

Haylo Karres

TATA



Since the 15th century Tata is used in the Slovenian language area as a term of affection for father and generally as bread-winner.

In the Latin language there are also examples for use such as »buas ac pappas vocent et matrem mamam, patrem tatam.«

In South-Africa the people said goodbye to their national hero »Tata Mandela.

## **Currencies in the last centuries**

### **Ducats:**

Ducat or ducats are gold coins that were minted in 1284 in Venice and as from the 14th century they were used as world trading coins.

### **Florin:**

The city of Florence started from 1252 until 1533 to include the Florin or also called Florino into its production after it had won the victory against the competitor Siena. This coin consisted of 3.54 g fine gold.

### **Gold Crowns:**

Is the Austrian-Hungarian gold currency that served from 1892 until 1911 in the k. & k. Monarchy. In the year 1990 the gold crown had an exchange value of 48.50 Austrian schillings.

### **Crowns:**

1 crown, also called Hungarian Korona, was 100 Heller.

### **Mark:**

The Mark, unofficially also labelled Gold Mark, was the unit of account of the German Empire as from 1871.

### **Deutsche Mark:**

From 1948 until 1998 the DM is the West German currency.

### **Leu or RON:**

During the last century the Romanian currency was linked to various international currencies. In 1989 the Leu was codified by Romanian laws and lived through several currency re-forms during high inflations. The last currency

reform took place in 2005. Then the exchange value was in the relation of 10.000 to 1.

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Epilogue

# 1

I loved my Tata, he loved the women and the women loved his money. Tata, my dear father, was throughout his life a philanderer, adventurer and hedonist.

Once he disclosed to me the motto of his life by explaining to me: "Haylo", he told me, "one should not live in order to work, but work in order to live." With this attitude he enjoyed his life in good as well as in bad times and also did not reject the adventures and love affairs that offered themselves to him on the wayside.

Later on my mother, however, claimed that the most beautiful years of her marriage were in the time of our poverty when my dad could not finance his adventures. She was an amiable and beautiful woman, averse to any devious thought and adored my father in such a way that when he left for one of his adventures the sun was setting and was shining again at his return.

Since two years now I carry my thoughts to put my father's life on paper. Because for my ideas it was an extraordinary one. And since in my basement I store the documents, notes, contracts, passports and diaries of my grandparents and parents the thought is formally pressurising my mind to use this material in order to not let it fall into oblivion.

I am, however, afraid that my abilities will not be sufficient to correctly describe these people because as a child it is difficult to provide an objective perception about one's parents. One lacks the necessary distance and becomes part of this life one was born into without any support. The parents stand on a high base, are idealized and only in the puberty are more critically observed.

## 2

However before I report about my Tata, I have to tell you something about the development and the career of our small folk where our clan comes from and that shaped us.

In 1224 German settlers received in the country of Transylvania (country on the other side of the forests) the first imperial bestowal. the so-called "Golden Letter" by the Hungarian King Andreas II.

With it Andreas gave the settlers their base of existence they needed in the year 1141 when they followed the call by King Geysa from Hungary in order to colonize Transylvania. However, this imperial bestowal only applied to the Saxons settled by the king on free royal ground.

Part of the most important privileges of the settlers were the free judges and priests, the jurisdiction according to their own customary law, exemption from duty, free markets and hereditary land ownership.

In return the colonists of farmers, craftspeople and miners committed themselves to pay to the king an annual interest as well as to provide military service. Up to the end of the first world war as a result of this historical development only Germans lived in the Transylvanian cities with their own administration, schools, churches and judiciary.

The call of the promoters followed people loving freedom and adventurers with the courage to venture a new start, brothers and sisters that were put at a disadvantage by the law of inheritance and saw a chance to own their property, oppressed people of the rural population in order to escape from the bondage and those who tried to escape from the volatile increase of the population in the cities.

The path of the promoters passed via today's Luxembourg, Germany, Austria and Hungary up to Transylvania.

Especially in the year 1211 the build-up of the settlements was boosted by the second surge of immigration accompanied by the German chivalric order and gave rise to the characteristic fortress churches of the Transylvanians.

The name of Transylvania (Siebenbürgen) is at times declared with the fact that in the Hungarian use of the language "burg" means that the land of the settler was divided into seven administrative areas and every administrative area owned a chair. Thus this area was given the name Siebenbürgen (seven chairs).

On the other hand the denomination "Saxony" was in 1206 for the first time evidenced with documents by officials who documented all the settlers with the term Saxons. Thus one could define this as the beginning of the bureaucracy of the officials. Prior to this one called the colonists hospices (guests).

Transylvania is situated in the ring of the Carpathian Mountains. In addition to Transylvania young viable states such as in 1330 the Wallachia and in 1359 the Moldavia developed in the south and the east of the Carpathian Mountains.

The first heavy blow the settlers were exposed to was the attack of the Mongolian army from 1241 until 1242 that almost completely destroyed the young settlements and thousands of people were battered to death or ended in captivity. Over hundreds of years the Mongols who had united in the north of the Black Sea in the "Golden Horde", again and again attacked Transylvania and only in the middle of the 14th century the power of this horde was broken, whereupon started the prosperity of the Saxon history.

The manual craft and the trade boomed and thus the Transylvanian cities became more and more the cultural, economic and political centre of the settlers. At the time one

counted 19 crafts and 25 trades. Trade also flourished since Transylvania was situated at the exit of the Carpathian Mountain passes and the commercial routes reached from the Black Sea to Western Europe, from the Mediterranean up to Poland and into southern Russia.

In the 15th century schools developed in all Saxon cities and communities and they were located in the fortress churches so that the lessons could also be continued during the times of the siege.

During this time the Turks had conquered the Balkans and had invaded the Walachia. Thus the 15th century was also marked by the attacks of the Turks and in spite of the severe fights the Saxons - protected by the fortress churches - were able to continue their lives

Threatened from the outside they succeeded especially in this time to realize the merger of all the Saxons living on the royal grounds and thus at the end of the 15th century arose the "Nations University" as the supreme political administration authority of the settlers.

In 1767 a small town introduced a police dress code and I would like to recite some of the passages.

#### "Policey-Order"

... since the arrogance and the splendour of the clothes and the immoderacy of the marriages and the meetings in the local city have increased so much that under this exuberant vice the contempt on the verge of the fear of God and the civil economy and modesty are spreading in order to provide with it a false impression in front of others.

12 Also to obtain clothes with borrowed money that are not at all suitable for their status.

Thus, taking this to heart, one found it officially necessary to strongly stop this ruinous evil and with the intention of maintaining the royal serviceable status and the making of

the necessary thrift and order to prescribe to the dear citizenry the following clothes and police order.

And that nobody may apologize with ignorance, to make it herewith publicly known and to hand over a copy to every guild and neighbourhood.

Prior to this, however, one also finds it necessary to remind:

That:

1. the women have to comply with the condition and the class of their men.
2. Everything that is forbidden to the parents also continues to be forbidden to the children, they might be supported by their parents or not, and as long as the children are in the unmarried status and as long as the male children have not become members of a guild.
3. The citizens, male and female, who are reacting in German or Hungarian should be determined by the regulations of the class they belong to.

Dress regulations:

Thus the class is perceived from below:

1. The hangers-on
2. Thor-keepers
3. Town-office-servants
4. Town knights
5. Becker and Beckinnen and all who are members of a guild
6. And all who are not in a guild.

Hangers-on:

The male persons of this class are forbidden to wear:

1. Foreign wide hats
2. Foreign and better than regional cloth
3. Everything else but linings made of lambskin
4. Everything else but petticoats made of linen or of cloth coming from Siebenbürgen 'Transylvania'

5-15 and so on

The Thor keepers

The second class is formed by:

1. The merest kind of guild-orientated citizens who have never been guild masters and seniors of the respectable guilds as well as neighbour, father and senior of the respectable neighbourhood.
2. Especially the ones that do not yet have property.
3. Citizens who only live off borrowed money.

These male persons will be forbidden to wear :

1. Fine foreign and wide hats.
2. Other and better than good core cloth that will be allowed to be worn in multiple colours.
3. Better than silky metal buttons.
4. Better than suburban belts and high heels shoes and so on.

The female sex of this class, married as well as single, will be forbidden to wear:

1. Headscarves better than the ones made of coarse cotton yarn.
2. Head and navel jewellery that is more valuable than the one prepared with fake jewels and pearls imitated with silver.
3. The camisoles will be forbidden.
4. High heel shoes.
5. Foreign fine summer and winter gloves and so on and at once to point 15 ...

Part of the last class are all the ones, with the exception of the laudable community, the twelve oldest persons and the ones wearing the potiora OFFICIA.

1. Sable hats.
2. But gold and silver buttons are allowed.

3. It will also be forbidden better lining than from the back, neck and dewlap of the fox.

It will be forbidden for the females of this class:

1. Gold and caps with silver stars.
2. Concerning the head pins everybody will know how to behave modestly according to his/her status and wealth.

Thus it is stipulated that:

1. That it should not be allowed in markets nor in villages to invite to a marriage more than 4 wedding guests with the exception of the clergy-men and their physical parents, physical siblings and their children, newly engaged persons and the ones of the wedding fathers. But when they organise a wedding their sworn men will be allowed to invite a few more guests, i.e. 5 couples. Who dares to counteract here will have to pay a penalty of 6 Hungarian guilder for every couple that was invited too much.
2. No more meals are permitted at the wedding than more than 4 usual dishes usually known in addition to some baked food and fruits are allowed. And during drinking moderation and soberness should be observed. The person who counteracts here, should pay 1 Hungarian guilder as a penalty before every excessive meal, fried and baked food.
3. No wedding should last longer than 2 days, specifically the copulations day or the actual wedding day and the day following afterwards that is called the virgin day and with it the wedding shall completely come to an end after two days.
4. During these two wedding days no more than their 6 sworn men,, but the 7th couple of young people are allowed to dance. Who invites more people becomes penalised by 1 Hungarian guilder for every couple.
5. The feasting, riddling and banging about during the Christmas Eve and Carnival, indecent for Christians may

definitely cause 12 Hungarian guilders as a penalty and, depending upon the difference of persons, also severe corporal punishment.

Although all these regulations exist solely for the honour of God as well as for the purpose of the maintenance and acceptance of the Contributors thus one should completely part from everybody who challenges these. Should, however, whoever that might be, again have the audacity to boldly act against it, he would be completely assured that the same penalty will be imposed without any indulgence upon him and will be taken from him. But all the classes of citizens must have open eyes so that the violations of this regulation may not be unpunished and notify the magistrate by name. In case that the sworn men, officials, church fathers and citizens do not offer obedience to this order and neglect to inform the magistrate by name, then they should because of the indulgence and dereliction regarding this suffer a penalty of 12 Hungarian guilders without any discount.”

The dress regulations was signed by:  
“Michaelem Conrad de Heydendorff  
Civitates & Medis Medienfis  
Publicum Notarium  
Tue 27th Febr. J. 1767”



**1770 Wedding guests**

### 3

After serious battles between Habsburg and the Ottomans that were also carried out on the Transylvanian territory, the peace of Constantinople was also effected in 1562 and with it Transylvania 'Siebenbürgen' became part of the regimen of the Ottomans and only lost its independence in 1867 during the settlement between Austria and Hungary. The Austro-Hungarian Empire came into life and Vienna became the capital of Transylvania.

At the end of the First World War the small kingdom Romania enlarged its territorial vested rights by more than twice as much (from 137,903 square kilometers to 295,049).

From Russia, weakened by the revolution, it took away Bessarabia, by the treaty of Saint-Germain it received the Bukovina out of the inheritance of Austria, by the treaty of Trianon the entire central region of the Carpathians with the centrepiece of the historic Transylvania, the Marmarosch situated in the west of it and the Sathmar region as well as the eastern part of the Banat and finally by the treaty of Neuilly the southern Dobruja.

In the interior part of the Carpathian region that not only by its size, but even more so because of the highly developed industry in Transylvania and Banat, the civilisation and the cultural status constituted the main profit.

In 1930 a population census showed the multifarious ethnography in the country as follows:

Romanians	12,981,324 people
Magyars	1,425,507
Germans	760,687
Jews	728,115
Ukrainians	582,116
Russians	409,150
Bulgarians	366.384
Turks, Tartars and Gagauzes	282,663
Gypsies	262,501
Serbs, Croatians and Slovenes	51,062
Others such as: Czechs, Poles, Slovaks, Greeks	222,786

According to this listing the Romanians in some areas were part of the minority population especially before the First World War.

As the basic principle for the formation of the new Romanian nation the following statement was published:

“The complete national freedom for all the people living here.

Every community of people will receive the education, the administration and the jurisdiction in its own language out of its centre and every community of people will have the right of the representation in the legislative bodies and in the government in relation to the number of its ethnic origin.”<sup>1</sup>

In retrospect these decisions were not worth the paper they were shown on because after a short time there appeared on public buildings mainly in the areas of the minorities

signboards with the text: “Speak Romanian”. Even the school system was more and more restricted, in part even up to the nationalisation in the course of the romanisation and the slogan “Romania to the Romanians” was part of the rhetoric repertoire.

This is the history of our small nation that has marked us and without this life I now want to report about it would be hard to understand.

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<sup>1</sup> Source: Gazeta Officiale no. 3 of 31.12.1918

## 4

Later as an adult I should find out that my Tata was always and everywhere seen as a welcome guest who with his quirky stories that mostly dealt with amiable defeats and transfixed the listeners. Once he told me when I visited him on his old-age retreat and we walked along the lake:

“Just imagine,” he said and a certain indignation was also resonated in his voice,” in the restaurant Meierhöfe they do not want to give me the large saloon for my birthday celebration.”

“And” I asked him, “what did you answer them?”

“I have threatened that I will never again enter their restaurant.”

“And, did it have an effect”

“No.”

“And now” I continued to ask him inquisitively, “will you observe your threat and never again visit this wonderful restaurant?”

“Nah!” he explained to me serenely, “I shall certainly not punish myself.”

When I already had learned to know and appreciate my godlike man, we one day asked my dear father to come to our home. We had found a wonderful wine we told him and we wanted to enjoy it with him. After a glass of this delicious drop my father stood up and said goodbye with the words he would now have to go home. Astonished we accompanied him to his car. Back in the house we did not find our wine any more.

## 5

In 1911 my Tata was born into the world as the fourth of five children. He was born into a prosperous, down-to-earth and ramified Transylvanian handicraft family.

Before the First World War the family was able to build up a small tanner craft enterprise as a leather empire maintaining worldwide relationships up to overseas. Among others our leather factory supplied the Austrian-Hungarian army with boots and leather waistcoats so that the war ministry at the time decided to move our factory into safe realms when in the First World War the front line of the war came closer to our small town. Thus on one day the family received the order from the Hungarian Ministry of War to dismantle the leather factory, load it onto trains and to start production again in Hungary. At this time my Tata was still a toddler of six years.

When after months the front line of the war moved away from our small town my grandfather had the factory in Hungary dismantled again and transported it on rails back to its place of origin.

After the First World War followed on the side of the losers a deep recession. The high reparation payments for the victorious powers could only be provided with difficulty and thus for the Transylvanians who as citizens of the German Reich had fought on the side of the king, the famine and the misery arrived. This misery should also become the pioneer for the promotion of Hitler, whilst also in Transylvania Hitler's regime found many supporters and politically split up our small nation.

In spite of the world economic crisis in this time our family was able to further build up the leather factory and thus in

1936 an own railway, affectionately called Marienchen, was added. A power plant followed that not only produced electricity for the production, but was also able to provide the surplus for the community. My grandfather had company housing built, established a canteen as well as a medical company service that was not only available to the employees but also to the members of their families who needed help.

In the following years our family participated in additional major industrial plants. At that the leather factory was converted into an incorporated company. The shares continued to be owned by the family and everybody could acquire his own shares.

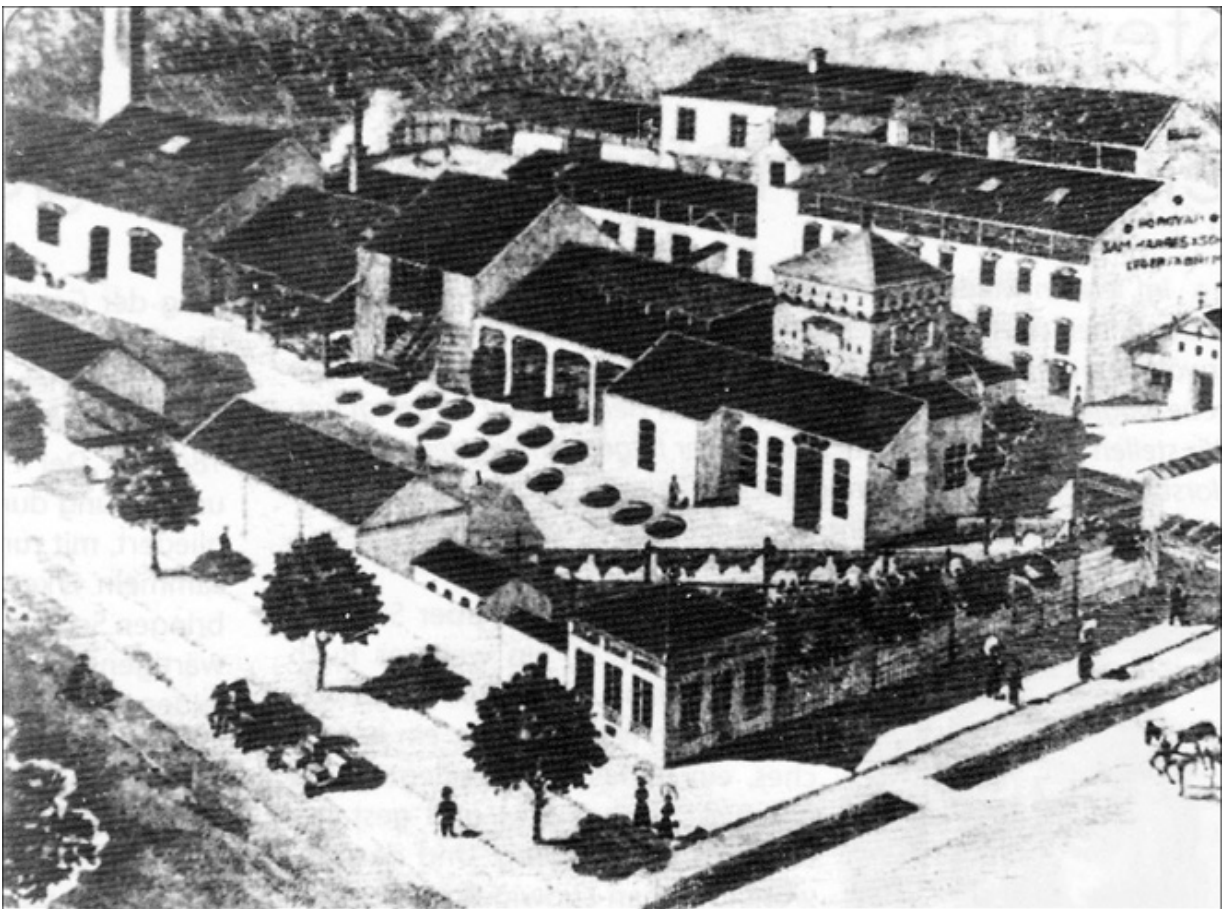


**Karres Company 1789**

In 1918 schooltime started for my seven-year-old Tata that according to his memories was marked by the respect of the teachers towards his father. He always received good marks

that, however, did not reflect in the slightest his performances in school in the slightest. Very much to the disadvantage of his state of knowledge as Tata wrote self-critically in his chronicle.

At this time the Transylvanian schools enjoyed a good reputation so that the better-off families of Hungarians, Romanians and Jews sent their children to the Transylvanian German schools, whereby not only the schools were multiculturally equipped, also the other multitude of the population, such as Cacias, Szekels, Vlachs, Hungarians, Jews, Romanians, Gypsies, Germans and others who over centuries took care of a peaceful togetherness where everybody respected each other.



**Karres Company 1880**

Thus my Tata grew up multiculturally and learnt to use tolerance at an early stage what later on would benefit him and us children.

Separated from the great history of the world, protected in the bosom of the family he reached the grammar school in his 15<sup>th</sup> year of the life.

Because the Transylvanians owned schools and grammar schools but no university, Tata told us, it became established in their grammar school that in the three upper classes the rites of the German students were taken over and also making use of them up to the students' duel. The three last classes of the grammar school were thus united in the so-called gatherings where the pupils from the topmost classes were the masters and where the average ordinary members and the lowest ones, the foxes, had to serve the masters.

The members of the gathering met regularly for gatherings, had a codex of honour that had to be strictly observed as well as a brass band. The gathering was managed by a prefect.

When my Tata moved into the top class he was also elected to be president and, as he wrote, spent the last three years of his school years in this glamour. Although this raised his reputation, but certainly not his knowledge, because although during the final exam he passed the one of the German grammar school, but not the state's final exam, the so-called baccalaureate, the only one that entitled to attend the university.



**Teacher Mr Fohlbert and Tata. roco at the right**

When in summer after Tata's school leaving examination his father decided to let the two eldest sons learn the tanner craft so that at a later time they could take over the parents' plant, my Tata at the first day of work put on a white shirt, tied a cravat and came to his father's office.

"Outside in front of the door is a broom" his father told him. "With it you will first of all sweep the factory yard" he ordered my startled father and added: "but fine and clean."

The apprenticeship should last for an entire year and his father, my grandfather, looked after the fact that he had to pass from scratch through the training. During this time he toiled in the parents' plant he told with a certain pride as an equal person among others and he did not receive a day earlier than all the other apprentices his apprenticeship

certification exam from the trade office. For him the apprenticeship was a hard time he declared when he, however, learnt self-discipline and, what become even more important for his later life, that one would have to do every job if one wanted to have success.

It had been planned by my Otata (grandfather) that his oldest son, thus the older brother of my father would become the technical manager and my Tata the merchant in the plant. For this reason my grandfather decided to grant him a worldwide education. To begin with he should study in England since that at time the British Empire was predominant with its universities. His journey to England became a sensation in the small Transylvanian towns because who had then been in England even once! In this region the journey to Vienna was considered a world trip.

My grandfather knew in London Lord Palmer. He was one of the presidents of the "The Forestal Timber & Railway Co. Ltd." (a very large and influential company).

My grandfather now asked this Lord to guide the path of his son in London what he also promised. Since the Lord had something better to do than to supervise a student from the rear of Transylvania, he employed a private detective who observed my Tata at every turn during his time in London. Thus his father, at home in Transylvania, was informed at best about all the deeds and malpractices in England that always very much astonished my Tata.

One day, Tata had just reached the 18<sup>th</sup> year of age it was at the stage that he could start the long journey to London.

His first stop should become Vienna where his married older sister lived. Tata, who for the first time visited a major city, with his 18 years immediately got involved in all kinds of dubious adventures. After a turbulent week, he reported, his brother-in-law had finally released him from various unpleasant situations and got him on his way to London. The way to London led via Rotterdam where my father got