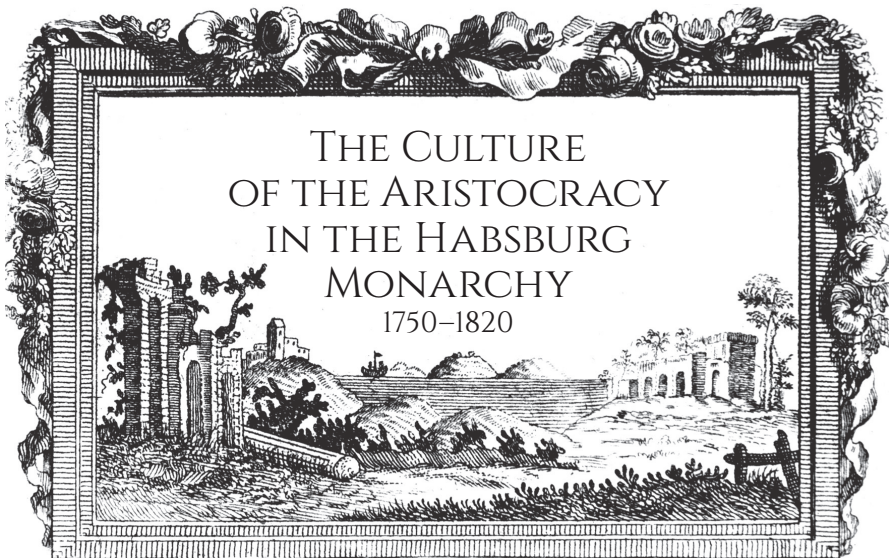




THE CULTURE
OF THE ARISTOCRACY
IN THE HABSBURG
MONARCHY

1750–1820

International Conference,
Keszthely, 30 May – 1 June 2019



International Conference

Keszthely, May 30 – June 1, 2019

PROGRAM

30 May 2019 (Thursday)
Helikon Palace Museum
(8360 Keszthely, Kastély u. 1.)

13:00 Opening: Prince György FESTETICS, Gábor VADERNA

MODUL 1 – Aristocracy in the Habsburg Empire

Chair: Gábor VADERNA

Keynote Lecture

13:30 László KONTLER (Budapest)
Hungary's Noble and Educated Elite, the Question of Ethnic Origins, and the Enlightenment Social Imaginary

Session 1

14:00 Suzana COHA – Nikola VUKOBRATOVIĆ (Zagreb)
"Ban, Our Only Hope": Some Remarks on the National Aspirations of the Croatian Nobility in the Late Eighteenth Century

14:20 Sándor HITES (Budapest)
Gift Economies of Patriotism

14:40 Zsuzsanna PERES (Budapest)
The Establishment of the Festetics Fideicommissum in the Eighteenth Century

15:00 Discussion

15:20 Coffee Break

Session 2

- 15:40 György KURUCZ (Budapest)
“In the Interest of the Homeland and His Lordship’s Domains”: The Study Tours of Hungary’s First College of Farming in Western Europe, 1820–1825
- 16:00 Réka LENGYEL (Budapest)
The Masonic Network of Count György Festetics
- 16:20 Teodora SHEK BRNARDIĆ (Zagreb)
Aristocrats as Enlightened Fathers: The Paternal Authority of the Bohemian Count Franz Joseph Kinsky (1739–1805) and the Croatian Count Ivan Nepomuk Drašković (1740–1787)
- 16:40 János HÓVÁRI (Budapest)
István Sárközy, a Calvinist Nobleman Protégé of Count György Festetics in Somogy County
- 17:00 Discussion
- 18:00 Reception
- 19:00 Evening Walk in the Castle Led by Laura KARDOS (Helikon Palace Museum)



31 May 2019 (Friday)
Helikon Palace Museum

MODUL 2 – Politics and Science

Chair: György KURUCZ

Keynote Lecture

- 9:00 Hans Erich BÖDEKER (Berlin)
Scholarship as Epistemic Culture: Ideals – Strategies – Practices

Session 1

- 9:30 Sonia HORN (Vienna)
Medical Knowledge, Health Care Politics and Nobility
- 9:50 Annamária BIRÓ (Cluj-Napoca)
Aufbau der Infrastruktur der Wissenschaften in Siebenbürgen gegen Ende des 18. Jahrhunderts — die beiden Grafen von Telekis
- 10:10 Zsolt KÖKÉNYESI (Budapest)
Zwischen Hof und Land: Die ungarischen Mitglieder des Sternkreuzordens im Zeitalter des Wandels (1766–1792)
- 10:30 Discussion
- 10:50 Coffee Break

Session 2

- 11:10 Piroska BALOGH (Budapest)
Knowledge in Transit – Between Aristocrats and Scholars: Remarks on Count Ladislaus Festetics's Education
- 11:30 Lilla KRÁSZ (Budapest)
Kultur(en) des Sammelns: Medizinische Bücher einer Adelsbibliothek als Reflexionsform der Gelehrsamkeit

11:50 Dezső GURKA (Szarvas)
Ungarische Magnaten in der Mineralogischen Societät zu Jena

12:10 Discussion

12:30 Lunch

MODUL 3/a – Politics and Culture

Chair: László KONTLER

Session 1

14:00 Olga KHAVANOVA (Moscow)
*“There are many Hungarians here...” Vienna Theresianum
and the Hungarian Aristocracy*

14:20 Eva KOWALSKÁ (Bratislava)
*Anteil der Familie Zay an der Entwicklung der Religiösen und
kulturellen Infrastruktur der ungarischen Lutheraner*

14:40 Gábor VADERNA (Budapest)
Poetry as Social Practice: The Example of Count Ladislaus Teleki

15:00 Discussion

15:20 Coffee Break

Session 2

15:40 Andrea SEIDLER (Vienna)
*Ungarische Adelsitze in deutschen Reisebeschreibungen des 18.
Jahrhunderts*

16:00 Béla HEGEDÜS (Budapest)
*Intellektuell sein im Königreich Ungarn des 18. Jahrhunderts
im Heinrich Gottfried von Bretschneider’s Roman Georg
Wallers Leben und Sitten (1793)*

- 16:20 János RÉDEY (Budapest)
Representations of Hercules in the Late Eighteenth- and Early Nineteenth-Century Hungarian Kingdom
- 16:40 Gergely FÓRIZS (Budapest)
Politische und philosophische Allegorie in den beiden Kaisergedichten von Dániel Berzsenyi (1817/1818)
- 17:00 Discussion
- 18:00 Public concert in the “Mirror Room”: “*Rondo all’ongarese*”.
Hungarian Music Effects in Haydn’s Works (Jánosi Ensemble, Budapest)
- 20:00 Dinner in Fish Restaurant (8360 Keszthely, Csárda u. 9.)

1 June 2019
Amazon Centre
(8360 Keszthely, Kastély u. 11)

MODUL 3/b – Politics and Culture

Chair: Hans Erich BÖDEKER

Session 3

- 9:00 Ivo CERMAN (České Budějovice)
Veltrusy and Johann Rudolph Chotek: A Patriotic Landscape Garden
- 9:20 Victoria FREDE (Berkeley)
Garden Architecture as a Tool of Diplomacy: Joseph II, Grand Duke Paul, and Grand Duchess Maria

- 9:40 István SZABÓ (Keszthely)
The Impact of Ecological Patterns and Progress in Natural History on the Land Use and Landscape Gardening of the Fesetics Family
- 10:00 Coffee Break
- 10:10 Borbála MOHAY (Budapest)
The (Political) Functions of Count Ferenc Széchenyi's Garden of Cenk, Hungary
- 10:30 Olga GRANASZTÓI (Debrecen)
The Indifferent Rich? Ferenc Kazinczy's Failed Attempt to Found a Literary Society with Prince Lajos Battyhány II as its President
- 10:50 Discussion
- 11:10 Coffee Break
- Session 4**
- 11:30 Ágnes DÓBÉK (Budapest)
The Baronial Patrons of Miklós Révai
- 11:50 Gábor MÉSZÁROS (Budapest)
Ádám Pálóczi Horváth's Aristocratic Connections and Patrons
- 12:10 Rumen István CSÖRSZ (Budapest)
Miklós Jankovich und die Sammlung der Nationallieder
- 12:30 Discussion
- 12:50 Closing Remarks: György KURUCZ

ABSTRACTS

Piroska Balogh

Eötvös Loránd University, Budapest

*Knowledge in Transit – Between Aristocrats and Scholars:
Remarks on the education of Count László Festetics*

Historians such as György Kurucz and Róbert Stohl have discussed many details of the education of László Festetics, including György Festetics's pedagogical theories and plans concerning his son's instruction. However, the period between 1800 and 1803, when young Festetics studied at the Hungarian Royal Hungarian University, is yet to be explored. His Latin-language university coursebooks and brochures provide information regarding the disciplines (aesthetics, mathematics, physics, and law), the professors (Johann Ludwig Schedius, Joseph Franz Domin, Imre Kelemen), and the methods young Festetics got acquainted with. In my paper I present the educational context of these disciplines, and the aristocratic interpretation of the effects and utilities of science. I point out significant parallels, e.g. János Festetics's studies in physics at the same university, and his participation in a planned learned society. My analysis touches on the informal cultural practices which influenced László Festetics during his university studies. These practices were directed by his professor, Johann Ludwig Schedius, very likely at his father's wish. For example, in 1802, Festetics completed his study trip in South-German towns with Schedius. I also discuss how György Festetics used Schedius's scholarly connections, his media influence (his journal *Zeitschrift von und für Ungern*), and his pedagogical erudition to promote his own educational institutes, in order to acquire scholarly references (membership at the Göttingen Academy), beside supporting his son's education. I consider this case as a two-way science transfer process: as a teacher, the professor conveyed scientific knowledge to the younger Festetics; at the same time, the elder Festetics disseminated scientific knowledge through the professor's scholarly network and media.

Annamária Biró

Babeş–Bolyai University, Cluj-Napoca

Aufbau der Infrastruktur der Wissenschaften in Siebenbürgen gegen Ende des 18. Jahrhunderts – die beiden Grafen von Telekis

Sámuel Teleki (1739–1822) maß lange vor seiner Wahl zum Kanzler von Siebenbürgen der Unterstützung siebenbürgischer kultureller Anliegen besondere Bedeutung bei. Bereits auf dem Heimweg von seiner Peregrination 1759–1763 (Basel, Utrecht, Leyden, Paris) begann er hauptsächlich wissenschaftliche Werke in großem Stil aufzukaufen, die er zur Grundlage seiner später berühmt gewordenen Bibliothek in Neumarkt am Mieresch machte; im Jahre 1816 beherbergte die „Teleki-Thek“ rund 36.000 Bände. Auch während seiner Amtszeit in Wien unterstützte er verschiedene siebenbürgische Initiativen zum Aufbau einer wissenschaftlichen Infrastruktur, obwohl seine Entscheidungen in dieser Zeit häufig durch politische Ereignisse (wie die Jakobinerverschwörung 1794/95) konterkariert wurden. Sein Sohn, der früh verstorbene Domokos Teleki (1773–1798), wollte nicht mehr nur als Mäzen und Förderer an den kulturellen und wissenschaftlichen Umwälzungen teilhaben, sondern unterstützte die Arbeit der siebenbürgischen Gelehrtenvereinigungen auch als Organisator und als Verfasser wissenschaftlicher Werke. In meinem Vortrag möchte ich am Beispiel der beiden Telekis unterschiedliche Vorgehensweisen der Aristokratie gegen Ende des 18. Jahrhunderts zur Förderung der Entstehung einer Infrastruktur der Wissenschaften in Siebenbürgen aufzeigen.



Hans Erich Bödeker

Max-Planck-Institut für Wissenschaftsgeschichte, Berlin

Erudition as Epistemic Culture: Ideals – Strategies – Practices

The metaphor of a “Copernican turn” does not adequately describe the transformations of eighteenth-century scholarly culture, either as a whole, or in its distinct moments. However, at the end of the eighteenth century the system of scholarship differed fundamentally from its manifestations at the beginning of the century. These modifications are reflected in the change of meaning in the concepts “erudition” (Gelehrsamkeit) and “science” (Wissenschaft), which had initially been used without distinction.

Until the end of the eighteenth century, “erudition” meant every form of systematic and interrelated scholarship based on the tradition. During the Enlightenment, “erudition” increasingly implied a critical attitude that not only constituted assignable and justifiable truths but also aimed at useful knowledge. “Science”, which initially meant the individual possession of knowledge, became an impersonal system of knowledge. These modifications in meaning were initiated by referring to new methods and theories. Method and criticism emerged as the decisive criteria of Enlightenment “science”.

Initially, the European scholarly tradition left no room for empirical knowledge, and as a consequence, the different ways of knowing facts were defined primarily in relation to the knowledge of reason, which alone was understood to be “science”, and they were gathered under the imprecise heading of “history”. This “history” consisted of the knowledge of facts or of individual facts and contended itself with describing or ordering these facts. “History”, however, was understood as the theoretical requirement of “science”, as the basis of “science”, and it could not be replaced in this function. This epistemological assumption was the basis for an increasing understanding of “erudition” as mere empirical knowledge, while “science”, correlated with philosophy, was increasingly conceived as systematically gained knowledge.

Experimenting, which from the middle of the eighteenth century gained considerable significance in the lectures of scientists, initially merely replicated already available knowledge. The experiments aimed at demonstrating the given knowledge, not at acquiring new knowledge. The idea of conservation rather than that of producing knowledge shaped scholarly publications. Thus, although much of the writing published during the eighteenth century was scholarly in nature, the bulk of it was not actually innovative.

Until the very end of the eighteenth century scholarly truths seemed to be things to be discovered, collected, and handed down. Only then were attempts undertaken to both methodologically invent scholarly truths and to reflect under which circumstances such inventions could occur. These competing scholarly orientations were conceived as the difference between thirst for knowledge (Wissensbegierde) on the one hand, and curiosity (Neugier), on the other. Thirst of knowledge especially paid attention to integrating discovered knowledge into the already existing scholarly framework. Curiosity instead meant acquiring new knowledge without caring about how it will fit with the existing knowledge. The meaning of scholarship shifted from the conviction to preserve truth to an interest in the novelty of an invention. To put it pointedly: “erudition” was replaced by “research”.



Ivo Cerman

University of South Bohemia, České Budějovice

Veltrusy and Johann Rudolph Chotek: A Patriotic Landscape Garden

In the Bohemian lands, the new fashion of English landscape gardens starts in the 1780s and 1790s with projects such as Schönhof (Krásný Dvůr), Veltrusy, and the magnificent Eisgrub-Feldsberg (Lednice-Valtice) area built up by the Princes of Liechtenstein. Veltrusy was built by an educated aristocrat and minister, Johann Rudolph Chotek, who used an elaborate system of decorative structures and stat-

ues, which were meant to propagate the message of enlightened patriotism. This was the time of the war against the Ottoman Empire and the French revolutionary wars, so patriotism was needed. However, this unique system also tells us about the aristocratic way of life, the function of landscape gardens, and about aristocratic commitment to the philosophy of the Enlightenment.



Suzana Coha, Nikola Vukobratović
University of Zagreb

“Ban, Our Only Hope”: Some Remarks on the National Aspirations of Croatian Nobility in the Late Eighteenth Century

1790 was a year of great change throughout the Habsburg Monarchy. The collapse of emperor Joseph’s absolutist project had prompted numerous discussions about the future of the Central European area. One of the many groups that adamantly claimed a share of power was the Monarchy’s nobility, including Croatian nobility. In this regard, the key event for Croatia occurred in May 1790, the ceremonial inauguration of the new *ban* (viceroy), Count Ivan (János) Erdődy. He soon became a source of great hope for the local nobility, although he often had contradictory views and expectations. This paper analyses the extensive preparations for the inauguration ceremony, as well as the political discussions that centred on the ban’s future role in the defence of the Croatian nobilities’ presumed “historical rights”. A point of special interest will be the question of the political loyalties of the local nobility, torn between Hungarian aristocratic patriotism, Habsburg loyalism, and Croatian aristocratic traditions (*natio croatica*), but also modern Croatian-Slav ethno-cultural nationalism. As the year 1790 is traditionally considered to be the beginning of the “preparatory period” for the modern Croatian national movement, understanding the aspirations of the local nobility at the time can have significant implications for both national and regional history.

Rumen István Csörsz

Institute for Literary Studies of Hungarian Academy of Sciences,
Budapest

Miklós Jankovich und die Sammlung der Nationallieder

Der adelige Miklós Jankovich (1772–1846) hat durch seine Sichtung und Bewahrung des alten ungarischen Schrifttums unermessliche Verdienste erworben. Eine der reichsten Sammlungen des Ungarischen Nationalmuseums und der aus ihr entstandenen Ungarischen Nationalbibliothek (Országos Széchényi Könyvtár) basiert auf der ehemaligen Privatsammlung von Jankovich. Die Bücher und Kunstwerke seiner Sammlungen wurden entweder von ihm selbst gespendet oder verkauft, oder nach seinem Tod über Auktionen angekauft. Jankovich interessierte sich erst um 1790 für die ungarische Populärpoesie, und zwar in seiner Studentenzeit in Vác, Pest und Pressburg. Er stellte damals ein handschriftliches Liederbuch (*Magyar világi énekek*, 'Ungarische weltliche Lieder') zusammen, dessen Texte teilweise von zeitgenössischen Flugblatteditionen kopiert wurden. Auch noch später, als vermögerner Buch- und Kunstwerksammler, vergaß er die Quellen der alten und neueren ungarischen Liederpoesie nicht: Wir verdanken ihm die Rettung zahlreicher wertvollen Handschriften und Drucke aus dem 17. bis 18. Jahrhundert. Diese Quellen beeinflussen die Perspektiven der Forscher vom 19. Jahrhundert bis heute, da sie in öffentlichen Sammlungen erreichbar und beforschbar waren. Sie bildeten seit 150 Jahren den Grundstock für viel Textausgaben. Sogar der „Kanon der Populärpoesie“ richtete sich daran aus. Jankovich selbst ermaß die Relevanz dieser Quellen, weshalb er um 1810 eine Editionsreihe der Kopien seiner wertvollsten Liederhandschriften in 10 Bänden vorbereitete, in der prospektiven Hoffnung auf eine Herausgabe. Der Plan, dessen Ausgang in den Sammelaufträgen von Miklós Révai 1782 zu suchen ist, hatte die Rettung verschiedener schriftlichen Quellen durch die Sammlung der „Volkslieder“ vorgesehen und hätte auch zu einem repräsentativen Erfolg geführt, wenn die Editionsreihe *Sammlung der Nationallieder* tatsächlich ge-

druckt worden wäre. Da diese Kopien nur als Handschriften erhalten blieben, interessierten sich für diese leider nur wenige Wissenschaftler. Obwohl die Originalquellen verfügbar sind, ist ihre geplante Sammlung leider bis heute nicht in den Fokus der Forschung gerückt. Nach den vorherigen Artikeln von Bertalan Korompay-Krompecher (1932, 1985) und Imola Küllös (1985) wendet sich dieser Vortrag wieder der Sammlung von Miklós Jankovich zu.



Ágnes Dóbk

Institute for Literary Studies of Hungarian Academy of Sciences,
Budapest

The Baronial Patrons of Miklós Révai

Miklós Révai was a characteristic figure of the turn of the eighteenth and nineteenth centuries. He was a teacher, a linguist, an organizer of literary activities, a poet, and an illustrator. His name is associated with such significant intellectual achievements as the 1790 proposal for an academy, which became the basis of the charter of the Hungarian Learned Society founded in 1825; or his *Grammatica* (1805), in which he set out the etymological principle of Hungarian orthography.

His cultural enterprises were supported by aristocrats. The list of his patrons included the wealthiest lords of Hungary, the most enthusiastic of whom was Baron Lőrinc Orczy: he not only offered his poems for publication but also provided financial support for Révai's enterprise. This presentation explores Révai's relationship with three of his patrons (Orczy, aristocrat, poet, and a friend; bishop János Szily; and royal vice-chancellor János Medgyesi Somogyi) through their correspondence. The presentation of the correspondences sheds light on the patrons' motivations. An awareness of the system of literary patronage provides important information for getting to know the framework and operational conditions of the dominant literary culture.

Gergely Fórizs

Institute for Literary Studies of Hungarian Academy of Sciences,
Budapest

*Politische und philosophische Allegorie in den beiden Kaisergedichten
von Dániel Berzsenyi (1817/1818)*

Unter den poetischen Werken des ungarischen Dichters Dániel Berzsenyi (1776–1836) befinden sich nur zwei Gelegenheitsgedichte; beide sind im Auftrag des Grafen György Festetics zum Anlass geplanter Kaiserbesuche in Keszthely entstanden. Die Ode und das Epigramm Berzsenyis an Kaiser Franz blieben in den ungarischen literaturgeschichtlichen Darstellungen bislang entweder unberücksichtigt oder wurden als niveaulose Loyalitätserklärungen abgestempelt.

Der Vortrag vertritt die These, dass die beiden Gedichte nicht nur von ihrer Entstehung, sondern auch von ihrer Motivik her eine Einheit bilden, indem sie zwei Varianten derselben Allegorie repräsentieren. Die in den Gedichten verwendete Sonnen- und Gewitterallegorie verfügt über zwei Bedeutungsschichten: Eine politische und eine philosophische. In meinem Vortrag werde ich diesen insgesamt vier Interpretationsmöglichkeiten nachgehen und dabei Berzsenyis Dichtungen einerseits im zeitgenössischen Kontext der Herrscherbilder des ungarischen Mitteladels, und andererseits in ihrem Zusammenhang mit unterschiedlichen europäischen Auffassungen der Aufklärung untersuchen. Es soll dabei sowohl auf philosophische (Christian Wolff), als auch auf dichterische (Friedrich Schiller) Darstellungen eingegangen werden. Abschließend soll die Frage geprüft werden, in welchem Verhältnis die Herrscher- bzw. Aufklärungsvorstellungen der beiden Gedichte zu einander stehen. ('Der Kaiser als Alleinherrscher' – 'der demokratische König'; 'Aufklärung von oben' – 'Aufklärung von unten').

Victoria Frede-Montemayor
University of California, Berkeley

Garden Architecture as a Tool of Diplomacy: Joseph II, Grand Duke Paul, and Grand Duchess Maria

Early modern European courts used palaces and the landscaped gardens that surround them to convey information about their ideological priorities. The English garden was no exception. Spreading across Europe and Russia in the 1770s, such gardens were filled with temples, grottoes, and hermitages, which could communicate very specific messages to the guest. This presentation explores landscape gardens as a tool of diplomacy in relations between the Russian and Habsburg empires around the year 1780, as their monarchs sought to reach an understanding, if not outright alliance, in foreign policy. During Joseph II's visit – incognito – to Russia in 1780, his fascination with English gardens would be exploited by Catherine II, her son Grand Duke Paul, and Grand Duchess Maria, to build intimacy and trust. Laying the cornerstone of a “temple of friendship” in the park at Pavlovsk became the prelude to intensified negotiations. English gardens again figured in Paul and Maria's exchange visit to Vienna the following winter. In the age of Sentimentalism, a walk in the garden became a diplomatic strategy.



Olga Granasztói
University of Debrecen

The Indifferent Rich?
Ferenc Kazinczy's Failed Attempt to Found a Literary Society with Prince Lajos Batthyány II as its President

Unlike many illustrious members of the Batthyány family, Prince Lajos Batthyány II (1753–1806) is an almost forgotten figure in family history, and in a broader sense, also in historiography. There are no

catalogued archival sources on his life, career, or his versatile culture available to us. The only discipline that recognises him, thanks to which his name is still known today, is art history, more specifically, garden history. As the lord of the estates of Körmend, he refurbished the castle in Körmend, and, more importantly, transformed its gardens into an English garden, a process that took thirty years. The outcome, even if it only survives in vestiges, preserved something of the Prince's innovative spirit, commitment to the fine arts, and refined culture. The sculptural programme of the garden represents his intellectual horizon in a unique way, offering, as it were, points of orientation: he erected a bust to Homer, a monument (memorial column) to Cicero, and a memorial to Gessner. Batthyány was first in Europe to erect a monument to Gessner in 1786 (still in Gessner's lifetime), as a token of his admiration to him. It was to be followed by a sepulchral monument to Csokonai, to be erected by Kazinczy in 1807, as a sort of replica of the Gessner monument in Körmend, but the project failed in the end.

Ferenc Kazinczy recognised early the intellectual and artistic open-mindedness – a strong manifestation of his affinity for new trends of the age – behind Batthyány's monument-erecting gesture. On account of Batthyány's admiration for Gessner, Kazinczy, a Calvinist intellectual who came from the landed gentry, felt all the more akin to the enlightened, Freemason, Catholic prince of neoclassical penchants, whom he perceived to be a like-minded thinker, even though he did not know him in person. Based on his favourable impressions, Kazinczy made Batthyány the protagonist of his efforts to establish a society around 1790–91: Kazinczy asked Lajos Batthyány to accept the presidency of the literary society to be founded by him, which would be named “a Magyar Liget Pásztorai” [Shepherds of the Hungarian Parklands]. Batthyány's dismissive answer remained unidentified in Hungarian literary history for a long time, but it has now come to light. It highlights the dividing lines that doomed Kazinczy's delusive ideas regarding combining the institutionalisation of literary life with patronage by the high nobility, ideas he nurtured under the influence of the egalitarian ideals of Freemasonry and the Enlighten-

ment. After the long years of imprisonment for his involvement with the Martinovics conspiracy, Kazinczy took up his program for the renewal of Hungarian literary life on a completely different basis.



Dezsó Gurka

Gál Ferenc College, Szarvas

Ungarische Magnaten in der Mineralogischen Societät zu Jena

In der 1797 gegründeten 'Societät für die gesammte Mineralogie' zu Jena waren nahezu ein Sechstel der Ehrenmitglieder ungarischer und siebenbürgischer Herkunft, auch dem ungarischen Hochadel kam eine bedeutende Rolle zu. Zum ersten Präsidenten der Societät wurde Graf Domokos Teleki gewählt; nach seinem Tod im Jahr 1798 blieb sein Vater, Graf Sámuel Teleki, weiterhin in Kontakt mit der wissenschaftlichen Gesellschaft. Zum zweiten Präsidenten der Societät schlug man dann in der Person von Graf György Festetics erneut ein Mitglied des ungarischen Hochadels vor, allerdings nahm dieser das Amt nicht an. Baron Károly Podmaniczky – der sowohl mit Goethe als auch mit Schelling persönlich in Kontakt stand – wollte man ebenfalls zum Mitglied der Gesellschaft ernennen, doch knüpfte sich seine Tätigkeit als Mineraloge eher an seinen Aufenthalt in Freiburg und seine Zusammenarbeit mit Professor Abraham Gottlob Werner. Das Gewicht der ungarischen Beteiligung an der Arbeit der *Societät* zeigt, dass von den neun gedruckten Widmungen der drei Jahrbücher, die zwischen 1802 und 1806 herausgegeben wurden, vier an ungarische Magnaten adressiert waren.

Béla Hegedüs

Institute for Literary Studies of Hungarian Academy of Sciences,
Budapest

*Intellektuell sein im Königreich Ungarn des 18. Jahrhunderts in
Heinrich Gottfried von Bretschneiders Roman Georg Wallers Leben
und Sitten (1793)*

Der satirische Schriftsteller und Freimaurer Heinrich Gottfried von Bretschneider (1739–1810) war eine sehr konturierte Person des 18. Jahrhunderts. Nach dem Gymnasium in Gera trat er in den sächsischen und preussischen Militärdienst. Später unternahm er abenteuerliche Reisen nach Holland, England und Frankreich. 1777 trat er als Vize-Kreishauptmann im Temesvarer Banat in österreichische Dienste, wurde 1779 Bibliotheksdirektor der Universitätsbibliothek in Ofen, 1784 in Lemberg mit dem Titel eines Gubernialrates (1793). Ab 1801 lebte er als Hofrat im Ruhestand in Wien.

Zeit seines Lebens publizierte er zahlreiche Übersetzungen und eigene literarische Werke. In meinem Vortrag beschäftige ich mich mit seinem Roman *Georg Wallers Leben und Sitten* (1793), in dem er seine Abenteuer beschrieben hat. Ich konzentriere mich besonders auf seine im Königreich Ungarn geschlossenen Beziehungen und auf die Adligen und Bischöfe, die seine damalige Tätigkeit in Ungarn unterstützt haben. Ich werde dabei in seinen Darstellungsmethoden auch die Grenzlinien zwischen Wirklichkeit und Fiktion untersuchen.

Sándor Hites

Institute for Literary Studies of Hungarian Academy of Sciences,
Budapest

Gift Economies of Patriotism

This paper looks at the early-nineteenth-century surge of aristocratic donations in the Habsburg Monarchy. Helping to establish cultural institutions with national profiles, from museums to libraries, theatres, academies, schools, art collections (and, once established, to maintain or extend their operations), patriotic gifts created highly visible reminders of nationhood, which also came to serve as forums for a burgeoning public sphere.

Focusing on two iconic Hungarian donations – Count Ferenc Széchenyi presenting his vast collection for the purpose of a National Museum in 1802, and his son Count István Széchenyi offering the interest of the yearly income from his landed estates for a Hungarian Academy in 1825 – the paper discusses the following topics: traditional patronage recast in patriotic terms; reciprocity, emulation and rivalry in the chains of giving; incentives of donating in political philosophy and theology; generosity and political/social/economic inequality in the sphere of “representative publicity”; the culture of giving in capitalist transformation; and disequilibrium in aristocratic gift economies.

The paper is meant to tackle these issues in the comparative contexts of archaic/indigenous gift rituals (*potlatch*, the *kula* ring) and today’s *philanthrocapitalism* (George Soros, Bill Gates, etc.).

Sonia Horn

University of Vienna

Medical Knowledge, Health Care Politics, and Nobility

Discussing “medical knowledge, health care politics, and nobility” requires considering several aspects of the role of nobility in society, as well as “coping with health and sickness” from a variety of historiographic points of view. This includes reflecting on health care provisions and the availability of medical treatment in the noble household itself (including the family and household staff), as well as the health care provisions that were taken for the manor itself. These were part of the manorial nobility’s responsibilities, and so the “inside” and “outside” of the noble household needs to be discussed separately.

In my paper I present some reflections of these two aspects of “medical knowledge, health care politics, and nobility”. I discuss how the holdings of the Festetics library might provide some information on the health care provisions organised by the Festetics family within their manors. The books “*Georgica curiosa...*” (1682) and “*Georgica curiosa aucta...*” (1687) by Wolf Helmhard von Hohberg (1612–1688) contains good examples of the health care provisions that should be practiced by noble families both within their households and within the manor. Another interesting aspect of “medical knowledge, health care politics and nobility” is the impact of contemporary economic ideas and concepts. Cameralism suggested improvements especially for the economic development of the Habsburg countries and emphasized the importance of a healthy population. Therefore, paying attention to health care measures and providing access to medical treatments for the population were seen as important issues.

In addition to this, the ideas of Ludovico Antonio Muratori (1672–1750) concerning the duties of a sovereign, which influenced the understanding of the governance of Maria Theresa and Joseph II, might have influenced the health care measures that were introduced in various manors. It is not clear how the regulations for the administration of health care structures in the Habsburg countries, such

as the “Sanitätsnormativ” of 1770, affected the manorial administration of health care structures, and what impact these guidelines had in practice. Investigating the development and changes of health care structures at various manors would answer these questions; however, an analysis of the medical texts that can be found in manorial libraries can be a first step towards answering them.



János Hóvári

Károli Gáspár University of Reformed Church, Budapest

István Sárközy, a Calvinist Nobleman Protégé of Count György Festetics in Somogy County

István Sárközy de Nádasd (1759–1845) was a well-educated nobleman of devoted Calvinist faith in Somogy County, one of the less-developed regions in Western Hungary during the eighteenth century, located between Lake Balaton and the River Drava. He held state offices, and he was a successful and powerful personality and landlord who had plans to develop his homeland. He recognized the importance of founding a gymnasium (the type of school that provides advanced secondary education in Europe) in Somogy to educate young generations. His wealth was not large enough to do so, but he had a patron, Count György Festetics, who, although he was a devoted Roman Catholic, made a generous donation to cover the costs of a Reformed Church Gymnasium in Csurgó. Festetics was aware of the fact that Somogy County, where he had many estates, was predominantly Calvinist, and he thought that the subjects of his possessions and the young men living there should receive education from the Reformed Church. István Sárközy participated in the foundation of the new school, and he invited the famous poet Mihály Csokonai Vitéz to open the first academic year at the school in 1798. Thanks to Csokonai, Somogy County became a topic in literature, and the Gymnasium in Csurgó became the symbol of a new era:

the future of Somogy. István Sárközy was a brother-in-law of Ádám Pálóczi Horváth. They turned Nagybjom, where they lived between 1797 and 1812, into a cultural centre of Somogy. István Sárközy was one of the key figures of the development and modernization of Somogy County. He represented a new regional identity within a national framework, and his work constituted an important stage in the cultural history of Transdanubia.



Olga Khavanova

Institute of Slavic Studies of Russian Academy of Sciences, Moscow

“There Are Many Hungarians Here...”: Vienna Theresianum and the Hungarian Aristocracy

The Theresian Noble College of the Society of Jesus, better known as Theresianum, was founded in 1746 as a joint enterprise of the Vienna Court and the Jesuit Order, in a belated attempt to compensate for the absence of a knight academy in the Austrian Monarchy. It was designed to provide the elites with a school, providing both early socialisation at the court, and training in the arts, sciences and languages, so they can compete with educated commoners. From the 1750s to the mid-1780s the school went through a series of reorganisations: in 1773 it changed its name to ‘academy’, and the teaching order from the Jesuits to the Piarists; it was closed in 1784, to be opened again in 1797. The Theresianum admitted both paying pupils and scholarship-recipients, and the latter were selected under the supervision of the court and some executive administrative bodies. This paper considers the contribution of the Theresianum to the education of the Hungarian aristocracy and nobility, estimating what proportion of pupils they represented in the student body, and exploring sources related to their time at the school.

László Kontler

Central European University, Budapest

Hungary's Noble and Educated Elite, the Question of Ethnic Origins, and the Enlightenment Social Imaginary

After an introduction on the centrality of “thinking the human” in the terms of natural history, natural philosophy and the emerging science of society to the European Enlightenment, this talk will turn to the impact of János Sajnovics’s work on the “sameness” of the Hungarian and Sámi (“Lappish”) language, first published in 1770. Sajnovics’s treatise re-ignited discussion among Hungary’s noble and educated elite on the ethnic kinship and origin of Hungarians, traditionally associated with the Turkic or “Scythian” warrior peoples of the Eurasian steppe. Participants in this discussion relied extensively on international and domestic literature in ethnography and global geography, classifying these peoples according to the categories of stadial history as savage or barbarous, sometimes with patently dehumanizing overtones. On a different level of abstraction, some of the contributors, like the par excellence Hungarian *philosophe* György Bessenyei (1746–1811), also dedicated important texts to larger questions of nature, human nature, and culture. My paper examines the interferences among these different genres, and the ways in which assumptions about the nation’s “own” past informed ideas about the natural condition of humanity, and vice versa. It will throw new light not only on emerging discourses of identity during the Hungarian national awakening, but also on important aspects of mainstream European intellectual development in the period.

Eva Kowalská

Slovak Academy of Sciences, Bratislava

Der Anteil der Familie Zay an der Entwicklung der religiösen und kulturellen Infrastruktur der ungarischen Lutheraner

Die Mitglieder der Familie Zay de Csömör et Zay-Ugrocز gehörten seit der Hälfte des 16. Jahrhunderts dem Rang der ungarischen Aristokratie an, zunächst als Barone und erst ab 1830 als Grafen. Dieser Aufstieg gestaltete sich langsam und erfolgte auch nicht immer linear. Trotz der frühen Akzeptanz der Reformation, bzw. Luthertums blieben die Zays während des 17. Jahrhunderts eher am Rande der lutherischen Elite, so das zu fragen ist, wie sie sich letztlich zu den politisch einflussreichsten Repräsentanten der Lutheraner hinaufarbeiten konnten. An erster Stelle ist hierfür ihre *Heiratspolitik* zu erwähnen, wobei die wichtigste Verbindung jene mit der nur scheinbar unwichtigen Familie Calisius war: deren Mitglieder bewegten sich jedoch im Umkreis von Persönlichkeiten wie Prinz Eugen von Savoyen oder István Petrőczy. Hier zu erwähnen ist auch ihre Verbindung mit Teschen und seinen Superintendenten und sogar mit den dortigen Pietisten. Über drei Generationen gaben die Zays Impulse zur Gestaltung der Verwaltungsstruktur und bereits im ersten Drittel des 18. Jahrhunderts war Calisius de facto der inoffizielle Leiter der lutherischen Laien. Dank der mehrmaligen Verbindung beider Geschlechter (beginnend mit Péter Zay und seinen zwei Gemahlinnen aus der Familie Calisius) und der Einführung der Funktion eines Generalinspektors wurde die Organisationsstruktur (Generalinspektor + 4 Superintendenten) für lange Zeit fixiert. Ab 1758 nahm Peter Zays Einfluss an der Gestaltung der protestantisch-lutherischen (Kirchen) Politik zu und seine Bedeutung gipfelte im Erlass des Toleranzpatents. Man rechnete sogar mit der Übernahme seiner Funktion durch seinen Sohn Zsigmond, dessen Tod verhinderte jedoch diesen Plan. Den Posten eines Generalinspektoren übernahm dann Peters Enkel Karol/Károly, der weitreichende Unionspläne mit den Reformierten durchsetzen wollte.

Zweites Merkmal der Zays ist ihr steigender *Anteil an der kulturellen Repräsentation*. Diese war nicht an hohen Geldsummen zu messen, sondern am bedeutenden Schatz ihrer Buch- und Archivsammlungen und dadurch auch des historischen Gedächtnisses. Bereits der erste bekannte Ferenc Zay, kaiserlicher Gesandter nach Konstantinopel, hinterliess seine Notizen. Dank der Vermählungen mit verschiedenen Geschlechtern gelangten ihre zahlreichen Nachlässe in das Familienarchiv, das bereits im 18. Jahrhundert als inoffizielles Dokumentationszentrum diente. Die Zay-Bibliothek gehörte zu den reichsten in ganz Ungarn. Karoly Zay beteiligte sich dann auch aktiv an den Versuchen zu einer Einführung der ungarischen Sprache in das Amt der lutherischen Kirche, darüber hinaus war er auch als Journalist und Polemist bekannt. Während der 1840-er Jahre präsierte er auf mehreren Synoden und Schulkonferenzen, die er auf seinem Familiensitz Uhrovec (Zayugróc) organisierte.



Zsolt Kökényesi

Eötvös Loránd University, Budapest

Zwischen Hof und Land. Die ungarischen Mitglieder des Sternkreuzordens im Zeitalter des Wandels (1766–1792)

Der Sternkreuzorden, der 1668 von Kaiserin Eleonore, Witwe von Ferdinand III., gegründet wurde, bedeutete über mehr als zweieinhalb Jahrhunderte den Sammelkreis der Aristokratendamen, die mit dem Hof verbunden waren. Die Aufnahme in diesen Orden galt als ein seriöses Privileg und war nur für Damen möglich, die aus alten (hoch)adeligen und katholischen Familien stammten. Ziel meines Vortrags ist die Vorstellung und Analyse der ungarischen (oder ungarisch angebundenen) Mitglieder des Sternkreuzordens zwischen 1766 und 1792, somit während der Epoche der Umwandlung des Hoflebens und der politischen Kultur. Der Orden wurde vom Wind der Veränderung nicht weggeffegt, er konnte selbst unter der Regent-

schaft von Joseph II. funktionieren, neue Mitglieder aufnehmen und seine höfische Position (mehr oder weniger) bewahren. In meinem Vortrag möchte ich den Personalstand des Ordens zum Gegenstand der Untersuchung machen und die höfische Integration, die familiären Beziehungen sowie die politischen Kontexte der Aufnahme neuer Mitglieder veranschaulichen. Durch ein Kennenlernen der Ordensdamen können nicht nur die Familiengeschichten der Aristokraten-geschlechter besser verfolgt, sondern auch die höfisch-politischen Beziehungen der breiteren hochadeligen Elite nuanciert werden. Es gibt durch einen speziellen Fokus Einblick in den Betriebsmechanismus der höfischen Kultur jener Zeit bzw. gibt Zusätze zu den Lebensläufen der Aristokratendamen, die in vielen Fällen den Schleier nahmen. (Der Aufsatz wird auch die Namen der in den Orden neu aufgenommenen ungarischen Damen zwischen 1766 und 1792 enthalten.)



Lilla Krász

Eötvös Loránd University, Budapest

Kultur(en) des Sammeln

Medizinische Bücher einer Adelsbibliothek als Reflexionsform der Gelehrsamkeit

Innerhalb der ungarländischen Buch- und Sammlungskultur des 18. und des frühen 19. Jahrhunderts verkörpert Graf Georg Festetics als zeitgenössischer Typus des adeligen Mäzens sowie als Begründer zahlreicher Bildungsinstitutionen den professionellen Bibliophilen. Sein Antrieb für die enzyklopädische Informations- und Buchbeschaffung ergibt sich aus dem aufklärerischen Glauben an wissenschaftliche Erkenntnisbildung und Persönlichkeitsentfaltung durch das Buch; aus seinem individuellen und universalen Wissensinteresse am Kenntnisfortschritt in der Welt, der durch die Nähe des Gedruckten dauerhaft verfügbar ist; aus Gründen der Kommunikationsverbindung

mit dem damaligen europäischen Informationsfluss. Zugleich ist die Bibliothek Ausweis und Statussymbol seiner aufklärerisch-pragmatischen Existenzkonzepte und Nützlichkeitsorientiertheit.

Die gesamte Bibliothek umfasste zu Zeiten von Grafen Festetics circa 8.000 Titel. Der medizinische Buchbestand von etwas mehr als 1.000 Titeln lässt sich auf zweifache Weise kennzeichnen: *Diachron* dokumentiert er die europäische medizingeschichtliche Entwicklung, d.h. den medizinischen Diskurs im Übergang von der humoral- zur solidarpathologischen Gesundheits- bzw. Krankheitskonzeption vom 17. bis zum frühen 19. Jahrhundert – mit dem Schwerpunkt auf dem 18. Jh. *Synchron* dokumentiert er den aufklärerischen Wissenschafts- und Popularisierungsdiskurs medizinischer Forschungsthemen, Organisationsanliegen und praxisorientierter Probleme. Diese Spezialsammlung ist zugleich ein Rezeptionsdokument der zeitgenössischen Zirkulation medizinischer Literatur, ein Beleg für die Wahrnehmung des Medizinaldiskurses, seiner Publizistik und deren Zugänglichkeit.

Der Vortrag bietet eine knappe Übersicht über eine Auswahl von Titeln und Personen zur medizinischen Büchersammlung, anhand derer Charakteristisches in Bezug auf wissenschaftlich fundierte Bedarfssituation, Kaufentscheidungen sowie auf Bestandssortierung (Medizinerbiographien, Fach- und Lehrbücher, Medikamente, Diätetik, medizinische Popularisierung und Selbsttherapie, Naturheilkunde, Organisation des staatlichen Sanitätssystems) verdeutlicht werden kann.



György Kurucz

Károli Gáspár University of Reformed Church in Hungary, Budapest

*“In the Interest of the Homeland and his Lordship’s Domains”
The Study Tours of Hungary’s First College of Farming in Western Europe, 1820–1825*

Count György Festetics (1755–1819), founder of Hungary’s first agricultural college of farming, the Georgicon of Keszthely, had a strong vision of relying on the Göttingen ethos of creating a unity of theoretical and practical training at all levels of his college of farming. At the same time, he deemed it absolutely necessary to establish a formal network of personal connections to the renowned modern universities of his age, including other centres of knowledge and learned societies all over Germany, Holland, England, and France, thereby maintaining a continuous circulation of professional knowledge. For this reason, both he and his son, Count László Festetics (1785–1846) considered the study tours undertaken by students and professors as a form of long-term investment, which had its returns in the forthcoming decades as far as production was concerned. This paper presents the itinerary of two young professors sent to Western Europe by Count László Festetics in the early 1820s, and it reconstructs their efforts to establish contacts and liaise with the leading intellectuals of foreign centres of knowledge.



Réka Lengyel

Institute for Literary Studies of Hungarian Academy of Sciences,
Budapest

The Masonic Network of György Festetics

From the end of the 1760s, Count György Festetics studied at the Theresianum in Vienna, and from 1776 he was a finance officer at the royal court. From 1778 he served as a soldier, and in 1786 he joined

the Queen's Hungarian Noble Bodyguard. Presumably, he came into contact with Freemasonry in Vienna. We have scarce information regarding his membership in lodges in Vienna or in other places. Between March 1782 and March 1783, he was a visitor at the 'Zur wahren Eintracht' Lodge. The lodge, directed by Ignaz von Born, included an elite group: it was visited by a number of important personalities from the Viennese intelligentsia. From 1791, Count Festetics lived in Keszthely and participated in the activity of the Hungarian Masonic Lodges, e.g. he may have been a member of the 'Zur Grossmuth' lodge, located in Pest, or the 'Zum goldenen Rath', located first in Varasd, and later on in Zalaegerszeg. In my paper I present the results of a research project focusing on the Masonic network of György Festetics. The research is based on previously unexplored sources: his letters, documents from the Festetics family archives, as well as the minutes of 'Zur wahren Eintracht' Lodge.



Gábor Mészáros

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Budapest

Ádám Pálóczi Horváth's Aristocratic Connections and Patrons

Ádám Pálóczi Horváth was a polyhistor of the Hungarian Enlightenment. Beside pursuing his literary career, he was an organizer of the Hungarian Freemasonry, and he kept in touch with the main figures of the Hungarian Enlightenment. Count Ferenc Széchenyi was one of Horváth's patrons until they drifted apart due to a political conflict. From various types of sources (occasional poems, letters, articles, introductions, book recommendations) we can see that the private and public reactions of Ádám Pálóczi Horváth were different from each other. In the different representations, it is easy to trace how Horváth was looking for his place. Occasional poetry and the presence of his own opinion can easily co-exist in his texts. The aim of my paper is to ex-

amine an important part of Horváth's career, namely his connections with significant Hungarian aristocrats such as Ferenc Széchenyi, István Sárközy, János Spissich, and István Csépan. The paper focuses on Horváth's connections with leading aristocrats in western Hungary at the end of the eighteenth century and the beginning of the nineteenth century; on Pálóczi Horváth's literary network; and how he established his relationships with the aristocracy and how these connections changed.



Borbála Mohay

Eötvös Loránd University, Budapest

The (Political) Functions of Count Ferenc Széchenyi's Garden of Cenk, Hungary

Hungarian Count Ferenc Széchenyi's (1754–1820) activity has been valued both by his contemporaries and by posterity. The reason for this great appreciation – beside his moderate political position – is the dedication of his library and map collection to the public, which marks a milestone in reviving the culture and education of Hungary. The garden arrangement in Cenk (Zinkendorf), in his central estate, is a lesser-known aspect of Széchenyi's cultural activities. Historians have studied the garden from the viewpoint of economic history, while landscape designers have often analysed its style. However, no study so far has investigated its function. I interpret this English garden in Cenk as a material and artistic representation, and as a typical form of political communication; moreover, I argue that its symbolic perspectives connect to Freemasonry and the idea of freedom. My talk emphasises this latter point by showing how Széchenyi, a Freemason, withdrew from politics and started to arrange his English garden after Joseph II's efforts to centralization. Later, in 1798, at his Obergespan inauguration a poem written by Ádám Pálóczi Horváth imagined the Count's return to politics as his leaving the garden to which he had retired. A comparison of different types of sources (occasional poems, letters, commissions, drawings, maps, diaries, and

articles), shows the political characteristic of the garden, as well as its role in the Count's personal life and cultural-aesthetic taste. Thus, the multiple – typical and atypical, extrinsic and intrinsic – functions of the garden can be better understood.



Zsuzsanna Peres

National University of Public Service, Budapest

The Establishment of the Festetics Fideicommissum in the Eighteenth Century

The institution of fideicommissum, introduced in Hungary by legislative Act 9 of 1687, spread very quickly among the higher nobility of Hungary, and it became even more popular when Act 50 of 1723 extended the right of foundation to common nobles as well. Hungarian nobles founded fideicommissa one after another, prohibiting their properties' division, with the aim of conserving their fortune in one mass for later generations of their family. Although many critics said throughout the nineteenth century that this institution was unfair to those family members who couldn't get a portion of their ancestors' bequest because they were submitted to the rules of fideicommissum, and only one family member could become the beneficiary of the property, without any doubt this institution contributed to the preservation of the Hungarian nobility until the end of WWII.

The same aim motivated the Festetics family when one of its members, Kristóf Festetics founded a fideicommissum in his last will and testament written on 20 September, 1765. Later this fideicommissum was ratified by both Joseph II and Frances I. This presentation aims to present the founding document in detail, its basis, and its consequences for the family members. Through an examination of the family documents, not only the strategy for preserving the property but also the family's internal relations are shown during the second half of the eighteenth century and the beginning of the nineteenth century.

János Rédey

National Széchényi Library, Budapest

Representations of Hercules in the Late-Eighteenth and Early-Nineteenth-Century Hungarian Kingdom

Hercules was a key figure in Matthias Corvinus's Renaissance court. The twelve deeds of the demigod were cast onto the bronze gates of the Buda Castle. There was also a statue of Hercules made of bronze in the castle, located in Szent György square, where Ladislaus Hunyadi, the brother of Matthias, was beheaded. This Hercules image was erected in honour of Ladislaus. Unfortunately, these two works of art did not survive the Ottoman rule. Additionally, there is a fountain of Hercules at Visegrád, one of the eminent pieces of Hungarian Renaissance art. Beside these visual representations, many erudite works also dealt with stories of the hero in Renaissance Italy, one of which was Florentin Coluccio Salutati's *De laboribus Herculis*.

However, such representative consideration of the Herculean myths can also be traced to the Enlightenment era of the Hungarian Kingdom. In a Latin occasional verse from the 1780s Hercules was used as an attribute of Count Ferenc Széchényi. At the beginning of the 1800s, another, Hungarian poem on Hercules was dedicated to him, in the context of the foundation of the National Museum. An other remarkable example is the portrait of László Festetics, commissioned by György Festetics as a birthday gift for his son. Here, the young Festetics is portrayed as the divine hero. Hence, drawing inspiration from the hero's stories for works of art resided not only in King Matthias' courts but also in enlightened magnates who participated in the cultural revival of the kingdom. In this paper I argue, on the one hand, that these fashionable renditions of Hercules during the Enlightenment era of the kingdom stem from a Renaissance legacy. On the other hand, two crucial aspects of the *natio hungarica* — i. e. having proficient skills both in the arts and in war — are interwoven in the stature of Hercules, who was therefore the optimal choice for the embodiment of the cultural revitalization of an enlightened country.

Andrea Seidler

University of Vienna

Ungarische Adelshöfe im Spiegel ausländischer Reisebeschreibungen im späten 18. Jahrhundert

Der Vortrag beschäftigt sich mit dem Genre der Reisebeschreibung, das im 18. Jahrhundert in ganz Europa einen großen Boom erlebte. Durch die Verbesserung der Reisemöglichkeiten und das erweiterte Interesse der Individuen am „Fremden“ hatten sich Zweck und Verhalten der Reisenden im Vergleich zu den früher häufigen Kavaliere- und Bildungsreisen rasant verändert. Man reiste aus Neugier, aber auch, um das Erlebte zu publizieren, es einem interessierten Lesepublikum weiterzugeben. Auch Ungarn wurde in der zweiten Hälfte des 18. Jahrhunderts von zahlreichen Ausländern mit verschiedenen Intentionen bereist.

Im Fokus des Vortrags stehen diejenigen Reisebeschreibungen, die sich nicht auf einzelne aktuelle, wissensorientierte Themen der Aufklärung beschränkten (Ökonomie, Botanik, Mineralogie u.a.m.), sondern die zudem umfassend über die ungarische Gesellschaft, aus der die Begegnung mit dem Adel und dessen Bewunderung natürlich hervorgehoben wird, berichteten. So unter anderem über Texte die in der von Johann Bernoulli herausgegebenen Reihe „Sammlung kurzer Reisebeschreibungen und anderer zur Erweiterung der Länder- und Menschenkenntnis dienender Nachrichten“ sowie dessen „Archiv zur neuern Geschichte, Geographie und Menschenkenntniß,“ herausgegeben in den 70er- und 80er-Jahren des 18. Jahrhunderts, beides in Leipzig bei Georg Emanuel Beer, erschienen sind. Hier sollen Texte von Gottfried von Rottenstein hervorgehoben werden, dessen Identität der Fachwelt lange Rätsel aufgab, und über dessen Publikationen (die vielleicht kritisiert wurden?) in oben genannter Reihe Johann Bernoulli schrieb: *„Wer kann's in einer Sammlung Allen Recht machen? Außerdem so ist Ungarn in Ansehung der Reichthümer und des Geschmacks seines Adels noch wenig bekannt ...“* (Bernouill, Band X, S. 186.) Nicht nur Rottenstein, auch andere Autoren und Publizis-

ten der Zeit sollten dazu beitragen, das adelige Leben in Ungarn, den Reichtum der Adligen und vor allem deren prunkvolle Hofhaltung, zu beschreiben und den repräsentativen Glanz zu bewundern.

Berichte aus Wiener und Preßburger Zeitungen und Reisealmanachen, das höfische Leben des ungarischen Adels betreffend, sollen der Analyse als kritische Folie dienen.



Teodora Shek Brnardić

Croatian Institute of History, Zagreb

Aristocrats as Enlightened Fathers: The Paternal Authority of the Bohemian Count Franz Joseph Kinsky (1739–1805) and the Croatian Count Ivan Nepomuk Drašković (1740–1787)

In my paper I analyse and compare the “fatherly” discourse in the correspondence of two counts, the Bohemian Count Franz Joseph Kinsky (1739–1805) and the Croatian Count Ivan Nepomuk Drašković (1740–1787). The analysis is based on the letters written by parents and cadets to Count Kinsky in his capacity as head of the Theresian Military Academy in the 1780s, located in the War Archive in Vienna, and the correspondence between Count Drašković and his son, Janko during his studies at the University of Vienna between 1785 and 1787, which is preserved at the Croatian State Archives in Zagreb. These sources are accompanied by Kinsky’s educational treatises, memoirs, and contemporary biographical descriptions. Both cases, being examples of public and private education, highlight the enlightened origins of both count’s paternal authority towards their real and “adopted” sons.

István Szabó

Pannon University, Georgikon Faculty, Keszthely

Ecological Patterns and Natural Heritage: Land Use and Landscape Gardening of the Festetics Family

This talk deals with aspects of environmental awareness that arose through the growth of aristocratic wealth between the seventeenth and nineteenth centuries, and it sheds light on the contemporary vegetational and geographical properties of the lands owned by various Festetics family members. In addition, the analysis explores the changes and development of contemporary land use and farming which were caused by the Urbarial Patent of 1767 and *Ratio Educationis*, with long-term effect on Hungary's landscape as a cultural and historical heritage, including the gradual shift from the open field system to modern rotations of crops, and the resulting environmental consequences. With a view to this, this paper presents practices of shaping the landscape of the Festetics domains from the age of Count György Festetics.



Gábor Vaderna

Eötvös Loránd University – Institute for Literary Studies of Hungarian Academy of Sciences, Budapest

Poetry as Social Practice: The Example of Count László Teleki

Count László Teleki (1764–1821), the focus of this paper, was predestined for a bright career. His father, Crown Guard József Teleki (1738–1796) entrusted an outstanding historian of the era, Daniel Cornides (1732–1787) with László's education. The young aristocrat was a peregrine at Göttingen university, and travelled to Western Europe. He was made an honorary secretary of the Transylvanian Governorate in 1789, became Royal Chamberlain in 1791, and he was

present at the Diet of Transylvania in Cluj-Napoca in 1790/1 as the deputy of Máramaros County. In 1796 he moved to Western Hungary. His political career accelerated rapidly: he became the secular leader of the Transdanubian Reformed Church District, and Deputy Lieutenant of Somogy County. Teleki became very active in cultural life. Not only did he support many cultural undertakings, he wrote several poems as well.

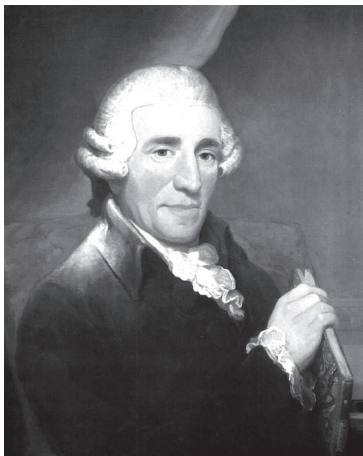
In this paper I would like to answer the following questions: 1. Why did a member of a traditional Transylvanian family decide to move to Western Hungary? What political advantage could be gained from getting closer to the imperial capital? 2. How can poetry be interpreted as political communication? Why and for what occasions was poetry written by a Hungarian aristocrat? And finally, what kinds of poetic form can be used for political communication?



Public concert
31 May 2019, 18 PM
Festetics Palace Museum, Mirror Room

Rondo all'Ongarese

Hungarian Music Effects in Haydn's Works



Joseph Haydn (1732–1809) lived in Hungary from 1761 to 1790, and worked as musical director of the Esterházy family. At the time of Haydn's service the Hungarian nobility tried to bring the almost forgotten traditional national dances back to fashion. The music performance of these dances was supplied earlier – as in Western Europe – by the qualified court string musicians, but they could not satisfy the increased demand for string ensembles. After the samples of the string trios and quartets, ser-

viced in courts gipsy bands were formed, they played for a long time, circa until the middle of the nineteenth century, serving the needs of the Hungarian nobility. These little bands played the most famous string instruments, but the arrangement and the number of the musicians were evolved by special Hungarian needs.

The repertoire of the most often 4-member bands mostly consisted of the traditional, in this period still very popular tunes. Haydn heard the Hungarian court music ensembles and gipsy bands, so he has under the effect of its repertoire and the musical manuscripts and prints – we can recognize this from many Hungarian dance tunes integrated in the works of Haydn. The concert was edited from these in the “original” form and in the arrangement by Haydn.

On the one hand, the base of the program is the more than 30-year research project of András Jánosi (DLA), for the comparison of the material of several eighteenth century Hungarian instrumental collections and the living folk music, played on strings. On the other hand this research focuses on the music historical comparison of these sources and the works of Haydn. Jánosi has managed to identify almost thirty Hungarian dance tunes from the eighteenth century in more than hundred works of Haydn.

Jánosi Ensemble
András Jánosi (leader) – violin
Zoltán Danhauser – violin
András Túri – viola, accord viola
Bálint Csoma – cello

guests:
Katalin Fenyő – violin
András Kiss – piano



György Festetics I

(Ság, 31 December, 1755 – Keszthely, 2 April, 1819)

The eldest son of Pál Festetics III and Julianna Bossányi became one of the most prominent members of the Festetics family deservedly. He founded the Georgikon, the first agricultural institute of higher education in Europe, and he established the Helikon Celebrations as well.

As a child he was tutored by the monk Jeromos Nagy, and at age 12 he became a student at the Collegium Theresianum in Vienna. György I acquired comprehensive knowledge and erudition, and after a brief career as a civil servant, he saw his advancement ensured in the form of a military career. By 1788 he was already a lieutenant colonel with the Graeven hussars. With his fellow officers he filed a petition with the parliament, requesting the regulation of the life of the Hungarian regiments. In it they requested the introduction of Hungarian as the language of command, the establishment of a Hungarian officers' training school, as well as abolishing corporal punishment. The petition did not succeed as they had hoped. György I fell out of favor and had to quit the military.

At the age of 36 he returned to his estate in Keszthely, which was burdened with debt. He introduced modern estate management techniques and several innovations in his demesne. The favorable European economic climate also helped him sort out the estate financially. He knew that agriculture needed trained experts, so he established the Georgikon in 1797, where students learned about the most state-of-the-art ideas both in theory and in practice. György I supported students through scholarships, regardless of their religion, nationality, or ancestry. He established a foundation to support the training of Hungarian military officers.



Although György Festetics I was Catholic, he established a Calvinist secondary school in Csurgó. He did a lot for the schools of Keszthely as well. An enterprise of his in the field of culture that still has a positive impact today was the Helikon Celebrations series between 1817 and 1819, where he invited the best literary scholars of the era. He extended the Keszthely palace by adding a new wing, where he had the baronial library installed, which can still be seen in its original state today. He supported the publication of Hungarian newspapers and books, including the publication of the *Lettres from Turkey* by Kelemen Mikes.



In order to develop transportation across Lake Balaton, he established a shipbuilding workshop. This is where Phoenix, the first scheduled sailboat of Lake Balaton, was manufactured in 1797. By cleaning up the area around Lake Hévíz and building bathhouses, he did a lot for the recovery of the spa. He relocated the herd of Szentá to Fenékpuszta, and within Georgikon he founded schools to train herd masters and horse grooms, among others, thus also establishing the reputation of the Festetics herd.

György Festetics I married Judit Sallér in 1783. They had one son and three daughters. His son László inherited the entail.

Szilvia Iski

Locations:

Festetics Palace Museum
(8360 Keszthely, Kastély u. 1.)

Amazon Centre
(8360 Keszthely, Kastély u. 11.)

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Organizers:

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