

# *The Village Cross*

*Legacy of Kardos family*



## **Torontáltopolya-Töröktopolya-Banatska Topola**

### **Praise be to Jesus-Christ**

In honor of Virgin Mary the happy Isles  
erected by the late KARDOS JÓZSEF and  
His wife born BORSOS KLÁRA  
and family: their seven children  
István, János, József, Gergő, Péter, Ilona and Verona

## In place of foreword

Academic: In any good dictionary this word is defining someone who is of higher education, someone with theoretical or intellectual skills. Therefore if one is reading a material that is presented to the wide public, one tends to be relaxed about the stated statements, if the author has presented self as someone of higher education e.g. a university graduate, and or even, a teacher.

At Universities of the western world for more than a good decade now, there is a scarcely heard of subject, being taught that is called CRITICAL THINKING. And sometimes even gullible people can, and we all unsuspecting and relaxed readers, can fall victims to many many so called and selfadvised “academics” writings. If we are taking all of their statements for granted and don’t take the effort to educate ourselves about the topics of their self-praise stories, we will be simply misled, and sadly misinformed. And if we tend to spread their words, we will also mislead and misinform not only ourselves but others too.

The duty of self education and the implementation of CRITICAL THINKING in the content of this booklet titled: **The Village Cross**, was made necessary by some false statements, misleading belittlements, worse than mud smearing and degrading descriptions, in three books published by an author called, **Jacob Steigerwald Ph. D.** His 1. -First book of our interest was published in 1992, titled: Banat – Topola Schwaben: 1791- 1945. The 2. -Second book published in 2001: Profile of an Americanized Danube Swabian Ethnically Cleansed under Tito, and a 3. -Third smaller booklet published in 2009: Finding Vital 1796-1945 Data Re German and Hungarian Ancestors of Banat(ska) Topola and Novo Selo Plus an Exposé About the Local 1945-1946 Internment camp for Germans of Yugoslavia: by Jacob Steigerwald, Ph.D.

In the following referred to as: 1. , 2. , 3.

Before even one word was made known to anyone about my intention to respond in writings, these author was approached first also in writing – as he was in the last 10 or 11 years by e-mail a few times – and informed about our reaction to the false descriptions he has made public, regarding our family, and his degrading comments regarding our grandfather **Kardos János**.

Jacob Steigerwald was always prompt to answer our e-mails before, in times when we did, ever so politely kept quiet about our disbelief in some of his statements regarding our family, and only praised his efforts in presenting this three books to the wide reading public.

But as I have promised Jacob Steigerwald, I also started my own research regarding our Homeland. Of which the first completed part was also e-mailed to Jacob, and he responded.

But, **horribile dictu**, by just a very, very, very unintentional chance, we came to some information-knowledge which has made us **think**. And it has made us **ask**. Ask many, many questions: When? How? Why? Who? Where? What?

**And only Jacob Steigerwald is refusing to answer our letter, he blocked his e-mail address from ours. Even so, with his knowledge, comes the following:**

In our present day lifestyle, today is Sunday 18. of November 2012, the world-wide use of the information technology has made it possible by just a click of a button to contact our loved ones in their homes at any place on this Globe of ours. And the Google search button and the tireless effort of many learned man and women has also made it possible for all of us, the possibility to check, and double check any information we come across. The availability of written material in any scientific or social field is so waste, almost unexplorable. The trick of the game is only, our ability to gain knowledge from the Academics and **not the ideologists** pretending to be the first ones.

It is the year 1866 and the place is Szeged, the Southern area of the kingdom of Hungary. A kingdom whose loyal population, since the year 1490 had to travel to a foreign country, if they wished to see their king. Their administration was forced upon them in a foreign language. Their administrators were foreigners. And only those Hungarians who could bow their heads very deep to the ground were allowed to prosper, a little bit. The ones who dared to demand own king, own administrators, own language were simply beheaded or hanged.

Around this time of ours 1866-67, was the so much publicized and so called ‘‘dual Monarchy’’, the Austro-Hungarian one, formed. The Hungarian Ministries for Finance, Defence, Trade, Foreign Affairs were all dictated from that foreign country, fell under jurisdiction of that foreign country and dictated upon Hungary also from that foreign country.

From Szeged is not too far away a city called Kikinda, which is somewhat the central nest to our topic. In around 1875 the first school of higher education was opened in the Kikinda of ours, in a foreign language for us Hungarians living under a foreign king in our homes in our country, Hungary. But as it happens, that foreign absolutistic rule in our history of some 450 years, until 1918, has taught our people to endure, and bear its fate with patience. Or if not, to meet with the fate of Wesselényi-s The Nádasdy, The Frangepan, The Zrinyi, followed by Rákoczy’s, Kossuth’s, the Arad-er 13’s –beheaded and hanged, the WWI with its mustard-gas filled bullets brutality, the WWII, and the many, many, many millions of brutally murdered lives, all in the name of some sick ideology, called Feudal system of Habsburgs. And to gain knowledge about our history during those above mentioned 450 years, again it depends, are we reading objective historians or just a much self-praise ideologist propaganda.

### **Consistent and ideology-free writing**

The most valued treasure of the Szeged Cultural Institution is the work of one of the greatest Hungarian of his time in that city, Tömörkény István Steingassner. Born in Cegléd 1866 – died in Szeged 1917. Hungarian writer, journalist, archaeologist, museum and library custos, researcher of ethnography. It would fill pages and pages full of documentation, acknowledging the amount of knowledge we can be thankful for, to this intellectual of Austrian descendant

schwabian. At the time of his birth his father was leasing the Cegléd railway stations Pub-restaurant. The business soon went broke and the family moved and his father leased another Pub-restaurant at Makó, a nearby town where in years 1877-1880 he studied at the grammar-school. His father was leasing another Inn there, but at István's age 16 his studies had to come to halt as his father's leased business again went broke.

From 1882 to 1886 he worked as a pharmacist. With some help from relatives, he changes his carrier and he works as journalist at the Szeged Híradó. His talent for writing has flowered during those years, more so as he had this unique talent of observing the life's and struggles of ordinary every day's folks, who will become the theme of his many short stories called 'novella' - novels. We can read about his detailed observation of ordinary folk, that he come to know and understand in his father's leased restaurant and village Pub. From 1900 to 1903 more study years follow. From 1904 until his death Tömörkény is the director of the Szeged Library and Museum. 6000 unique museum pieces, 3500 word dictionary containing the original ancient vocabulary of the region of Szögedély-Szeged. His immeasurable work in the library of 40000 specially selected books, and the list is just beginning.

And dear reader, if we don't have this knowledge, and the one that follows, we will not be able to comprehend one word, from the message of these pages.

The Hungarian ethnography chapter VIII. Community, in the depiction of social conditions / BŰN és BÜNTETÉS - CRIME and PUNISHMENT, there are pages full of information's that one needs to know, if we are describing someone, anyone to a wider ordinance in the world, who have no idea about the customs and ways of life of a given region.

As America had the so well portrayed COWBOY ERA in their history, so did we Hungarians of the Southern parts of our Homeland had our own cowboys. Put your hands up, those nations who didn't.

And one of those intellectuals who did write a lot about our Hungarian cowboy era was **our TÖMÖRKÉNY ISTVÁN STEINGASSNER.**

**The scholarly activities, the academic achievements of Tömörkény István Steingassner are characterized by naturalism and a consistent and ideology-free writing, the world of his chosen subjects is portrayed and integrated according to their way of life, their way of thinking, together with the uniqueness of their language in his narratives, events also from some of his incidental occasional observations in endless series of novels.**

The bygone era of small villages and the surrounding farmhouses should we visualize with all their misery and struggle and hunger and exploitation from the merciless ruling class of the feudal system that was like a parasite spreading and enjoying itself on the lives of the bottom class. Where, to steal from the poor was the strength of the rich. To belittle and degrade one class was the virtue of the other. Where, only to half feed the country was the rule, because only the



hungry man will work very very hard for a miserable pay again tomorrow, in order to save himself and his family from starvation.

And so the life and death struggle has taken many shapes and forms.

One of the forms was to carry with oneself a good sized stick, and if someone deserved it, hit with it, hit hard. When the csendőrs-the old gendarmes managed to eradicate the use of the stick, a smaller stick was made hanging from a rope over the shoulder and hidden in the jacket sleeves. And when that little stick was eradicated it was replaced by the "bicska" a small knife, which was carried in the pocket.

It has become the weapon of the Hungarian puszta – just like the gun was the weapon of the American cowboy's.

And the people of the puszta also become the makers of their own rules.

The rules that would give the special characteristics of the village life of that by gone era of ours. In an era where the fight was not a sin but a simple exercise of strength. Szendrey Ákos writes in 1936 that a famous saying was: "the one who hits is not the lad, the lad is the one who is standing the blow" – "Nem az a legény aki üt, hanem aki állja".

And the open fight was the open prove of one's strength.

Tömörkény István writes in 1896 in his novel *Legényavatás – Initiation of the young lad*, where the man of the village are standing in line to be hired by the rich for a day-labourer – napszámos - job, and are objecting when a young boy is also joining them to be amongst the ones to receive the full pay, one of the elders is defending him, by saying "he is not a boy any more. He was yesterday already fighting at the dance hall." The so called "napszámos" day-labourer was the man who only had some farmland of his own to feed his family but was doing casual farming work for someone else in order to feed himself and his family. The young lad in this story is helping out his father in earning the living. In other writings Tömörkény also points out that "a married man is not fighting, only a bachelor. And also the more mature man who has served in the army is also not fighting."

The village dance fighting's mainly evolved in towns and villages out of rivalry love conflicts, represented even as one group against the other group.

And this is, were in a drunken brawl the last kind of weapon was also used. The pocket knife called "bicska". The villages where the most such knife fights took place were called "bicskás" – meaning armed with the pocket-jack-clasp-knife.

Firearms like a pistol, or like the ones the cowboys used, only very rarely, and only the better off ones could afford.

The data shows that the interference of the foreign rulers had but caused more harm than good, since the original stick was but replaced by the pocket-knife, see- Tömörkény I. 1963: 345.

Contrary to the ruthless rules of the feudal system, the broad expectation was that due to this fighting's, the fighters were not punished, only in cases of fatality were the authorities involved.

From Szeged and its surroundings, the general opinion was preserved for us by the data written by Tömörkény: "Why would he not fight? The authorities had a hard time finding the perpetrator. And then he would get 6 months in jail. Is than a human life worth 6 month only?"

In 1897 wrote Tömörkény his novel **Táncrahúzás**, meaning to choose to dance with someone.

On Sunday evenings there is always dancing in the Village Pub.

The village girls have washed and ironed there dresses, some nicer ones, some just the poor ones they had. The band is playing; the girls are in one corner, when the bachelor walks in, the one who thinks of himself the most. The girls' breath is silent, she will be the most admired the one who will be first called to dance with thee. And the poor polite girl, who loves him, gets ignored and the girl who is the most arrogant gets chosen. The poor girl sheds a tear or two; the dancing girl throws some comments that really hurt. Poor girl's brother cannot tolerate the humiliation of his sister, gets involved, the usual village dance fight takes place, and the village has its weekly subjects to talk about. If nothing happened at the dance, there was nothing to talk about, and that dance was not interesting.

There is also the Original scientific paper of another Hungarian intellectual who is even closer to our way of life. Kalapis Zoltán's examinations were focused on the village of Tóba, which is but 7 km from our village of Torontátopolya. The timeframe of his ethnographical data is - 1918-1998: VILLAGE PEASANT FARMING LIFE IN 1980-s: The extinguishing way of life and customs of Tóba in view of changing times. The two well known ethnographers, Kálmány Lajos and Bálint Sándor did summarize the peasant life of the Southern Hungarian region, yet, remarks Kalapis, the area of Tóba is a real virgin land in a sense that the first ethnographer only heard about the place, and the second in his work: A Szögedi nemzet - The nation of Szöged, printed in three volumes, writes that "we have no data about the village life of Tóba." And so Kalapis Zoltán does his own research into the heritage of the village and documents that between the two WW's the Saturday or Sunday Dance was a regular event. There was the well-to-do Main Street Tóth-Pub, and the poorer Little Street Berger-Pub. In the first one the waltz was the inn dance in the later mainly the csárdás was danced: the kétlépéses, the rezgős, the lassú, the friss, the röszketős, the mártogatós, the lippenős and the toppanós csárdás was danced. The guests of the two places often intermixed, friendships were formed, love-affairs happened and so as in the 1920-s, the differences often resulted in village Pub-dance-hall pocketknife brawls.

The dance-balls were also specified according to special occasions, like: almabál-appleball, borbál-wineball, aratóbál-harvestball, szüretbál-

grapeharvestball, batyubál-bring-your-own-ball, jelmezesbál-fancydressball, legénybál-initiationball, regrutabál-recruitball, párosbál-couple'sball, asszonybál-women'sball, emberbál-man'sball, vadászbál-shootersball, tűzoltóbál-firefighter'sball, cigánybál-gypsy'sball, Annabál-Anna'sball, Katalinbál-Katalin'sball, and also dugottbál-hiddenball that is if the ball was held in secret from the authorities, and also papucsbál-slipper'sball where the main raffle prize was a pair of red velvet slippers decorated with flowers.

In changing times the dancing occasions also changed, some balls were lost in the turmoil of times. But the one ball that was preserved to this day – 1988 – was the Village Pilgrim Ball – the Búcsú Bál. Remembered is the Pilgrim Ball of the **year 1920**, where the Tóba Village-Pub-brawl ended with the loss of a young life, the life of the bachelor named Deák Gyuri, from Csernye. And this young lads history was made into a pulp styled novel edition, in the words of Bálint Sándor, like a song was out-singed into a ballad, since in those times in the soul of our nation the ballad singing's penal servitude was living rife, filled with willing readiness and talkativeness to tell the message. This would have been the last messenger of the folk-poetry in our region, preserved for the posterity from the XIX Century. A real miracle that it has even blossomed, and no wonder, that by now it is hardly even remembered.

Dear reader, a –**Ballad**- in my Dictionary is a simple narrative poem or song, often of popular origin, especially one of sentimental or romantic character, having two or more stanzas, all sung to the same melody.

In my Hungarian Dictionary – **a Ballada** – is a dramatic procession of a tragical event, with interrupted and broken mysterious presentation, a short narrative epic poetry – a folk-ballad.

And after all of this very important and very short introduction, let us start the narrative that is not being sung in a ballad – yet.

But as the reality of our modern world is here around us today, so is the necessity for us, Hungarians and non Hungarians of our Homeland, to reflect on the long bygone era of our predecessors, and write and sing, happy and sad songs, ballads and modern verses of the deeds of our forefathers, grandfathers, great-grandfathers and great-great-great-grandfathers. Because if we continue living in the oppressed silent mentality, forced upon us during those 450 years, we will be robbed of our identity, of our dignity, our truth, we will be robbed of our bear existence.

**The content of this booklet is dedicated to the loving memory of our beloved grandfather, great-grandfather and great-great-grandfather.** In the name of all who knew Him, who belonged to His Family, His Friends, His Relatives and His Descendants who will learn, how easy it is to distort one's loving memory, degrade one's simple greatness, one's simple honesty, one's simple good Heart-ed-ness. How easy it is to destroy His reputation, if His descendants are not vigilant and let evil prevail, over His humility and human greatness.

*In Memoriam*  
*Kardos János*



24. March 1881. – 1. October 1957.

**Torontátopolya -**  
*-Banatska Topola*

On the 55-th anniversary

The good looking man on this about one hundred-100 years old photo is our grandfather, great-grandfather and great-great-grandfather, the Torontátopolya's Village Hungarian Pub owner.

His suite is one of the more expensive qualities.

His hat is definitely one of the upper brands.

He looks relaxed, honest, his look is stern, earnest, his body language tells me, he is a serious character. He does not smirk in my face. He does not snicker or muck about. His look tells me, I am me, take it or leave it.

At the time of his death he was mourned by his only surviving daughter Maria, son-in-law József, two grandsons, and the wide circle of close family members. He was one of seven children to his parents Kardos József and Kardos, born Borsos Klára. And he was mourned by the compatriots of the village of his birth, where everybody knew everybody. He is remembered as the well to do owner of the village's Hungarian Pub, the 'Kardos kocsmá' – 'Kardos Pub'.

In the memory of his descendants, we knew:

- When a young lad, he went to America with his brother Gergő.
- Gergő but returned earlier, maybe he did not even get to America.
- When Kardos János returned from America, he bought his house which was also the village's Hungarian Pub. The Germans had the 'Wassa Pub' to entertain in, and the Hungarian entertaining was at the 'Kardos Pub.'
- He married his first wife, they had a daughter who died very young after childbirth.
- His first wife died in the Pub during a drunken brawl, when the petroleum lantern was knocked down, and in the dark, she was fatally wounded by Kardos Janos's younger brother Kardos Gergő (1888-1953). Apparently while she was trying to stop the fight. Investigations followed and the authorities of the day dealt with the tragic event.
- The harsh reality was, the family had to come to terms with this terrible tragedy, it was repeated over and over again that the fatal wounding was not intentional, it was a shocking accident.
- The reality was but, Kardos János lost his wife, their little girl lost her mother.
- WWI was about to start, but Kardos János made sure, he was not to be drafted. He jumped from the horse driven farming cart, to make his already existing hernia pain worse, and so, he did not go to war. His worry was the care of his daughter and looking after the Pub.
- His second wife was a widowed German woman, Bálint born Leitner Barbara, from the village. Kardos János's second daughter was ever so proud to speak her mother's schwabian dialect. The grandsons always spoke so lovingly about their German grandmother, who was speaking in Hungarian language to them. Grandmother's name Borbála was a worshiped name in the family. The birth certificate of Kardos Maria

shows that her mother's name was spelled Barbara Leitner. While one grandson called grandma Borbála, the other grandson is correcting: Grandmamma was called Barbara. Both agree that by others, grandmamma was affectionately called Pevi.

- From her first marriage Borbála had 5 sons. Her eldest son became a father for the first time, on the same day when Borbála Kardos gave birth to her sixth child, a girl named Maria. Borbála was grandmother for the first time, when she gave birth to her daughter Maria Kardos, on the 19. October 1921. That first grandson was to become a well respected school teacher in the village.
- Kardos János and his second wife Kardos Borbála born Leitner did look after their daughter very well, as already in our times, with tears in her eyes, mother-in-law Maria was remembering her childhood. Her mother bought her the most expensive overcoat from Kikinda. She believed that she was the best dressed girl in the village. At the time of her marriage, her dowry was really rich. She had a laundry-basket full of shoes, and her dresses filled the entire length of the clothesline on the verandah.
- Kardos János was remembered by his second son-in-law, Szanto József for his great generousities.
- When the "bazáros" the fancy goods seller - the bazaar man, came to the village, Kardos János would buy up everything the man had to sell, and shared the goods around to everyone.
- When the "szitás" the sieve maker, came to the village to sell his sieve's for sifting the flour, Kardos János would buy all the sieve's, and gave all away to the women in the village.
- And Kardos János bought the first Radio for the village. That was a really big story: "my father bought the FIRST RADIO for the village", his daughter Maria used to repeat and repeat, many times.
- But his second son-in-law also had some more news to this RADIO story:
- When Kardos János was in good mood, in his Pub everybody was drinking for free- József Szántó used to remember the good times.
- One day, in one of his good moods, after everybody had the free drink, he turned to HIS RADIO and offered IT ALSO a free drink.
- And not only offered it, but gave it too, TO the Radio, a drink to drink.
- And the Radio, may have had a "free drink", but the Radio did NOT TALK any more.
- The good heartedness to: "No then, you also have a drink too", sadly ended in the Radio's forever's silence.
- We knew, that Kardos grandfather's first grandson was mentioned many times in the family. He was the son of his first daughter who was married to someone, the soda water seller, and was known as the "sodásch". That grandson was half-orphaned when his mother died soon after she gave birth to her baby. That grandson was always referred to as "sodasch



Mischi'' only. At the beginning of WWII this grandson, still a minor, volunteered (or made volunteer), and was maybe a ''HIPO'' or something like that, in Hitler's army. Sometime after the war, once he came with his wife to visit his grandfather, they stayed overnight, and sometimes after that left for Germany. No contact was known thereafter.

- Mother-in-law Maria **Szántó** born Kardos, was explaining how she did what she could at that unexpected visit, gave hospitality, and told ''szódás Misi'' that there was nothing there that belonged to him. She took down from the wall a religious icon painting, wrapped it up and gave it to Misi, as there was nothing else to give.
- One uncle of mine also talked about that visit, telling us how mother-in-law Maria – (called Maris by everyone) said, she has nothing there to give ''sodás Misi''.
- About grandfather was also talk that also, when he got angry there was no playing around. He was strict. And he was firm. E.g. when the grandchildren let out the water from the ''trough'' the ''vályú'' from the farmyard animals, he would chase them away with the first stick he could grab. But the stick never reached anyone.
- There was never allowed, to bring in children from the street. The then children and today's adults are only thankful for that. **A Pub and its yard is NO PLAYGROUND. The whole world agrees in that today. Grandpa's thinking was so much ahead of his time.**
- In the backyard grandpa had a ''kuglipálya'' - bowling line. That was a proper undercover line that took a lot of maintenance work. At the front area of the bowling lane was placed a round tin box, something like the biscuit box only some 40-50 cm. high. The top of it looked like a money box with a narrow slit and a round whole, for coins or rolled up paper money. It had a lock on it.
- The bowling players were left for themselves to insert the money. It worked on TRUST.
- The problem only started when the children tried to pick some money out of it. Then they had to run, if grandpa caught them in action.
- The keys, the money and so all over, the valuables were kept in grandpa's bedroom, where nobody was allowed entrance. Understandably, his room was his Bank, his safe, his livelihood's guardian. And the whole family's as well.
- Yes, there was but occasion, maybe once, that he even called the police, because he suspected that he was robbed of his money.
- When really annoyed and a bit drunk, his daughter had to run too, to the relatives in the neighbourhood , until Kardos János's anger had passed. (Hands up, who was NEVER ANGRY IN THERE LIFE).

- But his second son-in-law was telling with a happy smile on his face, HIS FATHER-IN-LAW WAS ALWAYS GOOD AND KIND AND FRIENDLY TO HIM. He learned much wise knowledge from him.
- Only when he left for a short visit to his parents to Torda, there was usually running from grandfather.
- And also, KARDOS JÁNOS HAD AT TIMES, SOME PEOPLE TO HELP HIM AND WORK FOR HIM, also in the PUB.
- Not to miss anything, it is a must to mention, Kardos János was a proper and serious mathematician. He was a man of numbers. When during and after the war, paper was scarce, he was writing and adding up and adding up his numbers, on many many bits of flatly laid out cigarette packing papers. His descendants, at least one of them, certainly inherited grandpa's knowledge of numbers, and is proud for it.



And life so rolled on for us all, it happened that after my marriage into these Szántó family (in 1967), where my mother-in-law was the village Pub owner Kardos János's only next of kin, in 1969 we went to Germany as gastarbeiters. A good year later in 1970, we were living in Sydney.

It is plain human nature, that we all in our community are nurturing fond memories about the Homeland. How could we not, great-great-grandparents and their great-great ones all left there footprints in the soil, and in the air of our village.

It was therefore only natural, that with the help of the internet, a book title, containing the name Banat Topola, grabbed my attention.

Some correspondence followed the advertisement, and maybe in the year 2001, book no 1, arrived from Colorado.

Written in half German and half English language did not cause any surprise.

Only reading the content was ever a great surprise.

One part of this book is about us. It is about Kardos János our grandfather, the village Pub owner.

Of course there was a large amount of information that was news to us.

And there was a lot about "stuff" and about "things" that we had NO IDEA ABOUT.

**I am always referring here, only on parts in these books that involve our part of the family only.**

Some correspondence followed with the author, Jacob Steigerwald. We cannot tell about his surprise, when he found out who we were, but in his first answer he wrote: "...his brother was "shockiert" (or something to that meaning),

when he found out that Jacob is corresponding with Maris's daughter-in-law from Australia." ...

Jacob Steigerwald in his first letter to us, also introduced himself as "szódás Jaksi", the son of Josef Steigerwald – the "sodasch Seppi".

From the book:

It was somehow unbelievable that grandfathers Pub was called "Steigerwald Gasthouse" and "Steigerwal Inn" – we never ever heard that name from anyone before. It was always just "Kardos kocsmá".

But being polite, as we were, did not question further.

At least **TEN – 10 years have passed, since the 1. book arrived, followed by 2. and 3.**

**1.st book:**

**Banat – Topola's Schwaben : 1791 – 1945 , (1992) by: J Steigerwald**

**2.nd book:**

**Profile of an Americanised Swabian Ethnically Cleansed Under Tito, (2001)  
by : Jacob Steigerwald**

**3.rd book:**

**Finding Vital 1796-1945 Data Re German and Hungarian Ancestors of  
Banat(ska) Topola and Novo Selo, Plus an Exposé About the local  
1945-1946 Internment Camp for Germans of Yugoslavia, (2009)  
by: Jacob Steigerwald**

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A few years ago now, we decided to collect our Family Tree. We are talking a lot to relatives, collecting photos and asking questions.

Only at the beginning of this year, 2012, did one relative mention something, that grabbed our attention.

Of course by now, I did look through this new Donauschwabisch Homepages.

Overall, some of these History tellers should go back to kindergarten. I feel sorry for all their unsuspecting readers. Since some are presenting themselves as retired teachers and academics, I sincerely hope that their students will one day become proper intellectuals, and correct the miss-leadings they had to learn. Not worth wasting much time on the work of this so called "history-tellers" .....concerning the history of our Homeland.....

But what happened was that my husband Joseph Szanto has found on the internet an uploaded page from book 1. , with the plan of the house both he and his brother and their mother were born in. The whole house is labelled “Steigerwald house”, Steigerwald Yard”, “Steigerwald Gasthouse”, **LAYOUT OF THE STEIGERWALD INN AT BANAT TOPOLA (1934-1945). ... STEIGERWALD ENTRANCE TO THE INN.....**

**The property owner Kardos János is but confined to one room, as a tenant even, and everything else is Steigerwald’s.**

After some confirmation of data, I did write a letter to Jacob Steigerwald’s E-mail address. No answer and my second e-mail letter was denied access. One more letter was sent on his postal address, informing Jacob that the Village knows the truth, and that THIS MATTER NEEDS TO BE CLARIFIED in the name of honesty and objectivity. To date, no answer.

One more e-mail was also sent from my husband’s e-mail address, no answer.

- We cannot let his sad mockery of our family, to go unrectified.

## **2. book p. 33**

“Josef Steigerwald (1894-1940) started out as an ‘apprentice in a ‘general store’? ?? at Ruskodorf: where Josef also learned to play a b-clarinet and where he and Louise the young lady of the house were having amorous feelings for each other -and was told by the storeowner Anton BUCHNER to leave at once, as the owner intended to marry his daughter to a wealthier man. Josef Steigervald returned to Banatska Topola.

*In Oktober 1915 Louise Buchner married Josef Ballauer of Ruskodorf.*

( We know for fact today that Buchner Antal in Ruskodorf was in fact the owner of the prominent ‘Buchner Pub – Buchner Kocsma’ the ‘nagykocsma’ on the corner of Templom utca and Oláh utca where the more prominent villagers were entertaining, the so called jobbmódúak-better class. Ruskodorf’s Buchner Pub - Saturday-Sunday village dance entertainments are well documented in 2 books by Ruskodorf’s Hungarian School Teacher Sztánics Ferenc. The Buchner son – Buchner Toncsi was a Budapest Academy of Music graduate and highly prominent conductor and compositor for the Catholic Church from 1911 in Esztergom: Buchner Toncsi a Katolikus Egyház karnagya és zeneszerzője Esztergomban 1911-től. Buchner Antal Pub owner was also a music teacher who was teaching his musicians for his Pub dance entertainments. The daughter Buchner Elza married Ballauer Jozef who’s house was just across the road from the ‘Buchner kocsma’ – and Mr. Josef Ballauer called Balla úr by the patrons of the Pub, was indeed running for his father-in-law the Hungarian oriented ‘Buchner Pub’ in Ruskodorf. The whole family was Hungarian oriented, -‘az magyaros kocsma volt’ - Elza Ballauer was in 1935 and also pre and post this date, performing in the Hungarian Amateur Theatre Team –see pictures in 2 books. The point made here is: Josef Steigervald has started his Pub alcohol consumption already before 1915, which was a long way before he “managed” to marry into and “managed to acquire ownership” of the Hungarian “Kardos Pub” in Topolya. (new data at 24.11.2014)

## **1. book p. 86: In Topola:**

“ Eventually, Josef Steigerwald (1894 - April 1940) acquired ownership of one of the two local inns, too (see layout on p. 53)”.

The story continues on p. 94.

“... Johann and Anna Martin in the year 1908. bought the inn near the village hall, opposite the church and had six children, when in 1914. Johann was called

in WWI for active service in the war, returned in 1919 and died. His wife was ill with cardiac condition dropsy and died the following year, in September 1920”

**Kardos János then bought the inn from the Martins in 1920 (???) on time payments. But he also failed to make those payments. Kardos János had a daughter Victoria whom “sodasch Seppi” got to know when delivering soda water to her father’s inn, and they married in winter 1922/23. However Victoria died in 1924 (?!). “Sodasch Seppi” then married Elisabeth, the youngest daughter, of the Martins six orphaned children. ( Steigervald Seppi is 29 when Victoria is 17 in 1922/23.)**

**Page 14. : German text :**

**Josef Steigerwald (1894-1940) finally was the owner of one of the villages “Gasthouses” in Banat Topola.**

.....

**Our data:**

What did not add up was: Kardos János tragically lost his first wife (Anna) in the Pub “kocsma” where she was the landlady. János married the second time, and mother-in-law Kardos Maris was born in 1921 in the Pub. How could all these fit into years 1920 / 1921 **???**

Since “szódás Jaksi” had all those dates, I asked him around 2005?, by e-mail, in what year could the tragedy happened, and if he knew what was the first wife’s name? As we had no idea. By e-mail we were explained by Jacob Steigerwald that, give one year for mourning time, and one year for pregnancy time -unless already pregnant- and the first wife was killed in 1919. About her name we were given her maiden name, Fejes.

**-But then how could she die in her own Pub in 1919, if “János bought the inn from the Martins in 1920” ? Jaksi probably overlooked his dates here.**

My husband but, who was living with his grandfather from his birth (1947) until grandpa’s passing in 1957, simply could not accept that his grandfather would purchase the “kocsma” after his wife died there so tragically.

- No, it is not possible, never, he did not buy that place after his wife died there.
- Also, mother was always talking about how, her father came home from America, bought the house with the Pub, and then got married.
- **He owned that place before he married his first wife. That was always known like that, in the family.**

And for every unanswered question, soon another and another come up.

We had no other option, but to start involving everybody we could think of.

But first some more stories that the world can read about our family:

**1. book p.37.**

In German language, quite brutal statements, that Kardos János's presence in the "Steigerwald Gasthouse" made life hard for everyone, as they had to put up with this about 60 years old, toothless with "nearly total lack of teeth", angry, aggressive, cranky man, his toothless mouth was exposed when he was eating at their table, in their house in their Gasthaus..... And that these drunken man's own drunken brother has "versehentlich" stubbed to death his first wife. And that also this János had a great liking to pointed knives from which he was keeping quite a few in his draw. And his thirst for drunkenness' was the cause of him living separated from his second wife "Pevi" (?). And that one day this drunken János was standing wavering in their Gasthaus at their bar, he poured wine into their radio that his entrepreneur father has bought and so they had to ban János from entering "their Gasthaus". And their free time was also ruined because János chased out play mates from their own backyard!

(if) They moved into the Hungarian "Gasthaus" winter 1934/35.  
(Born in 1881, Kardos János was 53 years old then.)

**1.book page 39.**

"In april 1940 but, his father Josef Steigerwald "szódás Szeppi" at age 46 died from alcoholic liver disease. He was sick for some time and he had to learn to walk again. He was drinking a lot because he was so good that the visitors in their Gasthaus talked and persuaded him into drinking with them. And then his widowed mother had to look after the whole household, the 5 children and their "Gasthaus" all by herself."

**2. book pages: 34-44**

**Kardos János "acquired the inn", when in 1920 the estate of Johann Martin was liquidated after he died in 1919 and his wife in 1920. The orphans did not receive any money because János did not meet the payments....(or maybe the children's guardian used the money for himself, is but also stated on one of these pages). But in 1934 the inn was burned down, and János did not have liquid assets for reconstruction, he was financially ruined, so Steigervald Szódás Szeppi sold some of his own land and rebuilt the house, in return he took over the real estate and the "Gasthaus" and János become a lifelong Tenant in one whole room of the house. "the title to the property was transferred over to János's grandson Misi – Steigervald Michael (1923-1956). (this author's half-brother)...**

**And his godfather and uncle, and guardian, Michael Steigerwald (1895-1944) was appointed as Kardos János's grandsons guardian...after his father, the Szódás Szeppi died in April 1940.....**

**And his mother was now the fulltime innkeeper.....**



The customers in “their” inn, after few drinks, missed the spittoon, and it still makes him nauseous today thinking that his mother had to clean those germ-laden floor “vessels”....

Having to put up with Kardos János who was present at meal times, returned intoxicated and behaved threatening made life uncomfortable .....

.....

## **And so, now the Banat Topola Pub owner’s story, the way we know it:**

We do not have the date when did **Kardos János** (1881-1957) return from Amerika, but we know:

He married **Anna Fejes (1885-1908)** from Újfalu – a settlement next door to Torontátopolya, also called Novaszella or Navaszella :  
(Not Novo Selo as stated by Steigerwald...)

**Married:**

**On 23. november 1904.**

**In 1905 their daughter Viktoria Kardos was born.**

**Anna Kardos born Fejes, the landlady of the “Kardos kocsmá” was fatally wounded, and died from her injury in 1908.**

It is very hard to comprehend what business has someone, anyone born in 1931, to do with miss-describing her tragic passing. The authorities of the day had dealt with the shocking event and ordered what Gergő had to serve, the family had to come to terms with their loss, Anna had her parents, sisters, her husband and her 3 years old child and her in-law’s to come to terms with what happened. We did not ask for anyone’s brutality, to play judge and story-teller of our family’s mourning. Let’s just respect the pain and sorrow, of every human being, on this planet Earth of ours.

Portraying Kardos János as also someone with some twisted attitude towards “pointed knives”, is not an easy case. Kardos János could not see any knife in his “kocsmá” any more. He kept them away in his draw. When drunk, yes, of course he would collect them, and “talk” to them, as to the causatives of his miserable life. He could never forget his first love any more. We don’t need a University degree to comprehend that. But one should have a University degree

in Psychology, before spitting rubbish and lies around the world, about other people's private lives.

**The fact is, Kardos János was the rightful owner of his property in 1908. Anyone producing official document to contrary, will be considered.**

**But, our FAMILY had no interest what-so-ever, spreading falsifications. Maria Kardos knew that her father bought his house before he was married, and that was in 1904.**

**What we do have but is the official KATASTER DOCUMENT of 1912, where it is clearly described that KARDOS JÁNOS WAS ALREADY THE rightful owner OF HIS PROPERTY. Anyone contesting this fact will be considered.**

And so WWI came along, forcing one neighbour in Europe to go and annihilate the other. Mustard gas was not speared either. How many 000.000? –millions- were drafted by Habsburgs alone?.....when 1.200.000 never came home any more.

And Kardos János was at home, with his daughter and his income to look after. But many of his compatriots were drafted into that senseless war. One of them was a very well to do, 36 hold land, and house owner Bálint István, who lost his life in the first year of the war. His widow with 5 sons was Bálint Borbála born Leitner. The youngest child was 6 months old when his father was drafted in 1914. It is very hard to believe that a well to do Donaschwäbin widow would just marry anyone in the village. **The WWI War widow Barbara Leitner of Banatska Topola, married the village Pub owner, another widow from 1908, Kardos János.**

**Their wedding day was: 1. october 1916.**

**Their two witnesses were, two prominent persons of the village TORONTÁLTOPOLYA-BANATSKA TOPOLA:**

**1-st witness: Willár Ferenc the village Vegetable Gardener.**  
**2-nd witness: Jakab József the village Store owner.**

**And so, Kardos Borbála born Leither was the new landlady of the “Kardos kocsmá” from 1916. until sometimes 1928-29. And all that time, she was looking after the hygiene and cleaning of the “Kardos Kocsmá”.**  
We never heard about any “snot” problems in her household. And a large household she had, that’s for sure. And no snotty and no phlegm “vessels” in her Pub, that’s for sure.

**On 19<sup>th</sup> october 1921 their daughter Maria Kardos was born. She was my husband’s mother, my mother-in-law.**  
Here we must clarify the following:

**2. book page 39.-42**

After signing over all his property to: sometimes to ex-son-in-law Josef Steigervald, or sometimes, to his **11 years old grandson “szódás Misi” when Kardos János was “full” 53 years old....**

We get the following “explanation”: Kardos János has struck an excellent bargain by signing everything over to Steigerwald’s, he was rid of his “business headaches” – **we never knew he had any** – , “gained comfort and security from his farmland” – yes land he had plenty – but that land did not produce on its own – and wait for this, “Kardos János gained rent-free lifelong tenancy”, - **in plain Hungarian that means, he WAS MADE TENNANT IN HIS OWN HOUSE. And he was so “clever” this Hungarian that Elisabeth Steigervald even had to cook for him, that is “for this clever Man”.**

And born in year 1931, this “sodás Jaksi” sounds very informed about what happened to Anna Kardos in 1908, and he has to let everyone in the world know: -“ Some years before, the first wife of János had fallen victim to a fatal stabbing committed by his own intoxicated brother Gergő who mistook her for someone else one night in an unlit hallway.”

- He fails but to explain where that “unlit hallway” was? – In the “Kardos Kocsmá” maybe? But then the dates would not add up!? , and who was

that mistook person? , and why would any snot snivelling brat be so obsessed with the lives of people HE HAS NOTHING TO DO WITH?

- **Where did Gergő follow Anna, his sister-in-law in the night? where? In whose house was that ‘unlit’ hallway in 1908? That the someone born in 1931 is judging around the world, in 1992 and 2001???**

O, I almost forgot, from Freud to Piaget, to Erickson it is mainly agreed, a child's personality is formed but, by age 5....???

Lets continue but reading further about the degrading of our family: "Pevi" was the second wife of János with whom he fathered a daughter named Maris."

And our little "Jakschi boy" knows exactly why did János and his second wife went their separate ways. And this Kardos János, the rightful owner of his own property was - "refused service at our inn too, - meaning "the Steigervald's inn" -that is... that never was...

## **How romantic.**

Producing from a landlord, a restricted, confined tenant on his own rightful property, in his own house.

## **Watch out, all of you over 53-s, out there!**

But there is also something very ugly and very sinister here. The parents of Maria Kardos were **MARRIED FOR 5 – FIVE YEARS**, before their daughter was born. By our Hungarian customs, our Man "DON'T FATHER CHILDREN". Our MAN are making LOVE TO US WOMEN, when as a blessing, a child is born.

But what can we do? Deine schprache ist deine seele.

Your words are from your soul, and your soul is in your words...



**(Today we also know for fact that grandmama Leitner Barbara - Pevi and grandpa Kardos János didn't forever separated in 1928/29 but even after this date "at times lived together and at times separate, and then together again" – " Pevi néni és János bácsi hol együtt voltak hol meg nem". 25.11.2014)**

*Just a thought here: Was Kardos János forever un-forgiving to Pevi, because that not so young lad sodasch Sepi Steigervald managed to sweet-talk the donauschwabish landlady of the Kardos Pub , and "managed" to "acquire" her agreement, for him to marry her stepdaughter, the young Viktória?*

*Maybe, just maybe.....*

**And also, did grandmama Pevi wanted to live with the 8 Steigervalds together, or not???**



***The beautiful WWI widow of Bálint István (1876-1914)  
The mother of his five sons. Her youngest two-and-half, the  
oldest sixteen, when she married Kardos János on 1.10.1916.***

***All her sons learned a trade. We have amongst her  
descendants: Teachers, Magister, Pharmacist, Professor,  
CMO Consulting Medical Officer, Inventor, Agriculture  
technician, Science PhD, wife of School Master,  
Health Care Workers, well to do Farmers.***

***None of them were ever cursing  
Kardos János, yet.***



**And now we must pay tribute to: Anna Kardos born Fejes,  
and Viktoria Steigervald born Kardos.**



**The Torontátopolya-Banatska Topola cemetery is  
guarding their beautiful memory.**

**No amount of slime and dirt can harm them.**

**Kardos János made sure, their name and pride and dignity  
outlives all ugliness, and all abuse.**

**The two forever LOVES of that great, decent, and caring  
unfortunate man, named KARDOS JÁNOS.**



**Viktoria Kardos Mrs Steigervald 1905 – 1923? 1925  
and her MUM  
Kardos Anna born Fejes 1885 – 1908**



## In the cemetery of Banatska Topola



*Rest in peace two most beautiful roses  
Of our village called, Torontál Topolya,  
The neighbour of place once called Újfalu-Navaszella*



*The village will never forget the two beautiful roses,  
 Your lives lasted but to the very early dawn,  
 Your legacy will last to the eternity of the time,  
 The one who loved you both, has endured, and carried,  
 The memory of both of you on the palm of his hands,  
 On the shoulders of his humiliation, on the land of his sorrow,  
 For you are the true Love of this great, and this poor, this  
 Best of his kind, MAN, called Kardos János.*





*Do not judge me, if you don't know,  
Do not make up false stories about us,  
We did not hurt you or any of yours.  
Do not thrive on our early lost Young Life.*



*The landlady of the "Kardos kocsmá"  
Anna Kardos 1885-1908  
and their daughter  
Viktoria Kardos 1905-1924 - 23? 1925*



Lets continue but on our reflections and our knowledge.

### **The Radio:**

Jacob Steigerwald states in his books, how his parent's owned the first Radio in the village of Banatska Topolya. He also explains in great detail the type of "that" Radio and states that his entrepreneur father bought the first Radio in the village...

Let's reflect:

For someone, anyone, to go through and make such an ugly mockery of people who had NOTHING to do with this family of eight, is really sad. NO man in his right mind, would ever leave the comfort of his own home and move in with all 8 of his family members, into only 1 room, and into someone else's house. We know that "Szodasch Szeppi" was desperate to leave his parent's house after his father died (1930?), because his older brother was moving in there with his own family. Szódás Szeppi only used his ex father-in-law's love for his grandson, and the great plan, to grab that house and income, could have been also there in their daily talk. Even the widowed grandmother Steigerwald had to come with them.

What sort of fire took, or didn't take place in 1933 or 1934 at that village Pub, is of no importance. Nothing is proven, along with many other mockeries. The big false story is that his father had to extend the house by adding a "soda water machine cammer- room."

Well, that is a total rubbish. Every house in the village and that one certainly, had a pantry room next to the kitchen. All the preserved fruit and vegetable jars, the smoked ham, smoked sausages, smoked speck were always kept in the pantry-kamra room, next to the kitchen.

We don't know anything about anyone having to ever "save Kardos János from going "broke" or "ruiniert".

KARDOS JÁNOS comes from one of the most well of families in the village. All seven of his siblings had their own houses in the proximity of the village center. He was never "ruiniert".

**He always had plenty of "liquid assets" – whatever that is supposed to mean.....**

Next:

How long does an alcoholic suffer with liver disease?

First stage is maybe 10 years? At least. Even in the 1930-s.

Second stage 5-6 years? At least.

Third stage 2-3 years THE LEAST.

From somewhere 1937, szódás Szeppi had to be a very , very sick man. No doubt about that.

He did not ruined his liver since 1935, ‘‘because of the Hungarian customers of the Pub’’. His liver was already in bad shape by 1935.

In desperation, and knowing his ex-father-in-law’s generosity, he found a roof , a table to feed, and an income to care for his large family.

**HAVING 8 PEOPLE to share ones house and ones income with, is not a small deed, even in this today’s, good days of ours.**

**Hands up who has done it! Not many! Right?**

**In the Hungarian Pub’s, called ‘‘kocsma’’, only the man was serving the customers. Always. The women were cleaning up and cooking. And the property owner had to employ an employee.**

**Interestingly, I did not hear anyone of the many descendant’s from these Pub to complain, about some snot on the floor, or in the tap-rooms, for that matter. And my mother-in-law was working in that Pub since 1940 living there with her father. Right until the government took over – the nationalization (around early 1950s – by 1952-53 even 1954 maybe).**

**No ‘‘snot’’ ‘‘vessels’’ were ever mentioned.**

I am told that only our healthy man went for a drink in the kocsma.

Grandpa Kardos had a spitting dish, with some ash in it, when he was already sick in bed, and the family looked after him. His grandsons were asked many times to empty the ash and bring clean one in, they did not catch any deadly diseases or killer bacteria from it. That, after

handling the spittoon-“köpő-csésze”, they maybe didn’t always wash hands, is a different story.

**But back to szódás Szepi:** As much as we like him and feel sorry for him, it was not easy to live with someone, whose body was, without medications, filling up with liver toxins. Poor everybody there. Their every day’s are not to be envied. I am not envying his poor wife’s life with him, that’s for sure.

**But, Ok, let’s accept that he was good and sober minded to the end. (Impossible to accept)**

**Until april 1940.**

**Ok, but we also researched that Hungarian Radio business of ours, a little bit. (Read in great detail in the Hungarian booklet)**

**The Hungarian Wolframlamp Factory was the predecessor of the ORION. After the owner Kremeneczky János died in 1934. Standard, Phillips, Siemens Telefunken also open factories in Hungary. They were the new competitors for the already wide customers, of the Radio listeners. The ORION produced RADIO was thus also exported to: Germany, Czechoslovakia, Yugoslavia, Belgium, Turkey, Switzerland, and the Scandinavian countries. The Orion ‘Folks-Radio’ was bearing the Kossuth Coat of Arms. These “Hóman-féle Néprádió” – the wide distribution of Radio’s, to the people of the country, came into organization by OCTOBER 1939 and DURING 1940. The government treasury subsidized Radio’s, first 20.000 Radio’s fast sell-out was, followed by another order of further 25.000, during FEBRUARY 1940.**

**It is highly unlikely that Topolya was amongst the first 20.000 recipients.**

**And sometimes in april 1940, Szeppi was no more.**

**But even in the very first contract in october 1939 – szódás Szeppi DID NOT BUY ANY RADIO, he had enough to worry about himself, and he was NOT MAKING ANY MONEY, not from his own work that is for sure.**

**AND THE NOT UNIVERSITY GRADUATE mother-in-law of mine, HAD NO REASON TO LIE when she was repeating over and over the story about THE FIRST RADIO IN THE VILLAGE, THAT HER FATHER BOUGHT.**



**After 1940, came 1941 and the then 16-17 years old grandson “sodás Misi” volunteered (or made volunteer by his godfather...) into Hitler’s army.**

**And here is that we almost let Jacob Steigerwald trick us, by believing that there was some sort of problem with someone minor, minderjährige.**

**Yes of course, the question that needed to be answered was, that: from that household, during the war, one person served in the occupying German army, and as such, by the new regime was classified as a war criminal. And the so called war criminals property was also confiscated by that new regime.**

**It had to be clarified that while living with his grandfather, the, in year 1925 deceased Viktoria’s, and in april of year 1940 deceased Szódás Szeppi’s orphaned son Misi-Steigervald Mihály was but a MINOR who needed looking after. In 1941 the 17 years old Misi was made to go with his godfather and apparently “guardian” Michael Steigerwald (1895-1944), for “active military service” in the German army. And after the war, he did not return to Topolya.**

**What a sad story.**

**But this story became really interesting when, during our search for members of our Family Tree, around mid-year of 2011. one very close cousin of ours, just casually mentioned the events of my in-law’s marriage. Maria Kardos moved to Torda on her wedding day 10.02.1943. -FROM HER FATHERS PUB- where she was living. And only a few months later, already pregnant, she left her husband in Torda and returned to her father to Topolya. She couldn’t do the heavy farming work, and didn’t want to live in Torda, and her husband didn’t want to live in Topolya.**

**Yes, and mother-in-law was from 1941 working with her father in the “Kardos kocsma”.**

**And here is what happened:**

**During 1941-42, she got to know a farmer, József Szántó from the next village Torda. He was coming to attend the village dance on Sunday's.**

**In February 1943 they were married. After a few month, Maria Szántó born Kardos, left her husband in Torda, and returned to her father, as the heavy farming work was too hard for her, she only knew the Pub work. Her first son was born in the “Kardos Kocsma” in Topolya in November 1943. Eventually she made up with her husband, when he agreed to move to Topolya.**

**And when we heard about this event, and the dates that were of no concern for us to explore before, we really started asking questions from relatives.**

**And the 93 years old village elder, the no PhD German-language University graduate aunt of ours, has lightened up our heads. Because she is a PhD graduate of life, graduate of honesty, graduate of integrity, graduate of humility, graduate of decency.**

**-“ This szódás boy is only writing like he does, because when his father died, KARDOS JÁNOS took his mother with her two boys and one girl in, and they were living together, AND MARIS WAS LIVING WITH THEM TOO.”**

**In plain Hungarian language, that means:**

**-Kardos János did not show the door to the unfortunate widow in February 1940, but took her into his house, and continued to care for her, and pay for the education, of her children.**

**As this szódás Jaksi is saying himself, the only income in those WWII years was from the “Gasthouse”, that is from the “Hungarian Kardos Kocsma” only.**

**And our 93 years old aunt also read the German part of the 1.-st book, with another relative (Német János passed away) of ours, years ago, (most probably someone sent this book to Topolya, in the 1990-s, that copy is still there), and their comment was:**

- “That book is not honest to our family, not even half of it is true, what is written about us.” (“az a könyv tele van hazugságokkal, a fele se igaz annak amit ez rólunk leirt.”)**

And aunt Viktoria knows what is she talking about.  
My beautiful 93 years old Viktor-néni's mother-in-law was but one of Kardos János's sister's. The Ácsné Verona born Kardos .  
And our aunt Viktoria also has no reason to be dishonest.  
And our 93 years old aunt also told us, that when they got married, from the parents all 5 of the Kardos boy's received one house each and 10 holds of farming land each.

The two girls were given 12-12 holds of farming land each.

Fore, the KARDOS's were a well to do family. KARDOS JÓZSEF the father, and his wife KARDOS KLÁRA born BORSOS, had over 100 holds of farming land. They were living on the Main Street, on the side of the village Church, in the second house from the corner where the Village Cross stands.

Their son Kardos János's house and Pub, is the closest on the opposite side of the street, opposite the Church. Kardos József junior's house was the first house after the corner, in the Grose Gasse, practically across the road from János. Kardos Ilona was married in the house right next door to him, to Német János in the Grose Gasse. Still in the prominent Grose Gasse further to the middle of the street on the opposite side, was the house of Kardos István – Pista. Kardos Verona was married to Ács whose house was opposite the German "Wassa Pub." And Kardos Gergő's house was just a few houses down the Main street from the "Wassa kocsma", towards Kikinda. The youngest one Kardos Péter was living with his parents, just opposite the Village Cross. The parents often lived at their Kardos homestead 1,5km from the village opposite the Grujić homestead on the road to Kikinda. And when we mentioned, could it be possible that Kardos János didn't pay of the house in 1920-? our aunt got really serious: !!!

"How could he not pay for his house, when the parents made sure every son had a house before marrying. They were well of people.

And also!

THE VILLAGE CROSS WAS ALSO ERECTED BY THE  
KARDOS FAMILY."

Wow, that is news to us. Let's confirm:



Engraved in white marble, for about 9 decades, the truth stands  
(this Kardos József was the son of Kardos Márton )

I need to spend time with Tömörkény István Steingassner now. I like to share with You, Dear Reader a beautiful Tömörkény novel. It will be my first translation work, hope I can do it Ok, and hope it will not be my last one either. And the novel will be somewhat shortened as well:

About being tongue-tied – dumb

After Tömörkény István:

On Sunday afternoon, the old soldiers get some off time, to enjoy to their likings. The old soldier is not going out to entertain, he needs a quiet, peaceful place to sit in the corner, with his glass of beer, or glass of wine, staring into the smoke clouds of his pipe, and his thoughts are at home. Then comes another, sits beside him, and also thinks of home. They don't utter a word. A third one is coming, a fourth one, all stretch behind the long table alongside the wall. What are they at home in civil life, does not matter. From which barracks is who, also does not matter. There is no introduction to each other. No good day, no greeted is God, no prise be to God, just a wave with the right hand towards ones cap, and that is all. The man don't know

about each other, who they are, what they are, they are not interested either: they are soldiers, and that's it. Some don't even say one word, when ordering his drink, he is pointing on his neighbour's glass, he is to be given, the same. When the old soldier wants to light his cigarette, silently he is reaching out to a hand with a cigarette in, pulls the hand towards self, the other lets him light his cigarette, and lets his hand go. No please, no thank you, no with pleasure.

What for? Their thoughts have walked home, there is the best place for them. Who is rich and who is poor amongst them, no one is interested to know. And also who was where during the war, up, or down, in that no one is interested. Every one of them had enough, of what he had to experience. To the civilians of and on, on the questioning they answered and repeated things so many times, that they are weary to talk.

Where you down there?

He is nodding with his head, yes.

After a while one of them starts humming the tune of an old Hungarian army song.

The rest of them join in with him. But not all of them. Some are silent. For, in different tongues are all these men, praising the Lord.

Sometimes at a table like this, five different languages are spoken.

Hungarian, German, Bulgarian, Romanian, Serb.

And some also, from the old Torontal County's French settlements, from the **former** Soultour and Charleville, where today, only every now and then is someone found, who speaks the language of his ancestors. Because they were assimilated by the Hungarian swabiens. Those swabiens from whose military honvéd-soldiers, at the Szeged market-place in 1848, Kossuth was asking the following question:

Nich wahr, kinder, ihr seid Schwaben?

(You are Swabiens, is it true, lads?)

- And from one of the lines of the guard of honor, one soldier angrily replied:

Wir sind Schwaben, wir san aber halt ungarische Schwaben.

(We are Swabien, we are but Hungarian Swabien.)

One of the softly humming solder turns to his silent neighbor.

- You are not Hungarian, mate?

He is shaking his head, no.

- Swabien?

He is shaking his head again, no.

- Bunyo?

No.

- Romanian, -he said. - No knowing Hungarian. Would say song, if knew, but don't knew. When marching, Hungarian sings, in Hungarian honvéd Army, no allowed singing Romanian. Why no can sing Romanian?

The man are turning to each other, but really, but really, this one would also march with much more energy, if sometimes he could sing in the tongue of his own breastfeeding mother. But why would they be not allowed to sing in that?

The Romanian continues:

- Bad. In village no Hungarian: don't know Hungarian. Bad: no speak Hungarian. Romanian standing on the guard, get ordered, no well understanding, when not knowing hungar.

Silence. From the next table a young lad, a serving sailor on his military break here, takes over the conversation:

You are the same just like we are, my daddy. At our post they are spiyking german, they are kayzaling in istriian, they are panlaryng in taliyanin, only in hungarian not. I am repeating in vain, don't understand what they are teaching, still they don't speak hungarian,

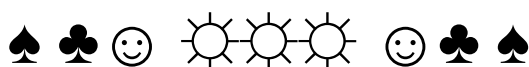
the all colored starry rainbow's thunder to hit these many kinds of speakings.

Sort this out justly , Dóczy.

One man is stating:

- That's way; the best is when one is but, tongue-tied – dumb.

1916.



I love You, Tömörkény István Steingassner. Because, you concreted into this, thought provoking educational novel of yours, the names of the **former** settlements of Soultour and Charleville of ours.

For, by 1916. the former settlements of Soultour and Charleville were promptly renamed Szentborbála – Saintbarbara, (from 1893).

For, on the territory of the **former** settlement of Szentborbála, Soultour and Charleville was the **former** settlement of **Horogszeg**.

What settlement!?

**Horogszeg was the settlement where the castle of the Szilágyi's stood, with its high watchtower. No, it was not a fairy tale castle, it was the military castle of the jobbagianis of the middle ages, where the mother of Europe's greatest king, Mathias Corvinus was born, Horogszegi Szilágyi Erzsébet, the wife of Joannes Corvinus also called Hunyadi-Hunjadi János or Sibirjanin Janko. The savior of Europe in 1456, at Belgrade, the former city of Nándorfehérvár.**

**For next door to this middle-aged settlement of Horogszeg stood the settlement of Hollós also with its military castle. Hollós means Corvinus in Latin and that is where their son Mathias – the king – was born in 1440. Corvinus- Hollós-Raven was this family's Coat of Arms. That is why they were the Raven's-Corvinus-Hollós.**

**These family crest was brought here to this part of the Homeland of ours, by Verebi Peter vicewoywod of Transylvania in 1370-s from the forefather's, from the settlement called Veréb, which is**

the former settlement of Mátraverebély. Where one of the first churches was built by the landlord Vereb, and where it babbles the famous spring “fountain de Vereb”, a place of pilgrimage today.

But, the former settlement of Hollós and its Hollósvár-the Corvinus military castle, is but today called Kikinda. Although, maybe because of its famous past, also called Great-Kikinda – Nagyikinda today.

In the century of the 1300-s, this whole area was a blooming agricultural area. The neighbouring city of the prosperous **Galád-Galad (not even in your dreams the invented “Glad”-for that is but a forgery fiction)**, along with its wide stream called Galacka was an important port, for the transportation of the Transylvanian salt exports, one of the main income for the Medieval Kingdom of Hungary.

Let’s spend a little time, dear reader in this Medieval Hungary of ours, with the help of one great historian of his time: Borovszky Samu and his work: Magyarország vármegyéi és városai – The Counties and Cities of Hungary:

Official documents of 1399-1441: **Újfalu is the settlement that belongs to today’s Navaszellapuszta, belonging to today’s Töröktopolya, Boldogasszonyfalva belonging to the estate of Becse.**

In the middle ages in the County of Torontál, the fortress of Becse was standing in 1342. In 1450, Becse with its fortress belonged to the Gubernator of Hungary, Hunyadi János. In 1451 the lord of the fortress is George Brankovich, in 1458 Brankovich handed over the estate to Szilágyi Mihály, the brother-in-law of Hunyadi János. From him again to Brankovich who is but handing over the estate and territory in 1459 to the Hungarian **king Matthias Corvinus**. After the king, the ownership goes onto his son, prince Joannis Corvinus.

In 1440 the following settlements belonged to the fortress of Becse, (which is the today’s town of Törökbecse): in 1440, Aracs, Hollós, **Boldogasszonyfalva**, Szenthely, Ecsehida, Aradi,



Szentkirály, Bazsal-hida, Becskereke, Endréd. Next door to Törökbecse in 1341-1441 is named Endrőd. Galád, south of Hollós-Nagykikinda called Galacka – the Galadszkai-pusztá in 1412 belonged to County of Torontál, in 1462 to Temes, and in 1561 to the County of Csanád (see the work of Samuel Timon, 1733)

To Csanád County also belonged at times: Begenye, Erdős, Horogszeg, Galád, Kökénd, Hollós, Kőcse, Ócse, Peterd, Temérdekegyház, Nagybeszermény, Kisbeszermény, Hollós around Horogszeg in 1408-1462. Bezda around Hollós in 1462.

Tószeg in 1408 belonged to the estate of Horogszeg.

Újfalú, Vámhalom, Galád, Virághát, Hollós, Szőlős is often documented together in 1405-1408.

Then the Turkish invasion happened in our Homeland from 1526.

And the Turkish army came, and the Turkish army went. By 1700 most of them.

And in their Turkish defters, all our Medieval settlement places stayed PUT.

But then the Habsburgs came, from 1725 they sent the one count Florimund Mercy, and then the Habsburgs started sending to, by them, created "Banat" – first all there unwanted robbers and criminals. Then they needed to clean up Vienna from derelicts and prostitutes. So, down they sent them on the Danube into Torontál County now renamed Banat – almost meaning "Sorrow" in Hungarian – bánat. By this Mercy, but, where ever a bit of rain fell, the settlement was labelled but, an uninhabitable "swamp" area, that "they" had to colonize.

Joy.

And so the royal Fortress of HOROGSZEG becomes:

Soul-tour-StHubert-Charleville, all foreign names in our Country.

Horogszeg is always distorted into some Horgszek. After the downfall of Spanish-Habsburg, from Vienna the Habsburg Spaniards were dropped to Becskerek made into "little Barcellona" in 1739.

As is the faith of other Medieval settlements names of ours.

Soul-tour was named for the first French settlers, who could but not ignore the towering tower of the Szilágyi Fortress, and translated the Hungarian words – Magányos Torony – into French: Soul Tour, the: – Lonely Tower.

And because Saint Barbara also has the duty: to defend the military TOWERS of Castles, in around 1893 Saultour was renamed Szentborbála – Saintbarbara .



**Santa Barbara the guardian Saint of medieval pilgrimage and Military City of Horogszeg from 1893 called SZENTBORBÁLA**

And this unique area of the greatest -Royal House oh Hungary-, the Corvinus family's estate here, was renamed by the new invading, locust like army of the Habsburgs.

Let us reflect: On order by the house of Habsburg representative, the then nádor, by 1810 Jan Lipszky's Map has falsified the most.

Horogszeg becomes: Saultour, Charleville, StHubert,

The ONLY ONE Tószeg becomes 2: Mastort and Heufeld

Szőllős: Becomes Nákodorf, Kökénd renamed into Kikinda and that "Kikinda" settlement was resettled with Bazsalhida-Basahid.

**Hollós : Becomes NagyKikinda, when Basahid: becomes Kiskikinda**

But first, by order Lipszky changed the Mercy map and Ollos-Hollós is wiped of the face of the Earth. How disrespectful, cruel...

Homokrév: becomes Mokrin, Kisorosz: becomes Ruskodorf

Galád, the flowering royal city of king Matthias Corvinus, where the king in 1459 ordered the Castle Fortress walls reinforced with

stone walls, and surrounded with deep trenches was but , wiped of the Maps, the settlement destroyed, as if it never existed....or in best variety is but falsified into some nonsense “Glad”.....

Bazsalhida of 1332-1441 became *Basahida* and also *KisKikinda*

And Horogszeg was never ever some invented “Orosin”...

And then came the self glorifying Hapsburg centuries ...

Their own country would never tolerate such cruel destruction.

**And that become the fate of the ones prosperous Medieval Hungary of ours.**

But even before that, as one of the best European historians, Professor A.A. Vasiliev wrote in 1952 in his Academic work titled: History of the Byzantine Empire 324-1453,

On page 316:

After the accession of Leo VI (in AD 886) , ...Leo aware of the fact that he was unable to offer adequate resistance to attacks of Simeon as his army was engaged in the Arabian campaigns, appealed for help to the wild Magyars.

...“This was a very significant moment in the history of Europe. For the first time, at the end of the ninth century, a new people, the **Magyars (Hungarians, Ugrians; Byzantine sources frequently call them Turks, and western sources sometimes refer to them as Avars)**, became involved in the international relations of European states, or, as C. Grot put it, this was “the first appearance of the Magyars on the arena of European wars as an ally of one of the most civilized nations.”

History was but continued as in following:

History professor **Henry Bogdan**, at the Paris University, in 1978 writes in his work titled: From Warsaw to Sofia –in chapter: Independent Hungary at its Height ( 1458-1490) “... the Hungarian Diet of January 1458 rejected the Habsburg candidate Emperor Frederick III. in favour of a national king, Mátyás Hunyadi. Born in 1443 (1440!), Matyas came from a Transylvanian petty noble family that first made history when his father, Janos Hunyadi, stopped the Turks at Belgrade in 1456. Matyas is often referred to as Matthias Corvinus, a term originated by the Italian Humanist, Bonfini. The name refers to the king’s coat of arms; the coat of arms of the Hunyadi family contains a crow, **corvus** in Latin, which is an **allusion** to the

family's origin in the village of Hollos, meaning “to crow” in Hungarian.

Matthias Corvinus was one of Europe's greatest sovereigns during the 15<sup>th</sup> century. Under his reign, Hungary becomes the heart of a vast empire centered on the Danube. “



As we understand today, the Hungarian word Hollós – means – Corvinus - in Latin. It is describing someone who is from a place called Hollós. – He comes from Hollós.



The great Italian humanist Antonio Bonfini, who was employed as king Matthias's personal historian, wrote around 1485, in his work,

The history of the Hungarians, about his king:

“In Corvino vico (Hollos) natus ”

–“ Born in the village of Hollós.”

100 years later Holosvariensis is falsified into *Colosvariensis*...



(Just like the “Kardos Wirtshaus!” into Steigerwald Gasthaus?)



The Medieval military fortress of Hollós is called *Hollósvár-Castri Rabenburg – Hollósvár.*

But after 1725. from Vienna and Temesvár they started auctioning away our Homeland, and the property of the Corvinus...

I need to reflect on Freud, Piaget, Kohlberg, and Erickson:

It is stated so humanly, so dignified, “Erickson was his mothers child from an extramarital union.” – For, from a union of love, a child is born. Only the mean meaning tongues are distorting the God given birth right of all of us humans on this planet of ours.

But, also, in child development, a child's personality will develop according, what it experiences from its environment. "By age 6 a child will become what he learns from his parents."

It is no doubt in our minds that all that humiliation and exploitation and profiteering talk against our grandfather, Kardos János did take place in his house. It is no doubt that talk had to take place behind his back.

It is no doubt in our minds, **"Kardos János's presence in his own house, at his own table", restricted the malicious discussions to take place behind his back, about how to grab his property.**

**And it comes but the reality:**

**What a child learns, what a child hears from his parents: a child will do that, a child will tell that.**

Let us confirm:

**2<sup>nd</sup> book , page 41:**

**"What made life in the inn uncomfortable in addition to cramped quarters and having to put up with KARDOS JÁNOS included the following particular circumstances:**

**8) With the outsider János present at meal times, family discussions were limited in scope and subject matter.**

**(Remembers a child age 4 to 9 about "scope" and "subject matter" about the, "outsider János"-the property owner.)**

**Well, these statements beat baron Münchhausen, as even that liar couldn't invent a smarter story.**



I need to turn to Critical Thinking. Not to my University notes, only to the easier to understand Wikipedia will do.

**Critical thinking** is a type of reasonable, reflective thinking that is aimed at deciding what to believe or what to do. It is a way of deciding whether a claim is always true, sometimes true, partly true, or false. Critical thinking can be traced in the Western thought to the Socratic method of **Ancient Greece and the East**, to the Buddhist kalama sutta and Abhidharma. **Critical thinking is an important component of most professions.**

**Socrates: 469 BC – 399 BC classical Athenian philosopher**

**Socratic questioning** is disciplined questioning that can be used to pursue thought in many directions and for many purposes, including: to explore complex ideas, to get to the truth of things, to open up issues and problems, to uncover assumptions, to analyze concepts, to distinguish what we know from what we don't know, to follow out logical implications of thought, or to control the discussions. The key to distinguishing Socratic questioning from questioning *per se* is that Socratic questioning is systematic, disciplined, and deep, and usually focuses on fundamental concepts, principles, theories, issues, or problems.

Socratic questioning is referred to in teaching, and has gained currency as a concept in education particularly in the past two decades.



In the year 1853 was published the work of Francis W. Newman: The crimes of the House of Hapsburg against its own Liege Subjects.

(In September 1856 Newman vacationed with the family of Kossuth and other Hungarian refugees at Ventnor...)

In order to understand the 450 years of Hapsburg rule over Hungary, learning from Newman's book is a must. More so, as we note the year of publication. In 1853. Newman could foresee, the following 100 years, when finally, unanimously, the whole World come to a conclusion, enough was enough.

In his Foreword – ADVERTISEMENT – Francis W. Newman writes:

“On the recent events I will only say, that I have taken pains to inform myself aright from various sources. The Hungarian facts are now quite beyond dispute, and the Austrian organs are wise enough to avoid the argument.”

**THE CRIMES  
Of The  
HOUSE OF AUSTRIA  
AGAINST ITS OWN LIEGE SUBJECTS.**

.....

**I. ----- What is political crime**

(Some sentences from this part): All great empires have been born in crime. Every dynasty, and every republic, lies open to so many grave imputations, that official man and soldiers are apt to look on princes and statesman, like gods of Paganism, as free from moral restrains. ....Since war has become a profession, a few of its atrocities have been lessened; but if we accept this, the morality of international statesmanship in general is no higher now than among the old Greeks and Romans. In such a state of things it may seem absurd to censure any one power in particular. Nor do we for a moment imagine that in any class of political crime, the House of Austria is the sole offender. The House of Bourbon....the House of Bonaparte...the House of Stuart...the petty tyrants of Germany and Italy.... **But the Hapsburg princes have been signal for extraordinary number of similar offences, and the high development of the freedom which they crushed. Among them it is not one preternaturally wicked man who has done the foul deeds, and left a clear field to the dynasty: many treacherous emperors of the Austrian House have been personally amiable. We do not overlook the fact, that the guilt of kings is shared by their ministers; though it is impossible to exculpate a monarch from the acts of his servants, when those servants are not imposed on him by parliament, but are maintained by him against the people and its organs. When a wicked policy is hereditary in a court, and sustains itself under better and worse princes alike, this is the greatest of all testimonies that the dynasty is incurably evil. The crime which history charges against the House of Austria, is not merely that they have waged unjust and cruel wars against foreigners, (that is guilt too common here to touch;) but that having been freely**

accepted to protect the laws and liberties of a large number of nations, they have in every instance played the part of a guardian who murders his ward. ....no lawlessness of individuals will justify the official guardian of the laws in extinguishing law. The House of Hapsburg was the constitutional ruler over nations ones freest in Europe: over Austria, The Netherlands, Castile, Aragon, Sicily, Bohemia, Hungary, the German empire; in every instance... the Austrian dynasty flagrantly betrayed its solemn trust; and, - generally by open violence and perfidious ferocity, else by gradual encroachments, -- has annihilated the fundamental compact on which its royal dignity was founded.

.....

...These princes, like all others, encroached and invaded wherever they were able, and with no small success: - using there (self) hereditary dominions to support their imperial pretensions, and their imperial powers to extend their hereditary authority. But the vast aggrandizement of the House of Austria has depended, primarily upon royal marriages, and secondarily, upon dread of the Turks.

“Wars, let others wage! But thou, lucky Austria, marry!  
For the kingdoms which Mars gives to others, Venus gives to thee.”

**A well-known Latin epigram celebrated the matrimonial alliances of the House of Hapsburg in the words above. “**

**.....**

Interestingly enough, in Hungarian writings, the above epigram is quoted in many Habsburg topic writings, but conveniently, the second line is but always “tongue tied – mute” - dropped from publications. The line which in Habsburg mentality meant: “what property belongs to my neighbour – in my Habsburg books, belongs to me only.”



Let us continue but, with F.W.Newman: on page 38,

## **XII. --- HUNGARY**

**Under this word a vast subject remains, which must be too summarily treated.**

**Castile and Aragon lost their liberties by a single campaign, so entirely were they surrounded by the overwhelming force of their legal guardian. Bohemia, though hemmed in between Germany and Hungary, was overpowered not at any effort, but by two wars. But Hungary, on the eastern frontier of Christendom, with the fortress land of Transylvania and the marshes of the Teiss as its defence, struggled for three centuries against the perfidious dynasty. To tell all its crimes in these few pages is impossible (and just for our reminder: that was written 160 years ago).**

**Ferdinand of Austria was freely elected king of Hungary in 1526-27 (after the Turkish invasion); and from that date to 1826-7 he and his royal descendants perpetually broke the Coronation Oath on many most cardinal points. To use the recent words of Count Teleki, all the sovereigns of these dynasty have been perjured, except Leopold II, who reigned only 18 months, and Joseph II., who, in order to evade the oath, refused to be crowned, and thereby made himself a foreign usurper and not a legitimate king. All his acts were for these reason declared invalid by him on his death bed. ....In the long period before and of 186 years-from 1740 to 1826, the liberties of Hungary were saved by a twofold support, -- firstly , by great princes of Transylvania, men of genius wisdom, --secondly , by the Turks, who , though hostile to Hungary as Christian, were soon discovered to be far milder masters than the House of Hapsburg. ...- The Turks did not interfere with protestant religion: Rudolf II. And Ferdinand II. tried to murder every Protestant whom they could not convert. --- The Turks did not interfere with local self-government, but were satisfied with moderate tribute and nominal homage: the Austrians could be satisfied with nothing short of rooting out all the institutions of Hungary, local as well as religious. – The Turks observe treaties as faithfully as any nation of Christendom: the Austrians in that whole period never observed the treaties by which again and again and again they made peace with Hungary.**

**Yet the English apologists (and many, many, many misleading others I.Sz.) of Austria talk of her as having saved Hungary from the Turkish yoke! – In fact the deplorable misgovernment of Hungary by Austria almost led to the conquest of *both* countries by the Turks. Vienna was saved from them, only by Sobiesky, king of Poland, A.D. 1683, who thereby enabled Leopold I. to inflict horrible miseries on Hungary. The “Bloody Shambles” of Eperjes were held in 1687.**

**Cont: page 44,**

**... February 1848 .... The Galician massacres had exceedingly terrified the selfish part of the great proprietors.... The whole diet came over the side of the Opposition, Batthyanyi and Kossuth were leaders of a united nation. Kossuth proposed a petition to the Habsburg king....But while making oath to Hungary, the royal House was plotting to break the oath; and betook themselves as in Galicia to ferocious craft. Agents were sent to stimulate the Serbs to make murderous inroads into Hungary. Jellachich was made Governor of Croatia .....used military terrorism to pack the croatian provincial Assembly with men hostile to Hungary, and raised an army to march against the Hungarian capital. ....by perjured Hapsburgs ... new orders were sent to the Austrian forces to invade Hungary from all sides.**

**The war which followed is in itself a history. (just like during the Rákóczi uprising in 1703)The barbarous burnings, slaughtering, and tortures inflicted by the Serbs were presently backed up by similar ferocities of the Wallacks in Transylvania, stirred up by Austrian officers. ....**

**King Ferdinand was an imbecile, little removed from an idiot; but he was morally too good for the convenience of the dynasty. He refused in November to sign the commissions for invading Hungary, because such an act was a breach of his Coronation Oath. He was dethroned by a secret cabal, by his family and some from the cabinet. The same conspirators placed on the throne the**

**18 years old Jesuit pupil Hapsburg Francis Joseph, and he without taking the Coronation Oath was but a pliant tool of the “camarilla”, or secret cabinet. ....And so perfidy has triumphed. The House of Hapsburg has consummated the darling object of her ambition, --- to annihilate the laws and liberty of Hungary. Nobody knows what is law there. .... Rights of property, rights of law, rights of religion, rights of speech, are all gone: the tax gatherer, the hangman, and the soldier domineer over the nation which in 1809 resisted the enticing of Napoleon I to forsake their unworthy king.**



**The complete work of this unique English thinker and academic called Frances W. Newman is a must knowledge, before someone, anyone writes even one word about Habsburg colonization of the land of the Hungarians. The Hungarian translation version, for every high school curriculum, is buy 160 years delayed today.**

Some numbers to reflect on:

Military Casualties in World War I. 1914-1918

Military death Grand Total: 9,722,620

Civilian death due to direct military action: 1,000,000

Civilian death due to famine and disease: 6,000,000

**Deaths Total: 16,563,868**

**Total military wounded: 21,228,813**

And, dear reader, unless we familiarize our self's with these academic work of F.W. Newman, we will be so easily mislead, even today, at some 160 years distance from his time. Primarily by the waste publicized works of those, who even today are dreaming of some grandiose Habsburg era fantasy, of being better and above everyone else...primarily their neighbours in Eastern Europe.... Whom they occupied, colonized, oppressed, exploited, annihilated in there centuries of merciless warfare's.

There is also a great amount of new literature examining the work of Oscar Jaszi: The Dissolution of the Hapsburg Empire. In an “empire” where the education remained restricted to the glorification of the Hapsburg dynasty, as the only source of someone's legitimacy and identity, it is hard to comprehend now in the XXI. Century, there is still nostalgia after some Hapsburgs and their deeds of 450 years in

Europe. Where even the official language of a Country was made to be, the language of those invading foreigners, called Hapsburg.

.....

Having but, all the above in mind, it is of little surprise to read in the 2<sup>nd</sup> book of our topic, by Jacob Steigerwald on page 41:

How our grandfather Kardos János is referred to in his own Country, in his own village, in his own house, in 2001, as:

**‘’ the outsider János’’.**

That ‘’outsider’’ whose only surviving daughter Maria Szanto born Kardos was but in 1944-45, in Banatska Topola, under the cover of dark, in secret from the guards, from her father’s table and her father’s pantry, taking food to her compatriots, held detainees in the village church yard, just across the road from the house where she was borne, where her son was born, and the house her father owned, where she was living with her father.

Having married into her family in 1967, it is with vivid memory remembered to this day, mother-in-laws lovely affection, when talking about her German mother, and her mother’s unique, Donauschwabish accent that was still being nurtured by her in those days. Her tears got mixed with her sad giggle, talking about her 5 half brothers and that she always had a loving and caring relationship with them. To this day we did not hear any cursing or belittling or degrading towards her father, or his property. And we had such good fun and a little giggle comparing Kardos anya’s Donauswäbisch words with my Hoch-Deutsche ones from Kikinda Grammar School – the Gimnazium. I wish I could remember them today. (*Out of respect, we village born Hungarians, called our in-laws anya and apa – mum and dad, as well.*)



Kardos János's youngest grandson  
Józsi with his wife:  
Irene and Joseph Szanto in 1967, in Kikinda

Everybody, always knew, Maria -often called -Kardos Maris, inherited her father's property in 1957, only after he passed away, and only after Maria cared for her father in his old age, during which time, her father's bed was in the same big room where the whole family slept. And nobody ever complained, "how crowded" it was. As that room was the only room in the house, that was ever, heated with that special big farmhouse oven, called "kemence". And winters were -25C. Kardos János was already of poor health when in January 1955, his never divorced second wife, Kardos-Leitner Barbara passed away, peacefully in the household of her youngest son. That January of 1955 was especially cold, the snowfall in the village of Banatska Topola was so high that one could not see from one side to another, across the street. The mourning procession for the brave WWI widow of Bálint István, the lawful wedded second wife of Kardos János, with

their bellowed deceased mother: † Leitner Borbála † was heading across the snow humps towards the village cemetery.

The 74 years old, old Pub owner, Kardos János was lying in his own bed, in his own room, in his own house, being warmed by the warm bricks of that special village Owen of his, being accompanied by his 8 years old youngest grandson, by his side.

And when the village church passing-bell's across the road started tolling for the soul of the, by all who knew her, beloved "Pevi" - **Leitner Barbara**-Borbála, across the road, in that old, peaceful Pub house family room, the warm silence was broken but by the quiet sobbing of an old man in sorrow, laying in his bed, turned towards the window.

The tears of one lifelong pain were, running down his thin face. Tears for the one heroic and lovely women who gave him his only surviving daughter.

His tears to his God, to have mercy on him and his loved ones. Tears for his long gone first love and first wife Anna.

Tears for his forever loved first child Viktoria, and her prematurely orphaned infant, **Steigervald Misi**: – the half-Hungarian - half-Donauschwaber grandson, the half-brother of this, future author Jacob Steigervald from Colorado .

And perhaps, the powerlessly paining old man, was crying in fruitless effort, to wash away all of his years of sufferings, to wash away all the un-asked for, dumping, of someone else's sad mockery rubbish, that was to come his way, across this globe of ours called Earth, - called "Földanya" in Hungarian-, that is so caringly tender and kind, to good, and to the bad of all kind.



**Surrounded with the care of his daughter Maria,  
Kardos János passed away peacefully,  
on the 1.october 1957.**



**On the 55 th anniversary of his passing:**

His legacy and the legacy of his parents, and the seven siblings but lives on in the memory of all the descendants.





### *Praise be to the Lord, Jesus – Christ*

We are not showing: in the background of these Village Cross today is the ruin of the house, of our relative Pressler born Ács Rozalia Roza-néni, whose nephew and next of kin was my Godfather Ács Péter. From five siblings my father's only sister - my Godmother Ácsné Veréb Vera and her husband Ács Péter's first child was born in that house in 1943. That was a very nice and big two-family house. That property is at the T section at the beginning of the Main Street of Topolya. Pressler Franz - and not the previously thought Willár Ferenc - was lost to his family in 1941-45, one day he went somewhere and just did not come home to his wife any more. Roza-néni didn't have any children, my aunt Ácsné Veréb Vera's husband Ács Péter was her nephew and next of kin. Pressler Rozália – Roza néni was an exceptionally kind and nice, much loved and respected néni. Her house was known to sparkle and shine in beauty and neatness. Ács Péter was the secretary of Topolya's Kisgazdakör where at the change of regim, he had to carry all their hungarian books out in the yard on pile to burn. Each time he walked out the door, with the handful of books, two partizans standing at two sides of the door, repeatedly bashed him with their gunstocks and again on his way back to bookshelves. Someone came running to my grandfathers house: "Come help, Péter is covered in blood." My father went running to Godmothers house where she was crying and lighting and filling the "kemence" with her books at home - "Let it all burn, they are killing us because of them!!!" At the sight of these father called out – "No, sister, I am not letting You to burn this." He filled his shirt under his jumper and hugging his special treasure set out home to Kisutca – today Petőfi Sándor utca, hoping that no partizan will notice his hidden cargo. One, Tulipántos láda with works of Jókai Mór, Arany János and Petőfi Sándor was my first and most loved specimen on my budding bookshelf in 1956.

I learned from my father's story how to save and treasure our Hungarian books.

The Kardos Family's moral deed has been but preserved for  
future generations on the Main Street  
**in today's Banatska Topola.**  
**In the white marble engraved stands**  
*The Village Cross*



*and in the Cemetery:*  
**Rest in peace dear great-great-grandparents:**  
**Kardos József (1850 – 16.05.1923)**  
**and Kardos born Borsos Klára (1852 - 06.01.1930)**  
*The names of your loved ones we mentioned all*  
*The false sacrosanct mockery is revealed to all,*  
*With sadness is written the fact, to all the faithful.*

*Irene Szanto born Vereb*  
*Szántóné Veréb Irén*  
*Sydney, 7.12.2012*



... Finding vital 1930-1940 data regarding German and Hungarian  
Ancestors of Banat(ska) Topola and Novo Selo, Plus an Exposé About  
the Local 1945-1946 Internment Camp for Germans of Yugoslavia; By  
Jacob Steigerwald, Ph. D. (Littleton, CO, 2009). ISBN 0-9615505-5-4.  
📖 Danube Swabian Easter Customs in Banat Topola by Jacob  
Steigerwald

**As of 1945, the following family names were represented  
at Banatska Topola = Torontálpolya = Töröktopolya and  
neighboring Novo Selo. (Quite a few German and some French-  
speaking early settlers came from Banat area villages like Heufeld,  
Mastort, St. Hubert, Charleville, and Soltur):**

**Bauer, Beck, Behring, Bogner, Brenner, Dippong (DuPont), Eck,  
Ermler, Erndt, Escher, Fetter, Fillip (Phillip), Fuchs, Gantschier,  
Geisler, Gengler, Grün, Haberland, Huhn, Jäger, Jakob, Keller,  
Kittl, Klecker, Konrad, Kowatsch, Kubi, Lang, Leblang  
(LeBlanc), Lesch, Loch, Lohberger, Loran, Lutje (Luthier),  
Lutsch, Martin, Massong (Maçon). Mayer, Müller, Nimmersein,  
Paul, Peckl, Petri, Potwen, Pressler, Renji (Renier), Schödl,  
Schummer, Schwarz, Sendef, Simon, Springer, Steigerwald,  
Steinmetz, Walter, Wasza, Willar.**

Last Names of local Hungarian residents included the following:

**Ács, Alár, Bába, Bálint, Balogh, Barna, Benyocki, Bodri, Bögre,  
Boros, Borsi, Borzsos, Cil(I)I, Cukrász, Dudás, Farkas, Fazékas,  
Fehér, Fejes, Galsik, Gyöngé, Hegedüs, Horváth, Huszár,  
Kanász, Kardos, Kiss, Kocsis, Kurunci, Lakatos, Lengyel,  
Matyus, Mészáros, Molnár, Nagy, Németh, Ökrös, Rónay, Szabó,  
Szakál, Szántó, Szöke, Takács, Tamasi, Toth, Turi, Vajda,  
Varga, Veréb, Vörös, Zónai.**

Above here stands an interesting summary. But, neighbouring to  
Torontálpoly was never Novo Selo sondern **Navaszella only.** To be  
pronounced with that unique Hungarian sound of **a** and nicht **á**. Right  
till the 1960-s. We know who lived there, and we know how the  
settlement was called amongst the inhabitants. **Never Novo Selo** as  
such named place is to be found somewhere else.  
Interestingly, the surname of the German Landlady from 1916 - 1955  
of the "Kardos Wirtshaus", **Mrs Barbara Kardos born Leitner is  
missing!!!? Barbara Leitner lived and died in Topolya...** Even  
**more interesting, the Hungarian surname Kovács is missing, and is  
falsified into some Kowatsch which never was!!! Let's confirm:**

## Gravestone today in Banatska Topola



Leonhard Springer died very young, age 43 in **1901** from a cardiac condition maybe? His Hungarian wife Katharina **was born Kovács and never “Kowatsch”**, **the headstone inscriptions in the Topolya Cemetery are dignified, and are forever peacefully documenting and preserving the TRUTH of the past.**





**Kovács Katalin and Leonhard Springer were the parents of Anna Springer who in 1920 died young from cardiac condition, Anna Springer and a Johann Martin were the parents of Elisabeth Martin (1906-1944) Mrs Steigervald.**

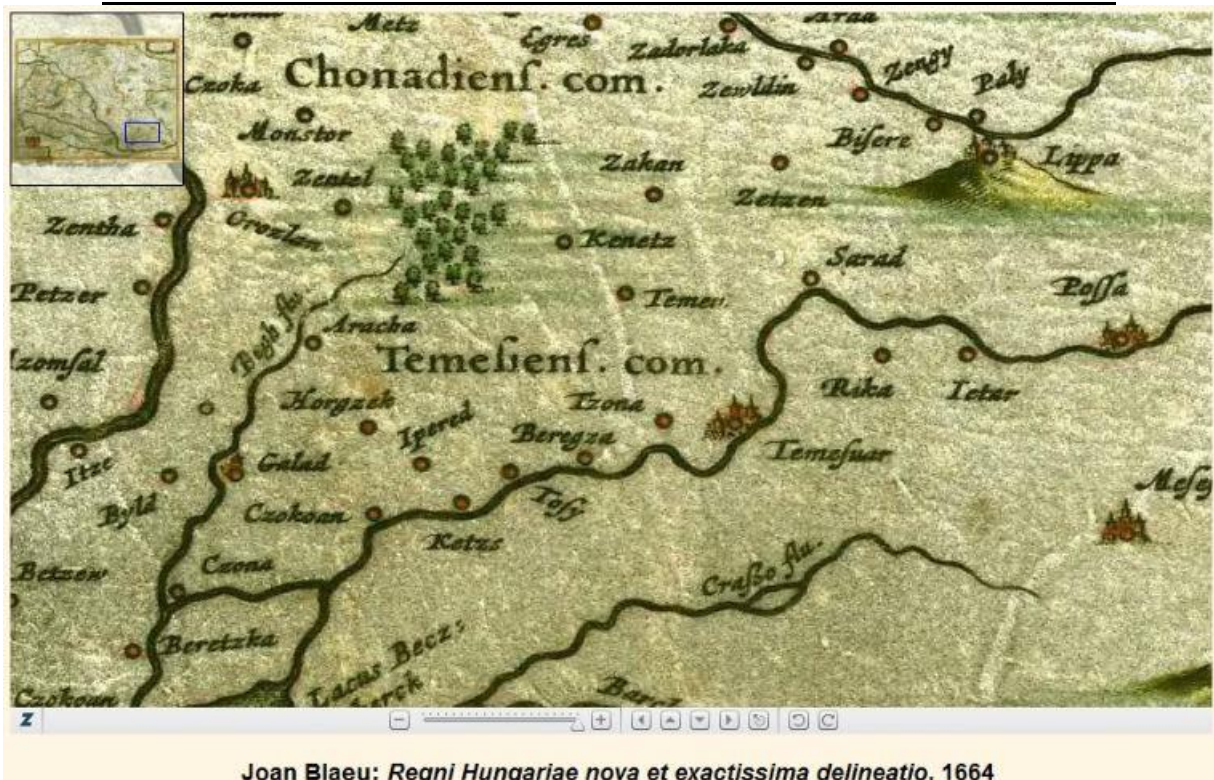
**So, Katharina Kovács was the maternal grandmother of Elisabeth Martin Steigervald (1906 – 1944 November 10.)**

The grandmother was almost certainly of Hungarian descent, within the family they spoke Hungarian, and grandmother was talking to her grandchildren in Hungarian language and brought them up in her Hungarian custom as well. That is why Elisabeth Martin was also attending school and education in Hungarian language. **After a long lasting cardiac condition and when she could not even walk any more, the unfortunate, in year 1940 widowed Elisabeth Martin-Steigervald passed away on 10<sup>th</sup> November 1944 in the household of the Topolya Villages Hungarian Pub owner, Kardos János!!! For in that household she found shelter, food and money for the education of her four children!!! May They All Rest in Peace.**



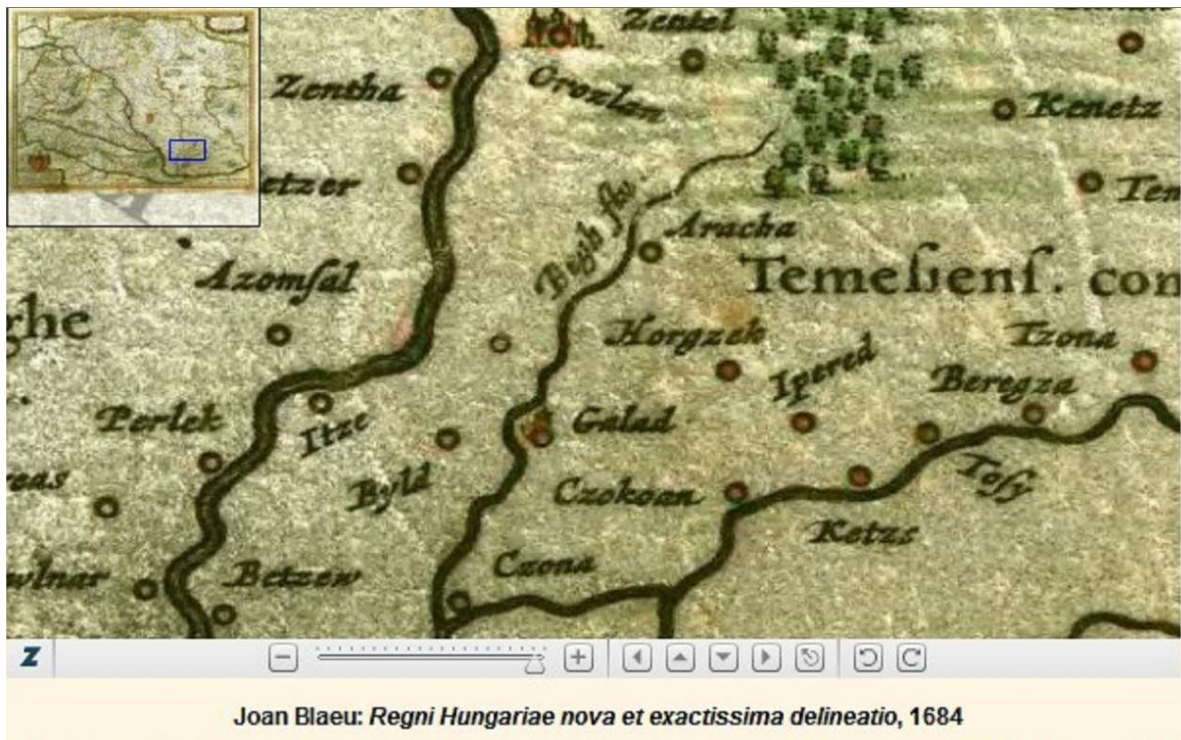


In 1440 Church and city of Horogszeg – here Horgzek  
 Also the city of Galád and Szenthely – here Zentel  
 Properties of Hunyadi and Szilágyi Families.  
**The barbarian “civilised” often falsified our ancient homeland**



Between Horogszeg (Horgzek!) and **Galád** is Hollós and Szöllös  
 And that city was never some non-existing “Glad”.  
 Hollós and Hollósvár was administrative center in Ottoman times





In 1684 stand the cities of Horogszeg and Galád.  
Hollósvár was the "Paradies von Ungarn" it had to be destroyed



In 1684 not exactly swamps and Morastes, on the contrary, the best  
farming land far and wide. Galad becomes Galat here?  
Half way in-between Galad and Temeswar is Hollós and Horogszeg.  
Becszerck is here Beczkerck...





Navaszella had a population of more than 4000 Kriegskarte of 1780.

In 1725 unfortunate Mercy documents Sello-Szőllős, Ollos-Hollós and Orosin-Horogszeg.  
Hollós will be falsified by Habsburgs and become NagyKikinda "GrosKikinda"

this Kikinda here was the "famous" KÖKÉND resettled into Basahid

And just where has our Boldogasszonyfalva disappear?

No wonder, in 1854 in Torontaltopolya The Virgin Mary and infant Jesus have appeared  
on the classroom wall of the first Church in the village. And so our Torontáltopolya became  
in the County of Torontál the only pilgrimage place of the time, and up to today.

These Religious Veneration is proof that the Holy Magna Mater will always look after  
her people.





Navaszella-Újfalva here is but Novazello??? Originally Újfalva 1723-25: Szőlős, Hollós. Horogszeg was never

”Orosin” mal Orosin was Kisorosz. Our best farmland is called Truckener Morast?...

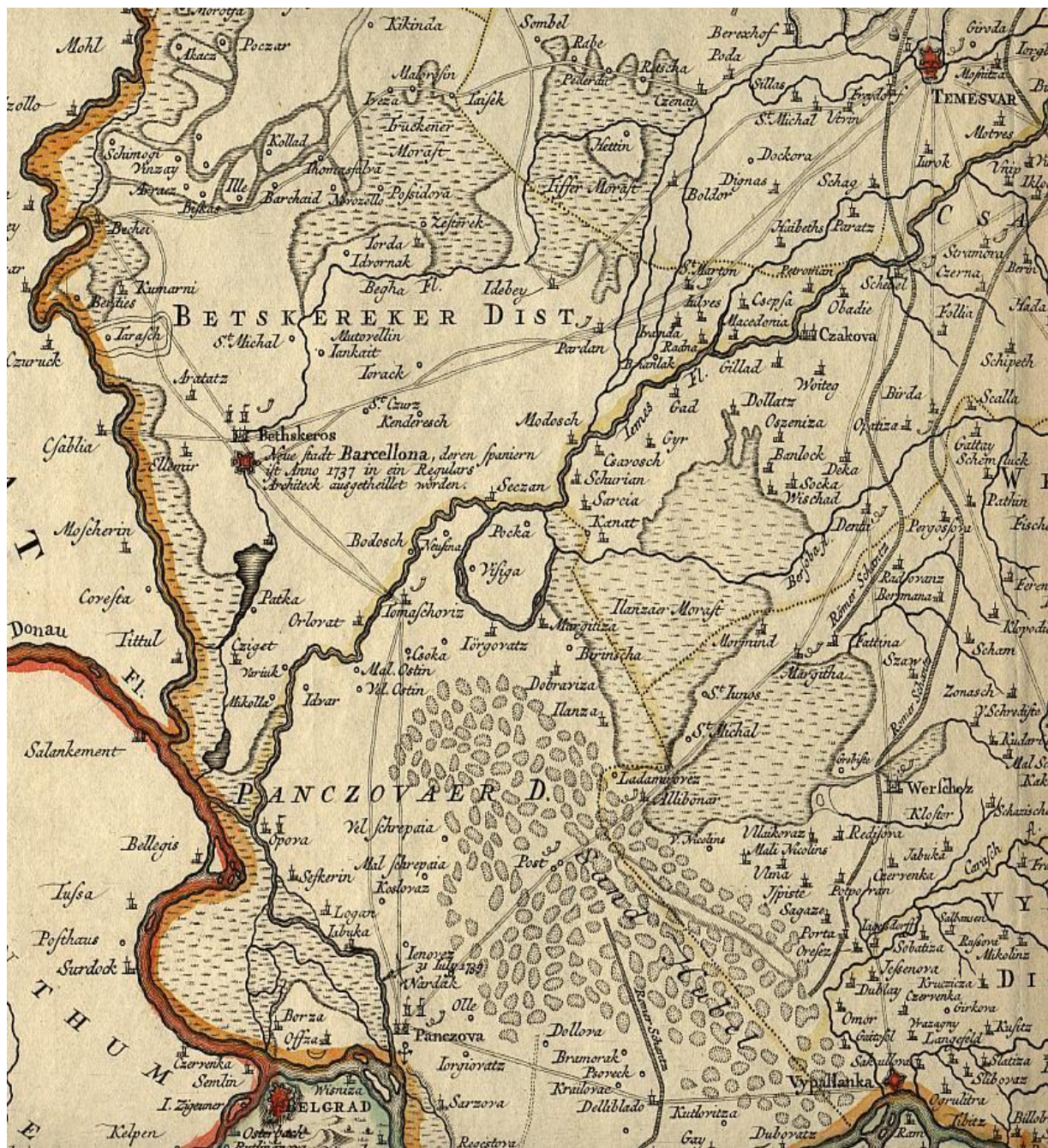
Kikinda here is the famous so called “Kökénd” which was resettled into Basahida and renamed KisKikinda when Ollos-Hollós was falsified into NagyKikinda - GrossKikinda

**Sellos becomes Nákófalva**



**Hollós falsified into N.Kikinda – the original Kökénd first falsified into Kikinda (by and on Mercy map), then resettled into Bassahid and falsified into Klein Kikinda – KisKikinda – then back to Basahid**  
That is what one gets when foreigners mess around with ancient land





**In 1700 after the lost Habsburg-Spanish War, a lot of Habsburg oriented people fled from Spain to Vienna. Not wanted there they were conveniently sent to Betskerek – here "Bethskeros"**

**They were given a new city called Neue Stadt Barcellona...1737...**  
 One cannot stop and wonder, what would be the German's or for that matter anyone else's reactions be, if such locust like demolishings would happen to ancient settlements in their Country?  
 O, I almost forgot, the Hungarians are labelled barbarians, anything and everything is allowed towards them by the "civilised"...



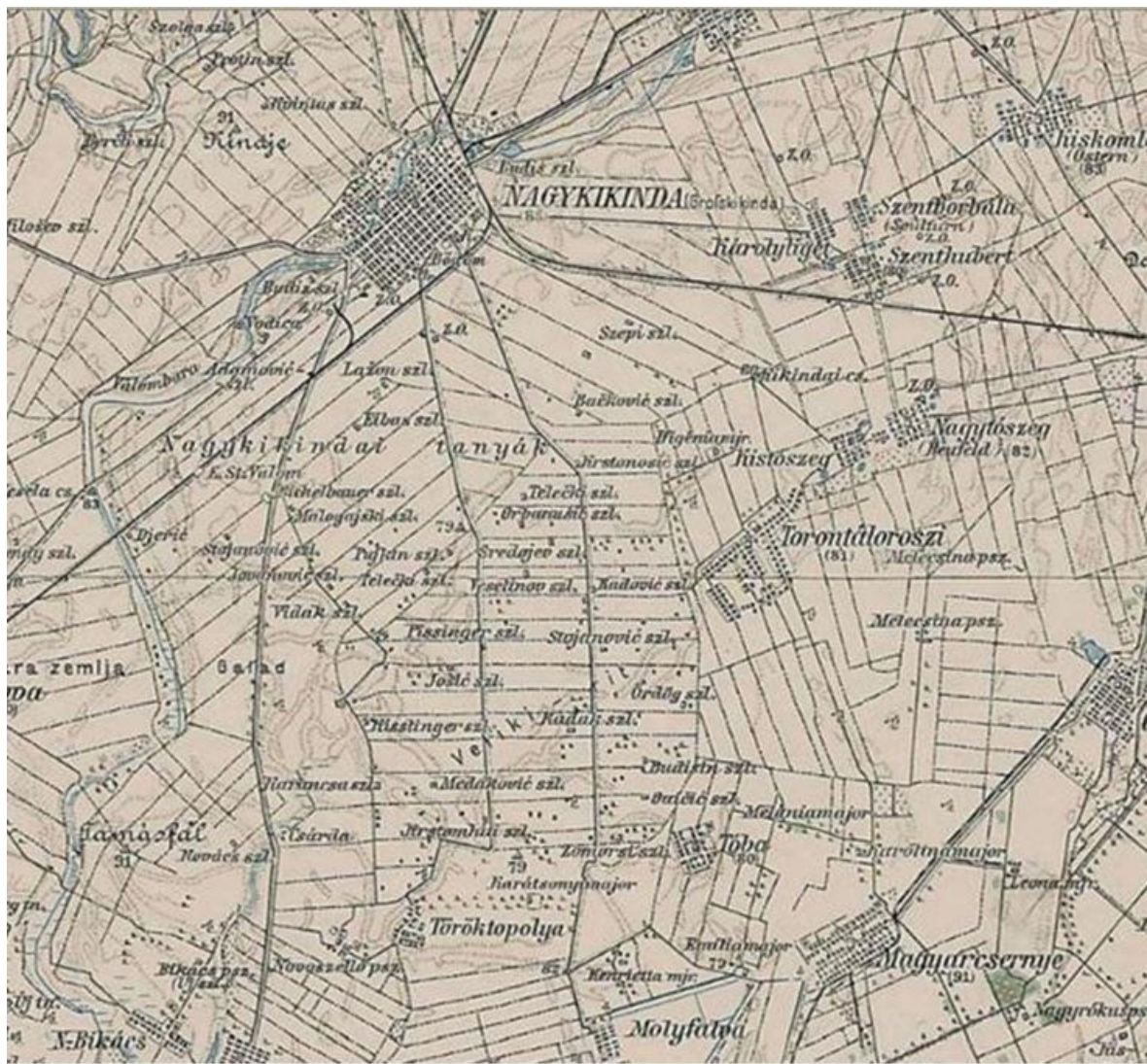
THEATRE DE LA GUERRE DANS LE BANN  
Le PRINCE EUGENE DE SAVOYE, ou se trouvent aussi les Mines



**The good thing is, Újfalu since 1399. - Navaszella stands, Hollós-Ollos, Szőlös-Sellos are standing, even if a bit distorted. And the so called "swamps" are Truckener Morast. Not wet that is. Dry.**

**Ollos is Kikinda today, half way between Ollos and Barchaid-Basahid was KÖKÉND falsified into Kikinda by Mercy, resettled into Basahid and falsified into KleinKikinda when Hollós falsified into GrosKikinda... what soulless-heartless barbarian actions ...**





**1780-90 Topolya comes into existence, Navaszella stands. Unexplained why is Török-Turkish. "Topol" means Poplar and the Osman word "Terek" also means Poplar.**

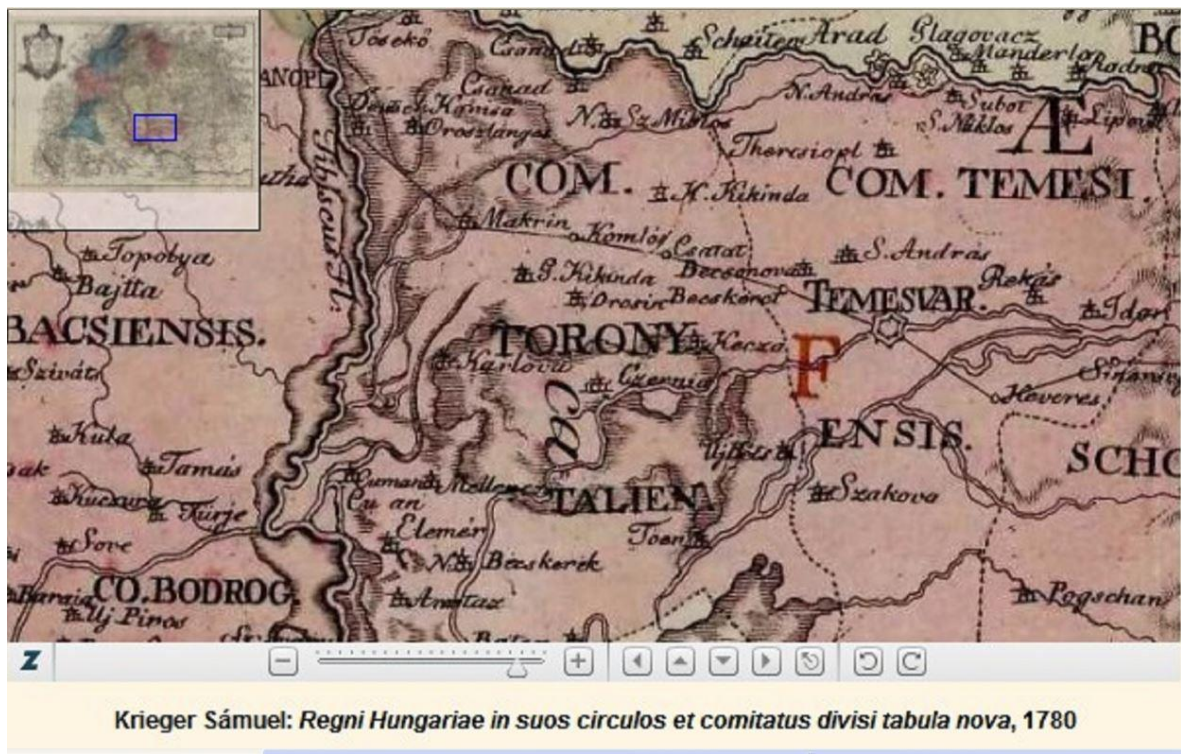
**The Hungarians of the Great Pannon Plain often like to pronounce Ö instead of E.**

**By 1893 Soul-tourn the lonely Tower changes into Szentborbála St Barbara is the guardian Saint of the Medieval Castris Towers**

**The Military castles of the Hunyadi and Szilágyi families and others.**

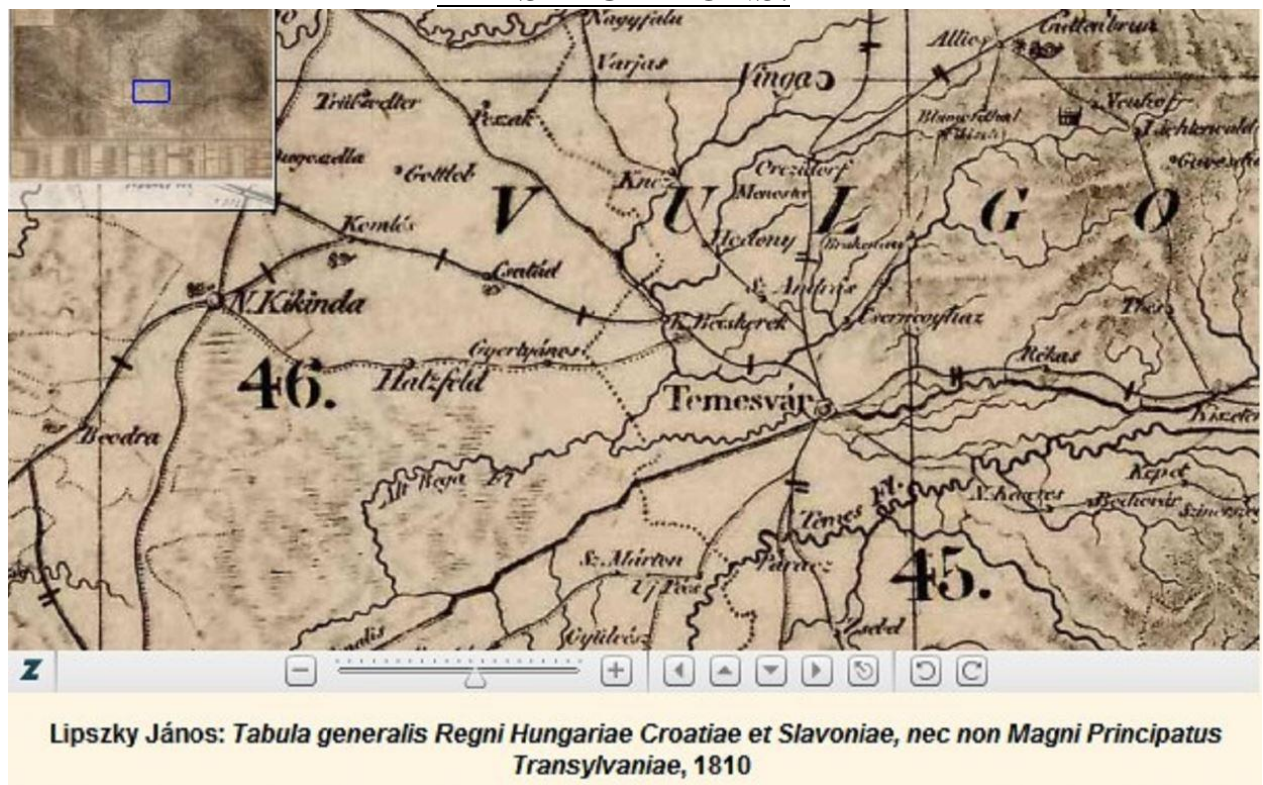
The rest of **Horogszeg**, because it was such a large settlement, is divided into suburbs of Károlyliget that was named Charleville first, and Szenthubert. Torontáloroszi was also named Ruskodorf by the camarilla. **NagyKikinda is originally Hollós or Velika Holluša.** Can be traced from the Türkish Tax Books – **The Türkish Defters.**





G. Kikinda is a suburb of Hollós or vice-versa.

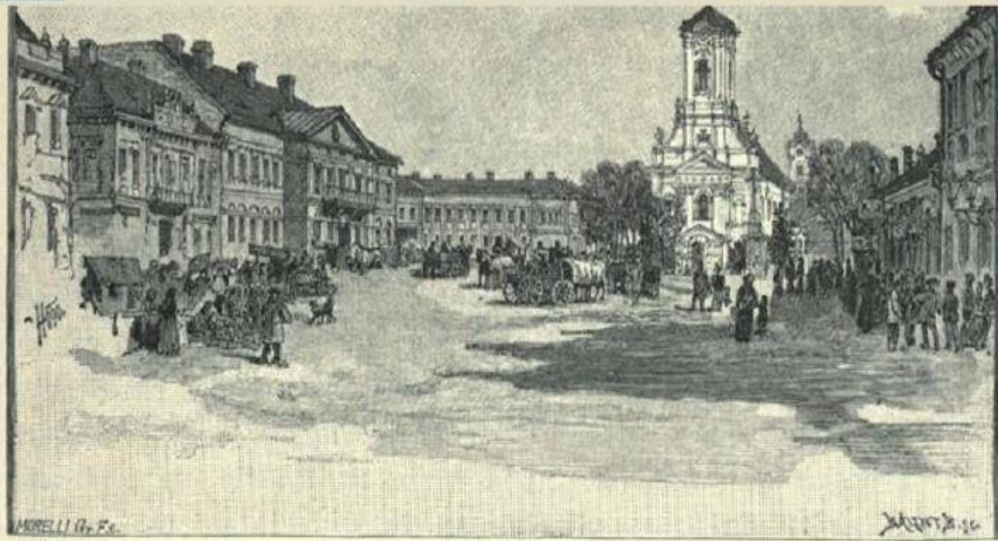
**Orosin is definitely Horogszeg of the 1200-1300-s.** That for some  
tongues Horogszeg was hard to pronounce, does not justify the  
**FALSIFICATIONS.**



**Lipszky topped up the falsifications, for him by 1810 everything was uninhabited land.**

**Yeh, for those who appointed him certainly...what a wickedness...Hollós was gone,  
forever? No, not in the Türkish Defters. And not in the history of the Hungarians. Never.**





Hauptplatz zu Groß-Kikinda.

Zeit einen kleinen Stadttheil für sich bilden wird. Kikinda betreibt einen sehr lebhaften



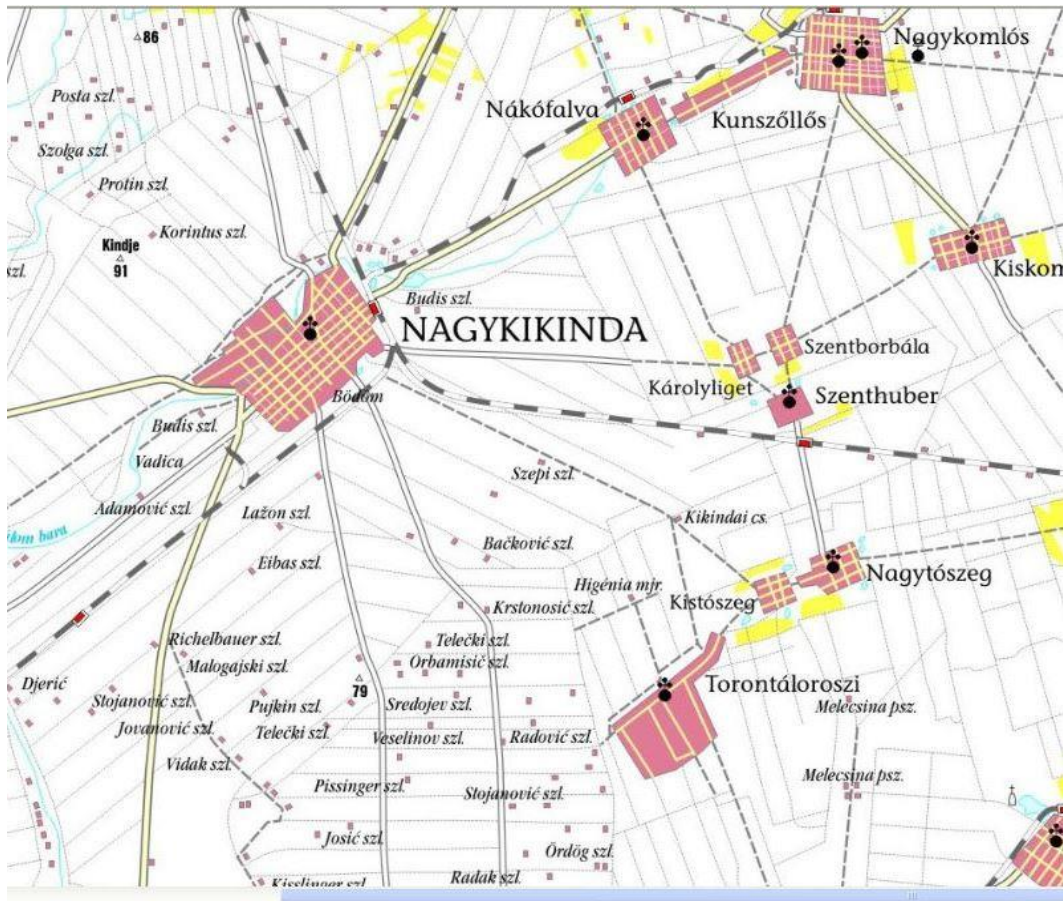
Hauptplatz zu Groß-Kikinda.

Zeit einen kleinen Stadttheil für sich bilden wird. Kikinda betreibt einen sehr lebhaften Getreidehandel mit der Umgebung und seine Mühlen versehen so manche Plätze des Auslandes mit großen Transporten ihrer Erzeugnisse, seine vielbesuchten Jahrmärkte aber locken auch zahlreiche Wiener und Budapester Kaufleute an. Die Umgebung ist nach allen Richtungen dicht mit blühenden Ortschaften besät. Im Westen erheben das magyarische Szaján, das serbisch-magyarische Tisza-Hegyes, das deutsch-serbische Bocvár ihre Thürme; im Osten gegen Temesvár hin liegt die fruchtbarste und reichste Gegend des Temeser Landes mit den hübschen Dorfschaften der im vorigen Jahrhundert eingewanderten deutschen Colonisten. An der Stelle der jetzigen Dörfer Szöllös und Szent-Hubert stand im Mittelalter Hollósvár (= Rabenburg), das Heim der Hunyadi, und in seiner Nachbarschaft Horogszeg, das Nest Michael Szilágyis.

Ungarn II.

94.

Main Square of Hollós -NagyKikinda today  
Hollós and Hollósvár was birthplace and  
the home of Hollós-Corvinus-Hunyadi's and in its neighbourhood  
Horogszeg, the family nest of Michael Szilágyi's.  
In the background is the Tower of the Assisi Szent Ferenc Church.  
Hunyadi János was the great protector of the Assisi Franciscans.



One Tószeg and not “little” and “big” was the birthplace of Buchner Antal-Toncsi, the Catholic composer of Esztergom from 1911.

**Horogszeg – Szentborbála the birthplace of  
Horogszegi Szilágyi Erzsébet, the mother of  
Hollós - Corvin Mátyás király  
Rex of Hungariae 1458 – 1490.**

**Why was this settlement ransack and falsified into a number of strange and foreign names? Why did the “barbarian” Hungarians deserved that? Or are the “civilised” maybe hiding something more sinister than just to destroy the past of a region and its inhabitants? Maybe, just maybe.**

**Kökénd into Kikinda was invented after 1720 only by unfortunate Mercy and it was resettled into Bassahida.**

**Today’s Kikinda in 1720 was HOLLÓS and Hollósvár !!!**  
**And Hollós was a local administrative centre in the 17th century,**  
**during Ottoman administration. Read Milivoj Rajkov: The**  
**History of the city of Kikinda until 1918, (2003), Page 16.**  
**And read the Türkish Defter of that time.**



*ivoldok a Susánban laktek*

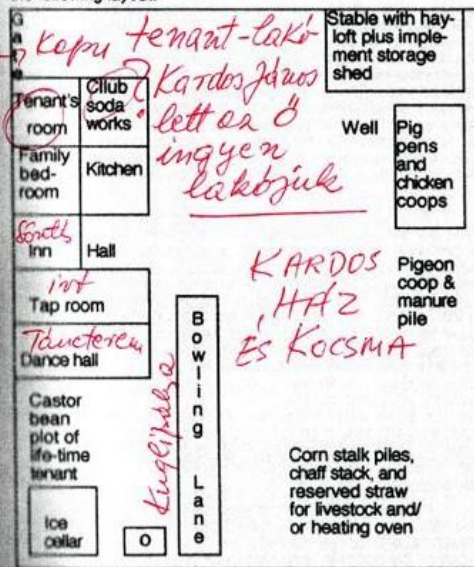
< Soujan Street >



What prompted our family's relocation was a fire that destroyed the inn KARDOS János had acquired in 1920 when the estate of my mother's deceased parents Johann MARTIN (1875-1919) and his wife Anna, née SPRINGER (1878-1920) was liquidated. Thus, by a twist of fate, mother inadvertently wound up moving into her rebuilt childhood home again; however, there were strings attached which made it a highly questionable venture. Before the place even became inhabitable

*akom nót bb építettek a szoba gésmék de*

again, major renovation had to be carried out, which rendered the following layout:



The STEIGERWALD Inn Adjacent to the "Agraria" Co-op

*Minden Steigerwalde!*  
Since János had no liquid assets for reconstruction and because he was unwilling to sell even part of his eighteen acres of land, he persuaded my father, his former son-in-law, to pay for everything. In return, title to the property was transferred to my half brother Michael STEIGERWALD (1923-1966), a grandson of János.

*Kardos János mindent ráintott az unokájára 1935-ben*

*valkor hol van az eredeti káma?*

Just like from 1904 the rightful property of Kardos János in Topolya, above was made out to be purchased in 1920 and that it was not paid for...

**That Hungarian Pub was NEVER "Steigervald Inn"**

And that in 1935??? Kardos János transferred the title of his property to his 12 twelve years old grandson, when he was 53 years old!?

As per Jacob the "outsider" János...

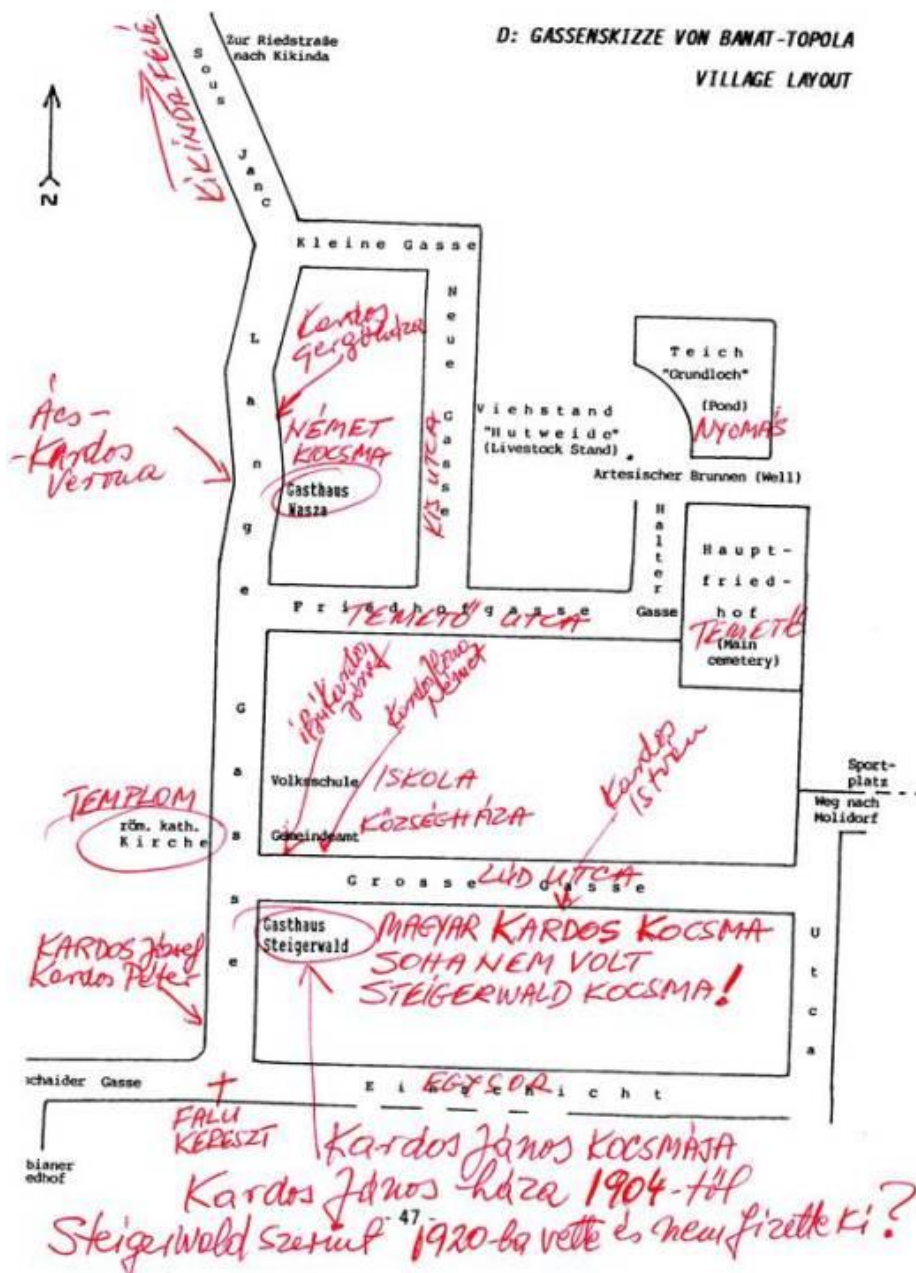
**Only the Kardos income and Kardos house and Kardos business and the KARDOS property was "not outsider"...???**

And the money from the Hungarians in the Hungarian Pub and the food from the "Kardos Kocsma" didn't stink and didn't "make him feel vomiting"?

**What a pathetic "story"**







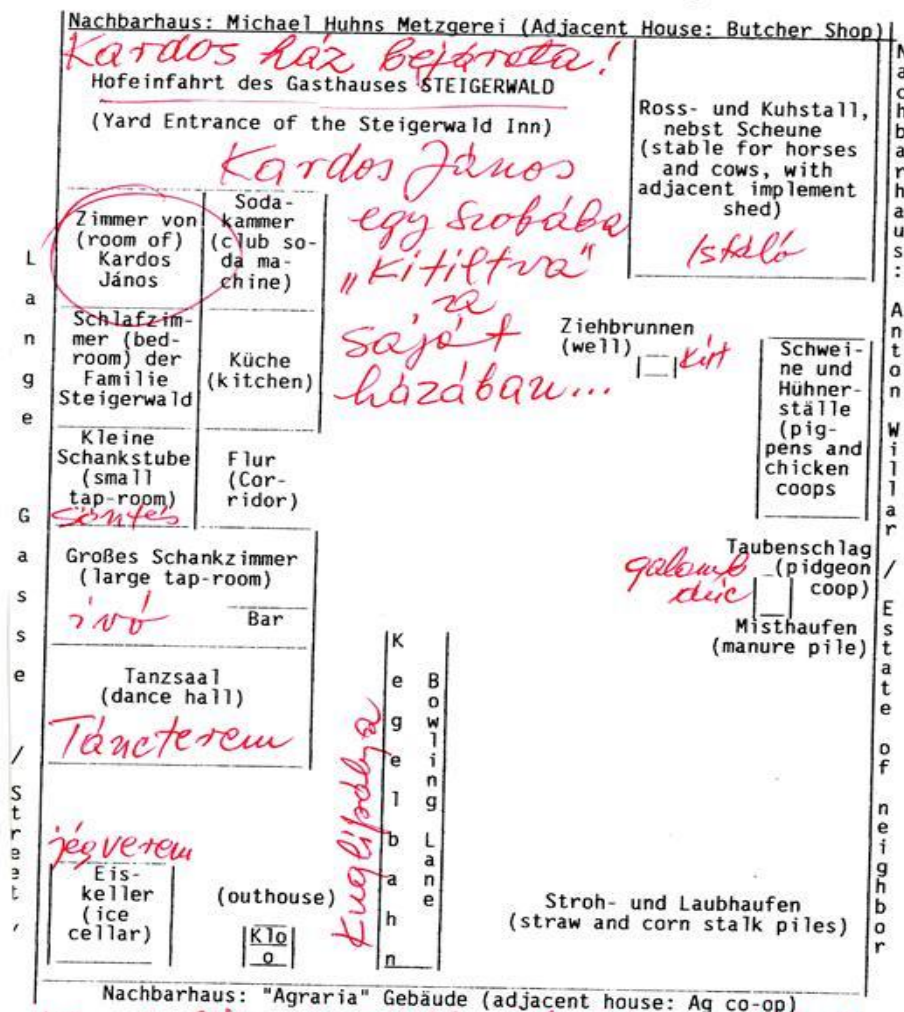
The Kardos family was a well to do hard working family. All seven siblings had own houses in the proximity of the village centre.

The father Kardos József and youngest son Péter owned the house next to the Village Cross - Falu Kereszt that the family paid for.

**Kardos József sen. and his wife Klára often stayed at their homestead, just after Susán Street towards Kikinda, opposite the Grujić homestead. Grujić on right, Kardos homestead was on the left side of the main road towards Kikinda.**

G: GRUNDRISS VOM GASTHAUS STEIGERWALD IN BANAT-TOPOLA (1934-1945) ???

G: LAYOUT OF THE STEIGERWALD INN AT BANAT TOPOLA, YUGOSLAVIA



It takes a lot of very hard work to pay for a house like this. Even in the olden days. Kardos János was the rightful owner of his property and Village Pub from 1904 until his passing in 1957. This was never

Steigervald property – never.

The only way could the Hungarian Pub be a "Gasthaus" for the Steigervalds is, that they come to be the guests of Kardos János and forgot to go home. No wonder Kardos János was a frustrated and bitter man when forced to care for a family of eight.

It seems he was also very patient.

We will never know the truth as to why Kardos János was so disappointed with his first son-in-law at times, when from 1935??? he had to care and provide for all this Steigervald family of 8 – eight for the duration of 10 ten years???

Yes Kardos János lived separated from his wife Barbara Kardos born Leitner, BUT they were NEVER officially divorced.

Grandmamma Barbara Leitner was also a hard working and well to do provider for her family.

Around 1952, Barbara was living in the household of her youngest son Misi – the one that was 2 years old when she married Kardos János the Topolya Village Pub owner in October 1916.

By 1952 in that household was raised also her granddaughter, by then the around 10 years old Bálint Manci.

**Here is Kardos János in Manci's memory today:**

*It was winter and it was New Years Day. Little children went on that day to greet and wish a Happy New Year to everybody they were close to. The adults were happy to see the smiling faces of little children, the pride and joy of every household. That custom is being observed to this present time of ours. Manci also went around the village with two girlfriends of hers. From every household they visited, a small New Years Day present was received. That was the added joy to this special occasion. Every child feels special when, for nice and well wishing kind words, in return is also lovingly spoken warm words and of course a present is offered.*

*Round and round the streets in Topolya the three little girls went.*

*And grandpa Kardos János's house was also not missed.*

*And Kardos János was the only one in the village who for the New Years gift gave paper money to the girls. "We didn't get paper money from anybody else in the village, only Him."*

*- "I can still see Him even today," remembers Manci with a specially kind and softly spoken voice from the 20000 km distance that is parting our telephones – "how he reached his pocket and how he*

*was taking out his valet from his pocket and opened it and gave us paper money from it. He made us three girls feel so so very happy. Write this also down Irénke”- Mancsi is advising me in her disbelief as to what the world is reading about the Hungarian Pub and its owner in the village of Topolya. Paper money was a huge and big thing in those days in our region. Not many children got to hold paper money in their hands, let alone to receive it as a gift.*

*That was something huge, another relative is telling me today.*



Another Leitner granddaughter is remembering:

Her older sister got married in November 1954. She knows this date well because her Leitner Grandmamma was still dancing and "mulatott" had a good time at one of her many grandchildren's wedding, before her sudden passing in January 1955.

At that wedding Leitner Barbara's and Kardos János's son-in-law Szántó József was the best man.

Before her sister was married, Erzsi was also attending many of the village Ball's that were held in the "Kardos kocsmá" dance hall. Their mother was always accompanying her daughter Veri, as the gardi mama always did. And the younger sister was also allowed to be there.

"That was a very nice and clean Dance Hall." One of the village musicians, today remembers the Hungarian Kardos János as well, nobody was ever cursing him. There was the popular violinist Lőrik Pista bácsi. He was one of the regular musicians there. And his grandson Veréb Pali was also following in his grandfathers footsteps later.

"We used to play snow-balls in the Kardos Pub backyard"- continues Erzsi, the Leitner granddaughter. "And made Snowman. That yard had the biggest and nicest pidgeon house, – dove-cot. It was a masterpiece. The only one of its kind in the village. That was in the 1950's".

Another grandson of Barbara was asking to be contacted as he wished also to contribute to the Kardos Pub. His family was also always close with grandpa Kardos. With his wife Barbara, Kardos János made sure all of Bálint siblings had a trade in their hands. His only daughter was



respected by her five Bálint half-brothers and their families. "Why didn't they ring me?", he asked his sister. Sadly, Bálint Misi jr. passed away in May 2013. We will always cherish his memory and thank him for his unspoken, kind words.

Relatives from Germany often travel to their Village to visit their relatives and the graves in the Cemetery, while at Kardos Gergő's granddaughter's house they were talking in disbelief as to what was written by this German, about our family.

Kardos Gergő had a son who was born in 1923. His name was also Gergő.

Kardos Gergő junior, as a young boy, helped out in his uncle's "Kardos Pub" at the time when the roof had burned down.

This is proof that Kardos János had a good relationship with his brother Gergő, and with the rest of siblings.

'There was **never any mention of Germans there,**' states the granddaughter today.

**That house was insured. The insurance paid for the renovations.**

We did not ask one word about the circumstances there, the granddaughter just remembers what her father was telling them, as he was present at the time of the event.

Everyone is hugely surprised to hear the Steigerwald story about our family. Family members are asking themselves and others: "Why did he do this mockery to our family?"

"For the Kardos real estate property maybe?"

**We will never know. We are not interested either.**

We know that on that faithful day in 1908 in the Hungarian Pub, there was a very ugly and very unfortunate love affair brawl.

As a result of that brawl, it was even a more unfortunate reality **that in 1908 Anna Kardos born Fejes, the Landlady of the Kardos Pub found herself in the middle of that ugly brawl. Did she try to protect someone? Did she try to stop the fight? The event of more than 100 years ago, it is nobody's business any more.**

As it was nobody's business in 1992 and in 2001, to rubbish and trumpet around the World the tragedy of people he has **NOTHING TO DO WITH!**

**And it was up to the authorities to deal with the tragedy.**

Today we are proud of our forefathers, we are proud of everything they had to endure in their lives, in their own homes in their own village and in their own Country.

We will not do justice to our past, our history and our traditions if we leave out one more unclarified fact about our families past. We must know the difference between a Gasthaus, a Pub, an Inn and a Csárda.

We are only interested here to know that the Csárda was a Pub outside settlements and always near a main road. It provided a resting place for horses and food and drink for the travellers. The Great Plain of the Hungarian Alföld was renowned for the Csárda where the Betyárs (the Hungarian cowboy's) found food, and shelter and hiding place often from the foreign ruled authorities.

In the villages there were three establishments that the authorities ordered: the Church, the School, and the Village Pub.

These three establishments were also controlled by the authorities.

Not everyone could randomly open a Pub because it was regulated and had to be insured. The house of Kardos János was especially designed and built to be a Village Pub.

It definitely had a **pantry room on the original plan. No Steigervald or anyone else was able to add a pantry to the original pantry that was already THERE. No mockery can change the original house-plan.**

As a rule by the authorities, the Village Pub owners were under obligation to hire an employee whose duty was to serve the customers and he/she was called the –kocsmáros- and the property owner was called the –gazda-.

That is why we heard that Kardos János always had some people working for him.

Our dear 93 years old aunt Viktoria also knew something more to this Steigervald situation in the Hungarian Pub.

''That family was running into debt''- ''Azok el voltak adósodva.''

Her speech was short, honest, but it was prompt.

Ács Viktoria born Veréb (1919-2013) passed away on 22.02.2013. The last time I visited her and talked with her was around 1955-58. We contacted her last year with our most unusual questions. Viktor néni helped us to put together many of the missing mosaic pieces.

**May she rest in peace and continue to guard the events of our past.**

Kardos János loved his grandson Steigervald "Szódás" Misi and cared for his grandson's new family's well being, and their future.

And yet, -"János had no teeth" writes a german-language-teacher in his 60's and 70's, and that was also János's fault. For crying out loud, it was Hitler's wartime, and he spent his money on Steigervalds, instead on the Dentist. Who was attending Dentists in Topolya in those times??? Nobody! Nowhere! Right?

**Never did Kardos János suspect that for everything he has done,  
one day a wicked deed would be his reward...**

Also our most sincere gratitude goes to everyone for the help gaining knowledge about our Family members. The authorities were always approachable. But then, all we asked for were the names of ordinary village people and the dates of their birth's and death's. And also, a **"Golden Man - Aranyember"** was not only born as the fantastic romantic-hero of our great novel-writer Jókai Mór, but a GOLDEN MAN was also born in our TÓBA and NAVASZELLA, I mean to say in our TOPOLYA too.

**The - topolyai Aranyember.**

Without the wisdom of our dear relative by marriage, **Kovács János** sógorunk we would not have known even where to start looking for relatives born a century and a half ago. To his wife **Kovács Borbála - dear Bora**, we can only say a huge thank You for the countless hours of telephone conversations, our requests and further requests, for which You always had understanding and time to listen. For without Your help Bora and also Erzsi and Mancsi, we would never been able to find out the names of our more than 150 years ago born great-greatparents. **Their blessed memory, the Jesus Cross on white marble in Topolya stands. Legacy of their offerings for the Village of Torontál-Topolya the Banatska Topola - Töröktopolya today.**

**And a photo is always telling a 1000 words.**

***A huge thank You to all our dear Family members.***



Hungarian Village Wirtshaus – Village Pub  
In einem Ungarischen Wirtshaus  
**Egy Alföldi Magyar Kocsmában**  
**U jednu seosku Mađarsku Krčmu**

*Let's just observe  
human dignity and respect for all.*

*Emberi méltóságot és megbecsülést valamennyiünknek.*

Szántóné Veréb Irén  
Irene Szanto born Veréb  
21. June 2013. Sydney

The last page will always remain empty. This is a remainder to all of us, never ever to forget, we must write and write and write. Then no-one can trample on our past.

**28.07.2013: some more first hand information.**

**My husband Joseph Szanto has managed to get in contact with the last and closest member of the large Kardos family.**

**Kardos Géza bácsi is one of the sons of Kardos Gergő (1888-1953) who married Öreg Rozália from the County of Bácska.**

**They had 6 children: Irén, Etel, Gergő, Ilona and ? and Géza.**

**Kardos Géza bácsi was born in 1931 in the Hungarian Village Kardos Pub – Kardos Kocsma - in Topolya. Géza bácsi's father Kardos Gergő sen. was living there with his family because their new house was being built on the Main street-Nagyútca just a few houses down the road from the German "Wassa Kocsma" - "Wassa Wirtshaus". Gergő's brother Kardos János was the "Kardos Kocsma" property owner and employer, and Gergő was the - kocsmáros – employee. Kanász Pista bácsi was also employed at times to help out, he was the – kisegítő.**

**It just happens that Kardos Géza bácsi's wife is also a close relative *first cousin* of my paternal grandfather Veréb Pál, so she is my relative also. A very friendly and pleasant talking lady, Bözsi néni was born in 1929 in Topolya. She takes over the conversation:**

- **"My mother-in-law Mrs.Kardos Öreg Rozália - Kardos *anya* (*out of respect in-laws are called mum and dad*)– Kardos mum - was telling me, that her husband Kardos Gergő (1888-1953) was in 1908 –age 20 - also working in the Pub, he was the -kocsmáros-employee and his brother Kardos János bácsi was the gazda-owner of the Village Pub, when that fight took place. 'Kardos apósom volt a kocsmáros, Kardos János meg volt a gazda.' János bácsi was trying to stop them but the tragedy happened. My father-in-law Kardos Gergő was serving two years sentence in Szeged in the Csillag Börtön – Csillag Prison. Yes that brawl took place in the Hungarian Kardos Kocsma-Pub when the wife died in 1908."**

**Bözsi néni but continues: “János bácsi’s second wife was Leitner Pevi and their daughter was Kardos Maris. In 1943 Maris was the employee – kocsmáros for her father. Kardos János bácsi was the gazda, the owner. Maris was living there with her father. Her first son was born there that year – in november.”**

**Interestingly, they can not recall if at that time there were any German people also living there in the Hungarian Pub. (Maybe because in the Hungarian Pub – it was also spoken in Hungarian. ...)**

**Bözsi néni was attending the Hungarian Village Balls from age fourteen, and she can name all the musicians and the instruments they played: Ökrös János – brácsa, Tóth János – citera, Kis Bodri -violin, Mészáros or Galcsik Mihály – violin, Lőrik Pista (the Paszúr Pista bácsi) – violin.**

**Were the balls nice?**

- **“And just how nice those balls used to be – “ De még milyen szép bálak voltak ott. Jártam hát, persze hogy jártam a bálba. Tizennégy éves voltam. Felöltöztünk, vagy csak abba ami volt, mentünk a bálba. I was fourteen years old, we got dressed up, or in just what we had, and of we went to dance”**

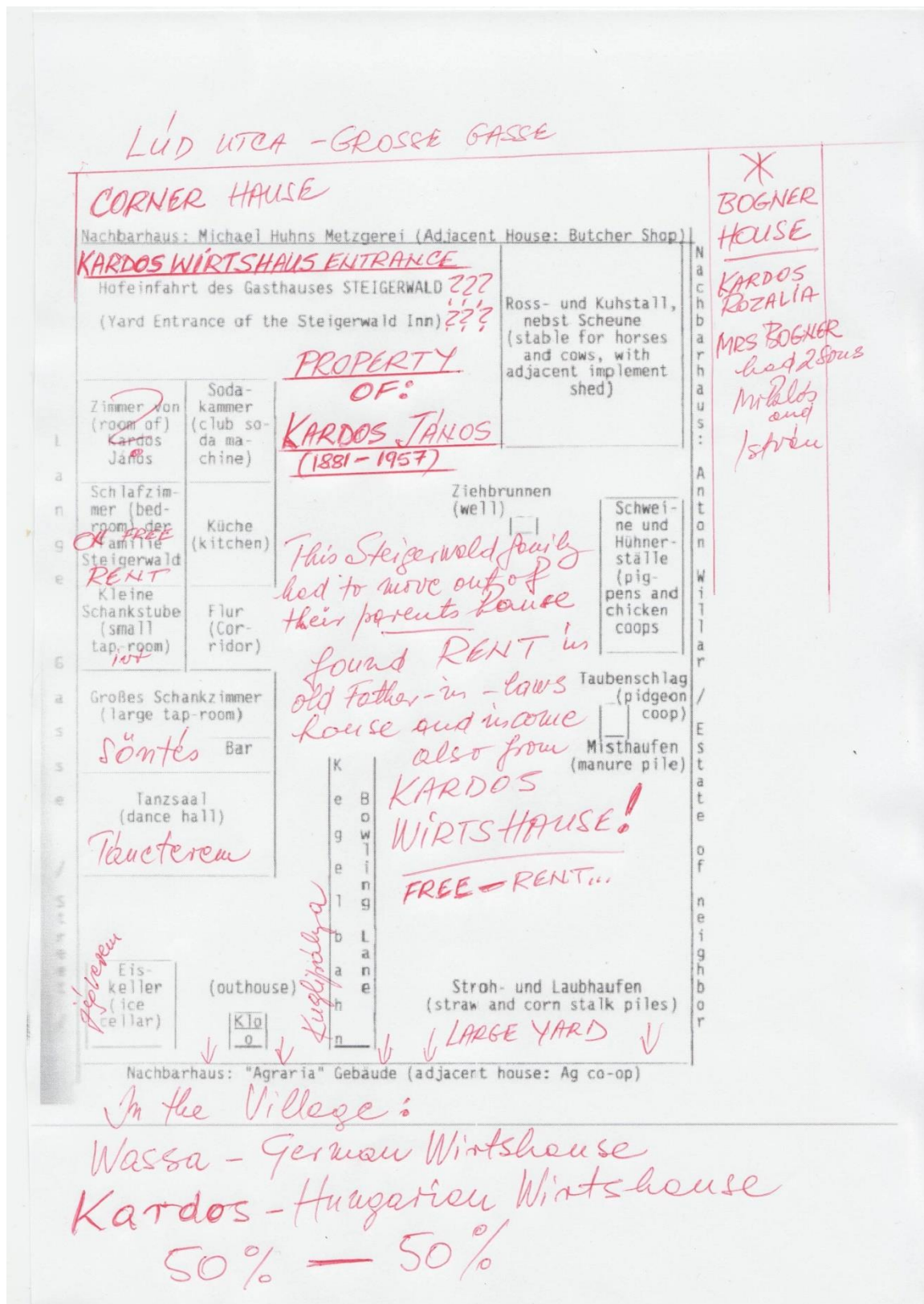
**Do You know their house next to the Village Cross?**

- **“Of course I know. That Cross was erected by the Kardos family. Their names are written there also.  
My in-laws also used to live on their Kardos-homestead on the left side, opposite the Grujić-Grujity homestead.  
“Anyósomék a tanyán is laktak, ott volt a Kardosék tanyája a Grujity felé a bal oldalon.”**

**Bözsi néni is also lost for words as to why would anybody rubbish our family. She kept asking: Why did that german wrote the things he did? Out of anger? Out of rage? Why the anger?**

**From the distance of some 22000km between our telephone receivers, we feel closer to everybody now.**

**I need to continue to read and gain insight, about the Ahnenerbe, and Die “Ostforschung” – ein strisstrupp des deutschen Imperialismus... and also, Reichsstiftung für deutsche Ostforschung...**



The above property's owner was Kardos János from 1904 until 1957. The house was sold by his daughter and next of kin Mrs. Maria Santo in 1967. This was always the Hungarian Pub in the village, never "Steigerwald Inn"...



To be objective about everything what is written about us by this "szódás Jaksi" – Jacob Steigerwald, we need to pay attention to the following lines in his,

**2-nd book page 48:**

" ... By listening to some customers at our inn (???) who were trying to drown out their sorrows with alcohol, it seems that their most coveted (*kívánatos, vágyakozó*) concern was to be regarded as a decent and honest person (in Hungarian: *Tisztességes, becsületes ember vagyok*). Among virtues inculcated and esteemed in my hometown setting were honor, truthfulness, modesty, diligence, faithfulness, neighborly civility, compassion, thrift, sense of duty, trustworthiness, and self-reliance." *Thank You for that Jacob.*

**1-st book page 38 and page 112:** in German - "Meine Freizeit verbrachte ich am liebsten in Gesellschaft von Kameraden ..... Am häufigsten spielte ich bei Nikolaus und Stefan Bogner, ....."

In English - I played at the large court-yard of Nikolaus and Stefan **Bogner**" (Stefan born 1932- this is my addition-Irene) ....

Dear reader, the house of the Bogner's was the first house in the Grosse Gasse – Lúd utca, behind the corner from the house of our grandfather, Kardos János.

This well to do Mr. Bogner with his nice big house, was married with Kardos Rozália (1913 - 2013) who was the daughter of our grandfathers brother Kardos István, also living in the same street. Mr. Bogner, like so many others drafted, never returned home to his family from Hitler's WWII.

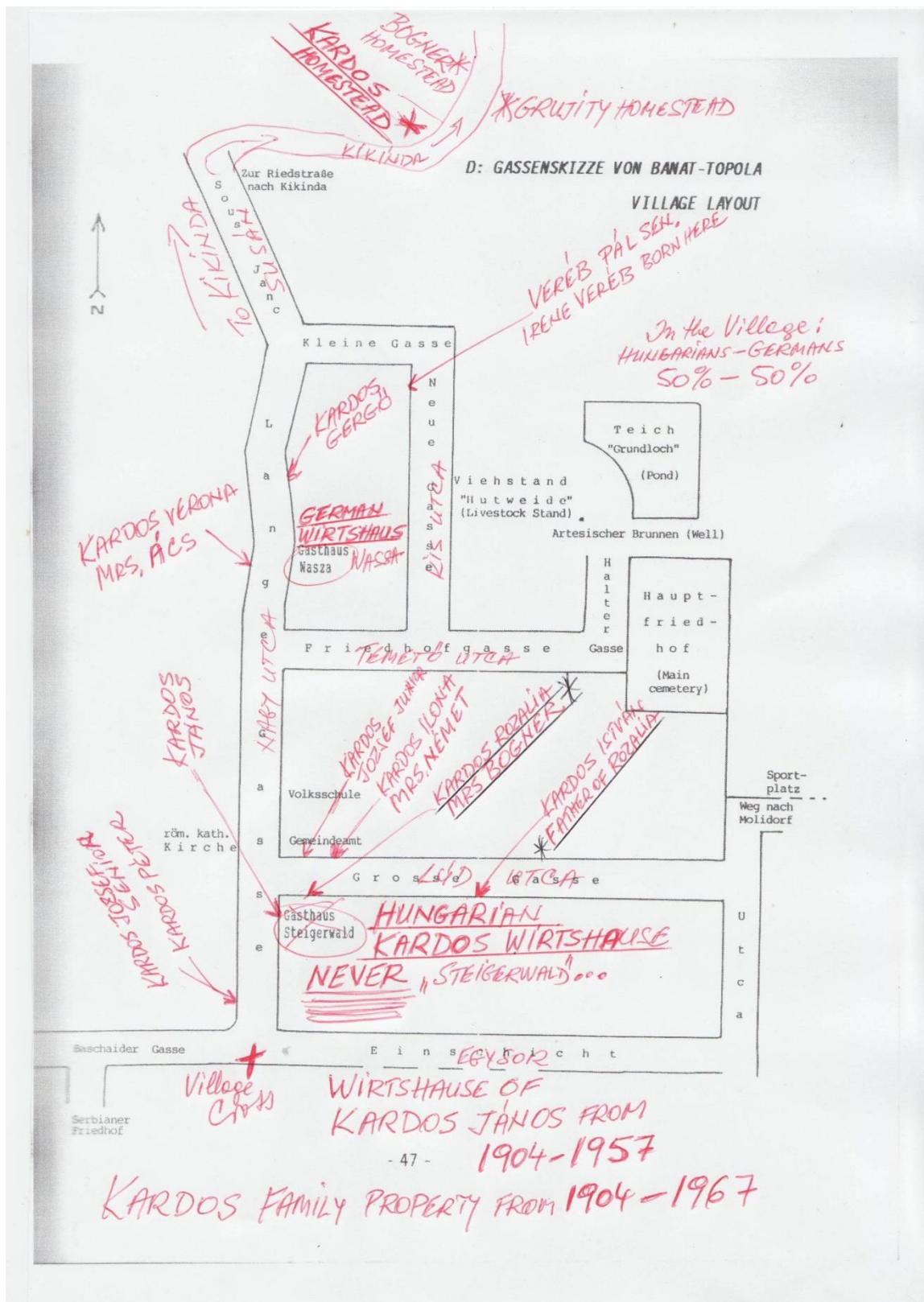
And after the war, the new regime confiscated? his house from the widow Mrs. Bogner – born Kardos Rozália and their children.

(We know the serb family living there.)

After 1945 Bognerné Kardos Rozália has found refuge and roof above her head with her 2 children, in her father Kardos István's well to do household.

A shoulder to lean on and loving welcome, Rozália found in the household of her uncle Kardos János and her first cousin Maris.





Mrs Bogner-Kardos Rozália until 1945 was first neighbour to her first cousin Mrs Szántó-Kardos Mária, and uncle Kardos János  
The Village Hungarian Pub – Wirtshause and real estate owner.

**Maria Szántó become the new owner of property and Pub on her father Kardos János's passing in 1957.**

**The widow Mrs.Bogner – Rozi néni used to come over frequently to visit her cousin Maria's household. They were very good relatives and best of friends. My husband Joseph Szanto remembers that when it was the winter season, Rozi néni used to stand against the warm "kemence" oven, and have a very pleasant conversation with her close relatives. Rozi néni had never married again.**

**We knew that she moved to Germany with her sons a long time ago.**

**2014 february 19. was the first time we made contact with Mrs.Bogner Rozi néni's, - son Stefan Bogner.**

**We heard that on his recent visit to Topolya, Stefan was given one of our booklets, The Village Cross – A Falu Keresztje – the Hungarian language version. Stefan told us two days ago that he also recieved books 1 and 2 from Jacob Steigerwald, they remained lifelong friends. The books written in a foreign language are not much of an information to anyone. After talking about some of the rubbishings and bellitelings of his uncle and our grandfather Kardos János by this "szódás Jaksi", we were talking about the confiscations of German houses in the village. We cleared the fact that after the German colonists, the new regime repopulated the empty German houses in the village mainly by Bosnien serbs. We clearlyfied the fact that no Hungarian person or family was given a German house in the village. Only the serbs.**

**Stefan Bogner: - " In that I agree with You 100%, that no Hungarian was given a German house. That is 100 percent sure."**

**Bogner Pista: - "Abban 100 százalékra egyezek veled, hogy magyar nem kapott német házat a faluban, az 100 százalékra biztos."**

**If the Hungarian – Kardos Pub – and real estate would have been Steigervald's or any German soldier's property, that house would have to be vacated and given to the new Serb settlers.**

**It is sad, very very very sad to write these pages, but what option is there - to clear the name, to clear the integrity, to clear the**

honor, to clear the truthfulness, to clear the sense of duty, to clear the thrift, to clear the decency of the MAN named Kardos János and his family.

To clear the name of people long dead, who can not talk any more and speak out for themselves.

To clear the name of plain simple village people who can no longer say, lets also listen to the other side of this very sad story.

Kardos János was NO THIEF. HE WAS NO CHEAT.

The village would never forgive a house cheat.

Because the village is strict and the village is honest.

Because in the village everybody knows everybody.

We never ever heard that Kardos János was living in a stolen house that he "acquired" in 1920 and didn't pay for it.

Or that he was a "Tenant" in his own house.

What "academic" would send around the world books in foreign languages, to people, who could not read it, who could not understand it any way?

What was the aim of this inhuman mockery? Why?

Jacob Steigerwald also writes in great detail how his father Josef Steigervald become a widow when his first wife Viktoria Kardos died in 1924, and that his grandmother Steigerwald "had to look after the 6 month old baby Michael (1923-1956) for the customary duration of one full German morning year.... Nach Ablauf des üblichen Trauerjahres heiratete der Witwer Josef im Sommer 1925..." read in his 1-st book on page 22. and page 110.

We accepted that mockery also, believing that a German language professor will write the truth about his own father's life.

Well, what a disappointment.

In the cemetery, on the grave monument there is no 1924 year.

Viktoria Kardos (1905 – 1925 march 19.) died when her son was at least an 18 month old toddler, and the widow Steigerwald remarried 6 month later in September 1925.

That much for believing, what a German "academic" writes about his own father.... Where is here Sociology and Logic?



Therefore instead of 1925 I made myself to believe in 1923, not wanting to make out a liar from his father's "üblichen" mourning year, or belying this professor of German language. Relatives but promptly remained me of the false date. Also in Banatszka-Topolya register of births and deaths, it stands

**Steigervald Kardos Viktoria (1905 – 1925 march 19.)**

**Clearly there is no 1924 date** on her and her mum's grave-stone.

***May Their Loving Memory Rest in Peace.***

***From march 1925 Misi has no Mother. But:***

**Grandpa Kardos János also loved and cared for his orphaned grandchild Misi (1923-1956) and his new family. All *eight* family members were living, and were provided for from his income, in his house, and at his table for ten years...1935-1945....**

**Misi's Kardos grandmother died 1908 – how could she look after him? Wasn't Steigervald grandmother the closest women to him?**

What a sick remark: Grandmother Steigervald Marianne "had to look after baby Misi."



**Dear reader, please lift up hands who does not know anyone who has divorced, did like alcohol, who knows anyone who did never had an argument with husband, wife, relative, friends, etc.....**

**I certainly had some very healthy good arguments, had dealings with alcohol induced silly behavior. Who didn't? Who is living around, and with, a "saint"?**

**Who would want too? I don't. It would be very boring.**

**Only those people argue and disagree, who love each other. It is so so sweet to make up. And to foregive, and to hear sweet apologies. It is normal, it is a good and healthy form of normal human behaviour.**

**But to spread other peoples most private bedsheets all over the world, and full of malice and falsehood, this is not appropriate or expected human behaviour.**

**Don't thrive on other peoples emotions and misery.**

**That is, what is not good.**

**And more often than not it harms YOU, YOU ALONE, not the ones around you. You make mockery out of yourself.**

**Ask my husband. He will tell you.**

**His integrity is his own, nobody can destroy his reputation by smearing rubbish on his loved ones. He has a much stronger character from that. Because he is from Topolya. And the Kardos's owned the house in Topolya that his mother, his brother and also he were born in.**

*Joseph Szanto didn't believe it, when Jacob Steigerwald wrote to us in his e-mail, that - "it is better that his mother Maris got that house then the Serbs".*

*...What a slap in the face of dead people, unable to defend themselves....*

**Still the people of Topolya respect each other. They do not ban each other from their tables, food or warmth. And to react for falsehoods, will also, only maybe a very small minority do from Topolya. Because the people in Topolya were suppressed for half a millenia to be assertive.**

**The meaning of assert somehow bypassed many in Topolya.**

**It is not good to hide under the unknown, here a few photos:**



**A Hungarian – Magyar Huszár.**

My grandfather Veréb Pál (1883-12.9.1958) of Torontál-Topolya  
With his father Veréb Pál sen.(1858-27.10.1927) were prisoners of  
war in Siberia sometime during and after WWI, where they had to go,  
they were "drafted". When returned home, his mother Verébné-Lucó

Veronika passed away in 1922.

His father died in 1927 –the year my father was born.





Yes, my Veréb Pál grandpa was a Hungarian Huszár. A very proud one too. He was very close to his Catholic fate. Every Sunday attended Church mass – with me, holding my hand in 1953-56, teaching me that on the streets of Topolya everyone is to be greeted:

***''Praise be to Jesus Christ. – Dicsértessék a Jézus Krisztus.''***

***May His loving memory live forever***



My father Veréb András (1927 – 2008)  
the excellent student of Kikinda Gimnázium – Grammar School  
School teacher diploma in Nagybecskerek, trainee teacher in Hetin  
From January 1947 political prisoner in Kosovska Mitrovica  
Sentenced for 10 years. After 18 month imprisonment, informbiro,  
amnesty in 1948. Treasurer of village Topolya, supervisor,  
Foreman in 'Pyram' Kikinda from 1956-1966 november - when he  
flew out the door for refusing to join the communist party. When  
willing to change his mind, had no chance because of Kos.Mitrovica.  
We were a bit even hungry in those days...





My mum and dad in Banatska-Topolya – 1949 August 25.

Veréb András (1927- 2008)

and Verébné-Dobróka Mária (1931-1984)

My mum was the most beautiful and most poor orphan of the village.

They had me Veréb Irén in 1950.



Veréb Irénke in Topolya standing on the church fence 1953  
That Church is dedicated to *Nagyboldogasszony – Magna Mater*



Iren Vereb  
Following in my father's footsteps in Kikinda Gimnázium  
1964 – 65 – 66 – 67 Kikinda Grammar – School years



My upbringing in Kikinda: 1959  
Veréb Irénke - First Holy Communion in the  
Assisi St. Francis Catholic Church – Kikinda





*Dicsértessék a Jézus Krisztus – Prise be to Jesus Christ*  
*Veréb Irénke 1959 – Kikinda*  
*( Foto Zsejtlik )*





**Szántó József és Szántóné Veréb Irén  
Jožef Santo i Iren Santo rođena Vereb  
Joseph Szanto and Irene Szanto born Vereb  
Two products of Torontáلتopolya – Banatska-Topola,  
in Kikinda september 1967.**

*Topolya virtues inculcated in both of us.*

**And please do not rubbish the Hungarians of Topolya and the  
Kardos family, out there – if you don't know the facts  
And respect their Human Rights also...**

**Kardos József (1850 - 1923) the father**  
**Kardosné Borsos Klára (1852 – 1930) the mother**  
**Kardos János (1881 – 1957) their son, the Hungarian Pub owner**  
**Kardosné Fejes Anna (1885 – 1908) the first wife**  
**Kardos Viktória – Steigervaldné (1905 – 1924-3? 1925) their daughter**

*Official date from Topolya death registry:*

*Kardos Viktória – Steigervaldné died 1925 march 19.*

**Steigervald Mihály-Misi (1923 – 1956) the first grandson**  
**Kardosné Leitner Barbara-Pevi (1882 – 1955) the second wife**  
**Kardos Mária – Szántóné (1921 – 1993) their daughter**  
**Pub owner Kardos János (1881 – 1957) and siblings:**

**Kardos Gergő (1888 – 1953) brother**  
**Kardos István ( 1882 - 1964 ) brother**  
**Kardos József (            ) brother**  
**Kardos Péter (            ) brother**  
**Kardos Ilona (            ) sister**  
**Kardos Verona (            ) sister**



*My grandpa Veréb Pál (1883 – 1958) taught me from 1953:*

*''Darling on the street greet everyone with*

*– Praise be to Jesus Christ.*

*Kislányom az utcán mindenkinek úgy köszönjél,*

*- Dicsértessék a Jézus Krisztus.''*

***Blessed be Their Legacy***

*Szántóné Veréb Irén*  
*Irene Szanto born Vereb*  
*22. february 2014. Sydney*

## *The Village Cross*

*Legacy of Kardos family*

*Torontáltopolya - Töröktpolya - Banatska Topola*



*Praise be to Jesus-Christ*

*In honor of Virgin Mary the happy Isles  
erected by the late KARDOS JÓZSEF and  
his wife born BORSOS KLÁRA  
and family: their seven children*

*István, János, József, Gergő, Péter, Ilona and Verona*





**Kardos József (1850-1923)** – His Father's name: **Kardos Márton**

And one last page is always to be left empty.

A reminder that we must continue to write.

***For the honour of our forefathers.***

Az előadást Pali bácsinál mutattuk be. A tanító néni sokat magyarázott, többek között: Ha a közönség kacag, akkor ne mondjuk a szöveget, csak játsszunk (arccal, mozdulatokkal) és utána folytathatjuk. Fejes Pista nemcsak zenész volt, ő is szerepelt. Ő muzsikus cigányt, meg más szerepet is játszott. A bevételt mindig megőriztük, nem költöttük el akármire. Főleg a templomra költöttük. Az előadásokat sokszor karénekkal kezdtük, és azzal is fejeztük be. Ha nem volt új dal, akkor egy régit énekeltünk. Bálba a Balla úrhoz szoktunk járni, mert ott mindig rend volt, jó volt a zene is. Később Pali bácsihoz is jártunk, de ott nem volt olyan rend. Ráczhoz nem szerettünk járni, mert ott nagy volt a ricsaj. Oda tanyasiak jártak. Szombaton a zenészek Tószögre mentek, vasárnap itthon muzsikáltak. A tánc mindig éjfélig tartott, utána sipirc haza.



22

Buchner Pub in Ruskodorf where - Balla úr – Josef Ballauer was working for his father-in-law. Village Ball was held on Sunday's

*Jól csak a szívvel lát az ember*

**A pénztár-könyv kivonata (bevétel és kiadás)**



**Amit az erdő mesél (1935.)**

Szereplők: Ábrahám Mariska, Rácz Mihály, Nyári Regina, Barna Mátyás, Ördög István, Ballauer Elza, Balla György, Berta István, Lőrincz András, Kiss József, Börcsök Imre, Zónai Annus, Balla Bözsi, Müller Miklós, Bálint János (elnök), Berta János, Lenner Sándor, Vida József, Rendező: Pitkó Marika, Fejes István prímás.

**Ballauer Elza** – in Sztánics Ferenc: *Jól csak a szívvel lát az ember* c. könyvéből  
(the first one on left)





B. Buchner Antal az esztergomi bazilika karnagya az eucharisztikus szentév alkalmából új, szép, hatásos misét komponált.

1937

**Buchner Antal-Toncsi conductor-compositor in Esztergom Bazilika from 1911.**

***Bánáti Buchner Antal***

(1882-1950) zeneszerző, kamagy. A szegedi tanítóképzőben végzett, majd a bp.-i Zeneakadémián tanult tovább. Szepeshelyen, Szatmárban, 1911-től Esztergomban egyházi karnagy. Az egri Katolikus Kántor egyházzenei folyóirat felelős szerkesztője (1913-19). Megalapította az Esztergomi Zeneegyletet (1916), az esztergomi zeneiskolát (1928). Miséket, oratóriumokat komponált. Zenekari műveket, dalokat, m. nótákat s Pilóta címmel operát írt. Művei gyakran szerepeltek a Magyar Rádió műsorában.

**A tanfolyam résztvevői a Gazdakör szervezésében**

Móricz Zs. - Szigeti József A VÉN BAKANCSOS ÉS FIA A HUSZÁR rövid tartalma: Sugár Mihály kiszolgált katonának - a vén bakancsos - a fia Laci, szereti a Veres kocsmáros lányát. A kapzsi kocsmáros rossz szemmel nézi, mert gazdag vőt szeretne. A kocsmáros cselhez folyamodik. Lacinak ígéri a lánya kezét, ha a fia helyett elmegy katonának. (Friczi) Laci elmegy. Négy év múlva félkarral tér haza. A kocsmáros nem tartja a szavát, Lacit kiutasítja. A vén bakancsos elhatározza, hogy megleckézteti Verest, aki Hangos kántorral együtt járja az erdőket és mezőket, kincset keresnek. Sugár Mihály úgy tesz mintha megtalálta volna a nemlétező kincset, így szinte klerőszakolja Laci és Ilonka házasságát. Az előadásokat rögtönzött színpadokon mutatták be a Rácz-féle vendéglőben, a nagykocsmában, a Buchner Antal zeneiskolát végzett, kereskedő-kocsmáros vendéglőjében. Ballauer, Buchner veje volt, ő tartotta a kocsmát is. Balla úrnak hívta mindenki.

11

**Buchner Antal** zeneiskolát végzett kereskedő – **kocsmáros – Pub owner, his son-in-law Josef Ballauer was running the kocsmá-Pub for his father-in-law.** Obviously Josef Steigervald "apprentice" was not seen a befitting candidate for the **kocsmáros** position. He then came to Topolya, to the Kardos kocsmá, to ingratiate himself to Leitner Pevi landlady

Jól csak a szívvél lát az ember

A fia Buchner Toncsi (Antal) Esztergomban karnagy volt. 1938-39-ben építették be Pali bácsi vendéglőjében a színpadot két öltözővel. Egy adoma a kocsmá és a moziterem felszenteléséről.



A varrás tanfolyam résztvevői (Gazdakör szervezésében)



Buchner Antal kereskedő (1908. IV. 17. Kisrösz) és fia Buchner Toncsi karnagy (1923. XII. 28. Esztergom)

**The Ruskodorf village Pub owner Buchner Antal and his son Buchner Toncsi**

We did not hear any whinging from them or others yet, because of the compulsory use of the Hungarian language in the country of Hungary Where on earth is a country to be found, where their official language is a foreign language and not the language of their ancestors to be used.

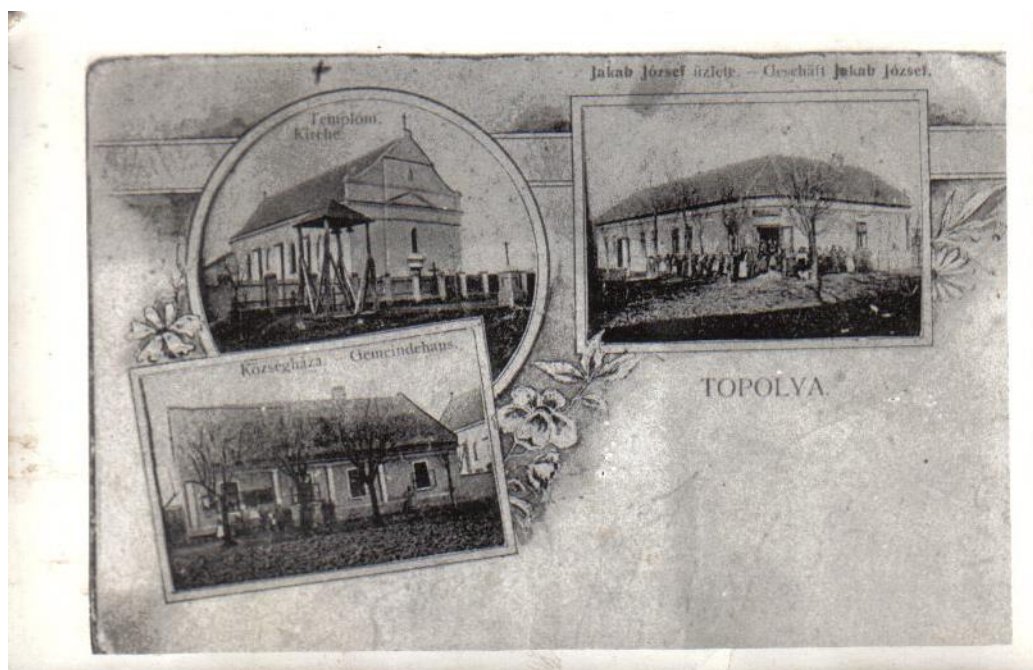
What a twisted Steigervald set of primitive mindset....

”They could not use their german language as an official language in the country of Hungary” ... ???

Go back where your superiors have colonised you from, and enjoy what ever pleases you, but leave your neighboring countries in peace and quiet



***The City Cross on main square of Kikinda – alias – Hollós – Corvino in 1895***



**The first Church and School in Torontál-Topolya (top left),  
Jakab József 'general store' storeowner was Kardos János and Leitner Pevi's first  
witness at their wedding (on right) and the village Church Parokia (on bottom)**





***Hungarian Royal Principal-Grammar-School in Kikinda – alias – Hollós - Corvino***  
***REX HUNGARIAE Hollós-Corvin-Mátyás – Royal Principal Grammar School***  
***Antonio Bonfini: Mattia Corvino "In Corvino vico – Hollós – natus 1440"***



**Nándorfehérvári csata 1456**

**1456 Giovanni Hunniade Coruino, Capitano valorosissimo de gli Unghari**  
**Nel 1566 di Solimano loro Imperatore .... e confideratione, detta Sigheto.....**  
**MATTIA CORVINO Rex Hungariae 1458-1490**

# ÜDVÖZLŐ DAL.

(ISTEN HOZOTT!)

Ő Fensége Károly Ferenc József trónörökös és fenséges neje  
Zita főhercegnő esztergomi látogatása alkalmára

SZÖVEGÉT ÍRTA:  
DVIHALLY GÉZA.

VEGYESKARRA SZERZÉ:  
IFJ. BUCHNER ANTAL  
op. 108.

*Andante maestoso.*

*mf*  
1. O-nom pir-ly az ar-co-kon: do-bo-go-leng a vár-fő-kon! István-nak a  
*mf*  
2. légy fel, zovon-dék ki-rálga, légy fel István-nak ngomá-ra! Hol az O ál-

*f*  
Liontnek szíve az Ma itt az O népe, el-je-nék, Jenseg, Istén ho-zott!  
*f*  
de sa harmadot, Hol a-rót a harca kar-ja hoz: Jenseg, Istén ho-zott!

*pa tempo*  
Te vendő leg-főlt tudu-vak! Ma it-ten ki-bé híd-o-lyuk, ki-vünk-re  
*mf*  
Lent a kereszt, az Lútra int; Lent a nép, az vi-rágot hint. Itt a-rab, Te

*pp*  
száll a búny, mullandó Hísi-ge, i-mát ill tanu-lunk, Jenseg, Istén ho-zott!  
*pp*  
vagy a mi reményünk, De meg jelsi: Ti-ed a véru-nk!

*f*  
Jen-ség, Istén ho-zott! Is-tén ho-zott!  
*f*

One of Buchner Toncsi's composition in honour of Karl I. von Habsburg and his wife Zita in Esztergom Catholic Basilica 1917.



**This was the "Tale of two Hungarian village Pubs..."**

Szántóné Veréb Irén 2014.11.26. Sydney



A fényképek mára már megsárgultak, elhalványultak,  
de emléküket mint a tavaszi virágoskerteket, mindig felújítjuk.



#### A magyar Kardos kocsmá magyar zenekara:

Kardos János kocsmájában szomorúat, vidámat, fájót, sajtót, büszkét, gangosat, mulatósat, talpalá valót, a szívekhez szólóakat hej de sokat húztátok: Furák Misa bácsi a bőgős, Tót Jani bácsi citerál, Ökrös János, Mészáros-Kiss, Lőrinc Pista a „paszúr” Pista bácsi is hegedült





Szorgos kezetek a munkától kerges, szép orcátok a háborúktól bánatos







Anya a Kardos kocsmában született fiával





Apa és legfiatalabb fia.

Az 1940/41-es iskolaévben: a töröktopolyai Magyar Népiskola  
 Iskolaszék tagok: Bálint János, Gyenge Péter, Veréb Pál,  
 László János, Kanász István voltak. Veréb András az 1948-as  
 Koszovszka Mitrovica börtönből amnesztia szabadulása után, egy  
 ideig a falu pénztárosa, valamint tanfelügyelő-tanító a Bánáti birtokon.  
 Ezekről többet máshol.







Szelíd arcú és megviselt életű édesanya a fiával. Mellette a férje fiatalkori fényképe. Senki a világon nem kérte, hogy sorsuk, családjuk tragédiája a nagyvilágon át legyen meghurcolva. Komolytalan, a másik ember fájdalmán hírnevet szerezni akaró valaki, senki, érzés és értelem nélküli szánalmas csúfolódását tőle, de senki, nem kérte.

Ja igen, mert mindig vannak akiknek számára  
a káröröm a legnagyobb öröm. Szánalmasak...





**Hét közül a három édestestvér: Kardos János, József és Gergő István, Péter, Ilona és Verona fényképjeit még keressük**



**Gergő 1931-ben építette a családi házat a Nagyútcán, addig a Kardos tanyán laktak, a Grújity tanyának által a bal oldalon virágüzlet és pékség utáni szolgálata után is, mára a 84 éves ház összedőlően áll**





A mai Kikinda azaz Hollós 1380-ban az apa tulajdona, ahol Hollós-Corvinus-Hunyadi János is született, de valakiknek nagyon érdeke mindezt cáfolni. Dorf und Burg Hollós a Verebi-Corvinusok tulajdona 1380 előtt is.



Térkép 1717-ből. Ezt találták Mercyék Torontálban, amit Bécsből értelmetlen módon átkereszteltettek, legyen ám minden, csak az eredeti ne. Becsétől, SzentKirály, Hollós itt a germánosított Olosch, Temesvár területe volt a Verebi Péter erdély alvajdájának és fiának Hollós-Corvinus Hunyadi Jánosnak családi fészke. Nejétől, Horogszegi Szilágyi Erzsébettől az első fiúgyermekük László után, itt Hollóson-Oloschon született a fiatalabb Mátyás is, aki felnőtt korában Magyarország és korának Európájában is a legelismertebb és leghatalmasabb magyar királya volt.

A Mátyást lejárató kampány része volt a holló és a gyűrű meséjének Mátyás apjára, Hunyadi Jánosra való alkalmazása is. Bonfini pontosan megnevezte a forrást is: a magyarokkal szemben ellenséges németek a néhai Cillei gróf segítségével agyalták ki a következő szellemes mesét: „Azt mondják, hogy az Erdélyben tartózkodó Zsigmond összefeküdt egy nemes oláh intelligens és bájos lányával, három hónap múlva megtudta, hogy az teherbe esett tőle, fényesen megajándékozta és emlékeztetőül egy gyűrűt hagyott nála, utasította, hogy szülöttjét gondosan táplálja, nevelje, s ha fölcseperedett, küldje el

**Becs, Boldogasszonyfalva, Szentkirály, Hollós, Újfalu, Horogszeg are the family nests of Medieval Europes greatest Hollós-Corvinus noble family.**



Mercy Florimund térképe 1723-ból



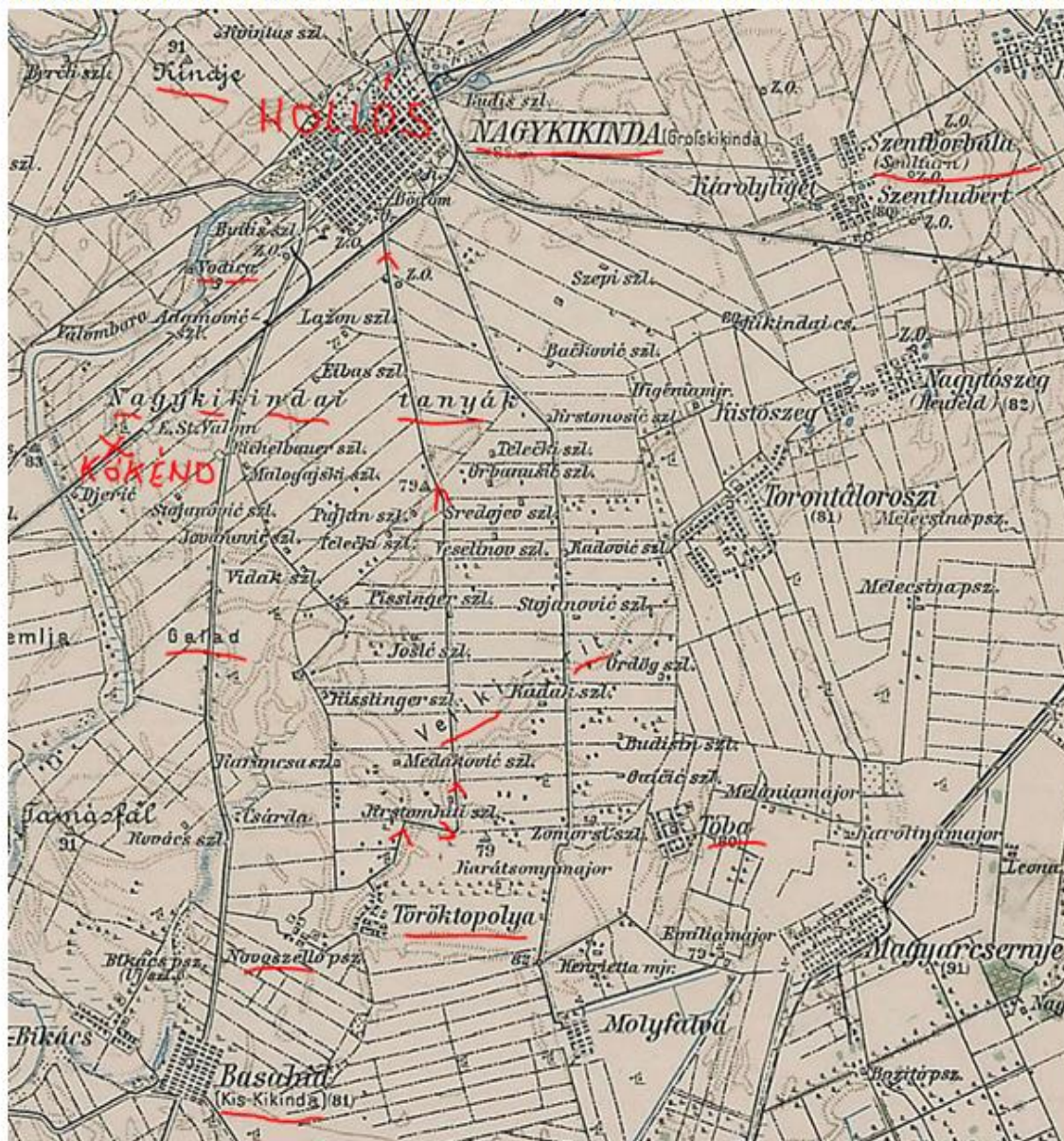
Tehát, tisztázzuk már végre, a mai Nákófalva-Sellos-Szőllős, Hollósból – itt Ollosból lett a NagyKikinda, 1948 utántól csak Kikinda  
onnan délnyugatra a KÖKÉNDből lett – Kikinda amelyet  
Bazsalhida a Baschaiddal összetelepítettek és lett a KisKikinda  
amikor rombolták ősi magyar településeinket Újfaluból lett a Novazella  
 Fontos a dátum: 1723.

Mercy térképe 1723-ban....

Hollósból – itt Ollos- lett a NagyKikinda



**Comitatum Torontaliensis 1733-ben, Kassán írta Samuel Timon, pontosan akkor amikor Bécsből rombolták Torontált. Ez nem volt a véletlen műve.**



**Hollós-Nagykikinda, Kökénd, Galád, Újfalu-Navaszella, Basahid-KisKikinda**

**A Kökénd-Kikindát összelepitették Basahíddal és csináltak belőle KisKikindát  
Hollósból csinálták a NagyKikindát**

**A Veliki Rit – Nagy Rétnek nagy-nagy története van az  
1848/49 évekből amikor ezrével pusztították magyar népünket.  
Magyar irodalomban ezekről nincs vagy alig van lejegyezve adat.**

**Sisa István: The Spirit of Hungary c. könyvéből  
is lehet tájékozódni ezekről a magyarirtásokról.**



and as a tool, the nationalities. In the fever of reforms and equality, the various ethnic groups were eager to carve out for themselves a piece of Hungary itself.

The first counter-move from Vienna occurred on March 27 with the sanctioning of the proclamation by the Croats of Josip Jellachich as Ban (vice-roy) of Croatia. Jellachich would spearhead an armed intrusion into Hungary some months later.

From then on, Vienna's handling of Hungarian affairs became ambiguous. "There were indeed two governments," said Deák, "the one manifest, while the doings of the other were kept secret even from Austrian ministers."

Jellachich's first act on the road to war was to deny that the Hungarian government had any authority over Croatia-Slavonia. In retaliation Kossuth, as Minister of Finance, stopped provisioning the Zagreb Central Command (which was legally under Hungary) on June 1, 1848.

Trouble was also brewing among the Serbs. On April 8, 1848, a Serbian delegation arrived in Pozsony from South Hungary, purportedly to express their thanks for the new reforms which had freed the Serbian peasantry from serfdom. However, their leader, Stratimirovitch, stunned Kossuth by asking whether it was compatible with the new equality for the Serb to secede from Hungary to unite with Serbia beyond the border. Since this would have meant the mutilation of the country, Kossuth replied: "In that event let the sword decide between us."

A few weeks later, Serbian peasants went on a rampage in the area of Nagy-Kikinda, claiming thousands of Hungarian lives. The revolt was sup-

pressed, but in mid-May a Serbian National Assembly was convoked by Metropolit Rajasich in Karlócz to demand their union with Croatia under Austrian rule.

At the same time, the Wallachians (Rumanians) in Transylvania began to stir. In the presence of 15,000 Wallachians in Balázsfalva, their leaders—Janku, Bornucz and Saguna—opposed the official use of Hungarian, and demanded a separate territory, a national assembly and a redistribution of estates.

In the North the Slovaks generally supported the Magyars. Only a handful, headed by Stur, followed Vienna's call, becoming agents of Panslavic agitation under Czech leadership. In June 1848, it was mainly the Czechs who initiated a Panslavic Congress in Prague.

While storm clouds gathered all over the horizon, Kossuth delivered the most dramatic speech of his career on July 11, 1848. Speaking to the Diet, he summoned his nation to arms, beginning his oration with these words:

In ascending the platform to demand of you the saving of our country, the awesome magnificence of the moment weighs oppressively on my bosom. I feel that God has placed into my hands the trumpet for arousing the dead, who may relapse into eternal death if they still be sinners and weak, but who, if the vigor of life is still within them, may waken to eternity.

Gentlemen! The fate of the nation at this moment is in our hands. With your decision on my motion, God has placed you in the position of arbiter over the life or death of Hungary...

In his speech Kossuth asked for increase in the country's armed forces to 200,000 men, with 40,000 to be mustered immediately. To provide for this army, he asked for 42 million forints in taxes, of which eight to ten million would be due the first year.

Kossuth had not yet finished his speech when the deputies sprang to their feet to roar their approval: *Megadjuk! Megadjuk!* (We approve! We approve!)

Seeing their enthusiasm, Kossuth concluded: "This is my request! You have risen to a man, and I prostrate myself before the nation's greatness. If your energy in execution equals the patriotism with which you have made this offer, I venture to affirm that even the gates of hell shall not prevail against Hungary..."

This burst of patriotic enthusiasm stands alone in the history of Hungarian parliaments. Liberals and conservatives, moderates and ultra-nationalists pressed forward to grasp the hand of the orator. All the passionate expression which is inherent in the nation's language was called forth on this occasion. Some broke into tears, old men and young, friends and foes embraced.

The new unity was expressed not only by the words



The first Hungarian ministry, formed in 1848 under the leadership of Count Lajos Batthyány the first Hungarian premier.

...” a rampage in Nagy-Kikinda claimed thousands of Hungarian lives.”  
NagyKikindai randallírozásukkor ezrével oltották ki a magyarok életét



**II Rákóczi Ferenc (Borsi 1676.3.27. – Rodostó 1735.4.8.)**  
**Nagyságos Fejedelmünket**  
**számúzték a saját Hazájából.**

*Szántóné Veréb Irén*  
*2015.10.30.*



## RÁKÓCZI YEAR



“Iustam causam Deus non derelinquet”  
(God never abandons a just cause)

On the occasion of the 300<sup>th</sup> anniversary of signing the Szatmár Peace Agreement, 2011 was declared Rákóczi Year. NSZL contributed three chamber exhibitions to the commemorations by recalling the events between 1703 and 1711, the written documents of the cult and the return of the ashes, and by introducing the Rákóczi March through a display of its scores and musical transcriptions.

“We have fought our fight”  
(The memory of the Rákóczi War of Independence)

The chamber exhibition in the space outside the NSZL Collection of Posters and Small Prints entitled “We have Fought our Fight” (*The Memory of the Rákóczi War of Independence*) from 20<sup>th</sup> September 2011 to 30<sup>th</sup> March 2012 forms part of the national events held in various locations on the 300<sup>th</sup> anniversary of the defeat of the Rákóczi War of Independence. It concentrates on the sites of remembrance and personalities involved through presenting the materials of the Collection of Posters and Small Prints concerning the period. A wide range of documents are applied, including cuts, lithography, postcards, pulp, posters, ex-libris and other small prints. In addition to the historical level, a rich network of literary references enables the display to represent several voices through using quotations from Kuruc poetry and literary works about the Kuruc age. “We have fought our fight” selected as the overall motto comes from the title of Endre Ady’s first Kuruc poem.

Chronologically, the material starts with the out-

break of the War of Independence, moving to the time of inviting Rákóczi to return from Poland (1703), presenting the main sites of battles, the Kuruc-Labanc clashes between supporters of Hungarians and Austrians, introducing parliamentary sessions and the privileged settlements, and finally the Szatmár Peace Agreement (1711) and the subsequent years of exile. Portraits of outstanding generals and other emblematic figures include Ferenc Rákóczi II, Miklós Bercsényi, János Bottyán, Tamás Esze and Ádám Vay. A masterpiece of pulp fiction called *Rákóczi’s Homecoming* is József Rudits’s work. In the eyes of subsequent generations, Rákóczi became a cult figure. Petőfi, one of the leaders of the 1848 Revolution recalls him in a poem whose words roughly translate as “A saint of our homeland, leader of liberty, a guiding star in the dark night, Rákóczi, in whose memory we burn and cry!” (Sándor Petőfi: *Rákóczi* written on 21st April 1848)

The eminent castles (Árva, Huszt, Sümeg, Esztergom, Kassa, Marosvásárhely etc.) of the Kuruc Age come to life in the graphic cuts of the German painter L. Rohbock (1820–1880). Most of these castles were taken by the Kuruc troops already in the first years of the War of Independence, thus serving as bases for years, while there was heavy fighting with mixed results for the possession of such places as

Kassa (today: Košice) and Marosvásárhely (today: Tîrgu Mureş).

During the War of Independence, Eger was the centre of the liberated section of the country with Prince Ferenc Rákóczi II having his headquarters there. Although in 1702 the destruction of the castle was ordered, only the outer parts were taken down, and Rákóczi gave instructions for actually strengthening the fort.



Árva Castle: L. Rohbock’s cut

The view of the Castle of Eger on display is attributed to Georgius Houfnaglius but, according to an inscription in the right corner of the picture, he was only its publisher rather than its master. Whoever made the



500 years of wars for an independent and free Hungary



drawing must have been working on site, as the view is rich in detail, accurate, and comparable with the digital reconstruction of the Castle. Underneath it, there is a part of the town with the Eger Stream. The copper engraving is dated 1617, but in fact, the picture must be older, as it reflects the 1588 state of reconstruction with bastions on the fort.

There are picture postcards of the scene of the first lost battle of Dolha (7<sup>th</sup> June 1703) and of the Tiszaújlak monument with the mythical bird, the *turul*, celebrating the first victory (14<sup>th</sup> July 1703) of the war, as well as of the sites of the main national assemblies (Gyulafehérvár, Szécsény, Huszt, Marosvásárhely, Ónod, Sárospatak, Szerencs and Salánk). The 1707 Ónod assembly stands out, which in fact happened in the field of Köröm, because this is where the deposition of the *House of Habsburg* from the Hungarian throne was declared. Rozsnyó (today: Rožňava) with the Rákóczi watchtower is depicted in a cut by Kálmán Tichy. For a long time, this town was the centre of military production for the War of Liberty, giving infantry soldiers, called *hajdú*, and their settlements privileges for their services, namely



The Charter of Gönc and its *hajdú* privileges

led to the loss of Transylvania for the Kuruc party. The Trencsén defeat on 3<sup>rd</sup> August 1708 already foreshadowed the ultimate fall. "Never has a defeat been more shameful and pathetic, never has a lost battle had more unfortunate consequences," Prince Ferenc Rákóczi II moaned in his memoirs. Ocskay's treachery happened after this, as well as his subsequent execution in the main square of Érsekújvár. (These events

are recorded in the pulp novel entitled the *Traitor's Atonement*.) There are also pictures of the losing battle of Romhány in 1710 and visitors get an insight into the points of the Szatmár Peace Agreement concluded on 30<sup>th</sup> April 1711, as well as into the text of the loyalty oath. Describing the years of exile, in addition to Rákóczi himself, Kelemen Mikes is given special emphasis, as well as the Turkish town of Rodostó (today: Tekirdağ), where a whole street was given over to the outcasts.

In a separate case, small prints, cards, ex libris and other miscellaneous items reflect the cult of the War of Liberty and the main years of remembrance (1903, 1906, 1935, 1953, 1976, 1985), with special emphasis on the 1906 reburial of the remains of Ferenc Rákóczi II and his fellow exiles in the crypt of the Kassa (today: Košice) cathedral.

A separate unit is formed of such memorial documents as the ex libris evoking Rákóczi and his age, most of which were made for the 300<sup>th</sup> anniversary in 2011 by the well-known contemporary artists Mihály Csibý, László Imets, László Kerékgyártó, Gyula Kőhegyi, Péter Űrmös, Edit Varga and Zsolt Vecserka (the ex libris were commissioned by Kornélia Tóth-Vas).



Ex libris for Kornélia Tóth-Vas, designed by Péter Űrmös

distinguishing Gönc (1706), Simontornya (1707) and Tarpa (1708). Displayed at the exhibition, the Charter granted to Gönc as a *hajdú* town clearly lays down the town's rights and obligations.

Several scenes of lost battles are also seen in picture cards. Negotiations with foreign powers did not yield much success, the camp of supporters of the War of Liberty was thinning out, and there was gradually more and more treason and defeat. The 1705 defeat

A number of posters in the exhibition advertise the film *Rákóczi's Lieutenant*, its actors and scenes, while others represent various 20th century Rákóczi exhibitions and the program of the Sárospatak Rákóczi Museum or the Rákóczi memorial book. The poster featuring the title of the present exhibition replicates the poster of the 1903 Rákóczi relic exhibit at Kassa, which is also on display here.

By conjuring up the scenes of remembrance and emblematic figures of a past age, the present undertaking tries to contribute to cherishing the remembrance of the War of Independence and the national image of the Kuruc age through the perspective of present evaluations. The Rákóczi War of Independence formulated the actual questions of a Hungary falling prey to the absolutistic attempts of the Habsburgs, of which the most burning issue was the country's independence. Closing down the war by common assent, the Szatmár Peace Agreement was born out of a compromise between the Habsburg absolutistic dynasty in Vienna and the Hungarian feudal constitutional order. The Hungarian estates of the realm gave up the fight for independence in exchange for the court in Vienna giving up absolutistic governance in the territory of Hungary, thus acknowledging the country's independence of estates within the Habsburg Empire. Echoing the title of the exhibition, we may rightly claim, in Ady's words that *"We have fought our fight..."*

Kornélia Tóth-Vas

vasne-toth.kornelia.at.oszk.hu

**"We are willing to pay  
a pilgrimage to  
get your ashes back"  
(documents about the return of  
the remains of Ferenc Rákóczi II  
and his fellow exiles)**

On the national library's seventh floor, outside the central information space of the catalogue area, a new exhibition area was launched on 23<sup>rd</sup> September 2011. The goal is to have a permanent chamber exhibition drawing visitors' and colleagues' attention to marked days, memorable events and significant anniversaries. The theme of the first of these events was related to the closing program of the Rákóczi Year: the highly decorated train bringing home the remains of Ferenc Rákóczi II and his fellow exiles crossed the Hungarian border at Orsova 105 years ago, on 27<sup>th</sup> October 1906. Majestic mourning processions

were held in Budapest and Kassa (today: Košice). These outstanding milestones in history are recalled by contemporary prints, photos and film snippets. As the closing accord of the Millennium celebrations, the return of the ashes was the climax of the Rákóczi cult. In this context, it is worth observing the development of the cult.

During Habsburg absolutism it was forbidden to utter Rákóczi's name or to remember him in any way. In Act 49 of the 1715 Hungarian Diet, the *Kuruc* leader and his fellows were declared traitors. Thus, in the last years of the 18<sup>th</sup> century when the country was gradually freed from the Germanizing politics of Joseph II, the Great Prince's cult developed as a manifestation of the national consciousness. Later the enthusiasm permeating Hungarian public life diminished, only to return in the Reform Age's fine literature. Warning against forgetfulness and followed by keen censorship, in rough translation this is what Vörösmarty wrote in his poem *Miklós's sorrow*:

*Your poor country is not allowed to resound your  
forbidden name any more,  
I wonder if you feel this underneath the heavy  
ground,  
You shouldn't think that your princely ashes are  
not remembered:  
Here I am as a live reminder, writing in sorrow.  
If any Hungarian should ever be thrown to this  
mournful land,  
I am telling him: "This is where your homeland's  
prince lies, an outcast, because was no liberty  
there."*

In the days of the 1848 Revolution Petőfi was already free to invoke the Prince's memory in his poem entitled *Rákóczi*, in which he moans the fact that Rákóczi's grave is unknown; nevertheless the poet looks optimistically into a freer future.

*The cause of which you was a soldier,  
In a little while will celebrate its victory,  
But you will not be here as a triumphant,  
You cannot come from your abysmal tomb.*

*We are willing to pay a pilgrimage  
To retrieve your ashes back to us,  
But where you was buried in the earth,  
Where is your long home? nobody knows.*

The title of the exhibition also comes from this Petőfi poem, hinting at the process from the wish to have the remains brought home to the actual realization of the plan. The period of easing tensions that led to the Compromise gave scholars the courage to venture to the graves in Turkey. In 1862, the first to travel to Turkey on behalf of the Hungarian Academy of Sciences were Ferenc Kubinyi, Imre Henszlmann



and Arnold Ipolyi, whose main goal was to find King Matthias's Corvinas that had been taken from Hungary. (The sultan gave a few of those copies back as presents in 1869 and 1877.) Encouraged by the Viennese consul, and interpreting the offer as official permission, Kubinyi and his colleagues made a one day trip from Constantinople to Rodostó, where because of strict time limitations, they made no more than exploratory research.

Following in the footsteps of these three scholars and building on their accounts and descriptions, in 1888 Kálmán Thaly set out to map out the scenes. In the Rodostó Greek church he described the tombstones of the noblemen Miklós Bercsényi, Antal Eszterházy and Miklós Sibrik. In Nicomedia (today: Izmit) he managed to identify Imre Thököly's grave in the Armenian cemetery. In 1889 Thaly returned to Constantinople at the head of a five-member Corvina research committee. Having obtained the permits, he and Vilmos Fraknói opened the graves of Ferenc Rákóczi II, Ilona Zrínyi, József Rákóczi and Krisztina Csáky Bercsényi in Constantinople's Saint Benedict Church of the Lazaristes. However, Thaly did not identify the remains in Rodostó and Nicomedia, but on his return to Hungary, he did everything in his power as a politician and a scholar to have the ashes brought home.

In 1903 Lajos Szádeczky managed to have Miklós Bercsényi's grave in Rodostó opened without any official permission.

In 1904 Franz Joseph gave the go-ahead for bringing home the remains of Ferenc Rákóczi II and his fellow exiles. Commissioned by Prime Minister István Tisza, Lajos Thallóczy went to Turkey to make the necessary preparations. He was joined by his private secretary Jenő Forster and Aladár Edvi Illés, an art teacher at the Academy. In the course of the preparatory work, they took the remains and tombstones from Rodostó and Nicomedia to the Lazaristes' Church in Constantinople.

On 17<sup>th</sup>–18<sup>th</sup> October 1906, members of the Hungarian delegation, Kálmán Thaly, Gyula Forster, Vilmos Fraknói, Lajos Thallóczy, Aurél Török, Jenő Forster and Ferenc Kolossa took over the ashes in a ceremony from Provost Francois Lobry in the Saint Benedict Church in Constantinople.

On 23<sup>rd</sup> October the Hungarian parliament annulled the sections of Act 49 of 1715 condemning Rákóczi and his followers, and the following day the monarch stamped the resolution. The ship set sail from Constantinople the same day, with the ashes of Ferenc Rákóczi II, Ilona Zrínyi, Imre Thököly, József Rákóczi, Miklós Bercsényi and his wife Krisztina Csáky Bercsényi, Antal Eszterházy and Miklós Sibrik on board. On 25<sup>th</sup> October the ship arrived in the port of

Constanta, where the coffins and tombstones were placed onto a highly decorated special train.

At 8.20 on the morning of 27<sup>th</sup> October the train reached Hungarian soil at Orsova, where members of the government, headed by Prime Minister Sándor Wekerle, took over the remains in a solemn ceremony. The train pulled into the Eastern Railway Station in Budapest at 8.34 the following morning and was received by Mayor István Bárczy. The coffins were placed on decorated carriages and the mourning procession walked down the Kerepesi Road (which has been called Rákóczi Road ever since) to reach Saint Stephen Basilica, while Imre Thököly's ashes were taken separately to the Lutheran Church in Deák Square. The train left for Kassa at 8 in the evening and arrived in the early hours of 29<sup>th</sup> October. The remains of Ferenc Rákóczi II, Ilona Zrínyi, József Rákóczi, Miklós Bercsényi and his wife Krisztina Csáky Bercsényi, Antal Eszterházy and Miklós Sibrik were then buried in the Saint Elisabeth Cathedral of Kassa. In accordance with his will, on 30<sup>th</sup> October Imre Thököly's ashes were taken to Késmárk (today: Kežmarok) and buried in the new Lutheran church.

There are some genuinely rare pieces among the documents in the four cases. There are two of the works of Kálmán Thaly, who had a lion's share in promoting the return of the remains. He dedicated to Lajos Kossuth *The Youth of Prince Rákóczi II*, published in 1881 in a decorative red cover with a gold frame. The dedication starts with a four-line verse in which the author draws a parallel between the two statesmen's careers:

*How grim the power of ill fortune,  
It is painful to know and torture to feel  
That the reward for your glorious career  
Was once Rodostó and is Turin today!*

The national library owns a copy of the 1983 *Rákóczi Relics in Turkey and the Discovery of Prince Ferenc Rákóczi II's Remains*, in which there is the following note by Lajos Thallóczy, the man the government officially entrusted with bringing the ashes home: *This is the copy I had with me on my journey to Constantinople from 4 Oct to 29 Dec. and this is what Archbishop Stepan Hovagimian asked me to put before the ashes of Imre Thököly in the Ismidt Armenian church on the night of 22-23 Dec. 1904. Thallóczy.* Also on display is the galley of the travel diary he kept between 5<sup>th</sup> October and 7<sup>th</sup> November 1906, with the author's own corrections and signature.

A monograph about the Kassa Saint Elisabeth Cathedral, where the exiles' remains lie was published by Béla Wick. The cover page of the copy on display has the following dedication: *To the Mayor of Budapest, the*

*Right Honorable Károly Szendy with a grateful heart and warm feelings from the mayor of the municipal borough of Kassa, annexed to the motherland, dated on 21<sup>st</sup> January 1939.* Thus, in the turmoil of history, Rákóczi's ashes were returned to the homeland for a short time.

We owe the 1906 films of the Budapest and Kassa processions to the NSZL Collection of Historical Interviews.

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## The Rákóczi March

It is an NSZL tradition that every year the Music Collection holds a chamber exhibition to remember the year's main anniversaries, thus in 2011 the bicentenary of Ferenc Liszt's birth. However, as the national library was a co-organiser of the year's main Liszt event (see the report in our *Liszt and the Associated Arts*), we felt that the exhibition in the Music Collection's corridor would be self-repetition. Therefore, on the occasion of the Rákóczi Year the exhibition gives an overview of the history of the Rákóczi March, which is strongly related to Liszt himself. The development of the tune that can be traced back to the mid-17th century is in the focus, with special regard for the role of the military conductor Nikolaus Scholl, who probably noted down the famous Gypsy violinist János Bihari's performance and went on modifying it to produce the present melody of the march. Published in print as early as the 1820s, the "Rakoczy-Marsch" was also close to Erkel's heart, who was a pianist as a young musician: in the 30s he repeatedly played variations on the tune, and one of his adaptations was published by József Wagner in January 1840. The cover page of the latter print says *In memory of Ferencz Liszt*, as after the famous concert given in the Hungarian Theatre on 4<sup>th</sup> January, the censor prevented the publication of Liszt's own adaptation. Thus Erkel's work, partly imitating his virtuoso colleague's style, attempted to

"make up for" the former. The variation Liszt played in 1840 stayed in manuscript for ever (its autograph is a gem of our exhibition), but the composer made a number of further Rákóczi adaptations over the coming decades, of which in the cabinets we display the 1851 Leipzig "popular edition," known as the 15<sup>th</sup> piece in the *Hungarian Rhapsodies* series, as well as the symphonic transcript presented in Pest in August 1865. In fact, only in 1871, after Berlioz's death did Liszt publish the latter, as he considered it rude to compete with his friend's widely known symphonic transcript dedicated to no other than Liszt himself. (Our visitors can study the original Berlioz manuscript as well, as at the beginning of the 20<sup>th</sup> century this precious document went from Erkel's bequest to the National Széchényi Library. It needs to be added that Berlioz's still popular adaptation was banned in Hungary for a decade after the fall of the War of Liberty, and following the Austrian troops' defeats in Italy, when in the easing political tension the Philharmonic Association was again allowed to put it on its program in 1859, first it featured on posters with the deliberately misleading *Memories of Pest* title.

From the 1860s there was a chaotic abundance of adaptations of the Rákóczi March. Therefore in the two show cases in the reading room we concentrated on a single aspect of its later reception: the various lyrics later set to the tune (as a type of "encore" added to the exhibition). While the words dating back to the 1860s and 70s emphasize the ideal love of the homeland (*"Welcome, celestial light on our country, guard of nation, pure earthling."*), the tone is more militant in the early 20<sup>th</sup> century (*"Come on Hungarians, the enemy is coming, defend the country and its eternal cause."*), while the wish to seek revenge transpires strongly in the text born after Trianon: *"Hungarians' God, do harm the Labanc troops! The hour of the battle call is nearing so that the Hungarian will, iron and fight should save the sad homeland! Come on, Hungarians!"*

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## A RÁKÓCZI-VONAT KULTUSZA BÁCS-BODROG ÉS TORONTÁL VÁRMEGYÉBEN

*The Cult of the Rákóczi-train in Bács-Bodrog and Torontál Counties*

*Kult voza Ferenca Rakocija II u Bač-bodroškoj i Torontalskoj županiji*

Jelen munka részletesen ismerteti II. Rákóczi Ferenc hamvai hazahozatalának kultuszát Bács-Bodrog és Torontál vármegyében. Az 1906-os újratemetés jelentős nemzeti eszmény, a magyar történelem kiemelkedő, „kultikus” alakjának felmutatása a nemzet előtt.

Országos összefogásról lévén szó, először a közvélemény hangolódott rá az eseményre a lapok, folyóiratok és alkalmi kiadványok révén. Vizsgálódásaim 1906 laptermésének áttanulmányozására, főként a *Bácska* és a *Torontál* számainak elemzésére irányul. Rákóczi hamvainak hazahozatala „szent nemzeti feladatnak” számított, amelyből ki-maradni egyet jelentett a hazaárulással, s emiatt igen nagy anyag áll a kutatók rendelkezésére. A dolgozat másik kutatási módszere az adatközlőkkel folytatott beszélgetés, amelyből a kultusz mai továbbéléséről bizonyosodhatunk meg. Főként azokon a településeken, ahol áthaladt az a bizonyos vonat (Oroszlámos, Egyházaskér, Valkány, Nagyszentmiklós). A Rákóczi-vonat Vajdaságon történő áthaladása kultuszépítő gesztus is volt, hiszen a vajdasági lapok rovataiban ihletett lírai és prózai művek jelentek meg vajdasági szerzők tollából, amelyek figyelmen kívül maradtak.

E tanulmány a Rákóczi-vonat nyomainak feltárását, II. Rákóczi Ferenc vajdasági kultuszát járja körül konkrét, jórészt ismeretlen, kultikus szövegek és jelenségek felkutatásával.

*Kulcsszavak:* Rákóczi-vonat, Rákóczi-kultusz, újratemetés, vajdasági vonatkozások

### BEVEZETŐ

II. Rákóczi Ferencet az 1715. évi 49. törvénycikk hazaárulónak nyilvánította és száműzte Magyarországról, s habár olykor felmerült hamvai felkutatásának, majd hazaszállításának kérdése, csupán a forradalom és a szabadságharc utáni viszontagságokkal teli két évtized elteltével kezdődhettek meg az érdemi tárgyalások, miután Zemplén vármegye felirata elsőként szorgalmazta a fejed-



lem földi maradványainak felkutatását.<sup>1</sup> A 18. században a folklóron keresztül hagyományozódott Rákóczi kultusza, később Mikes Kelemen 1794-es kiadású törökországi leveleiből ismerhették meg az emigráció történetét, majd a 19. század végére a kultusz legfőbb szócsöve és alakítója, Thaly Kálmán által. Hiszen az ő közbenjárásának és történetírói munkásságának eredménye I. Ferenc József levele, amelyben utasítja Tisza Istvánt, hogy foglalkozzék a hamvak hazahozatalának ügyével. Azzal, hogy Thaly elérte, széles körben olvassák műveit, hatást is gyakorolt olvasóira, s ezzel megteremtette azt a forró nemzeti hangulatot, amely hozzájárult II. Rákóczi Ferenc és bujdosótársai hamvai hazahozatalához.<sup>2</sup>

Jelen dolgozat részletesen ismerteti Rákóczi fejedelem és bujdosótársai földi maradványainak hazaszállítását a Rákóczi-vonat Bács-Bodrog és Torontál vármegyei kultuszának tükrében. Az 1905-ös orosz forradalom hatása erősen érezhető volt Magyarországon 1906-ban, és a válságos években az újratemetésre irányuló országos figyelem jó figyelemelterelésnek is bizonyult. Kormányi rendelettel országos összefogásról lévén szó, először a közvélemény hangolódott rá az eseményre a lapok, folyóiratok és alkalmi kiadványok révén. Kutatásaim az 1906-os év laptermésének áttanulmányozására, a korabeli meghatározó torontáli és Bács-Bodrog vármegyei lapok, nevezetesen a *Torontál* és a *Bácska* számainak átolvasására irányul. Rákóczi hamvainak hazahozatala „szent nemzeti feladatnak” számított, amelyből kimaradni egyet jelentett a hazaárulással, s emiatt igen nagy anyag áll a kutatók rendelkezésére. A dolgozat másik kutatási módszere az adatközlőkkel folytatott beszélgetés, amelyből a kultusz mai továbbéléséről bizonyosodhatunk meg. Főként azokon a településeken, ahol áthaladt az a bizonyos vonat – például Oroszlámoson, Egyházaskéren, Nagykinván, Valkányon és Nagyszentmiklóson. A Rákóczi-vonat észak-bánáti áthaladása kultuszépítő gesztus is volt, hiszen a vajdasági lapok rovataiban ihletett lírai és prózai művek jelentek meg helyi szerzők tollából, amelyek figyelmen kívül maradtak. E tanulmány a Rákóczi-vonat nyomainak feltárását, II. Rákóczi Ferenc vajdasági kultuszának felfedésére tesz kísérletet, jórészt ismeretlen, kultikus szövegek és jelenségek felkutatásával, közlésével.

Hasonló munka jelent meg 2011-ben kassai vonatkozásban. Ott csak a folyóiratok révén. Itt viszont kísérletet tettem népköltészeti vizsgálódásokra is.

A kultusz kutatás „divatja” Magyarországon a kilencvenes évek végén indult meg, és máig igen termékeny kutatási diszciplína. Vidékünkön Németh Ferenc foglalkozik kiadványaiban kultusz kutatással. Munkái közül különösen fontos az *Arany, Jókai és Petőfi kultusza a Vajdaságban* című kötet, amely mintát is szolgáltat azok számára, akik hasonló vajdasági vizsgálódásokra vállalkoznak.

<sup>1</sup> L. még Gayer V. 2011.

<sup>2</sup> Uo. Lásd még: R. Várkonyi, 1961. 284.

Esetünkben, amikor különféle módszerek figyelembevételével teszünk kísérletet a Rákóczi-vonat kultuszának feltárására, különösen fontos a kultusz-fogalom komparatív elemzése. Ha néprajzi szempontból vizsgálunk egy-egy kultuszt, akkor elsősorban annak vallási rendszerként való felfogását kell figyelembe vennünk, vagyis a kultusz nem más, mint „rítusainak összessége, az a társadalmilag szabályozott forma, melyen keresztül a hívők és a közösség hitrendszeréhez tartozó istenség (ill. természetfeletti lények vagy erők) közti kapcsolat megvalósul, tehát egy közösség és a »természetfeletti«-nek tartott lények és erők egymáshoz való viszonyának társadalmilag rendezett gyakorlati formája”. Abban az esetben, ha a népi kultuszra mint fundamentumra tekintünk, akkor enyhe túlzással a tudatosan generált személyi kultusz – esetünkben II. Rákóczi Ferencé – és a közösség hitrendszeréhez tartozó istenség közé nyugodtan egyenlőségjelet tehetünk, azonban ha a kultuszt világias értelemben szükséges definiálnunk, akkor inkább csupán valaminek – mely lehet halandó és természetfeletti – a szent és ünnepélyes formában zajló kinyilatkoztatásáról kellene beszélnünk. A kultusz szó a latin *colere* szóból származik, melynek jelentése művel, gondoz valamit, tisztelettel van valami iránt.<sup>3</sup> Esetünkben ezzel a megközelítéssel élek.

## SAJTÓTÖRTÉNETI ÖSSZEFOGLALÓ

### *Torontál*

A leghosszabb életű bánati magyar lap, a *Torontál* átfogó sajtótörténeti összefoglalását Németh Ferenc készítette. 2004-ben publikálta *A nagybecskereki sajtó története (1849–1918)* című kiadványában.<sup>4</sup> A lap kiadása 1872-ben indult meg Balás Frigyes szerkesztése alatt, és 1944. október 1-jén, Nagybecskerek felszabadulásának előestéjén szűnt meg.<sup>5</sup> II. Rákóczi Ferenc és bujdosótársai hamvai hazahozatalának évében, az 1892-től politikai és társadalmi napilapként számon tartott *Torontál* főszerkesztője Brájjer Lajos volt (1892-től 1908-ig szerkesztette a lapot). Első számában ismertette szerkesztési elveit, jelezve, hogy a lapot a „szabadelvűség szellemében szerkeszti, külön figyelmet szentelve a közoktatásnak, a kereskedelemnek, az iparnak, a földművelésnek, de a jótékonyagnak is”. Mindemellett arról is biztosította az olvasókat, hogy a „napi eseményeket nem csak gyorsan és pontosan, de egyszersmind tetszetős formában is kapják” (NÉMETH 2004: 37), ezzel előre jelezve lelkiismeretes hírközlői szándékát.

A jelentősebb évi közlések a fejedelem hamvainak hazaszállításáról 1906 októberéig elenyészőek. Az október 27-i nagy ünnepély közeledtével felélénkül

<sup>3</sup> Németh F., 2014. 8

<sup>4</sup> Németh F., 2004.

<sup>5</sup> Uő, 2004. 42.

a *Torontál* tematikus hírközlése. A napilap október 6-i számában megkísérli felhívni Torontál megye lakosságának a figyelmét az ünneplés kiemelt fontosságára, mivel más megyékkel ellentétben Torontál vármegyén keresztülhalad a vonat, sőt Nagykikindán tizenöt percre meg is áll, hogy a lakosságnak alkalma legyen leróni kegyeletét. A központi ünnepség is Nagykikindára kerül. A lap beszámol arról is, hogy október 27-én Botka Béla főispán és Jankó Ágoston alispán Orsovára utazik, és a hamvakat onnan Budapestig kísérik, továbbá, hogy a „vármegye területén, amerre a vonat elvonul, minden állomáshoz kivonul az illető községek lakossága és sorfalat állva fáklyafény mellett hódol a fejedelem hamvainak. Ugyanekkor a községekben megkondulnak az összes harangok, s azok zúgása közben robog a vonat tovább”.<sup>6</sup> A vármegyét száztagú küldöttség képviselte Vincehídy Ernő magyar főjegyző vezetésével. Október 12-én érkezett Kassáról az átirat Torontál megyébe, amelyben a gyászszertartásra vonatkozó utasításokat közlik. Ugyanitt olvasható a temesvári Rákóczi ünnepi rendezvényre szóló meghívó is Torontál vármegye előjárói és lakosai részére.<sup>7</sup> 13-án már a végleges úti program is nyilvánossá lett: „Az uti program szerint a vonat Temesvárról este 7 óra 25 perckor indul el s 8 óra 43 perckor érkezik Zsombolyára. Zsombolyán a vonat öt percre megáll, s ezt az időt fölhasználják a zsombolyaiak, hogy ünnepies fogadásban részesítsék a vonatot hozó hamvakat. (Itt a vármegye törvényhatósága szintén küldöttségileg képviselteti magát s a pályaudvarra kivonul a községi előjáróság és a képviselőtestület, valamint a tanintézetek, a község pedig pompás koszorút helyez a koporsóra.) Nyolc óra 48 perckor megy tovább a vonat Nagykikindára, ahová 9 óra 18 perckor érkezik meg s itt negyedórát áll. [...] Nagykikindáról azután 9 óra 33 perckor tovább indul Szeged felé...”<sup>8</sup>

Október 20-án ír először a *Torontál* a téma kapcsán a többi vármegyei lap-tól már megszokott emelkedett hangnemben, áradozva a címlapon („Sok-sok esztendő sóvárgását, titkon búsongó hazafi szíveknek fel-felzokogó epedését vigasztaló balzsammal enyhíti meg a királyi szó s betelik a magyar nemzet régi óhajta: hazát nyernek a hontalanok”).<sup>9</sup> 25-én ír a lap a tervezett nagybecskereki és nagykikindai ünnepekről, melyeknek formái az istentiszteletek, iskolai rendezvények, alkalmi beszédek, szavalatok és énekek. Nagykikindán díszülést is tartanak, a környező települések lakosai számára pedig Nagybecskerekéről délután egy órakor különvonat indul a határ menti vasútállomásra és ünnepségre.<sup>10</sup> Az ünnepség alkalmából Nagybecskereken Rákóczi-díszelőadás is lesz a

<sup>6</sup> Torontál, 1906. október 6., 2. Arról, hogy Egyházaskéren és Nagykikindán hogyan üdvözölték a fejedelmi szerelvényt, a Rákóczi-vonat a népi emlékezetben című fejezetben olvashatunk

<sup>7</sup> Ua., 1906. október 12., 1.

<sup>8</sup> Ua., 1906. október 13., 3.

<sup>9</sup> Ua., 1906. október 20., 1.

<sup>10</sup> Ua., 1906. október 25., 1–2.



városi színházban, a fejedelem szerepét pedig Beregi Oszkár játssza.<sup>11</sup> Amellett, hogy munkaszüneti napot is hirdettek az ünnepély apropóján, a napilap arról is beszámol, hogy négy nappal az ünnepség előtt próbákat tartanak a fővárosban a „művészrendezők és az országos bizottság tagjainak jelenlétében”.<sup>12</sup> A továbbiakban részletes ismertetőt kapunk a lokális rendezvényekről, az ünnepi szervezések lefolyásáról. A Rákóczi-vonat elemzése kapcsán különösen jelentős még a *Torontál*-ban megjelent alkalmi költemények és irodalmi jelentőségű írások sora. Többek között a lapban olvashatjuk Madarász Anikó Szent ravatal című, huszonegy versszakos költeményét<sup>13</sup>, a II. Rákóczi Ferenc fogságban című darabról szóló elemzőtudósítást<sup>14</sup>, egyik mellékletében dr. Klein Mór Szentelt hamvak című templomi beszédét<sup>15</sup>, ismeretlen szerző tollából a Rákóczi címet viselő tárcát<sup>16</sup>, Madarász Anikó még két költeményét, melyeknek a Kuruc versek címet adta<sup>17</sup> és dr. Kiss Arnold költeményét, amelyet elő is adott a budapesti II. kerületi társaskör Rákóczi-ünnepélyén, a címe pedig A magyar szabadság.<sup>18</sup>

### Bácska

A *Bácska* megyei közérdekű politikai közlönyként 1878-ban jelent meg Bittermann Sándor nyomdájában és az ő szerkesztése alatt. Hetente kétszer jelent meg.

Akárcsak a *Torontál* esetében, a *Bácskában* is az újratemetés és a hamvak hazaszállítására kijelölt dátum közeledtével sűrűsödtek a tematikus közlések. Mivel a „nagy nemzeti eszmény” már évek óta foglalkoztatta a vármegyék lakosságát, miután a kormány nyilvánosságra hozta annak időpontját, kezdetét vette a készülődés. A települések erejükhöz mérten, kivétel nélkül igyekeztek leróni tiszteletüket a fejedelem földi maradványai előtt. Október 5-én a *Bácska* Hírek rovatában egy rövidke közlésben számol be arról, hogy „Szeged hazafias közönsége” lovas szobrot kíván állítani, „ércszoborban akarja föltámasztani a nagy Rákoczy alakját”<sup>19</sup> abból az alkalomból, hogy a fejedelmi hamvak a városban is megpihennek, hisz minden nagyobb településen megállt a Rákóczi-vonat. A szoborállítás nem egyedülálló kezdeményezés, hiszen a Monarchia 1906-tól engedélyezte a városoknak, hogy ezzel tisztelegjenek a fejedelem előtt. Az erre a célra létrejött szegedi Rákóczi-egyesület gyűjtést szervezett, de csak 1912-re

<sup>11</sup> Ua., 1906. október 26., 1.

<sup>12</sup> Ua., 1906. október 26., 2.

<sup>13</sup> Ua., 1906. október 27., 2.

<sup>14</sup> *Torontál*, 1906. október 27., 3.

<sup>15</sup> Ua., 1906. október 29.

<sup>16</sup> Ua., 1906. október 30., 1–3.

<sup>17</sup> Ua., 1906. november 7., 1.

<sup>18</sup> Ua., 1906. november 9., 1.

<sup>19</sup> *Bácska*, 1906. október 5., 4.

## A RÁKÓCZI-VONAT A NÉPI EMLÉKEZETBEN

A nagyikikindai ünnepségről nem írhatunk visszaemlékezések formájában, mivel a mai urbánus közsgben kiüresedett a Rákóczi-ünnepségről szóló emlékezet a helységben, viszont a Borovszky-féle monográfiában Fekete Gyula református lelkész beszámol az eseményről: „1906 október 27-én este 9 óra 18 perczkor II. Rákóczi Ferencnek a hazába visszahozott hamvai, továbbá az ő édes anyjának, Zrinyi Ilonának s a többi bujdosó honfiaknak a hamvai is, Nagykikinda vasuti állomásán 15 perczig állottak. Ezen a napon az összes templomokban imádságot mondtak és este a vármegye Nagykikindán, a városházán tartotta díszgyűlését. S a város lakosainak ezrei, hatóságok s testületek kivonultak az állomáshoz.”<sup>26</sup>

A történetírás és közlés mellett különösen jelentősnek vélem azt a mozzanatot, hogyan élte meg a települések lakossága Rákóczi és bujdosótársai hamvai hazahozatalának ünnepélyét. Nagyszüleim történetei, visszaemlékezései közül kitűnt egy-egy ilyen emlék. Ők szüleiktől és a téli hosszú esték beszélgetései alkalmával hallották a történetet arról, hogy az egyházaskérek (vörbicaiak) a nagy eseményről értesülve 1906 októberében, amikor a Rákóczi-vonat a nagykikindai ünnepély után továbbhaladt Mokrín (Homokrév), Egyházaskér és Oroszlámos irányába, az említett települések lakosai ünneplőbe öltözve kivonultak a vasútállomásra. A vonat nem állt meg, csupán csökkentette sebességét, s amikor elhaladt, az egyházaskérek sírtak, mások megemelték kalapjukat. Benn a településen pedig megkondultak a harangok.

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<sup>26</sup> Borovszky S., 1911.

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### *The Cult of the Rákóczi-train in Bács-Bodrog and Torontál Counties*

In great detail, this paper reviews the cult of delivering the Rákóczi ruling prince's remains back home in the counties of Bács-Bodrog and Torontál. The reburial in 1906 was an important national ideal in Hungarian history in the form of showcasing the iconic personality in front of the nation.

Given that the project was a cross-country cooperation, first the papers, journals and periodicals were attuned to the idea. The research in this paper studies the publications of the year 1906, and focuses mainly on the counties of *Bácska* and *Torontál*. The delivery of the remains of Rákóczi ruling prince was considered a somewhat "sacred national duty." Failing to participate meant treason which provided a lot of material available for research. The second method of the research is interviewing the informants, which can assure us of the existence of the cult to this day. Especially in the areas where the aforementioned train passed – Oroszlámos, Egyházaskér, Valkány, Nagyszénmiklós.

The passing of the Rákóczi train through Vojvodina was also a culture building gesture, since the Vojvodinian papers inspired works of poetry and prose that were mostly not recognized until then.



This research follows the trail of the Rákóczi train, studies the cult of Francis II Rákóczi in great detail through mostly unknown culturally significant texts and phenomena.

*Key words:* Rákóczi train, Rákóczi cult, reburial, Vojvodinian references.

### *Kult voza Ferenc Rakocija II u Bač-bodroškoj i Torontalskoj županiji*

Rad detaljno opisuje kult repatrijacije pepela kneza Rakocija II u Bač-bodroškoj i Torontalskoj županiji. Ponovno sahranjivanje 1906. godine i prikazivanje jednog izvanrednog „kultnog” lika Mađarske istorije predstavlja važan ideal za naciju.

Pošto se radilo o državnoj akciji, događaj je prvo prihvaćen od strane javnosti putem novina, časopisa i prigodnih publikacija. Istraživanja obuhvataju detaljno proučavanje novinskih izdanja *Bačka* i *Torontal* iz 1906. godine. Prenos pepela Rakocija II u Mađarsku – moglo bi se reći – smatrao se „svetim nacionalnim zadatkom”, a negacija učešća u ovom činu smatrana je izdajom otadžbine. Usled toga na raspolaganju stoji znatna količina materijala za jednog istraživača. Drugi istraživački metod ovog rada jeste razgovor sa izvorima podataka putem kojih se možemo uveriti da je ovaj kult i dalje opstao, i to posebno u mestima kroz koje je Rakocijev voz prolazio, na relaciji Banatsko Arandelovo (Oroszlámos, SRB), Vrbica (Egyházaskér, SRB), Valcani (Valkány, RU), Sânnicolau Mare (Nagyszentmiklós, RU). Prolazak Rakocijevog voza kroz Vojvodinu bio je gest kulturnog karaktera. Naime, objavljivali su se prozni i lirski tekstovi novinara i urednika u kolumnama vojvođanskih listova, inspirisani ovim događajem, a koje je ipak zaobišla pažnja javnosti.

Ovaj rad donosi nova saznanja otkrivanjem Rakocijevog voza, te obuhvatajući kult Ferenc Rakocija II u Vojvodini putem konkretnih, dobrim delom nepoznatih, kultnih priča i događaja.

*Ključne reči:* Rakoci – voz, Rakoci – kult, ponovno sahranjivanje, aspekti Vojvodine.

Beérkezés időpontja: 2015. 10. 27.

Közlésre elfogadva: 2015. 10. 30.



I. sorozat.

33. szám.

**II. RÁKÓCZI FERENC. 1676—1735.**

Magyarország fejedelme, a magyar történelem dicső alakja. Diadalmas harcokat vívott az osztrák császári ház hadaival. Rodostóban halt meg, honnan hamvait 1906-ban hazahozták





## Francis II Rákóczi : biography

27 March 1676 – 8 April 1735

The Ottoman Empire signed the Peace Treaty of Passarowitz with Austria on 21 July 1718. Among its provisions was the refusal of the Turks to extradite the exiled Hungarians. Two years later, the Austrian envoy requested that the exiles be turned over, but the Sultan refused as a matter of honour. Rákóczi and his entourage were settled in the town of **Tekirdağ (Rodostó in Hungarian)**, relatively distant from the Ottoman capital, and a large Hungarian colony grew up around this town on the Sea of Marmara. Bercsényi, Count Simon Forgách, Count Antal Esterházy, Count Mihály Csáky, Miklós Sibrik, Zsigmond Zay, the two Pápay, and Colonel Ádám Jávorka were among many who settled there, sharing the sentiment of the writer Kelemen Mikes, who said, "I had no special reason to leave my country, except that I greatly loved the Prince."

Rákóczi lived in the Turkish town of Tekirdağ for 18 years. He adopted a set routine: rising early, attending daily Mass, writing and reading in the mornings, and carpentry in the afternoons; visited occasionally by his son, György Rákóczi. Further military troubles in 1733 in Poland awakened his hopes of a possible return to Hungary, but they were not fulfilled. Rákóczi was 59 years old when he died on 8 April 1735.

Itt meg kell állni. Fentről a hetedik sorban ez áll: **Tekirdağ ( Rodostó in Hungarian )** ???--- in Deutsche schprache es heist : Tekirdağ – ist Rodostó in die Ungarische schprache!? Tehát: a Török Tekirdağ név – magyarul Rodostó lenne? Es stimmt aber nicht. Warum heist Tekirdağ – "Rodostó in Ungarisch?"

Erstmahl aber: wo liegt Tekirdağ – Rodostó?



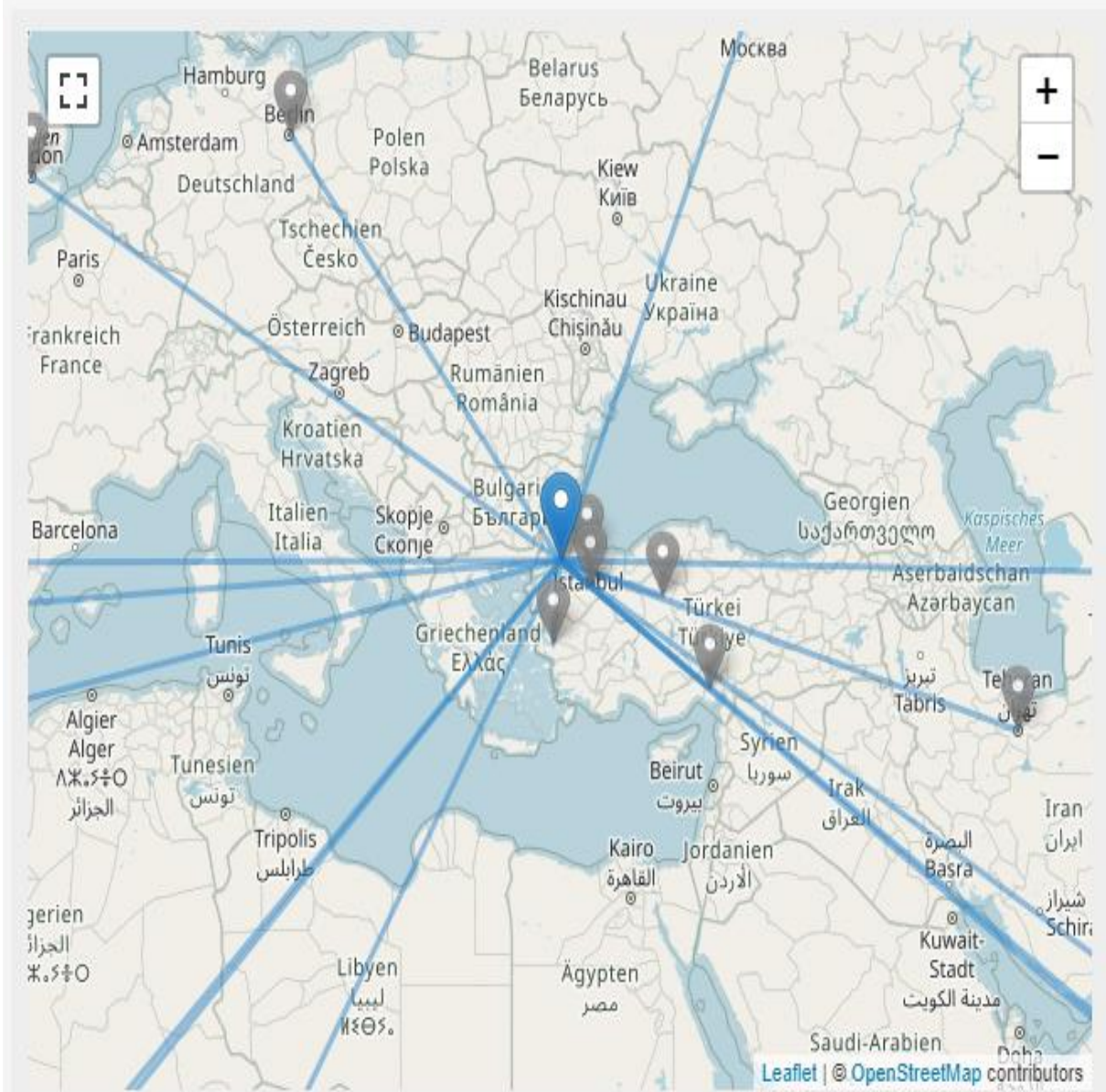


## Wo liegt Tekirdağ?

Tekirdağ liegt in ☐ Türkei (<https://www.entfernungsrechner.net/de/country/tr>) in der Zeitzone Europe/Istanbul. Orte in der Nähe sind Çorlu

### Tekirdağ (Türkei)

Entfernungen von Tekirdağ zu den wichtigsten Städten in Türkei und der Welt.



**Tekirdağ ist Nähe Istanbul  
und auch nicht so weit entfernt von Budapest .  
(Nach ein und fünfzig Jahren - 51 - , es tut gut, wieder Deutsch zu  
schprechen – na ja, und auch Deutsch schreiben . Sz-V. I.)**

Tekirdağ (historisch auch Bisanthe, Rodosto, Rodosçuk, Tekfur Dağı), ist die belebte Provinzhauptstadt der gleichnamigen Region am Marmarameer. Nicht zu Unrecht spricht der Volksmund von der „Perle der Marmara“, denn die Hafenstadt Tekirdağ ist international berühmt als die Stadt des Raki und der Köfte. Insgesamt zählt die Stadt ca. 138.000 Einwohner (2007). Sie liegt geografisch betrachtet auf halbem Weg zwischen der griechisch-türkischen Grenze (Ipsala ca. 110 km) und Istanbul (ca. 145 km) entlang des Küstengebietes in Ostthrakien, also auf dem europäischen Kontinent. Nach Bulgarien sind es über die Stadt Edirne ca. 170 km.

### **Tekirdağ ist historisch Rodostó**

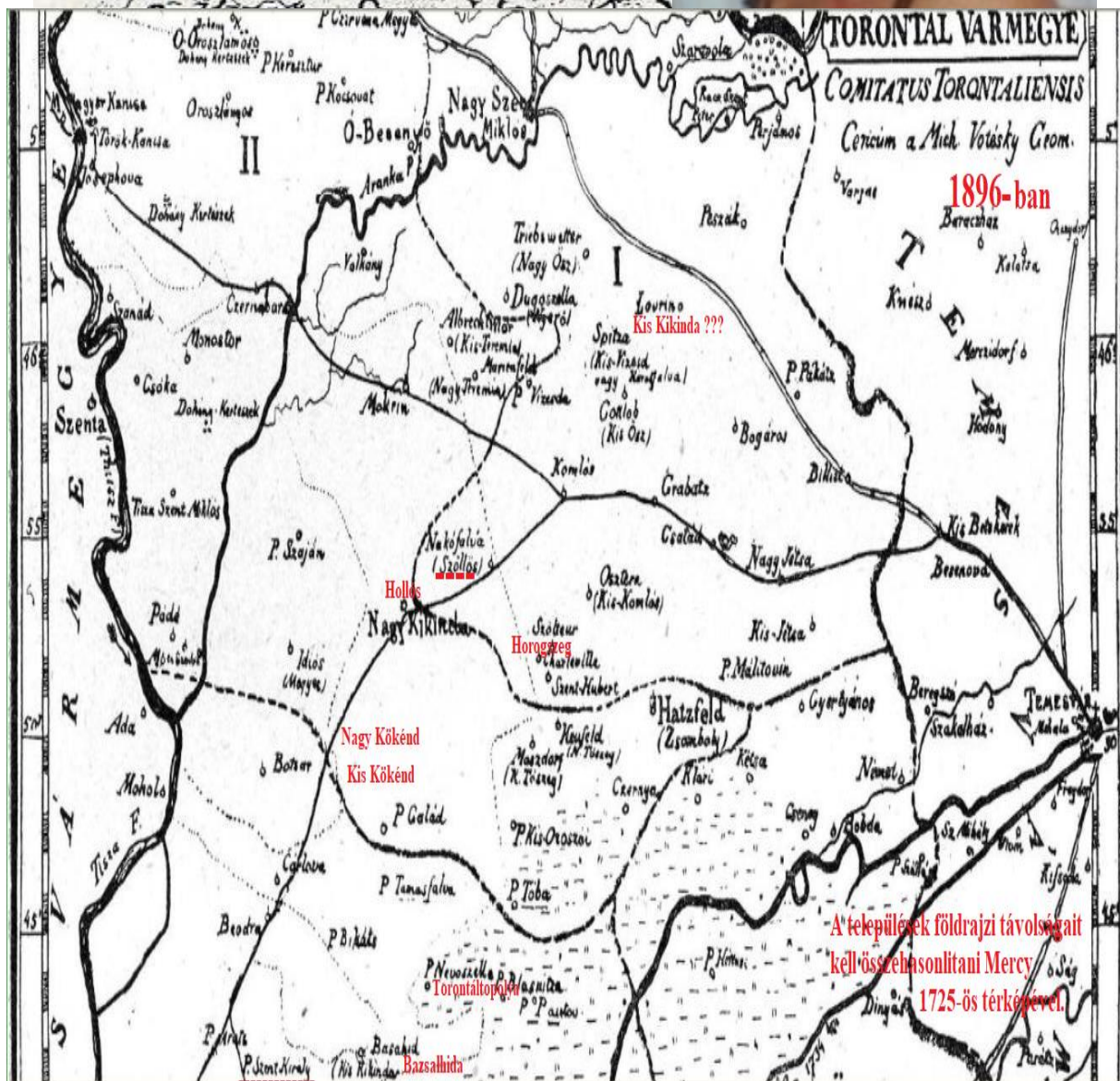
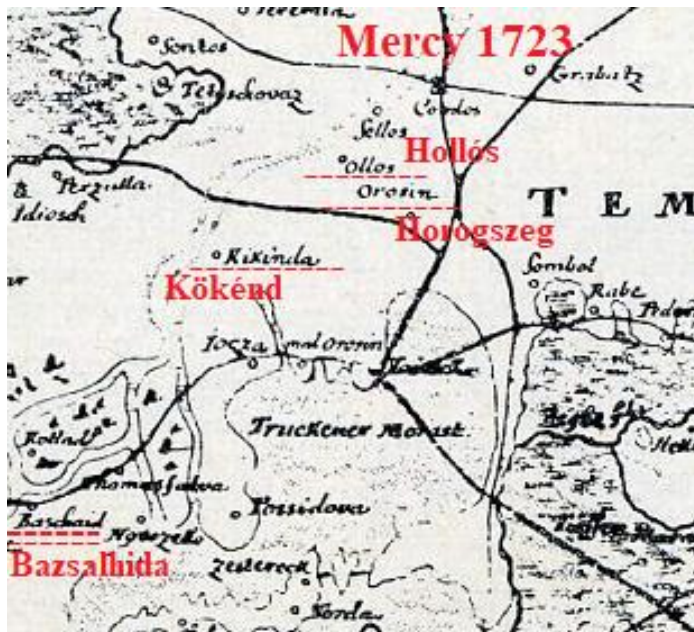
**Родосто** или **Текирдаг** (на турски: *Tekirdağ*, произнасяно *Текирдаа*, на гръцки: *Ραιδεστός*, *Редестос*) е град в Република Турция, Източна Тракия, на деветнадесето място по големина в страната, разположен на северния бряг на Мраморно море на 135 километра западно от Истанбул. Градът е административен център на вилаета Родосто. Населението на града е около 204 001 жители (2019).

und nur in die Bulgarische schprache findet man die erklärung, das die richtige Aussprache für Tekirdag – Tekirdağ – lautet:

## **Tekirdaa**

als in Türkische schprache **g** Buchstabe ist  
oft still. Genau wie auch Buschstabe **H-h**.  
Deshalb findet man das Uraltes Ungarisches  
Ort Horogszeg – in Türkische literatur, auf die  
Türkische Geografische karte nur als - Orosi –  
- Orosin - geschrieben. Und Hollós nur Ollos.  
Leider, die Habsburgische absolutische dictators waren zu dumm, es zum  
bemerken und es zum lernen. Es wahr viel leichter, die Ungarische uralte  
Historie von Torontál und Horogszeg und Hollós , zu falsifizieren.





Keine erklärungen hier! When du zu dumm bist, es zum kennenlernen, habe ich keine zeit für dich.



**Tekirdağ** (altgriechisch Ῥαιδεστός *Rhaidestos* oder Ῥαιδεστόν *Rhaideston*, lateinisch *Rhaedestus*<sup>[2]</sup> oder *Raedestum*, bulgarisch Родосто *Rodosto*, ungarisch *Rodostó*; ursprünglich *Bisanthe* [altgriechisch Βισάνθη]; später auch *Rodosçuk*, *Tekfur Dağı*) ist eine 137.962 Einwohner (2008) zählende Hafenstadt am Marmarameer in Ostthrakien und die Hauptstadt der türkischen Provinz Tekirdağ. Nach der Ernennung von Tekirdağ zur Büyükşehir belediyesi (Großstadtgemeinde) wurde der zentrale Landkreis, der das Gebiet der Stadt umfasst, in *Süleymanpaşa* umbenannt.

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## Geschichte

Die Stadt wurde schon bei Herodot erwähnt. Prokopios von Caesarea erwähnt, dass die Stadt im 6. Jahrhundert von dem byzantinischen Kaiser Justinian I. nach den Barbareneinfällen mit einer zusätzlichen Festungsmauer wiederaufgebaut wurde. Die Bulgaren eroberten und zerstörten die Stadt 813 unter Khan Krum und in der Schlacht von Rodosto 1206 unter Zar Kalojan, jedoch wurde sie jeweils kurz darauf wiederaufgebaut.

Als die Türken die Stadt von den Byzantinern eroberten, nannten sie sie erst *Rodosçuk* und ab dem 18. Jahrhundert *Tekfur Dağı*. Das Tekfur stammt vom armenischen Wort *tagovar* ab, was die Kreuz tragenden bedeutet. Damit bezeichneten die Türken die christlichen Herrscher. Aus Tekfur

**Tekirdağ – Rodostó**  
**Heiliges platz in der Ungarisches uraltes historie.**

Tekirdağ	
<span></span> <div>Hilfe zu Wappen</div>	<span></span>
<span></span>	
Basisdaten	
Provinz (il):	Tekirdağ
Koordinaten:	<span><span>40° 59′ N</span>, <span>27° 31′ O</span></span>
Fläche:	487 km²
Einwohner:	203.617 <sup>[1]</sup> <span> </span> (2020)
Bevölkerungsdichte:	418 Einwohner je km²
Telefonvorwahl:	(+90) 282
Postleitzahl:	59000
Kfz-Kennzeichen:	59
Struktur und Verwaltung <span>(Stand: 2021)</span>	
Gliederung:	31 Mahalle
Bürgermeister:	Cüneyt Yüksel (AKP)
Website:	<span>www.tekirdag.bel.tr (http://www.tekirdag.bel.tr/)</span>
Landkreis Tekirdağ	
Einwohner:	203.617 <sup>[1]</sup> <span> </span> (2020)
Fläche:	487 km²
Bevölkerungsdichte:	418 Einwohner je km²

wurde dann *Tekir*.

In Ungarn hat die Stadt eine große Bedeutung, da Fürst Ferenc II. Rákóczi nach der Niederschlagung des von ihm angeführten Freiheitskampfes gegen die Habsburger im 18. Jahrhundert mit seinen Getreuen bis zu seinem Tode in Rodostó im Exil lebte. An unbekannter Stelle in der Stadt befindet sich heute das Grab des ungarischen Essayisten und Chronisten der Emigration Kelemen Mikes.

Bis zur Fertigstellung der Bahnlinie Dedeağaç-Edirne war Tekirdağ der Haupthafen des osmanischen Vilâyets Edirne.

Während des Balkankrieges 1912–1913 wurde die Stadt von den Bulgaren besetzt.

Tekirdağ ist heute hauptsächlich wegen seiner Köfte-Lokale und Anisschnapsproduktion (Rakı) bekannt. In der Innenstadt sind noch einige traditionelle Holzhäuser zu besichtigen. Es besteht Bootsverkehr zur Marmara-Insel.

**nach der Niederschlagung des Ungarischen Freiheitskampfes – musste Fürst Rákóczi im Exil in Rodostó leben. Exiled im Jahr 1718 from eigenes Heimatlandes. Und dann kamen die Deutschen und Serbischen kolonisierten nach Torontál.**

## Története

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Valószínűleg az i. e. 7. században alapították görög telepesek. Az i. e. 1. században Rhaedestus néven Trákia fővárosa, a Római Birodalom felbomlása után Bizánc része volt, egészen 1354-ig, amikor elfoglalták a törökök. A lausanne-i békeszerződés 1923-ban végleg Törökországnak ítélte.

## Magyar vonatkozások

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Itt élt száműzetésben II. Rákóczi Ferenc 1718-tól egészen 1735. április 8-án bekövetkezett haláláig, bujdosótársaival, Bercsényi Miklóssal, Esterházy Antallal, Csáky Mihállyal és az emigráns élet hí krónikásával, Mikes Kelemennel. Egykori ebédlőpalotájának rekonstruált másában található a Rákóczi Múzeum (*Rakoczi Múzei*). (é. sz. 40° 58' 26", k. h. 27° 30' 36" ([https://geohack.rolforge.org/geohack.php?language=hu&pagenam=Rodost%C3%B3&params=40\\_58\\_26\\_N\\_27\\_30\\_36\\_E\\_type:landmark\\_region:HU\\_scale:5000](https://geohack.rolforge.org/geohack.php?language=hu&pagenam=Rodost%C3%B3&params=40_58_26_N_27_30_36_E_type:landmark_region:HU_scale:5000)))

Rákóczi egykori rodostói ebédlőpalotájának<sup>[4]</sup> mása *Rodostói ház* néven Kassán<sup>[5]</sup> épült fel az 1940-es években, a berendezések egy részét az eredeti, rodostói épületből szállították Kassára.

**Die Hauptstadt von Trakia – Rhaedestus – Rodostó von gefang 7-ten Jahrhundert BC. Von 1718 bis 1735 das neues Heimatort den Ungarischen exiled Fürst II.Rákóczi Ferencz. Seine mutter Ilona Zrinyi war auch**

**Habsburg exiled mit ihrem zweitem ehemann - nach Nicomedia – heute Izmit. Von denen eigenen Heimat. Muss man es immer wieder erklären.** Nach einundfünfzig Jahren habe ich keine lust mehr Deutsch zu lernen, lieber lerne ich Türkisch. Da finde ich viel mehr konkrete daten über die fergangenheiten von meine Ungarische Heimat – historie.

## Tarihçe

Tekirdağ'da insan yerleşimi ile ilgili en eski kalıntılara Karansılı köyü dolaylarındaki Yatak, Kuştepe ve Malkara yakınlarındaki Baltepe adlı buluntu yerlerinde rastlanmıştır. Bunlar Alt Paleolitik Çağ'a ait aletlerin bulunduğu açık hava buluntu yerleridir. Tipolojik olarak bir milyon yıl ile 250 bin yıl önceleri arasına tarihlenebilirler. Tekirdağ'ın hemen doğusunda bulunan Menekşe Çatağı ise Kalkolitik Çağ'dan Helenistik Dönem'e kadar yerleşilmiş bir buluntu yeridir.

Tekirdağ'ın eski tarihi Trakya'daki diğer illere paralellik gösterir; ilk olarak Traklar tarafından iskan edilen bölge, Makedon, Pers, Roma ve Bizans egemenliğinin ardından 1357'de I. Murat tarafından fethedilerek Osmanlı topraklarına katılmıştır. 1703 yılında Avusturya İmparatorluğu'na karşı bağımsızlık mücadelesi veren asi Macar prensi Rakoczi'ye de ev sahipliği yapmış olan Tekirdağ, Osmanlı döneminin sonlarında Edirne vilayetine bağlı bir sancak merkezi idi. 93 Harbi'nde (1878) Rus, Balkan Harbi'nde (1912) Bulgar ve I. Dünya Savaşı'ndan sonra (1920-1922) Yunan işgali yaşayan il, Türk Kurtuluş Savaşı ile gelen zaferin ardından 13 Kasım 1922 tarihinde kalıcı olarak Türk topraklarına katıldı.

## Antik dönem

Tekirdağ'ın bu dönemine ait buluntular çeşitli Trak tümülüsleri ile Bisanthe ve Heraion Teikhos antik kentleridir. Dönem boyunca bölgede Trak boyları ve Marmara kıyılarında Yunan koloniciler etkili olmuştur.

Bölgedeki (yalnızca Tekirdağ merkez) tümülüsler şunlardır;<sup>[5]</sup>

When ich Türkische literatur über Rodostó – Tekirdaa rede, finde ich überall korrekte daten von unserem Fürst , den ”Macar prensi Rakoczi’ye – Tekirdağ ”, -- seit das historisches wissenschaft von – Rodostó – Tekirdağ – geht nicht ohne II.Rákóczi Ferenc nagyságos Fejedelem. Und es geht auch nicht ohne seine mutter – Fürstin Ilona Zrinyi und ihr ehemann Imre Thököly – seit die beide lebten und auch starben in Exile, in Nicomedia. Fürst II.Rákóczi Ferenc starb in 1735 in Tekirdağ – Rodostó.



Rodostó Tekirdağ – Constantinopoli Istanbul – Nicomedia Izmit



**Francis I Rákóczi** (February 24, 1645, Gyulafehérvár, Transylvania – July 8, 1676, Zboró, Royal Hungary) was a Hungarian aristocrat, elected prince of Transylvania and father of Hungarian national hero Francis Rákóczi II.<sup>[1]</sup>

Francis Rákóczi was the son of George Rákóczi II, prince of Transylvania, and Sophia Báthory. He was elected prince by the Transylvanian Diet in 1652, during his father's life. However, because of the disastrous Polish campaign of 1657 and its consequences, the Ottoman Empire removed his father from the throne in 1660, and prohibited any Rákóczi to ascend the Transylvanian throne.<sup>[2]</sup> This left Francis unable to come by his father's legacy; he therefore withdrew to his estates in Royal Hungary.

Notably, the Rákóczi family was Calvinist, and they were staunch supporters of the Reformed Church in Hungary. However, Francis' mother, Sophia Báthory, had converted to Calvinism merely for the sake of her marriage. After her husband's death, she returned to Catholicism and supported the Counter Reformation. Francis Rákóczi also became a Catholic, thus acquiring favour with the Catholic Habsburg Court. His mother converted him to Catholicism.<sup>[3]</sup> He was made a count in 1664.

In 1666 Francis married Jelena Zrinska (Hungarian: Zrínyi Ilona), a Croatian countess, and joined the Wesselényi conspiracy (*Zrinski-Frankopan conspiracy* in Croatia), one leader of which was Jelena's father, Petar Zrinski (Hungarian: Zrínyi Péter). Francis soon became the leader of the conspiracy, and, as a culmination of their anti-Habsburg stratagems, started an armed uprising of nobles in Upper Hungary, while the other conspirators were supposed to start the fight in Croatia. Due to poor organization and discord between the conspirators, however, the Austrian authorities were well informed; they quickly suppressed the Croatian branch of the revolt.

When Rákóczi learned that Petar Zrinski had been captured by the Austrians, he laid down his arms and applied for mercy. All other leaders of the conspiracy were executed for high treason; Rákóczi, due to his mother's intervention, and for a ransom of 300,000 forints and several castles, was pardoned.

**Peter IV. Šubić von Zrin**, kurz **Peter IV. Zrinski** (kroatisch *Petar IV. Zrinski*, ungarisch *Zrínyi IV. Péter*; \* 6. Juni 1621 in Vrbovec; † 30. April 1671 in Wiener Neustadt) war ein Staatsmann, Feldherr und Schriftsteller aus dem kroatisch-ungarischen Adelsgeschlecht Zrinski. Er war von 1665 bis 1671 Ban von Kroatien und wurde wegen seiner Beteiligung an der Magnatenverschwörung durch Enthaupten hingerichtet.

Zrinski gilt gemeinsam mit Fran Krsto Frankopan in Kroatien und Ungarn als Nationalheld, da beide gegen die Herrschaft der Osmanen sowie der Habsburgermonarchie gekämpft haben.

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Türkenkriege  
Verschwörung und Hinrichtung

### Francis I Rákóczi

Elected Prince of Transylvania



Francis Rákóczi I, c. 1670

<b>Born</b>	February 24, 1645 Gyulafehérvár, Principality of Transylvania (today Alba Iulia, Romania)
<b>Died</b>	July 8, 1676 (aged 31) Zboró, Kingdom of Hungary (today Zborov, Slovakia)
<b>Spouse</b>	Ilona Zrínyi
<b>Issue</b>	George Rákóczi Julianna Rákóczi Francis II Rákóczi
<b>House</b>	Rákóczi family
<b>Father</b>	George II Rákóczi
<b>Mother</b>	Sophia Báthory



Petar Zrinski

*Comes Petrus à Zrin*

**Franz I Rákóczi** (\* 24. Februar 1645, Gyulafehérvár (dt. Weißenburg), Siebenbürgen; † 8. Juli 1676, Zboró, Königreich Ungarn) war ein ungarischer Adelige, Fürst von Siebenbürgen und Vater des ungarischen Nationalhelden und Kuruzenführers Franz II Rákóczi.

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Franz I Rákóczi (1645–1676)

## Leben

Franz I. Rákóczi war der Sohn von Georg II Rákóczi, Fürst von Siebenbürgen (1621–1660), und Sophia Báthory. Am 18. Februar 1652, noch zu Lebzeiten seines Vaters, wurde er von den Siebenbürgischen Ständen in Weißenburg zum Fürsten von Siebenbürgen gewählt. Wegen einer fehlgeschlagenen Intervention

## Fürst Franz I Rákóczi – seine Ehefrau Zrínyi Ilona

**Jelena Zrinski** (deutsch *Helena Gräfin von Serin*, ungar. *Zrínyi Ilona*), (\* 1643 in Wosail, kroat. *Ozalj*, ung. *Ozaly*, Komitat Modrus-Fiume, Königreich Ungarn; † 18. Februar 1703 in Nikomedia, Osmanisches Reich) war eine kroatisch-ungarische Adlige aus dem Hause Zrinski. Sie engagierte sich im Kampf um nationale Befreiung Kroatiens und Ungarns von der habsburgischen absolutistischen Herrschaft.



Jelena Zrinski (1643–1703)

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## Fürstin Zrínyi Ilonas zweites ehemann: Graf Thököly Imre

Graf **Emmerich Thököly von Késmárk**<sup>[1]</sup> (auch *Tököly* oder *Tökölly*; ungarisch *késmárki Thököly Imre*, slowakisch *Imrich Tököli*, kroatisch *Mirko Thököly*, türkisch *Tököli İmre*; \* 25. April 1657 in Késmárk, Königliches Ungarn; † 13. September 1705 in Nikomedia, Osmanisches Reich) war ein ungarischer Magnat, Staatsmann, Anführer eines Aufstands gegen die habsburgische Herrschaft und Fürst von Siebenbürgen und Oberungarn.



Emmerich Thököly

## Inhaltsverzeichnis

Herkunft  
Führer der Kuruzen  
Niederlage gegen Habsburg  
Nachwelt  
Rezention



## Langer Umweg in die Heimat

Thököly kämpft noch bis 1699 auf türkischer Seite, so in den verlorenen Schlachten bei Slankamen bei Belgrad (1691) und Zenta an der Theiß (1697). In Karlowitz, das wie Zenta im heutigen Serbien liegt, führten die anschließenden Friedensverhandlungen mit den Türken zu deren Rückzug und einem endgültigen Frieden.



Thökölys erste Grabstätte in Nikomedia

Von Kaiser Leopolds Amnestie war Emmerich ausdrücklich ausgenommen und musste ins Exil gehen. Dort, im türkischen Galata, starb 1703 seine Frau Helena, er zwei Jahre später in Nikomedia/Izmit. 1906 wurden die sterblichen Überreste von Emmerich Thököly in seine Geburtsstadt Kesmark überführt und in der evangelischen Kirche beigesetzt.

Auch Helena Zrinski hat ihre letzte Ruhestätte in der Slowakei gefunden. Diese befindet sich seit 1906 in Kaschau im Dom der Heiligen Elisabeth, neben der ihres Sohnes Franz II. Rákóczy.

*Dr. Heinz Schleusener*

**Helena die ehfrau von Graf Thököly starb in Nicomedia genau so wie Thököly Imre. Sie war aber in Constantinopol beerdigt. Weil Thököly auch ins Exil musste, seine frau folgte ihm nach Turkey.**

### DAS KOMITAT BORSOD BEI DER HEIMFÜHRUNG DER ASCHE RÁKÓCZIS

(Beiträge zur Geschichte der festlichen Trachten,  
(Auszug)

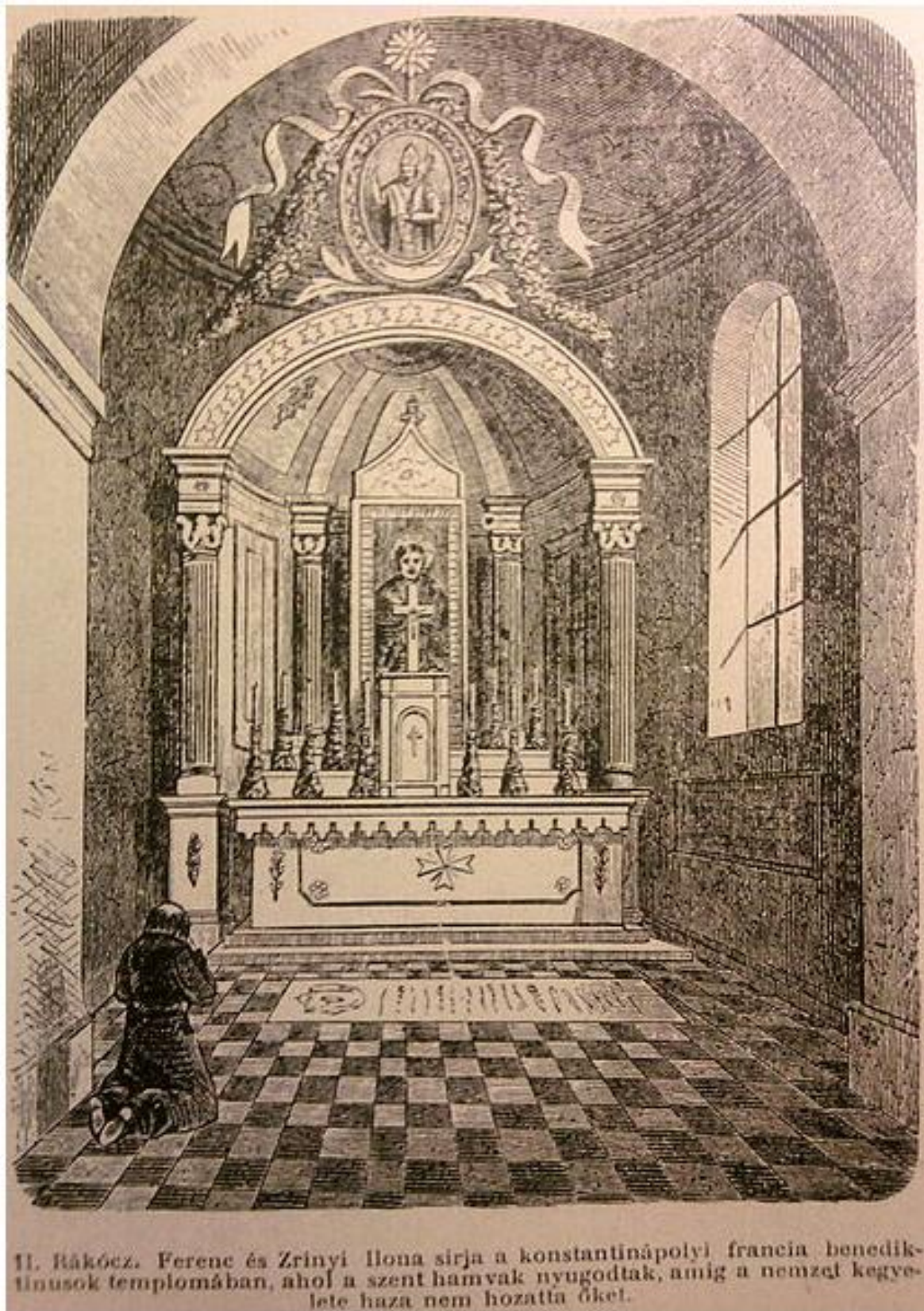
Die geschichtliche Sammlung des miskolcer Ottó Herman Museums bewahrt eine besondere Kollektion von Kunstgegenständen: Die Uniform eines Paradebänderiums (Festbänderium) des 20. Jahrhunderts. Diese Kleidung trug die 35-köpfige berittene Abteilung des Komitats Borsod 1906 in Kaschau heute: Kosice, Tschechoslowakei) bei der Beisetzung von Fürst Ferenc Rákóczi II. und seiner emigrierten (vertriebenen) Kameraden.

Die Heimführung der Asche des in der türkischen Emigration verstorbenen Fürst Rákóczi war 1904 von Kaiser und König Franz Josef I. genehmigt worden. Die sterblichen Überreste wurden im Oktober 1906 von Konstantinopel nach Ungarn gebracht. Die Asche wurde nach dem feierlichen Empfang in Budapest mit einem Sonderzug weiter nach dem Sitz des Komitats Abauj, nach Kaschau gebracht. Der Zug fuhr in der Nacht des 28. Oktober 1906 durch den Bahnhof des Sitzes des Komitats Borsod, durch Miskolc. Hier bekundeten die politischen Persönlichkeiten und die Einwohner des Komitats in einer kurzen Feier ihre Ehrfurcht vor dem Andenken an den Fürsten.

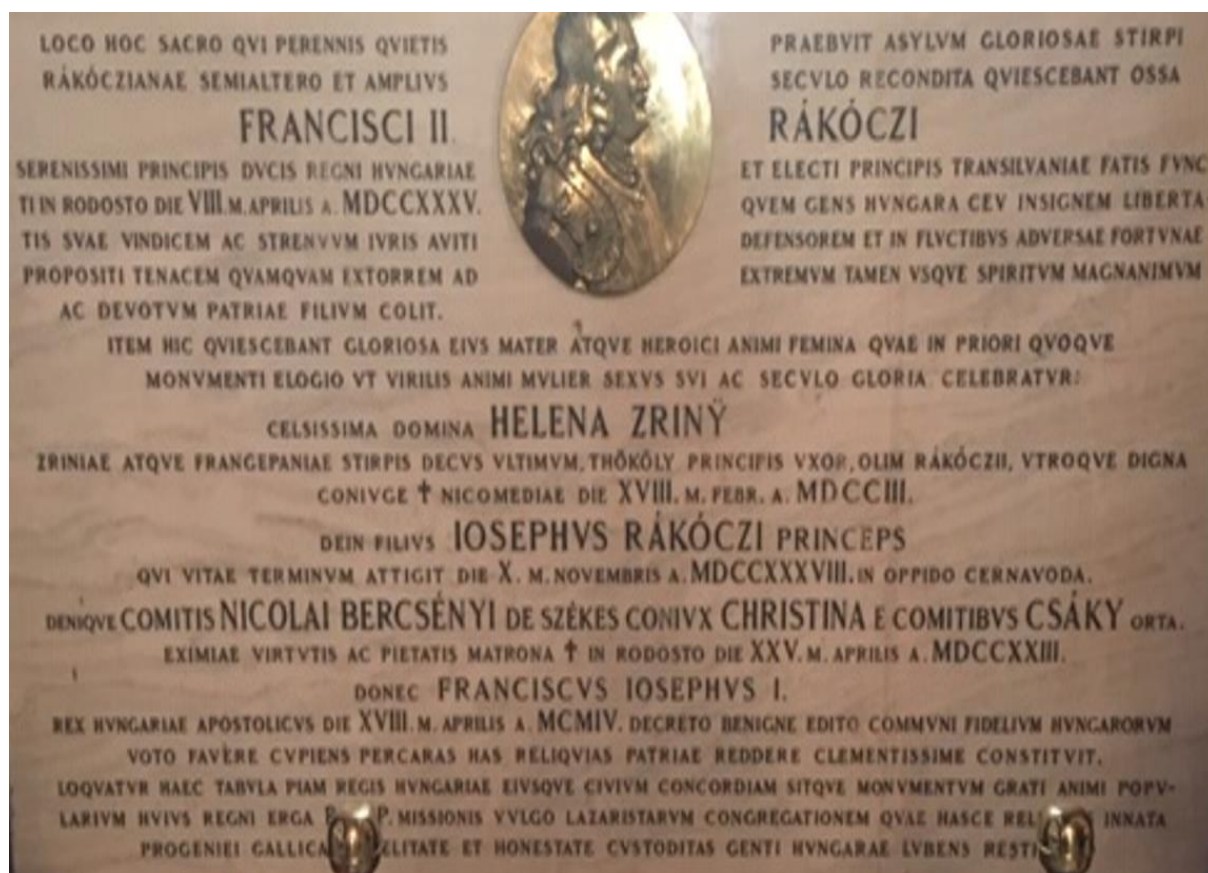
Die Asche der Vertriebenen wurde am Sonntag, dem 29. Oktober 1906 im Dom von Kaschau im Rahmen einer landesweiten grandiosen Feierlichkeit zur letzten Ruhe gebettet. An dieser Feierlichkeit nahm das Komitat Borsod – zusammen mit den übrigen sog. Rákóczi-Komitat – mit einem Paradebänderium teil. Die Kleidung der festlichen Reiterabteilung erinnerte an die Uniform des Regimentes des Obergenerals Miklós Bercsényi vom Rákóczi-Freiheitskampf, der in den Jahren 1703–1711 stattfand. Die Teile der Kleidung sind: grüne Mütze, grüner Dolmány (kurze Jacke) mit gelben Schnüren, rote Hose, gelbe Stiefel, Kuruzen-Säbel und Fahnenstiel. Die mit dem Rákóczi-Aufstand gegen die Habsburger, mit der Kuruzenbewegung gleichaltrigen trachtengeschichtlichen Dokumente beweisen, daß das Komitat Borsod 1906 für seine festliche Reiterabteilung eine ursprüngliche, den Trachten des Beginns des 18. Jahrhunderts entsprechende, authentische Paradeuniform hat anfertigen lassen.

*Éva Gyulai*





**Grabstätte-temetkezőhely - von Fürst II.Rákóczi Ferenc und seine mutter Ilona Zrínyi in Constantinopoli. Das letzte wunsch von Fürst war, das er mindestens bei seine mutter beerdigt wurde, weil nach Heimat nicht darf. Das fremdes Habsburgisches macht hatte ihm Exiled von eigenes Heim.**



## Grabinschrift in Constantinopol:

CELSISSIMA DOMINA **HELENA ZRINY**  
starb in NICOMEDIAE A. MDCCIII – 1703.

**FRANCISCI II. RÁKÓCZI**  
SERENISSIMI PRINCIPIS DUCIS REGNI HUNGARIAE  
ET ELECTI PRINCIPIS TRANSILVANIAE  
starb in RODOSTO MDCCXXXV - 1735.

DEIN FILIVS **JOSEPHVS RÁKÓCZI** PRINCEPTS  
starb in OPPIDO CERNAVODA MDCCXXXVIII – 1738.

(Csérnávodá – **CERNAVODA** – **Bolgária**, és mégis, ma is Magyarországon is,  
azt is olvasni, hogy Rákóczi József Rodostóban hunyt el ----

**Important Historical data:**

**Prince Joseph Rákóczi died in Csérnávodá – Cernavoda – Bulgaria.)**



## Donauschwaben in den USA



[ [Home](#) ]



## DIE HEILIGE BARBARA



Nicomedia with tower + ...  
maestro24.com · In stock



Barbara van Nicomedië...  
nl.wikipedia.org



Barbara von Nikomedie...  
herder.de

**Die Heilige Barbara von Nicomedia – Nicomédiai Szent Borbála**



## The Name

The name **Barbara** comes from the Greek (*barbaros*) and Latin (*barbarus, -a, -um*) words for foreign (later: rough, barbaric). The name was first made popular in Europe through the veneration of **Barbara of Nicomedia**, a legendary holy figure (see below) said to have been martyred in 306. Her legend, however, did not emerge until at least the 7th century. Her name became popular in German (Barbara, Bärbel), French (Babette, Barbe), Swedish (Barbro), Russian (Varvara), English and other languages. In 1969 the Roman Catholic church declared *die heilige Barbara* a non-historical person and took her feast day (Dec. 4) off the church calendar (although her sainted status is still reflected in place names such as **Santa Barbara**, California).

Despite such setbacks, whether she was a real person or not, Barbara's name lives on. Although Barbara is not a fashionable German name today, the custom of **Barbarazweig** is still popular, particularly in Catholic regions. (See below for more on this Christmas custom.)



## Die Heilige Barbara Die Legende

The patron saint of miners, artillerymen and firemen, **die heilige Barbara** (St. Barbara, d. 306), has lent her name to an interesting Germanic Christmas custom that has its roots (literal) in pre-Christian pagan times. But the legend of her martyrdom seems to have originated around the 7th century. Officially, she is one of the 14 Auxiliary Saints or Holy Helpers (**Nothelfer**), as mentioned above, the Catholic church has declared her a non-historical person.

The traditional feast day of Saint Barbara is **December 4th**, and this date plays a key role in the interesting custom that bears the name of this virgin martyr. According to legend, Barbara lived in Asia Minor in what is today Turkey. Her father was the pagan emperor Dioscorus, a suspicious, untrusting fellow who persecuted Christians and kept his daughter a virgin by locking her up in a tower whenever he was away.

One day upon returning home, Dioscorus noticed that the tower where he kept his daughter under lock and key now had three windows instead of two. Puzzled, he asked her why she had added a window in his absence. Barbara then made the mistake of confessing that she had become a Christian, and the three windows represented the trinity of her new faith. Incensed,

**Horogszeg – Seultourn's richtige nahme ist: Horogszeg – SzentBorbála  
von 27. oktober 1906.**

**Das zweite beerdigung und das Heimkehr des Fürsten Rákoczis und die mit ihm Verbannte von Rodostó-Nicomedia-Constantinople.**

Rákóczi's testament ( will ), dated 27 October 1733, left something to all his family members as well as to his fellow exiles. He left separate letters to be sent to the Sultan and to France's Ambassador to Constantinople, asking them not to forget about his fellow exiles. His internal organs were buried in the Greek church of Rodosto, while his heart was sent to France. After obtaining the permission of the Turkish authorities, Rákóczi's body was taken by his faithful chamberlain Kelemen Mikes to Constantinople on 6 July 1735 for burial in Saint-Benoît (then Jesuit) French church in Galata, where he was buried, according to his last wishes, next to his mother Zrínyi Ilona.

His remains were moved on 29 October 1906 to the St. Elisabeth Cathedral in Kassa, Hungary (today Košice, Slovakia), where he is buried with his mother Ilona and his son. Katalin Mária Kincses „Without Special Ceremony: The Cult of Rákóczi – Bringing Home the Prince's Mortal Remains”

## Memory

Rákóczi has become a Hungarian national hero whose memory still lives on.



**Fürst Rákóczi in Exil in Rodostó von 1718 -1735.**

## Memorials

His equestrian statue with the famous motto *Cum Deo Pro Patria et Libertate* ("With the Help of God for the Motherland and the Liberty") written on its red marble base was erected in front of the Hungarian Parliament Building on Lajos Kossuth Square in 1937. The memorial is the work of János Pásztor. In the 1950s the first two words (*Cum Deo* i.e. *With the Help of God*) were deleted because of ideological reasons but they were rewritten in 1989.

When the great **Millennium Monument** on Heroes' Square was purged from the statues of the Habsburg kings of Hungary after 1945 the best sculptor of the period, Zsigmond Kisfaludi Strobl made a new statue of Rákóczi instead of King Lipót II. It was erected in 1953 together with a relief on the base depicting the meeting of Rákóczi and Tamás Esze.

## Places and institutions

Many Hungarian cities have commemorated Rákóczi by naming streets and squares after him. One of the most prominent avenues in Budapest is **Rákóczi út** ("Rákóczi Avenue"), forming the boundary between Districts VII and VIII. The street was named after him on **28 October 1906 when his remains were brought back to Hungary from Turkey** and a long funeral march went along the street to the Eastern Railway Station. **Rákóczi tér** ("Rákóczi square"), in District VIII, was also named after him in 1874. One of the bridges on Danube at Budapest is also named Rákóczi Bridge after Francis II. Rákóczi.

In Hungary two villages bear the name of Rákóczi. Rákóczifalva in Jász-Nagykun-Szolnok County was established in 1883 on the former estate of Rákóczi where the Prince had a hunting lodge. The neighbouring Rákócziújfalu became an independent village in 1950 (before that it was part of Rákóczifalva).





**Franz II. Rákóczi** (\* 27. März 1676 auf Schloss Borsi (heute Borša) im Komitat Semplin, Königreich Ungarn; † 8. April 1735 in Tekirdağ, Osmanisches Reich); (ung.: **II. Rákóczi Ferenc**, slowa.: **František II. Rákoci**) gilt heute als ungarischer Nationalheld und war seinerzeit der reichste Adlige im Königlichen Ungarn. Er war Gespan des oberungarischen Komitats Sáros und Anführer des nach ihm benannten Aufstandes (1703 bis 1711), der letzten und größten Erhebung ungarischer Adliger gegen die Habsburger.



Franz II. Rákóczi, Porträt von Adam Manyoki.

Rákóczis Unterschrift:

Seine vollständigen Titel lauteten: „Franciscus II. Dei Gratia Sacri Romani Imperii & Transylvaniae princeps Rakoczi. Particum Regni Hungariae Dominus & Siculorum Comes, Regni Hungariae Pro Libertate Confoederatorum Statuum necnon Munkacsiensis & Makoviczensis Dux, Perpetuus Comes de Saros; Dominus in Patak, Tokaj, Regécz, Ecsed, Somlyó, Lednicze, Szerencs, Onod.“

Verbannt von eigenes Homeland by Habsburgs...



Wappen von Franz II. Rákóczi als  
Fürst des Heiligen Römischen  
Reiches



Franz II. Rákóczi (*Ungarische  
Banknote, 500 Forint, 1998*)

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## **Herkunft und Jugend**

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Franz II. Rákóczi stammt aus einem Geschlecht, das unter anderem das Amt der Fürsten von Siebenbürgen innehatte. Schon Franz' adlige Verwandte waren oft in antihabsburgische Aufstände verwickelt:

- sein Vater Franz I. Rákóczi (1645–1676) war in der Magnatenverschwörung (1664–1671) in Kroatien und der Königreich Ungarn (meistens auf dem Gebiet der heutigen Slowakei) verwickelt,
- sein Urgroßvater (Georg I. Rákóczi) war Anführer eines nach ihm benannten Aufstands (1644–1645) im Königreich Ungarn,
- sein Großvater Georg II. Rákóczi war Anführer eines nach ihm benannten Aufstands (1648–1660) in Siebenbürgen und Polen,
- sein Stiefvater Emmerich Thököly war der Anführer eines nach ihm benannten Kuruzenaufstands (1678–1688) im Königreich Ungarn.

Siebenbürgen wurde nach der Vertreibung der Türken (Ende der Belagerung Wiens 1683, Eroberung Budas 1686) dem Habsburgerreich (dem Königlichen Ungarn) angegliedert.

Rákóczi verlor im Alter von vier Monaten seinen Vater und wuchs ganz unter dem Einfluss seiner ultrapatriotischen Mutter Jelena Zrinski (ung.: *Zrínyi Ilona*) auf, der Tochter des 1671 hingerichteten Bans von Kroatien Petar Zrinski (1621–1671). Sie



verteidigte 1685 bis 1688 die Festung Mukatschewo (ung.: *Munkács*), gegen eine Belagerungsarmee der Kaiserlichen. Nach der Kapitulation sperrte sie der Kaiser in ein Kloster, bis sie Emmerich Thököly (1657–1705), den sie 1688 geheiratet hatte, gegen einen österreichischen General austauschte. Rákóczi wuchs denn auch ziemlich vernachlässigt „mit den Domestiken“ auf, was ihm aber physische Härte verlieh. Nach der Flucht Thökölys in die Türkei ging er mit Mutter und Schwester 1688 nach Wien, wurde aber dort von beiden getrennt und als Mündel des Kardinals Kollonitsch fünf Jahre in das Jesuitenkolleg von Neuhaus in Böhmen geschickt (die Familie war überwiegend protestantisch, aber schon sein Vater war katholisch geworden). Die Jesuiten sollen versucht haben, ihn in ihren Orden zu ziehen, nicht zuletzt wegen seiner großen Besitztümer, waren aber nicht erfolgreich – nur eine tiefe Gläubigkeit behielt Rákóczi zeitlebens. Volljährig geworden begann er 1690 ein Studium in Prag und ging dann 1693 auf Kavalierstour u. a. nach Italien, bevor er sich in Wien ansiedelte. Am 26. September 1694 heiratete er in Köln gegen kaiserlichen Widerstand Charlotte Amalie von Hessen-Wanfried (1679–1722), Tochter des Landgrafen Karl von Hessen-Wanfried, und zog sich mit ihr auf seine oberungarischen Güter zurück.

## **Aufstände gegen Habsburg**

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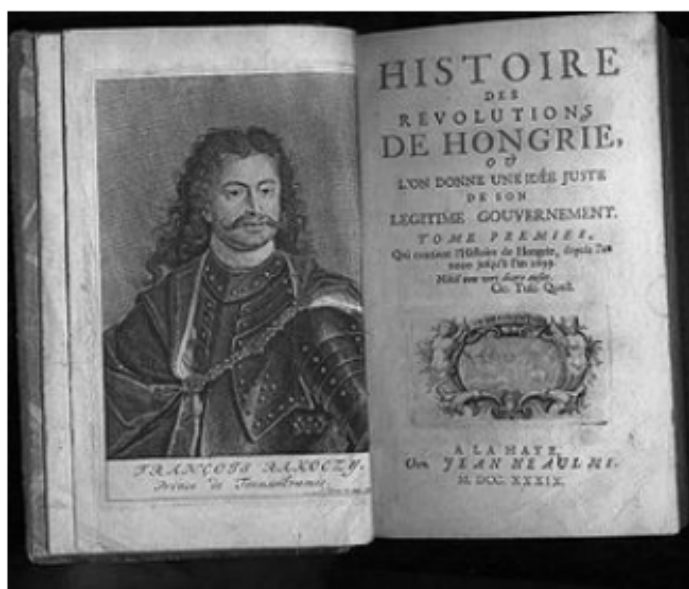
*Hauptartikel: Aufstand von Franz II. Rákóczi*

Zunächst widersetzte er sich aller Teilnahme an Aufständen – als man ihn beispielsweise 1697 zur Beteiligung an einem anfangs erfolgreichen Bauernaufstand in der Tokajer Weingegend aufforderte, floh er nach Wien. Die harte Unterdrückung durch die Habsburger und die Tatsache, dass er 1701 nur einen kleinen Teil seiner einstmals riesigen (über 1 Million Hektar) Güter zurückerhielt, bewirkten aber einen Sinneswandel. Mit anderen Adligen wie Bercsenyi plante er bei Beginn des Spanischen Erbfolgekrieges 1701 einen Aufstand, den aber der aus Belgien stammende Offizier François de Longueval (1647–1719), der

Briefe der  
 Rebellen an  
 Ludwig XIV.  
 überbringen  
 sollte, an den  
 Kaiser verriet.  
 Rákóczi wurde  
 Ende Mai  
 verhaftet und in  
 dasselbe  
 Gefängnis in  
 Wiener Neustadt  
 gebracht, wo auch  
 sein Großvater  
 seinerzeit auf  
 seine Hinrichtung  
 wartete. Mit Hilfe  
 seiner Frau und  
 des Offiziers

Gottfried von Lehnfeld, der sich mit einer hohen Geldsumme hatte bestechen lassen und der dafür mit dem Leben bezahlte, entkam er aber am 24. November 1701 in Dragoneruniform und ging nach Polen ins Exil. Der Kaiser ließ ihn 1703 in Abwesenheit zum Tode verurteilen, setzte ein Kopfgeld aus und zog seine Güter ein.

In Warschau fand Rákóczi Schutz beim französischen Gesandten. Anfang 1703 überredeten ihn aufständische Bauern aus Nordostungarn, die Führung ihres Aufstands zu übernehmen, und er schickte ab Mai Fahnen mit der Aufschrift „Cum deo pro patria et libertate“ ins Land und rief jeden Ungarn zu den Waffen. Im Juni überschritt er mit seinen wenigen Bauern die Karpatengrenze. Die Adligen vermuteten zunächst einen Bauernaufstand und zögerten. Als man von seiner Führung erfuhr, schlossen sie sich ab Herbst 1703 aber in großer Zahl an. Ende des Jahres beherrschte er schon Oberungarn (die heutige Slowakei) und den mittleren Teil der Tiefebene und drang in



Rákóczi auf dem Frontispiz der *Histoire des revolutions de Hongrie* mit seinen Memoiren (1739)



Siebenbürgen und Transdanubien ein. Als sie schon die österreichische Grenze erreichten, erhielt er auch Unterstützung durch einen bayrisch-französischen Vorstoß, der sich aber in Tirol verzettelte, so dass die Alliierten aufholen konnten und die Franzosen und Bayern bei Höchstädt am 13. August 1704 vernichtend schlagen konnten.

Auf dem Höhepunkt bestand seine Kuruzen-Armee<sup>[1]</sup> aus über 60.000 Reitern („Husaren“), die 1704 bis vor Wien marodierten.

Allerdings waren sie nur mangelhaft bewaffnet und daher in offener Feldschlacht meist unterlegen, somit zur Guerillataktik gezwungen. Der Aufstand wurde von Frankreich mit Geld und Beratern (Oberst de la Motte, der die Artillerie befahl) unterstützt, von Truppen konnte aber nach Höchstädt nicht mehr die Rede sein. Rákóczi selbst widmete sich nur ein oder zwei Tage die Woche den Staatsgeschäften und verbrachte seine Zeit auf der Jagd, in frommer Andacht, bei seinen Studien oder mit seinen Geliebten. Seine Frau und seine beiden Söhne lebten als Geisel (aufgezogen unter Vormundschaft des Kaisers) in Wien. Juli 1704 wählten ihn die siebenbürgischen und oberungarischen Stände zu ihrem Führer, am 20. September 1705 wurde er auf dem Reichstag von Szecseny zum Fürsten von Ungarn ernannt. Die Königskrone lehnte er ab mit der Begründung, dahinter müsste eine ausländische Macht stehen. Während des Aufstands bot man die Krone vergeblich den Bayern, Sachsen und Schweden an. Nur mit Peter dem Großen



Denkmal von 1937 am Parlamentsgebäude in Budapest



schloss er 1707 ein Geheimabkommen, in dem dieser ihm die polnische Krone anbot, was aber wegen des Verlaufs des Nordischen Krieges ohne Folgen blieb. In Ungarn kam es zu Konflikten mit dem Hochadel über die Befreiung der leibeigenen Bauern, die den Großteil der Kuruzenarmee bildeten, und deren Abwesenheit von den Gütern sowie die Aufhebung der Steuerbefreiung des Hochadels. Davor hatte Rakoczsi den Krieg teilweise aus eigener Tasche, das heißt den Einkünften seiner riesigen Güter, bezahlt.



Büste von Rákóczi in Ópusztaszer

Erst 1708 konnten die Habsburger, die im Spanischen Erbfolgekrieg kämpften, eine Armee unter Feldmarschall Guido von Starhemberg gegen die Kuruzen schicken, die auf dem Weg nach Schlesien Trentschin belagerten. Dort wurde Rákóczis Heer am 3. August in der Schlacht bei Trentschin vernichtend geschlagen. Die Kuruzen wurden nach Nordosten zurückgedrängt. Ungarn blutete auch durch Epidemien immer mehr aus (insgesamt forderte der Aufstand wohl eine halbe Million Opfer) und man entschloss sich so zu weiteren Verhandlungen, auf die auch die Alliierten des Kaisers Joseph I. drängten, um Truppen gegen Frankreich freizubekommen. 1711 wurde der Frieden von Szatmar geschlossen und der Aufstand beendet. Der Verhandlungsführer General Alexander Károlyi wurde deshalb lange in Ungarn als Verräter angesehen, handelte aber anfangs im Auftrag des 1710 für Verhandlungen mit dem Zaren nach Polen gegangenen Rákóczi. Für die Ungarn brachte der Frieden viele Vorteile:

**Der "Frieden in Szatmár" hatte aber Fürst Rákóczi seinem ganzen Leben nicht anerkannt und nicht akzeptiert!**

## Exil

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Franz II. Rákóczi lehnte den Vertrag und eine Amnestie für sich (samt angebotenem deutschen Fürstentum) ab und ging 1713 nach Paris ins Exil.<sup>[2]</sup> Er erhielt 1714 eine Pension von Ludwig XIV. und war in Versailles ein gern gesehener Gast. Da er in ständiger Geldnot war, betrieb er in seinem Haus über seinen Vertrauten, den Abbé Brenner, einen Spielklub, der ihm mit jährlichen Einkünften von 40.000 Livres versorgte. Prevost berichtet darüber in seinem *Manon Lescaut*. Als der ungarische Historiker Gyula Szekfü (1883–1955) das 1913 in seinem Buch *Rakoczi im Exil* aufdeckte (neben einigen weiteren Charakterschwächen des Nationalhelden wie seine vielen Liebesaffären, aus denen Rakoczi selbst in seinen nach dem Vorbild von Augustinus verfassten Bekenntnissen allerdings auch kein Geheimnis macht), löste dies einen Sturm der Entrüstung aus und sein Buch wurde von Patrioten öffentlich verbrannt.<sup>[3]</sup> Rákóczi selbst trat schon 1714 – unter dem Namen Graf Sarus – einem Karmeliterkloster (Camaldules de Grosbois) bei, wo er sich einige Jahre Studium und Gebet widmete, und seine Memoiren schrieb. In den sich an den Separatfrieden der Seemächte in Utrecht anschließenden Verhandlungen mit dem Kaiser in Rastatt 1713 verwendete sich Ludwig XIV. vergeblich für Rákóczi. 1717 verließ er Frankreich, nachdem die Türken ihm Hoffnung gemacht hatten. Trotz Warnung des Regenten und des Zaren schiffte er sich mit 40 Getreuen in Marseille ein. Die Türken wurden allerdings von Prinz Eugen geschlagen, wobei auch ungarische Truppen auf beiden Seiten kämpften. Im Frieden von Passarowitz 1718 wurde er nicht nur nicht bedacht, sondern musste nach einer Klausel des Vertrags weiter fort von den Habsburgischen Grenzen in den asiatischen Teil der Türkei

**Gyula Szekfü's grandfather was a Habsburg soldier who fought against Buda in 1848-49. Szekfü was a famous historian, who often fought Hungary, and in the service of the Habsburg power writes. ...  
What he writes plays no role ....**



ziehen. Ihm und seinen Getreuen wurden zwanzig Häuser in Tekirdag (Rodosto, europäischer Teil der Türkei) zugewiesen, wo sich heute das Rákóczi Museum befindet. Einer seiner Söhne lebte einige Jahre bei ihm und auch seine ihm längst entfremdete Frau besuchte ihn. Im Übrigen trieb er theologische Studien, jagte und tischlerte, wie in den Briefen von Rakoczis Sekretär Kelemen Mikes (1690–1761) geschildert,<sup>[4]</sup> die als Klassiker der ungarischen Literatur gelten.<sup>[5]</sup> Viele seiner Getreuen standen insgeheim im Sold des Kaisers oder verkauften den Russen oder anderen Mächten Informationen.<sup>[6]</sup> 1735 starb er in seinem Haus und wurde in der katholischen Kirche von Smyrna beigesetzt. Sein Herz und zwei Manuskripte (u. a. *Confessiones*) ließ er dem General des Karmeliterordens nach Frankreich übersenden.

Erst 1906 wurden die Überreste des Fürsten (mit denen seiner Mutter und seines Sohnes<sup>[7]</sup>) auf Staatskosten in das damalige Königreich Ungarn heimgebracht, am 28. Oktober in der St. Stephans Basilika aufgebahrt und am 29. Oktober feierlich im Elisabeth-Dom zu Kaschau (ung.: Kassa, slow.: Košice) begraben.

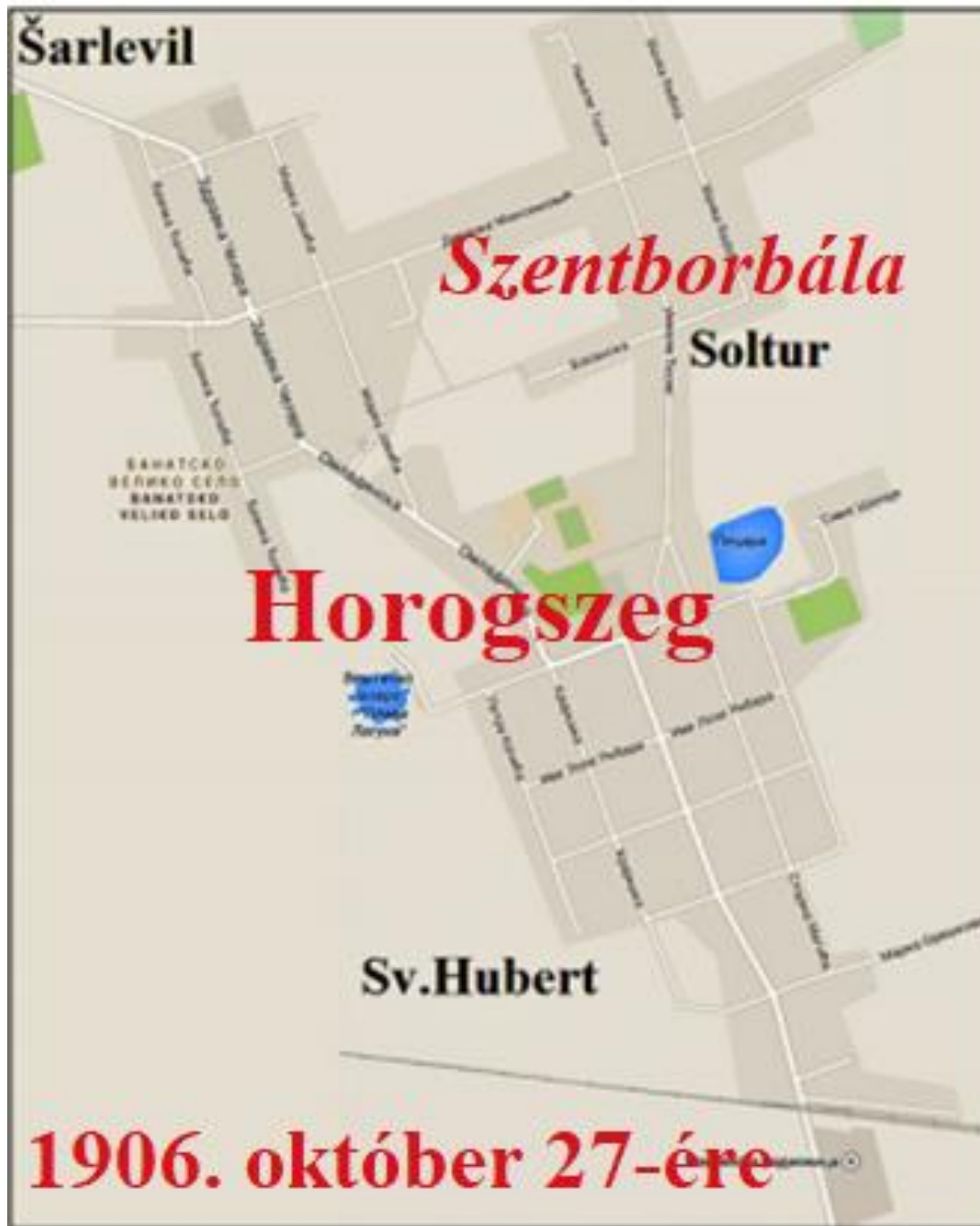
## Nachkommen und Verwandte

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Die männliche Linie Rákóczi starb 1756 mit Georg, seinem jüngsten Sohn, aus. Insgesamt sollen aus der Ehe vier Kinder hervorgegangen sein. Der älteste Sohn Leopold Georg (geb. 28. Mai 1696 in Kis-Tapolcsány) soll 1700 früh gestorben sein, ebenso wie eine Schwester Charlotte, die vor 1700 früh starb. Die beiden anderen Söhne Joseph (1700–1738) und Georg (1701–1756) wuchsen unter Vormundschaft des Kaisers in Wien auf. Beide waren verheiratet: Georg mit der Marquise de Bethune, dann mit Margueritte Suzanne de Bois l'Isle (beide Ehen waren kinderlos), Joseph 1735 mit Marie-Josepha Contentière. Aus letzterer Ehe ging eine Tochter Josepha-Charlotte (1736–1780) hervor, die nicht heiratete und keine Kinder hatte.

Was für uns die grösste Rolle spielt ist die Tatsache, dass im Jahr 1906 am Oktober 27. die Überreste des Fürsten heimgebracht wurden. Für diese Staatshohe Trauerfeier haben einige Katholische und Protestantische Priester geschafft, dass Horogszeg-Soultour Ortsteil – für 27.10.1906 – unter die Heilige Schutz die Heilige Barbara von Nicomedia übergennant wird. So, für 27.10.1906 – Soultour ist nicht mehr. Heilige Barbara von Nicomedia schützte die Erinnerung von Fürstin Ilona Zrinyi † Nicomedia, im Geburtsort von Horogszegi Szilágyi Erzsébet - Horogszeg, die Königmutter von den grössten König von Ungarn, Matthias Corvinus - Hollós Mátyás király.





Torontál County paid its own respect to the occasion of the re-burial of the remains of Prince II. Rákóczi Ferenc and his entourage. In the medieval castle tower of Horogszeg, where the mother of the greatest Hungarian – Hollós Mátyás király - king Mathias Corvin's mother Horogszegi Szilágyi Erzsébet queen mother, and her brother **Horogszegi Szilágyi Mihály** der Reichsverweser, Hungarian GENERAL, **REGENT** im **UNGARN für FÜNF MONATEN !!!**, were born, die Heilige Barbara von Nicomedia schützte weiter die Heilige memoria von den grössten Statsgreats in die historie of Hungaria – Ungarn.

**Michael Szilágyi** (ungarisch *Mihály Szilágyi*; \* 1400(?); † 1461 in Konstantinopel) war ein ungarischer Adliger, ungarischer Reichsverweser und Ban von Kroatien, Slowenien und Dalmatien.<sup>[1]</sup>

Über seine Schwester Erzsébet war Michael Szilágyi verschwägert mit Johann Hunyadi. Während der Belagerung von Belgrad im Jahr 1456 wurde Michael Szilágyi zum Kapitän der Burg ernannt und konnte die Stadt erfolgreich verteidigen. Nach der Hinrichtung von Ladislaus Hunyadi, dem eigentlichen Thronfolger des 1456 verstorbenen Johann Hunyadi, wurde Michael Szilágyi von dessen jüngerem Sohn und Führer der Partei Hunyadis, Matthias, gezwungen, diesen 1457 zum König zu wählen.

Im Januar 1458 wurde er vom jungen König für fünf Jahre zum Regenten ernannt, trat aber bereits im August 1459 zurück. Seine Regentschaft war geprägt vom Streit um Macht und Kompetenzen mit dem König.

1460 wurde er von den Türken gefangen genommen und, da er die Verteidigungsanlagen Belgrads nicht verraten wollte, hingerichtet.<sup>[2]</sup>



Michael Szilágyi

## Einzelnachweise

- ↑ https://www.deutsche-biographie.de/sfz63028.html, abgerufen am 27. November 2017.
- ↑ Pannon Reneszánsz : A Hunyadiak és a Jagelló-kor (1437–1526). Encyclopaedia Humana Hungarica. 4.

**Dumme Deutschen wissen nichts von HOROGSZEG ??? Schade ... und nicht ’’fünf Jahre’’ sondern nur FÜNF MONATE !!!**

**Michael Szilágyi** de Horogszeg (Hungarian: *horogszegi Szilágyi Mihály*; c. 1400 – 1460) was a Hungarian general, Regent of Hungary, Count of Beszterce<sup>[1]</sup> and Head of Szilágyi–Hunyadi Liga.

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## Family

He was born in the early 15th century as vice-ispán of Bács County,<sup>[2]</sup> son of the captain of Srebrenik, Ladislaus Szilágyi and Catherine Bellyéni. The common noble family derived its name of Horogszegi from its estate in the county of Temes. His sister, Elisabeth, was John Hunyadi's wife.<sup>[3]</sup>

## Life

Michael Szilágyi began his career in his brother-in-law's service as vice-ispán (*vicecomes*) of Torontál County. He was the captain of the Belgrade fortress at the Ottoman siege in 1456.<sup>[3]</sup> As Ban of Macsó, he acquired a place among the barons<sup>[4][5]</sup> He is commemorated in the Serbian epic poetry as Mihajlo Svilojević<sup>[6]</sup> or sometimes "crni ban Mihail", while Ottoman chronicles referred to him as "Kara Mihal".<sup>[7]</sup>

### Michael Szilágyi



#### Regent of the Kingdom of Hungary

**Reign**  20 January 1458 – August 1459

#### Ban of Macsó

**Reign**  1457–1458

**Predecessor**  Nicholas of Ilok and Paul Herceg de Szekcső

**Successor**  Nicholas Dombai and Peter Szokoli

**Born**  c. 1400

**Wissenschaftliches dokument: Michael Szilágyi de Horogszeg**



**Michel Szilágyi** de Horogszeg (en hongrois : *horogszegi Szilágyi Mihály*), mort à Constantinople en 1460<sup>1</sup> était un général hongrois, oncle du roi Matthias I<sup>er</sup> Corvin, et régent du royaume de Hongrie de 1458 à 1459.

Il naît au début du xv<sup>e</sup> siècle vice-Ispán du comitat de Bács<sup>2</sup>, fils de László Szilágyi de Horogszegi (hu), capitaine de Srebrenik et de Catherine Bellyéni. Le nom de Horogszeg renvoie au fief de la famille dans le comitat de Temes. Sa sœur Erzsébet Szilágyi est mariée au voivode Jean Hunyadi, régent de Hongrie de 1441 à 1456<sup>3</sup> et mère du roi Matthias I<sup>er</sup> Corvin. Sa fille Ilona sera la seconde femme de Vlad III l'Empaleur<sup>4</sup>.

Il est d'abord au service de son demi-frère, comme vice-ispán du comitat de Torontál. Il sert comme capitaine de la forteresse de Belgrade au siège de 1456<sup>3</sup>. En tant que Ban de Macsó, il prend sa place parmi les barons influents<sup>5,6</sup>. La poésie épique serbe lui rend hommage à travers le personnage de Mihajlo Svilojević (en)<sup>7</sup>, appelé aussi *crni ban Mihail*, désigné par les Ottomans comme *Kara Mihal*<sup>8</sup>.

## Michel Szilágyi



Szilágyi Mihály

Titre

**Régent du royaume de Hongrie**

**20 janvier 1458 – août 1459**

Prédécesseur Jean Hunyadi

**Michel Szilágyi de Horogszeg – en hongrois *horogszegi* REGENT from 20 January to August 1458. FIVE MONTHS.**

**Михай Силадьи** (венг. *horogszegi Szilágyi Mihály*; ок. 1400—1460, Стамбул) — венгерский государственный и военный деятель, бан Мачвы (1457—1458), регент Венгерского королевства (1458—1459).

## Биография



Герб рода Силадьи

## Михай Силадьи

венг. *horogszegi Szilágyi Mihály*



Михай Силадьи



**бан Мачвы**

**1457 — 1458**

***Horogszegi Szilágyi Mihály*, REGENT of Hungarian Kingdom Head of Szilágyi – Guelph-Anjou-Verebi-Hollós-Hunyadi Liga.**



El conde **Miguel Szilágyi de Horogszeg** (en húngaro: *Szilágyi Mihály*) (ca. 1400–Constantinopla, 1460), **Comandante de los ejércitos medievales húngaros y regente del Reino de Hungría** (1458). Tío materno del rey húngaro Matías Corvino.

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## מיהאי סילאגי, רוזן הורוגסג Horogszegi gróf Szilágyi Mihály



**מיהאי סילאגי, רוזן הורוגסג** (בהונגרית: **Horogszegi gróf Szilágyi Mihály**, בערך 1400–1460 איסטנבול) היה אציל ומצביא הונגרי, עוצר של ממלכת הונגריה בשנת 1458. כונה לפעמים "מיכאל השחור" (Michael Niger)<sup>[1]</sup>. הטורקים קראו לו "איספילאק"<sup>[2]</sup>. אחותו, ארז'בט (אליסבט) סילאגי נישאה ליאנוש הוניאדי. מיהאי סילאגי נאבק לצד גיסו, יאנוש הוניאדי, נגד הטורקים העות'מאנים. השתתף, בין השאר, גם בקרב ורנה, קרב קוסובו משנת 1448 וב-1456 במצור בלגרה. נשא בתארים "באן של מאצ'וזה" (בסרביה) ו"קפטן של בלגרה".

## תוכן עניינים

**מלחמה פנימית בטרנסילבניה**

**העלאתו של מתיאש הוניאדי לכס המלוכה**

**חידוש המאבק בטורקים. הסכסוך עם מתיאש**

... ezzel egyben elkövetve a felségárulás bűntettét.<sup>[27]</sup> Ezt követően Mátyás mégis igyekszik Szilágyit jobb belátásra bírni és a köztük zajló 1458 augusztus 8 és 16 közötti tárgyalásokon sikerül Szilágyit végül lemondatni<sup>[28]</sup> úgy, hogy elnyeri a besztercei grófságot és kilátásba helyezi Brankovicsék, *Becse*, *Becske*, *Nagysemlak* uradalmainak kezére jutását.<sup>[29]</sup> Alig öt nappal később Szilágyi és

Von februar 1458 für FÜNF MONATE, bis august 1458, wahr Michael Szilágyi von Horogszeg als Guberner im Königreich Ungarn tätig.

Jemand hat irgendwo **fünf Monaten** geschrieben, was nacher einige dumme köpfe nach "fünf Jahre" falsifizierten.

genau so wie auch here weiter:

Jahrzehnte: 1400er - 1410er - 1420er - 1430er - 1440er - 1450er - 1460er - 1470er - 1480er - 1490er Jahre - 1500er  
Jahre: 1453 - 1454 - 1455 - 1456 - 1457 - 1458 - 1459 - 1460 - 1461 - 1462 - 1463

## Ereignisse

### Termine mit festem Datum

12. Januar - Mihály Szilágyi, Macsó Ban und János Hunyadis Witwe, Erzsébet Szilágyi, einigt sich in Szeged mit dem Pfalzgrafen László Garai und seiner Frau Alexandra Alexandria von Teschen über die Wahl von König Matthias.

24. Januar - Matthias Hunyadi wird zum König von Ungarn gewählt (regiert bis 1490). Neben Mátyás wird sein Onkel Mihály Szilágyi für 5 Jahre zum Gouverneur gewählt (im August wird Mátyás als Gouverneur zurücktreten).

9. Februar - Der tschechische Statthalter György Podjebrád - später der tschechische König - und Matthias schließen ein Bündnis und vereinbaren die Heirat der Statthaltertochter Katalin Podjebrád mit dem ungarischen König.

14. Februar - Mátyás Hunyadi, der erst 14 Jahre alt ist, marschiert nach Buda, wo er auf dem Thron in der Kirche Mariä Himmelfahrt sitzt.

Jahrzehnte: 1400er - 1410er - 1420er - 1430er - 1440er - 1450er - 1460er - 1470er - 1480er - 1490er Jahre - 1500er  
Jahre: 1453 - 1454 - 1455 - 1456 - 1457 - 1458 - 1459 - 1460 - 1461 - 1462 - 1463

## Ereignisse

**Horogszegi Szilágyi Mihály - Michael Szilágyi von Horogszeg, war im ende Januar 1458, für FÜNF MONATEN, bis August 1458 zum Gouverneur gewählt.**

**Im Februar 1458 war Hollós-Corvin Mátyás (1440 - 1490) erst 17 Jahre alt, deshalb war es nötig das neben ihm im Königreich Ungarn, bis er im fünf monaten 18 Jahre alt wird, ein gewähltes Gouverneur herrscht. Im Oktober 1454, nach der Schlacht bei Krusevac, hatte Verebi-Corvinus-Hunyadi János**

**Termine mit festem Datum seinen 14 Jahrigen Sohn Mátyás im Belgrade zum Knappe befördert, oder wie man es einfach sagt: war der 14 Jähriges Mátyás von seinen Feldherren-Gouverneur Father zum Ritter schlagen. Wer im Oktober 1454 schon 14 Jahre alt ist, ist auch 17 im Januar 1458.**

12. Januar - Mihály Szilágyi, Macsó Ban und János Hunyadis Witwe, Erzsébet Szilágyi, einigt sich in Szeged mit dem Pfalzgrafen László Garai und seiner Frau Alexandra Alexandria von Teschen über die Wahl von König Matthias.

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Never, never, never, nie, nie für "fünf Jahre" – **NUR FÜNF MONATE !!!**

## Mit sieben Jahren von zu Hause weg – Die Ausbildung zum Ritter



Die Jungen, die Ritter werden sollten, wurden zur Ausbildung oft auf eine andere Burg geschickt. Dort durchliefen sie mehrere „Lehrstufen“ – so ähnlich wie Klassenstufen in der Schule.

Mit sieben Jahren begannen sie die Ausbildung als **Page**. Sie dienten dem Burgherrn, lernten mit Pferden umzugehen und begleiteten ihn auf die Jagd. Die Pagen übten Bogenschießen, den Schwertkampf und bekamen Unterricht in Musik und Tanz.

Mit 14 Jahren galten die Kinder als erwachsen. Dann wurden die Jungen zum **Knappe** befördert. Wer stark und mutig war, folgte seinem Ritter auf Turniere oder in den Kampf. Dort half der Knappe seinem Herrn beim Anziehen der Rüstung. Fiel der Ritter vom Pferd, musste der Knappe ihm aufhelfen. Weil er selbst keine Rüstung trug und trotzdem an den Kämpfen teilnahm, war das eine sehr gefährliche Aufgabe!

Mit 21 Jahren wurde der Knappe, wenn er seine Sache gut gemacht hatte, mit der **Schwertleite** zum Ritter geschlagen. Dann hatte er alles gelernt, was er für den Kampf brauchte. Erst jetzt bekam er sein eigenes Schwert. Und manchmal sah er auch dann erst – nach 14 Jahren – seine Eltern wieder.

Von sechs und sieben Jahre alt, war Hollós-Corvin Mátyás auf das Gut seines Vaters, Hollósvár – der Castris Jobagiones als Page ausgebildet wo er mit Pferden umzugehen gelernt hat, auch übte Bogenschiessen, den Schwertkampf ( genau wie im Krusevac im Jahr 1454 ) , und bekam Musik und Tanz unterrichtet.

Antonio Bonfinius hat es so klar und wissenschaftlich geschrieben, nur spätere dumme Köpfe haben es für insgesamt 500 Jahre schon falsifiziert.

Keine Sorge aber, es gibt noch viel Zeit in die nächsten 500 Jahre, das alles Dummheiten zum korrigieren.



The **Battle of Kruševac** was fought on **October 2, 1454** between the forces of the Serbian Despotate, allied with the Kingdom of Hungary, and the Ottoman Empire.<sup>[3]</sup>






In 1454 the Ottomans launched a major invasion against Serbia, at the helm of which was the Sultan himself, Mehmed the Conqueror. Initially, Serbs led by Nikola Skobaljić scored a decisive victory a month earlier near Leskovac, surprising a much larger Ottoman army. On the Morava River, Sultan Mehmed II left Feriz Bey and 32,000 of his troops to resist any possible counterattacks by the Serbs south of Kruševac. The Serbs did not hesitate to make the first move and the two armies met.

The victory at Leskovac allowed John Hunyadi and Đurađ Branković to decisively strike at the isolated Turkish army, and launch a major offensive, ravaging Niš and Pirot, and burning down Vidin. Nikola Skobaljić continued his forays against the Ottomans, operating between Leskovac and Priština, and won several major victories against the armies of the sultan.

## Notes

1. Babinger, *Mehmed the Conqueror and His Time*, (Princeton University Press, 1978), 110.
2. Babinger, Franz, William C. Hickman and Ralph Manheim, *Mehmed the Conqueror and His Time*, 110.
3. "Vladimir Corovic: Istorija srpskog naroda" ([http://www.rastko.rs/rastko-bl/istorija/corovic/istorija/4\\_8.html](http://www.rastko.rs/rastko-bl/istorija/corovic/istorija/4_8.html)). [www.rastko.rs](http://www.rastko.rs).

## References

Battle of Kruševac	
Part of the Ottoman wars in Europe	
	
Ruins of Kruševac	
<b>Date</b>	<b>October 2, 1454</b>
<b>Location</b>	Kruševac
<b>Result</b>	Serbo-Hungarian victory
Belligerents	
 Serbian Despotate	 Ottoman Empire
 Kingdom of Hungary	
Commanders and leaders	
 Đurađ Branković	 Feriz Bey (POW) <sup>[1]</sup>
 John Hunyadi	
Strength	
35,000	32,000 <sup>[2]</sup>

The Serbian despot allied with Hungary, but also went often against Hungary...

**Johann Hunyadi** (ungarisch *Hunyadi János*, rumänisch *Ioan de Hunedoara*, kroatisch und serbisch *Sibinjanin Janko*, Spitzname *Janko* bzw. *Yanko*<sup>[1]</sup>; \* 1387<sup>[2]</sup> oder 1407<sup>[3]</sup>; † 11. August 1456) war ein für Ungarn tätiger Staatsmann und Heeresführer. Er stammte aus Siebenbürgen und war vermutlich der Sohn des Vojk (Voicu) Corbu, eines von Sigismund von Luxemburg geadelten Walachen, und der Elisabeth Morzsinay. Er leitete seinen Familiennamen von dem kleinen Gut Hunyad ab, in dessen Besitz sein Vater 1407 kam. Hunyadi ließ auf diesem Gut die Stammburg der Familie, die heutige Burg Hunedoara, errichten.



Johann Hunyadi (1407–1456)

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[Anmerkungen](#)

## Ursprung des Namens der Familie

Der später von seinem Sohn Matthias angenommene Beiname *Corvinus* hat seinen Ursprung in dem Familienwappen seines Geschlechts Hunyadi, das einen Raben (lateinisch *corvus*) zeigt. Die „Schlesischen Annalen“ berichten, dass ein Rabe einst einen Ring entwendet habe, den Matthias von seinem Finger gestreift hatte; Matthias habe dann den Raben verfolgt und getötet und so seinen Ring zurückgewonnen. In Erinnerung an dieses Ereignis wählte er den Raben als Symbol für sein Siegel. Eine andere Meinung ist, dass das Wappentier von einem anderen Besitz der Familie abgeleitet wurde, dem „Rabenfelsen“ (auf Rumänisch *Piatra Corbului*). Eine weitere Legende besagt, dass, als Matthias in Prag gefangen gehalten wurde, seine Mutter ihm einen Brief mit einem Raben senden konnte. Diese Sage, die etwa von János Arany in seiner bekannten Ballade *Mátyás anyja* (Die Mutter des Matthias) in literarische Form gegossen wurde, ist auch der Grund, warum die Ungarische Post mehr als ein Jahrhundert lang einen Raben als Symbol hatte.

**Es ist ehrlich schade, das heutige historiker können nichts kluger von diesem dummheiten ausdenken.**

**Von der Sigismund und seine dumme Raben-rede, werden die grossenkeln in der ganze Welt einmahl noch sich rihtig schämen.**

**Schämig und richtig schändlich ist das ”übermännliches”**

**Habsburgisches 400 Jhres usurpers Macht, das mit dieses Verebi-Hollós-Corvinus-Hunyadi Familie getan hat. Schändlich ...**

A polgárháború szerencsére nem tartott sokáig. Garai Lászlónak ez időben bekövetkezett halálával Frigyes pártja vezérét veszítette el. És a király a hűségére visszatérőknek bűnfeledést biztosítván, Garai László özvegye, Ujlaki, a Kanizsaiak és mások is meghódoltak.<sup>33</sup>

Frigyes pedig egyáltalán nem tett kísérletet, hogy az ország tényleges birtokába lépjen.

A helyzet illetően alakulására döntő befolyást gyakorolt a római szentszék magatartása.

III. Calixtus pápa, a Hunyadi-ház nemes szellemű pártfogója, az 1458-ik év nyarán meghalt. Utódjává Piccolomini Enea Silvio bibornok választotta meg, ugyanaz, ki még három esztendő előtt a császár bizalmas titkára és tanácsosa volt. A pártütő magyar urak és Frigyes arra számítottak, hogy az egyház feje egykori urát a magyar trón megszerzésére célzó törekvéseiben hathatósan támogatni fogja. Csalódtak.

II. Pius az ozmánok ellen az összes keresztény uralkodók közreműködésével támadó hadjárat indítását tűzte ki feladatául, és e végett Mantuába congressust hívott egybe, a melyre személyesen megjelent. A tervezett hadi vállalatban Mátyásnak és a magyar nemzetnek nagy szerepet jelölt ki, a mit már az üdvözlésére Rómában megjelent magyar követekhez intézett válaszában hangsúlyozott.

Habsburg Friedrichs great friend and confidante der Piccolomini, ...

Mátyás ekkor nagybátyjának azt az elégtételt adta meg, hogy anyjától és nagyszámú főrendektől kisérve, ő ment eléje. Augusztus 8-án találkoztak. Több napon át folytatott tanácskozások után a kibékülés létrejött. Szilágyi meghozta azt az áldozatot, hogy a kormányzói méltóságról lemondott. Viszont a király ráruházta a besztercei örökös főispánságot, és a Hunyadi-ház uradalmainak nagy részét átengedte neki. Mire együtt tértek vissza Buda várába.<sup>16</sup>

From 8 august 1458 started the discussions between Horogszegi Szilágyi Mihály and the King of Hungary – Hollós-Corvin Mátyás király – regarding the time of him coming to adult age, and the takeover of the responsibility of Governing the Country.

Countless articles are trying to falsify this historical fact, but the only reason for the resignation of the Gouverneur was that king Mátyás has become of the adult age of 18.

12. Az országgyűlési végzetményt, mely hiányosan van datálva (duodecimo die) kiadta Kovachich, Vestigia. 297. [\[VISSZA\]](#)
13. Egy 1458 július 27-én kelt oklevélben Ország Mihály már nádornak czimeztetik. Hogy őt Mátyás nevezte ki és Garai letétetett, egy későbbi oklevél világosan kiemeli: „Honore palatinatus ab eodem

- 
- Ladislao de Gara per regiam clementiam ablato, et Michaelae Orzagh in eundem honorem sublimato.” (Országos levéltár.) [\[VISSZA\]](#)
14. A szövetséglevél Gróf Telekinél, id. m. X. 593. [\[VISSZA\]](#)
15. Thomasi már 1458 augusztus 1-jén jelentést küld róla Velenczébe. [\[VISSZA\]](#)
16. Thomasi augusztus 13. és 23-iki jelentései. [\[VISSZA\]](#)
17. Thomasi 1458 szeptember 13-án Velenczébe küldött jelentései. [\[VISSZA\]](#)
18. Thomasi 1458 október 1-én és 9-én kelt jelentései. [\[VISSZA\]](#)
19. Hogy Szilágyi újból Mátyás ellenségeivel szövetséghez, azt egy későbbi 1462-ik évi nuntiusi jelentés és II. Pius pápa egyik munkája (Commentaria XII. 327.) említi. Bonfin azt írja, hogy az elfogatás okát nem tudni. Teleki föltevése, hogy Szilágyi az erdélyi szászokon elkövetett kegyetlenségével vonta magára a király haragját, alaptalan; ezeket Szilágyi egy esztendő előtt követte el. [\[VISSZA\]](#)

**Historical data about the Gouverneur’s resignation by Thomasi – dated 13th and 23rd, august 1458.** (It is not the responsibility of this data to teach You, about who the official Thomasi was. Therefore the german year of the Gouverneur’s resignation in ”some Year of 1459” is simply false.)



Im Januar 1458 wurde er vom jungen König für fünf Jahre zum Regenten ernannt, trat aber bereits im August 1459 zurück. Seine Regentschaft war geprägt vom Streit um Macht und Kompetenzen mit dem König **im 1458 trat er zurück.**

Die erste Historische aufgabe ist: Wissenschaftlich lernen.  
Fünf Monaten sind nicht das gleiche mit fünf Jahren.

**Mihai Szilágyi** (in maghiară *Szilágyi Mihály*) (n. c. 1400 – d. 1460, Istanbul) a fost guvernator al Regatului Ungariei în 1458, voievod al Transilvaniei, conte de Horogszeg și comandant de armată.

## Biografia

Sora lui Mihai, Elisabeta Silaghi (*Erzsébet Szilágyi*), a devenit soția lui Ioan de Hunedoara. Mihai a luptat alături de cumnatul său Ioan de Hunedoara în multe bătălii împotriva turcilor, între care și bătălia de la Varna, bătălia de la Kosovo (1448), iar în 1456 la bătălia de la Belgrad. În 1458 a fost regent al Ungariei. În anul 1460 a fost voievod al Transilvaniei.

La 23 noiembrie 1457, regele Ungariei Ladislau al V-lea a decedat, iar anul următor 1458 Silaghi a fost ales ca regent al Regatului Ungariei până la urcarea pe tron a nepotului său, Matia Corvin. Silaghi l-a salvat pe tânărul de 16 ani Matia din temnițele familiei Garai de la Buda, și a mutat rămășițele lui Ioan Huniade de la Belgrad în Catedrala Sf. Mihail din Alba Iulia, unde a fost înmormântat alături de tatăl său. Matia i-a fost recunoscător lui Silaghi, și l-a numit comite de Bistrița.

Aliat cu voievodul Țării Românești, Vlad Țepeș, împotriva turcilor, Mihai Szilágyi a fost capturat de turci în 1460, în timp ce traversa Bulgaria. Oamenii săi au fost uciși prin tortură, iar Szilágyi însuși a murit tăiat în două cu fierăstrăul.<sup>[1]</sup>



Sigiliul de regent al lui Mihai Szilágyi



Semnătura lui Mihai Szilágyi

## Mihai Szilágyi

regent al Regatului Ungariei  
voievod al Transilvaniei



Mihai Szilágyi, conte de Horogszeg

### Date personale

<b>Născut</b>	c. 1400
<b>Decedat</b>	1460 Istanbul
<b>Cauza decesului</b>	decapitare ✓
<b>Părinți</b>	László Szilágyi de Horogszeg Katalin Bellyéni
<b>Frați și surori</b>	Erzsébet Szilágyi Osvát Szilágyi[*] ✓
<b>Căsătorit cu</b>	Margit Báthory
<b>Cetățenie</b>	<span><span></span></span> Regatul Ungariei ✓
<b>Ocupație</b>	conducător militar[*] ✓

### Activitate

#### Apartenență nobiliară

**Titluri**  
conte  
Perpetual Count of Beszterce[\*]

**Familie nobiliară**  
Familia Szilágyi

**Ban of Croatia[\*] ✓**  
**Semnătură**

*Mihai Szilágyi de Horogszeg  
Rojai György deloracion*

ezzel egyben elkövetve a felségárulás büntettét.<sup>[27]</sup> Ezt követően Mátyás mégis igyekszik Szilágyit jobb belátásra bírni és a köztük zajló 1458 augusztus 8 és 16 közötti tárgyalásokon sikerül Szilágyit végül lemondatni<sup>[28]</sup> úgy, hogy elnyeri a besztercei grófságot és kilátásba helyezi Brankovicsék, *Becse, Becskereke, Nagysemlak* uradalmainak kezére jutását.<sup>[29]</sup> Alig öt nappal később Szilágyi és

**Brankovity's greatest interest: how to grab the properties of Hungarians.**

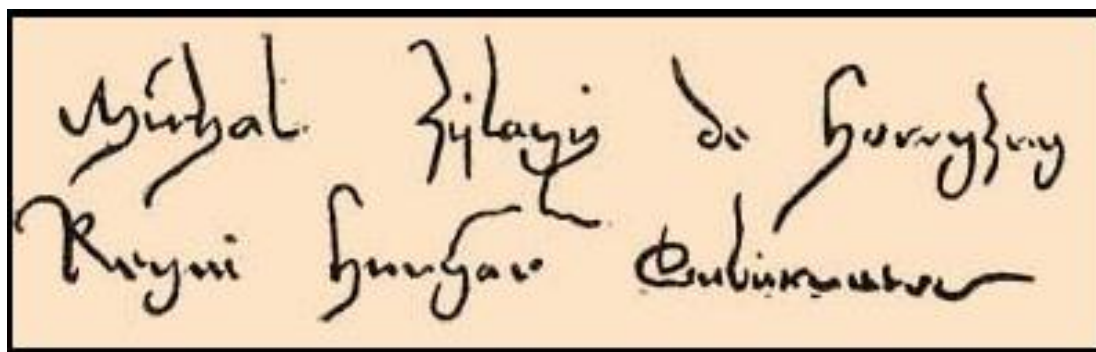
## Биографија [[уреди](#) | [уреди извор](#)]

Михаљ Силађи је био стриц Мађаша I, такође је био саборац Хуњади Јаноша у његовим ратовима против Османлија, битка код Варне и Друга косовска битка.

## Титуле [[уреди](#) | [уреди извор](#)]

- За време београдске кампање 1456. године је био капетан Београда (*nándorfehérvári kapitány*) и уједно је учествовао у обнови разрушеног града.
- У периоду 1457 — 1458. и 1460. је био бан од Мачве (*macsói bán*).
- 1458. године је изабран за регента Мађарске
- Од 1460. године је постао војвода Ерделја и главни капетан јужних делова Мађарске.

**Even the Serbian history knows, that Horogsegeski Mihály Szilágyi was Regent-Guvernour of Hungary (febr. to august) only in Year 1458 .**



**Mihály Szilágyi de Horogseges**  
Regni Hungarie Gubernator





**Horogszegi** Szilágyi Mihály hadvezér kormányzó  
( Horogszeg 1400 – Konstantinápoly 1460 )





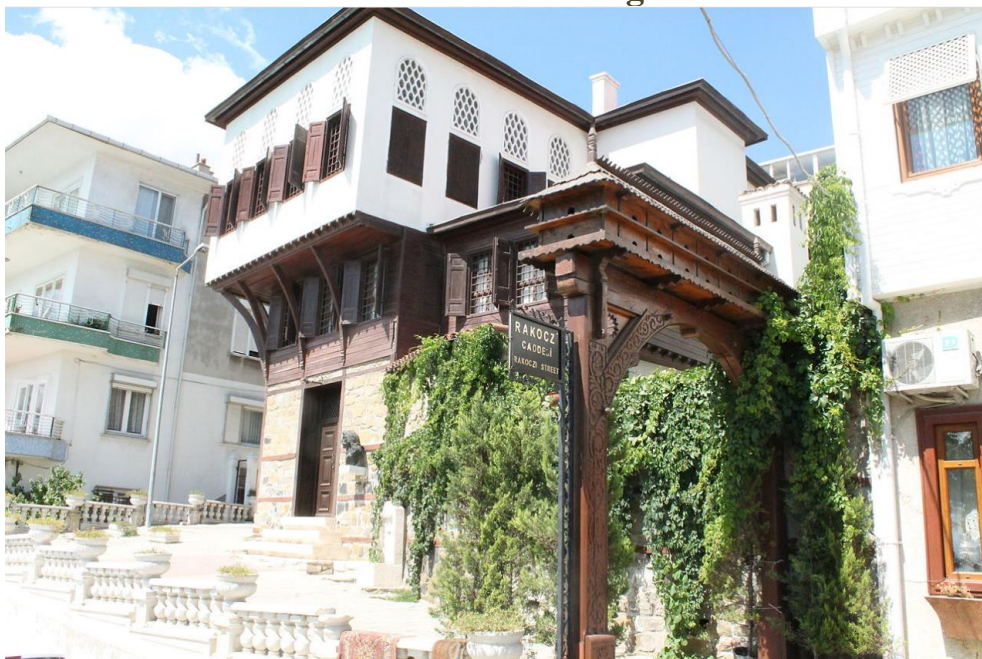
Greguss Imre: Rákóczi lovon



Rákóczi fejedelem szobra  
a Millenniumi emlékművön,  
Budapesten a Hősök terén

Torontál County paid its greatest respect to Fürst II.Rákóczi Ferenc, by placing the birthplace of the Queen mother – *Horogszegi Szilágyi Erzsébet* and her brother the second Hungarian Gubernator and Statesman

*Horogszegi Szilágyi Mihály's* birthplace **Horogszeg** – Seultour under the protectorate of **Saint Barbara of Nicomedia** . It was in Nicomedia that the princess Ilona Zrinyi, the mother of Prince II.Rákóczi Ferenc, and her second husband Graf Imre Thököly were forced to live, and died there, because of the Habsburg Exile.



The house given to Exiled Rákóczi by the Sultan III. Ahmed in Rodostó.





## II. Rákóczi Ferenc emlékhelye: Izmit – Rodostó

### III. Károly elrendeli Rákóczi József elfogatását

Szerző: Tarján M. Tamás

1738. április 29-én kelt III. Károly magyar királynak azon parancsa, mely elrendelte Rákóczi József erdélyi trónkövetelő elfogatását, akit a Habsburg Birodalom ellen háborúzó I. Mahmud szultán (ur. Június-1754) nevezett ki a fejedelemség vezetőjévé.

Miután II. Rákóczi Ferencet 1701-ben Longueval követ árulása nyomán felségárulással vádjával Bécsújhelyen bebörtönözték, minden kapcsolata megszűnt gyermekeivel, akiket feleségével, Hesseni Sarolta Amália hercegnővel együtt a császári fővárosba szállítottak és I. Lipót (ur. 1657-1705) gondjaira bíztak. Rákóczinak három fia született, a legidősebb, Lipót már 3 évesen meghalt, József és György azonban megérték a felnőttkort, de 1701-ben még mindketten csecsemők voltak.

**Habsburg III. Charles on 29.4. 1738 orders the imprisonment of Prince Joseph Rákóczi , who was demanding his rights to rule in Transylvania, after his fathers Fürst II.Rákóczi Ferenc's forced Exile and death in Tekirdağ in 1735.**

**There is a huge work needed, so the germans can learn the Akademik level of unfalsified Hungarian History. The next 500 years will provide plenty of material for reflexion.**

## Meggyőzni a Habsburg királyt

1906. október 29-én, a kassai Szent Erzsébet székesegyházban temették újra II. Rákóczi Ferencet: az ünnepélyes aktus a maga idején a magyar közvéleményt rendkívüli módon érdeklő esemény volt. A Rákóczi-szabadságharcot lezáró szatmári béke után II. Rákóczi Ferenc előbb Lengyelországba, majd Franciaországba menekült.

A magyar országgyűlés az 1715. évi 49. törvénycikk értelmében számkivetettnek nyilvánította őt és híveit. Rákóczi a franciaországi Grosbois-ban, a kamalduli szerzetesek kolostorában töltötte emigrációjának első éveit. 1716-ban, amikor az Oszmán Birodalom és a Habsburg Birodalom között háború tört ki, **III. Ahmed török szultán** Rákóczinak is politikai szerepet szánt.



151. III. AHMED SZULTÁN.\*

A szultán\* hivatkozott Rákóczi őseinek igaz és őszinte barátságára, a melylyel a felséges Ottomán-ház iránt viseltettek, hogy meghálálják a magyar nemzet iránt tanusított jóságát, melylyel a német zsarnokság s elnyomatás alól felszabadítani ügyekezett. A porta ezt a jóságot kiterjeszteni akarta rá is, a ki követeli útján egyszer-kétszer kérte segítségét, csak hogy akkor a porta és a császár közt még nem bomlott fel a béke s a porta nem is akarta azt megszegni, tehát határozott feleletet nem adhatott. A mikor azonban a béke mégis felbomlott, megérkezett Rákóczi ügyvivője és minisztere, Pápay Jani, a ki nagy ember a Messiás vallásán levők közt s legyen is boldog a halála. Megismertette a szultánnal az ellenség veszedelmes eljárását, a magyarok elnyomatását s kijelentette, hogy az ellenség megtörésére Rákóczi felajánlja szolgálatait és közreműködését. Pápay Jani többször tanácskozott a nagyvezírral és főtábornokával, *Khalil* basával, a kinek az Isten adjon örök dicsőséget és gyarapítsa hatalmát. Értekeztek Rákóczinak, Erdélynek és Magyarországnak ügyeiről. A nagyúr elhatározta, hogy ha Rákóczi bejön, csapatokkal és más szükséges dolgokkal megsegíti s készpénzzel fizeti fegyelmezett csapatait, a melyeket a vele szövetséges fejedelmek területén gyűjt. Őt, a magyarokat s az erdélyieket a Bethlen Gábor korabeli kedvezésekben részesíti s arra az esetre, ha a fejedelem megérkezése előtt vagy után a porta békétárgyalásokba bocsátkozik a németekkel, a porta megszabadítja Erdély- és Magyarországot a németek igájától s a békébe foglalja Rákóczit, Erdélyt és Magyarországot. Mivel Rákóczi *egyik* feje Erdély és Magyarország szövetkezett rendjeinek, szükséges, hogy a magas portával együtt törekedjék felszabadítani Erdélyt és Magyarországot a németek uralma alól. Ez országok neki engedelmeskedjenek, s a gonoszokat, a kik elég merészek volnának megverekedni a muzulmán sereggel, megölik és rabszolgákká teszik. De a városok és várak lakosait nem viszik rabságra, nem fosztják ki, hanem állapotukban megtartják. Mihelyt Rákóczi az országba érkezik, a fényes portától pénzsegítséget kap. A szultán nem kételkedik, hogy ha a fejedelem természetes jóindulatát, bátorságát, buzgóságát megtartja, a porta jó sikerét láthatja szolgálatainak. Ha Isten úgy akarja, hogy Rákóczi a portára érkezzék, a szultán meghallgatja Magyar- és Erdélyországra vonatkozó kívánságait, sőt ezeket belefoglalja a császárral köthető békébe is; és jelen levele rendjén, valamint Pápay útján biztosítja, hogy a magyar nemzetet védelmébe veszi.



### suche und finde die "Sigismund Rabe" in Hollós - Gross-Kikinda

seine Cultur und Magyarisirung. Es besitz ein sechsklassiges magyarisches Gymnasium, eine höhere Töchterchule u. s. f. Die serbische, deutsche und magyarische Bevölkerung zählt gegenwärtig 19.845 Seelen. Die breite, mit Bäumen bepflanzte Große Gasse mit dem viereckigen Hauptplatz, dem schönsten Theile der Stadt in ihrer Mitte, theilt es in zwei Hälften. Dort sieht man die Kirchen, die öffentlichen Gebäude des Staates und der Stadt, die Geldinstitute, Gasthöfe und größten Kaufläden. Wein- und Obstgärten umgeben die Stadt von allen Seiten. In der Nähe des Bahnhofes ist eben erst die stattliche k. und k. Husarenkaserne fertig geworden, welche nebst den Officierspavillons mit der



**Hollós - Gross-Kikinda**

Hauptplatz zu Groß-Kikinda.

heute nur Kikinda

Zeit einen kleinen Stadttheil für sich bilden wird. Kikinda betreibt einen sehr lebhaften Getreidehandel mit der Umgebung und seine Mühlen versehen so manche Plätze des Auslandes mit großen Transporten ihrer Erzeugnisse, seine vielbesuchten Jahrmärkte aber locken auch zahlreiche Wiener und Budapester Kaufleute an. Die Umgebung ist nach allen Richtungen dicht mit blühenden Ortschaften besäet. Im Westen erheben das magyarische Szaján, das serbisch-magyarische Tisza-Hegyes, das deutsch-serbische Bocvár ihre Thürme; im Osten gegen Temesvár hin liegt die fruchtbarste und reichste Gegend des Temeszer Landes mit den hübschen Dorfschaften der im vorigen Jahrhundert eingewanderten deutschen Colonisten. An der Stelle der jetzigen Dörfer Szöllös und Szent-Hubert stand im Mittelalter Hollósvár (= Rabenburg), das Heim der Hunyadi, und in seiner Nachbarschaft Horogszeg, das Nest Michael Szilágyis.

Ungarn II.

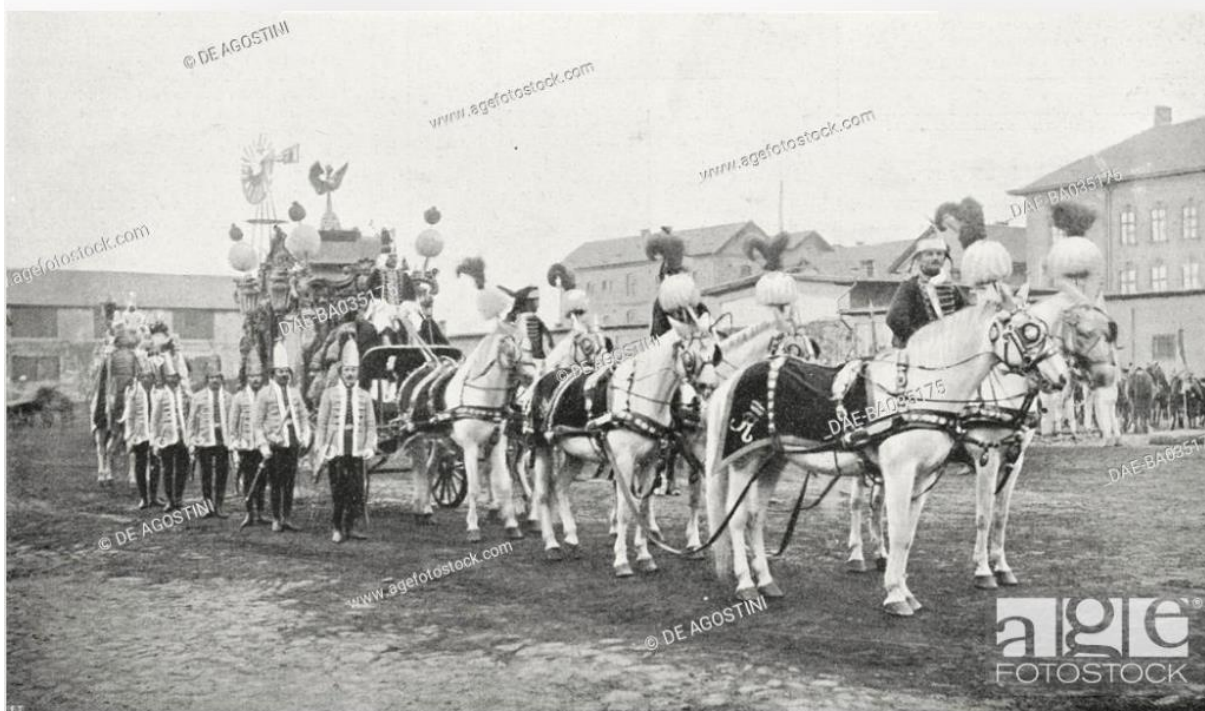
geburtsort von König  
Hollós-Corvin Mátyás

**König Hollós-Corvin Mátyás (Rabenburg-Hollósvár 1440 – Wien 1490)**



II. RÁKÓCZI FERENC HAMVAINAK HAZAHOZATALA. A MENET A KÁROLY KÖRÜTON HALAD. HÁTTÉRBE A DOHÁNY UTCAI ZSINAGÓGA

1998-ban néhány napig ebben a Károly körút és Dob utca sarki épületben laktunk néhány napig. Utána közelben, egy Dohány utcai bérház egyik lakásában is pár napot. Tehát nem ismeretlen a hely. Sz-V. I. stock Photo - Hearse carrying the Hungarian leader and patriot Francis II Rákóczi's mortal remains, Hungary, October 27-28, 1906, photograph b.



Hungarian leader and patriot Francis II. Rákóczi's reburial in 1906 Oktober 27 – 28



## *Regyzőkönyv*

### *Dicsőemlékü II. Rákóczi Ferencz fejedelem és bujdosó társai hamvainak átadásáról és átvételéről a haza földjén.*

Első Ferencz József dicsőségesen uralkodó apostoli királyunk  
Ő Felségének 1904. évi április hó 18-án kelt legfelsőbb kéztrata alapján  
a magyar királyi kormány II. Rákóczi Ferencz fejedelem és bujdosó  
társai hamvainak hazahozatala végett Törökországba országos bizottságot  
küldött ki, a melynek tagjai: dr. Thaly Kálmán országgyűlési képviselő  
vezetése alatt Forster Gyula báró főrendiházi tag, a műemlékek országos  
bizottságának elnöke, Fraknói Vilmos címzetes püspök, dr. Thallóczy  
Lajos a magyar tudományos akadémia tagja és dr. Török Aurél budapesti  
tudomány-egyelemtanár.

Ez az öttagú országos bizottság II. Rákóczi Ferencz fejedelem  
és bujdosó társainak hamvait, miután azonosságukról ott, a hol azok eddig  
nyugodtak, szorgos vizsgálódással teljes bizonyosságot szerzett, átvette, a  
haza földjére kísérte és ezennel átadja dr. Wekerle Sándor magyar királyi  
miniszterelnöknek.

Dr. Wekerle Sándor magyar királyi miniszterelnök II. Rákóczi  
Ferencz fejedelem és bujdosó társai hamvainak azonosságáról minden  
kétséget kizáró módon meggyőződve, átvette leólmazott vörösrézládákban:

1. II. Rákóczi Ferencz fejedelem hamvait,
2. Erinyt Ilonának, II. Rákóczi Ferencz fejedelem anyjának hamvait,
3. Rákóczi Józsefnek, II. Rákóczi Ferencz fejedelem fiának hamvait,
4. Thököly Imre fejedelem hamvait,
5. Percsényi Miklós grófnak és feleségének Csáky Krisztina  
grófnőnek közös sírládjában nyugvó hamvait,
6. Esterházy Antal gróf hamvait,
7. Sibirik Miklós hamvait,

azzal a rendeltetéssel, hogy ezek a hamvak az erről szóló törvény értelmében

Someone educated and very smart needs to start translating.



a hazai földben télessenek örök nyugalomra.

A hamvak szabályszerű átadását és átvételét Polónyi Géza magyar királyi igazságügyminiszter ebben a jegyzőkönyvben tanúsítja, a melyet ő mint a magyar királyi kormánynak a hamvak átadásáról és átvételéről a hiteles tanusítóvány kiállításával megbízott tagja vett föl.

Ezt a jegyzőkönyvet a magyar királyi miniszterelnök, a magyar királyi igazságügyminiszter, úgyszintén az említett ötfagu országos bizottság tagjai felolvasás után öt eredeti, egymással teljesen egybehangzó példányban aláírták és a magyar királyi miniszterelnök, valamint a magyar királyi igazságügyminiszter a példányok mindegyikét hivatali pecsétjével is ellátta.

Ennek a jegyzőkönyvnek mind az öt eredeti példányát dr. Wekerle Sándor magyar királyi miniszterelnök vette át, a ki az egyik eredeti példányt örök emlékezetül az Országos Levéltárban fogja elhelyeztetni, egy-egy eredeti példányt pedig megküld a képviselőháznak és a főrendiháznak, úgyszintén a magyar királyi miniszterelnöki és a magyar királyi igazságügyminiszteri irattárnak.

Kelt Orsován, az Úrnak 1906. esztendejében, Mindszent havának 27. napján.

Dr. Thalloitsy Lajos  
biz. elnök.

Polónyi Géza

Wekerle Sándor

Miniszter  
a képviselőház elnöke

Dr. Forstangyal  
Thalloitsy Lajos

Köspüth Ferenc

Miniszter

Dr. Forstangyal

Miniszter

Jenei Angéla

Jenei Angéla

Jenei Angéla

W. J. Jenei Angéla

W. J. Jenei Angéla



Orsova : 1906. Oktober 27.

**Tekirdağ**, formerly **Rodosto**, city, European Turkey, on the Sea of Marmara.

Probably founded in the 7th century BCE as a Greek settlement called Bisanthe, it was renamed Rhaedestus when it became the capital of Thrace in the 1st century BCE. Taken by the Ottoman Turks in the second half of the 14th century, it was later occupied successively by Russia (1877–78), Bulgaria (1912), and Greece (1920–22). For centuries it served as the port for the Adrianople (modern Edirne) area, but it declined when Alexandroupolis (Dedeağaç, now in Greece) on the Aegean Sea became the terminus of the railway up the Maritsa River in 1896. The city's historical buildings include the Rüstem Paşa Cami (mosque) and the Bedestan (covered bazaar), both attributed to the 16th-century Ottoman architect Sinan.

Because if we are writing Hungarian History, then it should be that, Hungarian History and not some – Heltai-Sigismund-Habsburg- and the rest of it, falsifications.



**Rákóczi in Habsburg Exile from his Homeland in Rodostó**

**Rhaedestus – Rodostó – Tekirdağ**

**Verbannt von eigenes Heimat**



During Habsburg absolutism it was forbidden to utter Rákóczi's name or to remember him in any way. In Act 49 of the 1715 Hungarian Diet, the *Kuruc* leader and his fellows were declared traitors. Thus, in the last years of the 18<sup>th</sup> century when the country was gradually freed from the Germanizing politics of Joseph II, the Great Prince's cult developed as a manifestation of the national consciousness. Later the enthusiasm permeating Hungarian public life diminished, only to return in the Reform Age's fine literature. Warning against forgetfulness and followed by keen censorship, in rough translation this is what Vörösmarty wrote in his poem *Miké's sorrow*:

*Your poor country is not allowed to resound your  
forbidden name any more,  
I wonder if you feel this underneath the heavy  
ground,  
You shouldn't think that your princely ashes are  
not remembered:  
Here I am as a live reminder, writing in sorrow.  
If any Hungarian should ever be thrown to this  
mournful land,  
I am telling him: "This is where your homeland's  
prince lies, an outcast, because was no liberty  
there."*

In the days of the 1848 Revolution Petőfi was already free to invoke the Prince's memory in his poem entitled *Rákóczi*, in which he moans the fact that Rákóczi's grave is unknown; nevertheless the poet looks optimistically into a freer future.

*The cause of which you was a soldier,  
In a little while will celebrate its victory,  
But you will not be here as a triumphant,  
You cannot come from your abysmal tomb.*

*We are willing to pay a pilgrimage  
To retrieve your ashes back to us,  
But where you was buried in the earth,  
Where is your long home? nobody knows.*

---





I. sorozat.

33. szám.

## II. RÁKÓCZI FERENC, 1676—1735.

Magyarország fejedelme, a magyar történelem dicső alakja. Diadalmas harcokat vívott az osztrák császári ház hadaival. Rodostóban halt meg, honnan hamvait 1906-ban hazahozták.

**In 1906. oktober 27. the Hungarians in Horogszeg – SzentBorbála Hollós- Horogszeg – Heilige SantaBarbara, paid their outmost respect in front of the Holy remains of one of the greatest Statesman and Leader of the House of Árpád-Hungarian-Guelph-Anjou-Verebi-Hollós Kingdom.**

# And that was the short History of the – Rabenburg – Hollósvár and Horogszeg with umgebung, in the County of TORONTÁL .

Revistă trimestrială de cultură istorică



Sorin Forțiu  
(Timișoara)

## Castelul/donjonul medieval de la Horogszeg (sec. XV) ≡ Turnul de la Orosin (1696, 1721), Seul Tour (1771)

Motto: *Der liebe Gott steckt im Detail*  
(Aby WARBURG, 1925)

**Abstract:** *The medieval castle/donjon from Horogszeg (15th century) ≡ The tower from Orosin (1696, 1721), Seul Tour (1771). The study analyzes the known historical and cartographic information and reveals the exact location of the medieval castle from Horogszeg (45°49'31.60" N / 20°36'27" E).*

**Keywords:** *castellum, Horogszeg, Orosin, Seultour, Banatsko Veliko Selo, Szentborbála, Szilágyi*

În acest moment nu știm câte fortificații medievale au existat pe teritoriul Banatului istoric, iar prea multe din cele cunoscute documentar nu (mai) știm pe unde au fost.

În cele ce urmează îmi propun să identific locația castelului de la Horogszeg și informațiile istorice relevante despre ea. Nu doar pentru că aici a stăpânit familia Szilágyi, care și-a luat chiar *predicatumul* nobiliar după această moșie și din care a făcut parte soția lui Ioan de Hunyad, mama regelui Matia Corvin și fratele ei, Szilágyi Mihály, guvernator al Ungariei (1458) și cel care l-a ridicat pe Matia pe tron, ci și pentru că un mic detaliu/greșeală semnalat(ă) de către *Josephinische Landesaufnahme* (1769–'72), nebăgat(ă) în seamă până acum, a relevat, fără putință de tăgadă, locația exactă a castelului medieval.

### Etimologie

**Just a small example, on how to do research and History writing.**

So,

In the future, when you are writing History of the County of TORONTÁL, please inform yourself about the Historical facts about the region. It will save you from writing – eine ganze menge blödsinnen - ...

consistent locuită. În limba maghiară, Horogszeg este un cuvânt compus (Horog+szeg). În dicționarul lui SZAMOTA István și ZOLNAI Gyula<sup>2</sup> găsim citat 1419<sup>3</sup>: *Nicolaus Garazda de Horogzeg sub voce HOROG, horg: uncus, hamus, harpago, uncinus* (l.l.); *haken, angel* (l.g.) și SZĖG, szög: *angulus* (l.l.); *ecke, winkel* [vicus; gasse, strasse, häuserreihe]<sup>4</sup> (l.g.). Dar *stradă cârnă/uliță strâmbă* (cârlig+stradă) pare că nu poate fi acceptat<sup>5</sup>. Noi cercetări lingvistice indică *horog* a avea înțelesul de *adânc drum de munte, drum strâmt între două laturi de munte/coastă de deal, drum abrupt sculptat (spălat de apă) într-o colina accidentată*<sup>6</sup>. RÉDEI Károly a arătat că, inițial, înțelesul cuvântului *horog* ar fi fost acela de *depresiune, drum strâmt/îngust (strâmtoare, defileu, trecătoare îngustă, strungă) între două coaste de munte*<sup>7</sup>. Pare că toponimul definește literal teritoriul<sup>8</sup> alăturat unui drum îngust/abrupt<sup>9</sup> pe fundul/în coasta albiei paleo-Mureșului (vide *infra* 27.08.1429). Dar nu este singurul drum care poate fi adus în discuție; pe *Josephinische Landesaufnahme* (1769–'72), unicul drum de la *Marckl Beczkerek* (azi, Zrenjanin, RS) la *St. Hubert* (azi, Banatsko Veliko Selo) străbate o mlaștină întinsă<sup>10</sup> pe traseul *Marckl Beczkerek* (azi, Zrenjanin) –

2 *Magyar oklevél-szótár, régi oklevelekben és egyéb iratokban előforduló magyar szók gyűjteménye / Dicționar maghiar de diplomatică, o colecție de vechi cuvinte maghiare găsite în diplome vechi și alte documente* (tr.m.).

3 vide *infra* 11.05.1419.

4 Szamota, Zolnai, 1906, p. 392, 894–895.

5 Inițial a fost moșia și apoi satul. Poate doar dacă dintr-o moșie regală mai mare s-ar fi rupt o moșie mai mică, în care exista deja un sat cu *ulița strâmbă* (i.e. Horogszeg), noua moșia să fi luat numele de la acest oiconim, dar informații documentare în acest sens nu avem.

6 *mély hegyi út, két hegyoldal közötti szoros út, szakadékos hegyoldalba vágódott (vízmosta) meredek út* (Rédei, 1970, pp. [157]–158 ([nr.] 128.), 162).

7 *bemélyedés, két hegyoldal közötti vízmosta út, szoros* (Rédei, 1970, p. 158).

8 Printre multiplele înțelesuri ale lui *szeg* îl găsim și pe acelea de *terület, földdarab, település része/vége* (teritoriu, bucată de pământ, capătul terenului/parcele/asezării -tr.m.).

9 *EMIS-T VII*, pp. 207–210.



documentului în posesie.

**24.02.1409:** pentru meritele lor, mai ales cele referitoare la cucerirea cu aproape 4 ani în urmă și apărarea cetății Srebrenik din Bosnia, regele Sigismund de Luxemburg conferă fidelilor săi, Nicolae și Dionisie ziși de *Garazda de Mechynche* și lui Ladislau de *Zylagh*, rudelor și urmașilor lor, un blazon, iar scrisoarea de danie conținea și primul herb în culori din regatul ungar<sup>37</sup>.

**11.05.1419:** regele Sigismund de Luxemburg îi reconfirmă lui *Nicolaus [dictus] Garazda de Horogzeg*, și moștenitorilor săi, moșia *Lak* aflată în comitatul Tolna<sup>38</sup>. Drept *Relacio* apare *Piponis de Ozora Themesiensis et Camerarum salium Regalium Comitit*, fapt care pare a sugera că Nicolae era un *familiaris* al acestuia.

**14.02.1421:** la solicitarea părților, se amână o judecată în care este implicat și *d[omi]ni Demetr[ius] pleban[us] de Horogzeg* (drept *procurator*!) pentru data de 18 mai<sup>39</sup>. Atestarea indirectă a unei parohii și biserici romano-catolice la Horogszeg.

**27.08.1429:** cu trei zile înainte, aflați pentru judecăți în târgul *Zenththelth*<sup>40</sup> printre cumani, în fața

34 DL 9472; CD, X/4, pp. 654–660, doc CCCXII; ZsO, II/2, p. 194, doc 6496 și 6497 (ambele cu restul bibliografiei).

Documentul a supraviețuit și prin actul punerii în posesie emis de către capitulul bisericii din Cenad (1409), prin transcrierea (14.09.1504) unei transcrieri (1409), dar aici textul daniei regale este doar parțial (*vide* Ortway, Pesty, 1896, pp. 403–404, doc 247; pp. 406–408, doc 249 sau Csáky, I/1, pp. 262–265, 265–268; este vorba de două documente distincte; unul conține doar referiri la *possessionem Horogzegh vocatam in comitatu Themesyensi existentem simul cum villis seu possessionibus tenutis et pertinentiis ad eandem*, întimp ce celălalt face referire la *possessiones nostras regales Horogsegh vocatam in comitatu Themesyensi habitam simul cum villis Kysposaros Naghposaros Bezermen Thozegh Mosotho et tribus Begenye*).

35 *Emerico Nigro de pabd homine regio* (Ortway, Pesty, 1896, p. 407).

36 Boboteaza (6.01.) a fost într-o zi de vineri în anul 1409. Data emiterii documentului doveditor de către capitulul din Cenad nu mai este menționată în această variantă.

*Lyseg*, *Orsin* de *Themesia*. Documentul menționează un *fost mare șanț*<sup>41</sup>, între *KunZeules* și *Horogzeg*, care este chiar albia paleo-Mureșului. Reprezentarea prediului Seleuș (*Sellosch*) pe harta districtului Cenad (1721) chiar în acest *mare șanț* este cumva greșită<sup>42</sup> (Fig. 3).



41 Hédervári Lőrincz (l.m.).

42 *Dispensator Regius; királyi számtartó; sáfár* (Bartal, 1901, p. 221).

**Ollosch – richtig heist HOLLÓS - und SZÖLLÖS liegen am Galacka.**

**Orosin – ist die uralte HOROGSZEG**

**Geburtsort von Elisabetha und Michael von Horogszeg, die Königin Mutter und der Feldherr Onkel von Hollós-Corvin König Mathias.**

**Mathias Hollós-Corvin was born in Hollósvár in 1440.**

**Sein father Verebi-Hollós-Corvinus Joannes was born "in Corvino vico" in 1387, and his father was the great Statesman "Petrus filius Georgii de Verebi" - vicecomes of Transilvania. Look up Antonio Bonfini to learn.**



din acest an, sub comanda lui Friedrich August, principe-electoral de Saxa, care a condus la asediul cetății Timișoara (12–18.08.) și la lupta de lângă Cenei<sup>106</sup> (22–26.08.), este reprezentat și un turn la *Orozine* (Orosin) (Fig. 4). Unic pe această hartă, pentru sate/predii se folosește un alt semn cartografic, imaginea este cea a donjonului aparținând de castelul Horogszeg. Observăm trei nivele, geamuri, o intrare la nivelul solului și o galerie acoperită la catul superior al turnului. Remarcabilă este starea sa de conservare după cel puțin două secole de existență. Să fi fost în uz în perioada otomană?



Fig. 4. Turnul de la *Orozine* (Orosin) (1696).

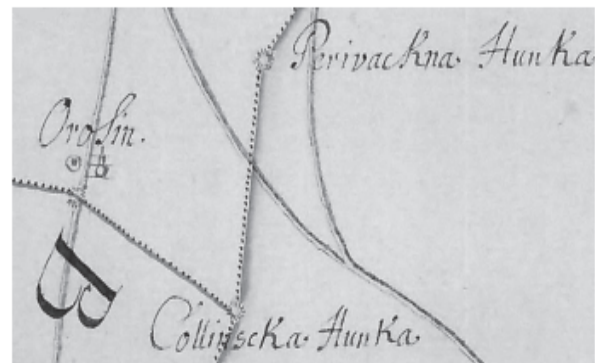
Probabil că informația a ajuns în atenția cartografilor militari încă de anul anterior, când armata imperială a trecut prin zona de NV a Banatului istoric. La data de **6.09.1695** cavaleria trece râul Tisza pe un pod de vase la *Clein Canisa* (azi, Kanjiža, RS) și ajunge pe malul bănațean al râului. Infanteria rămâne pe malul drept al râului și așteaptă ordine ulterioare. 1000 de călăreți și toți usari se deplasează spre râul Aranca, unde generalul-maior Charles-Louis, marchiz de Bassompierre<sup>107</sup> ridică un pod peste mlaștina formată de râu. Seara, un dezertor ungur, aflat în prizonierat otoman încă de la asediul Vienei (1683), aduce vestea că armata otomană a plecat din Timișoara spre Lipova. Pe

imperială o ia spre nord, în ciuda *marii dificultăți de a avansa marșul în acele deșerturi impracticabile*<sup>108</sup>, pentru a trece cât mai iute râul Mureș, iar pe malul nordic al râului să ajungă la Lipova. La data de 10 septembrie, armata imperială își face tabăra lângă Cenad. Pe 12.09, întreaga armată trece râul Mureș pe un pod de vase construit lângă Cenad. În aceeași zi, se ridică tabăra pe malul drept al râului<sup>109</sup>, înainte de Nădlac<sup>110</sup>.

**1717:** Pe prima hartă a Banatului aflat sub controlul forțelor militare habsburgice, realizată de către un cartograf aflat în slujba Casei de Habsburg în primăvara anului, apare un  $\triangle$  *Ein Alter Thurn* la NV de *Hetlin* (azi, Hetin, RS) și la VNV de *Geno* (azi, Cenei, RO)<sup>111</sup>.

În toamna anului, în conscripția realizată de către autoritățile habsburgice, satul *Horoschin* / *Horrosin*, situat în districtul Becicherec, apare încă locuit de 10 familii<sup>112</sup>, care se băjenesc imediat după aceea.

Pe hărțile districtelor Timișoara (1720), Cenad (\*21) și *Bethskerek* (\*22) apare constant doar prediul *Orosin*. Pe a doua hartă apare și prediul *Maylly Orosin* (l.s.; *Micul Orosin* -l.r.).



108 ... e non ostante la gran difficoltà di avanzare la marcia in quei impraticati Deserti ... (Foglio aggiunto all'ordinario, 14. Settembre 1695., p. [1], În: *Avisi italiani, ordinarii, e straordinarii dell' anno 1695*, Vienna, Appresso Gio[vanni]. van Ghelen, p. [299]).

la împărțirea averii decedatului palatin Petru Gereb de Vingard. *Castello Horogzegs* din comitatul Timiș îi revine lui Ioan Corvin<sup>99</sup>.

**27.05.1503:** regele Vladislav al II-lea poruncește iobagilor de pe fostele proprietăți ale decedaților palatin Petru Gereb de Vingard și Ladislau (!) *Zylagij de horogzeg*, printre care și *castellum Zorogzeg* (sic!; și *castellnm* (sic!) *illud Horogzeg*) cu pertinențele sale, precum și alte moșii din comitatele Cenad și Bács, ca să le dea ascultare și socoată despre venitul proprietăților episcopului de Cenad, Nicolae (de Ciacova / Csáki) și (surorii sale) Ana, a doua soție a magnificului Andrei Both de *Bayna*, pentru că aceștia, fiind rude cu decedații, sunt noii lor stăpâni<sup>100</sup>.

**18.09.1503:** regele Vladislav al II-lea aprobă înțelegerea de la Pécsvárad<sup>101</sup>; *castello Horogzeg* îi revine lui Ioan Corvin. După moartea lui [† 12.10.1504], uriașa avere a acestuia trece asupra celor doi feciori ai săi, dar aceștia se sting foarte tineri – Matei [† ~12.01.–17.03. 1505], Cristofor [† 17.03.1505] –, iar linia bărbătească a familiei se stinge.

**2.09.1504:** la solicitarea lui Nicolae *de Chaak*, episcop ales de Cenad, regele Vladislav al II-lea ordonă capitlului bisericii din Cenad să caute în arhiva sa orice document referitor la moșiile *Kerezthwr Horogzegh Kysposaros Nagyposaros Bezermen Thozegh Mosotho et Bwgenye in Themesiensi, necnon Zewlews Naghbergyes et Hollos vocatarum in Chanadiensi comitatibus existencium*<sup>102</sup>. Mama episcopului fusese Apollonia, copila vistiernicului Ioan de Rozgon.

**14.09.1504:** capitlul bisericii din Cenad transmite regelui că a găsit două documente în arhiva sa, cele din 14.01.1409, pe care le-a transcris *de verbo ad verbum*, iar aceste copii le-a înmănat episcopului ales de Cenad pentru a îi fi de folos în justiție<sup>67</sup>.

**31.08.1506:** regele dispune ca întreaga avere a lui Ioan Corvin să ajungă în mâinile ultimului său copil în viață, Elisabeta, și a văduvei Beatrice de Frangepan. Actul este reînnoit de rege la **5.01.1508**, dar Elisabeta moare la începutul aceluiași an, iar Beatrice de Frangepan devine singura moștenitoare.

**25.01.1509:** Beatrice de Frangepan se căsătorește cu nepotul și favoritul regelui, George de Brandenburg,

Putem presupune că și moșia Horogzeg, cu castelul de aici, a avut același destin sinuos.

**17.09.1551:** Nikola Crepović și Francisc Horváth îi scriu din Horogzeg (*ex Horogzegh*) lui Francisc Bebek și Erasmus Teuffel despre situația cetății Becej și următoarele ținte ale otomanilor, Becicherecul Mare (azi, Zrenjanin, RS) și Cenad<sup>103</sup>.

**25.09.1551:** Horogzeg este cucerit de către otomani fără vreo opoziție.

La începutul perioadei otomane Horogzeg apare drept pustă (*Horoqsig*’, 1554) și apoi drept satul *Orosin* cu 29 hane (1569) și *Orosit* cu 37 hane (1579)<sup>104</sup>. Avem privilegiul de-a surprinde și transformarea lingvistică a denumirii din Horogzeg → *Horoqsig*’ → *Orosin*, ultima fiind cea folosită și de cartografi habsburgi ai hărților districtuale (**Fig. 5, 6**).

#### Analiză cartografică

**1696:** pe o hartă<sup>105</sup> a campaniei militare imperiale

<sup>103</sup> Magina, 2020, p. 228.

<sup>104</sup> ENGEL Pál identifică [Veliki/Nagy] *Orosin* cu Banatsko Veliko Selo (Saint/Sankt Hubert + Charleville + Seultour), respectiv Sankt Hubert și greșit Mali/Kis *Orosin* cu celelalte două sate<sup>a</sup>. Dar hărțile districtuale ne indică clar că [Veliki] și Mali *Orosin* nu erau chiar în apropiere una de alta. Dacă luăm drept reper “turnul” *Alte Kirchen*<sup>b</sup>, *Orosin* era la E de acesta, iar *Seultour* la NE de el și pe cale de consecință mai degrabă *Seultour* decât Saint Hubert ar fi vechiul *Orosin* / *Horogzeg*.

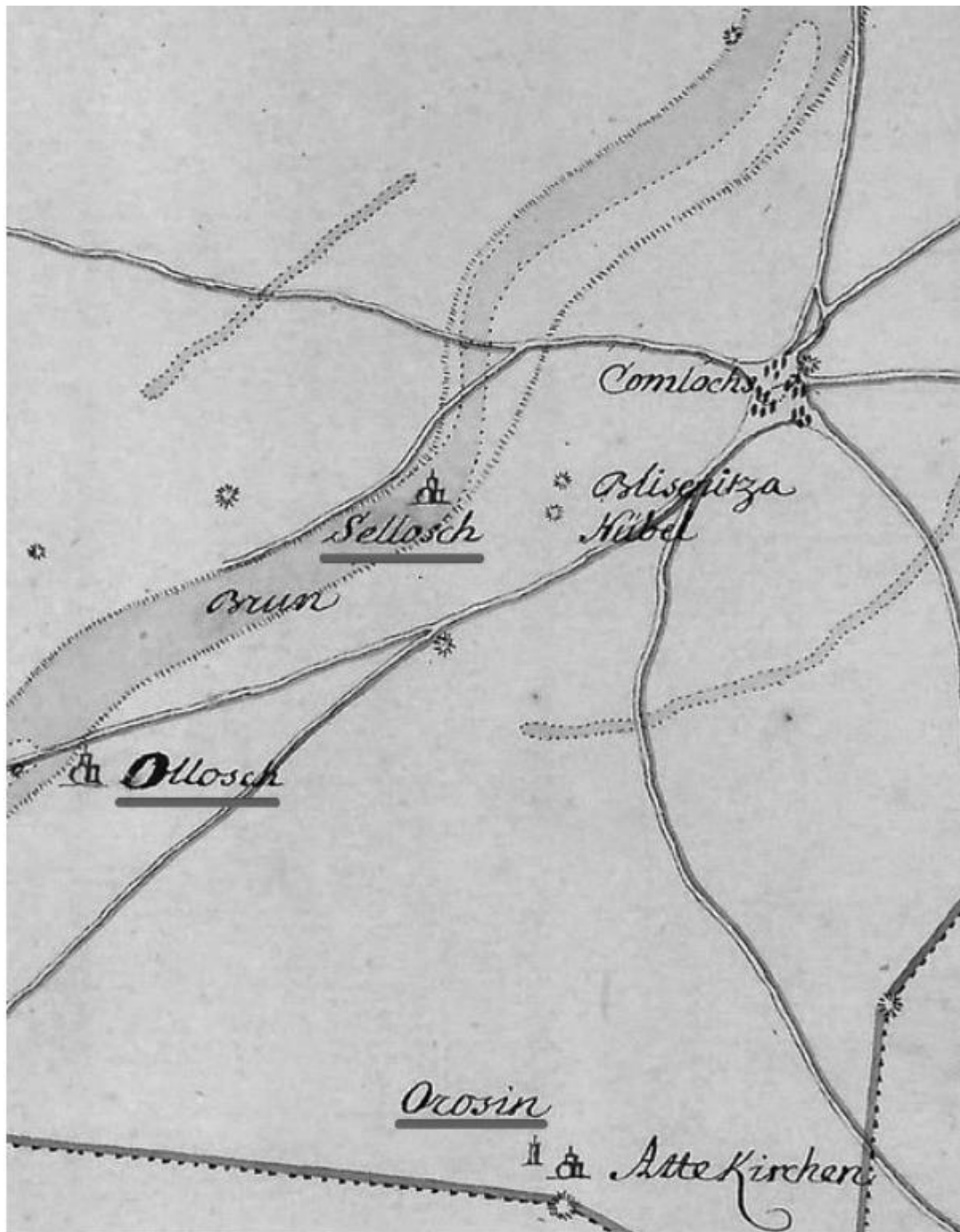
<sup>a</sup> Engel, 1996, p. 64 (*Horogzeg*).

<sup>b</sup> Pe harta districtului Cenad (1721) regăsim toponimul *Alte Kir(c)hen* și lângă pusta *Kerestur*, pusta *Besenova* și *Oroslamos* (aflată la NE de satul cu același nume). Dacă la *Oroslamos* erau ruinele mănăstirii cu hramul Sfântul Gheorghe, primele două ar putea să ne îndrepte către fortificații necunoscute.

<sup>105</sup> [Carte eines Theiles von Ungarn und Siebenburgen, worauf die Märsche und Campemens der kais[erlich] k[önig] gl[iche]. Armee zwischen der Theisund Maros, auch Themis und Begh Fluss angemerk sind.], hartă manuscris color, 22×13 cm, scara [1:397500], realizată în anul [1696], disponibilă la *Hadtörténeti Intézet és Múzeum*, Budapest, HU • H III c (1651–1700) • H III Újkori háborúk (1492–1789) • H Háborúk, cota H III c 106; on-line <https://maps.hungaricana.hu/en/HTITerkeptar/24694/> (30.06.2018).

”et Hollos vocatarum in Chanadiensi comitatibus existencium”

deshalb, stop sich mit die blödsinnen ”Raben” und die Morzsinais bescheftigen. Lerne Historie, nicht dummheiten...



**Hollós und Szöllös am Galacka , Orosin – Horogszeg – SzentBorbála**

**Heilige Barbara schützt das Geburtsort von das Verebi-Hollós-Corvinus**  
**Heilige Barbara von Nicomedia**



## Csanad arx ex pacto Pacis [Carlovitzensis] destructa.

Demantelarea<sup>1</sup> fortificațiilor medievale din Banatul istoric este un subiect rău cercetat în istoriografia bănățeană/românească<sup>2</sup>, care nu a reușit încă să depășească informațional momentul pozitivist de la sfârșitul sec. XIX – începutul sec. XX. În istoriografia de limbă maghiară din acel moment se vehicula numele grofului *Oettingen Farkas* ca cel care ar fi fost răspunzător cu demolarea fortificațiilor, în conformitate cu prevederile păcii de la Karlowitz (1699). Astfel încât, și azi, acesta, devenit între timp *general* (!)<sup>3</sup>, apare a fi fost cel însărcinat cu operațiunile, iar *Oamenii lui au lichidat atunci* (i.e. începutul veacului al XVIII-lea) *tot ce era considerat potențial utilizabil – fortificațiile exterioare ale Ciacovei<sup>4</sup>, cetăți de pe Dunăre<sup>5</sup>*. Inutil să mai spun că Ciacova a fost demantelată mai devreme, în alte condiții (și nu de către habsburgi<sup>6</sup>), că de cetățile de pe Dunăre nu s-a atins nimeni, iar fortificațiile care au fost chiar demantelate de către habsburgi nu sunt menționate. Cât privește cetatea Cenad, autorul invocă este contradictoriu; afirmă că ar fi fost distrusă între 1696-1699<sup>7</sup>, pentru ca apoi să scrie că *Fortificațiile [cetății Cenad] au fost demolate în urma păcii de la Karlowitz (1699)<sup>8</sup>*. Mai mult, în întreaga istoriografie,

sorinfortiu@gmail.com, www.banat.ro/academica.htm

**Notă:** în acest studiu citarea se face prin intermediul textului oferit *italic* (înclinat). Dacă textul citat conține la rândul său text *italic*, atunci acesta este oferit aici cu scris normal.

Acest articol face parte dintr-un studiu extins dedicat demantelării tuturor fortificațiilor medievale bănățene.

1 **DEMANTELĂ** vb. tr. 1. a demolasistematic dispozitivele de apărare ale unei cetăți spre a o scoate din sistemul defensiv (Marcu, 2000).

2 Nici ceamaghiară nustră cu mult mai bine până în urmă cu 13 ani. Schimbarea fostă dusă de cercetările lui OROSS András.

3 Cotosman 1935 n. 26; Rusu 2005 n. 27

### Oettingen Farkas

La începutul anului 1886, pe 11 ianuarie, FEJÉRPATAKY László citește studiul lui SZENTKLÁRAY Jenő, membru corespondent al *Magyar Tudományos Akadémia* (MTA), despre cetatea Zrenjanin<sup>10</sup> în cadrul unei ședințe a secției a II-a (filologie, științe sociale și istorice) a MTA, iar lucrarea este acceptată spre publicare<sup>11</sup>. Aici, Szentkláray



Fig. 1. Wolfgang IV, Graf zu ÖTTINGEN-WALLERSTEIN<sup>12</sup> (Istanbul, 1699).

lansează informația că *Pentru demantelarea cetăților, pe lângă supravegherea grofului Oettingen Farkas, au fost numiți separat ofițeri imperiali și ingineri în mod individual<sup>13</sup>*. De asemenea, citând informația furnizată de

9 Identitatea lui era deja cunoscută pentru BOROVSZKY Samu, care oferea destule elemente pentru identificare: *gr[óf]. Oettingen Farkas császári kamarás és birodalmi udvari tanácselnök* (Borovszky, 1897, p. 79).

10 Nagybecskerek (I.m.), Becicherecu Mare (I.r.), Großbetschkerek (I.g.).



**keine Oettingen Farkas falzifikation dauert für immer...**



**Fig. 4.** Turnul de la *Orozine* (Orosin) (1696).



**Titlu:** [SORIN FORTIU](#)

**Descriere:** Jurnalistul Sorin Fortiu la lansarea cartii 'Povestea Nitchidorfului'. Cu ocazia decernării Premiului Nobel pentru Literatura scriitoarei Herta Muller, în comuna Nitchidorf, locul de naștere al scriitoarei, a fost lansată cartea 'Povestea Nitchidorfului', lucrarea este o colecție de reportaje ilustrate de Constantin Duma și scrise de Nicoleta Trifan, despre satul în care s-a născut și a copilărit Herta Muller.

**Cuvinte cheie:** [Sorin Fortiu](#), [jurnalisti](#), [Nitchidorf](#), [cultura](#), [lansare carte](#)

**ID fotografie:** [3966957](#)

**Autor:** [CONSTANTIN DUMA](#)

**Credit:** [AGERPRES/ FOTO](#)

**Redactor:** [Nicoleta Colibaseanu](#)

**Locatie:** [COM. NITCHIDORF - JUD. TIMIS - ROMANIA](#)

**Dimensiune:** 2848 x 3348 px

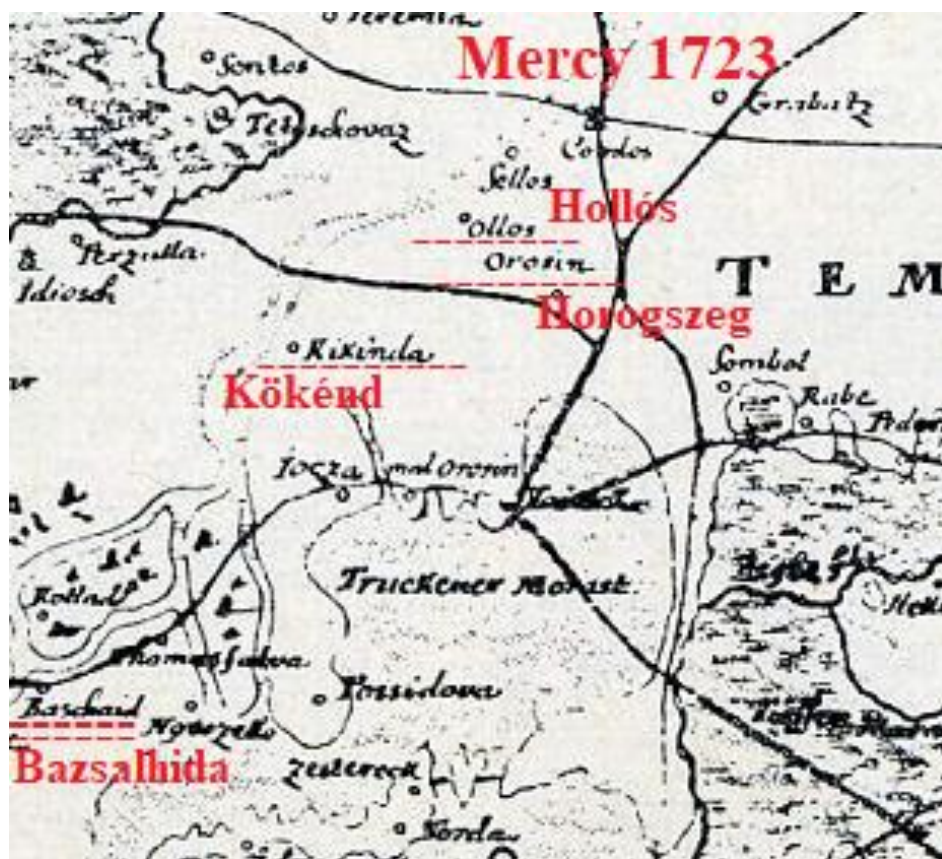
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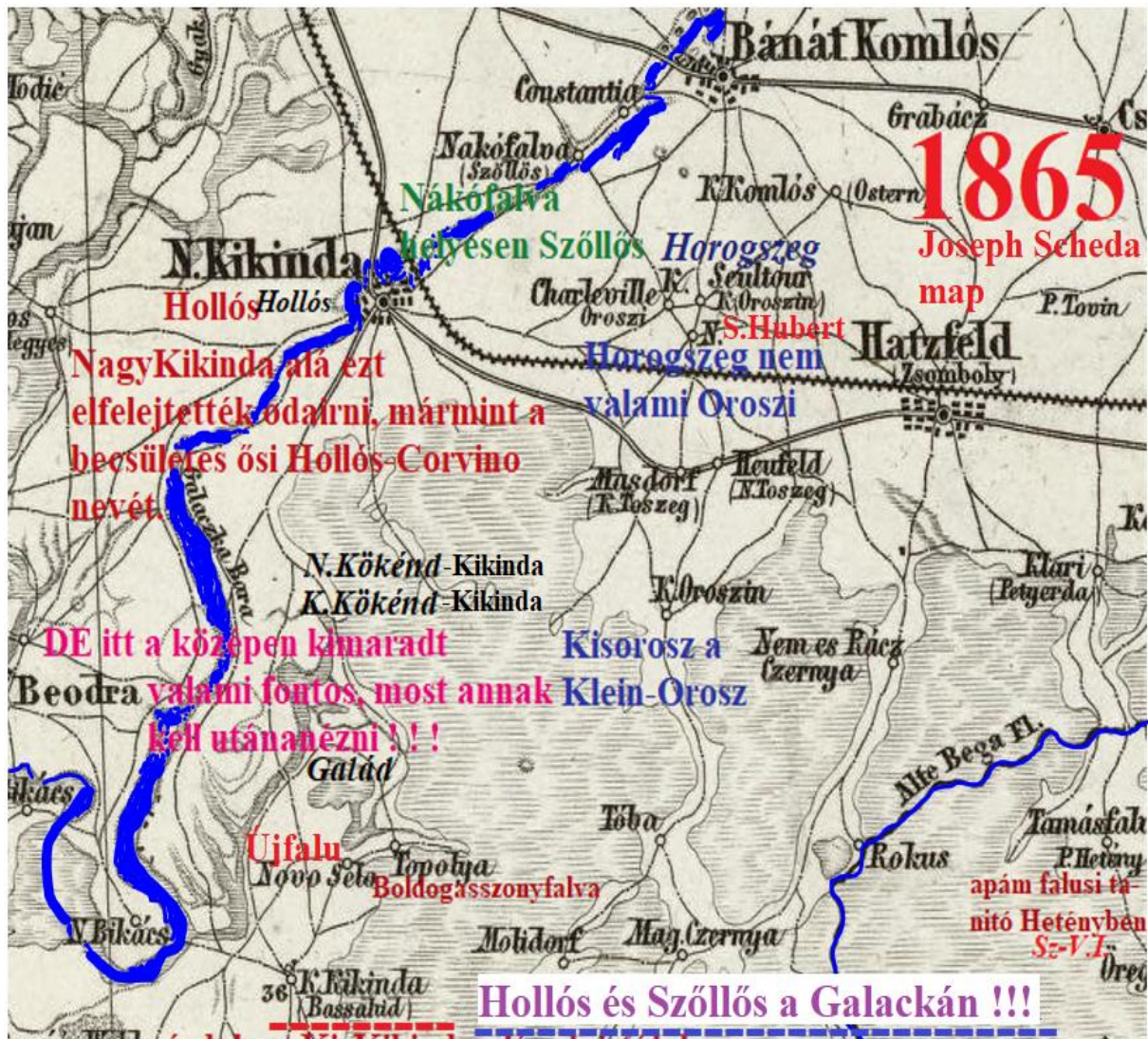


So weit weg bei Pazifischer Ozean, und jetzt bin ich immer näher. Sz-V.I.



Mercy Florimund in 1723 – kluges Mann  
Szöllös und Hollós am Galacka fluss, uraltes KÖKÉND – KEKENDA-  
KIKINDA – liegt zwischen Hollós und Baschaid-Bazsalhida in 1723.





noch ein kluges Mann

1865 map by, von 1864 der - RITTER Joseph Scheda –

GEOGRAF – KARTOGRAFER Ritter von Scheda.

Ritter Scheda hat auch ganz bescheid gewusst das Hollós und Szőlös liegen am Galacka fluss.

Die zwei Kökénd-e , Klein Kökénd und Gross Kökénd liegen ungefer halbes way zwischen Hollós und Bassahid.

So, Habsburger falsifizierten Hollós into GrossKikinda, und Bazzalhida-Bassahid falsifizierten into Klein Kikinda.

So einfach ist es zum ferschtehen.

Charleville-Oroszi, K.Seultour-K.Oroszi-N. sind nichts anders als eine ganze menge lügerei und falsifikationen üben unserem Ungarischem uralten HOROGSZEG. Wie dumm musste der Jan Lipsky sein, das es nicht bemerken könnte. Ritter Scheda hat der Lipsky dummheit nur weiter gezeichnet...

**Joseph Scheda**, ab 1864 **Ritter von Scheda**, (\* 21. September<sup>[1]</sup> 1815 in Padua; † 23. Juli 1888 in Mauer bei Wien) war ein österreichischer Generalmajor, Geograf und Kartograf. Er leitete die kartografischen Arbeiten des k.u.k. Militärgeographischen Instituts in Wien.

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Joseph von Scheda

## Leben

Joseph Scheda wurde als Sohn des Feldstabsarztes Zacharias Scheda aus Fulda (1763–1827) und seiner Gattin Johanna Pennecke (Pencke, 1799–nach 1838) geboren. Der Name Scheda leitet sich ab aus lat. schedā, scida, einem Wort mit griechischem Ursprung, das mit „Abgespaltenes“ ein kleines Stück (Schreibstoff) bezeichnet oder einen der Streifen, aus denen ein Papyrusblatt bestand (später das ganze Blatt selbst).<sup>[2]</sup>

Er besuchte 1829 bis 1832 das k. k. Militärerziehungsinstitut (Kadettenkompanie) in Graz. Am 1. Mai 1832 wurde er als Kadett ausgemustert und leistete danach Militärdienst im Bukowinischen Infanterie-Regiment Nr. 41 (damals: Freiherr von Watlet)<sup>[3]</sup> in Czernowitz, wo er im selben Jahr zum Fähnrich befördert wurde. 1835 wurde er wegen seiner Fähigkeiten im Kartenzeichnen dem Generalquartiermeisterstab zugeteilt und arbeitete in der Militärzeichnungskanzlei. 1836 wurde Joseph Scheda Unterleutnant.

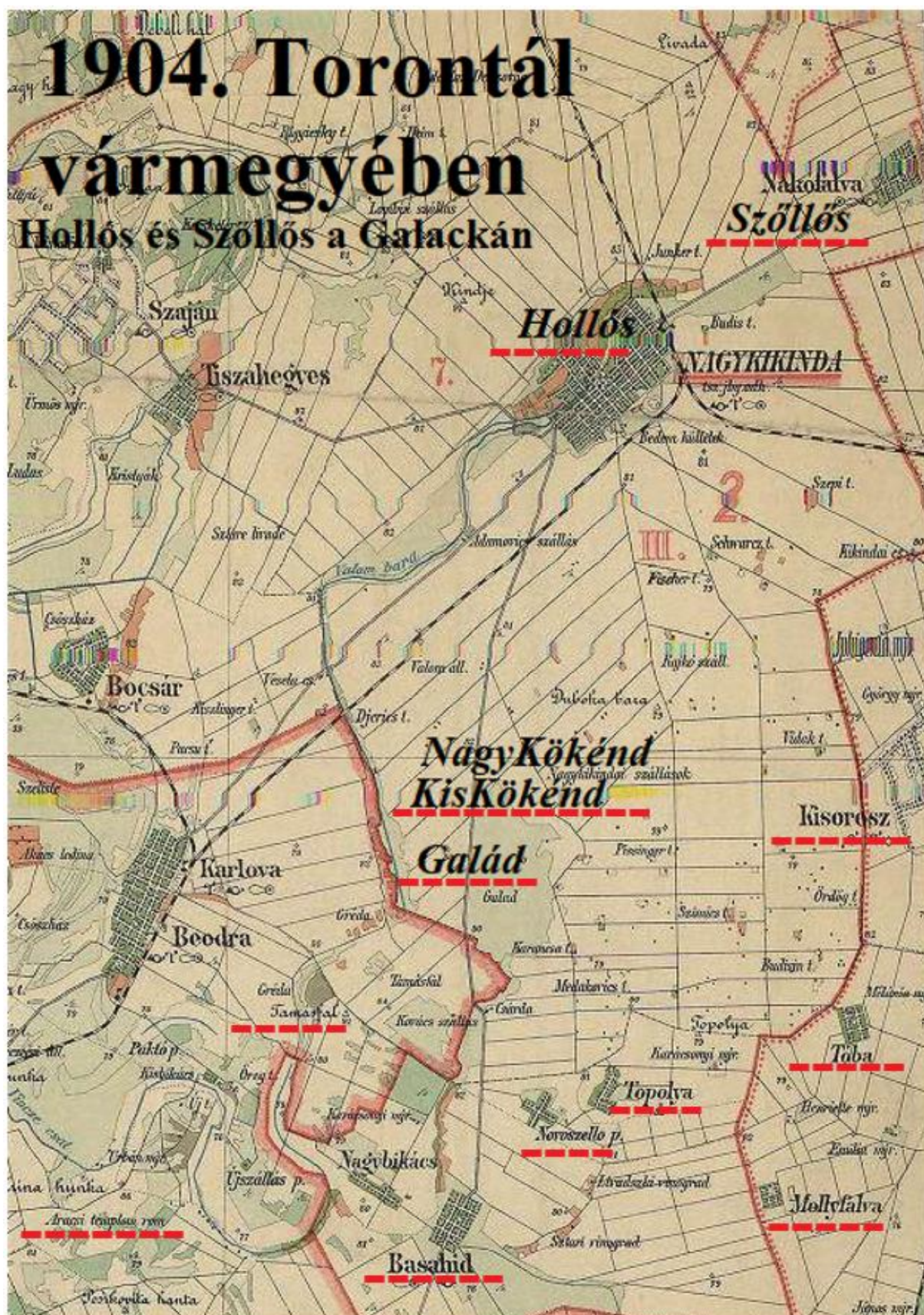
Am 1. Oktober 1842 wurde ihm als Leutnant im Militärgeographischen Institut (MGI) die Leitung der Lithographischen Abteilung übertragen, von 1854 bis 1857 auch provisorisch die Kupferstichabteilung. Am 20. Juli 1851 wurde er Hauptmann, mit 27. März 1857 Major und am 11. Februar 1860 Oberstleutnant. Bei der Auflösung des Militäringenieur-Geographencorps (auch „Genieoffiziere“ genannt) wurde er dem Ungarischen Infanterie-Regiment Nr. 61 zugeteilt (zur „Rangsevidenz“<sup>[4]</sup>) und im Jänner 1868 zum Oberst ernannt. 1869 wurde er Leiter der 1. Gruppe im MGI, damit leitete er mit den Abteilungen für Topographie, Lithographie und Kupferstich alle kartographischen Arbeiten des Institutes. 1876 trat er in den Ruhestand und wurde ehrenhalber zum Generalmajor ernannt.

Mit Diplom vom 10. Juli 1864 wurde Joseph Scheda in den Ritterstand erhoben.

**Noch ein kluges Mann: Ritter Scheda  
von Habsburg k.u.k. Militärgeographisches Institut in Wien.**

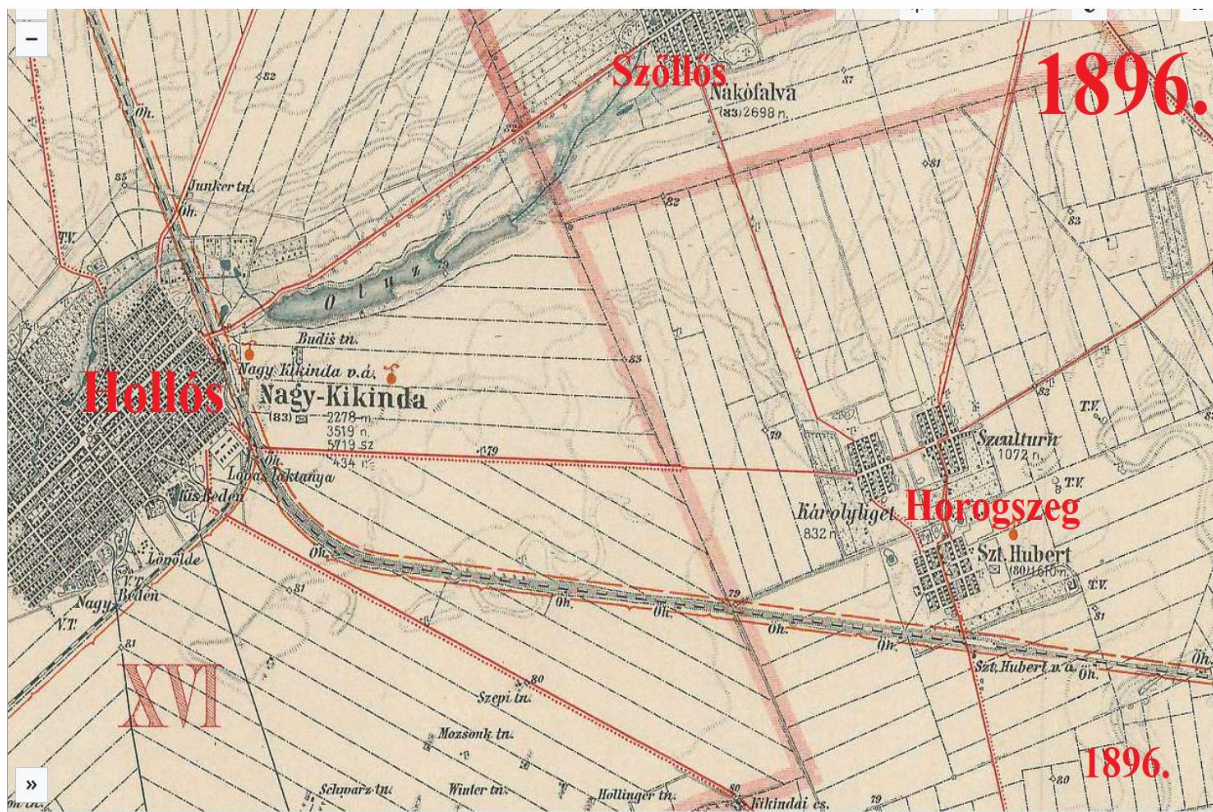
arbeiten für ein Habsburg muss nicht unbedingt auch ein lüger zu sein.





Geografische karte 1904: uralte Hollós am Galacka ist Gross-NagyKikinda, uraltes Szöllös ist Nakodorf-Nakofalva. Die zwei Kökénde verschwunden!!!



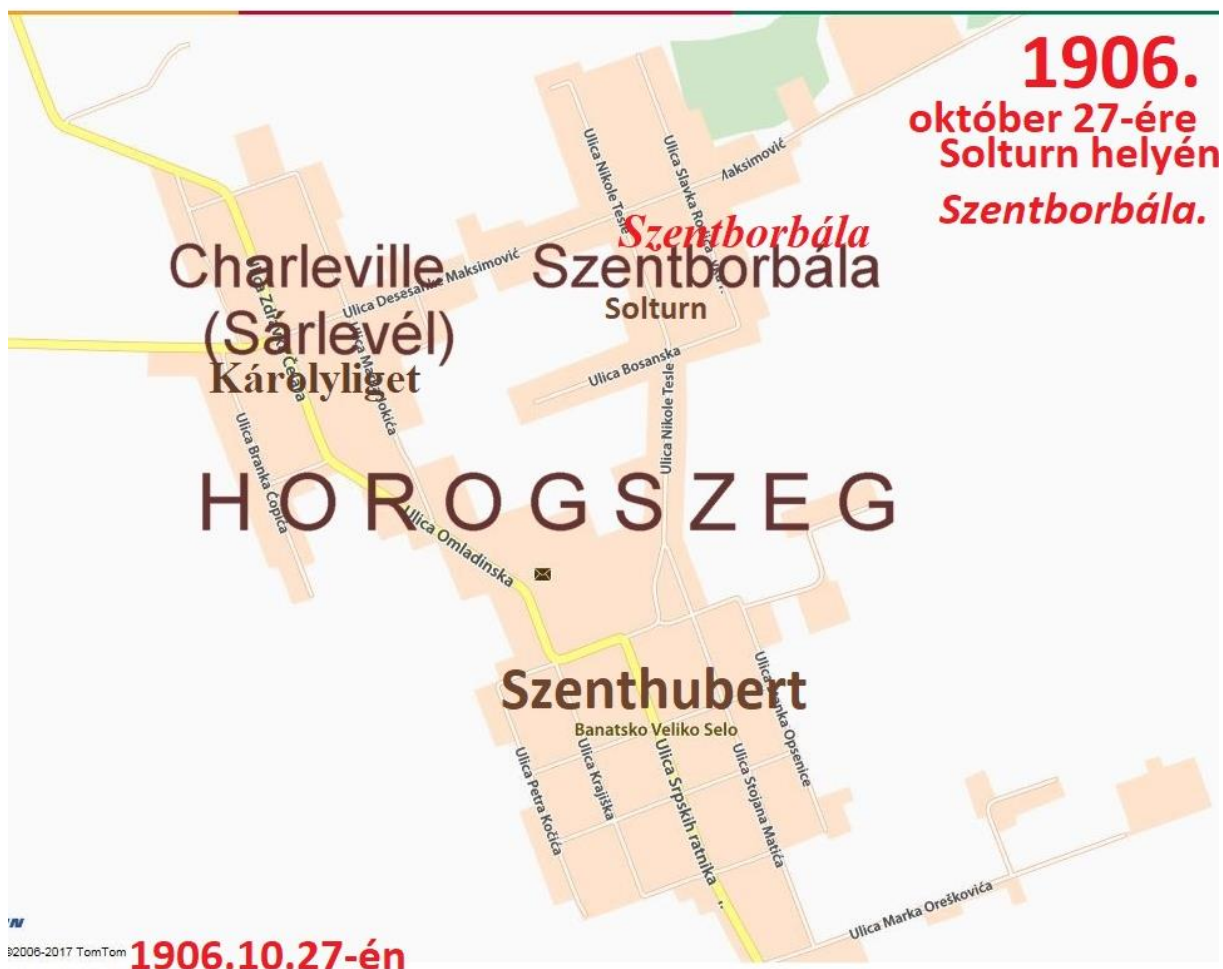


1896 map: Horógszeg – Szeulturn-Károlyliget-Szt.Hubert

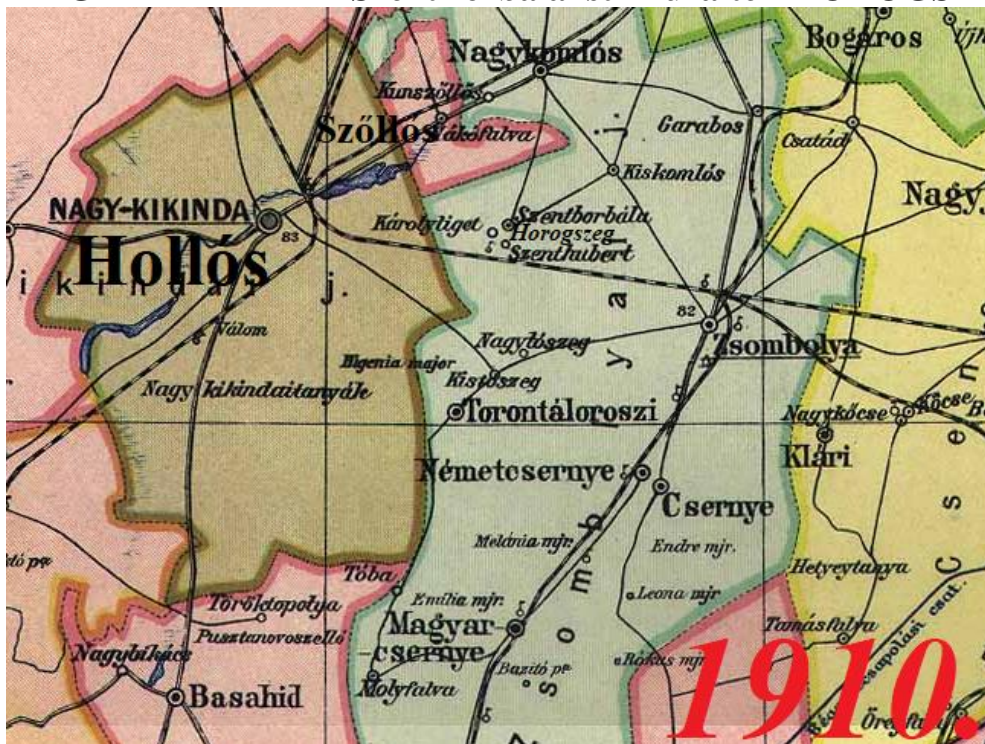


In **1904** Horógszeg: Charleville-Szoltourn-Sz.Hubert  
aber für 1906 oktober 27.

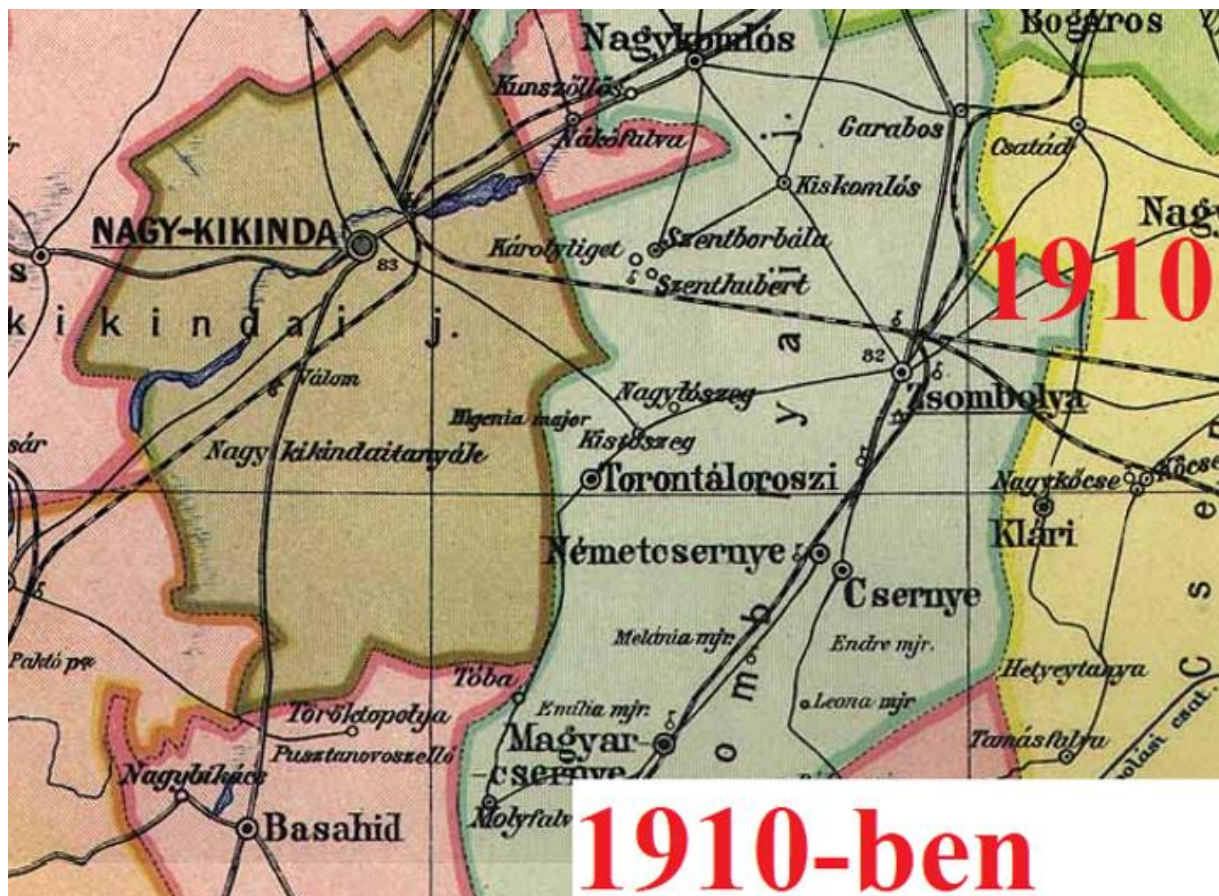




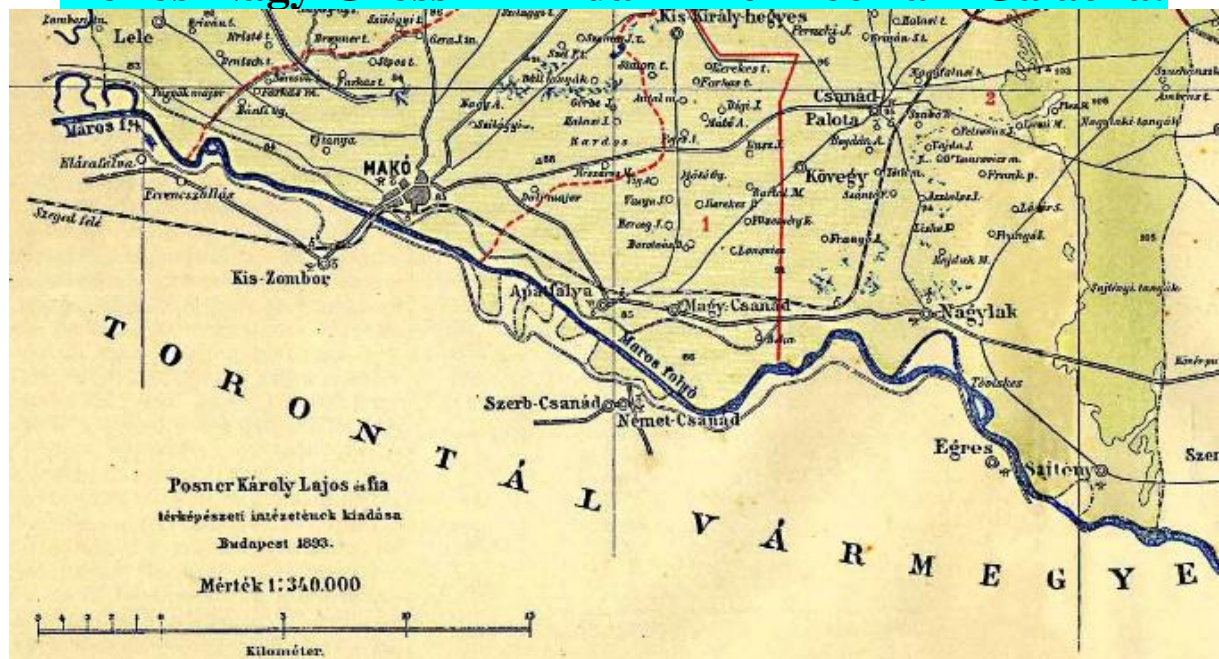
**1906.10.27-én**  
In 1906 Szoltourn-Soltturn ist nicht mehr.  
**HEILIGE BARBARA – SzentBorbála ist in uralten HOROGSZEG!**





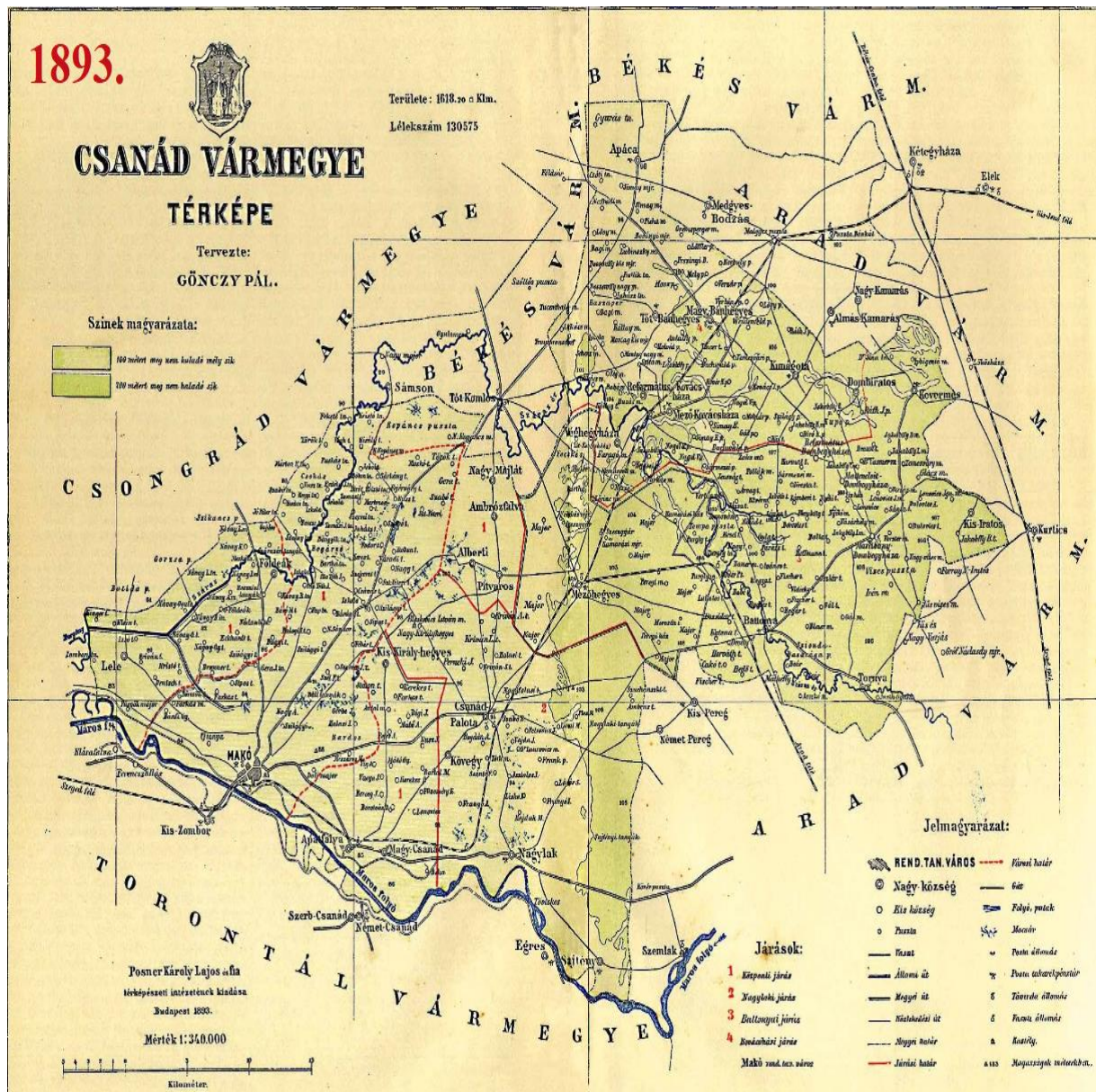


Geographische – Historische Karte 1910 : SzentBorbála  
Heilige-Barbara von Nicomedia in uralten Horogszeg !  
Hollós-Nagy-Gross-Kikinda immer noch am Galacka!



um nicht zu vergessen, wir sprechen hier von das Komitat Torontál !





Das **Komitat Torontál** (ungarisch *Torontál vármegye*, lateinisch *Comitatus Torontaliensis*) war ein **Komitat** (regionale Verwaltungseinheit) im historischen **Königreich Ungarn**.

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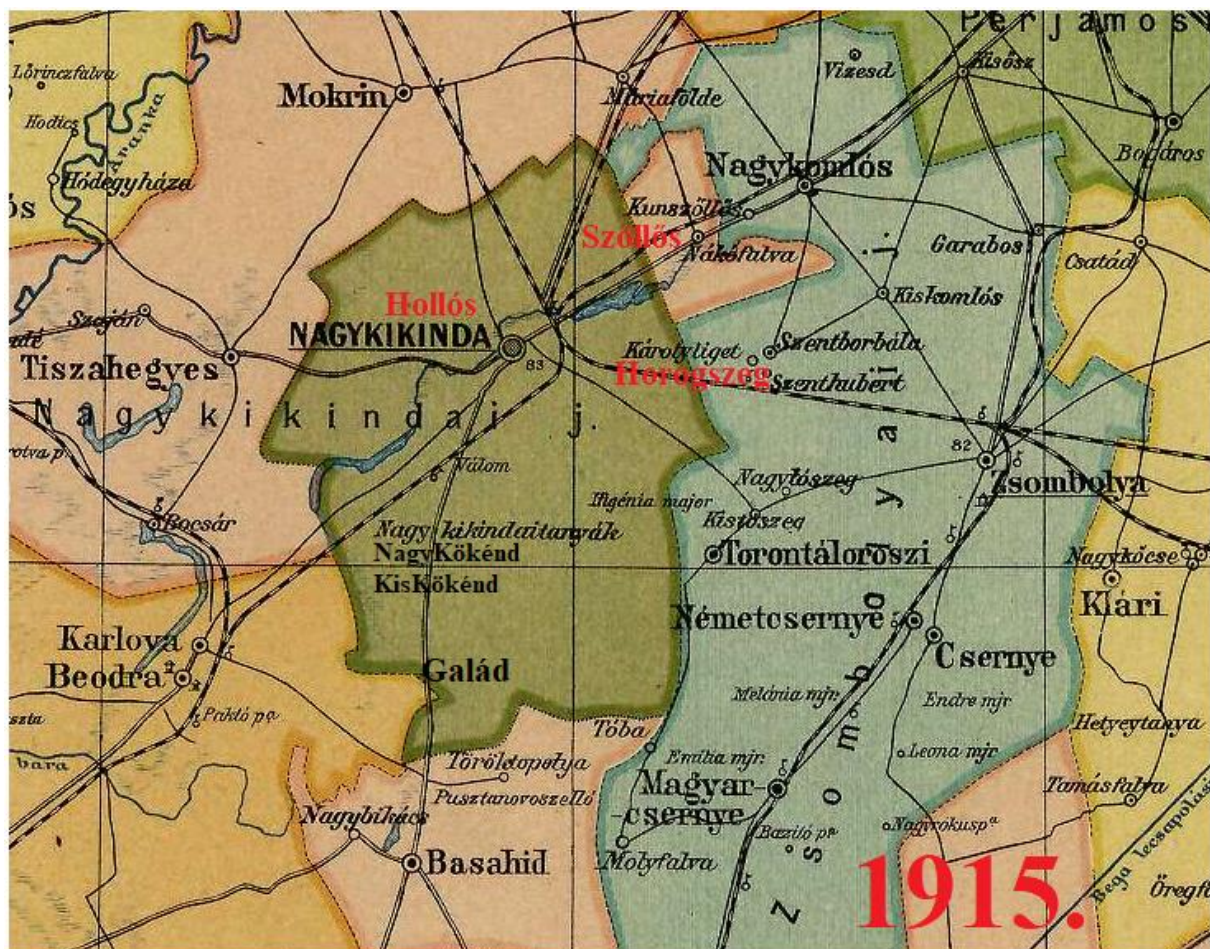
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**Einzelnachweise**

## Komitat Torontál (Torontál) (1910)







*Szentborbála – Heilige Barbara von Nicomedia in Horógszeg von 1906.10.27.*

## ***Horógszegen Nicomediai SzentBorbála***

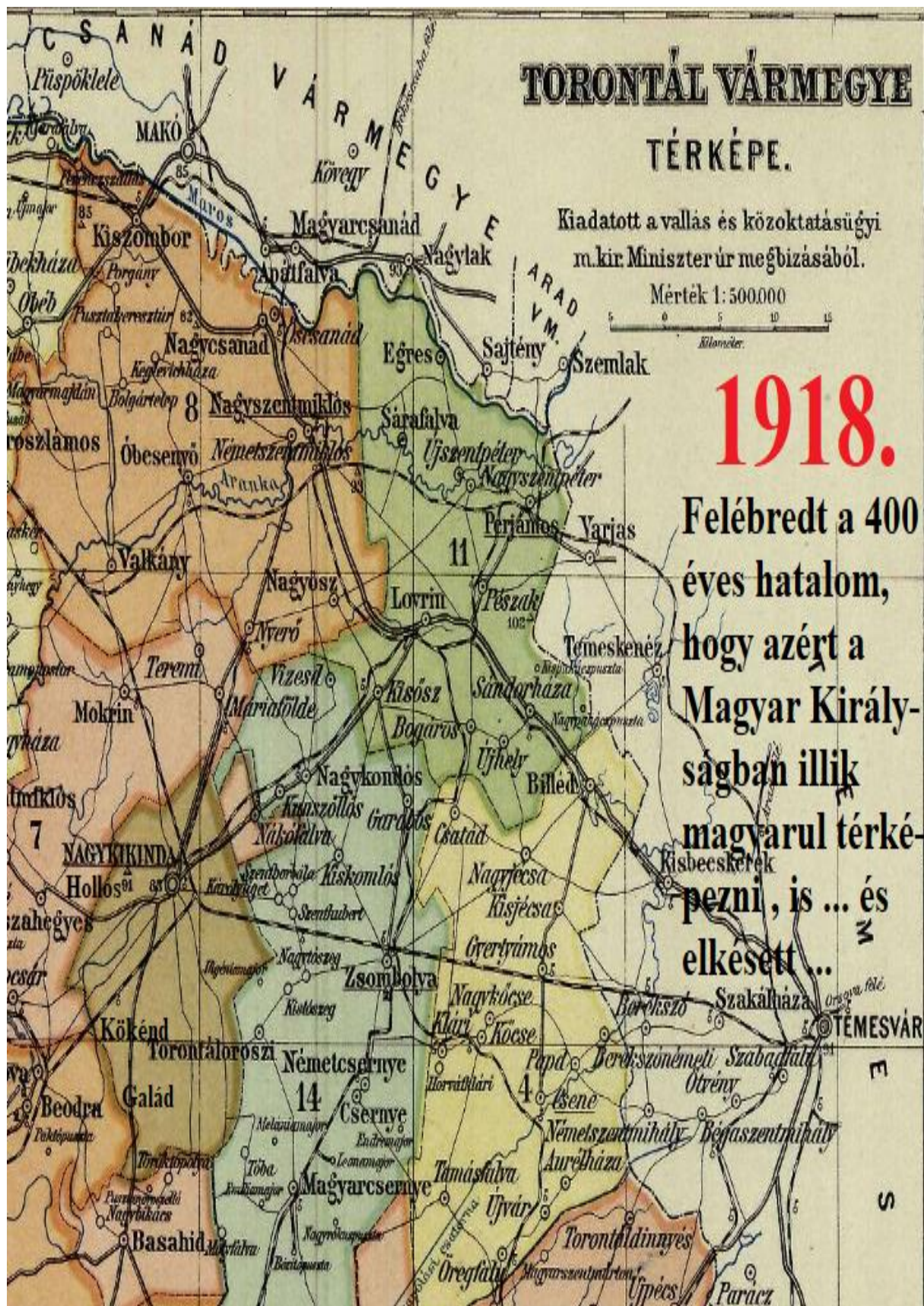
*Molyfalvát TorontálTopolyán – Mulidor-nak ismerték az őslakók 1948 után.*



***Heilige Barbara schutzpatronin.***

***Schutzheilige der Komitat Torontál sowie der Orte Hollós und Horógszeg.***





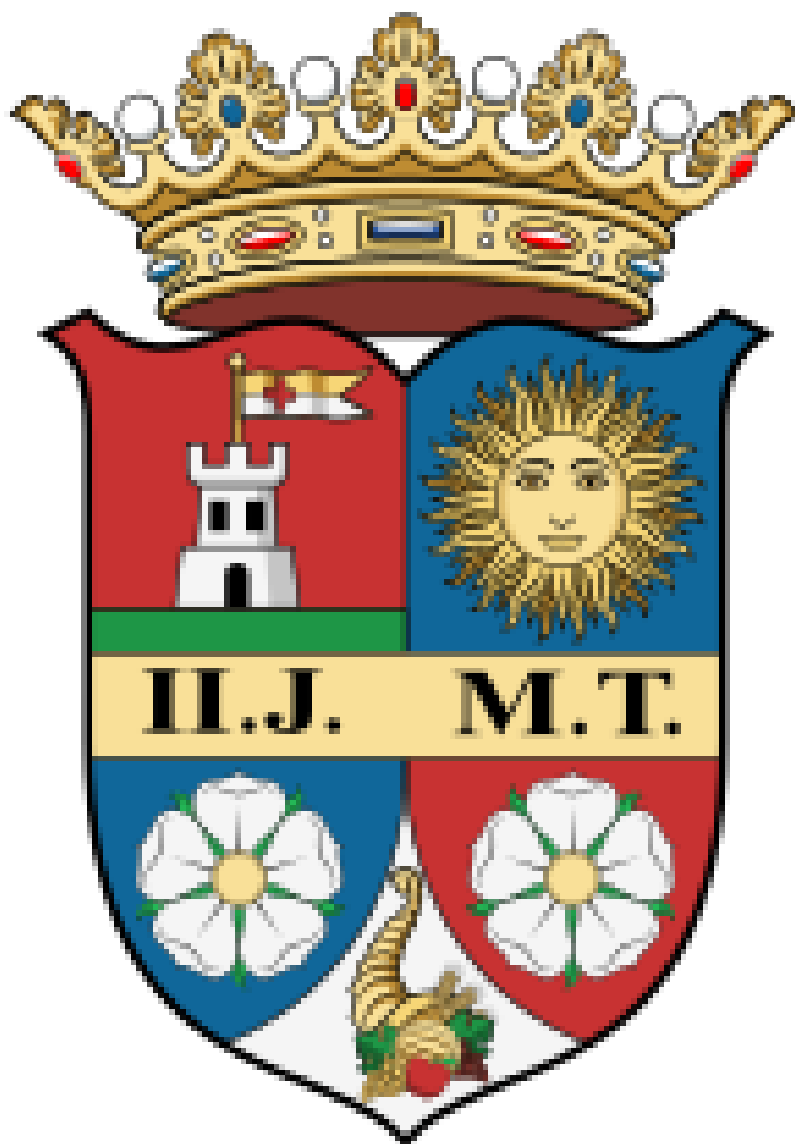
1918 map: *Heilige Barbara in Horogszeg*, nur keine Habsburgs mehr...



# Komitat Torontal

## (Torontál)

### (1910)



---

1910 – Torontál vármegye

Habe ich schon erzählt über meine Patin Ácsné Veréb Vera, und Pate Ács Péter von Topolya, das sie nahmen mich von Topolya nach Tóba zum taufen. Patin Ácsné Veréb Vera war mein fathers schwester. Die lebten in das sehr schönes Haus hinter das Kardos-DorfKreuz- Village Cross – A Falu Keresztje. Dies war ein zwei familien haus. Die besitzer waren die Tante von meinem Pate : Pressler-Ács Rozalia und der Zweite Weltkriegs zoldat der im Krieg verlorener Franz Pressler.

Über Franz Pressler haben wir gehört das errinerung, das er einmahl von zu Hause weg geht, und kam nicht mehr Heim. - **‘Egyszer elment otthonról és többé nem jött vissza.’**

In die Archiven in heutige Kikinda findet mann daten zwischen, Welt Krieg Jahren 1941-1945:

In Deutsche schprache laut est ein Militär Berufung: GrossKikinda 13.10.1941

F. 79 13/ 514 13.10.1941. Velika Kikinda vojni  
Poziv Presler Franz-u iz Banatske Topole i Honig Andreasu i Wetzstein Josefu iz Nakodorfa da se prijave u što kraćem roku svojim četama u Pančevu.  
nemački 3 lista

F. 79 13/ 515 13.10.1941. Velika Kikinda medicinski  
Lekarski nalaz i uverenje na ime Josefa Jung iz Velike Kikinde kojem je utvrđeno da ima hroničnu bolest organa za varenje.  
nemački 1 list

Berufung an Presler Franz von Banatska Topola ..... das er in möglichem kurzesten zeit sich in seinen Kriegskompanie in Pančevo anmeldet.

***In Memoriam an Franz Pressler***  
***Er hat eine liebende schöne Ungarische Frau hintergelassen,***  
***die Ihm nie vergessen könnte.***

Meine Patin und der Pate hatten vielleicht im Jahr 1942 geheiratet. Their son was in das schönes Haus, hinter das Kardos - Dorf -Kreuz, im Jahr 1943 geboren.

Pate Ács Péter war, für die schwester von seinen Father, und seine Tante:  
***Presslerné Ács Rozalia's*** nächste Verwandte und der Erbe.  
Er sorgte über das Haus und farmland für die Ungarische Witwe.

When after the Germans were forced out of TorontálTopolya and the new kolonisten, the Serbians mainly from Bosnia were settled there, the Hungarian widow Rozalia Pressler remained living in that house, with her brothers son and her next of kin Ács Péter and his, by then in 1948, family of four.



### *Dicsértessék a Jézus-Krisztus*

*Igy tanított 1953-1956 években mindenkinek köszönni Veréb Pál öregapám,  
és arra, hogy Torontál-Topolyán születtem (1950-ben).*

Amit itt nem mutatunk, a Kereszt mögötti ház most romokban hever. A jólálló Pressler Franz (tehát nem az eddig gondolt Willár Ferenc. Új adatunk 2014.11.28.) felesége volt a mi rokonunk Roza-néni. Úgy tudjuk a Második Világháború alatt tűnt el Pressler Franz, egyszer elment otthonról és soha többé nem látták. Nem volt gyerekük. Pressler Rozália - Roza nénink örököse Ács Péter volt aki az én nagynénémnek Ácsné Veréb Verának volt a férje. 1942-ben már ebben a házban laktak, az első gyerekük itt született 1943-ban. Akkor a kisfiuk születésének az öröme ültették a ház végében hatalmasra lombzó diófát. Ők voltak az én keresztszüleim. Gyermekkoromban és később is a nyári iskola szünidőben sokat voltam náluk vendégségben, emlékszem, a Kereszt körüli virágskertet különösen Búcsú előtt keresztanyám szép virágokkal ültette be és sokszor megkapálta. A Kisútcától a Falu Keresztjéig a gang előtt szinte minden háznál, szebbnél szebben viruló virágskertek, a nyári estét bűvös illattal megtöltő Estike-bokrok pompáztak. Torontáltopolya gazdasszonyainak szorgos kezeivel Őz varázslójának a fortélyja sem versenyezhetett.

Behind this Village Cross is where Franz Pressler lived. From here he went one day, and never come back. His household was the picture of perfection. Cleanliness, shining floors, beautiful curtains, majestic flower garden all along the long wide, closed with large windows, and shining timber floor durch-gang. Pleasure to know and able to visit this, with the Village Cross blessed Home.



**Hollós – Gross-Velika-NagyKikinda – Kikinda Archives are open today to all. So, I will make Your job a little easier:**

It just happened that in school year 1966/67 at Kikinda Gimnazium – Grammar School, one of my – Irene Veréb – classmate and also close neighbour was a fine young student Branislav Zarić. Branislav continued his education and was a solicitor. I never knew anything about Branislav, until this issue about the property ownership of the Topolya Hungarian-Kardos-Village Pub emerged, as written by this Jacob Stegerwald – Sodasch Jakschi – in his book.

From relatives and other lay people in Topolya we soon found out the sad mockery, this german autor played out against our grandfather Kardos János and his family.

Upon request of the property ownership – KATASTER – documents from Topolya, we were advised, that all that is being stored now in Kikinda Archives. But, in Kikinda we have no more close relatives who could help us in that matter.

So, nothing happened, until one day, I remembered to look up the internet, if I can maybe find some solution. And, yes, that happened after when, on the internet I have already contacted by e-mail – Kikinda Kataster – office – I have no idea whom, and for a long time, there was no response on my e-mail.

By e-mail I also contacted one more person, a prominent academic in Kikinda whoes family members I knew, and remembered. His answer also took a long time to arrive, but, with the greatest respect, he later aknowledged the seriousness of my issue, and stated that he discussed my request with Branislav.

The name of the then already, health reason - retired solicitor Branislav Zarić, just come up on my komjuter screen, (when eager to find the Kataster-documents, I didn't give up looking for answer) and also there was a contact telephon number of his.

And after almost half a century, I was still not forgotten in Kikinda. Branislav knew strait away who I was.

Oh my, his first question to me was: "Are you still so beautiful? Jesi još uvek tako lepa?"

Oh, my, --- "my husband is next to me, be careful, he can hear you" --- I answered this most stupid answer EVER.

Branislav gave me a wholehartedly nice giggle .....

And --- after, my husband copped it a bit from me – "Józsi !!! never in my life you told me that I was, I am beautiful !!! Józsi, te sohase mondtad nekem azt, hogy szép vagyok!!!"

"-Nem voltam bolond." came the short, honast answer from the man of my life, of by now for 54 years.

So, after this little sidetracking, lets continue the real stuff.

This is just to show, life is full of sweet surprises, even after some sad mockeries.

After listening to my story, Branislav told me to send him my request in writing and he will help me – he will look up the Kataster documents in Kikinda.

This is my letter:

Irene Szanto

**From:** Irene Szanto [jszanto@optushome.com.au]  
**Sent:** Thursday, 4 October 2012 12:36 AM  
**To:** [REDACTED]  
**Subject:** Kataster Kikinda



Kocsma.jpg



Kocsma2.jpg

Pismo skolskom drugu iz Sidneja (Sydney),

Halo Branislave,  
Hvala na prijatne reci i hvala sto nisi odbio moju molbu.  
Vise nemamo uzu rodbinu u Kikindi a tvoje ime sam nasla  
vec jedno vreme u stampu a narocito u vezi GAJDE.  
I eto, usudila sam se da nazovem tvoj broj.

Moj muz Jozef Santo je roden u Banatsku Topolu 1947 god.  
Njegova pokojna majka Maria Santo, rodjena Kardos 1921 god.  
isto u Banatsku Topolu.

Otac od Maria Santo rod. Kardos, je bio pokojni

JANOS KARDOS ( 1881 - 1957 ) isto iz Banatske Topole.

Trebalo bi da saznamo datum kada je Kardos Janos kupio i postao vlasnik  
kuce u Banatsku Topolu u koju se nalazila i seoska krcma.

Ta adresa je danas: Vuka Karadzica br. 12  
Pre je bila ul. Marsala Tita br. 12.  
To je glavna ulica i preko puta je od crkve. Ne znamo sta je bilo ime ulice  
između 1900 i 1920 god.

Kako mi znamo Kardos Janos je bio jedini vlasnik te kuće i krcme koju je  
posle njegove smrti 1957god. nasledila njegova jedina cerka Maria.

(Maria Santo je bila vlasnik od 1957 god. do 1967 god. kada je prodala i  
uselili su se u Kikindu. )

.....  
Branislave, samo u par reci, zasto ovo trebamo.  
To selo je nekada bilo pola madarsko i pola nemacko stanovnistvo.....  
Danas se sire po celom svetu knjige na nemackom i engleskom jeziku o tome da  
Kardos Janos "JE BIO PODSTANAR" u tu svoju kucu i da je to bilo sve prepisano  
nekoj nemackoj familiji STEIGERWALD koji su bili vlasnici od 1935 do 1945 god.  
Saljem ti stranicu sta sam nasla na internet, i sta sam napisala u vezi svega toga.  
Nemci su imali svoju "Wasza krcmu" a madari su imali "Kardos krcmu".  
Toliko dostojanstva zasluazuju nasi pretci, da rascistimo ovu nemacku neistinu.  
93. godisnja starica iz Topole nam prica da je to oduvek bila "Kardos kocsma".  
U familiju nikad nismo culi za neko Steigerwald vlasnistvo.  
Ovom autoru u Americi moram dokazati istinu.  
.....

Molim te, ako je moguće, i moje unuke zasluazuju istinu, jer ako nas jedan dan vise  
nema,  
nece biti ko da im pomogne.  
Najlepse Ti hvala na tvoju pomoc.  
Pozrdav od Irene i Jozika Szanto

We needed to know the property owner – for the years maybe between 1900 to 1920 – as THEN we had no idea where to start.

On my letter 4.oktober 1912, Branislav's answer dated on 25. oktober 2012.

Draga komšinice i školska drugarice Irena!

Uz izvinjenje i malo zakašnjenje šaljem Ti overene kopije dokumenata do kojih sam mogao da dođem.

Nisam uspeo da pronađem kupoprodajni ugovor, ali sam našao parcelnik iz 1912.godine za KO Banatska Topola u kome se vidi da je Kardoš Janoš bio vlasnik parcele 212/2, a to je stanje preuzeto i u novom parcelniku u kome se kao prethodno stanje konstatuje da je KARDOS Jožefa JANOS iz Banatske Topole vlasnik parcele 212/2, a to je kuća i dvorište i vrt.

Šaljem Ti i kopiju Dnevnika iz II razreda Gimnazije „Dušan Vasiljev“ za školsku 1965/66 godinu da se podsetiš starog društva i mladih dana.

Svake 5-te godine krajem maja sastajemo se u Gimnaziji i evociramo uspomene uz spominjanje odsutnih drugova i drugarica.

Nažalost, umrli su Kosta Nikolić i Duško Tadić.

Od profesora jedino su još živi Ivan Laušev Roka i Cvetozar Barbul.

Puno srdačnih pozdrava od mene i moje porodice.

U Kikindi, 25.oktobra 2012.godine

Branislav Zarić



PS: ukoliko Ti nešto još bude potrebno možeš se slobodno javiti telefonom. Ja sam uglavnom u kući posle 20 sati.

**In 1912 Kardos János son of Jozef, from Banatska Topola was the legal owner of his property, the house, the yard and the garden.**

**This legal document, the PARCELNIK – was also continued to be taken over in following PARCELNIK.**

**So, dear reader, when in Kikinda, You can also help me – us – if You look up the PARCELNIK of the Year 1903 and Parcelnik 1904 – because we know now that Kardos János was the legal owner of this property before he married Anna Fejes – in november 1904.**

Branislav also let me know that my dear class-friend Kosta has passed away. Our professors also, all but our home-class professor Ivan Laušev and prof. Barbul. Prof. Barbul lived in the fourth house from our house in Kikinda.

***Branislav Zarić passed away 1.11.2016. May this be my outmost respect – rest in piece – my dear Gimnazije - friend and eight houses away neighbour.***





Bottom first row in the middle between the two girls is Branislav. Middle row in center, on front of our professor of Latin Vera Vujanović, sitting is prominent TV and Radio journalist Milorad Crnjanin (passed away in 2018, age 69), on his left is me Irene Vereb, on my left is Darinka Ladičorbić – the sister of prominent New York fashion designer – Zoran Ladičorbić. Top row standing the first girl on our left is Vera Lazičić, on her mothers side the niece of the Second World War national hero and Belgrade Medical University student, Klara Fejős who has the great building next to the Gimnazija, the Fejős Klára elementary school in Kikinda, named after her.



Kosta Nikolić is sitting on my feet. Some of us, class 1965/66 Gimnazije girls.

Pravio je neke od najslušanijih radio emisija svih vremena u istoriji radio Novog Sada: "Jutarnji program", "Subotom sa vama", "Kaži mi, kaži", "Stare ljubavi" i mnoge druge



U NOVOM Sadu je u petak od posledica moždanog udara preminuo Milorad Crnjanin, poznati srpski novinar, voditelj i urednik brojnih televizijskih emisija.

Rođen je 1949. godine u Banatskom Plandištu, osnovnu školu je završio u Bočaru, gde mu je otac železničar dobio premeštaj. Gimnaziju je završio u Kikindi, a pred kraj studija književnosti 1972. počinje da radi u Radiju Novi Sad kao novinar i urednik.

Pravio je neke od najslušanijih radio emisija svih vremena u istoriji radio Novog Sada: "Jutarnji program", "Subotom sa vama", "Kaži mi, kaži", "Stare ljubavi" i mnoge druge. U noćnom programu čitao je poeziju tako upečatljivo da su pripadnice nežnijeg pola masovno javljale telefonom u program i posle emisije dolazile do zgrade Radio Novog Sada da ga vide i upoznaju.

Potom je prešao na televiziju i bio je glavni i odgovorni urednik programa za decu i mlade od 1987. godine, pa glavni i odgovorni urednik Trećeg programa RTV NS 1989. godine. Pokretač je i prvi glavni i odgovorni urednik programa "NS plus" Televizije Novi Sad, a od 1995. do 1998.

### **In memoriam Preminuo novinar Milorad Crnjanin**



**Večernje novosti** 24.11.2018 | J. S.



Pravio je neke od najslušanijih radio emisija svih vremena u istoriji radio Novog Sada: "Jutarnji program", "Subotom sa vama", "Kaži mi, kaži", "Stare ljubavi" i mnoge druge

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***In memoriam – from Irene Vereb, Your class-friend Gimnazije 1966/67.***  
In that year Kikindska Gimnazija ranked third best in Yugoslavia.



Irene Szanto

From: Irene Szanto [ijszanto@optushome.com.au]  
Sent: Wednesday, 14 November 2012 5:11 PM  
To: [REDACTED]  
Subject: Parcelnik 1912



Krčma Kardoš-a  
Janos-a.doc

Postovana Porodica Zaric,

Dragi skolski drug Branislav,

Najlepse se zahvaljujem na svemu sto si pomogao.

O Dnevniku cu posebno da pisem u pismu.  
Te su godine bile gnezdo srca moga.

Saljem e-mail jer ovo brzo stigne.  
A slike isto mozes odmah da vidis.

Samo ukratko sam opisala ovu nesretnu istoriju.  
Napisacu svesku jednu mozda 10-20 stranica, odgovor  
na prljavstine sta ovaj iz Kolorada je bacao na nas,  
jer imamo jos dosta vaznih detalja.

Ove slike sam sinoc dobila iz Topole.

Iz parcelnika je vazno da je iz 1912-te godine, znaci  
i po nasem znanju ta 1920-ta godina ne stoji istinu.

.....  
Seoski Krst

U tu kucu danas rusevinu je bila udata moja tetka sa ocele  
strane. Tamo sam kao devojcica se puno igrala.  
Tek sada smo saznali ko je to platilo da se podigne, o tome se  
niko nikad nije puvao, ni Jozi nije dosada znao.  
Nego 93 godisnja starica negoduje da kako da Janos nije platio kucu,  
ona je rekla siroj rodbini pa i taj beli marmor spomenik Krst  
su Kardosi podigli. A njezina svekrva je bila jedna sestra od  
Kardos Janosa. I sva 7 imena nam je ona pomogla da sakupimo.  
Jozi je znao neka ali ne sve.  
.....

Lausev profesora se cesto prisecam, uvek sam se osecala  
ponosna sto sam bila djak Kikindske Gimnazije.

Najsrdacnije pozdravljam naseg razrednog staresinu, nazalost  
nemam njegovu sliku da pokazem kada pricam o njemu mojim unukama  
Jasmini i Izabeli Szanto. Jasmina je u 6-ti a Izabel u 7-mi razred.  
.....

Da, i bili smo komsije, Ti i ja, pa eto komsija iz mojih starih-  
mladih dana, pricala bih do sutra sada, ali pisacu pismo ovih dana.  
.....

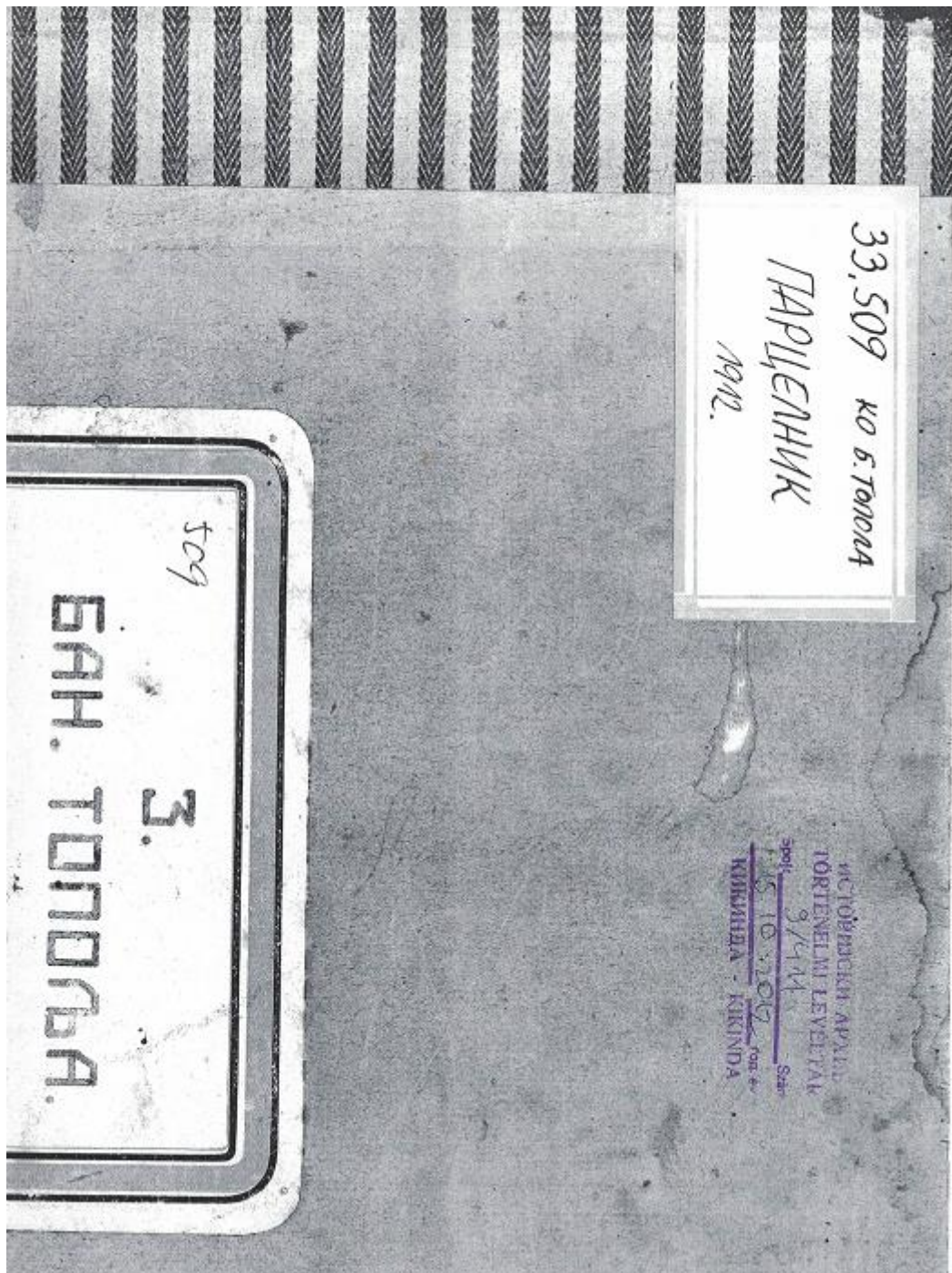
Zao mi je Koste, neka mu je lako i sretno u onaj drugi svet, znas  
moram da mislim da vidim Duska Tadic, jeli on je taj visok. Od sada cu se uvek secati  
na njih. Moram da potrazim sliku.  
Imam jednu sliku gde se Kosta vidi, poslacu Ti. Jer je ziveo u Kikindi?  
.....

Puno pozdrava Tvojjoj porodici i uz najsrdacnije pozdrave Ti se zahvaljujem  
na svemu.  
Irena

**14. novembar 1912 , my thank You letter to Branislav, regarding the  
recieved PARCELNIK document.**



And to make Your life even easier, dear Reader, I will also show how that PARCELNIK – KATASTER looks like, to help us all, find the date of the original purchase Year, of the - by now World famous - Kardos Pub.



Banatska Topola - Parcelnik 1912.

**Please look into years 1903 – 1904 --- 1905**

**in the HISTORICAL ARCHIVES in HOLLÓS - KIKINDA**

We might even find out who was the Village Pub owner before Kardos János.

A sincere, in advance thank You, for all Your effort.

Nur das wir genau wissen was wir hier reden:

**Albert Molnár** (\* 30. August oder 1. September<sup>[1]</sup> 1574 in Wartberg (ungarisch Szenc; slowakisch Senec)<sup>[2]</sup>; † 17. Januar 1634 in Klausenburg in Siebenbürgen heute Cluj-Napoca in Rumänien) vollständig: *Albert Szenczi Molnár* war reformierter Theologe, Sprachwissenschaftler, Psalmdichter und Wandergelehrter aus Ungarn, 1615–1619 Kantor und Rektor der Lateinschule in Oppenheim.



Porträt Albert Szenczi Molnárs

## Inhaltsverzeichnis

### Leben

Jugend und Schule

Studien und schöpferische Zeit in Deutschland

Ungarische Zwischenzeit nach Wurzbach

Erste Oppenheimer Zeit



1611 – Lateinisches Wörterbuch by Szenczi

Holló heist CORVUS

Hollós heist *Corvinus*

der rector der Lateinschule hat es im Jahr 1611 gewusst.



Jetzt weiter lernen:

# Lenk Ignác

A Wikipédiából, a szabad enciklopédiából

**Lenk Ignác** (Kőszeg, 1766. július 4. – Bécs, 1842. április 12.) császári és királyi altábornagy, földrajztudós.

Lenk Ignác (treuenfeldi),

cs. kir. nyug. altábornagy; L. Ignác cs. királyi lovas százados (1774. nemességet nyert) és Monin Anna Mária fia, szül. 1766. júl. 4. Kőszegen (Vas megye); 1776. október 7-től a bécsújhegyi katonai intézet növendéke volt és 1787-ben alhadnagy az I. oláh határőrezredben, 1799-ben, az akkor alakított oláh zászlóaljban százados, Philippsburg várának ostromakor és Stockachnál kitüntette magát. 1809-ben ezredessé nevezték ki a II. oláh határőrezredben, 1814-ben tábornok és 1823-tól Károlyvár parancsnoka volt. 1834-ben mint altábornagy nyugalomba vonult. meghalt 1842. ápr. 12. Bécsben.

Munkái:

1. Siebenbürgens geographisch-, topographisch-, statistisch-, hydrographisch- und orographisches Lexikon, mittelst eines Versuches seiner Landkarten-Beschreibung bearbeitet und alphabetisch geordnet ... Wien, 1839. Négy kötet. (Ism. Archiv für Siebenb. Landeskunde III. 1848. 72. 1.).

2. Erklärung des Stammbaums sämtlicher 53 Könige von Ungarn, von dem ersten Könige Stephan dem Heiligen bis zu dem gegenwärtig ... regierenden Könige Ferdinand V., wovon beinahe in tausend Jahren von dem Stammvater Árpád an, durch 32 Ahnengrade, mit Ausnahme von dreien, alle übrigen 50 von dem Árpád'schen Geschlechte abstammen. Mit 6 Tafeln. U. ott, 1840.

Kézirati munkái a m. n. múzeumban: Grossfürstenthum Siebenbürgen, historisch-geographisch, ívrét 8 kötet; Geschichte von Siebenbürgen nebst Genealogien, ívrét 337 lap; Versuch einer Landkarten-Beschreibung angewendet auf jene des Grossfürstenthums Siebenbürgen. Karlsburg, 1825. még említendő: Spezialkarten Siebenbürgens in 81 Sektionen. Nebst einem Versuch zu einer Landkarten-beschreibung, angewandt an jene des Grossfürstenthums Siebenbürgen. L. 1834. decz. átadta ezen munkáját Blaschnek mérnöknek, ki azt térképi munkájánál felhasználta.

Tausch, Schriftsteller-Lexikon II. 346. l.

Allg. Deutsche Biographie XVIII. 258. lap.

Petrik Bibliogr.

## 1839 edition in Wien



**Siebenbürgens**  
**geographisch:, topographisch:, statistisch:,**  
**hydrographisch: und orographisches**

# **LEXIKON,**

mittelft

eines Versuches seiner Landarten-Beschreibung bearbeitet  
und alphabetisch geordnet,

in welcher

alle Städte, Märkte, Dörfer, Prädien, Pässe, die politische Landeseintheilung, die Gespannschaften, Districte, Stühle, Illathäupte und Bezirke; aus der Orographie: alle Höhenzüge, Höhenarme, Höhenzweige, Segmental-Höhenzweige, alle einzelnen Berge und Gebirge; aus der Hydrographie: alle Haupt- und Illathäupte, alle Segmentalwässer, alle Illathäupte, jeder einzelne, kleine Bach; die geographische Lage und Größe des Landes; alle daraus resultirenden geographischen und trigonometrischen Berechnungen; die Flächeninhalte des Landes überhaupt, und getheilt in das Land der Ungarn, der Selter und der Sachsen, der Gespannschaften, Districte und Stühle, der Haupt- und Segmentalflusgebiete; die im Lande getriebenen Schächten, überhaupt alle, in einer guten Landkarte erscheinenden Zeichen, endlich in statistischer Hinsicht auch alles dasjenige davon auf das umständlichste erklärt zu finden, was die Länderarten nicht zu enthalten pflegen, worunter auch die örtlich-geographischen und mineralogischen Merkwürdigkeiten aufgenommen sind

Von

**Ignaz Leuf von Treuenfeld,**

k. k. General-Feldmarschall-Lieutenant im Pensionsstande.

**Dritter Band.**

**M—R.**

---

**W i e n.**

Gedruckt bey Anton Strauß's sel. Witwe.

**1839.**

**auf seiten, 373 und 374:**

**Vajda-Hunyad**, Hunnopolis, Hunyadiopolis, Eisenmarkt, Eisenstadt, w. Hinyedora, ein Markt im Hunyader Bezirk des untern Kreises der Hunyader Gespanschaft, welcher seinen Namen von dem darin liegenden, von Johann Hunyad im 15. Jahrhundert erbauten Schlosse, wovon auch die ganze Gespanschaft so benannt wird, herleitet, unter die loca taxalia und der Kammer gehört, von Ungarn, Deutschen und Walachen bewohnt ist, eine große Cameralherrschaft enthält, mit einem Magistrat, einem Franciscanerkloster, einem im Schlosse befindlichen Bergwerksamt, einer griechisch-unirten, einer reformirten, einer griechisch nicht-unirten und einer zum Hunyader District eingetheilten, mit seinen Filialen 256 Seelen zählenden katholischen Pfarre und Kirche versehen ist. **Johann Corvinus** hat zur Verschönerung dieses seines Geburtsortes Alles beygetragen, und es von seinem Großvater, König Sigmund geerbt; überhaupt ist dieser Markt berühmt wegen seinem ehemaligen Besitzer, **Johann Hunyad** und seinem Sohne, dem ungarischen König **Mathias**; nach dieser Zeit kam er an dessen Sohn, **Johann Corvinus**, dann an die Familie Török de Enning, an die Siebenbürger Fürsten Gabriel und Stephan Betlen, an dessen Sohn Peter, an David Zoltyomi und andere Familien, nach deren Erlöschung er dem Fiscus zufiel. Am 4. October 1419 soll die Schlacht zwischen Nissa und Nicopol mit König Sigmund gegen die Türken vorgefallen seyn, und der König den Johann von Hollós (Corvinus) mit der Herrschaft Vajda-Hunyad belohnt haben. Dieser Markt liegt im

Bis und auch noch in Jahr 1419, Johann von Hollós-Corvinus war mit seinem eigenem familien name **von Hollós – Corvinus** bekannt .

**374**

Maroscher Hauptflußgeblethe, in seinem Filialgeblethe des Baches Tserna, 2½ St. von der nächsten Post Déva SWzS. entfernt, ¾ St. unter Telek und 1¼ St. ober Al-Pestes, am Bache Tserna, unter dem rechtsuferigen Einfalle des von Hosdát, bey dem linksuferigen Einfalle des von Zalasd, und ober dem linksuferigen Einfalle des von Rákosd kommenden Baches; er gränzt mit: Bujtur NOzO., Hosdát SOzO., Telek SSW., Zalasd NWzW., Rákosd N.

**Verebi – Hollós – Corvinus Hunyadi János**  
(1387 – 1456)

war in Corvino vico Hollós geboren.

Er ist der grösste Staatsmann und Heeresführer  
Ungarn.

König Mathias's sohn ist Johann Corvinus jn.  
Mathias's Großvater ist: Petrus filius Georgii de Vereb!

dum esse duximus. Matthiae regi, quemadmodum supra dictum est, Ioannes Corvinus pater fuit, Buthi Valachi filius, in paterno pago natus, quem nostra quoque tempestate, Coruinum dicunt, imperante Sigismundo, a quo virtus e-



dum esse duximus. Matthiae regi, quemadmodum supra dictum est, Ioannes Corvinus pater fuit, Buthi Valachi filius, in paterno pago natus, quem nostra quoque tempestate, Coruinum dicunt, imperante Sigismundo, a quo virtus e-

## Johann von Hollós (1387 – 1456)

Petrus Ransanus in 1446 - 1448 und Antonio Bonfini in 1485 - 1490  
knew what they were talking about.

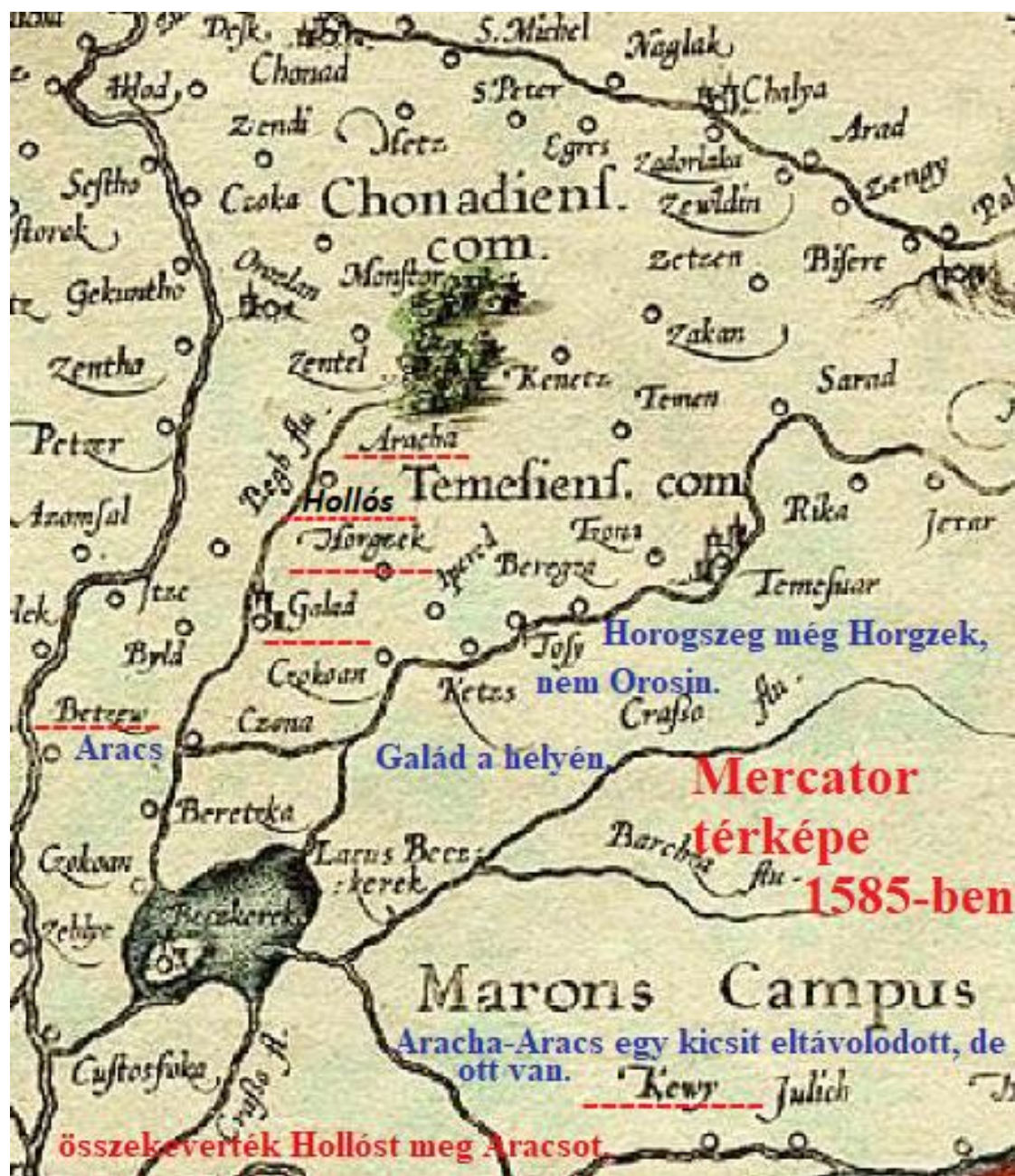
Ioannes Corvinus is the son of

”Buthi Valachi filius - Petrus filius Georgii de Vereb – vicevoivoda of  
Transilvania”









1585 und Horogszeg ist immer noch Horgzagh  
 nur mit Habsburg invasion und Jan Lipszky falsificationen sei  
 Horogszeg – K. N. Orosi , Oroszi . Oroszin, Orosi .....

Aber die HEILIGE BARBARA hat es im Jahr 1906 alles im  
 ordnung gebracht .

## *Horogszegen nicomédiai SzentBorbála*



Turnul de la Orozine 1696.

Horogszegi Szilágyiak vártornya



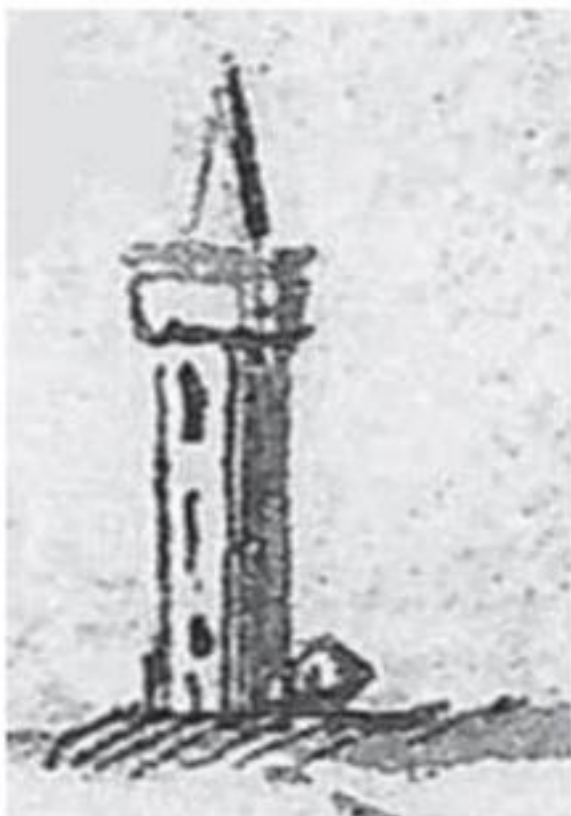
Rodostóból, Nicomédiából, Konstantinápolyból  
hazatérő II.Rákóczi Ferencz - a Római Szent  
Birodalom fejedelme, Zrinyi Ilona, Thököly Imre és  
a többi bujdosó emlékét, a Horogszegi Szilágyiak  
Szenhááromság vártornyát két karjába ölelve, emelte  
a világtörténelem örök dicsőségének csillagos egére.  
**1906 október 27-ére**





**Pfarrer Botka József : Hollós-Kikinda in 1985 "Here was Hollós"**

## *Horogszegen nicomediai SzentBorbála*



Turnul de la Orozine 1696.  
Horogszegi Szilágyiak vártornya



Rodostóból, Nicomédiából, Konstantinápolyból  
hazatérő II.Rákóczi Ferencz - a Római Szent  
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a világtörténelem örök dicsőségének csillagos egére.  
1906 október 27-ére

**Heilige Barbara in 1906: Horogszeg – SzentBorbála**





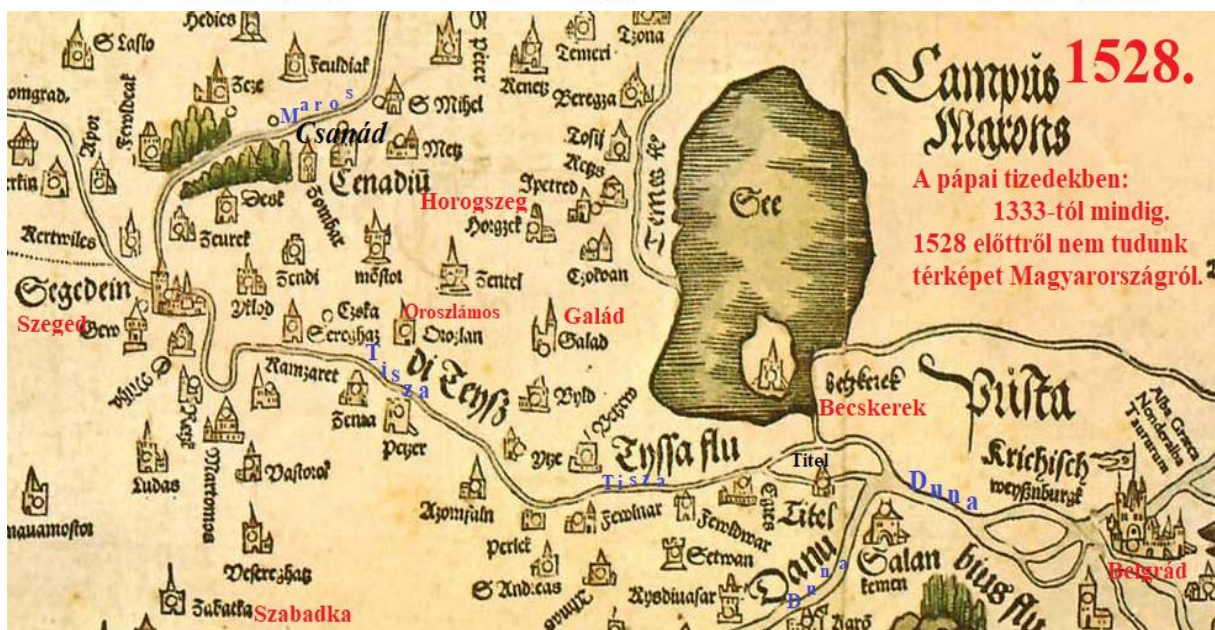
1978 körül Sydney-ben



Kikinda's pond, also known as Szaró-jeremi and Števančeva bara. It's the place where citizens of Kikinda go for a walk, or to have a picnic, fishing etc...

[More details](#)

## az Oluz tó partjáról – Hollós - Nagykikinda – Kikinda központjából.



Von meine Mutters seite bin ich von Oroszlámos, von Fathers seite von Galád - Geboren in Boldogasszonyfalva – TorontálTopolya. Lebte in Hollós-Kikinda.

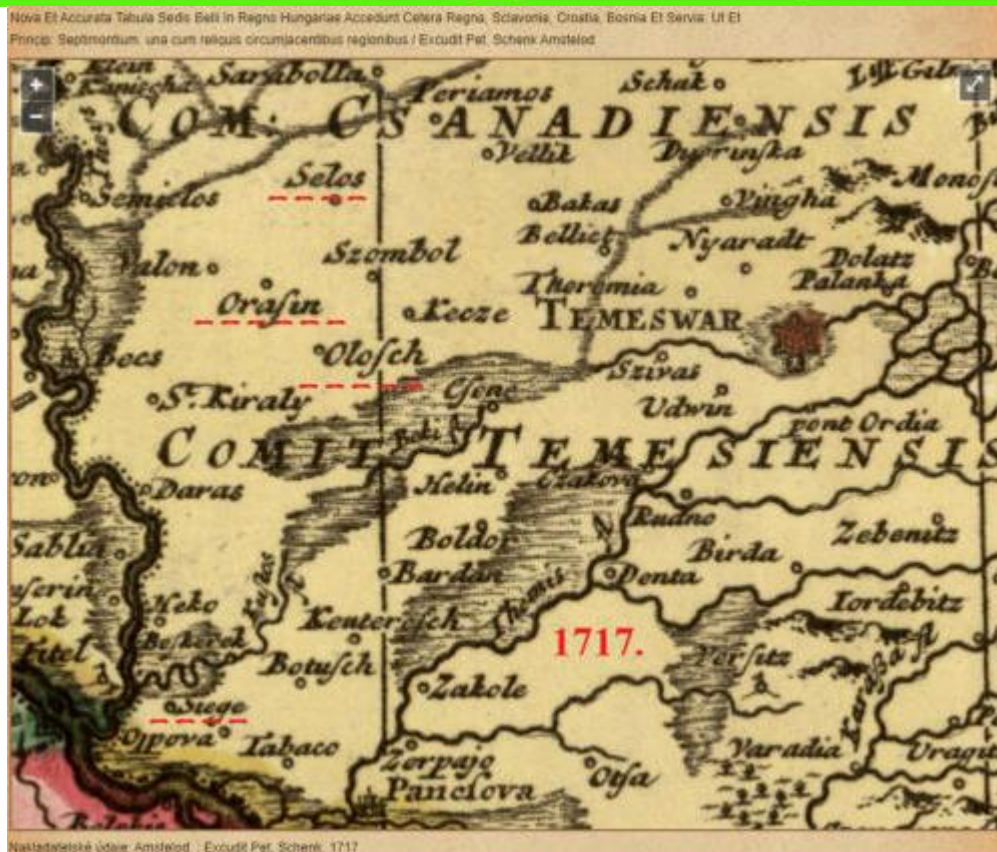








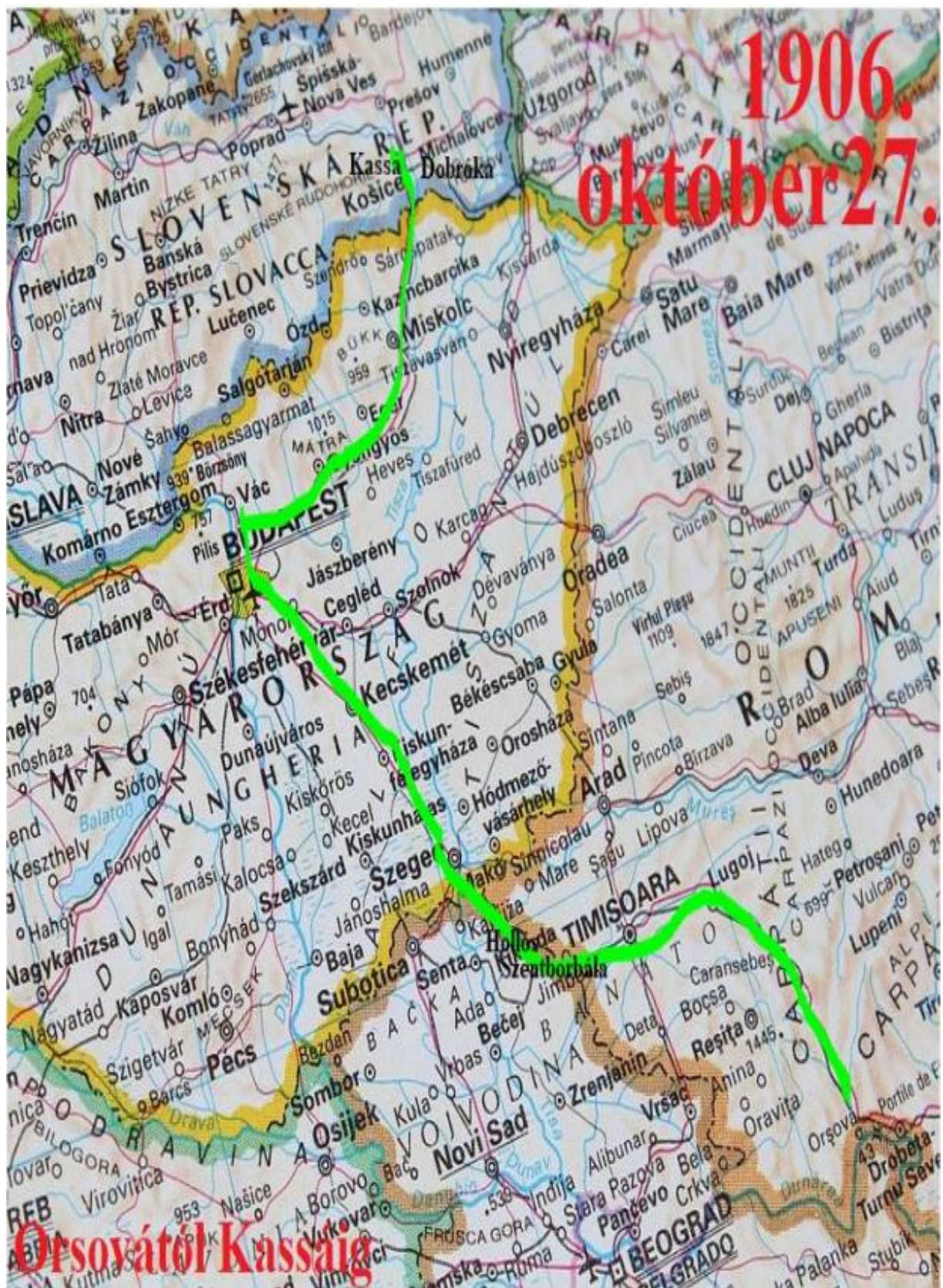
1906 október 27-ike óta, II.Rákóczi Ferenc fejedelem emlékét Hollóson, Seultourn eltüntetett vártornyáról védelmezi SzentBorbála.



So, im Jahr 1717: Hollós, Szöllös, Horogszeg, SzentKirály, Szigetvár

So, weil es ist nicht schön und nicht erlaubt das Heimatland anderen leuten falsifizieren. Wer das tut, in die ende würde sich selbst falsifizieren!







*(and before You against my historical, geographical, data documents jump, let me tell You, my DNA ist 36% German. Sz-V.I.)*

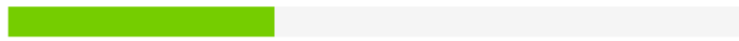
## Germanic Europe

Primarily located in: Germany

[Learn more about this map and ethnicity](#)

**Irene Szántó  
born Veréb**

36%



Your ethnicity estimate is 36%, but it can range from 34—58%. ⓘ

From my latest DNA results – I am 36% German.  
The one before this showed that I was 60% French-German.

DNA results of my husband Joseph Szanto show that he is 10% German.  
And yet, his grandmother was the german named Barbara Leitner .  
We know now that she was half Hungarian and half German.  
My mother-in-law was therefore  $\frac{1}{4}$  , 25% German.  
That then makes sense, that the grandson is about 10% of Germanic ethnicity.

***Irene Szántó born Veréb von Torontál  
23.10.2021 Sydney***

