WOMEN OF SLAVONIA.

AUSTRIA

Austria,

CONTAINING

A DESCRIPTION

OF THE

MANNERS, CUSTOMS, CHARACTER, AND

COSTUMES OF THE PEOPLE OF THAT

EMPIRE.

ILLUSTRATED BY

Thirty-Two Coloured Engravings.

IN TWO VOLUMES.

VOL. II.

The proper study of mankind is man.—Pope.

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PART II.

CHAP. I.

HUNGARY.


The kingdom of Hungary, the superficial area of which exceeds four thou-

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sand German square miles, and which contains nearly nine millions of inhabitants, is a highly interesting country both in a geographical and a moral point of view. If the observer cannot help admiring the abundance and extraordinary variety of its natural productions, neither can he behold without astonishment the diversity of the races composing its population, and the differences which prevail in their manners, customs, and religion. The variety in costume is not less striking as we shall hereafter have occasion to show.

Civil Hungary, Croatia and Slavonia, are divided into four districts comprehending fifty-two counties.

Hungary is an hereditary but limited
monarchy, the crown of which has been held since 1527 by the house of Austria. The king possesses many important rights and prerogatives, but at the same time the rights and privileges of the Hungarian nobility also are numerous and extensive. The nobility alone are designated in the language of the state by the appellation of the Hungarian people, and they are distinguished in a peculiar manner from the nobles of all other European nations by the circumstance, that the grants of their privileges have suffered least from the changes of time, and that the characteristic features of these rights, now in the nineteenth century, approach nearer
than any to those of the nobles in the days of the crusades.

This constitution bears a nearer resemblance to our own in its earlier periods, as it regards the king, the magnats or grandees, and the deputies in diet assembled, than that of any of the northern nations: yet it differs widely from it in all that relates to the lower order of the people, whose interests have been completely overlooked, and who are still in nearly the same state of villanage that prevailed in most parts of Europe during the feudal ages.

The country in general is parcelled out among the magnats, some of whom possess estates of immense extent. In
considering a Hungarian property, says Dr. Bright, we must figure to ourselves a landed proprietor possessing ten, twenty or forty estates, distributed in different parts of the kingdom, reckoning his acres by hundreds of thousands, and the peasants upon his estates by numbers almost as great; we must remember that all this extent of land is cultivated, not by farmers, but by his own stewards and officers, who have not only to attend to the agricultural management of the land, but to direct to a certain extent the administration of justice among the people; we must farther bear in mind, that perhaps one-third of this extensive territory consists of the deepest forests, affording a retreat and
shelter not only to beasts of prey, but to many lawless and desperate characters, who often defy for a great length of time the vigilance of the police—we shall then have some faint conception of the situation and duties of a Hungarian magnat.

The same writer, in his interesting *Travels in Hungary*, describes the singular manner in which land is possessed and distributed in this country. No man can possess land who is not a noble of Hungary: but as all the family of a nobleman are also noble, it is calculated that one out of every twenty-one individuals in the nation is of this class. The lands descend either entire to the eldest son, or are equally divided among the
sons, or in some cases among the children of both sexes: so that many of the nobles become by these divisions extremely poor, and are obliged to discharge all the duties of the meanest peasant. If any of these nobles wish to sell an estate to a stranger, however high in rank, even to a noble of the Austrian empire, application must first be made to the surrounding proprietors to learn whether they wish to purchase at the stipulated price. If they decline, a stranger may purchase it for a period of thirty years, at the end of which time any branch of the family which sold it, however distantly related, may oblige the stranger to surrender his bargain. This system is carried so far, that in
many cases though the purchaser be a Hungarian noble, the family of the former possessor can reclaim it after thirty years, on payment of the original price, together with expenses incurred in the buildings and improvements made during that period. The litigation, ill-will and evils of every kind to which such laws give rise are beyond calculation.

The peasants on these estates were formerly bound to perform indefinite services, on account of supposed grants and privileges, likewise little understood. The empress Maria Theresa put the whole under certain regulations, which left less arbitrary power in the hands of the lord. She fixed the quantity of land upon each estate which was
to remain irrevocably in the possession of the peasantry, giving to each peasant his portion called a *session*, and defining the services which he should in return perform for his lord. The only points determined, however, were, the whole quantity of land assigned to the peasants; and the proportion between the quantity of land and the quantity of labour to be required for it. The individual peasants are not fixed to the soil, but may always be dismissed when the superior finds cause; nor is it of necessity that the son should succeed the father, though usually the case. The peasant has no absolute claim to a whole session; if the lord pleases he may give but half or a third of a ses-
sion, but in this case he cannot require more than one-half or one-third of the labour. The quantity of land allotted to a whole session is fixed for each county. In the county of Neutra, for instance, it varies, according to the quality of the soil, from twenty to thirty joch, each equal to nearly an English statute acre and a half; and of these sixteen or twenty must be arable and the rest meadow.

The services required of the head of the family for the whole session are one hundred and four days’ labour during the year, if he work without cattle, or fifty-two days if he bring two horses or oxen, or four if necessary, with ploughs and carts. In this work he may either
employ himself, or if he prefer and can afford it, may send a servant. Besides this he must give four fowls, a dozen eggs and a pound and a half of butter; and every thirty peasants must give one calf yearly. He must also pay a florin for his house; must cut and bring home a klusfer of wood; must spin in his family six pounds of wool or hemp provided by the landlord; and among four peasants the proprietor claims what is called a long journey, that is, they must transport twenty centners, each one hundred pounds weight, the distance of two days' journey out and home; and besides all this, they must pay one-tenth of all their products to the church and one-ninth to the lord.
Such are the services owed by the peasant, and happy would he be were he subject to no other claims. Unfortunately, however, the peasant of Hungary has scarcely any political rights, and is considered by the government much more than by the landlord, in the light of a slave. By an unlimited extension of the aristocratical privilege the noble is free from every burden, and the whole is accumulated on the peasant. The noble pays no tribute and goes freely through the country, subject to neither tolls nor duties; but the peasant is liable to tribute, and though there may be some nominal restrictions to the services due from him to government, it may safely be asserted that
there is no limit in point of fact to the services which he is compelled to perform. Whatever public work is to be executed, not only when a road is to be repaired, but when new roads are to be made, or bridges built, the county-meeting gives the order and the peasant dares not refuse to execute it. All soldiers passing through the country are quartered exclusively upon the peasantry. They must provide them without recompence with bread, and furnish their horses with corn, and whenever required by a particular order, they must provide the person bringing it with horses and means of conveyance. Such an order is always employed by the officers of government, and who-
ever can in any way plead public business as the cause of his journey takes care to provide himself with it. In all levies of soldiers, the whole falls upon the peasant, and the choice is left to the arbitrary discretion of the lord and his servants.

This system is not calculated to satisfy either the landlord or the peasant. The benefit derived by the latter is by no means proportionate to the sacrifice which the former is obliged to make. The quantity of land appropriated to the peasant is enormous: still he labours unwillingly, and of course ineffectually, under the idea that he works from compulsion and not for pay. In order to do all the farming work upon
a given estate by the peasants, nearly one-half of the land capable of cultivation is portioned out among the labourers; nay there are estates every acre of which is occupied by the peasants, the landlord receiving nothing but the tenths and other casual services, unless he has occasion to send them to labour on some other of his estates. On other properties again there are no peasants—and this appears to be the state of things most desirable to the proprietor—so much so, that there are instances even where peasants have been on an estate, in which the lord has almost neglected to require their services, finding his labour better performed by hired servants.
If however the landlord have little reason to be satisfied, still less can the peasant be supposed to rejoice in his situation. On a failure of his crops, the latter, who has nothing but his field, starves or becomes a burden to his lord. Though the lord can legally claim a certain quantity only of labour, yet there are numberless pretexts on which he can demand more and be supported in those demands. The administration of justice is in a great degree vested in his own hands. There are many little faults for which a peasant becomes liable to be punished with blows or fines, but which he is often permitted to commute for labour. In fact these things happen so frequently, and other
extorted days of labour, which the peasant fears to refuse, occur so often, that, instead of estimating his labour at one hundred and four days, we should come much nearer to the truth were we to double that amount. Should however the lord or his agents have too strong a sense of justice to transgress the strictness of the law, still they can at any time call upon the peasants to serve for pay, and that not at the usual wages of a servant, but about one third as much. Add to all this the services due to the government; the cases in which a peasant is obliged to be six weeks together from his home, with his horses and cart, carrying imperial stores to the frontier, and it will be evident...
how dearly he pays for the land which he holds as the only return for his labour.

After this explanation we cannot be surprized to learn that a marked feature in the character of the Hungarian peasant is indolence. This observation applies particularly to those of the counties around the Platten Lake. The equality and the savage life to which the people are here accustomed when pasturing their cattle in the forests are probably the chief causes of the frequent robberies that occur. Though robbers by profession, subsisting entirely on the fruits of their depredations abroad, still far the greater number are cattle-keepers under the various
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names of Tsikos, Gulyas, Juhasz or Kanasz.

The latter are particularly notorious, and scarcely one person worthy of trust is to be found among them. The herdsmen are usually mere thieves, stealing cattle when they can, and plundering travellers when good opportunities present themselves. Those on the contrary who have no other occupation than to seek booty, and live constantly in the forest, steal cattle only when driven by necessity; the plunder of the traveller, whom they frequently murder, being their principal object. Jews and butchers are more particularly exposed to their attacks: the officers of the crown
and the nobles are safe from a dread of the inquiry which in such cases would not fail to be instituted. They generally hail a carriage with a demand of money, styling themselves *szegény legény*, or poor fellows. The little solitary public houses suffer much from them, for when they can obtain nothing elsewhere they enter them and eat and drink without paying. Such houses are in consequence extremely unsafe, and the more so because the innkeepers are frequently connected with the robbers either as receivers or accomplices. In order to put a stop to this evil, pursuits are often instituted by the county, when some of the offenders are gene-
rally taken, but the extent of the county and the insufficient strength of the police prevent their total extermination.

In slight offences rather against good order than against law, the hofrichter, or steward of a magnat, may at all times punish a peasant with stripes. For this purpose he is provided with a machine like a low table, on which the culprit lies, with two iron cramps at one end for confining the wrists, two at the other for securing the ankles, and a large one in the middle to pass over the back. Stretched out in this helpless situation the culprit receives a certain number of stripes on the bare back with a stick. A notorious robber taken in the act may be put to death. When the case is not
so clear and confession cannot be obtained from the accused by examination, recourse is had to the discipline just described; and should this expedient also fail, and there be strong presumption of guilt, the prisoner is brought to trial before a court composed of servants of the lord and a few respectable freemen. From the decision of this court, which is completely under the influence of the magnat, appeals indeed lie to higher courts, and capital punishment cannot be inflicted without the sanction of those courts and also of the king.

Dr. Bright draws a striking but most revolting picture of a Hungarian prison. The place chosen for the confine-
ment of prisoners, says that writer, is usually close adjoining to, or forms part of the dwelling of the lord: and as they are generally employed in labour, the traveller seldom approaches the house of a Hungarian noble who possesses the *jus gladii*, without being shocked by the clanking of chains and the exhibition of these objects of misery loaded with irons. The prison itself is never concealed from the curiosity of strangers; I should almost say that it is considered a boast, a kind of badge of the power which the lord possesses. One of the best I saw was at Keszthely. It forms an insignificant part of a large low building immediately opposite to the entrance of the castle, in which are
the residences of several inferior officers of the estate. Under the guidance of the keeper of the prison I entered by a door well barred and bolted. Instantly seventeen figures all in the long Hungarian cloak, rose from the ground on which they were sitting. Besides themselves, the room, which was not above twelve feet square, presented no one object—no table, bed or chair. It was ventilated and lighted by several small grated windows high up in the side of the walls. The prisoners were most of them young men: some had been tried, others had not; and some had been confined seven or eight years. Their crimes were very different; but no difference was made in the mode of
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treating them, excepting as to the num-
ber of lashes they were to receive at
stated times, or the number of years
they were to be imprisoned. Such was
their residence in the day-time when
they did not go out to work. We next
proceeded to the dungeon in which they
are confined during the night, the gaoler
taking the precaution to disguise un-
pleasant smells by carrying a fumiga-
ting pot before us. On opening an in-
nner door we entered a small room, in
the corner of which lay two women on
beds of straw. In the middle of the
floor was an iron grate. This being
opened by my guide, he descended first
by means of a ladder, with a lamp in
his hand, by the light of which I per-

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ceived that we were in a small anti-chamber or cell, from which a door opened into the dungeon, the usual sleeping-place of all the male prisoners. It was a small oblong vaulted cave, in which the only furniture was two straw mattresses. A few ragged articles of dress lay near the place where each prisoner was accustomed to rest upon the naked floor. In one corner of the room was a large strong chain, and about a foot and a half from the ground round the whole vault were rings let into the wall. The prisoners at night having laid themselves upon the ground, the chain is put through the irons which confine the ankles of three of them and is passed into a ring in the wall: it is
then attached to three more, and is passed through a second ring, and continued in this way till a complete circuit of the room is made. The ends of the chain are fastened together by a padlock, by which the whole is firmly secured. It was painful to reflect that in this state some of these wretches had already passed their nights during seven years.

The general appearance of the peasants and of their habitations in the vicinity of Presburg, is thus described by the same intelligent observer:—

No one peasant has proceeded in the arts of life and civilization a step farther than his neighbour. When you have seen one you have seen all. From
the same little hat, covered with oil, falls the same matted long black hair, negligently plaited or tied in knots; and over the same dirty jacket and trousers is wrapped on each a cloak of coarse woollen cloth or sheep-skin still retaining its wool. Whether it be winter or summer, week-day or sabbath, the Slavonian of this district never lays aside his cloak or is seen but in heavy boots. Their instruments of agriculture are throughout the same, and in all their habitations is observed a perfect uniformity of design. A wide muddy road separates two rows of cottages which constitute a village. From among them there is no possibility of selecting the best or the worst; they
are absolutely uniform. In some vil-
lages the cottages present their ends, in
others their sides to the road: but there
is seldom this variety in the same vil-
lage.

The interior of the cottage is in gene-
ral divided into three small rooms on
the ground-floor and a little space in
the roof destined for lumber. The roof
is commonly covered with a very thick
thatch: the walls are whitewashed,
and have two small windows toward the
road. The cottages are usually placed
a few yards distant from each other.
The intervening space, defended by a
rail and gate or a fence of wicker-work
towards the road, forms the farm-yard,
which runs back some way and contains a shed or out-house for cattle.

The cottages of the peasants of a village belonging to Count Hunyadi, in the county of Neutra, are thus described:—

The door opens in the side of the house into the middle room or kitchen, in which is an oven constructed of clay, and various implements for household purposes which generally occupy this apartment fully. On each side of the room is a door, communicating on one hand with the family dormitory, in which are the two windows that look into the road. This chamber is usually small but well arranged: the beds in
good order, piled upon each other, to be spread on the floor at night, and the walls covered with a variety of pictures and images of our Saviour, together with dishes, plates and vessels of coarse earthenware. The other door from the kitchen leads to the store-room, the repository of the greater part of the peasant's riches, consisting of bags of grain of various kinds, both for consumption and for seed, bladders of tallow, sausages and other articles of provision, in quantities which it would astonish us to find in an English cottage. We must, however, bear in mind, that the harvest of the Hungarian peasant anticipates the income of the whole year, and that, from the circumstances in which he is
placed, he should be compared with our farmer rather than with our labourer. The yards or folds between the houses are generally much neglected, and dirty receptacles of a thousand uncleanly objects. Light carts and ploughs with which the owner performs his stated labour; his meagre cattle; a loose rudely-formed heap of hay; and half a dozen ragged children, stand there in mixed confusion, over which three or four noble dogs, of a breed somewhat resembling the Newfoundland, keep faithful watch.

The habitations of the peasantry in the villages in the vicinity of Keszthely, in the county of Szalad, are built of clay, not regularly thatched, but covered with
straw held down by poles laid upon it. The inclosures round the houses and yards are formed of reeds, and the village bell is raised upon a pole in a case like a pigeon-house.

In the district between the Drave and the Muhr, called the Murakös, the houses are larger and higher, having a complete upper floor. The roof generally projects four or five feet beyond the wall in the front, where it is supported by wooden pillars which rest upon large beams of timber, and thus a gallery is formed the whole length of the house. This passage, slightly raised above the ground, is usually much wider about the centre of the front,
where the building recedes: and here the females of the family often sit at a table working. The walls of this part of the cottage are covered on the outside with shelves, upon which the dishes and household utensils are arranged. Such is the habitual honesty of the people of this district, that these articles remain there in perfect security, without the protection of the numerous watch-dogs which guard the most insignificant cottage in other parts of Hungary. In some cases the passage is much larger and the house being built in the form of an L, it is continued along the end and the two internal fronts. Between the pillars of this rude piazza a shelf is
constructed and a cupboard fixed containing a vessel of water for domestic use.

All the fences toward the road and those of the yards are of strong wickerwork thatched on the top with straw and reeds. In the yards stand several small buildings of the same materials, intended as houses for poultry, or as drying-places for maize, together with large wooden hutches for pigs and an oven of clay and stone covered by a penthouse. The cottage kitchen is unusually convenient, and most of the cookery is carried on by means of the ordinary hearth-fire of Germany, to which is added an oven as part of the kitchen furniture.
Many of the roads in this part of the country are bordered on each side with mulberry trees, which have been planted as common property, with a view to the breeding of silk-worms. Considerable pains have here been taken to encourage that branch of industry, which nevertheless is not very flourishing.

The native Hungarian breed of horned cattle bears much resemblance to the wild white species which was formerly found in Britain. They are large, vigorous and active, of a dirty white colour, with horns of prodigious length, exceeding in this respect even the long-horned breed of Lancashire. The oxen are admirably adapted for the plough, uniting to all the qualities of
the ordinary ox, a very superior degree of activity.

Buffaloes are bred in Hungary or the same purposes as other horned cattle. The milk which they give is richer than other milk and the quantity considerable. As beasts of labour they are excessively strong, but slow and unmanageable. The number kept in Hungary and Transylvania is estimated at 70,000.

Bredetzky, a Hungarian writer, observes that buffaloes are extremely valuable for their skins, which are employed at Rhonasech in forming the bags in which salt is raised from the mines. He also speaks of their ferocity and the difficulty of killing them in
terms which would almost lead us to suppose them to be in a state of nature in that part of the country. The operation of shooting the buffalo, says he, is curious but extremely dangerous, for in no other way can they be secured on account of their wildness. It is not possible to kill them with an axe like other cattle. They are first driven with great care from the inclosure in which they have been kept, and a shot is levelled by a person concealed exactly at the forehead. If he misses his aim, the animal with the most tremendous fury darts away so swiftly that dogs can scarcely overtake him, and any one who stands in his way is inevitably killed.
The original breed of Hungarian sheep is the real *Ovis strepsiceros* of naturalists, covered with very coarse wool and bearing upright spiral horns. Improvement on this stock by crosses with other varieties, and the Spanish in particular, is become so general, that a flock of the native race is seldom to be met with, excepting on the estates of the clergy. The wool is now an important object of commerce. It was calculated that in 1802, above twelve million and a half pounds (each pound being equal to one pound and a quarter of our weight) was exported from Hungary. A large portion goes to Austria, and is there manufactured or sent to more distant markets; and
much of the wool sold in England as Saxon wool, is actually the produce of Hungary, exported in spite of the heavy duty which it pays on leaving the Austrian dominions.

Some idea of the extraordinary care bestowed by the great landed proprietors on the improvement of their flocks may be formed from the following brief sketch of the system pursued by Count Hunyadi, who possesses about seventeen thousand sheep.

At each of the head-quarters for these animals, there are well-built sheds having brick pillars at certain distances, which leave about half the side open, and thus admit a free circulation of air during summer, and afford easy means
of excluding the cold in winter. The height of the sheds is about seven feet to the springing of the roof, and they are divided by little racks into such spaces as are necessary for the division among the flocks. Racks are also arranged round the whole, so that all the sheep can conveniently feed at them. The floor is covered with straw, and the upper layer being continually renewed, a dry, warm bedding is obtained. In these houses the sheep are kept almost incessantly during the winter, that is from November till April, and are then fed three times a day upon dry food. They are watered twice a day from a well close at hand. Even in summer the sheep are driven
under cover every evening, and they are conducted home in the day-time, when it rains or the heat is oppressive. They always lamb in the house; the ewe being placed on this occasion in a little pen by herself, where she remains unmolested. These pens, about three feet long and two wide are made of hurdles. Owing to this care they never lose a lamb. The number of persons employed is about one man to every hundred sheep, and each of them considers his flock as his family and pride.

The result of all this attention has been a success which could scarcely have been anticipated. A conception can hardly be formed of flocks more
uniformly excellent. It is of course the wool and not the carcase, which is the great object in a country so poor and so thinly peopled as Hungary. The sheep are strong and healthy, and for the Spanish cross large; their fleeces perfect, and even the tail and legs covered with good wool. Three pounds, (about three pounds and three quarters of our weight) is the average produce of each sheep; but some, and particularly the rams, yield six or seven. The whole of the wool, without any separation, and only washed on the back of the sheep, is sold at the rate of from three shillings to four shillings and sixpence sterling for each Hungarian pound; and the consequence
is that from flocks, which, if covered with the ordinary wool of the country, might be expected to yield fifteen or twenty thousand gulden, not less than fifty thousand is now annually produced.

Count Hunyadi has also taken great pains to improve the breed of his horses at his estate at Urmeny, in the county of Neutra; and with a view to ascertain the progress which he makes, and at the same time from a desire of exciting the country to exertion, he has instituted races on the English model. Solicitous to infuse into his own peasantry a spirit of improvement in this particular, he appoints a day on which their horses alone run, and gives
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rewards to the successful competitors. His stables are a fine range of building, with wooden floors, and contain from thirty to forty horses, chiefly crosses of the Arabian and Transylvanian breeds. His breeding stud is kept at a farm a few miles distant. Other proprietors of estates are beginning to understand the object and to appreciate the advantages of the plan of this spirited nobleman.

It is the custom throughout all Hungary, for the inhabitants of each village to commit their cattle to the care of a herdsman who, at a certain hour in the morning, drives them to the common pasture and brings them home at night. He carries a wooden trum-
pet, nearly four feet in length, exactly resembling the instrument usually put by artists into the hand of Fame. With this trumpet, the sound of which is harsh, he gives notice of his approach, and the peasants turn their cattle out of their yards that they may join his drove. In the evening when he conducts his motley crew of horses, cows, sheep, and goats back to the village, each individual finds, as it were instinctively, the cottage of his master, and quietlyretires to his accustomed stall. The peasants pay the herdsman a small sum for each animal, but part of this remuneration is always made in grain or bread.

The ravages of wolves among the cat-
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Cattle, especially in the neighbourhood of woody mountains, are extremely serious. In all the frontiers these animals are much dreaded. In the hard winter of 1803 no fewer than 1533 head of cattle were devoured by them in the single district of the Wallachio-Ilyrian regiment, which gave rise to some attempts to destroy them by poison, as the Turks are known to do by means of the aconitum napellus. The nux vomica was here employed and not without success.

When much distressed for food the wolves will sometimes attack the cottages of the peasants. An instance of this kind is related by Dr. Bright to
have occurred not long before his visit, at Leutschau. A woman who had two children, the one about twenty years of age, the other much younger, had just quitted her cottage in the morning, when a wolf rushed upon her and tore her face dreadfully: then leaving the first object of its rage, the animal fixed upon the child, and in an instant lacerated its head and deprived it of both eyes. The elder son alarmed, flew to the spot, and seizing the wolf by the throat, held it at bay for some moments; but being unable to maintain the unequal conflict, became himself the object of attack: the hungry beast fixed his fangs deep in his neck. The cries of
the unhappy victims brought some assistance to the spot, and the wolf made his escape. As soon, however, as the necessary aid had been afforded to the sufferers, an active pursuit was instituted and the animal was discovered in a thicket. A young man levelled his piece; it missed fire, and the wolf was in the very act of springing on its pursuer, when it was brought to the ground by a well-aimed blow of a cudgel.

The mode of storing wheat generally adopted in this country is very objectionable. After being beaten out, often by the feet of horses and oxen, it is deposited in holes in the ground, where it is kept during the winter. There it ac-
quires a strong mouldy smell, which, indeed, goes off in some degree by exposure to the air. These holes are dug of a circular form and about three feet deep; and an excavation is made of such dimensions that a man can sit in it to stow away the grain and assist in bringing it to the surface when required. This done a fire is kindled in it to harden the sides, which are afterwards lined with straw. When the grain is thus stowed, straw is placed upon the top, and earth thrown in to fill up the entrance hole, which forms the neck, as it were, of the cave, and a little heap of earth remains pointing out the spot; or a piece of wood is stuck in it as a
There is scarcely a village near which a number of such hillocks are not to be seen.

We shall now present the reader with specimens of the costumes prevailing in different parts of the country.
The figure in the annexed engraving represents the costume of the son of a wealthy Hungarian peasant of the county of Weszprim in his Sunday apparel. He has just filled his pipe, but is supposed to have been too deeply engaged in conversation to light it. The nosegay in his hat was probably snatched from the bosom of some pretty girl in coming from church, and this is the usual prelude to a more intimate ac-
quaintance. The leathern tunic of a light colour hanging loosely from his shoulders, adorned with curious patterns and trimmed with fur, is the ordinary costume of a wealthy rustic.

The costume of the noblemen of Hungary, which partakes largely of that here exhibited, is described as being singularly picturesque. It consists of a large broad-brimmed hat, slouched behind, an ornamental jacket and light panta­loons of bright blue, with a number of silver buttons, Hessian boots, a girdle round the waist, from which hangs a tobacco-pouch, and a green mantle descending from the shoulders.
FEMALE PEASANT
OF THE
COUNTY OF WESZPRIM.

The opposite plate shows the unmarried daughter of an opulent peasant of the county of Weszprim, returning from church decked out in her holiday finery, to which the numerous necklaces and the flowered corset essentially belong. The red shoes, which have frequently white heels, are rendered still more conspicuous by the work in front, and the blue stockings are adorned with red and white clocks.
Unmarried Female of the County of Westphalia.
Her head is uncovered and merely encircled with a bandeau of black velvet.

The matrons are less studious of ornament: their corset, shoes and stockings are generally quite plain. When they go abroad they cover the head with a white cloth, which hangs down over the back and shoulders, and wear over their other garments a blue cloth jacket with long sleeves, open in front and bordered with fur.

The women of the county of Neutra dress nearly in the same manner: wearing short pelisses of blue cloth lined and bordered with fur or wool, and white handkerchiefs closely bound about their heads.
A CZIKOS.

In the Hungarian language the term Czikos or Tsikos, signifies a keeper or tender of horses.

Mezőhegyes is an imperial domain in the county of Csanader, where, during the reign of the emperor Joseph II. in 1785, a stud of horses was established. This institution is unrivalled in Europe both for its magnitude and value. The establishment, when complete, consists of nearly 17,000 horses and upwards of 700 men, of whom 238 are Csikoses.

One of the latter is correctly delineated in the opposite plate. They are
Tsikoshes of Mezőhegyes

a handsome, not very tall, but robust and muscular race of men, inured to all sorts of privations, and enduring them with the greatest ease, owing to the small number of their wants. These are almost confined to bread, bacon and tobacco, which is with them a necessary of life. If to these the Csi-kos can add a pudding of maize-flour and a bit of fresh pork, he has nothing more than a pint of wine to wish for.

The dress of these men is as simple as their fare. A wide shirt and loose trousers of coarse linen, a high felt cap, and convenient boots of horse-hide, a leathern girdle, a curiously worked tobacco-pouch of sheep-leather, with its accompaniments, are all that
they need, besides a sheep-skin with the wool on, which serves both for garment, tent and bed. The linen garments become extremely dirty from long wearing, for when once on they are never taken off till they drop to pieces and are replaced by new ones. The reader will not be surprized at this, when he knows that these men are obliged to pass three-fourths of the year on the moors, without any other shelter than the firmament of heaven, and therefore cannot possibly be provided with a wardrobe.

Their dexterity and strength, and the courage which they display in their vocation are truly astonishing. In order to be able duly to appreciate these qualities, it is necessary to have witnessed the
scene which takes place, when the owner of a herd of wild horses orders some of them to be caught. The animals are first driven very adroitly into a large inclosure. Here the owner or purchaser points out which of them he wishes to have caught, on which some of the Csikoses go with long ropes having nooses at the end, among the horses, and endeavour to fling the nooses over their heads. In this attempt the Csikos generally succeeds at the first trial. He then throws the animal upon the ground, where he is held down by his comrades, and in this state a bridle is quickly put on him. The conqueror places it between his legs; the rope is loosed, the horse springs like
lightning from the ground, with the Csikos on his bare back, and holding by the mane. The furious beast darts off at full speed: the undaunted rider lets him run and even applies his whip from time to time, till his steed, weary with the length of his course, slackens his pace. The Csikos then begins to exert himself and to make use of the bridle. Man and horse return home exhausted with hunger, thirst and fatigue; the latter is conducted for the first time into a stable, where the operations of breaking commence; while the former relates to his comrades over the smoking board the adventures of his hazardous journey, on the steed winged by rage and terror.
Besides the Csikoses there are other classes of herdsmen denominated from their particular occupation Gulyas, cowherds; Juhasz, shepherds; and Kanasz, swineherds.

The mode of life of these herdsmen, who are brought up from childhood to this occupation, and during the summer seldom approach the habitations of men, appears to have debased them so much, that even in this country, uncivilized as it is, they are considered as a tribe of savages.

The dress of these cattle-keepers in the county of Schümegeh, consisting of a shirt and wide trowsers of coarse linen as already described, is rendered stiff and of a dark dirty colour by the grease
with which it is purposely imbued. Their object in thus besmearing the clothes is to render them more durable, and to prevent vermin from harbouring in them, as well as to defend the person from the bites of gnats: but whatever the object may be, they are seldom changed before they are ready to fall in pieces. The feet are enveloped in wool, over which they fasten on the sole a piece of leather by straps. Besides a round hat, frequently ornamented with a ribbon, and a large mantle of thick coarse woollen cloth, for here they seldom use sheep-skin cloaks, they are provided with a leathern pocket, hanging by a broad belt over the shoulder, and carry, for offence and defence, a
small axe with a long handle. The broad belt by which the pocket hangs is generally adorned with two or three rows of shining metal buttons, for which these herdsmen are so eager, that they have been often known to fall upon travellers for the sake of them alone. The axe serves them in place of a stick, and in time of need becomes a formidable weapon against man or beast. They understand the management of this instrument so well, that at the distance of twenty or thirty paces they seldom miss a mark set up against the trunk of a tree. Their skill in this exercise is derived from constant practice while their flocks are feeding. These men are still more careful in be-
smearing the hair of their head with grease than even their dress, and they then tie it up in knots hanging on each side below the ear.
IN MINIATURE.

PEASANT OF BOCSKO,

IN THE

COUNTY OF MARMAROS.

The county of Marmaros forms a strong contrast with the rest of Hungary. In regard to situation it might justly be denominated the eastern Highlands, the principal valley alone being conveniently habitable. The rest of the country consists of bare mountains and forests; hence the population bears no proportion to the extent of this county. It is chiefly remarkable for its
rich salt-works, which furnish 30,000 tons of salt annually, and its numerous mineral springs.

The annexed plate represents a woodcutter of Bocskó in the county of Mar­maros, whose axe is his only companion, and who frequently abides for weeks together in the immense forests, to earn wherewithal to satisfy his scanty wants, partly by cutting wood for fuel, which he conveys at a very moderate rate to Szigeth, the capital of the county, and partly by furnishing timber for salt-rafts.

His apparel is of coarse hempen stuff; in winter he dresses rather warmer, but even then his bosom is uncovered and icicles may be seen hanging from it,
without prejudice to the health of this hardy highlander. His shoes consist of a piece of tanned ox-hide, which is fastened on the foot with a leathern thong, and just serves to keep it from the ground.
UNMARRIED FEMALE PEASANT
OF BOCSKO,
IN THE
COUNTY OF MAMAROS.

The unmarried female appears in all her finery. Her head is encircled with a metal hoop adorned with beads and flowers. Round her neck she wears several necklaces of coral, and a black and red silk handkerchief covers her bosom. Over this she sometimes throws another of larger dimensions, which, from the variety of its colours and forms, resembles a piece of patchwork. The latter the female represented in the
plate is holding under her arm. The red boots are worn only on extraordinary occasions, and the owners generally carry them in their hands to church, to protect them from the wet which would stain them indelibly. It is well known that the same practice prevails among the females in the Highlands of Scotland.
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MARRIED FEMALE PEASANT OF BOCSKO,

IN THE

COUNTY OF MARMAROS.

The woman here represented is more simply clad than the subject of the preceding plate: yet the embroidery on her loose jacket without sleeves, trimmed with fur, and on the short sleeves of her chemise, drawn tight round the arm above the elbow, show that the cares of a family have not rendered the matron wholly negligent of personal decoration. Her head-dress consists of a handkerchief tied
under her chin, and she goes, according to the custom of the country on ordinary occasions, without shoes or stockings.

The women of this part of Hungary are remarkable for their industrious disposition: they are never idle, but even in their walks carry with them a portable distaff, and ply the spindle without intermission.
The grand principality of Transylvania, about one-sixth of the extent of Hungary, contains a population of about a million and a half. It presents as great a diversity of nations and religions as Hungary, being inhabited by Hungarians, Germans, Walachians, Greeks, Servians, Armenians, Bulgarians, Poles, Slowaks, Jews, and Gip-
IN MINIATURE.

sies, and containing, besides the four religions established by law, namely, those of the Catholics, Reformed, Lutherans and Unitarians, also disunited Greek Christians and Jews. The Armenians and united Greeks are numbered among the Catholics. It may naturally be supposed that the variety of nations may be perceived in the variety of their peculiar costumes, of which we shall present some specimens.

The Walachians, a great number of whom are spread throughout the Hungarian counties, are the most numerous race of the inhabitants of Transylvania. They may be divided into three classes. To some of them all the rights of nobi-
lity have been granted by different kings and princes of the country. They are ranked with the noble Hungarian landholders and enjoy the same rights; and among them are found several families of importance. Others belong to the class of knights who, on account of certain military services entrusted to them at different times, have obtained limited privileges of nobility: but by far the greater part of the Walachians are, like other peasants, bound to the service of the owner of the estate on which they live. Besides these, there are two Walachian frontier regiments, and a third part of the Szekler hussars is formed from this nation.

The Walachians are considered as one
of those races which are tolerated in Transylvania, and according to the laws of that country cannot possess the rights of free citizens: but the free families are reckoned among the number of that established nation in whose territory they reside. Their religion is the Greek church, either united or not united, the former being in the proportion of about two to nine of the latter.

The total number of Walachians in the Austrian dominions is calculated at 1,600,000; of whom 900,000 inhabit Transylvania, 550,000 Hungary, 150,000 the Bukowina. The latter are, more correctly speaking, Moldavians, but they differ little in language and manners from the genuine Walachians.
The Walachian is short in stature, but of a compact muscular frame of body. The savage mode of life to which he is accustomed from his earliest infancy enables him to bear hardships with fortitude. Heat and cold, hunger and thirst, make no impression upon him. His features are strong and expressive, his hair dark and bushy. His countenance on the whole is not disagreeable, and both men and women, as well as girls, of great beauty, are often seen among these people. They arrive early at maturity, yet frequently live to an advanced age. At seventeen or eighteen the Walachian marries a wife who is seldom above thirteen; before he is thirty he is a grandfather,
so that the race multiplies rapidly, and
the Walachians are already more nu-
merous than all the other inhabitants
of Transylvania.

In regard to character the Wala-
chians are sly, reserved, cunning, re-
vengeful and indolent. With the ap-
pearance of the greatest simplicity they
well know how to profit by every op-
portunity of overreaching their neigh-
bours. Indolence is a failing of the
men rather than of the women, who
perform all the labour of the house,
make clothes for the whole family, and
frequently afford their husbands much
assistance in agriculture: whereas the
men, after performing the most indis-
pensable operations of the field and
vineyard, pass the remainder of their time in idleness.—The natural indolence of the Walachians receives much encouragement from the frequent holidays of the Greek church, which they usually spend in prayer, drinking and sloth. To work on such days would be criminal.

They are much addicted to drink, and the Walachian will frequently consume in wine and brandy in a few hours the produce of the labour of a week. If he is fortunate enough to find a pipe or violin, in addition to a full pitcher, he seldom ceases from revelry till he is quite intoxicated, and is carried home senseless. It rarely happens that many Walachians are assembled under such
circumstances without fighting, for they are very quarrelsome when drunk.

The idleness of their disposition is naturally connected with an inclination to plunder; and if the Walachians are not such professed thieves as the gipsies, they never suffer a favourable opportunity to pass, and are particularly dexterous at stealing cattle; so that many laws passed in the fifteenth and sixteen centuries are directed against them by name, and at the present time the inhabitants of the countries in which they reside take strong precautions to prevent their depredations. When they leave their homes, for fear of punishment or to avoid military service, they often retire to the forests and mountains,
where, singly, or in bands, they become the terror of the country. Perfectly acquainted with every hiding-place and every bye-path, they are always ready to fall upon passing travellers, or to plunder lonely houses and villages, exercising the most inhuman cruelties: and in spite of the greatest precaution on the part of both the civil and military power, it is generally long before the depredators can be secured or expelled from their haunts, especially as the inhabitants are prevented by fear of a cruel revenge from affording effective assistance.

The Walachians are in the highest degree superstitious, but make no scruple of employing shocking oaths on
every trifling occasion. The stupidity and avarice of the greater part of the clergy, who find a rich source of profit in the ignorance of the common people, tend to encourage the failings and depravity of their flock. The ignorance and want of cultivation in the inferior Walachian clergy exceeds all belief; and there can be no doubt that the first step towards an improvement in the morals of the people must be a reform in that order.

The habitations of the Walachians are small and confined; their towns are generally built of mud and timber, very seldom of stone. The houses have seldom more than one room, besides which there are a small kitchen and an
oven. The stable and other buildings belonging to a peasant's yard, are universally ill built, low and dirty. They keep their grain in pits; and some sorts, particularly maize, in wicker baskets, suspended on a pole some feet above the ground, and protected by a lid of the same material, covered with straw. They pay little attention to gardening, and besides a few vegetables irregularly planted, nothing is to be found in their gardens but fruit-trees, which are left entirely to the care of nature.

The internal arrangements of their houses are extremely simple. The furniture consists of the family-bed, formed of straw, sacks and coverlets, or
according to the circumstances of the possessor, of feather-beds and bolsters, with covers ornamented with coloured stitch-work, which are objects of extraordinary luxury. Besides these articles they have commonly a rude table, benches arranged round the room, and one or two wooden chests, adorned with rudely painted flowers, in which they keep their clothes and other valuables. Pitchers, plates and dishes are ranged or hung against the wall, together with pictures of Greek saints, before which lamps of coloured glass are sometimes suspended. The windows are very small, and the light is usually admitted through a piece of bladder instead of glass.
Of all rural employments the Walachians are most attached to the rearing of cattle. Their natural indolence causes them to prefer this to all other occupations. All the changes of weather and all the privations to which the life of a herdsman is subject, in distant and uninhabited countries, which he is forced to explore in order to find good pasture for his cattle, are easily borne by the Walachian, whose bodily frame has been hardened from his childhood; and the exemption from labour, which he enjoys as he follows his herd, renders the difficulties he has to encounter still less irksome.

The Walachian cultivates the field or the vineyard only when the climate or
other circumstances prevent him from attending to the breeding of cattle. The grain chiefly grown by him is maize, a principal article of diet in Hungary, because it is more productive than any other kind of corn. Still the produce of the fields and vineyard seldom exceeds his immediate wants; while on the other hand, the Walachian cattle-breeders amass property. They have but little inclination for handicraft-businesses and the trades which are carried on in towns; probably because in former times they were not suffered to become members of any of the companies or guilds. This disability was removed in 1802.
and much benefit is expected to result from this measure.

The women spin and make the greater part of their own clothing and that of their families. A stranger, seeing a Walachian woman going to market with a basket of goods upon her head, and spinning with her distaff as she trudges along, would be apt to conceive a favourable idea of the industry of these people, which, however, is soon lost on a nearer acquaintance, particularly as it respects the men.

The clothing of the Walachians varies in many points according to the district in which they reside; but may generally be described as follows:—
The summer dress of the men consists of a short coarse shirt with wide open sleeves, which reach partly over the thighs and hang outside of the trowsers.

The latter, of coarse white woollen cloth, or in summer sometimes of linen, are very large and descend to the ancles. Round their feet they wrap rags and over them put a piece of raw hide, bound on with thongs and thus fastened to the foot and leg above the ancle. Instead of these sandals the more wealthy wear short boots reaching to the calf of the leg. Round the waist the shirt is bound by a leathern girdle, generally ornamented with brass buttons in which they carry a knife, a flint and steel and a tobacco-pipe.
Over the shirt is sometimes thrown a jacket of coarse brown woollen cloth. They wear the hair short, suffering it to hang down a little way in the natural curls. None but old men, or such as from their situation or office are particularly entitled to respect, suffer the beard to grow. Among the common people this usually takes place after the age of forty, and such persons are distinguished by the appellation of moschule, grandfather. The head is generally covered with a woollen or white cloth cap, or a low round hat; but while the Walachian is in mourning he always goes bare-headed, be the weather what it may. He carries a knapsack, containing provisions and
necessaries, slung across the shoulders, and a strong stick in his hand.

The women wear a long shirt reaching to the knees and ornamented at the bosom and sleeves with coloured stitches. From a small girdle are suspended two aprons, one before and the other behind. These are somewhat shorter than the shirt, and are made of striped woollen cloth, bordered below with fringe. Over the shirt the bosom is often covered with a stomacher of cloth or leather. They also wear, particularly in winter, under their shirts, long wide drawers; and in the mountain districts cover their feet with the sandals already described, but commonly wear boots in the plain. The girls have
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no covering on the head, but their hair is plaited in braids, which are disposed cross-wise on the head and fastened with pins. Married women wear head-dresses of white linen and the richer part of them of muslin.

The Walachian women are very fond of ornament. They paint their cheeks red, and this addition is deemed even by the poorest essential to beauty. They often colour the eyebrows black, and wear ear-rings of different kinds: but the chief ornament of the rich consists of several necklaces of silver or sometimes gold coins, instead of which the poor use base coins and glass beads, strung on threads and hung round the neck and breast. Their number is
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indefinite and they frequently reach quite to the girdle. The embroidery also upon their shirts and their many-coloured apron is esteemed by them an indispensable part of ornamental attire.

Children of both sexes wear in summer nothing but a long shirt reaching to the ankles. In winter they are seldom better clothed, and may be seen playing and leaping about in their shirts in the snow. At the age of six or seven years they begin to dress like men and women.

In winter the Walachian provides himself with a sheep-skin cloak with the wool turned inward, and having a fur cap instead of a hood; or he throws over him a white or brown cloth mantle,
which descends to the knees and has a large hood to put over the head in bad weather. Under this cloak he wears his usual dress. The women likewise wear sheep-skin cloaks with sleeves; lined inside with wool and adorned outside with coloured patches and coarse embroidery, and held together in front by laces and buttons.

The Gipsy tribe is also very numerous in Transylvania. They may be divided into two classes, the itinerant and the stationary. The former, having no fixed habitations, wander in summer and winter from one place to another. In summer they generally live in tents; in winter in wretched huts of clay, or in holes which they excavate to the depth
of a few feet in the declivity of the hills, and cover with branches, moss and turf, to protect themselves from the weather. It is easy to conceive how miserable the inside of one of these dwellings must appear. Air and light are almost wholly excluded; and the only apartment is a cave, in the centre of which is a fire serving at the same time for warmth and cooking. Household and culinary utensils are scarcely to be expected. The inmates sit, eat and sleep on the bare ground, or at best lie on a heap of rags. On a fine winter day they open their cavern for a few hours to the sun; but if the weather is cloudy they keep themselves shut up, nestle round the fire, cook and divide
the food which chance or theft has placed at their disposal, and pass the remainder of the day in chatting and smoking, for the latter of which they have a particular predilection. Men, women and even children know no greater happiness than to smoke tobacco out of a short pipe, or to chew a piece of the wooden pipe when it has been well impregnated with the essential oil of tobacco.

Their furniture seldom consists of more than an earthen pot, an iron pan, a spoon, a water-jug, a knife and sometimes a dish. If the father is a smith, which is most frequently the case, he has a pair of small hand-bellows, a stone anvil, a pair of pincers and a couple of
hammers. Add to this a knapsack, a few rags for clothing, a tattered tent, formed of a piece of coarse woollen cloth, and this is a complete inventory. But if he is so fortunate as to possess besides these an old foundered horse, he puts the whole establishment on its back and thus rambles from place to place.

The wandering Gipsy is generally clothed in rags, and the women are more remarkable, if possible, for their want of cleanliness than the men. Wrapped in their tattered garments, which scarcely suffice for decency, carrying their infants in a piece of cloth suspended from their shoulders, and driving before them the elder children naked, or at most covered with a torn
shirt, they visit in all their filth, particularly during fairs, the towns and villages, to dispose of the paltry produce of their labour, or rather under that pretext to exercise their skill in pilfering. Their stations are generally by the road-side, where the naked children lie and beg; or by following travellers, by tumbling and by locking the wheels of carriages, they obtain a trifle or seize an opportunity of purloining something. Their usual occupation is making coarse iron articles. Some cut spoons, shovels and little troughs out of wood; others make brooms of twigs, weave baskets, and gather herbs, rushes, or juniper-berries. In this manner they contrive to gain a scanty subsistence,
and if, after providing absolute necessaries, there is any surplus, it is expended in brandy of which they are very fond.

The settled Gipsies, who are termed Neubauern, or new peasants, live much better than their wandering brethren. They reside in the outskirts of suburbs and villages, where they herd together, and their habitations contain a greater variety of conveniencies than the dens described above. Their occupations are in general those of the wandering tribe. The greater part are smiths, and in spite of their imperfect apparatus they perform their work well. They visit also the neighbouring towns and villages to mend iron and copper uten-
AUSTRIA

... others make a profession of music and pass in companies from place to place. Some of them are tolerable performers, and collect large contributions from parties which amuse themselves with dancing and other festivities; others are engaged in mending shoes and in working in wood, or assist in agricultural occupations, in which, however, they are seldom industrious. They are usually employed as executioners and in the business of flaying animals which have died a natural death. The women mostly trade in old clothes in which the men assist them: or they levy a tax on the superstition of the peasantry by fortune-telling and pretensions to magic. Another occupation in
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which they are much engaged in Transylvania is gold-washing, in the many rivulets of the country which yield that metal.
Thoroczko, pronounced Torotzko, is a village in the county of Thorda, with an iron mine which is not wrought by means of regular shafts, but by passages cut in the side of the mountain. The inhabitants are Germans from Styria, who have settled here to work in the mine, but have ceased to speak their native language; and Hungarians belonging to the Unitarian church. The female represented in the opposite plate belongs to the latter. She is in her Sunday apparel.
UNMARRIED FEMALE of TOROTZKO.

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The females of this place are distinguished from their neighbours by their head-dress, by the singular and tasteful embroidery on their chemises and corsets, by the red sash which encircles the waist, and by the peculiar manner in which they plait their petticoats. They wear occasionally a blue cloak, without arm-holes, plaited like the petticoat.
UNMARRIED FEMALE OF OBERASCHA.

The young female of Oberascha, or more correctly Obrasa, is represented in her holiday clothes coming from the spring, where she has been filling her two pitchers, of peculiar form, with water. Her head-dress is composed of variegated ribbons, which are fastened round the head and the ends of which hang loose over the bosom and shoulders. Above each ear are generally fixed a couple of peacock's feathers. Round the neck she wears a fine sort of net-work to
Unmarried Female of Oberanscha

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which are hung pieces of silver coin. The gown is adorned with embroidery on the shoulders. To the red sash which holds the black apron are attached several rings, probably tokens of love. Red boots complete her costume, the general appearance of which proclaims her a Walachian.
The young man represented in the annexed engraving is also a Walachian. The inhabitants of Oberascha and the environs are distinguished from other Walachians by the custom of wearing their hair tied in a club on the right side, and also by their tight pantaloons, and half-boots turned down at the top. The shirt, which, like the rest of the Walachians, the subject of the plate wears over the pantaloons, is fastened on holidays round the waist by a varie-
YOUNG MAN of OBERASCKA.
gated scarf and a leathern belt, decorated with a profusion of metal studs, from which are suspended the tobacco-pouch, flint and steel.
AN ARMED PLAJASH,

OR

GUARD OF THE FRONTIERS.

In Transylvania, as well as throughout all Hungary, proper precautions are taken for the security of travellers against the attacks of banditti. The guards employed to patrol the roads for this purpose are called by different names in different parts of the kingdom. In Transylvania they are styled Plajashes, from the Walachian word Plaja, a foot-path, or road. The duty of these Plajashes is to escort travellers.
and goods over the mountains, which are frequently very unsafe: hence they always appear completely armed. Their weapons consist of a musket, two large sharp knives or daggers, and the national *buzogány*, or mace. They carry their ammunition, tobacco, materials for striking a light and other articles attached to their belt. In other respects their dress resembles that of the Walachians, to whom they indeed belong.

Upon the whole there is scarcely any country in which travelling is safer than in Transylvania, because the inhabitants of every place are responsible for all the losses and injuries which travellers may sustain in its territory.
CHAP. III.

THE BUKOWINA.

TRANSFER OF THE COUNTRY TO AUSTRIA—EXTENT—POPULATION—COSTUMES.

Bukowina, formerly part of Moldavia, was subdued in 1769 by the Russians, but restored to the Ottoman Porte at the peace concluded in 1774. In the same year Austria took military possession of this province, and by the convention of the 12th of May, 1776, it was formally ceded to that power. It derives its name from the numerous forests of beech which it contains, that
tree being called in the Slavonian language *buk*. Its greatest length is about 150 miles, and its extreme breadth 80. The soil is fertile, especially between the rivers Pruth and Dniester, and in the valley of Szucsawa; and the mountainous parts are interspersed with rich and extensive pasture-grounds; but on account of the early frosts and the long duration of the winter, the only crops that can be raised there are oats, barley, and potatoes.

At the time of the occupation of this province by Austria in 1776, it contained no more than eleven or twelve thousand families. The conscription of 1817 exhibited a total of nearly forty-two thousand families, and upwards of
two hundred thousand souls. These are composed of Moldavians, or original inhabitants, Ruthenians, Germans, of whom there are eighteen colonies, Hungarians, Armenians, Lipowanians, or Philippowani ans, Gipsies and Jews.
A BOYAR,

OR

GENTLEMAN OF THE BUKOWINA.

In the Bukowina every gentleman or proprietor of land is called Boyar. The usual dress of this class is faithfully represented in the opposite plate. A long blue pelisse, with short sleeves, covers the under-garments, which consist of wide, red trousers, a blue striped shirt, and a broad belt, in which a knife is stuck and from which hangs a handkerchief. The head is covered with a red Servian cloth cap.
The Boyar here represented, is an inhabitant of the town of Szered; he is supposed to have just quitted his house, and appears in a contemplative attitude.
A PEASANT OF THE BUKOWINA.

The opposite engraving exhibits the usual costume of the peasants of the Bukowina, which consists of white or red trowsers, a shirt, the wide, open sleeves of which are embroidered at the wrist, and over that an open waistcoat bordered with fur. With a pouch slung over his shoulder, and a long-handled hatchet, which supplies the place of a stick, in his hand, the peasant here delineated, is proceeding to his work in the fields and woods.

According to the regulations of Gro-
gory Gyka, prince of Moldavia, the holders of land are bound to labour twelve days in the year, and the holders of houses six days, for their lord, besides paying him the tithe of all their field-crops and fruit, and also of the produce of their gardens when they deal in such articles. According to ancient custom, every vassal holding grants of land gives, moreover, as a yearly acknowledgment, a hen, and a certain quantity of yarn; and if he keeps a cart or waggon, he must carry home for his lord a load of wood from his forest, or if there be none on his domains from that which lies nearest to them.
WOMAN OF SZUCSAWICZA

Szucsawicza, pronounced Szutzawitza, is celebrated as the ancient residence of the princes of Moldavia. On a hill near the place are still to be seen the ruins of a strong castle which they inhabited. It seems to have been destroyed by violence, probably in one of the frequent incursions of the Turks and Poles into this province. Whether the destruction of this castle, or as some assert, the commands of the Porte, caused the princes of Moldavia to change their place of abode, we shall not pretend to determine. So much at any rate is certain,
that, till the middle of the sixteenth century, the Woywodes or Hospodars of Moldavia resided at Szucsawicza; and consequently it was not till the latter half of that century that they removed from this place to Yassy.

On a gentle eminence near the town there is a convent of monks of St. Basil, belonging to the not united Greek church, which, in regard to the number of its members, predominates in the Bukowina. This edifice stands in a dreary, melancholy country, and makes an extraordinary impression on the traveller with its numerous towers, crosses, and bells, and the paintings on the outside of the church. It is surrounded by walls and towers, as a de-
fence against sudden attacks of banditti; and owes its existence to the pious donations of several Moldavian princes who are interred in it.

The annexed engraving exhibits the costume of the women of Szucsawicza, which approaches nearer to that of the Moldavians than to the dress of the women of Hungary and Transylvania. They wrap a handkerchief about the head, and wear trousers, slippers turned up at the toe, and a jacket bordered with fur in the Greek fashion. In their manners and customs also these people closely resemble the Moldavians.
UNMARRIED FEMALE OF JAKOBENY.

Jakobeny is a place situated in the mountains and inhabited by miners. The females of the lower class here as everywhere else, are fond of finery. To the decorations of their persons belong indispensably numerous necklaces and other ornaments made of beads, coins, crosses, rich embroidery and in summer fresh flowers and sprigs of plants for their hair. The gown is coloured and striped, and a red sash encircles the waist.

The engraving represents an unmar-
Unmarried Female of Jacko negro.
ried female; the dress of the married women is destitute alike of ornament and taste. The coarse gown is commonly of a dark colour with blue stripes, and in cold weather they wear over it a loose shapeless brown coat.
FEMALE PEASANTS OF PHILLIPPOWAN.

We have already observed that the Lipowanians, or Philippowanians, form a particular class of the inhabitants of Bukowina. They belong to the Russian Raskolniks, and to the not-united Greek church. They removed about the year 1785, from the Black Sea into the Bukowina, and obtained of the emperor Joseph II. the free exercise of their religion. They are a peaceable, industrious and active people, addicted to agriculture, and partly subsist by the sale of fresh and dried
fruit, fish, and cordage of their own manufactory. They are extremely skilful in draining wet, marshy lands, inhabit three villages, and are among the different sects of the eastern church what the Moravians are among the Protestants.

The appearance of the Philippowansians produces an agreeable impression on the stranger. They are in general tall and well-shaped, and both sexes usually wear long cloth coats carefully buttoned from top to bottom. The women have stiff caps over which they tie a large handkerchief. A bandeau embroidered with gold encircles the forehead. The gown, without sleeves, is either green or red, bound round the waist with a sash, and the feet are co-
pered with red or yellow buskins. The annexed engraving represents two females of this district, and displays the front and back of their rich dress, which bears a strong affinity to the Ottoman costume; the only feature seemingly peculiar to the subjects before us being the ornamented shift sleeves.

The Lipowamians have but little intercourse with the other inhabitants of the country: at least, if they can help it they will not admit strangers into their habitations. Should a person, nevertheless, have obtained access through accident or against their will, they consider the spot where he has sat or stood as contaminated till they have purified it in their own way. They never eat with any stranger.
FEMALE PEASANTS of PHILLIPPOWAN.

have particular plates, vessels and utensils for guests, and when they entertain a person they press him to eat all that is set before him, or throw away what is left. They are forbidden to use tobacco and snuff, and suffer no inn or public-house to be kept among them.

It is surprising with what care these people keep both the ceremonies and the doctrines of their religion profoundly secret. They have no priests but only a teacher called *daskal*: they acknowledge the authority of no oriental ecclesiastic, but profess to belong to a church of their sect in Moldavia, where all their marriages are solemnized. No traces of burial-grounds are to be found among them, and hence
it is conjectured that they burn their dead. Their churches in Moldavia are in all respects like the other churches of the East, excepting that they are surmounted by three triple crosses, the lowest cross-bar of which is placed in an oblique direction.

The Philippowani ans are said to have derived their name from one Philip, who was first servitor in a Russian convent, then became a monk, and aspired to the rank of superior. Being disappointed in this scheme, he accused his brethren of having swerved from the ancient faith; and having made proselytes of about fifty of his colleagues, he seceded from the convent, built another and thus became the founder of a new sect.
The border of the Austrian empire from Povile on the coast of the Adriatic Sea to the northern frontiers of Dalmatia, and thence through Croatia, Slavonia, the Banat and Transylvania, to Bukowina, has a military constitution peculiar to itself. In this tract, containing nearly a million of inhabitants, the men capable of bearing arms must al-
ways hold themselves in readiness to abandon the plough and home, for the purpose of averting the dangers with which they are threatened by rapacious neighbours, or by commodities impregnated with pestilence.

The inhabitant of the frontiers, at once a husbandman and a soldier, holds his lands on condition of taking up arms when required. In Transylvania he is the absolute proprietor of the ground he cultivates; in the Banat, Slavonia and Croatia, he is bound by certain restrictions somewhat like those of the feudal tenures of old, without however being obstructed in the enjoyment of the fruits of his industry.

The perfidy of an individual draws
down punishment on himself alone: his family still retains its right to the possession of his lands, and this right also devolves to females when they marry of their own choice, and continue to reside upon them; nay even when there is not a male left in the house capable of bearing arms, still the land is not taken away.

As all the males capable of bearing arms are not called out at once, and every house cannot furnish the number proportioned to the land belonging to it, some other method of equalizing the burdens has been found necessary. To this end a moderate tax is levied upon the land, and from this
Austria

fund a certain allowance is made to each person while in actual service. Towards the repairing and keeping up of the public works, such as buildings, roads and the like, each inhabitant of the frontiers performs gratuitously a certain quantity of labour proportionate to the extent of his land.

Agriculture and the breeding of cattle are the principal resources of the inhabitants of the frontiers. In order that the most necessary trades may not be wanting, particular places are appointed where the mechanic, artist tradesman and merchant, may exercise their respective professions without being subject to military duty. These
places are called military communities, and have regular municipal institutions like other towns.

The rest of the frontier territory is divided into regimental districts, of which seventeen are appropriated to infantry, one to cavalry, and one to the Pontoneers or Watermen. Each regimental district contains on an average from forty to fifty thousand souls. Out of the males fit for service in each district two battalions are formed in time of peace. The house to which each man on duty belongs furnishes him with food and clothing, and the state with arms and ammunition. In peace his chief occupation consists in protecting the frontiers from the incur-
sions of the Turks, the depredations of banditti, and the introduction of the plague and contraband goods.

These men are stationed in watchhouses partly of masonry and partly elevated on high poles, which are erected along the whole frontier at such moderate distances that one post can alarm and assist the other in case of emergency. This chain of posts is strengthened, when the danger of attack or of infection by the plague becomes more imminent.
CARLSTADT FRONTIER.

THE VICE-HARAM-BASSA OF THE SZERESSANS.

Besides the frontier cordon there is in the Carlstädt and Banal frontier a chosen band of clever, trusty, and tried guards called by the ancient appellation of Szeressans. They go according to circumstances either singly or in companies, on foot or on horseback to discover the most secret plans and stratagems of their rapacious Turkish neighbours, which they seldom fail to counteract and frustrate, and are par-
ticularly ingenious in the discovery of concealed plunder.

The chief of these Szeressans is styled Haram-Bassa. When fully equipped, he wears a sort of red uniform coat and waistcoat, blue pantaloons, and a sharp-pointed cap of green cloth, turned up with a red and white striped stuff. His arms consist of a musquet, with which he hits his man with never-failing certainty at the distance of three hundred paces, a pair of pistols for nearer objects, a Turkish knife and a sword for close quarters; and on busy days there is none of these weapons perhaps but what he employs. In bad weather a wide red mantle with a hood covers both his person and his arms.
TANASZIA DOROJEVICH
VICE HAROM-BASSA OF THE SEKISCHANS
The second in command, called Vicc-Haram-Bassa, is represented in the annexed plate. He is armed like his superior, but appears here in his ordinary dress. His pipe is his constant companion. His horse, with his red mantle thrown carelessly over the saddle when he dismounts, is his constant companion and grazes by his side. The horse in this country is seldom allowed a feed of oats; grass in summer and hay in winter constitute the whole of his subsistence. But little attention is paid to him in other respects, nay more frequently the horse is teased and ill used by his master; hence he is generally unsteady and shy, and a stranger must use great caution in riding him.
These animals are small, hardy, and sure-footed, and are extremely useful for carrying moderate loads over the mountains and for riding in steep rugged and scarcely beaten roads. They have their own pace which the rider must let them pursue, or he is more likely to be dismounted than to make them stir from the spot.

In the mountains of Croatia the horses are seldom employed for draught; and it is at the risk of life or goods that they are harnessed to any vehicle. If, however, by coaxing this point has been accomplished, and the driver has set them a-going, he cannot answer for their proceeding. Each pulls a different way; the rotten harness, perhaps,
botched together at the moment when it is wanted, snaps at the least strain; the drivers, generally as numerous as the horses, are as far from agreeing as the latter. The utmost confusion of course arises on the least accident. The men invoke all the saints and all the devils to their assistance: in the most fortunate event, the vehicle is left behind, but more commonly it is broken to pieces. Whoever, therefore, values a whole skin will do well not to trust himself in this mountainous region to any vehicle without the greatest precaution. On the high road from Carlstadt to Zeng the traveller will find horses trained to draw, but not
in the bye-roads in the interior of the country.

In their manners and way of life as well as in their clothing and arms, the people of the frontiers hold an intermediate place between the Oriental and the European. The husbandman goes out armed to his agricultural labours, and with trembling he commits the seed to the bosom of the earth. Unless he keeps constantly on the watch the green corn is either cut down or fed off; and when the farmer has reaped his scanty crop he is frequently obliged to fight his way home with it.

In winter the frontiers are more safe and the duty of guarding them is less
arduous than in summer. The footmarks in the snow betray the retreat of the robber, and there is no friendly thicket to shelter him: he is therefore not very willing to venture forth amid tempests and intense cold for the sake of a precarious and uncertain gain. On the other hand the inclemency of the weather renders the service of the frontier posts more severe. Nothing but the iron constitutions of these men could withstand the incessant changes of temperature. One day perhaps a furious north or north-east wind brings snow, covers all the roads and freezes every limb: the next an equally tempestuous south-east produces a thaw and suddenly inundates the country.
The houses, slight and unsubstantial, suffer from both, and the roofs and out-buildings are destroyed by the fury of the storm.

Amid these incessant changes the winter in these elevated regions is unhealthy and destructive. When the storm keeps all inhabitants closely imprisoned in the smoky huts, the frontier-man on duty at his post, frequently receives a visit from a hungry wolf prowling about in quest of prey. Thus engaged in an incessant conflict with a rude nature and savage neighbours, is it surprising that these people should still have advanced no farther than a half-civilized state!
UNMARRIED FEMALE OF THE DRAGATHAL.

The girl represented in the engraving is carrying a basket filled with the fruits of the country. Her features and dress belong to Italy; but the Croat and the Wende are here mingled with the Italian. Language, manners, and costume indicate the intermixture of nations between Trieste and Zeng, and exhibit in visible gradations the transition from one to another.

The districts of the regiments of Licca and Ottochacz are intersected by bare, craggy mountains, which form
a broken elevated tract not unlike in appearance to the deserts of South Africa. These mountains consist chiefly of chalk, naked and rugged at the top, and bearing lower down a scanty vegetation. The valleys and plains are covered with a thin layer of mould, but are in part as dreary as the mountains which surround them.

The elevated situation, the vicinity of the sea, and the want of wood, expose this country to the fury of the tempests and to all the caprices of the weather. For weeks together bleak north and north-east winds prevail; all at once they change to milder but equally violent gales from the south and south-east. As the temperature
suddenly varies with the change of the wind, from the most intense cold to thaw, or a mild day is succeeded by a frosty night, so also the falls of rain or snow are generally sudden and excessive.

In these parts the cottages must be built low, and the nearly flat roof of boards, fastened with long projecting wooden pins, must be farther secured by very heavy stones—a precaution employed for the same reason among the mountains of Switzerland. The soil must never be lightened for the reception of the seed, otherwise it would scarcely fail to be blown away like dust. The poor, shallow, hard ground therefore can scarcely be expected to
produce good crops; and such as it does bear are exposed to other dangers before they attain maturity. Millet, the favourite grain of the husbandman, is frequently cut off by a single frost in the beginning of September.

Under such circumstances the fruitful and middling years could not make amends for the unfavourable seasons even to an industrious people, and much less to the inhabitants of these frontiers, who are apt to consider labour as not belonging to their vocation. The government is in consequence frequently obliged to step in to their relief, and to save them by abundant supplies from starvation.

Regularity and perseverance are not
virtues of these people. Like men in a state of nature they are fond of variety and of extremes. Military service, hunting, the transport of wares on horses, and traffic on the cordon are occupations which they like: domestic and agricultural employments are too tedious and quiet, and these therefore in general fall to the share of the women.

If, however, one of these men goes out at all to the fields, he first chats away some hours by the side of the fire in the middle of the floor; and when he is urged to repair to his work, he coolly replies, that a wise man never leaves his house till the sun is
over his fields. He is remiss at every kind of labour; whether he is using the hoe, the axe, the trowel or the spade, he handles it as though he were afraid of hurting the implement. To him work is worse than severe want. The wife on the other hand is incessantly employed. All the apparel worn by herself, her husband and her children, is, with some trifling exceptions, her own work. She spins, dyes, and weaves the linen and woollen stuffs for this purpose, and makes them up into garments, besides washing and attending to her house and kitchen. The shoes alone, made of untanned hide, are the work of the man. Hard labour
and early marriages cause the women to lose all the charms of youth much sooner than in many other countries.

The character of the country from Trieste to Zara is uniformly the same. The width of the plain, which intervenes between the sea and the range of naked mountains, alone distinguishes the nature of the country in this long tract, and determines the degree of vegetation peculiar to each spot. The Draga of the Fiume is destitute of the majesty of wood, and of the refreshing verdure of extensive pasturages. The olive, the fig-tree and the vine indeed here furnish their valuable fruit, but they confer neither affluence nor the appearance of it.
UNMARRIED FEMALE OF OTTO-CHACZ.

The annexed plate represents an unmarried female of the district of Otto-chacz. She wears a long open jacket without sleeves, neatly embroidered on the edges, and her hair, carefully plaited in tresses, is covered with a cap of red cloth. The apron universally exhibits a variety of gay colours. Married women are distinguished from virgins by wearing one of these aprons behind as well as before, and a large cloth resembling a mantle over the head and shoulders.
UNMARRIED FEMALE OF OTTOCRACY.

Published by T. Cadell & W. Davies.
In Upper Croatia, in the county of Warasdin, for example, the dress of the women considerably resembles the above, but is more elegant. On the head is placed a large square of white linen, forming a roll in front, one fold falling over the back and two lying on the shoulders. The margins are adorned with borders of coarse lace, two or three inches deep. The vest is of woollen cloth, fitted to the body, without sleeves, and descending below the knees, where it is trimmed with a few coloured stripes, generally red and bordered by fringe or lace. The white shift-sleeves hang large and loose, and are likewise ornamented with coarse lace. The vest is of two kinds, either
opening on the sides or before, so as to display the laced front of a bodice held together by clasps, formed of bunches of coloured glass beads. Below the vest about two inches of a white petticoat appear, and below this again another petticoat neatly plaited; and beneath all boots either of black or yellow leather. They likewise wear coarse linen shawls folded round their shoulders and arms.
BANAL FRONTIER.

The districts of the two Banal regiments are situated on the decline of the mountains into the plain. They present a great diversity of ground and scenery. Considerable forests, beautiful valleys, and extensive pastures succeed each other; and notwithstanding the change of country the character of the inhabitants remains the same.

The indigence and want of activity prevailing among the people of these districts has been ascribed, and not unjustly, to the excessiv magnitude of the houses. The village of Boroevich was
formerly at least inhabited almost exclusively by the family after which it was named, and there were houses which contained from fifty to one hundred inmates. Such houses furnished many men for the service, but at the same time they were nurseries of discontent and crimes.

Before the division of families was authorised by law, the father of each with his immediate offspring remained in the original habitation. On the marriage of any of his descendants, the new couple built themselves a tenement contiguous and a chamber without a window. Here they slept and deposited what belonged to them exclusively. The father still retained and managed
the general property. In his house were the common fire and table for the whole family, no individual being allowed to cook for himself. This separation however promoted neither peace nor prosperity: the law therefore interfered and fixed the principles for the partition of too large family-communities. Time will soon show how much the industry and morality of these people have been improved by this measure, without any prejudice to the service.
UNMARRIED FEMALE

OF

GLINA.

In the annexed representation of a young female of Glina, we again observe the red cap, but of a different form from that shown in the last engraving. In this instance it merely covers the crown of the head, the hair of which is tressed on each side and turned up behind. The tresses are frequently adorned with shells, metal rings and other trinkets,
UNMARRIED FEMALE of GLINA.

Pub by R. Ackermann London 1823
and the costume in general, like that in the following plate, resembles in cut and fashion that of the upper frontiers.
WOMAN OF DUBITZA.

False tresses, hanging down low and covered with a handkerchief, give a peculiar character to the head-dress of the women in the environs of Dubitza. The apron is fastened on by a belt decorated with coins; the wide, open sleeves of the chemise are neatly bordered with embroidery, and over it is worn a long open jacket.

The river Unna here forms the boundary between the Turkish and Austrian empires. The decayed fortress of Dubitza itself, on the right bank of that river, belongs to the former. Nature
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has rendered the valley watered by the Unna one of the most fertile and delightful of the abodes of man. The hills gently rise on each bank of the river, which has a strong navigable current, and vegetation finds a rich soil to their very tops. The climate too is mild; but man is the only obstacle to the improvement of these advantages. The Turks and Turkish subjects in this valley have long been reckoned the most pestilent disturbers of the tranquillity of their neighbours. Being eternally at variance among themselves, it is not surprising that they should annoy the inhabitants of the Austrian frontiers.
SLAVONIA.

In many parts of the Banal frontier the country and its inhabitants strongly remind the spectator of the upper regi-mental districts, but the scene is totally changed on entering Slavonia. These frontiers are marked by great rivers and by sandy and muddy marsh-land. Here the husbandman does not dread the fury of tempests but the in-undation of waters. The genial warmth of a climate more than mild produces a profusion of the finest fruits. The soil supplies man with abundance of corn and wine and animals with rich
herbage. The very forests support besides various species of game hundreds of thousands of monstrous swine, great numbers of which are sent to the capital and thus contribute not only to the subsistence but to the opulence of the inhabitants. The river Save, which forms the southern boundary of the country and facilitates commercial communication, protects the Slavonian from the incursions of his predatory neighbours better than fortifications and sentinels. What Nature affords and industry acquires he therefore enjoys in peace and security. He is in consequence much more civilized and assiduous than his neighbours on the western frontiers; his dress is neater, his food
and implements are superior, his cattle are better treated and better fed; in short every thing about him denotes greater affluence.

For the sake of greater security and to accelerate civilization the scattered houses were collected into villages upon the road. The inhabitants now enjoy in peace the benefit of this regulation: and the traveller blesses that power, which commanded the roads to be planted with trees which, while they afford him a refreshing shade from the intense heat, supply the inhabitants with food for the lucrative silk-worm.

Attempts have been made in other parts of Hungary to rear this insect, and with considerable success, owing
to the encouragement afforded by government. The greatest yearly produce was in 1801, when the royal silk-establisments yielded about eighteen thousand pounds weight, and those of private individuals about three thousand. By far the greater part comes from the military frontiers.
CLEMENTINIAN WOMEN.

At the beginning of the last century emigrants from Bosnia, calling themselves Clementinians, settled in the villages of Hertkovze and Nikinze in the Peterwardein regiment. Their earlier history and the origin of their name are involved in obscurity: but so much is certain, that their ancestors migrated thither from Albania, and were there converted to the Catholic religion. They differ from their neighbours in language, customs, religious ceremonies, way of life and physiognomy.

The frontispiece to this volume repre-
sents females belonging to this tribe. The figure in the middle exhibits a bride in her wedding attire; on her left stands one of her companions in her usual holiday apparel; and both are listening attentively to the instructions of the industrious housewife on the left of the print. From the coronet of feathers which adorns the head of the bride, and reminds us of the natives of Guinea and Mexico, to the neat slipper of fish-skin which covers the foot, all is of native material and workmanship. The women spin, weave, dye, and make all their apparel and personal ornaments with peculiar neatness. They attend with truly commendable assiduity to the household concerns, while the men
till the ground. Distinguished by purer morals and therefore more highly respected, they consider it beneath them to mingle their blood with that of the other inhabitants of the frontiers: but conduct themselves invariably as a peaceable tribe among unsettled and turbulent neighbours.
The sandy surface of that part of the Banat which lies between the Danube and the Lower Nera, is very little elevated above the level of those rivers, by which, when they are swollen, it is in a great measure inundated. In the south-east corner of the German Banat regiment the loose sand is drifted into moving hills. It has not unfrequently buried fields and houses, and occasioned the gradual desertion of whole villages; but by judicious plantations it is now confined within nar-
rower limits. One of the most fertile of tracts, the granary of the frontiers, is thus enclosed between dry sand and morasses. A motley mixture of settlers, Germans, Hungarians, Slavonians of various tribes, and Walachians, live together in a small district of the German Banat regiment, and mostly retain the language, costume, manners and way of life of their respective ancestors.
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PEASANT OF THE BANAT FRONTIER.

The annexed plate represents the original native of the country, the Walachian, whose race is so widely spread in the Banat and Transylvania, in his holiday dress; his coat and pantaloons are of white cloth, the ornaments being neatly worked by the women in coloured worsted. In fashion this dress resembles the costume of his progenitors, the ancient Dacians, as delineated on Trajan's pillar. The head is covered either with a round hat, or the still more ancient sheep-skin cap.
The Walachian styles himself a Roman in his language, which is a medley of corrupt Latin and Illyrian; but it is very rarely that Roman valour can be discovered in him. He dislikes the military profession, and it is very long before he becomes habituated to its hardships: but yet none endures with greater fortitude sufferings and privations which cannot be avoided. His wants are very moderate. He cheerfully and thoughtlessly consumes what he has as long as it lasts, and afterwards fasts with exemplary resignation. He does not always duly respect the property of others, but cheerfully shares what he possesses with those who need relief.
WOMAN OF THE BANAT.

The Walachian women, like those of Croatia, being obliged to perform the operations of agriculture as well to attend to the domestic concerns, lose at an early age all traces of beauty. Those of the pleasant valley of Saska, are distinguished by more polished manners, a more healthy look, and superior cleanliness and neatness in dress, from the inhabitants of the plains.

In the mountains contiguous to this valley are copper-mines wrought by German settlers, the example of whose
industry and consequent comforts has not been wholly lost on their Walachian neighbours.

The annexed engraving exhibits a correct delineation of the costume of the Walachian women. The head-dress, somewhat resembling a soldier's cap, and the two aprons, one before and the other behind, distinguish the matron from the unmarried female. In addition to all her other occupations the wife is obliged to take her infant children with her wherever she goes, whether to her work in the fields, to church, or to visit a neighbour. The peculiar manner in which they carry them is shown in the plate. The infant is laid in a low, open box, to
which are attached cords, by means of which it is slung over the shoulder of the mother.

If a tree happens to be near, the box is suspended from it by the cords, and the infant swings as in a hammock, while the mother does her work in the fields.

The house, built of wood and earth, affords but scanty room for the family of the Walachian and the young cattle which lodge under the same roof. He was formerly an utter stranger to stables, barns, and granaries. Like the Tartar, when his old situation no longer suited him, he drove his cattle farther, packed up his habitation and his furniture and utensils, and fixed his abode in another place. Pains were long
taken to excite in him a taste for more solid and spacious dwellings, in the hope of habituating him to a permanent residence and its advantages; and they have not been unsuccessful. In the upper valley of the Nera and of the Almasch, on the woody hills bordering which the Wallachian long roved about for the sake of the pasturage they afforded, are now to be seen regular villages, with houses of masonry, barns and stables.

The cultivation of corn and the breeding of cattle are almost the only resources of their inhabitants. The people of the Almasch, however, pursue another occupation of a peculiar kind, that is, the feeding of snails, which they
collect in the woods in spring, keeping them in particular spots in their gardens surrounded with ditches till winter, and then selling them. They are known far and near by the name of Caransebes snails.

Dr. Bright saw at Keszthely a pen for snails, which are in request in Hungary as well as in Germany, as an article of food. This pen was formed by boards two feet high, the upper edge of which was spiked with nails an inch long and half an inch asunder. This barrier the animals never attempt to pass. The snail, the *Helix pomatia*, is in great demand at Vienna, where sacks of them are regularly exposed in the market for sale.
CHAP. V.

GALICIA,

OR AUSTRIAN POLAND.

EXTENT AND NATURE OF THE COUNTRY—
BENEFITS RESULTING TO THE PEOPLE
FROM THE PARTITION OF POLAND—
CRUELTY AND INJUSTICE OF THE AN-
CIENT SYSTEM—SUPERIOR DEGREE OF
SECURITY ENJOYED UNDER THE AUS-
TRIAN GOVERNMENT—MODE OF BUILD-
ING—APPEARANCE OF A POLISH VIL-
LAGE—INNS—JEWS—UNCLEANLINESS
OF THE POLES.

The kingdom of Galicia is that part of
Poland which, on the partition of that
monarchy among its more powerful
neighbours, fell to the share of the
house of Austria. It contains upwards
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of fifteen hundred German square miles, and not far short of four millions of inhabitants.

The country chiefly consists of a sandy plain situated at the northern foot of the lofty mountains, which separate it from Hungary, Transylvania and the Bukowina by one of their secondary ramifications. The soil of the plains of Galicia is nevertheless more irregular than that of Hungary. It is infinitely diversified by hills of no great elevation, but in some parts of extreme fertility.

Much as it has been the fashion to deplore the "fatal partition" of Poland, and to execrate the powers concerned in it, we have now the satisfac-
tion to know that to the Poles themselves this measure has proved one of the greatest blessings. Every individual has gained by it, excepting a few selfish, pampered magnats, who abused their overgrown power, and inflicted perpetual misery on the serfs whom Providence had subjected to their rule.

If ever there was a country where "might constituted right," that country was Poland. The most dreadful oppression, the most execrable tyranny, and the most wanton cruelties, were daily exercised by the nobles on their unfortunate peasants. Dr. Neale in his Travels adduces a few facts which prove but too clearly their miserable condition.
The life of a peasant was held of no greater value than that of one of his horned cattle; and if his lord killed him he was merely fined a hundred Polish florins, or two pounds sixteen shillings of our money. If, on the contrary, a man of low birth presumed to raise his hand against a nobleman, death was the inevitable punishment. If any one dared to question the nobility of a magnat, he was required to prove his assertion or doomed to die: nay, if a powerful man took a fancy to the field of his humbler neighbour and erected a land-mark upon it, and if that land-mark remained three days, the poor man lost his possession.

The atrocious cruelties habitually
exercised almost exceed credibility. A Masalki caused his hounds to devour a peasant who chanced to frighten his horse; a Radzivil had the belly of one of his serfs ripped open, that he might thrust his feet into it, in the hope of being cured of a malady with which he was afflicted. Still there were laws in Poland, but how were they executed? A peasant, going to the market at Warsaw, met a man who had just assassinated another: he seized the murderer, bound him, and having placed him in his waggon together with the body of his victim, he went to deliver him up to the nearest Starost. On his arrival he was asked if he had ten ducats to pay for his interference, and on his
answering in the negative, he was sent back with his dead and living lumber. After this fact, the reader will not be surprised to learn, that it cost a merchant of Warsaw fourteen hundred dollars to prosecute to conviction and execution two robbers who had plundered him.

To this injustice were joined the most barbarous ignorance and superstition. In 1781, the Starost Potocki, in passing through a village, learned that on the following day a person accused of sorcery was to be burned alive. He examined the accused, enquired the hour at which the execution was to take place, and returned home to make preparations for preventing this legal
murder, by carrying off the prisoner when on his way to the stake. The magistrates of the village received intimation of his design, and hastened the execution, so that when Potocki arrived, he had the mortification to find that the man had already been sacrificed.

Nor were this ignorance and this superstition confined to any particular class or order: in these respects people of the highest rank were perfectly on a level with the meanest serfs. A Polish baroness who had gained notoriety both at home and in France by her spirit of intrigue and the wit of her correspondence, was in the habit of burning frankincense and sprinkling her apartments with holy water whenever a
thunder-storm approached her castle. One day, when in spite of these pious precautions the lightning struck and threw down her chimneys, she had recourse to an expedient which she regarded as infallible, namely, the burying round her house thirty copies of the Gospel of St. John; a custom still piously practised on Christmas-day in all the churches in Poland.

The morals of the people were then, as they still continue to be, nearly at the lowest point of debasement. Female chastity is a virtue unknown in Poland. Among persons of all ranks, from the highest to the lowest, with very few exceptions, the most dreadful licentiousness prevails. The men are
equally profligate; and debauchery of every kind prevails among them to a degree unknown in other countries of Europe. Education is in general much neglected, the lower classes being unable to obtain the means of instruction: and among the higher, where no man is assured of the legitimacy of his offspring, a total indifference prevails as to the training of the doubtful brood. They are therefore neglected from their cradles, and left to the indulgence of every passion, undisciplined, untutored and uncontrolled. Endowed by nature with great personal beauty, the young Polish noble makes the tour of France and Germany, engraves the vices of every capital that he visits on his own
native stock; and after dilapidating his revenues returns to his paternal estate with a train of French cooks, valets, parasites and all the paraphernalia of modern luxury, to wallow in sensuality and to die prematurely of acquired disease.

Such is the picture of the Poles drawn by Dr. Neale, who adds two facts, tending to show the superior degree of security enjoyed by the humbler classes under the Austrian government to that afforded them while under the Polish sceptre.

During the reign of Stanislaus Poniatowsky, a petty noble, having refused to resign his small estate to Count Thisenhaus, the latter invited him to
dinner as if desirous of adjusting the affair in an amicable manner. While the knight, elated at such an unexpected honour, was assiduously plying the bottle, the count dispatched some hundreds of peasants with axes, ploughs and waggons, ordering the village, which consisted only of a few small wooden buildings, to be pulled down, the materials carried away, and the plough passed over the ground which the village had occupied. This was accordingly done. The nobleman, on his return home in the evening, could not find either road, house or village. The master and his servant were alike bewildered, and knew not whether they were dreaming or had lost the power of
discrimination: but their surprise and agony were deemed so truly humorous, that the whole court was delighted with the joke.

As a contrast to this story, related on the authority of Baron Uklanski, himself a Pole, the reader is presented with the following fact, which happened in Galicia after the cruel partition:

A peasant with his wife and children, belonging to the estate of the Starost Bleski, having fled into Austrian Poland, the Starost assembled a party of horsemen and carried off his serf, inflicted on him a hundred stripes, and threw him into a dungeon. The emperor Joseph II., having been informed of this circumstance, caused his
ministers to demand reparation from the king of Poland, who replied that it did not depend on him but on his permanent council. The emperor, not satisfied with this evasive answer, sent a party of two hundred dragoons to bring back both the Starost and the serf to Zamoic, where they were taken before an Austrian court of justice. The Starost was sentenced to pay a thousand crowns as an indemnity to the peasant, and a fine of five thousand to the Austrian exchequer. The hundred blows which he had inflicted on the peasant were repaid to him on his own person, and he was sent back to his own estate with all due respect.

Galicia, like Poland in general,
abounds in wood, but stone, particularly freestone, is very scarce. Hence log-huts are the general habitations of the peasantry. Architecture of course is still in its infancy. Every peasant in fact is his own mason and carpenter. Provided with a hatchet he enters the nearest wood, fells as many trees as he wants, carries them to the site of his future dwelling and splits each trunk into two beams. Four large stones mark the corners of an oblong square, and constitute the base upon which the hut is raised, by placing the beams in horizontal layers, with the flat sides inward; a sort of mortice being cut in each about half a foot from the end to receive the connecting beams. A kind of cage
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is thus constructed, usually about twelve feet by six, and moss is thrust between the logs to exclude the wind and rain. Two openings are left, one for the door, and the other, with the aid of a few panes of glass or a couple of sheets of oiled paper, forms a window. At one of the corners within are placed four upright posts, round which are entwined some twigs covered with mud or clay, to form a square area in which is built an oven of the same materials; and this, when hard and dry serves the peasant for kitchen, chimney, stove and bed. The roof is closed in with rafters and twigs bedaubed with a thick coating of clay, and covered over with a close warm thatch extending over both gable-ends.
To finish this rude hut, the walls are sometimes extended a few feet in a still rougher style, to form a sort of vestibule, which serves also for cart-house or stable and occasionally a second is added to serve as a barn. In the whole building there is perhaps scarcely a bolt, lock, hinge or any article of metal. Yet this is the dwelling of a Polish serf, and contains himself and his family and all his goods and chattels.

If the proprietor happens to be a little more affluent, his hut may contain an oven of glazed earthenware, and two bed-rooms with boarded floors, the walls whitewashed and the doors secured with locks. If he be a Jew, the house is still larger; the roof better and
covered with shingles instead of thatch; the windows are a degree wider; and if he be an innkeeper there is a long stable, with a coach-entrance at each end, which serves for barn, stable and cow-house.

The gentry give to their wooden house greater capacity and a form a little more symmetrical. The walls within are perhaps stuccoed and washed with distemper colours and externally plastered and whitewashed. The door of entrance occupies the centre and is covered with a rude porch, raised on four posts, and the front may contain three or four windows.

Such are the elementary parts of a Polish village and nothing under heaven
can be more miserable, dirty and wretched, than the whole assemblage externally as well as internally. All the inns in Galicia are kept by Jews, and both these and the post-houses are always situated in the public squares, which occupy the centre of every town. These squares are also the market-places for horned cattle, and have never been cleansed since their first formation: hence they are absolute quagmires of filth, the putrid effluvia from which are almost insufferable.

Happy, says Dr. Neale, is the traveller, the dimensions of whose carriage admit of his occupying it during the night! what abominations will he not escape! He relates that though his companion
and himself carried with them into these Jewish inns fur-skins of their own to sleep on, yet the noisome smells from the damp earthen floors were frequently so powerful and disgusting as to keep them awake; and there were a thousand other nameless annoyances more easily imagined than described.

From the centre of the roof of these houses is always suspended a large brass chandelier with seven branches: this is the sabbath lamp, which is regularly lighted every Friday evening at sun-set, when all the fires are carefully extinguished, and not re-kindled till the same hour the next evening. Underneath it stands a long table soiled with grease, occupying the middle of
the apartment; around it are ranged several wooden benches, with one or two rotten chairs and a cushion stuffed with hay. In the huts of the peasants a sort of shovel, slung from the roof, is loaded with tallow: a lock of flax is placed upon it, and being lighted serves for a lamp.

The best food to be obtained at these inns is nearly as disgusting to strangers as the lodging they afford; and the only thing to be commended in Galicia is the state of the high-roads: these are excellent, of a good breadth, well levelled, and kept in admirable repair. But these, and every thing else that is not absolutely abominable, are the creation of the Austrian government;
for previously to the first partition of Poland, in 1772, they were as miserable as the inns.

In no country in Europe have the Jews obtained such firm footing as in Poland, where Casimir the Great, at the instigation of his Jewish mistress, Esther, took them, four centuries ago, into his especial favour and protection. Enjoying privileges and immunities which they possess in no other region, with opportunities of engaging deeply in traffic and accumulating immense fortunes; masters of all the specie and most of the commerce of Poland; mortgagees of the land, and sometimes masters of the glebe—the Jewish interlopers appear to be more the lords of
the country than even the Poles themselves.

All the distilleries throughout Poland are farmed out to Jews, who pay large sums to the nobles for the privilege of poisoning and intoxicating their serfs. Mr. Burnett states, that when he was in Poland a company of Jews paid to Count Zamoyski the sum of three thousand pounds sterling annually for the mere privilege of distilling spirituous liquors on the largest of his estates, which, to be sure, comprehends at least four thousand square miles. Hence some estimate may be formed of the enormous quantity that is consumed.

When Joseph II. obtained possession
of Galicia, that judicious prince perceived the necessity of limiting the privileges of the Jews. He took from them the power of cultivating the lands belonging to the serfs subject to contributions, and prohibited them from keeping inns and distilling spirits: but at his death these regulations ceased to be enforced, and the Jews have since been silently regaining their former influence.

The inns, as has been already observed, are now altogether in their hands, as well as the fabrication of ardent spirits and liqueurs. They have all the traffic in peltry, the precious metals, diamonds and other jewels, and they are also the principal agents in the
corn-trade. Of late years many of these Jewish families who had amassed great wealth by commerce, having affected to abjure their religion and to embrace the Catholic faith, have been ennobled and permitted to purchase extensive estates: still true, however, to their own nation, they have built large towns and villages on these estates, and peopled them exclusively with Jewish families; for from a singular instinct the Poles seem to detest their fellowship, and generally herd together in their own miastas.

The enjoyment of liberty and civil rights seems to have produced a strong effect on the physical constitution and physiognomy of the Hebrew race, and
to have bestowed on them a dignity and energy of character, which we may look for in vain in the Jews of other countries. The men, clothed in long black robes reaching to their ankles, and sometimes adorned in front with silver agraffes, their heads covered with fur caps, their chesnut or auburn locks parted in front, and falling gracefully on their shoulders in spiral curls, display much manly beauty. In feminine beauty the women are likewise distinguished; but beauty is not uncommon among the Jewesses of other countries. When looking at them, says Dr. Neale, seated, according to their usual custom, on a wooden sofa, by the doors of their houses, on the evenings of their sab-
bath, dressed in their richest stuffs and pearl head-dresses, I have imagined that I could trace a strong resemblance between their present head-ornaments and those sculptured on the heads of the Egyptian sphynxes. Nor do I think it at all improbable that the dresses of the Hebrews of both sexes, in Poland, are at this day nearly the same as those of their ancestors when they quitted the "house of bondage."

Without having visited Poland, and had ocular demonstration of the filth and abominable uncleanness of the inhabitants, it seems difficult to believe the accounts which have been given of them. The floors of the houses of the
lower classes consist of clay or earth always damp, and from which the heat of the stove draws up a perpetual vapour of the most offensive odour, which, as their windows are never opened, circulates continually. Both sexes sleep together like pigs on straw or furs, upon the sides and tops of their ovens, without undressing themselves. They eat few vegetables, and their diet consists of every putrescent animal food, with bad bread, diluted copiously with spirituous liquors. Such a diet necessarily predisposes them to imbibe readily every contagious poison, which, when once received, is propagated among them with the rapidity of com-
bustion itself. Thus it is related, that when the plague was brought into the country in 1770, in consequence of the hostilities between the Turks and Russians, all the peasants of a village belonging to Prince Adam Czartoriski were swept off by it in one day.

Generally without medical assistance the wretched creatures are abandoned to their fate; and such is the callous selfishness of the great majority of the Polish nobles, that instead of attempting to meliorate the condition of their serfs, all their ingenuity is exhausted in ministering to their debaucheries and increasing their own overgrown incomes, by throwing the temptations
of drunkenness in their way. Bishops and nobles are joint proprietors of all the inns, and the greater the drunkenness of the peasantry, the larger are the returns to the lord of the soil.