



## WE CARE ABOUT THE EU FUTURE – KEŤ 2024



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The project „„We care about the EU future“ – KeT 2024“ is a meeting of town twinning citizens from Hungary, Poland, Slovakia and Romania with ambition to become more intensive cooperation among existing partner cities and with the aim to build long tradition in common solving of actual EU topics.

Our project will be in a sign of solidarity between its citizens, solidarity across borders between its Member States, and solidarity through support actions in and beyond the EU. The participants will have the opportunity to discuss, exchange opinions, ideas about how the solidarity could be improved not only between the EU citizens but also towards citizens of other countries. Presentation of forms of solidarity within the EU in response to various events such as natural disasters, pandemics, terrorist attacks, etc. Presentation of initiatives and projects that support solidarity - Erasmus+ programs, civic initiatives and campaigns, volunteer projects, etc. Presentation of the European Solidarity Corps. Another topic will be the EU future. Participants will be encourage to actively participate in the democratic life at EU level and foster a sense of ownership for how the Union develops, how can they visions of the EU future come true.

The aim is to increase the knowledge about the possibilities of active participation of citizens in the democratic life of the Union, the fundamental rights of EU citizens and their role in civil society; to increase the knowledge about connection between local and European decisions making process.

Project will attend 225 citizens from Romania, Hungary, Poland. Together with locals, 525 European citizens will be directly involved in project. The project will indirectly affect up to 30,000 citizens who are becoming active creators and co-responsible members of the EU future, knowing on the richness of the cultural and linguistic environment in Europe and promote mutual understanding and tolerance.

Objectives:

- promoting exchanges between nationals of different countries;
- provide citizens with practical experience of the richness and diversity of the Union's common heritage and make them aware of the basis of these forums common future;
- guaranteeing peaceful relations between Europeans and ensuring their active participation at local level;
- strengthening mutual understanding and friendship between European citizens;
- encouraging cooperation and exchange of best practices between municipalities;
- promoting good local governance
- strengthening the role of local and regional authorities in the European integration process;
- pointing out the importance of cooperation in joint projects and the important role of representatives of twinning cities in international, national active cooperation, regional and local level;

- better understand and discuss what solidarity means for a political entity made up of nations such as the EU, especially in times of crisis; what are legal, political, the economic and ethical limits of European solidarity;
- promoting intercultural dialogue and mutual understanding between compatriots and foreigners (immigrants),
- encouraging active participation in democratic life at EU level and fostering a sense of ownership of the development of the Union, vision for the future of the Union occur
- improving knowledge of the opportunities for citizens to participate actively in the democratic life of the Union, their fundamental rights and their role in the European Union civil society; knowledge of the relationship between local and European decision-making processes;
- obtaining more concrete information on the benefits and opportunities for EU citizens and the EU's achievements.

## Introduction of settlements

### Csíkszentdomokos - Romania

The northernmost and largest settlement of the Felcsík Basin in Harghita County is Csíkszentdomokos. The village is located at the intersection of the upper course of the Olt, the highway connecting Ciuc with Gheorgheni and the county road leading to Balánbánya. It is the most populous settlement of Felcsík, with nearly 6400 inhabitants. The settlement, located 30 km from Csíksomlyó and 50 km from Lake Killer, is surrounded by mountains. From the village there is a view of the mountain range of Nagyionion with the Singular Stone in the middle.

### HOSPITALITY

Due to its large population and relatively large size, the village offers a wide range of sights to visitors. Not only once a year, on Pentecost, but also on many other occasions, we await our guests with various programs and events. In addition to a quiet, relaxed lifestyle and natural values, the strength of the village lies in tradition. The old worldview, values and customs are changing here as well, but there are still elements of the traditional world that are still intact and of which numerous ethnographic works and documentaries have already given a taste.

### Quiet, relaxing weekend in Csíkszentdomokos

We recommend our weekend program for families (old and young) looking for peaceful relaxation. From Friday afternoon to Sunday evening (or according to the guest's needs) accommodation is provided in family houses with half board. Lunch is available at Kárpáti pension or on site. The attached booklet gives detailed information about most of the

institutions that can be visited in the village. Visiting them and presenting the sights of the village (country houses, museums, church, monument in Gaborkert, schools) can be enriched by visiting the natural and cultural values of the area. Guests have access to a guide who is with the group throughout the day, and for larger groups, several guides are associated with the group.

### Carting trips to the surrounding mountains

These excursions can be planned for one or more days as required. Main sights: Nagyonion (1792 m), Egykő (1504 m), the source of the river Olt. By cart or mountain hike, you can easily reach the picturesque "streams" of Gyimesmiddlelok from here. Detailed programs and appointments can be requested by e-mail or phone at the contact details given below.

### Special days in Csíkszentdomokos

The vast majority of the village is Catholic. On the occasion of official church holidays (Palm Sunday, Holy Week, Easter, Advent Sundays, Christmas, Lord's Day, St. Anthony's Day, Wheat Sanctuary) and Hungarian national holidays (15 March, 20 August), the village organizes celebrations rich in intimate atmosphere, but at the same time rich in ancient customs (mostly extinct in other settlements), rich in spectacles, to which guests are always welcome.

### Carnival funeral

Csíkszentdomokos holds a special carnival party, which has been the subject of many ethnographic studies. The carnival is embodied by a straw puppet named Illyés, who is dragged through the village in a cart made of wheelbarrows, accompanied by costumed and joking figures, then wept and burned. The all-day event is held on Shrove Tuesday and ends with revelry lasting until midnight.

### St. Dominic's Day

In the life of the village, the day of farewell, which means togetherness, is 8 August, the feast day of St. Domokos. A long time ago, when the girls went to serve, they signed their contracts with the stipulation that they should be allowed home for vacation every year on the farewell day of the village. Today it has grown into a three-day holiday, so on these days all villagers who have broken away from here try to come home and celebrate with their relatives and fellow villagers. We await our dear guests with high-quality programs for our events

### Commemoration of Gáborkert

On October 8, 1944, the Romanian paramilitary organization arriving behind the Russian troops entering Northern Transylvania shot 11 innocent people in Csíkszentdomokos, in the Gaborkert, in order to intimidate the population and in revenge for the little Hungarian world between 1940-44. To this day, the village holds an annual commemoration next to the mass grave and celebrates a mass in memory of the victims. Near the site of the atrocity, on Cemetery Hill, there is a marble monument in honor of the 11 victims.

### Shepherd's Bükk Farewell

The princes Stephen Báthory and Sigismund, who ruled Transylvania at the end of the sixteenth century, earned the hatred of the Acsíkians by destroying the ancient rights of the

Szeklers and by repeatedly failing to keep their political promises. The revenge caught up with Endre Báthori (András), who became prince at a young age and also held the title of cardinal, who, according to popular memory, was beheaded in 1599 in the forest called Pásztorbükk by András Nagy Crystal, born in Csíkszentdomokos. Every year on the second Sunday of October, an atonement service is held at the murder site, where a memorial has been built and an open chapel re-erected in 2012 awaits visitors. It is also worth visiting here by cart or on foot because of the unparalleled beauty: in addition to the view of the Egykő, Nagyionion and Öcsém mountains, in good weather you can also see to the Gheorgheni basin.

Lázi - Hungary

Its name comes from the word fever, previously known and used throughout the country, and originated from the Slavic common name meaning clearing, meadow, hay-growing place, extermination. Its antiquity is confirmed by its appearance in our language in the 11th century. The history of the village is lost in the shadows of unwritten millennia, but written records are also more than 900 years old. The name of Lázi was first mentioned in a document written in 1083, and from the 12th century the struggling story of the people of a small village in Bakonyalj unfolds from the data accumulating more and more.

The settlement and its people – with small interruptions – have always been the property of Pannonhalma Abbey. In the middle of the 13th century, around 1240, it developed into an important settlement. We know from a contemporary description that there were no less than 147 houses in the village, which is considered quite prestigious at that time. In addition to serfs and servants, cooks, furriers, courtiers and boggards also lived in Lazi. The diversity and large number of industrialists suggests that their task was not primarily to satisfy the needs of the people of the village, but to satisfy the needs of the abbey.

During the reign of King Matthias, Lazi, along with the other estates of the monastery, fell into the hands of the king. It will not remain a royal estate for long, King Charles II. In the time of Władysław, the abbey regains all its possessions. The village was still of medium size in this century – until the Turkish destruction. According to the 1531 register, the population increased strongly, but more than half of its ports had already been burned by the Turks. From then on, a miserable fate awaited the inhabitants of Lazi as well. Archabbot Mihály Győri tried to replace the fleeing or destroyed population with new plantings. Development lasted only a few years, because in 1542 all the inhabitants of the village fled from the Turks. The village was burned and razed, and the crops and vineyards went wild.

However, vitality and the will to live soon prompted the population to return. It seems that a few years later, they have recovered enough from the blow that they can help others. In 1575 a great fire burned Pannonhalma to the ground. The houses and the church were also destroyed. Bishop István Fejérvöy is asking for help in the reconstruction from everywhere. It exempts voluntary donors from all lordly salaries for a long time. Lazi gives his helpful people the ninth salary for good. The army of Sinan Pasha completely destroyed and ravaged the village in 1584, remaining mere until 1608. The inhabitants of the village then began to trickle back in. The abbot granted 6 years of exemption to the returnees. At the end of the six

years, Lazi is briefly leased; according to the 1614 reception census, the village belonged to the Popel family. After half a decade, it is again owned by the Order. The Turkish army ravages Lazi for the third time, once again turning the settlement into a wasteland. However, after the disaster has passed, the inhabitants trickle back again and rebuild their village again with great faith and even greater effort. Life triumphs over destruction for the umpteenth time. The cultivation of arable annual crops and animal husbandry tolerate uncertain times relatively better. Not so the grapes. Extinct vineyards have to be painstakingly replanted, and the result, the harvest, will reward the toiler only after many years. In 1720 the vineyard of Láz was only 25 hoes, and even then the population preferred to work on the care of fruit trees.

The population is now growing steadily, and the village is enriching with them. In 1729 there were 57 serf farmers living in the village, and their work was assisted by 15 working boys. The economically sound conditions are reflected by the fact that the village also had a mill on a lake. The meadow served livestock, but in good years it provided winter fodder for the obviously semi-cold animals. The village had a tavern and butchery all year round. The development, which can also be called spectacular, was also recorded by the lord's wage regulation of 1768. Namely, by that time already 26 1/2 plots were established. Of these, 5 whole-plot land and 42 farmers had half-seated land, while 21 married and 18 houseless mercenaries lived in the village. The whole plot was covered with 22 acres of land and 10 carts of hay meadow. Less than twenty years later, the number of plots remained unchanged, but the land area grew sharply – apparently due to clearing. By this time – in 1787 – the concept of land behind the house had already appeared, which, vulgarly, corresponds to today's backyard.

Little is known about the construction method of the village, about the dwelling houses. In the above regulation of the lord's rent of 1787, there is mention of an inn already covered with tiles, while the stable in the courtyard was covered with shingles. In the lordship manor there was a house with muddy hedge walls and reeds. The winged shed was made in the same way. We cannot be far from the truth if we assume that in previous centuries this type of construction may have been common throughout the village (in 1937 there was still a hedge-walled building in the village), while the roofing material was reed and juggernaut. There is also talk of a brick kiln, which, however, together with the brick planter's house, lies in ruins.

The forests on the outskirts of the village slowly ran out by the end of the 18th and beginning of the 19th century. The remaining forest is hardly suitable for grazing or acorning because it is very dense. By this time there are already two lakes on the outskirts of the village: one was formed by the stream, from which 620 sheaves of reed are harvested, while the other near the border with Peterd gives 468 sheaves. In the middle of the 19th century, most of the forest was cleared and sown. The years went on quietly and with hard work: even the liberation of serfs and the redemption of lordship took place quietly.

In 1874, almost the entire village burned down, 60,000 forints were taken for reconstruction, the repayment of which ruined the inhabitants of the village for decades.

Everyday life with robots was made easier and more colorful by rare holidays. From the long-

vanished national costume, only the women's shoulder and headscarves with meticulous white hole embroidery and knickers remained heralds. Among their folk customs – typical of the surrounding villages as well – spruce, Christmas shepherd's greeting, nativity scenes and the traditions of the spring holiday circle deserve mention. The ark, sanctified on Palm Sunday, was attributed evil control, trouble prevention and even healing powers. Ham, eggs, cakes, horseradish, salt were consecrated on Easter Day.

Crumbs of consecrated food were scattered in the fields in the hope of a bountiful harvest. For centuries, the beginning of the marketing year has been considered St. George's Day (April 24). Part of the custom was the ceremonial animal drive, accompanied by magical acts. The folk customs of the inhabitants of Lăzi are connected to the customs of both the Bakony and Kisalföld regions, as a transition and connecting link between the two.

It was transferred from Veszprém County to Győr-Moson-Sopron County in 1999.

### Kéty – Hungary

The history of the village of Kety dates back to the Stone Age. The settlement of the conquering Hungarians is attested by a XII. century record, according to which Kety belonged to the estate of the Gut-Keled family. The settlement was then located north of its present location.

In Turkish times, Kety became uninhabited. In the Turkish defters of 1563 Kety's name no longer appears, but the neighbouring villages of Murga, Zomba and Felsőnána still paid tribute to the Turks. In 1723 the village was mentioned as the princely estate of Eszterháza.

In documents from 1732 the name of the village appears again. This is when the first German settlers are settled. Officially, Kety's name can be found in the records of 1767 with 88 families and 55 plots.

According to the statistics of Elek Bright in 1836, Kety is a German and rác village. Its inhabitants have Lutheran and Old Faith churches. People support themselves by growing wine and tobacco.

The first settled Szeklers arrived in April 1945. The expulsion of the Germans will last until March 1947, until then the Szeklers will live under the same roof as the Germans. They shared the bread and reaped together. The settled Szeklers all came from Hadikfalva. Noble families in Ketyen: In 1732, Baron John Michael Schilson settled Protestant Germans, among whom were also Lutherans and Calvinists of Hessian origin. Kety actually belonged to the Reformed Sándor family. Baron Schilson had it as a pledge, from whom István Sándor would redeem it soon after the installation. Through his marriage to Éva Sándor, the Reformed priest János Visoly later became the landlord of Kety. The Bene family also had a partial estate in Ketyen. Kety's famous birthplace: Gyula Hegedűs (1870-1931) I was born in 1870, on February 3, in Kety, a small village in Tolna county. My father's name was János Heckmann, he was a landowner, then he went bankrupt, he became a

postmaster. My mother's maiden name is Alojziá Fonyó. I was born in the same house as him. I attended the civil school in Szekszárd, my parents wanted to give me a farmer at all costs, to Keszthely, to the Economic Academy. However, by the time this happened, we were completely ruined, my parents could not continue their education, so my father decided – since my uncle was the chief servant judge in the Simontornya district – to give me a notary. As if I could hear his words now:

Eriggy just for an administrative career, and then your brother will give you the best clerkship!

I was a clerk's clerk, I was a clerk at the servant's court in Gyöng. I received a daily allowance of 80 krajtsars, I lived with my uncle as a regular guest. This went on for a month or two, but I didn't like this life of an official in any way. It was at that time that the song company of widowed Mrs. Christian appeared in Gyöng. This Christian had six famous, beautiful daughters, all six actresses, and then he hired acting lads for the girls, which was the artistic staff of the song company. I arranged with Christian that I would go with them, but I would only join them in Tamási, lest my parents and uncle suspect anything and might send gendarmes after me. I joined them in Tamási, my performance fee was 1 forint and lunch meals. Mrs. Christian cooked for the company, and I will never forget in my life the pile of cooked pasta she served me: there was neither salt nor fat in it. I always secretly lifted the plate under the table and fed it to the dog. I had to be careful, I didn't want to offend the director. Suffice it to say, I fell in love with one of Mrs. Christian's daughters. Perhaps this was the reason why I shot with them for five months in Somogy under such miserable conditions. As I later learned, my parents and uncle sent gendarmes all over the county to search for me. Then, over time, they acquiesced to my escape.

It often happened that the performance was cancelled due to the indifference of the audience. But it also happened that the director from the scythe beizen: Will it be played for 30 krajtsars? « Already for 30 krajtsars for a performance fee. We played it, it was big money, you could get a stew and a spritzer for it! Here I certainly had plenty of fasting. If there was no performance, we went quartet. In other words, We blow a house with a stone chimney. It's a rural ripach actor term. Four actors started and we sang in front of houses with stone chimneys — houses of well-off people. We always started with:

'It's a silent night,  
Night of tranquility . . . '

When we had blown out the third song, one of us stepped forward, stood under the open window, took off his hat, and said:

Some members of the theatre company staying in X. place wished to pay their respects with a quartet . . .

Of course, money was thrown into the hat. On top of that, we sang another song. At that time I was about 18 years old, and a few weeks later I came up to Pest to enroll in the Academy of Theatre.



I was hired. And this is where true deprivation begins. I was a thin, big-nosed, ugly young man, extras would have been my only income, but I wasn't taken. The National Theatre's cast at that time was all tall people with dahlias, what would I have been looking for? Still, there were occasionally a few extras. Opposite the old National Theatre was the Little Stinky, in which there was a saphalade for 4 krajtsars, and a piece of bread for 2 krajtsars — I could somehow collect these 6 krajtsars, even if they had a little extra. The cute head waiter of Pannonia Café, Gyula, lent me morning coffees for two weeks. On one occasion I had a total of 8 krajtsars with me, on Museum Boulevard I saw huge scones, they cost 8 krajtsars, I couldn't resist, I bought one. For thirty-eight hours afterwards I ate nothing at all. Tormented by hunger, I went home and fell into bed. I had a very cheap little apartment in the house No. 2 Papemelde-street.

No one needed this room, because underneath it was a bakery and a terrible heat came through the walls. Sometimes the heat in the room was unbearable. I was lying in bed when by chance a familiar apothecary walked by, looked through the window and recognized me. He saw that I was sick of hunger. He urged my father, who showed up the next day. I recovered, and my parents supported me with 30 forints a month for two months. My fate also began to change for the better, I was hired as second bass in the choir of the National Theatre. (This is the deepest voice, I was 19 at the time.) I received 500 forints for a year. The first thing I did was buy a grey cylinder from my salary, a long, elegant bag and return the 60 forints to my parents. Edward Paulay, to whom I owe a lot, from the first year of the academy to the third year when I finished this — I went to the countryside. I joined the theatre company of Pest and Dobó in Szolnok, with a monthly salary of 36 forints. I have travelled all over the region, I have been to Papa, Debrecen and Bratislava. At Krecsányi.

I once performed in Buda, I had to play an old count in some folk play, but in Krecsányi's eyes I failed because I didn't buy the old count with a belly-length beard and my movements were not classy enough. After many stops in the countryside, I finally joined Mór Ditroi's company in Cluj-Napoca. My salary was 80 forints in winter and 70 forints in summer. More in winter, because then you also needed firewood, thick clothes, shoes with thicker soles. I performed here in the role of an operetta baritone, Ditroi was so pleased with me that he immediately raised my salary to 100 forints. Soon after, the opening of the Comedy Theatre followed, and Ditroi became its director. Ferenc Szécsi came down and looked at me on the offer of Mór Ditroi. Szécsi saw me in an operetta, in which I sang the ghost of Captain Hudson, running around the stage in white sheets. I didn't have a word of prose in this piece. Szécsi immediately hired me to join the Vígtheatre in Pest.

I will just say here that my native village, Kety, a small Swabian village, elected me an honorary citizen last year. He named his most beautiful and widest street after me. And I am most proud of the text of my honorary citizenship diploma. Here it hangs on the wall in the room. Everyone asks me who wrote these beautiful twenty lines. Clerk of the village: Ernő Rummy.

Old news, articles about Kety:

Among men, drunkenness was commonplace. Perhaps this explains all the violence that has made the inhabitants of the settlement notorious in the area. In 1841, in connection with another incident, the competent district magistrate exclaimed: Before all the world, the

inhabitants of Millet should be scornful of their quarrels and other evils, and they showed this again, and gave a sign of their wickedness to Any, that persons on the pious path were attacked without any reason, and beaten to the head. The victim of the incident was a serf from Kety, who could not dodge the millets' wagons carrying wood quickly enough. Another victim of another rampage that ended tragically was also Ketyi. Mihály Benedek, on his way home from the farewell in Gyöng, wildly overtook the other cars, while in the process he ran one of the pedestrians, Mihályne Zart, to death.

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Burglary theft (Zala Gazette, November 1882)

A burglary theft coupled with unheard-of recklessness occurred recently in Kety (Tolnám.) Unknown scoundrels, with the aid of a push-rod, stretched the iron grille on the window opening onto the door of the first room of the parsonage in Kety, smashed the window pane, opened the window, and one of the thieves climbed into the richly furnished room, while the rest remained with the car on the street, directly under the window. Awakened by the rattle caused by the shattering of the windowpane, the young minister « unaware of anything wrong, began to enter the other room without any weapons. But how frightened he must have been when he found the thief in the room, tying bed linen, clothes, etc., into the sheets laid out. The pastor went back, locked the door, ran out into the yard and made a noise. However, by the time aid arrived, the culprits had already driven away, taking with them a lot of bedding and other stolen items.

The village, which is long enough to be worthy of its name, and which, judging by its layout, was once a one-street village, is located in the southeastern corner of the county, far from any city (Vasvár 22, Sárvár 25, Celldömölk 30, Szombathely 38 km), but this situation is greatly improved by the fact that the main road 8 runs through the village, which connects the settlement to the country's blood circulation.

No bloody battles took place here, but our ancestors never held a single county assembly here. Perhaps its only merit or notoriety is that its inhabitants lived and produced for many hundreds of years, died, killed, embraced, did what was necessary, that is, maintained life and the nation: they paid taxes and provided soldiers to the state of the time, and not a few. In short, they were a people who maintained the nation. When was the first tent peg put down in this area? A thousand years ago? Two thousand years ago? Who were the first settlers here? Who gave our settlement its name? After all, the word stég hidden in the name of the settlement could be of German or Slavic origin. According to linguists, the word Pereszteg means: through road, crossing place. Perhaps its geographical location proves this, as it is not difficult to find Hosszúpereszteg on the map.

The main road number 8 from Székesfehérvár to Graz cuts it in two at kilometer marker 126. Here, where the village now lies, two small regions of western Transdanubia embrace each other: Vasi-hegyhá and Kemenesalja.

A written record first reports on the Pereszteg school in 1631. In 1770, teacher István Kovács taught twenty students in the winter, although at least 150 school-age children lived in the

village at that time. Good-for-nothing children don't need knowledge! The people of that time believed.

## Gmina Kęty – Polsko

Kęty (German: Kenty) is a Polish town in Lesser Poland Voivodeship, in the Oświęcim District. Between 1975 and 1998 it belonged to Bielsko Voivodeship. According to 2004 data, the population of the city was 19,175. Kęty is an industrial and commercial city.

### Location

It was built on the slopes of the Little Beskids (Beskid Mały), in the valley of the Soła River, along the road from Bielsko-Biała to Kraków, between Kozy and Andrychów, in the Transcarpathian climate zone.

### History

Kęty has had city rights since 1277, but the history of the settlement dates back much earlier.

The town's most brilliant development came under the Jagiellonian dynasty, when Kęty became a royal estate, and later a queen's estate, and the town council members lent money to the king. The hussars of Polish King John Sobieski passed through here when they marched on Vienna, Prince Józef Poniatowski before the Battle of Leipzig, participants in the November Uprising and the January Uprising, and the 1st Brigade of the Polish Legion under the command of Józef Piłsudski. The most famous person in Kęty is the patron saint of the town, Saint John of Kent.

In 1867, Franciszek and Edward Zajączek and Karol Lankos founded the first cloth factory in Kęty.

The Wojtyła family, the family of Pope John Paul II, lived in Kęty and nearby Czaniec.

The town center with the medieval market square, as well as the streets surrounding it and the 19th-century buildings The 19th century houses are under monument protection. The Romanian parish church, the Kąty St. John's Church (1644-1648) and the Franciscan monastery (17th-18th centuries) are noteworthy.

## Diósd – Hungary

Diósd (German: Orasch) is a town in the Budapest agglomeration, Pest County, Érd District, its smallest settlement by area, and the smallest town in Hungary.

### Location

Érd is located between Törökbálint and Budapest, on the southern slopes of the Tétény Plateau. Main road 7 runs through its center, and road 8102 connects it to Törökbálint, and it is also touched by the M0 motorway, the nearest junction of which was built directly next to the eastern border.

## Coat of arms

About the coat of arms, see 1/1993 of the Diósd Municipality Council. (II. 25.) ("On the creation and use of the national coat of arms and flag"; amended: 12/2001. (VI.20.), in a unified structure: 16/2003. (IX. 01.)

## Description of the coat of arms

The shield is a rounded relief shield at the bottom. The shield is bordered by a red frame with a red stripe cut in the horizontal direction. The lower left field (heraldic right side) is blue, the upper right field (heraldic left side) is yellow. On the heraldic left side, in the blue field, there is a stylized image of the St. Gellért Chapel, the outer contour of which is white, the inner color is yellow and brown. The shield is a rounded relief shield at the bottom. The shield is bordered by a red frame with a red stripe cut in the horizontal direction. The lower left field (heraldic right side) is blue, the upper right field (heraldic left side) yellow. On the heraldic left side, in the yellow field, a yellow grape bunch on a brown vine with green leaves. On the heraldic right side, in the blue field, there is a stylized image of the St. Gellért Chapel, the outer contour of which is white, the inner color is yellow and brown. The images of the coat of arms in the shield field:

## St. Gellért Chapel

The Saint Gellért Chapel is related to the legend of Saint Gellért, about which the Képes Krónika wrote: "...Bishops Gellért, Besztrik, Buldi and Beneta, as well as the lord of Szolnok, set out from Fehérvár to meet Prince Endre and Levente, so that they could be received with honor. And when the aforementioned bishops reached the room called DIÓD, they wanted to hear mass in the church of Saint Sabina before going before their masters. They spent the night here on September 23, 1046, and during the morning mass, Bishop Gellért announced to his companions his night vision, from which he concluded that they would die a martyr's death..."

The supposed place of the last mass became a pilgrimage site over time.

## Grape cluster

The grape as a coat of arms is a symbol of the village's 18th century rebirth (the seal made in the 19th century also contains it).

The settlement was completely destroyed during the Turkish era. From the beginning of the 18th century, the village slowly began to be populated again; the 1774 Fejér county census already records 20 families, who had 17 cows and 92 grapevines.

The new residents mostly came from German-speaking areas, were winegrowers, worked hard and diligently, and took root in their new homeland.

## History

In an anonymous description, we first read about Diósd written as Gyoyg:

Árpád...King Attila granted land to Kündün, the father of Kurszán, from the city of Százhalom to Diód,

then the Hungarian chronicle wrote in connection with the pagan revolt that Gellért and his three fellow bishops, marching from Fejérvár to Andrew I, went to the church of Saint Sabina in Diód, where Gellért predicted during the mass he said that they would die a martyr's death. This story was later included in the larger Gellért legend compiled during the reign of King Louis the Great, and it is possible that Stephen IV was captured in this village called Dió, who was marching against Stephen III.

The name of Diósd was mentioned in a charter in 1278 with the spelling Gyog, as the estate of the nobles of Diód. In 1293-1294, it was the estate of Tamás Berki. In 1323, King Charles Robert donated Diód to the Visegrád Castle Lord István, the village of Tamás Berki, who had died without an heir. In 1334, the priest of his church belonging to the Buda Archdeaconry paid a papal tithe of 4 garais according to the papal tithe register. The Diósd Castle is mentioned in the time of Sigismund of Luxembourg, and a fortress near Diósd is also mentioned in 1417. It also had a church, the St. Bartholomew Church. Today, Diósd is a settled village southwest of Buda. In 1910, out of 896 inhabitants, 522 were Hungarian, 357 German, and 12 Slovak. Of these, 881 were Roman Catholic, 8 were Calvinist, and 6 were Lutheran. At the beginning of the 20th century, it belonged to the Váli district of Fejér County.

In 2007, it was transferred from the Budaörs microregion to the newly formed Érd microregion, and then became part of Érd district. On the proposal of the Minister of Public Administration and Justice, it received city status on July 15, 2013.

## Ket' - Slovakia

The village is located in the eastern foothills of the Garammenti-hátság, in a slightly hilly area, along the Kétyi-víz (where several fish ponds were established in the 20th century), 24 km north of Párkány, 18 km from Nagysalló, and 38 km south of Léva. The side road connecting Farnad (6.5 km) with Bény (7.5 km) passes through the village, and an agricultural road leads to the neighboring Bar (5 km). The majority of its border is agriculturally cultivated land. It borders the villages of Kural and Nagyölvéd to the west, Bart to the south, Bény to the southeast, Oroszka and Csata to the east, and Lekér to the northeast, and its northernmost point also touches Nyírágó. Its northeastern and eastern borders form the historical border of Esztergom and Bars counties.

## Administration

A village belonging to the Nitra District and the Léva District. Until 1920, it belonged to the Párkány District of Esztergom County as a large village, and then to the Párkány District until 1960 after its annexation to Czechoslovakia. In 1960, when the Párkány District was abolished, it was annexed to the Léva District. Between 1938 and 1945, it was annexed back to Hungary (Esztergom County, Párkány District), at which time it lost its large village status. Its area (19.65 km<sup>2</sup>) has not changed over the past hundred years.

## Population

In 1910, it was 1,221, in 1921, 1,245, and in 1938, it had an almost exclusively Hungarian population. The village was not affected by the post-1945 deportations, but it experienced significant population loss in the second half of the 20th century (it lost 47% of its population between 1939 and 2011, and 18.5% between 1991 and 2011). Between 1991 and 2011, the proportion of Slovaks increased from 4.3% to 10.4%, but the vast majority of the population (87.6% in 2011) is still Hungarian. 50.6% of the population is Protestant and 43.4% is Roman Catholic.

## History

It first appears in documents in 1295, when the Hunt-Pázmán Kázmér sons raided the village and drove away a large number of livestock from the archbishop's estate. At the beginning of the 14th century, the Dévéki family was the landlord, but in 1420 it was already in the possession of the Archbishop of Esztergom, who owned it until 1919. The village was destroyed during the Turkish period and was only later repopulated. Its parish is mentioned around 1350, and at the beginning of the 18th century it already had a school. In 1571, it had 20 serf plots. In 1699, the number of inhabitants was 58. In 1715, it had 25 households. In 1720, two mills are also mentioned in the village. In 1787, 556 inhabitants lived in 98 houses.

In 1828, it had 99 houses and 787 inhabitants, who were mainly engaged in agriculture. Until the Treaty of Trianon, it belonged to the Párkány district of Esztergom County, then between 1938–45 it was annexed to Hungary again. In the first months of 1945, the village was on the front line and suffered serious damage, both of its churches were destroyed. After 1945, 50 Hungarian families were deported from here to the Czech Republic.

## Today's significance

The cessation of Hungarian-language education in the agricultural village was prevented by the establishment of a Reformed church primary school in 1999. The operation of its Hungarian kindergarten was taken over by the Reformed Church in 2002. Its Reformed church, built in 1775, and its Roman Catholic church, built in 1884–87, were destroyed at the end of World War II, and new churches were built in their place in the 1960s.



