine of Transylvania (see MNO, January 2017), as there are no salt mines left in Hungary since Trianon. The water used to bake the bread often comes from the Tisza, which had been called the most Hungarian river, since its entire length had been inside the borders of Hungary before Trianon.

Leaven in 2015 came from a town



in Vajdaság. By this time, 20 mills ground the flour, and 109 children's welfare societies benefited from the donation, representing every county in Hungary.

Church leaders from all denominations take part in the blessing of the wheat in the fields in May, and at the mingling of the wheat and the slicing of the new bread.

By 2018, 5,019 farmers had pledged donations. The number of charitable organizations benefiting from the donations also increased. This was also the year when the program was granted the title *Magyar Örökség* – Hungarian Heritage – joining a list of institutions and groups which have contributed to the spiritual and moral advancement of society.

Last year, almost 5,700 Hungarian farmers from within and from outside of Hungary donated wheat to the program. But other forms of donation are also accepted: last year, 11 desktops, 12 monitors and 4 notebooks were donated within the framework of the Bread of the Hungarians program.

This year had been declared officially to be the Year of National Cohesion, and so the symbolism of pouring together the wheat was more pronounced.

The weather this year was particularly capricious, there being a spring drought, then frost, followed by flooding rains, all of which adversely affected the harvest and delayed harvesting by several

weeks. Nevertheless bread has been assured for everyone this year by a medium harvest (despite the loss of 932,000 acres to drought, frost and floods), even allowing for the export of 2 million tons of wheat.

The wheat was gathered in 89 collection points in Hungary, and several dozen more in centers outside the borders. It was blessed in an ecumenical service, and then, in a symbolic, photo-op setting, some of it was ground in Hungary's only remaining horse-drawn mill. Twenty Hungarian mills and numerous mills outside today's borders processed the bulk of the donated wheat into flour.

This year's bread was baked with leaven from the Felvidék (mostly in Slovakia, since Trianon), salt from Parajd (Transylvania) and water from the source of the Fekete-Tisza, from Subcarpathia (now in the Ukraine).

Thanks to the generosity of Hungarian farmers, the *Magyarok kenyere* program continues to be a successful charitable outreach, while at the same time cementing community ties.

## Magyar Treasures: Rovásírás / Székler- Hungarian Rovás

EPF

*The original form of Hungarian writing (often incorrectly identified as "runic") is very ancient. Research seems to indicate that its roots go back to Sumerian – third and second millennium BC – and it was probably the source from which European runes were derived. Never completely lost, it is undergoing a revival in our times.*

Sixth century Chinese yearbooks mention the strange custom of the Huns – whom some consider the



ancestors of the Hungarians - of "making incisions in small wooden tablets when making agreements". *Rovásírás* (literally "notched writing") was originally carved on strips of wood, from right to left, for the simple reason that it was easier to carve that way, holding the strip in the left hand, while carving with the right. It was also easier to carve angular letters rather than curved ones. When agreements were made, the strip of wood was split in half lengthwise, each party to the agreement keeping one half.

When the Hungarians settled in the Carpathian Basin and converted to Christianity, the language of the Church was Latin, and they began using Latin letters. "The myth that the Church ordered all *rovásírás*

destroyed, as it was considered 'pagan', is a 20<sup>th</sup> century urban legend, whose originator himself acknowledged the hoax" (Magyar News Online, January 2014).

Although pushed into the background, Hungarian *rovásírás* continued to be used, and was often used even by the clergy. (A majority of surviving samples have religious content.) It had a renaissance in the 15th century, at the time of King Mátyás when, known as *Scythian writing*, it became fashionable again. It spread especially in Transylvania, and was still taught in schools there in the 18th century. That is why it became more popularly known as *székely rovásírás*.

# SZÉKELY-MAGYAR rovásírás

MAGYAR ADORJÁN ÁLTAL

†	Λ	Θ	Σ	Ξ	†	H	↑	X	4	4	
GY	G	F	É	E	D	CS	C	B	Á	A	
J	D	)	Δ	Θ	Λ	Z	◊	†	†	Ξ	
Ó	NY	N	M	LY	L	csK	csK	J	I	H	
Y	H	M	Σ	W	X	Y	I	Λ	H	†	Ξ
ZS	Z	V	Ú	Ú	TY	T	SZ	S	R	P	Ó
* * V X V											
1000	100	50	10	5	4	3	2	1			



Top: table of rovás letters; translation of sign accompanying the lead of this story; Center: gate of Kézdiszentlélek cemetery with rovás inscription: "Itt élned s meghalnod kell - a feltámadásig" (here you must live and die - until the resurrection); marker at border of Székelyderzs; Bottom: 13th century inscription from Homoródkarácsony; Nemesgörzsöny: "Áldás a bejövőre" (Blessing on the one coming in), "Béke a kimenőre" (Peace on the one leaving).



It could more accurately record the spoken language, and is therefore of special linguistic importance.

Members of the Order of St. Paul the Hermit (founded in 1250, the only monastic Order of Hungarian origin) used a variation of *rovásírás* – eventually named *Pauline rovás* after them. It differed from the regular *rovás* in two ways: it was written from left to right, and had more curved letters. Reason for this was that they were no longer carving their inscriptions on wood, since they were using the *rovás* alphabet in correspondence, and on the maps they created.

The Pauline Order was acceptable to both the Spanish and the Portuguese royal house, and Queen Isabella of Spain requested the Hungarian Superior of the Paulines “to send workers into the Lord’s vineyard” of her South American colonies. By commission of Pope Alexander VI, several groups of Paulines were dispatched to Guatemala, Argentina, Bolivia, Peru and Paraguay. They did not participate in the colonization efforts; their mission was to explore the interior of these colonies and to convert the Indians they found there.

Having lived as hermits in caves in the Pilis Mountains in Hungary, many Paulines lived in caves in South America too. That is why some outstanding examples of *Pauline rovás* are found carved into the walls of Cerro Póllilla cave in Paraguay and in caves in Guate-

mala.

As late as the 19<sup>th</sup> century, Hungarian cattle records were kept on strips of wood, in *rovás* script. So were some tax assessments. But wood being perishable, these records disappeared.

In longer texts, *rovásírás* uses ligatures, that is, two or more letters are combined into one. This has made development of a computer unicode for *rovás* quite a challenge!

Today, *rovás* is spreading again, used most often on road signs at the entrance to certain villages. And this national treasure is also used among students as a kind of secret script.

## Baroness Emma Orczy de Orci

Charlie Balintitt Jr.

*Since her birthday fell in September, we thought it appropriate to remember the author of that classic novel we all loved as teenagers, and maybe even saw at the movies.*

Baroness Emma Magdolna Rozália Mária Jozefa Borbála was born 155 years ago, on September 23<sup>rd</sup>, 1865 in the town of Tarnaörs, Hungary, about 65 miles slightly northeast of Budapest. With such a long name given to her at birth, she was simply known as Emmuska. (Reminding me of the late Sándor Anna, our good friend, who was known to everyone, even in her old age, as Annuska). Her father was Baron Orczy Félix and her mother was Countess Wass Emma, the reason she became, in essence, “little Emma” and then carried that name with her throughout her life.

After a peasant uprising in 1868, following her father’s attempt to modernize farming in Tisza-Abád, her family moved to Budapest. They went on to live in Paris and



*Scarlet Pimpernel*

Brussels as well, before finally settling in London in 1880 (this may have been since her mother was born in London on June 8<sup>th</sup>, 1839, during one of her grandparent’s long trips to western Europe). There she studied at the West London School of Art and later at the Heatherley School of Fine Art. Although a talented artist, with some of her paintings exhibited at London’s Royal Academy for years, she did not become a painter of note, but did meet her future husband at art school.

Emmuska married Henry George Montague MacLean Barstow on November 7<sup>th</sup>, 1894. He was an illustrator and translator, without much of an income. Soon after the wedding, she started working with him to help with the family budget. She began writing her first novel, *The Emperor’s Candlesticks*, just after the birth of her son, John Montague Orczy-Barstow, on February 25<sup>th</sup>, 1899. This first attempt at authorship did not do well at all. Her second novel, *In Mary’s Reign*, published in 1901, did a little better. During this time, she also developed a readership for a series of detective stories that were published in the Royal Magazine. It was her childhood experience of basically fleeing from Hungary that led her to create the hero of these short stories and her most famous series of novels about *The Scarlet Pimpernel*.

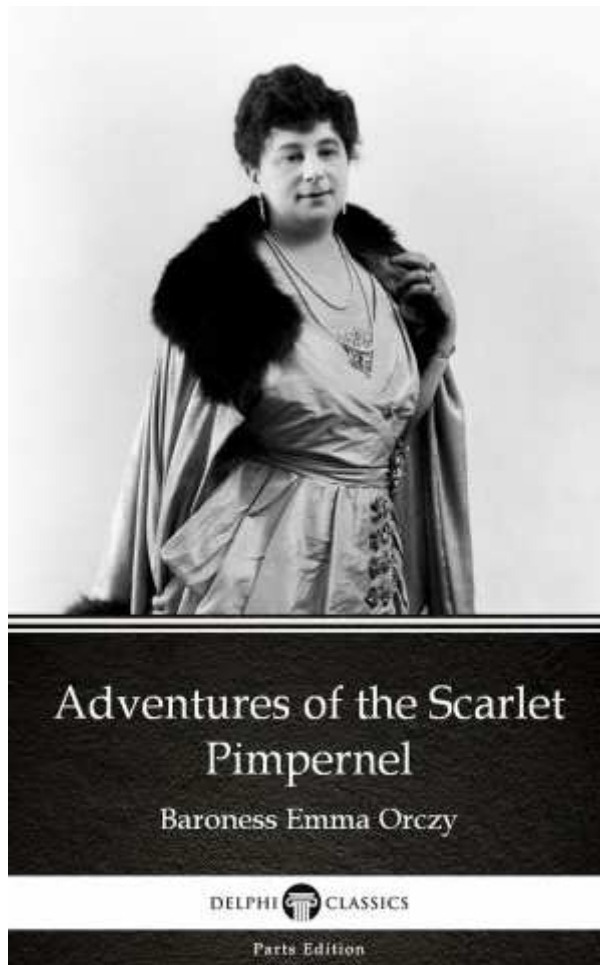
It was not until after she developed one of her short stories, along with

her husband, into a play in 1903, that she found success. Her hero was Sir Percy Blackeney, a foppish English aristocrat with a secret life as the Scarlet Pimpernel, who rescued French aristocrats from the guillotine during the French Revolution with his superior wit, variety of disguises and exceptional swordsmanship. (This flower, a scarlet pimpernel, was basically his calling card). She also turned the short story into a novel, which was turned down by a dozen publishers, until the play became a great triumph opening on January 5<sup>th</sup>, 1905 in London and going on to having over 2,000 performances.

She went on to write over a dozen more Scarlet Pimpernel novels. All in all, she wrote a total of 51 novels, 5 plays, numerous short stories, which were also published in book collections, as well her autobiography, *Links in the Chain of Life*, which was published shortly before her death. Also, at least 13 of her stories were turned into motion pictures.

Leslie Howard, the famous actor, who was best known for playing the role of Ashley Wilkes in *Gone with the Wind* in 1939, also played the lead character in the 1934 film adaptation of *The Scarlet Pimpernel*. For me it is always appealing to find out when a Hungarian (or at least ½ Hungarian in this case) actor gets to play a main part in a production based on the work of a Hungarian author. But in this case, it was a trifecta, since the movie was also produced by a Hungarian, Alexander Korda.

Emmuska became so successful that the Barstows went on to live luxurious lives. In addition to a spacious home in London, they had an



estate in Kent. They later bought a beautiful house in Monte Carlo, named "Villa Bijou", where they entertained frequently, reminiscent of the parties given by her parents in her early childhood.

I really did not know much about her until I began writing this article, but when I saw that her mother was a member of the Wass family, I had to take a look at their family tree, since my father's third cousin was another well-known writer, Wass Albert. As it turns out, Wass Emma is from another branch of the Wass family, so her relationship to Wass Albert is somewhere along the lines of a 5<sup>th</sup> cousin twice removed. If we are related at all, it would be very distant. Although I am now quite curious as to whether she is related to one of our dear friends, Elizabeth Halász, née Baroness Pongrácz, better known as Dóki. When I saw one of the most popular pictures of Emmuska in her middle age, I can

see a striking resemblance to Dóki.

Her legacy lies not only in the volume of work that she produced, but in the most notable character that she created. Her hero, The Scarlet Pimpernel, with the secret identity of Sir Percy Blakeney, may have been the first literary example of this and went on to be copied by many other writers. A few examples come to mind of subsequent fictional heroes with hidden identities: Superman (Clark Kent), Batman (Bruce Wayne), Batgirl (Barbara Gordon), the Lone Ranger (John Reid), Spiderman (Peter Parker) and Wonder Woman (Diana Prince).

As much as she has produced in her life, Orczy Emmuska's great career as a writer, a great English writer at that, all came about by chance. Here is how she explains it in her life story:

*"At fifteen years of age, when first my parents settled down in London (temporarily as they thought), I had never been in England, never had an English friend or English governess, or English tutor of any sort or kind. I did not speak one word of English. Then how did it all come about? Neo-Victorians and Neo-Georgians will put it down to destiny, others to predestination. I, in my humble way, put it down to the Will of God. And looking back on my long life and its many changes I can trace the links of my chain of life that began on the great plains of Hungary, continued through the heart of London, and find me now at this hour of writing this book in Monte Carlo jotting down all that I can remember of those links which led me one by one to the conception of my first literary work. If any one of those links had not been, if any turn of event in my life had been different, I would probably have ended my days in the country of my birth and known nothing of the happiness*

which comes from love, from the affection of friends (such as one meets in England) and from success in the work to which I devoted so many years of my life.

*"In Gotha's Freiherrliches Taschenbuch – the continental counterpart of our Debrett – the ancestry of the Orczy family is traced back to the entry of Árpád and his knights into Hungary nearly two hundred years before the Norman Conquest.*

*"Ah well! such is destiny: such was the Will of God! If this had not happened . . . or that . . . if my father had not been half-ruined by the agrarian troubles of the '70's and the great Viennese financial crisis that followed . . . if he and my mother had not then decided to go to Brussels for a time while my sister and I were still babies, then to Paris when I grew to school age, and finally to London to complete my education after the death of my sister . . . if he had lived a few years longer, when he intended to return to his own country and to end his days in the old home . . . if I had had any talent for the musical career to which in his heart he had already devoted me . . . if . . . if . . . if . . . well, if all those things had not happened The Scarlet Pimpernel would not have been written.*

*"Links in the chain of life."*  
Beyond any trauma from her frequent moves as a child, she went through at least two great tragedies in her life.

The first came early on, when her older sister died on May 3<sup>rd</sup>, 1875, when Emmuska was almost 10. This is how she remembers it (also from *Links in the Chain of Life*):

*"We were only a very little while in Brussels. My beloved sister died there at the age of twelve. My father idolized her, and her death did, in a way, break his heart. He had suffered greatly through the trag-*

*edy in Tisza-Abád, and the three years of struggle against covert enmity in Budapest, but nothing in the way of misfortune struck so deeply at his heart than the death of dear little Madeleine. I was just old enough, too, to realize my own loss to the full. Though I was younger by two years than she was, we had always loved each other devotedly."*

The second came late in life when her husband died. It seems like her life ended then as well. These are the last words in her autobiography:

*"Early in 1943 the light went out of my life. My darling passed away and I was left in darkness and alone."*

She died on November 12<sup>th</sup>, 1947.

*Charles Bálintitt Jr. is a working Customs Broker in Lawrence, NY and a member of the Magyar News Online Editorial Board.*

## Monument of National Cohesion with Trianon Flame

EPF

*Housing the eternal flame of Trianon, the Monument of National Cohesion was scheduled to be dedicated on June 4<sup>th</sup> this year, but due to the coronavirus, the ceremony was postponed until August 20<sup>th</sup>.*

*Located on Kossuth tér, at the end of Alkotmány utca, and opposite the entrance to the Parliament building, it is sunk into the ground so as not to distract from the view. The original designer of the Parliament building, Steindl Imre (see Magyar News Online, July-August issue), specified that nothing may be placed on the square*

*that would block its view or compete with it.*



*Watching the eternal flame at the heart of the monument*

The 100-meter walk down to the actual monument is lined with granite walls on which are inscribed the names of the 12,537 settlements of Hungary as they had been listed in the last pre-Trianon statistics of 1913.

The names are randomly placed, care having been taken to avoid having the names of neighboring localities next to each other. The size of the inscriptions varies according to the size of the settlement. The names are from within and outside the current boundaries of Hungary.

Fifteen feet below street level, at the end of the walk is a block of granite, in the center of which is the eternal flame representing Hungary. The flame may be observed through seven slits in the block, signifying the seven countries which now surround Hungary, where Hungarians live on their ancestral lands.

One can walk around the granite block and come up again to street level.

Eventually, plants will line the two long sides of the site at street level, to prevent people from falling into the walk. This planned landscaping has left the trees on the street undisturbed.



church's interior but in the process succeeded in preserving the sanctuary of the Gothic church by retaining it as a side altar.

Over time, the church underwent further restoration and reconstruction. Baron Orczy Lőrinc, the large local landowner, was approached on a number of occasions to aid the church. In 1784, he provided building materials. In 1788, he was approached to enlarge the

The area of the actual granite block is covered, at street level, with rough cobblestones.

At present, the visitor will find no explanatory plaques or other information concerning the monument.

## Snapshots: Tarnaörs

Judith Vasmatics Paolini

*To provide the geographic background for the Baroness Emmuska Orczy, whose life story appears elsewhere in this issue, we decided to visit her birthplace.*

Tarnaörs is a quaint village in Heves County, 109 km from Budapest. By car, it is about an hour and fifteen minutes from the capital city, and is about a half hour from the charming town of Gyöngyös. While the population of Tarnaörs may fluctuate, its populace is generally around 1850. It is essentially an agricultural community where farming and raising livestock provide sustenance. Though it is a small town, it is not lacking the luxuries of the 21<sup>st</sup> century – it has cable TV and internet access .

Tarnaörs certainly offers a few sites which beckon visitors. Among them is the St. Nicholas Roman Catholic Church which has been granted recognition as an historical site. Another is St. Anne's Chapel, which once belonged to the well-known aristocratic Orczy Family.

Architecturally, the most prominent characteristic of the St. Nicholas Church is baroque. It is worth noting that the murals one finds in the sanctuary are the works of Huszár Ferenc. The painting located in the side chapel is that of Kovács Mihály, completed in 1855. The organ was built in 1869 in Kecskemét in the shop of Országh Sándor.

At one time it was just a tiny, medieval stone church, vacant and unused, as noted in the census upon the withdrawal of the Turks in 1696. Over time, the original Gothic structure underwent numerous restorations. In 1746, the church contained only one altar.

However, upon extensive reconstruction, a marvelous baroque church emerged, with three altars, as noted in the *canonica visitatio* in 1766, when it was dedicated to St. Nicholas. During its restoration, the builders not only enhanced the

church, with which he also assisted. It is believed that the existing shape of the church was attained in 1789.

In 1810, the church was an affiliated parish of Erk; however, the preservation of St. Nicholas was achieved with further generous help and support of the Orczy family. In 1812, the altar was completely rebuilt, with a large crucifix above it. The side altar was also refurbished to honor St. Nicholas. In addition, a side altar was erected in honor of the Bishop St. Nicholas. During the restoration, the portrait of St. Nicholas was removed from the main altar and displayed over the side altar – the only portion of the church which survived since the Middle Ages. Baron Orczy Lőrinc died in 1789 and was buried in St. Nicholas, as indicated on a marble plaque, inscribed in Latin, displayed on a key pillar in the nave of the church. Resting above the plaque is the coat of arms of the Orczy family.

As we look at St. Anne Chapel, we discover that it was built in the 1740s also by the Orczy family, and was used by the family for funeral services, and as a burial place.



*Top: St. Nicholas Church, Orczy coat of arms. Center: St. Nicholas Church interior, statue of St. Vendel. Bottom: St. Anne Chapel exterior and interior*

This small chapel is perched on a hill on the border of Tarnaörs. When it was first constructed, it was quite ornate, as noted in the *canonica visitatio* in 1746. It was reconstructed in 1774-1776; further restorations on the chapel were made 1818. The interior unveiled a small altar resting on a wooden table. Hanging from the ceiling was a lovely chandelier which could hold candlesticks. The turret contained a small bell.

Intriguingly, this small sanctuary is a baroque structure. It has a rectangular shape with room for only one aisle. Today, the interior walls of the chapel contain just one color; the flooring consists of laid stones. On the rooftop rests a four-sided, small tower. Each of the two side walls has an arched window, as does the front entryway, above which lies an oval window.

Sadly, the mural of St. Anne painted by Kovács Mihály in 1855 no longer adorns the sanctuary. The altar table on its front side contains a picture of St. Rozália.

We must note that the chapel no longer serves as the burial site for the Orczy family. Most of the year it is not even open; however, it may be visited on the St. Anne's Day fair for Mass.

During the mid-1850s, the village suffered tremendously from floods. In 1863, the people endured great famine and could not cultivate their land. Sadly, farmers even fed their livestock straw which normally would have been used to cover the roof. Numerous farmers exchanged their land for food. Sometimes the food received was merely but a loaf of bread. The baronial family attempted to ease the hardship of the village by providing a daily meal for those in need.

In 1889, a harsh windstorm in Tarnaörs severely damaged the roof of

the church as well as that of the castle. The silver lining was that the windstorm also ended the pestilence. In gratitude for the end of the pestilence, a figure of Saint Vendel (patron saint of herdsmen and of those who live off the land, whose existence depends on nature) was commissioned by the Somodi family. Erected along the road leading to Jászszentandrás, it was sculpted in 1908 by Bali (Baly) György from the town of Jászberény. In this figure, the saint appears wearing a shepherd's robe and hat, with a cape draped over his shoulders. He is shown with his hands clasped in prayer around a shepherd's crook.

There is a memorial site honoring General Vak Bottyán János located roughly 2 km (1.24 miles) west of Tarnaörs, by the Bottyán Well on the Miske border. The well is referred to by the local people as the *Csepegős kút*, which is an old handcrafted well which still works beautifully. Farmers unexpectedly unearthed some items which led to the belief that this area may well have been General Vak Bottyán János' camp site. Archaeological excavations and studies verify that the General died at the camp site close to Tarnaörs in 1709. His body was moved from this area to Gyöngyös and was interred in the Franciscan church there.

The General fought in the kuruc War for Independence when Hungary attempted to free itself from the Habsburgs in the early 18<sup>th</sup> century. He fought under Prince Rákóczi Ferenc who led this war for Hungary's self-governance and independence from the Habsburgs.

The Vak Bottyán memorial sits honoring the *kuruc* general on the land which once served as his former camp. The villagers initiated its recognition as a historical commemorative site, which finally took place

in 1982. In that year, a memorial column of sculpted oak by Jakkel Mihály of Gyöngyös was dedicated in his honor.

We must note that "vak" in Hungarian means blind; and yes, the general suffered a serious injury causing the loss one eye. Interesting enough, this occurred when Hungary with the Habsburgs were combatting the Ottomans (the Turks).

Perhaps the best-known distinguished personality with roots in Tarnaörs is Baroness Emma Orczy. She was born there in 1865; however, her family left Hungary in 1880 and moved to England. In time, the Baroness became a popular author. The genre of her works features historical fiction, mysteries, and adventure romance. The *Scarlet Pimpernel*, written in 1905, is one of her most noted works. (See the article about her life elsewhere in this issue.)

This small village is just a short excursion from Budapest. It offers tourists a bit of Hungary's history of which the villagers are dearly proud. I fully agree with them, definitely finding it worth a day!

*Judit Vasmatics Paolini is a former member of the Southern Connecticut State University Alumni Association Board of Directors, former lecturer at Tunxis Community College, and a member of the Magyar News Online Editorial Board.*

## **Guests in the House of Lace – A Csipkeház vendégei voltunk**

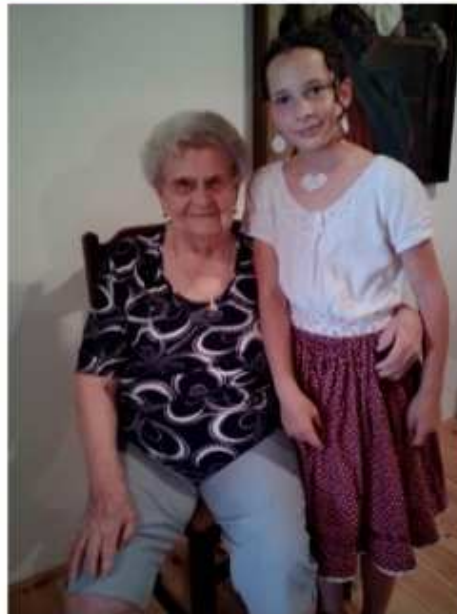
*Lugosiné Tólos Zsófia*

*Members of the Hövej Lace Association were invited by Mrs. Szigethy (see the January 2020 issue of MNO) for a demonstration of lace making.*

Augusztus 8-án nagy esemény volt a hegykői Csipkeházban. A Höveji Csipke Egyesület tagjai a Csipkeház vendégei voltak, akik Szigethy Istvánné részvételével mutatták be a höveji csipkekészítés technikáját a látogatóknak.



A Höveji Csipke Egyesület tagjaként Szigethy Istvánné – Bözsi néni - és családja meghívására egy kellemes délutánt tölthettünk el a hegykői Csipkeházban.



A Höveji Csipke Egyesületet 2014-ben alakult meg. Munkánk eredménye is hozzájárult ahhoz, hogy a höveji csipke is bekerült a Megyei Értéktárba, ezt követően a Magyar Értéktárba, mint kiemelkedő nemzeti érték.

Egyesületünk taglétszáma 32 fő, ebből 5 fő népi iparművész. Alapító tagjaink közül kiemel-ném Szigethy Istvánné népi iparművészt, a Népművészet Mesterét, akivel az alapítás óta folyamatosan azon dolgozunk, hogy a höveji csipkét népszerűsítsük, az évtizedek alatt megszerzett tudásunkat továbbadjuk.



Legfontosabb feladatunknak tartjuk a höveji csipke hagyományának megőrzését, bemutatását és fennmaradásának, továbbélésének biztosítását.

*Entrance to the Csipkeház, visitors, Mrs. Szigethy with her youngest student, Last three photos: Members of Höveji Csipke Egyesület demonstrating the making of the lace.*

Ezért is örültünk és szívesen tettünk eleget Bözsi néni meghívásának, hogy a Csipkeházban, nyílt nap keretében népszerűsítsük és mutassuk be a múzeum látogatóinak a világhírű höveji csipke készítésének titkait, a „pókozás” rejtelmait.

érdeklődő, aki ki is próbálta a hímzést.

Nagy örömünkre szolgált, hogy Bözsi néni is részt tudott venni a találkozón, emlékeivel színesítette, tanácsaival emelte a bemutató színvonalát. Idős kora miatt ő ugyan már nem varrja a csipkéket, de még most is szívesen tanítja a hímezni szerető lányokat, asszo-

nyokat, szeretettel, szívvel-lélekkel adja át a csipkevarrás tudományát. Köszönjük a meghívást és a szívvelyes fogadtatást! Nagyon jól éreztük magunkat, mi is örültünk a találkozásnak, a közösen eltöltött délutánnak.

A Csipkeház látogatói ámulva és csodálkozva figyelték, hogyan alakul a csipke a rámaikon. Volt olyan

Bözsi néninek nagyon jó egészséget kívánunk, reméljük, még sokáig segíti munkánkat!

## Bread with starter (kovász)

*Baking bread the old fashioned way takes time. But if you do have time, you may want to begin making the starter today, so you can bake next week.*

5 cups flour  
2 ½ tsp salt  
1 ½ cups warm water  
1 ¼ cups starter  
1 Tbsp butter to grease bowl

In a large bowl mix flour and salt. Make a hole in the middle and add starter and water. Mix well until it holds together. Place it on a board and knead dough until it is very smooth.

Grease bowl and place the dough in the bowl. Roll it around so all sides will be greasy. Cover and let it rise for 90 minutes in a warm place.

Line baking pans with parchment paper.

After dough is risen, divide it into two and shape it into loaves. Place loaves on baking pans, cover and let rise for 60 minutes.

Preheat oven to 400 degrees F.

Before putting it in the oven, slash top of loaves with a sharp knife to let steam escape. You may wash the flour off the top, or brush it with a mix of water and corn starch.

Place it in the oven and bake it for 30 minutes. Cool on rack.

**Please note:** you may also add yeast. In that case, decrease starter to 1 cup. Mix 1 tsp sugar, 1 tsp flour and 2 tsp yeast. Add it to a ¼ cup of warm milk and let yeast rise.

### Making a starter (kovász)

Making a starter takes time and

patience. Once it is done, you can even pass it on to friends and from children to children.

1/3 cup of rye flour  
1/3 cup of bread flour  
2/3 cup of warm water

#### Day 1:

Mix these until smooth. Put it in a 2-cup size of jar with a lid.

Keep it in a cabinet with door closed. It is important to have it at a constant temperature, about 75 degrees F. Leave it undisturbed for 25 hours.

**Day 2:** By the afternoon it should have small bubbles. Mix it with a spatula and close the lid. Put it back into the cabinet.

**Day 3:** The bubbles are much larger now. Remove half of the mixture and put it in another clean jar. Add the same amount of flour and water as you started with. Put a lid back on, but loosely, to let the gases out. What is left in the original jar can be disposed of or used for making bread. This starter works, but it is sweet, not sour yet. It also needs 1 tsp yeast to make the bread.

**Day 4:** Same as day 3.

**Day 5:** This day the starter needs two feedings, noon time and evening. Remove half and place it in a clean jar. Add 1/3 cup of rye flour, 1/3 cup of bread flour, and 2/3 cup of slightly warm water. Discard what is left in the jar (or it can be used, but it still needs yeast too.)

**Day 6:** Same as day 5, two feedings, only the first one is in the morning.

**Day 7:** Morning feeding is the same as day 6. The evening feeding is as follows: place the starter in a much larger jar (double the previous one). Add 1 cup of rye flour, 1 cup of bread flour and 2 cups of warm water. Mix with a spatula, loosely put the lid on and put it in the cabinet.

**Day 8:** The starter is ready! Take out as much as you need for your recipe, cover and put the rest in the refrigerator.

The starter still needs attention. The day before you plan to bake bread, take it out of the refrigerator and feed it. Add ½ cup warm water and 1/2 cup flour. Mix it well, cover loosely. Leave it out on the counter. Next day, use as much as the bread recipe calls for. Put the rest in the refrigerator.

If you have more than you need, discard or share it with a friend.



*Old-fashioned baking oven in Cézár pince, Sopron*

## Did you know ...

... **that** this time we have a down-to-earth piece about bread, as well as a high-tech item?..

... **that** the inventor of pixel, digital imaging, and developer of digital image scanning had a Hungarian background? He was Russell A. Kirsch, born to Hungarian and Lithuanian Jewish parents on June 20<sup>th</sup>, 1929. He died on August 11, 2020 at the age of 91.

Kirsch attended prestigious colleges, New York University, Harvard University, and later MIT, and became an electronic engineer. He worked for the National Bureau of Standards (now the National Institute of Standards and Technology) for 50 years.

The first photo he scanned was of his 3 month-old son Walden, which according to Life magazine is one of the "100 Photographs That Changed the World".



His invention played an important part in space exploration and in the development of the CAT scan in the medical field.

May he rest in peace!

... **that** related to the idea of August 20th being the day of new bread, Margit Csiszár baked a loaf to be blessed by Rev. Attila Kulcsár in the Venice (FL) Petőfi Klub?





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