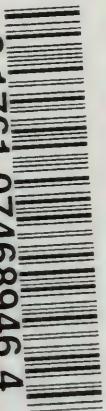


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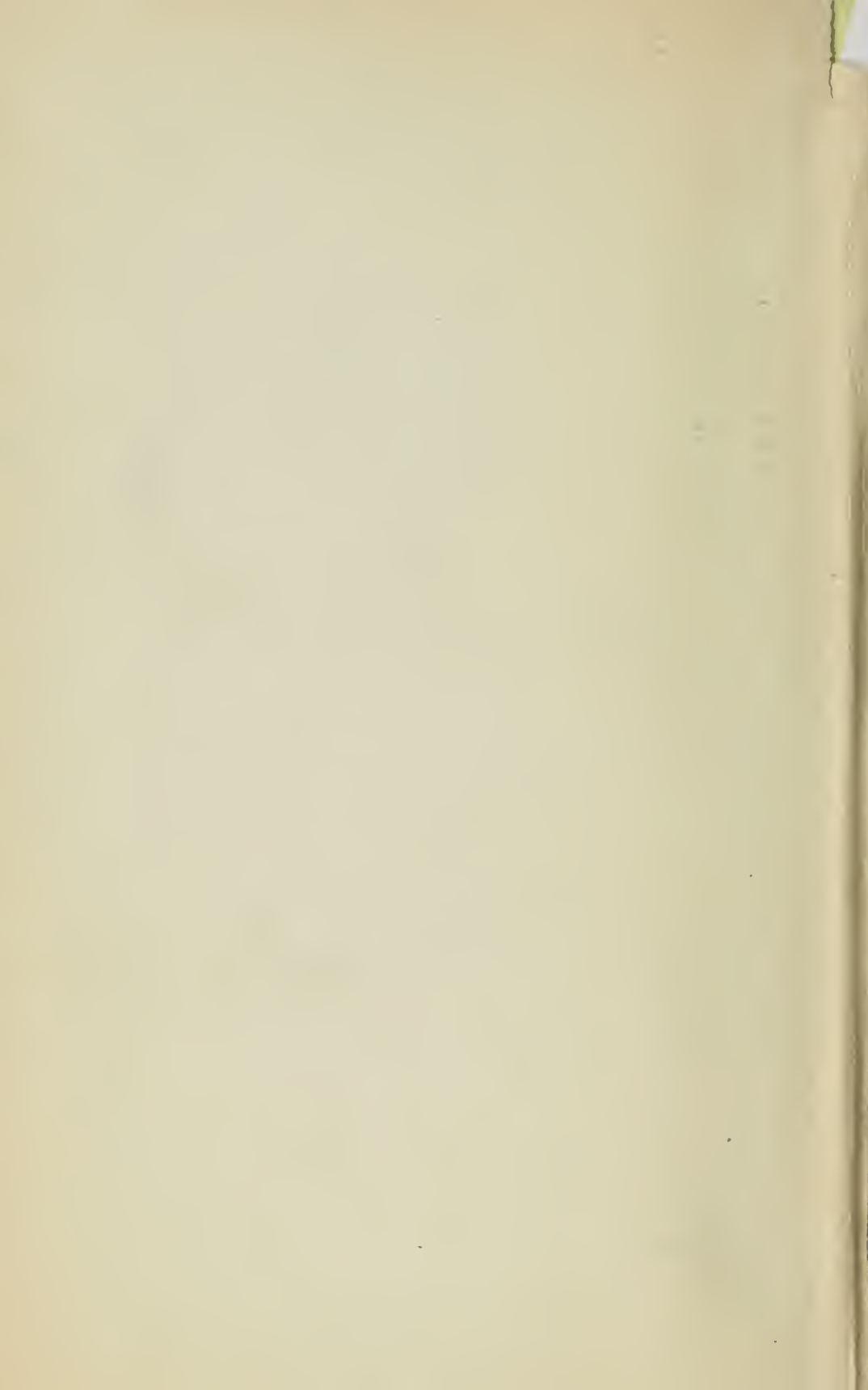


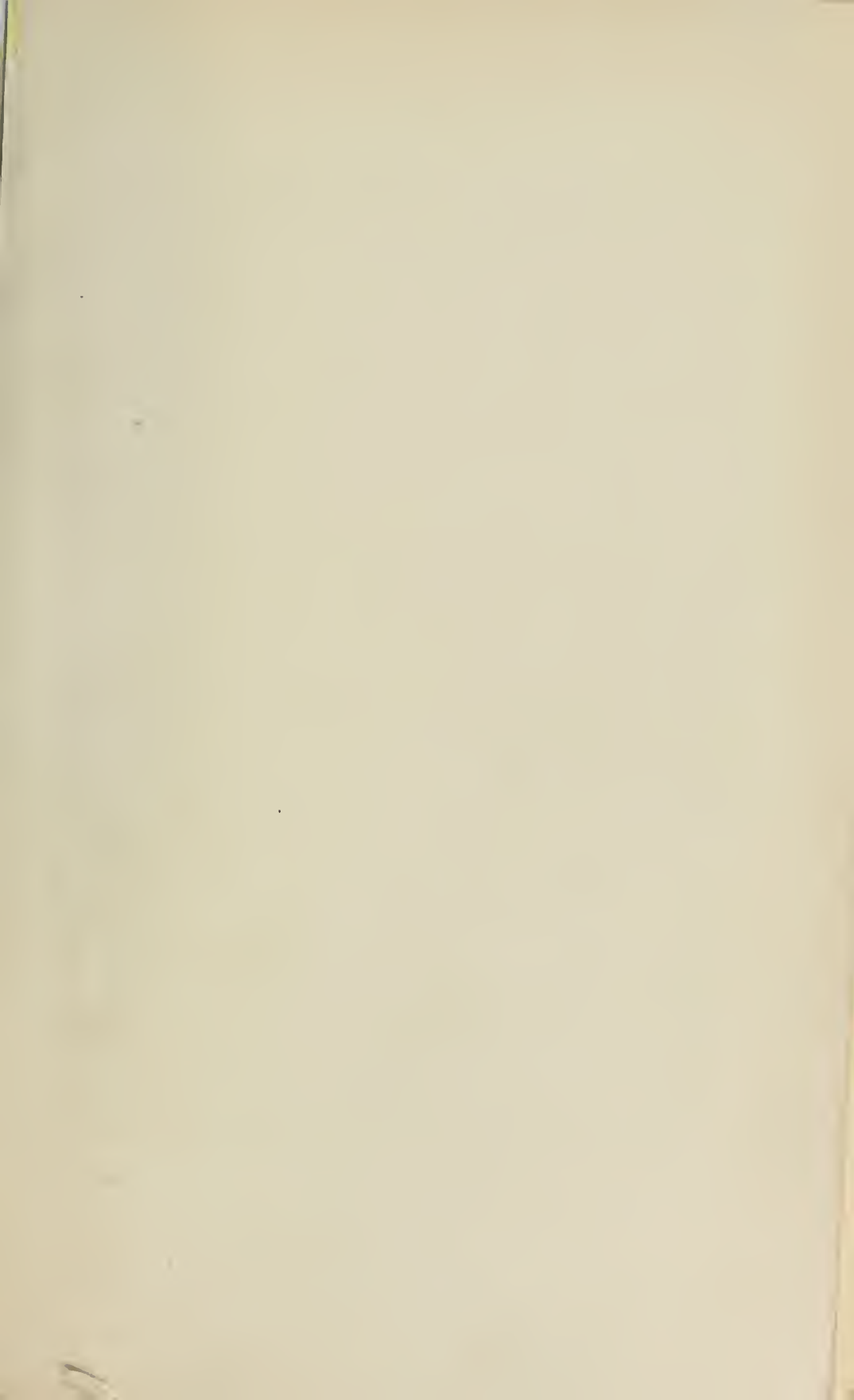
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HUNGARY

AND ITS PEOPLE

MAGYARORSZÁG ÉS NÉPEI



BY

LOUIS FELBERMANN

FELLOW OF THE HUNGARIAN GEOGRAPHICAL SOCIETY; FELLOW OF THE HUNGARIAN ETHNOGRAPHICAL SOCIETY; OFFICER OF THE ROYAL ORDER OF TAKOVA; KNIGHT OF THE ROYAL ORDER OF ST. SAVA, ETC., ETC.

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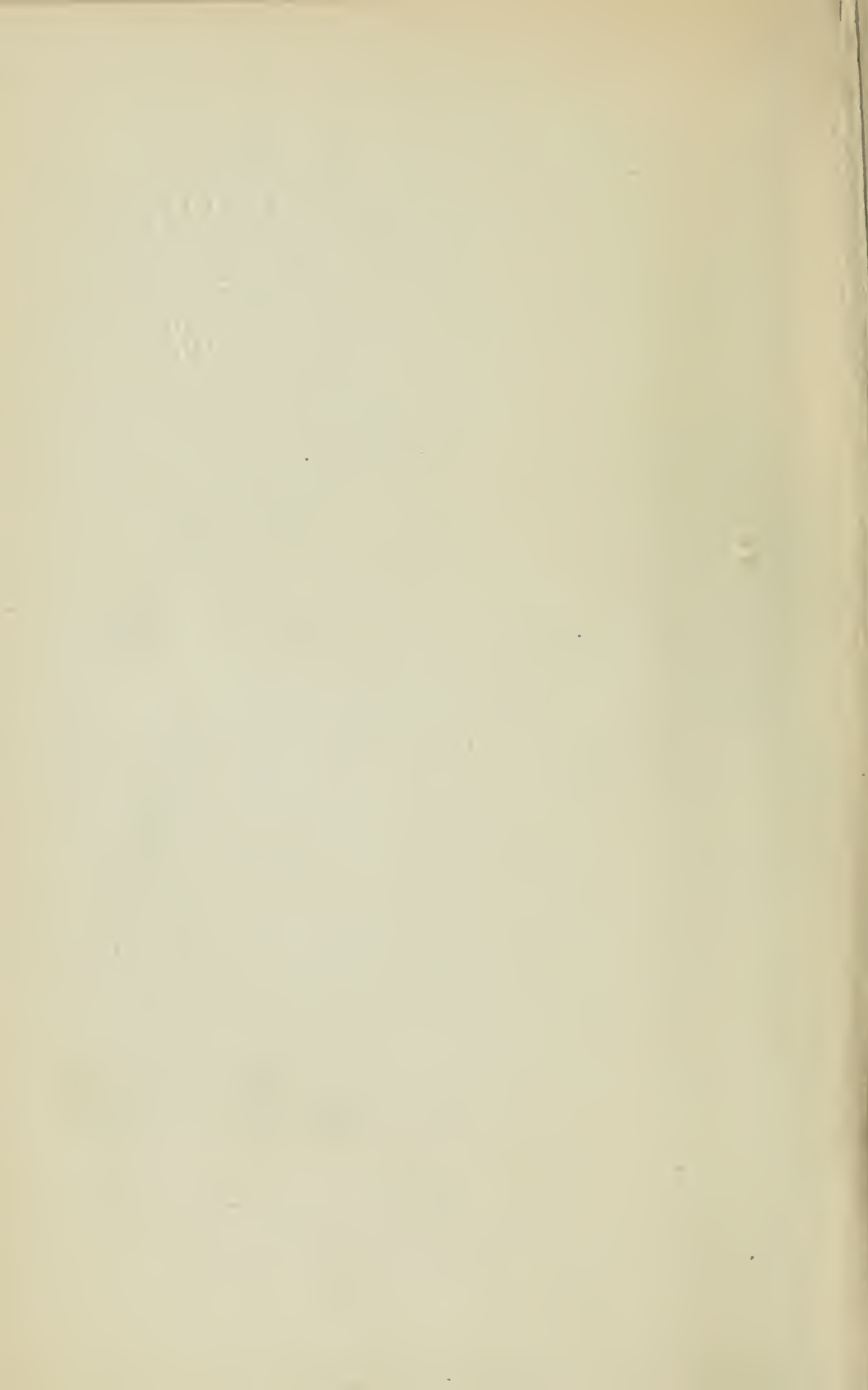
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PREFACE TO THE SECOND EDITION.



WHEN I completed my modest work "Hungary and its People," I put it into the hands of my publishers with the consciousness that, if my literary efforts should be valueless, the subject with which I had dealt would at least be appreciated. It was therefore a great satisfaction to me to note, after its appearance, the manner in which it was received both by royal, illustrious, and other personages, and by the English and Hungarian press.

In issuing a second edition I seize the opportunity to express my most sincere gratitude to those who, by their generous encouragement and support, have caused my first edition to be so quickly exhausted!

In the first instance I owe my humble thanks to Her Excellency Countess Deym for having permitted the dedication of the book to herself long before its appearance in public. Next I must express my loyal homage to Her Majesty the Queen, His Most Apostolic Majesty the Emperor King of Austria-Hungary, their Majesties the King and Queen of the Belgians, H.R.H. the Prince of Wales, Her Imperial and Royal Highness the Dowager Crown Princess of Austria-Hungary, H.R.H. the Princess Henry of Battenberg, His Highness the Duke of Teck, and His Excellency Count Albin Csáky, the Royal Hungarian Minister of Education, who have encouraged my efforts by their gracious acceptance and approval of copies of this work.

But I must not fail to render my special acknowledgements and my gratitude to the English Press, who have dealt with it in a manner which has greatly exceeded all my most hopeful expectations. I thank them from the bottom of my heart, not only for their kind words touching myself,

but more especially for the glowing terms in which they have expressed themselves concerning the country which gave me birth. It was a great pleasure to me to see by their friendly criticisms that my description of the Hungarian Alföld (Lowlands) with its music and song, which I attempted to render into English, was so appreciated by them. I am therefore venturing to add to my second edition a fresh description of the Alföld, and English adaptations, in prose and verse, of some of the greatest Hungarian poets, viz., Vörösmarty, Petöfi, Arany János, Kisfaludy, etc., and I must beg Her Excellency Madame Mijatovich and Mrs. Von Schweitzer to receive my thanks for having so kindly aided me in these adaptations; also Mr. Sigismund de Justh, whose charming book "La Pousta" was an inexhaustible source of information to me; whilst I must acknowledge the continued support in this, as in my first edition, of Mr. E. D. Butler, Corresponding Member of the Hungarian Academy of Arts and Sciences. This gentleman has, with right, stamped his name on the history of Hungarian literature, not merely because he is one of the few Englishmen who have a perfect knowledge of the Hungarian language and literature, but because he has presented the Hungarian nation in its real light and true aspect before the English public in his most able article on Hungary in the "Encyclopædia Britannica." Mr. E. D. Butler may feel convinced that every Hungarian is grateful for the good work he has done in bringing Hungary and its literature before the notice of the British public.

Finally, it is a source of delight to me that my second edition should appear just at the moment when H.S.H. Princess Victoria Mary of Teck, who, on the paternal side, is of Hungarian descent, is about to become the bride of the future King of England. And I must not fail to give expression to my humble and loyal appreciation of the honour Her Serene Highness has conferred upon me in graciously accepting a copy of my work as a wedding gift.

LOUIS FELBERMANN.

London, June, 1893.

PREFACE.

LONG before the great Hungarian Revolution in 1848-49 and the compromise between Austria and Hungary in 1867, which established the rights of Hungary, that great Hungarian patriot Francis Deák, to whose skill and efforts the reconciliation between sovereign and people and the two sister countries is mainly due, said in one of his speeches in the Diet of Pozsony:—"There is in the heart of every man a pure and ardent feeling which binds him closely to his fatherland, and I hold him to be no brave man, no true Magyar, to whom this poor suffering country is not dearer than the most brilliant empire in Europe." The great patriot now dreams his eternal dream, and the homage paid to his remains by the King and his subjects, and the great reverence in which his memory is kept by all classes of people in the vast dominions of Francis Joseph, show that not only the Hungarians but also the Austrians know how to appreciate the true sense of this speech. This will be an excuse for me, as a Hungarian, to take Hungary and its people for the subject of this work.

But to write about the Hungarians, who by their supposed relationship to the Huns have already gained fame in the Roman period; and whose swords for the last thousand years have not rested in the defence of their country; and who by their bravery in checking the Turkish invasion into Europe rightly deserve to be called the champions of Christianity; and above all whose country is so beautiful and varied in scenery, and which contains so many nationalities, each different from the other; it is not sufficient to be a Hungarian to do justice to the cause, and to describe a nation like the Hungarians, whose past history is so full of heroic deeds, and whose country is as beautiful as the promised land of Canaan: something more than personal knowledge is required. To this end I could do no better

than make use of the information obtained from the sources of such well-known Hungarian writers as Maurice Jókai, who justly ranks as one of the foremost writers in Europe, and who so ably describes Hungary and its people both from historic and other points of view ; Professors Vámbéry and Hunfalvy, who have devoted their lives to unveiling the mystery regarding the origin of the Hungarians ; Alexander Petőfi, that greatest of all Hungarian poets, who in a short poem entitled " Alföld " gives a truer idea of the Hungarian Lowlands than whole volumes could express ; Vahot Imre, Ensel Sándor, who knew so well how to describe the customs and manners of all the nationalities and races in the Kingdom of St. Stephen ; Toldy Ferencz, the author of the Magyar literature, as well as Dr. Chyzer Kornél, whose work on Hungarian watering-places is invaluable ; as well as other authors mentioned in my work. It would be unjust were I not to express my thanks to my friend Dr. Sármai, who has rendered me great services in accomplishing my task, and also to Dr. Jankó János. With such assistance at command, I trust that, if I have not succeeded in giving a complete description of Hungary and its people, my work will give at least a general idea on the subject. I wish also to impress upon the reader that the fact of my being a Hungarian has not by any means induced me to give an exaggerated account of the country and its inhabitants. I would fain that I could describe it as well as it justly deserves.

Finally, I wish to add that in token of the deep love I bear to my native country, I have dedicated this work to Her Excellency Countess Deym, who so worthily and ably supports His Excellency Count Deym in his important post as Austro-Hungarian Ambassador at the Court of St. James's, and her gracious acceptance of the same is a sufficient reward to me for time and labour involved in writing this work.

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HUNGARY AND ITS PEOPLE.

CHAPTER I.

THE ORIGIN OF THE HUNGARIANS.

THE happiest time in life is childhood, when the mind is not troubled with either the past, present, or future. When you take leave of your boyhood you think slightly of the past; but what occupies your thoughts principally is the future. It is that uncertain future which hurries you forward; it is the wave of ambition that carries you towards the future; it is the point of realization that you are longing for. When one attains a ripe age it is not the present or the future that occupies the mind any longer, but the past alone. It is the past only that makes you think; you look back with varied pleasure and regret to the past. You would like to remember every epoch in

your past life, but the sweetest recollections are those of your childhood. You would like to remember every episode of that period ; you think of your playmates, of the trees you climbed, of every bird you heard sing, of every inch of ground on which you used to play.

It is the same with nations, who, having left their cradle-country and emigrated to a new soil, would like to know everything about the country which was once occupied by their ancestors. Those who have been in Hungary, and have seen the wild and picturesque scenery of the Carpathian districts, the extensive plains of the Alföld, and the people inhabiting it, who are still living in a primitive style, and are different in customs, manners, and language to any other European nation, could hardly believe, were it not proved by historic facts and dates, that the country has been inhabited by its present owners for nearly a thousand years.

Yes! it is nearly a thousand years since the Hungarians crossed the Carpathian mountains and conquered Swatoplok, the King of Moravia, and the lands of the Avars and Bulgars. The Carpathian mountains are still there, and, if they could speak, would bear testimony that

across them the Magyars reached Pannonia nearly a thousand years ago ; and if that is not sufficient, you have only to turn your eyes towards Pusztaszer, where you will see a hill, at the top of which the Magyars, whilst still Pagans, had their altars, and it was there on that very hill that they proclaimed themselves as a nation, and elected Árpád as their prince. Should this fact not satisfy you, unveil this hill, and you will find there thousands of skulls. They are the heads of the poor Avars, who have been having an undisturbed sleep of nearly a thousand years. Happy Avars, who do not live and see their country inhabited by other people ! If you want other proof still, go along the lovely Danube, where you will see many ancient castles and ruins, which will vouch for the truthfulness of the story ; and they are also witnesses of the heroic deeds of the Magyars, and the difficulties they had to contend with in safe-guarding their soil, to which they are so much attached. A thousand years ! What an age ! How many kingdoms have been established and overthrown in that time ! “ A thousand years,” says Jókai, “ is too long an age even for a star to live ; in a

thousand years even the comet made its journey three times round the sun ; but still, this is the age of the Hungarian kingdom." It is therefore not surprising that the time has arrived when the Magyars would like to know who their ancestors were, and whence they came prior to their occupying Pannonia. Whilst the origin of almost every other country is established, the Hungarians are still ignorant as to their parentage, and the exact spot whence their ancestors came.

The ancient historians and travellers, such as Abbé Regino (889), Ibn Daszta (913), Leo Grammaticos (1010), Baron Sigismund Herberstein (1516), Johann Eberhard Fischer (1768), Augustus Ludwig Schlötzer (1771), and many others, all differ as to the origin of the Magyars. Some describe them as Huns, Turks, and others as Ugors, Ungors, or Hungers. The most recent authorities, however, are Professors Hunfalvy and Vámbéry, the most eminent historians and philologists in Hungary. Professor Hunfalvy, who devoted his whole life to solving the question, maintains that the Magyars belong to the Finn-Ugor branch of the Ural-Altaic family, to which belong also the Finns,

Lapps, Estth, Morvin, Cheremiss, Permian, Votjak, Vogul, and Ostjaks, and designates the country inhabited by the last two tribes as the cradle-country of the Magyars. He discredits the idea that the Magyars are related to the Huns, whose origin is not known. Professor Vámbéry, on the other hand, holds that the Magyars are of Turki-Tartar origin, intermixed with the Finn-Ugor branch of the Ural-Altaic family with whom they came in contact, and that they are the descendants of the Huns. This theory is the most popular one in Hungary, as it is in accordance with the traditions of the nation, who claim their descent from the Huns. In the presence of such authorities it would be difficult to express any decided opinion; one thing, however, is certain and beyond dispute, that the Magyars came from Central Asia. And this can be proved by the fact that the ancient Hungarian language had many such appellations as were not known to the inhabitants of the north-east of Europe, who in common with the Germans had subsequently to borrow them from the Latin. Such were *tenger* (sea), *teve* (camel), *oroszlán* (lion), *szőlő* (grapes), *dinnye* (melons), *bor* (wine),

körtvel (pears), *baraczk* (peaches), *alma* (apples).

On the other hand, the Magyars had to borrow from the Slavs many words that were common in the north of Europe, such as *medve* (bear), *ablak* (window), *asztal* (table), etc., etc.

It is therefore evident that the Magyars came from a country where the former things were to be seen and the latter unknown; and that country would be Central Asia.

It is also owing to the affinity of the ancient Hungarian language with that spoken by the Székelys, a remnant tribe of the Huns in Transylvania, that the Magyars prefer to side with Professor Vámbéry in his theory that they are descendants of the Turks.

But if we put the language aside and trace the origin of the Hungarians from a physiological point of view, we encounter many difficulties; for, whilst we meet with types of Hungarians who by their oval-shaped faces, their profiles, foreheads and mouths, resemble the Caucasian races, we find that the people of the Alföld—the purest type of the Hungarian race—still approach by their thick dark hair,

beards and moustaches, their reddish-brown faces, the narrow black eyebrows, the open eagle eyes, and the regular form of the mouth, the Tcherkess and the Persian type more than that of the north European.

It must also be taken into account that amongst the Hungarians there are many who, by the colour of their faces, hair and eyes, often differ from the original Hungarian type.

It cannot be argued that this is due to the fact that they have been intermixed with other races, for the Székelys, whose descent from the Huns is proved beyond dispute, and who have lived in seclusion in Transylvania for over a thousand years, have never intermarried with other races; still we find many fair people and different kind of types amongst them—even in those families who trace their descent from the Huns for 108 generations.

Nor is it certain that fair hair and blue eyes were a scarcity amongst the Huns and the ancient Magyars; on the contrary, we find the old Székely songs full of praises of fair and blue-eyed maidens.

But I will not detain the reader any longer with scientific arguments which belong to those

great scholars who have made it a subject of their life's study, and we shall pass over to the traditional and legendary version.

NATIONAL TRADITION.

According to legends handed down from generation to generation, the following, as is also partly described in Professor Vámbéry's "Stories of Nations," is the origin of the Hungarians. Nimrod, a descendant of Japhet, one of the sons of Noah, migrated after the building of the Tower of Babel to the land of Havila, where his wife, Eneh, bore him two sons, Hunyor and Magyar. One day the two brothers were hunting in the Caucasus mountains, and in pursuing a stag they came across a lovely country with beautiful fields and meadows. They immediately returned to their father and obtained his consent to their settling in this delightful spot with their flocks and herds. Having lived quietly here for some few years, they started to more thoroughly explore the surrounding country, and to their astonishment their ears were caught by the sounds of delightful singing. Led on by the pleasing sounds, their eyes were delighted

with the sight of the beautiful daughters of Dula, the Prince of the Olans, who were disporting themselves in the woods, and celebrating the feast of the hunt to which their husbands and brothers had gone. After a time Hunyor and Magyar married the daughters of Dula, and from them sprang the kindred races of the Huns and Magyars, both of which, in course of time, grew to be mighty people. After the lapse of some years the descendants of the two brothers had increased to such an extent that they found the territory they dwelt in too small for them. After thoroughly reconnoitring the surrounding country, which included Scythia, the Ural mountains and the Don, and the Caspian Sea, they drove out the inhabitants and took possession of it. The descendants of Hunyor settled in that part of the country north of the Volga, whilst those of Magyar pitched their tents on the left bank of the Don. The latter were afterwards known as the Don-Magyars, and their country by the name of Donlumogeria—that is, the Don-Magyarland. As the two kindred races increased and came into contact with other nations they began to differ from each other in their ways and

manners. The Huns, being much exposed to the attacks of the roving populations, became very warlike and rude in their manners.

Twenty-two generations having passed away from the time of the two brothers, Hunyor and Magyar, founders of the two races, the Huns decided to emigrate from their country, whilst the Magyars continued to dwell quietly on the banks of the Don. They proceeded with an immense army—each tribe contributing 10,000 men—against Western Europe, conquering and rendering tributary in the course of their wanderings many nations, and finally, when the world-renowned Attila came into power, the Huns carried their victorious arms over a great part of the Western world; but, however, the immense empire founded by Attila was destined to be but of very short duration. After his death, his two sons, Aladár and Csaba, resorted to arms to decide the question of inheritance. All the followers of Aladár perished, but Csaba succeeded in escaping from the destroying arms of the neighbouring nations, who had fallen on the quarrelling brothers, to the territories of the Greek Empire, with a few of his followers, whilst some of them deserting him fled to Transsylvania, which at the time was quite a

wild and unknown forest, and settled in the mountain regions. Csaba, whose mother was an Imperial daughter of Greece, met with a friendly reception at the hands of the Greek Emperor, Marcianus, and remained in that country a few years, returning afterwards with the remainder of his tribe to the home of his ancestors on the banks of the Don, where, up to the time of his death, he never tired of inviting the Magyars to emigrate to Pannonia, and to avenge themselves on their enemies by reconquering the Empire of Attila.

THE BIRTH OF ALMOS.

A few hundred years elapsed, when a woman in the Ural mountains dreamed that from her garden a stream came which flooded over Asia and Europe, and it was prophesied to her that she would give birth to a son who would be destined to reconquer the lands of their ancestors in Europe. After the birth of the child, the name of "Álmos" (which means, in the Hungarian language, a dream) was given him, and he was unanimously chosen by the various Magyar tribes as their leader, and, at the age of twelve, he headed the tribes and crossed the

Don and Volga. Having conquered the Russians they reached Pannonia (by which name Hungary was then known), and, after a desperate struggle, occupied the same. Many years elapsed, and "Álmos" in the meantime had married, and had a son named Árpád, who was subsequently chosen as the first constitutional prince of Hungary, and was the founder of the Árpád dynasty. During his reign he discovered that there was a tribe hidden in the mountains, whom he tried to conquer, but who offered a stubborn resistance. Árpád was overjoyed, for he found they were the Székelys, a remnant tribe of the Huns, and formed an alliance of friendship with them. There is a Lapp legend, described by Maurice Jókai, the eminent Hungarian writer, in his book, entitled "A Magyar Előidőkből" (Ancient days of the Magyars). I will give a free translation of the same, by which it will be seen that the Lapps claim relationship with the Magyars. The legend runs as follows:—

A LAPP LEGEND.

"In ancient days, three generations after the defeat of Attila's Empire, the Magyars,

after having driven the Tartars to the Caspian Sea, decided to move away from the River Kuma and to reconquer the land of Milk and Honey—the land that was once occupied by their kindred brethren the Huns. During their wanderings, however, they often settled in different countries, and they had to fight continually with various tribes. At last their leader said, ‘We must not remain here any longer; far away is a beautiful country where the grass is the greenest, the water the sweetest, the soil the richest of all countries. This land is our home, the hills are awaiting us, we shall raise on them again the altars of our God, and we shall find there our lost brethren that were left behind by the Huns.’ The warriors had all decided to move on, and after four weeks’ march they reached a river, where they had an encounter with the people inhabiting that district, and defeated all the tribes that came in their way, who got so alarmed that they left the field clear for them. There were, however, a few cowards among the Magyars who were hiding in the woods during the battles, and after a time they decided not to move on any further, and to form a country of their own.

“To their great surprise they found that all the women and children had followed the bulk of the Magyars, but still there they remained and elected a chief, ‘Zülló’ by name. They were living there in the lonely woods when suddenly, at night when they were fast asleep, they were awakened by a tremendous noise that sounded like thunder accompanied by lightning. They all got alarmed, and, at the approach of a beautiful woman riding on a stag, fell on their faces. ‘Get up, men,’ said the approaching lady. ‘I am Mahizeth, the Queen of the Fairies. Follow me. I will take you into a country where you will not have any work to do, and where you will not have to fight, as that country is situated in the remotest part of the globe. I will provide you with wives and everything that you may require; only follow me.’ Zülló looked with surprise at the charming woman, and said, ‘We shall follow you, Mahizeth, wherever you may lead us.’ After many days’ wandering they reached a deep valley which, to their surprise, was peopled by women only. ‘These women,’ said Mahizeth, ‘are yours. They are waiting for you.’ Then all the women rushed at the men, who

made their choice. 'And you,' said Mahizeth to Zülló, 'are you not choosing one?' Zülló would have liked to choose a pale and pretty young girl who was watching him in the crowd, and whose face seemed to be so familiar to him, but he thought he was, so to say, bound to choose Mahizeth. At midnight, Zülló was awakened from his sleep and saw the pretty young girl standing before him. 'Escape from here,' said she, 'this is a dangerous place.'

" 'Who are you?' said Zülló.

" 'I am Nünüke,' replied the young girl. 'I have loved you since my childhood, but my parents wished me to marry someone else, so I ran away from them the night of the wedding. This is the place of refuge for women who run away from their husbands.'¹

" 'And who is Mahizeth, the fairy?' interrogated Zülló.

" 'She is the wife of the King of Scandinavia, from whom she ran away. Until she came here we were left alone in peace, but now her

¹ Jókai says that a similar settlement existed in Turkey in this century, in the village called Madarā, and it was only after the defeat of the Turks by the Russians that this settlement was abolished.

husband, the king, made up his mind to revenge himself, and to annihilate the whole colony. Hasten away quickly, Zülló, for the troops of the king are approaching. Mahizeth is not a fairy; she is a woman, and only worse than we are. She knows her husband is coming with his army, and wishes to take refuge in the extreme corner of the North, where no man would dare to follow, and we shall not be molested any more !'

“Zülló did not know the way out of the place, and Nünüke showed him the same, and, as they were about to start, Nünüke fell to the ground, being slain by Mahizeth, who had discovered their plans. Next morning the King of Scandinavia, together with an army, consisting of a large number of men whose wives had deserted them, approached in pursuit of their wives. The women, getting alarmed, rushed away towards the North together with Zülló and his men, whom they asked to protect them. They wandered for weeks and weeks, but, being always pursued, they directed their steps towards the rocks and ice groups, which seemed to be the end of the world, and where their husbands could no more follow them.



ÁRPÁD TAKES POSSESSION OF HUNGARY

Here they lived, seeing neither the sun rise nor set, and nothing but ice all round them. They pitched their tents on the ice, and there they remained. Their descendants—the Lapps—are still there, living almost like animals, in that part of the globe where no man would care to live. They have to bear the sins of their mothers, who were unfaithful to their husbands, and the punishment for their fathers, who were cowards in running away from the brave Magyars, who wished to reconquer the lands of the Huns. The Magyars had their reward, for they took possession of Hungary, the most beautiful of all countries, and their descendants are the finest type and noblest of the globe's inhabitants, whilst the Lapps are the ugliest of mankind, and their punishment is that they have to live in the coldest corner of the world."

JULIAN'S ADVENTURES.

Maurice Jókai² describes the adventures of three Hungarian monks, amongst them Julian, a descendant of a Hungarian king, who in the early part of the thirteenth century, made up

² It is due to Maurice Jókai to state that this is only a paraphrase, and not a literal translation.

their minds to go and find the cradle country of the Magyars. They left their home and crossed the Black Sea, where they found the country of the Zige. The king was a respectable Christian, who had a hundred or more wives. It was a Christian country, but the good folks still had their heathen idols side by side with the crucifix. It appeared that the monks who had spread Christianity there had left the country before the people were thoroughly acquainted with the various religious rites; and to compromise matters the latter decided to worship both their old and newly adopted gods. Otherwise they were very good-hearted people, and having been informed of the intention of the three travellers, strongly dissuaded them from undertaking such a long and perilous journey, and warned them against the people whose countries they would have to pass through; but in vain, the young Magyars remained faithful to their decision, and proceeded on their journey.

On arriving at the first town in the next country, they were surprised to see that the people gathered in the market-place, immediately they saw the strangers, took to their

heels and ran away. The travellers then went towards the Palace of the Kadi, and here, too, the black soldiers who acted as sentries, immediately they noticed them, dropped their arms, and ran away with the greatest speed. The Magyars then entered the Palace, and saw the Kadi (the Governor), who turned all colours; he, too, would have liked to run away, but he was so stout that he could not get up from his sofa.

“My good friends,” said the Kadi, “I hope you will not die here.”

“No,” replied the Magyars, “we hope not, we only came to ask you for permission to pass through this country; but tell us what is the reason that everybody is so much alarmed at the sight of us?”

“I will tell you,” replied the Kadi, “if you will promise that you will not die in this country. It was the custom of all the ancestors of the great Caliph to crucify all those Christians who dared to set foot on our soil. A few years ago there was a prophet—I could wish he had never been born—who said, if three more Christians die in this country we shall be converted to Christianity; therefore the Caliph has issued a proclamation to his people, that whoever kills

a Christian, or if such a person may be found dead under his roof, will be destroyed with his entire family."

The travellers left the Kadi and went to the Caliph, who, too, got alarmed at their appearance. "Away, away from here, you bring misfortune to my country," said the potentate.

"We are very willing to go," replied the Magyars; "we only ask your permission to pass through your country."

"Yes," replied the Caliph, "you shall. I will take care that you get away as soon as possible, for I know your class of people, who would die willingly in order to convert us to Christianity."

The Caliph then ordered the best Arab horses, and instructed his soldiers to mount the Christians on them, and not to stop until they were outside his territory. His wishes were obeyed, and for three days and three nights the horses were driven with the greatest speed through the deserted country. The Magyars then crossed a river, and found themselves in a new country. After many days' wandering they were delighted to reach a city, the inhabitants of which, judging by the spires of the churches, had already embraced Christianity;

but they would not have anything to do with the wandering Magyars, who did not observe the religious rites in exactly the same manner as themselves. In vain did the poor Magyars appeal to them for food, of which they were so much in want; but the people, who described themselves as anti-Trinitarians, together with their high priest, resolved that it should not be given them, and that they should be expelled from the country. The travellers therefore had to take their departure for the next country, whose people called themselves Adamites, or the people of the Paradise. Their ideas were that everybody should remain the same as when they were born, and as neither Adam nor Eve wore any clothes, the Adamites considered it the greatest sin to do so. The poor Magyars, just as they were quietly entering the city, noticed a tremendous crowd of men and women attired in the garb of nature, by whom they were attacked, for daring to wear artificial garments, and were driven away from the city.

One of the party got discouraged and decided to return home; but the remaining two, including Julian, directed their steps toward the

Caucasus mountains, where they were wandering for thirteen days, living on wild fruits and sleeping on the bare earth, when suddenly they came across an old ruin which seemed to be the ancient home and remnant of a fort which was once occupied by the Avars. The country all round was quite deserted, and only now and then one could see on the hills a few square stones which resembled the tombstones that the Magyars used to erect over the graves of their departed. Julian exclaimed with delight to his companion, "We are on the right road to the land of our ancestors, for there are traces of their having been here."

After one day's journey more they met a shepherd who was the first man they had seen for many days. From him they gathered that traditions held it that the country was occupied many hundreds of years ago by a people who came from a far country and left afterwards for another country.

Julian said to his companion, "There is no time to be lost ; let us proceed on our journey, and we shall succeed in finding our ancient country." They passed through the forest and reached a desert, where they wandered for days

and days without meeting any human being, their own voices being the only thing that interrupted the tranquility of the dead silence that reigned in the vast desert, when all of a sudden they discovered in the distance a smoke showing. They hurried to the spot and saw several fierce-looking hunters, attired in the skins of animals, sitting round a large fire. They were delighted to see even these savage-looking people, for if they were not men like others they used to see, they were men, and so they proved to be; for instead of molesting them, and sacrificing them to their gods, as their custom was, they treated them kindly, and carried them on their shoulders to their chief, who was so taken with their appearance that he implored them not to leave his country, assuring them that beyond they would only find the country of the wild Tartars, which, even if they succeeded in passing through with safety, would only lead them to deserts where no horseman had ever passed. Julian's companion already despaired; but he was persuaded to leave, and after some days they reached a new country.

Here Julian's companion got ill and died, and Julian was left alone—if not alone in the world,

alone in a country where no one could understand one word of his language, neither could he understand theirs; still he did not despair, and decided to continue his march. He joined a Turkish caravan that was bound eastward, and had to pass through the lonely desert. One day, as the sun disappeared and the moon and stars made their appearance, Julian was meditating and thinking that after all the chief of the Avars was right, for how could the Magyars pass this way with their herds and cattle when the soil produced nothing that could have fed them?

“I am wrong,” he said to himself; “my ancestors could not have come this way, and I shall not find their home in this direction.” He was looking towards the stars, which seemed to be the only ones of his acquaintance, and fell fast asleep. In his dreams he saw a star, which came from the south and went westwards. The star got larger and larger, until it seemed as large as the moon. He saw in it mountains and a beautiful country with lovely lakes and rivers.

“It is the dear country I am looking for,” said Julian, as he awakened from his sleep and

looked towards the sky, where he saw the very star he had seen in his dreams. Without saying a word to anyone, he left and followed the direction of the star for hours, running almost as quickly as the star seemed to travel, and hoped that ere long he would see the cherished country. Suddenly the star disappeared and gave place to the sun, when, to the disappointment of the poor wanderer, instead of finding the beautiful country that he was longing for, he saw nothing but the desert. Julian was quite disheartened, and for the first time began to feel uneasy at being quite alone. On looking about him, he saw a hill, and he decided to follow in its direction, hoping that the desert might end there. Getting tired, he sat down on a large stone. He fell asleep, and dreamed that he saw a lovely country he had never seen before, but which seemed familiar to him. The first rays of the sun awoke him, and brought him disappointment as he saw still the vast desert. He started again in the direction of the hill, and discovered there were more hills, all of which he reached, but the desert seemed never to end. After wandering for six days he had exhausted his provisions and the last drop

of water. For a whole day he travelled on without any form of nourishment, and as the day drew to an end he became so exhausted with the fatigues he had endured, that he commenced to repent his hasty action in leaving his country, and began to give up all hope of ever reaching the home for which he had searched so much. He lost all his strength. He would have been quite contented to die had there been at least a human being, whether Christian, Pagan, Mussulman, or Tartar, to witness his death, but not a soul was to be seen, nor a sound of any kind to be heard. Sitting on the bare rocks, lost in despair, he suddenly heard the roar of a lion, which came straight towards him. Julian sat quite still, looking bravely into the face of the lion, not caring what the result might be. It seemed the noble animal read in his eyes his troubles, and left him unmolested. After the lion had gone, Julian saw there were drops of water on the sand, and expressed his thanks to Providence for having used the noble animal as a herald of rescue, for on searching he discovered close by a pond where the lion had been bathing. It seemed to him that he saw far away a light,

but was not sure whether it was real, or only the last rays of the fast disappearing sun ; and imagine his delight, when he noticed in the distance a mountain covered with trees, unlike anything he had seen in the desert before. He was overtaken with joy at the appearance of the moon and stars on the horizon, which presented to him a most glorious spectacle.

“ Why,” he exclaimed, “ it is the land I never expected to see again,” and, overjoyed at the sudden change of nature, he sank exhausted to the ground, and fell asleep. He was awakened by the sound of a voice, a voice that would have awakened him had he been in his grave, for it was the voice of a girl who sang a song in Hungarian. Julian could not believe his own ears, he knew not whether he was dreaming or awake, when he opened his eyes and saw a beautiful girl standing before him, who embraced him, saying, “ Oh, my dear brother, I am so glad you have come.” Seeing in what a prostrate condition he was, she gave him water to drink, and after he gained consciousness, she said to him, “ How’s my old father, is he still alive, and is he living in peace with his neighbours ? ” Julian tremblingly seized the

hand of the young girl, and said, "Who are you, child, and where did you come from, and tell me are there still any Hungarians left here? I am not your brother, but I will be that in the future. I have come from a far country where the Hungarians who left their ancient home settled, and the sun would set a thousand times ere that country could be reached. It is from there I have come to find our brethren. During my weary travels I almost died from despair, and now it is joy that will kill me." The young girl, looking at Julian, said:

"You resemble so much my brother that I took you for him. My father has often spoken to me of the Magyars who left us and settled far away. But tell me, is it a nice country, and where is it situated? Ours is a lovely country yonder, behind those blue mountains," continued the maiden, "and across the river is the ancient Magyarland. It is there that I was born. One day when I was quite a child, and walking with my brother by the river, a Tartar band made a rush at us, and carried me off as a captive and brought me here. I often turn my eyes towards the blue mountains which lead to my home, and which I fear I shall never see

again. My father is very fond of me, and offered to surrender his country to the Khan of the Tartars if he would give me back to him ; but I remained silent, and did not disclose my identity. I would rather remain a captive all my life than that my country should suffer."

"Come with me," said Julian ; "show me the way, and I will take you there. You will find your old home, and I will find my new one."

They hurried away from the spot, and in a short time the Tartar villages were out of sight. They reached a forest, where they stopped to rest for the night. Julian fell asleep and dreamed ; but what different dreams to those he had been having for some time past ! Everything was different ; instead of lonely deserts and bare mountains, he saw a lovely country and many people whose faces seemed familiar to him, and he saw an innocent girl, who gazed with her beautiful eyes at him. The first rays of the morning sun awoke him. On looking round, he found the gentle maiden sleeping quietly. He looked at her charming face and lovely eyes, which even in sleep smiled at him. The birds greeted the morn, and the young girl awoke. She looked up at the sun, and said

her morning prayers, afterwards hurrying to Julian, kissing him on his forehead. This kiss had no other significance in the mind of the young girl; she was only adhering to a custom common to the Magyars and the Huns in saluting their friends; but to Julian the kiss had another meaning. It entered his soul, and captivated his heart. He meant to say to the girl that he loved her, but his lips were closed. The whole world seemed different to him. Everything seemed to have changed in his eyes entirely; the country was far more lovely, the sky more beautiful. He hardly dared to look at the girl, though he would have liked always to gaze at her. She, in her innocence, smiled upon him and touched his shoulder, asking him how he felt.

“Let us go—let us fly, my child,” said Julian; “I cannot stay here any longer,” he said, taking the young girl by the hand; and they went towards the blue mountains. They reached a stream which seemed as though it would like to ask them to follow its lead. They passed mountains and valleys, at last reaching an orchard where the girl picked up an apple, offering it to Julian with perfect in-

nocence. They sat under the shady trees to rest, the girl asking Julian what was his name ; on his telling her that it was Julian, she replied, " I have never heard the name before ; perhaps it is Gyula." " Let it be Gyula if you prefer it," replied Julian ; " but what is your name ?"

" Delinke," said the young girl ; " but you know, Gyula, in our country it is the custom to kiss the child when its name is given, and therefore I must kiss you." This kiss—oh, how sweet it was, and what sensations it caused in the heart of Julian !

" Let us proceed, my child," said he ; " we cannot rest on this soil ;" and they went on for hours and hours, till the day was drawing to its close, when they sat down again under some trees. Delinke was tired, and went to sleep.

The moon now made its appearance—the sky was full of stars, the same that used to be his only companions in the lonely desert. Julian could not sleep, and employed the solitary hours in walking up and down, gazing at the lovely face and form of Delinke. Oh, what thoughts crowded through his mind ! At one time he intended to wake up the lovely girl, and

fall at her feet, telling her how much he loved her, but he had not the heart to do so. He walked about, looking up at the sky, where the stars were already dying away, and noticed the morning star, Venus, that precedes the sun by a minute. Delinke opened her eyes, said her prayers, and turned to Julian and kissed his forehead. He pressed her to his heart, and said, "Oh, Delinke, how I love you, and I shall die for you."

Delinke turned red—it was the first blush that nature produced on her face—and she tore herself from his arms.

Julian remained on the ground, crying like a child, and hiding his face. Delinke went up to him, and, in a low voice, said :

"Do not cry, Julian. Ere long we shall be home, and you can speak to my father."

And so they went on for many hours without speaking a word to each other. If Julian looked into the face of Delinke, she dropped her eyes and tried to hide her blushes. They wandered on for some time, when suddenly they reached a hill, from which a most glorious spectacle presented itself. Julian was overcome with delight at the sight of the same. Down

in the valley he saw a river and some tents spread out along its banks.

He could not realize the fact that they had at last reached the country they had been seeking. He thought it was only a dream, like many he had had before when wandering in the lonely desert; and it was only when he heard the sound of the shepherd's horn as he approached with his herd that he could believe his eyes. He looked down into the valley, and, with tears in his eyes, said: "Be blessed the land which I have been seeking for so long! Look upon me as your son, and I will regard you as my mother. You beautiful mountains and lovely rivers, and the people living here, of whom I have been dreaming so many years, be blessed with all happiness!"

And as he gazed upon the lovely spectacle he was startled by the appearance of a man, who came towards them and saluted them with the words:

"The Gods of the Magyars brought you, strangers."

Delinke replied: "The Gods of the Magyars may bless you! Can you tell me the name of the settlement down yonder?"

“Why,” replied the stranger, “it is the headquarters of the chief Zágón.”

“Then,” said Delinke, “go quickly to him and tell him to expect two guests—one from a far country, from Attilaland, and a descendant of Álmos ; and the other, his lost daughter.”

The stranger looked up with delight. He clasped their hands warmly, saying, “My name is Captain Koron,” and rushed away to take the happy tidings to the old chief Zágón. On his way he spread the good news to the people, who assembled in large numbers, going towards the new-comers, greeting them with cheers and enthusiasm. The men lifted Julian up and carried him in their arms all over the place, saying: “Here is a descendant of Álmos, who comes from a far country to pay us a visit!”

In the meantime the girls surrounded Delinke and crowned her with lilies, carrying her amidst songs and rejoicings to her father’s tent, who, accompanied by his wife and court attendants, were seen approaching. Old Zágón and his wife got down from their horses and embraced their daughter, whom they thought they had lost for ever. And then he went

to Julian, pressing his hands and embracing him, and gave him a horse to mount, and they entered the town in quite a triumphal manner. On their arrival the troops, consisting of 8000 men, turned out and gave them the royal salute. Shortly afterwards, Zágón and Julian appeared before the assembled crowd, and they were greeted by them with the greatest enthusiasm and cries of joy. Zágón, turning to the people, said : " My children, my dear people, you know I am the last male descendant of those chiefs who have led you for hundreds of years in joy and in trouble. My poor son, whom you regarded as my successor, has perished in the war with the Tartars, whilst my only daughter was carried away by them. She has now been brought back to me by this young man, who comes from a far country, where our relatives live and where Attila lies buried. He has travelled here in search of his brethren. Look at him ; you will see that his face is that of a Magyar, and that he is a descendant of Álmos. Welcome him, my children, to our country, for in his veins, as in ours, the blood of Attila flows. He will be my son in the future. I shall give him the hand of my

daughter, and you give him the sword of the nation, which will make him your future leader."

Zágon had hardly finished the last sentence when the people, with enthusiasm, took Julian, and carried him on their shoulders, and proclaimed him their future leader. Julian was quite overpowered with joy; his dreams were now realized, and he looked up towards heaven to thank the Almighty for having granted what was his cherished dream. At that moment he felt someone touch his hand, and, looking round, saw an old man dressed in white, wearing a high hat with the image of the sun, standing by his side. It was the Ghylas, the Pagan priest. "Come to say your prayers at the well," said the priest to Julian. Delinke, seeing that Julian was undecided whether to follow the Pagan priest or not, said, "Go, my dear Julian; when the people choose their chief, Jesten (this was the name of the god of the sun-worshippers) guides him with his advice." Julian, therefore, followed the priest to the altar of Jesten, and knelt down to say his prayers. But, alas, it appeared that Jestin was annoyed that Christian prayers were offered at his altar, for the Ghylas said that Jestin's message to Julian was, that he

would lose his home, his leadership, and also his wife. Julian left the altar in an excited manner, and it seemed to him that the whole earth was trembling under his feet. . . .

Here Jókai's story ends. But subsequent events proved that the priest was right, for Julian returned crownless and wifeless to Hungary, and gave the first tidings of the ancient Magyars in the Ural mountains, from whom the Hungarians have been separated for many centuries.

CHAPTER II.

THE ÁRPÁD DYNASTY.

THE reader need not be alarmed that I am about to give the thousand years' history of the Hungarians. Indeed I should not dare to trespass on the grounds of such eminent historians as Gibbon and many others. My intention is only to give a summary of those events in the Hungarian history of which the Magyars are rightly proud.

I will commence with Álmos the Chief, who, with his generals Előd, Kunda, Tass, Huba, Tühütüm and Onud, led the Magyars from Asia, in the ninth century, towards Hungary. On Álmos taking his oath as chief, while still in Asia, his veins and those of his generals were cut open, and the blood which flowed from them was put into a basin of which they all partook ; and the following oath, which formed the funda-

mental laws of Hungary, was unanimously agreed to by them.

OATH, NO. 1.

That Álmos (and his descendants, should there be any), should always remain the Chief of the Magyars.

NO. 2.

That whatever they should conquer should be equally enjoyed by them.

NO. 3.

In consideration of the generals having chosen Álmos as their chief of their own free wills, they and their descendants should always form the Council of the State.

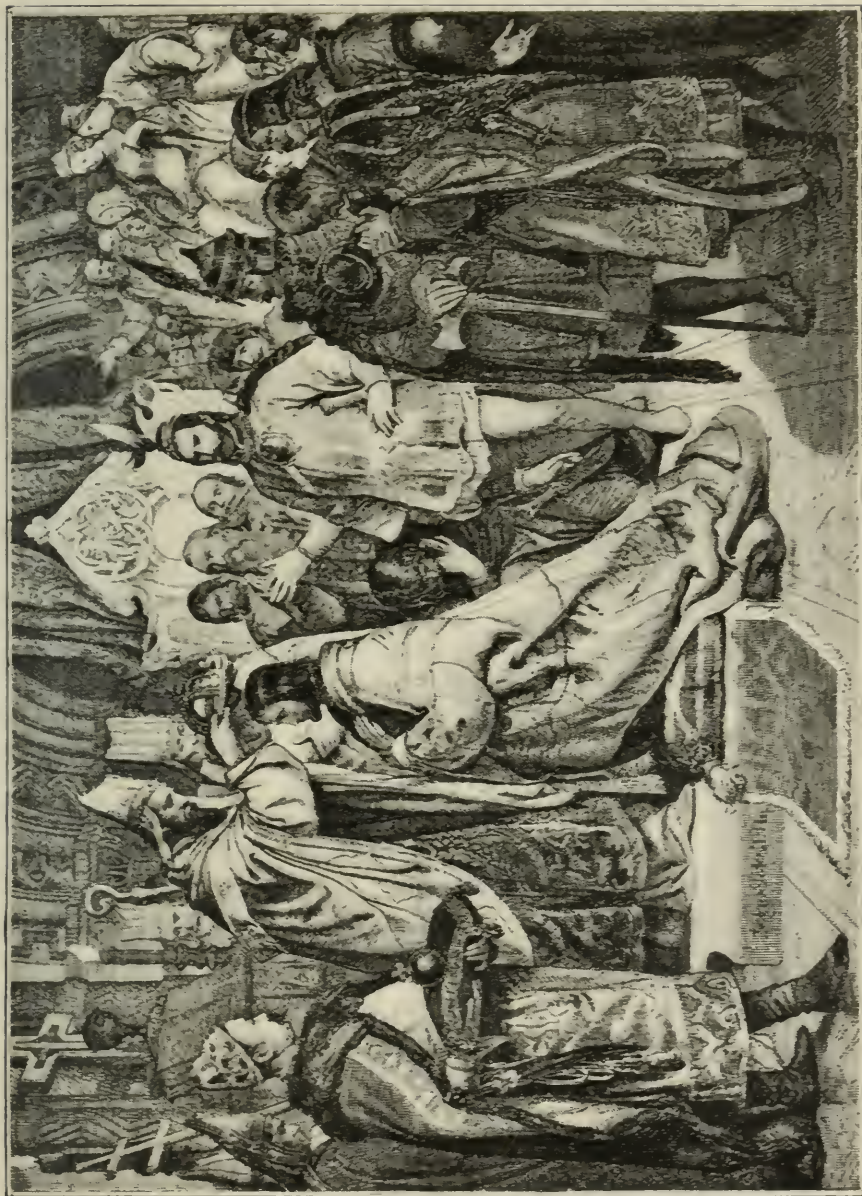
NO. 4.

Should any of those partaking in the oath, or their descendants, prove unfaithful to the State, their blood should be shed as that of their ancestors.

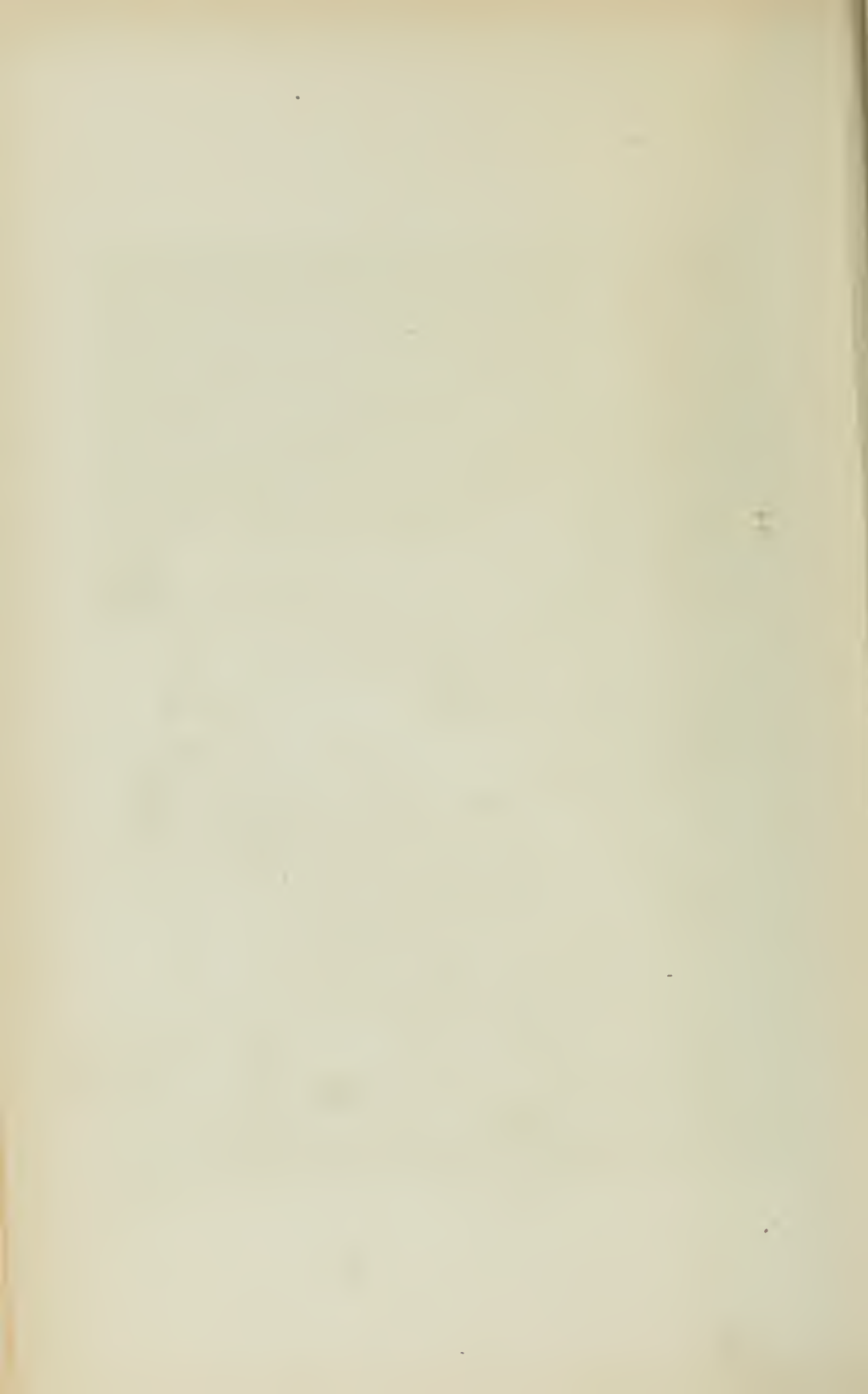
NO. 5.

Should either Álmos or any of his descendants try to upset this oath they should be forever cursed.

Álmos died before the cherished country was reached, and his son Árpád was elected as his successor, and under his guidance the Magyars crossed the Volga and the Carpathians in 889 and reached Munkács, the frontier town of Hungary, which, after great resistance, they occupied. Árpád led his forces into the country which he claimed as an inheritance from the Huns. At that time Hungary was ruled by various princes. Zalán was the prince of the Slavs and Bulgars, and his territory stretched between the Danube and the Tisza, to the Carpathian mountains, this district now being known as the Alföld. Memrod was master of the territory along the rivers Tisza (Theiss), Maros, and Szamos. Gelon was prince of the Wallachians in Transsylvania. Gád was the ruler of the country between the rivers Maros and Szamos. On the other side of the Danube there were Frankish settlements, whilst Svato-plok, the mightiest of all, was the King of Great Moravia. Árpád conquered one tribe after another, but Zalán offered a stubborn resistance. Árpád requested him to surrender to him the country of the Huns, and sent him presents of horses, camels, and slaves, in



THE CORONATION OF ST. STEPHEN



return for which he asked a piece of grass from his country, as he wanted to see if the land was as green as that in Asia ; he also asked for a bottle of water from the Danube, which he wished to taste if it was as sweet as the water of the Don. Árpád's envoys were well received, and Zalán sent him what he asked for.

Árpád then said, "Behold, you have sold me the land all along the Danube for those presents."

He then occupied Zalán's country, after which the Magyars held their first assembly on the hills of Puszta-Szer, where Árpád proclaimed himself Prince of Hungary. Shortly afterwards he discovered a tribe in Transsylvania whom he tried to conquer, but they offered great resistance. It was only after a great battle, when it was found that they were a remnant tribe of their ancestors the Huns, and they then joined forces.

This tribe is still in existence in Transsylvania, and until recently enjoyed special privileges. They are known under the name of Székelys. After the conquest of Hungary, Árpád devoted his attention to the internal welfare of the country, and gave full liberty to all the tribes who held Hungary before the Magyar invasion.

After a peaceful reign he died (in the year 907), and was succeeded by his son Zoltán.

The surrounding States thought this would be a fit opportunity to destroy the Hungarian kingdom, and Luitpold, the Prince of Bavaria, and other German princes all joined forces, and entered with an immense army into Hungary; but in 907, at the battle of Pozsony, they were almost annihilated, Prince Luitpold losing his life in the battle. This victory encouraged the Hungarians in making incursions into Germany, and later, in 937, they passed through Germany, Alsace-Lorraine, France, and Italy, and made them pay heavy tributes. Some time afterwards, in the reign of Taksony, Conrad asked them to come to Germany to oppose Otto, the German King, but Conrad treacherously joined with Otto, and at Augsburg totally destroyed the Hungarian forces. Lehel, the famous Hungarian general, was taken prisoner, and condemned to death. There is a story told of his capture.

When Lehel was taken before his judges, and the sentence of death was pronounced he bravely said, "I am not sorry to die, but feel grieved that I lost the battle, and also to see amongst my judges the treacherous Conrad. Grant me a final favour, and let me blow once more on this

bugle, the sound of which has led the Magyars and their ancestors the Huns to victory." He blew a sad melody, which seemed to pierce the hearts of all present, when suddenly, with the bugle, he slew Conrad, saying, "You shall show me the way to the other world!" This bugle is still in existence, and is to be seen at Jászberény, and bears the marks of the blow which, according to the story, killed Conrad.

It was during Taksony's reign that the famous Bishop Wolfgang tried to introduce Christianity amongst the Hungarians, but failed. Taksony (946) was succeeded by Géza, who married Charlotte, the daughter of a Transylvanian noble, possessed of great beauty, who had also occasion to draw her sword against the enemies of the country. She having embraced the Christian faith, Géza too adopted that religion; he was, however, accused of being at the same time a worshipper of the Sun. Their son was born in 969, and baptized in 994 by St. Aldebert, and received the name of Stephen.

ST. STEPHEN.

The legend goes that his mother Charlotte, before his birth, saw him in her dreams as the Apostle of the nation, and so he

proved to be, for when he succeeded to the throne in 997, he had the greatest difficulty in maintaining the Christian religion, and in quelling the insurrection of the heathen.

After restoring order in the country, he turned his attention to the spread of Christianity, and sent envoys to Pope Sylvester the Second, announcing to him that he had embraced Christianity, and asking for his blessing. The Pope acceded to this by sending him the crown, together with a Bull proclaiming him as the First State Dignitary in Hungary, with the title of Apostolic King of that country. This crown, with which the Hungarian Kings are still crowned, had been made for Boleslav, a prince of Poland, and was to have been sent to him the day after Stephen's envoys arrived ; but, according to the legend, Sylvester saw an angel in his dreams who asked him not to send the crown to Boleslav, but to give it to the envoys of St. Stephen, who would arrive the next day. On the envoys' return Stephen crowned himself as the first King of Hungary with the crown sent to him by Sylvester, and adopted as his title "Apostolic King of Hungary," which title is still proudly borne

by the Emperor King of Austria-Hungary. He then turned his attention to the internal affairs of the country and established many places of worship and monasteries. He married Gisela, a Bavarian princess, and during his reign he, together with his wife, did a great deal to enlighten the nation. St. Stephen's peaceful rule was, however, disturbed; for the nation, led by Kupa, revolted against Christianity, and it was only after severe fighting that they surrendered; but hardly was order restored in the country when Gyula, the Prince of Transylvania, who was a relation of Stephen's, tried to upset the Christian religion. Stephen sent a large army to Transylvania and conquered the country, taking Gyula, his wife and children as prisoners, but whom he treated very kindly. Transylvania was annexed to Hungary and was ruled by a Waiwode, appointed by the King of Hungary. St. Stephen ruled until the year 1038, during which time the country prospered, and his memory is still kept sacred by the Hungarians, who look to him as their patron saint. As his children all predeceased him there were after his death many dissensions and troubles in the country. One party elected Duke Peter,

the son of his younger sister Gizella, whilst another elected Aba, who ruled as Samuel Aba.¹ They each ruled in turn. Finally, after the defeat of the latter by the troops of the Emperor of Germany, Henry III., Peter again took the power in hand. He was, however, dethroned by civil war, and one monarch followed another, which weakened the country very much, and it was only in 1077, when St. Ladislaus ascended the throne, that order was restored to the nation.

ST. LADISLAUS continued the good work of St. Stephen. He established peace in the country, and raised many places of worship. Though he was an ardent follower of the Church, nevertheless he defended the interests of his country against the Papal intrigues. He stopped the invasion from the West, routed the Cumans, a kindred race of the Hungarians, who invaded the country from the East, and annexed Croatia to Hungary, and in order to spread Christianity in that country he founded a bishopric at Agram. St. Ladislaus brought in very useful laws. His fame travelled all

¹ He was the head of that family that the Duke of Teck belongs to on his maternal side.

peace in Croatia, which country, together with Dalmatia and Bosnia, he annexed to Hungary. After his death (1114), the Hungarian wheel of fortune seems to have turned, and misfortune after misfortune befell the country. His successor, Stephen the Second (1114-31), lost the greater portion of Dalmatia in the war with the Venetians, and the greatest disorder prevailed in Hungary for some time, which weakened the country so much that in 1161 it was practically a vassalage of the Byzantine Empire; and it was only in 1173, during Béla's reign, that the Hungarian kingdom regained its independence. Andreás II. (1205-35) was elected by the Crusaders as their leader in the Holy War. Several Hungarian kings had promised to undertake the leadership, but were prevented doing so by untimely death. Andreás refused the throne of Greece which was offered to him, as he considered it a duty to fulfil his mission. He borrowed money at heavy interest for this expedition, and reached Jerusalem without any opposition. Having completed his appointed task, he afterwards returned home to Hungary. During his absence great troubles had arisen in the country, and it took him some time to

restore order. As the finances of the country were in a very dilapidated state he had to sell some castles and forts belonging to the State, by which his position was weakened, for their owners assumed great power and authority. He could not any longer control the internal disorders, and was compelled in 1222 to call together an assembly, when the Golden Bull was issued which gave many privileges to the nobles and provided that, should the king or his descendants at any time attempt to take away these privileges, either from them or their descendants, they might rise in arms against the sovereign without being considered to commit an offence towards the crown. The nobles subsequently abused these privileges, and the country was in quite a disorganized state at the death of Andreás.

THE TARTAR INVASION.

The Tartars, not being content with their enormous territory in Asia, resolved to conquer the whole world. They crossed the Caucasus mountains, under Batu Khan, with a million and a half of men, conquered Russia and Poland, and burned down all the places that came in

their way. They eventually invaded Hungary. At the time perfect disorder prevailed in that country, the magnates fighting against each other, and the King was left desolate, without an army or men; but on the approach of the dangerous enemy of whose terrorism and barbarism King Béla IV. had been already told by those rulers who had lost their crowns and taken refuge in Hungary, the King summoned his nobles to an assembly outside Pest, sent envoys to his various neighbours for assistance, and in the meantime despatched a small force to meet the enemy at the frontier. The King, when appearing at the assembly, found to his horror that the envoys had returned without any promise of assistance from the neighbouring States. Only a few of the magnates that he summoned appeared, and those who did come would not promise any support and only abused him. The King was quite in despair and implored the assembly to assist him, when all of a sudden Héderváry, the Palatine, appeared and said, "Sire, you and our country are lost. The Tartars have defeated our forces and are quickly approaching." The assembly, on

hearing this, got alarmed and were in great terror, excepting the King, who called his friend Vanisa Mihály, and gave him the crown of St. Stephen and asked him to take it, together with the national treasures, out of the country, and pulling out his sword said, "The fate of the nation is in the hands of God, but its honour is in mine. Those who wish to die with glory for their country, let them follow me—but those who wish to live in disgrace can remain at home!"

At this moment thousands of people who previously were against the King, pulled out their swords, saying, "We will follow you wherever you may lead us. Long live the King! Hail to the country!" The people poured in from all parts of the country to the assistance of the King; but, alas! it was too late. The Tartars approached with the greatest speed, took one fort after another, and the flames of the burning towns and villages were already to be seen in Pest, while the cries of the people whom the Tartars were slaughtering were loudly heard. A short time afterwards a million Mongols faced the small Hungarian army of 6000 men, and tried to cross the river Sajó, but the Hungarians strongly opposed them.

The Magyars fought very bravely, and the King was always to be seen in the midst of the greatest danger. His generals fell one after another. The King, seeing that he could not resist the overwhelming numbers of the Mongols, retreated, taking refuge with his soldiers in a cave which the enemy, who were hunting for him all over the country, failed to discover.

In the meantime the Mongols were devastating the land, killing everybody who came in their way and setting fire to the places of worship and the nunneries where the women had taken refuge. Only those were saved who escaped to the Snow Alps, or who hid in some unknown caves. The Tartars were running over Hungary, Servia, and Bulgaria, but they did not find anything more that they could destroy, or any more people to kill, as the country was like a desert. It was then that the news reached Batu Khan that Octai Khan had died. He ordered at once his troops back to Asia, and so Hungary was saved from further destruction.

It was in the autumn, the corn was ripening, but there was nobody to gather it; the cattle were running about with no one to look after

them, and for miles and miles, nothing could be seen but the ruins of what had been before towns and villages. The people, hiding in the mountains, lived on grass and the flesh of their dead brethren. Béla, immediately he heard that the Tartars had gone, left his hiding-place and appeared on the soil. He went about for many days with a few of his followers trying to find traces of the villages, and collected together all the people that were left, whom he asked to rebuild their houses. He invited German settlers to his country, and a year or so after, when the country had almost resumed its usual appearance, the Tartars were again approaching. He at once directed his troops to move towards the Carpathian mountains, where he defeated them, they losing 52,000 men, whilst the remainder fled back to Asia.

Béla had afterwards to fight Bosnia, Dalmatia, Bulgaria, and his own son. He died at the age of sixty-nine. Perhaps never was death so welcome as to him.

Béla was followed by his son Stephen, Ladislas IV., and Andreás III., with whom died out the male line of the Árpád Dynasty, the founders of Hungary.

CHAPTER III.

THE ANJOU DYNASTY.

ANDREÁS'S only daughter Elizabeth having taken the veil, the people were once again asked to exercise their ancient rights and elect their sovereign. There were many candidates and pretenders, Czechs, Germans, Poles, Italians, etc. Some invited Charles Robert of Anjou and crowned him King, others elected Wenceslaus, the son of the Bohemian King of the same name, who entered the country, while another party crowned Otto of Bavaria. They each ruled in turn and in their squabbles the crown of St. Stephen was lost and fell into the possession of Ladislaus Apor, the Woiwode of Transsylvania. Otto, trying to secure it back, wanted to marry his daughter, and the Waiwode invited him to come to his court for that purpose, but instead of giving him his daughter and the crown, he thrust him into prison.

In the meantime the country was going from bad to worse. It was split up into various factions and parties, all siding with different kings for their own particular purposes, and the nobles, who had too much liberty granted to them under the Golden Bull, issued by *Andreas III.*, shamefully abused their privileges. They reinforced themselves in strong castles, had a regular army of their own and usurped the land, levying taxes on the people, the most powerful of these being *Matthias Csák*, who occupied almost the whole of Upper Hungary, and resided in the approachless castle of *Murány*.

When *Charles Robert of Anjou* (1309-42) was crowned for the fourth time King of Hungary, and this time with the real crown of *St. Stephen's*, given back by *Apor*, he had many difficulties to contend with in restoring peace to the country, and bringing the nobles to reason. He deprived them gradually of the lands which they so unlawfully held. *Matthias Csák*, however, still held a regular court, and it was not until 1312 that he was subdued.

Charles then turned his attention to the general welfare of the country. He exploited

the mines, raised commerce and industry to a flourishing condition, and created an army. He took up his residence at Székes-Fehérvár, and later at Visegrád, and introduced into his Court Italian pomp, so that the Hungarian Court during his reign was looked upon as the first Court in Europe, and people in other countries followed its example. It was at his Court where the Sovereigns of Europe used to congregate, and the destinies of the countries were decided there. He was nominated King of Naples, and also of Poland, but these titles in his time were practically nominal. During his reign, however, Ban Michael Bazarád, the ruler of Wallachia revolted against Hungary, and on being pursued by the Hungarians he managed to get them into a mountain pass unknown to them, where they were thoroughly defeated, and the King only escaped with his life through the loyal devotion of *Desiderius Szécsi*, who changed clothes with him. This defeat established the independence of Wallachia.

Charles Robert was followed by his son Louis, surnamed the Great (1342-82), whilst his second son, Andrew, became King of Naples, and married Johanna, the granddaughter of the

late King. His reign, however, was not of long duration, for he was murdered by aid of a treacherous plot, at which his own wife connived. Immediately Louis ascended the throne, he swore to avenge this deed. The various Italian princes and the German Emperor made an alliance with him, whilst Edward III. of England also encouraged him in carrying out his mission. He then entered Italy with a large army, occupied Naples, and punished all the malefactors with the exception of Johanna, who managed to escape, but she met with a just fate thirty-seven years afterwards.

Louis had to defeat the inroads of roving populations upon his country, such as the Tartars, and the Prince of Lithuania, who broke into Transsylvania. He also fought the Servians and Venetians and annexed Dalmatia to Hungary; Venice herself being compelled to send on every St. Stephen's Day 7000 ducats to the King of Hungary. Louis' Court was the centre of European culture and elegance. He was offered the German crown, which, however, he refused. His reign was one of the most prosperous epochs in the history of Hungary, for he encouraged art and industry, and improved

in general the condition of the country. He died leaving no male descendant. His daughter Mary was married to Sigismund, the grandson of the Emperor of Germany, who became subsequently King of Hungary (1395). His other daughter, Hedwiga, became Queen of Poland.

THE TURKISH INVASION.

Sigismund misruled the country and sold certain portions of it to the Poles. He was titular Emperor of Rome, and the first Hungarian King who had to face the Turkish troops, who were invading Europe under Sultan Bajazet. The first encounter took place at Nicapole, where the Turks were defeated; later on, however, at Great Nicapole, the Hungarian troops, who numbered only 10,000 men, had to face 200,000, and though they fought so bravely that 60,000 Turks met with death on the battle field, at last it was found impossible to resist the overwhelming numbers, and the battle was lost by the Hungarians. This did not, however, end the war. Indeed it was only the commencement. The Balkan States then—as now—being so very troublesome, and Servia and Bosnia with the Wallachians being either under

the Hungarian or Turkish sphere of influence, whichever of them made it most worth their while.

The Servian Woiwode having ceded Belgrade to Hungary, a new star that appeared on the horizon in the person of *Hunyady János*, was entrusted with the commandership of that fort.

HUNYADY JÁNOS.

The story goes that whilst King Sigismund was in Transsylvania he saw a pretty woman, the wife of a shepherd, to whom he gave his signet ring as a token of his regard for her. Soon afterwards she gave birth to a son, who was called Hunyady János. She subsequently went to Buda, taking her child with her.

One day the little fellow was playing with the ring which his mother had given to him, when a raven came and carried it off. The King, who happened to be near by, shot the bird, when he discovered his own ring which the raven had flown away with. He was surprised to see the little boy claiming the ring, and on finding out how it came into his possession he adopted him, and gave him a military education. It was this child who subsequently proved, as will be seen,

so great a hero. On the approach of the Turks, Hunyady was sent with an army against them, and at Nish and Nicapole destroyed the entire Turkish forces, consisting of 80,000 men. Later he expelled Sultan Murat from the Bánát, and subsequently, with an army of 24,000 men only, defeated the Sultan in his attack upon Belgrade with 130,000 men.

The King died at this time, and was succeeded by his nephew Albert (1437-39), who after two years' reign died. It was arranged that his widow was to marry Uladislaus, the King of Poland, who was to become King, and he entered the country, but the Queen, having in the meantime given birth to a son, repented of her promise. Uladislaus declared war against her, and the Queen being alarmed at this, took her child, together with the crown, and left them in the charge of the German Emperor. She subsequently sold the crown with certain territories to the German Emperor.

With the funds therefrom she brought many brigands into Hungary from Bohemia against Uladislaus, and these men pillaged and plundered the country and occupied many of the fortresses, which they would not surrender.

The German Emperor kept the crown, and the rightful heir thereto.

In the meantime the Turks invaded Transsylvania ; Hunyady led his troops against them, and, after a fearful struggle, the Turks were thoroughly defeated. In this battle Mezet Bey, the leader of the Turkish army, lost his life. Sultan Murat swore revenge, and *Abedin Shah*, the successor to Mezet Bey, entered Transsylvania and Wallachia with 80,000 men. Hunyady, however, was there to meet him. The battle commenced amidst cries of "Jesus!" and "Allah!" Both sides fought well, and it came to a hand-to-hand struggle, in which the Hungarians proved victorious, and Abedin Shah had to take to flight. The Sultan himself then entered the country with an enormous army. Hunyady fought on one side and Izak Bey on the other. Hunyady, with 12,000 horsemen, advanced and defeated Izak Bey. He then pushed forward and captured Nish and Sofia. Sultan Murat got quite alarmed, and entrenched himself, but sent various forces against Hunyady. They were, however, totally destroyed. Hussan Bey then led the entire force of the Sultan against Hunyady, who in the

meantime was joined by King Uladislaus. Fighting went on during one whole day and night, and ended in the defeat of the Turks, Hussan Bey being taken prisoner. The King returned to Buda in the company of thirteen captive Pashas and fifty Turkish flags, whilst the Turks fled back to Turkey. The fame of the victory of Hunyady spread all over the world, the result of which was that the Albanians revolted against the Turks, and a revolution broke out in Asia, which compelled the Sultan to lead his forces across the Bosphorus. In the meantime the Pope appealed to all the Powers to help the Magyars to prevent the return of the Turks to Hungary, and the Emperor of Greece, the Venetians, and Macedonians offered their assistance. Sultan Murat, seeing himself surrounded by so many enemies, sent envoys to Hunyady, imploring him for peace; but the latter sent them to the King, who called together an assembly for that purpose, and peace was concluded on very favourable terms to the Magyars, who got back their lost forts, received a large ransom for the Turkish captives, whilst the Hungarian authority over Wallachia was recognized. Hardly was the treaty made

known and the Turks gone when the Pope's envoys arrived and said that the Hungarians must fight the Turks. The Venetians, they said, were ready with their army to go to help them. The Hungarians, therefore, were forced against their will to renew the war, but this time they sent only 20,000 men, as they relied on the promised assistance. The King started for Nicapole, to Hunyady's assistance, and was joined by 10,000 Wallachians. On his way there an old woman prophesied that he would lose his life in the battle. The promised forces did not arrive, and the Hungarians were entirely left to themselves, with the Wallachians, to face Murat's forces, who, after having concluded peace in Asia, had come to meet them. The Hungarians were near Várna, and waited for the enemy. On noticing their approach, Hunyady placed himself at the head of the army, gave a large escort to the King, and at once led his forces against the Turks, who commenced to fly in various directions. Murat, immediately upon noticing Hunyady, intended escaping, but was stopped by one of his brave soldiers under threat of death. Hand-to-hand fighting took place, and Hunyady killed the Turkish commander. Whilst this was going

on, King Uladislaus made a false move and attacked Murat, and before Hunyady had time to arrive to the King's assistance, the battle was already lost to the Hungarians, the King having been killed in the fight.

This catastrophe had a most alarming effect upon the Hungarians, who got into a state of confusion, and in spite of Hunyady's bravery they were not able to continue the battle, and retreated. They were pursued by the Turks, and it was quite a miracle that Hunyady escaped. On his reaching Servia, George Brankovics, the Woiwode of that country, captured him, and wanted to give him up to Sultan Murat, but the latter, recognizing in his enemy a great hero, generously declined the offer.

Hunyady returned to Hungary, and was chosen as one of the captain-generals who ruled the country pending the accession of the new King.

In 1448, Murat's successor, *Amurat II.*, directed his troops against the Hungarians, having been helped this time by the treacherous Serbs. Hunyady's force consisted of 32,000 men, whilst that of the Turks was 150,000.

The first battle took place at Pristina, and

after a day's fighting the Magyars proved victorious, and 40,000 of the Turks lost their lives on the battle-field. Next day hostilities were continued, but this time it ended with the defeat of the Magyars, who had to retreat back to their own country. Mohammed II. having ascended the Turkish throne, and seized Constantinople from the Greeks, decided to conquer the whole world. He said, "Just as there is only one God in Heaven, there shall only be one ruler on the earth, and that shall be myself," and with this motto he directed his troops towards Servia. The Serbs, Bulgars, and Wallachians got alarmed at his approach, and their chiefs came and offered their co-operation to Hungary. Hunyady was in Transsylvania when the word reached him to proceed with his troops towards Bulgaria, in order to prevent the entry of the Turkish troops into Servia; and, after having defeated several Turkish forces, he returned to the Hungarian frontier, where the main force of the Turks was already collected.

Immediately the Turks saw Hunyady's banners they got alarmed and forced the Sultan to retreat to Sofia. Hunyady, however, crossed the

river and defeated them before they had time to join the force at Sofia. After this victory he returned to Hungary.

Sultan Mohammed, however, was not a man who could easily bear defeat, and later on he approached with 100,000 men, and commenced to bombard Belgrade. Hunyady at once gathered his forces together, and went to meet the enemy there. Fighting commenced with the greatest enthusiasm on both sides. There were ten Turks to each Hungarian, but after forty-eight hours' struggle, the victory belonged to the Hungarians. Next day the battle was continued, in which 40,000 Turks lost their lives, and Mohammed himself was wounded. He then retreated into Roumania, and thence to Turkey, leaving in the hands of the Magyars 300 cannons.

Shortly afterwards Hunyady died, having defeated the Turks ten times! His death was regretted by the whole of Europe. His son, Ladislaus, was left in command of Belgrade, but the enemies of his father, who were jealous of his success, intrigued against him with the King, and also made several attempts upon his life, which plots were discovered by him.

He was, however, subsequently condemned to death on the charge of his aspiring to the throne, though some time before the King had given a solemn pledge to the widow of Hunyady not to molest her son. It appears that the monarch had to suffer for breaking his oath, as the partisans of Hunyady, enraged at this cruel deed, revolted against him, and he had to fly to Vienna, taking with him Hunyady's younger son Matthias.

MATTHIAS.

After the death of King Ladislaus, Matthias became King of Hungary, and proved to be this wisest and most just of Hungarian rulers. Before continuing the war with the Turks, he consulted the various parties in his country, who all united hand in hand to support the monarch. He took Servia and Bosnia under his protection, and organized the First Hussar regiment by issuing a proclamation that every twentieth house in the country was to send a mounted soldier or a substitute in defence of the country, and so the word *Hussar* is derived

from the Hungarian word *Husz*—twenty—*Ár*, price or substitute.

Matthias was five years upon the throne without being crowned, as Frederick, the German Emperor, who had the crown of St. Stephen, would not give it up. It was only after he got a large sum of money and certain forts, and on the understanding that he or his descendants would be entitled to appoint a successor to the throne of Hungary in the event of Matthias dying without heirs, that the crown was restored. But Matthias deferred his coronation till he thought himself worthy to wear the crown of St. Stephen, and it was only after he had defeated the Turks in Bosnia that he crowned himself. He had again occasion to fight the Turks in Bosnia, and after defeating them he directed his troops towards Servia, and captured from the Turks the forts they had taken. He then returned to Hungary.

The Sultan prayed for peace, and sent envoys to Matthias with valuable presents, which he, however, rejected. The Croatians revolted against Hungary, but Matthias restored order. The Transsylvanians, too, declared them-

selves independent and had chosen a king, but Matthias was promptly there with his army and upset him, but, on his swearing fidelity to the Hungarian crown, he reinstated him as Woiwode. Matthias was also requested by the Pope to declare war against the King of Bohemia, which he did. Whilst he was engaged in Bohemia his enemies invited the son of the King of Poland to occupy the Hungarian throne.

Matthias smiled when he heard of this, and returned to Buda, where he calmly awaited him, and forced him to renounce his claims and return to Poland. The King of Poland afterwards entered Hungary with a large force, but had to implore for peace.

Matthias subsequently directed his troops against the Turks, who had already invaded some frontier towns of Hungary, and drove them away. After the victory, Sultan Bajazet concluded peace with him for eight years. In the meantime Matthias directed his troops against the German Emperor Frederick, who had devastated Hungary whilst the Magyars were engaged with the Turks.

Matthias conquered a great portion of his territory and occupied Vienna and other places. He then turned his attention to the welfare of his people, and established the first printing press, built many schools, and founded the first University. He was worshipped by all his subjects, and he very often used to mix with the peasantry. The story goes that one day, as he watched a peasant very hard at work, he said to his *entourage*, "Poor people, how hard they have to work!" "Well, sire," was the reply, "they are accustomed to it." "Well, let us try and plough," said the King; and he and his ministers commenced to do so, but the latter did not care for the work, and soon became very tired. "Ah," said the King, "we have only ploughed for a short time and you are tired, whilst these people are compelled to do so throughout the day and during their lives to earn a livelihood!"

Matthias invited the Cumanains, a kindred tribe of the Magyars, who had been compelled to leave Hungary at the time of the Tartar invasion, and had settled in Turkey, to return to the country. He gave equal rights to everybody, and had a Jew for the minister of his household. He encouraged art and science and had

a wonderful collection of books. Under his rule the country continued to flourish.

He died in 1490, but the saying is still on the lips of the Magyars, "Matthias is dead, and with him the cause of Justice."

The Turks, who had been threatening Hungary for so long a time, now invaded the country again under Suleiman, with 200,000 men. After the battle of Mohács, in 1526, where the Hungarians were totally defeated, King Louis II., while retreating, was thrown from his horse into the river and met with death, and the Turks were masters of the country all along the Danube up to Budapest (which they held for over 150 years).

CHAPTER IV.

THE HAPSBURG DYNASTY.

FERDINAND, Archduke of Austria, claimed the crown as an inheritance of his wife's, who was a descendant of the Árpáds. He was crowned, but he had a great opponent in Zápolya János, the Woiwode of Transylvania, who had been asked by an influential party to occupy the throne. Both ruled in turn with varied luck. The Austrians having supported Ferdinand and driven Zápolya out of the country, Zápolya in his turn, on other occasions, did the same with Ferdinand. The Turks accepted presents from both, and helped the one who gave them the most. Ferdinand promised a tribute to the Sultan Suleiman to leave the Magyars in peace. But later on the Sultan came with an army of 130,000 men, on his way to Vienna, and bombarded the town of Kószeg for over three weeks, which was defended by Jurisich with 700 pea-

sants only. After the Turks had suffered heavy losses the Sultan sent for Jurisich, complimented him upon his bravery, left off bombarding the town, and returned to Turkey. Though, after the capture of Mohács, the Turks commanded the Danube towns and districts, nevertheless they had to encounter heavy fighting in other parts of the country, with the villagers who had encamped themselves on their waggons, from where they commanded good positions. It was a desperate struggle, in which men, women, and children took part, and caused the death of many thousands of Turks, but ultimately they were overcome by the overwhelming numbers of the enemy. Buda was taken by treachery fifteen years after the capture of Mohács, and the Turks then divided the portion of the country which they held into fifteen departments, each department having a Pasha, and the Pasha of Buda being the chief of all.

The Turks imposed heavy taxes upon the people, and if they did not pay them their wives and children were carried off to Constantinople. On the other hand, the King of Hungary still maintained his rights, and the Magyars had to pay him taxes, and very often

also to a pretender, or to several, who invaded the country at various times. These were the burdens the brave Magyars had to bear, and they were never sure for one day of either their lives or their property.

Later on the Turks attacked Temesvár with 50,000 men, which was defended by Losonczy with 2200 men. They fought most bravely, but ran short of powder. Losonczy applied to the King and the Prince of Transsylvania for help, but in vain. He then sent a letter to his wife, who sold everything she possessed, and sent powder to her husband, but it was captured by the enemy, who shortly afterwards stormed the fort.

At Drégely, Szondy György fought desperately, and when Ali Pasha asked him to surrender, and said that he would grant him his pardon, he replied, "All I ask of you is that you will have me buried with Christian rites," and he then burned all his property, in order that it should not come into the hands of the Turks, said his prayers, had the church bells tolled, and awaited with a handful of men the large number of Turks who invaded the forts, where every Hungarian fought till he died.

At Eger (Erlau) the Hungarians were more successful. Ali Pasha, joined by Ahmet, bombarded the little town with 150,000 men, Eger was only defended by Dobó with 2000 men, consisting chiefly of peasants from the neighbourhood. Before the arrival of the enemy they had taken off the roofs of the houses, so that they could not be set on fire, and they assembled in the open market, and were made to take oath that they would fight until death, and not surrender to the enemy.

The Turks bombarded the fort and fired 120 guns, but the Magyars would not surrender. After eighteen days Ahmet Pasha sent a letter, asking them to surrender, which letter was burnt by Dobó unopened. Ahmet then directed his entire force to attack the fort. They climbed on to the walls, and were repulsed by the few soldiers and the women and children, who each had a share in the fighting, for though they could not use swords they poured boiling water and threw stones upon the enemy. Ahmet then said, "I cannot fight the Hungarians, for God fights with them, moreover I can fight men, but not women!" and he left the town.

But the proudest page in the Hungarian history is the defence of Szigetvár. The Turks attacked that fort in 1556, but they had to retreat with heavy losses. Suleiman subsequently came with 90,000 men and 300 guns. Zrinyi Miklós defended the fort with 2500 men only.

Before the arrival of the Turks the Hungarians all swore that they would either have victory or death. For about nine days the Turks were bombarding the fort, but they could not take it. Ali Pasha offered Croatia and Slavonia to Zrinyi if he would surrender, but the offer was declined by the great hero. The Turks then climbed the walls of the fort and showed to Zrinyi his own son, who was taken prisoner, and whom they threatened to kill before the eyes of his father if he would not surrender; but Zrinyi replied, "Even if you kill my whole family before me I will not surrender." The Turks invaded the fort and slaughtered many Hungarians, but Zrinyi, with his handful of men, attacked them in a most desperate manner, and repulsed them with heavy losses. The Sultan, on seeing this, got so alarmed that he fell down dead. He who had hoped to kill Zrinyi met with his death

through the latter ! The Turkish commander kept the Sultan's death a secret, and he put him on a chair with his crown on his head, so that the soldiers who passed could see him, though they did not know that he was dead.

Fighting continued, and Zrinyi was left with only 300 men and no guns, but he would not surrender. He and his comrades, seeing there was no chance of resisting any longer, then joined their families, in the tower of the fort, killed their wives and daughters, in order that they might not be taken by the Turks alive, put on their holiday attire, and, with drawn swords, opened the gate of the fort, struggling with the Turks, and lost their lives.

As the Turks entered the fort in search of Zrinyi's treasures, it was blown up, and over 3000 of them were buried beneath its walls. The Turks buried with respect the bodies of Zrinyi and others, and sent the head of the leader to the Grand Vizier. Under the walls of Szigetvár lay buried 30,000 Turks.

The Turks were later on attacked by Sigismund Báthory, the Prince of Transsylvania, who joined the Hungarian, Austrian and Roumanian forces, and at a battle near

Giorgova, drove the enemy on to the ice of a river, which gave way, and the Turkish troops were lost.

In the meantime the Waiwode of Wallachia and the Hospodar of Moldau joined with Transsylvania, and formed a powerful army of 60,000 soldiers, who opposed the Turkish invasion, and pursued them to Bucharest and Giorgova, where the Turks were thoroughly defeated.

Later on, 150,000 Turks, under the leadership of the Grand Vizier, were defeated by Pálffy Miklós, and driven away from the various forts, and, indeed, almost from Buda. The Sultan then came himself with an army of 150,000 men, but met with the same result. Pálffy had already attacked Buda, and made the Pasha a prisoner, but he had to retire from the battle-field through ill health, and died soon afterwards.

During Rudolph's reign (1576—1604) the Hungarians were not troubled much by the Turks, but had to draw their swords against their own King, who persecuted the Protestants. The people were led respectively by Báthory István and Bethlen Gábor, princes of Transsylvania. The latter, having practically occupied

the whole of Hungary, was elected King, but refused to accept that title. The religious persecution continued under different rulers afterwards, and specially under Leopold I. (1657—1705), who abused the privileges of the Magyars. He made a treaty with the Turks, by which they practically ruled over certain parts of the country, and things in general were decided in Vienna without consulting the Hungarians. The King's adviser (Lobkovitz) used to say, "Faciam Hungariam Germaniam pauperem et catholicam!" So matters went on until the Magyars could not tolerate it any longer, and revolted against the King, in which, among others, the famous Rákóczy took part; but the revolutionists were soon defeated by the King's forces, and some of the best families, whose fame was known in the history of Hungary for over 500 years, were unmercifully tried by an Austrian court and condemned to death. The country was afterwards ruled with much severity, and burdened with higher taxes by the Austrians than the Turks. Hungary was treated like a conquered province. This was the state of affairs until the people led by Thököli again revolted against the King, and obtained possession

of the greater part of Hungary. Thököli afterwards, with the assistance of the Turks, bombarded Vienna. Leopold, on the approach of the Turks towards Vienna, took refuge at Linz, and left Prince Charles of Lothringen to defend the capital. The Turkish forces consisted of over 150,000 men, with 8000 tents, in the centre of which there was a large tent in purple, from which Kara Mustapha watched the Turkish guns bombarding Vienna for seven weeks; but at last John Szobieszky, the King of Poland, arrived with 26,000 men, and with his assistance the Turks were driven away from Vienna, and leaving 60,000 men on the battle-field, retired to Buda. Thököli, however, was still fighting in certain parts of Hungary against the King's forces, and his wife also (Zrinyi Ilona), who held out for a long time in the fort of Munkács, but most of the people deserted them, and the result was that the greater portion of the Hungarians joined the King's flag and attacked the Turks at Buda, where they were reinforced by German, French, English and Spanish soldiers, numbering in all 85,000 men. The Turks, on the other hand, only counted 16,000 men, and though they resisted strongly under their

brave leader Abdurrahman, and got assistance from the Grand Vizier, Suleiman Pasha, after nine weeks' struggle, in which their wives and children took part, they had to surrender, and for the first time for 145 years the Hungarian flag was again hoisted on the castle of Buda. After this victory Prince Charles took one fort after another, and the Grand Vizier had to take flight. This ended the wars for some time.

In 1687 there was a grand procession at Buda, solemnizing the recapture of that town after the Turks had inhabited it for 150 years. Prince Charles soon afterwards started with 63,000 men against the Turks in other parts of the country, and at Mohács, the very place where, 160 years before, they annihilated the Hungarians, becoming masters of the greater part of Hungary, they were thoroughly defeated. In that battle sixty-eight guns and 600 tents fell into the hands of the Magyars, and the numbers of dead left upon the battle-field by them were sufficient to form quite a hill. The result of this victory was that Transsylvania, which had been separated from Hungary since the first battle of Mohács, was then restored to the Hungarian Crown. Soon after, the Assembly at Pozsony recognized

the Hapsburg dynasty as the rightful rulers of Hungary, and at the same time upset that part of the Golden Bull which Andreás granted, viz. that should the King at any time deprive the Hungarians of their privileges, the nation should be authorized to rise against him. Some time afterwards the Turks were attacked at Belgrade, which place they surrendered after desperate fighting, and the Grand Vizier retreated to Sofia.

Later on the Bánát and Bosnia were retaken, the Turks were pursued into Servia, Nish, and the whole of Servia, Macedonia, Herzegovina, and Roumelia was reconquered. Prince Charles was on the point of starting for Constantinople, but died suddenly. The Turks, however, with the assistance of Thököli, recaptured some of the forts, and were again on their way to Hungary when they were thoroughly defeated, in which struggle the Grand Vizier, Ibrahim Pasha, and seventeen other Pashas, together with 20,000 men, lost their lives. The war was again renewed, but resulted invariably in defeat for the Turks, and finally they had to give up all the forts in Hungary, only keeping the Bánát.

The Turks would have had to clear the country but for the cruel and barbarous manner in which Leopold ruled over the Hungarians, which was the cause of Thököli's invasion several times with a Turkish army ; and after the defeat of his forces, when he had to take refuge in Turkey, his step-son, Rákóczy II., who only commenced the revolt with 250 men, spread the revolution in the country and took one fort after another, and even bombarded Vienna. There was hardly any resistance on behalf of the Austrians as the troops were then employed in a war with the French about the Spanish succession, and so Rákóczy became master of the country and even issued coins with the word *Libertas* thereon. This was the state of affairs when Leopold died ; who, though saving his country from the Turks, placed on it such burdens that the people were worse off than even under Turkish rule, and would have been glad to see the Turks back again. They at least, during their occupation, did not interfere with the Hungarian Courts of Justice, which were allowed to meet side by side with theirs, whilst Leopold deprived them of that, upset the whole Hungarian constitution, and

sent hard-hearted men to the country who delighted to shed the blood of the Hungarians. It is no wonder, therefore, that the Magyars sided with those heroes who tried to overthrow so despotic a ruler, and welcomed even their old enemies the Turks, who, compared with the new ones, were their friends.

JOSEPH I. (1705-1711).

UPON his accession offered to re-establish the Hungarian laws and procedure, but the Hungarians, who were then so victorious against the Austrian troops, would not listen to any proposition. The English ambassador, Stephen, was asked to see Rákóczy to induce him to make peace, and his wife, who was an Austrian captive, was liberated. The Emperor also offered him a dukedom if he signed the peace. But Rákóczy replied, "I am not fighting for myself, but for the freedom of Hungary, and the separation of Transsylvania from that country."

The Emperor was willing to grant every freedom to Hungary, but would not listen to the separation of Transsylvania. The struggle went on for years. Rákóczy occupied almost the

whole of the country, and was elected "King of Hungary and Prince of Transsylvania;" and it was decided that Hungary should be separated from Austria. Louis XIV. and Peter I., the Czar of Russia, offered assistance to Hungary, but they neither of them kept their promises. Rákóczy was offered the throne of Poland, but refused to accept the same till he had fulfilled his mission to Hungary. The Emperor begged for peace several times, and promised to grant freedom to Hungary, but Rákóczy wanted the Powers to guarantee it also, to which the Emperor objected. At last Rákóczy's wheel of fortune turned, he was defeated by the Emperor's forces and had to fly to France and subsequently to Turkey, where he died, and was buried in his mother's grave. This established peace in the country, and the Emperor granted an amnesty to those who had taken part in the revolution.

It was in (1723) the reign of Charles III., who had no male descendants, that the Pragmatic Sanction law was introduced, by which the female descendants can ascend the throne. The Pragmatic Sanction also guaranteed to Hungary the right to be ruled in accordance

with its own constitutions, regardless of the other provinces of the Emperor.

MARIA THERESIA.

Maria Theresia (1740-1780), at the age of twenty-three, became the ruler of the Austrian Empire, the German Netherlands, Toscania, Lombardia, and Hungary. On her accession to the throne she was menaced on all sides. The King of Bavaria objected to the Pragmatic Sanction law, and put in some claim to the crown. Frederick II. wished to acquire Silesia, the King of Spain wanted Toscania, and the King of Sardinia aimed at Lombardia; even the King of Poland, for whom the father of Maria Theresia fought with France and lost thereby Lothringen, joined with the rest of the pretenders and wished to have a share of the booty. Maria Theresia defied them all and accepted their challenge, but at the first battle her forces were defeated, and all her possessions, except Hungary, were invaded.

The young Queen just then gave birth to a son, and with him she went to the ancient capital of Hungary, Pozsony, and though the Hungarians still remembered the tyrannical

hands of the Austrians, and though all the countries asked the Hungarians to desert her too, and thus to upset the Austrian Empire and the Hapsburg dynasty, yet when Maria Theresia came to Hungary with her little son, attired in Hungarian costume, and appealed to the Magyars, they pulled out their swords and said, "Vitam et sanguinem! Moriamur pro rege nostro Maria Theresia!"

Ere long the Hungarian army, consisting of 80,000 men, faced the joint French and Bavarian forces who were before Vienna, and after they took 10,000 French prisoners they drove them out of Bohemia, and Maria Theresia crowned herself as its Queen. They then invaded Bavaria, and the King, who only the day before had crowned himself Emperor of Germany, had to take to flight.

Some time afterwards Maria Theresia concluded an alliance with England, Holland, Sardinia, and Saxony, against France, Prussia, and Bavaria. The Hungarian troops had driven the French across the Rhine and occupied Alsace, whilst another detachment marched towards Frederick the Great, who had been thoroughly defeated in Bohemia with a loss

of 10,000 men, and the same fate awaited the Bavarians. Later on the Hungarian troops occupied Berlin, and all the Queen's enemies implored for peace. She then turned her attention to the internal welfare of her country, established several universities and schools, improved the condition of the peasantry, who were then treated by the magnates almost as slaves, established many orphanages, and made good roads, altogether devoting herself to the welfare of the land, both socially and politically. She was particularly fond of the Magyars, and grateful to them. Her name is still known to every peasant in the Hungarian kingdom.

Her son Joseph II. (1780-90) was not so popular, for he never crowned himself King of Hungary, as his mother and other previous rulers did, simply calling himself Emperor, and tried to Germanize the whole empire. He had the magnates especially against him, as he abolished to a great extent the peasant serfdom that unjustly existed then, and made the magnates pay taxes from which they were exempted before. He established many schools and had the peasants educated, and encouraged the industries which were quite in the back-

ground, the breeding of horses and cattle, regulated the flow of the rivers, and improved agriculture. Though he was a good ruler the Hungarians did not recognize his acts as legal, he not having consulted parliament in the matter, but before his death he re-established the Hungarian rights, and sent the crown of St. Stephen, which was at that time in Vienna, to Buda.

During his son Leopold's short reign, however, the magnates gained again the upper hand, and re-introduced the peasant serfdom, and refused to pay taxes.

It was the misfortune of Francis I. to sit on the throne at the time when the French revolutionary spirit spread all over Europe, including Hungary.

Then came the Napoleon period, and the Austrians lost all their Italian possessions, together with Istria, Dalmatia, Tyrol, and Swabia.

Soon afterwards, however, they caused Napoleon's troops to retreat several times with heavy losses. During the whole crisis the Hungarians loyally assisted the Austrian

cause, and rejected Napoleon's offer to rise for the National Independence. After the war the Austrians showed their gratitude to the Hungarians by again assuming a power over Hungary that did not by right belong to them, and to that end used the name of the Emperor, who, as a matter of fact, was willing to accede to the wishes of his Hungarian subjects, but was prevented doing so by his advisers, and matters relating to Hungary therefore were dealt with in Vienna without consulting the Hungarian Parliament, which was not called together for ten years. The public schools were in decadence, and the books had to be submitted to the Austrian censor before their contents could be taught, and the Hungarian language was neither taught nor spoken, Latin being preferred. This state of affairs could not go on very long, and some of the distinguished men decided to remedy matters by educating the nation, which would enlighten them as to the abuse of their privileges. The ever-remembered Count Széchenyi was the means of founding the Hungarian Academy of Sciences, which Institute took the matter of education seriously in hand.

CHAPTER V.

THE HUNGARIAN WAR OF INDEPENDENCE.

FERDINAND V. (1836), the successor to Francis I., after his accession to the throne, brought in many reforms to the administration of the country, improved the towns, established schools, and made the Hungarian language, which was then in decadence, the official language of Hungary. Though this was an improvement in the position of the country, nevertheless it did not as yet satisfy those who had its welfare at heart, and desired to establish perfect constitutional freedom in which rich and poor would equally share. Baron *Vesselényi* was among the first to stir up the public by patriotic speeches, which were not permitted by the law. He was thrown into prison where he lost his eyesight. Then followed Louis Kossuth, a young law advocate, who commenced to spread Liberalism by compiling a newspaper, which

had to be written and manifolded, and circulated privately, as its printing was prohibited by law. He brought out another paper afterwards, but it did not at first command a larger circulation than 100 copies. He was then prosecuted by the Government and thrown into prison, but was released soon after and became the editor of the first liberal paper sanctioned by the Government, and entitled *Pesti Hirlap*, in which he advocated the emancipation of the peasants, the rights of the nation, and the equality of citizens.

He did not think it right that the rich people should be exempted from taxes and military duties, whilst the poor should have to carry the burden of both. His views were shared by a large number of liberal-minded people, and were sanctioned in Parliament in 1842. He subsequently formed a liberal club and got many adherents, who used their influence as to the election of liberal members throughout the country, of which he became the leader. In 1847, Parliament was opened by Ferdinand in person with a Hungarian

speech, and at that time the Government party were strongly in the majority. This circumstance did not discourage Kossuth by any means, and his party increased day by day, having been impressed by his wonderful orations and also inspired by the national writers, including the famous poet Petőfi.

It was just about that time when the Parisians upset the Orleans dynasty, and the desire of freedom spread to all the countries. The Viennese claimed constitutional freedom and attacked the military forces, after which the Emperor decided to grant them their request. The news spread also to Hungary, where the members of the liberal party met, and decided to claim a free press; a responsible Ministry at Pest; the annual assembly of Parliament; the equality of all classes and creeds before the law; and the emancipation of the peasants. This programme was favourably received by all. The students marched to the only printing establishment at Pest, and insisted that it should be printed without the interference of the censor. Towards evening a large party went to the Town Hall, asking the authorities to sign the resolution, and to

allow a meeting to be held there, which was granted; and the resolutions thus signed were distributed amongst the people. They then went to Buda and claimed the release of Jancsics Mihály, who was imprisoned for publishing things not authorized by the censor. The governor acceded to their request, and it was also agreed to abolish the office of censor. The same evening a performance was held in the National Theatre of a piece, the production of which was prohibited by the authorities owing to its revolutionary spirit. The band played the Rákóczy march and the Marseillaise, and the entire audience sang the revolutionary poems of Petőfi. Next day the people claimed the re-establishment of the National Guard, into which they at once formed themselves. They asked for guns, but on their being told by the authorities that there were only 500 in all at their disposal, the populace, which already consisted of about 25,000 souls, said that unless they got guns they would break into the arsenal, but they were pacified by their own leaders. The same night the town was illuminated, and streams of people walked in the streets shouting, "Long live the

Independence,' and the national flags, inscribed with the same words, were flying from the roofs, and instead of the Austrian eagle the Hungarian arms were placed over the public buildings. It must be pointed out that the revolution was not directed against the sovereign, but against Austrian despots, who deprived Hungary of her rights, much against the wishes of her ruler. Austria had at that time her troops in Italy, where they had to fight the Lombardians, Venetians and the Sardinians, therefore she had no available forces to suppress the national rising; and as the revolution was not directed against the sovereign, and the leaders maintained order and prevented bloodshed, the Powers could not interfere. The Hungarian Assembly sent its resolutions to Ferdinand, who accepted them, and appointed the Hungarian Ministry, consisting of—

Count Louis Batthányi, Minister President.

Louis Kossuth, Minister of Finance.

L. Mészáros, Minister of War.

B. Szemere, Minister of the Interior.

G. Klauzál, Minister of Commerce.

Count Stephen Széchenyi, Minister of Communication.

Alexander Deák, Minister of Justice.

Prince Paul Esterházy, Minister of Foreign Affairs.

The popular palatine, Archduke Stephen, who was a Hungarian at heart, was appointed Viceroy.

Ferdinand himself closed the National Assembly in person with a Hungarian speech. The King was quite satisfied with the state of affairs, but his Austrian Ministers plotted against the Hungarians. At the time the Ministry was constituted, the Hungarian Government had only 15,000 soldiers at their disposal and 40,000*l.* in the Treasury, and still the Austrians asked them to send 40,000 soldiers to Italy and to contribute 10,000,000 fls. annually towards the Austrian National debt. They also incited the Ban of Croatia against Hungary; and though both the Emperor and Viceroy declared his acts illegal and deposed him from his post, nevertheless he, in conjunction with the Serbs in the Bánát, revolted against the Hungarians, having been secretly assisted all the time by the Austrians. The Hungarian Parliament was summoned, and 2,000,000*l.* was voted, and also 200,000 soldiers for the

national defence. The people came from the various parts of the country and offered their services voluntarily, and in a little while they were trained soldiers. When the Austrian troops returned from Italy, Ferdinand listened to his advisers and changed his attitude towards the Hungarians. The man Jellasich, who only a very short time before was declared by him to be a rebel and deposed from his office as Bán of Croatia, was requested to enter Hungary and restore order. Jellasich invaded the country with his men, who pillaged and plundered the towns and villages.

In the meantime Kossuth and his followers were not idle; they travelled through the country, and through their patriotic speeches thousands of people left their homes and joined the ranks.

It was just then that the Austrians had decided to send Count Alexander Lamberg as special military commissioner to Budapest to take over the command of both the Hungarian and Croatian armies to prevent any further collisions, and though the Hungarian Parliament acceded to it, the people, who were opposed to the same, got so enraged that they lynched the

Imperial Commissioner on his arrival at Budapest. Jellasich, who had twice as many soldiers at his command as the Hungarians, being aided by Austria, attacked the Hungarian forces, but was thoroughly defeated, and he had to ask a three days' truce, which time the brave Croatian gentleman utilized in escaping with his men to Austria. It would have been very easy for the Hungarians to pursue and punish him, together with the Austrians who fraternized with him, especially as the revolution broke out in Vienna, and Ferdinand had to abdicate in favour of Francis Joseph, but the Hungarians remained loyal to the King, and therefore respected his Austrian territory. The Austrians, however, as soon as they had subdued the revolution in Vienna, had available troops to send to Hungary.

About that time the Hungarian forces already numbered over 200,000 men, consisting of students, priests, peasants, and Hungarian soldiers who were serving under the Austrians in Galicia and Italy, but on hearing that their country was menaced, deserted their barracks and ran to its rescue. The Hungarians hastened to occupy the principal forts. Soon after-

wards the Austrian troops invaded Hungary on several sides; Prince Windischgrätz entered with 60,000 men from Austria, the second force came from Galicia and another from the Danube district in the Bánát, where they joined forces with the Serbs and the Wallachians in Transylvania, who revolted against the Magyars. The Hungarian troops, not being properly trained, could not resist the overwhelming numbers of the Austrians, and had to retreat to Buda, which afterwards was occupied by Prince Windischgrätz. The Prince, on entering the castle, said "*Finita la Comedia,*" but it appears he did not find it a comedy at all, for though his troops were successful at first against the Hungarians, the consequence of which was that the Hungarian Government took refuge at Debreczen, the Austrians, however, were subsequently beaten at every point, and Hungary, almost entirely cleared of the Austrian troops, proclaimed itself independent. Austria then appealed to Russia, who sent large forces which were at first shamefully beaten, though ultimately, after several months' severe fighting, the Hungarians had to surrender, and after the surrender of Görgei at Világos the Hungarian War of Independence was at an end. We all

know what followed; how miraculously Louis Kossuth and some of his followers escaped and took refuge on Turkish and others on British soil, where they were treated with the hospitality, which the Turks and the sons of Albion have always accorded to those who struggle for their political rights. Others, who were less successful in their escape, were most mercilessly treated by Austrian officials, who had not even given the chance to the condemned politicians to appeal to the generous heart of Francis Joseph, who has never yet signed a death-warrant without protestation. His Majesty no doubt would have saved the bloodshed of many thousands of Hungary's bravest sons had opportunity been given to him, but it was not to the interest of some of the usurpers to acquaint His Majesty with the real facts, and they therefore continued their bloodthirsty deeds, and not content that some of the greatest noblemen in Hungary, such as Count Louis Batthyányi and many others were summarily executed, they confiscated their estates as well. Hungary was treated by the Austrians like a conquered province, and was governed against its constitutional rights. The country was in a state of siege from the year 1849 until 1854,

and the Hungarian language was abolished from all public schools and Government offices, and German introduced instead.

In the meantime the Hungarians have not forgotten on their part to jeopardize the Austrian interest in every direction, and, as a matter of fact, they have never recognized Francis Joseph as their King, he not having been crowned with the crown of St. Stephen in accordance with the Hungarian Constitution. Francis Joseph would have granted the Hungarians their national rights long ago, had not his advisers taken advantage of his youth and prevented him from carrying out his heartfelt desire. His Majesty, however, did everything in his power to conciliate the Hungarians, and in 1856 he proclaimed an amnesty against the political offenders, and in the following year he decreed the restoration of their estates, and further steps were taken to study the wishes of the Hungarians. In 1859 other concessions were made, notably as to provincial Governments in Hungary, and they were given free administration as to their educational and religious rites in the Magyar tongue.

In 1860 the *Curia Regia* were reinstated,

and finally, in 1861, the whole Constitution was restored to Hungary and its dependencies, Transsylvania, Croatia, and Slavonia. The Hungarian Parliament, which had been closed for so many years, reopened its gates. These concessions, however, did not satisfy the Magyars, who wanted perfect autonomy for their country, and as the Emperor could not accede to such a request, Parliament was dissolved, and, in order to prevent a repetition of 1849, stringent measures were again adopted. The Hungarians refused to pay taxes, which therefore had to be collected by military aid. In 1865 the Hungarian Parliament was opened by the Emperor in person, who gave his assent to the Self-Government of Hungary, but further details had still to be arranged, and the war which broke out between Austria, Prussia and Italy in 1866 prevented these from being carried out.

On the strength of the Emperor's promise to accede to the wishes of his Hungarian subjects, the Hungarians fought most bravely in Germany and in Italy for the Austrian cause, but the disorganized system that then existed in the Austrian army was the cause of their defeat, and the dissolution of the

German confederation, over which Austria presided for so many years. The final result of this was that a perfect autonomy for Hungary was reinstated in 1867, and the Dual System was introduced, by which Hungary received perfect freedom and independence as to the administration of its affairs without any interference from Austria, and became, so to say, a partner in the newly-formed Austro-Hungarian Monarchy.

The Austro-Hungarian Dual Monarchy, as also described in the able *Memoir* on Francis Deák, to which Sir Mountstuart E. Grant-Duff wrote a preface, is constituted as follows :

I. The Common Ministry for the Austro-Hungarian monarchy consists of a Minister for Foreign Affairs, for War, and for Finance.

II. In each half of the monarchy there is a separate Ministry of Worship, of Finance, Commerce, Justice, Agriculture, and National Defence, headed respectively by a Minister-President of the Council.

III. The Lower House in the Austrian Reichstrath consists of 353 members, in the Hungarian Diet of 444, now chosen in both cases by direct election.

IV. The Delegations, composed respectively

of sixty members from each half of the monarchy, are elected annually from amongst their parliamentary representatives of the majority in each province by the members of the two Houses of the Austrian and Hungarian Legislatures.

V. The two Delegations, who meet alternately at Vienna and Budapest, deliberate separately, their discussions being confined strictly to affairs of common interest, with regard to which the Delegations have the right to interpellate the Common Minister and to propose laws or amendments. In case of disagreement between the two Delegations the question of policy at issue is discussed by an interchange of written messages, drawn up in the official language—German or Hungarian—of the Delegation sending the message, and accompanied by an authorized translation in the language of the Delegation to which it is addressed.

VI. If, after the interchange of three successive notes, an agreement between the two bodies is not arrived at, the question is put to the vote by ballot without further debate. The Delegates, of whom in a plenary session there must be an equal number present from each

Delegation, vote individually, the Emperor-King having the casting vote.

VII. By virtue of the present definition of common affairs, the cost of the diplomatic service and the army, except the Honvéds (militia) is defrayed out of the Imperial revenues, to which Hungary contributes a proportion of 30 per 100.

VIII. With reference to the former, it is stipulated that all international treaties be submitted to the two Legislatures by their respective Ministries; with reference to the latter, that whilst the appointment to the military command of the whole army, as also to that of the national force of Hungary, is in the hands of the Sovereign, the settlement of matters affecting the recruiting, length of service, mobilization, and pay of the Honvéd army (the militia) remains with the Hungarian Legislature.

IX. Those matters which it is desirable should be subject to the same legislation, such as customs, indirect taxation, currency, etc., etc., are regulated by means of treaties, subject to the approval of the two Legislatures. In cases where the two parties are unable to come to an agreement, each retains the right to decide

such questions in accordance with their own special interests.

X. In common affairs, the decisions arrived at by the Delegations (within the scope of their powers), and sanctioned by the Sovereign, become thenceforth fundamental laws; each Ministry is bound to announce them to its respective National Legislature, and is responsible for their execution.

It should be here mentioned that the late great and lamented Hungarian statesman, Deák, and also the late Count Beust, have by their personal efforts contributed a great deal to these concessions being granted.

The Hungarian Parliament was reopened in 1867, and the late Count Julius Andrassy, the very man who escaped to England from the noose of the hangman, became its Prime Minister, and subsequently, as we all know, took the Office of Foreign Affairs in the Dual Monarchy, and played an important part in the history of Europe.

In June, 1867, the Emperor and Empress entered in great state the town of Buda, and were crowned with the greatest pomp with the Apostolic crown of St. Stephen.

Since then perfect harmony exists between Austria, Hungary, and their dependencies, and the Emperor-King Francis Josef, who ascended the throne in a year when everything seemed to be against him, and subsequently lost his German and Italian possessions, is now at the head of a powerful Austria-Hungary. His Majesty has managed to conciliate all the various nationalities of different religions and creeds, treating them all with perfect equality, and is in consequence idolized and worshipped by all his subjects. The Hungarians are now preparing for the great event of celebrating the *Millennium* of the foundation of the Hungarian kingdom, and Francis Joseph will have the proud consciousness that a more noble, wise, and beneficent ruler never sat upon the throne of Árpád !

CHAPTER VI.

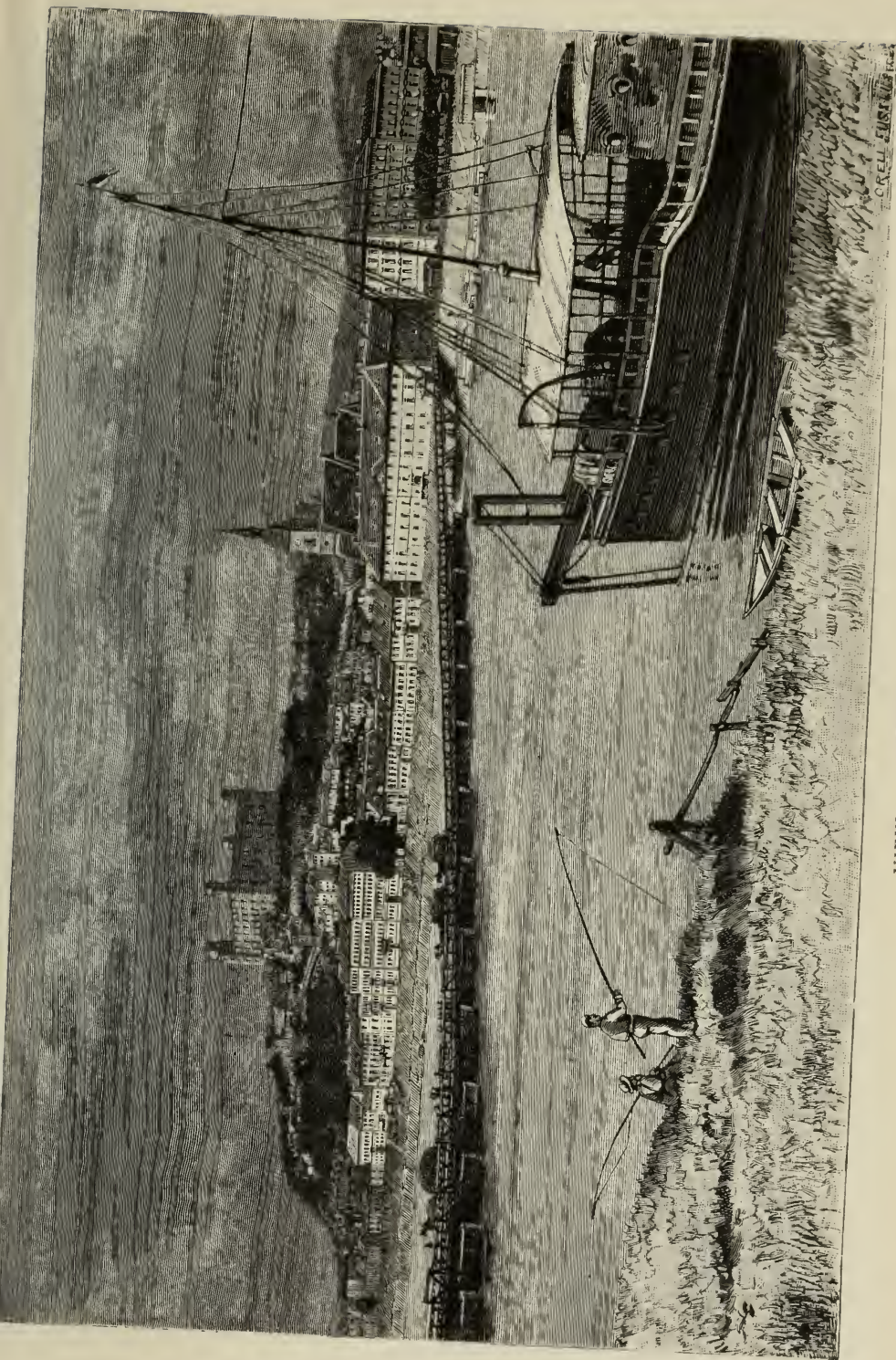
HUNGARY AND ITS PEOPLE.

THERE is no country in Europe which offers so much novelty to those visiting it for the first time, both from a picturesque and mediæval point of view, as Hungary. Everything seems different to what one is in the habit of seeing in other countries. On reaching the Hungarian frontier you are struck by the different aspect of the scenery, the way that the soil is cultivated, and above all by the people who still adhere to their ancient customs and manners. But to have a thorough idea of the country and its people, it is necessary to travel through it, for it must be borne in mind that Hungary and its dependencies consists of seventeen different nationalities and sects, the principal being, the Magyars, Slovaks, Roumanians or Wallachians, Bulgarians, Croatians, Serbs, Ruthens, Germans, Italians, Armenians, and Gipsies. These nationalities, with the ex-

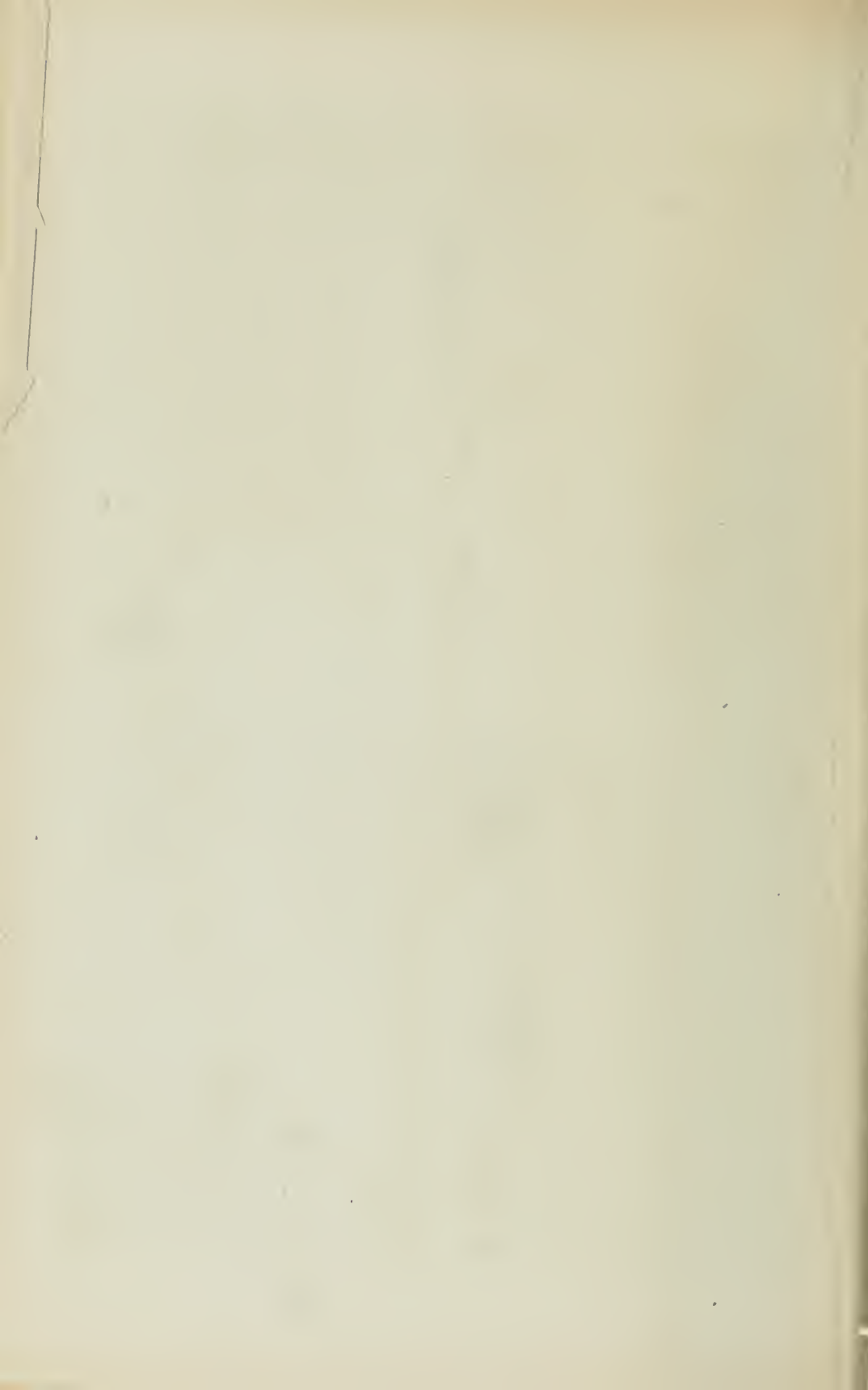
ception of the latter, form separate settlements in the various parts of the country, and differ in customs, manners and language from each other.

In former days it was very difficult even for a Hungarian to be understood in his own country, as each of these nationalities spoke a language of their own. Latterly, however, the Hungarian Government has introduced the Magyar tongue as the official language, and made it compulsory in all the schools and Government offices, so that the present generation all speak the Magyar in addition to their own tongue. It will be seen by this that the Magyars are the ruling race in Hungary, and this is not only from the fact that they are the conquerors of the land, but by reason of their intellectual superiority, and their numerical strength in proportion to the rest of the population. I therefore contemplate giving a short description of that portion of Hungary inhabited by them, dealing principally with their manners and customs before I present the other nationalities to the notice of the reader.

The Magyars are fond of the plains, and occupy the banks of the Danube and Tisza



VIEW OF POZSONY (PRESSBURG).



(Theiss), the two largest rivers in the country, where I shall ask the reader to follow me.

FROM POZSONY, THE ANCIENT HUNGARIAN
CAPITAL, TO BUDAPEST.

The journey from Vienna to Budapest, along the Danube, is most interesting. Pozsony (in German Pressburg) is the first important town, being the ancient capital of Hungary, where the Kings used to be crowned. It was there that Maria Theresia, when menaced almost by the whole of Europe, appealed to the Hungarian Assembly, and the Magyars pronounced the celebrated dictum, "*Morianur pro rege nostro Maria Theresia.*" There is an ancient fort here which is now in ruins, said to have been erected before the Magyars occupied Hungary. Pozsony had the first printing establishment in Hungary, and the first newspaper of the country was published there. The town contains many objects of interest, not the least among them being the Királyhegy (Kings' Hill). It was here that the Kings of Hungary, after their coronation, took the oath of fidelity to the nation, pulling out the sword of St.

Stephen, turning to the four points of the globe, and saying, "I will defend my country wherever it may be attacked with this sword, which the nation has given into my hands."

In the summer the country all around is very charming, there being extensive vineyards, orchards, gardens, and cultivated fields.

The inhabitants of Pozsony and its neighbourhood are a mixture of the Slovak and German element, but they are now acquiring the Hungarian language and habits.

Not far from Pozsony along the Danube, and on the way to Budapest, we come across Győr and Komárom, which may be classed as the first two pure Magyar towns. Komárom has the strongest forts in Hungary, which was built in the early part of the twelfth century. A few hours afterwards, Budapest is reached by way of Esztergom, the latter town being the place of residence of the Hungarian Primate, and possesses a magnificent cathedral.

BUDAPEST AND ITS PICTURESQUE SURROUNDINGS.

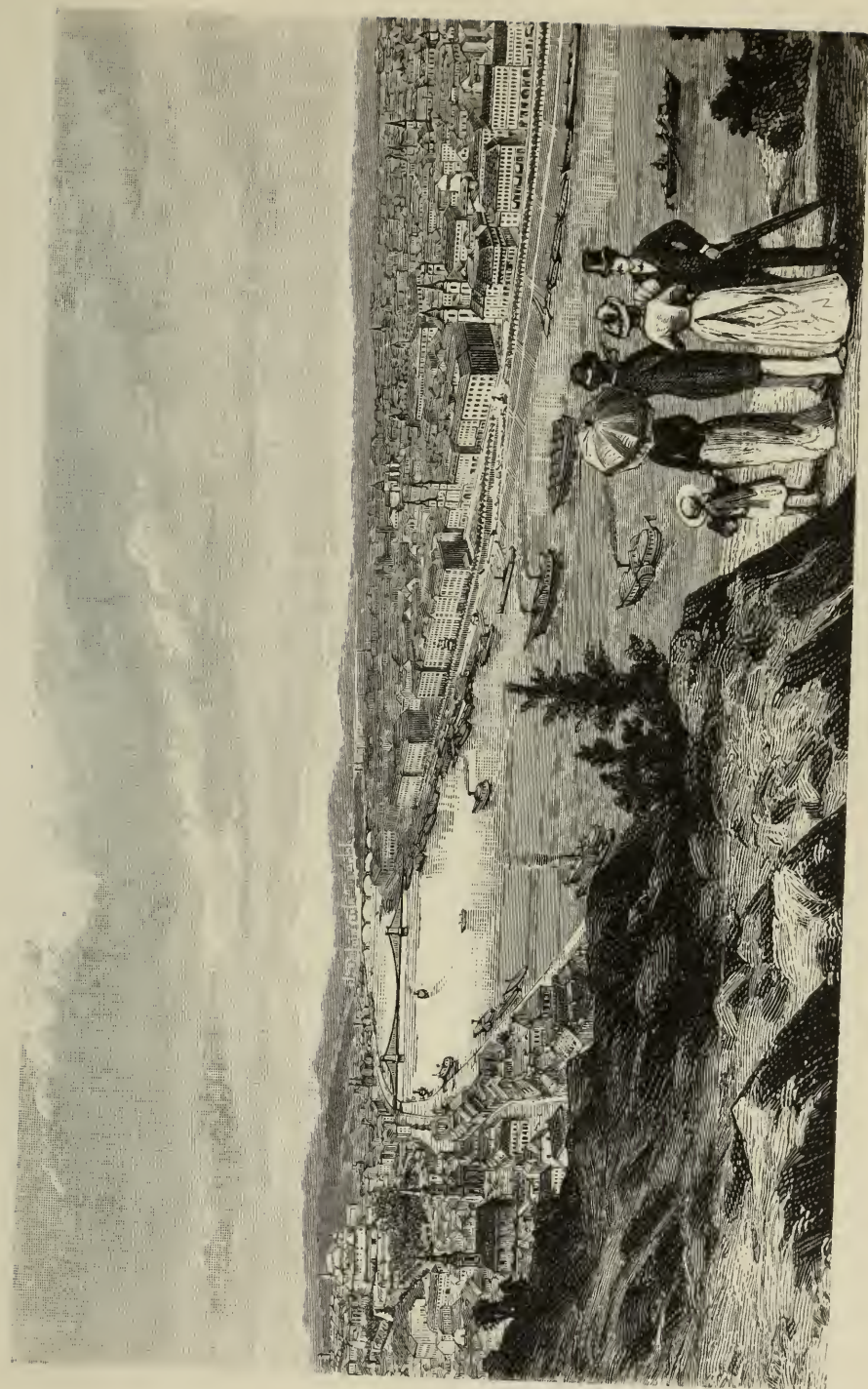
Budapest can safely be said to be one of the loveliest and most interesting cities in the

world. As you approach the town on the Danube steamers, a most glorious panorama is spread before your eyes. You see numerous pleasure boats running to and fro on the lovely blue river. On one side is ancient Buda, where on a rocky hill is to be observed the fort and the Royal Castle. On the other, seated among its beautiful terraces and gardens, is its sister town, Pest, which is connected with Buda by a gigantic suspension bridge. At a short distance rises the picturesque island called Margit-Sziget, and to complete the beauty of the spectacle which nature has presented, there are the Svábhegy (Schwabenberg), Gellérthegy (Blocksberg) and other mountains to form a background to the lovely picture.

On landing at the quay you will be struck by the mixed appearance of the crowd, comprising Hungarians, Serbs, Roumanians, Bulgarians, Slavs, and other Hungarian nationalities, most of whom are attired in their picturesque national costumes; and you might almost fancy it to be a carnival day. Instead of meeting the arrogant officials one is in the habit of encountering abroad, you will see the polite *rendőrs* (policemen) in their

pretty uniform and smart hats with the national colours on their arms.

As you are driven to your hotel in the fiacre, drawn by two fiery Hungarian horses, you will be struck by the imposing buildings situated amongst lovely boulevards, squares and streets, that can bear comparison with those of Paris or of any city in the world, and you will be surprised to see that there are quite as tempting shops as in the French capital, and that the traffic is as great as that of Vienna. But in order to form an idea of the agreeable life of the city, and to see its various interesting features, one must remain there a few days. The great charm of the place is its variety. On the terrace of a restaurant facing the Danube, you can have a kingly dinner for two shillings, and the characteristically wild music of the Hungarian bands, which are neither called "Red" nor "Blue," but simply "*Czigánys*" (Gipsies) will prove a good digestive agency. There are capital theatres, the "National Theatre," which has the strongest cast, and is maintained by the Government, and also the "*Nép Színház*" (People's theatre), where only Hungarian



VIEW OF BUDAPEST.

national pieces are performed, the "Grand Opera," which has been built recently by the Government, and a large number of Variety theatres, café concerts, etc. The town contains a fine Museum, Scientific Academy, University, Law Courts and many art treasures with which I shall deal later on; an ancient specimen of Gothic architecture in the church called the "Pfarrkirche," and a lovely *Város liget* (town park) which has always the gay aspect of the *Champs Elysées*, and on Sunday the races there are more interesting than those of *Longchamps*.

Ancient Buda. Buda, which can be reached either by the way of the suspension bridge, or by means of little boats going to and fro, is well worth seeing, as in addition to the Fort and the Royal Castle it contains many imposing public buildings and the celebrated Császár-fürdő (Emperors' Baths), and Lukácsfürdő (Lukácsbath), the former springs were already known in the time of the Romans. There are numerous mineral springs, amongst others the well-known *Hunyady János*, *Æscolop*, *Franz Joseph*, *Victoria*, etc.

It is at Buda where the Turks held their Porte for 150 years, and a relic is still pre-

served in the shape of a Mohammedan tomb, to which dervishes pay yearly pilgrimages. From here are to be seen the picturesque slopes of the Svábhegy, with its vineyards and pretty villas scattered about, the so-called Rákosmező (plains of Rákos) where in ancient days the Hungarians held their assembly in the open air, the beautiful panorama of the Danube with its picturesque islands, the huge suspension bridge, and the lovely palaces, gardens, and terraces that stretch along the quay.

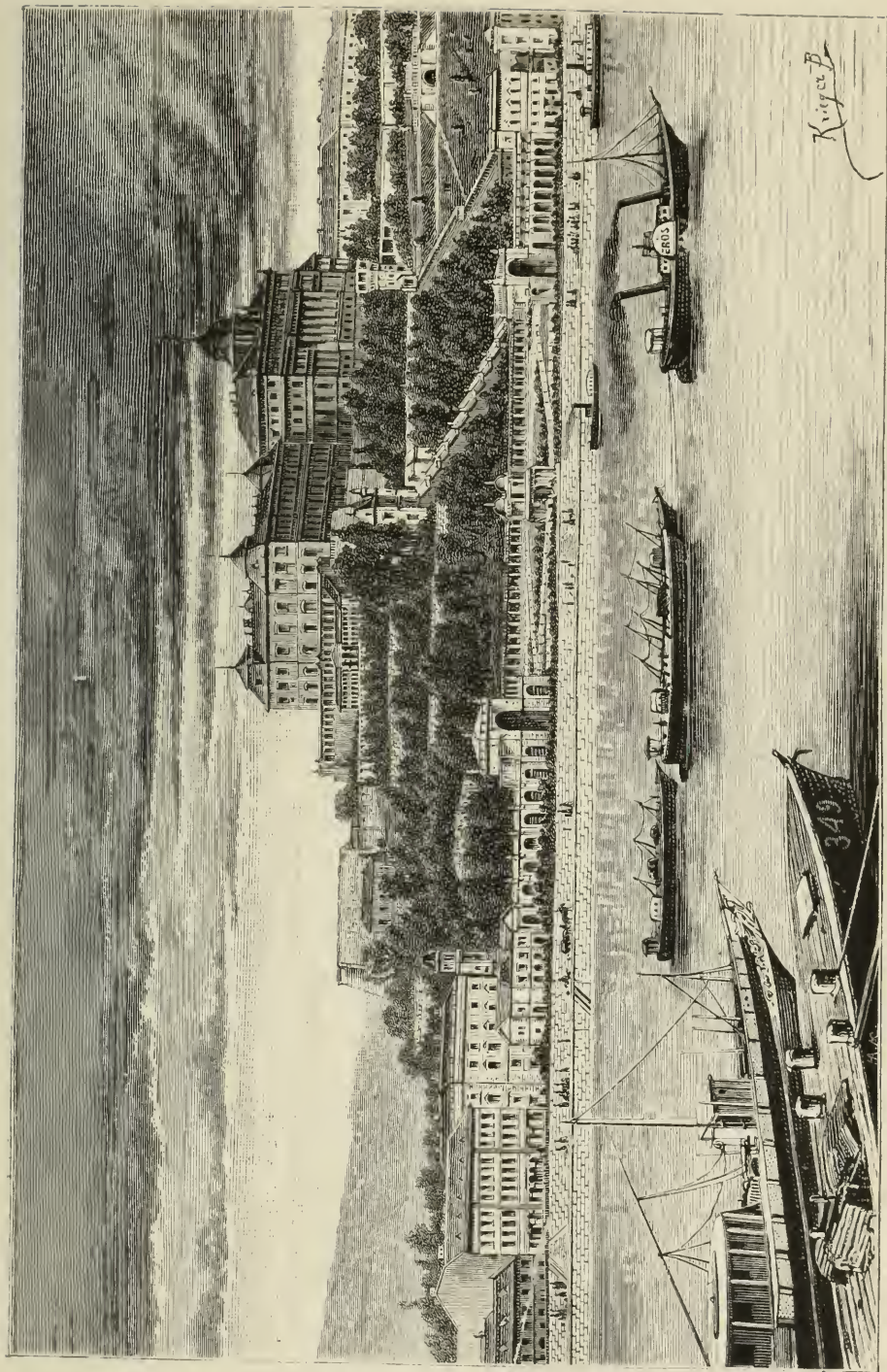
The *Margit Island* contains hot sulphur springs and a bathing establishment. There is a fine hotel and restaurants, and the people of Budapest flock here on Sundays and enjoy themselves in true Hungarian fashion. Of course the *Czigánys*, who are met in every restaurant at Budapest, are not wanting here. The situation of the island is perfectly unique, and there is no capital in Europe which possesses such an attractive retreat. The Turks evidently put a very high value upon it, and during their occupation of Hungary the Pasha of Buda had his *harem* here. Poor Princess Marguerite, who founded a monastery on this island, would have risen from

her tomb had it been in her power to avenge herself for the insult offered to the sacred ground. However, the Turks have been turned out, and the Hungarians have handed over the *harem* to the Pasha who left Buda in great haste, though this clause was not inserted in the treaty. The Margit island is now a pleasure resort. *Tempora mutantur!*

Now let us return to Budapest, and have a stroll along its streets, the lovely avenues and squares. A stranger will observe that all the shops and streets bear Hungarian names and signs, and if you enter a shop and speak German, the people, naturally affable in disposition, will bluntly reply in Hungarian. Of course, if they know you to be English or French, and you speak to them in German, they will not refuse to answer you in that language; but the idea is repugnant to them that Hungarians should not speak their native tongue, and if it happens to be a German, they say, "Let him learn Hungarian." Magyarism has taken so much hold in Budapest recently that all those who bore German names have translated them into Hungarian. For instance, "*Roth*" (Red) is now "Vörös," "*Schwartz*" (Black")

“Fekete,” “Weiss” (White) “Fehér,” etc. People carried it to so great an extent that they made up their minds not to buy from shopkeepers who used German names. Streets of German nomenclature have also been rechristened, and the German theatre at Budapest, prior to its having been destroyed by fire, has frequently been the scene of disturbances, as the students have repeatedly made demonstrations protesting against performances in German, and the authorities, who got tired of repeated skirmishes with them, were pleased that this fire settled the question. It will be seen from this that our Teuton friends are not great favourites with the Magyars. Strange to say, at Buda, only divided by the Danube from Pest, the German language rules supreme.

At the hotels, which are most numerous and luxurious, almost every language is spoken, and indeed you can partake at the “Hungaria,” or “Queen of England,” of a purely English dinner, and be attended upon by a waiter who knows English as well as a waiter at the “Langham” or any other similar establishment in London. They are very polite to everybody, and the only distinction they make to those who fee them liberally is to give them

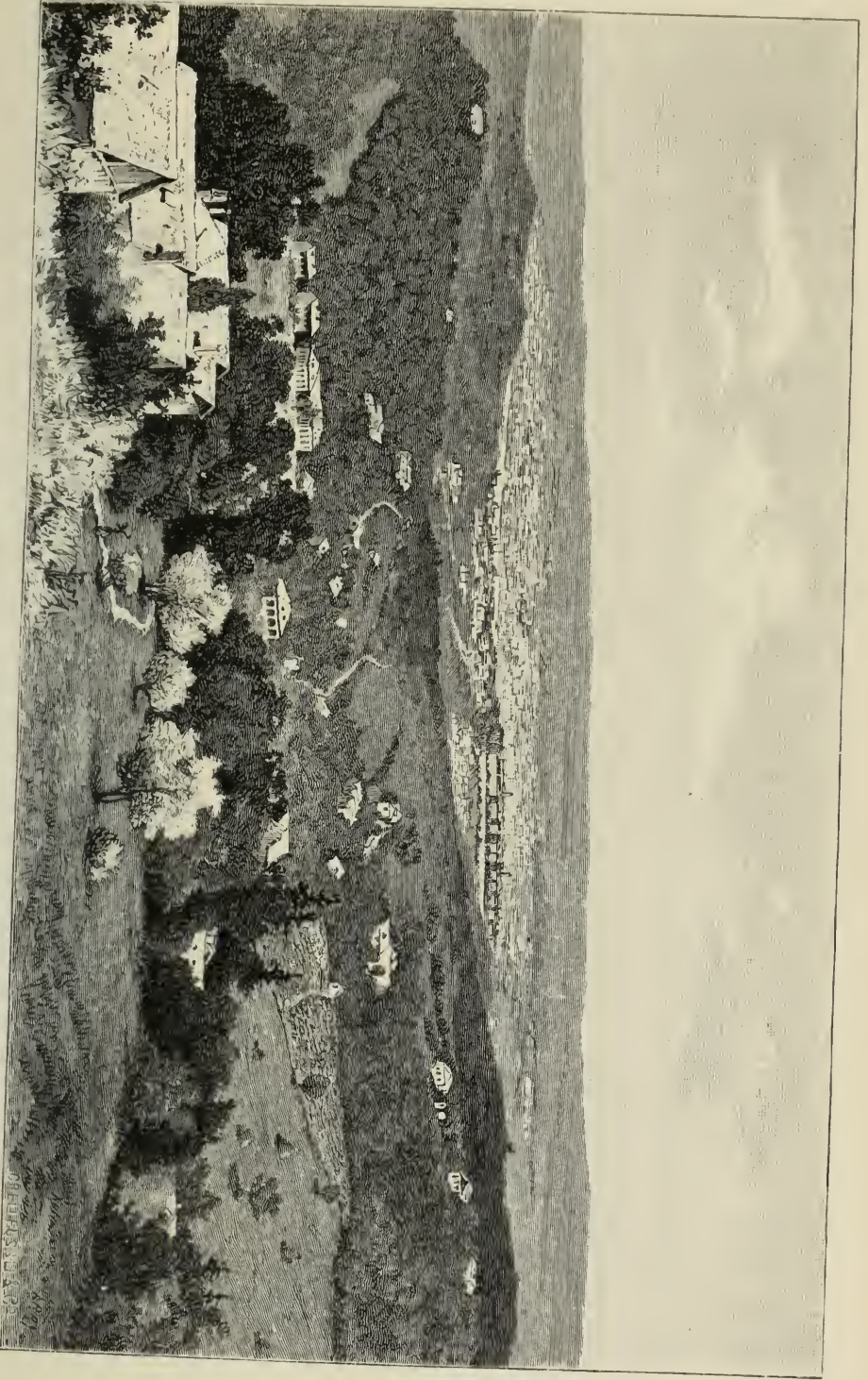


ROYAL CASTLE OF BUDA.

a higher title. For instance, if you give a waiter two or three kreutzers (a halfpenny) which is considered a decent fee, he will call you *Tekintetes Ur* (Respected Sir), a title that every educated man possesses by Act of Parliament. By giving him five or six kreutzers you blossom into "*Nagyságos*," which, literally translated, means "Highness," but is a term used to the lesser nobility. In fact, every lady in Hungary is addressed by courtesy "*Nagysád*," which conveys the same meaning. If you ever want to be a "*Méltóságos*," or "*Nagyméltóságos*," titles to which only a Count or a Cabinet Minister are respectively entitled, you have to give to the *Pinczér* (waiter) ten kreutzers, in round sum, *2d.* It will be seen from this, that people have not so much to pay for their titles in Hungary as an Englishman in Germany when addressed as "My Lord." Perhaps this is the reason why Englishmen say that titles are very cheap in that part of the world, though I can assure the reader that in spite of the liberality of their distribution by the waiters, a title cannot be bought for any price in Hungary.

Society at Budapest is very pleasant both in summer and winter, especially during the latter season, as there are numerous carnival

and skating rink parties, and the visitor can then see more of the Hungarian magnates, who during the summer months are mostly upon their country estates. English people are special favourites of the Magyars, because the Hungarian is as liberal-minded as the Englishman (the Hungarian Constitution having been granted about the same time as the English), and like all Britons he is a fine rider, good sportsman, and above all is always ready to acknowledge the kind hospitality shown by the English to the Hungarian refugees in 1849. Almost every educated Hungarian speaks English fluently, and imitates the English in dress. There is quite an English colony at Budapest, and also an English church and club. The Gresham Life Assurance Society and other Insurance Companies have large offices there, and several well-known English firms, such as Clayton and Shuttleworth, etc., have branch factories there. But I shall not detain the readers any longer at Budapest. My object is to give a picture of true Hungarian country life, and for that I shall have to lead them into the Alföld (the Lowlands), the heart of Hungary, which is occupied by Magyars only.



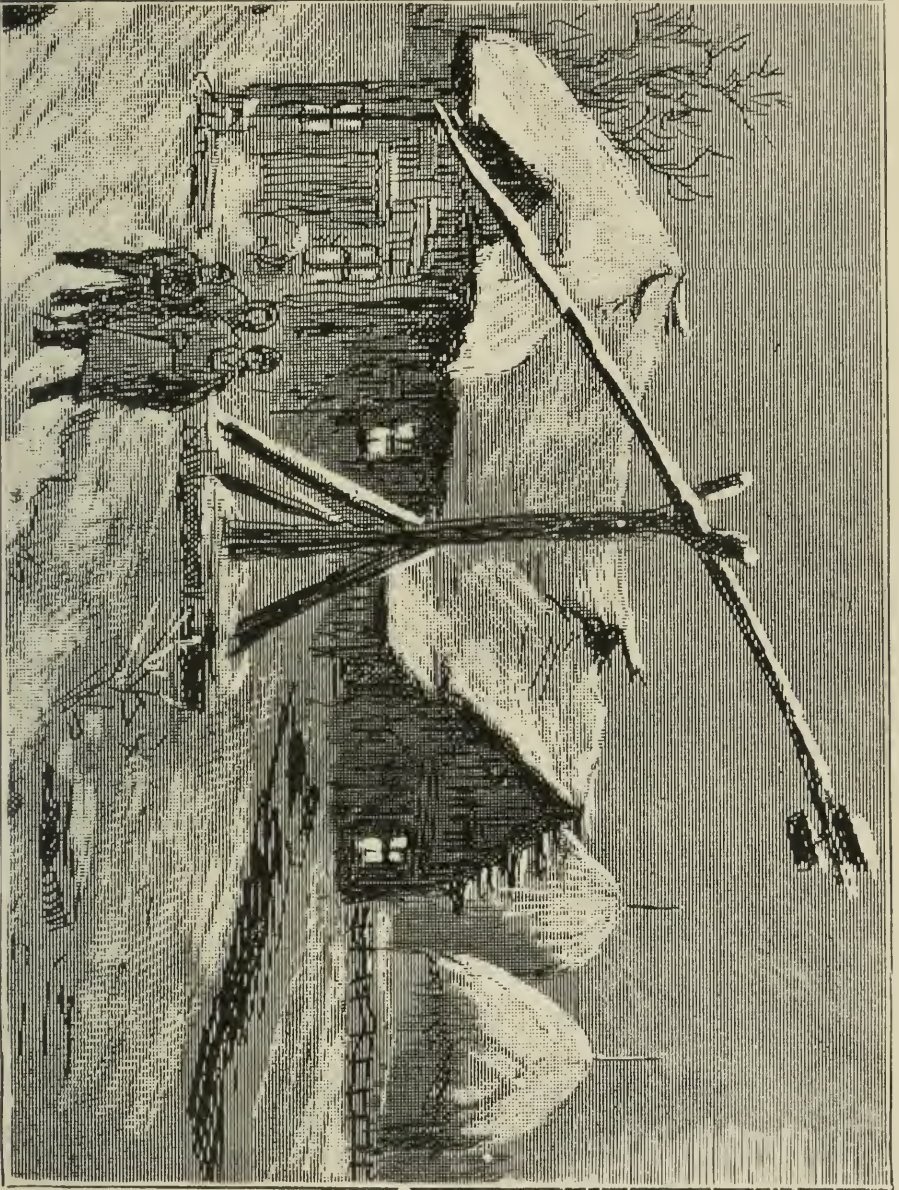
BIRD'S-EYE VIEW OF BUDAPEST.

CHAPTER VII.

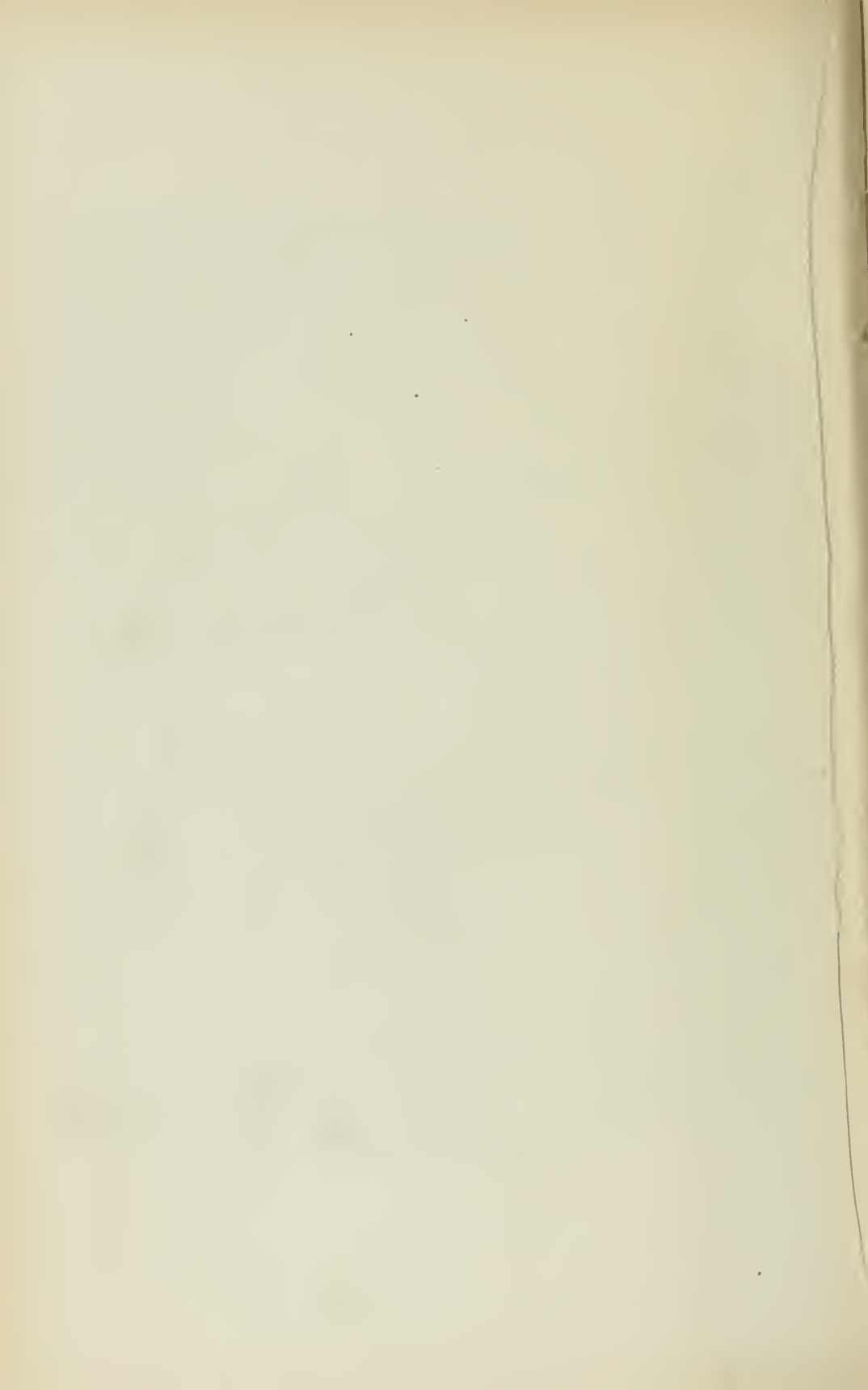
THE MAGYARS AND THE ALFÖLD (THE LOWLANDS).

THE Alföld, which occupies an area of 35,000 square miles, offers more interest to those who may find their way there than any other country. You will not find huge mountains and wild scenery, but everything is quite novel and unique of its kind. As the Carpathian mountains excel the Alps in picturesque grouping, so do the plains of the Alföld in comparison with those of other countries. In order to realize their grandeur they should be seen in summer, when everything is green. A railway passes through the whole of the country, and a certain portion can be reached by the Danube steamers, which is, of course, the most comfortable mode of travelling, and we shall have an opportunity of availing ourselves of both routes later on, but to see the district thoroughly, and to gain an insight into the habits

and daily life of the peasantry inhabiting that district, one should go by carriage. True, it will not be found very easy and speedy travelling, for the wheels of the conveyance will frequently sink deep into the sand of the roads that nature has made, and one must be prepared to put up with such discomforts as were generally experienced in mediæval times, but the traveller will be otherwise rewarded with the view of the vast expanse of corn, wheat, maize, and hemp fields, now and then intermingled with rows of gigantic sunflowers, which are stretching before his eyes for miles and miles in every direction. He will hail with delight the appearance of a solitary stork by a pool, for you can travel from morning till night without seeing a village, and the only thing that changes now and again the monotony that rules supreme is a lonely cottage surrounded by sheaves of corn and stacks of hay. It is the dwelling of the peasants who are labouring in the distant plains, and who during the daytime leave their domicile to be guarded by ferocious dogs, who would sadly infringe all the muzzling orders. Let those beware who would dare to attempt an entry without the consent of their owners.



A PUSZTA [FARM-HOUSE] IN THE WINTER.



You may now and then see a deserted house, which, judging by its appearance, has been a *csárda* (inn) at one time. It appears as though its owner must have exhausted his patience in having to wait a week or two for a traveller, and had left it deserted. The embers of the fireplace, however, will point to some *vándorlegény* (wanderer) or chance visitors who had been here in search of shelter. THE ALFÖLD, as various writers have remarked, reminds one of a sea. You can only compare the extensive cornfields, which stretch in a straight level far as the eye can reach, to the ocean. Just as the traveller looks from a vessel to catch a glimpse of any distant steamer, it is the same with the travellers in the Alföld, eagerly looking for a sight of a cottage, and when the wind sweeps the cornfields, you might almost imagine you saw the gale stir the waves of an agitated sea. As you proceed slowly in the vehicle, admiring the lovely sky, unsullied by any cloud, you may be interrupted in your meditations by the tinkling of the bells of the herding sheep, and the melodious sounds of the shepherds' flutes. These herds, as a rule, are enormous; they often number thousands and thousands of

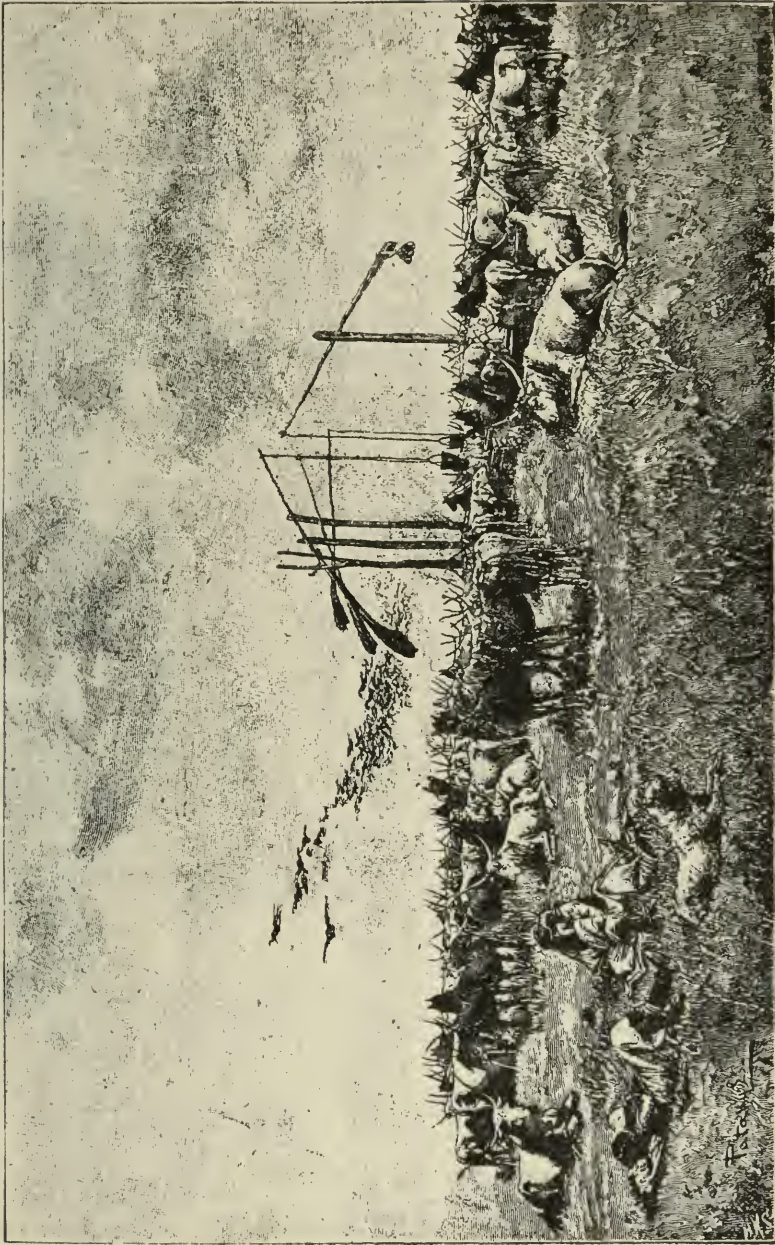
sheep. In order to form an idea of their magnitude it may not be out of place to relate the following anecdote:—

A German nobleman once visited a Hungarian magnate, who took him over his extensive domains. The Teuton was quite amazed at seeing such a vast territory on which the best of *Indian* corn, tobacco, and potatoes were grown, and said, “I thought that I was the largest estate-holder in Europe, and I see now that my own is but a tenth part the size of your property; but of one thing I am certain, that you have not as many sheep as I have.” Upon his telling his Hungarian host the number he possessed, the Magyar sent for his steward, and said, “Pista, can you tell me how many sheep we have?” “I am afraid,” replied the steward, “I could not tell this without writing to the stewards of the various *pusztas*, and as there are over thirty it would take some time before I could report about it.” “Now, Pista, can you tell me the number of shepherds?” interrogated the Hungarian count. “Yes, I think I can do that,” answered the steward. It then transpired that they exceeded the number of the sheep owned by the German potentate!

The story may appear strange, but it is a perfect fact that some of the Hungarian noblemen possess as much as 50,000 acres of land, and it would be impossible for them to say straight off the quantity of herds of sheep, cattle, and foals, which run about in full enjoyment of liberty on their extensive estates. The *puszta*, though uninteresting as it may be from a pleasure-seeker's point of view, possesses special charms which one cannot find in mountainous parts. Alexander Petőfi, Hungary's greatest poet, describes the same in many of his poems, amongst others in one entitled "Az Alföld" (The Lowlands). I would not dare to attempt to give a true translation of the poem, as, apart from the fact that the Hungarian language abounds in idioms, which lose their value in any other tongue, it would require a more gifted pen than mine to worthily interpret this greatest of Hungarian national poets. I shall therefore only give a sort of prose version, which will make the reader form some idea of the picturesque and unique appearance of the Alföld. The poem runs thus :

"What are to me the wild Carpathian mountains with their pine trees? I may admire

them, but not love them. Nor does my imagination wander down into their valleys. Down in the interior of the vast and ocean-like plains, *there* I am at home, and *that* is my world. If I look at the endless plains my thoughts fly far away, and near to the clouds. I see between the Danube and the Tisza the smiling picture of the plains. Under the Fata Morgana sky the herds of the Kuns are grazing near the wells. I hear the tramp of the furious riding csikós (cowboy) and the clacking of their whips. Near the puszta in the lap of the breeze the corn ears are rocking, and with their bright emerald tint they joyfully crown the land. Here come at twilight the wild ducks who are driven away from their rest among the reeds by the swaying of the wind. Beyond the farms in the depths of the puszta stands a lonely Csárda. It is visited by the thirsty *betyárs* (tramps), who go to the Fair of Kecskemét. Near to the groves of the birches you see the melons glittering in the sands. Here, close by, nestles the bird undisturbed by the children; here is cultivated the maidenhair plant and the blue cornflower, and the lizards come to take shelter from the broiling sun under their roots. Far



AT RESI.

away, where the sky touches the earth in mist, the blue orchards are to be seen. Behind them the spires of the churches of the distant towns stand out in dim fog-like streaks. You are beautiful, Alföld! At least, you are beautiful to me. Here I was born and cradled, and here I would have my eyelids closed, and my tomb raised."

The Alföld is very flat and is almost on a level with the sea, but in some parts, especially near the Tisza district, there are to be found a few hills, which are invariably called the Devil's Hill, the Tartar's Hill, and the Turk's Hill, as the saying goes that they were formed out of the bodies of the Devils, Tartars, and Turks, who were once classed by the Hungarians into one category. The soil in general is very fertile, and produces in great abundance corn, wheat, oats, barley, Indian corn, tobacco, hemp, millet, beans, lentils, melons, and also grapes. It is also a great breeding place of cattle, sheep, horses, and pigs, the numbers bred being somewhat fabulous. In the southern part, however, there are waste sand plains extending sixty kilometres in length and about seventeen in width. This part may be safely called the

greatest desert in Europe, for far and wide nothing but sand can be seen, over which sand hills are constantly formed and destroyed by the wind. It would be a most interesting sight to watch these hills moving about, were it not for the fact that one has to struggle against the dust clouds brought forth by the whirlwind.

In this district wells are rather scarce, and altogether the wanderer would almost imagine himself to be in the desert of Sahara. But in order to give a true picture of the Alföld puszta and the sudden changes in its aspect, brought about by the weather, I shall quote Professor Hunfalvy, who describes the same in the work which owes its existence to the late Crown Prince Rudolf, entitled, "The Austro-Hungarian Monarchy," somewhat in the following manner:—

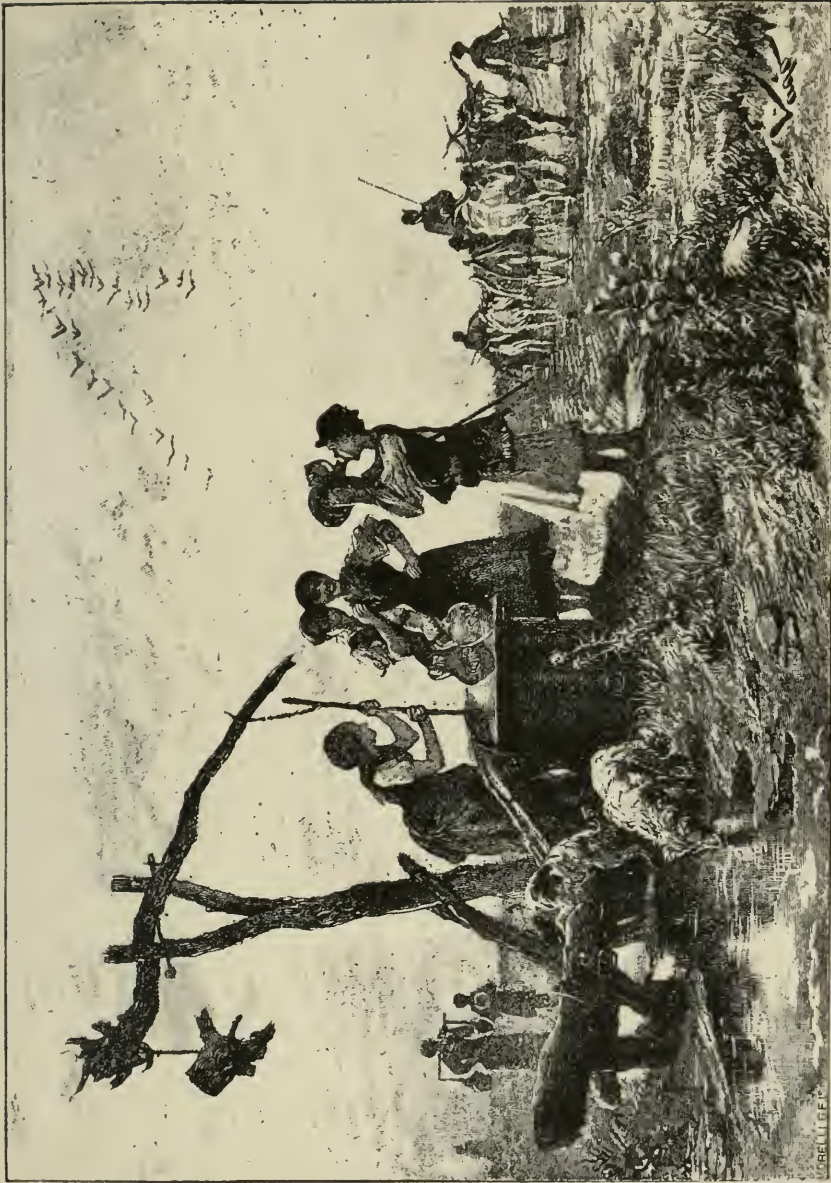
"Black darkness hovers on the immense plain, and nothing stirs the deadly silence, when suddenly a white streak flashes up in the east; soon another and another make their appearance, and finally a bleak glimmer floods the brim of the horizon, and the stars become paler and paler, disappearing at last from the skies. All of a sudden, light is spreading with

increasing rapidity, objects become clearly visible, and the lines of the horizon recede on all sides, leaving to our view the vast dimensions of the plain, adorned with all the freshness of a new creation. The cattle make themselves heard—cows, horses, and sheep, moving, tossing and frolicking about in the crisp air of the morning. A red, and soon after a violet, band of light shoots up in the skies, and suddenly the sun rises, tearing asunder the encircling veils, and rendering to the sky its pure blue aspect. Ever higher soars the celestial body, filling the whole expanse with brightness and light; herds are leaving for their browsing ground, followed and watched by their shepherds and dogs, rabbits are gambolling from sandhole to sandhole, storks intone their contemplative clattering, and larks are whirling through the air. In enormous height a black point is visible that increases within a few minutes showing wings, assuming the form of a bird, and at last one hears the creaking voice of the falcon or of another bird of prey who precipitates itself on its victim. At the well of the villages buxom girls are fetching the water supply for the household, and dashing young peasants are

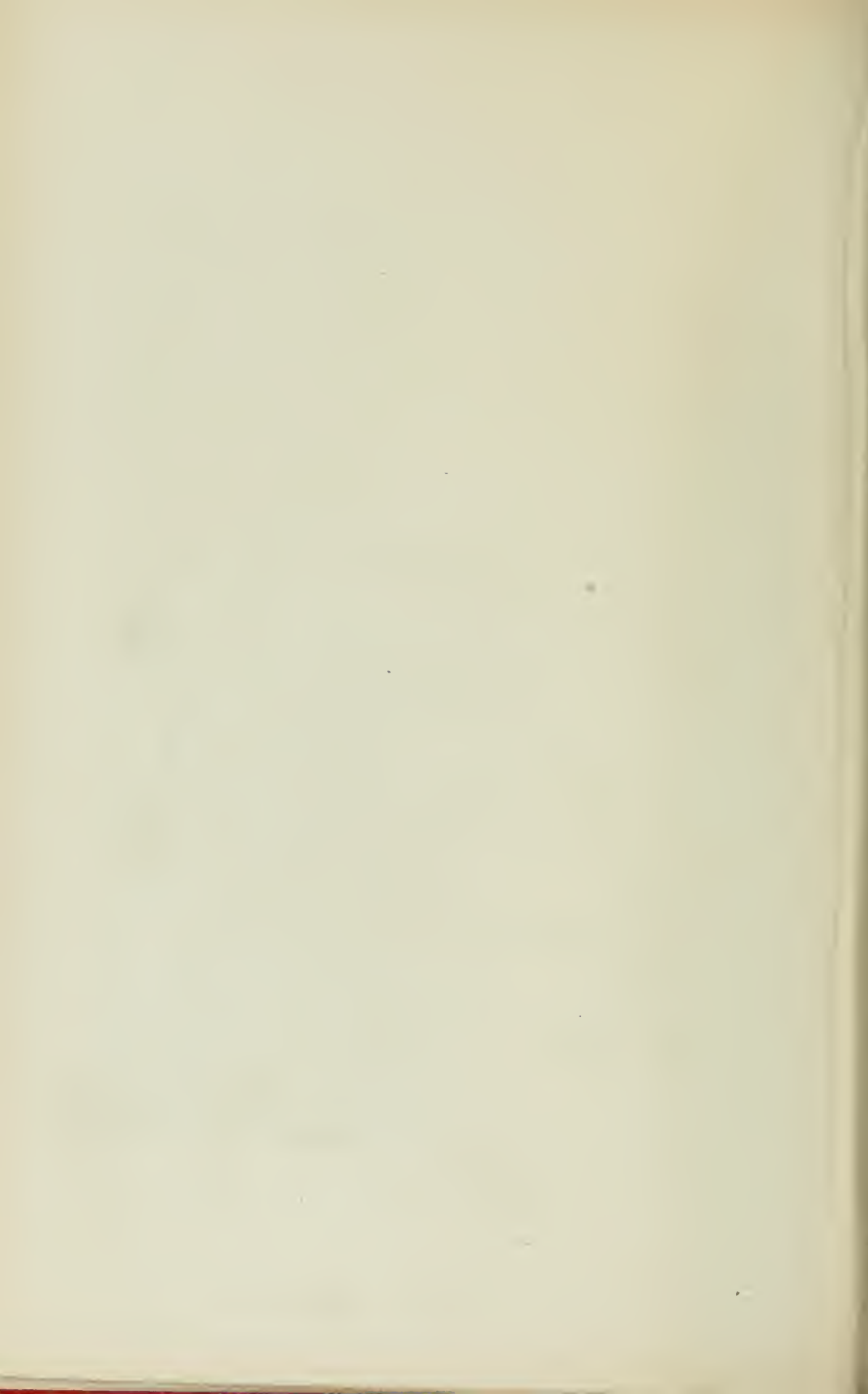
helping them to while away a few idle minutes in pleasant banter and rustic flirtation.

“The sun rises ever higher, and the temperature has grown warmer and warmer. Suddenly we seem to be, as if by sorcery, in an entirely new land. A sea is stretching out before us, and an indistinct and magic flood is surging around us. On the silky waves we perceive meadows, churches, villages and towns, objects becoming indefinitely enlarged and distorted in the unequally heated layers of the air. Windmills, groups of trees, inns, and other distant objects are reflected in life-like resemblance on the horizon. The *délibáb*, or Fata Morgana of the Hungarian plain, the sorcerer of the puszta has done all that, and there are few spectacles more suggestive of magic power than the visions noticeable on the wide plains of the Alföld.”

“Our attention is soon riveted by another phenomenon so common in the Alföld, namely, by the sudden rise of skyward columns of dancing dust and sand, driven hither and thither by the winds of the plain. Tempests in the Alföld break forth with incredible force, and since no obstacle impedes the fierce and



AT THE WELL.



demoniac elements in their onward way, a few minutes suffice to see the whole plain under water. But quick as it had come, just as quick the tempest will pass over. Noon has come ; and scorching heat is numbing all life on the puszta. The herds lie motionless, their shepherds look out for a stripe of shade, and no sound is to be heard on the wide plain. At last the sun is setting, the skies are covered with a gauzy veil, the red colouring gives way to more sombre tints, until finally the last streak of light vanishes, and the stars jut out from the dark vault. A cool breeze sweeps over the plain, no noise interrupts the calm silence, except here and there the barking of dogs or a few cries of night birds. Later on in the evening the melancholy airs of shepherds fill the air with music that adds one more charm to the singularly poetical surroundings, and the silver moon sheds her mystical light over the slumbering Alföld."

One of the interesting features of the Alföld are also the *Pusztas* or *Tanyas* (farms) which one meets here and there at a few hours' distance from a town or village. These *Pusztas* or *Tanyas* generally consist of a large farm-

house occupied by its owner or his representatives, a huge mud hut where very often hundreds of labourers find shelter, stables and poultry houses.

At times, when the labourers return from the fields, and the cattle and live stock find their way homewards, the *Puszta* or *Tanya* is the scene of a most busy life, and one would almost imagine oneself to be in a large village.

There is no doubt that these *Tanyas* are the remnants of villages which were either destroyed by the Turks who carried off the people into slavery, or were deserted by their inhabitants during the Turkish occupation of Hungary, for they could not bear the combined yoke of the Turks and Germans.

But the *Pusztas*, interesting as they may be, do not possess the same charm for the traveller as the towns and villages. It is there that he will come across the true Magyar character, and it is there he will become acquainted with the daily habits and manners of the people who have preserved so loyally the ancient customs and traditions of their ancestors. I therefore give a few short sketches on the subject.

Some of the towns in the Alföld are very extensive in size; for instance, the town of Kecskemét and its surrounding *Tanyas* (farms) are large enough to form a country of their own, whilst Nagy-Kőrös and its boundaries occupy an area of eight Hungarian square miles, or about the same size as London. Close by, Czegléd is also of a similar dimension, and still these towns are thinly inhabited. Kecskemét counts only 76,000, and Nagy-Kőrös 22,000 inhabitants.

The people in these towns are devoted exclusively to agriculture, and cultivate, in addition to corn, wheat, Indian corn, tobacco, hemp, flax, etc., also a great quantity of fruit and vegetables, which is exported from here to all parts of the world, as far as Africa. In 1887, the town of Kecskemét alone exported over 900,000 hampers of fruit. The people also go in for breeding cattle and live stock on a very grand scale, and one of the *Pusztas* near Kecskemét exports annually over 50,000 swine.

These towns, which lay no claim to architectural beauty, nevertheless contain a good number of public buildings, and good schools

and colleges. The towns of Nagy-Kőrös and Kecskemét have often supplied famous professors to the Universities of Budapest, and close by Kis-Kőrös boasts of having given birth to Alexander Petőfi, the greatest Hungarian lyric writer.

The club system is here largely introduced, and Nagy-Kőrös alone has over fifteen clubs, where the farmers from the distant *Pusztas* (farms) come to read the papers and discuss the political affairs. In the time of political oppression these clubs played a very important part, as they practically were the assemblies of the people, and the measures to be adopted were decided there. One of the most fertile and prettiest parts of the Alföld is that district where the Borough of Szolnok is situated. Szolnok is inhabited by 18,000 people, and occupies, together with its surrounding *Tanyas* (farms), an extensive territory. Its soil is most fertile and produces the best wheat, and owing to its unrivalled position, situated as it is along the Tisza (Theiss), and at a railway junction where seven lines meet, it is also a great centre for commerce.

The town contains several public buildings,

colleges, and churches, which can be seen at several hours' distance.

Szolnok once had a fort built by Ferdinand I. (1550), after the capture of Buda. The Turks, after taking Temesvár, passed through Szolnok on their way to Eger, and captured the former, which they held for 133 years, when it was retaken by Heissler. In the time of Rákóczy II., Szolnok also played an important part, as well as in 1849, where Damjanich and Vécsey defeated the Austrian troops under the command of Karger.

The town is the residence of many government officials, and possesses several agricultural clubs and societies. There is an extensive trade carried on in wheat, wood, and cattle.

In 1888 an iron bridge, 200 metres in length, was erected over the Tisza, at an expense of one million florins. Szolnok also boasts of having given birth to the great Hungarian poet, Franz Verseghi.

Two hours from Szolnok is Abony, which contains numerous country residences of the Hungarian nobility, surrounded by pretty parks, and further off is the *Puszta* of Tetétlen

on the hill of which Árpád had his tent. This place was immortalized by Arany János, the great Hungarian lyric poet.

Not far from Abony is the village of Alpár, so well known in the history of Hungary, as it was there that Árpád defeated Zalán, and took possession of the country. On the hill of Alpár, where the residence of Zalán is supposed to have stood, many relics have at various times been discovered.

ALFÖLD VILLAGES.

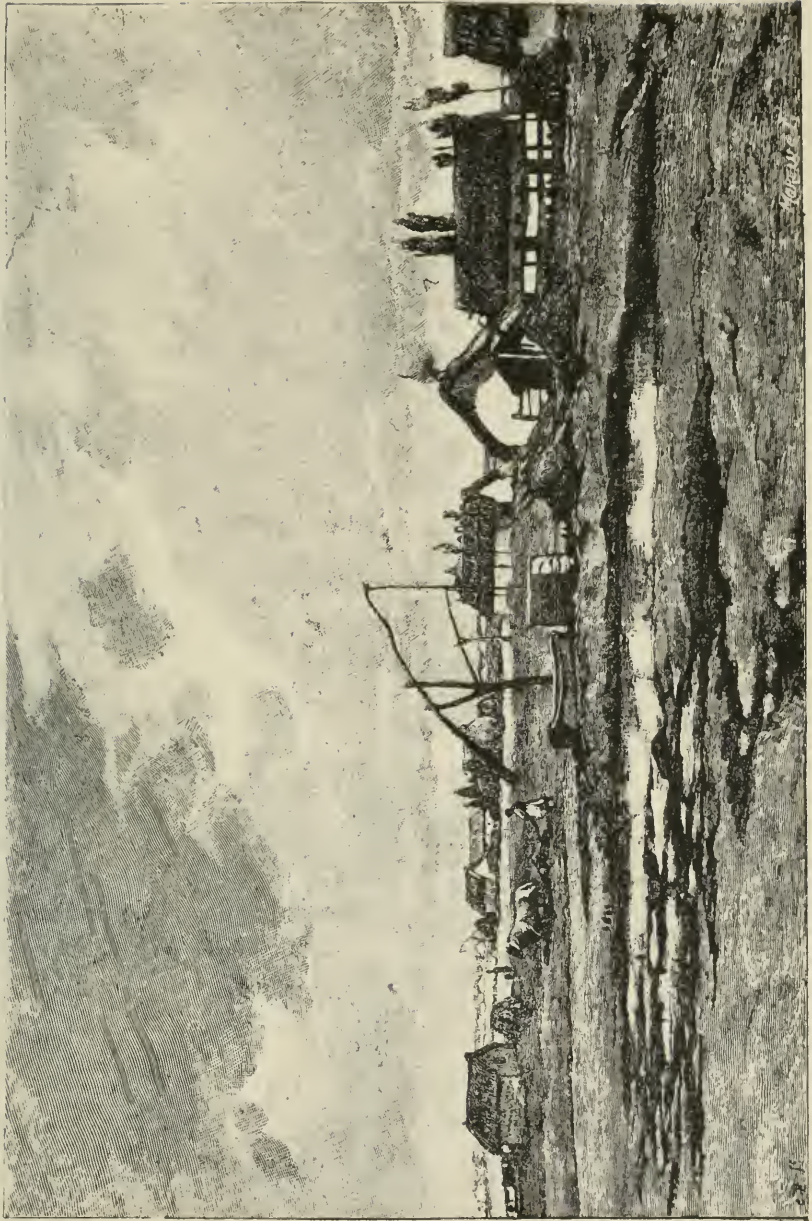
The approach to an Alföld village is very interesting. You will notice in the distance the pretty peasant cottages with thatched roofs of straw, where the storks are nestling; you will see the sun glittering on the metal of the church spire, and here and there your gaze will be arrested by the sight of a windmill.

A village should be reached at sunset to be seen at its best advantage, when the peasants and pretty maidens return from their daily labours, when the herds of cattle and all the live stock of the population make their way homewards, and the *Csikós* (cowboy) is furi-

ously riding his horse saddleless, sitting the animal with the native grace of one born to its back. His picturesque costume gives an additional charm to the picture. It is a busy life. Everything is on the move, and a more delightful rural scene cannot be imagined. The exterior of a peasant's homestead is very attractive. The houses are generally painted white, and their lintels blue, while they have roofs of straw, always in good preservation. They are enclosed by wooden fences or railings, and outside in the street are long benches, under the trees, where the neighbours assemble to gossip. Their huge courtyards are planted with cherry and mulberry trees. The latter grow there in such abundance that the fruit remains unplucked. Towards the autumn the view from the courtyard is taken away by the poles, on which the tobacco and Indian corn are hanging to be dried. Further off are beautiful gardens, and then come the stables, close to which stand the ricks and sheaves.

In looking at them you can easily form an opinion that the Magyar peasant is a well-to-do man; and so he is, for the poorest of peasants has between fifteen and twenty acres of land,

and owns horses, cows, oxen, pigs, and other live stock. His land is rich and grows the best corn, wheat, maize, potatoes, tobacco, and all kinds of fruit and vegetables, hemp, etc. An industrious peasant can live modestly but comfortably, and put by, out of the yearly production of his land. But then there are also some very rich peasants, and I know many who possess over 2000 acres of land, and hundreds of cattle, and carry 4000*l.* or 5000*l.* cash about them, and yet who still till their own soil. They are very industrious, and young and old get up early in the morning and go to work in the fields. The wife stays at home to look after the household and to cook the dinner for the family, which she carries about noon to the fields. The only ones left to guard the house entirely are the very old people who are too infirm to work. A village and town in the Alföld do not much differ in appearance. You will often find a village almost as large as a town, and, on the other hand, you might often mistake a town for a village. In addition to the towns already referred to, some of the places, such as Szabadka, Hód-Mező-Vásárhely, Szentes, and



A TANYA [FARM].

Csaba, which vary in inhabitants from 30 to 60,000, might by the construction of their houses be taken for villages. All the houses are built in the same way without any architectural pretensions. Of course you will see now and again a sort of superior residence inhabited by gentry, clergy, or government officials, but these only differ in size and not in architecture from the rest, and possess tiled in place of thatched roofs. The streets in these towns are generally very broad and irregular. The shops, too, do not contain any large display beyond agricultural implements and other articles required for farming purposes. An exception, however, must be made in the case of *Szeged* (which was swept away entirely some years ago by an inundation, and is now one of the prettiest towns in Hungary). Further north, Debreczen and Nyiregyháza, which towns we shall have occasion to visit, will also be found of interest.

The territory belonging to some of the communities in the Alföld is very extensive in size, and very often you may meet peasants of a certain village or town working their own

fields at three or four hours' distance from their homes.

It is a grand sight towards eventide to see the peasants returning homewards, and filling the silent air with their melodious songs. These vary in character. At one moment they will all unite in merry song, at another, a plaintive ballad is heard, and very often sad songs are sung in joyful tone. I will give a few specimens of national Hungarian songs of various kinds, with English translation in prose, and would point out at the same time, that most of them are to be found in Madame Berger-Henderson's collection of Hungarian songs and dances (words by Madame Zerfi); published by Messrs Stanley Lucas, Weber & Co., New Bond Street.

Two Stars.

SERLY LAJOS.

Andante.

VOICL.

PIANO.

ten. 3

mf

f

clcl

1st time. 2nd time.

1. Two glittering stars faithfully follow each other in heaven ;
But, alas ! I have no sweetheart who would faithfully follow me—
I have no sweetheart who would follow me like a star.
2. Like the stars rising late in the summer, so did my love rise late for you,
It is useless to bewail my fate,
For, alas ! my heart loved you
When yours was cold to me.

The Song of a Youth.

LASSU. *Slow.* KOVÁCS ENDRE.
ten. ten.

VOICE.

PIANO.

The first system of music consists of a vocal line and piano accompaniment. The key signature is B-flat major (two flats) and the time signature is 2/4. The vocal line begins with a half note G4, followed by a quarter note A4, and then a series of eighth notes: B4, A4, G4, F4, E4, D4, C4. The piano accompaniment features a steady eighth-note bass line in the left hand and chords in the right hand. Dynamics include *ff* (fortissimo) and accents.

The second system continues the vocal and piano parts. The vocal line has a half note G4, followed by a quarter note A4, and then eighth notes: B4, A4, G4, F4, E4, D4, C4. The piano accompaniment continues with eighth-note bass lines and chords. Dynamics include *f* (forte) and accents. The system concludes with a double bar line and a key signature change to B-flat major with a 2/4 time signature.

FRISS. Gay.

The third system is titled "FRISS. Gay." and is in 2/4 time. It features a vocal line and piano accompaniment. The key signature is B-flat major. The vocal line starts with a half note G4, followed by a quarter note A4, and then eighth notes: B4, A4, G4, F4, E4, D4, C4. The piano accompaniment has a steady eighth-note bass line and chords. Dynamics include *f* (forte), *p* (piano), and accents.

The fourth system continues the "FRISS. Gay." piece. The vocal line has a half note G4, followed by a quarter note A4, and then eighth notes: B4, A4, G4, F4, E4, D4, C4. The piano accompaniment continues with eighth-note bass lines and chords. Dynamics include *f* (forte) and accents. The system concludes with a double bar line and a key signature change to B-flat major with a 2/4 time signature.

The first system of music consists of a vocal line and piano accompaniment. The piano part includes dynamic markings such as *f* and *p*.

1. I am ill in body and soul,
Prepare my couch for me—
Prepare it for me, my dear Rose,
That I may lie down
And rest my weary limbs.
2. Oh, why, why are you
A pretty little married lady?
Pretty lady, wert thou not
A pretty little married lady,
I would not be in despair!

The Young Girl in the Flower-Garden.

ERKEL ELEK.

The second system of music is for the piece "The Young Girl in the Flower-Garden" by Erkel Elek. It features a vocal line and piano accompaniment. The tempo is marked *Lively.* and the piano part includes dynamic markings such as *p* and *f*.

Musical score for the first song, featuring a voice line and piano accompaniment in 3/4 time with a key signature of one flat. The piano part includes dynamic markings such as *p* and *v*.

1. A maiden in a garden
Gathers flowers into her lap :
God endowed her with blue eyes,
The sight of which wounds my heart ;
But a touch of her mulberry lips
Will make it whole again.

2. Does not the flower-gatherer know
That she is herself the prettiest of roses?
God endowed her with blue eyes,
The sight of which wounds my heart ;
But a touch of her mulberry lips
Will make it whole again.

There are not so many Stars.

Moderato.

ERKEL ELEK.

Musical score for the second song, first system, featuring a voice line and piano accompaniment in 4/4 time with a key signature of one flat. The piano part includes dynamic markings such as *f* and *p*.

Musical score for the second song, second system, featuring a voice line and piano accompaniment in 4/4 time with a key signature of one flat. The piano part includes dynamic markings such as *f*, *p*, and *ff*, and includes a triplet marking.

Musical score for the first system, featuring a vocal line and a piano accompaniment. The piano part includes dynamic markings *pp* and *f*.

Musical score for the second system, featuring a vocal line and a piano accompaniment. The piano part includes a dynamic marking *p*.

1. There are not so many stars in heaven
As often you are in my thoughts :
If you were to love me also so faithfully,
Our love would be deeper
And greater than sea.
2. My mother, who loved me tenderly,
Warned me never to press
A deceiving youth to my heart ;
But I cannot help it,
I love you so dearly.

On the Balaton.

ERKEL ELEK.

Moderato.

VOICE.

PIANO.

Musical score for "On the Balaton", featuring a vocal line and a piano accompaniment. The piano part includes a "cicci" marking.

1. On the waving Balaton
A fisherman is rowing;
He is lucky with his nets;
But little does he know
That his sweetheart is deceiving him.
2. My heart is waving like the Balaton;
My grief is its rocking boat;
My love was its helm;
My soul was its sail:
But, alas! it was wrecked
On the waves.

The Deceitful Man.

ERKEL ELEK.

The first system of music consists of a vocal line on a single staff and a piano accompaniment on two staves (treble and bass clef). The key signature has one flat (B-flat), and the time signature is 4/4. The music begins with a treble clef and a key signature of one flat. The piano accompaniment features a rhythmic pattern of eighth and sixteenth notes.

The second system of music continues the vocal line and piano accompaniment from the first system. It maintains the same key signature and time signature. The piano accompaniment continues with its rhythmic pattern, including some chordal textures.

1. Deceitful man, you don't deserve
 What this heart suffers for you!
 Though I will make an effort
 Not to weep before you.

2. My deep sadness
 Will disappear
 When my heart grows sobered;
 Though I will make an effort
 Not to weep before you.

Red, Red Wine.

ERKEL ELEK.

The musical score for "Red, Red Wine" is in 4/8 time and has a key signature of one flat. It is marked *Allegretto*. The score includes a vocal line and a piano accompaniment. The piano part features a rhythmic accompaniment with eighth and sixteenth notes, and includes trills (tr) and accents (v) in the right hand, and a bass clef with a flat in the left hand.

1. Red, red wine I hold in my glass ;
 Ruddy-haired woman I hold on my lap ;
 Her round little arms are close to my shoulder :
 I would like to embrace her,
 But she says " No ! "

2. It is forbidden
 To enjoy one's self on Good Friday.
 It is forbidden to love a pretty married woman :
 Her lovely lips unchain my heart :
 I would kiss her,
 But she says " No ! "

HUNGARIAN MUSIC.

Hungarian music, as described by Matary Gábor, consists of the national Hungarian songs and dance music. We find that ancient Hungarian tribes, notably the Huns, were very fond of singing, and played on the shepherd's horn, the *tilinkó*, *duda*, and *clarionet*. Later on a wire instrument, called the Czimbalom, was introduced, and also the violin. The latter, brought in during the Crusades, was adapted specially for the execution of the soft and delicate Hungarian music. The harp was imported into the country by the Saxons in the thirteenth century, and the piano was introduced in this present century.

The shepherd's horn is still used in the country by the shepherds to call the herd together, and in some places it is blown by the night watchman each time the hour strikes. The other instruments referred to, except the harp and piano, are either used by the shepherds or the peasants.

Hungarian music has no doubt been derived from ancient Hungarian song, which

is also proved from the fact that most of the Hungarian music can be sung to. The dance music may be divided into several categories.

No. 1.

The old-fashioned, solemn, and stately dance called Galanterialis, which was a favourite dance of the old Magyars. This dance has quite gone out of fashion, but is still played, as a Hallgatô (listener), that is to say, in the intervals of the dance.

No. 2.

The second, called Verbunkus, is a military kind of music, more used for marches and military purposes, but it is also well adapted for dance music. It commences slowly, and finishes very quickly. It derives its name Verbunkus from the German Werben, for in olden days, before the conscription was compulsory in Hungary, it was a regular system to obtain recruits by kidnapping them. It was very natural that the peasants should have hidden when they got wind of the approaching kidnappers, who played these delightful melodies to allure them.

No. 3.

The third is very quick and exciting, and very often is made to be sung to.

No. 4.

Then there is music which cannot be danced to, consisting of fantasies, reveries, and marches.

The Csárdás, the national Hungarian dance, contains the elements of all the preceding, and is, no doubt, for this reason so popular with all.

HUNGARIAN COMPOSERS.

It was only at the close of the 17th, and the commencement of the 18th centuries, that Hungarian music was first committed to print, and amongst the earliest composers were Count Sztáray, Count Forgách, Lavotte, Csermák, Rosenthal, and Kohn, and we all know the greatest of Hungarian composers Liszt, and also Kéler Béla, Joachim, Mosonyi, Erkel, and many others. But many of the leaders of modern Gipsy bands compose, such as Bunkó, Farkas, Döme, Rácz Pali, Kecskeméti, Patikárus, Sárközi, Berkes, Balázs, and

Poldi, most of whom are known to the English public.

There is no doubt that the Czigánys play music of pure Hungarian origin, for apart from the fact that there are Gipsy musicians in Spain and other countries, who play totally different airs, is it likely that the Hungarians, who have always been so fond of their own national songs, would have exchanged them for those of any other people? The Czigánys have a very good ear, and though, day by day, numerous Hungarian national songs, are, to use a Hungarian expression, "born in the air," as they are generally composed by the people, and one has no knowledge of their origin, the Czigány has only to listen to one of these, and he will play it straight off.

FAMILY LIFE IN HUNGARY.

There exists in no country such a close tie between relatives as in Hungary. Indeed, it reminds one of the ancient patriarchal life. Relatives even of the remotest branch generally keep together, and it is considered a duty to assist those members of the family who may be in need of help.

Family disputes are made up and decided by a family council, presided over by the head of the family.

The Magyars generally treat each other with great respect, and style even their nearest relatives with a distinctive title. Thus children will call their father *apám uram* (Mr. father), their mother *anyám asszony* (Mrs. mother), their elder brother *bátyám uram* (Mr. elder brother), their elder sister *néném* (Miss elder sister), their younger brother *öcsém uram* (Mr. younger brother), and their younger sister *hugom* (Miss younger sister), their married elder sister *néném asszony* (Mrs. elder married sister), their younger married sisters *hugom asszony* (my younger Mrs. sister), etc., etc., which peculiar custom is only prevalent amongst the Hungarians. Women generally hold their husbands in great reverence, and speak of them as

az én uram (my master), whilst men treat their wives with that tender love and affection that is due to the fair sex, and generally style them as *az én angyalom* (my angel), *az én galambom* (my dove); a young married woman is generally called *menyecske* (little paradise).

From a moral point of view the Hungarians may be classed amongst the purest and chastest nations. In former days the morals of the country were safeguarded by very stringent laws; thus adulterous women were immured, and in the eleventh century, in the time of St. Ladislaus, laws were passed by which the injured husbands were entitled to kill their wives, for which deeds they were held responsible to the Lord only. Women in Hungary, once married, devote their whole life to domestic affairs, and never go into society without the escort of their husbands. This is not due to the narrow-mindedness or jealousy of their husbands; on the contrary, Hungarians place implicit confidence and trust in their wives, but it is considered against *etiquette* that women, married or unmarried, should enjoy the liberties accorded to their English and American sisters. Nevertheless it need not be thought that women in Hungary are still

suffering from Oriental oppression, for even in former days they already possessed political privileges.

For instance, the widow of a Hungarian nobleman was entitled to vote at municipal elections, whilst the Székelys went even further, declaring, as they did, their eldest daughter—in the absence of a male heir—as the son of the house, which entitled her to all civil and political rights accorded to males ; such girls were called *fiuleány* (boy-girl). Moreover, women in Hungary are legal heirs to a certain portion of the paternal inheritance, and cannot be disowned without very grave reasons determined by law.

Women are much respected by the Hungarians, but such who have allowed themselves to be misled are held up to public disdain. In olden days such women had to do penance by standing in front of the church where the people threw dust at them. Now-a-days they are not treated so severely, but once a woman has put herself outside the pale of society, she never gains readmittance, and the *sham society* tolerated more or less in other countries is unknown in Hungary. The Hungarians pay special attention to the education of their

children, who generally learn several languages besides acquiring an all-round knowledge.

There is a custom still prevalent to give children mutually in exchange for the sake of acquiring the different languages spoken in the kingdom, such children being treated as members of the respective families. The clan-nishness amongst the families is so great, that very often a single family exerts its influence on the affairs of a whole town—nay, counties. This applies even to the lower classes, for we find in the great sheep-breeding district, that thousands of shepherds form a caste of closely united people, and no stranger has a chance either to intermarry with them, or to get employment of any kind. The family bond between these shepherds is so great that they submit their affairs to the head of the entire family, who is the judge and administrator of the tribe, and distributes their earnings in proportion to their labours.

Hospitality amongst the Hungarians, as already related in other pages, has no bounds, and the guest who is overladen with kindness by his host and hostess during his stay at their house, is surprised to find whilst opening his

bag on his journey home that it has been filled with all kind of dainties and drinkables by his late hostess.

But this generous hospitality with the Hungarians is not of short duration, and is not only extended to casual visitors, nay, it is a perpetual and a lasting trait of character of the Hungarians, and may be observed in their daily life. Thus we often find an impoverished gentleman staying with a family as their guest for several years, and often for lifetime. Teachers and lady companions are treated with the same consideration as if they were members of the family.

Hungarian girls receive a first-class education, and one seldom finds a lady who does not speak German, French, and English, besides Hungarian and other languages spoken in the kingdom. They also have a thorough knowledge of the household affairs, and assist on certain days either in cooking, needlework, gardening, and other household duties.

It is an old custom still prevalent in Hungary for young ladies to prepare the meals and wait personally on the guests at the table. It will be seen by this that the Hungarian women are as

ornamental in the drawing-room as they are useful in the household.

HUNGARIAN MAGNATES.

If we visit the estates of the Hungarian magnates, we find that their residences vary much in architectural design and style. Some families, such as the Esterházy's, Pálffy's, Károlyi's, Andrásy's, and many others have country seats which would out rival many of the most magnificent ancestral castles in England, whilst others are satisfied with pretty one-storied mansions, built in a semicircle or triangle. But by the way in which they are surrounded by lovely parks and gardens, built in with thick walls and fenced with railings, and from their secluded position one might almost take them to be the seats of ruling princes. Hungarian magnates are very proud and exclusive, and they rarely associate with others beneath them in position. I have known many sons of Hungarian noblemen who have been born and brought up in a village, who had no acquaintance amongst the village children. This is accounted for by the fact that the nobles lead lives which do not necessitate their coming

into contact with the people. They are surrounded by many officials who look after their vast estates, and in addition to these they generally have many intellectual companions, and you will often find that these include a painter, a musician, a renowned traveller, and a jester. These officials are the only means of communication between the magnates and the villagers, and are regarded by the latter with the same respect as the suite of a sovereign, just as their residence is looked upon as a court, and styled by them Udvar (the court).

The nobleman's time is pleasantly spent in casually looking after his vast domains, his flocks, herds, hounds, and large studs, and he proves the hospitality for which he is renowned by entertaining large parties that include very often many English and other foreign friends, who come to his estate during the vintage festival, and the shooting and racing seasons. They lead very luxurious lives, such as you would hardly think to be possible in such remote places, and live quite in the same manner and style as the denizens of Palace Gate. To give an idea of this, it may be mentioned that meat is supplied to the table of the nobles direct from Budapest, even

should they live at a distance of ten hours by rail, and oysters are sent for from Fiume or Trieste to the remotest parts of Hungary.

The ladies of the family obtain their dresses from Paris, or of Worth, Redfern, and Viola in London, while the gentlemen order their clothes and other articles for which England is famous direct from Bond Street.

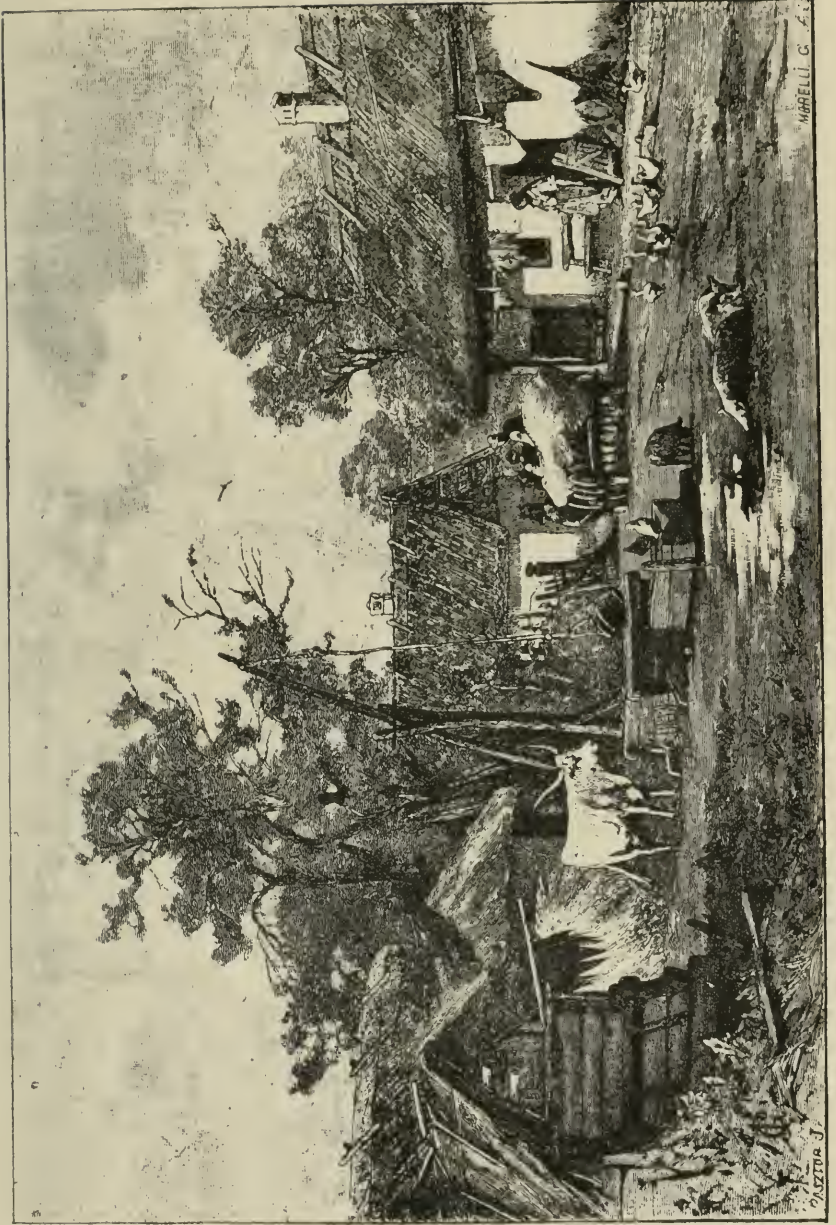
Of course it is well known that the horses are lovely, and I feel sure that a Hungarian nobleman's turn-out would be greatly admired in Rotten Row.

The education of the noblemen is of a most superior kind, and you would be surprised to find very often those who have hardly left their country home, speak five or six languages, English included, with the same fluency, and possess a wide knowledge of every branch of scientific study.

MODE OF LIFE OF THE PEASANTS.

I am sorry to say that the mode of living of the peasants is not as it might be expected from such a far advanced people as the Magyars are. Whether the peasants are well-to-do or poor, they rarely have more than one habitable room. The furniture generally consists of one bed, piled up

to a Babylonian height of cushions and pillows, a table, two or three chairs, and a lovely painted sideboard (which the wife brings as a dowry). In the winter the whole family sleep in this room, the younger members lying most of them on the bare floor, or in the huge fireplaces. In the summer, however, almost all sleep under the lovely sky amongst the hay in the courtyard, and very often have I been tempted to follow their example; but instead of closing my eyes I could only gaze on the moon and stars, and admire the beauty of sleeping nature. The daily living of the peasant is most simple, and indeed they might almost be regarded as vegetarians. Their breakfast consists in the case of men of a small piece of bacon, sometimes toasted before the fire on an iron skewer, and a piece of bread and salt, with a glass of *Pálinka*, a sort of brandy made from potatoes and barley. The diet is the same in the case of the women, but they consider it beneath the dignity of their sex to touch brandy. Their dinners at mid-day are prepared from various vegetables. They have a great variety of pastry, which is really delicious, and they have similar dishes for supper. On Sundays, and



MARTELLI, G. F.

CASTRO, J.

COURTYARD OF AN ALFÖLD PEASANT.

perhaps on one or two other occasions during the week, they will have the well-known national Hungarian dish *Gulyás*, or some poultry. It may be interesting here to state that the *Gulyás* is a sort of Irish stew, containing plenty of red pepper. It forms the food of the shepherd, who tends his herds on the distant *Pusztas*, and it is from them that the name is derived, *Gulyás* meaning "one who looks after his herds."

The peasant is very fond of buying what he may require in exchange for the produce of his farm, and you will often see a woman going to shop, and carrying in her apron separate little parcels of beans, and Indian-corn, eggs, etc., which she offers for sugar, pepper, and other articles, her own goods often representing three or four times the value of those she buys. Their dresses too are bought in the same manner. This is not only done in the household, but also in other ways when demands are made upon their resources. For instance, the village priest or curate will only receive from the community a house and a few acres of land, and perhaps 5*l.* or 6*l.* in cash per annum, but he makes a handsome income out of the bushels of

corn, sacks of potatoes, fruits, vegetables, hay, etc., which each peasant is bound to contribute towards his maintenance. The church organist, who often combines with this the profession of school-master, and post-master, etc., leads the same happy life, and his income is derived from similar sources to that of the clergyman, but in addition to this he makes a decent capital out of wood, as every peasant child going to school in the winter, carries him two pieces of wood for firing purposes, and as there are sometimes as many as 300 children, the wood thus accumulated in one day will last for over a month, so that he has plenty to sell.

This sort of system is also carried out with regard to the *Kondás* (swine-herds) and *Csordás* (cow-herds). These individuals, who are generally engaged officially by the town and village authorities to look after the herds, have not such a bad life of it as one might imagine. Their honorarium consists of 1*l.* a year in hard cash, two or three *ing* (shirts), *gatya* (drawers), a red waistcoat, a bran new hat, of which the feather must not be forgotten, an embroidered handkerchief and a pair of *Csizma* (top-boots), or in the case of

the Slovaks *bocskor* (leather slippers with straps to fasten them across the foot). They also get so many potatoes and so much corn, and it is arranged that they get their food for nothing every day at a different house, where they are always treated liberally.

"*A Kondás ma nálunk eszik*" (the swine-herd is coming to dinner to-day), always signifies that an extra good dinner is to be prepared. This system is also partly adopted by the better classes, who, in engaging servants, agree to pay them a certain sum a year and to give them stated articles of attire. Thus cooks and maid-servants receive as part of their wages dresses, handkerchiefs, aprons, boots, etc., whilst men get complete suits, *gatyas*, etc. It has been shown that the peasant is not fond of parting with his ready cash, and he often pays twice the value in goods which he would were he to sell them, which he could always do, and complete his purchases out of the proceeds.

THE ÁRENDÁS.

In buying his spirits at the distillery on the credit system, a peculiar process is adopted

for checking his account without keeping books. The árendás (brandy merchant and farmer) distributes pieces of wood amongst his customers which are called rovás (accounts), duplicates of which he retains with their names written upon them. Whenever a peasant comes for brandy he has to bring his rovás and a notch is made with a little saw in this and in that held by the árendás. At the end of the year he has only to count up the notches, and he knows how many pints are owed to him by the peasant. This custom is of such general observance that a peasant in inviting his friend to have something to drink, never says, "Come and drink with me," but "*Igyon Rovásomra*" (drink on my account!). One can form an idea of the peasant honesty by the following.

A few years ago I was an eye-witness of the destruction by fire of a large brandy distillery where the rovás (accounts) of the peasants were kept and destroyed. The árendás had no means of knowing what was owing to him, but the peasants subsequently came forward with their duplicates in their hands, and paid honestly every penny they owed.

The national schools have contributed much to the education of the peasants in Hungary, and you can hardly meet one who does not read or write, or who is not acquainted with the history of his country. They are of superior intellect and born orators.

GENERAL CHARACTER OF THE HUNGARIANS.

To define the general character of the Hungarians I could not do better than follow *Vahot Imre*, who, in a periodical published in 1846, describes them in terms somewhat like the following :—

The Magyar is a born gentleman, courteous, of fine physique and pleasing appearance, brave, romantic, sentimental, generous and kind-hearted, most hospitable especially to foreigners, whom he so much likes and respects. He takes the greatest trouble for strangers in whom he has no personal interest. He is of a sober and quiet disposition, but when excited cannot be controlled; his anger is, however, soon over, and he does not bear any malice. He is easily impressed and carried away by impulse, is thrifty, hard-working, and his inclination is

for agricultural pursuits. He is fond of arguments, both in politics and otherwise. Both poor and rich are proud of their country and creed, and nothing in the world can so much offend a Hungarian as to ask him if he is a German or of any other nationality. He will give you the emphatic reply, "*Én Magyar Vagyok*" (I am a Hungarian), and one must understand the nature of the language to realize with what pride and indignation these words are uttered.

HUNGARIAN HOSPITALITY.

But in speaking of the character of the Hungarian, one thing should be specially singled out, and that is his hospitality, which is of quite proverbial fame.

In olden days, before there were railways in the country, they used to take the wheels from the carriages of their guests, in order that they should not be able to get away. Now that railways are introduced such an action would not prevent a guest from leaving, but one thing is certain, that you have the greatest difficulty in the world to tear yourself away from your host, who implores you to prolong your stay.

It must be understood that these noble qualities are not confined to the better classes only, but are also possessed by the peasants, who would give away their last crust to those who might be in want of it. Personally I shall never forget the kindness shown to me by these good people.

Some years ago I had occasion to visit some country districts, and had to put up at a peasant farm, where I was received in the most princely manner. On leaving, and asking the extent of my indebtedness, the peasant was quite put out at the idea and said, *A Magyar ingyen traktálja vendégeit*, "The Hungarian treats his guests for nothing," and of course, seeing how kind were his intentions, I could not insult him by further demonstrations on the subject.

Another act of kind-heartedness I had once occasion to notice at an inn. It is the custom of the peasants when several of them are congregated to drink out of a bottle, which is passed round from neighbour to neighbour, and it is, so to speak, an understood thing, that whoever finishes the contents of it has to order a fresh bottle. But they managed it in this way,

that the one seated before a poor man always drank off the entire contents, so that the expense of the fresh bottle should fall on him and not on his neighbour.

NATIONAL COSTUMES.

The National Hungarian Court costume worn by magnates is the most attractive attire. It consists of a jacket of satin material, richly embroidered with gold facings and with gold buttons, and in some instances buttons of diamonds or other precious stones. Over this an Attila coat is worn, similar in appearance to the Hussar jacket. The same, too, is richly braided, bordered with beautiful fur and fastened with a huge gold chain, also intermixed with precious stones. Magnates wear tight-fitting breeches and top boots with spurs, the edges of these being ornamentally embroidered in gold. A smart fur cap has an ornament of precious stones placed in front to hold the plume, and a golden belt richly interspersed with precious stones, to which depends a golden sabre picked out with gems, completes the costume. A uniform of this kind costs quite a little fortune, and very often is handed down as an heirloom, from generation to generation. To



TYPE OF A HUNGARIAN BEAUTY.

give an idea of the expense of a Hungarian costume, I will relate the following story told me by a friend.

A few years ago the Prince of Wales was in Hungary, where he was enthusiastically received. At a reception given in honour of the Royal guest, all those present appeared in Court costume. The Prince was so much struck with their gorgeous appearance, that he remarked to his friend Count Z., "I shall spend 10,000*l.* in buying a few Hungarian costumes." "A few, Sire," replied Count Z., "I am afraid your Royal Highness could not buy one uniform for that amount."

There is no doubt the Magyars brought over their fashions from the East, for we find ancient chroniclers describing the Huns as wearing a similar attire, and also their ancient neighbours the Persians and the Mongols. Similar costumes were worn by the Magyars when coming over to Panonnia under Árpád, and it is well known that after their defeat in Bavaria, at the battle of Augsburg, the Germans, who had taken some Hungarians prisoners, made quite a fortune out of the jewellery taken from the uniforms of their captives. In addition to many hundreds of

precious stones, the gold melted out of one single coat amounted to more than three pounds in weight! The Hussar uniform has been copied from the same, and introduced from Hungary into other countries.

The peasant costumes are too varied to be described in detail, for indeed we often find that in one county alone there are seven or eight different forms of attire. I shall, therefore, just give a description of a few of the most striking ones. The every-day dress is very simple but very neat. It consists of a short military-looking *Dolmány* (jacket), richly braided with double rows of silver or nickel buttons. Under it is a highly-coloured red waistcoat, with the same arrangement as to braiding and buttons. The white linen shirt sleeves of great width, and embroidered in red and green silk, hang out artistically from the sleeves. The round hat has a smart feather, and is generally placed on one side of the head. The *gatya* are very wide-fringed linen drawers, embroidered in red and green, which, with the white linen, form the National colours. These reach to the knees, and take the place of trousers. A pair of top boots are worn, and the men hold a big stick

with an iron handle, which is called the *Fokos*. I have often noticed the *Zsandárs* taking charge of these powerful sticks as the peasant dandies entered the market, for they have frequently proved dangerous weapons in the hands of their owners.

The big coats that cover the jackets in cold weather vary almost in every district. In some parts the peasants wear a long white woollen coat made with a cape, and with a striking relief in the shape of scarlet bands at the edges, and scarlet pockets, all this picked out with green. It is called *szűr*, and somewhat resembles in shape and form the surplice of a clergyman. In other places a long sheepskin coat is worn, with the skin turned outside, richly embroidered in red and green, and huge silver or nickel chains clasp it together. This is called the *bunda*. It will be seen here, as on various occasions, that the Magyars carry their patriotism to such an extent that they always dress in national colours. The *bunda* is not an original Hungarian garment, but is supposed to have been adopted by the people from the Turks, during the Turkish occupation of Hungary, as it very much resembles the *caftan* of the

Mussulman. It is a well-known historical fact that the Magyars had a very bad time of it during the one hundred and fifty years that the Turks occupied certain portions of Hungary, and the poor peasants had to pay tribute not once but often five times over! The district Pasha having had orders from the Pasha of Buda to collect the taxes, did so without delay, but invariably forgot to send them to the treasury at Buda. Upon his receiving a mandate from his superior there that, unless the tribute were forthcoming at once, the heads of all the Magyars would be sent off to Buda, the people, alarmed at the idea of losing their heads, paid it quickly over again, and it was duly forwarded to Buda. But it seems that the Pasha of Buda in his turn knew how to value it, and did not forward it to the Porte. Upon his receiving a threat from the Grand Vizier, he at once sent orders to the district Pashas that the taxes were not sufficient, and that if more were not forthcoming, their own heads, as well as those of the people, would be sent to play balls with at Buda. The Pashas did not mind a bit about the heads of the people, but they got frightened about their own, so a third tribute

was levied ; but here the tragic scene only commences, for though the Grand Vizier duly received it, he did not account for it to the Treasury, and upon being urged by the Sultan, he sent orders to Hungary that unless a second amount of taxes were forwarded, the heads of the Pasha at Buda, and those of all the district Pashas, together with those of the faithless Magyars, would be sent for and stuck on the gates at Constantinople. The head of the mighty Pasha of Buda, not taking into account those of the district Pashas and the Magyars, was not to be trifled with, so here came a fourth tribute. In the meantime, it must not be forgotten that the Emperor of Germany, in his capacity as King of Hungary, also occasionally collected taxes when he could get them !

On various occasions the Magyars sent up deputations to the Sultan, but these either came back without their tongues, or lost their heads at Constantinople !

This was the state of affairs when one day the Sultan, Sulieman the Great, came to pay a visit to Hungary, and the district magistrate of the *Bánát* managed to obtain an audience, and represented the cruel deeds inflicted on the

people. Suleiman was not half a bad man, and was so much impressed by what he heard that he at once took off his *caftan*, placed it on the shoulders of the magistrate, and said, "Whenever my army shall attempt to harm you, put on this coat, and the Sultan's garb will protect you."

This was certainly very kind-hearted, but as the Turkish troops made their appearance very often and in various parts, the poor magistrate had a hard time of it in running about to show himself, and the Hungarians a harder task still to find the worthy magistrate, until the happy idea occurred to them to have similar coats made, and thus deceive the enemy!

This, as the story says, originated the *bunda*. The younger people, however, do not wear it, but a short, tight-fitting jacket, made from the same material, with huge silver or nickel buttons, and the snowy white sheepskin is embroidered in red and green. This is called the *ködmöny*. In other parts, again, the *guba*, made from wool with long hanging hair, and with red and green edging, shelters the peasant from the cold.

The various styles of dress worn by the

peasant women are not only very numerous and different in colour and make almost in every village, but the fashion frequently changes. Indeed, there is fashion amongst the peasantry, just as there is fashion among the upper classes. There is always a woman in a village, who, not from her superior position, but by her good taste and smartness, leads the way in this respect, and the manufacturers have plenty to do to supply the numerous patterns of materials required for the various districts. I can only give a general outline of the dresses which are as follows.

Those worn by the single women consist of short skirts, and are always of a bright but tasteful pattern. To relieve it, two rows of red and green stripes form an edging. From the waist on the left side hang knotted sash ribbons, in the national colours. A pretty apron is worn, the sleeves of puffed lawn reach just beneath the shoulder, and are tied in by bows of satin, the colours red and green. A smart, tight-fitting bodice, either in green, gold-braided, or at other times in red embroidered with green, is worn over the chemisette. This is open at the throat, which is generally clasped by rows

of beads. The hair hangs down in a long plait interwoven with ribbons, which end in a large bow corresponding in colours with those that ornament the dress. No covering is worn on the head either in summer or winter. Neat top-boots, sometimes made of red or green Cordovan leather, complete this picturesque attire. In some districts a pretty fringed silken shawl is twisted round the shoulders and crossed at the waist, being made into a knot at the back.

The dresses of the married women alter in this respect from those of unmarried girls; the colouring is less bright, the skirts are slightly longer, and they cover their hair, which is coiled round the head with a gay handkerchief. The peasants, however, are seen at their best on Sundays and fête days. The men wear the same style of costume as on a week day, but this is superior in material, and generally of a blue or greyish colour, and the *gatyá* are covered by tight-fitting breeches, over which come the smart, spurred *csizma* (top boots). The poorest man tries to look as smart as the richest, and his costume compares very well with that worn by his wealthier neighbours,



THE CSÁRDÁS.

though perhaps the material is not so rich, and the numerous rows of buttons worn on his coat and waistcoat are of nickel and not of silver. The women's dresses are made of the most expensive silks and satins; and the married ones have a huge black lace *fejkötő* (a cap) upon their head which projects to some distance all round. Such costumes, including the neck ornaments, etc., very often cost as much as 15*l.* or 20*l.*, and it is quite a grand sight to see the peasants coming out of church, or the young folks going to the *csárda*. It is then when the young dandy should be seen going gaily along the street, and marking each step with the clank of his spurs, the right arm placed akimbo, with the hand resting on the side of his round hat, on which is always stuck a freshly-plucked flower. He sings as he goes his way a gay song such as the following:—

The musical notation consists of two staves. The top staff is a treble clef with a key signature of one sharp (F#) and a time signature of 2/4. The melody is written on a five-line staff with notes and rests. The bottom staff is a piano accompaniment, also in 2/4 time, with notes and rests. The lyrics are written below the notes.

Csár dás kis ka la pot ve szek
roz ma rún got hoz zá te szek

ritter.
 sza gos lesz az út cza mer re mer re mer re já rok
 Tempo.
 au nál job ban szo ret nek a já nyok.

Bravely my Csárdás hat I'll wear
 And sport a sprig of Rosemary,
 Its perfume sweet shall scent the air
 And all the girls will smile on me.

My folded csizmás¹ shall be long,
 With golden spurs the heels shall shine,
 Their clank makes music to my song,
 And all the maidens' hearts are mine.

Mr. E. D. Butler, in his English version of Hungarian
 Legends and Folk Songs, gives the following :—

Gay the life which glads me now ;
 Red the cap that decks my brow ;
 See the blossom wreath there laid,
 Bound by my brunette, sweet maid !

Well she bound it, but for this
 Know, that she obtained a kiss.
 Darling, bind for me, once more ;
 I have kisses still in store.

¹ Top-boots.

THE CSÁRDA.

The csárda, in external appearance, does not much vary from an English wayside inn, except from the characteristic signs which meet the eye. For instance, one invariably sees hanging out in front a long pole with a wooden ring in the centre, from which is suspended a bottle. This pole is flanked on both sides by painted tablets, one bearing the insignia of the Hungarian arms, and the other a representation of cigars, tobacco, matches, and salt, etc. The crown no doubt is a guarantee that the inn-keeper is licensed by the Government to sell such articles which are its monopoly. These csárdas generally have quaint titles such as *A Betekintshez* (the dropper in), *A Betyárhoz* (to the vagabond), and many others; and their picturesque appearance is increased by the old-fashioned *kút* (well), whence the water is drawn by hand, and before which horses, cows, oxen, and the *csikós* (cow-boy) on his horse, are assembled.

But if I were simply to say that the csárda is an inn, I should be doing an injustice to the numerous lyric and prose writers, both Hun-

garian and foreign, who have made it their favourite subject and immortalized it in their writings. The csárda in its true sense is not merely a wayside inn where the travellers of olden days, both rich and poor, used to repose. No! it is more than that. It was there where, in days gone by, when brigandage was still to be met with in Hungary, the brigands paid their nightly visits and surprised the occupants. It was there very often that some of those who plotted the great revolution of 1848, used to meet. It was there that the revolutionary forces frequently took up their head-quarters, and it was there also, after the revolution was over, that some political refugees kept in hiding. Finally, it must not be forgotten that the csárda is, so to speak, the club of the Hungarian peasant. If he wants to see a friend, he will first pop into the csárda; and on Sundays and fête days it is the rendezvous of all the villagers, married and single, men and women, and young and old, who come thither purely to enjoy the dancing in the huge tents, gaily ornamented with branches of trees and floral decorations, to the strains of the music of the *czigánys*. The dance that they generally indulge in is that

called csárdás, that is to say the dance of the csárda.

THE CSÁRDÁS.

To give a description of this national Hungarian dance would be a matter of impossibility. To form an idea of its peculiar charm it should be seen danced by the peasants. At the first glance one is inclined to compare it to the Minuet, then to the Highland fling, at other times to the Irish jig, or Sir Roger de Coverley; but in watching it carefully you will find that its movements and steps excel all in grace, and you will come to the conclusion that it has a history of its own. And so it has, because in it the true Hungarian character is fully illustrated.

Sirva vigad a Magyar.

“In his sadness the Hungarian enjoys himself,” says Petőfi, and nowhere can this be more exemplified than in the dancing of the csárdás. At times the music opens very gaily and is continued so, but very often the melody is a most sad one, and yet the dancers seem to enjoy it, but then this is the character of the Hungarian, who appreciates the pathos of the music, and in the height of his enjoyment he

will exclaim to the musicians, "Play, gipsy, so sadly, that it may tear my heart!"

Húz zad csak húz zad csak ke ser ves sen
 hogy a szí veni meg re ped jen.
 re ped jen meg ke ser vé ben bú já ban
 úgy mù lat a sze gény le gény ma 'gá ban

And at times he will whilst dancing sing a sad melancholy air somewhat like the following :—

E'en the trees are wailing,
 Whither I am going ;
 From their trembling branches
 Leafy burdens throwing.

Fall, ye leaves, around me,
 Hide me in your keeping ;
 For my mate, my darling,
 Sadly seeks me, weeping.

Fall, ye leaves, enshroud me,
 All my footsteps cover ;
 That my way be never
 Known unto my lover.

The csárdás opens with a stately promenade, which is something in the style of the Minuet. The music gradually quickens, and with it the steps of the dancers. Then comes a whirling movement, and varied figures which are simultaneously executed in a most graceful manner by many couples. Time is marked by the clinking of spurs, worn alike by men and women. All of a sudden the *danseuse* will tear herself away from her partner, and look back in a coquettish style towards him as he pursues her; but when he has just reached her she rapidly eludes his touch, and springs away joyfully and proudly into the crowd, as though she would like to show her victory. At last her partner manages to secure her, and then the most varied whirling figures are performed. And so this goes on continuously, and without interruption, until both are exhausted.

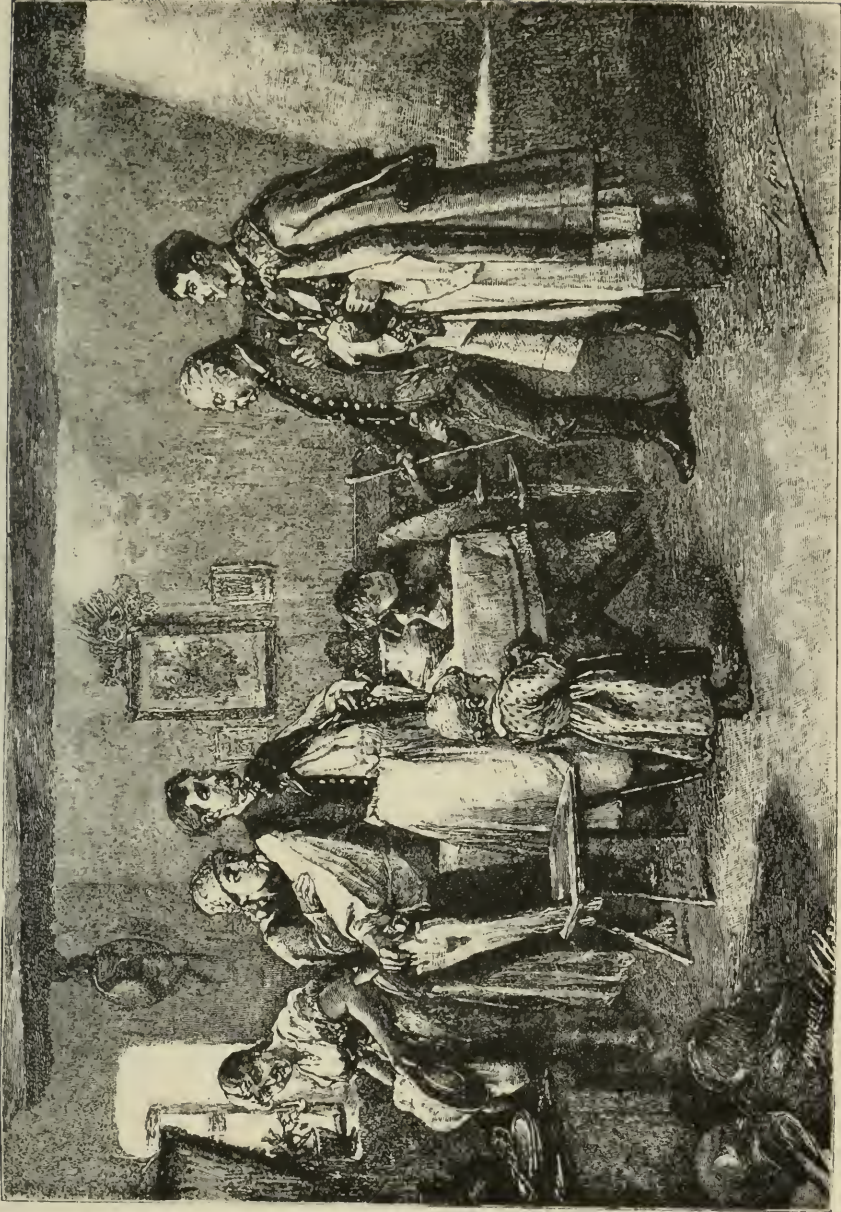
The following verse will also explain the quickness of the step :—

With crimson riband bound upon thy head,
Light, o'er the lawn, thy dainty foot doth tread.
Scarce bows the grass beneath it, rising free
To cast soft, furtive glances after thee.

In watching the proceedings you may often

notice a peasant bathed in perspiration, and you will naturally conclude that he is thoroughly tired out ; but nay ! this is, so to speak, an early stage of his condition. Finding it too warm he will throw off his coat and dance away for some time. His waistcoat will afterwards share the same fate, and subsequently his necktie, until you see him reduced to his shirt sleeves, and it is only now that he commences to thoroughly enjoy himself, and he dances away for hours. Of course the picturesque costumes of both sexes lend an additional charm to the scene.² But I will not detain the reader any longer with my meagre description ; let us pass on and witness some other festivities.

² It may be of interest here to note that Strauss, who is the creator of the Valse, has partly copied the steps of the csárdás while decreasing their speed, and the valse minuet which he was about to bring out would have been a nearer approach still to the mother dance.



A PEASANT BETROTHAL.

CHAPTER VIII.

PEASANT CUSTOMS AND FESTIVITIES.

IN describing the festivals and customs of the peasants, it would be impossible to limit them to the ground of the Alföld. Indeed, very often those of their Magyar brethren from the surrounding districts excel their own in originality. I shall therefore give a description of some of the festivals peculiar to the Magyars, without paying attention to any particular district, and note at the same time that whilst those customs are still in existence in certain parts, they have partly died out in others, or may vary very much in form. I shall therefore commence by following the peasant from a romantic point of view, from the days of his courtship to that of his wedding.

PEASANT COURTSHIP.

Though the peasant has many chances of seeing the maiden who may have awakened an interest in his heart at the csárdá, nevertheless

he has no opportunity of declaring his delicate feelings, for, as will have been already noticed, the quick movements of the *csárdás* could not permit of his doing so ; whilst during the intervals of the dance the girls are under the strictest surveillance of their mothers, and are not permitted to converse with their partners, and it is the *Fonoda* which is the *El Dorado* of the peasant, and there he has the good fortune to gaze at the face of his heart's idol, and exchange with her his sentiments.

THE FONODA.

The *Fonoda*, in its real sense, means nothing at all. It is simply the private house of a peasant, and only bears the title conferred upon it temporarily. In the winter, after the peasants have all finished their agricultural labours, a few of the leading village maidens look out for some convenient houses, where they can all meet during the winter nights, and after consultation they ask the owner of a certain house to permit them to go there to spin. No payment of any kind is made to the peasant's wife, who is the chaperone of all, for this privilege, but it is under-

stood amongst the wealthier girls, that they should bring in turn some articles of food, of which the whole company partake, and they also compensate her by spinning the whole of one evening entirely for her benefit. The men, on the other hand, contribute towards the maintenance of the Fonoda, by putting together a few kreutzers, out of which candles or oil are bought, so that the owner of the house should be put to no expense beyond the firing.

It is indeed a pleasant sight to see these pretty maidens, who, whilst industriously working at their looms, are singing and exchanging jocose remarks, or listening to the charming stories told, or the riddles asked by the men assembled. Now and then comes a little interval in the work, which time is eagerly seized upon by them to give a manifestation of the real object of the assembly, which is to obtain an indirect declaration of love, and the games in which they indulge give good opportunities for their doing so. M. Réső Ensel Sándor, who is a great authority on national Hungarian customs, describes many of these games. I am also indebted to Mrs. von Schweitzer for the following charming poem on the Fonoda.

HOW THEY WOO IN HUNGARY.

THE SPINNING.

THE beams are brown, and the room is wide
 Where Hungary's maidens sit and spin,
 To benches ranged on the other side
 The rustic lovers come saunt'ring in.

The circle of spinning maids, like morn,
 Shines rosy bright in the dusky place,
 And the peasants peeling the Indian corn
 Dart loving glances across the space.

How the flaxen threads are reeling,
 Whirr—whirr go the silken wreaths ;
 How the golden corn is peeling,
 Click—swish go the long green sheaths.

One gay young fellow has picked his bride
 From the blooming branch of laughing girls ;
 He may not rise and sit by her side,
 Nor press his lips on her jetty curls.

Her dark lash falls on her sunny cheek
 But she dares not lift her shining eyes ;
 Only a sweet little dimpling streak
 Creeps up and flushes, and trembling dies.

Ha ! ha ! the thread has snapped right in twain,
 Poor dove, she flutters beneath his glance,
 The scarlet blushes her fair cheeks stain,
 Yet from her lashes she looks askance.

The rose that fades on her heaving breast
 Could tell the secret she will not own,
 Could set his timorous heart at rest,
 And whisper to whom her love has flown.

There's language spoken from eye to eye,
She knows what his burning lips would say,
Love flies across in his long-drawn sigh,
Love's answer lies in her glance's ray.

A PEASANT PROPOSAL OF MARRIAGE.

A peasant never proposes directly to the object of his affections, nor even through the intervention of the parents. There are always some women in the village who find a pleasure in match-making, and after they ascertain the feelings of the man they pay a visit to the parents of the girl, and on entering the house say, "Please be prepared for unexpected visitors," and such-like phrases, and it is always understood that they come on behalf of some young man. After they have named the suitor, if the parents do not object to him, they return at once to him with the joyful tidings. A few hours later, he, accompanied by his relatives, a friend who carries the loving cup, and the *léány kéro* (a person who has mastered the art of learning by heart the necessary ceremonial speeches, and is, therefore, unanimously acknowledged to be the lover's spokesman), go to the parents of the girl. The *léány kéro*, who wears a badge of the national colours, and

carries a big stick ornamented with ribbons and little silver bells, enters the room in a stately manner, followed by the bridegroom elect, and speaks in verse somewhat in the following manner:—"It is known to you through our envoyées the reason why we pay a visit to your respected roof. It is God who has initiated holy union, when He said to Adam, 'It is not good to be alone,' and created Eve as his partner. This respected gentleman, having considered his fate, wishes to take a wife unto himself, in obedience to the wishes and the laws of our Lord. We have heard the fame of your daughter, and if the Almighty has pleased to tie in a knot the hearts of these two, it would be a sin for us mortals to untie it. Therefore we ask you humbly to give permission for your daughter to enter."

At this moment the girl, dressed in holiday attire, comes in, and the two lovers speechlessly gaze at each other. The loving cup is now handed to the bridegroom elect, who drinks from it, and in turn gives it to his *fiancée*, and this ceremony is repeated three times, after which the cup is handed to all assembled.

PEASANT BETROTHAL.

In spite of this, the engagement cannot, as yet, be considered ratified, and about three days' grace is given to both parties, at which time the bridegroom elect has to send *envoyées*, as otherwise it would be taken for granted that he had changed his mind. On the other hand, if the girl and her parents have altered their decision they will notify this to the *envoyées* of the suitor by saying something in the following manner :—" We have thought the matter over, and find that the young man is going in the wrong direction, and not in the way pointed out by the Lord. So you had better turn your steps to other paths."

But if no objection is made, the family say that he may call to see them. The *envoyées* return to him with the news, and the bridegroom elect, accompanied by the *léány kéréő*, enter with ceremonial speeches set into verse.

Towards the evening of the same day, the young man and his *fiancée*, with their respective retinues, go to the clergyman to receive his benediction upon the engagement, and return to the house of the girl, where a regular feast

awaits them. This is called *kézfogó* (hand-taking).

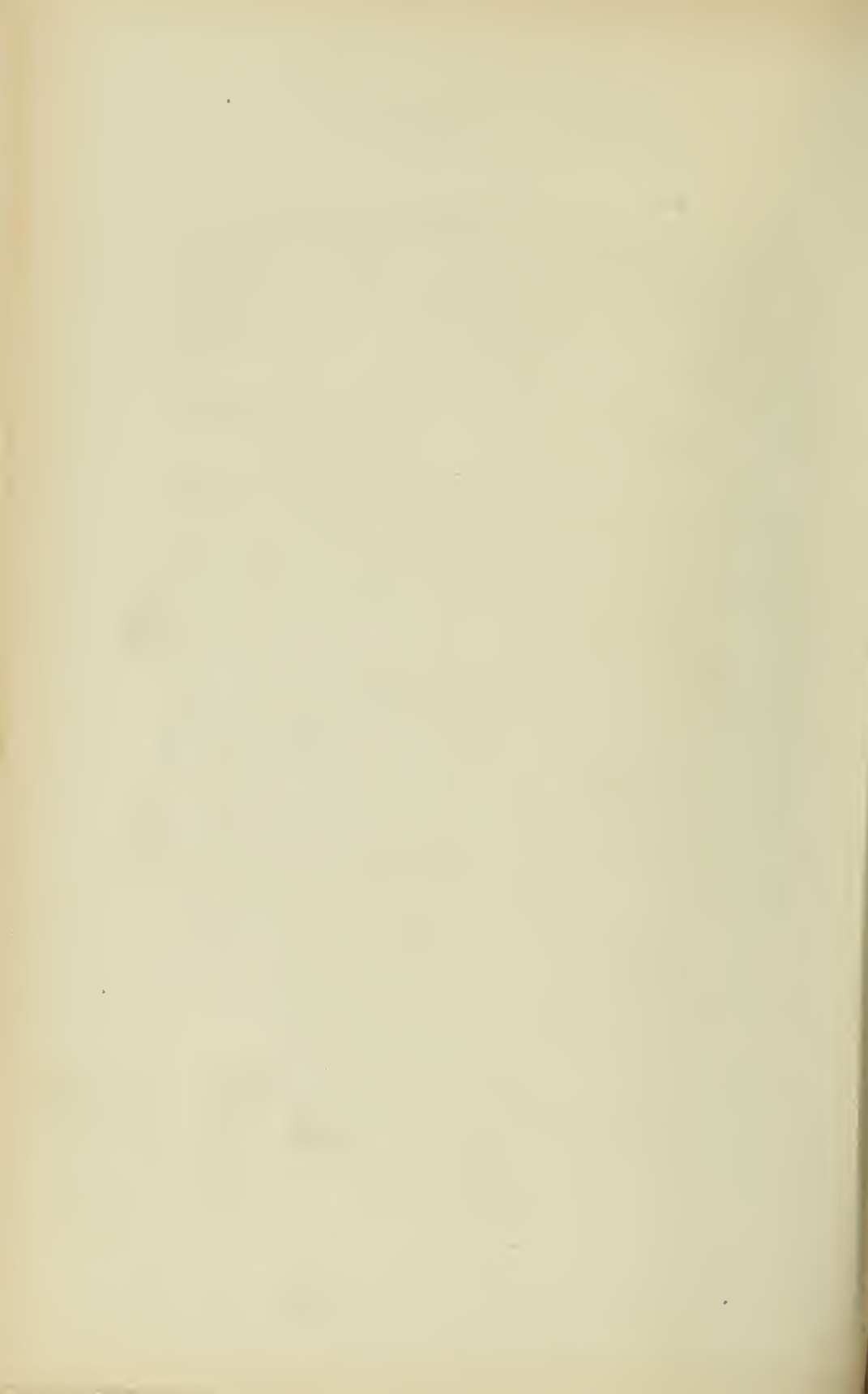
After this the young man gives engagement presents in the shape of money, which is considered the purchase price of the bride and varies from one florin to two hundred florins, in accordance with the means of the suitor and the good looks of the girl—and a betrothal ring, and receives in return another ring and a silk handkerchief, which the girl has herself embroidered. Marrying a woman with the Hungarian peasant means to buy her just like ordinary articles, and for that reason the father talks of his unmarried daughter as *eladó leányom* (saleable daughter), whilst a bridegroom is called *völegény* (the young purchaser). After the asking of banns in church for two successive Sundays, another feast takes place, which is called the kissing feast.

THE KISSING FEAST AND WEDDING PREPARATIONS.

On this occasion, as may naturally be expected, the bridegroom elect is not accompanied by a great retinue of friends, but by the inevitable *léány kérö*. He carries in his silk hand-



A PEASANT WEDDING.



kerchief apples and nuts as presents to his *fiancée*. After supper they retire into a separate room, when for the first time since their engagement they converse without being disturbed, and when the happy mortal for the *first time* (?) touches the lips of the woman whom he is shortly going to call his own. M. Résó Ensel Sándor, in describing this, puts a note of interrogation to it, and so do I!

After the banns are put up for the third time, and before the wedding takes place, the glory of the *léány kéro* ends, and the *vöfény* (best man) steps in, for it is he who goes to the house of the future wife, who decorates him with flowers and places ribbon rosettes in the national colours and a silken handkerchief on his coat, and offers him some *pálinka* to drink, after which he starts on the invitation tour.

The peasants on such occasions invite almost the entire village, and each person contributes some presents towards the wedding, in the shape of flour, eggs, wine, etc. As the *vöfény* enters each house to invite the guests he will commence in verse in the following manner: "Most humbly do I implore forgiveness for my intrusion, and ask you to listen to me. I am

deputed by N. N. and his wife to ask you politely with all your family to partake of a dish, and to drink a glass of wine, to be followed by an entertainment, on the occasion of their daughter's wedding (in the original, 'the feast of the seed grown beneath their wings'). Bring with you knives, forks, and plates." After he has made his ceremonial bows he is generally given a glass of pálinka. Needless to say, after he has finished his round he returns to report himself in a very merry condition.

The day before the wedding the *vófény*, followed by several carriages, goes to the house of the bride to take her dowry, consisting of household articles, to her future home. These include a beautiful painted sideboard. Of course suitable speeches are made upon this occasion, and much jocularities is exchanged between the parties. While this is going on a most animated scene takes place in the courtyard. There is always a person left to take charge of the carriages, and this is generally a man dressed in woman's garb, who sits and spins and sends all those assembled into wild fits of laughter by praising himself and his

good looks, and saying that whoever marries him will find an excellent wife, and other amusing things. The dowry is packed into the carriages, and just as the horses are about to start the *vófény* delivers another of his orations and makes his way through the streets, followed by the crowd, to the house of the bridegroom.

A PEASANT WEDDING.

On the morning of the wedding the *vófény* goes to the house of the bride and asks, on behalf of the bridegroom, the parents' permission to take away their daughter. A charming speech in verse is made. It is a touching scene when the bride enters and takes leave of her weeping parents and relations. After tender embraces they all accompany her to the church in a sort of triumphal procession. A few outriders head this, their horses gaily decorated with flowers and ribbons and little bells, and now and then, to give effect to the solemn occasion, they fire pistols into the air. Then comes the carriage of the bridegroom with his best man, followed by that of the bride and her bridesmaids, and a third conveys the *zigánys*, who play the wedding march with

great excitement, and grow so enthusiastic that the coachman has sometimes to turn his head and ask the clarionet player not to blow so violently into his ear; then come the relations and friends.

In olden days it was the peculiar custom that a cock should lead the procession, guarded by two men with drawn swords. Immediately after the marriage ceremony the poor bird was tried before a jury, and having been found guilty of bigamy was sentenced to death. The idea was to give an example to the married couple of the punishment deserved by those who break their marriage vows. This custom, however, has partly died out.

After the ceremony, the bridegroom and his party proceed straight home and commence festivities, whilst the *vófény* accompanies the bride to her parents' house, who wish to see her for a final leave-taking. A short time afterwards the bridegroom himself, with several of his friends, proceeds to the house of the bride to ask the permission of her parents to take away their daughter. A very touching scene follows as she and her relations go to the house of the bridegroom.

The bride is led in with great pomp and ceremony, and a large number of friends are already congregated to partake of the wedding feast, while several masters of the ceremony are appointed to look after the comfort of the guests, and others to make suitable speeches.

As the feast commences the first toast, given in verse, which is generally the composition of a peasant, is that of the health of the bride and bridegroom, and is to the following effect :—“ I wish your two hearts, which have been tied together, every happiness. May holy love in lasting bonds encircle you, so that God may feel delight in you. May your union blossom into fruit as the trees burst into bloom ! May the Almighty surround you with so much happiness that it may weigh upon you as a burden. Finally, when life departs from its seat and your bodies rest in the soil, may your souls joyfully look back upon the past, and be received with greeting in eternal paradise.”

Immediately after the feast the bride is led into a private room, and after her bridal wreath is taken from her head and she has changed her dress, she is conducted into a large tent decorated with flowers and evergreens, where

the dancing is about to commence. The vöfény then makes a speech in the following manner:—" May the Almighty crown this head with every happiness in place of the wreath which has been removed. May Nature's bloom rest on this face. May no care or burden draw sighs from these lips. May she live in peace and happiness with her husband. May the light of their life last for long, and may its flame be extinguished amidst happiness and peace." After this the bride kisses the best man and dances with him the bridal dance, as she does in turn with other friends and relations.

When the wedding presents are collected the married couple retire amidst great enthusiasm, to the strains of the music of the *czigánys*. The youthful guests, however, keep up dancing till the early hours of morn, and the festivities are concluded by many jocose incidents, amongst others a sham funeral, when one of the company makes his will, leaving his goods and chattels to each of his various friends, and, after this is read out to him for confirmation, lies down wrapped in a sheet to represent a dead body, and a funeral march

is played. This closes the night's proceedings.

On the following Sunday the wedding is solemnized over again at the house of the bride's parents, after which the young couple enter on their laborious path, and the future alone can show whether the prayers for their happiness will be realized.

CHRISTENING OF CHILDREN.

The christening of children is also conducted with great pomp and ceremony. Hardly does the woman perceive the fruit of love under her heart when her husband commences to look out for *komas* (godfathers). The *komas* generally number six or seven, and the peasant is most particular in his choice, for they play a very important part in his life, and are regarded by him with more affection even than relations. If a peasant is in trouble he has only to go to his *koma* or *komámasszony* (godmother), and they consider it their duty to help him in every way. It is very natural, therefore, that the poorer people choose their *komas* from the richer classes, who invariably accept the post, no matter to what religion they may belong,

and have to be content to be styled for the rest of their lives *komám uram* (Mr. Godfather), and their wives *komámasszony* (Mrs. Godmother). Very often this distinction is conferred upon the children of wealthier parents, and it is only now that I discover that I am a *koma* a hundred times over. Soon after the child is born the midwife announces the happy event to the *komas*, carrying with her a bottle of *pálinka*, and asking everybody who comes in her way to drink to the health of the child.

A few days later the *komámasszony* go to the house to fetch the child to be christened, and proceed afterwards with their husbands, by whom they are met at the church, to the christening feast. The *komas* give liberal presents in the shape of money, out of which clothes are bought for the child, whilst their wives bring eatables and various little presents both for mother and child. The poorest peasant prepares a grand feast and buys a cask of wine on such occasions, which are generally marked by singing and dancing, excepting during Holy Week, for the peasants, who are superstitious, say that if done then the plums will rot on the trees and the hemp will

not grow. During the time that the woman is confined to her room, generally two or three weeks, her bed is enclosed by linen hangings in order that no man or woman's gaze should rest upon mother or child, the superstition being that this would bring ill-luck, and the only privileged ones are the *komámasszony*, who pay daily visits and bring the mother presents in the shape of poultry, eggs, and other eatables. The midwife too has to call twice a day during this period, at the expiration of which the hangings can be removed, and she is discharged from her duties and receives payment in the shape of a bushel of corn and other trifling gifts. The mother now is fit for work, and takes her child with her into the fields, where it lies cradled in a sheet hung between the trees. So grows up the little peasant, and hardly does he attain the age of five or six than his parents commence to make use of him by setting him to mind poultry or cattle. Is it a wonder that the surrounding beauty of nature inspires him with the poetical and romantic ideas which characterize the Magyar?

VINTAGE FESTIVALS.

Just like the fields in Hungary, the vineyards are not only owned by the better classes, but by the peasants also. In the districts of Tokaj, Eger, Somlô, Szegszárd, Neszemény, Karlovitz, and other famous wine-producing counties you will often find that some peasants have as much as two or three hundred casks of wine a year, and you will very seldom find anyone having less than five or ten casks. During the vintage the wealthier classes, who have their villas in the vineyards, invite a large number of friends, and their entertainments are of a specially gay character, there being a great deal of singing and dancing to the playing of the *czigánys*. But the peasants too do not remain in the background, for they have also cottages in their vineyards, and invite their friends from neighbouring villages to similar festivities. As you approach a vineyard you will hear the melodious singing of the men and women, who are picking the grapes, and they joyfully invite you to come and eat as much as you like, and to join in their amusements.

At the end of their daily labours they partake

of their evening meal outside their cottages, and the poorest of peasants has one or two *czigánys* to entertain his guests, and these are repeatedly reminded by the host throughout the dinner to eat and drink abundantly, as they will have to play the best part of the night, which they subsequently do, dancing and singing being kept up till one or two in the morning.

At the conclusion of the vintage a large wreath of grapes, intermixed with wild flowers and ornamented with ribbons, is made, and two young girls dressed in white carry this for the owner from the vineyard to the village, being accompanied by the *czigánys* and all those who have laboured in the vineyard.

THE HARVEST FESTIVAL.

The harvest rejoicings are very much the same as in other countries. Men and women who are engaged in reaping the corn come home at the conclusion of the harvest, make a huge wreath out of ears of corn and corn-flowers and poppies. This they carry into the village amidst singing, and hand it to the farmer with the expression of their best wishes. This is generally followed by a *fête* similar in character to the English harvest home.

THE DISZNÓTOR (PIG-KILLING FÊTE).

At the commencement of the winter the peasant kills his pig and stores it away to last for a year. On this occasion he invites many friends, and the women are busy all day in helping to cut up and salt the pig, and to prepare the sausages. This is generally concluded by a fête, singing and dancing being kept up for many hours.

BURIAL OF CHRISTMASTIDE.

In some of the remote districts it is the peculiar custom for the peasants to congregate in an inn on Ash Wednesday, and a dummy figure, dressed in complete costume, is placed on the table to represent a corpse. They all assemble round it amidst much weeping, and a funeral procession is conducted to the end of the village, where the dummy is thrown away, and then they all adjourn to the inn, to taste some of the wine which has been buried underground since the previous year. The fête, which is called the "Burial of Christmas," is kept up with singing and dancing during the whole night.

EASTER.

Easter in Hungary is marked by great fêtes. Generally outside the towns and villages large huts are erected and a regular fair is held. The people on such occasions enjoy themselves by singing and dancing, and take part in all sorts of games, the greatest feature of the entertainment being the horse-racing, of which Magyars are very fond. It is an odd custom during Easter for the peasant to watch outside the house where his *inamorata* lives, with a pail of water in his hand, and on her coming out he pours some upon her until he gets a ransom from her in the shape of a certain number of Easter eggs. This is also prevalent among the better classes, but they, in lieu of the rustic pail of water, carry a bottle of perfume in their pockets, and on meeting their lady friends ask them to stop in order that they may besprinkle them with some of its contents.

MAY DAY FÊTE.

The 1st of May is marked by more general rejoicing in Hungary than in England. Flowers and greenery are to be seen everywhere, on the

trains, decking the horses, etc., whilst all the peasants send flowers to their sweethearts.

THE WHITSUNTIDE KING.

It is the custom in some parts of the country during Whitsuntide for the peasants, young and old, to congregate at the official residence of the village magistrate. From there they start in a grand procession, headed by him with his subordinates and followed by the *czigánys*, towards the open fields to witness the race on horseback of the peasant dandies. It is an exciting scene when the fathers, mothers, and children shout to their relations not to bring disgrace on them by allowing themselves to be defeated, and the winner of the race is proclaimed the Whitsuntide King. This monarch is by no means without any prerogatives, for he receives a civil list in the shape of *pálinka*, which he may drink *ad libitum* at the inn, at the expense of the village. He is looked upon by the villagers for a period of a year as their leader, no fêtes or entertainments of any kind take place without their consulting him, and it is he who arranges everything. If

you see this potentate walking in the streets you cannot but think that he has a high opinion of himself. However, his glory only lasts for one year !

There are other numerous fêtes, but I will not detain the reader any longer on the subject, and will ask him to follow me from the plains of Hungary to the Carpathian mountains. It is these mountains which will offer the truest charm and delight to those who prefer wild scenery to the plains. It is there also where you will find proofs and remnants of Hungarian struggles and heroism, and it is there where you will meet with the various nationalities who belong to the crown of St. Stephen. Let us therefore make our headquarters at Budapest, and take a round from the frontier of Silesia, along the boundary line of Galicia, Bukovina and Roumania down into the heart of Transsylvania and the Bánát, and conclude our journey by taking the Danube steamer at Básiás to Budapest, touching on the way the Servian and Slavonian frontier.

CHAPTER IX.

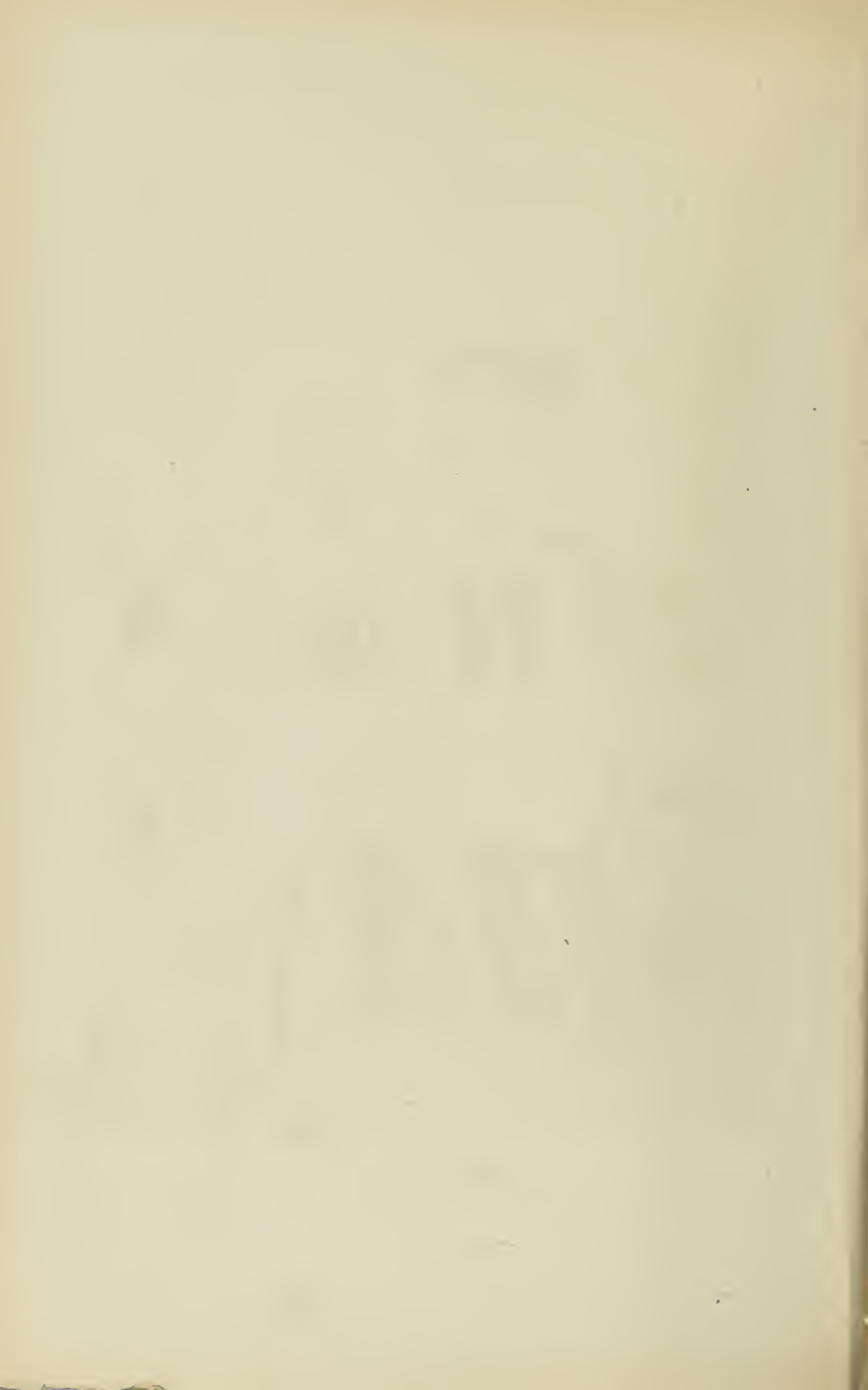
THE CARPATHIANS.

THE Carpathians, which commence at Pozsony (Pressburg) and make a semicircle round, forming a division between Hungary, Moravia, Silesia, Galicia, Bukovina and Roumania, extend in length over 400 miles and end near Orsova, which is almost opposite the former city. The vegetation is, for the most part, Alpine, and the forests consist principally of pine trees. The most noted groups are the Tátra, Mátra, and Fáttra, the Tátra being the heart of the mountains and the most elevated amongst them. We shall therefore journey there and take up our headquarters at Tátra Füred, which Dr. Chyzer Kornel, in his most invaluable book on Hungarian watering-places, entitled *Namhafteren Kurorte und Heilquellen Ungarns*, appropriately describes as the Mecca of the tourist to the Carpathians.

Before doing so, however, it is necessary that



SLOVAK PEASANTS.



we should acquaint ourselves with the people inhabiting the district. The Slovaks, who occupy almost entirely the Carpathian mountains, formed a great empire under Svotoplok at the time of the Magyar conquest, and, like the rest of the nationalities who now form the Hungarian kingdom, they have been subjugated to Hungarian laws, being, however, allowed to preserve their language, which they have done up to the present day. They are a kindred race of the Slavs, who are to be met with in the various parts of the country, and principally in Slavonia and Croatia. The Slav language is subdivided into many dialects, and the people in different districts vary considerably from each other; but it would be impossible, without devoting too much space to the subject, to enumerate the differences existing between them; we shall therefore only deal with the Slovaks, who occupy those parts of the Carpathians that we are about to visit.

Those who argue that Russian ignorance is due to the neglect of the Russian Government in not providing education for the people, cannot be upheld in their theory if we point at their kinsmen inhabiting the counties of Nyitra, Turócz, Trencsén, Árva and Liptó, who

most nearly approach the Russians, both as regards language and general character, for these people were left by the Magyars in full enjoyment of their liberties, and possess the same privileges as to education, etc., as they themselves do, and had, in fact, this great advantage over the Magyars, that they had the Saxons settled in the Zips for their neighbours. Yet whilst the Magyars are now one of the most cultured and advanced races in Europe, there being scarcely a peasant who cannot read or write; the Slovaks, on the other hand, remain almost as ignorant as their ancestors were in the time when Árpád conquered Hungary, and therefore we must come to the conclusion that the Slavs are inferior to the Magyars. One thing, however, is certain, that they fare better here than they do in Russia, and that the Hungarian Government endeavour to have them educated, for there is now a marked improvement in this respect with the younger generation, who possess a knowledge of how to read and write, though they are naturally far inferior in intellect to the Magyar peasantry. If we have to define the general character of the Slovak peasants, we must describe them as

ignorant and cowardly, so much so that a Magyar boy can often frighten a whole gang of Slovaks. Otherwise they are very inoffensive and most humble in manner, and they will raise their hats to a gentleman a quarter of a mile before he approaches them, but this is, of course, done on account of fear and timidity. They are very distrustful, and even if you hire a carriage or conclude a bargain with a Slovak, you must pay him a deposit; but you will find that if he wishes to get out of it he invariably arrives with his carriage an hour or two too late, or comes with a story that his wheel has been broken and he has been prevented from coming. From this it may be seen that they are also cunning; they are, however, hard-working, saving, and easily contented. The Slovak is tall, pale, and stupid-looking. He adopted the *gatya* and puffed shirt-sleeves of the Magyars, but with this difference, that the sleeves are not hanging, and also, whilst those of the Magyars are neat and clean, those of the Slovaks generally bear the impress of accumulated grease, which turns the original white of the linen into a dingy colour.

They usually wear instead of the waistcoat a

broad leather belt, very often nearly a yard in width, covered with huge buttons, coins, and other ornaments, and a short white (?) woollen coat, gaily embroidered in red and green. Their hats are very wide and in keeping with the rest of their garments as to cleanliness. Most of them wear the *bocskor*, though some of them have already adopted top boots, which are, however, not smart like those of the Magyars, but big and clumsy. Of course the Sunday turn-out of the Slovak is slightly superior, and some of the wealthier classes adopt a better costume.

The women dress with greater taste than the men, and wear a short, highly-coloured skirt and a smart bodice richly embroidered in red and green with huge buttons. This bodice is sometimes made for winter use out of white sheepskin and the sleeves are of the same. They always show a quantity of bead ornaments round neck and arms.

The girls wear their hair uncovered for the most part, and it is plaited round the head and interwoven with ribbons. The married women dress their heads with a covering of gay handkerchiefs, and their boots, if they wear any, are generally red.

The country they inhabit, though very romantic, is the poorest in Hungary, and they generally live either by working for the Magyars in the plains during the summer months, or by mending windows, pots and pans, etc.

Their cottages are most primitive in structure, the walls being generally made of timber laid crosswise, upon which mud is heaped, and you can see the long ends of timber extending at each corner. The roof is thatched straw, and can very rarely boast of a chimney. In these huts the Slovaks, with their families, cattle, and live stock, dwell together. The pig is the only privileged one who possesses a separate abode. There are no fences made round the houses, as is the case with the Magyars, and in place of the neat Hungarian courtyard you will find accumulated manure and morass. They eat very largely, but simple food, consisting principally of bread and *kása* (a stew of Indian corn and potatoes mashed with milk), and *czibere*, a concoction made of hot water, which has been standing over the stove for some weeks and has become acid by means of the bread steeped in it. This sour water has beaten eggs and milk stirred into it, and forms the principal breakfast of the Slovak.

As with the Hungarians, the great day of enjoyment is on a Sunday, when the Slovaks congregate outside an inn and dance. We do not see here the picturesque csárdás, but a peculiar jumping movement which can hardly be called dancing, and even the *zigánys*, in whose hearts music is born and dwells, are made to play one monotonous tune instead of the ever-varying and romantic Hungarian melodies; but still the Slovaks seem to like it, for they keep it up a whole day long.

They have many peculiar customs, of which I will mention the following.

COURTSHIP AND MARRIAGE.

The Slovak does not intrude himself into the presence of the girl he loves. He generally signifies his attachment by going to her home in the evening and giving three single knocks on the window, which are generally understood to be the love signal. The girl then goes to the casement, and if she approves the man's suit she asks him why he does not enter. After a short courtship the official proposal takes place, generally on a Saturday evening, and is done in the following manner. The

sutor, in the company of a friend (*staro sta*), goes to the girl's home, where he is expected by the *svatka* (mother) and the rest of the family, and on entering, a conversation something like the ensuing takes place.

The suitor and his friend: "*Pokvateni bue Pan Jezus Kristus*" (Blessed be the Lord Jesus Christ).

The girl's family: "*Asnaveci, Amen!*" (For ever! Amen. "*Wi tei ce unas!*" (God brought you!) "*Skaczi hoc ice jaku novinu donyceszesc?*" (What news do you bring?)

The suitor and his friend: "*Dale kaszma hozili cesztus me pobluzili*" (We have lost our way!)

The girl's parents tell them to sit down, and the suitor and his friend say they are looking for a *kralovics* (star) on the King's behalf. The girl, who has been hiding, now enters and pretends to look for something, and not finding it, quits the room.

The suitor's friend (*staro sta*): "This is the star we sought; will you give us permission to go in quest of her?"

After this a long speech about Adam and Eve is made by the *staro sta*, during which

flowers are brought by little girls and distributed, the staro sta concluding his speech by saying: "Give your star to the King of the Sun" (meaning to signify the suitor).

The parents of the girl: "It must rest with our daughter."

The girl: "If marriage is the wish of God, it is also mine."

The staro sta: "Be then one" (binding their hands together with a handkerchief, and making other elaborate speeches).

Next day two envoyées go on horseback and invite hundreds of the village people to the betrothal, which takes place at the church. In the afternoon a large feast follows. On the night before the wedding the relations of the bride and bridegroom all assemble at the house of the bride, where they dance a *huski* (cake dance), so called from the cakes which are being prepared for the next day. The young couple who are about to be married rise with the sun and go with some friends to the river or the stream and wash themselves from its water poured into a basin, in which basin the friends afterwards place wedding gifts. They then return home, where the

bridesmaids are busy making the bridal wreath from ears of corn and red onions, and immediately they enter a shower of rice is poured upon them. The *jenfaré* (best man) then consecrates the wreath by pouring brandy upon it, and the remainder of this beverage is handed round to the assembly to drink to the health of the young people. The *jenfaré* then puts the wreath on his own head, and bids farewell to the parents of bride and bridegroom in the name of their children. The wreath is subsequently placed upon the bride's head, and a scene of embracing, weeping and sobbing generally follows. On the wedding-day they go to church, either in carriages or on foot, amidst solemn silence, carrying a crucifix, and kneeling before each cross they pass. After the ceremony is performed they return to the bride's house, before which they form a large circle, and the *staro sta* enters therein and makes a speech on marriage. After this they go into the house to partake of supper. Before it commences the groomsman (*starsi drusba*) comes in, carrying a basin of water in the one hand and a towel tied to a stick in the other. He makes a speech on the baptism of St. John,

during which time the guests wash their hands in the basin. After this the water is poured away, and each guest puts a coin into the basin. A Slovak wedding usually lasts two days, during which great rejoicings are carried on.

A SLOVAK FUNERAL.

Immediately the Slovaks are informed of the decease of a relation, they all assemble and mingle their tears and sobs together, and after a short time they take the body and bathe it in warm water. In the case of a man, he is generally shaved and his beard cut off, and he is dressed in his favourite garments. The friends remain in the house for the whole night amidst solemn singing and prayer. Before the funeral takes place, all the favourite belongings of the deceased are put into his coffin, and before the body is carried away the furniture is moved from place to place in order that the ghost should not return. As they quit the house, the mourners knock on the hinges of the doors in order that the very walls of the house should be made acquainted with the fact of

the death. The hearse is followed by the friends, who sing melodious hymns and enumerate the good qualities of the deceased in wailing voices. After the funeral, they all return to the house, where a grand feast awaits them, and they spend the whole day and night in consoling the family.

A SLOVAK SOCIAL DANCE.

In the winter nights the Slovaks gather in an inn, and, having partaken of drinks, they take an oil lamp, put it into a basin, and dance round it. Whoever upsets the lamp has to order a new drink. Should they, however, find no one has rendered himself liable for the forfeit, the one who is the best off usually pays, and so they enjoy themselves throughout the night.

CHRISTMAS.

On this occasion every peasant has plenty of pálinka, beans, and cakes. Before sunset they spread straw upon the floor and sit upon it, in order that the hens should lay plenty of eggs! Then they put barley stalks upon the table

tied up with red ribbons, and lay hay next to these, with onions corresponding in number to the members of the family. The idea, I suppose, is that they should have plenty of barley, hay, and onions throughout the year. Then they go to the stables and give the cows and goats salt to lick, and then return to their cottages to await the setting of the sun, at which hour each person takes a plate of beans and runs about the different rooms, in order that the place may be spared destruction from fire! After this, they dress themselves in holiday attire, and if they have a daughter they sprinkle her with honey-water, in order that she may find a sweet husband! A feast follows, after which they retire to bed, in order to get up at midnight and go to the church.

The Christmas-tree which plays such an important part in the history of the youngest generation in Hungary, is also prevalent amongst the Slovaks. But here it is the householder who has a large tree ornamented with all sorts of ribbons, toys, and wax candles, and on this is a present for all the servants, in the shape of gloves, boots, etc., upon which each name is marked separately. The servants congregate

round the tree, and pray for the health of the giver. After this, one of the men, dressed as an angel, to whom the clergyman gives wings, carries away the tree before the master, and they all sing songs expressive of thanks. This is generally followed by a dance.

EASTER.

On the occasion of this holiday the people, rich and poor, prepare plenty of cakes, which they call *Páska*. On Easter Monday they all get up long before sunrise, and take them, together with smoked meat, Easter eggs, ham, and bacon, outside the church, where all the villagers are congregated, bearing huge wax candles, and here they await the arrival of the priest, who consecrates everything midst solemn silence: Hardly is the religious ceremony over than they all rush home, each one eager to be first to treat the little ones left behind to a piece of the now holy cake. They salute each person they meet on the way with "*Chrystus Voskrése*" (Christ is risen), to which the reply is given, "*Vo istnyu voskrése*" (He is risen indeed!) Immediately they get home the table is laid, the master offering

brandy amidst blessings all round, and the women handing the cake, and they enjoy a great feast, for the Slovaks observe Lent very strictly, and do not touch anything like meat, butter, milk, or eggs, during that period—all they take being potatoes and cabbage.

THE GERMANS.

The Germans, who settled in the Zips in the Tátra district at the same period as the Saxons in Transsylvania, and introduced into this part the mining industry and the cultivation of the land, established sixteen flourishing free cities, the principal being Lócsé, Késmárk, and Igló. They had special privileges as to land and taxes, and had the same laws as in Germany, which were administered by their own judges and by the governor of the province, who bore the title of count, and they could appeal from the decision of these personages direct to the King. Out of these free cities thirteen were pawned by King Sigismund to Ladislas Jagellon, the King of Poland, and it was only in the time of Maria Theresia, during the division of Poland, that they were incorporated with Hungary. Many of their privileges have been taken away,

nevertheless they still maintain the right of self-administration.

Of course the Poles have left many traces behind, and the Polish language is generally understood.

The Saxons all speak Hungarian as well as German, and have for the most part adopted the national Hungarian costume. They are most patriotic, and like to be considered more Magyar than the Magyars themselves. They are very industrious, and it is due to them that the Zips is now one of the most flourishing districts of the Hungarian kingdom. In mode of life and dwelling they are similar to their Saxon brethren in Transsylvania, and to the Thuringians and Suabians in the German Empire.

THE JEWS.

A large number of Polish Jews have emigrated from the neighbouring countries into the Carpathian mountains, and they sometimes form a third of the population of some of the towns and villages. I shall therefore deal with them here as well as with the rest of the Hungarian Jews. The Jews of Hungary should be

divided into three different sections, viz., the Hungarian, the German, and the Polish Jews.

The Hungarian Jews have inhabited Hungary from time immemorial, in fact they are supposed to have been in Hungary at the time when Árpád conquered the country. They were those tribes of the Kazars who have embraced the Jewish religion. As early as the twelfth century they had already occupied various public appointments, King Matthias having had a Jew for his minister, and were treated well by most of the Hungarian kings, though others from time to time deprived them of their privileges.

In the time of Maria Theresia and the Emperor Josef II. they possessed considerable liberties, and now they have the same civil and political rights as all other subjects, there being many Jews in the Hungarian Lower House and in the Government service, in fact Hungary is one of the first European countries which has given a seat in the House of Magnates to the representative of the Jews.

The Hungarian Jews, like the Magyars, are fond of the plains, and lead a life of commerce, a great many being devoted to agriculture.

They talk the Magyar tongue and are similar in physique and appearance to the Magyars, from whom it is hardly possible to distinguish them. They dress in the same manner and are very industrious, giving great attention to the education of their children—most of whom they designate to the medical, legal, and other professions. In common with the Magyars they are very patriotic; in fact, in 1849, they were, so to say, the means of supplying voluntarily the funds to the national cause, to which they gave their services also.

The German Jews, who no doubt emigrated to Hungary together with the Saxons and Thuringians, after the Tartar invasion, are quite of a different character. They generally live in the cities and small towns, despise agriculture, and devote themselves to money-making in the guise of commerce and to trade of which they hold practically the entire control. Until recently they adhered to their old German customs, dress, and language, which was a kind of German jargon; but now their children are well educated and speak Hungarian and other languages besides their own, and commence to assume the Magyar character.

THE POLISH JEWS.

The Polish Jews were a most unpleasant influx to the country. They came from Poland where the modern Ahasuerus, King Casimir, having lost his heart to an Esther, treated them in a most generous manner, and gave shelter to those who were expelled from Spain until they had no longer room in the country, and emigrated *en masse* to the Hungarian frontier. These people adhere to their ancient Mosaic customs, and dress in a most peculiar style, and it is quite a sight to see them coming out of the synagogue on a Saturday. Their attire is somewhat similar to that we see in the pictured representations of Moses and Abraham, consisting of a long satin robe covering the pantaloons and long white stockings which show beneath. They wear a peculiar kind of fur cap, somewhat similar to the turban. They consider it a sin to cut off the beard, and wear two hanging curls reaching to the shoulders. With the exception of a few they entirely devote themselves to petty trade and commerce, such as leasing inns, keeping shops, dealing in corn etc., or they invade the Hungarian low-

lands and live by begging from their co-religionists.

They speak a jargon mixture of German and Hebrew and do not consider it in keeping with their religion to have their children taught anything but Hebrew. In the towns of Munkács and Sziget they form almost a third of the population, and the people are forced to speak their language, for otherwise they could not get on at all. In point of religion the Jews in Hungary should be classified in the following manner. The "Orthodox" who, though advanced in modern ideas, strictly adhere to the Mosaic law; the "Reformed" who are much more reformed than in England, their prayers, which are in Hungarian, in some instances being said with uncovered heads, which is not the case with the Reformed Jews in Europe; and the "Chasidim," to which the Polish Jews generally belong, who are ultra orthodox and follow the teachings of the *Talmud*, spending half of their time in prayer, which, like the followers of General Booth, they recite amidst singing and dancing. They also spend hours every day in learning the *Talmud* at the institutions in use for this

purpose. Their children marry at a very early age, mostly when seventeen or eighteen; in fact matches are concluded between parents without consulting the feelings of their children.

Now, having acquainted the reader with the principal races inhabiting the Carpathian district which we are about to visit, let us start on our journey.

There are several routes by which one can reach Tátra Füred (in German Schmecks); but, in order to see the great extent of the Carpathians from their very commencement, it is best to go by the Budapest Vág railway. There are numerous places of historic and romantic interest to see, but I will only detain the reader at a few of the principal watering-places lying on the way, and we shall make our excursion to the others from Tátra Füred (Schmecks). The Vág railway line is one of the most delightful routes to be imagined. It runs along the valley side by side with the zigzag river of the same name, and one can obtain a magnificent view of the Carpathians and their valleys by means of this journey.

In the vicinity of Komárom the scenery is

very beautiful, and it is most interesting to see the peasants clad in their picturesque costumes working in the vineyards and the fields. But the great interest of the journey only commences with Pöstyén, in the county of Nyitra. This charming watering-place was already known in the time of the Romans, and has been frequented by visitors from all parts of the world for many generations past. It is situated in the Vág valley, partly on a small island formed by the river of that name, and it is surrounded by the so-called Little Carpathians. Long before you reach the railway station you see an extensive park of pines, which is connected by a bridge with Pöstyén. The waters here have a wonderful effect on those who suffer from gout, rheumatism, etc., and the place offers capital accommodation.

We now proceed on our way, and as we approach the county of Trencsén the journey increases in interest, for the scenery becomes more varied and beautiful. We pass Trencsên Teplitz, the second largest watering-place in Hungary, situated in the most romantic part of the Vág valley, surrounded by lovely mountains and parks. Like its namesake in Bohemia it is

renowned for the miraculous cures derived from its hot springs, of which there are five in number. The scenery between here and Tatra Füred (Schmecks) would remind one of certain parts of the district of the Rhine, for you see the Vág river flowing before your eyes and numerous castles and ruins on the summits of the mountains, such as Trencsén, Árva, and Liptó, each of them having a story of their own in historical and legendary annals. At other parts, when you commence to ascend the steep mountains in a zigzag route, and when you reach the lake of Csorba, which is the highest inhabited point of Hungary, you are reminded of the scenery of the Black Forest, but you will finally come to the conclusion that the Vág route combines the interest of both, and excels them each in beauty. We arrive at Poprád, the railway station for Tatra Füred (Schmecks) towards the evening, and nowhere is the traveller more impressed with the charm of an arrival than here. As you descend from the station you see before you the most lovely Huss Park, situated along the banks of the Poprád river, and you will find a large number of tourists here, seated on the verandah of the

large hotel, which is built in the Swiss style, partaking of dinner and listening to the strains of the *Czigány* band. One might indeed sit here a whole night by moonlight admiring the glorious views and the wonderful panorama stretching before the eyes. But charming as this may be, it does not by any means approach in interest the great sight which we have yet left in store.

As you get up at sunrise next morning you will take a carriage, which after three hours' ascent of the mountains will bring you closer to the Tatra, and you will see a never-to-be-forgotten picture. It is a scene which can neither be imagined nor described. Nature has most lavishly bestowed her bounties on this district, and it requires more than the ordinary mind not to feel overpowered by the sudden impression that this grand spectacle affords. One does not know where to look first. Shall your gaze rest upon the beautiful pine-clad heights, the summits of which glitter with their eternal crown of snow, on which the violet hue of the rising sun is reflected, and on the numerous lakelets, waterfalls, and streams that glitter on the surface of the mountains like

the stars in the heavens? or shall you turn your eyes down into the valley where lie the three different Tátra Füreds, situated amongst lovely pine and oak trees? No words can express the magnificence of the spectacle. The Zips is a Fairy Land, and this a Fairy picture!

The three Tátra Füreds (Schmecks), which are situated within a few minutes' distance of each other, are distinguished by their distinctive adjectives, viz., Tátra Füred (Schmecks) the oldest of the three, Uj Tátra Füred (Neue Schmecks), which lays five minutes away, and Alsó Tátra Füred (Unter Schmecks), which is within half an hour's walk through pretty meadows. The two former are far superior, both from their charming situation amongst pine and oak trees and lovely gardens, and also from the fact that they are the oldest, so they naturally offer better accommodation, and are *par excellence* the *rendezvous* of the Hungarian aristocracy and of the numerous foreigners who flock there to enjoy the ozone of the air and explore the romantic regions round about. There is a large hotel built in the Alpine style, which, together with the Hydropathic establishment

and Sanatorium, is connected with the large Kursaal, called the Corso, and the winter gardens, by means of corridors and covered ways, so that even in wet weather one can walk about and enjoy the perfumed air. The Hydropathic and other bathing establishments are very commodiously fitted up, and special attention is paid to the cure of those suffering from lung disease, who derive great benefit from their stay here. There are numerous entertainments in the shape of balls, concerts, and picnics, and it is in itself a treat to sit outside the hotel and partake of your meals to the strains of the *Czigánys*, while you gaze on the bewitching mountains and the greater part of the pretty Zips towns, which, though situated on hills, appear to lie in the deepest valleys, their church spires glittering in the sun like so many brilliants. But we must now pay a visit to the surrounding peaks, lakelets, waterfalls, and caves, for it is here only where we can realize the grandeur of the Carpathians. We shall see with clear eyes the peak of Lomnitz in the Zips, which reaches the height of 8133 feet above sea level, and the Kriván in Liptó county, which attains 7893 feet, and also the

numerous lakes and lakelets which we have been looking upon, shining on their surface for days past. Of these, the greatest in extent is the Csorbató (Csorba Lake), which is 1360 metres above sea level, occupying the space of 2000 square kilometres. It is surrounded by picturesque pine woods, which are reflected on its lovely surface. There are numerous other smaller lakes which are called in Hungarian Tengerszem (the eyes of the sea), as, according to the peasants, they are in direct communication with the sea. Of these are to be found in the counties of the Zips and Liptó, the Pribilini lake near the Red Mountains, and the Zöldtó (the Green Lake), which in 1622 overflowed its banks and cut through the huge cliffs which surround it, pouring with great force down into the valley, where it destroyed many villages. From this lake springs the Vág river. Another is called the Felka, 5100 feet above the sea, from whence Poland can be seen, and another is the Haltó (Fish Lake), so called from the quantity of fish to be found there, from whence the river Poprád flows. Then there is the Ice Lake, which, even in July remains ice-covered, and the Vöröstó (the Red Lake), the Fehértó

(White Lake), and the Feketetó (Black Lake), so called from its sombre colour, for the huge rocks which surround it deprive it of the light of the sun, and never yet has it reflected its declining rays. Békató (the Frog Lake) is thus named from the number of frogs inhabiting it. It will be seen by the foregoing that the Carpathian mountains are as patriotic as the inhabitants of Hungary, and exhibit the national colours in their Red, White, and Green Lakes! The waterfalls are by no means of lesser interest, and it is indeed a magnificent sight to see some of them coming from an endless height as if they fell from heaven, trying to force their way through huge rocks, and pouring down in torrents with tremendous force and noise. The largest of these in the Zips mountains is one near Zöldtó (Green Lake) from the Rézpad mountain, and another near the Felka Lake. In the Liptó mountains the largest are those near the Kriván Peak, and also one coming from the Poprád Lake. There are numerous others which make their way through caves and rocks, frequently splitting up into many smaller ones.

Nor are these regions without legendary

interest ; for the saying goes that once upon a time a fairy Prince had his diamond castle near the Black Lake, where the huge cliff cuts off the rays of the sun and deprives the whole district of light. He became enamoured of his neighbour, the fairy Princess inhabiting the regions of the Green Lake, whom he espoused, and she, by her magic power, put a huge carbuncle on the cliff, which threw its light over the entire district ; but one day the fairy Princess saw the King of the Tátra, to whom she lost her heart. From that moment her magic power left her. The carbuncle no longer shone. The Prince, mad with grief, threw himself with curses into the Black Lake. The Tátra King, who married the Princess, deserted her soon afterwards, and she has to suffer for the curses of her first husband, for, according to the story, she is still alive and her plaintive voice is yet to be heard crying in the mountains.

How far this legend can be credited I would not like to say, but one thing is certain, that a large quantity of carbuncles have been found on the mountains, and are still preserved in the National Museum.

Close to the Zöldtó (Green Lake) there is a mountain called Rézut (Copper-way), and here, as a rule, those who are in search of gold and other mineral wealth are attempting to make discoveries. According to the legend, the mountain spirits guard here a quantity of hidden treasure, and will only show the way to their hiding-place to those who remain faithful to their lovers throughout their lives. Is it not strange that up till now no such lucky individual has been found ?

There are many other legendary stories about every peak and rock, but I will not detain the reader any longer, as we have yet to visit the caverns, which are unique in their way.

The first of these is the Fekete barlang (Black cave), near Deményfalu. The entry to this appears to be very dangerous, but after passing through with some difficulty you will find yourself in a tremendous cavern, with several cells, where skulls of birds and animals are to be seen. The water dripping from the walls has formed stalactites, and gives a pictured representation of various objects, such as monuments, church spires, etc. But to see one of the largest and most extraordinary of these natural

curiosities we must journey down to Aggtelek, in the county of Gömör, where we find one of the most remarkable stalactitic caves in Europe. It opens with a narrow entrance, and consists of numerous labyrinthal cells, communicating with each other by footpaths, and by little streams across which one goes by boat. Many of these cells have, up till now, remained unexplored, owing to the streams passing through them. The stalactite formations represent hills, forts, and bridges. Thus your guide will show you the "Temple of Juno," the "Island of Crete," and the "Sultan's throne," and you will imagine before you a lovely garden with flowers in all colours, and look upon "Cleopatra's Needle," a Turk with his turban, and many other objects. The county of Gömör is one of the loveliest parts amongst the Carpathians, situated as it is partly in the picturesque Sajó Valley. Though I do not wish to exhaust the patience of the reader by describing them at length, it would be a sin not to name such places and ruins as Rozsnyó, Murány, and Csetnek, which have played so important a part in Hungarian history, and formed a favourite subject for many Hungarian ballad and lyric writers.

Whilst we are in this district we had better visit Szliács, in the neighbouring county, Zólyom. It lies amongst pine woods surrounded by hills, from whence the most picturesque view of the Tatra mountains can be had. Szliács has been known from time immemorial, and frequented, not only for its excellent iron springs, but also for the comforts which the place affords. The lovely park which surrounds it is 200 English acres in extent. Not far away in the county of Liptó is Koritnicza in the Tatra Valley, lying surrounded by pine forests. It is patronized for the ozone of its air and its famous Hydropathic establishment and iron springs, though it lies in a wild part of the Carpathian mountains. From here, after a few hours' drive, we rejoin the Vág railway, and passing numerous smaller watering-places and lakes with which we are already acquainted, we reach Poprád, from whence we start by the Kassa-Oderberg line to Kassa [Kaschau], the capital of Upper Hungary.

CHAPTER X.

FROM POPRÁD TO KASSA [KASCHAU].

THE Kassa-Oderberg route is by no means less interesting than the Vág route, for the train runs amidst lovely pine forests. On quitting Poprád you see several charming watering-places along the line. The train is continually ascending and descending steep hills, and shows you the high Tátra, the Zips towns and forts, and also the tiny villages which are perched on the slopes of the mountains and in the valleys in the most picturesque and varied form. And as you leave the Zips and reach the county of Sáros, everything seems to change. The scenery becomes less wild and the people are of a different type. The villages are much better in structure, and the Slovaks, too, inhabiting the district are much neater and more refined than those we have been in the habit of seeing. We shall



HUNGARIAN PEASANTS.

therefore make a short stay at Eperjes, the capital of the county, and acquaint ourselves with the district, especially as the county of Sáros has played so important a part in the history of the country, and has given birth to such a great man as Rákóczy, also boasting that it can count amongst its inhabitants some of the most ancient aristocratic families of the land. Eperjes is one of the prettiest of the small towns in Hungary. It stands amongst lovely gardens, and is overlooked by mountains. The town is quaint in appearance, and there are several important public buildings, amongst others the Church of St. Michael, supposed to have been built in the eleventh century. There is a column standing in the centre of the town to point out the spot where Caraffa slaughtered many Hungarians in the time of Thököli, who headed the revolts against Austria. Not far distant from Eperjes is a fort where Rákóczy used to live. But to see some of the pretty surroundings and some of the historical sites we must journey to Bártfa, about two hours' distance by rail. The town of Bártfa is a quaint old place of historic interest, and it is a curious sight to see the mixed element in the

population in the streets, consisting of Slovaks, Hungarians, and a number of Poles and Polish Jews ; but the chief object of our excursion is the watering-place of Bártfa, which lies at half-an-hour's distance from the town. Bártfa, which is situated in the midst of the Carpathian pine forests and close to the Gallician frontier, is the oldest watering-place in Hungary, and was known long before any other health resort, owing to its excellent iron springs. During the gambling days of Homburg and Wiesbaden, all the Hungarian and Polish aristocrats adjourned here, and so of course it became the scene of brilliant gatherings and fêtes. Villa after villa has been built on the mountain slopes, which now form streets.

There are numerous shops and hotels, one being built in the Swiss style in the midst of a forest, whence you can breathe the pure ozone of the air and gaze upon the streams pouring down from the mountains and on the lovely fountains which play around. There is a good Kursaal, and an excellent band plays on the garden terrace, the music of which reaches the ears of those making mountain excursions or who are picnicking in the neighbourhood.

The scenery all round is beautiful, and there are numerous spots for excursions both on the Hungarian and Polish sides of the Carpathians ; but the most interesting of all is the old town of Zborow, where a well-preserved ruin of the same name is to be seen. Here Rákóczy II. held his court when he was master of the whole of Upper Hungary, and until very recently here stood the row of the one hundred lime trees, so famous in Hungarian history, for under them Rákóczy used to sign his proclamations, which he dated from his dominion of "A hundred lime trees." I am sorry that these trees, which have been allowed to grow for many generations past, have been ordered to be destroyed. It is certainly very right of the Hungarians to show every respect and all loyalty to the House of Hapsburg, a most worthy descendant of which now occupies the throne of Árpád, greatly to the welfare and blessing of all the people, but I feel sure that His Apostolic Majesty himself must have felt grieved at this exaggerated form of loyalty, which has cost the lives of these hundred trees, who have committed no other crime but that of being eye-witnesses of the great might and power once held by Rákóczy II.

After making some stay at Bártfa we rejoin the train and go, *viâ* Eperjes, through a romantic region, to Kassa [Kaschau], which is not only the capital of the county Abauj Torna, but also that of Upper Hungary.

KASSA [KASCHAU].

Kassa is most picturesquely situated, surrounded by lovely parks and gardens, and the mountains overlook the town. This place is deservedly called by the Hungarians, "Little Paris," not only by reason of its unrivalled position and lively and gay aspect, but also on account of the neat buildings and lovely *boulevards* and parks dispersed throughout the city, which make it look like a garden. It was fortified in 1209, and from that moment it was considered the key of the north, owing to the central position which it occupies in Upper Hungary, and from its close vicinity to Poland. It has played an important part in the Civil Wars of the country and in the Polish invasions, against which the city always loyally held out, and in recognition for its bravery it was raised into a free city, with special privileges and the right to issue coins. In olden days it used to be the

rendezvous of the Hungarian and Polish kings, and in 1478 the town was visited by Matthias Corvinus, with his Queen Consort. The King had the misfortune to run short of money and had to borrow two florins from the town in order that he should be able to return to Buda in a kingly style (*more regio*). Happy times were those!

As to variety of nationalities Kassa perhaps takes the lead in Hungary, it being inhabited by those Thuringians who, under King Béla IV., were invited to settle in the Zips and in some portions of Upper Hungary, and also by Hungarians, Slovaks and Poles. The town boasts of one of the finest churches in the country, which was commenced to be built in the early part of the thirteenth century by the Thuringians, in honour of St. Elizabeth of Hungary, the sister of King Béla, who was married to a Prince in Thuringia, and it was completed by Elizabeth, the Queen of Poland, daughter of a Hungarian King and a near relation to St. Elizabeth.

There are several public buildings, amongst others a college and academy.

Life at Kassa is very pleasant. It is the

rendezvous of the nobility of Upper Hungary, and as such a great deal of gaiety is going on. On Sundays and market days it is quite a sight to see the mixture of Hungarians, Slovaks (who dress very neatly and smartly here), Poles and Germans, attired in their respective national costumes, walking up and down the public park to the strains of the band. Close to Kassa is the watering-place of Ránk Herlány, situated on the Eperjes Tokaj range of the Carpathians amongst oak forests. In addition to the iron and sulphur springs for which the place is frequented, it possesses one of the natural curiosities, which has its only rival in Iceland. It is an Artesian Well, which has been discovered there by the great Hungarian engineer, Zsigmondy, who, in 1870, commenced to bore the ground. A year afterwards there was so great an irruption and the water burst out with such tremendous force and noise, that the peasants became alarmed and thought they were going to have another deluge, but the clever engineer knew better, and thought it advisable to continue his work for another four years, several outflowings occurring in the meantime, and finally, after having attained a

depth of 404 metres, the work was accomplished, and now the water comes out, punctual as clock-work, at every eight hours, and heralds its approach by a sound like a roar of thunder, bursting up into the air at a height of twenty metres, with wild evaporations which reflect every colour of the rainbow. After having filled the large marble accumulator in the space of ten minutes with 40,000 litres of water, it settles down with the same noise and force with which it commenced its work. Its specific qualities include iron, sulphur, copper, zinc, magnesia, and other mineral elements. It is a grand sight to see, which even those who have stayed in the place a month or so do not care to miss, often returning from their mountain excursions to view it, should they be even two or three hours' distance away.

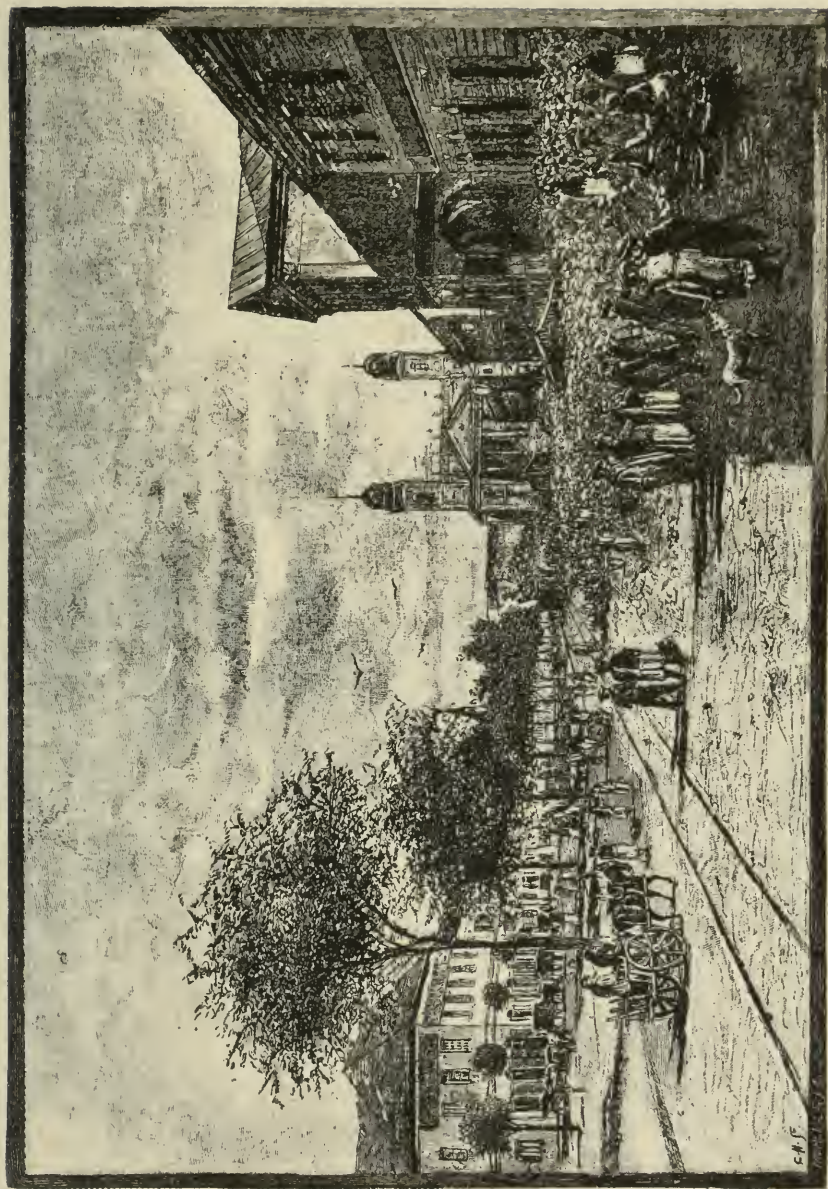
THE NORTH-EAST OF HUNGARY.

From Kassa [Kaschau] we continue our journey to the county of Zemplény, which is celebrated not only by reason of its being one of the largest counties in the kingdom, and for having given birth to such great patriots as Louis Kossuth, the late Count Julius Andrassy, and

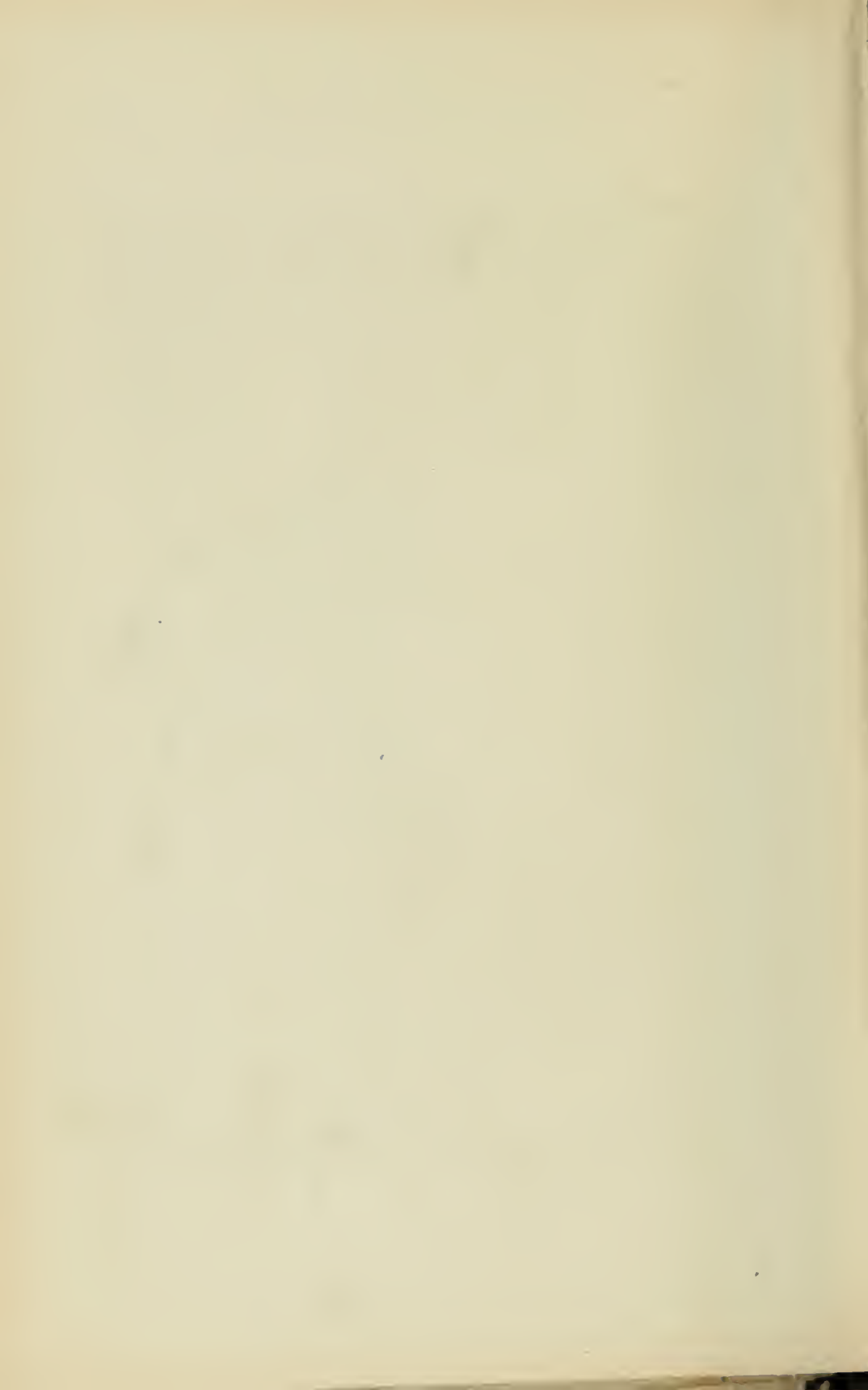
many others, but also for possessing the great wine district of Tokaj. We reach S. A. Ujhely, the capital of the county, called so by reason of its being picturesquely situated on the slopes of three hills of tent-like shape, but there nothing beyond local interest attracts the visitor. But we must pay a visit to Dr. Kornél Chyzer, the great *Medico*, whose work, to which I have already had occasion to refer, has partly served me as a guide in describing some of the Hungarian watering-places; and who would fail to see the great Hungarian patriot Matolaji Elek, the courteous Alispán (Lord Lieutenant of the county), who speaks the Queen's English and is a great admirer of the sons of Albion, though he has never been in England?

But out of regard to the celebrated Tokaj, rightly named the Emperor of all Wines, which has been immortalized by ancient Latin writers and also by modern authors of most countries, and whose fame reached every end of the globe many centuries ago, we must visit the sacred soil from whence it comes.

Though the wine takes its name from the town of Tokaj, which is about an hour and a half by rail from S. A. Ujhely, the grapes



MARKET SQUARE AT DEBRECZEN.



grown in the vineyards of the latter town and the entire district are of the same quality as those produced in Tokaj, and are sold with the Tokaj brand.

We take the train at Ujhely, and passing Sáros-patak, a great collegiate town which contains the ancient residence of the Rákóczys, we reach the great wine-producing towns of Tolcsva, Mád, Tokaj and Szerencs, each situated within a short distance of one another. Close by is the pretty little watering-place of Erdőbénye. It may be of interest here to state that these very vineyards were already worked at the time of the Hungarian conquest, and that King Béla II., who did so much towards the cultivation and culture of the country in the early part of the 13th century, invited the Italians to settle in the district for the cultivation of the vineyards. In spite of all the obstacles put in the way by the Austrians, who, in the 14th century, forbade an importation of the wine into the Austrian and German towns, and even as late as the 17th century only allowed its importation on the payment of a heavy duty to the Austrian Treasury, and on condition that the consumers had to buy an equal amount of

Austrian wines, yet the wine has gained its universal fame. A real bottle of Tokaj often comes to 1*l.* or more in the district itself, and one often finds the best qualities in the cellars of the middle classes, who prefer keeping it for their own use than selling it, for they say, "What is the good of God blessing your soil if you don't benefit by it yourself, and drink your own wine!" On the occasion of Her Majesty's Jubilee, the Emperor-King of Austro-Hungary had to buy back from the Gallician cellars the Tokaj which he sent as a present to the Queen.

The people of the Zemplény county are of a mixed kind, consisting of a great number of Slavs and Svabians, and, as it borders on the plains, also Hungarians, and some of the Italian settlers who have mostly been absorbed long ago into the rest of the population.

In continuing our journey along the Carpathians it would not be uninteresting, nor would it be much out of our way if we were to visit the adjoining counties of Borsod, Szabolcs, and Hajdú, where we shall see again a portion of the great plains, and acquaint ourselves with the town of Miskolcz, where the regiment of which the Prince of Wales is

honorary colonel is quartered, and which place His Royal Highness visited three years ago, being received with the greatest enthusiasm by all classes, who crowded there to meet him. From Miskolcz we continue our way to Nyiregyháza, the capital of Szabolcs, which, though it is inhabited by over 30,000 people, presents the appearance of an overgrown village.

The people, too, are chiefly agriculturists from the extensive plains, and on market days one sees thousands of them and a quantity of shepherds and cowboys buying and selling. From Nyiregyháza we proceed to the Hajdú district. This is so called because during the Ottoman invasion into Hungary several towns, such as Nánás, Dorog, Böszörmény, etc., defended themselves by means of establishing local constabularies, which were called Hajdú, over which ruled a captain of the district. After the war some of these towns, in consideration of their bravery, were raised to Free Cities, having power of self-administration, and they often were the terror of Germany and Austria, which countries they used to invade. They enjoyed special privileges until 1867, when they were incorporated, like others, in the

Comitate system, and Debreczen is now the capital of the newly-formed Comitate (County).

DEBRECZEN.

Debreczen, generally styled the Calvinist Rome, is one of the largest cities situated in the plains, and though a great deal more might be expected from a city which is inhabited by about 60,000 people, nevertheless it is infinitely superior in appearance to the other towns in the Alföld. Its streets are very wide and regular, and the pavements more townlike, though there is a lack of architectural design and finish in the buildings. This is due to the fact that the town has been formed from several villages which have been extended from time to time. There is, however, a handsome Calvinist Church, built in the Renaissance style, which is the largest one of its kind in the country. Before the railways had connected the Alföld with the capital and other parts of Hungary, Debreczen was considered the centre of the country, and the fairs held there were about the largest in the world, similar to those only to be seen at Nijni Novgorod. Now that the district is within a few hours' reach of Budapest, and only about one

or two hours from Nagy-Várád, Debreczen has lost much of its prestige, but still it is a great agricultural market. To the Debreczen district belong the largest plains of Hungary, amongst others the *Hortobágyi-Puszta* (the plains of Hortobágy), which have furnished material to Petőfi, and many other Hungarian and foreign writers. Unlike other towns in Hungary, the people of Debreczen belong entirely to the middle class, and, according to their idea, to be a citizen of Debreczen is as good as being a magnate of any other part. It is no wonder, therefore, that it is the home of the Liberals.

In 1849 when the National Hungarian Assembly was menaced by the approach of the Austrian troops, the Diet was adjourned to Debreczen, and met in the Calvinist chapel belonging to the Collegium. It was there on the memorable day of the 14th of April that Louis Kossuth made the proclamation, that owing to the ill-treatment of Hungary, the House of Hapsburg had lost all right and claim to the crown of St. Stephen's, and proclaimed Hungary as an independent State, and the entire assembly then adjourned to the great Calvinist Church, to solemnize the event in a

religious way. Debreczen has given birth to Csokonai, the great Hungarian poet, whose splendid statue adorns one of the principal thoroughfares of the town. Though Nagy Váradi is close to Debreczen, we shall not visit it at present, as we shall have occasion to do so later on our way to Transsylvania, and therefore we will continue our journey along the Carpathians to Ungvár, by way of Nyiregyháza and the river Tisza, passing the towns of Kisvárda, and my native place Mándok. It is a pretty little town, at least I find it so.

THE TISZA (THEISS) DISTRICT AND THE NORTH-EAST.

The north-eastern part of Hungary will be found more interesting, distances from village to village not being so great as in other parts of the Alföld. They are generally connected by means of rows of trees extending on either side of the road. The district also abounds with huge orchards almost the size of forests, stretching along the banks of the river, in which the best fruit of the country is grown. Indian corn and all products to be found in other parts of the Alföld grow here in abundance.

It is quite a treat to walk in the autumn from one village to another, passing from fields of corn into grounds covered with maize of gigantic height, vineyards, tobacco plantations, potato, melon, and hemp-fields, etc., and to see the entire peasant population busily engaged in their agricultural labours. In order to save the time taken up in walking from village to village, they have erected primitive huts made either of Indian corn or from branches of trees, where they leave their children during the day, and cook their meals.

To look on this picture one does not require any other proof that the Magyars are descended from nomad tribes, for this can even now be termed a nomad existence. But it is not only the plains round about the Tisza which offer attraction, it is also the picture on the river itself, which takes its winding way amidst orchards and corn fields.

You will see now and again long rafts on which live the Wallachs, coming from the Máramaros, together with their wives and children, on which they carry wood from their gigantic forests into those parts of the lowlands where it is more scarce, and under this

pretence they manage to do some smuggling in salt, the latter being a Government monopoly.

In other parts, again, you will see the fishermen and fisherwomen catching the fish, in which the Tisza abounds, so much so that according to the Hungarian proverb, three parts of the river are fish and one water. The mud huts on the shores from whence the smoke and flame are issuing, indicate that there are others left behind to prepare the meals for those who are engaged in their daily labours. The ferry-boats, which by means of wire ropes cross and carry peasants, horses, cattle, loads of hay, etc., also add to the picturesque scene. I will append a Fisherman's song by Gáspár Bernát, from Mr. E. D. Butler's English version, entitled

THE FISHER-LAD.

Mine a lowland home, and mine a fisher's lot :
 Here by banks of Tisza stands my humble cot.
 Come and rest, sweet maid ; the fisher's hut is near,
 Where, to greet and tend thee, waits my mother dear.

Dark the low'ring clouds across the concave wend :
 Streaming showers of rain upon the plain descend.
 Drenched is all thy vesture, all thy auburn hair :
 Nipping winds have chilled thy snowy neck, my fair.



PEASANT WOMEN IN THE TISZA (THEISS) DISTRICT.



“ Nay, the clouds are parting ; brighter grows the day :
Here remains my heart, but I must haste away.
Fare thee well ! May Heaven’s best blessings rest on thee !
Sometimes yet remember, sometimes think of me.”

But then it is not only in the daytime that life here is interesting ; the evenings, too, have an equal charm, for the moon lights up the whole expanse with its soft rays and in driving along the road you will find the people still busy at work. You will see them piling up the apples in the orchards into mountain heights, and you will notice large burning fires where they either dry the plums, or make *Lekvár* (a sort of jam) or *Szilvórium* (brandy distilled from plums). At other parts you will see the peasants assembled chatting in the melon fields, or vineyards, and, further on, perhaps a man who has got a little behindhand in his work finishing his cart-load of hay by the light of the moon. It is a lovely picture, and these little incidents which break the monotony of the holy silence of the night add inexpressibly to its charm.

The peasants in this part are very happy, for there is nothing that the soil does not produce, and everything in of the best quality.

From their mode of life one might indeed frequently envy them, and wish to have been born in their sphere.

In this neighbourhood the river reaches almost its greatest depth; in fact, in the spring, when the mountain snow in the Máramaros, whence the Tisza streams forth, melts, the river, more especially in this district, almost invariably overflows its banks. In former days it used to flood the entire neighbourhood, and destroyed many villages, and I remember whilst still a child having been miles and miles away from the river, and yet the water came up and destroyed the village, carrying it entirely away, so that we were compelled to take refuge on the church tower. It was a sad sight to see the cottages being swept away by the strong current of the sea-like river, and to hear the cries of the drowning animals. Here we were in the tower of the church, living on whatever the peasants could get for us from the fields by means of rafts which they temporarily built, and we were cut off from any other place for weeks and weeks, for immediately the water had gone away the entire district remained swampy, and no carriage could pass through.

The Hungarian Government from time to time has devoted considerable attention to the building of dykes, but the latter were invariably destroyed by the strong current of the river. After the great catastrophe of Szeged in 1878, when almost the entire town, inhabited by over 70,000 people, was swept away, causing the loss of many hundreds of lives and the ruin of thousands of people, the Government decided to spend several millions of florins in erecting strong dams, which were for some time considered quite safe, but the recent floods have taught us differently, and the Hungarians have come to the conclusion that nothing will stop these frequent inundations, as the river lies in so high a bed, and the sudden force of water pouring down from the mountains cannot always be withstood by artificial means. The people inhabiting this district are all Hungarians. Near the upper course of the Tisza the town of Ungvár is situated close to the borders of Galicia. The inhabitants of Ungvár are partly Hungarians, partly Ruthenians and Poles. The town contains a few public buildings in the shape of a church, Bishop's Palace, Collegium, etc., but as a matter of fact the

surrounding mountain scenery will be found of much more interest. There is Szobráncz, a lovely watering-place lying in a park over 400 acres in extent. From Ungvár we go by way of Csap to Munkács, which town played so important a part in the history of Hungary, not merely because it was the first town which Árpád, after a great deal of resistance on the part of its inhabitants, occupied when conquering Hungary, giving it the name it now bears (which conveys the meaning of great trouble, signifying that it gave him great trouble to conquer), but also on account of the heroic deeds of Zrinyi Ilona in the Fort of Munkács, which not only forms a proud page in the history of Hungary, but reflects the greatest credit on the fair sex to which she belonged. Zrinyi Ilona, who was the daughter of a great Hungarian hero and poet, has been the subject of song and romance, the heroine of an opera and ballads. She was married to Rákóczy I., and after his death to Thököli, who was nominated by the Sultan to be King of Hungary, and occupied almost the whole of Upper Hungary. As soon, however, as the Sultan concluded peace with the Emperor

of Austria he had to renounce his *protégé*, who had to fight his own wars, nay, it went even so far as this, that at one time Thököli was captured by the Pasha of Nagy-Várad, and would have been delivered up to the Emperor, had it not been for the intervention of his wife, who wrote a most reproachful letter to the Grand Vizier. But Zrinyi Ilona could not only write letters, she could fight better still, for whilst her husband had to take refuge in Servia, she defended the Fort of Munkács for over three years against the Austrian troops, who on various occasions gave up the bombardment. Finally the Fort was taken by treachery. Ilona and her children were taken prisoners to Vienna, and it was only six years afterwards that she was allowed to join her husband, whose power was declining, and finally she emigrated with him to Turkey, where they found their final resting-place. By her first husband she gave birth to the famous Rákóczy II., whom we often meet with in the History of the Nation.

The fort of Munkács, which was the scene of Zrinyi Ilona's heroic deeds is now, like many other forts in Hungary, used as a prison. In the vicinity of Munkács is the well-known

watering place of Hárxfalva, situated in the mountains amongst lime trees, from whence it takes its name, and close by there are numerous other health resorts.

CHAPTER XI.

THE VERCHOVINIA.

I WISH I could take the reader through these mountain districts to the Máramaros, but I fear very few would care to follow my suggestion, for indeed, this part, which is called the Verchovina, is a *terra incognita*, even to the Hungarians; and the mode of life of the good Ruthenians, who are still but slightly touched by the waves of civilization, would surprise even those Hungarians who might happen to pass there. The reader will, therefore, have to be satisfied with my meagre description, and take the rail from Munkács to Máramaros, passing a portion of the plains, which we shall describe later on, after I finish with the Verchovinians.

The Verchovinians live in the interior of the mountains in tiny hamlets, outside of which they generally assemble, and gaze with ignorant astonishment on the approach of a stranger, as

though they had never seen one before, and you will see grown-up children actually frightened at the sight of you, and running away, crying with fear! Everything seems to be different here! The very cows, calves, pigs, and poultry appear to be poverty-stricken, and the howling of the dogs is more feeble than those of their fellows in the plains. Though the country is picturesque enough, the soil produces hardly anything, and you might wonder how the people live, for one sees nothing growing excepting now and then Indian corn, and small quantities of barley and other grain with inferior wild fruit. But if the soil has not been kind to them, the air is exhilarating, and the water of rivulets coming from the mountains is more palatable than all the wines in the world. The customs of the people are somewhat similar to those of their Ruthenian brethren in other parts of the country, and I will only briefly describe the following.

WEDDINGS.

It is the custom here for the young man who proposes for a girl to start to her house with four men, the eldest putting the proposal to



THE RETURN FROM MARKET.



her on behalf of the suitor. After the girl, to whom free choice is left, gives her consent, the parents give their blessing. Soon after this the official betrothal takes place, on which occasion wedding presents are exchanged between the parties, the man giving to his *fiancée* an entire outfit, including a pair of red cordovan boots, whilst he receives in return an artificial flower which is pinned to his Sunday hat. These presents are preserved throughout the whole of their lives, in fact, they are only worn on Sundays and fête days; and in order not to spoil their boots by any mud they walk barefooted to the church, and put them on outside. It is also their desire to be buried in the garments which have formed a portion of the gifts. The day before the marriage is fixed the friends are invited by *envoyés*, who collect eggs and other presents offered towards the wedding, which is solemnized with great pomp and lasts from two to three days.

SPINNING NIGHTS.

In these parts, as in the plains, the winter nights are spent by the villagers meeting at certain houses for spinning and other purposes.

Whilst in the Alföld there is only one *fonoda* (a place where the peasant women congregate and do spinning) for marriageable girls, here there are three different kinds, one for very young maidens, one for marriageable girls, and another for married women. The young ones enjoy themselves in the way one might expect from youth, with dance, laughter, and song, while the married women spin to the relation of tales and stories, generally given by old women, who though they may have told the same tales hundreds of times, are, nevertheless, so affected at any sad incident that they generally weep !

HARVEST FESTIVALS.

To solemnize the gathering together of the little produce which they obtain, the peasants generally single out the prettiest girl, who is crowned with a wreath of corn ears and poppies. Followed by the company, who carry huge sticks from which flutter coloured handkerchiefs, they proceed amidst songs to the house of a farmer, where a regular fête takes place.

In order to see these people, one should find one's way towards the heights of the mountain

regions, and there you will now and then come across tiny huts of which the windows are only made to be looked through, but not to be opened! The people, who have never quitted their homesteads, which you might almost call nests, and for the most part have never seen any human beings beyond their own surroundings, live in a most primitive style; knives and forks being unknown articles to them, whilst for the most part their plates are carved into the trunk of wood which serves as a table. They live principally on wild game which abounds in the district, and on the milk and butter and cheese supplied by the goats, who graze on the rich meadows around.

I myself once had occasion to see an old woman, seventy years of age, amongst them, who, to use her own expression, had never in her life seen anyone with trousers before! for the men to be found in these huts only wear short white drawers, and a pair of trousers is an unknown article of dress amongst them. On getting into conversation with the old woman, and asking her various questions, it occurred to me to ascertain the loyalty of the people towards the Hungarian monarch, but I

reckoned without my host, for how could she be loyal when she did not even know the name of the king? "Yes," said the old woman, "Maria Theresia is the best man in the world!"

It appears that the fame of Maria Theresia, which had travelled all over the world, had even penetrated the heights of these mountains, and the good people have no reason to think that she is dead, and that many sovereigns since then have ascended the throne, and many important changes been made. They also think that as Maria Theresia was described in accordance with the Hungarian constitution as *Rex* she must necessarily be a man, and the idea would never occur to them that she was a woman!

No doubt since my visit there many important changes have been made, for the Hungarian Government, who have done so much in educating the peasants, have also directed their special attention to the Verchovina, and the young Ruthens know by this time what a school means.

However, let us descend, and proceed on our journey by rail to the Máramaros.

THE MÁRAMAROS DISTRICT.

The train which takes us there passes

through a portion of the Lowlands, through the wine counties of Bereg and Ugocsa, and at the pretty town of Nagy-Szóllós, the capital of the latter county, you take leave of the plains, and proceed on your way all along the Tisza, amidst wild and romantic mountain scenery and rich pastoral valleys, where the villages lie scattered about, and as you approach Huszt, where you see a fort dating from the 9th century, the scenery becomes yet wilder and grander, and reminds you of the Tátra district. Close by, near Tecső, are to be found salt mines, and the celebrated watering-places of Bikszád and Visk; the latter stands on the mountain where a fort was once erected.

Máramaros-Sziget, the capital of the county Máramaros, is a very picturesque old town, situated on an island formed by the rivers Tisza and Iza, and surrounded by the snow-crowned Alps, which bears favourable comparison with the Tátra. The houses are principally two-storied, which is not the case with many Hungarian towns. There are several castles belonging to the Bethlens, Teleki and other well-known families there, and also government buildings for the salt and mining

monopolies, and numerous churches, amongst them a Roman Catholic Church, the foundation stone of which was laid in the 12th century.

The people of Máramaros-Sziget and the country consist principally of Russian Slavs, Wallachians, Germans, and Hungarians. The Russians, who next to the Wallachians form the larger portion of the population, emigrated here in the time of Louis the Great, under Koriatovics. This country, which, by its natural position, surrounded as it is by the high Alps, forms the frontier between Transsylvania and Poland, was inhabited in the time of the Hungarian conquest by Daco-Romans, who were left in full liberty by the Hungarians, and were allowed to have their own Woiwode, and a ruling Comte with dynastic rights. The surrounding snow-clad mountains are covered with ancient forests of great extent, and by the number of bears and stags and other animals to be found there, it is frequently called the Sportsman's or the Bear's country. These mountains contain a large expanse of pastoral land, where the people graze their goats and sheep. Otherwise the soil is very poor, but nature has compensated the district, for the mountains are full of salt and

mines, and the wood produced is the rarest of its kind. The celebrated salt-mine of Szlatina is situated within half an hour of Sziget, in the most picturesque part of the Alps, and along the Tisza river. This mine produces a tremendous quantity of salt, and the State, whose monopoly it is, makes a large income out of it. Like those in the Salzkammergut it is to be explored by visitors, who by means of basket lifts and narrow winding passages are enabled to see the great dimensions, and to hear the thousand echoing sounds of the workmen employed throughout the mine. It is also not far from Sziget that Hungary's greatest and mightiest river the Tisza (Theiss) springs, forming in its birth a magnificent waterfall. There is a story told about the origin of the Tisza, which runs as follows :—

Many and many a generation ago, when the Máramaros still belonged to Attila, there were two forts in the Alps. In one lived Tisza, a fine young warrior, and in the other Iza, a pretty young widow. Tisza was in love with the daughter of a shepherd, whom he wished to espouse, but Iza, who was enamoured of him, did everything to prevent the marriage, and

managed to imprison the girl in underground cells. Tisza, who did not know her whereabouts, became quite desolate, and finally, giving her up as lost, he listened to the allurements of Iza, whom he married. But very soon afterwards, when he went to the battle-field, she became unfaithful, and ran away from him. On his return home he was met by the Fairy King of the Alps, who apprised him of the fact, and told him the shepherdess maiden yet lived. He received the news with mingled joy and sorrow, and was turned into a stone. From this springs the river Tisza. The Fairy King punished Iza in the same manner, and the spot where she is supposed to have been turned into stone is the birthplace of the Iza. Both rivers embrace each other at Sziget.

The Máramaros boasts of heroic deeds having been enacted upon its soil, for in 1717 a Tartar horde invaded the country, and at Borsa they were driven back by men and women into a narrow mountain pass, from whence they could not escape. Thousands and thousands were slaughtered, whose bodies now form small hills, while 20,000 were thrown into the river Víz-só, and the water was so tainted that it



TRANSYLVANIAN PEASANTS.



could not be used for a year. The people of Borsa have still many Tartar relics left, amongst others the sword and the saddle of the slaughtered Khan. We will now quit the Máramaros, turning our steps towards Transsylvania, and passing the county of Szatmár, and the town of the same name, which, like most Hungarian cities, had to hold its own against the Turks, and is further celebrated, since it was there that the peace between Josef I. and the followers of Rákóczy II. was concluded. From thence we proceed to Nagy-Várad (Grosswardein).

NAGY-VARAD (GROSSWARDEIN).

Anyone coming to Nagy-Várad must notice that he is in no provincial town, for the streets, houses, and general life, entitle it to be called a city. Nagy-Várad is for Central Hungary what Kassa is for Upper Hungary, for it lies on the high road to the east, and is close to Transsylvania. The town, which is one of the oldest in Hungary, boasts of a bishopric, which was founded by St. Stephen, and also of a church built by St. Ladislaus, where he lies buried. The Turks had already tried to conquer Nagy-Várad in 1598, but only succeeded

in doing so in 1660. During the Turkish occupation, the town played a very important part, and its Pasha, together with the Pasha of Temesvár, came next in rank to the Pasha of Buda.

In 1556 a treaty was signed here between Ferdinand I. of Austria, and his King rival, John Zápolya, the Woiwode of Transsylvania. The inhabitants of Nagy-Várad are principally Hungarians, Wallachians, and Germans, but the neighbourhood in the direction of Transsylvania is entirely peopled by Wallachians. In addition to the church and bishopric already named there are numerous other churches, and also a Protestant and Orthodox Greek bishopric, a law academy, several colleges, a fort, barracks, etc. It is a great centre for commerce, specially for the grain and wine so abundantly grown in its neighbourhood. Close to it is the watering place of Szent László (Saint Ladislaus), also called Püspökfürdő (Bishop's bath), which is one of the oldest watering-places in Hungary. It lies in a valley sheltered by richly-wooded mountain ranges of volcanic formation, and its springs presumably came into existence when the eruption took place which caused the

great Hungarian Lowlands to be laid dry. This geological statement is confirmed, for in the lake in this locality snails are still living, such as *melanopsis costata*, and *melanopsis turbiculata*, also *veritina Danubialis*, which to this day are to be found in the sweet waters of Palestine. There are several springs containing sulphur and lime, and the visitors, taking the waters for rheumatism and gout, are supposed to be cured annually at the rate of 75 per cent. The place is the property of Dr. L. Schlauch, Bishop of Nagy-Várad, and this noble and philanthropic gentleman has spared no sacrifice and cost to make it one of the most prominent among the watering-places of Hungary. The baths are under the direction of Dr. Filkór, the resident physician, and there is excellent accommodation to be found here. We shall now take leave for a short time of Hungary Proper, and proceed to Transsylvania.

CHAPTER XII.

TRANSYLVANIA.

TRANSYLVANIA, which is rightly called the Pearl of the Hungarian crown, can be reached by train from Nagy-Várad in a few hours. It is divided from Hungary by the Bihar mountains, which from their Alpine vegetation can be classed as Alps.

Along the rivulets and streams poppies grow in the greatest abundance, whilst the mountains are covered by ancient oaks, now and then relieved by pine trees. Transsylvania is attractive from every point of view. Those who are fond of wild scenery and lofty mountains will find here plenty to admire, but it is also a country of great historic interest.

KOLOZSVÁR (KLAUSENBURG),

the capital of Transsylvania, is situated in a most lovely valley on the banks of the river Szamos. It is one of the most flourishing as

well as one of the prettiest towns in the Hungarian kingdom. In former days, when Transsylvania was an independent State, Kolozsvár was the seat of its ruling prince, and even now all the magnates of the country take up their residence there during the winter. The streets are fine and broad, and in the large market square stands the cathedral built by King Sigismund in 1414, a National Museum and a National Theatre. It possesses also a university, three gymnasiums, numerous private castles and public buildings, tobacco, cloth, and other factories. Kolozsvár boasts of having given birth to the great King Matthias Corvinus, in 1433. Outside Kolozsvár there is a gipsy settlement.

The surroundings of Kolozsvár are very picturesque and interesting, and I should specially recommend the reader to visit the charming watering-place, Jegenyefürdő, situated amongst lovely woods and mountains, about one hour's rail from Kolozsvár. It is famed for its excellent iron springs and moor baths, and it is therefore largely frequented by the Hungarian literary and artistic world. The place is under the personal direction of Prof. A. Herrmann, the celebrated Hungarian ethno-

grapher. After having spent a pleasant time there, we return to Kolozsvár, and proceed on our journey. On your way to Torda you will be already enchanted with many charming features of the scenery, but the honours of romantic and historic interest fall on Torda and Nagy-Enyed. In looking at the former little place you could hardly believe that beneath it lies buried a Roman town, but yet this is the case, if we are to credit the ruins, colossal statues, columns, and other relics which have been found here. There can be no doubt that they are the handiwork of the Romans. The *débris* of the salt mines situated close by, and the salt lakes, in which no insect or plant can live, will vouch for the presence of Vulcan, who has carried out his work of destruction with such terrible effect. Close by is a huge mountain cleft, and the legend holds that when St. Ladislaus was pursued by his enemies and had no way of escape, the mountains sprang asunder, and he and his army were enabled to pass. The people will have it that the marks of the horses' hoofs are yet to be seen impressed upon the stones. But this is not the only place in Transsylvania where the wonders of St. Ladislaus are pointed out, for further off we

find a small hillock of stones which resemble coins, and the saying goes that the enemy threw coins after the army of St. Ladislaus in order that they should turn back to pick them up, when they would have an opportunity of attacking them, but, seeing this, the Saint-King prayed that the money should be turned into stones, and so it was. But why dwell on legends? Let us follow the Maros river, and you will see a large plain of corn-fields between Torda and Nagy-Enyed, which is called Keresztesmező (Plains of the Crusaders).

This spot was not only known to the Romans, but its name brings back unpleasant recollections to the Mussulmans of the great Ottoman Empire, and forms a proud page in the annals of Hungarian history. Remember as you tread the ground of Keresztesmező it is sacred soil! It is here where Decebal fought his last battle with Trajan, and the Roman swords constantly found by the peasants when ploughing the fields will vouch for this, and also the remains of a fort, which was occupied by the last king of Dacia. But interesting as this may be from this point of Roman history, it does not approach in importance that of the Hungarian, for it was here that Hunyady János

totally defeated the Turkish troops, who found their last resting-place in the river Maros. Hunyady János solemnized his victory in a Christianlike manner, for close by stands a church which he built in commemoration of his victory. In 1848 these fields were again the scene of great struggles.

Passing several picturesque Wallachian hamlets, we reach Fehérvár, a pretty mining town, containing a fort built in the time of Charles III. Many Roman antiquities are preserved here. There is also a church, which is a fine specimen of Gothic architecture of the fifteenth century, and in it several ruling princes of Transsylvania lie buried. If its sacred walls had merely contained the tombs of such heroes as Hunyady János and his son Ladislaus, it would be sufficient reason for its being famous, but they also hold the graves of Zsigmond János and of Queen Isabella of Hungary. Over the grave of Hunyady Janos there is a monument representing the great Hungarian hero holding his sword, the weight of which was felt by many Mussulmans. This was stolen, and the thief thought he would make friends of the commander of Győr by taking it to him as a pre-



A GROUP OF PEASANTS (VARIOUS NATIONALITIES).

sent, but the commander, instead of thanking him for the gift, had the thief's arm cut off for having dared to lay hands on such a noble relic, and cast the weapon into the river, in order that no unworthy hand might touch it.

Not far from Fehérvár are the plains of Kenyérmező, which conveys in Hungarian the appropriate title "Fields of Bread," for its soil produces the best of corn. It was on this ground that the great hero Kinizsi defeated the Turks, and raised a huge column in commemoration of his victory. Not far off is a mound which covers the remains of the Turks who fell on that memorable day. The Hungarians evidently treat the bodies of their enemies with great reverence, for a Christian church has been raised upon it.

ABRUDBÁNYA.

Now let us take a round in the mining district, where Abrudbánya will be found of special interest. Just as at Kecskemét you will see the people from the surrounding plains come to sell their produce at the weekly markets, so here you will find the Wallachians gather from the neighbouring mining districts and take

their gold to the Government House to get it exchanged for money. Everybody seems to have gold, and you often hear stories circulated to the effect that a shepherd or a coachman has just found 100 lbs. weight! I should not like to vouch for the accuracy of these rumours, but one thing is certain, that all the people seem to prosper, and the Government House at Abrudbánya receives annually over 600 lbs. in gold and 200 lbs. in silver, although not far distant, in Fehérvár, there is another Government Receiving House.

The mines in the districts surrounding Abrudbánya are about the oldest in Europe, having been worked by the Romans who left relics behind in the shape of inscriptions, ancient tools and vessels, etc. As you ascend the mountains a little further on, you will see huge stone boulders, which, judging from their appearance, must have been resting there for hundreds of years; here also where amethysts and other precious stones are scattered about like dust, you will come upon the renowned cave of Csetátje, which was made during the Roman occupation, and whose depth can be judged from the powerful echo which is to be heard there.

Not far off, across lovely pine woods, is the world-renowned Detonata, and as you suddenly perceive the mass of rocks you are struck dumb by this marvel of nature. You might almost think that you see before you a huge Gothic structure with golden pillars, but nay! this is no work of man, it is the work of nature, and the glittering gold is only a proof that there is abundance of the precious metal hidden in the recesses of the rock. It is a grand spectacle when the sun throws its rays across it, and it is grander still when it is lit up by the glare of lightning, and the thunder's voice is re-echoed from its depths with tremendous force, and is heard at a great distance. Those who have ever witnessed this sight will admit that "Detonata" is the only name that could have been given to this wonderful phenomenon. In the same district, hidden amongst the depths of the pine woods, is the glorious waterfall of Vidra. This is formed by a stream pouring into the river called, from its golden colour, *Aranyos* (golden), and it has this peculiarity, that whatever is placed in its waters becomes soon afterwards petrified, and you may often see the branches and leaves which have fallen from the pine trees that grow

along the stream lying in its waters turned into stone!

Vidra is a large village which it would take hours and hours to explore, not by reason of the number of its inhabitants, but owing to the great distance at which the houses are separated from each other. It extends for miles, so much so that it has been necessary to erect six churches, as otherwise the people who wanted to go to church on Sunday would require to start on Saturday!

The neighbourhood is full of marvellous springs and wells, and each of these, according to Wallachians, has some wonders, for they are supposed to cure every kind of malady!

THE WALLACHIANS.

The Wallachians who inhabit these districts form, after the Magyars and the Slavs, the largest number of inhabitants in Hungary. They were settled in Transsylvania before the time of the Romans, who conquered them and called their land Dacia. They are very ignorant, and but few amongst the older people can read or write, which, however, is not the case with the Hungarians and Germans occupying

Transsylvania. The Wallachs are kind-hearted, but very cunning and superstitious, and believe in sorcery and witchcraft. In almost every village there is a man who prophesies future events, and the people always flock to him when in trouble. In olden days some of these imposters worked so far on the credulity of the people that when the peasants went to them asking them to pray for rain or a good harvest, they replied that God required a sacrifice, naming at the time some personal enemy, who, of course, met with a sad fate at the hands of the people.

Things of this kind are, of course, no longer tolerated, but still the peasants have great belief in these prophecies. There is generally a woman who lives in the mountains, and is supposed to perform miraculous cures.

The Wallachians have a great gift for the invention of fabulous stories, and as you are driven along on the high road by a Wallach, he will fill your head with the relation of all sorts of miracles, murders, etc., supposed to have taken place in the neighbourhood, of which he has actually been himself an eye-witness, and which he is absolutely inventing all the time!

The women are of the Roman type, very beautiful, and dress extravagantly, their costumes being somewhat similar to those of their Roumanian neighbours so well known to English people. The men's dress consists of a suit of linen richly braided in a military style with black, and they generally have a gorgeous waistcoat of all colours, plenty of braiding, and huge silver or nickel buttons. They wear, both in summer and winter, Astrachan and other fur caps and top boots, but to most of them the bucskor forms the favourite covering for the feet. The houses inhabited by the Wallachians in some parts of the interior are no better than huts. They consist of one room and one ante-room, and in these the family and the cattle herd together. The roof is thatched straw, and no chimneys are made, the smoke having to make its way out in the best way it can. The Wallach very seldom eats any meat, his principal food being málé (bread made of Indian corn), and mamalaja (a sort of boiled paste made of Indian corn and served with milk). This concoction sometimes is made to last for months, and in the interior of the mountains you may often see the Wallachian

shepherd or cowboy riding along and devouring with relish the mamalaja made some weeks previously. The Wallachians make good soldiers for the reason that they can endure the greatest hardships. In the mining districts, however, their houses are superior in style, being generally two-storied, in which case the basement is used for storing purposes. If one-storied, they are made to rest on timbers, so that you can see under the foundations, and frequently a stream is seen flowing beneath. We shall now, however, have to take leave of our Wallachian friends, and visit the Székelys.

THE SZÉKELYS.

As you set foot on the Székely land you find a total change in the appearance of the country and people. It is a pleasant surprise, after having been accustomed to see the huts of the Wallachians, to enter into a Székely village. You will see at once that the houses are well built and rest on carved wooden pillars, and are surrounded by gardens fenced in with coloured railings. The streets are very wide and regular, and the surrounding mountains, orchards and groves lend to it a special charm. The

Székelys, who resemble the Magyars in appearance, speak also the same language. They are justly proud of their descent, for whilst the fact that the Hungarians are descendants of the Huns is questioned by some historians, it is beyond any dispute that the Székelys are descendants of those Huns who fled to Transylvania after the overthrow of Attila's Empire, and it was there that the Magyars, on occupying Pannonia some four hundred years afterwards, discovered their brethren.

Like the Magyars the Székelys are of fine physique, brave, and very proud. They are kind-hearted, hospitable, and most obliging. If a stranger happens to meet a Székely he will politely take off his hat and ask him if he can give him any information or serve as his guide, and he would feel insulted if you were to offer him any remuneration. The Székelys, unlike the Wallachians, carefully study domestic comforts. Maros-Vásárhely is the principal city, has a fort, and is a very pleasant place. The good people will do all they can to detain you there, but the reader will forgive me if I take him away from this pleasant town down into the interior of the Székely country to see

its lovely and romantic scenery, and to gaze on those spots which at one time formed a favourite resting-place for Attila. As you ascend the heights of the Kalonda mountains you will see a never-to-be-forgotten panorama, the sight of which will captivate your heart and soul, and you will be wrapped in phantasy. Down yonder in the valley are the streaks of the corn-fields, and their golden colour is relieved by the white of the clustering villages, situated in their nests of orchard and grove, and you cannot help noticing at the same time the distant Alps which are lit up by the last rays of the setting sun. As you gaze around and admire the beauty of nature, you will only now and then be disturbed in your solitary meditations by the soothing murmur of the brilliant-coloured streams which rush from the mountains into the valleys, and by the clink, clink of the bell, and the shepherd's horn, which tells of the return of the herd, and serves to remind you that the day has drawn to an end, and you have to return homewards. But the perfumed atmosphere of the country will not allow you to remain within walls, and the rising sun beckons you into the open air to greet his appearance, and to worship

the beauty of nature. You will see those villages again glittering in the morning light, and you will gaze upon the distant mountains once more. Do not think for one moment that their heights are as unattainable as they appear, for the mountain clouds were at one time driven away by the flames offered in worship of *Yesten* (the God of the Sun) by the Huns who had erected their altars there, and should you be tempted to ascend these mountains, you would see piles of stones, which are the *débris* of Budavár, the palace of mighty Attila, and facing the same you would notice a huge stone; under it lies Réka, the favourite wife of Attila. Not far off you will see the fort of Székelybánya, and under its towers many romantic secrets of centuries gone by lie buried, and if you were to enter its gates, where mighty warriors used to pass, you would find majestic Indian corn and giant sunflowers adorning its courtyard. But perhaps one of the most interesting sights is the cave of Almás, which is reached by way of ancient forests, which have never been cut by human hand. This wonderful edifice of nature consists of fifteen huge cells connected one with another, and during the Tartar invasion the

entire population of Székelyland took refuge here, and managed to exist for weeks. The Székelys, who regard this cave with supernatural veneration, have an idea that the treasures of Darius are hidden there, whilst the more superstitious class are convinced that some human beings, with the appearance of donkeys, are existing there, who at the approach of people hide themselves in undiscovered recesses. The story goes even so far as to say that the footmarks of these mortals are to be seen, and that a peasant once managed to lay hands on one of them, and brought it home, much to the delight of his children, but it was taken away from him at night by its fellow-creatures, who came to its rescue. How far this story can be credited in the first instance I should not venture to say, but there is no doubt that many skulls and bones of unknown animals are to be found in the vicinity.

I wonder whether Darwin ever knew of the existence of this cave, for it might possibly have supplied him with the "missing link"!

But interesting as this marvellous cave may be, both from an historical and natural point of view, it does not in any way lessen the attrac-

tion of the rest of the beautiful Transsylvanian Carpathian mountains, to which we are now about to pay a hasty visit.

TRANSYLVANIAN WATERING-PLACES.

As may naturally be expected, these mountains, rich in mineral wealth as they are, abound in a large number of watering-places, and there is hardly a village in the district without one or two mineral springs, efficacious for one or the other kind of malady. But I will only mention those which are the most frequented, not only by the Transsylvanian and Hungarian gentry, but also by their Roumanian and Servian neighbours.

BORSZÉK.

Borszék, which is on the borders of the Roumanian frontier, is charmingly situated in a mountain ravine, 882 metres above the level of the sea. In addition to the delicious ozone of the atmosphere derived from the pine woods, which alone would make it a desirable health resort, it possesses numerous springs containing iron, sulphur, etc. In spite of its being fifteen hours' drive from a railway station, it is visited by a large number of people during the

summer months, and not less than 3,000,000 bottles of table water are sent away to be consumed in different parts of the country. There are lovely promenades and excursions to be made in the neighbourhood, where coal mines and a glass factory are to be seen.

ELÓPATAK.

Elópatak is situated in a narrow ravine surrounded by beech and oak trees. Its springs have been known for many generations, and it has been the rendezvous of the ancient Servian princes and the Roumanian bajars from time immemorial, and as such must have been the seat of many intrigues.

There are several well-appointed hotels and villas here, and also a Greek church, built by the late Prince Milosh Obrenovich, who met with such a distressing fate.

TUSNÁD.

Tusnád lies in the midst of a picturesque valley of pine and beech trees, 6156 metres above the sea level, and though it is one day's journey from Földvár through Elópatak, nevertheless a large number of visitors flock here.

The lovely mountains and huge rocks, from which the streams flow down into the valleys, give the place a most romantic appearance. But it is not only on account of its sublime views and the perfume of its air that the place is frequented, but by reason of its health-giving springs, of which there are nine in number. It offers good accommodation for visitors, and there is a charming park and a good *kursaal*. The walks and drives around are inexpressibly beautiful, but the most interesting feature in the sights to be seen is the lake of St. Anne. This wonderful lake is situated amongst huge mountains, the approach to which appears to be almost impassable. It is by a narrow and unfrequented footpath that you make your ascent, and reach the ancient forest. The huge oak trees there have been allowed to grow for hundreds of years in wild luxuriance, and when the passing gales have deprived them of life they have been left lying in tranquillity, and their withered trunks are covered with a rich growth of moss and wild flowers. Nature, however, has turned some into better use, for several rocks are connected with each other by means of fallen trees which form the sole bridges. As

you pursue your way, and come to those ridges where only Alpine vegetation grows, you will see a large open space covered with bismuth. Beware of this spot, for the saying goes that if you set foot upon it, you will sink into endless depths of water. As you ascend the mountain yet further you reach the St. Anne.

This lake is about a mile in circumference and 3000 feet above the sea level. Calm and still it lies, sheltered by the surrounding hills, whose pictures are reflected on its lovely green and unruffled surface. The heart is uplifted by the beautiful spectacle of this lonely mountain lake, the grandeur of which no words can express. The legend says that this lake is connected with the sea, and the pieces of wood which are sometimes seen drifting upon its surface are supposed to be wreckage from the ocean. Some people, however, account for this by saying that the floating wood is a remnant from Noah's Ark! Close to the lake is another phenomenon of nature in the shape of a phosphate cave. The birds have learned to avoid its neighbourhood, for they know well that were they to fly around, they would meet with a sad and sudden death. It is a grand

sight to enter this cave and view its walls covered with phosphate flowers, but beware! for one breath would deprive you of life. All round are huge mountains and rocks, and yonder are the valleys with the glittering streams which pour down from the heights above, and form a panorama which will always be retained in the mind.

But I will not linger any longer on this delightful theme. It would require a poet's pen to express its grandeur. Before I pass on to make any mention of the Saxon settlements in Transsylvania, I will give a description of a few of the customs of the Székelys and Wallachs, which I shall partly borrow from Mr. Réső Ensel Sándor's book on "Hungarian Customs and Manners."

SZÉKELY CUSTOMS.

The Székelys, who were long behind their Magyar brethren in embracing Christianity, have remained steadfast to the ancient customs of the Huns, traces of this being seen in their daily life and habits. There is a peculiar custom prevailing still amongst the people, which reminds one of the nomad life of the

Huns, and this is what the Székelys call Kaláka. It consists in their gathering together the corn or hay, and doing a day or two's labour gratis for their neighbours, and in particular for the poorer peasants who cannot employ hands. Early in the morning a man goes through the streets, calling out that all those who have promised to do a day's work for N— N— must meet at such and such a place and hour; and accordingly they all proceed to the fields, and return in the evening, when the wife of the peasant for whom the work has been done awaits them with an excellent supper. This is generally followed by a dance, and festivities are kept up till an early hour in the morning.

THE EASTER CUSTOM OF VISITING THE
BOUNDARIES.

It is an old practice amongst the Székelys to proceed to church on the night of Easter, where they elect one of the party to be what they choose to call the "Royal Chief Justice" of the village, and also his *entourage* in the shape of minor judges, clergymen, policemen, musicians, etc. The duties of the Royal Chief Justice are

to look after the roads, canals, and streams, to have them kept in repair, and to protect the boundaries. After the priest has given his benediction to this personage, he takes the oath of fidelity, promising to protect the boundaries of the community. The people, headed by him, then proceed to the fields, amidst singing and general rejoicing, to which the Czigánys also contribute their share.

Early on the following morning, almost at every cottage whose roof shelters a marriageable girl, are to be seen branches of pine, gaily decorated with clusters of ribbon. They have been placed there over-night by the young men returning from the fields, as a mark of affection towards their *inamoratas*. The same morning the young men visit the parents of the maidens in order to perform on their daughters the curious Easter custom, also prevalent amongst the Magyars, of pouring water upon them until they obtain a ransom in the shape of Easter eggs or other little presents. Of course the girls, who are aware of the approaching danger, hide themselves on such occasions, but be this as it may, they never escape their fate. The peasant lover, accompanied by several friends,

enters the house, and says to its owner, "I have heard that there is a flower in your garden, and I crave your permission to water it." The father replies, "I thank you for the honour you have done me in visiting my roof. I have a flower, but it grows without being watered." However, after a great deal of persuasion he tells his daughter to come from her hiding-place, and the ceremony is performed. On the evening of the day another custom is adhered to, and this is for a large number of people to congregate and knock at the houses of others, saying that they come from a very far country, that they are refugees; and ask for shelter, which is of course given. The idea is to keep alive the remembrance of the old Hungarian hospitality.

A SZÉKELY COURTSHIP AND MARRIAGE.

The Székely uses his patriarchal prerogative by deciding when his children shall marry. He follows an ancient practice which it would be well to introduce for bashful lovers in this country, and gives his son a silver coin, which means that he can go and buy a wife for himself. It appears that the young people do not possess such coins on any other occasion, so

that when a young man shows one to a girl she at once knows that it means a proposal of marriage. After they have made up their minds to wed one another, the man, accompanied by a *Leánykérő*, proceeds to the father's house to ask his consent, for which event he has been of course prepared. The daughter generally remains hidden upon such occasions, and another girl, who is either really deformed, or pretends to be so, is brought forward in her place ; upon which the *Leánykérő* says, "God has blessed you with a daughter who is perfect in form, and it is she whom my friend desires to espouse." Then another substitute is produced, and she is also rejected in a similar manner. Finally the real object of his love is induced to come out of her hiding-place. He rushes to embrace her, and the father bestows his blessing upon the couple. During the period of the engagement until the wedding takes place, there are various ceremonies and fêtes, very similar in character to those held by the Magyars. A Székely wedding lasts practically for a whole week. It generally commences on a Tuesday, when the groomsmen and their wives go round to the invited guests, and ask

them to bring wood for the wedding. Eventually a cartload is brought. The *fiancés* spend the evening of the day in company with the best man, and this is called the "Crying night," for the bride is supposed to weep at parting with her parents. Then early on Wednesday morning wedding presents pour in to both parties, and the marriage preparations are made at each house. By ten o'clock the bride and bridegroom start separately to the church, the bridegroom carrying three cocks, three cakes, and three jugs of wine, whilst the bride carries three hens and the same number of cakes and jugs of wine. This is but a preliminary ceremony to the wedding, and the couple have to return back to their homes, but at eleven o'clock they proceed again separately—accompanied by their friends and by the *Czigánys*, who play continuously—to the church, when the service is completed, and the procession of the bride and bridegroom return to their respective homes, where singing and dancing are continued throughout the day. Towards evening, however, the bridegroom, seated in a cart drawn by two white oxen, their horns ornamented with gay ribbons and bells, drives up to the

house of his bride, to take her away and her dowry with her. This generally consists of six cushions, a sideboard, and some trifling articles. The bride and bridegroom proceed in this cart, accompanied by the best man and groomsmen, along the streets until they reach the bridegroom's house, where supper awaits them. After the first course the best man gets up and asks for some money presents for the newly-married couple, which are collected in a plate. After the second course, calves, sheep, and live stock are asked for to give them a start in life, and so on. After much rejoicing, the fête breaks up at midnight, when the bride is carried back to her home.

On Thursday morning the best man, groomsmen, and bridesmaids proceed in carriages, accompanied by the *Czigánys*, to the house of the bride, when the ceremony of "Putting up the hair" takes place. (Hungarian women wear the hair hanging in long plaits, but put it up round the head on their marriage.) While this is going on, the bridegroom with his friends go near a well, and the friends pretend to throw him into the water, but he is saved from his fate by his bride, who hears his mock cries of fear and rushes to his rescue. They then pro-

ceed to her father's house, where she is introduced to all as a faithful wife, and festivities are kept up for the whole day. In the evening the mother of the bride hands over officially her daughter to the bridegroom, and the married couple proceed to their home. On the Friday the best man and groomsmen go in a cart drawn by oxen to collect the wedding gifts, which have been promised. On Saturday there are no festivities, but on Sunday they go to church, the bride carrying a cake under her arm, which she asks the priest to bless, and this terminates the ceremony.

FUNERALS.

Like the Magyars, the Székelys pay great respect to their departed friends. The ill news of a death is generally made known to all friends, who are asked to attend, and after the funeral they are invited to the fête, which is called "Halotti tor" (the Fête of Death), where all present sing most melodious and pathetic songs.

THE WALLACHIANS.

The Wallachians, too, have many quaint customs, but I shall only mention one or two amongst them.

WEDDINGS.

Whilst the Hungarian or Székely considers it *infra dig.* to marry out of his village, the Wallach, on the other hand, seeks to espouse a girl from as great a distance as possible, and matches are generally brought about by people who make it their business to arrange matters, there being always one or two of these busy-bodies in every village. After preliminary visits, the wedding takes place, the bridegroom going to fetch the bride, accompanied by his friends in several carts drawn by huge oxen, whose horns are made to glitter like alabaster, besides being gaily decorated with bright coloured handkerchiefs, clusters of ribbon, and garlands of flowers. The bride is carried away with her dowry amidst songs and general rejoicing and the playing of the musicians, who are not Czigánys, for the Wallach national music is plaintive and wailing in character, and more adapted to the flute than to wind instruments. During the nuptial ceremony the priest ties the betrothed couple together by a ribbon, and gives them each a piece of cake to eat, only unloosing them after they have consumed the cake. After this, festivities commence, and are kept up until late at night. The bride, however,

is generally to be seen weeping the whole of the time, supported by the bridegroom.

FUNERALS.

On the occasion of a funeral mourners are generally invited to attend, who weep and lament in orthodox fashion, and the sad ceremony bears a very strong resemblance to the Irish wake. A coin is usually placed beneath the tongue of the corpse, so that it may pay its toll on its entry into the other world. Men mourn by walking about without their hats for six months, whilst women wear black, and change the red boots they usually wear for those of the same sombre hue.

THE SAXONS.

The Saxons, who had been invited by King Béla to settle in Transsylvania after the Tartar invasion, inhabit the district of Hermanstadt. At the time of their settlement they received free land, and special privileges were accorded them as to taxes, and they were also allowed to have the German language taught in all their schools and to establish a German Assembly. These privileges they enjoyed until very recently, only having been deprived of them

by the late government, who saw the necessity to Magyarize all the nationalities of Hungary, and the Saxons had to follow the rest of the country. At first there was great discontent amongst them, which was shared by Germany, but Hungary, who has often had occasion to oust the Russian intriguers from her soil, has managed to silence the wrath of the Teutons. In spite of this, the Saxons still remain true to those ancient customs and manners to which they have so loyally adhered for many generations. They speak the same dialect used by their ancestors 800 years ago, and live and dress in the same fashion as their German brethren, and they inhabit pretty villages and towns built in the German style. Transsylvania owes a great deal to the Saxons, for not only have they improved the cultivation of the land, and commenced most energetically to carry out the working of the mines, but they have also introduced the spinning and weaving industries, which produces a large source of income to Transsylvania. The carpets, tapestries, and covers made in the country, principally by hand, are most tastefully executed and beautifully designed, and many are sold in England

as Roumanian work, some of the more expensive presumably coming from Damascus.

THE CZIGÁNYS.

As a large number of Czigánys are to be found in Transsylvania who emigrated here from the neighbouring country, Roumania, I shall deal with them here as well as with the remainder of the Hungarian gipsies.

The Czigánys, according to the historians, came into Hungary from Hindustan in the 15th century, during the time of Sigismund. At the earliest stage of their emigration to Hungary they did not enjoy the same civil rights as did the other nationalities, and in fact were not considered as subjects at all, and if any one killed a gipsy he had to pay the same fine as if he had killed a cow or dog. But in the time of Maria Theresia (1768) they were greatly emancipated, and called *Uj Magyarok* (New Hungarians).

. In 1773, all gipsy children, after attaining the age of five, were taken away from their parents, brought up by the peasants, and educated in the public schools. In the time of Josef II., their privileges were increased.

He had them taught various professions and allotted land to them, but they left it uncultivated, as their special fancy was for the schetra, as the violin is called in gipsy language. Most of the gipsies play by ear, and do not know music, but many of them are now educated at the Academy. The gipsy is untrustworthy and mistrustful, but on the other hand he is generous, extravagant, and kind-hearted. The people are very patriotic, and I have known many of them who could make a decent livelihood by playing in foreign countries, prefer to return to Hungary, and end their days in the mud huts outside the villages where they were born.

Amongst the women many are very beautiful, and they dress on holidays in most extravagant attire, having many articles of jewellery.

The Czigánys should be divided into two classes :

(1.) The dwellers in caravans, who are principally to be found in Transsylvania, from whence they wander all over the country. They pretend to be blacksmiths and horse-dealers, but as a matter of fact they are principally thieves. They generally have a leader amongst them,

and also a gipsy queen, who is usually chosen for her good looks.

(2.) The second class are those who have already been settled for many generations, and live in huts outside the villages. These people are principally employed as brick-makers, and on Sundays as musicians. Their wives look after the household, and manage to do a little thieving, generally of minor consequence, into the bargain. If a hen or any trifle is missing in the village, you may be sure it is to be found in the gipsy encampment. Nowadays they must be caught in the act, and the missing article must be identified to satisfy the law, but in former days you only had to take a good whip, visit the gipsy quarter, and thrash them all round in order to get the article restored!

Whilst the parents look after their business, whatever it may be, their children are either running about nude, or take the father's fiddle, and learn without being taught the art of playing. It is amongst these people that the most skilful musicians are to be found, many of them have gained fame all over the world, and are well known in London drawing-rooms.

It appears that music is the Czigány's

favourite occupation, and already in the 16th century we hear of a Czigány band playing at the opening of the National Assembly on the plain of Rákos, and in the town Hatvan, and later in the same century we meet with a celebrated gipsy, Karmen, of whom Tinódi, one of the first of Hungarian chroniclers, makes mention.

At the commencement of the 18th century we find a gipsy woman, Czinka Panna, who was the leader of a band, and played admirably well. To her is also attributed the composition of the famous *Rákóczy March*. The Hungarians in ancient days have never taken to writing down their own music, and it is due to the gipsies that some of the oldest songs have been preserved. It is very strange that the Czigánys in days gone by have rarely composed any gipsy phantasias, though they often did so in the Magyar language. A good specimen of the Czigány music is a well-known melody called *Nagy Idai Ének* (the song of Nagy Ida), which was composed to commemorate the battle of Nagy Ida, in the time of the Turkish invasion, the only time in Hungarian history when we know of gipsies

being entrusted with the defence of a fort. They fought very well, and the Turks had to give up the bombardment, when the gipsy leader called out, "If we had sufficient powder you should not go so soon." Upon hearing this rash speech the Turks returned, and the fort was taken! Arany János, the great Hungarian lyric writer, composed a poem on the subject.

Having acquainted the reader with the people inhabiting Transsylvania, we will now quit the country for the adjoining Bánát, passing on our way the town of Arad, near to which lies Világos, situated amongst lovely vineyards and gardens. The fort of Világos was already known in 1190. In 1425 King Sigismund presented it to George Brankovich, the Prince of Servia, who treacherously gave it up to the Turks. Subsequently it was recaptured, and given to Hunyady János, and was again captured by the Turks, who held it for a considerable time. It was here that in 1849 Görgei, with the bulk of the Hungarian troops, surrendered, and this concluded the great struggle for Hungarian independence. But I must not dwell longer anywhere on the way to the Bánát, which we are about to visit.

CHAPTER XIII.

THE BÁNÁT.

THE Bánát was the first province of Hungary which the Turks occupied, and the last they left. During their occupation the cultivation of the soil was neglected, but after the Turkish evacuation, Josef II. did everything in his power towards the cultivation of the land, raising its industry, and encouraging emigration there, with the result that in addition to the Hungarians, Serbs, Roumanians, and Bulgarians that were already in the country, a large number of Germans, Greeks, Turks, Armenians, Servians, Italians, and Frenchmen settled there, and the soil now is the richest in Hungary, producing the best corn, wheat, barley, oats, rice, maize, flax, hemp, rape seed, tobacco, grapes, etc. The Bánát is bordered by Transylvania, Servia, the river Tisza, and the Hungarian plains. The climate in the summer



A PEASANT GIRL FROM THE BÁNÁT.

is like the Italian, and it is also milder in winter than in other parts of Hungary. The scenery is varied, thus, in the Torontál district there are extensive plains, whilst in the Krassó district we have mountain scenery and snow-crowned Alps, containing rich mineral wealth, including copper, tin, lead, zinc, iron and coal.

In point of population, as has been seen, it is the greatest admixture in Hungary. But the Serb and Roumanian elements are the most predominating. All these people have preserved their nationality, as well as their language and their costumes, which are the most picturesque and varied ones in the Hungarian kingdom. They are very industrious, both in the cultivation of their soil and in the pursuit of commerce, an industry which they have followed more vigorously than people in other parts of Hungary, more especially the Servian and Armenian portion of the population, the greater number of whom follow that portion of commerce which in other parts of Hungary is entirely left in the hands of the Jews, Greeks, and Armenians. In addition to Hungarian flour, which is produced so largely and exported

to all parts of the world, tobacco, carpets and tapestry, etc., which are made by the Servian and Roumanian women with such exquisite taste, form a principal branch of industry. These women, who are considered the finest in the country, are so industrious that they carry a short shuttle attached to their waists, and whether they walk or sit or talk, they are continually spinning, which lends an additional charm to their already picturesque appearance. From the point of patriotism I must confess that they do not approach the other nationalities. I refer specially to the Servian population, who so much abused the hospitality and protection which the Hungarians offered to them, when, in fear of the Turks, they fled in large numbers to Hungary; for not only did they on various occasions make that part of the country the centre of Panslavist agitation, but they also, in 1849, fought against the Hungarians in the national cause. Temesvár is the capital of the district, as well as that of South-Eastern Hungary, and is one of the finest cities in Hungary.

The inner town, which is fortified and separated from the suburbs by means of parks,

etc., is charmingly situated along the river Béga and the canal of the same name. It contains handsome government buildings, the palace of the Greek Bishop, a fine public square and many large factories, especially for the manufacture of paper and tobacco and the distilling of brandy, and on the weekly market days it presents almost as busy an aspect as Budapest.

Life at Temesvár, both in summer and winter, is most pleasant. The 15th Austro-Hungarian Army Corps, which is permanently stationed here, contributes a great deal to this. The town suffered considerably during its bombardment by the Turks in 1852, when the great hero, Losonczy, defended it with such bravery that his like can only be found in the tales of Homer, only that Losonczy fought unaided by the Olympian gods, his help being the brave Magyars.

The daily life and habits of the people inhabiting the Bánát district are very interesting. I have already had occasion to refer to the Wallachians in Transsylvania and in other parts, and as the habits of the Roumanians in the Bánát are almost, if not quite, similar to

those of their kinsmen, the Wallachians, I shall not enlarge upon the subject, and will only give a short sketch concerning the Servians and Bulgarians of the district.

SERVIAN CUSTOMS.

The Servian women marry very early. They are anxious to do so in order to escape the subordinate position they hold in their homes. Even the married women have to some extent to complain of this, for the husband generally occupies the *place d'honneur* at the table, and the wife stands behind him, but unmarried girls are treated worse still! The parents and relations generally select the husbands, and the weddings usually take place about November and December, and you often see then several wedding parties going to church amidst pistol shots, shouting, and singing. A wedding generally costs a little fortune, and lasts two weeks—the first week being spent in seclusion at the house of the bridegroom, and the next week the family and friends being invited to the home of the bride. On these occasions the gates of the courtyard are thrown open, and there is a large display of flags and banners,

while everybody, poor or rich, is allowed to enter, but they are expected to bring a wedding present. In some places the groomsmen stand outside, offering brandy to everyone who passes. Pretty little maidens are with them, who offer kisses to those who bring wedding gifts. Need I say that, on these conditions, gifts are freely forthcoming!

THE KÓLÓ DANCE.

What the Csárdás is to the Hungarians the Kóló is to the Servians. It is a sort of jumping dance, which is indulged in by young and old with the greatest enthusiasm, and kept up for several hours. A large circle is generally formed, in the centre of which the musicians, usually pipers, stand and play a long-winded tune, beating time to the steps by the motion of their heads and feet. That the Kóló is exciting to the Servians can be judged from the fact, that in some of the Balkan States, especially in Montenegro, the music of this dance is played as a sort of *réveillé* upon the battle-field.

DODOLA.

Dodola plays an important part amongst

the Servians, and one frequently meets with the word. Thus, a masquerade is called by them Dodola. Before the Servians embraced Christianity, Ladó was the God of Love, Union, and Happiness, and even now the Servian maidens have a gay procession annually in his honour, and this is also called Dodola. The custom of pouring water upon the girls on Easter Day, which we had occasion to refer to as prevailing amongst the Hungarians, has been imported there from the Slavs, who call it Dodola. When the country suffers from drought, a man fantastically attired, wearing sprigs of trees, ribbons, etc., walks along the streets, heading a procession; the people generally sprinkle water over him, and give him a few kreutzers. This peculiar ceremony is again called Dodola. But the word "Dodola" is used all round by the Servians, who, if they wish to be unpleasant to anyone say, "You are a dodola."

A BULGARIAN WEDDING.

Young Bulgarians of both sexes have little chance of meeting excepting on Easter Monday, when they all congregate in the churchyard

attired in picturesque holiday dress, and indulge in social games. If during these games a girl allows her handkerchief to be taken away by a young man, this is a sign of a proposal and acceptance, and next day her parents send a big jug of wine to him as a token that they will approve of the marriage. The wedding soon follows, and upon this occasion all the friends are invited to the church, and bring presents there, the bride receiving them outside, and rewarding each donor with a kiss. After the ceremony the guests accompany the young married couple to the bridegroom's house, and after having partaken of light refreshments, the wedding comes to an end, for the Bulgarians, unlike the Hungarians and other nationalities, do not believe in spending money over marriage festivities.

Having acquainted ourselves with some of the customs of the Bánát, we now journey to Mehádía, also known as Herkulesbad, which is the largest and most elegant watering-place in Hungary. It is situated on the Krassó Szörény district of the Bánát, in a most lovely narrow valley along the banks of the mountain stream Cserna, and is largely frequented by

Hungarians and Roumanians, as it is only divided from the latter country by the lovely mountain forest that surrounds the place.

Mehádía is divided into two great centres—the one containing a large square, where stands a huge statue of Hercules on a square pedestal, from whence issues the exhilarating and health-giving mineral water. This is known as the Old Part. The second is a large open space with parks, terraces, and flower-beds. Around them rise palatial hotels, and the Szapáry baths and a kursaal; the latter, together with the hotels, is connected with the bathing establishment by means of long, covered-in corridors. This park of Mehádía is one of the prettiest spots in Hungary, and its romantic position cannot be outrivalled by that of any other watering-place in Europe. There are about nine springs and bathing establishments, and the latter are very luxuriantly fitted up, the most elegant one being the Szapárybath. The climate at Mehádía is very mild, and hyacinths and March flowers bloom already in February. The autumn is particularly pleasant here, as the nights are not cold, and vegetation is in full blossom till the end of October. Apart from the fact that Mehádía offers a great deal of

gaiety and enjoyment to the large number of visitors who go there, the waters have an excellent effect on those suffering from rheumatism, gout, nervousness, and various disorders of the blood. Mehadia was already known in the time of the Romans, and it was Tryon, the last King of Dacia, who discovered the place and gave it the name of his patron, *ad aquas Herculis sacras*, and built in his honour a temple and an altar. The remains of this temple, together with marble statues of Hercules, Æsculap, and Hygeia, were unearthed some time ago, and are to be seen amidst the Royal Venice antique collection. The place has suffered greatly during the national struggle, and was wholly forgotten during the Turkish occupation. Soon after the Turks left Hungary it was restored, but it principally owes its present splendour to the Emperor-King of Austria-Hungary, who, on visiting it in 1852, declared that it should be the finest watering-place in Hungary, and his Majesty's wishes have been fully carried out.

We are here within less than an hour's distance from Orsova, where we take a Danube steamer for Budapest, and proceed along

amidst beautiful scenery, passing on our way Belgrade. Near the Slavonian kingdom we again enter the great plain, and see Mohács, the place whose annals form one of the saddest pages in Hungarian history, for here it was, in 1526, that King Louis II., having had to face, with a small army of 20,000 men, the Turkish force under Suleiman consisting of 200,000, while fighting bravely, found it impossible to resist the overwhelming number of the foe, and underwent a total defeat. While retreating and attempting to cross a stream, the king was thrown from his horse and lost his life.

But Hungary also lost its glory here, for after the defeat of Mohács, the Turks were masters of the country for over 150 years, and the battle of Mohács was considered such a deplorable event, that even now a Hungarian, wishing to condole with a friend, says, "Több ís veszett Mohácsnál" (More was lost at Mohács). The Hungarians, however, did not forget to repay these injuries to the Turks with good interest 150 years later. On our way to Budapest we pass many Alföld towns, including Baja and Kalocsa, the latter being the seat of an archbishopric. Kalocsa has a splendid cathedral

and an imposing palace, where the Archbishop resides. The library belonging to this consists of 70,000 volumes.

The late Cardinal Hajnald has done a great deal for the town, making it one of the centres of education, and his death is not only regretted by Kalocsa, but by the country at large. Soon after we leave Kaolcsa we reach Budapest which, after such a long absence, seems more delightful than ever, and from thence we proceed to Balaton-Füred.

BALATON-FÜRED

is the most fashionable Hungarian watering-place, and is situated on the lake of Balaton (in German Platten-see), the largest lake in Hungary, which, owing to its size (seventy-six kilometres in length, and seven kilometres in width), is also called a sea. Balaton-Füred can be reached within four hours of Budapest viâ Székes-Fejérvár, the ancient place of coronation of the Hungarian kings of the Árpád dynasty, and also their last resting-place. Székes-Fejérvár contains a fine cathedral and several public buildings. There is a monument in honour of the great

Hungarian poet Vörösmarty, who was born close by at Vértes.

From here we reach in a short time Siófok, the terminus whence the boat takes us to Balaton-Füred. Very few places have been so gifted by nature as Balaton Füred and its districts, and it is rightly termed the Pearl of Hungarian watering-places. Maurice Jókai, in describing it, says :—

“ I have travelled through various parts of the country, and have been to the endless plains of the Lowlands. I have stood on the summits of the Székely snow-crowned mountains, but what has enchanted me most is the district of Balaton. The Alföld seems to me like a mother who does not don her best apparel before her children, and does not care to put herself out of the way to appear beautiful for their behalf, but by the expanse of the golden sea of corn-fields she shows how she loves them and what a good mother she is, and whilst she tells fairy tales by the gliding Fata Morgana, she sings their cradle song in the music of the larks. The picture of Transsylvania appears to me like a proud fairy, who is astoundingly faithful, magical, and alluring. The sighing of the

piners whispers sweet words. The sight of the Alps draws you away to the distance, and makes you long for the unattainable, and a painful feeling adds its weight to your parting. Oh, but the Balaton is an enchanting bride, who waits for her bridegroom. At every point she shows him her charms. The further we look the more beautiful she seems to be, and, though I may be laughed at, I say that the whole district smiles. . . . As a farmer I give the first place to the plains of the Tisza; as a politician I fall in love with Transylvania, but as a poet I give the beauty apple to Balaton. Only this pains me, that I cannot describe it as beautiful as I saw it before me."

If such a great writer as Maurice Jókai, whose elegant style and power of pen can be judged even by my imperfect translation, concludes by saying that he cannot do full justice to the Balaton district, I hardly dare to attempt to describe it.

As you proceed on the gigantic lake, the surface of which glitters in the rays of the sun, you are struck by the lovely scenery and the various objects of interest. On one side stretch ranges of hills, now and again bleak and

desolate, at other times richly wooded and covered by luxuriant vineyards. On them there are numerous deserted castles and ruins, each of which have furnished a favourite subject to the great Hungarian poet Kisfaludy, in addition to which the people have many stories to tell concerning them. Thus you are pointed out the ruins of the ancient fort, where Michael Ujlaky, the great opponent of Matthias Corvinus, lived, and the story goes that when the Turks in 1593 occupied this fort, an old Turkish soldier, seeing the portrait of one of the Ujlaky family, pierced it through with his sword. This was done on a Thursday, and on Friday the old Turk was found dead in his bed, and it was said that the Ujlaky suffocated him, as his neck bore the marks of fingers. On every subsequent Friday one of the Turks died, and the Turks got so alarmed at this that they left the fort! Not far off are stone walls, between which a small stream flows, which is called "*Kinizsi Ugrató*" (Kinizsi's jump), and we are told that whilst Kinizsi's comrades were trying to destroy the bridge across the stream after they had passed over, being pursued by the Turks, Kinizsi him-

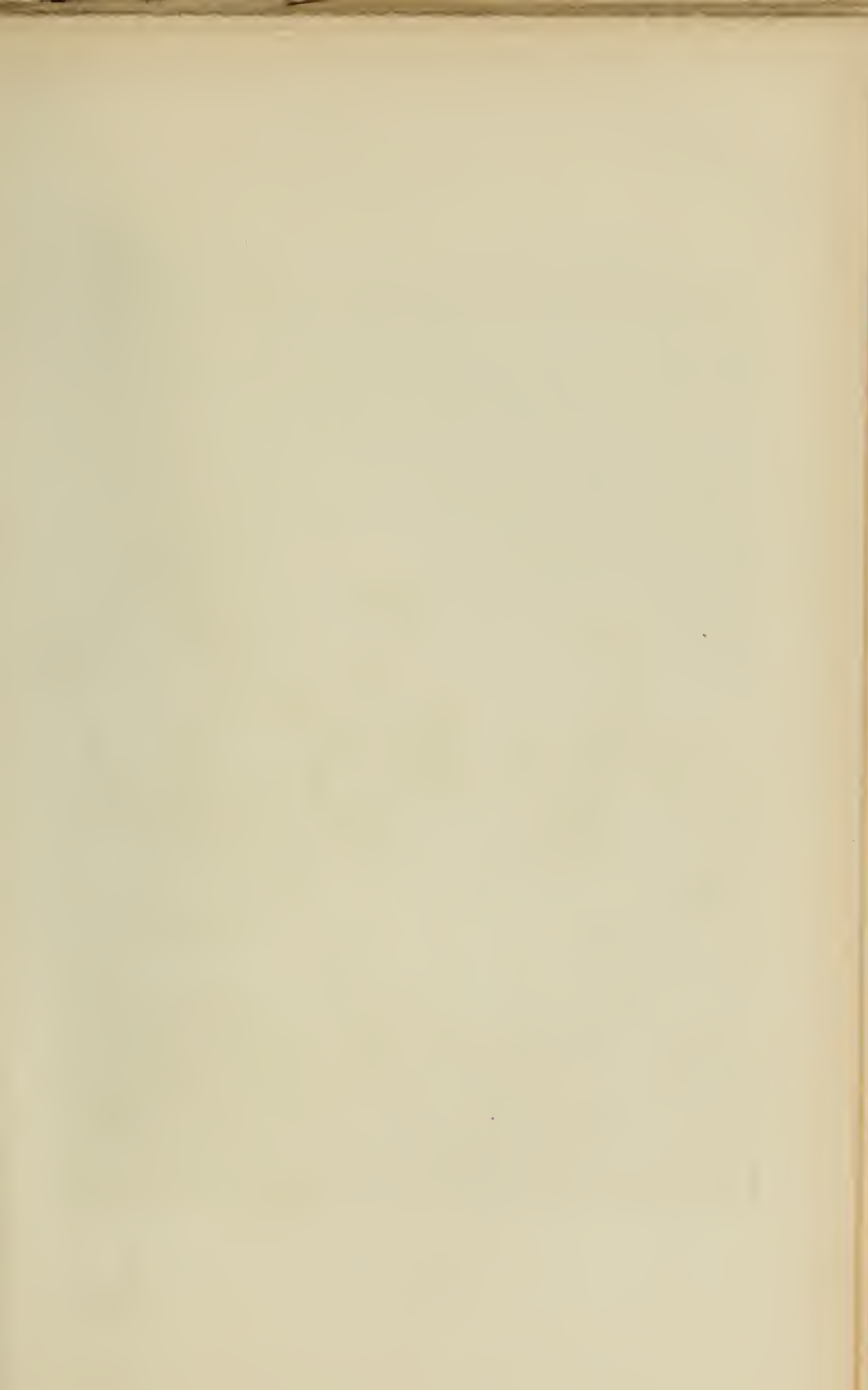
self fought single-handed against the enemy, and when the bridge was pulled down he jumped over the stream, which the Turks could not do. We all know of the great bravery of Kinizsi, but this story must be doubted, as in his time the Turks had not penetrated into the Balaton district! Further off the ruins of the castle are pointed out where Kupa lived, who headed the heathen revolt against the introduction of Christianity into the land by St. Stephen, and yet again we see the spot upon which rose the pleasant sporting retreat of King Matthias Corvinus. On the other side of the lake stretch the endless plains, on which the golden ears of corn are waving, interspersed by pretty cornflowers, and whilst you are meditating, lost in admiration at this grand spectacle, you discover Balaton-Füred, which lies scattered about amidst picturesque mountains, vineyards, and gardens, and can only itself be compared to a Garden of Eden. Balaton-Füred is very largely frequented, both by reason of its mild climate and for the splendid accommodation which the place offers.

There are numerous hotels and villas and a summer and a winter theatre. Yachts are to be

seen gliding swiftly over the waters of the lake, and it can be shown how largely the yachting element is represented, from the fact that a yachting club has been established. There are several mineral springs from which people are ordered to drink, but the principal cure consists in bathing and in inhaling the exhilarating air. Life there is delightful, for the place is full of people who flock there with the intention of enjoying themselves, and there is always a good company at the theatre, and an excellent Czigány band. Facing Balaton-Füred lies, hidden amongst trees, the nunnery of Tihany, its spires peeping out. There is a church there which was built by King Andreás 1046-61, and inside a tombstone marks the last resting-place of the king. In the nunnery a wonderful echo can be obtained.

I heard a good story of an English lady having gone to hear the echo, but she could not do so owing to the wind that was prevailing. "Ah, madam," said the guide, "the echo you see does not understand English!"

Excursions can be made on the steamers, and as you pass on your way to Keszthely you see numerous objects of interest, the praise of





PEASANTS IN THE BAKONY DISTRICT.

all having been sung by Kisfaludy. At Keszthely is a beautiful castle, belonging to the Esterházy family, containing a big library. Not far off from here, near Szigliget, two little hills are seen. On one grows flowers and grasses, whilst on the other are briars and little heaps of stones. The story says, a peasant girl, loved by two men, one a rich suitor above her rank, the other a peasant, gave her heart and hand to her lowly lover. In rage and revenge his discarded rival killed her on her marriage-day, and was in his turn killed by the wedding party who pursued him. To mark the scorn felt for the murderer, a stone is even now thrown on the hill which marks his resting-place by each passer-by, whilst under the flowery hillock lies the peasant girl he loved so madly.

As you come home towards evening after sunset from your excursions, and reach Balaton-Füred, you are greeted by the singing of the Hungarian ladies, who return home upon their yachts, merrily warbling Hungarian songs, whilst from Tihany comes the solemn vesper bell which calls the nuns to prayer.

After you have spent a pleasant time at Balaton-Füred, we visit the ancient forest of

Bakony, one of the largest in Europe, which was in olden days the hiding-place of many celebrated brigands such as Rózsa Sándor and others. The district abounds in huge orchards.

The following poem, translated from the Hungarian by E. D. Butler, will illustrate the richness of the fruit in this district :—

My Love is a brunette, a winsome little maid ;
 As rosy as the apple seen in Bakony's glade.
 But though the goodly orchards yield a plenteous dower,
 A blushing young brunette adorns not every bower.

My darling is a blonde, a maid with flaxen hair ;
 And sweet as happy Bakony's dainty, tempting pear.
 How many a laden bough the golden fruit reveals ;
 And yet not every cypse a fair-haired girl conceals.

We now return to Budapest, to look once more upon the busy life of the beautiful city, and gaze on the blue Danube and its surrounding mountains.

FIUME.

I should have been more in geographical order had I taken the reader to the Croatian and Slavonian kingdoms whilst we were close to its borders in the Bánát. Unfortunately,

however, my knowledge of these countries does not justify me in giving a description of them, nor does the attachment and brotherly love of the Croatians towards the Hungarians in past days particularly inspire me. But my sketch of Hungary would be altogether incomplete were I not to mention Fiume, the greatest seaport which is in its vicinity, and until recently was administered by the local Government of Croatia.

If we want fresh proofs of the progress which Hungary has made since it has been given free hand in developing its resources in every respect we have only to point to Fiume. This port which held very insignificant rank from a navigating point of view, prior to its re-annexation to the Hungarian crown, holds now a place in the front rank amongst shipping ports, and it almost outrivals Trieste in importance. The harbours which before were only fit to receive small shipping vessels have been enormously enlarged, and can accommodate the largest vessels. Formerly only very few steamers beyond those of the Austro-Hungarian Lloyd Company used to touch there, but now it is the headquarters of the Adria (a Hungarian com-

pany), who own ten large vessels, and touch at the various European sea-ports, and several Atlantic steamers harbour there. It is evident that the commerce of Hungary, both import and export, has materially increased by these improvements; for the merchandise intended for Hungary, and in some cases even for Austria, is landed there instead of at Trieste, as formerly, and is conveyed straight to its destination either through the Austro-Hungarian or the Hungarian State Railways, with which the port is connected. There are huge storehouses for receiving the various mercantile goods imported from all parts of the world, and immense depositories for wheat, grain, salt, tobacco, paper, hemp, wool, and timber, which are the principal exports.

Fiume has some of the largest industrial establishments in the world. Foremost among them are Whitehead's torpedo factory, the royal tobacco factory, which manufactures over 2,000,000 cigars and cigarettes annually, big paper mills, a chemical factory on a grand scale, a sugar and petroleum refinery, steam flour mills, brandy and liqueur distilleries, a rice starch factory, and many other industria

establishments of great dimensions. Amongst the public buildings should be mentioned the old Cathedral Church and the Church of St. Veit, a similar structure to that of Santa Maria della Salute at Venice, the palace of Gorup, the theatre, the royal barracks, the Marine Academy, the Municipal buildings, the High Court of Justice for Commerce and Marine, the Chamber of Industry and Commerce, a gymnasium, the Croatian Gymnasium, two high schools, and many other public and charitable institutions. The town and port, situated at the northern extremity of the Gulf of Tuarnero Quarnero, is divided into two parts, viz. the old and new towns. The old part is situated on the hill, and the newer portion extends along the shore. From a historic point of view Fiume is very interesting, being supposed to occupy the site of the ancient Liburnian town *Tersatica*. The name was subsequently changed to that of *Vitopolis*, and then to *Farnum Sancti Viti ad Flumen*, from which latter the present denomination of *Fiume* is derived. It was destroyed by Charlemagne, at the end of the eighth century, and was ruled for some time afterwards by the Franks. The Patriarch of Aquileia and the Bishop of Pola

exercised authority over the town, and from the twelfth to the fourteenth century the Counts of Duino were its practical rulers. From their hands it passed into those of the Counts of *Wallsee*, who held it up to the fifteenth century. These latter delivered it to the Emperor Frederick III., and it was then incorporated amongst the dominions of the Hapsburgs, who ruled it through Imperial Governors. In 1723 it was declared a free port, and in 1776 united to Croatia by Maria Theresia, and three years later declared a *corpus separatum* of the Hungarian crown. During the early part of the nineteenth century Fiume shared the fate of most places and was occupied by the French troops, but in 1813 was captured by the English and restored to Austria. Nine years afterwards it was ceded to Hungary, but after the revolution of 1848-49 was taken away and annexed to the crown land of Croatia, in whose possession it remained for twenty years. After the reconciliation between Austria and Hungary in 1867 the town of Fiume and its territory was handed over to the Government of the Central Hungarian administration.

By the courtesy of Sir Edward Hertslet, of the Foreign Office, I am enabled to give ex-

tracts from Consul George Faber's last reports to the Marquis of Salisbury on the trade of Fiume, and also the recent improvements there.

The foreign trade, exclusive of the coasting (Austro-Hungarian) trade, at this port amounts to 5,959,623*l*.

Great Britain takes the lead with 2,626,845*l*.

The share of British trade and shipping at the port of Fiume amounts to 38 per cent. of the steam tonnage, 32 per cent. of the total tonnage, 44 per cent. of the foreign trade; and 48 $\frac{2}{5}$ per cent. of the total maritime trade is carried under the British flag.

A branch of the Budapest Commercial Sample Museum has lately been opened at Fiume by H.I.H. the Archduke Joseph. The object of these museums is to make the commercial world in particular, and the public generally, acquainted with the produce of the national industries, and to bring producers and buyers into contact with one another, with a view to business transactions.

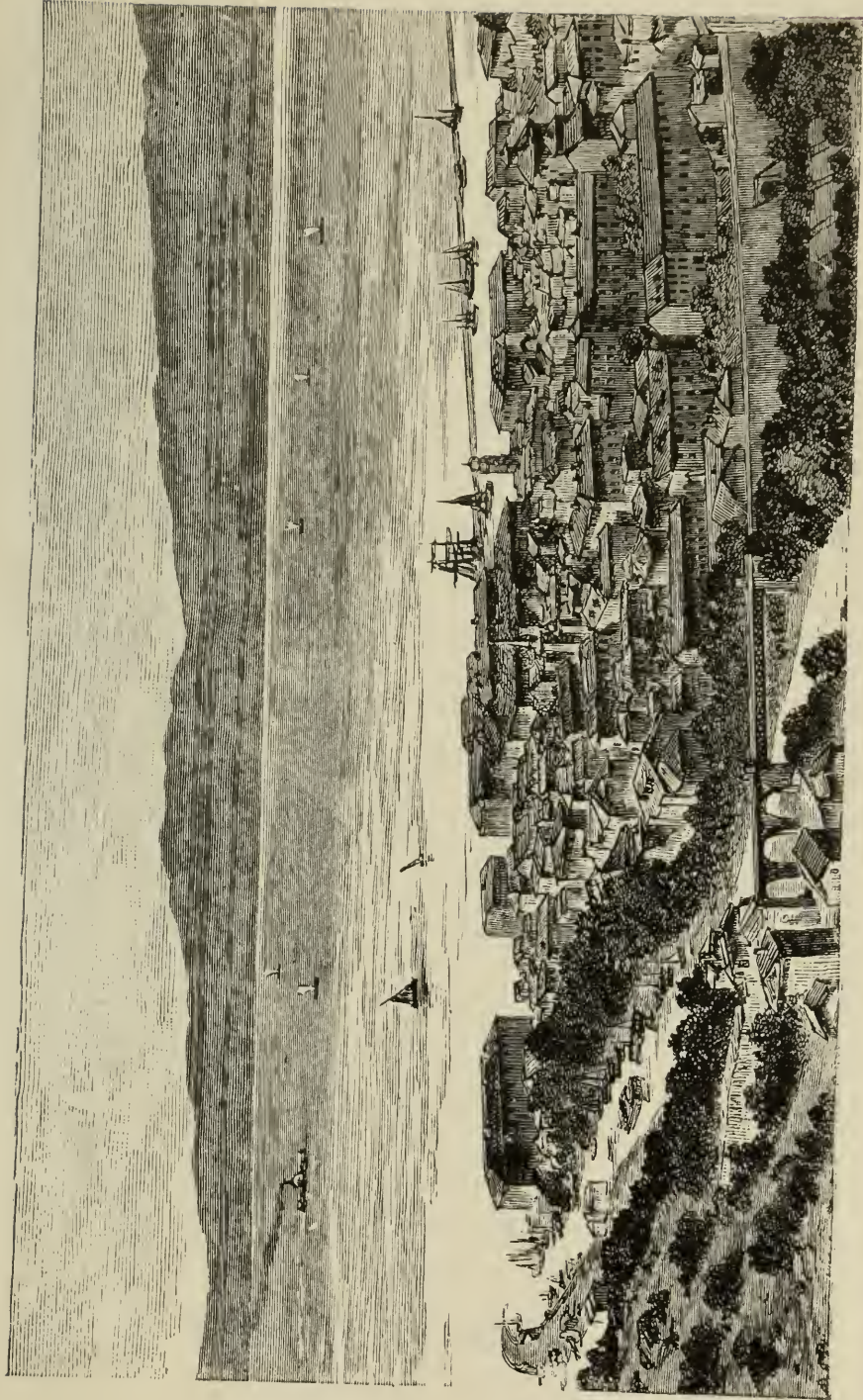
The harbour extension works are proceeding according to the programme. The third mole will be completed in the course of the year, thus making a third basin in the harbour.

A grain elevator is also completed and ready for work.

Plans for the construction of a dry dock in the neighbourhood of Messrs. Whitehead's torpedo factory are under consideration.

The contract between the dual Governments and the Austro-Hungarian Lloyd Steamship Company having been renewed two years ago under rather onerous terms for the Lloyd, the Government subvention having been reduced owing to the opposition of the Hungarian Government, the Company has found itself reduced to considerable financial straits, which impelled it to invoke further Government aid, in order to prevent a financial catastrophe which was impending. The Hungarian Government has refused to increase its share of the subvention.

The Government contract has now been cancelled, as far as Hungary is concerned, and the Lloyd reconstructed as a purely Austrian concern under Government supervision. Hitherto the Lloyd contract was one of the dual questions under the management of the Ministry for Foreign Affairs, but has now ceased to be as such. The separate agreement of the Lloyd with Hungary would comprise the Levantine postal services as heretofore.



FIUME.



The subvention paid by Hungary hitherto to the Lloyd is now devoted to the Royal Hungarian Steam Navigation Company's "Adria," whose seat is at Fiume. The Government subvention to the "Adria" will be raised to 50,000*l.*, or thereabouts. The "Adria" fleet, now consisting of ten steamers, is to be raised to thirty within the next two years, and the present regular services are to be considerably extended. Eventually the fleet is to be raised to thirty steamers. The new steamers have been purchased in England at Wigham, Richardson & Co., Newcastle-on-Tyne.

CIRQUENIZZA

is a seaside place on the Hungarian-Croatian coast, not far from Fiume. It is said to be sheltered, and to offer the elementary attributes such as to favour the establishment of a health resort for invalids similar in character to Abbazia.

H.I.H. Archduke Joseph, who resides at Fiume in the winter, takes personally much interest in the realization of this scheme, and has assumed the patronage of a preliminary company or association formed with a view of carrying out the project.

CHAPTER XIV.

AGRICULTURE, INDUSTRY AND COMMERCE OF HUNGARY.

ABOUT the ancient mode of agriculture very little is known, and real facts concerning agriculture are only gathered since the end of the fifteenth and the commencement of the sixteenth century. About that time the cultivation of the soil was very much neglected, owing partly to the fact that the land was only held by the peasants on condition of their giving one-tenth of their produce to the superior landlords, the latter arrogating to themselves a position over the peasants that did not rightly belong to them. But the neglect of agriculture was principally due to the Turkish invasion, for hardly had the poor peasants sown the fields, calmly awaiting the results of their labours, when Turkish hordes would come and drive them away, reaping the benefit. After the recapture of Buda from the hands

of the Turks, the peasants returned to their farms and rebuilt their homesteads, but they never took seriously to agriculture, owing to their oppression by the superior landlords, and also to the fact that the Government fixed the prices at which the products were to be sold, and also restricted the people as to what kind of produce they should cultivate most.

In the early part of the seventeenth century the cultivation of Indian corn—which was introduced into Hungary by the Turks—was gladly taken up. Later on the cultivation of hemp, flax, peas and beans was introduced. In the eighteenth century a new era was created in the history of the Hungarian agriculture, by the settlement of the so-called *urbarial* rights of the superior landlords by which the position of the peasant was greatly improved.

It was also about that time that various foreign products, notably the potato, were introduced into the country. In spite of these improvements, however, it may be said that agriculture was until recently still in its infancy. We shall therefore refer to the present system of agriculture. According to the Keleti's *Magyarország Statistikája* the agricultural division

of the soil of Hungary proper and Transylvania is as follows:—

The Arable land: 23,865,703 English acres; meadows: 9,147,793; vineyards: 837,676 acres; pastures: 10,157,418; forests: 19,449,689; reedy (marshy) tracts: 381,783; total of productive soil: 63,840,062; barren lands: 8,021,384 acres.

In good years the total produce of the wines for the whole of Hungary may be estimated at 390 million gallons, in ordinary years at 227, and in bad years at 91 million gallons. In 1890 the export of wine amounted to 1,500,000*l.*, and the import to 1,000,000*l.* In 1888 there were 833,380 acres under wine cultivation.

These wines are produced in the various parts of the kingdom, and should be classed as follows:—

1. *The Tokaj District*, also called the *Hegy-alja*, which produces the world-renowned Tokaj white wines, as already referred to in another page, are not only derived from the town of Tokaj, but also from its neighbouring towns and villages of Tarczal, Mád, Tolcsva, Tállya, Sáros Patak, S. A. Ujhely, Szántó, Olasz Liszka, and many other places in the county of Zemplén.

2. *The Balaton District.* The best wines here are cultivated in the towns and villages of Badacsony, Szent-györgy, Somlyó, Csobáncz, Szigliget, etc.

3. *The Érmellék District.* Where a great quantity of light wines are produced.

4. *The Neszemély District.* Producing also a similar quality of wine.

5. *The Ménes-Arad District.* Producing the best Hungarian red wines.

6. *The Eger District.* Producing a similar kind.

7. *The Villány and Szegszárd District.* Producing a strong red wine.

8. *The Karlowitz District.* Producing a strong and sweet red wine.

In addition to these there are numerous districts, where first-rate wines are produced; such are the Bereg, Ung, Ugocsa districts, and many others.

Towards the end of the eighteenth century, Count George Festetich had, in the interest of agriculture, erected an agriculture school at his own expense at Keszthely, which was the first of the kind in Europe. This generous act led to a beneficial result, especially as regards

sheep-breeding, for in 1830 the export of wool from Hungary already amounted to 13,000,000 kilos. annually.

But talking of agriculture in general it may be safely stated that previous to the energetic and patriotic reforming activity of Count Széchényi and Palatine Joseph, in the fourth decade of the present century, agriculture was carried on in Hungary on a scale so limited, if patriarchal, that the country, whose natural wealth is sufficient to supply all Europe with cereals and animal products, barely responded to its own domestic demands. But thanks to the magnanimous influence of true patriots, Hungary has in the last twenty-five years devoted much unremitting attention to all matters agricultural; at present it may be freely said that the agriculture of Hungary holds its own, even when compared with the results obtained in western countries. There are several farms on the largest scale, the most renowned of which is that of Archduke Albrecht, at Ungarisch Altenburg (Magyar-Óvár), where there are no less than 1835 milking cows. The stud at Bábolna is kept up almost entirely by Arab breed; that at Kisbér employs much English

thorough-bred, and can boast some of the finest specimens of the world. At Bábolna the number of horses is 592, at Kisbér, 553, the stud of Mezóhegyes the horses number 1835, and Fogaras 409, amongst which there are 216 English thoroughbreds.

Sheep-breeding has likewise been a matter of very careful consideration, both on the part of the government and private industry, and the old-time merino sheep, nimble but insatiably voracious, has been well-nigh supplanted by more heavy sorts, as the heavy merino of the French type. In the west of Hungary, Cottswolds, Downs, and other English breeds have been largely used for enriching the Hungarian stock, and in that part, too, the farmer has already made long strides towards a thorough change from merely extensive agriculture, to intense working of small tracts.

Swine-breeding was, until 1840, very much neglected as the peasants did not care to eat pork. The Palatine Joseph, however, took up the matter. He imported a number of Servian swine to improve the breed, and now the annual value of that stock throughout Hungary is put down at 75,000,000 florins.

The Hungarian Government have taken extensive measures for the improvement of cattle, and a large system of breeding has been introduced, controlled by government officials, and so effective is its work, that the number of cattle of all kinds has been increased by 334,396 in the course of the last ten years, whilst the annual rolling stock amounts to 24,408,907*l*. In 1888, the export of animals amounted to 6,247,816*l*.

In the north-western districts agriculture cannot be said to be very flourishing. Rye, barley, and oats, together with potatoes, are the bulk, if not all, that the poor peasants of the countries of Thurócz, Árva, Zólyom, and Liptó, entrust to the meagre soil of his farm; and sheep are pretty nearly the only cattle that yield them some real profit. The sheep-milk cheese manufactured in Liptó and Thurócz being most sought after in Hungary and elsewhere.

Further up to the north-east of the Carpathians, in the Zips, farms and the farmers are enjoying a better lot, their horses being better, their fields yielding richer crops, and the condition of the people being more prosperous. It

is noteworthy that the Alpine farming proper, as developed in the Tyrol, or in Switzerland, does not exist either in Hungary or in Transylvania; in the latter country the herds of browsing sheep being completely at the mercy of the wolves and bears of the mountains, although shepherds in those regions have constantly a loaded gun about them.

In Transsylvania agriculture receives much attention at the hands of the German-speaking Saxons; while the Székelys, although not negligent, are less given to the incessant work of tilling and cultivating the soil.

The Fruit Culture was already a favourite pursuit of the Magyars as early as the fifteenth century and was taken up more zealously in the eighteenth century.

In the early part of this century Johann Czuczor, who made the Hungarian fruit his special study, certified that there are seventy-six different kinds of apples, sixty-one pears, twenty-one plums, twelve cherries. Fruit of all kinds grows in great abundance, specially in those districts situated between the Tisza (Theiss) and the Danube and in Transsylvania. Hungarian fruit is being largely exported as

far as America. The export of fruit and vegetables amounted in 1888 to the value of 1,487,030*l.*; and the imports to 529,454*l.* Dried plums were exported for 506,370*l.*; rape, lucerne, and clover seed to about 400,000*l.*; grapes to 53,000*l.*; and fresh fruit to the value of 81,000*l.* The imports were chiefly in dried plums, fresh fruit, and seeds.

The most remarkable feature of Hungarian agriculture is the vast plain of the Alföld. This enormous expanse of level ground, monotonous in its invariable identity, offers little that is interesting to the casual visitor, and very much to him who has learned to know and appreciate it. The fertility of the soil has no bounds; and although the extremes of torrid heat and deadening cold are the regular type of its climate, yet the farmer is mostly repaid without having exerted himself too much. In the major part of the Alföld manure has not been used for hundreds of years, the soil being naturally rich enough. In many parts of the vast plain barns are unknown, and hay and other cereals are stacked up on the fields, the thrashing being frequently done by the hoofs of horses. Hemp and tobacco are the staple articles

amongst mercantile plants. Tobacco is planted by private people, but has to be sold to the State only, which has the monopoly of it. The tobacco of the Alföld is of exquisite quality, and does not yield to the best of American brands. In 1889 tobacco was imported to the value of 214,600*l.*, cigars and cigarettes to 315,830*l.*, and the export in tobacco amounted to 756,767*l.* Amongst animals horses are the chief breed. On the *puszta* of Hortobágy over 10,000 horses are being tended by so-called *csikós*; sheep and swine are also to be met with in enormous herds; and it is to be hoped that if the latest improvements and inventions will be applied to the inexhaustible resources of the Alföld, the produce of that immense tract of land will vie with the most fertile plains of America or Australia.

FORESTS.

The *forests* of Hungary, Croatia, and Slavonia produce most of the trees and shrubs that are to be met with in Central Europe, and are to be classed as follows:—

1. *Oak*, 4,468,521 Hungarian acres.

2. *Beech*, (including poplars, *Acacia*),
8,443,184 acres.

3. *Pine Forests*, 3,045,882 Hungarian
acres.

From a geographical point of view they should be classified in five groups, viz :—

1. The Northern,
2. The Eastern,
3. The Alföld,
4. The Western, and
5. The Southern groups.

The wood is principally used for household burning and building purposes, but a great quantity is utilized for making casks, cabinet and fancy work.

In the year 1885 the export of wood amounted to over twenty-eight million florins, thirteen millions of which was for casks alone, which were sent to France, Germany, Italy, and other wine-producing countries. There is also a great export in bent wood, and the world-renowned firm, Messrs. Thonet, have a large factory at Nagy-Ugrócz, where their celebrated bent-wood furniture is manufactured. Wood of different kinds is being exported for the make of umbrellas, sticks, etc.

There is an Academy of Forestry at Selmezbánya (Schemnitz), founded in 1807, and several other schools in the country.

The Industry of Hungary is, like agriculture, of comparatively very recent growth. Previous to the reforming activity of the great patriot Count Stephen Széchenyi, Hungarian industry did barely exist. His attention was first directed to the excellent kind of wheat, called "steel-wheat," which, when properly handled, yields flour of the very finest quality. The dough made of the best kind of Hungarian flour stands unrivalled in Europe, and even in America. The produce of Hungarian mills has repeatedly carried off first prizes. In fact, mills in Hungary are, as far as construction and ingenious arrangement is concerned, the first in the world, and experts from all parts of Europe and America flock to Hungarian mills in order to study the latest contrivances used in Budapest, Sáros, and Arad, and other centres of the mill industry. Thus the Pest Cylinder Flour Mill Company, Limited, at Budapest, established 1839, is the oldest mill on the roller principle, and grinds yearly 1,200,000 centals of wheat. Mills of similar construction are to

be found in the counties of Sáros, Ung, Zemplén, and in the Alföld.

Hungarian Flour.—For the highest class pastry Hungarian flour is used not only in Hungary and Austria—the celebrated Vienna bread being almost exclusively made of Hungarian flour—but even in America and Australia. All the mills of Hungary grind over 22,000,000 quintals of cereals per annum, 14,000,000 quintals being ground of wheat. Budapest alone has eleven steam-power mills, employing 3000 hands.

The export of flour for 1888 was to the value of 4,982,203*l.*, of which Austria took 3,238,692*l.*, England 765,821*l.*, Switzerland 162,963*l.*, and France 192,073*l.*

The second great industry in Hungary is the manufacturing of all kinds of distilled liquors, from potatoes, barley, plums, rye, and Indian corn. These beverages are somewhat similar to the whiskies of England, but much purer and more palatable. They go by the general name of *pálinka*. Such distilleries may be found in nearly every village, but the largest is in Arad. In the year 1885-86, 117,382 distilleries of brandy were numbered in Hungary, the

produce being estimated at 1,600,000 hectolitre of 100 per cent. alcohol.

Sugar is manufactured of beetroot, and in spite of the ruinous competition to be sustained by Hungarian manufacturers, they succeed in putting on the market 400,000 quintals of sugar per annum, carrying on a large export to Italy, Spain, and even America. In 1888 the imports of sugar were valued at 924,030*l.* (of raw sugar, 106,547*l.*, and of refined sugar, 804,092*l.*). The exports were:—raw sugar, 24,411*l.*, and refined sugar, 354,930*l.*, or 379,341*l.* together. Four new sugar factories were opened in 1889, and it is calculated that three of these will be able to work up about 3,000,000 metercentners (660,000,000 lbs.) of beetroot. It is hoped that by this means the production of Hungarian sugar will amount to about 176,000,000 lbs., and as the home consumption at the present rate is about 88,000,000 lbs., there will remain 88,000,000 lbs. for exportation.

Hungarian China.—Some of the best known products of Hungarian industry are the beautiful china, earthenware, fayerie, etc., made chiefly at Pécs (Fuenfkirchen), and exported to all parts

of the world. Years ago the earthenware and china industry used to be an active one in Upper Hungary; it was then neglected and fell into the hands of the peasants; vases, plates, and similar objects being made by the villagers, who exchanged them for wheat and other cereals in the Alföld. The more artistic wares, however, were imported from Bohemia. The Government has been endeavouring to revive that industry, and made investigations as to whether kaolin beds could not be found in Hungary, which led to good results.

At Herender the finest specimens of Chinese and Japanese designs in china are being manufactured at present.

The machine industry of Hungary has kept pace with other branches of national manufactures. There are branches of several English agricultural machinery houses existing in Hungary, and the native manufacture was effected by these establishments. At present, however, even the largest firms of England and America encounter formidable rivals in the Hungarian factories, where Hungarian iron is worked up into agricultural implements, and machines of all kinds are now produced of

excellent quality in the works of Brezova, Zólyom Nádasd, and Reschitza, and by the factories of Ganz and Co., and Schlick and Co. The Hungarian State Railway, who have the largest factories of the kind, are receiving more orders than they can possibly execute. In 1888 about 800,000*l.* worth of agricultural machinery were purchased in Hungary, and of the amount 550,000*l.* were supplied by home factories. In the iron industry similar satisfactory results may be noted, and Hungarian exports to the Lower Danube countries is increasing, and is competing with German and Belgian articles. The import of iron and iron goods in 1888 was to the value of 1,326,125*l.*, and the export 551,347*l.* The Hungarian firm, Ganz & Co., have one of the largest establishments in the world for electric lighting, and compete with the English, not only in Hungary, but even in British colonies. This establishment now enjoys a world-wide reputation, and is enabled annually to extend its operations not only to Hungary, but also to Austria, Germany, Italy, France, Russia, Spain, Sweden, Switzerland, Belgium, Servia and Portugal, South

America, and Australia. The firm has contracted for electric lighting in Rome, Lucerne, Barcelona, Moscow, Montevideo, Valencia, Monte Carlo, Nice, etc. Temesvár appears to be progressing in the matter of electric lighting. Not only is the electric light employed in the streets, but the Anglo-American Brush Company has been ordering dynamos of the Ganz establishment to carry out the numerous orders they receive for private dwellings in that town. In Budapest electric lighting has not yet been introduced into the streets, though many public and private establishments possess the same.

I may mention that an electric tramway has been for some time in use in the capital with good results. Hungarian bronze enjoys a very great reputation, and is much sought after.

The *paper* industry in Hungary is carried on on the largest scale. Such factories as those at Hermanecz, Fiume, Szlabos, Pelsöcz, cover a very considerable part of the nation's demand.

In addition to the above industries we may add a few minor products of great, if limited, importance, such as carpet-weaving, as practised by the peasants of the Bánát and Transsyl-

vania ; lace-work made by peasant women in Gömör, Abauj, and other counties ; the celebrated red pepper, called *paprika* ; Hungarian prunes ; etc., etc.

HUNGARIAN COMMERCE.

UNTIL recently, Hungarians have paid but little attention to commerce, agriculture remaining always their favourite pursuit. The last two decades, however, commercial industry has made rapid strides ; and Hungary now, not only supplies her own products to the various western states, but is, so to speak, an intermediary between the Balkan States and other countries, bringing the produce of the former into the markets.

Hungary also supplies manufactured articles to the Balkan.

That wonderful genius, M. de Baross, the Hungarian Minister of Commerce, whose name will be handed down to posterity, has done much to raise Hungarian commerce, and has established for that purpose a commercial museum at Budapest, which contains a permanent exhibition of samples of Hungarian manufactured articles suitable for foreign export. There is also a large library comprising books and papers in the Hungarian, English, French, German, and Italian languages, on trade and commerce. The minister has also established branches of this museum at Constantinople, Belgrade, Bucharest, Braila, Sofia, Sarejova, Varna, Rustsuk, and other eastern countries, and also in Fiume, Malta, etc. M. de Baross is now trying to improve Hungarian commerce in western countries, and for that purpose he has sent over a commissioner to this country, in the person of M. Imre Radványi, to study the English markets, and to facilitate commercial intercourse between Hungary and England. Amongst the recent societies formed by the minister in the interest of commerce, is the Hungarian Commercial Company, and the Hungarian Export and Parcel Delivery Company. Let us hope that M. de Baross will continue to hold the reins of commerce for many years to come in the interest, and for the welfare, of the country which he holds so near to his heart.

IMPORTS AND EXPORTS.—1888-89.

THE value of the total imports into Hungary for 1888 amounted to 38,798,070*l.*, and the value of the exports to 37,201,013*l.* The total value of imports and exports for 1888 amounted to 75,990,083*l.*, as against 70,017,005*l.* in 1887, or an increase for 1888 of 5,982,078*l.*

In 1888 cotton, cotton yarns, and goods were imported to the value of 5,319,613*l.*, and exported to the value of 391,855*l.* It is generally regretted that the textile industry in Hungary is not more developed than is the case. The large import of textile products into Hungary is well known, and has frequently been the subject of discussion. Manufacture of tissues has, it is true, made a beginning in Hungary, but it is still in its most primitive infancy. There is no lack of cheap and abundant labour, and though capital is not plentiful and commercial enterprise not particularly active, still, the best use is not made of the advantages. Instead of establishing factories in those districts where labour and fuel are cheap and easily procurable, the custom appears to be to instal them in the capital, or in its immediate neighbourhood. The Government do what in them lies towards encouraging native industries, however, by granting free land for the erection of factories on most favourable terms, and not taxing them for ten years, and in providing home markets for them; and the population afford a sufficient number of customers. There are over two millions of town population, and over thirteen millions in the country districts; and to supply the wants of this number there were in Hungary at the end of 1888 but 44,789 spindles with 2309 workmen. The industry would offer a great field to the English.

The imports of wool, woollen goods and yarns for 1888, were to the value of 3,805,121*l.*, and the exports to the value of 1,742,531*l.* The chief imports under this head were in woollen stuffs, which were imported to the value of 3,300,652*l.* The chief export was in raw wool (bleached, combed or dyed), which figured for 1,227,069*l.* in 1888.

The imports of silk and silk goods were for 1888 to the value of 2,273,750*l.*, and the exports amounted to 2,233,695*l.* Since 1880 efforts have been made by the Government to revive the silk industry in Hungary; and, as far as can be seen, progress though not very extensive, is being made in that direction. In 1888 there were over 40,000 families engaged in this industry as against 28,000 in the previous year; and since 1880 about 500,000 mulberry trees have been planted. There are two silk

spinning factories in South Hungary at Ujvidék and Pancsova, employing 529 workwomen, and producing silk yarns to the amount of about 30,000 lbs.

The imports of linen, linen yarns and goods amounted in 1888 to 2,519,446*l.* and the exports to 239,027*l.* Of the chief imports sacks figured for 385,790*l.*; linen stuffs for 971,250*l.*; linen for 519,000*l.*, and linen yarns for 240,000*l.* The exports were chiefly raw hemp, 67,000*l.*; sacks, 26,000*l.*; linen yarns, 20,000*l.*; and linen stuffs, 62,000*l.*

The imports for 1888 of clothing and washing materials amounted to 2,200,972*l.* and the exports to 640,191*l.* Men's clothing figured for 646,955*l.* and women's for 838,160*l.* in the imports.

Leather and leather goods were imported in 1888 to the value of 2,425,139*l.* and exported to the value of 499,275*l.* The leather industry is but little developed in Hungary, with perhaps the exception of sole leather, which is in a fairly satisfactory condition in the capital and its neighbourhood.

Articles of luxury, in which are included gold and silver wares, silks, matches, jewellery, cigars, toys, artificial flowers, candies, and perfumery, etc., were imported to the value of 5,275,274*l.*

Coffee was imported in 1888 to the value of 721,993*l.*, while tea was imported to the value of 22,297*l.* Spices to the value of 101,252*l.*, and tropical fruits to the value of 141,503*l.* were also imported. Mineral oil was imported to the value of 768,000*l.*

There was an import to the value of 851,433*l.* in 1888 of literary and art works, such as books, pictures, etc. The import of books remains pretty steady, although since 1884 there has been a continued decrease in that of pictures.

Coal and coke were imported to the value of 470,000*l.* It is calculated that the increase in the annual demand for coal is 200,000 tons, of which 50 per cent. is supplied by the foreigner.

The imports of animals amounted to 999,620*l.*, of which nearly all came from Servia.

The import of products from animals (skins, hides, eggs, etc.), were, for 1888, to the value of 526,074*l.*, and the exports to the value of 1,421,927*l.* Among the exports, eggs figured for 562,267*l.*, and feathers for 474,950*l.*

ENTERPRISE.

MINING operations in general are in need of great development. All the mines in Hungary, gold, silver, iron, coal, copper, lead, etc., do not produce an output of a greater value than

1,800,000*l.*—this is independent of the salt mines, which give a return of about 1,200,000*l.* There are about 36,000 miners employed. The highest wages are 2*s.* 6*d.* a day.

Efforts are being made to reintroduce into Hungary the cultivation of rice. A beginning had been made in the former century, and about eight years ago the Government irrigated about 140 acres for rice cultivation on some State property in the south of Hungary. The attempt has been fairly successful, especially since a rice mill has been established to work up the rice. The large rice mill at Fiume was entirely occupied in working-up Indian rice, which is easier to manipulate than the home product which was offered to them ; but now that a mill has been erected for the home-grown rice, it is hoped that some results will be obtained.

RAILWAY COMMUNICATION.

THE year 1889 will be noteworthy in the history of Hungarian railways, as it witnessed the introduction of the zone tariff on all the Hungarian State railways by M. de Baross, the enterprising genius, Minister of Commerce and Communications. By the zone system you can travel from one end of the country to the other first class for 1*l.* Since the introduction of the new cheap traffic on August 1, 1889, to December 31, 1889, the passenger traffic increased to an enormous extent, and revenue of the State railways as well. In 1889, the revenues of the railways were 43,040,000 *fl.*, and in 1891 it reached a figure of 48,066,000*l.*

On the Hungarian States railways 56 per cent. of the passengers travel under 25 kiloms. at fares ranging from 2*d.* to 1*s.*, as against 60 per cent. in Austria, and 4 per cent. travel over 225 kiloms. in Hungary, as against 3'15 per cent. travelling over 200 kiloms. in Austria.

You can travel third class from the furthest point of Transsylvania to Budapest by an ordinary train for 5 *fl.*, thence to Fiume another 5 *fl.*, thence to Ancona for 2 *fl.*, or to Rome for 9 *fl.*, or to Naples for 15 *fl.*, together 20 *fl.* from Budapest, or 25 *fl.* from Transsylvania to Naples.

Or by express first class from Budapest to Ancona for 14 *fl.* 60 *kr.*; Budapest to Rome for 29 *fl.* 60 *kr.*; Budapest to Naples, 42 *fl.* 80 *kr.*, and 9 *fl.* 60 *kr.* more from the furthest point of Transsylvania.

A passenger boat leaves Fiume every Saturday night for Ancona, and arrives there the next morning ; she is fitted with

every accommodation for passengers, and the fares are 5 fl. first, and 2 fl. second class. A few hours' railway journey brings you from Ancona to Rome.

M. de Baross has thus offered to his countrymen the stimulus of cheapness for travelling purposes in an unprecedented degree in order by this means to overcome their averseness to travel, and this has been effected as it appears with unparalleled success such as is likely to induce other countries to follow suit, which they can the more readily do after having profited by the experience gained by Hungary in what was to her a leap in the dark.

Cheapness such as is offered by excursion trains in England will not bear comparison with the scheme of M. de Baross, a scheme by which equal benefits are extended to all classes of the population.

The number of miles of railway open to traffic in 1889 was 6570, of which 4415 were either owned by Government or under direct Government control. In 1888 the number of locomotives were 1612, of passenger carriages 2776, and of goods waggons 34,299. The nominal value of shares issued, priority obligations included, was 84,733,574*l.*, and the capital expended was 71,712,919*l.*

* 1 florin = 1*s.* 8*d.*

POST OFFICES, ETC.

IN 1888 there were 4205 post offices in Hungary and Croatia, which forwarded over 300,000,000 letters, packets, newspapers, etc., but this includes also those which passed in transit. There were in 1888 1645 telegraph offices open, which forwarded 6,755,000 messages. The length of telegraph lines was 12,035 miles, and of telegraph wires 44,520 miles. Nine towns in Hungary were in 1888 supplied with telephone communication, and there is now telephone communication between Vienna and Budapest. In Budapest there were in 1888 31 public telephone offices with 1081 subscribers. The state, county, and municipal authorities can be subscribers at reduced rates. With the exception of the telephones in the capital, which the State has appropriated, the others are the property of the concessionnaires. There were also in Hungary in 1888 205 private telephone concessions for the use of railways, companies, and private individuals.

RIVER NAVIGATION.

GREAT attention is now being paid to improving the facilities of river navigation, not only in removing natural obstructions, among which the projected works at the Iron Gates on the Danube take the first place, but also in increasing the means of communication. The navigable waterways of Hungary have a length of about 1875 miles. The chief enterprise on the Danube is the Danube Steam Navigation Company.

The Danube Navigation Company possesses 190 steamers of 17,123 horse-power, and about 750 tugs, and trades to the mouth of the Danube, and also in the Black Sea, besides having branch lines on the Tisza and the Save. There are about twenty-five Hungarian river navigation undertakings of various dimensions; they possess in all a fleet of 52 paddle-wheel steamers with 12,464 horse-power, and 37 screw steamers with 2749 horse-power. The Hungarian States Railway have some small steamers on the Danube and the Save, and their most active trade is between Semlin and Semendria. It is possible that this undertaking will be extended. The several Danube Navigation Companies carried in 1888 2,478,979 passengers and 2,522,782 tons of goods. This does not include the Budapest screw ferry boats which carried 3,700,000 passengers in 1888.

CHAPTER XV.

THE FINANCES, EDUCATION, LITERATURE, POLITICAL STATUS, ETC., OF HUNGARY.

HUNGARY is an independent State, which, together with its dependencies, Croatia, and Slavonia, Fiume and its territory, occupies an area of 124,234 English miles, and is therefore larger than the Austrian Empire, and also Great Britain and its islands.

In 1880 the total population was classified according to nationalities as follows :—

—	Population.	Per cent of Population.
Magyars	6,445,487	41·21
Germans	1,953,911	12·49
Slovaks	1,864,529	11·91
Wallachs	2,405,085	15·38
Croat-Serbs	2,352,339	15·04
Ruthenes	356,062	2·28
Others (gipsies, foreigners &c.) ...	264,689	1·69
Total	15,642,102	...

But now the number exceeds 17,000,000. In 1886 there were 539,535 deaths, out of which 288,165 were children under five years of age. There were 773,255 births, 160,674 marriages, or some 5000 less than in 1885 and 7000 less than in 1884.

The government of the country is that of a Constitutional State, the Hungarian Constitution having been granted about the same time as the British. Francis Joseph I., by virtue of dynastic rights, is the apostolic crowned king of Hungary and receives a civil list from that country, the sum of about 387,500*l.* In spite of his Majesty being Emperor of Austria, Hungary is ruled independently of that country, and by its own Legislative and according to its own laws, which are totally distinct from those of Austria.

The Hungarian government is constituted by the Upper House and Lower House (House of Lords and Commons). The Upper House consisted, until recently, of 470 members, viz., 3 princes of the reigning House, 31 Roman and Greek Catholic prelates, 11 standard bearers, 56 lord-lieutenants (*Főispán*) of the *Comitates* (counties), 3 dukes, 217 counts, 81 barons, and 2 delegates for Croatia and Slavonia, but reforms have been brought in by which their numbers are now reduced. The Lower House consists of 446 members.

The official language of the Parliaments is Magyar. The members of the Lower House receive a pay from the State during the Session.

The power of Parliament is vested in the Cabinet, which consists of a Minister, President, and the Ministers for Court, Interior, Finance, Religion and Education, Justice, Agriculture, Commerce, a Minister for Croatia and Slavonia, and a Honvéd Minister (Minister for Home defence).

CROATIA AND SLAVONIA, have a separate Diet for home affairs, the seat being at Ágrám. The Ministry consists of Ministers for Interior, Education, and Justice. At the head of this provincial government is the Bán, who is nominated by the king.

The Hungarian Parliament regulates the affairs of the country, and its finances in accordance to its own interests, REGARDLESS OF AUSTRIA, and passes such laws as may from time to time become necessary.

The connection between Hungary and Austria exists only as to the external affairs of both countries, as detailed in page 102 of this work under the heading, *The Austro-Hungarian Dual Monarchy*.

THE HONVÉDS [THE MILITIA].

The strength of the Honvéds on a peace-footing is 1993 officers, 16,204 men, and 3265 horses, while on a war footing this is raised to 4272 officers, 168,748 men, and 17,535 horses.

The term of service with the colours is legally two years maximum; but practically 21 months for the cavalry, and between 9 and 18 months for the infantry.

A man, if he has been recruited directly for the Honvéds, is liable to service during twelve years; and if he has served three years actively and seven years in the reserve of the joint army, he is liable to service during two years more.

40,000 recruits are required from Hungary for the joint army,

and 12,500 for the Honvéds ; the remainder of those taken for compulsory service go to the supplementary reserve. Besides the 12 years above-mentioned of liability to service, men are liable during 10 additional years to be called out in the land-sturm.

The Honvéds in peace time are entirely distinct from the joint army. In war time they would be, formed into separate divisions, some of which might be united in a corps with divisions of the joint army. The Honvéd division would receive their artillery, engineers, train, and also their generals, from the joint army.

THE FINANCES OF HUNGARY.

THE total estimated revenue for 1892 amounts to 32,946,161*l.*, and the total estimated expenditure to 32,945,078*l.*, thus giving an estimated surplus of 1083*l.* The estimated revenue for 1891 amounted to 30,750,715*l.*, and the expenditure to 30,747,444*l.*, thus showing a surplus of 3271*l.* The estimated revenue for 1892 is, therefore, 2,195,446*l.*, and the expenditure 2,197,634*l.* higher than in 1891. The chief cause for these increases on both sides of the Budget is to be attributed to the acquisition by the State of the Austro-Hungarian State Railway. The share to be paid by Hungary towards the common expenditure of the Austro-Hungarian Dual Monarchy, ordinary and extraordinary, is estimated for 1892 at 2,634,654*l.* In order to arrive at the respective quotas of the two countries the following procedure is pursued. In the first place, the net customs receipts have to be deducted. For 1892 these returns for the whole monarchy are estimated at 3,346,265*l.* 2 per cent. of what remains falls in the first instance on the Hungarian Treasury, and then 30 per cent. of the residue is taken as the share Hungary has to pay to the common expenses : giving for 1892 2,079,727*l.* for the ordinary (as against 1,989,415*l.* in 1891), and for the extraordinary expenditure 441,161*l.*, or including her share of the administration expenses of Bosnia-Herzegovina, 554,927*l.* (as against 543,412*l.* in 1891). Hungary therefore pays towards the army, navy, foreign affairs, and Bosnia a sum little over 2,500,000*l.* In order, however, to arrive at an approximate estimate of the whole charges which the military expenditure throws on Hungary, the expenditure (1,307,418*l.*) which she spends on her own national army or Honvéds should be added, as well as the percentage which she is mulcted of the net

customs revenue. The latter sum would amount to, roughly, 1,115,000*l.*, so that the total charge would be 5,057,072*l.*—no very heavy burden on a budget of over 30,000,000*l.*

It will be seen by the above that the finances of Hungary are in a most satisfactory condition, and from that point the country may be classed amongst the wealthiest in Europe.

The revenue shows signs of elasticity, and the country is making considerable progress in every direction. It should not, however, be considered that the country is heavily taxed solely on account of military expenditure. The contribution of Hungary, direct and indirect, towards the joint army, her own national army, the navy, foreign affairs, and the administration of Bosnia, only amounts to a sixth of her total revenues. There are probably few, if any, among the principal European countries at the present day who are able to be represented abroad and defended at home at so moderate a cost to their budgets. The service of the National Debt brings up, it is true, what may be termed the fixed and obligatory charges to nearly 50 per cent. of the budget, but still Hungary has over 50 per cent. of her revenues to expend on her internal affairs. It may be asked under these circumstances, why it would not be possible to effect economies and reduce taxation. The answer would have to be found in the peculiar conditions of Hungary; and in the policy which the Government, with the general approbation of the public, have adopted in taking in hand, in great measure, the development of the country. With the exception of one or two great financial establishments, and a few large landowners, there are in Hungary no factors who are in a position to supply the necessary capital for developing the resources of the country. Private enterprise on any large scale may be considered to be still in its infancy; and, moreover, foreign capital does not appear to be very eager to assist and stimulate nascent industries in this country. Hungary is, therefore, compelled to depend chiefly on her own efforts, and the State is considered the best fitted for undertaking the task of raising the country to a higher commercial and industrial level.

EDUCATION.

FROM an educational point of view Hungary may be classed amongst the first countries in Europe. The yearly expenditure on education amounts to 2,000,000*l.*, towards which the State

contributes about 700,000*l.* The State School Reserve fund now amounts to over 10,000,000*l.*, and is annually increasing by over 100,000*l.*

There were in 1889 16,702 "People's" schools in Hungary, and about 1260 in Croatia (the latter country having also a University), thus distributed:—

—	Number.	Per cent.
State schools	792	4'74
Communal	1,935	11'60
Roman Catholic	5,402	32'35
Greek Catholic	2,157	12'92
Greek Oriental	1,783	10'68
Calvinist	2,374	14'24
Lutheran	1,431	8'56
Unitarian	44	0'24
Jewish	564	3'38
Private	179	1'07
Societies	41	0'22
	16,702	—

There were also in Hungary 151 gymnasia or middle schools, and 29 "Technical Middle" schools—or 180 in all—of which 49 were under the State, 73 under its control, though chiefly maintained by the several religious confessions and communes, and 58 under the control of the religious confessions, though subject to State supervision; 2,015,612 children attended the "People's" schools in 1889, and 43,670 the middle and "Technical Middle" schools. About 3,500 students were inscribed on the books of the Budapest University, and about 550 on those of the Kolozsvár [Klausenburg] University.

The late lamented M. Trefort, Minister for Public Education, has done a great deal in the interest of education, and his successor Count Albin Csáky, the present Minister, has, during the short tenure of his office, performed wonders in his department. In order to make a comparison as to the number of schools existing in Hungary and other countries, I shall quote the excellent manual entitled "Közgazdasági és Statistikai Évkönyv."

According to this publication there are in Hungary and Croatia nearly 18,000 elementary schools attended by 2,146,589 pupils, against 43,000 schools and 2,155,162 pupils in Russia,

57,000 schools and 7,100,000 pupils in Germany, 79,205 schools and 5,526,365 pupils in France, 30,522 schools and 6,537,734 pupils in Great Britain.

Now, if we take the population of the various countries referred to into consideration, we come to the conclusion that, from an educational point of view, Hungary, in proportion to its inhabitants (17 millions), comes immediately after Germany and France. It surpasses by enormous numbers the schools of Russia, more especially as to pupils, for amongst the 100 million Russian subjects, not more attend the elementary schools than is actually the case in Hungary, and it also surpasses, as regards schools, Great Britain and most of the European countries not referred to.

Amongst the most recent improvements, I should mention the increase of the infants' schools or Kindergartens, one of which, according to the edict of Count Csáky, is to be erected by every commune that pays more than 1400*l.* a year in taxes. Their numbers, therefore, will be increased to an enormous extent.

In 1887 760 journals and periodicals were published in Hungary, and may be classified as under :—

In Hungarian	...	...	...	...	...	525
German	...	...	...	...	...	133
Hungarian and German	..	...	...	...	...	6
Croatian	...	...	...	...	...	34
Slovak	...	...	...	...	...	11
Russian	...	...	...	...	...	1
Servian	...	...	...	...	...	21
Roumanian	...	...	...	...	...	17
Italian	...	...	...	...	...	5
French	...	...	...	...	...	4
Hungarian and Bulgarian	...	...	...	...	...	1
Hebrew	...	...	...	...	...	1
Hungarian and Wend	...	...	...	...	...	1

Of the above journals and periodicals, 53,888,408 copies passed through the post.

HUNGARIAN LANGUAGE AND LITERATURE.

IT is with great pride that the Hungarian nation is now preparing to solemnize the great national event of the occupation of Hungary by the Magyars 1000 years ago ; and if Árpád, who led the Magyars across from Asia Minor, were to rise from his grave, how rejoiced would he be to see to-day the descendants of the race that he led to the "cherished country." He

would also learn the difficulties with which the Magyars had to contend in guarding the soil, and hear of the streams of blood which flowed in its defence ; he would see that, not only have they loyally protected the land, but they have also, in spite of the numerous attempts made to Germanize them, preserved the language which he handed down to them as an heirloom ; and yet more, those very tribes whom he conquered, and who were the enemies of the Magyars at the time, are now, for the most part, Hungarians, and speak the Magyar tongue.

The Magyar language belongs to the Ural-Altai branch of the Turanian family. I have already referred to the different theories held upon the subject of the Magyar origin and language by Professors Hunfalvy, Vámbéry, and Budenz. Be these what they may, there is no doubt that the language is very similar to the Turkish in its grammatical construction. It contains many peculiarities as regards the formation of the verbs and in its general construction. One of the special features of the language is that the Christian name and title are placed after the surname, thus John Hunyady is rendered Hunyady János, and Mr. Alexander Balogh would be in Hungarian Balogh Sándor Ur (Mr.). The language is logical, has great harmonizing powers, and surpasses the Indo-European and Aryan tongues in the wealth of its verbal formation. It is very musical in sound and courtly in expression, has a great wealth of words, and is well adapted for oratorical purposes and lyric poetry. As regards Hungarian literature, very little is known until the twelfth century. The greatest Hungarian historians even would not be ashamed to confess that Árpád—brave general as he was—like most of his contemporaries, did not understand the art of reading and writing. But we know this much, that, with the introduction of Christianity, the Hungarian language was taught, though the characters adopted were Latin.

King Koloman, surnamed the Book King (1095-1114), has done a great deal for the Hungarian tongue, which was that of the Court, as can be proved by his proclamations, which are yet to be seen among the national treasures. According to Döbrentei, the greatest authority on ancient Hungarian history, the Halotti Beszéd (funeral discourse and prayer), the first work printed in the Hungarian language, is also attributed to the twelfth century. After the death of King Koloman, the Hungarian language fell into disuse, and owing to the large number of Roman Catholic priests who occupied, not only the spiritual chairs, but also various public appointments, the Latin language was adopted and decreed to be the official language.

The first works, therefore, which dealt with early Hungarian history were written in Latin. Among them were *Gesta Hungarorum*, by an anonymous notary of one of the King Bélas, between the eleventh and twelfth centuries; the *Carmen Miserabile*, by Rogerius; the *Liber Chronicorum*, by Simon Kézai (thirteenth century); the *Chronica Hungarorum* (1473); *Chronicon Rerum Hungaricarum*, by John Thuróczi (1488). The Magyar language, however, was still preserved, and used for religious purposes and for the preservation of the national legendary history, as can be proved by the famous relic preserved in the shape of the *Margit Legenda* (the Legend of St. Margaret), written at the end of the fourteenth century. It is a strange fact in the history of the Hungarian language and literature, that, whilst the kings of the house of Árpád, who were of pure Magyar descent, neglected the Hungarian tongue, the Anjous of Italian origin zealously fostered it, and under Charles Robert and subsequent kings of the House of Anjou it became the language of the Court. Another thing is also noticeable, that just at the time of the commencement of the Turkish invasion into Hungary and the defeat of the Hungarians at *Mohács* (1437-1530), when the whole time of the people was occupied in resisting the invading host, during that very period Hungarian literature made marked progress, and then were published the St. Francis and St. Ursula legends, and probably the *Ének Pannonia Megvételéről* (song of the conquest of Pannonia), the *Jordánszky Codex*, the *Döbrentei*, or the *Gyulya Fehérvár Codex* (1508). Other literary relics belonging to this period are preserved, such as the oath of Hunyady János, when he was elected Captain-General of Hungary, and also the words which were sung at the coronation of King Matthias.

King Matthias Corvinus, who did so much for art and science in general, greatly raised the standard of Hungarian literature, and with the commencement of his reign we find many works published in Hungarian. First amongst them are classed the *Emlékdal Mátyás Király halálára* (memorial song of the death of King Matthias), a rhapsody on the capture of Szabács (1476), the *Katalin legenda* (legend of St. Catherine), and the *Feddoének* (upbraiding song) by F. Apathi.

With the occupation of Hungary by the Turks, and the accession to the Hungarian throne of the Hapsburgs, who tried to Germanize the country, the Hungarian language became dormant, but revived soon afterwards. In 1538 the first Hungarian Latin Grammar, by Erdősi János, was published, and some time afterwards a Hungarian lexicon by Gabriel Pesti, and a *Vocabula Hungarica* by Baldi, as well as several versions of the Bible. In

1569 a great event occurred in Hungarian literature, for then the first national drama, called *Balassa Menyhért*, was written by Karádi. Historians, lyric writers, and other poets also come upon the scene. In 1559 the "The World's Chronicle," by Székely, appeared written in ancient style, and generally known as "Székely Krónikája." (Chronicles of Székely). Amongst the poets of that period were Farkas András, Batizi András, Horváth András, Csanádi, Tinódi, Nagy Baczai, Bogáti, Istvánfi, Görgei, Temesvári, Csáktornya, Kákony (the two latter imitators of ancient classical authors) and Erdősi, who introduced the hexameter. Amongst all these writers Tinódi was the most famous one. Towards the close of the sixteenth and commencement of the seventeenth centuries we meet with poets of a higher order, such as Heltai Gáspár, Ilósvai Péter. Baron Balassa Bálint and Rimay János were the earliest Hungarian lyric writers.

Amongst the prose writers of the sixteenth century, principally on religious matters, were Draskovics György, Telegdi Miklós, Vásárhelyi Gergely, Bornemissza Péter, David Ferencz, Magyar István, Juhász Péter, Konyáti Benedek, Pestí Gábor, Erdősi János, Székely István, Heltai, and Károli Gábor. Some of these authors we had already occasion to refer to as having distinguished themselves either as lyric writers, historians, or as authors in other branches of literature.

At the commencement of the seventeenth century, Hungarian literature did not advance at the same pace as in the preceding period, owing to continual attempts on the part of the various Hapsburg rulers to Germanize Hungary, but, nevertheless, many theological, philological and poetic works of great importance were published. Molnár Albert (1604) wrote the "Lexicon Latino Hungaricum," Párizpapai compiled a Hungarian Latin Dictionary, and Apáczai-Csere the "Magyar Encyclopedia." Lisznyai Pál, Kemény János, Szilagy B. wrote historical works, Beniczky Péter wrote some songs and proverbs of great merit; and Zrínyi Miklós, a grandson of the hero of Szigetvár, wrote (1651) poems on the fall of Szigetvár and on the capture of Mohács by the Turks (1664). Gyöngyösi István wrote lyric and epic verses on the deeds of Széchy Mária, the heroine of Castle Murány. Other lyric poets were Count Kohári István and Rádai.

In the eighteenth century, Hungarian literature made even less progress than in the preceding period. The country having been cleared from the Turks, the Hapsburgs became its sole master, and therefore did everything in their power to Germanize the Hungarians. But still some important works appeared, amongst others the "Magyar Könyvtár" (1738,

Hungarian Library), by Spangár András, and Bárányi Gergely's translation of the New Testament (1754).

Cserei Mihály, Bél Mátyás, Francis Faludi (surnamed the Hungarian Cicero), Ladislaus Amáde, Rádai Pál, Nagy Lajos Kalmár Gergely, Illey János, Bertalanyi Pál have all contributed important works either in prose or verse. The last named wrote the "Life of St. Stephen" (1751) in verse. Toward the end of the eighteenth century, however, Hungarian literature revived again, and Bessenyei founded a new school imitating the style of the French, and his work "Az Embernek Próbája," and other dramatic works by the same author, are good specimens of the kind. Baron Lőrincz Orczy and Abraham Barcsay wrote in a similar style.

Other well-known writers were Ányos Pál, Counts A. and Joseph Teleki, Baróczi Sándor, Péczeli József. Among the imitators of the Latin and Greek classical writers, and who translated also Virgil and Homer, were, D. Baróti, Szabó, Révai, Virág (surnamed the Magyar Horace), and Rájnis.

Vályi Nagy and Dugonics founded a new national school of writing, and contributed several Hungarian romances, and a collection of Hungarian proverbs and sayings. Horváth Adám belonged also to the same school. Count József Gvadányi wrote several humoristic works, the most noted one being, perhaps, the "The Village Notary."

Amongst the poets should be mentioned Gáspár, Takács, Endrődy and Molnár Bárbára, a distinguished Hungarian poetess.

Towards the end of the eighteenth century were also started the first Magyar magazines, "The Magyar Museum" (Kassa), "Magyar Hirmondó" (Pozsony), "The Orpheus," "The Urania."

At the commencement of the nineteenth century, a new school of literature, of a more national character than that started previously by Vályi Nagy and Dugonics was inaugurated. Its initiators were Földi János, Fazekas Mihály and Kovács.

KISFALUDY SÁNDOR.

We now come to poets of universal fame such as Csokonai and Kisfaludy Sándor; the latter as a lyricist is almost as famous as his successor, Petöfi Sándor. Kisfaludy's best known works were "Himfy Kesergő Szerelem," and "Boldog Szerelem." His brother, Kisfaludy Károly, was also a lyric writer, but gained great fame as a dramatist, and is acknowledged to have been the founder of the School of the Hungarian National Modern Drama. Other celebrated writers of that

period were Verseghy Ferencz, Kármán, Ráday, the lyric poets Szentjóni Szabó, Bacsfányi and Dayka.

In the poetic literature of the country, Kazinczy, Berzsenyi, Kölcsey, Kis, Szemere should be mentioned as having created a new and elegant style of writing. Kis has also translated many works from various languages, amongst others Blair, Pope, etc. Fáy András wrote collections of Hungarian fables. Amongst other celebrated writers should be mentioned Döbrentei, translator of "Macbeth."

Horváth András was a great poetic historian, his best work being "Árpád." Other poets of the same period were Szász Tóth, Gaal, Szentmíklósy, Buczy, Guzmics, and Katona; the latter wrote the celebrated historical national drama "Bánk Bán." Amongst the historians and philosophical writers were Imre János, Kuszek, Ercsei, Samuel, Köteles, Sasvári Pál, Somossy, and Horváth Mihály.

With the establishment of the Royal Hungarian Academy of Arts and Sciences in 1830, and of the Kisfaludy Society, Hungarian literature advanced at an almost incredible pace.

VÖRÖSMARTY MIHÁLY.

The earliest writers belonging to the *Academy period* were Vörösmarty Mihály, the poet and dramatist who raised the national literature to a higher standard than before. His best known works are the drama "Salamon Király" (King Solomon), "Zalán Futása" (The Flight of Prince Zalan), a poem in ten odes, the "Székelys," but the most celebrated of all is his *Szózat*, which is the national anthem.

Vörösmarty has translated into Hungarian, "King Lear," and "Julius Cæsar." His style of writing is most elegant, and he has great imaginative powers. Amongst other poets and classic writers of that period were Pázmándi and Horváth Endre. Czuczor Gergely was a romantic poet, Garay János an epic poet and ballad writer. The best works of the latter are "Tollrajzok," and "St. Ladislaus," and the "Árpádok." Debreczeni was also a heroic writer of great merit. Bajza József was a historian, and translated Dahlmann's History of the English Revolution, but he may also be ranked amongst the lyric writers. Amongst the immediate followers of Bajza were Jámbor Pál, Wachott Sándor, Császár Ferencz, Kerényi Frigyes, Sárosy Gyula, Szemere Miklós, Székács József, Tárkányi Béla and Vajda, the latter being the translator of Bulwer's "Night and Morning."

BARON JÓSIKA.

We now come to Baron Jósika Miklós, the creator of the Hungarian romantic literature. His best works are "Abaff," "A Csehek Magyarországbán" (The Czechs in Hungary), and "Zrinyi a Költő" (Zrinyi the poet). Most of his novels are written either in the style of Walter Scott or in that of the French novelist. *Baron József Eötvös* was a philosophical novelist, his most celebrated works of the kind being "Karthauzi" and "Eötvös Gondolatai" (Thoughts of Eötvös), but many of his novels exhibit great humour—such are, "A Falu Jegyzője" (The Village Notary), "Téli Vásár" (Winter Market). Amongst his political novels are, "Magyarország" (Hungary), "Éljen a Szabadság" (Long live Freedom), and the national drama, "Éljen az Egyenlőség" (Long live Equality). His works "Szegénység Irládban" (Poverty in Ireland), and "The Emancipation of the Jews," are particularly worthy of notice. But Eötvös was a poet as well, and amongst his best lyrics are "Bucsú" (Farewell), "Mohács," and the ballads "The Frozen Child," "The Fort and the Hut," etc.

Amongst his immediate followers were Kuthy Lajos, Nagy Ignác, Pákh Albert, and Frankenburg Adolf.

Baron Zsigmond Kemény was one of the most powerful Hungarian novelists. His works have for the most part a political and historic tendency, amongst which I would mention "Martinuzzi," "Gyulay Pál." Amongst his romantic works are "Élet és ábránd" (Life and phantasy), "Férj és Nő" (Husband and Wife), "Szerelem Híuság" (Love's Vanity), "Rajongók," "Zord idők," etc. Amongst his poems "Anna" (a dramatic poem), is worthy of notice.

TOMPA MÍHÁLY.

The national poetic literature brought into existence by Gvádányi Csokonai and Kisfaludy Károly, had been quite neglected and with the exception of Kriza János, Erdélyi János, no one seemed to occupy oneself with national poetry until Tompa revived it. Amongst his best works are "Népregék" (Folk Tales), "Népmondák" (Folk Sayings), "Virágregék" (Flower Tales). But Tompa also wrote many other works of a humorous and romantic nature—such are, "A hű Vitéz" (The True Hero), "A Fogoly" (The Captive), "A Gólyához" (To the Stork), "Egy szép hölgyhez" (To a pretty Lady), etc. His style is simple and fluent.

PETŐFI SÁNDOR.

We now come to Petőfi Sándor, the greatest Hungarian lyric

writer, whose name is known to every living soul in the land, whose lyrics are sung as cradle songs, whose ditties are lighting sparks to the dormant hearts, and whose poem "Talpra Magyar" (Stand up, Magyar), was in itself enough to cause the rising of the entire Hungarian nation against the régime of 1848. It would be impossible to detail here even the names of all his works, or to specify any one in particular; they each had a special character of their own, and no words either in prose or verse could possibly depict the national Hungarian life in such a true light as it is described by his unrivalled pen. Some of his poems have been ably translated by Sir John Bowring, and was published some years ago by Trübner & Co.

It might be said with safety that Petőfi has followed no other writer. His poems are all original and unique of their kind, and will always remain favourites of all classes. Among his poems may be mentioned "Szécsi Mária," "Salgó," "János Vitéz" (John the Hero), "Távolból" (From a distance), and "Az Alföld" (The Lowlands); in fact, he glorified almost every inch of the Alföld, which was his native land.

ARANY JÁNOS.

Next to Petőfi comes Arany János, whose lyrics and ballads are almost as popular with the Magyars as those of Petőfi. Amongst his best works should be mentioned "Falusi beszély" (Village Talk), "Toldi," "Murány Ostroma" (The Bombardment of Murány), "A Nagyidai cigányok" (The Czigánys of Naga Ida), "Bolond Istók" (Istók the Fool). Some of Arany's poems have been translated into English by Mr. E. D. Butler. Arany was also the translator of "Hamlet," "King John," and several Shakespearian plays. Other well-known lyric or ballad writers are Gyulai Pál, Szász Károly; the latter is also a dramatist, and has also translated into the Hungarian several works of Shakespeare, Moore, Burns, Byron, Tennyson, Victor Hugo, Lamartine, Goethe, Heine, etc., and whilst adapting them into the style of the Magyar spirit, he still maintained their original character.

Lévay József is another poet whose works are noted for their elegance and expressive style.

Amongst other poets who tried to imitate Petőfi are Tóth Kálmán, Lisznyai Kálmán, Szelestey László, Zalár József, Székely József, Vajda János, Tisza Domokos, Zilahy Károly, and Dömötör János.

The immediate followers of Arany János are his son Arany László, and Tolnai Lajos.

Kis József is one of the best living Hungarian lyric and epic writers, and others of considerable merit are Dalmady, Várady, Count Géza Zichy, Endrődy, Ábrányi, Bartók, Torkos, Rudnyánszky, Szabó, Kozma, Kabos, Palágyi, Lenkei and Makai.

DRAMATIC LITERATURE.

Amongst the dramatic writers of Hungary should be mentioned, in addition to Katona, (author of the celebrated historical drama "Bánk-Bán,") already referred to, also Tóth Ede, author of the popular national drama "Falu Rossza" (The Village Scamp), Madách Imre, author of the celebrated tragedy "Az ember Tragédiája" (The Tragedy of Man), Csíky Gergely, Rákosi, Csepreghy, Szigligeti, Szigeti, Vahot, Várady, Bercsényi, Dóczy Lajos, Obernyik, Czakó, Nagy, Szenvey, Dobsa, Gaal, Hugo, Degré, Berczik, Súlyovsky, Count Ladislaus Teleky, and Count Géza Zichy. Several of the lyric writers already referred to also contributed works for the stage.

MAURICE JÓKAI.

Hungarian literature is very rich in works of fiction. The Hungarian novels however, are, for the most part, either political or historical.

In addition to Dugonics, Kármán, Verseggy, Fáy, Baron Eötvös, Baron Jósika, Baron Zigismund Kemény, already referred to as belonging to the earliest period, Hungary boasts of many distinguished novelists. We commence with *Maurice Jókai*, who is not only the greatest living Hungarian novelist, but may with right be regarded as one of the most talented writers that the world has produced. His works for the most part are historical, but he is equally good as a humorist, and his graphic description of Hungarian life and scenery entitle him to be classed with such writers only as Charles Dickens.

To enumerate all his works would be a matter of impossibility, for they would fill a whole catalogue. I shall therefore only mention a few of his most popular novels. "Az új Földes Úr" (The New Landlord), translated into English by A. J. Patterson, "Fekete Gyémántok" (Black Diamonds), "Szerlem Bolondja" (Love's Fool), "Egy Magyar Nábob" (A Hungarian Nabob), "A Két Szarvu Ember" (The Man with Two Horns), "Kárpáthy Zoltán, A Jövő Század regéje" (The Romance of the Coming Century), "A Szép Mikhály" (Pretty Micháel), translated into English by T. R. Bains, "Az élet Komedíásai" (Life's Comedians), "Az Arany Ember" (The Golden Man). In addition to these numerous novels illustrative of Hungarian life and

history, graphic descriptions of the Danube and of Eastern life, mythological novels, etc., have appeared, and are still appearing at frequent intervals, from Jokái's gifted pen.

Other well-known novelists belonging to the earlier or present literary period are Kovács Pál, Fáy, Balázs, Gaal, Vahot, Gáspár Baron F. Podmaniczky, Lauka, Vértesi, Véka, Ábrányi, Asbóth, Vas Gereben, (who describes the ancient Hungarian mode of life), Pálfy, Degré Lajos, Szathmáry Károly, Vadnay Károly, Abonyi Lajos, Győri Vilmos, Beöthy László, Madame Beniczky-Bajza, Beöthy Zsolt, Ágai, Bársony, Bródy Sándor, Gerő Odön (Viharos), Rákosy, Márkus Tozsef, Herczegh, Szomaházy, etc.

HISTORIC LITERATURE.

Hungary can boast of many important historic works. Foremost amongst its writers are the already-mentioned Toldy, Horváth Istvan, Horváth Mihály, Szalay, Bajza József, Jászay, and Count Teleki.

Among other historians may be mentioned Czech, Bartal, Pesty, Szlemenics, Wenczel, Szilágyi Sándor, Kövály, Lányi, Szombathi, Révész, Balogh, Ríbári, Cardinal Pázmán, Pauer, Fraknoi, Szabó, Révay, Sziládi, Podhraczký, Jerney, Salamon, Jókai, Nagy, Baron Nyáry, Pauler, Böthy, Jámbor, Környei, Névy, Körösi, Ballagi, Keletí, Király, Imre Sándor, and Szinnyei.

The most important works on the origin of the Hungarians, have been written by Professors Vámbéry, Reguly, Hunfalvy, Budenz, and Bálint.

Numerous works have also appeared on subjects allied to history, astronomy, geography, mythology, and on various branches of art and science, by György, Pulszky, Count Andrassy, Ipolyi, Rosner, Nyáry, Csengery, Csacskó, Kerékgyártó, Kvassay, Erdy, and many others. From the above may be seen the remarkable headway Hungarian literature has made in the last thirty or forty years, and we have all reason to hope that before long it will occupy a foremost place in European literature.

ART AND SCIENCE AT BUDAPEST.

IN writing about the Hungarian national institutions of art and science, I shall partly borrow this description from the pen of Dr. Charles Pulszky, the most eminent authority on the subject, as contained in Mr. Joseph Kahn's book on Budapest.

PALACE OF THE HUNGARIAN ACADEMY OF SCIENCES.

The Palace of the Academy of Sciences was built in 1863, by the Hungarian Academy, a private society, founded at the beginning of the present century by Count Stephen Széchenyi. Its object is the promotion of science in Hungarian language. The ground floor of the palace is occupied by a rich public library. On the first floor there are meeting rooms. The great hall is decorated with fine wall-paintings executed by Charles Lotz, the most eminent living Hungarian fresco painter, historical scenes of the reign of King Stephen the Saint, King Koloman, and King Louis I. of Anjou.

THE PALACE OF ARTS.

Budapest has a Palace of Art which was erected in 1879 by the society of Hungarian artists, and it holds a spring and winter exhibition. The opening functions are generally performed either by the Emperor-King himself, or by members of the Royal Family, or high aristocracy. The works exhibited are principally restricted to those by Hungarian painters and sculptors, though the modern French, Italian, German and Spanish artists are also represented.

THE NATIONAL GALLERY OF HUNGARY.

This gallery is in the palace of the Royal Hungarian Academy, and was formed out of the bequests from Archbishop Pyrker, Bishop Ipolyi, and from the collection bought by the Hungarian Government in 1870, from Prince Esterházy. The gallery is hung in strictly historical order. The first room contains the Central and North Italian paintings from the thirteenth up to the beginning of the sixteenth century. The most important pictures are Duccio of Siena, St. John preaching, Giotto head of a woman, fragment of a fresco painting, Madonnas by Pinturicchio, Francesco Francia, Bernardino de Conti Bazzi, Correggio, Adoration of the Magi, by Ridolfo Ghirlandajo, Pietà by Ambrogio de Fossano. In the second room we see on two screens a Madonna and a portrait by Raphael. On the walls are hung the Venetian pictures of the fifteenth and sixteenth centuries, Madonnas by Carlo Crivelli, Vincenzo Catena, Moreto da Brescia, portraits by Palma Vecchio, Lorenzo, Lotto, Pordenone, Paolo Veronese, Jacopo Bassano. The third room contains the Netherland and German masters up to the beginning of the sixteenth century, with fine pictures by Lucas Cranach, a splendid portrait by Dürer, and a most exquisite crucifixion by Hans Memling.

In the fourth room are exhibited the Italian paintings of the sixteenth century, where we see a fine Giulio Romano, Diana

and Endymion, and one of Angelo Bronzino's most finished specimens, an adoration of the Shepherds. The fifth hall contains pictures painted in Hungary in the fifteenth to the sixteenth century.

In the sixth and seventh rooms we find the Amsterdam group of the Dutch painters. Fine landscape by Aart van der Neer, Wynants, Everdingen, two pictures by Rembrandt, Van Rhyt, good portraits by his scholars, Bol, Maas, and by the elder portrait painters, de Keyser and Nicholas Elias. One side of the Vill room is filled with the pictures of artists from the Hague, Van Beyeren, Verelst, Netscher. The other side and the ninth room are occupied by the artists of Haarlem, Salomon and Jacob Ruysdael, Frans Hals, father and son, Heda, Berghen, Ostade, etc. In the tenth room are exhibited the works of the Delft and Leyden artists. The most remarkable are a portrait by Vermeer van Delft, and one of the most masterful pictures of Jan Steen.

The eleventh room (entrance hall) contains the pictures of Netherland artists of the sixteenth century, with the splendid portraits of Philip II. of Spain with his bride, Mary Queen of England, by Antonio Moor.

A part of the twelfth and the thirteenth room contain the artists of smaller Dutch cities such as *Utrecht, Dort, Alkmaar*, with beautiful landscapes by Albert Cuyp, and a fine portrait by Moreelse. The other part of the twelfth and fourteenth room are filled with German paintings of the seventeenth and eighteenth centuries. Here we see two fine English pictures, so rare in Continental galleries, a portrait by Sir Joshua Reynolds, and a sketch by George Morland.

In the halls of the third floor we see the art of the Roman Catholic countries of Europe in the seventeenth and eighteenth centuries. In the fifteenth and sixteenth rooms are placed the pictures of the Italian eclectics, and the works of Neapolitan painters. The seventeenth contains the smaller Flemish pictures, where a fine David Teniers and a splendid Gonzales Cox deserve our attention. The seventeenth hall is filled with the works of Venetian painters of the seventeenth century, and pictures by the "naturalistic" followers of Michel Angelo da Caravaggio. In the nineteenth room we meet with the Italian and French art of the eighteenth century, a splendid picture of Tiepolo, St. Fernando, on horseback, and a pretty head of a girl by Greuze. In the twentieth room, in the midst of the French pictures of the seventeenth century, we find a splendid Claude Lorraine. The twenty-first hall contains Flemish pictures, a magnificent portrait, Van Dyck, and an interesting "Trinity" by the same artist, Mutius Scaevolo, and the "Last Judgment,"

by Rubens, and pictures by Jordaens, Luyders, Fyt, etc. The twenty-second hall, perhaps the most interesting part of the gallery, is appropriated to the Spanish pictures, which form certainly the richest collection of such paintings out of Spain. The principal pictures are those of Pacheco, the master of Velasquez, five works by Murillo, two by Alonso Cano, a portrait of Moya, and two sketches by Goya.

THE GALLERY OF THE NATIONAL MUSEUM

forms a section of the Museum, and the works of all the greatest Hungarian artists, such as Munkácsy, Michael Zichy, Wagner and Litzemayer (directors of the Munich Academy), Benczur, Horovitz, Than, Szekery, Lotz, Markó, Ligeti, Poof, Madarász, Feszty, Ebner Lajos, whose beautiful pictures are also to be seen in the Continental Gallery, Bond Street and Bruck Lajos, are represented here. All these painters are of world-wide fame, and the last-named artist has a studio in London and is the painter of the celebrated violin quartet consisting of portraits of Joachim, Ries, etc. which picture was so much admired by the Prince of Wales. The frescoes in the entrance hall of the museum are the works of Lotz and Than. The history of Hungary from the occupation by Árpád in the tenth century is represented in a succession of compositions up to 1848. We see in the last picture to the right of the door the portraits of Deák, Count Batthyány, Count Széchényi, Kossuth, and Petöfi.

Among the foreign modern pictures the most important one is Nero watching Rome's destruction by fire, by Piloti, sketches by Matejko and Makart, the "Ondine" of Lefebvre, a Norwegian fiord by Norman, the galley slaves by Rotta, and specimens of German, Austrian, Belgian and French contemporary painters, which are worthy to be seen and remembered.

THE HISTORICAL PORTRAIT GALLERY.

This gallery, which is at the Castle-Bazar at Buda, contains portraits which serve exclusively for the illustration of the history of Hungary, more especially during the last two centuries.

THE NATIONAL HUNGARIAN MUSEUM

as described in the work referred to by Professor Franz Pulszky, was founded in 1802 by Count Francis Széchényi who presented his rare collection of Hungarian coins and his great library to the Hungarian nation, which noble example was afterwards followed by many other Hungarian noblemen. The museum now is not large enough to hold all the collection of national treasures and relics, and a new building is in contemplation. It contains seven different departments and the

picture gallery already referred to. A library is attached to each department. The museum contains many objects of great Hungarian interest, dating as far back as the Roman period.

The most important part of the museum is the department of antiquities, being relics of the Visigothic and Ostrogothic periods and others from the tombs of Hungarian pagan chiefs, who generally were buried in their robes. The armoury contains the sabre of King John Sobieski of Poland, and a sword presented by the City of London to Admiral Sir Richard Strahan for the victory of St. Vincent. The Treasury department contains enamels from the crown of the Byzantine Emperor Constantine, Monomarcos dug up at *Ivánka* the sepulchral crown of King Béla III. and his Queen Anna of Antiochia from the royal crypt at Alba Regalis (*Székéshérvár*), and the crown of St. Margaret from the tomb of the sainted princess in the cemetery amidst the church ruins in the Margaret Islands. In the room of sentimental relics, we find the harp of Marie Antoinette of France, relics of Count Széchényi, Count Batthyány, of Archduke Stephen, of Maximilian, Emperor of Mexico, and of Francis Liszt.

The mineralogical department is, next to the London and Vienna collections, one of the richest in Europe, especially as regards gold crystals found in Hungary, and meteorites. In the ethnological department the Ural-altaian tribes of Siberia and the Battaeks of Borneo are better represented than in any other museum. The library contains a great collection of Hungarian literature from the earliest times, in the Magyar tongue as well as in foreign languages, and also works in foreign languages about Hungary, and manuscripts which belonged to the celebrated library of Matthias Corvinus. Four of the latter were presented to the Emperor-King Francis Joseph by the Sultan at the time of his visit to the opening of the Suez Canal.

THE MUSEUM OF DECORATIVE ART.

Next in importance to the National Museum is the museum of decorative art, founded in 1873. The National Museum deposited here all its ceramic works, and all those specimens of art which had no connection with Hungary. The aim of the collection is to become a school of art industry, and it has indeed worked most favourably to raise the artistic style of Hungarian industry.

PUBLIC LIBRARIES.

Amongst the public libraries should be mentioned the library of the National Museum, that of the Academy, the University, and that of the Commercial Museum. Each of these, with the exception of the latter, contains over 200,000 volumes.

NOTES ON THE MAP OF HUNGARY

BY DR. JOHN JANKÓ, SECRETARY TO THE HUNGARIAN
GEOGRAPHICAL SOCIETY.

THE map which we present with Mr. Louis Felbermann's work entitled "Hungary and its People," is the English edition of one largely used in Hungary. This English edition is the first authentic and correct map of Hungary issued in English literature, being exclusively based on Hungarian official dates. The English cartography used hitherto has been either German charts or Hungarian sheets of German atlases, the dates of which were derived from Austrian sources. With these dates they introduce all the faults arising from want of proper knowledge of the Hungarian language, and thus they are full of orthographical errors. This map is perfectly reliable, and quite above comparison with Stanford's or, Bacon's atlases, in which hundreds of faults can be proved, (and I have myself proved them), on the Hungarian sheets. Nor are the names on the English maps in use now well chosen. All kinds of names are crowded together without any judgment; or if their number is less, they are not selected according to the importance of the places, but merely for their symmetrical appearance or division. We have also corrected all the faults arising from a desire to Germanize, such as *Szegedin* instead of *Szeged*, *Debreczin* instead of *Debreczen*, *Stuhlweissenburg* instead of *Székesfehérvár*, *Preuburg* instead of *Pozsony*, *Ofen* instead of *Buda*, and *Ofen-Pest* instead of *Budapest*, legalized in 1872, etc., etc. The International Geographical Congress at Berne, in the year 1891, decided that every Geographical name should be written according to the official list of places in their respective countries, where Latin letters are in use. I have compared this map with the official dates, viz. with the official nomenclature of cities, towns, villages, etc., and with orographical and hydrographical dates of the military charts (1 : FS. 000), and in these respects the present map is more complete even than the Hungarian edition, for into it have been introduced all the changes and alterations which have lately taken place in the official lists as regards railways that have been recently built, etc.

I should be glad if this map were not only issued with this book, but if English people, and specially English schools were, to make use of it in their own interest; for its corrections are of great importance both as regards truth and didactical demands.

February 9th, 1892.



THE CROWNLANDS OF THE
KINGDOM OF ST-STEPHENS
 CROATIA, SLAVONIA
 AND THE
 MILITARY DISTRICT.

Drawn by
 Joseph Homolka H.R.C.
 Revised by
 Dr. John Jankó
 S.H.G.S.

Explanatory marks:

- CAPITAL
- Royal Free City
- Town
- Market town
- Village
- Railway
- Highroad

Chief Division.		The Counties of Hungary.	
I. Hungary	II. Fiume, town and district	Trans-Danubian Counties (Comitatus)	10 Zólyom
A. Trans-Danubia	III. Croatia and Slavonia	1 Moson	17 Esztergom
B. Cis-Danubia		2 Sopron	18 Bars
C. Cis-Tisza		3 Győr	19 Jász-N.-K.-Szoth
D. Trans-Tisza		4 Komárom	20 Nyitra
E. Transylvania		5 Fejér	21 Páczony
		6 Vas	22 Trencsén
		7 Zala	23 Turóc
		8 Somogy	24 Arca
		9 Tolna	25 Borsod
		10 Barany	26 Pest-P.-K.-Kun
		11 Borsod-Abaúj-Zemplén	27 Zemplén
		12 Bács-Bodrog	28 Ung
		13 Pest-P.-K.-Kun	29 Bereg
		14 Nógrád	
		15 Hont	
		Cis-Danubian Counties	
		30 Hódmezővásárhely	
		31 Szabolcs-Szatmár-Nagykanizsa	
		32 Bihar	
		33 Szabolcs-Szatmár-Nagykanizsa	
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		65 Szabolcs-Szatmár-Nagykanizsa	
		66 Bihar	

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Hungary and its People.

ROUTES TO HUNGARY.

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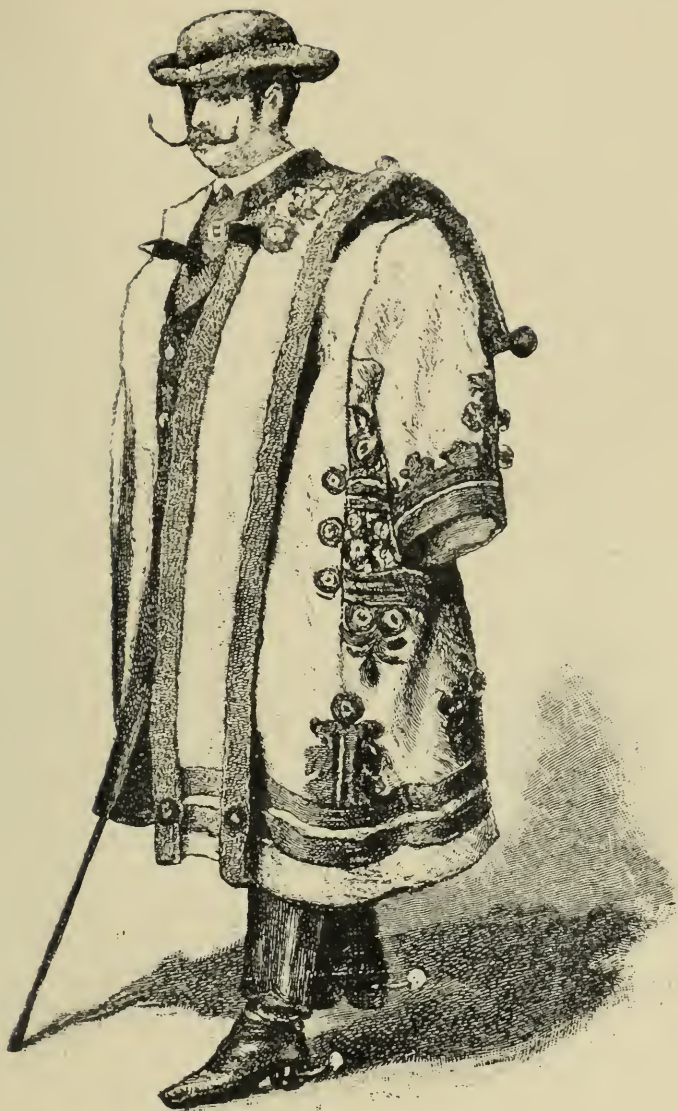
THE PUSZTA.

“WHAT is a Puszta ?” will no doubt be the first question that the reader will ask. Well, the word “Puszta,” which in the Hungarian means “wilderness,” describes those immense farming estates situated in the very heart of the plains. No doubt some people love the ease and luxury of city life : let them remain at the delightful capital of Hungary, Budapest. Others care for mountain climbing and the exquisite scenery which they find in high regions : these I should advise to visit the Carpathians. But for my own part I sing with Petőfi : “I love the plains ! it is only there that I feel free ! My eyes can wander as they please, quite unconstrained. One is not confined by barriers. The mountain cliffs do not frown down at one like threatening objects, throwing about their loudly trickling rivulets as though they hold in their grasp a group of noisy chains ! Let no one say the plains are not beautiful. They have their charm ; but they are like a shy maiden who covers her face with a thick veil, though she unveils herself before her friends. And the eye is lost in wonder, for it sees a fairy standing before it. I love the plains ! I wandered about them on my fiery horse. . . .”

In order to see the Alföld and its Pusztas, we must, after having reached Budapest, journey to Debreczen, which is situated at a distance of about six or seven hours' journey from the former town, to which it forms a very great contrast ; for whilst Budapest combines the elegance of Paris with semi-Oriental splendour, and at every turn you meet with not only the varying nationalities of the kingdom, but with groups from the adjoining states comprising Turks, Servs, Roumanians, Bulgarians, Bosnians, &c., Debreczen, on the other hand, is a purely Hungarian

town. The buildings, though handsome, are unpretentious, for there are no palaces of Hungarian magnates to be seen as at Budapest. Debreczen yet boasts of being the peasant capital of Hungary, and its high aristocracy consists of its citizens. As you stroll along its picturesque streets and boulevards, adorned by their rows of acacia trees, you are struck by the interesting crowd of townspeople, interspersed by the *Csikós* (cowboys) or *Gulyás* (herdsmen) from the adjoining Puszta, all dressed in the costly and beautiful national costumes. And, if you have occasion to stay a day or two in the place, you may obtain a better insight into Hungarian national life than is to be gained by a stay of months in Budapest. Here everything is simply and entirely Hungarian, as indeed one may expect, considering that at this place we are in the heart of the Great Hungarian Alföld.

This town has always been celebrated for its wonderful fairs, and in olden days the fairs at Debreczen could not even be outrivalled by those at Nijni Novograd, though since the introduction of railways they have lost a great deal of their significance. Yet the town remains one of the largest grain-markets in Europe, and the enormous amount of Hungarian cattle brought there for sale on market days is not to be equalled in any other place. It is quite a sight to be here at fair-time, and to witness the busy life of the people. Here we see cartloads containing large displays of the finest sheepskin *Bundas* and national uniforms, evidently intended for sale amongst the *Csikós* (cowboys) and peasants. There, furiously driving along, comes the *Kúpecz* (peasant merchant), carrying perhaps one or two thousand pounds in his pocket! Here carts laden with various kinds of poultry come towards us: the cackling and crowing and quacking make a confused babel of sound. There a large flock of cows pass by, their fine white horns glittering in the sun. Their lowing is interrupted by the *baa* of herds of sheep just arriving. Stop! Here tramp teams of horses and colts, driven and ridden by numbers of *Csikós*. The clacking of their whips echoes in the air. They all wend their way towards the plains just outside the town, where enormous tents and huts are being erected for



A DANDY OF DEBRECZEN.

the fair to be commenced the next day. And what a transformation scene has taken place next day! Here, on these plains, which only yesterday were utterly barren, thousands and thousands of tents and huts have sprung up, where a large quantity of peasant costumes and all kinds of dress and material for dress are exhibited, and where boots, hats, ornaments, agricultural implements, and every imaginable article are offered for sale in great variety; while rows upon rows of tents give the people refreshment and drinks of every description. One must have been an eye-witness of the scene in order to be able to picture the enormous amount of people who flock to the fair. What a novel and picturesque sight it is! One sees, shoulder to shoulder in the crowd, the peasant arrayed in the new clothes he has just purchased, walking along with his old garments hanging from his back; the young dandy with two or three hats, piled one on the top of the other, on his head; the *Csikós*, the *Kondás*, and the whole of the peasant aristocracy from the adjoining villages. Here *Bandi-Bácsi* (Uncle Bandi*) comes gaily along. He carries in his hand a group of clanking chains for his oxen. No wonder he is merry, for he has plenty of money in his pocket, having just sold two couples of calves. There the young lover walks arm-in-arm with his *fiancée*. There is a radiant look upon her face, for he has just bought her a new silk handkerchief, and a *pántlika* (a cluster of ribbons) for her hair. He, too, is evidently happy. He struts along, clinking his spurs, and carrying in his hand the handkerchief which she has embroidered for him. In this noisy crowd we see now and again the *Zsandárs* (gendarmes) in their picturesque uniforms, groups of gipsies, and people of all sorts and conditions. In the midst of all the hubbub we hear the cries of the street-vendors who sell handkerchiefs, imitation jewellery, ribbons, and trifling articles of every description. Seated on the ground, the women of *Szeged* sell the *paprika* (red pepper) for which they are famous. Next we see *Sári Asszony* (Mrs. Sarah) busy handing out her fine pork sausages, which she cooks over her fire. The

* In the Hungarian language the term *Bácsi* (Uncle) is applied in addressing or speaking of any man who is older than yourself.

baker boy next to her, who is blowing his horn all the time, is also busy doing a roaring trade, and selling a quantity of *perecz* (round cakes made from eggs in the form of rings) which he carries on a stick. Be careful as you push your way along, lest you fall over some of the busy women who are cooking at your feet! But yet another aspect of life at the fair remains to be seen. This is as you walk along between the two rows of *tebernas* (huts which serve as inns), where you see crowds of peasants all clustered and seated together. They are drinking the *áldomás* (the so-called blessed drink, for according to them no bargain is rightly concluded without a drink to ratify it). All round here are the gipsies, playing frantically away on their fiddles. Now and then a good-humoured fellow flings a pork sausage in their direction, and may even go so far as to throw them a leg of pork just purchased at the fair. So the scene goes on for days and days!

Of course at this market there is an immense amount of rivalry between the inhabitants of adjoining villages, and this often leads to quarrels, so that the *Zsandárs* have plenty of work to keep things in order, and must put up with a few blows here and there from the muscular peasants.

As you quit the place, the loud tumult made by the people, and the cries of the animals ringing in your ears, you come upon a strange contrast of scene, for you are suddenly thrown into the midst of the *Puszta* (wilderness). Yes! you are now in the heart of the dear *Alföld*! You are in the midst of its waste plains, crowned by the waving golden ears of corn, over which the *Fata Morgana* is ruling supreme, playing with her frolic fancy and throwing upward her flaming fireworks! Strange that these waste and lonely plains should have more alluring charms than the wild grandeur of the Carpathian Mountains and the rustic beauty of the smiling scenery around; but the fact remains, that when once the quaint picture of the *Alföld* is unveiled before you it will be reflected upon your mind for the rest of your life, and one might almost feel inclined to believe in the peasant superstition that the *Fata Morgana*, or as the Hungarians call it, the *Délibáb* (mid-



THE CSIKÓS (COWBOY).

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day fairy) is the magic spirit who allures and enchants you on the Hungarian Plains. Alexander Petöfi, who so glorified it in much of his verse, sings thus :

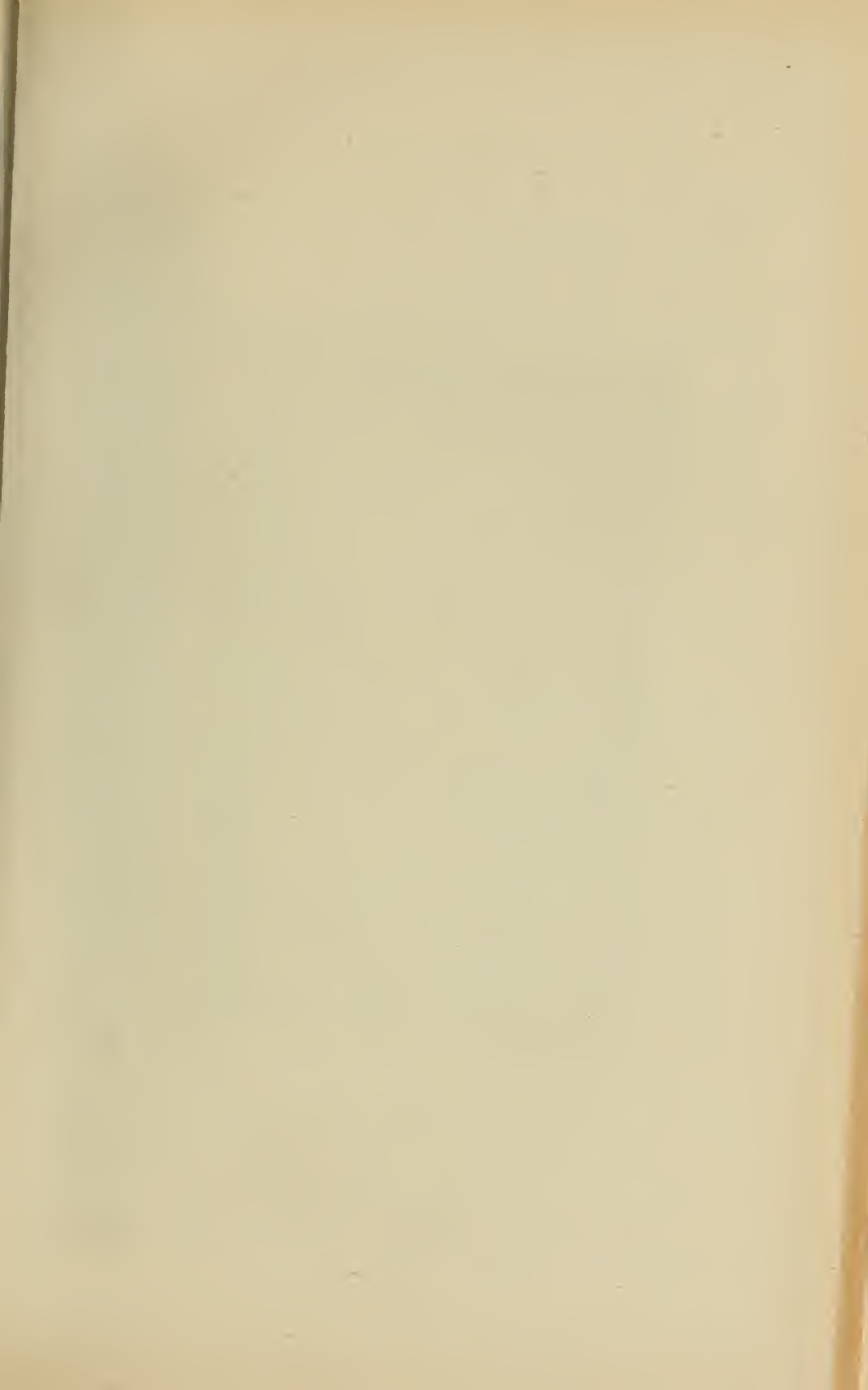
“Tis thou, oh Alföld, with thy endless plains,
Who art the dearest, happiest abode of my heart.
The undulating highlands with their valleys
Are like a book whose numerous leaves one has to turn ;
But thou, my Alföld, art like an open letter,
Which can be read at a glance.
And what grand and noble thoughts are inscribed upon
you !
Ah ! grieved am I that I cannot spend my days here in
the Puszta.
Here in its midst I would love to dwell,
Like the free Bedouin in Arabia.
Puszta ! Puszta ! thou art the image of freedom !
And Freedom ! thou art the religion of my soul !

As I have had occasion to point out elsewhere, the Pusztae are the sites of towns and villages which were destroyed by Turkish hordes, who carried off the inhabitants into slavery ; and this fact is proved by the discovery of relics which takes place now and again, and by the ruins of churches which date back as far as the twelfth century. Out of these deserted towns and villages the Pusztae were gradually formed, and were either sold by the Turks to the first bidder for a ridiculously low sum, such as one or two hundred pounds for twenty or thirty thousand acres, or, as was in most cases the way, were purchased by the adjoining communities, which accounts for the fact that many communities possess between thirty and fifty thousand acres of land, which, yielding a very large revenue, enables them not only to meet all municipal requirements without taxing the population individually, but also gives them the means of establishing many agricultural and industrial schools. There are two kinds of Pusztae—one only consisting of pastoral land, reedy marshes, or sandy plains ; and the other presenting cultivated soil producing rich crops of corn, maize, hemp, flax, and tobacco, with a large variety of fruit tree growth and vineyards. The almost

sudden development of these Puszta seems miraculous. Thus we often find certain of them consisting of thirty thousand acres, which as recently as 1840 were only waste and unproductive land, perhaps let out for fifty or sixty pounds a year, now converted into fertile ploughable land, yielding to its present proprietors between eighty and a hundred thousand pounds a year !

Amongst such fortunate owners may be named the Coburg Koháry family, of which Prince Philip of Coburg, brother-in-law of the late Crown Prince Rudolph, and brother of Prince Ferdinand, the present ruler of Bulgaria, are the heads. Of the different Puszta, the largest is the Puszta of *Hortobágy*, in the vicinity of *Debreczen*. This occupies an area of fifty-two thousand Hungarian acres, the greater portion of which has never yet been ploughed. The waste territory was formerly a marshy, reedy swamp, but after the irrigation of the *Tisza* it became all pastoral land, where fifty thousand cattle and sheep are now tended, and where the celebrated studs of many thousand colts are reared. These colts run about wild up to their second or third year in the full delight of liberty, and it requires skill only equalled by that of the Mexican cowboy, to capture them and tame them when required for training purposes.

Some distance before you reach the *Hortobágy* Puszta you see a curious old *Csárda*. Be sure to stop here, for it is the celebrated *Hortobágy Csárda*, whose hospitable roof has given shelter to thousands and thousands of weary travellers from time immemorial. Nay ! it is here also where the celebrated brigand chiefs of bygone days used to meet—chiefs whose fame is only handed down to us now in fairy story. At the time when great fairs used to be held at *Debreczen*, long before the introduction of railways, the *Csárda* of *Hortobágy* assumed the busiest aspect, for it was full of travellers and merchants, some of whom made their way to *Debreczen* from either Berlin or Vienna, distances occupying eight weeks at a time. Now the *Csárda* has lost its significance, and it is only on market days or fair days when the different shepherds and cowboys of the Puszta congregate together there, that any real activity is to be seen. As a rule the old inn is quite





THE GULYÁS (HERDSMAN).

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deserted, and perhaps one sees only a solitary cowboy or shepherd resting there on his way either from or to Debreczen.

On quitting the *Csárda* you perceive some farm-houses inhabited by the officials, doctors, veterinary surgeons, Puszta judges, &c., of the Hortobágy estate, and large labourers' dwelling-houses and dairies. But after passing these you may drive for hours and hours on this fabulously large estate without meeting anything or anybody but the enormous herds of cattle, sheep, and horses tended by hundreds of men, while the only objects to attract the eye are the old-fashioned drawing-wells standing up against the horizon.

What an interesting nomadic appearance this district and its inhabitants present! And, indeed, this people are at the present day exactly in the same condition as were their ancestors when they occupied Hungary a thousand years ago.

In fine weather these shepherds and cowboys wander about from place to place, sleeping in the open air, their bed being the *bunda*, a long sheepskin coat. Spread ail over the Puszta you will find little straw-built huts where they and their flocks and herds take refuge in rainy and stormy weather, and where they all congregate on special *fete* days. These huts are called *karám*.

The men who tend the hordes of cattle are thus designated:—the cowboy, or *Csikós*; the shepherd, or *Juhász*; the herdsman, or *Gulyás*; and the swineherd, or *Kondás*.

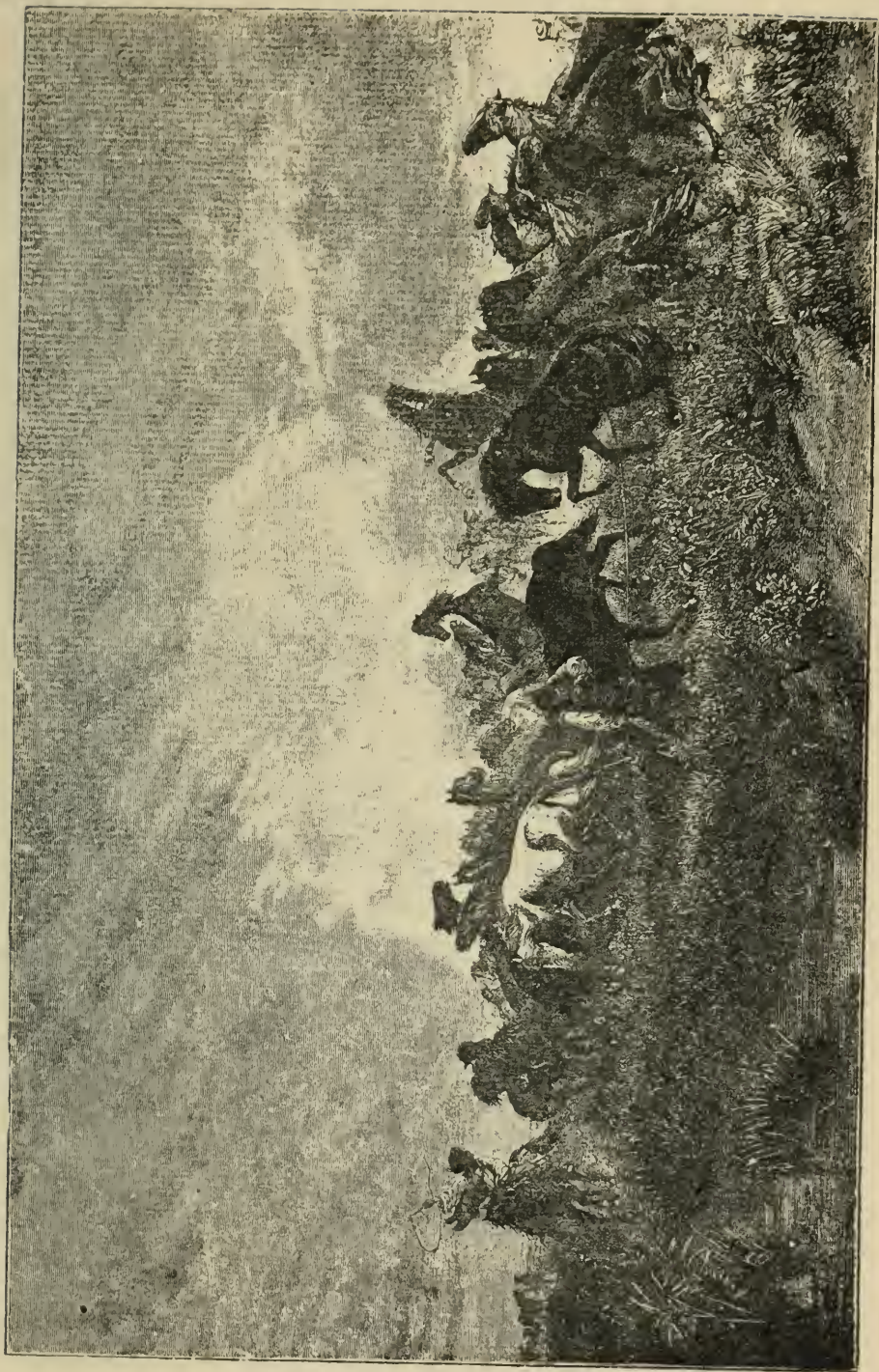
Each of them may be easily recognized by his distinctive attire. Do not think for a moment that there is no social distinction amongst them. The *Csikós* (cowboy) and *Gulyás* (herdsman) might associate with one another, but certainly not with the *Kondás* (the swineherd), and I should be wrong, and without doubt should offend the dignity of the *Csikós*, were I not to give precedence to him. The *Csikós* is not a man who is simply hired to attend upon the horses. No, something more is required of him. He has hereditary gifts, for he is the son and grandson of a race of *Csikós* who have reared horses for generations, and can boast of knowing the pedigree of

almost every horse on the plains. At a tender age the young *Csikós* is seen in his native village or Puszta galloping on horseback and performing feats which would out rival any circus rider. When he attains the age of twelve he joins his father in the plains, where he finds plenty of leisure to form more intimate acquaintance with his charges. And those who have occasion to be eye-witnesses of the lassoing of these animals will not wonder at the *Csikós*s being immortalised by the greatest Hungarian writers. Imagine thousands of colts in their state of utter wildness being driven into rings, and, in their fury and excitement, rearing, and kicking, and prancing to such an extent that few indeed would dare to approach them; and then picture the *Csikós*s with quiet dexterity throwing round them their lassoes, springing on to their backs, and riding—or seeming, indeed, to fly—away with them across the plains! After an hour the animals may be almost said to be tamed. At any rate, they are subdued, and it is possible to ride them.

The attire of the *Csikós*s is simple, but picturesque. His costume consists of a short hussar jacket carelessly thrown over his shoulders, which is sometimes covered by the long sheepskin coat called the *Bunda*, wide linen drawers (*gatya*) neatly pleated in to a band at the waist, and a red waistcoat plentifully ornamented with buttons. His white shirt has wide hanging sleeves. On his head he wears a smart round felt hat with a feather. To complete everything, come top-boots with spurs. As he springs on to his bare-backed horse, giving the final touch to his fierce moustache, and slashing his whip with a crack which re-echoes across the plains, he can sing with Petőfi—

On the Puszta I was born,
 On the Puszta I dwell!
 I have no roof to my head!
 But I have a horse who can scale hurdles
 And I am a *Csikós* of the Alföld plains.

Saddleless do I sit my steed,
 And my way leads me hither and thither;
 I do not require any reins,
 For I am a *Csikós* of the Alföld plains



LASSOOING COLTS IN THE PUSZTA.

The *Gulyás*, though slightly inferior in rank, is also an important personage in his way, for can anyone prepare so well as he the national Hungarian dish *Gulyás*, which takes its name from him ; and has he not been brought up from his childhood, like his ancestors, to the cattle-training profession? Yes, indeed. At the age of ten he had already become a *Bojtár* (young herdsman), and then gradually blossomed into a *Gulyás*. The attire of these men is similar to that of the *Csikós*, with this difference, that whilst the latter have smart hats and top-boots with spurs, the *Gulyás* wear wide-brimmed hats and heavy boots. Instead of a whip they carry huge ornamented sticks. The *Gulyás* wears his hair, as a rule, in long greasy ringlets.

The *Kondás*, or swineherd, occupies the least important position amongst the herdsmen, and his dress is consequently inferior even to that of the *Gulyás*. In the winter they go back to their families, who either dwell in the farm-houses of the Hortobágy estate or in the adjoining villages. And what a happy life then is theirs!

The love of these men for their animals is almost pathetic in its intensity. They fondle and caress them, and if the *Csikós* (cowboy) has occasion to ride to the fair at Debreczen, he will comb and brush his horse, and dress him up with ornaments, bells, and ribbons, in order to make him outrival the horse of a *Csikós* in an adjoining Puszta ; and this rivalry often occasions a fight between the men—that is to say, if one dares to call his horse superior to the other's.

Though these people have only a scanty knowledge of the world's doings, still they are very patriotic, and in 1849 proved loyal defenders of their country. They are well conversant with the national poetry, and you will hear them sing the love songs of Petőfi and Kisfaludy Károly or the heroic ballads of Vörösmarty, such as the following examples which I append in verse :—

THOUGHTS.

The wind is at rest, and the waters are sleeping,
 But my soul is storm-stirr'd as a tempest-toss'd sea!
 Oh! how can I rest when my heart is still keeping
 Its death-watch o'er wild dreams which awoke but to flee?—
 Dreams fair as those days that no sorrow o'ercast!
 Hopes bright as youth's joys that so swiftly have pass'd!

The haven is far! and oh! hard is the steering
 When no sunlight, no starlight, shines down any more!
 Not so in those days when my swift boat was nearing
My haven of heaven and *its* haven in-shore!
 In those days when Love looked down from smiling skies,
 And pure love looked back tender from happy eyes!

Oh! where shall I find those dear joys that have vanish'd?
 Those bright hopes full of gladness, of sweetness, of rest?
 Breaks that Dawn nevermore that of old hath banish'd
 All gloom from the dark earth, and all gloom from my
 breast?

Must my eyes for ever be dimm'd with sad tears
 When they look through the mists for slow-coming years?

I pray aye for the storm, and the seas are so still!
 I ask for the darkness, and the sun shines so fair!
 All my soul is afire, madly seeking some ill
 That shall crush out, for ever, its grief and its cares!
 The haven is far! and the waves in their play
 Laugh scornful at dreams flown so swiftly away!

*(Freely translated from Vöiösmarty, with the kind co-operation of Her
 Excellency Madame Mijatovich.)*

A PRAYER.

Great God of Love! I pray thee
 Bring soon that moment sweet,
 When my loved, lovely lady
 Looks up my glance to meet!

Great God of Love ! oh, hear me !
Most Mighty ! grant my prayer !
I urge thee, though I fear thee ;
My longing makes me dare !

Light swift the flames of passion
Within my darling's breast,
That she may feel compassion
For me in my unrest !

Oh ! make her sweet lips tremble,
When I am there to see !
And let her not dissemble,
But look back love to me !

Great God of Love ! oh, listen !
I offer at thy shrine
My golden hopes that glisten
With fairy gleams divine !

My future *here* I offer,
However bright it be !
My future *there* I proffer,
If there be ought for me !

Great God of Love ! thou knowest
If *there* I found the way,
No bliss that thou bestowest
Would equal *that* I pray !

A hundred years of blessing
But a poor price would seem
For her sweet lips' caressing,
Her bright eyes' loving beam.

Great God of Love ! I pray thee,
Bring soon that moment sweet,
When my fair grace's lady
Looks up my glance to meet !

(Adapted from Petofi, with the kind co-operation of Her Excellency
Madame Mijatovich.)

Hungary and its People.

SZÓZAT (NATIONAL HYMN).

Be true, O Magyar, to the land
 Which gave thee birth, the dearest place,
 The cradle of thy earliest years,
 The grave when thou hast run thy race.

Beyond this spot the great world spreads,
 From whose wild tumult you must fly ;
 Fate may be cruel or be kind,—
 Here must you live, here must you die.

This is the soil whereon so oft
 Árpád's red blood has rained like tears ;
 This is the soil whose holy name
 Has lasted for a thousand years.

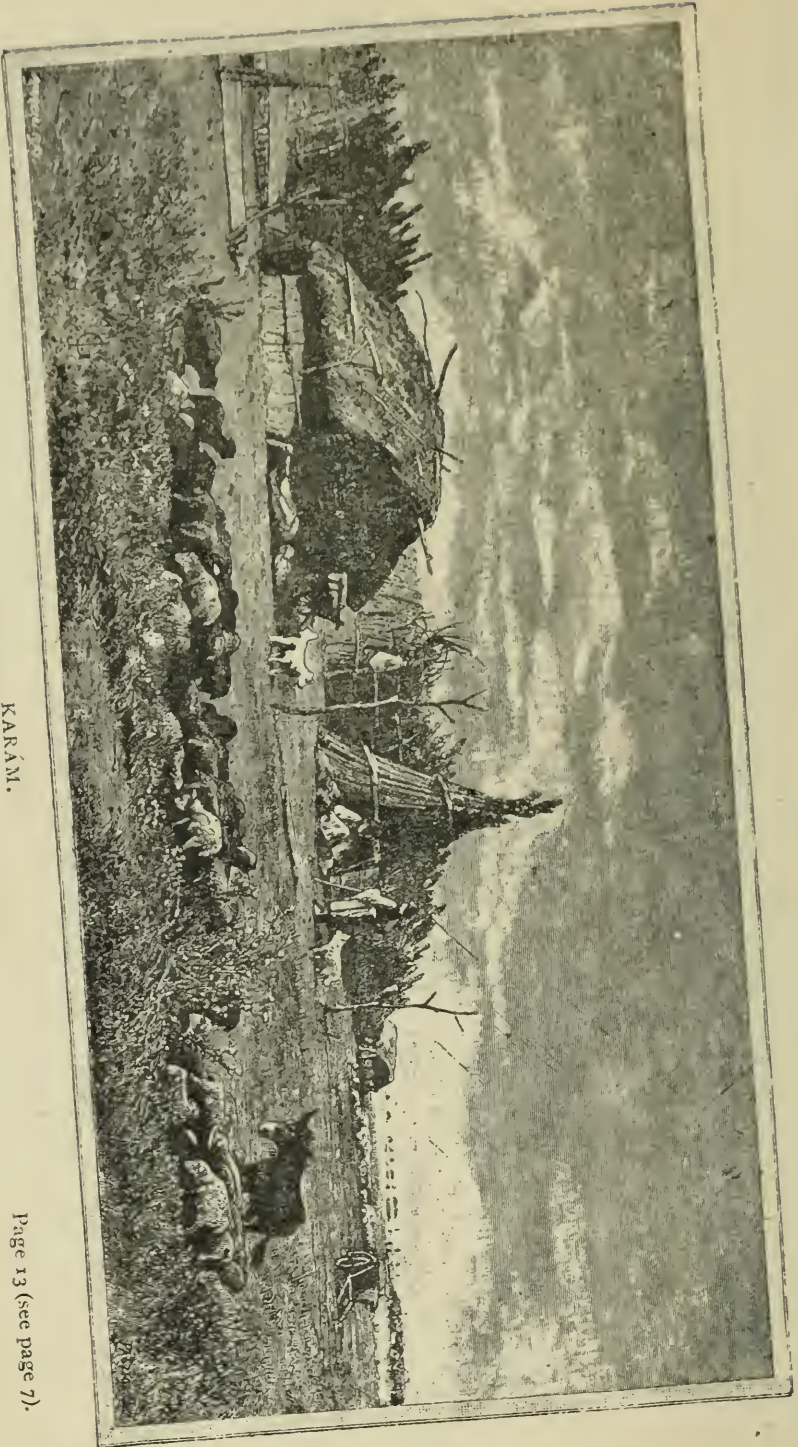
The hero Árpád's noble troops
 Struggled for Freedom's lofty name,
 Here Hunyady's arms were blest
 When Slavery broke her iron chain.

For Freedom's cause the country's flag
 Waved crimson with the warriors' blood ;
 Too proud to bear the name of slaves,
 They struggling sank into the flood.

Yet thro' the mist of grief and war,
 And thro' a red and endless strife,
 A dauntless people held the land,
 A nation owes to them its life.

And now the people's homes, great world,
 Cry out to you with sobbing breath,
 The sufferers of a thousand years
 Ask now from you their life or death.

Shall all these sufferers wail in vain ?
 Shall broken hearts cry out in grief ?
 Is holy Freedom but a name
 Which cannot give the land relief ?



KARAHI.

Page 13 (see page 7).

It cannot be that mind and strength,
And holy wishes and desires,
Should waste beneath a curse's ban
Which wastes them with devouring fires.

Ah! better days have yet to come,
If ardent prayers can bring that day,
Sent up from many thousand hearts
And lips which ever ceaseless pray.

If death must come, 'twill glorious be ;
Should Fate decree that thou must fall,
The blood thy nation hath poured out
Shall flow across thee like a pall.

Around the fallen warriors' graves
Stand millions, in whose eyes the tears
Of sympathy so softly flow,
And still shall shine thro' passing years.

Be true, O Magyar, to the land
Which gave thee birth, the dearest place,
The cradle of thy earliest years,
The grave when thou hast run thy race.

Beyond this spot the great world spreads,
From whose wild tumult you must fly ;
Fate may be cruel or be kind,—
Here must you live, here must you die.

(Adapted from Vörösmarty, with the kind co-operation of Mrs. Von Schweitzer.)

Tell me, beloved, why that strange air,
And why that glance so coldly bright ?
Like winter's sun so chill and fair,
Whose smile with frost comes gleaming white.

Sweet ladye mine, I scarce dare speak,
Thy looks are like sharp arrows hurled,
While mine would rest on thee, and seek
To follow thee through all the world.

My soul is thine, 'twas made for thee ;
 Canst thou not give one look, one smile ?
 May I not win thy sympathy
 To ease this aching heart awhile ?

Oh, Love ! thou burning Love ! like heat
 Of middle summer's scorching day,
 I burn, I waste, here at thy feet,
 Yet shiver 'neath thine eye's cold ray.

(Adapted from Pelöfi, with the kind co-operation of Mrs. Von Schweitzer.)

LOVE.

Oh, Love ! eternal mystery of the heart,
 Thou river wide where oft times rankest weed
 With purest flowers floats, yet drifts apart,
 And from man's inmost soul they both proceed.

Thou standest still in mystic majesty ;
 Oh, Love ! thou endless main, whose unknown shore
 No mariner has ever lived to see,
 Nor diver touched thy deep and pearly floor.

When thou dost rest, thy placid mirror shows
 Each shining star of all the boundless skies ;
 But when thou'rt shaken by the tempest's throes,
 The monsters of the nether world arise.

Angel or demon, art thou, mighty Love,
 Who changed in a little moment's span
 The soaring eagle into softest dove,
 The fiend to angel, and the brute to man ?

(Adapted from Petöfi, with the kind co-operation of Mrs. Von Schweitzer.)

Upon the heavens why should I gaze ?
 Beloved, my heaven is in thine eyes,
 From whence shine out the purest rays,
 More brilliant than the clearest skies.

The world is all a dreary waste,
I care not for its luring wiles,
Only thy lovely looks are chaste,
Sweet, I live only in thy smiles.

I scarce dare gaze in thy dear eyes,
For fear their looks may cause despair ;
I watch with trembling ecstasies
The treasured glances of my fair.

(Adapted from Petöfi, with the kind co-operation of Mrs. Von Schweitzer.)

MY BELOVED COUNTRY.

Oh ! lovely boundaries of my native plain,
Shall I behold thee, dearest spot, again ?
Where'er I turn my steps, o'er vale or hill,
My longing glances turn towards thee still.

I fain would ask the bird upon the wing,
Do'st thou some memory from my country bring ?
I fain would ask the flying clouds the same,
The whisp'ring zephyrs seem to breath its name.

Can they console me ? No, they only start
The brooding sadness in my lonely heart ;
Like a poor orphan do I wander now,
Or wither'd grass upon the mountain's brow.

Belovèd cot, where I beheld the light,
Now can I live when thou art not in sight ;
Just like a leaf whirling upon the wind,
My body drifts, but leaves my soul behind.

(Adapted from Kísfaludy Károly, with the kind co-operation of Mrs. Von Schweitzer.)

The peasants have not only mastered the songs of great writers, such as these, but they also compose original songs, which are sung all over the country.

They are of a very peaceable nature ; and though there is a sort of Puszta magistrate who travels through the plains now and again, there is rarely any need for him to exercise his power, for if the herdsmen have any disputes, they are generally settled by a sort of recognized chief amongst them, whose authority no one would dare to question.

A great sight in the vicinity of the Hortobágy Puszta is the sunrise. As you rise at 4 a.m. and gaze around the waste plain far as eye can reach, not a hillock, not a tree or shrub is to be seen. The only thing visible on Nature's green carpet are the enormous flocks of sleeping herds in the vicinity of the drawing wells.

What a glorious spectacle ! Silence reigns supreme over the waste expanse. Everything is at rest, even the cattle, and one might stand wrapped in reverie for hours, were one not suddenly roused by the great feast for the eyes spread before one. All at once the sun peeps out, assuming different shapes and forms, and gradually rising up to light the whole of the extensive plains with its glorious hues. Then the cattle wake into life again, and the sound of the shepherd's flute and horn bring music into the air, while the song of the lark, the only bird inhabitant of the Puszta, and now and then the chattering of a stork coming from the distant pools, is to be heard. But, impressive as is this sight, it is not to be compared with what is in store for you if you plunge into the depth of the Puszta, where not a trace of human habitation is to be met with, and where one no longer sees even the herding cattle. Suddenly, about noon, light after light will flash across the horizon ; towns and villages, flocks of cattle, horses and carriages, rivers which are known to be miles and miles distant, all appear and disappear in the sky around you. One might almost fancy one was dreaming. But no ! it is the *Fata Morgana* who has produced this marvellous spectacle before your eyes. Gaze at this phenomenon carefully, for you may never see such a spectacle again.

But why weary the reader with my own impressions concerning the grandeur of the Puszta when I can quote the following from my friend M. Sigismond de Justh's



THE HERDSMAN OF THE PUSZTA.
From a Pencil Sketch by M. de Munkácsy.

famous work, "La Pousta." This young author, who is one of the most prolific writers of the day, has, like myself, been born in the heart of the Puszta. Every tree, every plant speaks to us in common language. The music of the birds' song opens our hearts. But nature has gifted him with higher powers, and, for the moment, I leave the work of description to him.

THE PUSZTA.*

"Noon! Not a sound! not a movement! The Puszta, in its empty immensity, is sleeping. An intense heat seems to be weighing down nature, and momentarily her life is arrested. On all sides the far-reaching horizon is uninterrupted save by a drawing well, or by some isolated *Tanya* whose rough wall throws a dark shade on the verdant soil of the dry pasturages, where great white oxen, lazily stretched, are chewing the cud. Many flocks, thus reposing, are seen in varying directions, and everywhere one hears the sound of a bell, lazily agitated. Yonder, a hundred or so of these animals, raised to the height of several feet above the sun, seem to be walking upon stilts, a phenomenon due to the deceitful characteristics of the air, which has transformed the horizon into a sea of calm water. It is the *Fata Morgana*, offspring of the sun's sportive frolics with the wavering atmosphere and the green soil, which peoples the waste with multitudinous and fantastic pictures, and causes to spring up the most incongruous objects—here a well, there a village church steeple or the chimney of a house. She draws them together, magnifies them, confuses them, disperses them, multiplies them, always holding out illusory hopes to the exhausted traveller. Is it not she, sweet tantaliser, who promises springs and lakes to him who is athirst, cornfields and trees laden with fruit to him who is tormented by hunger, churches to him who is weary of earth, and whose soul aspires to higher regions? Is it not she who suggests dreams—beautiful fanciful dreams—to him who is weighed down by stern reality? who gives consolation to the suffering, balm to the wounded, endless

* "La Pousta" par M. Sigismond de Justh, traduit du Hongrois par Guillaume Vauthier.

repose to him who is broken down by infinite weariness? Wide solar rays dart from the sun, whose greyish tint takes yellow and violet coloured shades, while the spots of rain-water dazzle you in the glitter of their whiteness. Amongst the crops the ears of corn take a deeper gold in tone, the colours become accentuated, warmer, attain a brilliancy more and more powerful, an exuberance which in its perfection testifies to the richness and magnificence of nature.

The sun is sinking. Twilight approaches. Nothing disturbs the calm of the Puszta. A light breeze blows from the west, caressing the cups of the wild flowers, and bringing a strong and vivifying perfume into the atmosphere. Magnificent colours are mixed together on the turf. Flowering thyme forms here and there large violet spots on the grey earth, blanched by sparkling dust. Now and again point up the tufted laceries of the wild chicory plant. There the yellow *Aranyka** covers a long tract of land. Farther away round the drawing wells the soil is bare, worn thus by the tread of the flocks. Then again a muddy meadow stretches itself in the distance—a sort of turf-pit, whose internal waters overflow every spring. Nothing grows here but rushes and rare aquatic lilies. Oxen, slowly dragging after them their long shadows, advance towards the trough. The herdsman, tall, majestic, a fine fellow, follows after them. At each step he takes he stops, with a movement puts his *Bunda* in place, straightens his cap of hide skin, leans on his stick, and with his pipe of baked earth between his teeth looks before him with vacant eyes, motionless, resembling some statue, great in his simplicity, his silence, his absence of thought! The world about him is his own! He feels no person to be above him! Wherever he casts his glance he sees no living soul but himself. His flock know him! His dog is faithful to him! His wife loves him! Papers, politics, contests, defalcations, sins—he knows nothing of them all! Born and reared in the Puszta, he raises his eyes to heaven in the hour of affliction, and turns them towards the earth when he thinks of his daily bread! Each star in the firmament belongs to him; the

* A wild and poisonous plant which grows on the plains of Hungary.

sun which gives him life is his; the numberless flowers of the Puszta are his; he reigns above the eagles and the kites, because here he alone is *man*. He alone laughs and weeps! The simple nobility, the calm, tranquil happiness of a race of men can be read in his clear eyes! His poetry is the poetry of natural feeling: mother Earth has given him life; mother Earth will cause the flowers to blossom on his grave! He lives, and dies as he has lived, with utter ignorance of life!

On a hillock, the sole one in the Puszta, formed by the ruins of old cottages which the spring floods have by degrees undermined, is to be found his house. A room and a kitchen, a wooden bench, a big feather bed, some plates of different colours, and a large trunk, which has been fashioned during the long winter evenings, compose the whole of the furniture. Near the house is a little stable, and farther away an enclosure which serves to pen up the horses. The herdsman's wife is seated on the threshold of the house. Her truthful eyes of dark grey shine beneath her arched eyebrows; a white handkerchief covers the plaited bands of her black hair. . . . Beyond her stretches the Puszta.

The picture is a sublime one. Sublime is the framing! The setting sun lines the sea-green sky with a long trail of fire. Its disk by degrees loses its rays; it becomes solidified, takes a rounded form, then reduces itself to half its size, prepared to disappear below the horizon. On the opposite side the sky is grey—of a cindery grey—and the distant *Tanyas* are obscured in the effacement of the darkening land. Suddenly a violent wind tears along the Puszta, driving before it a thick cloud of dust, which veils the splendours of the sunset. Thousands of birds of every breed start up, scared. Yonder, heavy masses move along, almost on a level with the earth. They are bustards. Above them wheel the sparrows, filling the air with their shrill cries; and above everything, with extended wings, hovers majestically an enormous eagle. He stops for a moment; then, with the rapidity of lightning, he makes a dart. What was his prey? Who can tell? And he goes away, his wide wings outspread, riding on a white cloud of dust,

which thickens beneath his flight. A farewell ray then pierces the mist, and the sun sinks down into a purple bed. The wind becomes calm; the war of the elements has ceased. On the Puszta there is nothing but shade, and between the immensity of heaven and the immensity of earth the eagle carries away his prey—rising!—rising! Nothing is to be heard but the monotonous and plaintive music of the Puszta made by the shuddering murmur of the grasses and the song of the crickets intermingled with the sound of distant bells, with the piping of the shepherds, and with the vibrations of nature. Already the evening star has sprung up in the firmament, and the shepherds' fires are kindled at every point of the horizon. And a murmur continues, gentle and sad!

On the firmament appears the pale crescent of the moon, and then myriads of stars. All is profoundly calm. One does not hear the faintest murmur. One might say that life is dead; . . . not a leaf stirs; the silence is infinite. . . . One might fancy oneself alone upon earth!"

Such is the Puszta in summer time. How different it is in the winter may be gathered from my free translation of Petőfi's poem:—

THE PUSZTA.

Ha, Puszta! now thou art in truth a Puszta!
 The autumn is a careless season,
 And what the spring and summer have gathered together
 She thoughtlessly flings away,
 So that winter finds only the cold, barren ground bereft of
 its treasures.
 No flock of sheep with their hollow tinkling bells!
 No herdsman with his melancholy horn!
 The singing birds are all mute,
 Their loud song is no longer heard!
 Even the grasshopper's voice is silent.
 The waste plains are like a frozen sea.
 Away over there the sun rolls along
 Like a tired-out bird, or one whose sight fails from old age,

And who therefore has to stoop down to gaze at every object.

As things are now, there is nothing to be seen on the Puszta. The huts of the fishers and the field-keepers are empty ; The *Tanyas* are silent also, for the herds are sheltered in their stables ;

But when they are given water in the evening, A shaggy and melancholy bullock is heard to bellow. How greatly does it long to drink from the open lakes on the plains !

* * * * *

The *Csárdas* are also deserted.

The innkeeper and his wife may rest quietly ; They may even throw away the key of the cellar. The horses' shafts no longer are turned in their direction, For the winds have driven the snow over the roadways : It is the reign of the storm-winds and hurricanes. The one rushes round in the vault above, Whilst the other gallops furiously below, scintillating with anger ;

The snow sparkles beneath it like a flintstone Desirous of taxing its power and strength. At eventide, when it is exhausted, It causes the co'd pale mist to settle down upon the plains, And the face of the *Betyárs* is but dimly seen As he is carried by his panting steed to seek his night's shelter. At his back the wolves press after him, Above him flock the ravens ! As an exiled king glancing back at his kingdom, So peeps out the sun from the edge of the earth. He looks back with a malignant glance, And when his gaze falls on the boundaries of the horizon, Lo ! his blood-stained crown totters down from his head !

There are numerous Puszta's all over the plains, though in some portions they are less wild in appearance,—for example, near the towns of Szoboszló, Nánás, and Dorog,—while further away on the other side, near Nyiregyháza, there are any amount of them ; in fact, most of them contain as many cottages as a village ! Whilst the larger

Pusztas, such as the *Hortobágy*, are mostly used for pastoral purposes, here you may meet with agricultural districts, corn-fields, tobacco-fields, &c., and you may frequently find also regular labourers' dwellings, and sometimes the residences of the proprietors themselves.

Those estates or farms situated, say, within half an hour of a village are never called Pusztas; they are named *Tanyas*. These *Tanyas* are indeed very similar to a village, the houses of the owner and labourers being surrounded by pretty flower and vegetable gardens, rows of acacia trees, &c. Added to this, the cattle and live stock moving about give everything a most picturesque appearance. Some *Tanyas* are so large that their inhabitants vary in number from 1500 to 2000. As the distance between one and another of them is only slight, of course neighbourly friendship exists amongst their inhabitants. There is a society amongst the owners of the *Tanyas* as there is amongst the dwellers in cities. Thus you will hear of certain people being on visiting terms with the *Töndér Tanya*, when they would never dream of associating with the *Dada Tanya*. But I will not try the reader's patience further.

I will ask him now once again to follow me into one of the Alföld villages. What a pretty sight it is! As you walk along you will see a continuous stream of peasants. One woman carries food to her husband in the fields, the quaint water-jug being strapped to her back. Another poises a basket of grapes, gathered in the vineyard, gracefully upon her head. Here come the big-horned oxen, panting under their loads of pumpkins, melons, and other field produce. Scattered about the roads you see melons, pumpkins, or cucumbers, which have evidently fallen from the heavily-stocked carts. Why should the people stoop to pick them up when they are so plentiful as to be got for nothing anywhere, or if not, to be purchased for a farthing apiece?

As you proceed, every moment reveals something fresh to the eye. There you see little boys guarding the flocks of poultry, who seem to give you welcome with their clattering voices; here, little naked gipsies run towards

you, turning somersaults and begging for *kreutzers*. The little fellows have just spied you out from their mud huts, and as you pass by the encampment itself, a chorus of voices is to be heard. One gipsy offers you trinkets for sale—evidently stolen goods. Another says, "Give me your cigar, your highness!" and after you have yielded to his request, says simply, "Thank you, sir!" Yet another is perfectly satisfied if he can steal your pocket-handkerchief, whilst a fourth rushes into his hut to seek his fiddle, in order to play you a characteristic air! Everybody is on the alert. Even the dogs and cats are excited, howling and barking and mewling! Glad to escape from these vagabonds, you go on your way. Your mind is soon distracted. There are to be seen the windmills, the quaint mills worked by horses, and the pretty thatched cottages of the adjoining villages, with their roofs guarded by the storks.

And so, as we proceed to enter a village, we are enabled to note the busy life of the peasants coming home from the fields,—men, women, and children carrying on their shoulders their hoes and sickles and bundles of hay. You see the little ones running delightedly to meet their parents, and the cows, calves, and pigs making their way home, too, amidst the barking of the dogs. Joyfully they look at and rub up against their masters. It is a pleasing sight. Even the poultry seem to watch the peasants' return with delight, and the storks, to be seen on every cottage roof, chatter apparently with pleasure.

We have watched with interest the peasants' home-coming. Let the following imperfect translation of "*Családi Kör*," from the great poet Arany János, serve to describe the scene of the home itself:—

A FAMILY CIRCLE.

By ARANY JÁNOS.

It is night, it is night! Everything is about to go to rest!
The mulberry trees are darkening.
The insects are buzzing and making their way towards the
wall;

They make loud sounds which all at once become silent :
 It is as though the clods of earth had acquired legs !
 The lazy frogs are hopping briskly about ;
 The bat roams abroad, sweeping towards the garrets ;
 The owl is hooting on its ancient tower.
 In the courtyard the cow's white hair glistens ;
 The housewife has but this moment milked her ;
 She lows softly, the gentle creature !
 Though her hungry calf butts against her.
 A kitten wanders about, tired of seeking mice ;
 Walking cautiously with gliding limbs,
 She stops now and then, looks around, and then suddenly
 With a bound runs into the porch.
 The door is open, and the glittering light of the stove
 Is thrown invitingly upon the railings outside ;
 Before the door an old dog stretches itself along the lintel,
 While inside the cottage the housewife pours the milk into
 the pans,
 And gives a little to her beseeching child ;
 Then she disappears amongst the little children,
 As the smiling moon amid the stars !
 The maiden daughter puts vine-stalks upon the fire :
 She is the tallest and the prettiest—the morning star !
 She heats the irons, for her new dress is ready,
 It only wants ironing, and to-morrow morning is a great
 fête day !
 While all round, the little mites, listening to fairy-tales,
 Are playing with peas and beans.
 Now and then they throw too many shells on the fire,
 Which light up their little round faces !

The baby amongst them peevishly asks for food,
 And with the poker paints fire-serpents.
 An older one is reading, taking no notice of what is going on.
 Wait and see ! This boy will be a priest ;
 At any rate, that is what his father says,
 Although he does not grasp after prayer-books ;
 He prefers verse and song, and tries his own hand at
 this !

Now the sound of the hoe is heard as the peasant puts it
down.

The cowboy hangs his knapsack on a nail ;
The little ones search in it. How delighted they would be
If they could find something in it !
But each one who puts in his hand calls out with alarm,
“ Ah ! it is a little devil !—or if not, a little rabbit ! ”
Oh ! what delight it will be ! They will not be able to
sleep now to-night,
For they have a feast in store !

The peasant wishes all a pleasant good evening ;
He sits down in order that he may rest his weary limbs ;
He wipes off the dust from his forehead with his shirt-
sleeves :

Deeply is it lined by the plough of life !
But as he looks round amongst the merry little ones,
His deep wrinkles are smoothed down.
He plunges his pipe into the flame,
And the look of his amiable wife brings a smile upon his
face !

The wife does not delay :
It is time that she should bring her husband something to eat.
She spreads out a little table in the centre of the room,
And serves upon it the simple meal.
She herself has eaten before this, and the children are not
hungry.

But the husband says to her, “ Come near, darling ! ”
Food tastes better if it is not eaten alone.
He cuts up portions from his plate for his little ones !

* * * * *

Having thus gained an insight into the life of the
Puszta, and in an Alföld village, and heard the patriotic
songs and sweet ballads of the great Hungarian poets, we
now quit the plains for Upper Hungary, which is only
situated within about three or four hours' distance by train.

What a different scene you have now entered upon !
You have scarcely quitted the place before you descry
the glittering peaks of the Carpathian mountains, and then
almost instantaneously you see before you the magnificent

ranges with their exquisite valleys, where numberless streams and rivulets are hurrying along, where the knots of little villages situated on the slopes are smiling in the sun, and where we once again recognize the familiar figure of the Slovak. We journey on through an infinity of beautiful scenery, all varied and exquisite; and as the sun is setting, and lighting up the glorious mountain peaks and the valleys around, we cannot refrain from thinking of Kisfaludy Károly's beautiful poem,—

AN EVENING PICTURE.

The mountain peaks are glowing
 In evening's crimson hue!
 And the sun, departing from its path,
 In quiet majesty sinks down!
 And the mountain valley, deprived of its glittering
 colours,
 Is cast in bluish shade!
 Full of sweet odours comes
 The cooling breeze of evening!
 And in its mild breath
 The bushes shake and tremble,
 And the stream, in its impetuous rush,
 Gleeftully clatters along!
 Diamond dewdrops are sparkling
 In the waving grass;
 Pale buds look despondently
 From the blossoming tree;
 And the heart of the flower,
 Exhausted by the broiling heat,
 Kissed by the mild breeze,
 Opens its petals more pleasingly than before!
 Like the eye which, bathed in tears,
 Seeks a feeling heart,
 And in the soft lap of sympathy
 Finds again sweet solace!

As we entered the country, we gazed upon the Alföld and its Puszta to the accompaniment of Petöfi's sweet songs. We now take leave of it, listening to the eloquent music of the words of Kisfaludy Károly!

HUNGARY AND ITS PEOPLE

BY

LOUIS FELBERMANN

Dedicated

MOST RESPECTFULLY

BY

SPECIAL PERMISSION

TO

HER EXCELLENCY COUNTESS DEYM.

His Imperial and Royal Majesty the Emperor-King of Austria-Hungary has graciously accepted a dedication copy of Mr. Louis Felbermann's work, entitled "Hungary and its People." The author has received the following letter on the subject :—

Imperial and Royal Austro-Hungarian Embassy,
Belgrave Square, 23 September, 1892.

SIR,—I have the honour to inform you that His Imperial and Royal Apostolic Majesty has in accordance with His highest decision of the 11th ult., most graciously accepted a copy of your work, "Hungary and its People," for the use of the Imperial and Royal private library, and I am commanded to express to you the thanks of His Majesty for the dedication. Whilst I have the special pleasure to discharge this high command I beg of you to accept the expression of my utmost consideration.

(For the Imperial and Royal
Austro-Hungary Chargé d'affaires)
ALB. MENSdorFF.

To LOUIS FELBERMANN, Esq.

The following is a copy of the original letter :—

K. u. k. Oesterreichisch-Ungarische Botschaft in London,
Belgrave Square, 23, September 1892
Wohlgeborener Herr!

Ich beehre mich Euer Wohlgeboren mitzutheilen, dass Seine k. u. k. Apostolische Majestät mit allerhöchster Entschliessung vom 11. d. M. ein Exemplar Ihres Werkes "Hungary and its People" für die k. u. k. Familien-Fideikommiss-Bibliothek huldvollst anzunehmen geruht haben und ich beauftragt worden bin, Euer Wohlgeboren den Ausdruck des kaiserlichen Dankes für diese Widmung bekannt zu geben.

Es gereicht mir zum befonderen Vergnügen mich dieses allerhöchsten Austrages zu entledigen und bitte ich Euer Wohlgeboren den Ausdruck meiner ausgezeichneten Hochachtung zu empfangen.

Für den k. u. k. Geschäftsträger: ALB. MENSdorFF.
Sr. Wohlgeboren Herrn Louis Felbermann.

HER MAJESTY THE QUEEN has most graciously accepted a copy of the work. In a letter to the author Sir Henry Ponsonby writes as follows :—

WINDSOR CASTLE,

June 23rd, 1892.

DEAR SIR,—I am commanded by the Queen to thank you for the copy of your book on “Hungary and its People,” which you have had the kindness to present to Her Majesty.

Faithfully yours,

HENRY PONSONBY.

LOUIS FELBERMANN, Esq.

His Royal Highness the Prince of Wales has caused the following letter to be written to the author :—

SANDRINGHAM, NORFOLK,

July 11th, 1892.

SIR,—I have received your letter of the 6th instant, together with a copy of your work, “Hungary and its People.” Agreeably to your request, I have laid the book before the Prince of Wales, who desires me to convey to you the expression of His Royal Highness’s best thanks for the book.

Yours faithfully,

DIGHTON PROBYN (General),

Comptroller and Treasurer to H.R.H. the Prince of Wales.

LOUIS FELBERMANN, Esq.

Her Royal Highness Princess Beatrice has graciously accepted a copy. In a letter to the author Miss Minnie Cochrane writes as follows :—

I am desired by Princess Beatrice to thank you for your book on "Hungary," which Her Royal Highness has much pleasure in accepting.

Yours truly,

MINNIE COCHRANE.

His Highness the Duke of Teck writes as follows :—

WHITE LODGE, RICHMOND PARK,

July 6th, 1892.

DEAR SIR,—I beg to acknowledge with my very best thanks the receipt of your letter and a copy of your work entitled "Hungary and its People." We only returned from the Continent on Saturday night, when I found your kind gift. Accept again my grateful thanks for your kind thought, and believe me,

Yours truly,

TECK.

To LOUIS FELBERMANN, Esq.

His Majesty the King of the Belgians has caused the following letter to be written to Mr. Louis Felbermann :—

Cabinet du Roi,
Palais de Bruxelles,
le 1st Août, 1892.

MONSIEUR,—

Votre lettre du 30 Juillet dernier a été placée sous les yeux du Roi, et j'ai l'honneur de vous faire savoir que Sa Majesté a volontiers consent à accepter l'exemplaire que vous avez exprimé le désir de Lui offrir, de l'ouvrage intitulé, "Hungary and its People."

La Roi me charge de vous transmettre ses remerciements au sujet de cet hommage.

Agréez, Monsieur, l'assurance de ma considération distinguée.

Le Chef du Cabinet du Roi,
COMTE P. DE BORTHGROV D'ALTERN.

Monsieur LOUIS FELBERMANN.

Her Majesty the Queen of the Belgians, whilst acknowledging the receipt of a copy of Mr. Louis Felbermann's work, has caused the following letter to be written :—

Sa Majesté la Reine remercie beaucoup l'aimable attention. Le livre l'a intéressé à un tel point qu'elle l'avait déjà parcouru presque entièrement le deuxième jour.

Sa Majesté ajoutait :—

"Il y a longtemps que Je n'ai lue quelque chose qui m'ait fait tant de plaisir et le livre restera dans ma bibliothèque particulière afin que Je puisse l'avoir toujours sous la main."

Approval of the work by HER IMPERIAL AND ROYAL HIGHNESS THE DOWAGER CROWN PRINCESS OF AUSTRIA AND HUNGARY.

The following letter has been received by Mr. Louis Felbermann, author of "Hungary and Its People" :—

Imperial and Royal Austro-Hungarian Embassy, London.

SIR,—I have the honour to inform you that Her Imperial and Royal Highness the Archduchess Stephanie, Dowager Crown Princess of Austria and Hungary, has been graciously pleased to accept—"with special pleasure"—your work, "Hungary and Its People," and has requested me to convey to you the expression of her best and gracious thanks for having enriched the private library of Her Imperial and Royal Highness with such a valuable and interesting work, and for the true and loyal devotion towards the Illustrious House. Whilst it gives me great pleasure to discharge the high duty of conveying to you the commands of Her Imperial and Royal Highness, I beg of you to receive the expression of my utmost consideration.

(Signed, for the Imperial and Royal

Austro-Hungarian Ambassador)

ALB. MENSdorFF.

The original letter is as follows:—

Kaiserl. und königl. österreichisch-ungarische Botschaft in London.

Euer Wohlgeboren!—Ich beehre mich Euer Wohlgeboren mitzuthellen, dass I. k. und k. Hoheit die durchlauchtigste Frau Kronprinzessin-Wittve Erzherzogin Stefanie Ihr Werk "Hungary and its People" mit besonderem Wohlgefallen huldvollst entgegenzunehmen geruht hat und mich beauftragt hat, Euer Wohlgeboren für diese werthvolle interessante Bereicherung Höchstherr Privatbibliothek, sowie für die damit verbundene Bethätigung loyaler und getreuer Anhänglichkeit an das Allerhöchste Herrscherhaus Höchstherrn besten gnädigsten Dank auszusprechen. Indem es mir zum besonderen Vergnügen gereicht, mich dieses höchsten Auftrages zu entledigen, spreche ich Euer Wohlgeboren die Versicherung meiner ausgezeichneten Hochachtung aus.

Für den k. und k. Botschafter : ALB. MENSdorFF.

His Excellency COUNT ALBIN CSÁKY,
 the **Hungarian Minister of Education,** has
 given his approval to Mr. Louis Felbermann's work,
 entitled "Hungary and its People." In a letter to the
 author, the Minister expresses himself in the following
 terms:—

ROYAL HUNGARIAN MINISTRY OF RELIGION
 AND EDUCATION.

BUDAPEST, June 3rd, 1892.

MY DEAR SIR,—I was agreeably surprised to see that
 you have not forgotten your old country, and that it is your
 desire to acquaint the British public with the people of
 Hungary, its history and customs. From the advance copy
 received of "Hungary and its People," I find that the work
 entirely fulfils its aims by acquainting the great British
 nation with our country in a fluent, pleasing, and instructive
 style, creating a kindly feeling towards us, and thereby doing
 away with the numerous wrong impressions through which
 the foreigner is in the habit of judging the position of
 Hungary. Whilst wishing sincerely that the work may be
 crowned with that success which it so well merits, I must
 not fail to express to you my heartiest thanks for your
 friendly and arduous labours.

With best regards,

(Signed) COUNT ALBIN CSÁKY.

The following is a copy of the original Hungarian letter:—

Vallás és Közoktatásügyi
m. kir. Minister.

Budapesten, 1892, évi június 3 án.

IGEN TISZTELT URAM!

Kellemesen lepett meg, hogy Nagyságod nem feledkezve meg régi hazájáról, a magyar népet, történetét és szokásait az angol közönséggel is megismertetni kívánja.

A kefelevonatban beküldött munkát. "Hungary and its People," alkalmasnak tartom én is arra, hogy kitűzött céljének teljesen megfeleljen, és az angol nagy közönségben könnyed, kellemes és tanulságos módon rokonszenvet keltsen irántunk, és eloszlassa azon sok balvéleményt, a melylyel a külföldi a magyar viszonyokat megítélni szokta.

Őszintén kívánva, hogy e munkát a megérdemlett siker koronázza, nem mulaszthatom el, hogy Nagyságodnak jóindulatú fáradozásáért őszinte köszönetet ne mondjak.

Kiváló tisztelettel,

GF. CSÁKY ALBIN.

Nagyságos Felbermann Lajos, Urnak,
London.

PRESS OPINIONS.

STANDARD, August 12, 1892.

“At every turn of this pictureque narrative the reader is made to feel that the book is the outcome of considerable research and close personal observation. Within the compass of less than four hundred boldly printed pages M. Felbermann contrives to gather up the salient facts in the history of a valiant race, as well as to indicate the more noteworthy characteristics of an attractive country. Patriotic enthusiasm is pardonable on the part of a cultivated Hungarian who is thoroughly well acquainted with the memorable deeds and great traditions which, during a period of more than a thousand years, have lent dignity to the national annals, and in the main there is little to regret in the direction of exaggerated sentiment in the volume. In dealing with the historical aspects of his subject, as well as in describing the art, literature, legends, and romance which have gathered around the national life, and become typical of it, M. Felbermann has the good sense to enrich his pages by an appeal to the writings of Maurice Jokai, Arminius Vambery, Alexander Petofi, and other Magyar scholars and poets. Quaint social customs still linger in the more sequestered parts of Hungary, and the kind of life which prevails suggests the ancient patriarchal order. Hospitality is unbounded in rural Hungary, and an almost idyllic picture is drawn in these pages of the lights and shadows of village life. M. Felbermann gives a detailed and pleasing account of the ways of the people; and he lays stress on the attention which Hungarians of all classes pay to the education of their children, as well as to those little courtesies of life on which so much of human happiness depends. Within recent years marked commercial progress has been made in Hungary, and many statistics will be found in this book which illustrate the growing wealth of the country.”

DAILY TELEGRAPH, June 13, 1892.

“Is a painstaking and meritorious guidebook to the ‘Land of the Five Rivers,’ opening with a succinct sketch of the origin and history of the Magyar race, and closing with a condensed description of the museums and art collections at Buda Pest. It may not be generally known in this country that the Hungarians claim to be descended from Japhet, through Nimrod, the ‘mighty hunter,’ one of whose sons, Magyar, married the Caucasian Princess, Dula of the Olans, and in due course became the ancestor of the people who bear his name at the present day. Mr. Felbermann, himself a Hungarian, who has manifestly acquired an intimate acquaintance with our language—for his book is obviously

not a translation by an English hand—agreeably describes the scenery of his native land, and the manners, customs, and costumes of his compatriots, comprising the seven nationalities that make up the so-called ‘Hungarian’ nation—to wit, Magyars, Germans, Slovacks, Roumanians, Croat-Serbs, Ruthenes, and Tsigany, or gypsies. His geography is sometimes eccentric, as when he informs us that the Carpathians ‘make a semi-circle round,’ surely a surprising feat for any chain of mountains, however important, and we were unprepared to see the word ‘Puszta,’ which we had believed to mean ‘a plain,’ rendered ‘a farmhouse’ on the illustration facing page 122. These, however, are but trifling exceptions to Mr. Felbermann’s well-maintained rule of accuracy in respect to detail, which has resulted in the production of a trustworthy handbook, cordially to be recommended to every English traveller and tourist contemplating a visit to Hungary. We may add that the book is profusely and, on the whole, adequately illustrated by plates, taken from photographs by ‘process,’ and that it is gaily bound in the Magyar national colours.”

MORNING POST, June 22, 1892.

“There is much that will interest English readers in this popular history of the brave and patriotic Magyars. The Hungarians as a nation have fairly earned their freedom and prosperity, and the author may well be proud of his fatherland. He writes with an enthusiasm obviously genuine; he enters into the spirit of peasant customs and amusements. On historic points he has drawn largely on Maurice Jókai and Professors Vámbéry and Hunfalvy. In dealing with poetry and literature, he has gone to Alexander Petöfi and Toldy Ferencz, and has relied on Vahot Imre and Eusel Sándor for help in describing the customs and manners of the people. To some extent, therefore, the book is a compilation, but Mr. Felbermann has designed and shaped the whole, and has contributed much from his own pen. Tradition holds that Nimrod, after the building of the Tower of Babel, emigrated to the land of Havila, where his wife bore him two sons, Hunyor and Maygar, who in their turn married daughters of Dula, Prince of the Olans. After the lapse of years the descendants of the two brothers found their territory too limited. They then reconnoitred and took possession of the surrounding country, which included Scythia, the Ural Mountains, the Don, and the Caspian Sea. Hunyor’s descendants settled on the north of the Volga, and those of Maygar pitched their tents on the left bank of the Don. The latter remained quietly in their new home for many generations, but the Huns soon became war-like and rough in their ways. From these early adventurers sprang the various tribes which now make up the Hungarian people. At considerable length the author reviews the principal historic events associated with the Árpád, the Anjou, and the Hapsburg Dynasties, and devotes an interesting chapter to the War of Independence of 1848-49. The volume is plentifully supplied with illustrations, and a word of approval must be

spoken of the excellent map, which has been specially revised by Dr. John Jankó. The mass of information conveyed in this work will be most useful to those seeking a knowledge of the Hungarian nation."

DAILY NEWS, August 11, 1892.

"Mr. Louis Felbermann writes enthusiastically of 'Hungary and its People' (Griffith Farran & Co.). It was the Hungarians, he says, who were the champions of Christianity in repelling the Turkish invasion into Western Europe, and the Hungarians, whose past history is so full of heroic deeds, live in a country as beautiful as the promised land of Canaan. All of which is, of course, very proper and natural, as Mr. Felbermann, in spite of his Teutonic name, happens to be a Hungarian born. His work is partly historical and partly descriptive of the different countries and nationalities which go to make up the dominions over which the Emperor Francis Joseph is king. The account of the manners and customs of people contains much that is curious. The Magyars would really seem to be the politest people in the world. Children call their father 'Mr. Father'; an elder brother is 'Mr. Elder Brother'; and there is even such a title as 'Mrs. Elder Married Sister.' Moreover, women hold their husbands in the greatest reverence, addressing them as 'My Master,' and husbands call their wives 'My Angel.'"

DAILY CHRONICLE, July 1, 1892.

"'Blesséd is ignorance: I had rather know nothing at all than fac's which is not so,' said one of the most philosophic and trenchant of modern writers, the incomparable Josh Billings; and if we pause to inspect our knowledge of the most picturesque and interesting kingdom in Europe, we shall find it to consist largely of 'fac's which is not so.' Fifteen or sixteen years ago, when the first band of Hungarian gypsies came to us playing by ear their weird and marvellous music, London was quite pleased to accept their green velvetene suits, leather gaiters, and the matted locks of hair below their wide hat-brims as typical of the entire Magyar nation. Nowadays, when they appear in spurious uniforms or red or blue, play Chopin, Gounod, and Strauss, speak German with a suspicious fluency, and have pig-coloured eyebrows, we still regard them as the tamed descendants of those delightful Huns who ravaged Europe in the long ago, and whom we may justly reproach with having helped to invent the thing—history. That is one, and the most popular, of the 'fac's'; but better than enumerating others of their kind would be to go to the fountain-head, who is in the meantime Mr. Felbermann, and get a little of the real thing. Mr. Felbermann tells us that it is because he is a Hungarian that he has decided to 'take Hungary for the subject of the present work.' Left to ourselves we should have said he was not a Hungarian, and we should have surmised that his choice of a subject resulted from his having amassed an enormous amount of information regarding the European Land of Canaan. Mr. Felbermann is thoroughly appreciative of more than one great writer, and we

are grateful for certain excerpts from the works of Jókai done into felicitous English by Mr. Felbermann himself, and the prose translation of a poem by Hungary's greatest poet, Petöfi. Putting aside the forests of the great Karpathian chain and their magnificent snow-peaks (we heartily agree that 'for picturesque grouping they excel the Alps'), it is the low country, the rolling sea of flower fields, the great distances of waving grain—in feeling limitless, sky-hedged as one stands looking over them—the unique and suggestive Alföld that is Hungary's golden fleece. Touching the sweet Auburns of these favoured plains Mr. Felbermann says. [Quotation follows.] Between envy and incredulity and admiration of this Utopia we are left gasping. In Petöfi's poem we have vivid touches such as these. [Quotation follows.] But it is left to Maurice Jókai, the great romance writer, to say the last word about the Alföld, and in what Mr. Felbermann modestly calls his "imperfect translations" the hand of the artist is apparent. [Quotation follows.] He is extremely explicit in his short remarks about the Jew population, and well-informed, peripatetic English magazinists would do well to notice the distinction he draws between the Polish, Hungarian, and German Jew, as settled in Hungary, and the sectarian variation in their religious life and practices. It may be gathered that this is a large book; as we turn its 390 pages we find it must not be classed as a book of travel or as a descriptive work; it is an Encyclopædia. The author has an amazing command of the English language. The Hungarians as a nation are vastly well educated, and English is nearly always among their acquirements. . . . The get-up of the book, including its pretty cover, the national flag, is everything one could wish, and the place it will take as a popular work of reference undoubted."

(The above journal deals with the work in 1½th columns.)

MORNING ADVERTISER, September 9, 1892.

"Despite the interest of many kinds which attaches to the subject dealt with in this work, the extent and importance of the country described, and the long and illustrious history it has had, it certainly has not received, even from the cultured classes in Europe generally, the attention to which it is on many accounts entitled, and Mr. Felbermann must be regarded as having done good service to the literature of the day by contributing to it a book which, while possessing fair claims to popularity among readers, is at the same time endowed with all the accuracy it can derive from the careful study and collation of the most eminent authorities, ancient and modern. Mr. Felbermann, himself a Hungarian, has produced a book of surpassing interest, which cannot fail of making us better acquainted with Hungary and its people than we are, and of awakening within us a keener and more enduring interest in both than we have hitherto manifested."

(The above paper deals with the work in almost a column.)

GLOBE, July 11, 1892.

"In 'Hungary and its People,' Mr. Louis Felbermann has produced a work of almost encyclopædic completeness. The volume

might, in truth, be described as a Handbook to Hungary. It records the growth of the nation from the earliest times, and supplies graphic sketches of the Hungarians as they now are, 'in their habits as they live.' Mr. Felbermann has much to say about their customs, their folk-songs (of which specimens are given), their cities and their villages. Nothing escapes his attention. Literature, finances, industries, and trade, political condition, and what not—nothing is neglected. A map of Hungary is given, and the best means of getting there are indicated. Much labour and care has evidently been bestowed upon the book, which, it should be added, is pleasant to read and adorned by a number of wood-cuts. The commendatory letter which Mr. Felbermann has received from the Hungarian Minister of Education is well deserved."

PALL MALL GAZETTE, August 11, 1892.

" 'Try Hungary' is the advice we would give to any one in search of a pleasant place in which to spend his holiday. We are induced to do so after reading Mr. Louis Felbermann's 'Hungary and its People,' published by Griffith & Farran. Mr. Felbermann, no doubt, writes with the enthusiasm of the native; but, allowing for this fact, the country whose manners and customs he describes has, to the tourist, much to recommend it. Apart altogether from their political history, the Hungarians are a most interesting and withal a most hospitable people. . . . Mr. Felbermann writes with some detail, and gives on the whole a fair idea of the country and its inhabitants. It contains a number of illustrations, and is appropriately dedicated to her Excellency the Countess Deym."

ECHO, June 9, 1892.

"We have received from Messrs. Griffith and Farran a copy of Mr. Louis Felbermann's 'Hungary and its People.' There is abundant room for a work of this description. There are few countries in Europe about which English readers are more ignorant than they are of the home of the brave race which has played, and is destined to play, so important a part in the development of the Austrian Empire. That the Hungarians are the descendants of the Huns, who gave the ancient Romans so much trouble, and that they gave the Hapsburgs a great deal of trouble in the '40's, almost exhausts the knowledge which the mass of English readers possess about them. Mr. Felbermann has, in this excellently printed and illustrated volume, given a connected view of Hungarian history from the origin, or supposed origin, of the race down to our own times. Mr. Felbermann is very well equipped for his task. He has mastered all that is to be found about Hungarian history, character, customs, politics, in the writings of Jókai, Hunfalvy, and Vámbéry, Petőfi Sándor, Toldy Ferencz, Chyzer Kornel, and others. For most readers the main interest of the book will doubtless lie in its account of the Magyar

dynasty, and the Hungarian war of independence, in 1848-9. Mr. Felbermann's descriptions of Hungarian scenery and topography, rural life, national music, costumes, social habits, festivals, are very entertaining. The book should be exceedingly useful to tourists, for Hungary is growing more and more into favour as a country of holiday resort. Much of its scenery is magnificent, and many of its watering places are among the best in the world. The book is prefaced by a portrait of the Austro-Hungarian Emperor. The illustrations include town views, domestic scenes, celebrated buildings and ceremonies, and racial types."

EYENING NEWS, July 20, 1892.

"Students of history and of race will find many delightful moments in Louis Felbermann's 'Hungary and its People,' just published by Messrs. Griffith Farran & Co., of Newberry House. The author is a distinguished scholar, being a Fellow of the Hungarian Geographical Society, Fellow of the Hungarian Ethnographical Society, Officer of the Royal Order of Takova, and Knight of the Royal Order of St. Sava. The work is partly historical and partly descriptive of the manners and customs of the many races that owe allegiance to that vast empire which is now the sustaining half of the Austrian dominions. The history of Hungary as epitomised by Felbermann—an epitome is all that the scope of the work will allow—reads like a page of romance. Well may the author say that it is not sufficient to be a Hungarian to do justice to the cause, and to describe a nation like the Hungarians, whose history is so full of heroic deeds and whose country is as beautiful as the promised Land of Canaan; something more than personal knowledge is required. To this end he has invoked the aid of Hungarian writers dead and living. The work has been well done. In it may be found something deeper and more educative than the generalities of Gibbon and others of the world's historians. To a description of its peoples and of Hungary itself the greater part of the work has been devoted. The average reader will find here descriptions of races and of customs and habits of life of which he was hitherto ignorant. If he has not read anything of Hungarian folk-lore he will find in Mr. Felbermann's book a spring of pure delight. The Hungarians are an off-shoot of the great Magyar family who are, according to the national belief, descended from Nimrod, the son of Japhet, the son of Noah. From its earliest days down to the revolutionary movement which established its independence Hungary has been engaged in strife—against Romans, Turks, Russians, and Germans. In the middle ages the Hungarians checked the Turkish invasion of Europe and saved Christianity. Mr. Felbermann's book is descriptive of all these upheavals and beautifully illustrated. Her Majesty the Queen, the Prince of Wales, Princess Beatrice, and the Duke of Teck have been pleased to accept copies of the work, which is sure to have a large sale."

SPECTATOR, September 17th, 1892.

"The author, though bearing a German name, expresses a strong devotion to what he speaks of as his 'native country.' He has taken no small pains to do justice to its history, its national character, and its scenery. There is much information in his book, and there are some excellent illustrations taken apparently from photographs, but for the purpose of such a book as this, not less valuable on that account."

JOURNAL OF EDUCATION, September 1, 1892.

". . . A writer who attempts to make his native land known to foreigners undertakes not only a patriotic, but also a philanthropic task; and we will at the outset admit that an English reader who is able to sift the somewhat heterogeneous matter here presented to him, may learn a good deal that is both new and true about Hungary. . . ."

ATHENÆUM, July 7, 1892.

". . . The folk-lore may find some interesting items, the general reader some amusement, and the intending traveller to Hungary some useful information in this book. . . ."

REVIEW OF REVIEWS, August 15, 1892.

"As far as we are aware, there is no popular work dealing with Hungary and its people. The present volume, if there be such a want, supplies it, and in a creditable fashion. It has good, large type, and a number of illustrations—historical, portrait, and landscape."

THE NATIONAL OBSERVER, July 9, 1892.

". . . Mr. Felbermann has much that is interesting to say on Magyar costume, and dance, and song. . . ."

THE BOOKSELLER.

"A handsome volume, clothed, as is proper, in the Hungarian colours, giving us an exhaustive and laudably patriotic account of the Hungarian nationality and fertile land of the Magyars. . . . Mr. Felbermann may be congratulated on an excellent book, written in excellent English."

BOOKMAN, July, 1892.

"An excellent popular history of Hungary down to the present day with illustrations. It will serve also as a guide-book to the traveller in one of the most picturesque and least known countries of Europe. The social and family life of the people, the customs and traditions of the country, are vividly described, and the appendices contain an account of Hungarian finance, art, and literature."

LITERARY WORLD, June 17, 1892.

"As a popular account of the country and what it has to show the traveller, the work is well suited for reading before setting

out. . . . The map, so far as the scale (ten miles to an inch) permits, is good. It is a great improvement of any to be found in English atlases."

LITERARY OPINION, July, 1892.

"There ought to be a good opening for a history of the Hungarian dynasties and people—a singularly interesting and romantic subject. The author takes us through a thousand years in 100 pages, treating of the Árpád, Anjou and Hapsburg families, and the War of Independence. The rest of the book follows the title, in describing the people and manners of the various districts of Hungary. We always believed the Magyars and their history to be a most fascinating subject, and Mr. Felbermann's book, with its close and vivid description and copious illustrations, quite confirms this view. The work, containing no argumentative or contentious matter, is beyond criticism. It seems to be a faithful attempt, on the part of the writer, to deal fully and fairly with his country and countrypeople."

PUBLISHERS' CIRCULAR, June 25, 1892.

"The subject of this volume, it need hardly be said, is a most interesting one, and Mr. Felbermann has treated it with conspicuous success. In an opening chapter he furnishes some information relating to the origin of the Hungarians, and he then proceeds to speak of historical Hungary, the Árpád, Anjou, and Hapsburg Dynasties, and the Hungarian War of Independence. Next follows what to many readers will prove the most attractive portion of the volume—a description of the various localities and the inhabitants. The peasant customs and festivities of the people are especially interesting, and few readers, we imagine, but will rise from a perusal of this book with their sympathies extended and their knowledge deepened. A number of full-page illustrations are included in the volume, and these add to the attraction of the letterpress."

OBSERVER, August 14, 1892.

"The brief history given and the fulness of knowledge with which the manners and customs and the topography of the country are treated, make the book, which is supplied with a map, a valuable and welcome one."

SUNDAY TIMES, July 11, 1892.

". . . The book is well worth reading. It deals with every phase of Hungarian life in a light, amusing, and yet instructive fashion. . . ."

THE NEWSAGENT, July 9, 1892.

". . . A readable and handsomely got-up work of some 390 pages, with attractive cover emblazoned with the national flag, and also fairly illustrated, so that it should prove popular and useful as a bulky handbook to Hungary."

THE GRAPHIC, October 8, 1892.

"The book is written by a native of the country, it is full of many curious details of life and character which might easily escape the foreigner. Especially is this the case with the quaint ceremonials of betrothal and marriage, the descriptions of which lose nothing from the foreign turn of the author's sentences."

LAND AND WATER, August 10, 1892.

". . . Altogether we may fairly credit Mr. Felbermann with the successful accomplishment of the task he had set himself. . . We lay down the book feeling we have acquired a good general idea of a subject of which too little is known in England. . . ."

WHITEHALL REVIEW, July 23, 1892.

"No title is needed to demonstrate the contents of this handsome volume. Its gay attire, its red and green and white, loudly proclaims its individuality. Like all things Hungarian, it rejoices in the national colours; and, like most things and people Hungarian, it is attractive to look at, and pleasant to make closer acquaintance with. Though written in pure and flowing English, its phraseology has just the touch of quaintly combined formality and childlike simplicity requisite to bring it into harmonious accord with the Hungarian character, of which the author is evidently as first-rate an exponent as he is a typical representative. Without entering upon any regular history of the kingdom of St. Stephen, he mentions, in a few pregnant sentences, all the momentous events during its thousand years' existence, from its mythic beginning under the rule of Árpád, up to the date of its present prosperous condition under the 'noble, wise, and beneficent' Francis Josef. The well-limned picture of Hungary of to-day leaves nothing to be desired. It is charming in its detailed description of the ordinary and holiday life of this strangely primitive-minded people, who, while cultivating their intellect more highly than most of their neighbours, and amassing riches quite as successfully as they, seem to enjoy life more than anyone else, to laugh, and dance, and delight in exercising unbounded hospitality in a manner at once beautifully patriarchal and provokingly inimitable. A most amusing account is given of local customs peculiar to every district, each of which varies in habitude, dress, and, until recently, in language and constitution of Government. The merry doings at betrothals, weddings, christenings, and annual feast-days are dwelt upon with a loving intensity that bears out the truth of Mr. Felbermann's assertion that 'the sweetest recollections are those of your childhood.'"

ARMY AND NAVY GAZETTE, July 23, 1892.

"This is a pleasant book upon a subject concerning which many people know very little. If the historian and the statistician gain little from it, the tourist and general reader will find it both entertaining and informing. A hundred pages are devoted to a sketch of Magyar history, the rule of the Hapsburgs, and the Hungarian War

of Independence, 1848-49, and about 300 more to a description of the country and its people. Rural and town life, social conditions, manners and customs, folk-lore, Magyar music, dances and festivities, agriculture, roads, industries—all these and many more subjects are treated by the author in simple and pleasant fashion as he goes along. The illustrations are many and of varied merit. There is an excellent map.”

PUBLIC OPINION, June 17, 1892.

“Is a well-bound volume with correspondingly remarkable contents. Mr. Louis Felbermann has written a very clear and concise history of Hungary and its people, a history which will improve the acquaintance at present existing in this country of that place and its inhabitants. The actual history of Hungary is rather too meagrely related owing, no doubt, to the exigencies of space; but the descriptions of the manners and customs of the country are exhaustive. With Mr. Felbermann as our guide we pass through many of the principal towns in Hungary and learn their characteristics. Chapters are inserted containing statistics as to exports, imports, finances, &c. The illustrations are useful as explanatory of the text, whilst the inclusion of some Hungarian songs (in English prose), with the music, makes the volume a complete and entertaining history of Hungary.”

THE FIELD, July 2, 1892.

“Mr. Felbermann commences his book with an interesting discussion on the theories of Professors Vámbéry and Hunfalvy. The latter gentleman maintains that the Magyars belong to the Finn-Ugor branch of the Ural-Altai family, and discredits the idea that they are related to the Huns, whose origin is not known; while Professor Vámbéry holds that the Magyars are of Turki-Tartar origin, intermixed with the Finn-Ugor branch of the Ural-Altai family. The latter is the most popular theory in Hungary, and that to which the author appears to lean. In the four following chapters Mr. Felbermann gives a summary of the principal events in the history of Hungary, commencing with Álmos, who, in the ninth century, led the Magyars from Asia towards Hungary, and ending with the coronation of the Emperor and Empress at Buda, in 1868. The remaining portion of the book contains descriptions of different divisions of Hungary, and the quaint customs and festivities of the peasantry. These latter are extremely entertaining, and will doubtless prove the most attractive portion of the book to many readers. The illustrations are numerous and well chosen. The map given at the end of the book is worthy of special commendation, it having been prepared by Dr. John Jankó, secretary of the Hungarian Geographical Society, than whom no more competent person could have been selected for the work.”

THE QUEEN, August 13, 1892.

“Considering the important part that Hungary has played in the history of Europe, it is hardly necessary to say that a description of that country and its people is a most interesting subject.

In an opening chapter Mr. Felbermann furnishes some information on the origin of the Hungarians, founded on the national traditions, and, from the fact that the ancient Hungarian language contained many appellations which were not known to the inhabitants of the north-east of Europe, proves that the Magyars came from Central Asia. The author next proceeds to give an highly interesting summary of the principal events of Hungarian history, and, in turn, speaks of the Árpád, Anjou, and Hapsburg Dynasties, dealing at some length with the war of independence (1848-49). The remaining portion of the book contains well-written descriptions of the different divisions of the country and its inhabitants, and, though not intended as a guide book, gives just the sort of information that will be useful to persons visiting the country. Specially interesting is the account of the quaint customs of the people, many of which appear to have been handed down from the days when Christianity was first introduced among them. Numerous full-page illustrations are given, and the book is furnished with a copious index and an excellent map."

COURT JOURNAL, July 16, 1892.

"There is always an atmosphere of romance about Hungarian life and character; and the volume called 'Hungary and its People,' by Louis Felbermann, will be found full of interesting information about this fascinating country and its picturesque people. The author evidently knows his subject *au fond*, and deals in the most interesting fashion not only with the history of the land and the nation, but also with the domestic life and customs of the people. Thus he has dealt with material which makes his volume both valuable to the student and interesting to the general reader, and a large number of capital illustrations of Hungarian scenes and characters make the work very complete and entertaining."

CHRISTIAN AGE, July 16, 1892.

"No inconsiderable literary skill is here combined with a great capacity for the tedious drudgery of research, and Mr. Felbermann may rightly be congratulated on the singularly entertaining and valuable volume he has produced. He carefully traces the origin of the Hungarians, leads the reader step by step through the troublous times of the Árpád, Anjou, and Hapsburg Dynasties, and then unfolds the successive stages of Hungary's desperate struggle to be free, the issue of which was the reconciliation between Austria and Hungary. In this great War of Independence the reader who can carry his memory back to those stirring events wherein Louis Kossuth—a name not unknown in this country—shone out pre-eminently will take special interest. Mr. Felbermann's descriptions of the principal towns are particularly attractive, and his pictures of rural life, peasant customs and festivities are admirably painted. He shows us his country—for he is a native of Hungary—from all points of view,

and touches on everything of importance. The musical reader will be glad to have the musical score of several national songs, to which are subjoined English translations of the words. Numerous illustrations still further enhance the value of the book."

THE GUARDIAN, August 3, 1892.

"*Extra Hungariam non est vita*—for good Magyars, among whom Mr. Louis Felbermann would not easily be outdone for intensity of patriotic sentiment. A longing to write in praise of his beautiful country seems to have been tempered in this excellent citizen by diffidence as to his powers; hence his decision to prepare a treasury of encomia from the best authorities. We do not mean that 'Hungary and its People' (Griffith and Farran) is a bare compilation, though Mr. Felbermann hardly claims higher literary rank for his work. The borrowed lore is neatly put together and assimilated, we should judge, with a good deal of useful matter from the compiler's personal knowledge; indeed, he frankly refrains from treating of the Slavonic 'fringe' (as Lord Salisbury might say) for the honest reason that he knows little about it. Otherwise we have here as 'all-round' an account of Hungary and her dependencies as can fairly be given in the compass of less than 400 pages of pleasantly large print. Over a fourth of the space is occupied with history of the 'popular' sort, from Nimrod, who begat Hunyar and Magyar, to Francis Joseph, 'the Most Noble and Wisest of Rulers.' The remainder of the volume is chiefly descriptive—of scenery, of local customs and festivities, all lightly touched, yet so as to bring out a host of curious and little-known facts. Statistics of agriculture and commerce are not wanting, nor a sketch of the Constitution, nor short sections on literature and art. The scores of several national songs, with translations of the words, accompany some interesting remarks on Hungarian music. A map, numerous illustrations, and the ever-desirable index are likewise provided."

FINANCIAL STANDARD, June 11, 1892.

"Truly patriotic, without the fanatic prejudices of patriotism, this work will command much repute for its author, and give the reading public much pleasure whilst drinking in a knowledge of the ancestry, manners, methods, hopes and aspirations of what is undoubtedly one of the world's finest peoples. Our author is not so much a historian as a tale-teller—a national tale-teller. He marks and treasures up the most minute of incidents and facts that obtain in the life of a nation until at a given moment he is able to disburse them amongst his auditory in a garb that rather adorns than covers their truth and reliability. His 'Hungary and its People' is not a history; it is a bright and entrancing legend woven out of fact and figure of both ancient and modern type. For this reason, therefore, it will arrest, please, and instruct when the older histories of Hungary have ceased to

be read. The illustrations accompanying the volume are also well done, and add greatly to the graphieness of the reading matter."

CHRISTIAN LEADER, July 21, 1892.

"The average 'well-informed person' knows less about Hungary than any other country in Europe. It would be an interesting comparison to make to note down on a slip of paper before beginning the perusal of this excellent book all that we *think that we know* about Hungary and its people, and compare it with what Mr. Felbermann tells us in these fascinating pages. He is full of information as to the great Carpathian mountains to the north, with their high Alpine health resorts just rising into note, and the wonderful picturesqueness of the snow-capped and jagged ridges which stand around them. Mrs. Norman has told us of the advantages and disadvantages of travel among these mountains; but Mr. Felbermann takes us chiefly into the real heart of Hungary, and tells of that great plain—that ocean of fertility and peaceful content, in which the spires of the churches stand up above the level horizon like ships."

CITY PRESS, August 3, 1892.

"Mr. Louis Felbermann is deserving of the warm gratitude of his fellow-countrymen for the service he has rendered by presenting to the English public in a popular form a succinct sketch of the rise and progress of the Hungarian nation. The work is, necessarily, a sketch, seeing that in the compass of one volume—and that a by no means bulky one—it is of course altogether impossible to deal at any great length or in an exhaustive manner with the story which the historian has to tell. An exhaustive work would possibly have proved somewhat unenterprising to the majority of the reading public. The present volume, however, is bright and readable from first to last, the narrative running on with a smoothness that serves to engage the attention and interest of the reader throughout. Naturally, the book is written in an enthusiastic strain, the author seeking to instil into the hearts of his readers some at least of the warmth that he feels regarding the rise of his Fatherland. The historical chapters, which, considering the limited space at disposal, are unusually full and exhaustive, will possess perhaps for not a few scarcely so much interest as the pages in which our author deals with the Hungary of to-day, and describes with graphic force the customs and amusements of those whom he claims as countrymen. The interest of the volume is sensibly enhanced by the illustrations, which very materially assist the reader who does not enjoy the advantage of being personally acquainted with the country which is thus described. The highest compliment we can perhaps pay to the author is to declare—and we do so with the utmost confidence—that the volume is calculated to interest and instruct all who read its pages."

NEWS OF THE WORLD, July 3, 1892.

“A book on Hungary has quite a unique interest and value for the English-reading people. Now, for the first time, they may fully know what manner of men they are who make, and have made, this fascinating and most attractive nation. The first five chapters give a lucid history of the origin and growth of the people; telling of their heroic wars for freedom, which have ended in peace, prosperity, and independence, under the popular rule of Francis Joseph I., apostolic King of Hungary and Emperor of Austria. We have next a chapter on Budapest, its capital, one of the most beautiful cities of the world, with its fine boulevards, terraces, and gardens. The bright, varied life of its citizens embraces so many strange nationalities that it suggests an endless carnival. The rest of the book is devoted to a life-like picture of this vast land of corn, fruits, flowers, and vineyards, and many flocks and herds. The manners and customs of the simple peasantry and dwellers in towns and villages are fully set forth in detail, so that the picture lives and breathes. I showed the book to a young Hungarian, now a student in London. ‘The book,’ he said, ‘is a true history from first to last. It does full justice to our country. Our people will be proud of it. While I read it I feel I am back in my own beautiful home. I am glad that the English may now be able to know us just as we are.’ I, too, must express my pleasure at becoming acquainted with a people full of poetry and gifted with a subtle wit and wisdom all their own. It is high time that the educated Englishman was no longer left in the dark respecting a people so endowed with originality and artistic gifts.”

SCOTSMAN, June 6, 1892.

“Hungary and the Hungarians are less known among us than perhaps any other country and people in Europe. This is both a pity and a loss; for both the land and the nation are full of interest and of charm. Mr. Felbermann’s ‘Hungary and its People’ should help to take from us this reproach. It is written by a patriotic and capable Magyar, who knows as well as loves his Hungary. He has gone to the best sources for the information he gives concerning the scenery and manners, the history, the arts and industries, the material resources and political organizations of his native country. The great plain of the Alföld and the picturesque slopes of the Carpathians, town and peasant life, the special features of Transylvania and the Banat, as well as of the provinces of Hungary proper, have their full share of notice from Mr. Felbermann’s pen. It ought to be a further inducement to read up Hungary, and to visit it and become acquainted with its gallant, hospitable, and high-spirited people, that, as the author says, ‘the English are special favourites of the Magyars, because the Hungarian is as liberal-minded as the Englishman, and, like all Britons, he is a fine rider, good sportsman, and, above all, is always ready to acknowledge the kind hospitality shown by the English to the Hungarian refugees of 1849.’ The book is well illustrated.”

DUNDEE ADVERTISER, July 18, 1892.

“Louis Felbermann describes ‘Hungary and its People’ in glowing language transfused with patriotic spirit. Himself a Hungarian imbued with a deep love of his country, and thoroughly acquainted with the scenery, the history, and the social life of his native land, he has done much to make the place and the people known here by the book which he has carefully prepared. He traces the development of the Hungarians from the earliest period of recorded history, reviewing various theories that have been advanced regarding their origin. His own opinion is that they came originally from Central Asia, and are the direct representatives of the Huns. Mr. Felbermann gives an intelligible summary of Hungarian history from the ninth century to the present day, passing rapidly in review the dynasties of Árpád, Anjou, and Hapsburg, and explaining clearly the existing friendly relationship between Hungary and the King, Francis Joseph, who also happens to be Emperor of Austria. The remainder of this interesting volume is devoted to descriptions of the manners and customs of the natives of different parts of Hungary, their modes of life, the resources of the country, its political condition, and its commercial prospects. The writer is never didactic or *doctrinaire* in his theories, but states the facts in a lively and very fluent style, almost conversational in character. The book may have the effect of directing many tourists in search of new fields to conquer towards the ancient kingdom of the Magyars.”

GLASGOW HERALD, June 21, 1892.

“To say that Hungary is the most interesting of European countries because it is the least European might appear to be one of those cheap paradoxes which furnish the stock-in-trade of such would-be epigrammatists as Mr. Oscar Wilde. Nevertheless, the fact that a nation purely Asiatic in its origin, and speaking a language devoid of all Aryan affinities, should have become completely Europeanised in all its characteristics is one of the most remarkable testimonies to the transforming influence of Christianity that history affords. The theory of Mr. Carlyle, that religion is by far the most important factor in the formation of the character of a people, receives its most convincing illustration in the absorption of Hungary into the European family, and those who would fain find the key to the psychology of a nation in its ethnical attributes, must encounter in the Magyar a serious stumbling-block to their doctrines. Mr. Felbermann’s book, however, is in no way occupied with such abstruse considerations as these. His intention is merely to provide the tourist with a readable account of the country under all its different material aspects. Those who contemplate a visit to the land of the Danube and the Carpathians will find in his volume all the general information they can desire, conveyed in a fashion which is entirely free from the arid and mechanical manner of the Baedeker. The author’s admiration for everything Hungarian seems rather unqualified, and due allowance must be made for what is presumably patriotism. A summary of

the history of the country is given, and its various cities are graphically described. The curiously-contrasted nationalities which constitute its population are dealt with at considerable length, and their different idiosyncrasies sympathetically treated. The author is specially enthusiastic in regard to the scenery of the Alföld Plain, and the charms of the Carpathians are also eloquently set forth. It is unfortunate that so little should be known in Great Britain of a land which is undoubtedly full of natural beauty and historical interest, and anything which contributes to the removal of our ignorance must be reckoned of value."

NORTH BRITISH DAILY MAIL, June 20, 1892.

"Comes out seasonably, now that the Hungarians have been celebrating the twenty-fifth anniversary of the legislative independence. Mr. Felbermann's book is practically a guide to the 'Land of Five Rivers,' beginning with an admirable summary of the rise and history of the Maygars, and ending with an account of the museums and art collections at picturesque Budapest. The Hungarians, who are one of the happiest and most prosperous peoples of the world, and whose dual monarchy, with its well-disciplined army, is one of the chief peacemakers of Europe, claim descent from Japhet. Maygar, one of Nimrod's sons, having married Dula of the Olans, and so becoming in course of time the father of the people who bear his name to-day. The book is replete with varied information on the scenery, manners, customs, and costumes of Hungary, and the seven nationalities that go to make up the nation—the Magyars, Germans, Slovacks, Roumanians, Croat Serbs, Ruthenes, and Czigany's. It is also well got up and beautifully illustrated."

LIVERPOOL MERCURY, June 15, 1892.

"Full of useful information for both traveller and student, but more especially suited to the former's requirements—his difficulties being anticipated in a very happy manner; history, politics, geography, and popular customs and characteristics being detailed in a very interesting way—the many excellent engravings still further increasing the reader's enjoyment."

NOTTINGHAM GUARDIAN, August 29, 1892.

"So little, comparatively speaking, is known about some parts of Hungary that we welcome Mr. Louis Felbermann's book as being calculated to afford in a pleasant fashion a distinct addition to the general knowledge of the country and its inhabitants. In legendary lore Hungary is singularly rich, and the glimpses we are permitted to have of the customs which gather round these mythical tales are suggestive and most entertaining. The volume might almost be made to serve the purposes of a guide book, and in addition to the primary matter, with excellent illustrations, which it contains, a good map and appendices furnish information as to the growing wealth of the empire and the nature and extent of its educational institutions."

MANCHESTER GUARDIAN, July 5, 1892.

“The enthusiasm with which Mr. Felbermann writes could not be exceeded. Hungary and its people—or at least, among its people, the true Magyars—are alike delightful; their history, of which a brief sketch is given, is glorious. As for the country, if we leave out of account some 350 square miles of sandy desert, it is everywhere charming. Its charms, of course, differ widely in different regions, but they are all thoroughly appreciated by our author, and all capitally pourtrayed by him either in his own words or in quotations well worth making. In the course of an imaginary tour through the greater part of the territory of the Hungarian Crown Mr. Felbermann takes the opportunity to give an account of the various elements of the population, as to their character, manners and customs, industries, dress, etc., all in a very entertaining style; and a description of the typical cities, towns, and villages, as well as the principal watering-places. These last receive special attention, and the account given of some of them is so attractive that we believe those who are meditating an extended holiday might find great advantage in consulting this book before making up their minds as to their destination. In other ways also the book is an important addition to our sources of information about the country with which it deals. The industries, resources, and commerce of the country are pretty fully treated of in the text or the appendix. The only thing we miss is a more precise account of the mineral industries. On the general trustworthiness of the book we would not throw any doubt. Indeed its value in this regard is enhanced by the fact that the author confines himself almost solely to those parts of the country of which he has some personal knowledge.”

LEEDS MERCURY, June 13, 1892.

“The impressive scene last week, when the Emperor Francis Joseph in his capacity of ‘Apostolic King of Hungary’ received a magnificent ovation from his Magyar subjects, lends special interest to ‘Hungary and its People’—an exceptionally well-informed and picturesque account of an attractive country and a valiant race. The book is written by a cultured Hungarian, and at every turn of the graceful narrative the reader is made to feel that the writer is speaking from close observation and personal knowledge. In dealing with the historical aspects of his subject, as well as in describing the literature, art, song, legends, and romance which have grown around the national life and become characteristic of it, M. Felbermann wisely avails himself of information derived from Maurice Jókai, Arminius Vámbery, Alexander Petőfi, and other authorities. Quaint and often droll are the stories which are related in these pages in illustration of the manners and customs of the more sequestered and unvisited parts of Hungary, and altogether the book gives a vivid—some people will doubtless say a too highly coloured—picture of a phase of life which both in work and play is curiously unlike that of modern England. Although essentially popular in scope, and rather slight in parts, this volume—which is dedicated to the

Countess Deym, and contains by way of frontispiece a capital portrait of the Emperor—may fairly be described as superior to the majority of books of the kind.”

WARRINGTON GUARDIAN, June 18, 1892.

“A history of Hungary, with an account of the origin, development, and present condition of its people, comes at a peculiarly opportune moment. The visit of the Emperor Francis Joseph, the Apostolic King of Hungary, to Budapest, amid the general rejoicing of his brave and loyal people, has done something to stimulate interest in a land always noted for its hardy and independent inhabitants. Most people have some favourite theory as to their origin, and are not to be grumbled at on that account. The life of nations, like that of most individuals, is prosaic enough in itself, and it is a relief to indulge in a bit of romance in tracing it to its source. The Hungarians have a very pretty legend to account for genesis. Like other stories of a similar nature, it has been handed down from father to son through long generations, no doubt gaining in picturesqueness by the process, if not in truth. It is as follows. [Quotation extending to over a half column.] The book is extremely pleasant reading. It is written in a perfectly frank and straightforward strain, and though the author is a Hungarian, as the writer of such a book should be, there is an absence of Chauvinism about it that adds to its charm. The illustrations, which are numerous and well executed, serve to enhance the value of the text, and there is an excellent map. Altogether, this is a book of which the author and his fellow countrymen have reason to be proud, and we commend it to students for facts no less than to general readers for profitable entertainment.”

NAVAL AND MILITARY RECORD, August 4, 1892.

“Hungary is a country where the tourist is not apt to penetrate, and which is still very remote from us in manners and dress. For readers who have this general interest in it nothing could be better adapted than Professor Felbermann’s book, which begins with a brief and clear relation of the history of the Hungarian people, diversified with some of their own picturesque traditions and legends, and goes on to give detailed accounts of the manners and customs of the peasantry. . . . The book is enriched with some good illustrations of peasant life and manners, and with characteristic specimens of Hungarian music and song.”

YORKSHIRE POST, July 20, 1892.

“. . . The most interesting parts deal with the country, its characteristics, and the life of the people, or more especially the local customs. Some statistics appended to the volume are useful, and the whole book is informing. There is, we believe, a place for it to fill. . . .”

MANCHESTER COURIER, July 23, 1892.

“To tourists visiting Hungary—‘the country as beautiful as the promised land of Canaan’—this work will be of great value, but it is rather too bulky to be used as a guide book when on tour. Nevertheless it ought to be read before visiting Hungary, and afterwards also, for it gives a concise account of the history of Hungary and a graphic and pleasing description of the people and their customs. But it would be unjust to regard this work as essentially a guide-book. Since the reading public generally take a lively interest in everything connected with the history and people of a foreign country we can recommend no better work of its kind that would serve to make the English reader acquainted with a country he has not visited. Briefly the origin of the Hungarians is touched upon. Some legendary and traditional versions of the origin of the Hungarians are then given, followed, in the second chapter, by a summary of the events in the thousand years covered by Hungarian history. A very able account of the Hungarian War of Independence concludes the brightly written history, and then the author deals, we think fairly and impartially, with the people. Several chapters are also devoted to describing the country and the chief places of interest. The author has written enthusiastically of his country and people, but this has not led him into errors of judgment. He has endeavoured to make the reader more familiar with his country, and those who read the book will feel that he has attained his object.”

MANCHESTER EXAMINER, July 20, 1892.

“‘Hungary and its People,’ by Louis Felbermann (himself a Hungarian), is a most entertaining book. After sketching the history of the country, the author describes the people and their manners and customs, and dwells with pardonable pride on the natural beauty of the land of his birth. Finally, he devotes some chapters to the industries and commerce, the finances, education, literature, art, and science, and other subjects. To the traveller who has visited the country, or to anyone who contemplates visiting it, this book must possess special interest. It contains a vast amount of information which will be of service to the intending tourist, and which he will not find in guide books.”

WESTERN MORNING NEWS, August 2, 1892.

“Hungary is a country where the tourist is not apt to penetrate, and which is still very remote from us in manners and dress. For readers who have this general interest in it nothing could be better adapted than Mr. Felbermann’s book, which begins with a brief and clear relation of the history of the Hungarian people, diversified with some of their own picturesque traditions and legends, and goes on to give detailed accounts of the manners and customs of the peasantry. There are also some interesting chapters devoted to the practical affairs of the country and to its mercantile and financial progress since the settlement of 1867.

The book is enriched with some good illustrations of peasant life and manners, and with characteristic specimens of Hungarian music and song.”

ALLGEMEINE CORRESPONDENZ, June 10 1892.

“So reich die englische Literatur an vortrefflichen Schriften über die Türkei ist, so spärlich sind gute, populäre Werke über Ungarn. Den meisten Engländern ist das Land der Magyaren eine völlige *terra incognita*. Es ist deshalb in der That ein Verdienst, wenn Herr Louis Felbermann, selbst ein geborener Ungar, es unternommen hat, die Lücke auszufüllen und dem englischen Publikum ein frisch und volksthümlich geschriebenes Buch zu liefern, welches den Leser mit Allem, was ihn über das merkwürdige Land und das uralte Volk orientiren kann, bekannt macht. Herr Felbermann leitet sein Werk mit einem kurzen Ueberblick über die Geschichte Ungarns ein und schildert darauf die verschiedenen Volksstämme, welche Ungarn bewohnen. Das ethnographische Moment tritt besonders in den Vordergrund. Leben und Treiben, Sitten und Gebräuche werden in anschaulicher und fesselnder Weise beschrieben. Selbst die Melodien der ungarischen Volkslieder sind gegeben und einige Perlen der magyarischen Poesie hat der Verfasser in wohlgelungener Uebersetzung seinem Buche einverleibt. Die Städteschilderungen sind kurz und knapp und dem Zweck angemessen. Eine Reihe von gelungenen Illustrationen stellen namentlich die Volkstypen dar. Vor dem Titelblatt befindet sich das Bild des Königs Franz Joseph. Die statistischen Beilagen über ungarischen Handel, Industrie, Landwirtschaft u. s. w. bilden eine werthvolle Beigabe. Das Werk ist der Gräfin Deym, der Gemahlin des österreichisch-ungarischen Botschafters am Hofe von St. James, gewidmet. Wir zweifeln nicht, dass das Felbermann'sche Buch viele Engländer veranlassen wird, das merkwürdige Land an der Theiss und an den Karpathen zu besuchen.”

LONDONER ZEITUNG, June 18, 1892.

“In diesem mit vielem Fleiss geschriebenen Werke bietet der Verfasser dem englisch-sprechenden Publicum in gedrängter Kürze eine Geschichte Ungarns und des ungarischen Volkes von seinem Ursprunge bis auf die Jetztzeit dar, wobei er in dem einleitenden Capitel Sage und Geschichte sehr geschickt zu verbinden versteht und sich so von vornherein das Interesse des Lesers sichert. Die drei folgenden Capitel umfassen die Geschichte Ungarns unter der Arpad-Dynastie, der Anjou-Dynastie und der Habsburg-Dynastie — eine Geschichte fast unaufhörlicher Kämpfe mit inneren und äusseren Feinden, mit Hunnen und Türken, Polen und Böhmen, Deutschen und Franzosen, Kämpfe, welche das Land mit Blut überschwemmten ein tapferes, arbeitsames Volk Jahrhunderte lang in Abhängigkeit und Elend erhielten und jeden Fortschritt verhinderten, die aber schliesslich stets mit dem Siege des Volkes endeten, das trotz aller Schwierigkeiten seine Nationalität und Unabhängigkeit

behauptete und noch heute—wenn auch politisch mit Oesterreich vereinigt—als selbstständige Nation dasteht. Im 5. Capitel findet sich eine kurze Schilderung des ungarischen Unabhängigkeitskampfes unter Kossuth, der in Blut erstickt wurde, aber den Geist der Ungarn derart geweckt hatte, dass seine Staatsmänner nicht eher ruhten, bis der Ausgleich von 1867 dem Lande die ersehnte nationale Unabhängigkeit brachte, die es bis heute noch bewahrt hat und immer mehr und mehr befestigt.—Interessant wie der historische Theil des Werkes auch ist, so bieten doch die diesen Capiteln folgenden Schilderungen von Land und Leuten für die Mehrzahl der Leser wohl ein grösseres Interesse dar, denn während die Geschichte Ungarns den meisten so ziemlich bekannt ist, wissen sie von den Sitten und Gebräuchen des Landes doch gewöhnlich nur sehr wenig, und gerade hier ist es, wo der Verfasser—ein geborener Ungar—seine auf eigene Anschauung beruhende genaue Kenntniss des Landes verwerthet und so eine Beschreibung von Land und Leuten giebt, die eben so belehrend als unterhaltend ist. Zunächst macht er uns mit Pressburg, der alten, und dann mit Buda-Pest, der neuen Hauptstadt Ungarns bekannt, dann beschreibt er die Pusztas und ihre Bewohner, schildert deren Städte und Dörfer, führt uns in die Hütten und Bauernhöfe, in die Schänken und Versammlungsplätze der Söhne der Pussta ein, macht uns mit deren Sitten und Gebräuchen, ihrem öffentlichen und Familienleben bekannt, lehrt uns ihre Volkslieder und Nationaltänze, führt uns in ihre Spinnstuben ein, beschreibt ihre Brautwerbungen, Hochzeiten, Kindtaufen und Beerdigungen, schildert uns ihre grosse Gastfreundlichkeit, ihre Vaterlandsliebe, ihren Fleiss und ihre durchgängige Wohlhabenheit, führt uns bei den prachtliebenden, lebenslustigen Magnaten ein, beschreibt ihre kostbaren Nationalcostüme, ihre schönen Pferde und reichen Schafbestände—kurz, macht uns mit Land und Leuten genau bekannt und lehrt uns beide lieb zu gewinnen. In ähnlicher Weise macht uns der Verfasser auch mit den Sitten und Gebräuchen der Bewohner der Carpathen, von Siebenbürgen und des Banats bekannt, schildert die Landwirthschaft, die Viehzucht, Handel und Gewerbe, die Verkehrsmittel zu Wasser und zu Lande, den politischen Zustand Ungarns, sein Unterrichtswesen, seine Sprache und seine Literatur, Kunst und Wissenschaft in Buda-Pest, &c., &c.—kurz, bietet den Lesern über Land und Leute eine Fülle von Information, wie man sie selbst in weit umfangreicheren Werken nur selten findet. Dabei ist die Schilderung eine lebendige und wird durch die zahlreichen Illustrationen das Interesse des Werkes noch erhöht, das allen denen, die das schöne Land und seine Bewohner näher kennen zu lernen wünschen, mit gutem Gewissen empfohlen werden kann.”

Opinions of the Hungarian Press.

THE PESTER LLOYD,

The world-renowned Hungarian semi-official organ, in its issue of July the 28th, after dealing with the work at considerable length, says as follows:—

“ At the appearance of a new work on our country which we get to read from a foreign source we get already a sort of shudder before perusing its contents, for fear that it may contain those extraordinary statements that we are already so well accustomed to read on Hungary. It is true that for the last fifty years very little was done on our part to acquaint Europe about the real state of Hungary, and if something of the kind was published it was more in the nature of an *in politics*. Whilst to the numerous false statements that are being made about Hungary we only reply to with a smile. Amongst those who spread false statements about Hungary and its people are not only those professional liars *à la* Tissot, but even the more serious kind of people and those who already profess sympathies for Hungary are doing the same. Some of the Frenchmen to whom we have accorded an enthusiastic reception on the occasion of their visit to our country during the Exhibition of 1888, have rendered us great services, and all of us still pleasantly remember the excellent accounts given on Hungary by Claretie, Blavet, etc. The late Philarète Chasles, Professor of the Collège of France, has already rendered similar services. . . . It is strange that England had not its share in this respect. True, some English tourists have already, at different times, published their impressions about Hungary, but as a whole we did not exist in the eyes of the British nation. The English people who, so to say, exploited the whole world and the entire portion of Eastern Europe in a thorough and impartial manner, have, with some exceptions, left Hungary outside the pale, and it is only recently that the interest for Hungary and its people has been augmented, as is proved by the great English work that has just appeared under the title of ‘Hungary and its People.’ The author of this work, Mr. Louis Felbermann, a countryman of ours, presents with this book not merely a handbook of travel, but a real scientific work, which, in spite of its fluent style, suitable to the character of a book on travel, and in spite of its practical and handy arrangement so well suited for a work on travel, has also a most essential literary value. In the first five chapters, after an introduction on the origin of the Hungarians, the author gives an account of the history of Hungary in a most clear and precise manner. Then follows the most interesting and valuable portion

of the work, viz. seven big chapters in which Mr. Felbermann (aided by several young Hungarian scholars) gives in the form of a book on travel a most complete picture about the general state and the ethnographical position of Hungary, from which the reader will learn all our peculiarities and irregularities; but will also gain the impression that here a serious thinking and industrious people is hard at work contributing its share to the great international work in the interest of the world's progress. A most successful completion of this picture is offered in the last two chapters, in which the most important data about Hungarian agriculture and the political status are contained. *The author has undoubtedly rendered a real service to our country with this work, for the same will not only correct the numerous wrong statements that were made about Hungary, but it will also be the means to gain us numerous new friends and sympathisers in England.*"

THE EGYETÉRTÉS

(The leading Hungarian paper) in dealing with the work at a good length, says as follows:—

"Mr. Louis Felbermann, a writer of Hungarian origin, in a work of 390 pages on Hungary, describes in an unprejudiced manner the country and its people. The work is free from all the great blunders and mistakes that the foreign authors are apt to make when writing of Hungary. Mr. Felbermann gives an account of the History as well as a description of the country and the costumes of the people. The foreign reader will find 'Hungary and its People' a trustworthy guide as to the past and present position of Hungary. The author made use of good sources and wrote his work with great ardour, and we believe that it will do away with all the wrong impressions and statements on Hungary and that it will be the means to further the knowledge of our country and its people. Mr. Felbermann commences his description with the origin of the Hungarians, then he deals with the history, and gives a lengthy, true, and glorifying account of the Hungarian War of Independence of 1848-49, and the Compromise between Austria and Hungary. Then follows a description of Budapest . . . life in the Hungarian Lowlands, a description of the peasants and their mode of life, their fêtes, and costumes, giving also an account of Southern Hungary, Transsylvania, and Upper Hungary. The book gives also a detailed account of Hungarian agriculture, and the political and literary status of the country. The text is adorned by numerous excellent illustrations and contains also a good map."

THE NEUES PESTER JOURNAL

(The *Daily Telegraph* of Hungary), in its issue of July the 8th, says as follows:—

"It is with pleasure that we mention here the splendid work which our countryman, Mr. Louis Felbermann, has just written, under the title of 'Hungary and its People,' published by the

great London publishing firm, Griffith Farran & Co. The author, after giving a detailed summary of the history of Hungary, describes in 400 pages Hungary and its people, its political institutions, the agriculture and general status of the country; and treats more specially and very agreeably of the customs and manners of the various tribes inhabiting our country. Mr. Felbermann has been supported by the leading Hungarian ethnographic writers, and he has succeeded in giving a complete and true picture of Hungary of to-day. Some twenty-five life-like illustrations enhance the value of the work, the splendid get-up of which might create the envy of many Hungarian writers. *This work will no doubt bring our country many new friends, of which we can never have too many.*"

THE FÖVÁROSI LAPOK, July 7, writes as follows:—

"We have before us Mr. Louis Felbermann's (a countryman of ours) work on 'Hungary and its People,' extending to 390 pages. The work will agreeably surprise every Hungarian who will read the same, for it offers in every respect a most true and detailed account on Hungary, written in a very pleasing style. Mr. Felbermann commences his description with the origin of the Hungarians, then follows the history of Hungary, giving a detailed account of the Hungarian War of Independence and the Compromise between Austria and Hungary. He speaks in very glorifying terms about the War of Independence in 1848-49. The historical portion of the work is varied and followed by a description of the present state of Hungary. The author speaks in high terms of Budapest, and finds the social life very pleasant there, and makes special mention of the friendly feeling existing there towards the English people. Then follows a description of the Hungarian Lowlands and the customs and manners and fêtes of the people inhabiting the same. These occupy the greater portion of the work, but there is, however, plenty of available space reserved for describing the southern part of Hungary, Transylvania, and Upper Hungary. In conclusion, the work gives a detailed account of the agriculture, the political status, and the literature of the country. The text is adorned by numerous successful illustrations taken from nature, and there is also a good map. *Mr. Felbermann has rendered a real service to our country by writing this trustworthy account of 'Hungary and its People.'*"

MAGYAR HIRLAP, June 30, 1892.

"Mr. Felbermann's book, entitled 'Hungary and its People,' which has just been published in London, will agreeably surprise every Hungarian who will read the same. He will be glad to see that at last a person has been found who does not represent us before the stranger as a nation who are continually dancing the Csárdás. The book is agreeable and interesting reading, and gives a true and detailed picture of Hungary in every respect, commencing with the history of the country, and concluding with an account of the Hungarian princes. *This pleasing work, which is bound in*

the national colours, deserves all the more praise, as Hungarians themselves might profitably peruse its contents and learn from it a great deal about their own country. In the opening pages of the work the author deals with the origin of the Hungarians, and gives the national conditions as well as the Finn-Ugor and Turki-Tartar races, not omitting to mention the perilous voyage of the monk Julian to Asia Minor. In the second chapter the author gives the history of Hungary, that relating to the Hungarian conquest, the spread of Christianity, and the foundation of the Kingdom of St. Stephen, and follows up the Magyars through their entire history till the War of Independence, of which he speaks in praising terms, then follows a detailed and precise account of the compromise and the formation of the Dual Monarchy. After concluding the history the author turns his attention to the present position of the country. He mentions first the towns, and of course speaks in high terms of Budapest. He finds the social life there very pleasant and it pleases him that the Hungarians have a special liking for the English. But the author does not wish to dwell any longer on Budapest as he is desirous of giving a true picture of country life which he finds in the Alföld. The Alföld is described by Mr. Felbermann in most precise and glorifying terms, and he does not omit to mention any particular type. . . . *Mr. Felbermann has rendered a real service to our country in the writing of his work, and deserves our grateful acknowledgments. . . .*"

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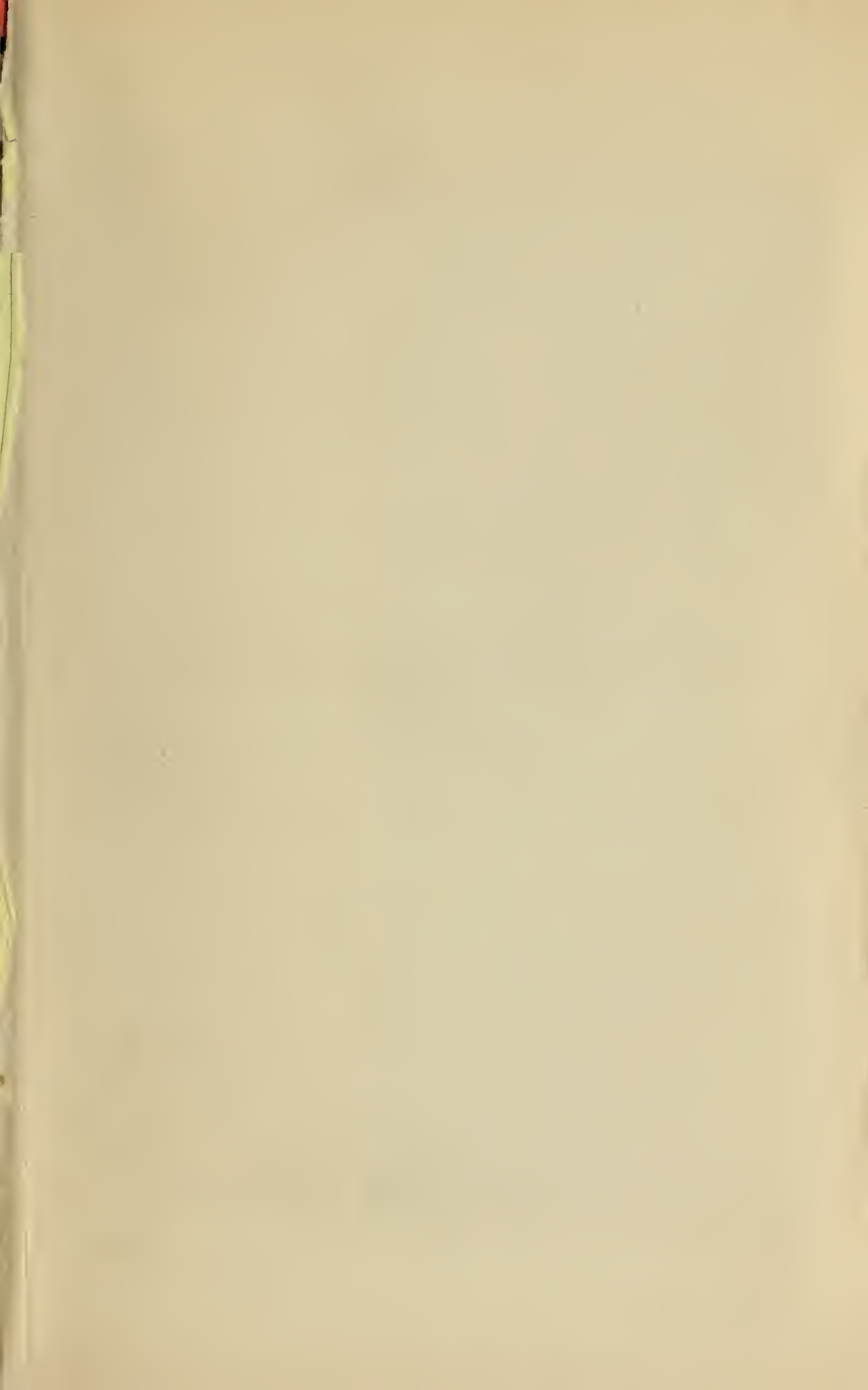
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