



Mindszent

Áprily Lajos

A tűzfalakra hús ködöt
sír a november mélabúsan.
Emberfürtös villamosok
futnak a ködbe koszorúsan.

Mindszent-virágos ár sodor
s egy dísztelen sír gondja éget:
ó, hogyha áthajítanám
koszorúval a messziséget.

Tudom, hogy vár ma, nő a köd,
nincs rajta rács, nincs rajta kőjegy.
Határon átkiáltanám:
ringasd szelíd karokkal, Órhegy!

Körül az este glóriás:
ezernyi gyertya gyúl – s kilobban.
Ő alszik fénytelen tovább
a kergetőző évszakokban:

This poem for All Saints' Day reflects Áprily's melancholy nature. The streetcars of the first stanza indicate he is in Budapest, as he longs to be able to light a vigil light and bring a wreath to his mother's grave in far-away Nagyenyed.

Áprily Lajos: Born 125 Years Ago

This November, we celebrate the birthday of Transylvanian poet Áprily Lajos, who left a legacy of delicate, melancholy poems

On November 14th, 1887, Jékely Lajos was born in Brassó, the late son of a secondary teacher. He grew up amidst the beautiful mountainous Transylvanian region, which left him with an in-

Hó villan. Véрпиros bogyót
fehérbe ejt a rózsa bokra.
Sírok között friss por szítál
a temetői nyúl nyomokra.

Aranybogár a bodzafán,
a csúcson villámok csatáznak.
Karó-dárdás terraszokon
asszonyok szőlőt karikáznak.

A sárga gesztenyés tövén
az élet ifjú láza tombol.
A labdázó fiúk zaját
szél hozza a kollégiumból.

S jönnek szirénás, vad szelek,
hogy fenn az új telet jelentsék.
Az én életem évszakos,
az ő évszaka: végtelenség.

delible love of Nature. In his teens, his family moved to Kolozsvár, and soon thereafter his father retired. The family experienced great financial difficulties, and this created much tension and strife between father and son. Imbued with the poetry of Ady, who was in the ascendant at the time, Áprily went to study in Paris in 1909. He lived there in abject poverty. Although he hoped to meet Ady, his overwhelming shyness made him turn back at Ady's very doorstep. Soon thereafter, he returned to Transylvania. He took a teaching position at Nagyenyed, and married Schefer Ida in 1911. They had three children; one of them, Jékely Zoltán, became a poet in his own right. He first used the pseudonym "Áprily" in 1918. He stayed on in Transylvania even after it



had been turned over to Rumania by the Treaty of Trianon in 1920. His first volume of poetry appeared under his new name in 1921. A couple of years later, he returned to France, where he obtained a diploma for teaching French.

Financial considerations prompted him to accept a teaching position in Kolozsvár. He was eventually made editor of a new literary publication called *Erdélyi Helikon* (Transylvanian Helicon). But this kind of work was not suited to his retiring temperament. Furthermore, the new Rumanian authorities contested his teaching qualifications obtained in France. So with a heavy heart he decided to accept a teaching position in Budapest, and ever after considered himself a traitor for having "betrayed" the cause of Hungarians in Transylvania by leaving.

Áprily published several volumes of poetry in the 1930's. Eventually, he became principal of a prestigious Protestant boarding school for girls in Budapest. He was made a member of the Kisfaludy literary society, the Academy of Sciences and the Hungarian Pen

Kisfaludy literary society, the Academy of Sciences and the Hungarian Pen Club. He was also made editor of the "Protestant Review".

In 1939, he built a house at historic Visegrád on the scenic Danube Bend, where he retired when the Nazis came to power. Following the Communist take-over in 1948, Áprily's writings were made into pulp, despite the fact that he had always avoided politics and political topics. He could not publish anything until 1957.

He was also a dramatist (writing historic plays) and literary translator (he translated Shakespeare's "Julius Caesar", won a prize for his translation of Pushkin's "Eugene Onegin", and translated poetry from many other foreign languages.) He died on August 7th, 1967.

Áprily is best known for his love of Nature, and his melancholy. Some of his poems have been translated into English by Erika Papp Faber, and are included in "A Sampler of Hungarian Poetry" published this past August in Budapest. Copies should be available in the US in time for Christmas. (Watch Magyar News Online for an announcement of availability.)



Sandy Did Not Have the Last Word! October 23rd in Fairfield, CT

Hungarians are a hardy breed, not easily deterred even by a hurricane or tropical storm. And so a handful of brave souls in Fairfield did observe the anniversary of the Hungarian Revolution, despite the forecast.



László Vers, Zsuzsa Lengyel, President of Magyar Studies of America, János Kocsis

It must be admitted that Hurricane Sandy threw a monkey wrench into the annual October 23rd observance organized by Magyar Studies of America at Fairfield, CT, which had been scheduled for October 28th, so as not to clash with the Wallingford observance. On the morning of the 28th, the scheduled speaker cancelled, citing the dire weather predictions. The Fairfield Museum, which should have been the venue of the program's second part, closed. So instead of four o'clock, people gathered at the memorial plaque set up next to Fairfield Town Hall at 1 PM. Because the plaque is not conducive to the laying of a wreath, a basket of red, white and green carnations was used.

Under gray skies, but neither rain nor serious wind, the Rev. Alexander Havadtóy, retired Pastor of Calvin United Church of Christ in Fairfield, said a prayer, remember-

ing not only those who fought and died in the October Freedom Fight, but also those who suffered the consequences by being imprisoned, sent to Russia, or emigrating. Giving statistics, he remembered the youth who were kept in prison until they were of age, and were then executed years later. He begged the Almighty to bless all Hungarians, wherever they might be.

István Vass, who with his wife Ildikó had driven two hours from Campbell Hall, NY to take part in the observance, recited the poem „Piros a vér a pesti utcán” („The streets of Budapest are red with blood”), written by Tamási Lajos. In closing, those present then sang the Hungarian National Anthem. Fortunately, Sandy was polite, and waited until the following afternoon to pass through. And she did not have the last word!

EPF

*Top photo: Rev. Alexander Havadtóy saying a prayer.
Bottom: László Vers, Steven Vass*

October Remembrances Around Connecticut

László Papp

As an indication of the great number of Hungarians who immigrated to the Nutmeg State in the past, several localities held their own October 23rd observances.

The first Connecticut observance of October 23rd took place in Norwalk's Memorial Park, at the newly erected monument.

The Hungarians of the Norwalk area dedicated the first 1956 memorial in America in 1966, on the tenth anniversary of the Revolution. The work was completed according to the design of Stevan Dohanos and adorned with the wonderful high relief piece of Lajos Szalay. Over the years, rain damaged the memorial in its original setting, and was successfully saved only by the work of János Kocsis. It was fortunate that the city reserved, for the 1956 memorial, a much more beautiful and dignified spot in the Memorial Park, which honors each of the city's 15 nationalities with memorial plaques. The first among these was that of the Hungarians. Renovation costs were assumed by the city, and the work was carried out following László Papp's plans. It was finished by March 15th of this year.

In the name of the Norwalk 1956 Committee, Marika Kocsis invited all area Hungarians, as well as the city fathers, to the rededication ceremonies on October 20th.

Mayor Richard A. Moccia, who also has Hungarian relatives, emphasized how much the Hungarians who arrived after 1956 meant to the city. "The first blow to Communism was struck by the bloody sacrifice of the Hungarians, while gave America an immeasurable gift at the same time," he said. A reception in the South Norwalk Boat Club followed the wreath-laying.



Connecticut's celebrations continued in the city of Wallingford in the Hungarian House there on October 21st, where Csaba Téglás gave the memorial speech. On the following Sunday, Magyar Studies of America organized the wreath-laying at the memorial plaque by Fairfield Town Hall, followed by the observance at Fairfield Museum's History Center.

(This observance was greatly abbreviated by the imminent arrival of Tropical Storm Sandy. See elsewhere in this issue. Ed.)

Apart from local affairs, great numbers of Connecticut Hungarians also took part in the New York observance held at the Hungarian House. The speaker there was Dr. Ivan Bódis-Wollner, who as a student in Szeged took part in the founding of the MEFESZ, which sparked the Hungarian Revolution. In his introduction, Chief Consul Károly Dán announced that from now on, the October observances would be alternated between the Consulate and the Hungarian House.

The Director pro tem of the Hungarian House, Mihály Szarvasy, called upon László Papp, president of the Memorial Committee, to announce the winner of the design competition for the 1956 memorial park which is to be created next to the Kossuth statue in New York. An international professional jury unanimously awarded the first prize to Nagy Tamás, head of the architectural department of the Budapest Academy of Industrial Arts. Following approval by the city, the park will probably become a reality by the 60th anniversary of the Revolution.

László Papp, Hungarian-born architect, living in Connecticut is well known for his design of the Hungarian Museum of New Brunswick, New Jersey. He writes frequently about issues of concern to the Hungarian American community.

Interview with 98-Year Old Torma Lajos

Erika Papp Faber

Muraköz is a triangle formed by the Dráva and Mura Rivers, comprising 783 kilometers square, or 302 square miles. It had been part of Hungary until 1920. Then the dictated Treaty of Trianon gave it to the newly created country of Yugoslavia. In Turkish times, it had been a very dangerous place, causing many of the Hungarian inhabitants to move away. Now, its population consists of Hungarians, Slovenians and Croats. Apart from a handful of villages which have been annexed to Slovenia, Muraköz today belongs to Croatia. Torma Lajos was born in the part that is now under Slovenian jurisdiction.

It was a lovely fall afternoon when I visited with Szedlmayer Marika and her Dad, Torma Lajos in the garden of a senior facility in Trumbull. He needed little prompting to tell me about his long and interesting life.

Lajos bácsi, where were you born?

I was born in January 1914 in the Muraköz area, in Lendvavásárhely, which today is called Dobronak and is part of Slovenia. My father died in World War I in Poland when I was one year old. In 1919, my widowed mother married a widower with a son and daughter and together they had another son and daughter. I am the only one still alive.

After the end of the war, the area came under Serbian control as part of Yugoslavia. But we could study in Hungarian, in improvised quarters, because the soldiers were stationed in the school building. At that time you could leave school at the age of 14. We lived 200 meters from the Hungarian border and not too far from the Austrian border.

What did you do when you left school?

In 1927, I became an apprentice to a blacksmith at Csáktornya (the economic and cultural center of Muraköz. Ed.). Apprentices worked from 5 AM to 7 PM. We shod horses, fixed carriages, etc. My apprenticeship



Torma Lajos

should have lasted three years, but after one year the Depression came and I was let go due to lack of business. Then I found work on a farm helping to harvest wheat. My mother had died and I stayed with my stepfather.

I married, and was drafted a year later. I was a soldier at Skopje in Yugoslavia for 9 months. Then I became a village postal carrier. I made my rounds of five or six villages on a bicycle. The village where the postmaster was born, I had to go there every day. I had to go to the other villages only every other day. This lasted until Hungary (due to German pressure, as an ally of Germany. Ed.) declared war on Yugoslavia in 1941. I would have had to fight against Hungary.

So what did you do?

I fled across the border to Hungary and became a postal carrier there. At Zalaegerszeg my wife and daughter Marika joined me. I was the caretaker at the post office, where we had an apartment.

When the Russians came to occupy Hungary in World War II, we fled back to Yugoslavia on the last train towards Csáktornya. I got work at the iron works at Alsólendva.

Then the Communists got stronger in Yugoslavia, and I was imprisoned because I was Hungarian, and because another postal worker had been accused of stealing and they said it was me. The prisoners were taken to the fortress on the hill in Lendava. We were sent to the forest, to carry wood. Three months later, before the end of the war, I was proved innocent and was

released when the Americans came in 1945.

My wife had also been imprisoned in Brestanica. She took the place of her Mother and Father, due to their ages. They were picked to go to prison because someone in the village wrongly accused them of something. Her cousin, who was also there with her parents, got typhus in prison and died. She was buried in a mass grave at age 17. There were a lot of diseases as they got their drinking water from the toilet. They also had maggots in their food and their food was cooked with machine oil. They were not supposed to survive, but when the Americans were coming they let them go so that there were no active prisons to be found.

Where was Marika during that time?

She was with the grandparents. The Russians came as far as the Mura River. Many died. The Hungarians had to dig trenches for the Russians. We lived at Lendvavásárhely, near the Austrian border.

When Tito became the boss, there was no more fighting between the Slovenes and the Hungarians. There were no separate nationalities. All were the same. Tito allowed Hungarian schools through the elementary grades, but they had to study one hour Slovene and one hour Serbian. If you wanted higher education in Hungarian, you had to go further away, to Szabadka. Tito also allowed people to go to church.

What did you do after the war?

In November of 1945, I got work as a maintenance man at the oil wells at Lendava, on the second shift, with a helper. I gave someone three kilos of lard and I got the job. During the 1950's, I was asked to be an informer, but I refused. This was not looked upon as good, it caused me a lot of grief. Later, working for the same company, I joined the oil drilling part and had to commute on the bicycle 20 – 25 kilometers daily in snow and rain. We had to work with the crew in whatever town they were drilling. I was a maintenance worker at the wells, repairing and welding steam engines

and whatever needed repair.

When did you come to America?

In May of 1958. The immigration quota was 400 a year. We had to wait 11 years before we could leave. My wife's aunt had come to the U.S. in 1927. She had Orban's grocery store in Bridgeport, on Spruce Street. A lot of the 1956 Hungarian refugees frequented the store as they were living around there, in the good old "West End." She also brought out my wife's sister in 1937. When we got the permit to come, I thought we would just come for a year or so, as our visa indicated a one year stay and could be renewed for 4 more years. But when we got off the plane, we were handed the green cards and my sister-in-law got me a job, so we decided to stay.

Where did you live in Bridgeport?

The Orban's had a duplex on Bassick Avenue. We lived there, and Marika attended Bassick High School. Then we moved to an apartment on Poplar Street, and eventually bought a house in Black Rock. We lived there many years, and after Marika married, she and her husband Alex lived with us for a while. Then they moved to Fairfield, and we sold our house and bought a house in Fairfield also.

What church did you attend?

We attended St. Stephen's Church, until it was demolished, (together with much of the West End. Ed.) to give way to I-95. Then we started to go to St. Emery's.

What kind of work was available to you when you arrived in the United States?

When we came, I first worked at Trio Industries, making doors and windows. Then I moved over to Moore Special Tools. I retired from there in the 1970's, because my health was affected. Then I went to work with a Hungarian gravestone marker maker, Viola Gyuszi. I also did landscaping work for wealthy people. I did all right. My wife died 16 years ago. I left my house for my granddaughter, Christine, and moved in with Marika and her husband. I lived with them for 12 years. Now I am here, and Marika visits me often.

**Thank you, Lajos bácsi, for telling us about your very eventful life.
Isten éltesse még soká!**

Erika Papp Faber is editor of Magyar News Online.

Nemez: Revival of an Ancient Craft

Erika Papp Faber



The nomadic peoples of Asia were sheep-herders, who needed an easily transportable and durable material, requiring few tools, to make their tents and their clothing. Sheep's wool was the answer. They used it to make felt. According to Berthold Laufer, an American doing ethnographic research, the making of *nemez* is a more ancient craft than either spinning or weaving!

The word *nemez* is derived from the Persian word for "beating", because the wool has to be beaten in the preparation process. Although any animal's wool may be used, that of the Merino sheep is preferred. (The Asian sheep-herders had more common types of sheep, and their resulting product was coarser.) Wool obtained from the fall shearing is considered to be the best quality.

The wool first has to be cleaned of any grass or weeds, the matted areas must be removed, and it has to be perfectly dry before the process is started. It is then sorted by color, loosened with a five-tined fork, and laid out evenly on a mat, in layers. In case a carpet is being made, care is taken that the best quality wool be on the right side. Patterns and designs may be incorporated.

Next, hot water is poured on the wool, which is then rolled up together with the mat and tightly tied. This bundle is then rolled by foot. Carefully peeled from the mat, the *nemez* is washed clean, re-rolled and kneaded. The bundle is often unrolled, watered with hot water, and re-rolled from the other direction. This process of compression makes the *nemez* increasingly elastic and supple. Finally, it is dried in the sun.



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Wall hanging made by Nagy Ildiko of Isaszeg. It replicates one of the enameled plaques of the Holy Crown.

The Muraközi Horse

Olga Vállay Szokolay

We rarely hear about the Muraköz area of Hungary. The interview with Torma Lajos who was born there (see elsewhere in this issue) gives us a reason to look at a native breed of horse developed in that part of the country.

All this used to be woman's work, and because it is so labor-intensive and time-consuming, was done in groups. In nomad times, it was also the women who set up the *nemez* tents.

Other uses for *nemez* were as blankets, men's caps and hats, boots, and as horses' sweat-blankets. Today, it is still applied in producing hats and decorative items, such as wall-hangings. Its water-repellent, heat-repellent and heat-resistant qualities make *nemez* useful even today in manufacture, agriculture and therapeutic applications. It is used in the protective clothing of firefighters and foundry workers, and by theaters in their fire-resistant curtains.

In Hungary, there has been a revival of the art of *nemez*-making since the 1980's. It is impossible to wear out. For this reason, it is suitable for small purses, wallets, caps, vests and toys which are now being made of this ancient fabric. In 2004, an international conference of *nemez*-artisans was held in the National Gallery and the Museum of Applied Arts in Budapest.



Hungary's history had been intrinsically intertwined with horses. During the Great Migration, which had begun in 400 AD, the Hungarian tribes' horses originated at the Mongolian plateau, north of the Himalaya, and developed in the Ural-Altai plain. While they camped between the Caspian Sea and the Kazakh Hills, their breed was mostly the Oriental horse of that area. By 750 AD, the Hungarian tribes were between the Don and Dnieper Rivers, an area also known for that breed.

Hungarian horses were small, about 14 hands, but the people were also much smaller than today. These horses were frugal, hardy and had great endurance. Each family had about a dozen of them. Men and boys rode, women followed in horse-drawn carriages. The lactating mares were milked and blood was drawn from geldings for human consumption. Yet, contrary to the commonly circulated myth, meat "aging" under the saddle was for healing sores on the horse's back.

In the year 896 AD, the seven nomadic tribes crossed the Carpathian Mountain range from the East, as the last movement of the Great Migration. They arrived in the area which was to become Hungary, as it was known before the 1920 Trianon treaty. Sitting on horseback, they elected Árpád to be the leader of their tribal federation, and founded a dynasty.

After settling in Hungary, they kept some of their nomadic habits: they plundered cities as far as Italy,

France, Germany and Spain. Having no industry and little agriculture, looting was an economic necessity – all on horseback, of course. That demanded great agility of horse and rider. A small unit charged the lined-up defenders of the city, showering them with arrows, then turning and "fleeing" towards the main group. As the enemy followed them, the Hungarian horsemen were shooting backwards and as they reached the main force a hail of arrows hit the chasers.

Two hands are needed to shoot arrows. Those masterful riders had to control their mounts only with their legs and seat.

The raiding campaigns were stopped in 955 when the Hungarians were decisively defeated by Emperor Otto and his allies near the Lech River. They were sent home with ears or noses cut off.

In later centuries, Hungarians had to transform from offenders to defenders. The invading Tatars in the 13th, the Turks in the 16th-17th centuries left their human as well as horse genes, such as the Arabic, behind. This resulted in variations in the horse population. Hungary's vast stretches of rolling grasslands were ideal for livestock, and influenced the development of endurance and soundness in the local horses.

By the 19th century, most of the country was breeding saddle-horses suitable for the military and the nobility. But with the increasing expanse of agriculture, a sure-footed draft animal, faster than an ox and capable of drawing over 1,000 pounds would become attractive. Thus the breeding of a good draft horse became necessary and the *Muraközi* was a perfect candidate.

In the West, the *Muraközi* horse is not a widely known breed and, unlike sporting horses, is not a glamorous type. It originated around the

Southwestern Hungary and continues to be bred there today. The breed developed as a result of crossing native Hungarian and Polish mares with Percheron, Ardennais and Noriker stallions. Considerable Arabian blood was introduced to the breed at the beginning of the 20th century and, although the *Muraközi* is called a coldblood, it has a quality from their Eastern influence that is missing from most coldbloods. This combination has produced a useful, quality draft horse that is extremely strong and fast for a heavy horse. *Muraközi* horses have a compact body with short, strong legs and are ideal for heavy agricultural work. They also mature very young and are quite capable of beginning to work at two years old. They are generally of a willing and biddable temperament, and thus are an easy horse to handle. Some reports herald that two *Muraközi* horses outperformed four oxen plowing 8–10 inches deep, handling deep sand, clay, mud and slippery hills well, tirelessly drawing heavy loads.

There are two types within the breed: a more massively built horse and a finer one that is suitable for riding as well as draft work. In appearance they tend to have a plain head with large, kind eyes. The neck is short and muscular as is typical of the draft horse, and is set to very powerful shoulders. The croup tends to be quite sloping with a low-set tail. They generally do not have much feather on the legs and are mostly liver chestnut color with a flaxen mane and tail. They stand about 16 hands high.

In the first half of the 20th century, horse-drawn carriages were common not just on farms but in the streets of Budapest as well. Until pick-up trucks, vans and camions became wide-spread in the years after WWII, the good old *Muraközi* horses were a familiar sight. They seemed always sad and tired. Some drivers mercilessly whipped them and they had no escape. Their round yellow droppings were ubiquitous and, unless the city's street sweepers in their heavy coats and boots got there first, the spry little sparrows enjoyed them for dinner. As a child, this was my first lesson in Na-

ture's recycling: my father explained that there were some undigested bits of oats in the manure that still contained nutrients for our winged friends. Shall I say, it's for the birds?....

Olga Vállay Szokolay is an architect and Professor Emerita, having taught for three decades at Norwalk Community College. She is a member of the Editorial Board of Magyar News Online.



Kicsi a világ!

As this page is being posted on Halloween, the following item takes on a ghostly aura...

When the state of Connecticut still permitted design license plates, Ildikó Ipkovich used her first name for the front license plate on her vehicle. One morning, as she was getting into her car, she noticed a piece of paper placed on her windshield. She realized what a small world it really is, when she read the note. It said: "Jó reggelt!" Perhaps it was a Hungarian ghost that had left it!



Did you know...

...that we are not the only ones to trace our legendary ancestors by way of the White Stag? Or that there is a demonstrable genetic relationship between the Magyars and the Madjars?

There is a tribe called Madjar in Kazakhstan. Stretching east-northeast from the Caspian Sea, the country is the ninth largest in the world, comprising a million square miles. Its population of 16.6 million consists of 131 ethnicities, including the Madjar tribe numbering some 10,000. A Kazakh professor of history and Director of the Eurasian Center for Scientific Research, Ajbolat Kuskumbajev is seeking answers to the questions relating to the origins of the Hungarian people. Using the latest genetic and anthropological research methods, he has come to the conclusion that the Madjars and the Magyars had lived together long before the Conquest and have common ancestors. They also have a variation of the legend of Hunor and Magor, and consider the Magyars to be their descendants.

His findings have been publicized in Hungary by human biologist and anthropologist Bíró András

DNA



Snapshots:Brassó

Erika Papp Faber

Nestled against the Southern Carpathians, this picturesque Transylvanian city was the birthplace of the poet Áprily Lajos (see elsewhere in this issue).



“Probably the best city in the world”, boast the inhabitants of this picturesque Transylvanian city nestled against the Southern Carpathians. In the Middle Ages, the city lay at the intersection of trade routes linking the Ottoman Empire with Western Europe.

It was first mentioned in a 13th century document, when it was known as “Corona”, meaning “crown”, the name given to it by its German inhabitants. They had been invited to settle by King Géza II in the 12th century, and were known as Saxons in local parlance. (Actually, they came from Thuringia, Bavaria, Wallonia and even France.)

King Andrew II ordered the Teutonic Knights, who had taken part in the crusade, to fortify the border, in 1211. Although the crusaders were evicted by 1225, the German colonists whom they had brought with them remained. As merchants, the Saxons acquired considerable wealth and political influence. They left their mark on the architecture of the city, including the “Black Church”, so called because its walls had been blackened by soot in a major conflagration in 1689. It is said to be the largest Gothic style church in southeastern Europe. An interesting feature of the church is the number of small Oriental carpets hung on the walls. These were votive gifts of thanksgiving donated by merchants who had returned safely from their

forays into the Balkans.

After the disastrous Treaty of Trianon of 1920, Brassó also became part of Rumania. Towards the end of World War II, a large number of the Saxons left by horse cart for the West. After the war, many of the remaining Saxons were forcibly deported to the Soviet Union. Later, the Ceausescu regime set a price of 10,000 DM per head for every Saxon (German) who wanted to leave Rumania, and the West German government paid for the emigration of many. Today, few Germans are left in Transylvania.

Beans and cabbage as in Zalaegerszeg/ Zalaegerszegi babos káposzta

The following recipe is adapted from the cookbook of George Lang: The Cuisine of Hungary. His recipes are presented in an American manner, and ingredients are available in the United States.

1 lb dried pinto beans
 1 lb smoked spare ribs, sliced/ fresh will do, but tastes better with smoked ribs
 2 lbs sauerkraut, rinsed
 small onion chopped
 2 Tbsp oil
 2 cups tomato puree
 ½ cup sour cream
 Salt, black pepper, basil
 Soak beans in water overnight. Drain and rinse. Put in pot; add ribs and water to cover it. Cook until beans are done. Drain. Remove ribs from bones, and discard bones.
 In a separate pot sautee onions, add sauerkraut with tomato puree, cook; add water if necessary. Cook till done. Add beans with ribs, add salt to taste. Cook for 10 minutes. Mix in sour cream; remove from heat. Serve with fresh rolls. Delicious cold weather lunch.



Top, left to right: City Hall, Guild Hall in former times; street scene, with Black Church in back. Bottom: Main entrance of Black Church; Karolina Gate, last remaining one of former Brassó fortress; tower of Black Church