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A Divided Hungary in Europe: Exchanges, Networks and Representations, 1541–1699. Vol. 1–3. Edited by Gábor Almási, Szymon Brzezinski, Ildikó Horn, Kees Tszelszky, and Áron Zarnóczki. Newcastle upon Tyne: Cambridge Scholars Publishing, 2014. 738 pp.

This three-volume publication is the product of a four-year research program entitled “Hungary in early modern Europe,” which was headed by the late Ágnes R. Várkonyi. The purpose of this Hungarian Scientific Research Fund-funded program was to study Hungary’s presence and place in Europe and its role on the “European stage” in the sixteenth and seventeenth centuries. The 29 case studies arranged in three volumes put the cultural, religious, intellectual and political relationships between Hungary and the rest of Europe in focus. They examine questions of cultural transfer and exchange, thus seeking to situate Hungary in the European context. They are the result of an international cooperative endeavor. Although most of the contributors are prominent Hungarian historians, one also finds Slovak, Polish, American, Croatian and Dutch scholars among them.

The first volume (*Study Tours and Intellectual-Religious Relationships*) investigates how cultural exchange between Hungary and Europe affected intellectual life in Hungary. The essays in this volume deal with two major subjects, academic study tours and intellectual-religious exchange. For instance, Gizella Keserű examines the study tours of Unitarians from Transylvania. András Péter Szabó investigates those of the Lutherans from Upper-Hungary to Prussia. Gábor Almási compares the peregrination tours of Hungarian students with the study tours of students from other East-Central European countries. Ildikó Horn investigates the peregrination of the Transylvanian elite, providing an explanation for the decline of such ventures in the seventeenth century. In regard to intellectual-religious relationships, three studies examine international Catholic intellectual life and scientific exchange. Farkas Gábor Kiss studies the possibilities and severe limitations of the exchange of scientific knowledge between Hungary and the rest of Europe based on the case of Athanasius Kircher. Ildikó Sz. Kristóf examines descriptions of peoples and lands of other continents in the calendars published by the University of Nagyszombat (Trnava). Another Jesuit, Martinus Cseles, and his discovery of the account of Brother Julianus are the subject of an essay by Paul Shore. Two other essays approach the question of cultural transfer from a different perspective. István Monok compares the publishing activity of three major cities (Paris, Basel, Venice) from the point of view of

books on Hungary and Hungarians, and Péter Király studies the role of foreign musicians in Hungary.

The intention of the second volume (*Diplomacy, Information Flow and Cultural Exchange*) is to investigate the history of cultural transfer in the areas of international relations and diplomacy. For instance, Dóra Kerekes studies the interpreters, an important group of cultural mediators in seventeenth-century Istanbul. A topic closely related to the exchange of culture and knowledge is the research on information flows in politics, which is the subject of several of the essays. These chapters study the details concerning information gathering networks, both the networks of the Transylvanian Principality as a whole (Gábor Kármán) and those of individuals (e. g. Ferenc Nádasdy by Noémi Viskolcz). The crucial role of the individual actors in these information-gathering and diplomatic networks is emphasized. Mónika F. Molnár examines the activities of a famous “information agent” and scientist, Luigi Marsigli, and his activities at the Habsburg-Ottoman borderline. The Transylvanian István Kakas and the broadly international contexts of his mission to Persia are investigated by Pál Ács, and the Hungarian contexts of the assassination of Antonio Rincón and Cesare Fergoso are studied by Megan Williams. Péter Tusor examines the unexpected appointment of Péter Pázmány to the position of Archbishop of Esztergom and the responses and repercussions in Vienna and Rome.

The third volume (*The Making and Uses of the Image of Hungary and Transylvania*) deals with the image of Hungary and the Hungarians in the sixteenth and seventeenth centuries and the various local uses to which it was put in the political communication across Europe. Two essays focus on the Holy Roman Empire. Nóra G. Etényi studies the news pamphlets and publications on the military and political developments in Hungary which appeared in the Empire in the second half of the seventeenth century. Orsolya Lénárt analyzes changes in the image of Hungary based on Eberhard Werner Happel’s novel. Two studies deal with the Low Countries as well (the essays by Kees Teszelszky and Orsolya Réthelyi). Another two essays examine the images of Hungary in Early Modern Croatian (Iva Kurelac) and Moldavian and Wallachian (Klára Jakó) historiography. Tamás Kruppa and Szymon Brzezinski investigate the perception of Hungary and Hungarians and related topoi in Italy and in Poland-Lithuania.

The authors of the volumes focus on the questions of cultural transfer and exchange and by this approach they seek to place Hungary in a European context. They approach the aspects of diplomacy and politics too in terms of cultural exchange, and consider the image of Hungary as a product of this

exchange of knowledge and information as well. Besides they concentrate on the intellectual and diplomatic networks and the important role individual historical actors played in these networks. These approaches have already gained significant international attention (cf. primarily the fundamental work *Cultural Exchange in Early Modern Europe*, vols. 1–4, ed. R. Muchembled and W. Monter) but have just recently started to be applied in Hungarian scholarship on the country's period under Ottoman rule.

The importance of the publication therefore lies not simply in the fact that the authors used a wide array and large quantity of new sources, thanks to their extensive archival research (the essays are based on archival sources from more than 25 cities across Europe), but primarily in the use of these new research methods and approaches. The research areas and themes represented here (such as church history and the history of communication) likewise constitute topics and fields that have undergone considerable development over the course of the past few decades in Hungarian historiography. Thus, these volumes seek to give insights into current Hungarian historical scholarship as well.

The references and footnotes are thorough and shed light on the most recent historiography of Early Modern Hungary, and they were composed with an international readership in mind. All of the essays in this compelling three-volume publication provide ample material for the study of the connections of Hungarian elite circles to the contemporary European cultural trends in the Early Modern period. Much as the Hungarians of the period in question kept up with trends at the time, the authors of these essays have remained abreast of international scholarly trends and tendencies today, and indeed they have “provided us with a state-of the art knowledge of early modern Hungary” (Vol. 1, p.ix).

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