

# Our past is our future

Water-related heritage in 15  
settlements of the  
Ister-Granum Euroregion



WaVE (Water-linked heritage Valorization by developing an Ecosystemic approach) PGI05972 project, on behalf of the Ister-Granum EGTC, prepared by:

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## Executive summary

This study presents the results and evaluation of a heritage survey conducted in 15 municipalities in the Ister-Granum Euroregion. It aims to provide a comprehensive picture of the built values and water-related intellectual heritage of the surveyed settlements. A further objective of the document is that the evaluation will help the Euroregion and the municipalities to launch heritage projects, to use the found values in tourism, and to implement further heritage protection actions.

Considering the geographical features of the area, it is a perfect place to learn about, discover, evaluate and preserve water-related values. The Danube, the Ipoly and the Garam rivers dominate the landscape, which meet in the region of the regional center, Esztergom, to continue their journey together towards the strait surrounded by the picturesque Danube Bend mountains. The Three Rivers region, as it is presented and named in several publications of the Ister-Granum Euroregion, can be a promising destination for tourism with its unparalleled natural endowments, hiking and sports landscapes, cultural offerings and historical sights. Currently, only a few settlements of the particularly popular Danube Bend, as well as Esztergom and Sturovo can be considered tourist centers. The relationship of the settlements with water in most places focuses more only on flood protection, only water plays a bigger role in the life of the settlements in the Danube Bend. Formerly traditional crafts are extinct, only a few country houses and museums preserve the memories of water-related life forms. The utilization of rivers and waters, their involvement in everyday life or their use in tourism is still not ensured in a few places.

There are many sacred values in the region in terms of built heritage, which have remained in good condition, partly renovated and partly in line with their function. The community-forming and cohesive power of churches is significant, especially in small villages. The thinking and beliefs of the people of the last centuries demanded and created the sculpture masterpieces depicting St. John of Nepomuk that we found in almost every waterfront settlement. In terms of crafts, milling, fishing, and boating were typical. Memories of these occupations can be found, but in their traditional sense, no one pursues them anymore. There are passionate anglers in every town, there is also ferry and ferry transport, in some towns there are “real” sailors who serve in international waters, but these occupations only partially reflect the coexistence with water and nature.

The legends, sayings and narratives of the area are rich and contain many settlement-specific elements. The miraculous nature of the springs, the tradition of the fairies living in the Danube or the legends about the existence of the tunnels under the Danube in the Danube Bend appear as a common thread. The tradition of contact with water is nurtured by some traditional groups, and events which try to preserve it. Unfortunately, neither the former nor the latter benefited from the pandemic period. Prolonged “withdrawal and closure” made it impossible for even several organizations and events to function. Every year, the Visegrad International Palace Games play a major role in presenting the traditions. The majority of municipalities are committed to the protection and preservation of heritage, but due to the lack of sustainable ideas and their limited resources, they have not yet embarked on the path of implementation. The Euroregion can be a catalyst for the development of active cooperation, encouraging the involvement of various actors - local governments, policy makers, local residents.

The Ister-Granum Euroregion and the settlements involved in the pilot project have a rich historical background, lie in landscapes of unparalleled natural beauty, their attachment to water is rooted in their past and affects the present of many. We hope that the insights and suggestions expressed in our study will help the region to be the engine of a successful future in its relationship with water.

## Presentation of the project and the pilot

The Ister-Granum EGTC is participating in the WaVE-Water-linked heritage Valorization by developing an Ecosystem approach project with Dutch, Danish, Spanish and Italian partners under the Interreg Europe 2014-2020 program. . The WaVE project aims to exploit and re-evaluate water-related heritage. It focuses on the preservation of nature and values, promoting socio-economic growth and adaptation to climate change in the participating sites. The partners involved in the project draw up action plans and implement pilot projects. As a result of the project, the programs for the integrated development of water-related heritage will change in a positive direction, and new project ideas will be implemented. Within the framework of the project, the Ister-Granum Euroregion will have the opportunity to review and evaluate its connection to water, as the three rivers of the region - Danube, Ipoly, Garam - are a force not only for nature and economy, but also for identity.

The pilot, submitted and supported for funding by the Ister-Granum EGTC, aimed to explore and present the heritage. Within the framework of the project, a heritage inventory will be made of the built and spiritual values of the 15 settlements of the Euroregion, some legends, crafts and traditions of the region will be presented in short films; thematic pathways are created to present heritage to the general public.

Based on the regional situation analysis of the WaVE project, the main directions of potential pilots were developed, with three types of water visualization. In the approach of the face of water, the power of water and the spirit of water, it can be shown that water is present in the everyday life of the people living here, surrounding them with its traces, values, presence, even if they are not conscious in them.

Although the central focus has shifted to the spirit of the water, the triple division into parts of the pilot is nonetheless true. Flood signs, which are a separate part of heritage collection, commemorate the power of water; the landscapes, people, traditions and crafts presented through the short films also reflect the face of the water; and the spirit of the water permeates the entire heritage inventory, as each of the project sites is connected to some watercourse (rivers, streams). 9 of the settlements participating in the pilot are connected to the Danube (Dunamocs, Karva, Sturovo, Szob, Zebegény, Nagymaros, Visegrád, Dömös, Esztergom), 3 to Ipoly (Ipolytölgyes, Letkés, Ipolydamásd) while also 3 settlements



are located next to streams (Zalaba and Kisgyat next to the Szikince stream, while Nagybörzsöny next to the Börzsöny stream). The built values of these settlements, their intellectual products related to water, and the memories of the still life-related lifestyles give essence to the water-based cultural heritage of the Euroregion.

The analysis of the heritage inventory data is done in a summary and evaluation study, which is based on the values found in the research, as well as on the findings of previous meetings of the local support group of the WaVE project and the regional situation analysis.

As a result of the pilot, the Ister-Granum EGTC will get an idea of the built heritage of the area and its location, as well as a bouquet of water-related intellectual values. You will receive suggestions and ideas for measures that you can use in future heritage protection and development projects in the area. The short films created are preserved and presented by the settlements while the created thematic trips attract tourists to the area, increasing their awareness and economic opportunities.

## Methodology of data collection and analysis

The aim of the first part of the pilot project was to prepare a heritage inventory and a summary and evaluation study based on it. In order for the summary to be well-founded, we conducted a thorough situation analysis, data analysis, and research. We relied on both primary and secondary sources of information for data collection. Being a collection of social sciences, we placed great emphasis on the balanced application of qualitative and quantitative techniques, as the combined use of these methods is essential for learning about the life and past of a settlement or region. The world of local society cannot be described by numbers alone or by intuition.

As a first step, the list of built and intellectual heritage sites included information based on secondary sources - Internet information, as well as primary sources - local history writings, textbooks, publications. We analyzed the Ister-Granum EGTC's previous databases, publications, and information and tourism brochures for the region. In addition, we sent our request for active participation in the project to the municipalities participating in the pilot in the form of structured questions. In parallel with these collections, we searched for the relevant informants of each settlement. We tried to contact locals familiar with the subject. In personal interviews, we focused on the use of qualitative methods. Group interviews were also conducted with Ister-Granum staff to learn more about the organization and the region. We publish our sources as an appendix to our study, collecting them by settlement, marking the written sources and the conversations with our informants separately.

It is important to note that in terms of data collection methods, the search for both built and intangible heritage required different techniques. While the accurate listing of visible, objectified memories required more quantitative techniques, with precise comparisons and verifications of different data, the method of participatory observation was used to collect crafts, traditions, and legends. In this case, the information gathering was basically unstructured, and after the fieldwork, the data obtained were run through the filter of the pilot objectives to arrive at a list of intellectual values important to the project. We visited all the settlements in person, got acquainted with the spirituality of the place, the sights, monuments and heritage.

In the course of our data collection work, we received information from 23 of our interlocutors. Our informants were enthusiastic local historians, museum directors, cultural

professionals, mayors and tourism professionals. They all had a common desire to help and a sense of pride in the values and heritage of their settlement.

We conducted extensive data collection on built heritage. We mapped the monuments and objectified monuments under local protection, or the sights without protection but valuable for the settlement. In terms of these legacies, we have not only listed those that are water-bound. Churches, chapels, crosses, statues, monuments, castles, mansions, castles, mills and settlement-specific values were included in the inventory.

The other object of our research is much more complex and diverse in its conceptual nature. Thus, in line with the goals of the WaVE project, we highlighted crafts, occupations, activities, traditions, legends, sayings and stories, as well as cultural events related to water or outstanding in the life of the place, in line with the goals of the WaVE project.

Based on the heritage inventory of 15 settlements in the Ister-Granum Euroregion, in the present study we provide a summary assessment of the situation of the water-related heritage in the region.

However, taking into account the good examples of the international WaVE project (Blue Routes - Guide to Alicante's Hydrogeological Heritage), bearing in mind that these are not cross-border roads, but settlements with completely different features, we have set up an evaluation system to help you review the current situation of the given settlement with regard to the location, preservation and presentation of the heritage. This evaluation can help municipalities and the Euroregion to launch heritage projects, to use the found values in tourism, and to implement further heritage protection actions.

## Presentation of the area in terms of heritage found

### Briefly about the Ister-Granum Euroregion

The state border between Slovakia and Hungary connects about 680 km long and very diverse areas with the concept and possibility of borderlessness. The Ister-Granum EGTC has been operating in a segment of this area since 2008, with its projects serving the well-being of the population of the border area.

The 40 settlements of the Ister-Granum European Territorial Association in Slovakia and 42 in Hungary are connected by the 20 km section of the Danube and the 30 km section of the Ipoly. The name of the region came from the combination of the Latin names (Ister and Granum) of the Danube and Garam rivers that cross the area. These two waterways also appear in the name of Esztergom, a settlement that has become a regional center due to its geographical and historical position, proving that this area has always formed a unit throughout history. The more than 2000 km<sup>2</sup> area of the Ister-Granum region is also a geographical unit. Here the Garam and the Ipoly meet the Danube, in the embrace of the Gerecse, the Pilis, the Kovácspatak Mountains, the Börzsöny and the Visegrád Mountains. The landscape has various natural geographical features: lowland plains, rolling hills, volcanic mountain ranges, caves, gorges, streams, lakes and swamps can also be found here. The area is characterized by a multitude of rare plants, wild forests and unparalleled aquatic life, almost 40% of which is under nature protection. Geological peculiarity is that high-temperature thermal water, which also contains large amounts of minerals, is found in the region almost the entire area of the region.

The river valleys and estuaries have been inhabited since prehistoric times, as has the Slovak Great Plain. There are also Roman limes, Árpáadian and Renaissance monuments, as well as relics of Christianity and the early Hungarian Kingdom. Castles, mansions and palaces refer to the former wealthy inhabitants and lords of the region.

The population of the Euroregion is almost 200,000, of which 75% live in Hungary and 25% in Slovakia. From the point of view of public administration, the settlements of the area belong to 3 districts in Slovakia and 4 in Hungary. Esztergom functions as a regional center, and Sturovo has a central role on the Slovak side. It is a typically rural, small-village region, with some approximately a town of 5,000 inhabitants (excluding centers with a larger

population). Hungarian settlements along the Danube are characterized by an increase in population due to settlements, while settlements outside this area are characterized by emigration and aging.

The proportion of Hungarian-speaking inhabitants is high in the Slovak settlements, while there are several settlements on the Hungarian side where the knowledge of the Slovak nationality is maintained and the knowledge of the language is maintained.

### Rivers, streams – natural values

The common feature of the selected 15 settlements is that they are located next to a river or a stream. The Danube, the Ipoly - and its left tributaries are the Börzsöny stream, the Garam - and the Szikince stream along the Garam are presented below, and finally the settlements belonging to them (some settlements have several rivers / streams connected to them).

#### *The Danube*

The Danube is the longest river in Europe after the Volga in Russia. In Germany, it originates in the Black Forest at the confluence of two small streams, the Breg and the Brigach at Donaueschingen, and from there it is 2,850 kilometers southeast to the Black Sea. The entire territory of Hungary is located in the catchment area of this river, the length of its main branch is 417 km, therefore it is a defining component of the country's hydrography.

In the 20th century, a series of dams were built in the upper reaches of the river, which changed the natural watercourse of the river and eventually eliminated the alpine supply of alluvium. The last member of the system is the Bős dam built in Slovakia.

The Danube is an international shipping route. From the estuary to Brăila you can go by sea, from there to Ulm by river.

There was once significant fishing on the Danube. Fishermen lived in large numbers in the settlements around the Danube - as the study reports in each settlement. However, in the 19th and then 20th centuries, due to the high degree of pollution that hit the river, its fish stocks declined greatly, so fishing also disappeared almost completely from the banks of the river. Only hobby anglers can be found these days on the banks of the river. Only commercial fishing remained in the Danube Delta, but it was also largely limited there. Prior

to the construction of the Iron Gate Dam, there were great sturgeon slaughterhouses in Vienna and from there the fish was transported in carts to the French and Polish markets. The great sturgeon stock was also significant in Budapest. After the construction of the Iron Gate dam, the water will no longer reach the Danube section above it.

The sand of the Danube contains 10–600 mg / m<sup>3</sup> of gold, which can be extracted on the verge of economy. Its industrial exploitation has never taken place, but there has been gold laundering on its shores since Roman times. The Danube is a popular place for both active and passive recreation. On all sections of the river, such as the Danube Bend, a multitude of passenger ships await tourists, and sightseeing is also significant. For those who want more active recreation, the Danube functions as a bathing place and a fishing place. Cycling is becoming more and more widespread along the Danube, and the Eurovelo6, which is constantly being built on the Hungarian section, provides a unique experience.

Settlements along the Danube: Karva, Sturovo, Dunamocs, Szob, Zebegény, Dömös, Visegrád, Nagymaros, Esztergom

### *Ipoly*

Starting from the approximately 1,100-meter side of the Vepor Mountains in Slovakia, with a catchment area of 5,000 km<sup>2</sup> and a distance of just 220 kilometers, it flows into the Danube at Szob at just 220 kilometers.

The catchment area, which is significant in relation to the size of the river, hides the fact that after a heavy rain or a sudden onset of melting in the spring, a huge body of water moves and spreads in the areas along the river. This is done in a way determined by the dynamics of the river, which in previous centuries was monitored by farmers here, who were well aware that it was unnecessary and harmful to over-regulate it.

However, the strengthening of industrial development and the periods dominated by the spirit of the technocratic era also left a significant mark on the Ipoly Valley: by cutting several bends, nature was “shortened” by about 50 kilometers, and six riverbed dams were built. It is envisaged that all this should have resulted in restraint of the river and predictable water flow. However, the straightened, accelerated river significantly “bitten itself” in a few decades, meaning the riverbed deepened, and at the same time the groundwater in the surrounding villages sank dangerously. Dams are an artificial barrier to fish coming from the

Danube during the breeding season, preventing them from reaching their ideal spawning grounds. The river seems to be an insignificant watercourse for most of the year, but those living here are well aware that the honorable title that made Ipoly the most whimsical river in Hungary is real. There will be a difference of nine hundred times between the low water flow and the flood water flow, which is higher than only the Tisza in the Carpathian Basin. The huge flood of 2000 also took the bridge connecting Helemba to Ipolydamásd, the construction of the new bridge is in progress at the time of writing this study.

Regardless of this, the river bank of Ipoly is a beautiful area suitable for hiking, fishing or even water tours. It is interesting that the river Ipoly forms the northern border of Hungary for almost as long as the Danube. The 'stream', lined with charming forests and preserved in close-to-nature conditions, is an excellent water hiking terrain for canoes and kayakers. A family canoe tour is organized from Szob to Ipolydamásd on the occasion of the Ipolyfeszt, among others, and the Duna-Ipoly Sports Association also provides these opportunities on other occasions.

However, with the adherence of the two countries to the EU, the river has reached a new horizon: by coordinating existing efforts, taking an interregional approach and adapting good practices on the Tisza, favorable results can be achieved along the Ipoly in good ecological status and economic development.

Settlements along Ipoly: Ipolydamásd, Ipolytölgyes, Szob and Letkés

### *Garam*

Hron in Slovak, Gran in German - a tributary of the Danube in Slovakia. It is 289 km long and has a catchment area of 5465 km<sup>2</sup>. It originates in the Low Tatras, on Király Hill, next to Garamfő. It then flows in a longitudinal valley west to Banska Bystrica and then south. At Leva, it breaks through the volcanic mountains and reaches the lowlands. Finally, next to Sturovo, opposite Esztergom, it flows into the Danube. It is basically a shallow river that swells significantly during snowmelt and heavy rainfall. It flows first between mountains and then hills, meandering nicely. There are many small and large islands and gravel reefs on it.

In order to keep it above water level, a number of water level crossings have been built on it, which from time to time breaks its pace and in some places forces canoeists to lift

their canoes. The riverbed is pebbly, its shore has been reinforced in many places with large stones and stone scattering to make it less washed away by water, making its natural change difficult. The speed of the river depends on where we are, fast at the source, 2-8 km / h in the last 20-50 kilometers, slower above the cross dams, much faster below them. Its water is only warmer in front of the cross dams. The river is not recommended for beginner water hikers, precisely because in some places it speeds up or sinks, where the stones can plow the canoe from below, cross dams and dams require serious attention, their avoidance on the water is not recommended. There are some places, where bypassing on land means carrying the loads for 100-200 meters is more recommended. With experienced tour guides, it can be a natural excellent experience for hikers, but basically they recommend the river to anglers.

Settlement along the Garam: Sturovo.

#### *Börzsöny stream*

The Börzsöny stream is the left tributary of the Ipoly in Börzsöny. There were once seven mills along the stream: two mills were recorded in Nagybörzsöny in 1570, four in 1783, and four mills were still grounding in the first half of the 20th century. The Antal monument watermill today functions as a museum - you can read more about this in a later chapter of the study.

Settlement along the Börzsöny stream: Nagybörzsöny

#### *Szikince stream*

The stream along the Garam is called Szikince, or Szince, which is used more by the locals. The stream originally originated in the Selmec Mountains between Bakaszenes and Bakabánya. However, with the water management works of the 20th century, the Szincé was connected to the Perc canal several times. The resulting drainage channel system is officially called the Lower Pretz, as opposed to the old, traditional Szince or Szikince name. The stream has a roughly constant amount of water throughout the year. It is not very strong, but with its progressive drift, narrow, winding riverbed, it tests the knowledge of water tourists. Narrow S-bends, fallen trees, water-stretching bushes require a quick response from both the first rower and the helmsman. The river between Garamsalló and Zalaba is very overgrown, it is more difficult to walk. Some pleasant, smaller-waving boats



also color the way. The coastline is beautiful, pleated, and the hilly landscape offers a beautiful trimming for hikers.

Settlements along the Szikince stream: Zalaba, Kisgyarmat.

## Summary results of pilot data collection

As stated in the European Parliament's Water Framework Directive of 2000: "Water is not a normal commercial product but a heritage that needs to be protected, preserved and managed accordingly"(EU 2000/60 / EC (1)). In recognition of these ideas, we began to assess the water-related values identified in the WaVE pilot project of the Ister-Granum Euroregion.

Heritage searches were carried out for the following municipalities in the Euroregion:

Dunamocs (Moca), Kravany nad Dunajom, Stúrovo, Sikenicka, Zalaba, Nagyörzsöny, Ipolytölgyes, Letkés, Ipolydamásd, Szob, Zebegény, Nagymaros, Visegrád, Dömös, Esztergom.

The area of data collection is very diverse, including villages of a few hundred people, small towns with a few thousand inhabitants and regional centers with thousands of inhabitants. Agricultural areas predominate, with industrial activity typical of large cities. Outstanding tourist centers can be found mainly on the Hungarian side (Esztergom, Visegrád, Zebegény, Nagymaros). The Slovak Sturovo is connected to this with its significant bathing life.

In the course of our research, it was observed that while the Danube is beginning to rise from the Sleeping Beauty dream, into which it fell after the Second World War and provides space for more and more water leisure activities, Ipoly and Garam are still present only as landscape scenery. The inhabitants have no connection with them (except fishing perhaps). In the last centuries, rivers and streams had a direct use value - they drove mills, fished in them, provided reed raw material for construction or just provided irrigation. In the years before the technical explosion, man lived with nature, with water. Today, it hardly preserves the traditions of this coexistence.

In the search for heritage, it was almost identifiable in the case of settlements and people living along the river banks, that until World War II, rivers closely connected the

banks and those living along the banks, while the Great Depression and the subsequent reorganization of the nation-state classified them as boundaries and dividing factors. There was no longer a clamp of water, only a strictly controlled lane. Nowadays, there are more and more efforts to connect the rivers again - a bridge is being built between Ipolydamásd and Helemba, a ferry is operating again between Karva and Lábatlan, a ferry connection is being made between Dunamocs and Neszmély. Our collection and the evaluation made from it would like to strengthen this process in order to provide support and ideas for the preservation and development of the found heritage.

### Built sacred values

There is a large number of built heritage sites in the settlements dating back hundreds of years. We are talking about an area rich in sacred treasures and specialties, where you can find, for example, the largest Catholic cathedral in Central Europe (Esztergom - Basilica), a thousand-year-old church and its beautifully restored ruins (Dömös - Provost ruins and sub-church). It is interesting to note that in the settlements near the water, where the role of water-related crafts was great, a statue was erected everywhere in honor of St. John of Nepomuk. His statue can be seen in Dunamocs, Karván, Sturovo, Ipolytölgyes, Szob, Visegrád, Dömös, Esztergom. St. John of Nepomuk is one of the most famous saints in Central Europe. It is the patron saint of rivers, bridges, sailors, water miners, fishermen, drowners in some places, and miners. John of Nepomuk suffered a martyr's death in Prague in 1393. He was beatified in 1721, and in 1729 it was elevated to the ranks of the saints. According to legend, IV. King Wenceslas's wife chose him as her confessor. The king was initially a just and benevolent ruler, but after an unsuccessful attempt to poison him, he became distrustful. He wanted to know what his wife used to confess; however, as John of Nepomuk refused to say, he was tortured and thrown into the Vltava River. A wonderful phenomenon of light signaled to the Queen where to look for the corpse. According to another source, the Vltava has sunk so much that he could be found. The cult of the saint in the 18-19. spread in the region, in the 19th century, all of the statues of St. John of Nepomuk we list date from the 19th century.

## Built economical historical monuments

Although the whole area was characterized by the presence of the mills in the present form, only the Antal mill in Nagybörzsöny has survived, but its operating mechanism cannot be shown either, because the stream was diverted from the mill wheel. The building, called the Turkish mill in Dömös, is periodically used as a gallery and exhibition space, but the mechanical monuments of the miller are no longer visible. Zalabán is trying to save the mill building, but its utilization is not planned according to its original function. The mill still has a mill, and it even has some original equipment, but private owners struggling with a lack of resources and ideas are almost certainly unable to protect and sustain it to posterity. In the old mill building of Sturovo - which was already a steam mill - grinding is still going on to this day. There are only ruins in Ipolytölgyes and none of the Danube and Ipoly ship mills remained.

Ports and ferries operate on the Danube. So far, only two nautical monuments have survived, the buildings of the ports of Dömös and Nagymaros. Visegrád, Esztergom and Karva also have modern buildings, it is possible to moor by boat in Sturovo and Zebegény too.

## Traditional crafts

Throughout history, water has been a source of livelihood for many people and a helper in their lives, especially when they lived by watercourses. Memories of the following water-related crafts of outstanding significance in the life of the locals could be found in the examined settlements:

millers - Dunamocs, Sturovo, Kisgyarmat, Zalaba, Nagybörzsöny, Ipolytölgyes, Dömös, Esztergom

ferry - Dunamocs, Karva, Sturovo, Letkés, Szob, Nagymaros, Visegrád, Dömös, Esztergom

fishing - Sturovo, Letkés, Szob, Visegrád, Dömös, Esztergom

shipping - Dunamocs, Karva, Sturovo, Letkés, Ipolydamásd, Szob, Nagymaros, Visegrád, Dömös, Esztergom.

## Milling

Mainly ship mills operated on the rivers, while stream mills operated on the streams. Ship mills were mostly owned by mill owners. Several farmers may have had a stake in each mill, not all of whom worked in the mill, but only took their belongings. The mill was staffed by millers, masters and ducklings. The millers were craftsmen engaged in flour milling, who also understood the manufacture and maintenance of the equipment and structures of the mills. After three years of apprenticeship, someone could become a master bachelor. The expertise of the millers was very versatile. In the past, mills were made almost entirely of wood, and iron and metal parts were used insignificantly in the construction of machinery. Because the millers had an excellent understanding of woodworking, many of them also engaged in wood carving and furniture making. In addition to wood, they also had to understand how to work the stones, as it was also their job to maintain the millstones. They could produce good quality flour with good quality millstone. The grinders went to the mill where the miller ground the good flour as they wanted to and welcomed them. The cordial, friendly miller could expect not to be sidelined. The millers were usually among the more modest, often starting larger businesses and gaining wealth. The craft certainly provided a good livelihood. In most mills, not only grain but also peppers for fodder were ground. On the Danube, inland from the shore, the ship mills stood at the right strength - each had its own place. Most of the time there was a ferry or customs house or granary on the shore, where the millers waited and paid the duty after grinding, and the grain was also stored here until they were taken out to the ship mill by boat. In the case of stream mills, bottom dams were built into the riverbeds to achieve the right water level to get as much water as possible for the wheels (this technique was also used in some parts of Ipoly). There is no ship mill left in the examined settlements - on the Guta in Slovakia you can see a mill, which is a realistic copy of a former Danube wagon or Danube remnant ship mill. With regard to stream mills in Zalaba and Dömös, the building remained only above (the former is not, while the latter can be visited in case of periodic events). In Kisgyarmat, the building and some machines can be found, they are in private hands, but their condition is constantly deteriorating. Although there was a mill almost everywhere in the pilot's 15 settlements, only in Nagybörzsöny is a building that can be visited and shows the craft.

## Ferryman

For centuries, crossing rivers has been aided by boatmen. Until the beginning of the 20th century, they steered their ships from one shore to the other by hand and then by motor drive. Traditional crossing points on the Danube: Dunamocs and Süttő, Karva and Piszke, Sturovo and Esztergom, Szob and Pilismarót (Basaharc), Nagymaros and Visegrád, Dömös; on Ipoly: Ipolydamásd and Helemba, Letkés and Ipolyszalka. The boatmen knew and were well acquainted with the currents, bed and shores of their river. They knew exactly, and still know to this day, how changes in weather affect the waters. According to them, the craft of maneuvering requires a wide range of knowledge - in addition to navigational and meteorological knowledge, it is often necessary to have some psychological sense, as people are transported every day. The former wooden rafts have been replaced everywhere by modern motor boats and ferries. Previously, boatmen had an important task in the winter as well. They designated a safe route in the frozen waters of the Danube with straw bales. In the Danube Museum, contemporary photos and descriptions preserve the activities of the ferrymen.

## Fishing

Fishing has been a licensed activity in all historical ages. Either a royal charter spoke of his permission, or the archbishop leased the right to fish. In both cases, a service obligation was included in the rights. The people of Sturovo, Szob, Letkés, Visegrád, Nagymaros, Dömös and Esztergom were recognized fishermen. Until the proliferation of loud steamers and the regulation of the Danube, the great sturgeon was the most valuable fish for fishermen. Fishermen were well acquainted with the water in which they fished and even better with the fish, their behavior and habits. They fished with rods, various nets, but also with hooks, played baskets, fed them. Their tools were made and maintained by themselves, as were their boats, barges, and fish storage devices (baskets, tire tubs, or hemp ropes used to lift fish). In Sturovo, the ancient craft of fishing was continued until the 1950s. The material memories of this session are presented by the Sturovo City Museum, the Börzsöny Museum Collection in Szob and the Danube Museum in Esztergom.

## Shipping

Famous sailors were those from Dunamocs, Karva, Dömös, Nagymaros and Esztergom. With the revival of international trade, the transport of goods on the Danube began as early as the 11th century. By the 13th century, shipbuilders and sailors already had a guild of privilege with a letter. Navigation was a dangerous craft due to the unregulated riverbed, changing water levels, reefs and waterfalls, neglected towing routes. The real boom of shipping began in Hungary in the 1830s. It was then that steamers began to spread. The operation of these already required technical knowledge, the craft of shipping was radically transformed. Sailors no longer relied solely on observing nature and their shovels, but also used instruments and controlled engines. Sailing and its rules became a knowledge material to be acquired at the desk, and a craft with a long history became an activity subject to a rigorous exam.

An excellent place to learn about the history of shipping is the Maritime History Museum in Zebegény, which is the largest shipping collection in the country. The founder of the Maritime History Museum is Captain Vincze Farkas, who created the exhibition, which opened in 1984, with decades of collecting work and his own objects. Farkas Vincze tried to return from all his travels with souvenirs and curiosities that he was able to obtain at the visited places and stations (even on other continents). The collection is constantly enriched by “treasures” found by river dredgers, such as the bell of a Bulgarian ship that ran into a grenade during World War II.

## Legends, sayings, stories

Discussions with the informants in the pilot's settlements revealed that the legends, sayings and narratives of the area are rich and contain many settlement-specific elements. The miraculous nature of the springs (Dömös, Nagyörzsöny), the tradition of the fairies living in the Danube (Karva, Dunamocs), the legends about the existence of the tunnels under the Danube in the Danube Bend (Nagymaros, Visegrád, Dömös) or the history of the treasures lost to the Danube (Szob, Zebegény). However, there is a larger number of stories and curiosities based on local conditions, which are present in isolation, only in the life and knowledge of the people living in the settlement. Some legends and stories could be preserved by further thinking, integrating them into existing events and presenting them to

others. The actual tradition of the connection with water is displayed in the events of only a few settlements (for example, Karva, Esztergom, Sturovo), among other things, the name of the given watercourse appears only in the name of the festival - Ipolyfeszt). Tradition groups are found mainly in small settlements - at the time of our true collection, it was still doubtful which organizations would resume after the pandemic period. Prolonged “withdrawel and closure” made it impossible for several organizations and events to function. With the end of the “pandemiological uncertainty”, we are confident that there will once again be enthusiastic locals, local patriots and traditionalists who will bring these associations, groups and events to life again.

## Presentation of settlement values

The study devotes separate chapters to the settlements participating in the pilot, so the results of the collection can be used separately for each settlement. The structure of the settlement presentations is similar in all cases. After the general, comprehensive presentation, a bouquet of built and natural values, a collection of events and then intellectual values will be presented. Focusing on the purpose of the project, the water-related heritage is highlighted and summarized in connection with the values.

The settlements follow each other in alphabetical order, each description has a content overview. The sources of the images can be found in the source list, which is a separate document, or they are photos made by us. Settlements presentations rely on heritage inventories (built and intellectual heritage), which are presented as separate documents. Heritage inventories are the result of extensive but not exhaustive collection; their focus is on the water-related heritage of settlements as well as the most important sights, curiosities and stories.



# Dömös

## Dömös

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

The village of Dömös is located on the right bank of the Danube, which separates Pilis and Börzsöny, which is often called the pearl of the Danube Bend, or even the Dunazug. Based on the archeological finds, we can consider it as a settlement inhabited since prehistoric times. Its significance only increased in the time of the Romans, Huns, Avars. The forested mountain embraced by the Danube Bend gave place to significant family estates of our princes and kings of the Árpád dynasty. The royal palace in Dömös was built in the 11th century. It is mentioned in the chronicles as an important and popular place to live in the 16th century. Archaeological excavations in the 1970s revealed the remains of the former mansion. The foundations and sub-church of the church in Dömös, founded by Prince Álmos in 1107, were found. The sub-church is not only one of the important monumental sights of the Danube Bend, but also a monument of our national significance in the architecture of the Árpáadian period.

The current Roman Catholic parish church of the village was built in the Baroque style from the stones of the former provostal ruins, in which the settlement of St. Stephen is also preserved. The simple, peasant life of the village dates back to the 19th century. At the end of the 19th century, tourism brought change. The hikers can do many beautiful hikes in this eye-catching landscape. The most defining element of the area's image is the extensive, closed forest cover with very spectacular surface shapes. Visitors can also find rock walls (Ram Hill), rock towers (Wild Stones, Preaching Chair with a lookout), water washes (Ram Gorge). Hiking trails take us to the most beautiful points of Dömös and its surroundings. Hikers can explore the diverse flora and fauna of the Dömös forest on a study trail.

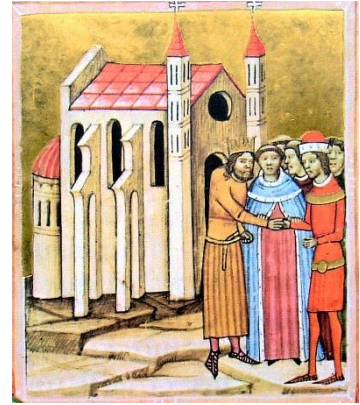
## The present – the sights of the town

### **Built heritage**

#### *The ruins of the provostship and the Árpadian sub church*

The former significance of Dömös is indisputable from one of the busiest periods of the Hungarian kingdom. In the 11th century, it can be considered one of the favorite residences and centers of estates of our kings, which was also recorded in our chronicles.

The first mention of the royal manor house appears in 1063, when Bela I had a very strange and difficult-to-interpret accident at a national meeting of a campaign against the Germans. His collapsing throne shattered the king's body, which soon caused his death. Written documents have also survived about the stay of King Béla's sons: Géza I. and László I. in Dömös. At the end of the 11th century, this royal center became princely owned. Prince Álmos - the brother of Kálmán Könyves -



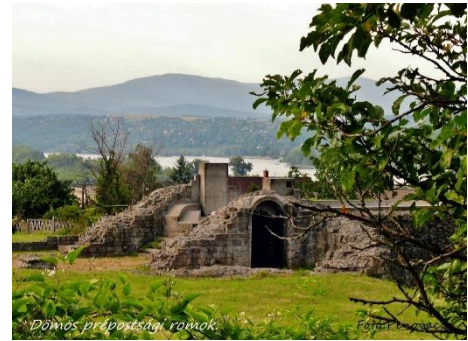
started building a church next to the former palace and founded a monastery. Around 1107, the church is consecrated in honor of St. Margaret of Antioch. Our chronicles discuss in detail the fraternal relations and quarrels between King Kalman and Prince Álmos. In 1113 Kálmán blinded Álmos and his little son, Béla, the later II. (Blind) King Bela. The blind prince, Álmos, lived in the monastery of Dömös founded by him for some time. The expansion of the church and the completion of the construction of the provostship happened during the reign of Béla (Blind) II. In 1138 he provided the provostship of Dömös with rich donations, which he recorded in a royal document. The provostship ceased to exist in the first half of the 15th century, but several attempts were made to continue to function as a monastery. Its demise dates back to Turkish times.



By the beginning of the 18th century, there are only ruins, which the population begins to dismantle for construction, but the new parish church was also built of these stones. The stump in the area of the ruins was for a long time the only remnant of the wall of the former provost. Its archaeological excavations began in 1977 under the leadership of László Gerevits. During the excavations, the remains of the walls of the 11th century royal mansion, the foundation walls of the provost's church, the foundation of the church tower, the remains of a perimeter wall, and the cellar details of the reconstructions of later centuries were found. Outside the walls are brick kilns. However, its most significant remnant is the sub-church of this early church. The vault of the semicircular sanctuary, built of gray quadrangular stones, was held by two rows of columns. Only the pedestals of the middle colonnade remained. The wall columns and their plinths have largely been preserved, as well as the flight of stairs leading from the upper church to the lower church. By 1989, only the reconstruction of the sub-church could be completed,

no further large-scale restoration work had taken place. The sub-church is a very significant and rare memory of our Árpadian architecture.

From the ruins, a stunning sight unfolds before the eyes of visitors. Opposite Szent Mihály Hill with the Hermit Cave, below it the winding Danube, on the left the mountains of Börzsöny, on the right the Visegrád Strait. To the southeast, the summit of the Preaching Chair, behind them, Mount Prépost, closes the panorama.



### *St. Stephen's Roman Catholic Parish Church*

In 1733, Count László Ádám Erdődy, Bishop of Nitra, began to build the church from the stones of the former provostship in Dömös. The date of the consecration of the church is December 4, 1743, the year can be found above the entrance to this day. The patron saint of the church is King St. Stephen. It is a Baroque style, monumental church. Its nave has two arched sections, with a narrower sanctuary and organ porch behind the triumphal arch. Its original onion dome was removed and rebuilt in 1907. Stone-framed doors lead from the sanctuary and outside to its vaulted sacristy. Its wooden tower burned down, its current tower was built in 1824. It was renovated externally in 1964 and internally in 1974. Certainly the parish house was completed at the same time as the church. The middle part of the 1 + 2 + 1 axle facade jumps slightly forward. From the garden you can see a cozy porch.



### *The Reformed Church*



The Reformed people of Dömös went first to Tahi and then to Pilismarot to hear the word of God. The neighboring village - Marót - already had a church in 1685. Registry entries before 1709 prove that there were Reformed people in Dömös at that time. In 1811, the Dömös congregation applied for permission to build its own school and church, but contemporary decision-makers did not support this due to the small size and poverty of the denomination. The construction of Dömös Reformed Church was finally begun in 1873 and handed over to the congregation on November 2, 1876. The

church tower was then even made of wood and did not have a bell. In 1923, the building received a new tower and two bells. The church was renovated in the 1990s. Its modernization may have come about through reparations and congregational offerings. On the wall of the church there is a memorial plaque from World War I and János Kálvin (August 2009). With its façade decorated with towers on the four corners of the church, it fits nicely into the landscape along the Danube. The simple building cannot be linked to an architectural style, but with its characteristic tower, which was later erected, is an accentuated village image element. As Dömös stands on the edge of its former built-up area, it closes the row of village houses as an exclamation mark.

### *The Statue of St. John of Nepomuk*



The statue of St. John of Nepomuk in Dömös was presumably erected in 1777, and in 1821 it received a new pedestal for the intercession of canons Elek Jordánszky. From 1921, an invoice issued for 120 forints remained for posterity, from the Pest stone carver Antal Gerenday, who was able to restore the statue at that time. Its original location was next to the Malom stream, it has been relocated several times, while it is currently waiting for its better fate in the garden of a private house on Kossuth Lajos Street on the main street. It is in very poor condition and is under monument protection.

### *Ship station*



It is the last surviving memory of the early 20th century ship stations along the Danube. The reinforced concrete building is connected by two separate, flat-roofed parts of the building with a rectangular floor plan, a covered, gabled passage. The coat of arms of MAHART in the gable, with the inscription Dömös below. Although the functions of the two building masses are different - passenger traffic and freight - and this difference is also projected on the facades, no pursuit of symmetry can be detected, the building still provides a highly balanced mass and facade image.

## *Mills*



The settlement also served two stream mills and two ship mills operating on the Danube. One of the mills already existed in Dömös in the Árpadian era, in the public consciousness it is referred to as a Turkish mill, because it still operated, this mill was a stream mill. The building can be seen to this day, it functioned as a granary in the 20th century. It is open to the public from time to time, with occasional exhibitions. In addition, there was also a stream mill in the Valley of the Szőke Springs, which today functions as a guest house. The mill also lost its character and function. There were also two ship mills on the Danube until 1944. One was owned by János Spech.

## *Promenade, World War heroic monument*

On December 3, 1939, one of the features of the village was the promenade of Dömös. Here are the I. and II. a memorial to the victims of World War II, at the gates of the Heroes at the entrances was originally placed a memorial plaque to the Trianon mutilation of our country, and the 1938-39 area feedback. Currently, we can read the short history of Dömös in its place. It was completed despite financial and often organizational difficulties. It is an accentuated and beautiful decorative element of the village.



## *Monument to the Poles of Dömös*

In 1939, the country lovingly granted refuge to the Polish people who fled here. The inhabitants of Dömös welcomed their first group with caring sympathy: two hundred private individuals and one hundred and sixty officers, who arrived between September 30 and October 16, and then left on May 21, 1940, for another refuge. The parish ledger lists “200 officers and not many private”. Color performances and church concerts were held. Several of them are housed in the Bergmann guest house. The memory of Mary was erected by Polish soldiers back in 1940. Over time, it has undergone a slight transformation, because today we see a bilingual red granite slab in the place of the lower Mary relievo, which was

placed in 2010, on the 70th anniversary of Dömös. The monument stands next to the Roman Catholic Church.

### *Centennial monument*

The centenary monument was inaugurated on March 15, 1948.

### *Stone crosses*

In the 1932 inventory of the parish, 3 stone crosses are commemorated. Two of these were erected in 1905. Unfortunately, the date of the third cross cannot be taken out. All three are clearly visible from Route 11.

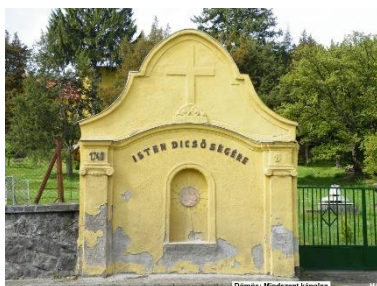


### *Holy-Tree Chapel*

Going in the valley of the Szőke spring, a visitor to Dömös can find a small forest chapel. On the first Sunday of May, 1885, two children experienced the apparition of the Virgin Mary on a young beech tree. The apparition soon spread to fame. Many and many times have seen the Holy Virgin appear. This part of Dömös has become a place of pilgrimage. On the evening of April 23, 1887, the deputy judge of the village with six gendarmes cut down the beech tree, referred to as holly tree. Pilgrimages were banned. Despite the ban, respect for the place never ceased. The faithful later built a small chapel next to the tree, near which there is a spring. Every year the Assumption Mass is held here, which is presented by the local parish priest in honor of this famous feast.



### *All Saints Chapel*



Along the road 11 leading to Pilismarót, once at the end of the village, there is a baroque chapel dedicated to All Saints. The small chapel, built in 1744, preserves the memory of the plague of the previous year. Its construction was accepted by four residents of Dömös: András Béres - the former judge of the village, István Horváth, Gábor Kecskés and István Ország. If "God would keep the place from being rotten," they would "keep the



Sabbath day: abstaining from all work.” The dimensions of the chapel were thoroughly carved in the construction of Route 11. It is in poor condition. It would require reconstruction work. Can not be visited.

### *Archaeological excavations*

In the early 1960s, archaeologists excavated the remains of a prehistoric community site. Wild animals and reindeer bones, cracked stone tools, stoves came out of the depths of the earth. On the bank of the Danube, near the mouth of the Köves stream, a shrunken skeletal tomb and a stone tool was found next to it are the finds of the Copper Age (i.e.2500-1900) inhabitants of the area. There is a very significant monument of the late Bronze Age in the area between the Rám gorge, Lukács-árka and Árpádvár. An earthen castle. The ramparts of this irregular polygonal earth castle cover a vast area. Based on the finds, it was built by the people of a late Bronze Age urn tomb culture about 3,000 years ago.

The earliest stone structures date back to Roman times. On the bank of the Danube in Dömös, a Roman watchtower was found at the mouth of the Köves stream and the Malom stream, and in the Tófenék vineyard. Two brick kilns and another brick kiln were excavated in the yard of the former school, now Village House. Not far from the border of Dömös, at Gizellamajor (now a riding school), a smaller 4th century fortress was once built. A few meters from the Roman brick burners, archaeologists have found an Avar cemetery and its rich grave finds. Bronze tendrils and human-shaped small buckles, pendants, bronze belts, swords, 285 glass beads, bracelets, earrings, a needle holder and disc bowls were hidden in the depths of the earth.

The ramparts of the Árpáodian earth castle, located on the 483-meter peak of Árpádvár, are known from the 16th century.

## **Natural heritage**

### *Rock walls, rock towers*

The most defining element of the image of the area is the large, closed forest cover with very spectacular surface shapes. Visitors can also find rock walls (Rám Hill), rock towers (Wild Stones, Preaching Chair with a lookout), water washes (Rám Gorge). Hiking trails take

us to the most beautiful points of Dömös and its surroundings. Hikers can explore the diverse flora and fauna of the Dömös forest on a study trail.

In Dömös, numerous popular hiking trails attract those wishing to hike: the Rám Gorge, the Wild Stones and the Preaching Chair, Dobogókő, and St. Michael's Hill on the other side of the river with the hermit caves.

### *Shipping on the Danube*

From Visegrád to Nagymaros, except on Mondays and Thursdays, there are regular, several times a day boat trips to the port of Dömös.



### *The river bank of Danube, water tourism*



From the shore the panorama is fantastic, on the bank of the Dömös Danube the Hermit Cave on the other side becomes visible for a long time. There is no designated free beach on the waterfront, yet many take a dip in the river. Water tourism is also active in the settlement: canoe trips from Esztergom often stop on the shores of Dömös.

## **Exhibitions**

### *Dömös Gallery*

It is located in the building of the Mayor's Office next to the Mill Creek. Dömös Gallery used to function as a local history exhibition, but now only the works of artists, especially painters, who once lived or worked here can be seen. Here you can still see a copy of a large column head from the Árpadian period from the area of the former provostal ruins. It is worth knowing about this that Ágoston Kubinyi, the director of the then National Museum, found him in the garden of the parish, and then in 1863 he transported the hundreds of kilos of the column head to Pest on the Danube.

When the building was handed over in November 1976, the first fine art exhibition was opened next to the library and the administrative rooms of the council, which is also the date of the formation of the Dömös Circle of Friends. The exhibition was historic starter

Nicholas Pastinszky private collection of local history is exhibited next to Stephen Martsa Louis Novak, Stephen Püspöky, Mary N. Surányi, Ilona M. Szucs Vertel Beatrix, Vertel Andrea (ceramic), and Joseph Vertel works. The opening was followed by one hundred and thirty events in twelve years.

## **Major events, festivals**

### *Danube Bend Art Festival - Songs on the Water - Journey through Styles*

The programs of the Danube Art Festival series of events are open every Friday, Saturday and Sunday between June and August with a variety of cultural programs.

### *Musical Danube Bend Port Concerts*

The open air music programs of the Vác Civitas Wind Orchestra in several settlements of the Danube Bend: Szob, Vác, Nagymaros, Verőce, Zebegény, Dömös, Visegrád, Esztergom port.

## [The former water-related crafts of the settlement](#)

### *Fishermen of the monastery*

According to the written records of the 14th century, the monastery's servants include 32 fishermen, who were obliged to supply 30-30 fish of at least four palms (head and tail not counted) per head 3 times a week. In return for these services, they received from the king 8 oxen, an arable land, an Ipoly fisherman's farm, and a forest. As the right to fish was later owned by the chapter, small-scale fishing did not develop, but all children in Dömös soon learned to swim and fish as well. Since then, there have been many passionate anglers in Dömös.

### *Towing a ship*

Even during the Turkish occupation, boats were towed by boat from the Danube bank in Dömös, then mainly with buffaloes. From the middle of the 18th century, towing was done with prisoners, it was the most severe public labor punishment. Later, human

power was replaced by buffaloes and horses, and from the 1910s, with the proliferation of steam or motor-powered boats, towing ceased.

### *Ferry*

People crossed the Danube with rowing ladies. Until 1945, the right to navigate belonged to the chapter. He leased the boatmen this right and opportunity. It is interesting that Dömös railway station is located on the other side of the Danube so it can only be reached by boat. To this day, there is ferry service to the other shore, operated by MAHART, starting from the Dömös boat station. The Dömös boat station is run by the Dömös ferry.

### *Milling*

The mill already existed in Dömös in the Árpáadian era, in the public consciousness it is referred to as a Turkish mill, because it still operated, this mill was a stream mill. The building can be seen to this day, it functioned as a granary in the 20th century. It is open to the public from time to time, with occasional exhibitions. In addition, there was also a stream mill in the Valley of the Szőke Springs, which today functions as a guest house. The mill also lost its character and function. There were also two ship mills on the Danube until 1944. One was owned by János Spech. The sad end of the mill and miller was caused by the tearing of the inner ropes of the mill and the flood caught the mill. The other ship mill's miller was also lost in the Danube, while at night secretly smuggled during the war food portions in his boat to Vác and Nagymaros.

## The traditions, legends and stories of the settlement

### *Legends of springs*

There are several springs in Dömös, some of which are associated with local legends. The Szőke Spring is said to be the realm of a golden-haired fairy who always secretly bathes in the water of the creek. About Fényes Spring it is said that the one who bathes in its water, or even just looks inside, beautifies, no matter how ugly the person is.

### *Water girls of Dömös*

A story spread in the village, that there are girls in the Danube whose bodies are half fish. At night, they come out of the Danube as an army and hide in the sowing or in the forest. They flee to the trees with great noise like monkeys, or just slide on the ground like snakes. People passing by the Danube are scared, children are kidnapped. The background of the story is completely profane - the tale was spread by wooden thieves who stole the tree in the woods at night and had to deliver it all the way to the Danube to put it on a boat and transport it.

#### *The healing Csele / Csaja stream*

Since ancient times, the stream and the spring water have been considered healing. The women hung the clothes washed in the stream around the spring for the healing power to penetrate them as much as possible. Patients were also brought out to recover as well. The spring used to be a hot water spring. In the days of the provostship, the provostship itself and its fishponds, the brick kilns, were also supplied with water.

#### *The Holy Tree*

Today, there is a small forest chapel in the Valley of the Fountain Spring. The church was also built next to the tree - or next to its cool place, on which tree the Virgin Mary appeared to two children on the first Sunday of May 1885. Then the Holy Virgin appeared on the young beech tree for several times. The place became a place of pilgrimage, the beech tree was revered as the Holy Tree. In 1887, the village's sub-judge cut down the tree, banning pilgrimages. However, The respect for the place never ceased, which is why the locals built the chapel here. Since then, the Assumption Festival has been held here every year.

#### *Hermit of St. Michael's Hill*

The legend is about a monk who lived in Dömös, who once had a vision, thought he could hear the angels harping in the wind, after his vision he retreated to the cave of St. Michael's Mountain to be closer to the angels and lived his further life here as a hermit.

## Summary

Dömös - like other settlements in the Danube Bend is rich in built and natural heritage. In addition to its sacred monuments, such as the Roman Catholic Parish Church of St. Stephen, the Reformed Church, the Holy Tree, the Chapel of All Saints, there is also a statue of St. John of Nepomuk and many other monuments capturing every moment of the town's life. Its archeological excavations promise a sensation: the Árpáadian sub-church of the provost's ruins (dating back to 1107) can be visited with professional guidance from 2021 at the previously announced times: regular ecumenical services, prayer services, spiritual exercises and cultural dissemination community and stakeholders alike. Archaeological excavations have also found the remains of a settlement of a prehistoric community in the settlement (cracked stone tools, stoves), as well as Copper and Bronze Age relics, including an earthen castle built by the people of a late Bronze Age urn-buried culture about 3,000 years ago.

Their water-related or directly related memories and legends are the following:

- a monumental boat station, which also receives regular boat trips, as well as active water tourism operators.
- - Danube bank, which does not have an official free beach, but offers an excellent panorama of, for example, the Hermit Cave opposite
- - memory of watermills: there were also two stream mills and two ship mills in the settlement. One of the stream mills, which has lost its function and character, now operates as an accommodation, the other awaits its better fate untapped.
- - an unfortunat fate, which has survived in the public consciousness as a Turkish mill, but already existed in the Árpáadian era, and another, which is now replaced by a Malom boarding house.
- - old crafts in the settlement: millers, tugs, boatmen, fishermen
- - legends: the 'Legend of the Springs', the legends of the Dömös water girls and the healing Csaja stream.
- - As a venue, Dömös also participates in the Danube Bend Art Festival - Songs on the Water - travel through styles.



# DUNAMOCS



## Dunamocs (Moča)

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

Dunamocs has a history that lies back to the beginnings of the 13-th century: its church already existed in 1208 and served as royal castle estate during the dynasty of Árpád and it was a part of the Komárom castle.

The earliest name of Dunamocs is Machala (Mocsolya) or Moch wich we found recorded in 13-th century donation letters. It was considered a privileged village of royal messengers, but lost all its earlier privileges by the 14-th century and king Zsigmond donated the village and the villagers as a gift to the Archbishop of Esztergom and the people became church serves. The destruction of Turkish armies was first experienced in 1529 when they passed through the village, reaved Komárom and prepared for the first siege of Vienna. Until the peace of Zsitvatorok, the village layed on the border of the occupation and was taxed equally on both sides. The Rákóczi War of Independence hindered the economic development of the region, in 1704 the Kuruc troops occupied Érsekújvár, and during this the population of the Párkány district had to feed the Kuruc troops. At that time many lost their lives or were scattered, the places became very depopulated.

In 1764, the Catholic parish was reorganized in Mocson as well: the parish priest József Kirély Ógyallai, the parish priest who re-established the mother church, the later bishop of Pécs, who held his vocation in Mocson for thirty years. Until the Treaty of Trianon, the settlement belonged to the Párkányi district of Esztergom county.

After the village was annexed to Czechoslovakia, the economic situation deteriorated a lot. Previously, the industrial estates on the right bank of the Danube provided work for many filthers, who were left unemployed with the cessation of crossing traffic. Many were forced to emigrate from the village during this period. In 1938 Dunamocs returned to Hungary, in 1939 about 100 Polish refugees arrived in the village. During World War II, the village suffered severe damage as the front crossed it several times. At that time, the archbishop's mansion, the grand cemetery, the tower of the Reformed Church and the statue of St. John of Nepomuk, among others, were destroyed. The most serious fighting took place around the Reformed cemetery, and many tombstones still show traces of the impact. In 1947, further tribulations awaited the people of the village. He was deprived of his citizenship, ordered the total confiscation of property, and all Hungarian schools had to be closed. The deportation to the Czech Republic began, and in 1948 the deportation to

Hungary began. The co-operative program began in 1953, and the closure of watermills can be dated to such an extent. In 1960, when the Sturovo district was abolished, Dunamocs was annexed to the Komárom district. The flood of the Danube in 1965 caused severe damage to the village, with about 100 houses destroyed. The population was evicted by this time. After the flood, rehabilitation, sewerage and the construction of the water supply network began. The external image of Dunamocs has changed a lot in the last decade. In particular, the Danube bank, the so-called Oven promenade has been renewed. Modern residential houses and villas are built on the site of old small houses. The town hall and the health center are located in a modern building on the Main Square. Around it is a park with the gates of Europe - on it the Dunamocs and the coat of arms of the other side sister settlement, Süttő, which symbolizes belonging together. This is also suggested by the thought of the Danube-born writer Ferenc Nehéz: "The Danube cannot be a border, only an arm encompassing the two banks "

## The present – the sights of the town

### **Built heritage**

#### *Church of the Holy Trinity*



The church, built in 1764 in Baroque style, can still be seen in good condition today. The red limestone memorial plaque on the wall commemorates the 1898 reconstruction by Prince Primate Kolos Vaszary. In the small cemetery in front of the church there were several death-headed tombs from the beginning of the 19th century, which can now be visited in the courtyard of the Village Museum. The old pedestal of St. John of Nepomuk also stood here until it moved to its new place, the Süttői promenade, now holding a new statue. The tomb of Gusztáv Rigler's parents can still be found in the cemetery today. Next to the church is the building of the former Catholic school and the John Trubinyi Memorial Cross.

#### *Reformed Church*



One of the largest Reformed churches in Slovakia was built in the Classicist style between 1856-1860. Previously, the Reformed had a house of prayer and a bell tower in the village. The church tower, organ and a third of the building were also destroyed in 1945, and by 1960 the building had been completely restored. There are also two memorial plaques in the church, the red limestone plaque in 1860 commemorates the construction of the church, and on the other we can read the list of the Mocs Reformed who fell in the First World War. In front of the church stands a monument to the victims of the Second World War, which was erected in 1993, as well as the millennial memorial headstone erected in 1996.

### *The statue of Lilla*



Gyula Mag's 2009 work commemorates Lilla Csokonai, who came to Dunamocs through her second marriage. In the spring of 1797, Mihály Csokonai Vitéz traveled from Bratislava to Komárom, which was designated by Emperor Francis as the camp of the Napoleonic noble uprising. Csokonai wrote an inspiring poem for those who gathered at the war against the French, entitled "On the Surrender of the Noble Hungarians", which was performed on April 26, 1797 by Julianna Vajda at the inauguration of the insurgents. "I saw it and immediately | Seing and loving - were one, " as Csokonai described his first impression of the girl. She immediately conquered Csokonai's heart, but he had to wait for reciprocal love. Lilla, meanwhile, married in Dunaalmás, but research proves that they remained connected even after that - the 'Lilla poems' were written to her. She moves to Dunamocs through her second marriage (Reformed bishop Mihály Végh). At the age of seventy-nine, lying on her deathbed, her last wish was to pull the ring she had received from Csokonai on her finger and bury her with her farewell letter to Csokonai and the volume of poetry she had received from him. That's how it happened. The name Lilla was engraved on her grave to be her husband in her death.

### *The statue of St. John of Nepomuk*



A copy of the 18th century statue of St. John of Nepomuk, by Gyula Mag, (initially destroyed in 1945), was inaugurated on May 16, 2009 on the Süttői promenade. The pedestal of the statue is the original, which stood for a long time in the cemetery in front of the Catholic church, and was placed in its present place.

### *The statue of Ferenc Nehéz*

(Dunamocs, October 16, 1912 - Los Angeles, January 29, 1979) writer, journalist. His father was omnipotent on the manor estate, and after the annexation of the Highlands, he engaged in fishing. A common theme in the works of the writer, who grew up on the banks of the Danube, is the inseparable togetherness of the Hungarians living on the two banks of the Danube. His famous saying: "The Danube cannot be a border, only an arm encompassing the two banks." The bust of Ferenc Nehéz is located in the garden of the Catholic church.

### *The statue of Bishop József Király*

József Király was a parish priest in Dunamocs in 1764, then in 1807 he was elected bishop of Pécs, a title he held for almost two decades. He is associated with a number of foundations, as well as a school scholarship to educate Catholic youth.



### *János Trubinyi memorial cross*

He was a parish priest and Member of Parliament who also sacrificed his life for his faith. In 1919 he was hanged on the Danube bank by the Red Army commissioners. A memorial plaque on the wall of the Catholic church keeps his name, and the memorial cross stands next to the church.

### *Dunamocsi inn (former ferry house)*



The inn used to be a ferry house. The whole ferry house was actually a warehouse used by the mills. The mill owners stayed there all day, they took over

the grain and then dispensed the flour, keeping the business in their books. When the farmer arrived for the flour at the prescribed time, he did not receive it at the ferry house, but on the banks of the Danube. In the ferry house, the grain of another farmer was loaded onto his empty car, with which he went ashore. The assistant carried the ground flour with his boat, two or three glazes fit in the boat, and brought the new portion of wheat and rye into the mill. The drift squeezed the boat against the mill, allowing them to unpack the bags.

The former townhouse was taken over during privatization to its current owners, who operated it as an inn and then rented it in 2020, for the same purpose. The inn is a child-friendly restaurant right on the harbor.

### *Ship mills*

With regard to the milling industry the 18-19. century was decisive – after the liberation from the Turks the economic restart began in the first half of the 18th century. The natural geographical features of the Carpathian Basin were excellent for the construction of watermills, as most of the area was already rich in watercourses at that time. Until the middle of the 20th century there were several ship mills on the Danube: in Dunamocs and on its border the number was between 10-20.

There was a ferry / customs house on the bank (today an inn), where the people bringing their goods waited and paid the duty after the grinding. The grain was also stored here until it was taken out to the ship mill by boat. Miller, masters and ducklings also worked in each mill.

Today, the ruins of the former ship mills can no longer be found in the settlement. Only a millstone exhibited in a public space reminds us of the miller. The closest in Gutha is the faithful replica of the nearby Dunaradvány shipmill which was completed in 1920 and currently functions as a mill museum.

### **Natural heritage**

The main natural value and opportunity of Dunamocs is the Danube. The Eurovelo6 bicycle road leads along the dam on the bank of the Danube, next to which the settlement created a promenade with benches and stops. Walking through the settlement which is basically

surrounded by agricultural lands, you can see eye-catching ornamental and farm gardens. From the Süttői promenade along the Danube, the sight of the aquatic life impresses everyone.

## **Exhibitions**

### *Village museum*



A significant collection of ethnography and local knowledge awaits those interested in the Dunamocsi Village Museum, with interactive programs on request. In the building, the visitor meets the colorful, rich world of old peasant culture. Looking at the material and spiritual products of our folk culture, a world is revealed to us when people lived in a real community spirit, close to each other, in close human contact, helping, appreciating and referring to each other. Walking through each room, we get a taste of the farming methods and customs of our ancestors, and last but not least, we can follow the history of the development of the village, the struggle of the villagers for their livelihood and survival. The current exhibition covers four thematic units: population, history of settlement, the famous personalities of the village, ship mills, water millers, serf fate.

### *Wildflower Tradition Group*

We should also mention the Wildflower Tradition Group, which has a history of nearly 50 years. The social and cultural life of the village cannot be imagined without the Wildflower Traditional Group, which was founded in 1971 as a male group. A year later, women and girls joined them and have been working as a mixed singing group ever since. The group has participated in many Hungarian events in recent years, in 1985 their program was expanded with folklore, in which the old traditions and crafts of the village were staged, and the original work tools and clothes found were presented.

## The former water-related crafts of the settlement

The village was home to a relatively large number of crafts and industries. Workers in Mocsit worked in the oil refinery in Füzitő, stonemasons in the quarries of Piszke and Süttő, and skilled workers in the tobacco factory in Komárom. Besides there are numerous water-related crafts.

### *Water millers*

With regard to the milling industry, the 18-19. The 19th century, after the liberation from the Turks, began to restart the economy in the first half of the 18th century, was decisive: the natural geography of the Carpathian Basin was excellent for the construction of watermills, as most of the area was already rich in watercourses and on the Danube in the 20th century. Until the middle of the 19th century, there were several ship mills: in Dunamocs and on its border, 10-20 ship mills were owned by nearly 50 mill farmers, one mill could have up to 5 owners. The mill ferry (the "queue" of ship mills) was at the border of Dunaradvány and Mocs. There was a ferry / customs house on the shore (today an inn) where the millers waited and paid the duty after grinding and the grain was also stored here until they were taken out to the ship mill by boat.

There was a famous miller guild in Mocs, whose guild decree of 1805 owned the mills by the millers, who employed the craftsmen in contract work. Millers, masters and prentices also worked in each mill. The millers were craftsmen engaged in flour milling, who also understood the manufacture and maintenance of the equipment and structures of the mills. Their expertise was very versatile, they also had an excellent understanding of woodworking; their craft guaranteed a good livelihood.

Today, the ruins of the former ship mills can no longer be found in the settlement, the nearest is a faithful copy of the nearby Dunaradvány ship mill, which was completed in 1920 and which currently functions as a mill museum

### *Carving millers and ship carpenters*

The lumberjacks of the northern area ripped planks out of rafts swept down the Vág river by the lumberjacks and used them to make the accessories for the mills and the rafters. Horses were pulled ashore with horses to the carpenters 'work area, which was called a



plaza, some still remember it today, though there is no trace of the place. The Herczog Jew, who operated the Danube carpentry factory, also often ordered wood from the north and made the roof structures of buildings from them.

### *Ferry*

Ferry traffic has been operating between Dunamocs and Süttő since ancient times. Due to Trianon, it was suspended from 1918-38 and then operated again until 1945, and after 1945 it ceased to exist. In the years before 1918, the Szalai family, while between 1938-45, the Simsik family was involved in transporting people by ferry. If only a few people had to be transported, they went with lads, if more they used their deregs - even two cars could fit. People were transported to the factories, such as a stone carver and the train, to the other side of the Danube, and many worked in Pest for aristocratic families. In the winter, the boatmen decided where to cross the ice of the Danube - this part was covered with straw and money was taken to help crossing at that time.

### *Ship towing*

Until the steam engines / motor boats, ships were often towed against the tide by human or animal force. The citizens of Dunamocs usually were towed by rafters to Komárom. At that time, the river bank of Danube was wider and flatter, so it was possible to pull boats from the shore with horses or human force (20-30 people). Several families dealt with this in Dunamocs. There were only goods on the ships, this was taken to Komárom, the market sellers went to the fair on foot or in a horse-drawn carriage. The ship then ran back from Komárom loaded with industrial goods.

### *Fishing*

The people on the banks of the Danube fished the most, for their own part, sometimes they sold what they caught in the village. Here lived the poorer, the day laborers, the cottar. Large-scale fishing in Dunamocs was not typical.

### *Shipping - boatmen*

They say that the people of Dunamocs and Csicsó were the best boatmen. Dunamocs is proud for its many boatmen, sea and river sailors. A cruise and cargo ship captain still lives in Dunamocs.

## The traditions, legends and stories of the settlement

### *Witches and wild geese*

After completing their work, the millers were happy to taste the new wine made from grapes that grew on the banks of the Danube at the ferry house in the evenings. They became aware of wild geese rocking on the water. They decided to capture them. They boarded a boat and carefully approached the geese and caught one of them, the others flew away. This one goose began to gaggle in fright and made a human voice, "Have you ever come back, Ágota, Dorottya." It was then that the millers realized that the wild geese were witches. After that, they no longer dared to "hunt" wild geese.

### *Big laundry wash*

They did a big laundry wash in Dunamocs several times a year. The laundry was soaked in alkali at home and then taken to the Danube for rinsing - using various means.

## Summary

The past of the settlement: the Turkish campaigns, the kuruc-labanc fights, the world wars all left a deep imprint on the souls of the inhabitants, as well as on the visible-visible built / spiritual heritage; moreover, at the beginning of the 20th century, as Dunamocs belonged to Hungary and to Czechoslovakia. The ancient crafts associated with water are now all non existing, and the watermills have left no trace, except for the millstones that have a decorative function found in a variety of locations. In addition to the two listed churches - of which the Reformed Church is one of the largest sacred buildings in Slovakia, there are many sculptures that capture the famous personalities of the place in the public spaces of the town. The Dunamocsi tavern, which is now famous for its gastronomy, used to function as a ferry house, but the memories of this are still not preserved much.

Their water-related or directly related memories and legends are the following:

- Statue of St. John of Nepomuk
- Old crafts: ferrymen, ship towing, boatsmen, fishing, carving millers, ship carpenters
- Old traditions: big laundry wash
- Legends: Witches and wild geese
- 10-20 ship mills, there are no memories left today
- Dumamocsi Inn – former ferry house

ESZTERGOM

# Esztergom

## **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

Esztergom, located at the beginning of the Danube Bend, 40 km from Budapest, in the wreath of forested mountains, is a prominent place in the history of the Hungarian nation. Not only its historical past, but also its famous monuments, museum treasures, cultural and historical traditions, streets of the old town with an ancient atmosphere, and significant cultural events make this small town to the national pilgrimage place of Hungary. Due to its geographical features, it has been continuously inhabited since prehistoric times - this place played an important role in the life of the region even in the time of the Celts and then the Romans, when a significant castrum and settlement of Roman limes stood here under the name Solva. It rose to national significance when Grand Duke Géza (972-997) established his seat here. Here was born his son, the founder of the state, King St. Stephen, who was also crowned king here on January 1, 1001. King Stephen founded the Archdiocese of Esztergom in 1001, which is still the center of the Hungarian Catholic Church. Esztergom was a royal seat for two and a half centuries and has been a



center of the church for more than a thousand years. The city was destroyed by the Tatars and then ruled by the Turks for 130 years. From the 17th century, it slowly began to regain its former glory. At the end of the 19th century, however, Esztergom was already developing fast: in 1894 it received a railway, and then in 1895 the four independent settlements (the free royal city of Esztergom, the Water City and the market towns of Szenttamás and Szentgyörgymező) were merged into today's Esztergom.

At the same time, the Mária Valéria bridge was handed over to traffic (instead of the previous ship bridge) The bridge is connecting Esztergom with Sturovo on the other side, which is now the twin town of Esztergom). The bridge was blown up in 1945 and rebuilt in 2001 to serve the closer cooperation of the citizens of the two cities.

The promising development of the city was hampered by the Treaty of Trianon after World War I: from 1920, the northern half of Esztergom County came to Czechoslovakia, Esztergom became a border town again, but retained its county seat status and its cultural

role, as an educational center. After the significant devastation of World War II, Esztergom was declared a ruined city. At the time of the deterioration of the relationship between the state and the church, the situation of the town worsened (Archbishop József Mindszenty was imprisoned from here - in 1948), then in 1951 the county seat was moved to Tatabánya.

Despite all this, mainly due to its schools, cultural institutions and administrative role, monuments, museum values, the beauties of the surrounding landscape and its favorable location the city has remained a regional cultural center and one of the most attractive tourist centers in Hungary.

## The present – the sights of the town

### Built heritage

*Royal Castle, Castle Theater, Esztergom Castle Museum of the Hungarian National Museum, Panopticon*



Az esztergomi vár a Duna jobb partján emelkedő, több mint ötven méter magas, szakadékos oldalfalakkal határolt magaslaton áll, a Komárom-Esztergom megyei Esztergom óvárosában. A vár Magyarország középkori történelmének kiemelkedő fontosságú helyszíne. Déli részén működik a Várszínház, a Magyar Nemzeti Múzeum Esztergomi Vármúzeuma, valamint a Panoptikum is. Az épületegyüttes 2008-ban elnyerte az Európai örökség helyszíne kitüntető címet. Története: Géza fejedelem a 10. században állandó székhelyének választotta az esztergomi Várhegyet. Vajk, későbbi Szent István királyunk, itt született, itt keresztelték meg, és itt is koronázták. Kisebb megszakításokkal a magyar királyok székhelye volt egészen a 13. század közepéig. A mai is álló vár – mely alatt ott húzódnak a Szent István és utódai korából származó falak – legkorábbi épületrészei a 12. század végén, III. Béla uralkodása alatt épültek. A későbbi időszakokban, főleg a reneszánsz kor érsekeinek időszakában, jelentős építkezések zajlottak, és a török kor nagy harcai is nyomot hagytak a Királyi Palotán. A vár az elmúlt évek jelentős helyreállításainak köszönhetően ma már a Magyar Nemzet Múzeum Esztergomi Vármúzeuma állandó és időszakos kiállításainak adnak otthont. A látogató közönség számára 2014-ben újra megnyitott egyedülálló Királyi Kápolna hazánk egyik gyöngyszeme, csakúgy,

mint a 12. században épült Szent István terem, vagy a már méreteiben is lenyűgöző Lovagterem, mely a különféle rendezvényeknek, kiállításoknak remek színhelyet nyújt. A Fehér-toronyból nyíló pompás látkép pedig kihagyhatatlan élményt nyújt az ide látogatóknak.

Az Esztergomi Várszínház 1990 óta működik rendszeresen, folyamatosan, megszakítás nélkül; évadja júniustól augusztus végéig tart, nagy részben hétfégi előadásokkal.

#### *Basilica (church, sub-church, treasury, dome)*



A templom baloldali kápolnája eredetileg Bakócz Tamás érsek sírkápolnájának készült 1507-ben. Csodával határos módon túlélte a török megszállást és az új székesegyház építésekor 1600 darabra szétszedve beépítették az új főtemplomba, megmentve ezzel az eljárással az utókornak Európa legészakibb, épen maradt reneszánsz kápolniját.

Az altemplom több száz sírfülkéjében a Bazilika építői és főpapjai nyugszanak. A látogatható részben található többek között Mátyás király kancellárjának, Vitéz Jánosnak és Hunyadit kormányzóvá választó Széchy Dénes érseknek a síremléke. Itt helyezték örök nyugalomra Mindszenty József hercegprímást is.

A Főszékesegyházi Kincstárban található Közép-Európa egyik leggazdagabb egyházi műtárggyűjteménye. Megcsodálhatják itt a látogatók sok más, kiemelkedően értékes műtárgy mellett az ország legnagyobb gótikus kelyhét – a XV. századi Suki-kelyhet, vagy Magyarország legnagyobb ékszerkincsét, a 70 cm magas, színaranyból készült Mátyás-kálváriát. Különleges darabjai a gyűjteménynek a koronázási szertartásokhoz használt egyházi liturgikus eszközök (eskükereszt, királyi csókkereszt, koronázási kehely).

A közel 80 méter magasan levő kupola-kilátóról tiszta időben a Tatra csúcsai is látszanak. A Bazilika déli tornyában megtekinthető az 5800 kg-os Nagyboldogasszony harang, amely hazánk harmadik legnehezebb harangja. 2018-tól nagyszabású felújítási munkák folynak a bazilikában.

#### *The St. Adalbert Center and the two rows of the capitulars*





A Szent Adalbert Központ a Szent István tér északi oldalán, az esztergomi bazilika szomszédságában található. A Hild József által tervezett és 1865-ben elkészült Régi Szeminárium valaha 150-200 kispapnak adott otthont. Az épület a viharos történelem során különböző tulajdonban és rendeltetésben működött, volt például tisztképző iskola, hadosztályparancsnokság, majd katonai kórház. Az épületet 1990-ben került vissza az egyházhhoz. Az épületet egy tudományos, kulturális és oktatási központtá alakították ki, jelenleg számos intézmény otthona (itt székel például az Esztergomi Hittudományi Főiskola és a Prímási és Főkáptalani Levéltár). Mellette áll az Északi Kanonok sor már renovált tömbje, melynek párja, a tér déli oldalán még felújításra vár.

### *The dark gate*

Az esztergomi Sötétkapu egy körülbelül 90 méteres átjáró a Várhegy hatalmas mesterséges lejtője alatt. Nevét onnan kapta, hogy régen nem volt itt világítás, elég félelmetes lehetett átsétálni rajta. Most ezen keresztül lehet autóval áthajtani a Régi Szeminárium épületétől a Pázmány Péter Katolikus Egyetem felé (egy irányban).

### *The cat stairs*

A Víziváros "főutcájáról", a Berényi Zsigmond utcáról indul a várba és a Bazilikához vezető keskeny, meredek lépcsősor, a Macskalépcső. A 200 méteres távon mintegy 200 lépcsőt kell megmászni. Ezt a sikátorszerű utat még a középkorban alakították ki. Egészen a 19. századik használták, majd a Bazilika építésének idején lezárták és betemették. Egészen a kilencvenes évekig használaton kívül állt, de a rendszerváltás után kiásták és rendbe tették.

### *St. Stephan's stairs*

A Szent Tamás-hegy déli oldalán 1938-ban készült el az úgynevezett Szent István lépcső, hogy a városrész innen is jól megközelíthető legyen. A hegyről gyönyörű kilátás nyílik a városra, különösen a Bazilikára.

### *Mosque Museum and Veprech-Tower and the water machine*

A 400 éves egykori török imaház, az Uzicseli Hadzsi Ibrahim Dzsámi ma múzeumként működik. Az épület Esztergom városának egyik legmozgalmasabb időszakából származik, ez az egykori Török Birodalom központjától észak-nyugati irányban található legtávolabbi megmaradt és felújított dzsámi. A múzeum nemcsak az érdekes épületet igyekszik bemutatni a látogatóknak, hanem Esztergom török-kori történetét is kicsiknek és nagyoknak egyaránt. Az egykori imatér pedig ma időszakos kiállításoknak ad otthont, a legkülönbözőbb témákban. Ezen felül rendszeresen tudományos illetve művészeti előadásokat rendezünk a Víziváros északi részén álló, csodálatos akusztikával rendelkező épületben. Egyedülállóvá teszi az épületet, hogy valószínűleg már a török-korban egyfajta látványosság volt, köszönhetően a helyszínhez fűződő jeles eseménynek. 1543-ban ugyanis itt jutott be az első három török szpáhi Szulejmán szultán seregéből az esztergomi várba, a 17. századi hagyomány szerint a városfal vízvárosi szakaszán lévő Kicsi kapun keresztül, aminek köszönhetően először került török kézre Esztergom (1543-1595). Erre Szulejmán szultán halála után is emlékeztek, minden valószínűség szerint ezért állítottak neki emléktáblát a Kicsi kapu fölé az 1600-as évek első felében, és ezért tisztelegtek a hódítás emléke előtt a kapu fölé épült dzsámival. Épületegyüttes: a Malom-bástya és a Veprech-torony a régi esztergomi alsó vár északi részén található, legszebben megmaradt történelmi épületegyüttese. A dzsámi és a Malom-bástya rekonstrukciója után a tulajdonos hozzálátott a Veprech-torony újjáépítéséhez és az egykori vízgép rekonstruálásához is, ami végül 2019 márciusára készült el. Nem volt egyszerű a dolog, hiszen csak egyetlen, hiányos leírás állt rendelkezésre. Az ezt kutató történész még Isztambulba is elment, ahol szerencséjével járt, mivel a leírásnak további részleteit is megtalálta. A szerkentyű modellje persze stilizált: egy motor helyettesíti a patakot és a cső egy helyen átlátszó, hogy láthassuk a benne futó golyókat. Na és a vizet sem a hegyre pumpálja fel, csak a torony felső szintjén látható mini szökőkútig.

### *Chapel of the Painful Virgin*

A Szent Tamás-hegy tetején, klasszicista stílusú, téglalap alaprajzú, nyeregtetős, tornyos kápolna áll. Benyovszky János címzetes püspök építtette 1823-ban, a Fájdalmas Szűz tiszteletére. A mai kápolnától nem messze



állt eredeti templomot Bánfi Lukács esztergomi érsek (egyes források szerint utódja, Jób érsek) építette Becket Szent Tamás tiszteletére, akivel Párizsban tanult együtt. Erről a templomról, és a körülötte elterülő prépostságról kapta nevét a hegy is. A török háborúban teljesen elpusztult ez a templom.

### *Calvary*

Kálvária-szoborcsoport lépcsős alépitményen álló kereszt, korpusszal, lábánál Mária Magdolna-szobor. A kereszt előtt külön talapzaton Mária és Szent János evangélista. Kétoldalt hasáb alakú talapzaton a két lator szobra. A Kálváriához vezető út mentén stációépítmények szobrokkal, illetve domborművekkel találhatóak. A kálvária a szokásos 14 stáció helyett 7 állomásban mutatja be a szenvedéstörténetet.

### *Kis-Duna Promenade*

The Kis-Duna promenade runs in the Royal part of Esztergom for about 2 km, in a north-south direction all the way to the Water City, next to the Primate Island. The promenade connects the most important areas of the city in terms of tourism, the historic Esztergom with Széchenyi Square and the Water City with the Basilica and Castle Hill. Its two banks are connected by several bridges. On September 15, 1913, the Promenade Association approved a plan to embellish the promenade. It was then that the row of plane trees, which still dominates today, was planted. From here opens the monumental St. Stephen's Bath, built in the 1920s, with the country's first indoor swimming pool. Some parts of the Water City fortification system are located on the banks of the Little Danube. The parapet of the promenade functions as a protection against floods. The northern side of the Little Danube has yacht marinas, while the southern side is a popular habitat for various birds and insects.



### *Statue of St. John of Nepomuk*

Esztergomban 3 különböző helyen is megtalálható a „hidak védőszentjének” műemléke.

Pór Antal tér (A Pór Antal tér IV. Béla király utca felöli sarkán) A Belvárosi Plébániatemplom kerítésfalába építészeti kerettel ellátott szoborfülkébe helyezték el Nepomuki Szent János kőszobrát.

48-as tér 1. szám alatt. A festett kőszobor hasáb alakú (feliratos lábazattal és párkánnyal ellátott) talapzaton áll, a szentgyörgymezői templom mellett. Az alkotó a szentet papi ornátusban, kezében kereszttel és vértanúságot jelző palmaággal ábrázolja. Anyaga homokkő. Felette fém esővédő tető. A szobrot 1818-ban Fehér Mihály a prímási uradalmak hajósa állíttatta a templom bejáratával szemben. A tér rendezése során helyezték át. Eredetileg vasráccsal volt kerítve.

Kis-Duna sétány, Az Árok utcai hídfőnél, a Kis-Duna mellett. A Szent Erzsébet híd mellett állították fel a 14. században Prágában vízbe fojtott Nepomuki Szent János szobrát egy fülkében. Az Árok utcai hídfőnél, a Kis-Duna sétányon vigyázza a hidat. A festett faszobrot eredetileg a Dunán átvezető hajóhídra állították a 19. században, feltehetően maguk a révészek. A hajóhíd elbontását követően a helyi takarékpénztári igazgató felesége karolta fel a szobor ügyét, és a Szent János-kútnál álló prэшázuk előtt állíttatta fel. Pontos dátumok nem ismertek az eddigi történethez, csak annyit tudni, hogy 1896. június 28-án ismét felszentelték a szobrot. A későbbiekben a szentgyörgymezői plébánia kertjébe került. Ezek fényében 2002-ben a szobor csupán mai helyére került, egy korabeli híradás szerint: „A létesítmények átadása után Beer Miklós püspök megáldotta a Tabán híd Árok utcai hídfőjénél felállított, a közelmúltban helyreállított Nepomuki Szent János szobrot.”

#### *Ister-Fountain*

2007-ben a Széchenyi tér felújításakor állították fel Párkányi Raab Péter szobrászművész öt életnagyságú nőalakot megformáló mediterrán hangulatú kompozícióját. Az Ister-kút, mely a Duna és Esztergom városának ősi nevét hordozza egy nyolcágú csillag alaprajzú, feszített tükrű medencéből emelkedik ki. Anyaga süttői mészkő.

#### *Group of Holy Trinity statues*

A Szentháromság szoborcsoport, mely 1900-ban készült, Kiss György alkotása. A szoborcsoport elődjét a város állíttatta az 1710. évi pestisjárvány elkerüléséért. Az eredeti emlékmű kisebb volt, és az évtizedek jelentősen megrongálták, emiatt cserélték le a jelenlegi alkotásra. Az eredeti szoborcsoport elemei ma is láthatók a városban, a levéldíszes oszlop a

Szent Anna-templom oldalán található, Szent Rozália szobra pedig a belvárosi templom oldalán kapott helyet. A Szentháromság szobor anyaga fehér mészkő. A lépcsőkkal kiemelt oltár-emlékművet három magyar szent, Szent István, Szent László és Szent Erzsébet szobra veszi körül. A szentek szobrai a háromszögletű talpazat csúcsain lévő posztamenseken állnak. A szoborcsoport talpazatát bronz domborművek díszítik, melyek Vajk koronázását, Pázmány Péter esztergomi érsek prédikációját és a magyar szentek Oltáriszentség előtti hódolatát ábrázolják. E felett három oszloppal közrefogott baldachinban a Magyarok Nagyasszonya áll, ölében a gyermek Jézus, kétoldalt Szent Rókus és Szent Sebestyén szobra. A baldachin tetején, mint trónon az Atya, a Fiú és a Szentlélek ábrázolása látható.

### *Madonna statue*

The most prominent group of baroque sculptures in Esztergom displays saints related to healing.

There are several other monuments in Esztergom, the details of which go beyond the scope of the present study, and most of them are not related to water. The "Sculpture Catalog of the City of Esztergom" was completed in January 2021, which contains all the sculptures and monuments found here.

### *Coal loading building*



The Danube coal loading building built by the Dorog Coal Mines started operating in 1927. The function of the structure was to transfer coal dust extracted from the Dorog coal mines to river barges. The steel structure resting on the concrete foundations was connected to the classification unit of the coal mine by more than 5.7 km of cableway, on this track the coal-laden mica arrived on the banks of the Danube. The coal loaded on the ships was mainly transported to the Csepel power plant and to the industrial facilities in the capital. Not much is known about the construction of the coal loading building: the first phase of its construction, the foundation was carried out at the lowest possible water level. Experts believe that the foundations are at a depth of 5 m below the ground level of the riverbed.

The building, with special features located in a unique place and in the water, was approached by boat by the workers working there, who climbed an iron ladder to the high room after the mooring. The tasks were performed in two shifts, but it is likely that the station was also capable of continuous operation. The capacity of the Danube loading building reached a thousand tons per day, this capacity was maintained until 1963. Then the transport was stopped and the equipments of the cableway and the building were dismantled. It is empty since 1970, the structure on the two huge pedestals now consists only of a metal frame and a wall covering.

### *Mills*

Although the ship mills in Esztergom were still in operation at the beginning of the 20th century - until World War II - no viewable memory of them was remained. The material heritage of the millers is preserved and collected by the Balassa Museum. The street name Molnár sor at the confluence of Víziváros and Szentgyörgymező is reminiscent of a previously long-standing craft. Millers, ship- and mill-carpenters used to live here. The memory of the medieval millers is preserved by the Mill Bastion, around which there was a mill in the Middle Ages, and from the end of the 15th century a water machine stood here that pumped water into the palace.

### **Natural heritage**

The outstanding natural values of the Esztergom area basically show the effect of three factors: from a phytological and zoological point of view, the area lies on the border of the Great Plain and the mountainous, mid-mountain range. Its flora and fauna therefore contain lowland species and associations, as well as the characteristic fauna of the mid-mountains. Their mosaic gives dozens of highly valuable species a chance to survive. The second strong effect is the extremely diverse character of the mountains and waterfronts, which in small, enclosed habitats can provide long-term living conditions for an adapted living community. This feature - a world of steep gorges, difficult-to-walk hillsides, small, secluded bogs - protects the area from intruders, thus providing untouched tranquility for nature.

There are several Danube branches, islands, lakes, streams and springs around Esztergom. Popular excursion places are Strázsa Hill, Vaskapu, Dobogókő, Pilisszentlélek. The tourist can climb several hills in the city for a good view (Castle Hill, Szenttamás Hill, Bánomi út). The town is the starting point and stop of pilgrimage and hiking routes. A beautiful panorama unfolds before us, whether we look at the city and its natural surroundings from the water or we look around from a mountain.

#### *Palatinus-lake*

The area's popular spa and diving lake, is an artificial lake created during sand extraction. Its water feeds exclusively on groundwater. On the Esztergom side, there is a shady beach, on the Dorog side, a sandy, sunny beach awaits those wishing to relax. Anglers and divers will also find their places on the lake - fishing farms and a diving base are available for interested visitors.

#### *Búbánat-valley*

A quiet rest area with several fishing lakes and easy access from the town. It is also ideal for families as there is also a great playground. Good place for cycling and hiking here. The Fari spring can also be reached from here.

#### *Erzsébet-Park*

The park with a lot of trees next to the Danube, the popular walking and running area of Esztergom. Sitting on the benches, it is possible to observe the river away from the noise of the town.

#### *Danube cycle path – Szentgyörgymező-Búbánatvölgy*

Starting from Víziváros, the cycle path leads along the banks of the Danube all the way to Búbánat Valley.

#### *Sátorkőpusztai – cave*

The cave opens on the southeastern, rocky side of Nagy-Strázsa Hill, east of Esztergom-Kertváros. There is no signposted road to the cave. It is one of the most special crystal caves in the country. Its rock is limestone, into which a whole series of spherical niches of warm waters erupting from the depths have been dissolved. You can even see dazzling white gypsum flowers, pea stone layers and aragonite clumps here. The cave can only be visited after registration and with the help of the Benedek Endre Cave Research Association.

#### *Ports (river, excursion, yachts)*

The Esztergom International Ship Station, which was renovated and handed over in 2020, also accepts excursion, hydrofoil and cabin hotel ships. The surroundings are tidy, and bicycle storage, benches and parking spaces are also available. Yachts can be moored on the Little Danube, and the Esztergom Rowing Association operates on the western part of the Great Danube promenade on Prímás Island.

## Exhibitions

### *Basilica (church, sub-church, treasury, dome)*

A Főszékesegyházi Kincstárban található Közép-Európa egyik leggazdagabb egyházi műtárggyűjteménye. Megcsodálhatják itt a látogatók sok más, kiemelkedően értékes műtárgy mellett az ország legnagyobb gótikus kelyhét – a XV. századi Suki-kelyhet, vagy Magyarország legnagyobb ékszerkincsét, a 70 cm magas, színaranyból készült Mátyás-kálváriát. Különleges darabjai a gyűjteménynek a koronázási szertartásokhoz használt egyházi liturgikus eszközök (eskükereszt, királyi csókkereszt, koronázási kehely).



### *Mosque Museum*

A múzeum nemcsak az érdekes épületet igyekszik bemutatni a látogatóknak, hanem Esztergom török-kori történetét is kicsiknek és nagyoknak egyaránt. Az egykori imatér pedig ma időszakos kiállításoknak ad otthont, a legkülönbözőbb témákban. Ezen felül rendszeresen tudományos illetve művészeti előadásokat rendeznek a Víziváros északi részén álló, csodálatos akusztikával rendelkező épületben.

### *Christian Museum*

Az esztergomi Keresztény Múzeum Magyarország leggazdagabb egyházi gyűjteménye, mely több évszázad európai és magyarországi emlékeit őrzi. Képtárának magyar, olasz, németalföldi, német és osztrák anyaga révén az ország harmadik legjelentősebb festészeti gyűjteményeként ismert, mely szorosan követi a budapesti Szépművészeti Múzeumot és a Magyar Nemzeti Galériát. A Keresztény Múzeum gyűjteménye sokoldalúságával is kitűnik. A későközépkori művészet itt őrzött alkotásai



mellett – köztük Kolozsvári Tamás Kálvária-oltára, a gamszentbenedeki Úrkoporsó és MS Mester Passióképei – jelentős az újkori festészeti gyűjtemény, valamint a rendkívül gazdag iparművészeti és a több mint 5000 lapot számláló grafikai gyűjtemény is. A Keresztény Múzeum állandó kiállítása a Prímási Palota második emeletén tekinthető meg, míg a földszinti kiállítótermeiben a Keresztény Múzeum az 1980-as évek óta rendszeresen rendez időszaki kiállításokat.

#### *Danube Museum*

The aim of the Danube Museum is to raise public awareness of the common and individual responsibility for the environment, climate change and water protection by integrating general human, natural and technical knowledge and presenting different aspects of water and other natural resource management, through its research and knowledge transfer activities. the development of an ecological approach on a social scale. In addition to the permanent exhibition, there is also museum pedagogical sessions are available.

#### *Balassa Bálint Museum*

A múzeum törzsgyűjteményének alapját a volt Esztergomi Szent Benedek Rendi Főgimnázium 1860-as évektől regisztrált régiség- és éremgyűjteménye, Knauz Nándor püspök és más gyűjtők régiséggyűjteményei képezték. Ferenczy Jákó bencés igazgató 1875-ben alapította meg a helyi „Múzeum Egyletét”. A múzeum jelenlegi gyűjtőterülete Komárom-Esztergom megye keleti harmada, – azaz a történeti Esztergom vármegye Dunától délre eső fele. Legfőbb tevékenysége – múltjából és helyzetéből adódóan: a régészet, helytörténet és néprajz területére terjed ki, de természettudományos és képző-, valamint iparművészeti gyűjteménye is jelentős.

#### *Babits Memorial House*

Babits Mihály (1883-1941) a 20. századi magyar irodalom meghatározó egyénisége 1924-btől kezdte nyarait Esztergomban tölteni. Ekkor sikerült ez előhegyi nyaralót feleségével (Tanner Ilona, művésznevén Török Sophie) megvásárolniuk. A költő halála után a ház „kísértetlakká” vált. Özvegye már nem töltötte itt a nyarait.

Az elkövetkezendő években sokféle lakója volt a háznak, minek következtében az épület állaga rohamosan pusztult. Az áldatlan állapotnak 1960-ban lett vége: az Országos Műemléki

Felügyelőség védetté nyilvánította a házat, majd elkészültek a rekonstrukciós tervek. A helyreállítási munkák befejeztével, 1961. augusztus 6-án nyitották meg a Babits-házat, mint látogatható emlékhelyet, múzeumot az érdeklődők és irodalomkedvelők számára.

#### *Mindszenty Memorial Museum*

A Mindszenty-emlékhely az esztergomi főszékesegyházban, a Kincstár különtermében található. A Keresztény Múzeum fennhatósága és működtetése alatt áll. A kiállítás 2009-ig a Várhegyen, az Őszeminárium épületének emeletén volt, az úgynevezett sóhajok hídján át volt megközelíthető. Az Esztergomi Főegyházmegye Mindszenty József bíboros, hercegprímásnak, esztergomi érseknek (1892-1975) állít emléket, aki az egyház és a vallásosság védelmében szembeszállt a hazánkban megjelent diktatórikus törekvésekkel.

#### *Geoda Interactive Mineral and Prehistoric Exhibition*

Geoda Interaktív Ásvány- és Őslénykiállítás újszerű módon közelíti meg az ásványok és ősmaradványok megismerését. A résztvevők aktív közreműködéssel barangolják be 500 m<sup>2</sup>-es „bányát”. Három ásványokkal és három ősmaradványokkal berendezett terem várja a csoportokat. A foglalkoztatóban ékszerkészítés színesíti a programot. A kiállító termek a kiállított dolgokon kívül meglepetésekkel is szolgálnak a látogatók számára. Ilyen például az „aranymosás” és az ősmaradványok kutatása.

### **Major events, festivals**

#### *Aquaphone zenei rendezvény*

A kulturális és zenei rendezvény, felidézi az elszakítottságot és a Dunán való kommunikációt. A Duna mindkét partján művészek verseket mondanak, zeneszámokat játszanak.

#### *Hídünnep*

A Mária Valéria Híd 2001-es átadását követően minden évben egy fesztivállal emlékezik meg Esztergom és Párkány az újjáépítésről, és szimbolikusan egy térség természetes összetartozásáról és a magyar-szlovák-európai összefogásról, együttműködésről.

### *Esztergomi lampionos vízi fesztivál*

A Kis-Dunán és a sétányon megszervezett esemény, mely a hajózási idény nyitónapja Esztergomban minden év április 30-án.

### *Ízek Korok Hangulatok Fesztivál*

Az Erzsébet Parkban és környékén megrendezett fesztivál minden évben más más történelmi korszakot mutat be hagyományőrző csoportok segítségével. Zenés műsorokat, főzőversenyt, családi programokat kínál az esemény.

### *MCC Feszt*

Az MCC Feszt három napon át kínál közéleti, interaktív és zenei programokat Esztergom belvárosában, ahol a „magyar tehetséget” ünneplik. Megtalálható a rendezvényen a Mathias Corvinus Collegium esszenciája: közösség, közélet, kultúra, tudomány, sport, szakmai viták, zene, tánc, szórakozás.

### *Festival Island*

On Primás Island, the Rugby Club Hotel's event space hosts outdoor music programs, especially during the summer season.

## The former water-related crafts of the settlement

### *Fishing*

A dunai halászok népes társadalmát az ún. kishalászok, és nagyhalászok alkották, tevékenységük jól kiegészítette egymást. A halászmesterség igazán eredményes eljárásai nagyon jól szervezett közösségeket, valamint jelentékeny méretű és értékű szerszámot követeltek. A dunai nagyhalászok fő halfogó eszköze a gyakran több száz méteres kerítőháló volt, használatához jól együttműködő és gyakorlott közösségre volt szükség. E közösségeket a halászbokor névvel illették, szerszámaik közös tulajdonban voltak, együtt készítették, javították őket. A bokor vezetője a halászmester volt, aki irányította, összehangolta a ladikokban és a parton hálót húzó munkáját. A kerítőhalászat során a hálót a folyó két partja között a hal járásával ellentétes irányba húzták. A háló felső peremére úsztatókat kötöttek, hogy a víz színén maradjon, az alsó részét pedig súlyokkal húzták a víz fenekére. A félkörben húzott háló megfeszült, és ezáltal a hal sem felette, sem alatta nem tudott elmenekülni. Magyarországon 2016-tól teljes mértékben megszűnt a kereskedelmi halászat a természetes vizeken (törvény szüntette meg).

### *Ship millers*

A 18. század elején jelentek meg Esztergomban a hajómolnárok, malmaikat dunahári malmoknak nevezték, mivel a víz közepén voltak. Ezek a molnárok főként Szentgyörgymezőn éltek, a mai napig Molnár sornak nevezett területen. Az 1720-30-as években már 17 hajómalom volt Esztergomban, ezek három révbe (vízterületre) oszlottak: szentkirályi, párkányi és helembai. A molnársor mellett volt egy melegvízű öböl a Hut-part - Hut Miklós hajóácsról kapta a nevét. Télen ide hozták be a sodrásból a malmokat, hogy ne rongálódjanak. A hajómalmosoknak céhük is volt Esztergomban - a parton a céhkamrában tartották a szerszámokat. A malmokat malmosgazdák építették (akik a vízhasználatért az érsekségnek fizettek) és bérbe adták a molnároknak. az 1800-as évek elejére már 16 esztergomi, 7 párkányi és 6 szentkirályi hajómalom őrlött itt a Dunán. A gőzgépek és gőzhajók megjelenésével a malmok száma megfogyatkozott. A hajómolnárok és molnárlegények munkája nehéz volt, egy dereglyével beszállítottak 70-80 mázsa a búzát a malomhoz, megőrölték majd kiszállították. A munkaidő 24 órát tett ki, mindig felügyelni kellett a malmot. A második világháború áldozata lett az utolsó esztergomi hajómolnár és hajómalma.

### *Soda men*

In Europe, the consumption of water and mineral water was common only from the 17th century. Some mineral waters were carbonated in their natural form, to which a healing effect was often attributed. The consumption of carbonated waters has become increasingly popular, and the possibility of their industrial production has been explored by several people. An English natural scientist had been mixing effervescent carbon dioxide with water as early as 1767, and soon after the head of the Swiss Schwappe family realized how he could inject carbon dioxide into water with a piston structure. In the early 1800s Ányos Jedlik made the industrial production of artificial sour water easier. The country's first soda water plant was founded in 1841 in Pest. It soon became the third largest industry in Hungary, as it provided a secure livelihood for families with a relatively small investment. The soda was initially made of siphon heads, but later switched to tin-lined lead heads. From the beginning of the 20th century, the soda water was delivered to the houses by horse-drawn carriage or donkey cord. Soda became a real folk drink in the 19-20s. century,

and even its popularity continues to this day. To this day there lives in Dorog an old soda water dynasty - the Rajos Family.

### *Ice men*

For centuries before the proliferation of refrigerators, people used natural ice for cooling. There were traders who specialized specifically in ice cutting and selling, they were the ice men. In the winter months, when the ice in rivers and lakes was already fattened to 10-20cm, it was broken with an ax, then the large blocks of ice were pulled ashore with a pick and transported to a deep stack dug into nearby ground. The blocks were placed close together so that as little air as possible could fit between them, and then covered well with reeds and straw. That way they could store it for the summer months. In summer, it was delivered daily to butchers, restaurants and those who could afford it.

### *Dam guard*

A dam guard knows every hole, cavity, beaver corridor in his own area. He protects the dam, monitor water quality. This has been the case since the settlements were protected by dams from the threat of floods. The Esztergom dam guard lives in the dam house and he is responsible for the quality of the dam section, cleans the riverbeds and delivers the archaeological findings to the appropriate place. Previously, a flood defense diary was kept, today the data is stored electronically. In Esztergom, the authoritative state water level is located at the Kossuth Bridge - based on its data, different degrees of flood protection measures are ordered. In 2017, during the low water level, the Esztergom dam guard found the silver denarius of King St. Stephen on Helemba Island while picking mushrooms. The coin can be seen in the Balassa Museum.

## The traditions, legends and stories of the settlement

### *Big laundry wash – washing building*

In the part of the settlements where a spring of clear water broke, a building was towed over it. Most often a simple vaulted, sometimes tiled, semicircular entrance structure with

hardwood planks on three sides. On these it was possible to put the underwear to be washed, which was soaked, soaped, washed in the spring water, and the water was beaten out of it with the washing wood. And the constantly running water washed away the laundry dirt. Then, at home, they hung up the white-washed clothes. Usually women washed once a week, there was a big laundry wash once a month. The process of each washing took 3-6 hours, so then there was plenty of time to discuss the big things in life. We know from a 1894 census that in Esztergom there was a washing building of the bishop for sure.

#### *Turkish bath culture of Rüsztém pasha*

During the 16th century Turkish rule, several baths were built using the thermal waters of Esztergom. The most significant was a two-domed bath with two large and several small pools, built by Pasha Güzelje Rüsztém from Buda. In the Turkish bath culture, they bathed several times in water of different temperatures, took a massage, and rested in a dry room. The spa was demolished when Esztergom was recaptured, a residential house was built in its place, so the bath is not visible, its remains are under the buildings.

#### *The Tatars and the ice*

The Tatars reached the section of the Danube opposite Esztergom before the onset of spring. The river was covered with a thick ice sheet. The Hungarians broke the ice on their side every day to prevent the crossing of the enemy. That's how it went for days. The Tatar army, stranded on the other side, resorted to trickery. One morning, when the Hungarians began to break the ice, they did not see the Tatars, only the cattles they had “forgotten there” were struggling on the banks of the Danube. When the Hungarians crossed the frozen river with the aim of driving through the cattles, the Tatars were able to see that the ice of the Danube was safe. Thus, the Tatars rushed down and destroyed Esztergom.

#### *Fári spring*

It is said that the only daughter of the proud lord of the Iron Gate Castle, Fári, was loved by a shepherd. The father became angry and killed them both. The dead were buried in one place and a spring sprang up on their graves, which has always been bubbling with blood since then on the day of the murder. As soon as the angry father saw this he died.

### *The first indoor swimming pool in the country*

St. Stephen's Bath opened on April 18, 1912 as the first indoor swimming pool in the country. The bathing culture of Esztergom can be traced back to many centuries, it had / has several baths and hot springs. The predecessor of the swimming pool is the bath, the establishment of which can be linked to the large-scale constructions of the 1840s. The drilling of the Szent István Well began in 1907, the artesian well drilled to 140 meters, and in 1909 the well was deepened to a depth of 323.5 meters to explore the hot water sources. Drilling was completed on August 4, 1910, and 29.6 degrees Celsius water was extracted from the well. For this, the indoor swimming pool was built according to the plans of Kálmán Váczy-Hübschl. It was special that the top could be opened or removed; it was used as an open swimming pool in summer.

### *Basket Bath*

In 1858, József Korányi established a "floating house" on the Little Danube in Esztergom. It was actually a basket bath surrounded by cabins. It was a wooden structure with railings, sidewalks, cabins, in the middle of which hung a basket-like structure in which water was constantly flowing, but the "basket" prevented swimmers from being swept away by water. At that time, few people were still able to swim, and swimming lessons began in these institutions (dog swimming and breaststroke were taught). The facility was open from May to September, and women and men could visit at different times.

### *Kossuth Song*

Linked to Esztergom is the Kossuth song, which can be considered as a symbol of the war of independence, beginning with the "Esik eső karikára", written by Esztergom-born Ferenc Hulényi for Kossuth's visit to Esztergom (the origin of the song is disputed). According to the legend, the song originated at the boat station in the sudden storm, on the lips of a crowd waiting in the rain, when he arrived in Esztergom on October 18 on Kossuth's recruiting tour.

### *History of ship brigdem flying bridge, wine bridge*

Crossing the Danube around Esztergom has a millennial tradition. A stable ship bridge was built in Turkish times, which served as a crossing for 100 years, and was destroyed

under the weight of fleeing Turkish armies at the end of the 17th century. Then a so-called flying bridge was built, which was actually a rope ferry. In the spring of 1842, the archdiocese built a ship bridge instead of the flying bridge, as a year earlier it had been granted the right to collect customs duties on the Danube ship bridge between Esztergom and Sturovo to the archdiocese. The bridge crew consisted of a crew of 6, two treasurers, a ferryman, two customs-gathering crews, and two carpenters. The bridge was 507 meters long and 8.37 meters wide and rested on 37 ships. The boat bridge between Esztergom and Sturovo was burnt down in 1849 and reopened two years later. In view of the increased steamboat traffic, the rules on opening hours have been tightened and the bridge has been illuminated at night. Already in the 13th century, the people of Esztergom produced great wine in the vineyards of Kuztusi and Diósvölgyi, and for centuries they transported wine to the northern and southern countries of Europe all year round. When the winegrowers saw that the Danube was already freezing in the winter, straw and corn stalks were sprinkled on the water around today's boat station. When it froze the ice behaved like reinforced concrete. Thus, the horse-drawn carriages carrying huge barrels of wine also easily crossed the other bank of the river.

## Summary

Due to its historical past, geographical location and natural endowments, Esztergom is the center of the region, also in a cross-border meaning. The direct location on the Danube on the banks provided different opportunities in the different ages for the city. In Roman times, the river provided protection, and later strengthened cross-border relations with the help of ferries and ship bridges. The river also provided food and livelihood for fishermen and boatsmen. With the possibility of transporting goods, it has tightened trade threads both with the Uplands and with the various countries of Western and Eastern Europe. In the 18-19th century, a multitude of ship mills were used to exploit the power of the river, and the associated service small industry developed as well. With the spread of steam engines, the possibility of transport has rapidly improved - boats, trains, helped people move faster. The construction of the Mária Valéria bridge ensured the closer and boundless cooperation of the inhabitants of the region. The storms of the 20th century



meant a new and sad role for the Danube in terms of the region - it became a border river, with all its negatives. But even these difficulties did not prevent the further connection between Esztergom and Sturovo, which were mentioned as a twin towns. The institutionalized embodiment of this connection was the ferry transport for almost 30 years. After the reconstruction of the bridge and the dissolution of the Schengen borders, those living on both sides of the Danube can once again feel that they are connected boundless. Nowadays, the port of Esztergom handles a huge tourist traffic - excursion and winged boats as well as cruisers stop here. Since 2016, in order to facilitate the transport of goods, a freight ferry has also served to simplify transport on the border.

Water-related leisure activities are also popular in the city, rowing clubs, yacht marina, boat bar also serve the needs of sailing lovers, the former famous bathing culture of the city is also served by the Szent István Bath and Swimming Pool, the Aquasziget Water Park and the Palatinus Lake in Esztergom-Kertváros.

In the city you can walk on the waterfront in several places: under the more than a hundred-years-old sycamore trees of the Kis-Duna promenade, in the pleasant wooded part of Erzsébet Park - formerly home to millers, fishermen and boatsmen in Esztergom - and on the Nagy-Duna promenade, we can also go near the river.

We can get to know the water-related crafts of bygone eras first-hand from the sophisticated and modern exhibitions of the Duna Museum and the rich collection of the Balassa Museum. Here you can find the documents of the miller guild of Esztergom, some former tools of the ship millers, and the other museum, presenting the river, also gives an insight into the lives of fishermen and ferrymen. Today's actual water-related occupation in Esztergom is the dam guard (hopefully the rowing and small boat instructors will not be offended that we do not include their activities closely among the water-related occupations).

Not only the Danube is the water connection for the people of Esztergom, but also the many fishing lakes and small streams that are located on the outskirts of the city. There are also legends and stories, such as the sad story of the Fári spring. As a water-related tradition, we can only mention the Lantern Boat Parade in May, which takes place as part of a larger event. An important event is the Bridge Festival, which celebrates the connecting

power of the Danube and the Mária Valéria Bridge. The legends and stories that are connected to water in Esztergom are known only to a small circle, they are not really known.

The role of water in the life of Esztergom is outstanding. In the past, the Danube and its surroundings were more of an economic significance, but nowadays it is the scene of leisure activities. The town is in a fortunate position because although its water-related crafts are extinct, their presentation has also taken place in the two museums of the town. The town also has an technology historical curiosity in the Veprech tower - the Renaissance water machine, which water-lifting structure's ancestor supplied water to the royal castle for 210 years. Taking advantage of the city's water-related heritage can be said to be good, however, the development of water-related recreational opportunities would strengthen the harmonious relationship of modern man with water.

Their water-related or directly related memories and legends are the following:

- Exhibitions of the Duna Museum, collection of the Balassa Museum, Renaissance water machine
- Kis-Duna promenade, Nagy-Duna promenade
- Ports
- Statues of St John of Nepomuk
- Ister-Fontain
- Kohlenverladestelle
- Old crafts: ferrymen, fishermen, millers; today's profession: dam guard
- Former bathing culture: Turkish bath, basket bath; and nowadays: Szent István Bath and Swimming Pool, Palatinus Lake, és most: Szent István Strandfürdő, Palatinus-tó, Aquasziget Water Park
- Traditional Latern Boat Parade on the Kisduna, Bridge Festival
- Legends: Story of the Fári spring, The Tatar and the ice

# I POLYDAMÁSD

## Ipolydamásd

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

The village of Ipolydamásd is located in the northern part of Pest County, on the SE side of the Börzsöny Mountains, on a floodplain plain bordered by the Ipoly and the Óegdamásdi stream, in the immediate vicinity of the Slovak border. In Ipolydamásd, inhabited since the 12th century, 2 castles were built in the Middle Ages. Their remaining ruins are still an extraordinary attraction, in addition to the many archaeological sites. After Trianon, it became a border settlement, and today it organizes cultural and sporting events with Helemba, a settlement torn across the border. Ipolydamásd is a settlement rich in traditions, and these traditions are regularly preserved by the people living here, and the Carnival is regularly celebrated. The small settlement is constantly developing: in 2021, the cycle path between Szob and Ipolydamásd was handed over, with which a section of the lesser-known Ipoly Valley can be explored on two wheels. And in 2023, the Ipoly Bridge connecting Helemba could be rebuilt, after the flood wave in 2000 completely destroyed the bridge connecting the two settlements. Construction of the new bridge began in April 2021, with the support of the European Union, in the framework of cross-border cooperation. Ipolydamásd is very rich in archeological sites; prehistoric, modern, copper-era, skeletal tombs, fragments of tiles, excavated traces of Celtic houses, the XIII. Archaeological finds supporting a continuous human presence until the 16th century have been found. On the eastern border of the village is Zuvár, built in the 12th and 13th centuries, with a circular wall and a residential tower from the Árpáadian period, which may have been destroyed in the 14th century. The people living at the foot of Zuvár Hill were expelled and destroyed countless times, so after the Plague epidemic of 1690, they were settled with Slovaks from the vicinity of Prievidza. The population of Ódamásd near Zuvár moved to Ipolydamásd in 1880. Thus, in the administrative area of Ipolydamásd there are two castle ruins: next to Zuvár the castle of Damásd, which was built by Károly Róbert I on the lower hill protruding from the Ipoly valley on the site of the hunting castle, which is very popular as a royal hunting ground. The castle came under Turkish rule several times, and in 1641 the castle was finally burnt down. Visiting the two castles is a challenge to visitors: Zuvár promises hard-to-reach, not-so-spectacular ruins, unfortunately not even from Damásd Castle. There is not much left, only a small section of wall from the West side. It is surrounded by a rest area and is easily accessible.

In the middle of the 19th century, the first quarry in the area was opened on Ság Hill (Szob), the mining of which later became of national importance, which provided employment for many people, so the 3 minor and poorly functioning (and difficult to reach) 3 settlements in the settlement were closed. For a long time, the village preserved the image created in the 18th century, the style features typical of the Hungarian and Palóc houses in the north.

## The present – the sights of the town

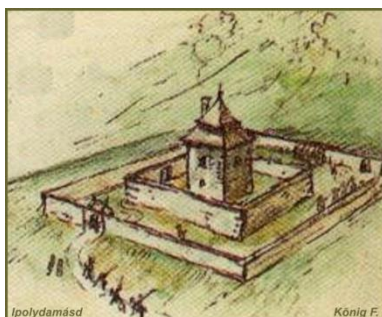
### Built heritage

#### *Queen of the Rosary Roman Catholic Church*



According to the Canonica Visitatio, written in the late 1600s, the ruined church in Damásd stood in the castle. After the Turkish times, only in the XVIII century, a new stone church was built at the intersection of the road to Szob and Márianosztra. The building material of this church was used in the construction of the Roman Catholic Church of the Rosary, built in 1861 by the Luczenbacher family. The single-nave church has retained its neo-Gothic character to this day, the nave is vaulted with a painting in the center depicting a visit to the Virgin Mary and is the same age as the church. The original main altar, with the statue of the Queen of the Rosary, was removed around 1985 and replaced with the simple wooden cross still visible today. The statue of the Holy Virgin was placed on a pedestal next to the altar of sacrifice. On the side altar is a statue of the Divine Heart of Jesus. The four stained glass windows of the glass painter Miksa Róth, depict St. Stephen, St. Imre, St. Margaret and St. Elizabeth, represent real value. Two copper bells hang in the tower, which were re-cast in 1980. In front of the church stands an XVIII. century sandstone cross with a sandstone corpus erected by György Germán, just like the central stone cross of the cemetery.

#### *Damásd castle*



There are two castle ruins in the administrative area of Ipolydamásd. The Turks, during its expansion, also conquered this region, and as we learn from Bakabánya's letter to

Körmöch on July 14, 1581, "the Turks built a plank called Damaschki (Ipolydamásd), the enemy is gathering in it, and it already has 18 cannons. ". This new castle was built at the northern end of the village of Ipolydamásd, on top of a 150 m high hill rising on the right side of the road here. The castle was owned by the Hungarians in 1617, which was occupied by the Turks for a short time in 1641. In 1646 László Bercsényi was the captain of the castle, in whose absence the Turks of Vác rushed into the castle, occupied it, killed its inhabitants and destroyed the walls to the ground. After that, it was no longer built up.

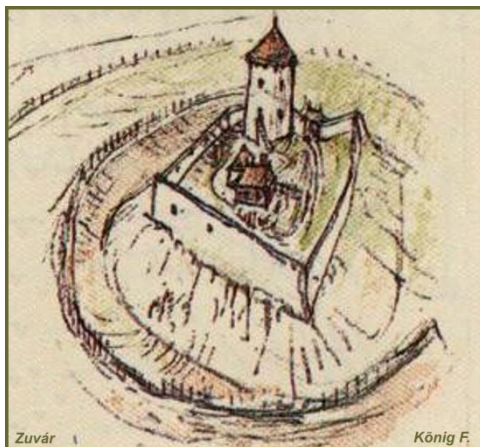
Due to its location, it was difficult to defend: it was an easy-to-occupy, difficult-to-defend castle, so Damásd Castle had a mainly strategic function: from here they checked the roads along Ipoly, observed the area and used it as a royal hunting lodge. At its ruins, a denarius from the time of Ulászló I and two Turkish wooden parts of the building were unearthed during the archeological excavation of Zsuzsa Miklós.



Unfortunately, the castle of Damásd is now just a not very spectacular ruin, next to which in 2013-14 information boards and a picnic benches were placed, so that hikers can still rest comfortably at its feet.

### Zuvár

Zuvár is located on the eastern border of the village, which may have been destroyed in the 14th century. At the site of the XII-XIII. it was a one-part residential tower castle built



in the 13th and 14th centuries, protected by an enclosing wall, a rampart and a ditch. it was destroyed at the beginning of the 19th century. Unlike the castle of Damásd, the site is still difficult to reach to this day: climbing the steep hillside once and suddenly the first signs of a small fortress appeared in a small clearing hundreds of years ago, but there are now few traces of it. We do not have written sources about the origin

and builder of the castle, its history is blurred with Damásd Castle in many places. Based on the excavations and documents, the researchers found that of the two castles, Zuvár was built earlier, sometime in the 18th century.

The owner and builder of the small, hard-to-reach fortress may have been the owner of the area, perhaps in the post-Tartar castle-building era. The irregular rectangular, convex hilltop was surrounded by a stone wall of varying thickness - between 1.4 meters and 3 meters - and a double trench and rampart system, traces of which can still be traced between the trees today. The area thus protected was about 100 x 100 meters, with a residential tower in the center.



All in all, visiting Zuvár - especially from the southwest - is only recommended for those who like to hike, endure hardships and are prepared for the fact that almost nothing is left of the castle, so there will not be many attractions.

#### *Statue of St. John of Nepomuk*

The statue of St. John of Nepomuk, erected on the main street of Ipolydamásd, close to the Ipoly River, was made in 1806 based on the year engraved on the pedestal. The restoration of the statue was carried out by a painter living in Szob, László Micsei.



#### *Stone cross*

In front of the church stands a cross from the end of the 19th century with a sandstone corpus erected by György Germán, just like the central stone cross of the cemetery.

#### *Ipoly bridge (under construction)*

The flood wave on Ipoly in 2000 completely destroyed the connecting bridge. Construction of the new bridge began in April 2021 between Helemba and Ipolydamásd, and it is planned that the gap-filling connection in the lower sections of Ipoly will be completed in early 2023. The road border crossing bridge between Ipolydamásd and Helemba is being



implemented with the support of the European Union, in the framework of cross-border cooperation. The application consists of four main stages. Construction of the Ipoly Bridge on the Hungarian and Slovak sides, as well as the construction of access roads to the bridge from both sides. The planned bridge can carry vehicles with a maximum capacity of 3.5 tons and a load capacity of 12 tons. In addition to the two lanes, a bicycle lane will be built on the road bridge, which also serves as a border crossing. The existence of the bicycle lane is already important because the development of the bicycle road network in the region is also implemented from EU funds, connecting the Hungarian and Slovak sides of Ipoly.

### *I. and II. world war memorial*



The monument was erected in memory of the victims of the two world wars in Ipolydamás, on the main street of the settlement, next to the cemetery. The monument consists of two parts, with a burning candle on the right providing light. The text of the granite block on the left: "In memory of the victims of the two world wars in Ipolydamásd", decorated with an relief of oak leaves. The victims of the two world wars are not named.

### *Abandoned quarries*

At the end of northern part of Ipolydamásd, a mountainside of pyocene andesite of Miocene age, higher than 300 m, rises steeply from the Ipoly Valley, on the SW side of which there are several long-abandoned andesite quarries, the so-called "Jamák Mines" (also known as "Black Mines"). According to documents, MÁV built a cableway between the mines and Helemba in 1911, transporting the excavated stones to the railway. Until 1945 there was a pile bridge with a customs house which led to the so-called Sebes water section on the other side of the Ipoly, which was washed away by the flood of 1945 (rebuilt in Helemba). The mines nowadays are a part of the National Park, they are totaly reclaimed by nature with no roads. The high, crumbling walls of the multy-storey mining complex are therefore no longer accessible. The minerals can be extracted from the debris along the mine yard, they are bound to the cracks, cavities and sometimes dm-sized xenoliths of the rock. The quarry used to be famous for its beautiful white and pink aragonite groups.

## **Natural heritage**

### *Duna-Ipoly National Park*

The settlement is part of the Danube-Ipoly National Park. The area of the Danube-Ipoly National Park includes the Pilis, Visegrád and Börzsöny mountains, the section of the Ipoly valley between Hont and Balassagyarmat and some areas of Szentendre Island. The unique feature of the National Park area is the meeting of the three large landscape units, the river valleys, the mountains and the plain.

### *The Blue Route of Börzsöny; blue castle and blue cross sign*

While the famous National Blue Route breaks into the interior of Börzsöny at its highest point, the Csóványos, the Börzsönyi Blue Route mainly bypasses the northern part of the landscape in the skirts of the mountains. The road, which has existed since 1980, has been slowly guiding hikers to less visited parts of the mountains for four decades, and since 2008 we have been able to walk along the trail: the blue-lane route between Diósjenő and Szob. The hike leads us along the edge of Magas-Börzsöny from Diósjenő railway station to Szob railway station for 66 km, with an ascent of 1450 m, a slope of 1569 m, touching 13 checkpoints and 5 settlements. Optionally, you can go up to the ruins of the medieval Zuvár on the blue castle sign. This detour, which is a few hundred meters away, is about as steep as the road to the Nagy-Galla mountain cone, but it is also worth climbing up here to gather your experiences.

The blue cross sign leaves the settlement under the ruins of Damásd Castle, deviating from the road to the right at first a little steeply, then rising slightly to bypass the Lower Cikó Hill from the north. From here, the blue circle sign branches off to the east, descending to the Vasutas spring. Leaving Alsó-Cikó Hill, the blue cross continues to the north-west turning together they join the "Börzsönyi-blue".

### *Bicycle road*

The Danube Bend is a popular cycling destination, the section of the lesser-known Ipoly Valley between Szob and Ipolydamásd, handed over in 2021, can be explored on two wheels. With the construction of a road, a non-isolated development was realized, as the construction of the bicycle path can soon continue within Ipolydamásd and then outside the settlement. The new cycle path is also a section of the Danube cycle path, part of the

Eurovelo 6 international route, which provides access to the Black Forest by bicycle. However, in order for those who complete the route to turn to it, a little more will have to wait until a bridge to the other side of the border, Helemba, is built after Ipolydamásd (it is planned to be completed by the beginning of 2023).

## **Major events, festivals**

### *Carnival*

The tradition is still alive to this days: masquerades, spectacular fire jumps, the inhabitants of Ipolydamásd and the neighboring Helemba say goodbye to winter with fun every year at the end of February and the beginning of March.

### *Ipolyfeszt - Festival in the settlements of the Lower Ipoly Region*



The aim of the event is the cross-border co-operation of the Hungarian and Slovak settlements on the Lower Ipolyment, as well as the preservation of their culture and traditions, which they want to achieve by organizing a diverse three-day festival between local governments and non-governmental organizations. The festival series was first organized in 2019 under the title "IpolyFeszt". The venues of the festival to be held in 2021 on the Hungarian side are Szob, Kemence, Márianosztra, Vámosmikola, Nagyörzsöny, Ipolydamásd, Perőcsény, Letkés and Kóspallag; while on the Slovak side there were Ipolyvisk, Helemba and Zalaba.

Ipolydamásd was also a part of the most popular, all-arts festival of the Danube Bend. In addition to music programs, those interested could take part in family canoeing, a craft fair and the Hungarian Folk Tale Theater.

## [The former water-related crafts of the settlement](#)

### *Fishing*

It is stated in the donation letter of the provostship of Dömös in 1138 that the fishermen of the settlements of Helemba and Damása were allowed to catch fish between Ipolydamásd and Damásdipatak (then Béla stream). For centuries, the abundant fish stocks

of the Ipoly River and the Danube have provided a secure livelihood for many families. However, after the regulation of the Ipoly, its water level is lower and since it does not meander faster, it is not appropriate to the reproduction of fish.

### *Mining*

Andesite was mined in several places in Börzsöny, including Ipolydamásd. The majority of the village's population was miners, many mining dynasties lived here, members of which also toured France. With the opening of the mines in szob, the mines of the settlement were closed.

## The traditions, legends and stories of the settlement

### *Carnival Tobias*

Currently, only the old habit of carnival is alive. Renewed every year, the folk custom known from the last century is still a beautiful sight. The masquerades, dressed in carnival-appropriate costumes, dance - singing on the Saturday before Ash Wednesday - and have been walking around the village since 1990, along with the masquerades of the neighboring Slovak sister village, Helemba. They get eggs - sausages - drinks - money, which they then consume together after a carnival funeral on a meat-curdling Tuesday. At the carnival funeral, priests, ministers, mourners accompany Tobias the Carnival, who is then incinerated after the priest bids farewell to it.

## Summary

Two castles were built in the area of Ipolydamásd in the Middle Ages, the ruins of which still serve as interesting attractions for those visiting the settlement. Unfortunately, the remains are not very spectacular in either case: moreover, while Damásd Castle is easily accessible and a resting place has been created in the immediate vicinity of the castle ruins, it is not recommended for everyone due to the difficult terrain of Zuvár. Its favorable natural endowments provide an opportunity for hiking: the routes marked with a blue castle and a blue cross, and Börzsönyi Blue Route should be highlighted, as well as the cycle path between and Szob-Ipolydamásd handed over in 2021.

The settlement is located along the Ipoly, which was once a popular fishing place, but today the river has lost its original appearance and become a simple flood drainage channel as a result of interventions to control the Ipoly (cutting bends, straightening the main riverbed). It is important to note that although the river seems to be an insignificant watercourse for most of the year, the people living here are well aware that the honorable title that made Ipoly the most capricious river in Hungary is real. The flood of 2000 collapsed the bridge connecting the village with Helemba; the newly started construction is expected to be completed by 2023. Despite all this, the shore of the Ipoly is beautiful, tidy, especially suitable for water tours. Its mines were closed with the opening of the indoor mines, so the craft of mining can no longer be found among the people of Ipolydamásd.

Their water-related or directly related memories and legends are the following:

- traditional crafts: fishing, which is no longer typical with the regulation of Ipoly (although fishing is)
- - Construction of a bridge (expected completion: 2023) between Helemba and Ipolydamásd
- - The settlement also serves as one of the locations of Ipolyfeszt
- - Organizing and conducting water tours
- - Statue of St. John of Nepomuk

# IPOLYTÖLGYES

# Ipolytölgyes

## **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

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Summary

## Presentation of the settlement



Ipolytölgyes is a hospitable, traditionally beautiful, picturesque village. The village already existed in the Middle Ages, lying about 2 km from its present location in today's Szentmártoni vineyard, which was caused by the fairly frequent flooding of the Ipoly. A rich repository of Neolithic, Copper Age, Bronze Age, Early Iron Age and Quad pottery is an area of excavation. The most outstanding find of the Árpáadian village that was excavated, is the XII. century church, which was built in the second half of the 19th century. Deeds first mention it as Ság in 1225 (the word Ság meant hill, wooded hill). The name of the medieval village is preserved by the name of the Ság side vineyard.

The village was relocated to its present place sometime after the Tartar invasion. For the settlement, the proximity of the forest provided the wood needed for construction and heating, one of the sources of livelihood, the proximity of the river provided fishing opportunities, the floodplain of Ipoly the reeds and the mat. There was plenty of forest fruit and mushrooms in the area.

Cereals were grown in the flat areas and grapes on the hillside. The mill on Ipoly milled the grain. The church of the village settled in the new place was probably built in the 16th century. It was replaced by a new church in the 18. century in 1794. The present-day church, is a two-faced, single-nave, late Baroque style church, its sanctuary faces west; in front of it stands the statue of St. John of Nepumuk. The statue of St. Vendel was erected by the village after the former cattle plague, who is the patron saint of shepherds and animals.

## The present – the sights of the town

### **Built heritage**

#### *Roman Catholic Church*



The Roman Catholic Church of the Holy Spirit was built in the 18th century by the Archbishop of Esztergom. It was built exactly in 1794 in



Baroque style, on the site of a former medieval church. Its original sanctuary falls partly towards the medieval tower, facing west. The interior is simple, the main altar of the XVIII. century, baroque style. In the church square there is a baroque style crucifix erected in 1801. During the 1995 renovation, a porthole was found in the wall after the plaster was demolished. The white-painted part dates from the 1400s, the original sanctuary fell towards the present main entrance - to the east.

Curiosity: the tower cross collapsed in 1986, a new one was put in its place; the original, which testifies to the technology of forging two hundred years earlier, can be admired near the entrance to the church.

### *Statue of St Vendel*

The statue dates from the 18th century. It was erected by the inhabitants of the settlement on July 14 1814, because all the animals in the village were died in a mad cow disease. The statue was originally placed in the Csapás-dűlő, which was used as a common pasture, only in recent years it has been in its current location, near the statue of St. John of Nepomuk.



Who was St. Vendel? Legend talks about a the 7th century Irish prince. The prince made a pilgrimage to Rome, where he was a hermit, then joined a landlord and guarded his flock. According to the legend he was chosen as the patron saint of shepherds. Traces of his cult appeared in Hungary in the 18th century. From this time on, we can come across his sculptures, his paintings, which are most often depicted as shepherd. The greatest promoter of his honor was Bishop Márton Padányi Biró of Veszprém, who had a chapel built in his honor in Deáki near Sümeg, where he was appointed, and during the cattle disaster of 1755, October he also led a procession. St Vendel's sculptures are especially common in Transdanubia, the Buda region, Heves county and Jászság: he is often featured on glass paintings. After each cattle plague, a statue of Vendel was placed in several villages, usually at the end of the village or in the part of the border where the animals were grazing. St. Vendel's Day was also considered a feast in many villages, marching to the statue to protect the village from the plague. It was revered by their cattle farmers, herdsmen, especially shepherds, as their patron saints. Traces of the Vendel cult can also be found in Western and Central Europe; they usually refer to cattle plague control, autumn herding, pastoral care.

### *Statue of St. John of Nepomuk*



The monument was built in the second half of the 18th century and stood next to the church. It originally stood on a pillar made of marble from Süttő, the sculpture itself was carved from sandstone, originally painted. It was restored in 2007 and placed in a park in the village center. Unfortunately, its pillars are no longer the original.

Who was St. John of Nepomuk? The martyr of the secrets of confession is one of the most famous saints in Central Europe. The patron saint of rivers, bridges, sailors, water millers, fishermen, and the Czech Republic; in some places he is the patron saint of drowners and miners. John of Nepomuk suffered a martyr's death in Prague in 1393. He was beatified in 1721, and in 1729 it was elevated to the ranks of the saints. According to legend, the wife of King Wenceslas I V chose him as her confessor. The king was initially a just and benevolent ruler, but after an unsuccessful attempt at poisoning him, he became distrustful. He wanted to know what his wife used to confess; however, as John refused to say, he was tortured and thrown into the Vltava River. A wonderful phenomenon of light signaled to the Queen where to look for the body. According to another source, the Vltava has sunk so much that his body could be found. The Archbishop laid the body of John in eternal rest in the Cathedral of St. Vitus in Prague. The news of his martyrdom soon spread.



### *Watermills*

In the Middle Ages, grain was milled for a long time with a hand mill. Mills utilizing renewable natural forces were the general solution for mechanizing work processes that required continuous movement until the 20th century. They were operated mainly by water and wind, but human or animal life force was also widely used. Watermills were built along the Lower Ipoly on the Ipoly and on the major streams that open into it, which were mainly used for grinding and sawing. During the medieval ore mining in Nagybörzsöny, the mills may also have played a role in ore processing and crushing. The mills, especially in the Middle Ages, represented a high level of industrial activity, and the educated millers were sought-after professionals of their time. They understand water control, construction,

carpentry, mechanical structures and of course grinding and material processing methods. The word “miller” in the original sense did not mean the person doing the grinding, but the man making and operating the mill. Almost every village along the Ipoly had one or more mills.

In this region, mountain streams and Ipoly also offered the opportunity to build water-powered mills. Two mills are mentioned on Tölgyes border: one stood on the banks of the Ipoly and the other by the stream.

On the banks of the Ipoly stood the Egyeg mill, which got its name from its owner. The first owner of the mill was also the builder Dózsa. It was originally built as a watermill, but was ruined by an ice floe. When Uncle Egyeg bought it, it was converted to a wood-gas engine, a wood-gas engine, and operated until before the war. The mill operated until its nationalization in 1949 and currently functions as a guest house.



The first mention of the Cserge mill (“creek mill”) is related to the landlord settlement ordered in 1769 by Maria Theresa. The small-capacity mill, capable of grinding grain up to 5 glazes a day, was operated by Uncle János Verbóka before World War II. Those who wanted to get back the flour made from their own grain came here to grind it, as it was not possible to do so at the large mills. The building may have operated as a mill until 1944-46, but was even used for sawing after the war. During a war marching along the Ipoly with heavy fighting, its wheel was burned. According to Sándor Takáts's 1907 study, describing Hungarian mill types, “shrub”, in other words “hell,” was a special type of mill. The water of the stream at these was diverted to a mill and then released to the lands, causing “hellish” damage in places. The Cserge mill here in the canal matches the description, but its water always flowed back into the stream running next to it.

The rescue of the ruins of the Cserge mill arose in the fall of 2010, when the "Adopt a landscape value" initiated by the Magosfa Foundation became the site of the first action of the program. Within the framework of the program, landscape values along the Lower Ipoly will be taken care of. At the moment, we can have a little rest in the wonderful natural environment after seeing the ruins of the mill. The ruins seen today are the remains of the mill's engineering rooms. The parapet on the higher surface was used to close the millers

and was connected to it by a trough wooden structure necessary for conducting water. Beneath it, the wheels spun in the rapids surrounded by stone walls. The remains of the wall reveal the existence of two axles.



## **Natural heritage**

### *Duna-Ipoly National Park*

The settlement is part of the Danube-Ipoly National Park. The area of the Danube-Ipoly National Park includes the Pilis, Visegrád and Börzsöny mountains, the section of the Ipoly Valley between Hont and Balassagyarmat and certain areas of Szentendre Island. The unique feature of the National Park area is the meeting of the three large landscape units, the river valleys, the mountains and the plain.

### *Rowing port*

11 settlements, including Ipolytölgyes, joined the network of national rowing ports. The settlement was given the opportunity to take advantage of the opportunity that nature offered to it by the river. A moving port has been set up as part of the project, which can be easily assembled from prefabricated parts and easily removed at the end of the season or just in case of flooding. The ports were also equipped with the necessary equipment for water tourism.

## **Exhibitions**

### *Traditional folk house – Museum of local history*

Next to the church stands the oldest house of the village. It is renovated and furnished as a museum for local history.

## **Major events, festivals**

Ipolytölgyes hosts several events that offer an interesting program for the whole area.

### *Hungarian Poetry Day*

Every year, on April 11, we organize the Hungarian Poetry Day, where poets from more than ten settlements in the area present their latest poems.

### *Ipoly Cup*

At Pentecost, the Hungarian qualifier of the "Ipoly Cup" Slovak-Hungarian small football tournament will be held. The three teams from here will take part in the summer final of the cup against three teams from the Slovak settlement along Ipoly. The final will take place in odd-numbered years in Ipolytölgyes, and in even-numbered years in nearby Ipolyszalka.

### *Bicycle wheel festival*

On the last Saturday of August, the wheel festival is held, which, in addition to an inspection of the region's vintage vehicles and machines, as well as a pedal go-kart race, awaits those interested with a number of interesting programs.

## The former water-related crafts of the settlement

### *Milling*

Two mills operated in Ipolytölgyes, a watercraft mill on the Ipoly coast (Egyeg mill) and a stream mill (Cserge mill). The former was already powered by a two-cylinder engine in the 1930s. It worked with very good efficiency and ground good quality flour, the locals liked it. The stream mill was operated by a very small stream, its capacity was low, so it could not compete with the larger mill, so it was ruined. (Also was called Verbóka or Drinka mill). The popularity of the Ipoly coastal mill is shown by the fact that the grinders had to wait 2-3 days before they took their turn.

### *Hemp cultivation, processing*

Hemp has always been grown in Ipolytölgyes, as sacks and tarpaulins were also made for their own use. The hemp was simmered and then soaked in Ipoly in the summer. It was up to the kids to check if they were soaking well and if they were lucky, they could also fish for fish hiding among the hemp knots.

## The traditions, legends and stories of the settlement

### *Legends of witches*

The residents of Tölgyes believed, as did other people around the world, that witches were associated with the Evil One, walking at night in the form of a cat or a dog, or another animal. It is said that there were many witches in Tölgyes, they also left signs - a horse head hanging on a chimney, a horse leg, a red rooster - but these signs were only seen by the initiates. The witches brought depravity, disease, the locals had. It is said that there has been no sacred midnight Mass in Tölgyes since a witch knocked the sacrament out of the priest's hands. Only a few knew who the witch was. A man from Tölgyes, named János Zsirai sat on a spruce chair at the midnight Mass and recognized the witches. He was very sad to see that there were relatives and good neighbors among them.

### *Kiszérés – Pentecost tradition*

An ancient fertility witchcraft habit has become a donation-seeking habit. It is also called Pentecost. 6-8 girls led the Pentecostal queen from house to house. A scarf was stretched over the head of the little queen like a canopy or covered with a veil. As they sang, they stood motionless, or walked around slowly, dancing to the queen. She was then raised high, mostly accompanied by a lucky rhyme.

### *St. Vendel cult*

In Ipolytölgyes, cattle breeding played an important role in ensuring the livelihood of the people living here. The statue of St. Vendel has traditionally been erected because all the cattle in the village were died in a mad cow disease catastrophe. The death occurred on the common pasture so the villagers vowed to erect a statue of St. Vendel at the border to protect their animals and go to church every year on Vendel Day (October 20), repent and do no physical work on the fields.

### *Pogar girls, pogar lads*

The pogar girls and the pogar lads did social work to help the religious community. Their task was to clean and decorate the church and to design and prepare the venue for church events. They were usually young people attending school who had enough time for

this service. They usually came from well-behaved children from more moderate families because they had more free time. Pogár girls could only be members of the Congregation of Mary.

## Summary

Ipolytölgyes welcomes visitors to the village with three listed monuments: the Roman Catholic Church, one of the curiosities of which is the tower cross that fell in 1986, can now be seen near the entrance, and two statues, one to St. Vendel and the other to St. Nepomuk, who is the patron saint of rivers and bridges.

There were two watermills operating in the settlement, of which the ruins of the mechanical room of the Cserge mill can still be seen today. The surroundings are tidy, designed as a place to relax, with an information board. The Egyeg Mill today operates as an accommodation, losing its old function and memories.

Their water-related or directly related memories and legends are as follows:

- rowing port
- organized water tours - the local government owns kayaks and canoes, which can be used by organized or individual arrivals.
- Statue of St. John of Nepomuk
- traditional crafts: milling, hemp growing and processing
- 2 stream mills operated in the settlement:
  - o Cserge mill: the ruins visible today
  - o Egyek mill: currently functioning as a guest house

KARVA



## Karva (Kravany nad Dunajom)

### **Overview**

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## Presentation of the settlement



Karva, a settlement with a long history, is located 20 km west of Sturovo and 29 km east of Komárom, on the left bank of the Danube. The storms of history have ruined a lot, for example, after the disaster in Mohács, the population was completely extinct. The Kurucs were beaten in a great battle near the village, and the village was set on fire. The village had to have a new beginning several times, and it was often hit by floods. The head of the settlement believes that Karva has three treasures: the inhabitants, the drinking water supply, and the wonderful natural environment. The Danube has always played an important role in the life of Karva. Once on both sides of the river, the Viennese road passed, as Vienna, Bratislava and Budapest are also close by. Karva's railway station was on the other side of the Danube, in Piszke (which today belongs to Lábatlan). During the Rákóczi War of Independence, Karva was a strong base for the Kurucs. In 1707 II. Ferenc Rákóczi, the last Transylvanian prince, stayed in the mansion next to the church (today a memorial site). In Karva, were made efforts to preserve whatever they could and everything else was rebuilt, renovated. Karva wanted to stand out of the many villages. It wanted to stay the same. Tamás Smidt, an architect from Szőgyén, helps to give the settlement an easy-to-understand image.

## The present – the sights of the town

### **Built heritage**

#### *Roman Catholic Church of Our Lady of the Assumption*



The Roman Catholic Church dedicated to the Blessed Virgin Mary was built in 1232 in late Romanesque style. During the Turkish wars and riots, the church was destroyed and only renovated around 1712 by Count Ferenc Gyulay, and then renovated again in 1936 according to its Baroque condition. The nave was originally covered

with a beamed ceiling, according to records from canonical visits. The church was consecrated in honor of St. Lawrence and was only offered to its patron saint today after the Baroque renovation. The church also had a tower, which was removed during the renovations in 1712. In the wall of the ship there is a tombstone from 1400 carved from red limestone from Sütő. It belonged to the burial of the late owners of the settlement, the Lábatlan family, it was originally placed on the floor above the tomb, it was built in its present place in the 18th century. To the west of the church, on its axis, stands an original 18th-century wooden belfry rebuilt in 1926.

### *Hrossó-mansion*



The history of the insignificant building next to the Danube embankment is noteworthy. After the demolition of the Nedeczky mansion, Count Ferenc Gyulay had a two-story baroque castle worthy of a prince (according to Helischer) built on this site after 1710. Later the castle was inherited by his son, Ferenc Gyulay. At the end of the 18th century, József Kondé Benedek had a one-storey classicist mansion built on the site of the demolished castle. He acquired the estate here through his marriage to Franciska Ujlaky. The wife's mother was Ilona Nedeczky, who married Ferenc Ujlaky. According to Helischer, the building provides a comfortable apartment for its owner in all respects. The area of the mansion was surrounded by a fence. Next to the building was a smaller ornamental park, which Kondé constantly enriched with new exotic, special plants. After his death in 1831, the mansion became the property of the Nedeczky family, who donated it to Károly Palkovics. The building was also shown on a military map of Karva from 1782. In 1893 the mansion became the property of the Bakay family together with the estate, in 1904 it was sold to Labud Kosztics, who was part of an anti-imperial conspiracy and therefore fled from Yugoslavia to Hungary. The new owner added a side wing to the building, so it became U-shaped. In 1935, the estate and mansion were purchased by Michal Hroššo from Kuzmicz. In 1949, both the estate and the mansion were confiscated and given to the local state estate. In 1990, the Hroššo family recovered their property as part of compensation proceedings, but since the new state-owned office building was built, the mansion building has been vacant. The building itself is a simple U-shaped ground floor building without any

particular architectural details, but its overall effect suggests a classicist origin. It has been renovated by the Municipality in recent years.

### *Láng-castle*

In the vicinity of the Hroššo mansion we find the largest castle in the village, built in the last quarter of the 19th century by Sándor Braun and his wife, Józsa Hazai. In 1899 István Kobek bought the castle from them, then in 1905 was acquired by dr. Kálmán Fodor and



his wife, Countess Jozefína Berchtold, and after 1910 by dr. Tibor Weszely and his wife, Baroness Jeanne Baich, lived in it. In 1917, the estate and the castle were bought by the Budapest factory Gusztáv Láng, and the building was rebuilt and standardized in the Art Nouveau style. Láng used the building as a summer residence. It was confiscated in 1945, and since 1953 it has housed the boarding school for agricultural vocational training. The original castle consisted of two L-shaped ground-floor buildings, their main façade connected by a wooden-pillared corridor from the courtyard. With the reconstruction, the castle was unified by Gusztáv Láng, when the original two-storey water tower also became an entrance seat. The floor was only built on it in the 1950s and the original architectural character of the building has been preserved. The smooth facades of the building are divided into windows by three starting stones in rectangular window frames, the corners are decorated with rustic columns. There is a flat risalit on the facade facing the park, the courtyard of the boarding school in the middle ends with a triangular ridge. Part of the garden façade ends with a straight attic with a former terrace decorated with tooting. In the courtyard of the castle there is a stylish technical building and a stone edging of the well from the end of the 19th century.

### *Szarvassy-mansion*



In the western part of the village, next to the Danube embankment, is the castle, which was probably built by the Missics family in the second

half of the 18th century. In the first half of the 19th century, the property fell into the hands of the Collectors, from whom it was bought by the owner Fridmann. From him in 1890 Sándor Szarvassy bought the estate and the castle, then in 1894 it was renovated and rebuilt in a romantic style. There was an extensive park next to the castle. After his death, until 1942, his son, Imre Szarvassy, owned the castle. Since 1959, the agricultural vocational school has been operating in the renovated and expanded building. The originally L-shaped, ground-floor building completely lost its original shape during the last reconstruction and floor addition, and with subsequent additions. In the remaining part of the original park you can still see the statue of the peasant woman, the work of Szarvassy's sister-in-law, the stone edge of the former fountain with a relief of the four seasons and part of the structure of the former pergola. The original furnishings of the castle have been partially preserved.

#### *Statue in the park of the Szarvassy-mansion*



In the remaining part of the original park of the Szarvassy mansion you can still see the statue of the peasant woman, the work of Szarvassy's sister-in-law, the stone fence of the former fountain with the relief of the four seasons and part of the structure of the former pergola. The statue depicts a peasant woman washing her child with water. The statue was made by Szarvassy's niece, Luz Kuzmik and her Dutch sculptor husband. It was originally a fountain with a circular elevated pool was built around it. By the 1990s, part of the pool was ruined, so students at the Karvai Vocational High School tried to renovate it under the guidance of the school's instructors.

#### *Bottka-mansion*



The village and its surroundings were the favorite summer residence of many famous personalities, and their summer residences were also honored by the presence of other famous personalities. Today's Major Mary was bought around 1880 by dr. Gyula Szőke, a professor from Budapest, built a small mansion as a summer residence, then in 1929 Pál Bottka and his wife, Ilona Esküdt, bought

the estate and the mansion, and it was rebuilt to its present form by adding terraces. In 1952, however, their property was confiscated and they could only use one room. In 1990, the family regained their property and also the building in poor condition.

#### *Statue of St. John of Nepomuk*

On the Danube embankment, opposite the castle of the Kuzmik family, stands a stone statue of St. John of Nepomuk, built in 1843 and renovated in 1902. The statue stands on a marble pedestal.



#### *Chapel dedicated to the Blessed Virgin Mary in Lourdes*



Before the World War II. the Hrosso family owned a Lourdes cave at their garden. To commemorate this, the chapel was built with the help of public donations and tenders. In the design of the interior, the emphasis was on simplicity: a sign kneeling in front of the altar, a sign at the entrance attesting to the miraculous healings, and IX. Pope Pius and the portrait of Pope John Paul II. welcomes the pilgrims. The chapel can be visited, the key must be requested from the staff of the town hall next to the main square. The building was also included in the material of the traveling exhibition, which presents the new and renovated sacred sites of the V4 countries. In 2013, only five buildings from Slovakia were listed. One of them is the chapel of Lourdes in Karva. The three reliefs in it were made by Róbert Smidt.

#### *The belfry*



Because the local Roman Catholic church was built without a tower, a wooden belfry was erected in the old cemetery in the 18th century. Today's belfry in front of the church was built in 1926. The lower part is masonry, the upper part is made of plank, its pyramid-shaped tin roof ends with a cross. Two bronze bells hang in the belfry today. One was a gift from believers of Karva and was cast by the Fischer brothers in Trnava in 1920. The other was made by Lórinč Welner in 1928, during the activity of priest Imre Ambrík, with the largest donation from János Szota. These bells replaced the previous ones, which were confiscated for military purposes (cannon casting) during World War I.

### *Rákóczi War of Independence Monument*

The memorial column was erected by the municipality of Karva on the occasion of the 760 years of the village, the 300th anniversary of the Rákóczi War of Independence and the 10th anniversary of the Bridge Days, in July 2005.

### *Monument to the evicted*

It was erected in 2007 by the village to commemorate the 60th anniversary of the evictions and deportations.

### *A cross erected in honor of the heroic dead of the First World War*

Next to the Roman Catholic Church is the central, corpus-free wooden cross of the old cemetery, built in 1931. This cross replaced the former, long-destroyed central crosses. At the entrance to the church hung on the wall a wooden processional cross from the beginning of the 20th century, which dates back to the 2nd century destroyed during World War II. The central stone cross of the new cemetery with a casting corpus was erected in 1934 by the Bottka family. The cross is the work of Viktor Komárom stonemason. The names of the 38 victims of World War I were engraved on the side of the pedestal of the cross.

### *Monument to the victims of World War II*

Next to the Catholic church, behind the cross, we can find a monument to the victims of World War II, built in 1992. The black marble obelisk bears the names of the 54 victims and the Kotányi family.

### *Picture of Mary*

Picture of Mary along the road to the house of culture.

### *Little Jesus cross*

Little Jesus cross along the road to Karva Vineyards Hill in Karva.

### *Picture Column, Láng Chapel*

At the western end of the settlement, in the direction of Dunamocs, there is a picture column, known to the locals as the Láng Chapel, which was erected in the 1920s. The picture of the Virgin Mary can be seen in the railed niche.

### *The main square of the settlement*



It is important to mention because of its role connected to water. When the Hroššo estate was given to the village, the community space of the settlement was created here. The space formed by metal lattice baskets and gabions

symbolizes the water of the Danube: the stones thrown into the Danube draw concentric circles, so everything is circular. The church and the town hall are a few steps away. A boat bridge leads to the embankment promenade. The promenade hosts events and concerts.

### **Natural heritage**

Karva is one of the settlements where the utilization of natural values - by this we mean mainly the Danube, is outstanding. With their events and attractions, they all want to strengthen their connection to the river, which we present below.

### *Lookout*



On the Danube Promenade in Karva, the Danube and the surrounding area can be admired from an imposing 16-meter-high lookout tower - corresponding to 5 floors, and a cozy park has been built next to it for cyclists wishing to relax. Using concrete, wood and metal, a modern and elegant structure was built. From the top you have a beautiful view of the surroundings. Thirty signs marking the capital were placed on the guardrail, showing the distance between the city and Karva as the crow flies.

### *The free beach on the river bank of Danube*



If it is warm, an unmissable program is the free beach on the Danube, the fine pebble, shallow shoreline is an excellent opportunity for bathing. The 1.5-kilometer-long sand is popular with bathers, camping and fishing in the shade of cooling trees. Plenty of river shells reveal the purity of the water. The water of the Danube is deepening beautifully. The deepest point of the river here is 3.5 meters and its width is 600 meters.



#### *Eurovelo 6 - international cycle path*

The EuroVelo 6 international cycle path runs along the embankment of the Danube, which provides complete infrastructure in Karva. Next to the lookout, there is a rest area, a bicycle map, a bicycle stand and a service kit for cyclists.



#### *Nature trail*

There is also a nature trail in Karva, which presents the sights of the Danube bank on a 1.5-kilometer stretch, with 10 boards.

#### *Nature Park*

The park next to the Láng family castle was established at the turn of the 19th and 20th centuries. This historic park was renovated in 1986, with more deciduous trees than conifers and few bushes. Some special and valuable tree species grow in the park.

#### *Duna Cinema*

Karva has a special panorama, which the locals call the Danube Cinema. In the Danube Cinema (figuratively speaking) the performance is permanent and the director is the Oscar Winner nature. You can relax on the sun loungers while admiring the view. According to visitors, the most beautiful sunset is here.

#### *Lábatlan- Karva ferry crossing*



There was a ferry crossing between Karva and Lábatlan (still Piszke at that time) from the 13th century. This was continuous until 1945, when retreating German troops blew up the harbor in the final battles. There was a constant need to rebuild the ports, but the opportunity had to wait until the

Hungary-Slovakia Cross-Border Cooperation Program, until the two new border ports were finally handed over in 2013. According to the aim of the tender, in addition to shortening the road distance between the two settlements, it was to cultivate closer economic, social and cultural relations and to take advantage of the tourist opportunities offered by the Danube. On the part of Karva, there was no need to develop the coastal infrastructure, it was already available, but the small boat used for crossing was renovated and new equipment for safe operation was procured. The ferry crossing starts on April 1st each year and transports pedestrians and cyclists until November 15th.



## **Exhibition**

### *Nature trail*

There is also a nature trail in Karva, which presents the sights of the Danube bank on a 1.5-kilometer stretch, with 10 boards.

### *Ecotourism visitor's center (under construction)*

According to the plans, Karva will open its doors in 2022 through the joint RiWild identification ID INTERREG V-A tender with the Bükk National Park Directorate.

The aim of the settlement is to make the visitor center the eco-active and active tourist center of the area, where visitors can get appropriate information about the whole area, compile their own boat list, for which the visitor center needs a tour and / or tour guide and a canoe guide. In other cases, it can also provide an audioguide or a map, and at the same time it offers the possibility to buy tickets for the sights of the area, and to buy the Dunamente experiences on the Slovak and Hungarian side as a joint package.

## **Major events, festivals**

Karva has an extremely rich range of programs, a significant part of which are active and traditional events related to the Danube. The town and its mayor pay extremely close attention to these events and to make the most of the opportunities provided by the nearby river.

### *Danube Promenade series of events*

It consists of 4 events - in which the legendary eras of the 20th century are revived.

### *Bridge Builder Day! – 2000 lamps on the Danube*

The association of the villages 'building bridge' on the Danube organized its event for the 26th time in 2021, one of the great sensations of which in the last year was the arrival of floating candles on the Danube.

### *Lábatlan - Karva family bike marathon*

Year by year, the Lábatlan-Karva tour is more and more popular, starting from Lábatlan and reaching Karva on the Slovak side of the Danube. If the weather (water level) allows, participants can cross the border, but if they do not, they will cross the border with a smaller detour.

### *Blue Danube running race*

The running race for the blue Danube is regularly organized by the Slovak municipalities every year, and there are several distances available for those interested in running and walking. The route is 15 km long, starts from Dunamocs, and leads back to Karva.

### *Karva - Leányfalu canoeing*

The aim of the 71-kilometer distance is to promote the region every year. The adventure tour offers not only refreshment, fun, but also the rediscovery of nature.

### *Winter swimming in the Danube*

Karva has been the home to the largest winter swimming event in Slovakia for 7 years. Following the example of winter swimming in the Baltic Sea, which has a long tradition in Poland, 92 people took a dip in the Danube in Karva in December 2019. It also became a qualified Slovak record.

#### *On one road - Water pilgrimage Karva - Esztergom*

Every year the water pilgrimage of Mária út starts from Karva to Esztergom. Participants spend the three-hour tour in a “bass boat”: this is the younger brother of the former Danube bass boats - a hand-operated bass boat. The ship got its name from its neck because it’s like a bass.

#### *Dunamaraton - family cycling weekend*

#### *Fisherman and fish festival*

### The former water-related crafts of the settlement

#### *Ferry*

In Karva, written records date back to the 13th century about boating, the harbor, and the water connection with the settlement on the other side of the Danube. Proof of the close connection between the two settlements, the Piszke-Karva reading circle operated in the middle of the 19th century. Until Christmas 1944, Karva and the opposite Piszke had a ferry port. In the World War II they were blown up by retreating German soldiers. In 2014, the water connection between the two settlements was re-established and the ferry service was restarted, which is currently operating from April to November. And the ferry became the last operating border guard boat to be refurbished. Whereas previously the ship worked to prohibit the crossings, now it is its job to facilitate them.

#### *Fishing*

Fishing was a typical activity in Karva, although the livelihood of the villagers was provided by agriculture. On the Danube they worked with rods, trawls and hooks. The fish caught were sold locally or in the area.

### *Shipping - boatmen*

Because Karva has had a port and ferry traffic since early times, many of the residents understood the craft of boating. Several served on Danube or seagoing ships.

### The traditions, legends and stories of the settlement

#### *The world-famous oven pie of Karva*

The people of Karva say that Vasco de Gamma had already eaten from their pie. Their assumption is based on the fact that a landowner named Kosztics Labud lived in the village and got married to somebody in Vasco de Gama's family. According to the land registers, to this day there are estates of the Portuguese de Gama family in Karva. No one has yet shed light on the truth of the story, but the name of Kosztics Labud comes mainly from the 19th century.

#### *The miracle of Karva*

The story of the miracle of Karva is connected to the large Hrosso family, who moved to Karva in the 1930s. The younger son of the family, Mihály, became seriously ill as a child, and the doctors gave him up. So the family could do nothing but pray, and vowed that if their son was healed, a cave in Lourdes would be erected for Our Lady. The little boy was healed and the cave was located in the courtyard of the mansion. During socialism, the cave was demolished. However, Mihály Hrusso, who lives in America, recalled and told about an earlier chapel on each of his visits. Thanks to the fact that the people of Karva were given the territory of the former mansion as a gift from Mr. Hrusso, a chapel was built. It was only later that it became clear, based on the recollection of old Karva people, that the building erected for Our Lady used to be a cave, not a chapel.

#### *Fairy Island*

According to the legend golden-haired fairies have always lived in the Danube, especially on the islands. These fairies appeared in the form of swans on the shores to humans. The people of Karva believe that fairies also live on the Danube island to the west of them (on the island between Dunamocs and Süttő), who sometimes also appear in the village. Therefore, a sculptural composition will soon be erected in honor of this legend.

### *Bass boat*

The Mária route water pilgrimage starts from Karva to Esztergom, every August. And how do pilgrims travel? The machine is a real water wonder, a river hungaricum, the younger brother of the former Danube bass boats - a hand-operated bass boat. It is said that the bass boats drift down the Danube in three hours. The ship got its name from its neck because it's like a bass. It is known that before the age of steamers, the Danube sailed on the Danube, transporting a lot of grain.

### Summary

Of the settlements examined, perhaps Karva feels the role and importance of water the most - even in its everyday life. Nothing proves this better, as the proximity of the Danube is so decisive for the residents that it also played an important role in shaping the Main Square: the space with metal lattice baskets and gabions symbolizes the Danube water: stones thrown into the Danube draw concentric circles.

The ferry connecting Lábatlant with Karva was put into operation in 2013, since then the two settlements have been operating the small boat together, and a port is waiting for the visitors on both sides of the shore.

The bank of the Danube is also important for Karva: its free beach is a pleasure for young and old at the same time. Its 'educational trail' showcases is the main attractions along the coast for a mile and a half. Not only does the lookout offer a beautiful view of the settlement, but a large section of the river also becomes visible from a height. Karva, by the way, awaits those who come with countless mansions, although it should be noted that they are in different condition and only a few can be visited at all. Famous owners of castles were Gusztáv Láng, the owner of the Láng machine factory, with the Kotányi family, who are still famous for their spices), and Pál Kuzmik, the director of the Rókus Hospital in Pest. There are also many sacred monuments waiting for those who come to the settlement: in addition to the Catholic church, the 'miraculous' Lourdes Chapel, the Belfry, the Flame image columns, the Jesus crosses.

The Danube also appears at most of its events: thousands of candles are lowered on the Danube on the Bridge Day, the Lábatlan-Karva family bike marathon takes place along the river, in case of average water level the participants cross the river by the ferry, or, use the numerous canoe trips, the water pilgrimage to Esztergom, or the fishing festival. Lovers of active tourism can enjoy the panorama of the Danube thanks to the Eurovelo6 bike path along the river banks, tired tourists can relax in the 'Danube Cinema': sun loungers are available here to admire the sunset. Fishermen have all occurred among the ancestors, and a real specialty is the bass boat, with which they tour every year. The legend of the Fairy Island still accompanies the lives of the locals and, of course, the statue of St. John of Nepomuk, who is the patron saint of rivers and bridges.

Their water-related or directly related memories and legends are as follows:

- Free beach
- Lookout tower with a panoramic view of the Danube
- Nature trail, which presents the main sights of the Danube bank
- Main square, which is a prominent element in its composition
- The statue of St. John of Nepomuk
- A multitude of events that are in some way connected to the Danube:
  - o Winter bathing
  - o Blue Danube running race
  - o Lábatlan-Karva family cycling marathon
  - o Water pilgrimage to Esztergom
  - o Fishing festival
  - o Canoeing
- A traditional bass boat, water tour
- Ferry crossing between Lábatlan and Karva
- Old crafts: boatmen, sailors, fishermen
- Legend of Fairy Island
- Danube cinema
- Eurovelo6 cycle path along the Danube

Among the examined settlements, in Karva appears most often, and in the most diverse variations of the moment of the Danube, it can be seen that this wonderful river has become a determining element of the everyday life of the settlement as well.



# KISGYARMAT

## Kisgyarmat (Sikenicka)

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

Kisgyarmat is located at the western foot of the Ipoly hills, on the left bank of the Szikince stream. As its name suggests, it is a small village with only 450 inhabitants. It is a small but long-established settlement, as its first written mention dates back to 1135 (as Yarmat), when it was the property of the Hont-Pázmány clan.

Many sacred relics have survived in the village, attesting to the local population's adherence to religion and the Catholic Church. Among the more notable buildings - in addition to the Catholic church dedicated to Bishop St. Martin - of course - another wooden gatehouse, a one-windowed house that avoids any prominence is worth mentioning: the poet Imre Varga was born here.

Kisgyarmat is famous for its local folk costume: it is one of the six villages with short skirts, and according to some opinions, perhaps the folk costume here is the most beautiful of them all. A group of small-colonial traditionalists with dancing feet try to keep the legacy of their ancestors alive: with their program entitled In the Footsteps of Our Grandfathers, they turned around. With the help of a local group of Csemadok, several folk customs were presented: feather plucking, Easter sprinkling, pork cake, and last week was the fifth folk costume ball held every year in a different village.

At the beginning of the twentieth century, a mill was also built on the Szikinca. It was nationalized in 1964, but today, albeit in a somewhat neglected state, it is privately waiting to make itself useful again. There is also a kindergarten, a house of culture, a sports field and an outdoor stage in the village. It should be mentioned the local folk art as well as viticulture - the latter is less and less practiced. The hills and forests around the village offer adventurous hiking opportunities for nature lovers.



## The present – the sights of the town

### Built heritage

#### *Roman Catholic Church*



The Roman Catholic Church, dedicated to Bishop St. Martin, was built in the 13th century as a rotunda, and next to it stood a belfry. It was rebuilt and expanded in the Baroque style in the 18th century, its ship was extended in 1887, and it was modernized in 1948 according to the plans of architect Géza Kiss. In 1993, the entire church was renovated. A single-nave building with a semicircular closure of the sanctuary, an attached sacristy, and a tower protruding in front of the pediment. Another part of the ship is wider. The facade of the church is divided only by windows ending in a semicircle, the pediment and the tower are also divided by wall strip frames. The sanctuary is spherical, the nave has a smooth ceiling. The main altar from the end of the 19th century had a painting of Bishop St. Martin, donated to the church by the Pálffy family in the second half of the 18th century, but this had disappeared. There are side altars in another part of the ship. Beneath the organ loft is the Cave of Lourdes with the statue of the Virgin Mary of Lourdes. The Baroque pulpit dates from the second half of the 18th century, with two gilded reliefs of evangelists on its parapet, ending in a canopy wooden cross. Three bronze bells hang in the tower: the Virgin Mary, a large bell dedicated to the Lady of the Hungarians, made in 1939 by László Szlezák in Budapest; the smaller bell, which was cast in 1877 by the believers of the small colony at Ferenc Walszer; and the soul bell dedicated to St. Anthony, cast in 1924 by János Mészáros and his son at the Richard Herold bell foundry in Chomutov.

#### *Watermill*



The watermill is no longer in operation today, as the Szikince stream, which locals call Szince, was diverted in the 1960s. The padlocked building still houses some of the machinery, including the 52-horsepower turbine and

generator. In 1938, the grinding structure was already operated by electricity. The retaining walls of the mill were made a few years ago, and a new roof structure was added to the ancient building. The watermill is currently in poor condition. One of the descendants of the miller family, who still owns it, told his story. The building is a monument, its restoration has been mentioned several times, but it is difficult to apply for it. Some of the interior equipment has already been stolen. After the change of regime, the owners got the building back, until then it was owned by cooperatives. There were previously 11 mills operating on the Szince stream, but only this one was diverted from the water, the cause of which is not clear. As the water yield was given, the mills operating by the stream agreed with each other on the date of grinding, so the millers did not work all day. Interestingly, this cadastre had the best gluten-containing grain in the area.

#### *Monument to the victims of World War I. and II.*

In front of the facade of the church stands a monument to the victims of World War I. and II, erected in 1944 by the landlord farmers here. The obelisk-shaped monument is decorated with a turul bird on top. Between 1945 and 1993, István Jónás hid it. The monument, covered by bushes, was renovated in 1993. On the black marble plates of World War I can be read 22 names and on the other plates are the names of the 67 victims of World War II.



#### *The triple mound monument*



In 1939, 1940 and 1941 Members of the the Ganz Boy Scouts team, No.102, from Budapest camped on the outskirts of the village. In 1943, a monument was erected to commemorate their camps. The triple mound monument, erected from natural stone, was demolished in the 1960s.

#### *Memorial column for the anniversary of the first written mention of the village*

The memorial column, the woodcarving work of Róbert Smidt from Szőgyén, was erected to commemorate the 880th anniversary of the first written mention of the village and to commemorate its patron saint, St. Martin.

### *19th century picture column*

At the end of the lower village, next to the main road, you can see a 19th-century picture column. It originally stood on a vineyard called Papföld, and in 1914 the village transferred it to this place. A sleek, square-edged structure, the top of which ends in a triangular pediment. A statue of the Immaculate Heart of Mary was placed in its semicircular wooden cabin - the latter is unfortunately no longer to be found today.



### *Roadside crosses - with cast iron and sandstone body*

6 crosses can be counted and viewed in the settlement, as follows:

- In front of the Roman Catholic parish stands a sandstone cross with a sandstone corpus from the first half of the 19th century, originally erected in the old cemetery. Until the 1950s, it served as one stop for the pilgrimage procession. There is a wrought iron fence around it
- The central cross of today's cemetery with a cast iron corpus dates from the early 20th century
- The cemetery, which had already been closed, originally had a central cross made of sandstone. This was claimed for the glory of God by the local parish priest Ferenc Tulok, who died on November 18, 1814, and is probably buried under the cross. The upper part of the cross collapsed with the stone body, after which it was no longer restored, no longer found.
- In front of the house number 89 there is a roadside cross made of sandstone with a cast iron corps, erected in 1916 to the glory of God by local millers János Mészáros and Sándor. It is surrounded by a wrought iron fence
- In front of the house No. 152 there is a cross made of artificial stone with a cast-iron corps, erected in 1935 to the glory of God by Janig Gizella, the widow of Sándor Jónás, and his family. It is surrounded by a wrought iron fence
- Along the road to Sturovo, near the end of the village, there is a wooden roadside cross with a cast iron body, erected by the Takács family at the beginning of the 20th century and renovated in 1950.



## Natural heritage

The village is located in the Lower Garam micro-region, in the Garam valley, along the Szikince, on the western slopes of the Ipoly ridge, in a beautiful natural environment.

### *Lookout*

The building, which was handed over in 2019, was placed at a height of the village, from where not only the picturesque landscape along the Garam, the Börzsöny and Gerecsé mountain ranges, but even the Zobor hill can be seen as a map. From the lookout you can see the Garam, Börzsöny, Gerecsé and Zobor, as well as the church towers of Bényi and Szőgyén, the former Russian sugar factory and the Mohi nuclear power plant.

The 9.5-meter-high lookout tower was designed and built by Róbert Smidt, a wood carver from Szőgyén, and twenty cubic meters of wood were used for its construction.

### *Szikince stream*

Kisgyarmat is located along the Szikince, or the Szince stream, which is used more by the locals. The stream has a roughly constant amount of water throughout the year. It is not very strong, but with its progressive drift, narrow, winding riverbed. The bank is beautiful, pleated.

## Major events, festivals

### *Szikince Festival*



The settlement is a worthy home for the folk art and music festival, which has been held for 16 years. In 2020, due to the covid, the event was missed, and in Kisgyarmat it

was not held in 2021 either, only in the neighboring Zalaba.

Ten years ago, the organizers, including the famous band, launched the event entitled Szikince - Ghymes Festival. Since then, the three small villages have been alive for a long time: Garampáld, Kisgyarmat and Zalaba. The survival of the summer festival in all three villages was mainly due to the mayors, who did not allow the Hungarian culture to disappear

completely in their settlement. The programs of previous years showed the importance of the program elements focusing on the preservation of traditions: local folk dancers, artisans, singers, traditional preservation groups presented their knowledge while waiting for the visitors with special flavors of the settlements

## The former water-related crafts of the settlement

### *Milling*

In the 1870s, the Mészáros miller family arrived from Zalaba and built a mill in Kisgyarmat. On the stream Sikince (or as it is called Here) there were 11 mills from Leva. As water flow was important for driving the mill wheel, the millers agreed / it was specified in which hour which mill could grind. They grounded daily but at a specific time. A smaller reservoir has also been set up at the mill to provide higher yields for each grind. In the small colony mill, mainly wheat was milled - semi-tongs, tongs and smooth - they were able to grind in good quality. The last miller also had a degree in milling, not only his traditional knowledge from his ancestors. In the 1930s, the mill was converted to an electric motor drive, later the stream was diverted so that water could not drive the mill wheel. It was taken over by the cooperative in 1945 and then nationalized in 1964.

### *Weaving industry*

The richer families had several weaving chairs (10-15 looms) and lent them to each other in the village. They gathered a family, relatives and woven together. The wool was weighed up and used for its own clothes, if there was more, it was sold.

## The traditions, legends and stories of the settlement

### *The short skirt*



The short skirt is a folk costume along the Lower Garam. There is a legend attached to this folk costume, according to which, during the Turkish occupation, the pasha of Esztergom decreed the shortening and shortening of the skirt to see the charms and



legs of the girls. The wise women kept the order. But cunningly: the more the skirt was shortened, the longer the waist became, so they went beyond the mind of the Turkish pasha. By the late 1920s, skirts had reached half of the original length, showing more their legs. Then they started sewing even shorter skirts (Lóza Szókö). The girls and bridesmaids wore red boots during the holidays. Their hair was braided, a braid of ribbon was woven into it long enough to reach the middle of the skirt. Their whistle shirts were made of canvas, with lace sewn to the edges of the sleeves. The festive shirt can be buttoned up to the neck, the sleeves were tied over the elbows and the lace ruffle reached to the wrists. Above the shirt, the prussel was worn, which is a vest-like garment, with a slap on the hip, which is a loop shape made of linen. They put a triangular-folded scarf around their necks, crossed at the front at the chest, and tied at the back above the skirt, on the hips, with the two ends aligned in two directions. Pendell, pencil was sewn from canvas, this was put under the petticoats, closed with string or button. They bought a cloth skirt for the panther, which had green fabric on the edge, the bottom was double-layered to show more. The petticoat was placed on the slap, more on top of each other. From the petticoat, the smaller girls picked up 6-8 pieces, the larger girls, the bridesmaids, and the bride possibly picked up 10-12 pieces at a time. The skirt could be cloth, velvet, silk. They were wrinkled by hand, small wrinkles at the waist, and large wrinkles at the bottom. The wrinkles were made wavy with the heated eyebrow iron. The apron was another accessory to wear. The apron completely surrounded the skirt, it was made of madeira lace, the skirt was transparent. The necklaces were the ornaments of the festive folk costume. They wore 7-8 rows of silver beads.

### *Good Friday Shouting*

At the carnival, the teenage girls peeped where the older girls were and with whom. Then on Good Friday they stood on the roof of the quarry and sang out from there who did what - and the parish priest chased them away every year because Good Friday is a liturgical holiday.

### *The harm seer*

An old wedding custom is harm seing: when the bride was taken to the groom's house, the villagers said the bridal house was harmed; therefore, even before getting

dressed as a bride, a group of guests - after getting over the wines very much - went to the bridal house to see the harm.

### *Hunting exhibition*

There were hunting days, exhibitions with a reputation even in distant lands, – currently they are not organised.

### *Dances*

The special customs, traditions and holidays characteristic of each settlement and area made the lives of the people living here more beautiful, cheerful and livable after the daily strenuous physical work and other abandonment. These included entertainments and dances. The colonial dances can be divided into four major categories: glass dances, wedding dances, girls dances, bachelor dances. The history of the development of glass dance: in the old days, discussions and decisions concerning the life of the village took place in the pub. It was not appropriate for the women to walk here. Because pubging often had a bad effect on family life (rudeness, indebtedness), the bar women went to the pub to save their families, put the drink bottle on their heads and took the drink out of the pub while dancing. And the husbands followed them in shame. The dance of the best men (as they are called in Kisgyarmat) was used to entertain the people at wedding and prepare their mood for the wedding. They said poems, played their games, danced the "hussar verbunk" and invited the girls with the wreath to dance. Lagzis dances included pillow dancing, candle dancing and cake dancing, among others. The people of the village danced and sang dances and songs to entertain themselves and the inhabitants of the village.



The dances of Kisgyarmat were richly detailed and illustrated in a separate publication under the care of Julianna Mészáros.

### *Summary*

Kisgyarmat is famous for and wide for its folk costume with a short skirt, accompanied by a special legend: how the local girls and women went beyond the minds of the Turkish pasha. The dances of Kisgyarmat are also special, they can be divided into large categories: glass

dances, wedding dances, girls 'dances, dancers' dances, its long-standing traditions are preserved by a small group to this day.

The settlement is located along the Szikince stream, its utilization is questionable, the narrow, winding riverbed also puts the more experienced water hikers to test. Its lookout tower was built in 2019, offering a magnificent panorama along the Garam, Börzsöny, Gerecse and Zobor.

On the Szikince stream - once - 11 stream mills were grounding, one of them in the best condition can be seen in Kisgyarmat. Unfortunately, the bed of the stream was diverted in the 60s, so it could no longer drive water on the mill wheel. The building is standing, but the interior has already been looted as a listed building, yet it is a significant historical monument. Among the traditional crafts, as mentioned above, the miller was typical (the descendant of the last miller also lives in the settlement), and the weaving industry still flourishes.

Their water-related or directly related memories and legends are as follows:

- Monument protected, former stream mill
- Miller
- Szikince stream

# LETKÉS

## Letkés

### **Overview**

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The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

Letskés is located on the left bank of the Ipoly, in the neighborhood of Ipolytölgyes, Nagybörzsöny and Márianosztra, and Ipolydamásd. The area of the village was already inhabited in the Árpáadian era, its first written mention dates from 1261.

The old Assumption of Christ Roman Catholic Church, built in the 13th century in Romanesque style, was demolished in 1811. In the summer of 2020, the old medieval church in Letskés was excavated on the Korongi shore. From 2021, a small exhibition in the House of Culture presents new information gained during the research and the history of the settlement. The Roman Catholic Church of the Assumption of Christ, which can still be seen, was built in 1811 in a classicist style.

The statue of Our Lady of the Immaculate Conception originally stood by the road and was moved to the church garden in the '70s. It was built in 1707 in Baroque style. The monument to the victims of the First World War was handed over in 1924, and the monument to the victims of the Second World War in 1990. Here stands a monument to Soviet soldiers.

Several mansions were built in the settlement. The mansion in Széppatakpuszta was built in the Classicist style in the second half of the 19th century, while the mansion in Liliompuszta, built in 1920, currently functions as a hunting lodge.

In the summer of 2009, a five-meter-long barge carved from a single oak tree was found in the Ipoly deck section. This is the first ship's find that came out of Ipoly. According to dendrochronological examination, the tree could have been felled in 1698 at the earliest. The wreck was excavated and temporarily sunk into a mine lake for conservation. Almost half of the area of the village is part of the Danube-Ipoly National Park, connected to the neighboring Szalka by a bridge over Ipoly.

## The present – the sights of the town

### **Built heritage**

#### *Roman Catholic Church of the Assumption of Christ*

The Assumption of Christ Roman Catholic Church was built in the 13th century in the Romanesque style. It was damaged several times, repaired, renovated in 1737 and given a

new vault. It stood until 1811 and was then gradually dismantled as building material. Certainly some of the building material was used in the construction of the new church. The foundations of this church can still be found in the settlement.



The Roman Catholic Church dedicated to the Assumption of Christ was built in 1811 in the Classicist style. Its pulpit is empire style, a single-nave structure with a slightly narrowed sanctuary, a wavy closing wall, and a turret tower built in front of the rugged façade. The new church was badly damaged during the fighting in late 1944, but was soon repaired. It has remained in this form to this day, but has been renovated a few times. The sacristy was added to the left wall of the sanctuary. The facade of the building is divided by pilasters and large segmented windows, the tower also has a segmented entrance, above it the 18th century wooden crucifix from the old church. It was decorated with ceiling murals until 1974. The altarpiece depicting the ascension of Christ dates from the 18th century. made in the second half of the century. The Madonna statue is in the ship. It was made around 1700, is approximately 150 cm high, even with the great body of the Baroque, with lively movements.

A beautiful Baroque work, the statue of the Holy Trinity, is in the nave, which comes from the Kiscelli Castle in Óbuda, donated by a family. In the summer of 2020, the excavation of the old church in Letkés, built in the Middle Ages, took place on the Korongi bank at the intersection of Rákóczi Street and Fő Street. The excavation was led by the Institute of Archeology of Eötvös Loránd University with the participation of Hungarian and Slovak university students and specialists. Excavated remains were reburied after photography and drawing. Archaeologists and their colleagues gave lectures on the results of the excavation in the spring of 2021 in Letkés. From 2021, a small exhibition in the House of Culture will present new information gained during the research and the history of the settlement.

### *Széppataki mansion*



The mansion in Széppatakpuszta was built in the second half of the 19th century in the neoclassical style for the administrators of the large estates of the Esztergom chapter. From the last

quarter of the 19th century until 1918, György Kleinkauf, a landowner and his wife, lived here. He lived in the mansion until 1943, when he leased the estate to János Hodzsik. In 1948, the building was nationalized. Later it served as a granary, then collective offices were set up in it, flats were built even later, and from 1969 a factory operated in the building. The mansion is a rectangular structure with a protruding two-pillar central entrance ending in a tympanum. There is a short porch on the sides of the entrance gate, the biaxial corners have been built in. The rooms have straight ceilings. It is currently in private hands.

### *Liliompusztai mansion*



The mansion in Liliompusztá was built around 1920 by Ernő Szántó, who ran the common estate (Lipót Ganz was also a part of the estate). After 1930, Gábor Ganz took over the management of the estate, but later moved to Budapest due to family problems and sold the estate to Zoltán Theörey. It was his property until 1948. The manager, Lajos Rendek, lived in the mansion. The building was later taken over by the production cooperative, and is now privately owned and operates as a hunting lodge. A simple two-storey, rectangular building with risalite ending in a gradual triangular tympanum and a wooden entrance porch protruding slightly on the three-axis main façade. On the ground floor, the main façade windows end in a semicircle. The narrower side facades ends in a masonry triangular apex. The ground floor of the mansion was originally a press house, upstairs there were three living rooms for the owner. The building has survived in its original condition and is currently operating as a hunting lodge.

### *Monument to the Victims of World War I*



The monument has an unusual shape and implementation: even a plaque proclaims that it is a chapel that became a World War II memorial site. It was made by master stonemason K. Fallner in 1924 and can be seen next to today's mayor's office. The convex vault of the chapel is held by two stone columns. In front of the roof stands an iron cross with a corpus. In the chapel there is a relief depicting an angel, which is more of a naive creation. At the bottom



is a helmet, rifle and bayonet, and at the center of the memorial plaque are the names of the thirty victims.

### *Monument to the victims of World War II*

The II. monument to the victims of World War II is in the cemetery. This was raised in 1990. A simple creation, this dedication stands on a two-part white marble column ending in a smaller cube and a higher rectangular pyramid-like roof: "The Victims of World War II / 1941 - and 1945 ". Under the inscription' heroes' we find 34 names.



### *The statue of the Immaculate Conception*

The statue of the Immaculate Conception (Immaculata) was erected in 1707 in Baroque style. Originally located next to the highway, it was moved to the church garden in the 1970s. A typical rural creation with a vigorous baroque movement. Subtitle: Ex voto Joannes Kecskés 1707.



### *The roadside cross*

It was erected in 1927 by András Tóth and his wife, Ágnes Kolos.

### *The sandstone cross of the cemetery*

It was delivered to Budapest in 1995, the current central cross is from the 1930s.

### *The cemetery belfry*

It was erected in the late 60s.

## **Natural heritage**

### *A Danube-Ipoly National Park*

The area of the Danube-Ipoly National Park includes the Pilis, Visegrád and Börzsöny mountains, the section of the Ipoly valley between Hont and Balassagyarmat and some areas of Szentendre Island. The unique feature of the National Park area is the meeting of the three large landscape units, the river valleys, the mountains and the plain.

Natura 2000 sites:

- o Börzsöny HUDI 20008 nature conservation area of special importance
- o Ipoly Valley HUDI 20026 nature conservation area of special importance
- o Börzsöny and Visegrád Mountains HUDI 10002 special bird protection area

#### *Areas of the national ecological network*

Core area: the part of the Danube-Ipoly National Park including an area in the village - the ecological corridor of the Börzsöny forest areas: the Ipoly riverbed from the inner area north to the dam crown, east to the old Ipoly riverbed, south to the line of the Trianon Canal highway. The area of the village belongs to the area of the OTrT Landscape Protection priority area.

#### *Hiking tourism - Blue cross sign, green sign*

Letkés connects the tourist sign marked with a blue cross with Nagyirtápuszta, and the green sign starting from Lilompuszta (via Nagy-Galla) with Márianosztra. The Börzsönyi blue route does not reach the settlement.

#### *Water tours*

The barger ship found in Ipoly is proof that the water transport of the river was once lively. Today, this is typical only for water tourism: kayak-canoe tours. We couldn't tour on the state border river for many years, but this fact also helped preserve the wildlife here, along with the atmosphere of the tiny villages of the Ipoly Valley. We can take an easy water tour for beginners in the lower part of this wonderful little river, learning about the natural and cultural values of the valley. More experienced hikers say the section from Letkés is fabulous and easy to complete.

#### *Fishing*

Ipoly has particularly good fishing places.

#### **Exhibition**

In the summer of 2020, a large-scale archeological excavation started in the settlement, led by the Institute of Archeology of Eötvös Loránd University with the participation of Hungarian and Slovak university students and specialists. The results of the excavation of the old church in Letkés, built in the Middle Ages, will be presented in a small exhibition in the local house of culture from 2021 onwards. The exhibition contains new information obtained during the research and the history of the settlement.

## **Major events, issues**

### *Ipolyfeszt - Festival in the settlements of the Lower Ipoly*



The aim of the event is the cross-border co-operation of the Hungarian and Slovak settlements on the Lower Ipoly, as well as the preservation of their culture and traditions, which they want to achieve by organizing a diverse three-day festival between local governments and non-governmental organizations. The festival series was first organized in 2019 under the title "IpolyFeszt". The venues of the festival to be held in 2021 on the Hungarian side are Szob, Kemence, Márianosztra, Vámosmikola, Nagyörzsöny, Ipolydamásd, Perőcsény, Letkés and Kóspallag; while on the Slovak side there were Ipolyvisk, Helemba and Zalaba. Letkés was also a part of the most popular, all-arts festival of the Danube Bend, as a venue.

According to the organizers, the festival includes colorful cultural events, traditional events, various sports and family programs, thematic exhibitions, literary and music programs, performances on tourism and nature conservation, primarily for the border population and at the same time for the participants of the events.

The program offer was very rich in the settlement as well, but the local values of Letkés - according to the program booklet - were not presented. The festival was characterized by a church concert, a cooking competition, hunting company programs, sports programs and dance-music events.

### *The former water-related crafts of the settlement*

*Royal carters, boat builders, transporters and laundries*

The population of Letkés in the 14th century lived largely on royal "commissions" and belonged to the court servants.

## The traditions, legends and stories of the settlement

### *Caroling or singing*

It used to be that the older girls sat on the bench in front of the house in the evenings, talking and singing there. But they also went to the spinner, feather stripper, corn stripper, where they learned the songs from each other. This is where the youth met, the lads also came here. These places were the main places for singing - and getting to know each other. People sang in the church. The difference is certainly to be found there, with folk, word-of-mouth, memorized songs sung after hearing, while temple chants followed a stricter and unchanging melody sequence, often accompanied by the sound of an organ or harmony.

### *Barger ship*

In 2009, Ipoly "threw" a very interesting historical monument. A presumably carved 5-meter-long oak boat from the early 1700s. Ships carved from a single log are called a tipping/ barger ship. This is the first boat find from Ipoly, which also proves that this small river used to be a place for lively water transport.

### *Pogar girls, pogar lads*

The pogar girls and the pogar lads did social work to help the religious community. Their task was to clean and decorate the church and to design and prepare the venue for church events. They were usually young people attending school who had enough time for this service. They usually came from well-behaved children from more moderate families because they had more free time.

## Summary

Letkés is a settlement with a small population along Ipoly, the area of which was already inhabited in the Árpáadian period, the first written mention of which dates from

1261. The excavation of the Romanesque-style Catholic church, built in the 13th century, took place in the summer of 2020, the most significant relics of which can be seen in the local house of culture.

A sensational find was also found in the decay section of the Ipoly in the summer of 2009: a five-meter-long barger boat carved out of a single oak tree.

This is the first boat find from Ipoly, which also proves that this small river used to be a place for lively water transport. Of this, only water tourism has remained, which has only become a feature in recent years, as it was previously not possible to visit the river for this purpose due to its nature of the border river. According to experienced water hikers, the downhill section is beautiful and easy to complete, and the river is also characterized by fishing.

Several mansions were built in the settlement. The mansion in Széppatakpuszta was built in the Classicist style in the second half of the 19th century, while the mansion in Liliompuszta, built in 1920, currently functions as a hunting lodge.

Among the former crafts, Royal carts, boat builders, transporters and laundries were typical of Letkés.

Their water-related or directly related memories and legends are as follows:

- He found a dump ship in 2009
- Easy water tours on the Ipoly
- Fishing
- Former crafts: royal carriages, boat builders, transporters and laundries
- Ipoly-feszt

# NAGYBÖRZSÖNY

# Nagybörzsöny

## Overview

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

Nagybörzsöny is located on the western edge of Börzsöny, on the banks of the Börzsöny stream, while the Ipoly river flows on its western border. In addition to Hungarian serfs, the settlement was inhabited by German miners, who probably arrived here in the time of Géza II, in the 12th century. From the 14th century, the village was a mining settlement, rich in gold, silver, iron ore, lead and sulfur. A 18-19. It was a market town owned by the Archdiocese of Esztergom in the 16th century. The ore piece in which Pál Kitaibel separated the tellurium chemical element in 1789 came from near Nagybörzsöny. Tourism plays an important role in the economic life of the village. Visitors are attracted partly by the memories of Nagybörzsöny's historical past and partly by the natural beauties of Börzsöny. From Nagybörzsöny there are seven marked hiking trails to the inside of Börzsöny. On the western slopes of Börzsöny, the cultivation of berries is traditionally of great importance, for the processing of which there is a plant producing fruit wines in Ganádpusztá. The home industry of the village (making jam and syrups, basket weaving, carpet weaving) is also worth mentioning.

Overall, Nagybörzsöny is a settlement located in a wonderful natural environment, with a rich past, which still preserves its traditions and traditional crafts. In addition to its many listed buildings, it features exhibitions, interactive workshops and local products.

## The present – the sights of the town

### **Built heritage**

#### *King St. Stephen Roman Catholic Church*



The Roman monument church named after St. Stephen stood around 1200. In Hungary, the churches of the Árpáadian period rarely survive in their original state, which preserves the Romanian style, as they have been rebuilt and expanded several times over the centuries. In the case of the St. Stephen's Church in Börzsöny, we know of only one - relatively insignificant - modification in the 15th century: it was then that the door of the tower, which opened from the ground floor of the ship, was formed, and at the same time the western



entrance of the tower could be masonry. The construction of the perimeter wall around the cemetery (originally much higher than today) can also be dated to the same century, which is perhaps justified by the Hussite danger in the middle of the century. The most likely explanation for the lack of further transformations may be the fact that the Hungarian population of Börzsöny merged into the wealthier, more prestigious German community during the Middle Ages, and thus it became unnecessary to maintain a separate (Hungarian) parish. (It is noteworthy that the Mining Church was significantly expanded during the 15th century and then rebuilt several times!). The sanctuary of the church faces exactly to the east, the building is well-orientated, the walls are made of brownish-red trachite stone carved cadres, and they were originally unplastered. 7.5 meters, width 4.25 m, the ascending walls are approximately 0.8 m thick, the semicircular sanctuary is 3.2 m wide at the western end, and its largest east-west length is about 3.1 m. The tower rising in front of the west façade is approximately 4.1 x 3.3 meters in size. In the longitudinal axis of the sanctuary, on the east side, there is a richly profiled, semicircular funnel window with a ribbed, hemispherical decoration at the bottom of the frame. In 1779, it was suggested that the church of St. Stephen, which was in poor condition, be demolished and its stones used to build the new parish church that was being built at the time, but fortunately this was not finished. In 1782, a document mentions it as “deserta et fere desolata” (“abandoned and almost destroyed”). In the 1830s, the interior of the church was burned and remodeled. In 1853, János Varsányi drew the church and its several details. In 1896, Péter Gerecze reported that the wall was heavily cracked, and the southern part of its tower had previously been damaged by a lightning strike, which was restored in 1894. Between 1904 and 1907, the building was renovated under the leadership of László Gyakus. In 1965-66, Ida R. Ratkai directed the excavation of the monument, and its restoration was carried out according to the plans of Ferenc Erdei. The church was declared life-threatening in 1990 as its walls had meanwhile sunk and cracked. In 1994, at the initiative of the King St. Stephen's Foundation, preparations for the restoration began, during which the restoration was carried out according to the plans of architect János Sedlmayr, and after the rainwater drainage was solved, the sinking of the walls was stopped.

### *Painful Virgin Miner Church*



Based on the research so far, it is certain that in the XIII. century, there were already two churches in Börzsöny. The consecration of St. Stephen the Hungarian King was presumably erected by the Hungarian faithful, and the Church of St. Nicholas (the predecessor of today's Mining Church) could have been built by the Germans. During the wall research and restoration works carried out in the Mining Church under the direction of Zsuzsa Sedlmayrné Beck in the 1960s, it became clear that the XIII. century church was built in a much smaller size than today and with a straight sanctuary closure. The north and south walls of his nave and the north walls of his sanctuary coincided with those of today; its ship is approximately 9 meters long, 7.5 meters wide, and its sanctuary is approximately 3.7 x 4.6 meters (internal dimensions). Its walls were built uneven, ranging in thickness from 0.6 to 0.8 meters. (The floor plan of this smaller building was marked with bricks on the floor during the restoration.) This first period, from the Romanesque period, may have included a small edged window near the triumphal arch (next to the pulpit). There were no benches in the medieval village churches, the faithful listened to the Mass while standing, so relatively many could fit in the rooms that seemed cramped . The wealth growth of the followers of the Church of St. Nicholas made it possible that sometime in the XV. to remodel and expand their church during the twentieth century. This was mostly due to the increase in the population of the congregation, which increased the size of the nave, but at the same time the sanctuary was transformed into a larger, more ornate one, in accordance with the requirements of the then "modern" Gothic style. The inner length of the ship, extended to the west, became 14.3 meters, its width remained unchanged, and its walls were between 0.8 and 1 meter thick. The southern and eastern walls of the former straight-closed sanctuary were demolished, while the northern one was used in the construction of the new, more spacious sanctuary. This octagon closes with three sides, is supported by pillars at three corners, and is covered with a star vault. To the north of the sanctuary, a sacristy was erected, into which an entrance opened from the altar space. Traces of painting remained on us only on the east side of the triumphal arch; it is possible that in Gothic other parts of the church were decorated in a similar way, but if so, these could have been removed by later reconstructions. Medieval churches were usually accessed through a south entrance,

sometimes accompanied by a western gate. In the case of St. Nicholas Church, instead of the south, we encounter a pointed arched north gate. This solution was presumably chosen on the one hand because the center of the medieval hospes settlement was located around the present-day main square, north of the church, and on the other hand, perhaps several centuries before it existed. deep road, which today stretches a few meters from the south wall of the church. Above the also arched, Gothic western gate is a wedge and hammer crossed in a semicircular field. It is from this mining badge that the church got its name used today.

### *St. Nicholas Roman Catholic Church*

The Church of St. Nicholas was built at the end of the 18th century, but the title of St. Nicholas dates back to a long history in the settlement. In the 13th century, the church of the Germans who came here, the predecessor of today's Mining Church, was dedicated in honor of St. Nicholas (the patron saint of squid, merchants), a favorite among Western newcomers. The parish of the Hungarians here belonged to the Church of St. Stephen. After a few generations of coexistence, the local Hungarians, having learned their language, merged with Germans, who also dealt with trade. As a result, the Church of St. Stephen lost its followers and with it the status of a parish, and thus the Mining Church, the church of St. Nicholas at that time, became the ecclesiastical center of the locality. Around the middle of the 16th century, the majority of the population converted to the Lutheran faith, so in the 16th-17th centuries. for most of the century they were able to use this church. In the years following the expulsion of the Turks (1686), the immigration of Catholic settlers from the Highlands to Börzsöny and the neighboring Vámosmikola began. It is probable that the archdiocese of Esztergom, which owned the two villages, organized this with the aim of installing more manageable serfs in the largely Lutheran Börzsöny and Reformed Mikola. The majority of the families arriving in the two settlements came here from German settlements around the German Pron (now Slovakia, Nitrianske Pravno in Slovak, Deutschpro in German), their influx is approximately for two generations, in the XVIII. century and lasted until the middle of the century. Most of the consequences of this migration may have been that the population of the Catholic



congregation in Börzsöny grew to half a thousand people and thus slowly “outgrew” its small church. For this reason, the construction of today's Baroque parish church began in 1782 with the support of the then Archbishop of Esztergom, József Batthyány. After six years of work, in 1788 the primate consecrated the new church, which took over or “inherited” the patron saint of the Mining Church, St. Nicholas. (The Mining Church today is just a chapel, its patron saint being the Painful Virgin.). The single-nave Church of St. Nicholas, which stands since 1788, is no longer east-west, but roughly north-south oriented. (Until the end of the Middle Ages, a general Catholic rule stated the east-west orientation of the churches and the burial of the dead in that direction.) There is a tower in the northern, entrance or facade of the building, with bells at the top. The interior of the late Baroque style church is bright, its nave consists of three Czech-glass vaulted parts, and the sanctuary was covered in a similar way. In the sanctuary there is a braided style (= the baroque style above which the altarpiece dates from the end of the 19th century, depicting the apotheosis (glorification) of St. Nicholas. On the left side of the sanctuary you can see the “Last Supper”, on the right side the “Baptism of Christ”, on the right side wall of the first shop section there are canvases depicting St. Imre and on the left side the Dominican nun Margaret. The sacristy opens from the sanctuary, here you will find the supplies needed for worship, e.g. ceremonial books and mass costumes.

#### *Roman Catholic parish house*

In the garden of the Mining Church, in the ancient atmosphere, 260-year-old monument parish house, is a year-round accommodation with 45 beds, dining kitchen, lounge, 6 rooms, 4 bathrooms, central heating, camping, parking in a closed yard.

#### *Evangelical church*

Near the main square of the village is the Lutheran classicist church, which was built between 1847 and 1852 according to the plans of Károly Belcsák. The German-majority population of Börzsöny, like other German settlements in Hungary (eg Sopron, Banská Štiavnica, Transylvania, Saxony), soon became acquainted with the Lutheran Reformation, which spread from German lands through German-language publications. Much of the locality may have converted to the new faith around the middle of the 16th century. The first sure record of a Protestant (apparently Lutheran) preacher / pastor here dates back to

1600. The converted inhabitants of Börzsöny used the Mining Church, then known as St. Nicholas Church, until the end of the 17th century. We know that in this case, during the Turkish occupation, the Catholics managed to regain this church for a few years. After the expulsion of the Turks (1686), the Lutherans lost the Mining Church for a while, which was only returned during the Rákóczi War of Independence in 1705. As a result of the defeat of the Kurucs, in 1710 the local Lutherans were again without a church. For the next seven decades, in the absence of their own church — and pastor — they traditionally held their worship services in dwellings and outdoors. Once a year, at Easter, the nearest German-speaking congregation, the Banská Štiavnica, was allowed to attend sacrament service there, after the pardon decree of József II, between 1782 and 1784, the Lutherans of Börzsöny built the wooden church authorized for them on the site of today's Lutheran church on the banks of the Börzsöny stream. It was then that the local Lutheran parish was re-established after more than seven decades. The memory of the people of Nagy Börzsöny who were deported to the Soviet Union after the Second World War and displaced from their homeland in the following years is commemorated by two memorial plaques next to the main entrance, made in 2007 by a donation from Gyula Klein, who lives in Canada. On the windows there is the signature of Imre Zsellér made in 1942, but after a closer study of the work, it seems more like the work of Miksa Róth (Zsellér was a student of Róth).

### *Antal's watermill*



A two-minute walk from the main square, next to the Lutheran Church, is the Antal Monument Watermill, which today still serves as a functioning mill monument. In the Turkish census of 1570, Mohammedan tax collectors listed two mills in Börzsöny. According to our sources, in the 1700s several miller families lived in the settlement. The

1783 map depicting the interior of the locality shows a total of four mills along the Börzsöny stream. In the first half of the 20th century, four mills were also ground in the then 2,000-strong village. History of the mill: The completely intact monument Antal's mill, together with its aqueduc trenches, was built after the great fire of 1847, and was completed in 1851. The long, gabled-roofed mill building housed the miller and his family, as well as pets. The

water required for the drive was led to the building by a narrow canal from a dam built 200 meters higher. The mill is made up of several parts.

The industrial part is where the grinding was done. Here we can see the ancient stone grinding, which was used from 1852 to 1930, and then they switched to the roller-mill grinding used with the more modern grinding technique, which was expanded with bucket elevators and sieves. Today's roller chairs for the mill structure were incorporated in the 1930s. In the living room you can see the historical monuments and documents of the mill industry. The landscaped courtyard has a millstone collection, farm buildings, and a 160-year-old bread oven that still works today. Outside the building, but still under the roof, we can admire a slapped water wheel. The water returns to the stream through a tunnel under the building and then through a short section of ditch. The Antal mill was used only by the villagers. After harvesting and threshing, it operated continuously day and night in summer and early autumn, so 12-16 glazes of wheat were ground daily. The product from the first milling was selected in two by sieving. The finished fine flour fell through the fine-mesh sieve, and the coarsely ground bran material stuck on the sieve was ground again until it was almost bran-free. The watermill, built in the middle of the 19th century, uses the water of the Börzsöny stream. The long, gabled building was a residential house, a mill and a barn. Today, an exhibition presenting the history of the mill industry can be seen in the living room. The mill section has two levels: a protruding saddle roof protects the water wheel on the basement level and the associated transmission system; above these, on the ground floor, you can see the roller chairs, the grinder and the cleaning equipment. The roller chairs of today's mill structure came here in the 1930s. Grain milling is very energy-intensive: sometimes less or less water from the stream was led through the mill through a mill and sewer system, from above to the wheel (hence the so-called over-wheel) and then returned to a short tunnel under the house. During the grinding and sieving of the wheat poured on the hopper, two parts are formed: the finished flour and the semi-finished product, which also contains bran. The latter is ground and sieved again until it is almost bran-free.



*Small railway - Narrow gauge railways (Szob-Nagybörzsöny)*



Today, the Transbörzsöny railway is one of the most spectacular mountain tracks in Hungary, its line winds along the banks of narrow creek beds, in dense forests, overcoming the slopes with a reversing loop and a triple loop. The decades-old dream of hikers was realized with the Márianosztra - Nagyirtáspuszta (7 km long) section, which was handed over in 2016, and the entire 22-kilometer-long line of the forest railway network between Szob and Nagybörzsöny can be traveled again. However, varied line drawing means several operating relationships, which is why the line has to be transferred to another train in one place, Nagyirtáspuszta (the watershed). Ticketing on trains also adapts to this, so tickets for the two sections can be purchased separately from the train guides. How to find the small railway in Nagybörzsöny: The main square of the village must be left on Völgy Street, which runs parallel to the stream. This road is the same as the yellow lane tourist sign. The stream flows first to the left and then to the right of the road. After the second bridge approx. a 15-minute walk will take you to the Long Valley, the light rail track and take-off point.

#### *Smelter from the 18th century – mining historical monument*

According to the documents, mining took place in the XIII. century, started in the second half of the 14th century lived its first heyday. In 1610, the citizens of Selmec surveyed the mines in Börzsöny and "found traces of many old mines, traces of furnaces and crushers, but they were all overgrown with thick trees". The second heyday of Nagybörzsöny mining started in the 1770s and lasted for a particularly short time. A smelter was also built in 1784, which is one of our surviving 18th century metallurgical monument. After that, mining started again and again for quite short periods, the more research was done in the area as the memory of the former mining survived. The importance of Nagybörzsöny increased after 1920, when Hungary lost about 4/5 of its mines. Between 1946 and 1991, research in the area was regular and all concluded that while the deep concealed significant ore deposits, extraction would not be economical. The former mining area can be reached on the "Börzsönyi blue tourist route: Bányapuszta, Rózsabánya and Fagyosasszony mines.

### *World War I Memorial*



In the western part of the main square, Hunyadi Square, there is a turul bird monument erected in memory of the men of Nagybörzsöny who fell between 1914 and 1918 in World War I. Hundreds of men from the then predominantly German-speaking settlement took part in the battles of the First World War. 76 of them sacrificed their lives for their homeland, with which loss Nagybörzsöny stands out from the villages of the area.

### *World War II memorial*

World War II Memorial: In the eastern part of Hunyadi Square, near the post office, stands the World War II memorial. These include the names of not only the soldiers of Nagybörzsöny who fell on the various battlefields, but also the local residents who fell victim to the clashes in the vicinity of Nagybörzsöny in the winter of 1944-1945 and those who were taken to the Soviet Union and died during forced labor there. (A total of 74 people.) The two ornated plaques belonging to the monument, containing the names of the victims, were made by a donation from Gyula Klein, a native of Nagybörzsöny, living in Canada.



## **Exhibitions**

### *Mining Museum and Country House-Museum of local history*

Entering a 17th-century building next to the Mining Church, next to the parish and the old Catholic school, we can jump back several generations in time. In the ancient house consisting of four rooms, several small exhibitions present the last centuries of the settlement. The first, so-called clean room, houses the material of the former Ore Mining Museum in Nagybörzsöny, which presents the history of local mining and a significant part of the ore deposits and minerals in the mountains. In the free chimney kitchen left to us in the same form, we can get acquainted with the kitchen equipment and cooking methods of the German housewives who lived in Nagybörzsöny at the beginning of the 20th century. We can admire the objects of the equipment of the same period and the local German costumes



from Nagybörzsöny in the back room. In the tiny chamber at the back, you will find objects and work processes related to the work around the house and the various crafts. Beneath the 18-meter-long, 60-cm-wide foundation wall, there is a cool cellar, which was once lined with barrels full of the famous wine from Nagybörzsöny. The building is open from Wednesday to Sunday and can be visited by prior reservation.



#### *Exhibition of Antal's watermill*

The mill consists of several parts: we can see the ancient, but also the more modern techniques, with the help of which the milling was performed, and we can gain an insight into the mill's monuments and documents.

The landscaped courtyard has a millstone collection, farm buildings, and a 160-year-old bread oven that still works today. Outside the building, but still under the roof, we can admire a slapped water wheel. The exhibition is open every day of the week, except on Mondays, but visitors are welcome to book at any time by telephone.

#### *Géza Kókai's exhibition of fine art wood carvings*



The exhibition of wood carvings in Nagybörzsöny is also unique in the world, jury-made works made of walnut wood by the artist Géza Kókai, and beautifully executed beautiful compositions. The exhibition can be viewed at 3 Széchenyi Street, every day of the week.

#### *Core Carving Workshop*

One of the valuable sights of Nagybörzsöny is the workshop of seed carver Balázs Martin. Carving fruit seeds is an almost forgotten ancient craft, so with the open workshop and exhibition, Balázs Martin wants to keep this tradition alive. Those interested can also gain insight into the process of carving. The exhibition in the workshop can be visited every day of the week. Appointment is possible by phones.



### *Fairytale ceramics exhibition*



An exhibition of fairy tale scenes made of disc-shaped, ceramic figures, which can be visited free of charge. You can also visit my open workshop every day of the week except Monday.

### *The permanent exhibition of the painter András B. Szabó on the Main Square*

On August 20, 2020, the Nagyörzsöny open-air permanent exhibition opened, which can be viewed freely on the Main Square at any time.

## **Major events, festivals**

### *IpolyFeszt*

The aim of the event is the cross-border co-operation of the Hungarian and Slovak settlements on the Lower Ipoly, as well as the preservation of their culture and traditions, which they want to achieve by organizing a diverse three-day festival between local governments and non-governmental organizations.

### *The Day of Small Railways*

Every year the Nagyörzsöny Small Railways participates in the Day of Small Railways Campaign, when visitors are welcomed to special demonstrations and to see special trains.

## [The former water-related crafts of the settlement](#)

### *Basket weaving*

The basket spinners in Nagyörzsöny were famous for their durable, sophisticated 'backpacks'. These storage and transport devices were made of hazelnut cane, sometimes "clenwood." The spinning of the back was done by women, but the stitching and compilation was always done by men. The finished baskets were placed in a tub overnight, placed next to them as sulfur, which was lit and covered with a sheet so it bleached nicely. The backpacks did not have a lid, a grater - "kreszntueh" was used to cover it. This type of basket was used to transport food, produce, fresh grass and even children. It was a very marketable

commodity in the Vác market. During World War II, good backscatter was an important barter product. The last basket spinner in Nagybörzsöny was János Freml, and Gábor Cserge, who can still weave a basket, recently moved to Letkés.

### *Hemp soaking*

The hemp fields were in the immediate vicinity of the village. After harvest, the hemp was soaked for 12-14 days in the "tumps" of the Börzsöny stream. At the deeper points of the stream, these "tumps", soaking places, were lined with stones. The smaller materials, the garments, were made by the women themselves, and the larger tarpaulins and sheets by the master weaver, who had a room-sized loom.

### *Milling*

Previously, there were four mills operating in the village - stream mills, but two got lost. Dams provided swelling of the stream and thus sufficient water flow to the mills. It was mainly the population of the settlement who carried the wheat into the mills. Not only flour but also grits and groats were ground here, some corn was also ground for the chickens. The last miller was Gusztáv Antal. The mill remained in good condition and with its machines up - only the stream was diverted - so there is nothing to drive its wheel.

### *Mining*

The village was a mining settlement, where the archbishop of Esztergom settled the German-speaking population (Saxons), who understood the mining craft, even in the 13th century for the purpose of precious metal mining. However, since the mining rights were owned by the Archbishop of Esztergom, the settlement did not receive the privileged rights as the (free royal) mining towns of the Upland, its only privilege was the right to hold fairs. In the 13th century, silver and lead were mined in an area called Bányapuszta. Gold and silver ore were mined in the Fagyosasszony Reservoir. Gold was mined in a reservoir called the Rose Mine. There was also a smelter here. The gold was usually transported to Banská Štiavnica. It is said that during the Turkish times the mines were kept secret, not even cultivated, the gold and silver coins of the inhabitants were hidden under the threshold or pinned to beams. The second heyday of Nagybörzsöny mining started in the 1770s and lasted for a particularly short time. Cultivation took place in several reservoirs and sub-

reservoirs. In the valleys, a real small industrial area developed with a roaster, ore crusher, warehouse, blacksmiths, miners and mining supervisor flats, an office. A smelter was also built in 1784, the blowers of which were driven by the water of the stream. The silver smelter in Nagybörzsöny - next to the "ancient smelter" in Újmassa - is the only surviving XVIII. century metallurgical monument.

### *Winemaking*

The main source of livelihood for the settlers from the west could be farming, mostly viticulture. On the southern slopes surrounding the settlement, good quality wine was produced, which was delivered to Vienna, Esztergom or Banská Štiavnica. A good part of the settlement has a cellar, there was also a clustered cellar - which consisted of a main branch and secondary branches. There was a cellar in which a horse-drawn carriage could turn.

### *Local products, producers and shops*

#### *Lek-Vár Lak*

More than 120 types of locally made jam can be tasted and bought, as well as find information about the way of preparation.

#### *Core Carving Workshop*

In the local seed carving workshop, the visitor can get acquainted with the mysteries of a long-forgotten craft, fruit seed carving: unique jewelery and miniature carvings can be viewed and bought.

#### *Homemade smoked meat products*

The primary producers of Nagybörzsönyi can choose from delicacies made from homemade, home-grown animals.

#### *Oszí's smoked delicacies*

From pork, following the old traditions, various gastronomic wonders are made in a small craft butcher shop.

#### *Sweet Honey Gingerbread*

Special sweets come out of the hands of Ágnes Svéger, which can be bought in the shop on Kossuth L. street.

#### *Neszka*

Homemade dried products can be purchased at the Nagyörzsöny store of Ágnes Grósz.

#### *Attic treasures*

The handicraft gift shop can be found in the small farmhouse at the entrance of the restaurant of the Malomkert Pension.

#### *Fairytale ceramics*

You can see an exhibition of fairy tale scenes made of disc-shaped, ceramic figures in the workshop of Mária Palisca.

### The traditions, legends and stories of the settlement

#### *The color of mourning*

The legend says that St. Peter awaits those who come with a red flower at the gates of heaven. Therefore, in Nagyörzsöny, the color of mourning was red. On the morgue, the red pattern appeared in stripes, the dense pattern suggesting wealth. The girls could not marry until they had made their own and their future husband's death veil.

#### *The miner's legend*

The old miner's legend holds that the tail of the golden cow is in Banská Štiavnica but its head is in Nagyörzsöny. The village was a mining settlement, where the archbishop of Esztergom settled the German-speaking population (Saxons), who understood the mining craft, even in the 13th century for the purpose of precious metal mining. However, since the mining rights were owned by the Archbishop of Esztergom, the settlement did not receive the privileged rights as the (free royal) mining towns of the Upland, its only privilege was the right to hold fairs. In the 13th century, silver and lead were mined in an area called Bányapuszta. Gold and silver ore were mined in the Fagyosasszony Reservoir. Gold was mined in a reservoir called the Rose Mine. There was also a smelter here. The gold was usually transported to Banská Štiavnica. It is said that during the Turkish times the mines were kept secret, not even cultivated, their gold and silver coins were hidden under the threshold or pinned to beams. The second heyday of Nagyörzsöny mining started in the 1770s and lasted for a particularly short time. Cultivation took place in several reservoirs and sub-reservoirs. In the valleys, a real small industrial area developed with a roaster, ore

crusher, warehouse, blacksmiths, miners and mining supervisor flats, an office. A smelter was also built in 1784, the blowers of which were driven by the water of the stream. The silver smelter in Nagybörzsöny - next to the "ancient smelter" in Újmassa - is the only surviving XVIII. century metallurgical monument.

#### *Pál Kitaibel and the pilsum*

In 1789, Pál Kitaibel discovered a previously unknown ore in Nagybörzsöny. Based on the German name of the settlement (Deutschpilsen), the castle gave its name to the element that makes up the ore mineral. This element is called tellurium today, but why? Unfortunately, it was not Kitaibel who first discovered this ore. Six years earlier, a colleague from Transylvania also discovered this material, which he called metallum problematicum - because it made it harder to smelt gold ores. Eventually, a Berlin professor obtained from this mysterious ore, who recognized that this ore contained a hitherto unknown element, which he then named Tellur, from the name of the earth god Tellus.

#### *The legend of carved human heads*

On the outer wall of the apse of St. Stephen's Church is a marcona male head carved in nineteen stones. The twentieth place is empty. According to legend, when the dog-headed Tartars broke into the village, the people did not run, but resisted, and even captured twenty Tartar warriors. Nineteen heads were taken, but one escaped. To commemorate the triumph, a portrait of the Tartars was carved in stone as the exterior decoration of the nave of the local church, but a place is still empty and will in all likelihood remain so. The twentieth Tatar knows where to sleep his eternal dream, it may even be somewhere deep in the mysterious forests of Börzsöny.

#### *Pilsnerus language*

In Nagybörzsöny, some still speak the "pilsnerus" language and keep the old traditions - especially in terms of food. The Bugar language is a special dialect that is unique to Nagybörzsöny. In the second half of the Árpáadian era, German hospes (guests with certain privileges) came here, who also used Hungarian and Tót in their language over time. Because they lived in isolation, their dialect was hardly understood by the Germans who settled after the Turkish wars, who then also added and shaped the dialect.

### *Swimming pool*

Previously, the Börzsöny stream was dammed and the young people bathed there, then a pool about 12 m long and 8-10 wide was built, into the shallow part of which a wide staircase led down, but the far end of the pool was already 2 m deep. You could eat in stalls around the pool, you could buy drinks. In the 70's, the Nagy Börzsönyi Days were held in this area - the water of the pool was drained, to become a stage, and the spectators sat and stood on the edge of the pool. There were cultural performances, a dance performance and a musical evening.

### Summary

Nagy Börzsöny is extremely rich in built heritage monuments: the settlement has many monuments under protection: the Roman Catholic Church of King St. Stephen, the Church of the Painful Virgin, the Lutheran Church, the Roman Catholic Church of St. Nicholas, the Roman Catholic Parish House and the Antal Church watermill. In addition, a number of exhibitions and interactive workshops await visitors, such as the core carving workshop, the wood carving workshop, the fairytale ceramics exhibition, or just the permanent exhibition on the Main Square.

Among the relics of economic history, the Antal watermill, which serves as a mill industry monument, as well as an exhibition space, is worth highlighting. The old miner's legend holds that "the tail of the golden cow is in Banská Štiavnica, but its head is in Nagy Börzsöny". Nagy Börzsöny was a real mining settlement, today the silver smelter in Nagy Börzsöny - next to the "ancient smelter" in Újmassa - is the only surviving XVIII. century metallurgical monument. The Mining Museum and Country House also provide more information about this period as well as everyday life from the past.

The Trans Börzsöny railway, one of the stations of which is located in the settlement, is today one of the most spectacular mountain tracks in Hungary, its line winds along the banks of narrow stream beds, in dense forests, overcoming the slopes with a reversing loop and a triple loop.

Nowadays, it is a rarity that visitors to the settlement can choose from a myriad of local products, be it meat products, jam, gingerbread, or even ceramics. Many old crafts can

also be discovered, of which the traditions of mining and milling can still be presented today, but basket weaving, winemaking and hemp-making were also present. In addition to the richness of the built and intellectual heritage, the natural environment is also wonderful.

Without professional bias, it can be stated that Nagybörzsöny awaits those who come to the settlement with many values that make it worthwhile to visit the settlement. It has a rich built heritage, they have preserved their memories of farming history, which also placed great emphasis on its presentation. However, it can also be stated that their memory related to water is relatively small, but the settlement is worth developing!

Their water-related or directly related memories and legends are as follows:

- Antal's watermill
- Old crafts: hemp soaking, milling
- Old beach
- Ipolyfest
- Mining



# NAGYMAROS

## Nagymaros

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

Nagymaros lies in the Danube Bend, on the left bank of the Danube, at the foot of Börzsöny, opposite Visegrád. Nagymaros is considered one of the most beautifully situated settlements in the country. The National Blue Tour Line passes through the settlement, and the International Danube Kayak Tour has its first stop here. The area around the city is also surrounded by hiking and cycling routes. The banks of the Danube offer fantastic views of Visegrád and Visegrád Castle.

The first written mention of Nagymaros dates from 1257. In the time of Louis the Great, Sigismund and Matthias, it was a popular place of residence for rulers. The settlement was first granted town status in 1342, which was regained in 1996. During the reign of Károly Róbert, Maros started to develop vigorously. It endowed the



inhabitants of the settlement with the privileges of the town of Buda and appointed Maros as a twin town of Visegrád. Fishing on the Danube played a significant role in the life of the settlement, which consisted mainly of visa fishing. The Marosians had fishing rights from Verőce to the Ipoly estuary. In Turkish times, as well as during the plague of 1709, the population of the settlement decreased significantly, and a large-scale population settlement was started to replace it. German settlers came to Nagymaros from the Rhine region, Mainz, who continued and developed the economic culture, horticulture and fruit growing of the area. From the end of the 18th century, the settlement started to develop again, fruit growing and trade flourished.

Nagymaros also served as the residence of two famous people. One of them is the African researcher, hunter, zoologist Kálmán Kittenberger, the other is the Italian-born painter Pállya Celesztin. The settlement is part of the Danube-Ipoly National Park.

## The present – the sights of the town

### Built heritage

### *The Exaltation of the Holy Cross Roman Catholic church*

The parish church in Nagymaros is the only one of the medieval church monuments still standing in the Danube Bend. The Gothic church was rebuilt in Baroque style. Already the charter of the city in 1324 referred to the church, but the settlement started to grow over time, so the modestly sized church soon proved to be narrow, so the XIV. century, its ship was expanded. The window system of the north wall has survived intact from this age. A XV. The church was next rebuilt at the end of the 19th century, when the nave of the building was extended and a shrine and sacristy were added. At the end of the Matthias era, at the beginning of the Jagiellonian era, the Gothic reconstruction began, during which the western tower was built, and the magnificent, pointed arched gate of the tower and the Gothic star vault covering the base of the tower also bear traces of this reconstruction. During the wars of the 1680s, the roof structure of the church was destroyed, and the upper level of the tower, the church, unfortunately, was ruined. The inhabitants of the settlement were forced to flee and moved back slowly after the peace, but fate did not help the construction of the church either, as the plague of 1709-10 completely depopulated Maros. In 1713, the Canonica Visitatio described the church as ruined. The complete reconstruction was planned by chamber architect Leonard Schade in 1771-72, when a baroque main ledge and a new roof structure were added to the entire building. The present furnishings of the



church date back to the 18th century. In the 1910s, the building was restored according to the plans of Otto Sztéhlo, but it was not until 1951 that the stones of the Gothic southern gate were found and excavated. In 1958 and then in 1973, all medieval openings were excavated and restored, and the stones of the southern medieval gate were restored and completed. During the last renovation in 2001, the copper plate of the tower helmet was covered, the roof cladding and the gutters were completely replaced. During the renovation, the cross on the top of the church was removed. It's amazing, but they found a time capsule on the cross that was placed in it by the Catholic community at the time of the last renovation. In the letter we can read a description of the situation at that time, who will hold the offices, who renovated the church, etc. Encouraged by this, during the restoration of the cross, the Catholic community of Nagymaros placed a new letter for posterity.

### *Calvary Chapel and Stations*



The Calvary Chapel and the stations were built in 1773. The stairs leading to Calvary were made by families from Nagymaros in the 1920s, and the name of the maker can still be read on the stairs. Currently, the copper houses are decorated with copper reliefs by local artist Márton Béki. The sources write only that he made it in the nineties. The station images were also created from donations, the name of the donor can be seen at the bottom of the relief. The stations are along very steep stairs. There are eight stations along the stairs, the last four station images are on the chapel wall. There were initially two stations in Jerusalem, Pilate's Judgment and The Crucifixion. The interior of the chapel itself is not valuable. According to tradition, after the resurrection of Jesus, Mary, the mother of Jesus, accompanied several disciples along the path of Jesus 'suffering several times. Later, memorial plaques were placed at some locations along the way. After the Franciscans took control of the holy places in 1342, processions were held in Jerusalem for pilgrims through the suffering of Jesus. The pilgrims stopped in front of each sign to pray, to meditate. "The spread and use of Calvary is related to the idea that the Christian at least symbolically walks the path of Christ's suffering from Pilate's judgment to burial." And since people could not get to Jerusalem, the popes allowed a crossroads to be erected elsewhere. First there were seven stations on the crossroads modeled on the Roman seven-station church, then it became twelve stations. The crossroads with stations 13 and 14 were supplemented by Spanish Franciscan Antonius Daza in 1625. XII. Pope Clement's decree of 1731 regulated the conditions and circumstances for the erection of the crossroads and the manner of devotion.

### *St. Roch's Chapel*



Along the road leading to Vác stands the baroque St. Rókus Chapel, built around 1770, with an arched gable and wooden hussar tower, a simple late baroque building with a straight shrine. Richly articulated main ledge with a wooden hussar tower with a tin helmet behind the gable with rounded corners on the façade. In the middle of the façade there is a segmented arched, framed stone frame with a two-leaf, baroque-reinforced but classicist door. Mirror framed on both sides with lysine. On the side walls of the ship there is a segmented arched window with a baroque iron lattice. The carpentry

structure of the window is XIX-XX. century. The building has been completely renovated in recent years.

### *Reformed Church*



The church was built in 1798 due to the Tolerance Decree without a tower and inland from street level. The tower was built during the renovation of the church in 1934, based on the plans of Károly Kós. As a result of the Reformation, by the 1600s a large number of Reformed people lived in Nagymaros, and a significant Reformed church had formed. However, as a result of the plague and the Rákóczi War of Independence, by the beginning of the 1700s, only 30 Reformed families lived in Nagymaros, at Magyar str - Fő tér -

Molnár str. As a result of the resettlement of Swabians in Bavaria to Nagymaros, the number of Catholics began to increase and the number of Reformed began to decline



### *Watermill*

A 18-19th century, there was a ship mill - until World War I, in Nagymaros, which was moored at the end of Molnár Street. It turned slightly lower at the turn of the century, as the anchored mill in the middle of the Danube was already obstructing boat traffic. There are no memories left, just a few old photos.

### *Sculpture Park*

It is a collection of small sculptures on the bank of the Danube, at the boat station, which can be visited freely.

### *Statue of St. Stephen and Gizella*



The tower of the Roman Catholic Church is the only medieval church monument on the Danube Bend that still stands today. The church is already listed in a charter of 1324. In front of it stands the statue of the first king of Hungary, St. Stephen and Queen Gizella, made in 2001, by whose order every ten villages erected a church. This can be indicated by the small church

building in Gizella's hands, while István's "traditionally" holds his country in his hands. It is the work of sculptor István Lukács from Nagymaros.

#### *The statue of Pállya Celestin*



The sculpture of the painter, who lived an interesting life, and was known for his attractive work, was inaugurated in 2015. The artist is referred to as a polyhistor everywhere. Celestin Pállya, the Genoese-born painter (1864–1948), whose father was of Hungarian descent and emigrated to Italy. However, his son - married an Italian woman - returned to Hungary. He held office at the railway, which involved a constant move, but then he could settle in Pest.

He began his artistic studies at this time, e.g. He studied woodcarving with Morelli. At that time he achieved the first significant success of his life (16 years old!). He continued his studies with Károly Lotz, then after a detour in Munich he became a student of Gyula Benczúr, which significantly determined his further career.

He often collaborated with his teachers and colleagues. The best known of these is his participation in the "team" of Árpád Feszty, whose horses were painted by him in the panorama picture entitled The Entry of the Hungarians. The statue praises the handiwork of sculptor István Lukács.

#### *Statue of St. Margaret of Arpadian King's House*



To the right of the parish gate is an artificial stone statue erected on a marble stone block. St. Margaret holds a rabbit and a lily in her hand. The former suggests that she lived in a Dominican monastery on Rabbit Island (now Margaret Island), and the latter indicates her virginity. The fugitive from the Tatars to Dalmatia IV. King Bela and his wife, Mary Laszkarisz (Byzantine princess), offered her to save Hungary, but later they wanted to marry her twice: to the Czech and then to the Polish king. The artificial stone pedestal features a double cross coat of arms. The double cross spread from Byzantium in Western Europe, for the first time on a Hungarian coat of arms Occurs on King Bela's silver denarius.

### *St. Imre's well*



The well is 20 meters deep, the diameter of the well is 120 centimeters, and on it is a wrought-iron well lattice and well house reminiscent of old wells. It was consecrated on Easter Sunday 2006. The Ars Regia intellectual workshop organized the making of the well by collecting donations. The names of the donors were inscribed in the 24 cadre stones of the well. This suggests that names are also engraved on the steps of the Calvary in Nagymaros, presumably the names of the donors. The local newspaper Nagymaros constantly advertised the possibility of support and provided information on the state of well construction. Previously, there was a well here - the so - called public well that has been excavated and which is probably the same age as the church.

### *World War I and 1956 Memorial*

The work of Tibor Servátiusz is reminiscent of the victims of the two world wars and the 1956 revolution. The list of victims is incomplete, the list is under research. The monument consists of three units: a Pieta scene in the middle and a list of victims on two sides.



Interestingly, the names of those killed in World War I are not listed. There must have been a special monument here, too, but it is not known what happened to it.

### *Bronze bust of Kálmán Kittenberg*



A bronze bust of the famous Africa explorer and hunter stands on a limestone pedestal. The statue was erected in 1971 during the World Hunting Exhibition by the hunting association and the Nagymaros hunting society. The pedestal features a relief of a lion. Until the death of Kálmán Kittenberger in 1958, he lived in Nagymaros, his former villa is located in the street named after him.



*The statue of St. Martin and the beggar*



In the Main Square you can see the statue of St. Martin - St. Martin is the patron saint of the town. We know it best from the Martin-day goose, but by no means only the "goose" legend lives on St. Martin. For once, Martin spent his legionary service in the city of Amiens, and during a patrol he saw a beggar in the snow. He barely covered the poor man's body in a suit. Martin cut off his cloak with his sword and handed it to the beggar. Then, in the evening, Jesus appeared in his dream, with a robe given to the beggar on his shoulder. The statue penetrating the Main Square depicts the way Martin is just cutting his cloak in half and giving it to the beggar. It is the work of sculptor Attila Nagy.

### *Stone Crosses*

There are several stone crosses in the settlement, two of which are detailed in the present study.

- It is opposite the city's beautiful Gothic church. According to its German inscription, it was raised in 1861 by Josef Emerisch and his family, according to the text, "out of gratitude for the redemption of our sins." Also a German inscription lets you know that it was renovated in 1932.
- Stone cross on double pedestal with stone corpus. building inscription on the facade of the pedestal: 1800. Renovated in 1931.

### **Natural heritage**

Nagymaros is considered one of the most beautifully situated settlements in the country. The National Blue Tour Line passes through the settlement, and the International Danube Kayak Tour has its first stop here. The area around the city is also surrounded by hiking and cycling routes. The panorama of Maros is closely intertwined with the existence of Nagymaros. From the whole area of Nagymaros there is a magical view of the Visegrád Citadel, which stands on the hilltop and still dominates authority. So it is no wonder that the main program for those who come to the city is the Danube walks.

The settlement is part of the Danube-Ipoly National Park, and many hiking trails start from here.

### *Julianus Lookout*

The Julianus-friendly tower on the 482-meter-high peak of the Hegyes-tető offers an unparalleled panorama of the Danube, the Visegrád Mountains and Börzsöny, with benches and tables waiting for hikers. The almost fifteen-meter-high Julianus lookout tower, reminiscent of a medieval bastion, somehow responds to the Visegrád Castle from the other side of the Danube. The lookout was renewed in two phases through Ipoly Erdő Zrt. And the forestry of Nagymaros, on the middle level was created covered room, where we can retreat from the wind and rain. Named after a monk exploring Asia, the bastion-like two-story lookout tower was built by the long-established Encián Tourist Association in 1938 (and handed over the following year) to the 482-meter-high Hegyes Tető. At that time, the block of St. Michael's Hill served as a tourist sample area, where hikers could enjoy relative freedom compared to the typical conditions elsewhere in the age, as they could walk the developed tourist paths during the day, and benches and rest areas were built for them. Its spiral staircase is very steep and narrow. The lookout tower is connected to Törökmező by the Törökmező nature trail.

#### *Törökmező nature trail*

The nature trail between Törökmező and Hegyes-tető presents the world, natural and cultural-historical curiosities and values of the forests and meadows of South Börzsöny. The study trail can also be explored in stages. Those who can spend less time in the area than necessary to cover the entire route can access the Panorama Road, which runs parallel to the study trail, from several points on the tour, on which they can return to their starting point. There are several rest areas along the route to relax you. On the study trail we can get a glimpse into the wildlife of börzsöny: flowers, nests, eloquent geographical names, fauna.

#### *Chestnut nature trail*

In 2007 the municipalities of Nagymaros and Kékkő have set up a joint project to rescue the European sweet chestnut (*Castanea sativa*) under the name "- jointly for the rescue of local sweet chestnuts". It was created in addition to joint scientific research and the protection of sweet chestnuts a reference area where the results of the healing can be presented in addition to the practical tricks. This 21-station study trail was created to spread knowledge. At the stations we can read 60x80 cm, colorful descriptions illustrated with pictures. Stylized chestnuts can be seen on top of the support columns. The study trail leads

through the famous trees of Nagymaros and draws attention to the endangerment of the trees.

### *Hermit cave*

Fifteen million years ago, volcanic activity accompanied by large-scale eruptions, lava flows and huge debris avalanches and mounds took place in this place. The volcanic cones, which reached an altitude of 1,500 meters, were surrounded by a shallow sea 2 to 300 meters deep. The entrance to the Hermit Cave can best be seen from the height of the Visegrád Castle. The steep, rocky side of St. Michael's Hill, which rises above the Danube, does not lead to a hiking trail, and even in dry weather, adventure is a risky undertaking. A safe hiking trail leads up the mountain from Nagymaros railway station. Starting at the yellow sign, we have to overcome a strong catcher first, then we reach the yellow cave sign on Panoráma street and then on Kittenberger street. This takes you down to the caves. Only a small part of these caves are of natural origin. Their now visible sizes and shapes were obtained by artificial alterations, by carving the rock, which can be traced in part to the Roman era. In the Middle Ages, a rock chapel and a cave monastery were presumably built on the cavities. Next to the entrance we can also see a small piece of the remains of the edifice. The interior of the cave has a primitive basilica layout, the "side nave" on the right closes in a small sanctuary. The picturesque location of the former monastery meant protection in the Romantic era, and later, unfortunately, exposure.

## **Active tourism**

### *Kayak and canoe rental*

Canoe-boat rental is possible with the services of a local provider.

### *Water tours*

In connection with the Danube, Ipoly, Garam and the Danube section of Budapest, a local company organizes either a one-day or an entire week canoe trips.

### *Cycling*

A bicycle path is built between Budapest-Vác-Szob. Its curiosity and greatness lies in the fact that it largely runs directly on the banks of the Danube, which makes cycling an unforgettable experience.

### *Fishing*

Those wishing to fish can indulge their passion on the Danube or even at the fishponds in Törökmező and on the banks of the Ipoly. Some of the most characteristic species of the wetlands of the area are some of the most interesting: spotted salamander, marsh turtle, crayfish and mussels, pike, catfish and catfish, perch.

### *Public port*

The public port is located in the bay opening in the left bank section of Nagymaros 1693 + 100 rkm. The port has 2 falcon tracks (sliding beam) and a winch. Guests arriving by water have a 30-meter guest pier. The piers provide water and electricity. It is possible to refuel and buy ship equipment on site. Our guests can use the services of the Yacht restaurant as well as the accommodation available on site. Mahart lines. Several Mahart lines also affect Nagymaros, such as the Danube Bend roundabout, which awaits passengers according to a set schedule.

### *Maros yacht port*

It is located in Nagymaros, opposite the Visegrád Castle, in an artificially enclosed bay, and awaits shipping lovers throughout the summer.

### *Ferry*

Atlantis Club Kft. Operates a regular ferry service between Visegrád and Nagymaros. The ferry operates every day of the week.

## **Exhibitions**

### *The house of Kálmán Kittenberger (Currently under construction)*



Kálmán Kittenberger, a Hungarian Africa researcher, zoologist, teacher, hunter and naturalist, was a resident of Nagymaros. Kittenberger Kálmán Street has its former house, Sylvia house, which is now a residential house, which will be transformed into a Visitor and Training Center. He lived in Nagymaros until his death in 1958. Kálmán Kittenberger (1881-1958) was a hunter, preparer, Africa researcher, newspaper editor, naturalist, hunter and writer. During his six travels, he spent a total of 16 years in Africa, discovering 300 new species of animals, and placing many tens of thousands of specimens in

the Hungarian National Museum. The villa in Nagymaros was built in 1890 and features original objects and equipment. Ipoly Erdő Zrt., with the help of the state, bought the house from the family. According to the plans, the development will take place in two steps: first, the building and its surroundings will be renovated, and in the second phase, a training and event space will be expanded.

#### *German Nationality Country House – local museum*

In recent years, the Swabian Country House, which was brought to life by the community of the city, has opened. Here, old objects taken from the showcases and found in the attic were exhibited. Visits are possible on weekends and public holidays from 10 am to 6 pm, registration in advance is needed.

#### *Sigil Gallery*

The Sigil Gallery, close to the banks of the Danube, is also a great destination for monthly exhibitions from different branches of the fine arts. Most often, works of painting are exhibited, but photos and even sculptures sometimes appear in the exhibition. Some of the creators are connected to the city. The gallery, complete with a café and a restaurant, provides a perfect cultural venue for various events, and its yard is really child-friendly.

### **Major events, festivals**

#### *Danube Bend Festival*

Every year, within the framework of the Danube Bend Festival, the organizers prepare programs that are exciting for both local and visiting visitors, and that they can get to know the entire Danube Bend better. In addition to the player's family programs, the program includes guided tours, a music and dance venue, yoga and a concert. In 2021, they were created with programs that showcase the beauties and culture of a given settlement with the involvement of the local community. For example, there were guided tours, tree planting, treasure hunts, or just trying out different instruments.

#### *VéNégy Festival and Theater Festival*

The festival is completely unique in Hungary, because it invites actors, performers and orchestras from the states of the Visegrad Four - Hungary, the Czech Republic, Poland and Slovakia. In addition to economic and political co-operation, there is a real "soul" of V4 co-operation if this is increasingly achieved in the field of culture as well. The festival that moved to Nagymaros in 2021 has a special role in this. Opposite the Visegrád Castle, the festival on the banks of the Danube in Nagymaros awaits the visitors with three stages, high-quality theatrical performances, concerts of domestic and foreign bands, gastronomic offers and daytime programs.

#### *Danube Bend Art Festival - Songs on the Water - Journey through Styles*

The programs of the Danube Art Festival series of events await those interested every Friday, Saturday and Sunday between June and August with diverse cultural programs: at the boat stations of Nagymaros, Zebegény and Visegrád.

#### *Musical Danube Bend Port Concerts*

The openair music programs of the Vác Civitas Wind Orchestra in several settlements of the Danube Bend: Szob, Vác, Nagymaros, Verőce, Zebegény, Dömös, Visegrád, Esztergom port.

### [The former water-related crafts of the settlement](#)

#### *Market-ships*

In Nagymaros, fruit growing had a tradition as early as the Middle Ages, and according to some relics, grapes were grown here as early as Roman times. Chestnuts were also famous - according to legend, Queen Beatrix planted species brought here from Italy - as well as grapes, peaches, pears and berries. In the second half of the 19th century, the fruit was transported by ship to Vienna and Budapest. Swabian traders also sold their goods lightly at Naschmarkt in Vienna. The wooden boats in Budapest set off in the evening and picked up the sellers at all stations on the Little Danube. After midnight I arrived at the boat station at the Nagyvásár site in Budapest. Sales started around 4 in the morning. A ship sailed back at 11, allowing the merchants to return home. The people of Nagymaros also

understood the packaging of the fruits very well, they knew exactly which fruit should be placed in which basket, in what way, so that it would not be damaged.

### *Ferry*

The ferry service between Nagymaros and Visegrád started on May 22, 1890 with a motorist named Buda - a propeller boat towed a wooden ferry. The first passenger was Artúr Görgey. He paid 6 pennies for the ticket. Ships have been moored here before - as early as 1863. At that time there was a regular boat service between Budapest and Vienna, and the ships moored here as well.

### The traditions, legends and stories of the settlement

#### *The death of the king seeing*

In 1894, a military exercise was held in the area, which was also visited by the king, Franz Joseph. Legend has it that the arrival of the king was such a great event that everyone wanted to see it, including the bell ringer from Nagymaros, who leaned so far out of the tower to see the king that he fell out and died.

#### The legend of the hermit cave

According to the legend in the 19th century it was the vision of a local hermit - he heard the angels harping in the wind and then retreated to St. Michael's Hill Cave. There was a donkey who, according to the story, was such a clever animal that it ran down the Danube daily with buckets tied to its back and waded deep enough into the water to fill them. He went back to the cave through the village, and on the way the villagers were still gagging presents to his hermit. The legend says that in a flood, the donkey drowned in water and the hermit, in grief, that he lost his beloved animal, killed himself in water. Another ending to the legend is no longer so romantic. According to it, the children in the village loaded the donkey's buckets with stone, which caused the animal to drown into the water and its owner to starve as he waited in vain for the animal with the water and the villagers' presents.

#### The story of the "Dám"

The great flood of 1838 flooded half of the village. At that time, the bank of the Danube was flat and the water easily broke into the houses. After the flood, István Széchenyi

sailed a lot on the Danube, looking for solutions to prevent tragedies. He suggested that a protruding rock ridge be built in Nagymaros, which would break the onset of the Danube, even if there was ice. This stone bastion-like structure still protects the settlement, and its existence also played a major role in the creation of the pleasantly shady promenade.

#### Postcard writing

When the Danube Bend and Nagymaros became a popular holiday destination in the middle of the 19th century - mainly due to the construction of the Budapest-Bratislava railway line - more and more people visited the settlement. If they had already had a holiday here, they were happy to let their relatives and friends know. From 1898, postcards depicting the buildings of the village and the Danube bank appeared. Because the posting fee was determined by counting the words that appeared on the addressing side, many people preferred to write their report on the free picture page.

#### *The slap of Nagymaros*

The slap of Nagymaros, which became a commonly used phrase at the turn the 19th and 20th centuries, can be linked to the spread of holiday tourism in the Danube Bend. According to the reports of contemporary newspapers, at the beginning of the summer season, two tourists from Pest quarrelled, as a result of which the first slap broke out, which became a mass fight. Over the years, reports of "season-opening slaps" have been reported almost every year. In 1911, doctor Imre Décsi described the "established habit" as the "thin layer of honesty" of the people of Pest, which, after an unpleasant sentence or a few beers, becomes completely thin and ends in a slap. By the early 1920s, the "slap war" had subsided, for which a song was born.

#### *Tunnel under the Danube*

Perhaps for centuries there has been a mende saying among locals that a secret tunnel leads under the Danube. Some call it the Romans, some link it to the Anjous. Sure, there's a tunnel, but it's neither ticking nor old. In 1995, a trial operation was held in the public utility tunnel of the Danube Regional Waterworks Ltd., which runs at the 1696 river kilometer of the Danube for approx. 17 meters below the river 550m long. Drinking water,



sewage and other utilities run inside it, and a small exhibition near both entrances shows the tunnel.

## Summary

Nagymaros is considered to be one of the most beautifully situated settlements in the country: from the banks of the Danube there is a fantastic view of Visegrád and the Visegrád Castle. However, this is not all, the settlement has much richer values. The National Blue route leads through the village, and the International Danube kayak tours have also the starting point here. The Julian Tower provides an excellent panorama of the Danube, where water tourism is extremely active.

The settlement is also rich in sacred values: in addition to its churches and chapels, the slightly difficult-to-reach Hermitage Cave could also have been built as a rock chapel or a cave monastery. The settlement has numerous monuments, the most famous of which are the statues of St. Stephen and Gizella, Pállya Celesztin, and St. Martin and the Beggar. statue belong. The inhabitant of the settlement was Kálmán Kittenberg, a famous Africa researcher; the Sylvia apartment is currently being converted into a modern visitor center.

There are also 3 ports for those wishing to sail: a ferry port (between Visegrád and Nagymaros), a public port for MAHART lines, and a yacht port for individual guests. Few people know, but Nagymaros is also connected to Visegrád by a tunnel under the Danube: the 530-meter-long utility tunnel is opened to the general public twice a year, otherwise it cannot be visited.

Nagymaros has used the proximity of the Danube in the past as well: only the rumors about watermills remain, and some old photographs and tangible memories are not waiting for the interested party; ferrymen and boatmen came out of the inhabitants.

Their water-related or directly related memories and legends are as follows:

- - Tunnel under the Danube
- - The story of 'Dam'
- - Former crafts: seamstress, boatman
- - Memory of watermills (no remains)
- - 3 major ports: 1) public, 2) yacht and 3) ferry port

- - Regular boat trips between the settlements of the Danube Bend
- - Active water tourism
- - Danube Bend Art Festival, concerts at boat stations
- - Panorama of the Danube from Julian's friendly tower
- - Panorama of the Visegrád Castle from the Danube
- - International Danube kayak tour

# PÁRKÁNY

## Párkány (Stúrovo)

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

Párkány (Slovak: Štúrovo) is the southernmost and warmest city in Slovakia, opposite Esztergom, on the left bank of the Danube. There is such a wonderful view of the Esztergom Basilica from the Mária Valéria Bridge connecting Hungary with Slovakia and the city's Danube promenade that many people visit the settlement on their own.



The first written records of the settlement next to the important ford of the Danube date back to the 11th century. The area of the city was already inhabited in the Stone Age. In Roman times, the “Anavum” guard station was located in this place. The town presumably developed from the localities of Nána and Kakath, the summer residence of Kakathvár was built by the son of the Hungarian leader Árpád in the 10th century. The village of Kakath grew in importance and was a fairground for medieval merchants from southern and western Europe. During the Tartar invasion, the settlement received a fortress, at which time the new name of the settlement (Sturovo) began to be used.

It is part of its history that, according to local tradition, fairs have been held since 1546, the beginning of the Turkish occupation. The settlement received a certificate of privilege in 1724, from King Charles III, who authorized the holding of four national fairs a year (on the days of St. George, St. Bartholomew, St. Simon and Judah, and St. Luca) in Sturovo. Over the centuries, of these, only the famous Simon-Judah Day fairs have survived to this day.

Today, it is natural for us that Sturovo is connected to Esztergom by a bridge, but we had to wait a long time for this, as in the World War II, retreating German troops blew up the central parts of the bridge structure. And the reconstruction took place only after almost six decades; Since October 11, 2001, the Mária Valéria bridge has been in full length again. It is worth taking a walk in the charming downtown of Sturovo, seeing the many monuments of the settlement, visiting its museum, gallery or main square.

## The present – the sights of the town

### **Built heritage**

#### *Mária Valéria Bridge*



The crossing of the Danube between Esztergom and Sturovo dates back to 170 AD. as the written records prove. This was done initially by raft, from 1075 by ferry, during the Turkish occupation, and from 1585 to 1683 by an already stable bridge, which was destroyed under the burdens of Christian cannons and fleeing Turkish troops. Until 1762, traffic was handled by rafters and boats, until after the liberation of the city of Esztergom, an air bridge was put into operation: it was a float placed on 7 lads, held by a 400-meter-long rope and driven by water from one shore to the other. During the ministry of Gábor Baross, the construction of a permanent iron bridge was planned, which was ceremoniously handed over in 1895 and named after the most Hungarian royal archduchess, Ferenc József's daughter born in Buda, Mária Valéria. An explosion destroyed the first pillar of the bridge in 1919, made it walkable again in 1922, and completely renovated it in 1927: the outdated wooden structure was replaced with reinforced concrete. In 1944, the retreating German troops blew up the middle three arches of the bridge, so they then crossed the Danube by boat, small boat and car ferry.

Since October 11, 2001, the Mária Valéria bridge has been in full length again, connecting Sturovo with Esztergom.

#### *Roman Catholic Church of Prince St. Imre in Árpád House*



The Baroque church, built in 1701, was built by Count Imre Esterházy (1663-1745), Archbishop of Esztergom, in honor of Prince St. Imre of Árpád House. The church was built in late baroque style. Originally it had only one ship and a low tower. The main altar was in the sanctuary, above it the patron saint of the church, St. Imre, in an oil painting. In the nave of the church were the pulpit and the side altars of Our Lady of Sorrows and the Heart of Jesus. The church had a choir of six versions made of stone with an organ. Esztergom belonged to the Water City Parish. Its first administrator was János Hidassy, who was a parish priest in Muzsla from 1699 to 1703. Archbishop János Simor widened and renovated the church. It was expanded with two side ships, to which the two side altars were also moved. This is evidenced by the Latin inscription above the main entrance: JOANNES CARDINALIS SIMOR AMPLIAVIT ET RESTAURAVIT AD 1878. János Orosch was the administrator and dean from 1993-1999, during his parish service from 1999-2004 its main altarpiece was also restored. In

2017, the church received a new roof structure and tiling. Its external repair was completed in 2020.

### *Hungária Hotel*

In 1894, at the beginning of Fő utca, the first-storey building of the city, the Hotel Hungária by Steór Mór, was built. "On the ground floor and first floor of the large building, he opened restaurants and a café and arranged some guest rooms with inns." - (Esztergom and Region, November 1894). Around this time, the settlement was characterized by a vibrant commercial life, Sturovo was the center of the region, a railway was built here for the first time, and the hotel was needed for the mining towns. In 1911 it became the property of the Sturovo Savings Bank, which later operated as a savings bank in the building. They are also responsible for the beehive shape seen in the old photos. The building still stands today and functions as a commercial unit.

### *Statue of St. John of Nepomuk*

The statue stands in the garden of St. Imre Parish Church, to the right of the church entrance.

### *In memory of the deportations of 1946*

The monument next to the parish church of St. Imre was built by a memorable and never-forgotten posterity.

### *Memorial plaque of Mór Wertner*

A prominent scientist at the turn of the century, he lived and worked in Sturovo from 1908 to 1921 as a respected district officer and author of several excellent historical works. The plaque was erected in 1996 by the Sturovo and the Countryside Cultural Foundation and the city of Sturovo.

### *Monument to the history of Sturovo - the Narrating Rock*



Sturovo is mentioned in the founding charter of the Garamszentbenedek Abbey in 1075 as 'Kakath'. 'Kakath' –

Cock. In the Middle Ages, it was also known as Kakath Parkan. It was occupied by the Turks in 1543, and a castle was built in 1546. Turkish name: Dsigerdelen Parkan. On October 9, 1683, during the Battle of Párkány, Sobieski's Polish army liberated the castle, which was completely demolished. The work is located in the park in front of the Sturovo City Office and commemorates primarily the first written mention of the city. It was erected for the 310th anniversary of the Battle of Párkány, in 1993 the work made by György Bartusz was replaced.

#### *The headstone of the State Foundation*

The headstone shows the Holy Crown, the site of the March 15 celebrations each year.

#### *World War I and II, and Holocaust Memorial*

In Sturovo, the public memorial to the victims of the two world wars, inaugurated in 1994 (forming a large gate covered with black granite), is in the memory of the local Jewish victims.



#### *Memorial plaque of Lajos Kossuth*

The plaque in the courtyard of the Ady Endre Primary School was erected by the people of Párkány at the initiative of the World Association of Hungarians, as a donation from Márton Okos and Dániel L. Pécsi.

#### *A bronze statue of King John Sobieski III. of Poland*



The sculpture was created as a result of a decade and a half of organizational work, the beginnings of which are named after the artist Gyula Barta and Gyula Bartusz. The monument, erected from public donations, was inaugurated in October 2008 on the 325th anniversary of the Battle of Párkány. In 2009, the Polish Minister of Defense honored the Chairman of the Sobieski Sculpture Committee, Dániel Erzsébet, with a Gold Medal of Merit, the highest national defense award given to foreigners.

#### *Baroque Calvary*



In the garden of the church you can also see a monumental Baroque Calvary from 1766. It was moved here in the 1970s from its original location, from the hill near the entrance to the Vadas Bath on Nánai Road.

#### *Church Garden Grand Cross*

The cross stands in the garden of St. Imre Parish Church, to the left of the church entrance.

#### *Industrial history monument*

In the second half of the 19th century, the economy and with it civic life began to develop in Sturovo. Smaller plants were formed. In 1842, Frankl Otto and Sons' First Cornice Starch Factory was founded here along with the mill. It was later formed by the Renner Brothers Brickyard. Even before World War I, the Schrank Vinegar Factory and the steam mill of the Tanner Brothers on Nánai Road, which was built as early as 1917, but only later began to operate at full steam. The mill flourished mainly during World War I. Historical documents did not record the exact date of the creation of the watermills. Reconstruction of the city began after 1921. The first moment of the reconstruction was the restoration of the Danube Bridge, which was handed over to traffic again in 1926. During the post-war restoration, the starch factory, the steam mill, the Renner brick factory, the brewery and new military barracks were renovated. The occupation of Sturovo lasted until 1945. The first actions of the city's citizens after liberation were aimed at reconstruction.

#### *Steam mill*

The steam mill in Párkány was built in 1917, but only later began to operate at full steam. It received state support, from which it was completely renovated, the best milling equipment of the age arrived in Sturovo by modernization. The facility, originally designed for a capacity of 35 tons, was built and operated by the Tímár brother and sister, and then by the Hungarian Mill Industry Corp. became the property of. A few years after the First World War, STRASSER and KLÍNIG bought the plant. János Lettang was commissioned to modernize it in 1928. "János Lettang's task was to complete the technical refurbishment, which involved not only raising the mill to 45 tonnes per day, but also improving the quality of the flour and

making production more economical. Because he was given an assignment tailored to his individual skills, he successfully coped with it. The mill operated more and more successfully, which also benefited the agriculture of Sturovo and its surroundings, "says Jozef Slabák, in study „János Lettang and his age". The mill already employed 30-35 people in the early 1940s, with a daily capacity of 400 ql. According to a letter from the Hungarian Mill Industry Corp. written on June 25, 1942, the facility played an important role in the local supply of the county and the country. The horrors of World War II also affected the Jewish owners of the plant, so after February 1948 the factory became state-owned. In November 1944, the German military command arrived on the road to Nana with the aim of blasting, but the operation was prevented by János Lettang and director László Dlouhy (former mayor). The secretariat of the Democratic Party in Párkány issued a certificate to this effect, just as the employees of the factory prepared a certificate of what had happened. According to this documents, in 1944 a German-marked car full of soldiers stopped at the mill yard. There were most likely explosives in the vehicle. The document describes that the Jewish owners were already in a concentration camp at the time. Upon hearing this, the German officers were relieved, and with the grief of the soldiers, the danger was gone for a time. A few months later, in January 1945, the courage of János Lettang was needed again. At that time, Soviet officers stopped in the yard of the mill and took the man for questioning. With his testimony, he prevented some workers at the Franklin mill, which belonged to a starch factory damaged during the war. These workers were being charged with a strike so the Red Army headquarters wanted to hang them. The Tímár's steam mill was hit by 38 cannon projectiles and bombs, and was already operating at full capacity on 23 April, 4 weeks after the end of the fighting in Párkány and the liberation of the city. János Lettang and director László Dlouhy had great merit in this. During the post-war restoration, the starch factory, Renner's brick factory, and brewery were also renovated and new military barracks were built. Due to the frequent reorganisations, the steam mill came under the control of the corporate directorates of Léva, Nitra and Piestany, János Lettang remained the main miller until 1953. Operated by the Piestany mill from the 1970s, the first oatmeal producer was established in 1976, which was not only the largest in Czechoslovakia, but also had an advanced technology that is still used today. The technique in question cleans, steams, crushes and then dries the oats during processing. With this method of use, important nutrients are retained in the flakes and production is also more economical than with the

method in which the grains get hard into the crusher. The wheat mill was closed in 1986, and after the building was renovated, a more powerful oatmeal factory was set up with a capacity of 30 tonnes per day. After 1989, for some time, the factory fell into the hands of the mill in Nitra, which began to decline in those years. The company was bought by the Slovak-Czech-Luxembourg consensus in 1998, and the Sturovo Mill is still owned by them. Production has increased again in recent years, also due to the rational lifestyle becoming fashionable. 3,500 tons of oats and 500 tons of other cereals are processed in one year. The produced products are imported to Hungary, the Czech Republic and Romania. The mill also produces organic products and, since 2000, has also produced oat flour. The ability of the millers of Párkány to properly combine more than 30 years of tradition and state-of-the-art technology is evidenced by several Slovak and international awards.

### **Natural heritage**

A big attraction for Sturovo is that it lies in a wonderful natural environment: volcanic rocks rise to the northeast, with the highest peak of the Kováčspatak hills, the 395-meter-high Burda, and to the northwest the Hegyfárok nature reserve, the locals' wine-producing region. Near the town, the Garam and the Ipoly flow into the Danube. The Garam is a favorite river for anglers, while the Danube is chosen by water sports enthusiasts. And Ipoly is the perfect choice for water trips.

#### *Danube promenade*

A wonderful environment awaits those wishing to relax on the not very long, but beautifully paved coastal strip: from here an excellent panorama opens up to the Basilica of Esztergom, which rises on the opposite side.



Sturovo is considered to be the warmest town in Slovakia, which allows visitors to enjoy the opportunities offered by the spas.

#### *Baths*

Beach on the Danube bank

## Old bath

### Vadas Thermal Bath

In the summer months, one of the largest thermal baths in Slovakia (with 8 outdoor and indoor pools) covering 24 hectares provides relaxation for thousands of visitors. Well drilling works started in 1973 revealed thermal water with a temperature of 39.7 ° C.



## Exhibitions

### *City Museum*



The city museum is housed in the ancient building of the former Frankl House, built in 1842, at the end of the pedestrian street, which opened its doors to the public in May 2004. The museum has a local character from a territorial point of view and a local historical and ethnographic orientation from a professional point of view, which was officially included in the list of the Ministry of Culture of the Slovak Republic in February 2005. Entrance is free.

### *Barta Gyula Gallery*



The Barta Gyula Gallery was founded in 1993 and has been on the register of the Ministry of Culture of the Slovak Republic since 2006. It is currently housed in a former municipal tavern building located on a pedestrian street. The operation of the gallery is provided by the City Cultural Center from the city budget. Its professional operation is governed by a committee set up for that purpose, which is made up of experts. The gallery is of interest to both domestic and foreign artists and is exhibited regularly. The exhibitions change monthly, coloring and enriching the cultural life of the city and the region. Entrance is free.

## Major events, festivals

### *Simon-Judah Fair*



The traditional Simon-Judah Day Fair is one of the most outstanding cultural and social events in Sturovo. In recent decades, the famous autumn fair in Párkány - traditionally held in October every year) has become attractive again: many people also go through Hungary, not only from Esztergom, but also from more distant regions. There are more and more buffet tents, entertainment facilities, demanding handicrafts and folk art works.

### *Forma Fest*

An underground mini-festival is traditionally held (for 11 years) in the ferry port of Párkány. The event not only offers alternatives to mainstream mass music, but also addresses other branches of art, such as theater, fine arts and slam poetry. The accompanying program of the exciting event is also a splash in the Danube.

### *Aquaphone Festival*

At the beginning of the fifties of the last century, the bridge was not standing and in fact there was no opportunity to meet or talk to relatives and friends torn on the other side of the Danube. Therefore, in the evenings - in calm weather - people went down to the Danube and exchanged words. The water of the river carried the words for half a mile, sometimes perhaps a cryptic news.



The AquaPhone performance in 2021 intends to recall this phenomenon for the fourteenth time, paying tribute to the fates whose secrets people left to the Danube at that time. The cultural and musical event, it evokes disconnection and communication on the Danube. On both banks of the Danube, artists recite poems and play songs.

### *Sturovo Summerr*

In 2021, this series of events lasting more than two months will take place on the pedestrian street in Párkány. The program is really diverse, from puppet theater to various musical ensembles through traditional events.

### *International Danube Days*

On June 29, each Danube country will celebrate the anniversary of the “most international” river in the world with a series of varied events. The aim of the program is to bring people closer to the banks of the Danube. The movement promotes a number of children’s and youth programs, but in addition to various water and land games, the event also provides an opportunity to initiate conversations between local organizations and other interested target audiences. In 2018, Esztergom and Sturovo jointly prepared for the event.

### The former water-related crafts of the settlement

#### *Fishing*

Fishing has a long tradition in Sturovo. As early as the 15th century, there is a written record that the fisherman's village in Párkány fished for the episcopal cuisine of Esztergom. Rákóczi's armies also received abundant supplies here. This occupation can be linked mainly to 5 families (eg Lábik, Tóth, Sárga), who could officially fish and have a permit. The most sought-after fish was the visa, which sometimes weighed hundreds of kilograms - it was also transported to the aristocratic palaces of Pest and Vienna. After the construction of the Iron Gate, the visa could no longer float on the Danube. According to records, the last visa was caught in Sturovo. According to the story, it was so big that it hung from a sizable horse-drawn chariot. In the 1930s, three more fishermen worked in Sturovo, who even had 5-6 assistants. The caught fish was stored in ice piles (on the site of the current parish), from where business was conducted mainly with Czech and German buyers. The good fisherman knew all the secrets of the water, lived with it, so he knew exactly where to find the whereabouts of the fish. Fishermen made their own nets, boats and fish barges themselves.

#### *Ferry*

The tradition of ferrymen is mentioned as early as 1075, in the founding letter of Géza I, that there is a water connection between the royal seat of Esztergom and the opposite settlement, then probably called Kakath. But it is almost certain that there has been some connection between the banks of the Danube since Roman times. Later, bridges and ferries provided the connection.

### *Milling*

There were both water and dry mills in the settlement. In 1917 a steam mill was built. The steam mill is still famous for its good quality grinding (more recently oats are ground in the mill). The watermills were ship mills anchored in the drift of the Danube and its power was used to drive the mill wheel. The work of the millers here was similar to that of the millers of Esztergom.

## The traditions, legends and stories of the settlement

### *Simon-Judah Fair*

The history of the famous Párkány fairs dates back to 1546, when the Turks rebuilt the fortress of Kakat (Sturovo) and it was a inhabited place with a guard again. Officially, the King Charles III. in a donation letter issued by the German-Roman emperor Charles in 1724 declared Sturovo a fairground and authorized four national fairs a year. Centuries later, of the original four fairs, only the Simon-Judas Day (October 28) fair has survived. The former fairs lasted up to 8-10 days. Vendors came from all over the area to the fairs, many by boat - such as the cabbage boat. The fair is now held in early October and is still internationally renowned.

### *Aquaphone*

Wars destroyed the bridge, families were torn apart, and communication became almost impossible. Families torn between the two banks of the Danube message each other by going out on the bank of the Danube in a windless evening, leaning on the water and taking advantage of the fact that the water carries the sound, sending their messages to those on the other side of the Danube.

### *Bridge guard project*

The Hídőr project is an art project that provides artists with the opportunity to create 3-6 months of work in and around Sturovo with the aim of strengthening the bridge's connecting function. The artists keep in a diary the intellectual heritage of the bridge, the experiences of their stay here.

### *Bath culture*

Next to the Danube, the spa, built in 1952, has a thermal pool. It is mainly used by the locals and is referred to as Old Bath. Then, with conscious construction, the Vadas Thermal Bath was established in 1978, and has been expanding ever since. It is located on 30 hectares and has 9 swimming pools. One of the largest thermal beaches in Slovakia. It attracts bathers all year round, but in summer the population of the city doubles with the number of tourists visiting here.

### *Shipping and railway*

Between Esztergom and Sturovo / Kovácspatak, a steam steamer operated in the middle of the 19th century. It was a steamer that was placed on the stern of the ship with one or more screws, so-called propeller driven and their shafts powered by steam engines or steam turbines. No. 19. We can already find information in the Great Lexicon of Pallas, published at the end of the 19th century, namely that near Garam-Kövesd there is a railway station called "Esztergom-screw steamer, from where a steamer runs to the city of Esztergom." The local steamer joined the trains departing from and arriving at the Esztergom spiral steam railway station (which was Kovácspatak). As the main railway line between Budapest and Bratislava was on the other side of the Danube, it was necessary to ensure the crossing of the Danube. Screw steamers served this purpose.

### *Maria Valeria Bridge lost for the second time*

The bridge, completed in 1895, was first blown up on July 22, 1919. Almost everyone recorded the blast as an act of retreating Red Army soldiers, but this is a misconception. A soldier from the Czechoslovak garrison in Párkány, Czech sailor Vilém Polák, who was an electrical technician, connected the wires of the power unit on the embankment and, as it was mined under the bridge, it exploded. The orders in late June and early July were all about preparing for undermining, so Polak carried out a "private action," which could have been a mistake made through negligence or even a "kamikaze" adventure. He was arrested for his deed and brought before the Archbishop's Court.



## Summary

Sturovo is the warmest town in Slovakia, opposite Esztergom, on the left bank of the Danube. The former fact is significant because the bathing culture is flourishing in the settlement, in addition to the open water, the Old Bath and the popular Vadas Thermal Bath also offer their services. And the latter fact is exciting because Sturovo has a wonderful view of the Basilica. Both highlight the role of the settlement, which is facilitated by the Mária Valéria bridge, which has been in full length again since 2001.

Its charter of privileges dates back to 1546, so fairs have been held since the beginning of the Turkish occupation, and today the famous Simon-Judah Day Fair has survived.

Numerous monumental buildings welcome visitors, and the number of monuments is also significant.

Sturovo is located in a wonderful natural environment: near the town, the Garam and the Ipoly flow into the Danube. The Garam is a favorite river for anglers, while the Danube is chosen by water sports enthusiasts. And Ipoly is the perfect choice for water trips.

The water also appears in their events, most notably the momentum of the Danube: the organization of the International Danube Days, the Aquaphone Festival (with an extremely exciting history), and the Hídőr Festival are also connected here.

Water-related or directly related memories and legends are as follows

- Mária Valéria Bridge and its history
- Panorama of Sturovo to the Basilica of Esztergom
- Bath culture - open water bathing, Old Bath, Vadas thermal bath
- Bridge guard project
- Aquaphone event as well as its history
- International Danube Days
- Traditional crafts: miller, boatman, fisherman
- Danube promenade
- Floods, flood signs
- Ipoly-Garam estuary
- Statue of St. John of Nepomuk
- former watermills (no memory left), only about the steam mill

SZOB

## Szob

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

The history of Szob can be traced back to prehistoric times, as the oldest find of the settlement can be dated to 30-35000 years. All this is evidenced by the material relics unearthed by archaeologists. In the 1200s the settlement was a royal estate and belonged to the castle of Damásd. After the extinction of the Árpád House, the settlement was a royal, ecclesiastical and aristocratic estate. Due to the destruction of the Turks, the settlement was depopulated, so the Esztergom chapter settled Catholic Slovaks twice. The flourishing of the



settlement was due to the Luczenbacher family, in the 19th century from the second half. Great emphasis was placed on industrialization, and several plants were established and operated. To their name is the new folk school founded in 1872, which later became a boys' school, and then in 1885 the Girl's Education Institute named after St.

Vincent of Paul. It was the construction of the railway in 1850 that greatly promoted the industrial and agricultural development of the settlement. In connection with the railway, it is worth mentioning that between 1883 and 1885 Frigyes Kodály, the father of Zoltán Kodály, was also the station chief in Szob.

There are also two castles in Szob, one of which is Gregersen Castle, which was built in the 1850s. The castle was built by Gregersen Gudbrand, who was involved in a number of bridge and military constructions. The other characteristic castle of Szob is the Luczenbacher Castle, which is located on the banks of the Danube. It was the mansion of the Luczenbacher family in the 18th century, but the new facade is different after a reconstruction in the 20th century. The building was bought by the French Lazarist order from the family, which it owned until 1950. Currently, the castle is again owned by the Lazarists, but unfortunately neither the building nor its park returned to the original splendor. The Börzsöny Museum contains the wildlife of Börzsöny, the archeological objects related to the settlement, the objects of use made from the ethnographic material of the area, as well as local historical stone monuments. All in all, it can be said that only the Börzsöny Museum can provide a

comprehensive picture and authentic information to those interested in the given geographical unit.

The factory of the previously popular Szobi Szörp Rt. Processed the berries grown in the area, mainly raspberries, and then sold them in the form of syrup and juice. The factory closed in the 2000s.

## The present – the sights of the town

### **Built heritage**

#### *Luczenbacher-Castle*

The Luczenbacher family settled around 1750 in Szob. At that time they lived in only one residential house, in the park of the later castle, but after they got rich - mostly from timber trade, quarrying, street and paving - they bought the buildings on the plot. In the second half of the 19th century, the one-storey mansion was built next to today's Széchenyi promenade. The new castle building was completed between 1904 and 1907 in the Classicist and Neo-Baroque style, the castle was designed by Ignác Alpár, a Budapest architect. In 1987, the National Monument Inspectorate declared it a “building of cityscape significance”. The castle was sold in 1930 by a bankrupt family, which had been bought by the Lazarist order as a result of the world economic crisis, and operated as a convent. In 1950, when the orders were abolished, the priesthood was abolished and then the building was nationalized for the purpose of a foster home. After the change of regime, the order got the castle back, where the dormitory of Szent László High School operated for a long time. Until the beginning of the 18th century, there was a church from the Árpáadian period. It was built in the 16th century. The current condition of the building only shows in traces the splendor that visitors expect when they visit the Széchenyi promenade in Szob, and the same is true of the park of the castle.

#### *Roman port fortress*

The supposed and partially excavated 6,000 kilometers of land (limes) and riverside (ripa) border protection facilities of the Roman Empire are of outstanding historical and scientific value. The Hungarian section of Roman limes stretched along the Danube. The Harbor Roman fortress in Szob, which originated in the 4th century, is special in two

respects. The forts on the Danube border of the Roman Empire were built on the right bank of the river. Due to the sharp bend of the river and the nearby mountains providing a good view of the other side, this border section was difficult to defend, so fortifications were built in the Danube Bend - from Szob to the southern end of Szentendre Island - on the left bank. . The fortress in Szob is special within these as well, because it was built not next to the Danube, but to the Ipoly River flowing into it. This archaeological site was also included in the World Heritage List of World Heritage Sites as part of LIMES - Ripa Pannonica, the designation of which was withdrawn by the Hungarian Government in 2021. The foundation wall of the watchtower in front of the settlement is approx. It is 1.5 km away, next to the main road 12, in the Dunamező dűlő. Other Roman relics were also found in large numbers. One such object of great significance was found in more than a hundred grave Celtic cemeteries. It is a Greek bronze drinking vessel, which may have reached its new owner during a campaign, and then into Hungarian land. The cantharos can be seen in the permanent exhibition of the Hungarian National Museum.

### *Szob Calvary and Chapel*



Crosses were regularly placed on the main roads leading out of the settlements, giving travelers the opportunity to perform piety. Many times the heights of the area around the settlements were also marked with crosses, referring to the scene of the events in Calvary. Szob may have been the antecedent of Calvary,

the erected stone cross on the site of today's Calvary, where the road from the village to Zebegény still led. This is evidenced by a drawing by Antal Ligeti, made in the 1860s and published in the Sunday Newspaper. It was on this site that the chapel and stations were built in the 1880s by Paul Luczenbacher and his wife, the burial places of themselves, based on the plans of Győző Czigler. On the road leading to the chapel built on the top of the loess hill, there are 9 Calvary stations, 12-13 meters apart, and the remaining 5



pictures can be seen on the wall of the building. The plaques are made of cast iron reliefs made by Paul Luczenbacher himself. The crosses that mark the end of the Calvary Way stand at the top of the chapel, which can be reached by stairs and has a great view of the Danube Bend. Chapel: the main chapel entrance is located in the middle of the part of the building opposite the Danube bank. On either side of the semicircular front, the adjoining stair arms start to the roof, at the back of which stand the crosses. The circular chapel has an internal row of round robins that hold the roof. Opposite the entrance is the altar of the chapel, dedicated to the Sacred Heart of Jesus. Originally, there was a life-size painting of Christ on the altar, but it was ruined by vandals in the mid-1970s. During the restoration, a wooden statue of Jesus was placed behind the altar, which was made by the parish priest Mihály Győri, who was carrying out the renovation. The decorated carved, table-shaped altar is the work of Károly Kliment, a former Lazarist lay brother. In the center of the room lay the marble tombstone of Paul Luczenbacher and his wife, which was also smashed by the “treasure hunters”. Today, a slab of concrete seals the builder’s tomb chamber. Two plaques were also placed on the wall of the chapel to commemorate the construction. These can be found on two sides of the altar: on the left in Latin, on the right in Hungarian it contains the memory of the consecration.

#### *Roman Catholic Church of King St. Ladislaus*



The single-nave Baroque church was built between 1775 and 1778. A clock-led, onion-helmeted tower emerges from its triple-segmented façade. The artist of the main altar of the church in the room was Lőrinc Dunaiszky, a famous wooden sculptor of the age. He was commissioned to build today's main altar in 1816 from the Esztergom Main Chapter. According to the customer's wishes, the two main figures of the altar, St. Stephen and St. Imre, the angel statues kneeling on two sides and the sitting statue of Religio are the decoration. The sculptures are made of wood, the two main figures are the first pair of historical sculptures in Hungarian classicist sculpture. The altarpiece depicting the patron saint of the church, St. Ladislaus, who hung water from the rock, was created by Frater Risardi. In 1927, however, the benefactor had a new altarpiece, this time painted by Ferenc Lohr. The organ of the church was built in 1794 by Master Pazsiczky. Although the clockwork

is nearly a hundred years old, it has retained its accuracy to this day. The church has four bells, of which the soul bell is the oldest, dating back to the old Árpáadian church. One of the two large bells is the St. Lazarus bell and the other is the Blessed Virgin bell. Both were re-cast in 1958 by believers from Szob.

### *Luczenbacher Chapel*



The cemetery chapel was built by the Luczenbacher family as a graveyard chapel for family members in the old cemetery. The ashes of the family's founder, "fisherman" John Luczenbacher, and his wife, Theresa Einczinger, were placed on the north side in the back crypt. The entrance on the south main façade leads to the chapel section, where family members were buried and masses were held. Above the entrance is a mosaic: Mary with her baby. Above it, the year 1851 can be read with a stone carving, probably marking the beginning of construction, as later news marks 1852 as construction. The engravings from the period in the Sunday Newspaper and Uncle István's calendar still depicts the first construction phase of the chapel. The tomb chamber under the chapel, in which all members of the family were buried, was built only towards the end of the century. The neo-Gothic style chapel was built in 1852 in the cemetery in Szob according to the plan of the Pest architects Gerster and Fesl.

### *Statue of St. John of Nepomuk*

The second oldest statue erected in Szob, the statue of St. John of Nepomuk, bears the year 1758 on its pedestal. The placement of the statue was an important place in every age, it was next to the road to Márianosztra (today Szent László u.- Tompa u.), Opposite the road leading to the Danube, where the room ferry used to operate. The limestone statue was originally painted in color, has recently been renovated. The very first written record of its history is in the Canonica Visitation of 1813: the stone statue of St. John of Nepomuk, erected in 1758 by a resident of János Huszák, "untouched and intact". The statue was renovated in 1914.



### *Statue to the Conquest*



The statue, inaugurated in 2003, is a kind of reference to the historical past, strengthens national consciousness and nurtures our cultural traditions. The statue donated to the city by the local sculptor Lajos Ziman can be seen in the Szob Sculpture Park, Republic Square.

#### *The statue "In memory of the Hungarian prince Árpád"*

The multi-element, high monument erected between the church and the school offers a striking sight from afar. It was made in memory of the Hungarian prince Árpád and was inaugurated on August 20, 2011.



#### *World War I. and II. memorial*



In the old cemetery in Szob, in front of the Luczenbacher tomb chapel, is a monument to honor the heroes of Szob, who fell in the two world wars. Above the text board is the coat of arms of Hungary. The monument was erected by the Municipality of Szob in 1995. Its creator is sculptor Imre Szabó.

#### *The bust of St. Ladislaus*

The bust of St. Ladislaus was erected on the occasion of the millennium of the founding of the state and the conversion to Roman Catholic Christianity. The nearby Roman Catholic Church and the street are also named after St. Ladislaus.



#### *Stone corpus crosses*

Crosses were regularly placed on the main roads leading out of the settlements, giving travelers the opportunity to perform piety. Many times the heights of the area around the settlements were also marked with crosses, referring to the scene of the events in Calvary. 1) Szob may have been the antecedent of Calvary, the erected stone cross on the site of today's Calvary, where the road from the village to Zebegény still led. This is evidenced by a drawing by Antal Ligeti, made in the 1860s and published in the Sunday Newspaper. 2) The stone corpus, presumably from the 18th century, on a stone pedestal,

stood next to the entrance to the church until the early 1900s, later placed in its current location, its surroundings are tidy, inscription: Renovated 1914.

### *Industrial historical monuments*

#### *Working quarry, crusher, stone classifier - "White mine", "Black mine"*



The (stone) mining activity has been present in the Danube Bend for a long time, with an undeniable cultural heritage and still visible imprints in the landscape. The extraction of stone on the Csák Hill in the Szob, on the estate of the Esztergom main chapter, began in the 1830s up to the 1860s. In Hungary, the

production of street paving cubes (small and large cobblestones, thin and thick curbstones, headstone) started here, so Csák Hill could also be considered the cradle of the Hungarian 'ricer industry', one of the main routes of the industrial railway went there, but today it no longer works.



The other line of the industrial railway went to the Mill Valley ("Black") mine, which opened in the early 1900s. The bluish-black, hand-carved paving stone mined here and harder than dacite is also made of hand-paved stone, but the production here is largely based on the MÁV 's main lines, which is still one of the main products of the mine.

#### *Small railway - Narrow gauge railways (Szob-Nagybörzsöny)*

Today, the Transbörzsöny railway is one of the most spectacular mountain tracks in Hungary, its line winds along the banks of narrow creek beds, in dense forests, overcoming the slopes with a reversing loop and a triple loop. The decades-old dream of hikers was realized with the Márianosztra - Nagyirtápuszta (7 km long) section, which was handed over in 2016, and the entire 22-kilometer-long line of the forest railway network between Szob and Nagybörzsöny can be traveled again. However, the varied line design means several operating conditions, which is why it is necessary to transfer to another train in one place on the line, in Nagyirtápuszta (the watershed). Ticketing on trains also adapts to this, so tickets

for the two sections can be purchased separately from the train guides. Szob: starts from the main train station, operates from spring to autumn.

### **Natural heritage**

Szob is located in the northwestern part of Pest County, next to the Slovak border, on the left bank of the Danube, at the western gate of the Danube Bend, at the mouth of the Ipoly and at the southwestern foot of the Börzsöny Mountains. The waters of the springs from Börzsöny to the village are collected by the Damásdi, Öregfalui and Bőszobi streams. The characteristic natural boundaries - the rivers - resulted in a unique settlement structure division. Originally, the built-up area of the settlement, which accompanied the riverbanks for a long time, slowly climbed up the hills during its development.

Between Szob and Márianosztra is the Csák-hill (379 m) covered with volcanic limestone, on the side of which there has been a quarry for a long time. A stone suitable for road and railway construction is mined in the largest quarry in the country. In Szob is the quarry and stone classifier of the quarry.

Szob is a perfect place for hiking, light rail, kayaking, cycling. These possibilities are presented below.

#### *Börzsöny Blue Route*

It is now well known that the route of the National Blue Route crosses Börzsöny, but few people know that Börzsöny has its own blue sign, Börzsönyi-blue. The Börzsönyi blue bar sign was designated in 1980. 60 km long from Diósjenő to Szob, it describes a huge semicircle around Börzsöny. It is a multi-landscape, extremely varied terrain, very rich in attractions. It starts from Nógrád county, the Nógrád basin, climbs higher and higher on the eastern slopes of Börzsöny, passes through North Börzsöny, reaches the northernmost settlement of the county in the Ipoly valley, then enters the Magas-Börzsöny through the landscapes of Déli-Börzsöny to the small town on the Danube, at the confluence of the Ipoly and the Danube, to Szob.

#### *Endurance hikes*

The Börzsöny Nature-Friendly and Mountaineering Association wants as many people as possible to know the values of the route, so they decided to organize a performance tour along the entire length of the Börzsöny Blue Tourist Sign. The first settlement took place on June 9, 2007, and then they take place in different seasons and in different directions from year to year.

#### *Water tours*

In the town along the Danube we can rent a kayak or canoe, even with return transport. The Danube is approx. It is a 10-minute walk from the Room Train Station. It is recommended to go to Nagymaros, then we can admire all the well-known sights of the Danube Bend from the water: the view of Esztergom, the Visegrád Castle, the natural beauties of Börzsöny and Pilis.

#### *Bicycle path*

The Danube Bend cycle path leads through one of the most beautiful parts of Hungary. From Kismaros to Szob leads a cycle path along the bank of the Danube.

#### *Ferry*

The ferry crossing in Szob dates back many hundreds of years, presumably used in prehistoric times. The Roman port fortress built at the mouth of the Ipoly (as an element of Limes in Pannonia) was used as a left-wing bridgehead to cross the Danube towards the "Barbaricum". Due to the development of the riverbed conditions, this section of the Danube River became suitable for this due to the Szob - Helembai reef in the middle of the riverbed. On the island of Helemba, above the Szobi - Helembai reef, in the early Middle Ages, was the "holiday home" of Archbishop Róbert of Esztergom and served as a temple and burial place for the inhabitants of Helemba at that time.

Nowadays, in addition to cars and trucks crossing with Szob ferry, cyclists also use it in large numbers, because the EuroVelo-6 cycle path (as a line along the Danube of the European Bicycle Network) from Vác now ends here and the ferry creates a connection to Esztergom.

## Exhibitions

### *Börzsöny Museum Collection of Public Interest*



The exhibition presents the history of the village, the Ipoly Valley and other settlements of the Danube Bend through archeological objects. In addition to permanent exhibitions, there are also temporary exhibitions four to five times a year, as well as lecture evenings, concerts and school classes. In accordance with the purpose of the foundation, he presents archeological objects related to the history of settlements and places in one room, and objects used from the ethnographic material of the area in two rooms and in the courtyard corridor. In the basement exhibition rooms you can see a modernly decorated colorful exhibition of Börzsöny's rich natural (fauna, flora) material. In the courtyard of the museum you can see folk artificial tools in a covered part, and a peasant room furnished in a typical way of the Börzsöny region. In the collection, we can also see mammoth fossils, bones, teeth, millions of years old mussels, sharks 'teeth and the teeth of sea-toothed fish that lived 80 million years ago in the sea that once layed here. Shells and corals were found in the Zebegény mine, and mammoth remains were found during sand production. It is interesting that the history of the museum did not begin with its establishment, but much earlier, since from the 1930s there were planned archaeological excavations in the area of the settlement.



## Major events, festivals

### *Ipolyfeszt*

The aim of the project is the cross-border co-operation of the Hungarian and Slovak settlements on the Lower Ipolyment, as well as the preservation of their culture and traditions, which they want to achieve by organizing a diverse, three-day festival with local governments and non-governmental organizations. According to the organizers, the festival includes colorful cultural events, traditional events, various sports and family programs, thematic exhibitions, literary and music programs, performances on tourism and nature

conservation, primarily for the population on the border and at the same time for the participants of the events.

### *Danube Art Festival*

The programs of the Danube Art Festival series of events await those interested every Friday, Saturday and Sunday between June and August with diverse cultural programs: at the boat stations of Nagymaros, Zebegény and Visegrád.

### *Musical Danube Band Port Concerts*

The open air music programs of the Vác Civitas Wind Orchestra in several settlements of the Danube Bend: Szob, Vác, Nagymaros, Verőce, Zebegény, Dömös, Visegrád, Esztergom port.

## The former water-related crafts of the settlement

### *Fishing*

Szob has had many fishermen since the Middle Ages. The last fisherman in Szob, László Friewald, is still alive. The famous Katalin Karádi-Pál Jávor film "Something takes the water" scenes of the fisherman were also shot near Szob, at the Ipoly estuary.

### *Shipping*

The people of Szob (and also from Helemba, Damásd and Letkés) sailed the Danube with royal privilege since the Middle Ages. In 1355, King Louis I granted duty to the sailors here, so they could sail from Bratislava to Salánkemén without any obligation to pay customs duties. It is probable that these two settlements became the dominant ones, because in both places there was a salt warehouse, which at the time rivaled the price of gold and was essential for preservation. According to the royal charter, no one other than the king or a person designated by him could judge the litigation of the chamberlains. The sailors had their own burial place on Helemba Island

### *Ferry*

Memories of the ferry crossing date back to the Middle Ages, but it is almost certain that the Roman Empire also had a bridgehead position in the area of Szob. In the time of King Louis the Great, the right to collect ferry fees was in the hands of the Paulists, and they had the right to clear customs on both the Danube and the mainland. Ferry operators are the ferrymen of today. A ferry for transporting vehicles was already operating in 1960. Since 1993, a family, two brothers have operated the ferry between Szob and Pilismarót. They used to serve on ships in the military, real "river bears", they know this section of the Danube as their palm.

## The traditions, legends and stories of the settlement

### *Th Luczenbachers*

It is said that a Luczenbacher ancestor (presumably János Luczenbacher Sr.) found a treasure in the Danube while fishing and this became the basis of the family's wealth. However, it is much more likely that the aptitude and good business sense made the family wealthy. Initially, they were engaged in timber trading, then in quarrying, railway construction, and steam boating. They also transported the piles for the construction of the Eastern Railway Station. The „grund” that appeared in the novel Paul Street Boys was also a Luczenbacher lumber yard. The family received the noble title from Ferenc József. They founded the girls' education institute known as the Lujza Institute, to which Zoltán Kodály's sister Emília also attended.

### *Szobi Syrup*

The popular "Szobi Syrup", called the Szobi Syrup Fruit Processing Cooperative Joint Venture, founded seven production cooperatives in 1967 to process and sell their fresh, non-consumable fruit. Until the 1990s, Szobi syrup played a decisive role in the soft drink market of Hungary and other countries' market. In its heyday, it was one of the largest employers in the area, providing a livelihood directly or indirectly to nearly 5,000 people. It bought berries from Szob's catchment area. But the orange-flavored syrup called jaffa syrup was also popular. During the privatization, it fell into French hands, then it had two Hungarian owners and went bankrupt in a few years and was liquidated in the mid-2000s.

The Szobi syrup brand has existed again since 2009, but production is no longer taking place in Szob.

### *The secret fruit of Mary Island*

According to a charter from the 12th century - from King Andrew - who mows hay on Helemba or St. Mary's Island and steals it, lost his life like a robber or thief. Why was the island of Helemba so protected? Archbishop Robert had a summer palace and an orchard on the island, where the fruit, which was still a great rarity at the time, came from Persia. The climatic conditions of the small island were favorable for peaches. This small pool is surrounded by three straits, surrounded by waters and mountains which gave it a peculiar microclimate that was favorable to fruit growing 800 years ago.

### *A Norwegian in the Danube Bend*

The Norwegian Guilbrand Gregersen, who studied to be a carpenter, came by accident to Szob in the first half of the 19th century. (He went on a study trip to Central Europe, but his travel package was stolen in Vienna, and he was without money, so for lack of a better one he went to Pest-Buda, and worked on railway constructions.) Railway construction work was going on around Szob when Gregersen got here, so he got to know the settlement. A few years later he married the daughter of the butcher here, Alojzia Sümegh. Their twelve children lived into adulthood. When Gregersen became a wealthy capitalist, taking a leading role in dualism-era construction, including the foundation of the Eastern Railway Station, the carpentry of the Parliament, the Museum of Fine Arts and the National Theater, the family's headquarters were moved to Budapest, but they kept in touch with Szob. They did a lot of charity.

### *Queen Mary's treasure*

According to the chronicles, after the disaster in Mohács, The young widow of King Louis, who drowned in the Csele stream, Queen Mary, as the temporary guardian of the treasures of the Holy Crown, sought to save what could be saved. According to the records of the then Chancellor István Brodarics, he wanted to transport the treasures of the Buda Castle across the Danube to Bratislava, which seemed safe at the time. The Chancellor faithfully reports on both the preparations and the subsequent rebellion and attack. According to sources,



András Orbánczy, who replaced the then castle captain of Esztergom, was shot among the queen's ships guided by rebellious intentions. Not all ships survived the cannon, but it is still questionable, one or two sank permanently along with the treasures on it. In the caravan, almost all the movables of the royal treasury traveled to Bratislava, supposed to have survived the legacy of King Attila for centuries. The valuable objects of the Hungarian Middle Ages that can be connected to the royal court and court nobility are somewhere at the bottom of the Danube. Exactly where the parts of the fleet sank did not yet know, and what exactly was transported, we can only know from legends.

## Summary

The history of Szob can be traced back to prehistory. The flourishing of the much-experienced settlement can be traced back to the Luczenbacher and the 19th century. . Initially engaged in timber trading and then in quarrying, railway construction and steam boating, their castle and chapel still retain their memory to this day, but both would need renovation.

As a historical monument of farming, it is important to list the mines, the imprint of which is still clearly visible in the landscape, the Black Mine is still in operation today. The narrow gauge railway - one of the most spectacular mountain tracks in Hungary in Transbörzsöny, one of its stops is located in Szob.

The Börzsöny Museum has rich exhibits, which present the wildlife of Börzsöny, the archeological objects related to the settlement, and the objects of use made from the ethnographic material of the area.

The ferry crossing in Szob dates back many hundreds of years, presumably used in prehistoric times. The Roman port fortress built at the mouth of the Ipoly was used as a left-wing bridgehead to cross the Danube towards the "Barbaricum". Nowadays, ferries are used by a large number of cyclists in addition to cars and trucks, because the EuroVelo-6 cycle path (as the Danube line of the European Bicycle Network) from Vác ends here and the ferry creates a connection in the direction of Esztergom.

Many former crafts can be linked to the water, and even more legends can be heard in the settlement in this regard.

Their water-related or directly related memories and legends are as follows:

- - Queen Mary's treasure
- - The secret fruit of Mary Island
- - Old crafts: boating, fishing, fishing
- - Szobi Syrup
- - Danube Bend Art Festival
- - Ipolyfest
- - Crossing
- - Eurovelo6 - cycle path along the Danube
- - Active water tourism
- - Börzsöny Museum Collection of Public Interest
- - Great view of the Danube Bend from the top of Szobi Calvary
- - Statue of St. John of Nepomuk
- - Excavated Roman port fortress
- - Luczenbacher Castle is located on the banks of the Danube.

# VISEGRÁD

## Visegrád

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Exhibitions
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary

## Presentation of the settlement

Visegrád is the capital of the Danube Bend, its cultural and tourist center, and one of the smallest and most beautifully situated town in Hungary in the middle of the Danube-Ipoly National Park. The first written mention of Visegrád appears for the first time in a charter of St. Stephen's time published in 1009. Visegrád was built at an important strategic point, at the eastern entrance of the Danube Bend, at the top of Szentendre Island, on a hill rising above the ferry crossing the river. This place was already confirmed by the Romans.

Visegrád is also called the city of the living Middle Ages, the settlement has always played a central role in Hungarian history. Among other things, the Roman border line stretched here, one of the most fortified districts of which was Visegrád. After the Tartar invasion, a large-scale castle construction began: IV. Béla and his wife build the Visegrád castle system, which consists of the Water Bastion, the Lower Castle and the Citadel. The castle itself consisted of two parts: the Citadel and the Lower Castle, which were connected by a valley barrier reinforced with towers, which extended all the way to the watchtower built on the banks of the Danube.

During the reign of Károly Róbert, the settlement started to develop significantly, as in 1323 it established its seat in Visegrád. From then on, the city played an important role during the reigns of Louis the Great,



Sigismund and Matthias. The internationalization of the XV. century, in the time of the Anjous became a town.

Those from far away described Visegrád as an earthly paradise that lasted until Turkish times. During the Turkish wars, the settlement began to decline and was virtually depopulated. The revival of Visegrád is in the 19th century. It began in the 16th century with the start of steam navigation on the Danube. The Visegrád Castle Games, held every year, have now grown into an international renaissance festival. In addition to the Visegrád Royal Palace and Citadel, the city boasts many historical sights. The remains of a former Roman camp can be found on Sibrik Hill, the first castle of the settlement and a church stood here. Nearby is the Solomon's Tower, which functioned as the residential tower of the lower castle of the double castle system. The building is a common venue for knightly tournaments, but it

is also a boots list for photographers. Near the tower stands the Görgey hunting lodge, where General Arthur Görgey once lived in his brother's house. The King Matthias Historic Play Park, located opposite the palace, brings King Matthias closer to the children. In the Palace House, the Court of Crafts awaits visitors with the crafts of ancient times.

### *Visegrád in the literature*

Visegrád is the main location of Péter Bogáti's novel *Halló, itt Mátyás király*

Visegrád is the main venue for István Örkény's one-minute short story *Let's Look to the Future with Confidence*.

Hotel Silvanus in Visegrád is one of the tentatively mentioned locations of Jenő Mattyasovszky's crime novel *Beaver and the Betrayed Agent*

## The present – the sights of the town

### **Built heritage**

#### *Citadel*



It is perhaps the most emblematic structure of Visegrád, to which the common language mostly refers only as the Visegrád Castle, thus emphasizing the cultural significance of the building complex that rises at the top of Castle Hill and commands respect. In fact, the Solomon Tower at the foot of Castle Hill is

also part of the unit, as is Alsóvár. Permanent exhibitions of the Citadel: Holy Crown Exhibition, Castle History Exhibition, Panopticon (in memory of the Visegrád Royal Meeting of 1335), Medieval Weapons History Exhibition, Lord's Hunt in the Middle Ages, Outdoor Medieval Military Equipment

History: the construction works of the castle date back to the 13th century. They started in the middle of the 19th century, after the Tartar invasion, the IV. Based on the plans of King Bela and his wife, Mary Laszkarisz. The costs were mainly covered by the Queen's dowry. The Citadel and at the same time Károly Róbert Visegrád gained its cult, which still lives on today, when the ruler marked Visegrád as its official seat and as the capital of the country. The famous meeting of kings in 1335 (the Visegrád International Palace Games

commemorate this event today) also took place in this place - by that time Károly Róbert had significantly expanded and perfected the castle according to the requirements of the age. The Citadel was also modernized by King Matthias himself, the Renaissance features of the city's (and the country's) image at that time can be attributed to Matthias's Italian wife, Queen Beatrix. Beatrix of Aragon played a huge role in raising Visegrád to the rank of a cosmopolitan city in the 16th century. Interestingly, the sacred crown and crown jewels have been preserved several times in the Citadel at various times in our history. This fact is commemorated by the exhibition presenting a perfectly faithful copy of the Holy Crown within the castle walls, which can still be seen today.

#### *Royal Palace (King Matthias Museum)*



The approximately 700-year-old building complex, the Royal Palace of Visegrád, was the official seat of the Hungarian rulers until the first decade of the 15th century. Instead of the old Spanish castle that was destroyed during the Tartar invasion, IV. Béla built the Visegrád Castle, which still stands today, which was the center of the Pilis estate in the Árpáadian era and only functioned as an occasional, royal accommodation, but Charles I established his seat here from 1323. He also founded the palace under the castle, which, however, was only built to its present form by his son, Louis I. In the first half of his reign, Sigismund of Luxembourg, Visegrád was also the royal seat, Sigismund also completed the reconstruction of the castle and palace started by Louis I, and even expanded the palace with a Franciscan monastery. Until the Turkish conquest in 1544, the Visegrád Palace was

the rural residence of the Hungarian kings. The building, which became ruined in Turkish times, was demolished in the middle of the 18th century. A new settlement was created on the site of the destroyed place. Germans were settled who considered the palace a quarry. The fate of the ruined palace was also sealed by its location. The canals draining the rainwater from the mountain were destroyed, so the sediment of water flowing into the palace buried the buildings thickly. During its excavation and restoration from 1934, its remains were turned into a museum. Permanent exhibitions of the Royal Palace: Anjou Stone Warehouse, History of the Visegrad Royal Palace, Sigismund Room, Royal Kitchen, Corvin Suite, Fountain of Hercules.

### *Hercules fountain*



The red marble fountain in the ornamental courtyard of the palace, built in 1484, depicts the child Hercules' battle with the Lerna Hydra. The special significance of the Well of Hercules is given by the fact that its creator was Giovanni Dalmata, one of the best Roman sculptors of his time. The well was decorated with the coats of arms of Matthias, and on it the child Hercules probably refers to the king general.

### *Solomon's Tower (Hungarian National Museum King Matthias Museum)*



The lower castle of Visegrád, built by IV. Bela and his wife, Queen Mary Lascaris, around 1250-1260) to King Matthias, all Hungarian rulers continuously modernized, basically performing three tasks throughout: it was a fortress for military purposes, a Spanish residence, and a royal residence. Arranged behind its fortification walls, the country road connecting Buda and Esztergom, these two extremely important cities, as well as the shipping routes on the Danube could be precisely inspected from here. The lower castle consisted of fortification walls reinforced with a gate tower and watchtowers and a large residential tower, which was once a royal residence, a land agent residence, and a fortified building for military purposes. The lower castle was



connected to the Citadel by a valley barrier reinforced with towers, which stretched all the way to the watchtower on the banks of the Danube. The medieval country road connecting Buda and Esztergom led through the valley-closing walls. Permanent exhibitions of the Solomon's Tower: 1) the fountain of the XIV. century Royal Castle 2) The history of Visegrád from prehistory to the 20th century. For a century The Solomon's Tower is one of the most active sights of Visegrád from spring to autumn, where a knightly tournament and a drumming procession can be seen almost any day of the week. Curiosity: the biggest mystery of the Solomon's Tower, one of the symbols of Visegrád, is the common, misleading name. King Solomon could in no way be imprisoned in the residential tower of the Citadel (which today, yielding to tradition, we also call the Tower of Solomon), since Solomon was king in the 11th century. King László was a prisoner in Visegrád in the 16th century, but the first official document about the double castle system was given in 1256 only from the time of Béla's reign.

#### *Water bastion*



A few steps from the ship station, the remains of a 13th century old Water Bastion can be seen, which was once connected to the Lower Castle by large walls. From here, they monitored the traffic on the Danube, and lifted water from it to the lower castle with lifting devices. The roof of the multi-storey building was destroyed, the present form of the lower part was designed by János Schulek in the 1930s. On the stairs of the castle builder IV. The statue of Béla and the iron railings show the coats of arms of the Árpád, Anjou, Luxemburg and Hunyadi families. The gate, through which the guest enters the territory of Visegrád, was built later, in 1938.

#### *Sibrik Hill Fortress*



In the vicinity of Visegrád we can find many remains of the limes that protect the province of Pannonia. Located on the 176-meter-high Sibrik hill, it is one of the most

interesting sights of Visegrád, yet known to few. Approximately 1700 years ago, during the reign of Constantine the Great, here stood one of the important fortifications of the Roman Empire, including the northeastern tip of the province of Pannonia. Three hundred soldiers were stationed here, overseeing the Danube, the outer borders of the Empire, and the nearby limes section. The floor plan of the fort was deltoid and protected by towers. Interestingly: from the remaining pieces of the fortress, our first Christian Hungarian ruler, King St. Stephen, established a center for land agent in 1009. The first church of the town was built on the hill at that time. It is easily accessible and the little walk to the top of the 176-meter hill is especially good.

### *Stations – Calvary Chapel*



The Stations can be seen on the national blue sign, starting from the center of the settlement, on the road leading to the Citadel through the High Avenue. The Calvary Chapel dates back to the 18th century built in the 17th century, in 1770, the baroque style building stands on a hill above the settlement, inside we find a sacred tomb booth with a statue of Christ. In the vicinity of the chapel there is a natural rock formation, the stations leading to Calvary were made on the ridge by sculptor Ernő Szakál in 1961, in the place of the old ones.

### *Parish and Church of St. John the Baptist in Visegrád*



Around 1056, Endre I founded a basilica monastery in honor of St. Andrew, which later became a Benedictine abbey, and in 1494 it became the property of the Paulines. A XIV. Visegrád is the capital of the country with great privileges. Germans and Hungarians live in separate parts of the city. In the German part there is the Church of Mary, in the Hungarian part the church of St. Ladislaus and in honor of St. George a chapel. Next to which the Franciscans built a monastery in 1425. The church in the citadel was built in honor of St. John the Baptist, which was rebuilt in 1756. The main altar of the single-nave, single-towered, vaulted church is decorated with a beautiful altarpiece. Created by Vincenz Fischer XVIII. century painter. It was originally an altarpiece of the St. Sigismund's Chapel in Buda, and was

moved to Visegrád in the 1930s. The other furnishings of the church - the pulpit, the benches, the baptismal font - are also from the 18th century. The church was externally renovated in 1960. By 1973, for its 200th anniversary, its interior was renewed. In 1974, it received an exterior renovation, in 1991 the church was renovated again.

### *Mary's Chapel*

Some people say the chapel of Mary on the banks of the Danube was erected by troops recapturing Visegrád to the honor of the victory, others think that the German population, who settled in the town after the Turks, built the chapel. The parish fair of this chapel on September 8 is a traditional celebration of the settlement. The small, fronted tower chapel can be entered through a stone-framed gate. Inside you can see a copy of a painting called Madonna in Passau, and on the outside wall a memorial plaque commemorating the visit of Franz Joseph

### *Palotaház - Étkek háza és Mesterségek Udvara*



Courtyard of Crafts: in the house you can see a presentation of the crafts of bygone times. Expert hands demonstrate various traditional crafts in practice. Products made by the masters can be purchased on site. House of Meals: a two-storey restaurant with a special interior design and a show kitchen, where traditional Hungarian dishes, roasted meats, various pies and homemade cakes await visitors. The Info House - the Visegrád Tourist Information Office - is located in the building.

### *The Statue of Bela VI.*

The statue, integrated with the national flag and the reconstructed water bastion (designed by János Schulek, architect, university professor), was inaugurated on October 1, 1939. King Béla IV and his wife, Queen Mary of Laszkarisz, built the Citadel after the Tartar invasion, as evidenced by the statue, on the border of which is the coat of arms of Anjouk, Sigismund, and the Hunyadians. On the pedestal of the statue is a ceramic memorial plaque erected in July 1994 by the Spanish Order of Le Germandat Dels Cavallers de la Conquesta, a recommendation from the municipality of Castellon de la Plana.

### *The statue of Matthias Corvinus*

In the middle of the part of Fő utca that widens into a small square, there is a bronze bust of King Matthias. Its creator is János Fadrusz, whose main work, the group of sculptures about Matthias, was erected in 1903 in Cluj-Napoca. This sculpture head is a cast copy of a work from Cluj.

### *Statue of St. John of Nepomuk*

In the foyer of the parish church you can see the 18th century statue of St. John of Nepomuk, which used to stand in front of the church.

### *Other sculptures of the settlement:*

The headstone of László Cseke

Tree of Life statue

Trinity statue

Relief of King Louis the Great

Memorial Frigyes Schulek

Memorial Artúr Görgei

Viktorin-memorial

The glass windows of St. John the Baptist – church

### **Natural heritage**

#### *Danube ports, water sports*

There are also three ports in Visegrád for those arriving or intending to depart by boat:

- Visegrád Ship Station
- Visegrád Boat and Small Boat Port
- Visegrád 1st port

Ferry transport means a direct connection to Nagymaros and through it to Börzsöny. Visegrád can also be reached by boat from Esztergom, Budapest, Szentendre and Vác. Passengers were given many opportunities: from mid-April to the end of September, except

on Mondays, it is possible to travel by hydrofoil and Kis-Dunaág every day, from mid-March to early November (Blue Tour), and there is a direct flight from Visegrád to Vác (Green Tour). from mid-June to the end of August. The new port, handed over in 2016, brought significant potential for Visegrád.

Visegrád has favorable opportunities for the development of water sports and water tourism. On the banks of the Danube and in the bay it is possible to use rowing sports boats (kayaks, canoes, boats) and water skis thanks to the associations of the surrounding settlements (eg Danube Bend Water Ski and Wakeboard Education - Motorboat in Pilismarót center, canoing in Dunabogdány).

### *Hiking*

The National Blue Route leads through Visegrád, and many other tourist trails and educational trails have been built - hikers and performance hikers can also choose from the regular programs (eg Artúr Görgey Memorial Endurance Tour, Kő-hegyi Memorial Tour on March 15, Roaring deer Tour). The center of Pilisi Parkerdő Zrt. is located in Visegrád, where out-of-school environmental education, the transfer of nature and forest protection and forest management knowledge, and the formation of environmental awareness are managed and coordinated. Pilisi Parkerdő Zrt. (Visegrád Forestry) operates the Madas László Forestry Forest School (originally called: House of Forest Culture), the first institution of the Hungarian forest school movement, which deals with the acquaintance with natural endowments, environmental protection and the dissemination of forest culture. The Apátkút Forest Primary School with alternative pedagogy also operates in Visegrád, where the focus of education is on the acquisition of knowledge related to nature and the environment and handicrafts. The complex presence of natural, educational and research conditions also provides a unique opportunity for the development of various ecotourism products (events promoting nature conservation knowledge, bird watching, nature photography under the guidance of supervisors)).

### *Apátkút Valley*

Apátkút valley is a popular hiking section for hikers, as the valley of the Apátkúti stream has many natural treasures, such as waterfalls and springs. The Telgárthy meadow is

an excellent place for recreation: bacon frying, cooking and recreational sports. The flora of the herb garden above the meadow is eye-catching in all seasons. Trout lakes offer fishing possibilities from March to October.

#### *Devil's well Waterfall in the Apátkút Valley*



One of the most popular attractions in the Apátkúti Valley is the Devil's Mill Waterfall: the stream here dug a shallow "slide" into the andesite tuff itself, slows down and calms down before it stands on, as if the devil's mill were spinning and ruining the water in the grip of the rocks - maybe that's where the name comes from.

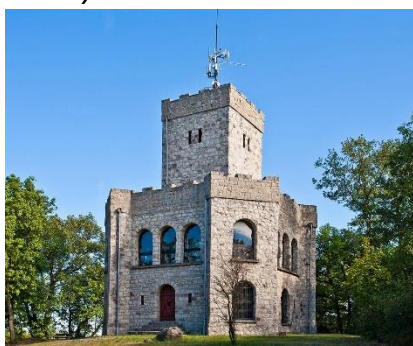
#### *Trout Lakes*

The aim of the maintainers is to acquaint those interested with the wildlife and fish fauna of the Apátkúti stream, and to provide them with an opportunity to gain an insight into the interesting world, which includes the way it catches its prey as well as the excellent fried food.

#### *Kaán spring*

It is the most popular source in the Visegrád Mountains. The first faucet was made in 1938 by the Endre Scout Team No. 914 from Szentendre. The second faucet, which can still be seen today, was made in 1974 under the direction of forest engineer Miklós Bertényi. The source is named after Károly Kaán, a forest engineer and a pioneer of nature conservation in Hungary at the beginning of the century. Based on the ingredients of the spring water, the water of the Kaán spring is a water with low mineral content, calcium-magnesium bicarbonate, slightly hard, low sodium content, suitable for drinking, but we recommend its consumption only at your own risk.

#### *Zsitvay lookout*



The lookout was erected for the 20th anniversary of the Hungarian Tourist Association, and its style was used to

pay tribute to the memories of the historical past of Visegrád, hence the fortress-like building form. Upstairs, circular figures on the lookout level help you orient yourself in a panoramic distribution. The building, named after Tibor Zsitvay, was declared a monument in 2005. It is an important stop on beautiful hiking trails.

#### *Visegrádi mineral water*

Natural mineral water in the Lepence Valley erupts from Hungary's deepest mineral water well, a 250-million-year-old Triassic limestone layer.

#### *Cycling*

The area is excellent for organizing cycling tourism. In recent years, the construction of the European backbone cycle path in the region has accelerated, and a cycle path of more than 4 km has been established in Visegrád. In addition to the construction of the cycle paths, a suitable sign system, rest areas, attractions and photo points have also been built. The town has a bicycle rental facility (Tekerentyű Szerelde) and a Parkolj and Bringázz point on the Telegárthy meadow, which offers 3 painted, described tours for active sports, thanks to the activities of the Pilisi Park Forest.

#### *Pilis Bike forest bike network*

The Pilis Bike network includes a total of 9 Parkolj + Bringázz (P + B) car parks in Pilis, the Visegrád and the Buda Hills, from which you can choose from many, many different levels of hiking. Asphalted forest roads, rocky traps, soft-sloping forest paths await, and in addition to all this, there is fresh air and plenty of natural and cultural attractions.

### **Exhibitions**

#### *Solomon's Tower (Hungarian National Museum King Matthias Museum)*

Permanent exhibitions of the Solomon's Tower: 1) the fountain of the XIV. century Royal Castle 2) The history of Visegrád from prehistory to the 20th century. For a century The Solomon's Tower is one of the most active sights of Visegrád from spring to autumn,

where a knightly tournament and a drumming procession can be seen almost any day of the week.

#### *Royal Palace- King Matthias Museum*

Permanent exhibitions of the Royal Palace: Anjou Stone Warehouse, History of the Visegrad Royal Palace, Sigismund Room, Royal Kitchen, Corvin Suite.

#### *Exhibitions of the citadel*

Permanent exhibitions of the Citadel: Holy Crown Exhibition, Castle History Exhibition, Panopticon (in memory of the Visegrád Royal Meeting of 1335), Medieval Weapons History Exhibition, Lord's Hunt in the Middle Ages, Outdoor Medieval Military Equipment. An exhibition on perfectly faithful copy of the Holy Crown within the citadel walls can still be seen today.

#### *Palace House – Courtyard of Crafts*

Courtyard of Crafts: in the house you can see a presentation of the crafts of past times. Expert hands demonstrate various traditional crafts in practice. Products made by the masters can be purchased on site.

#### *Vilmos Zsigmondy Collection*

The collection of Vilmos Zsigmondy and Béla Zsigmondy, pioneers of Hungarian well drilling, can be found at the site of the Water Research and Drilling Company in Lepece.

### **Major events, festivals**

#### *Visegrád Internation Palace Games*

Visegrád has been hosting one of Hungary's largest summer outdoor historical festivals, the Visegrád International Palace Games, for more than three decades (since 1985). The three-day event evokes the era of the Visegrád royal meeting in 1335, with infantry and equestrian knights' tournaments, city tombs, falconry and dance performances, and performances by traditional teams from many European countries and Hungary. In addition to spectacular medieval demonstrations and programs (eg handicrafts, concerts,



fair comedies, wrestling competitions), guests can also taste medieval gastronomic specialties (eg the best wines of Hungary in the Royal Wine Court).

#### *Small Palace Games*

For the last 20 years, the Small Palace Games program series has great popularity, offering school groups a time rich in experience and knowledge.

#### *Parilia Roman feast*

The Roman feast of Parilia on Sibrik Hill is also a spring event with a decade-long tradition that puts the preservation of tradition at the center.

#### *Music programs*

The town has a rich musical culture. The summer season opens with a season-opening concert every year. Musical Summer Evenings is a series of events from June to September with various performers. VisegRock is a rock-blues festival coupled with a hunting-gastronomy meeting at one of the most beautiful points of the Danube Bend.

#### *Knight tournament performance*

During the summer, the Knights' Tournament Performances are a regular program, which evoke the Middle Ages in the performance of the Order of St. George. The show includes archery, battle star and spear throwing, falconry and exciting humor-spiced duels.

#### *Gastro events*

For the Visegrád Gastro Festival, local restaurants and catering units can set up with the food of their choice. Food and beverage tickets can be purchased for the event, followed by a concert during the evening. The annual Cellar Master inauguration ceremony is one of the traditions of early autumn. Organized by the German Minority Self-Government, the cultural programs begin in the early afternoon, followed by a humorous introductory program by the singer troubadour from different eras. They will commemorate the former famous cellar masters, and then the election of the new masters will also take place. The evening of entertainment is ended with traditional Swabian hospitality.

### *Danube Bend Art Festival - Songs on the Water - Journey through Styles*

The programs of the Danube Art Festival series of events await those interested every Friday, Saturday and Sunday between June and August with diverse cultural programs: at the boat stations of Nagymaros, Zebegény and Visegrád.

### *Musical Danube Band Port Concerts*

The open air music programs of the Vác Civitas Wind Orchestra in several settlements of the Danube Bend: Szob, Vác, Nagymaros, Verőce, Zebegény, Dömös, Visegrád, Esztergom port.

## The former water-related crafts of the settlement

### Fishing

In Visegrád, fishing has been an activity since very old times. The fishing families lived in „fishing bushes” - fishing farms - and supplied the fish to the royal courts (sometimes Visegrád, sometimes Budapest, sometimes Vienna). It was determined exactly which kind of fish had to be supplied. The great sturgeon was the best seller, these fish were caught with traps and foals.

### Ferry

In Roman times already there was a river crossing at Visegrád. In the Middle Ages, a port also operated here, as evidenced by archaeological excavations. There was a wader at the top of Szentendre Island, where you could go on a horse-drawn carriage at a lower water level. This was abolished due to river regulation and dredging due to deeper draft vessels. The ferrymen also provided the passage on the ice in the winter, they paved the way with straw bumps. If the ice was of safe thickness, they were sled across from one bank to the other. The last crossing on ice is remembered in 1964, when people went to Nagymaros on the ice, even to buy shoes.

### Shipbuilding

There was a ship repair workshop in Visegrád in Turkish times already. King Matthias also had warships and a princely ornamental ship made in Venice. The ship called Bucentaoro was spacious, with dormitories and a dining room. Later, at the beginning of the

20th century, Magyar Folyam- és Tengerhajózási Rt had a ship repair plant in Visegrád, and then a private ship repair and construction company was established in 1946 which was later nationalized. From 1958 to 1968, a workshop manufacturing barges, ferries operated as the Visegrád Shipyard.

## The traditions, legends and stories of the settlement

### *Hermit of Visegrád*

Artúr Görgey, an excellent figure of the War of Independence in 1848, who returned from his exile in Klagenfurt in 1875 for more than 40 years in his brother's Visegrád house. He was mentioned as the Visegrád hermit or Visegrád gardener. According to the locals, he rarely left the garden, welcoming his visitors here as well. Many of them liked the place so much that they also built a villa in Visegrád.

### *The Fountain of Hercules*

The Fountain of Hercules is located in the inner courtyard of the Visegrad Royal Palace. The legend says that a statue motif adorning the well - Hercules (depicted as a child) defeats Hydra - actually suggests that King Matthias' illegitimate child, John Corvin, defeats the Habsburgs. Unfortunately, history did not justify Matthias' desire, but an outstanding work of the Hungarian Renaissance was created. The 1000 banknote also shows the Well of Hercules - and King Matthias.

### *European water tours*

The love of sailing on the Danube is living till today in the Cseke family. In September 1977, László Cseke Sr. toured the Budapest-Paris route sailed by Ödön Széchenyi in 1867 with five others (Mermaid Memorial Tour). The ship was also named the Mermaid, as the designer Kálmán Szabadi from Vác modeled the original Mermaid ship. Barely 10 years later, the younger László Cseke set out on an European water tour. In 1987 he paddled with a friend from Rotterdam to Budapest.

### *Salamon's pumpkin*

There are several legends about the Solomon's Tower. Although his name suggests this, but King Solomon certainly was not imprisoned here, as in his days (11th century) the lower castle and residential tower were not yet standing. And our saying "shines like Solomon's pumpkin" comes probably from sailors who had a great point of reference when the castle was illuminated with pumpkin-lanterns when Solomon was detained. (The illuminated building, according to the previous informations, was more the land agent's castle on Sibrik Hill than a building called Solomon's Tower today.)

### *Medieval crime*

On the night of February 20, 1440, on behalf of Queen Elizabeth of Luxembourg, Ilona Kottaner stole the Holy Crown. The exact course of the event can be learned from her detailed memoirs, published by Károly Mollay in the 1970s. Ilona Kottaner - as historiography remembers was the queen's maid and confidential. He came from Sopron, spoke German, and although she did not speak Hungarian or did not speak it well, she understood it excellently, so excelled herself in the court intrigues. After the death of King Albert of Habsburg, the pregnant queen, Elizabeth of Luxembourg, wanted to secure the throne for her unborn child, so she asked her maid to obtain the Holy Crown, then kept in the Visegrád Royal Castle. Legend says that Ilona Kottaner organized a party, drenched the guards and with her helpers broke the treasure chamber of the castle under the guise of night, the treasure chest guarding the insignia, and then the crown was placed in a red velvet weave and sewn into it. They then fled by sleigh to Komárom, where the queen's temporarily lived. Crossing the ice of the Danube, they broke but miraculously the horses were able to pull out the sled, and the Holy Crown and its robbers arrived intact in the castle of Komárom. The next day, on February 22, 1440, Erzsébet's son László was born, who was crowned king in Székesfehérvár in May under the name of László V.

### *The Visegrád "Bridge"*

There was once a bridge between Visegrád and Nagymaros. Namely, on September 17, 1984, when the Austro-Hungarian army held a military exercise and was completed, a 520m long bridge with 70 points. The great performance of the hikers is that the construction of the point was completed in 80 minutes, started at 7:55 and was already ready at 9:15. In parallel, the bridge was built on both sides and they met on the water.

Nearly 8,000 soldiers (riders, pedestrians and cyclists) of the 4th Corps marched through it. Ferenc József arrived in Nagymaros by court train, then he watched the work from the Danube on board the Rijeka steamer.

### *Ice cutting*

There were more than ten restaurants and butchers in Visegrád at the end of the 1800s. It was important to ensure proper cooling of the food. The ice stored in the ice piles helped to do this. In Visegrád, between the ferry and the mouth of the Malom stream, there was a large goose pasture. When the winter frost arrived, the stream was blocked, the swelling water reached the height of the pasture and flowed into the area.

It formed a 15-20 cm layer of ice on the pasture. After a week of thickening, the farmers started extracting ice with axes and picks. They were placed in carts and transported to the settlement in ice piles for days. There was a stack that could hold up to 32 carts of ice. The ice was blocked from light and carefully covered with straw. The ice in the deep piles lasted until the end of the summer..

### Summary

The richness and diversity of Visegrád is difficult to put into writing in connection with both the built and the intellectual and natural heritage. The Citadel, the Royal Palace, the Solomon's Tower, and the treasures inherent in them, which are exhibited in museums in their splendor, are invaluable in the history of Hungary. It can be seen that the city not only has attractions but also proudly presents them to the visitors, enriching their knowledge. The Courtyard of Crafts in the Palace House also presents the handicraft classes of the time, but there are also many festivals in Visegrád that take us all back to the past.

In Visegrád, everything revolves around culture and water, perfectly combining their possibilities, as evidenced by the three ports, the active water tourism life, and the many quality events.

Its natural heritage is also remarkable outside the Danube: springs and streams surround the city, and natural mineral water erupts from Hungary's deepest mineral water well, from the approximately 250 million-year-old Triassic limestone layer, which is also bottled.

Their water-related or directly related memories and legends are as follows

- - Utility tunnel connecting Nagymaros with Visegrád
- - The history of the Visegrád 'bridge'
- - European water tours
- - The well of Hercules
- - History of ice cutting
- - Once crafts: shipbuilding, fishing, fishing
- - Danube Bend Art Festival - music concerts at the boat stations
- - Trout lakes
- - Visegrád mineral water
- - Active water tourism
- - Regular shipping services between the settlements of the Danube Bend
- - Flood signs
- - Water bastion
- - Khan source
- - Eurovelo6
- - Statue of St. John of Nepomuk
- - Water skiing and wakeboarding training

ZALABA

## Zalaba

### **Overview**

Presentation of the settlement

The present – the sights of the town

- Built heritage
- Natural heritage
- Major events, festivals

The former - water - related - crafts of the settlement

Traditions, legends and stories of the settlement

Summary



## Presentation of the settlement

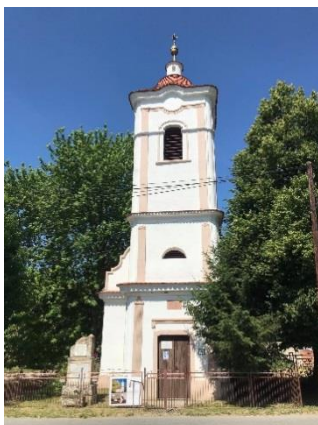


Zalaba is a small settlement barely 180 souls on both sides of the Szikince stream, near Sturovo. The first written record dates back to the years 1434, but archaeological finds show that people lived in the area as early as the Neolithic. In the past shepherding flourished in the area and several water mills operated. At the end of the 19th century, a reading circle was formed, and the house of culture was built in 1898. The village reached its largest population by the beginning of the 20th century, when more than 400 people lived there. An outstanding sacred monument, and at the same time the jewel of the village is the more than a hundred-year-old Reformed Church. One of the great figures of Hungarian literature in the Upland lived here, and in his honor the Vilmos Csontos memorial house is created. The good quality farmland on the outskirts of the village forms the basis of the agricultural character of the village. Every year, the Szikince Festival is held in the settlement as well as several smaller traditional events or sports days. In addition to cultivating the values of the past, the people of Zalaba also look to the future, they have many plans to keep the inhabitants of the settlement together.

## The present – the sights of the town

### Built heritage

#### *Reformed Church*



The church of Zalaba was built in 1789, a tower was added in 1845.. Concerts, festivals, festivities, anniversaries, national holidays and much more take place in the village, the church is also the center of cultural life, the congregation takes its share of everything. The benches of the church were made by the famous

inhabitant of the village, the writer-carpenter Vilmos Csontos. In general, the entrances of the churches all face west, but it is interesting that in Zalaba it face east.

### Vilmos Csontos Memorial House



Although Vilmos Csontos (1908-2000) was born not in Zalaba, but in nearby Garamsalló, he lived and worked in this village from 1948 until his death. He was a poet with a special voice and a well-known representative of Hungarian literature in Slovakia. The defining and constant motif of his poetry is his love of his homeland, his commitment to a special working-peasant way of life. His poetry is characterized by adherence to traditional Hungarian poetic forms.

The poet has always been revered by the locals. Today, his tomb can be seen in the cemetery on the hill above the village.

The house where he lived, was unfortunately sold so it could not be turned into a memorial house. But for a few years now, with the enormous help of the municipality and tender support the Vilmos Csontos Memorial House or memorial room can be seen. Vilmos Csontos wished, among other things, that if he died, everything in his room stayed the way he left it. Well, the wish, in part, is fulfilled: most of the objects in his room are together, although the place is not the original. Because Vilmos Csontos's original occupation was carpenter, most of the furniture was made by himself. Csontos's Books,



**Költészetünk arcképcsarnoka** **JELENLET**

**CSONTOS VILMOS versei:**

**JAI, SZIKINCE . . .**

*Jaj, Szikince partja,  
Jaj, Szikince partja,  
Reggel óta jövesszékkel,  
Sir egy asszony rajta:  
— Mondtam, ádás lányom,  
Ne jász potokparton,  
— Ne léts engem, ádésanyám,  
Csak a habot hajtom.*

— Jaj, Szikince partja,  
Egyetlen kislányom,  
Itt esett be, megismerem,  
Óvé ez a lányom,  
— Ne sirj, ádésanyám,  
Sebes potokparton,  
Angyal vagyok a kék vízben  
És a habot hajtom.

— Jaj, Szikince partja,  
A vized de tiszta,  
Mondá meg, hol van a kislányom,  
Pomazi Juliska!  
— Ne keress, jó anyám,  
Sebes potokparton,  
Éringatnak a kék habok,  
S nagyon mélyen alszom.

**FRANDL SÁNDOR felvétele**

**RÉGI DAL**

*Csendjét teregette falunkra az este,  
Hajh, rég volt — hajh, rég volt.  
Félték indultam — te is jöttél szembe,  
S az égbolt — az égbolt  
Csillagtengerré vált, ahogy összeértünk,  
Be szép volt — be szép volt,  
S az a csillag, melyre válad együtt léptünk,  
Miénk volt — miénk volt.*

*Mi ketten ragyogtunk azon az éjszakán,  
Mi égtünk — mi égtünk,  
Hajnaltól azután a csillag ajtaján  
Kiléptünk — kiléptünk,  
Bolyongunk azóta egymás nyomát veszve,  
Mi vértünk? Mi vértünk?  
Pedig az a csillag kigyúl minden este  
Miertünk — miertünk.*

**FEKETE MÉNES**

*Száguld a fekete ménes,  
Halván fekete paripa,  
Nyerve gátolnak rétem  
Viruló virágokra.*

*Karikósom szárdíthetem,  
Csattognak a szilaj poták.  
A szívemmel kerítetem,  
Azon is csak vágatnak át.*



**CSONTOS VILMOS**

Csontos Vilmos 1908-ban Garamsallón született. Apám — egykori nemesi sarj, anyámé ének utóda — szegény napszámos.

manuscripts, volumes and correspondence of Vilmos can also be found in the room. The house has furniture and ethnographic objects of that age, the poet's old bicycle, as well as paintings presenting the cultural events of the village.

### *Old Watermill*



The former watermill building is still located on the banks of the Szikince stream. Its history dates back to 1791, when its owner -and at the same time - its builder was duke Eszterházi, during the time of millers Sándor and Pál Molnár. Multiple changes of ownership followed till the 1950s when the Unified Farmers cooperative bought the mill, but it was no longer for grain milling, but it was used for forage grinding.

After the introduction of electricity, the mill was no longer driven by the Szikince stream, it continued to run on electricity. The municipality bought it in 2017 from the last miller, István Pál's grandson and then in the following years partially renovated it, a new roof was built, and that saves the more than 230-year-old building.



### *Sándor Lányi memorial column*

Sándor Lányi was the first judge of the village, who was elected because he worked before as the butler of Emperor Miksa, so he was considered an intelligent man. The column not only commemorates him, but locals also light candles here in memory of those who moved out of the village.

### *Monument to the heroes World War I. and II.*

In front of the Reformed Church is a monument for the heroes of Zalaba who fell in the First and Second World Wars

### *Plaque of the Reading Circle*

No matter how small, Zalaba had and still has a flourishing cultural life. Its reading circle is dating back to the 19th century, in 1898 a house of culture was built, where under the leadership of the local clerk and the reverend, every Sunday the male population of the village gathered together to read the news, which they received from newspapers arriving on the train, and read them aloud.



### *Tomb of János Lányi*

The tomb of the man serving as a lieutenant general in 1848 was erected after his death in 1877.

### *Memorial to Géza Pető*

The boy disappeared in World War I in 1916, his family commemorated the memorial sign.

## **Natural heritage**

### *Szikince stream*



The stream next to Zalaba is called Szikince, or Szinca, which name is used more by the locals. The stream originates in the Selmec Mountains. However, as a result of the water management works of the 20th century, the Szinca was connected to the Perc canal. The resulting drainage canal system is officially called the Lower Perc. The stream has a roughly constant amount of water throughout the year. It is recommended for water tourists to start from Zalaba, from here the stream can be navigated relatively well, even without lifting the boat. Some pleasant bends that throw smaller waves also color the way. The shore of the stream is otherwise beautiful, passing by the hilly landscape.

## **Major events, festivals**

### *Szikince Festival*



The settlement is a worthy home for the folk art and music festival, which has been held for 16 years. Although the event was missed in 2020, it was held again in 2021. Ten years ago, the

organizers, including the famous band, launched the event entitled Szikince - Ghymes Festival. Since then, the event has been organized by three small villages: Garampáld, Kisgyarmat and Zalaba. The survival of the summer festival in all three villages was mainly due to the mayors, who did not allow the Hungarian culture to disappear completely in their settlement. The programs of previous years showed the importance of the program elements focusing on the preservation of traditions: local folk dancers, artisans, singers, traditional preservation groups presented their knowledge while waiting for the visitors with special flavors of the settlements.

Although the event in 2021 was held, the emphasis on the preservation of traditions was less, more popular music-dance programs were organized. The name does not mean that the event has anything to do with the stream, although the fact is that the event venue along the stream is the host area.

### *Ipolyfeszt – Festival in the settlements of the Lower Ipoly Region*



The aim of the event is the cross-border co-operation of the Hungarian and Slovak settlements on the Lower Ipoly, as well as the preservation of their culture and traditions, which they want to achieve by organizing a diverse three-day festival between local governments and non-governmental organizations. The festival series was first organized in 2019 under the title "IpolyFeszt". Zalaba also took part in the festival as a venue. According to the organizers, the festival includes colorful cultural events, traditional events, various sports and family programs, thematic exhibitions, literary and music programs, performances on tourism and nature conservation, primarily for the border population and at the same time for the participants of the events.

## The former water-related crafts of the settlement

### *Milling*

The mill in Zalaba was driven by the Szikince (Szince) stream. It was used to mill wheat by the locals. The last miller was István Pál. Next to the mill there was a dam, in the summer heat it served as a "beach" for children who jumped from the mill wheel into the water.

## The traditions, legends and stories of the settlement

### *Reading Circle*

Zalaba is famous for its educated residents - the proportion of people with higher education is very high for its population. This is probably due to the fact that already in 1898 a reading circle started, led by the local clerk and reverend. Every Sunday the male population of the village gathered and the current news, which they received from newspapers arriving on the train, was read aloud.

### *Millers and their unskilled workers*

According to a local legend, girls who became mothers and who were afraid of the shame of the village put their newborns in baskets and lowered them down the stream. Usually millers caught these baskets and they raised the children who assisted them in the work.

### *The girls in Zalaba are star-eyed*

Béla Lovicsek, teacher, writer, journalist taught in Zalaba from 1955-65. According to legend, he fell in love to a married woman. It is almost certain that he were driven by these feelings to write his novel "The Star-Eyed Woman.", although he never admitted this, even when he was asked by the people of Zalaba 40 years later if the Zalaba lady was indeed the star-eyed woman. He answered their question that in Zalaba every woman is star-eyed.

### *Zalaba and the complaining Pázmány*

Today's settlement is first mentioned in a document in 1349, when it was owned by Miklós Fedemus and his son László, descendants of the Hont-Pázmány family. Miklós and his son László have received a certificate noting that since King St. Stephen Zalaba had always

belonged to their ancestors. According to Lajos Hóke (1869 - ethnographic work of the archivist of Hont county), István Pázmány lodged a complaint with King Robert to gain a testimony of this, and this is how they gained the name of "complainant". According to some sources, Żalabów comes from the Slavic word "žaloba", which means a complaint.

### *Szikice Valley poetic collection*

The book, published in 2016 on behalf of the village of Garampáld, deals with the legends and customs of the settlements along the Szince stream, in poetic form.

### Summary

Zalaba, with only 177 inhabitants, stands out from the neighboring settlements. The Reading Circle, established in 1898, is embedded in the local culture, and the number of graduates has been very high ever since. The unity of the residents and the high degree of awareness of local identity are also reflected in the way they perform as a team at various events and as volunteers at local events, without compensation. There is only one official monument in Zalaba the Reformed Church. The municipality recently renovated the watermill building, till now they had no opportunity to renovate machines or the interior of the building. The famous writer Vilmos Csontos lived and worked in the settlement - in addition his furniture, is in the memorial house which houses the ethnographic objects of that age, the poet's old bicycle, as well as paintings depicting the cultural events of the village. He also made the benches of the church which also preserved his work. Water milling is a craft, of which only the externally renovated watermill shows its memory. There are legends, one of them is connected to the writer Béla Lovicsek, in connection with the star-eyed girls of Zalaba. The Szikince stream today has lost of significance, its utilization is minimal.

Their water-related or directly related memories and legends are as follows

- Vilmos Csontos poem: 'Jaj, Szikince'
- Renovated building of the watermill
- Waterturism
- Legend of the unskilled workers of the millers
- Milling

- Szikince Valley poetic collection
- Event place near to Szikince
- Szikince Festival



# ZEBEGÉNY

## Zebegény

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## Presentation of the settlement



The oldest data on the formation of the settlement dates back to the 13th century. The first written documents mention Zebeguen in 1295. Data suggest that a Benedictine convent stood in the valley of the Malom stream in Zebegény as early as 1251. In the Árpáadian era, there was a Benedictine monastery in the diocese of Pécs-Baranya, called Szöbегény. In all probability, the Benedictines settled in the area donated by the Archdiocese of Esztergom from here - from the monastery called Szöbегény. The village developed as a village in the post-Turkish period. The population of the settlement, which began to develop in the Middle Ages, was almost completely destroyed during Turkish times. Zebegény and its area were liberated from the Turks around 1685. In the first half of the 1700s, Germans, Hungarians and Slavs were settled to replace the population. The first church in the village, consisting of a Sanctuary carved into the rock of Calvary Hill and a room built in front of it, was built in 1813 and demolished 100 years later when the new church was built. One of the interesting architectural monuments is the "Ferencz József Gyermektelep", which was a "tobacco excise" pavilion at the 1896 Millennium Exhibition. The wooden pavilions of the millennial exhibition were sold after their demolition, and, among other things, the tobacco industry, a demonstration building built in the "Swiss renaissance" style, was bought by the capital.

From the beginning of the 1900s, Zebegény became more and more famous. It was discovered by more and more of the citizens of the capital. This is when the first holiday homes and villas are built. Its unparalleled natural endowments and excellent, healing air, as well as its original village image, have induced a vibrant holiday life. In 1924, the painter István Szőnyi - who won the first prize of the Szinyei Society - married the younger daughter of József Bartóky, Melinda Bartóky, the owner of the Zebegény holiday home, Secretary of Agriculture, and soon after that they moved to Zebegény. In connection with the construction of the new church, Károly Kós and his fellow artists appeared, then István Szőnyi and the artist colony he established sealed the fate of Zebegény in a good sense. In the first half of the century, our ancestors witnessed a romantic, bubbly, high-quality holiday

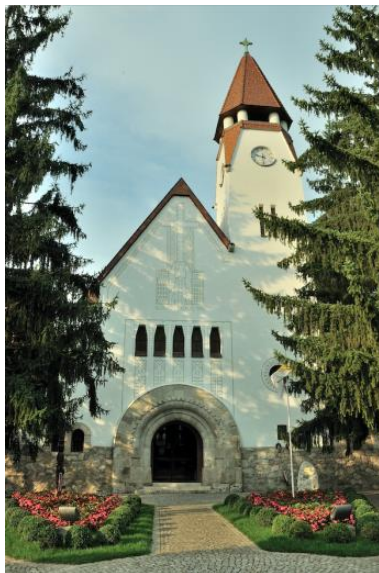
life that is unrepeatable. The richness of world-class events in this first half of the century, including the 1930s, is evidenced by the Flower Association Zebegény and the unique National Flag and the Memory of Heroes.

There are two exhibitions in the settlement: the Maritime History Museum, which presents monuments from distant landscapes with nautical relics and marine life, and the Ferenc Szőnyi Memorial Museum, which commemorates the famous painter who created several works related to the Danube.

## The present – the sights of the town

### **Built heritage**

#### *Parish Church of Our Lady of the Snow*



A significant event in the life of Zebegény was the year 1907, when Károly Kós and Béla Jánszky, recent graduates of the "Youth Group", were commissioned to design the village church. The furnishings (altar, pulpit, benches, stained glass windows) also reflect the ideas of the builders. The designers, as well as Dénes Györgyi, who later joined the works, and Aladár Kőrösfői-Kriesch, a teacher at the school in Gödöllő, who created rich interior decoration, created the unique work of 20th century Hungarian church construction. The church was built on July 31, 1910. It was dedicated by the parish priest in honor of Our Lady of the Snow. The parish, dr. Ferenc Koperniczky, born in the village and one of the main supporters of the construction. For the centenary, on which the descendants of Károly Kós also appeared, the church was beautifully renovated with great collaboration, and the decorations dreamed up by Károly Kós were completed on the facade. The church was renovated for its 100th anniversary.

#### *Calvary Chapel and Stations*

In 1853, thanks to Józsefné Fischer (Borbála Zoller), a small baroque chapel was built on Calvary Hill, which is under monument protection. Originally, the chapel was covered with shingles, its tower was an onion dome, and the stations were also built. The burial of

Christ, immortalized in a larger painting (Alice Bélaváry, 1968) can also be seen in the chapel, above the Holy Sepulcher. The simple images of the stations were replaced by bronze reliefs cast in aluminum in 1984, and then completely renovated in 2014.

### *Rock sanctuary*



At the bottom of Calvary Hill is the Rock Chapel along the serpentine, where, according to a legend, a hermit once lived. His work is a beautiful stone relief on the right side of the cave depicting the coronation of the Virgin Mary and the Holy Trinity. After the death of the hermit, the cave was used as a church by believers, and in 1813 a simple wooden tower building was added to the mouth of the cave. Over time, this church also proved to be cramped for the village, so a new church had to be built, which it succeeded by 1910. In 1938, László Jékey and his wife, Magda Bartóky, built an ornate, heraldic façade with the wrought-iron gate, which can still be seen as the entrance to the cave, based on the plans of Antal Hendrich. Next to the chapel, deep in the mountain, is the tomb of the hermit. A litany is held here on August 5th, the day of farewell. And on Advent, visitors can admire a life-size nativity scene in the chapel.

### *Small houses (color painted, wooden textured, „sunflower houses“)*

On the former main road of the village, are the Sunflower houses overlooking the Danube, in which countess Lászlóné Károlyi, maiden name countess Franciska Apponyi's children's paradise. The Countess's "Flower Houses" on the banks of the Danube, created in 1936 and associated with Hungarian folk art, are associated with the Countess's name. A well-kept garden and a beautifully built beach awaited the tourists. On her initiative, she formed the Flower Association Zebegény (VEZ) and raised more than 300 Zebegény children for a love of nature, who bore the names of flowers, trees, shrubs and birds. She was the "Sunflower," the soul of VEZ. He welcomed teachers who taught children to knit, sew, swim, sing, say



poetry, and dance, thus forming them into a community. They hiked many times, performed plays, and organized sports competitions, which appeared in national newspapers.

Today, the houses are under local protection. They are characterized by the gentian blue color, which has been repainted in some houses over time.

### *Dóry Castle*

At the beginning of the 20th century, cottages and mansions were built one after the other on the banks of the Danube in Zebegény, including the Dóry Castle. The eclectic style building was built in 1917 by a widow. It was built by Vilmosnő Dóry Jobaházi (1854-1940) and was owned by a family who spent most of the year here until his death. During the war, German and the castle was occupied by Russian soldiers, then after the war it became a trade union resort, many thousands of people also spent their holidays, they felt good. It was in a very dilapidated condition for years, then it was renovated in 2001, its interior was completely remodeled, and at a 2006 auction it became its new owner, Krisztián Sauska.

The building, which is owned by the Sauska family, can only be viewed from the outside, and occasionally events are held in it. The beauty of Dóry Castle is further enhanced by the building's breathtaking park, the view of the winding stone stairs leading to the Danube, and the unique waterfront panorama

### *Milleniumi Pavilion*

If we visit the picturesque little village on the bank of the Danube and head up Jánoshegy Street, we will come across a very interesting, old building. The prestigious (840 m<sup>2</sup>), towered, timber-framed, Swiss Renaissance-style building was designed by Lajos Zobel and was the tobacco excise pavilion at the World's Fair. During the event, a small tobacco factory operated in it, where those interested could see how tobacco products are made and even buy them. The press of the age wrote of this: "Every smoker will surely be of great interest in this hall of the millennial exhibition. The state had a separate pavilion built in the exhibition area to show many different varieties of tobacco production to the general public. In the eyes of the public, all types of cigars, together with the so-called specialties, will be produced here. Methods of tobacco breeding, pickling, cutting and processing of tobacco will also be presented. But not only all kinds of tobacco production, but also all types of tobacco grown in Hungary are exhibited. There will also be a tobacco stall in the hall, where

visitors who want tobacco smoke can immediately satisfy their wishes.” After the exhibition, the pavilion was dismantled and presented to Ferenc József, who then handed it over to Budapest. The building was then built in Zebegény with the help of József Bartóky in a new area of 1300 m<sup>2</sup>. Due to its excellent facilities, the pavilion was primarily used as a community space: first it operated as the resort of the Budapest Holiday Children's Association under the name of Ferenc József Children's Colony, and then after the nationalization it became the Children's Resort of the Metropolitan Council. The strange grimace of fate is that the former tobacco excise pavilion was designated as a holiday resort in Zebegény for “children who are sick and underdeveloped due to their miasmatic air”. The building would otherwise have functioned as a military hospital during war. But not only were sick children able to be on holiday here, in the sixties and seventies, for example, state-cared children from all over the country also spent their reward holidays here on two-week rotation.

### *Steam mill*

Zebegény, like many other similarly situated settlements, next to the water, was said to have 5 stream mills, no further information or permanent architectural monuments can be seen.

### *Zebegény national flag and heroic monument*

The Zebegény national flag and heroic monument is a complex of monuments built in the 1930s according to the plans of Géza Maróti on Kálváriahegy, which rises above the village of Börzsönyi. The local song circle launched a nationwide collection to claim the national flag, and at the same time they wanted to erect a memorial to the victims of the First World War soldier in Zebegény. However, Maróti was unable to complete the monument and was not officially inaugurated because World War II intervened. In the decades after the war, most of these monuments were destroyed, but the council members of Zebegény ingeniously figured out how to preserve the monument created by the tremendous work, reclassifying it as a lookout. On the north side of the small plateau, above a steep mountain wall, stands the Monument of the National Flag in an area elevated by seven steps, the flagpole is surrounded by four stone columns. On the 80th anniversary of the Treaty of Trianon, on June 4, 2000, the ensemble was inaugurated as a Trianon memorial

site. And in 2001, Archbishop Karl Josef Rauber, papal nuncio, consecrated the “Bell of National Remembrance,” which rings in the chapel every day at half past five. In early 2015, the spheres with double crosses were placed on the fruit stone columns. Adjacent to the flag, the chapel that was originally standing there, are two semi-enclosed symbolic tombs, bordered by pergolas and cast-iron fences. The pergolas depict stacks repeating one above the other in a pyramidal shape, with a cross at their top. The garden facing the chapel is the garden of the Arad Martyrs, the garden in front of the National Flag commemorates the victims of WW I. The double-sized bronze head of Christ, standing on a column in the center of the central tomb, is the work and gift of Maróti. The area offers a beautiful panorama of the Danube Bend.

#### *Bust of István Szőnyi*

The bust of István Szőnyi - the work of the sculptor Attila Nagy - was inaugurated on August 5, 2001, after the southern bell, by Zsuzsa T. Szőnyi - the painter's daughter living in Rome - and then blessed by the parish priest László Kapás. The sculpture is a replacement for the portrait erected in 1966, disappeared in 2000. István Szőnyi (1894-1960) is an outstanding figure of 20th century Hungarian painting, who lived and worked in Zebegény for 37 years. The local primary school was named after the painter.

#### *Millennium Monument*

A simple memorial column, an old millennium monument. In one of the squares of the village, close to the railway station, the millennial obelisk has been undisturbed since 1896, in its original state and with its inscription.

#### *Memories of St. Elizabeth*

The settlement also has three memories of St. Elizabeth:

- A glass window depicting St. Elizabeth in the church in Zebegény
- Next to the southern long wall of the church we can see the statue of Géza Maróti St. Elizabeth
- St. Elizabeth's Chapel, built in 1938 in honor of the Holy Year, was erected by the VEZ (Flower Association Zebegény) next to Route 12, in front of Dóry Castle.



## **Natural heritage**

The Medres stream, which also belongs to the Danube catchment area, flows on the border of Zebegény. To the northeast lies the volcanic andesite and rhyolite of Börzsöny. Thanks to the meeting of the Danube Bend and the Börzsöny, it is a settlement that carefully preserves its unique landscape, natural environment and values. The undisturbed nature of the protected ecological function areas is ensured. The landscape and topography of Zebegény are uniquely varied. In addition to the different types of hiking, the mountainous terrain and the large differences in level can also be used especially for sports purposes.

### *Zebegény Nature Trail*

Thanks to the Börzsöny Nature-Friendly and Mountaineering Association (BTHE), the Zebegényi circuit was completed. The 4.5-kilometer distance of the yellow hiking trail marked with a self-turning loop can be completed at a comfortable pace by all ages. The result of an exemplary collaboration is the established road: the experts of the Danube-Ipoly National Park, the Szőnyi István Memorial Museum in Zebegény and the Maritime History Museum, as well as Ipoly Erdő Zrt. And the Municipality of Zebegény also supported the work in compiling the professional material of two stations. At the start: enter the Squirrel Pub (from here 100 meters in the direction of the church, across the bridge, on the right side of the road), ask for a 1-1 study trail worksheet and observe tasks on each field information board, presenting the completed worksheet in the Squirrel Pub at the end of the tour you will receive an educational trail badge as a gift.

### *Károly Kós lookout*

The Kós Károly Lookout Tower is one of the most popular sights of Zebegény, which attracts thousands of hikers to the area every year. It is an excellent destination for all ages, as it does not require much effort to visit, yet the experience that the panorama provides is inimitable. The history of the construction of the Károly Kós lookout tower dates back almost a hundred years, as the works on Kopasz Hill started already in the 1930s. At that time, however, there was no question of building a lookout tower, as the decision of the Dalkör, consisting of the inhabitants of Zebegény, was to erect a National Flag and a monument on Kopasz Hill, where the Calvary is located. Géza Maróti, an architect and sculptor, was

commissioned to design it. The work was interrupted by World War II, construction of the monument came to a halt, and it became questionable whether it could ever be completed at all, as most similar monuments were demolished during the war. The monument in Zebegény eventually escaped thanks to the council members of Zebegény, as it was reclassified as a lookout tower, which could have survived on Kopasz Hill.

## Exhibitions

### *Ferenczy Museum - István Szőnyi Memorial Museum*



István Szőnyi (1894-1960) was an outstanding figure of the 20th century Hungarian painting, living and working in Zebegény from 1924 until his death. His painting was inspired by the magical landscape of the people living in the village. In his works, he elevated everyday life into poetry. Its former residence and studio have been

a memorial museum since 1967. The permanent exhibition features a significant painting from each of the master's creative eras, such as masterpieces such as the Garden Bench, the Waterfront, Morning, Evening in Zebegény, or The Village in Autumn. The most beautiful pieces of his graphic oeuvre of thousands of pieces can be seen in periodical exhibitions. Visitors can get to know the works of their students and colleagues in the framework of exhibition series. In the huge garden behind the Szőnyi house there is a free art school and a youth artists' colony named after the artist. The István Szőnyi Foundation, established in 1992, supports the organization of exhibitions, the publication of publications, and the search for Szőnyi's works in private collections.

### *Shipping History Museum*



On July 12, 1984, the first Hungarian private maritime museum opened in Zebegény, with the collection of Captain Vincze Farkas and his own objects. His aim was to show what places Hungarians went sailing in the seas of the world, and at the



same time what kind of people they could get acquainted with. Memories brought home from distant landscapes, with nautical relics and marine life, provide a diverse spectacle. In addition to saving cultural heritage, Vincze Farkas felt the need for an authentic presentation of the history of Hungarian and world shipping from prehistory to the present day. Today, Mr. Farkas' daughter runs the museum.

### **Major events, festivals**

#### *Steam Dumpling Festival*

Steam dumplings (with *tampfknel*) are made from leavened dough, steamed over steam or cooked. Both sweet and savory versions are known: they can be flavored with plum jam, walnuts and poppy seeds, but they are also consumed with braised cabbage and roasted ribs. This festival celebrates Swabian Traditions. The last festival was in 2019.

#### *Zebegény Dragon Festival*

There is a place in Zebegény called Dragon Hill. This wonderful place is filled with smiles, cheerfulness and experience, at the most beloved festival of the Danube Bend, the Zebegényi Dragon Festival. The last festival was in 2019, it is almost certain that it will be no more in the future, because the area was fallen in private hands.



#### *Danube Bend Art Festival - Songs on the Water - Journey through Styles*

The programs of the Danube Art Festival series of events await those interested every Friday, Saturday and Sunday between June and August with diverse cultural programs: at the boat stations of Nagymaros, Zebegény and Visegrád.

#### *Musical Danube Band Port Concerts*

The open air music programs of the Vác Civitas Wind Orchestra in several settlements of the Danube Bend: Szob, Vác, Nagymaros, Verőce, Zebegény, Dömös, Visegrád, Esztergom port.

## The former water-related crafts of the settlement

### *Milling*

In the middle of the 19th century, there were 5 mills operating in the settlement, which were stream mills. They had damming sluices on the creek - here it was called a cascade. They also came here from neighboring settlements to grind here. Nowadays, mills can no longer be found, only remnants.

### *Ferry*

At the turn of the 19th and 20th centuries, Pál Heiszler transported hikers, holidaymakers, artists, costermongers from one bank of the Danube to the other for 50 years. Uncle Pali was immortalized by the painter István Szőnyi in his painting entitled Danube Boatsman.

## The traditions, legends and stories of the settlement

### *Legends of the name of the settlement*

There are also two romantic legends about the formation of Zebegény's name, one of which can be linked to King Matthias and Queen Beatrix. According to legend, the queen walked in the mountains of Zebegény and was so tired that she had to sit down and all she could murmur was that 'my heart shakes'

The other legend links the name of the place to the settled Germans, who, arriving on the Danube by boat at the Danube Bend, shouted "wir sind wo der See beginnt" - we are where the sea begins. According to other reports, it was written to his family members who remained in German homes that they lived there "wo der See beginnt". Yet another narrative tells us that looking down on the Neuweg (now called Dragon Hill - in memory of the beautifully remembered Dragon Festivals) they looked at the Danube as a lake - Hier See begint! - This is where a lake begins. The truth, however, is that in the 13th century, the Benedictine abbey of the Zebegény settlement in Baranya had an estate called Almás in the Danube Bend. Over time, the apple suffix wore out of Zebegényalmás, and Zebegény in Baranya meanwhile changed to Szebénny, so the name of the Danube Bend settlement remained Zebegény.

### *The legend of a rock chapel*

At the bottom of Calvary Hill, the rock cave traditionally was inhabited by a hermit who also made a stone-carved relief on which he immortalized the coronation of the Virgin Mary and the Holy Trinity.

### *Sunflower, the children's patron*

Sunflower, Countess Lászlóné Károlyi, maiden name Countess Franciska Apponyi moved to Zebegény in the late 1920s. She bought some houses on the banks of the Danube and remodeled them, tidied them up, painted their wooden structures in gentian blue, and decorated them with simple folk furniture. The Countess, in agreement with the mayors of the village, founded the Virágegylet Zebegény (VEZ) in 1931. All girls and boys from the age of 3 were accommodated here, and adults could also be members. The members had plant, flower, tree and bird names, so they called each other - so everyone was treated equally, there were no differences. The young people learned to swim, do handicrafts, cook, sing and learn about plants, animals, get a science education and compile a botanical collection with the Countess. VEZ has set up playgrounds and organized leisure programs. I had children's Olympics and color performances. She formed a community of children from and around Zebegény, as well as children from the Countess's circle of acquaintances. The VEZ operated until 1941, after which the war "smashed it."

### *István Szőnyi and Zebegény*

István Szőnyi actually owes his life in Zebegény to his marriage, as his wife Melinda Bartóky's family had a villa here. This building later became the house of Szőnyi and the center of art life in Zebegény. Here the painter found the experiences necessary for the unfolding of his art, the inseparable unity of landscape and man. He loved to paint on the mountain, on a hillside, his wife always invited him to lunch by blowing the horn.

Works related to the Danube: *Danube Bend at Zebegény, Gray Danube, Afternoon sun in the Danube Bend, Crossing the Danube*

### *Dóry novel characters*

Mikszáth's novel *Strange Marriage* features Baron Dóry, but it is almost certain that it is not the Baron Vilmos Dóry, his widow built a castle in Zebegény. What is certain, however, is that Kálmán Csathó wrote his novel: *Woman on the Bakon* about Vilmosne Dóry, who is said to have traveled to the village in a self-driving carriage.

#### *Elisabeth's spring*

"Wanderer, fill your flask with water here, because the hilltop is poor in water," the inscription stood by the spring, the Encián Tourist Association put it right with the beginning of the tourist movement.

#### *Famous Indian painter in Zebegény*

In the 1930s, the Indian-Hungarian, young and very talented painter Amrita Sher-Gil also worked in Zebegény. The family often came together at her aunt, Lajosné Szepessy in her villa in Zebegény, as well as and art-loving friends, including Ervin Baktay, who recognized Amrita's talent - Dalma in Hungarian - and taught and encouraged drawing and painting. The painter also lived in India, Italy, France and Hungary, but preferred to work in India. Her sensitivity to fate of women's life is also reflected in the fact that about 60% of her work is female representation. She had a short, tragic, life with complicated family relationship typical for geniuses. While it is considered a national treasure in India, her cult has not yet developed in Europe and Hungary.

#### *Story of the Shipping History Museum*

The founder of the Shipping History Museum is Captain Vincze Farkas, who created the exhibition, which opened on July 12, 1984, with decades of collecting work and his own objects. Farkas Vincze tried to return from all his travels with souvenirs and curiosities that he was able to obtain at the visited places and stations (even on other continents). Farkas Vincze As the commander of the Danube ship, in 1956 he brought petrol, food and medicine to the revolutionaries of Győr from Vienna - for this reason he was arrested, placed under false accusations, but it could not be proved. At the tip of the small island opposite Zebegén, the alluvium deposits a lot of things - mineral stones (jasper, opal), prehistoric bones. The dredgers have already found many "treasures" in the Danube, which the museum exhibits - e.g., the bell of a Bulgarian ship that ran into a mine during World War II, a mammoth leg

bone, a cannonball from Turkish times. In Pilismarót, a huge stone ball was lifted by the dredgers, brought over to Zebegény, while it rolled ashore, the ball fell into the water again. There is also a wizard stick here - worth a try.

## Summary

The excellent tourist facilities and traditions of the settlement, as well as its unique location and significant artistic traditions offer many opportunities for those who come to the settlement. In addition to its church, its exciting rock sanctuary, its tobacco pavilion (the so-called Millennium Pavilion), which was used for holidays, and many monuments, including the imposing ensemble of the Zebegény national flag and heroic memory, await visitors to the settlement. Its artistic life has always stood out among the Hungarian settlements.

Both of his exhibitions can be (also) connected to water: the aim of the Maritime History Museum is to show what places Hungarians have been sailing in the seas of the world. The Ferenc Szőnyi Memorial Museum commemorates the famous painter who created many works related to the Danube.

At the beginning of the 20th century, holiday homes and mansions, including the Dóry Castle, were built one after the other on the banks of the Danube in Zebegény, as well as the so-called sunflower houses, the history of which Countess Lászlóné Károlyi, maiden name Countess Franciska Apponyi, is really eye-catching.

Its surroundings are varied, all of which can be explored with boat tours and water tours, and can also be viewed comprehensively from the Károly Kós lookout tower. Unfortunately, no tangible memory has survived from the 5 stream mills.

Their water-related or directly related memories and legends are as follows:

- - History / legend of settlement name
- - Former crafts: ferry, milling
- - Shipping History Museum
- - István Szőnyi's paintings related to the Danube, e.g. Danube bend at Zebegény, Gray Danube, Afternoon sun in the Danube bend, Crossing the Danube
- - The bust and Museum of István Szőnyi
- - Elizabeth's spring

- - Sunflower, the children's patron. She bought houses for children's recreation on the banks of the Danube and taught them many things.
- - Danube Bend Art Festival, concerts at the boat stations
- - Dóry Castle on the Danube bank
- - Stream mills that no longer have a memories



## Summary

Heritages are the values that we inherit from the past, take them into the future. Water is our treasure that gives life, provides living space, makes people rich or poor, and is inevitably part of life for those living on the waterfront. In the pilot of the WaVE project, we looked for the answer how alive the relationship between water and modern man is. Is water, are water-related values, traditions present in everyday human life. We surveyed the built and water-related intellectual heritage of 15 settlements in the Ister-Granum Euroregion.

The area's rich cultural past has foreshadowed the multiplicity and diversity of architectural values. There is an outstanding number of sacred heritage sites in the region and a significant number of economic historical relics are also present. The settlements on the waterfront preserve many legends and stories, from the past of their inhabitants, practiced several water-related crafts. All this information was summarized in a heritage inventory. Data were obtained from primary and secondary sources and refined and supplemented during personal interviews. During the analysis of the data, we discovered certain similarities and repetitions, which were most evident in the water-related life forms. The milling, boating and fishing and homage to St. John of Nepomuk, the patron saint of water related occupations appeared as a recurring element.

In our study, we presented the individual settlements and their characteristic values and outstanding intellectual heritage. In summary, most of the settlements do not use the potential of their waters, do not build on their water-related traditions and do not connect their events with water. We feel the need to place greater emphasis on the protection and sustainability of specific heritage, the preservation and presentation of traditions, the sensitization of local people to this topic and the increase of their commitment.

We hope that, based on our collection, high-quality short films and popular thematic trips presenting the region will be created within the framework of the pilot. Looking beyond the pilot, the study provides future development opportunities and project plans for the Euroregion and municipalities, drawing attention to the heritage to be protected and presented. We believe that our insights and suggestions expressed in the document will help the region to be the engine of a successful future in its relationship with water.