

ABSTRACTS

Ágnes Deák

■ ***What Every Blade of Grass Knows: Police Informers and Their Targets in Transylvania in the Middle of the 1850s***

Keywords: *police informer, Supreme Police Office, Baron Johann Kempen von Fichtenstamm, state police information network, agent*

In 1852 the Austrian emperor Francis Joseph I decided on reorganizing the leadership of police affairs at the centre of the empire. The so-called “Supreme Police Office” (Oberste Polizeibehörde) was erected, led by the lieutenant-general Baron Johann Kempen von Fichtenstamm. His objective was to centralize the state police information network all over the monarchy. He ordered the police directors and the governors at the top of the province administrations to send detailed reports on their informers (including their name, age, birthplace, profession, religion, education, capacities, code-name, etc.). Due to these reports we are able to identify the persons who served the Governor of Transylvania, the three police directors (for the cities of Kolozsvár, Brassó, Nagyszeben) and the agents of the military headquarters of Udvarhely as confidential agents who served between 1852 and 1854. In addition to this information network, the Supreme Police Office itself had correspondents as a control network; moreover, some agents, on whose identity our information is very scarce, were sent to Transylvania from Vienna with different tasks.

Róbert Hermann

■ ***Right Ways, Wrong Ways and Dead Ends of Collaboration in 1848–1849: Hungarian Conservatives on the Other Side***

Keywords: *Hungarian conservatives, participant roles in 1848–1849, Prince Windisch-Grätz, sovereign absolutism*

The study reviews the role taken by Hungarian conservatives during the

events of 1848–1849. This political group belonged to the class in power before April 1848. However, after the sanctioning of the laws adopted in April and the coming into office of the Batthyány government, they gradually lost their power or retired from public life from the start. As the separation between the autonomous Hungarian state and the Habsburg monarchy came about, the members of this group considered that their time has arrived. Beginning with January 1849 Prince Windisch-Grätz ran the civil government of the country with their help. After it became clear in March 1849 that the imperial governance wants to abolish the constitutional autonomy of Hungary, a significant part of this group retired, although they further supported the new authority with their advice. However, there also were some people among them who continued to support the absolutist state, because they considered civil constitutionality to be much more dangerous than sovereign absolutism.

Tamás Magyarics

■ ***American “Grand Strategies” and Doctrines in the Post-Cold War Era***

Keywords: *USA, political strategies and doctrines, post-Cold War*

After the collapse of the Soviet Union, the Bush Sr. Administration had to reappraise the American grand strategy designed to meet the challenges of the Cold War. George H. W. Bush’s “new world order” was supposed to be based upon multilateralism and cooperation with the great powers, including the erstwhile enemy No. 1, Russia. The fall of the Soviet Union also meant that American hegemony was practically unchallenged and even expanded owing to an emerging power vacuum in various parts of the world and the fragmentation of power. The Clinton Administration even envisioned the replacement of geopolitics by geoeconomics and the opportunity to pursue a global “democracy agenda” of “enlargement and engagement”. Although

the Bush Jr. Administration originally intended to basically continue its predecessors' liberal internationalism with restraint, the events of 9/11 resulted in an U-turn as the neoconservative agenda took over with a reliance on unilateralism, pre-emption, and the aggressive promotion of "nation-building".

Teréz Oborni

■ *Friend or Enemy? The Story of a Treason, Transylvania, 1551*

Keywords: *Friar George, 1551, Alvinc castle, treason, murder, Ferdinand I of Habsburg, Tamás Nádasdy, Giambattista Castaldo*

The most powerful statesman of the Kingdom of Hungary, Friar George (Fráter György; George Utiešenić/Utiešenović, also known as George Martinuzzi) was killed at the end of 1551, in his castle Alvinc. The instigator of this murder was Ferdinand I of Habsburg, King of Hungary and Bohemia, Archduke of Austria. The perpetrators were Ferdinand's mercenaries, who had come into Transylvania in the summer of 1551 to take the authority over the eastern territory of the country. Since Friar George was the bishop of Várad/Nagyvárad/Oradea, and a Cardinal, who also held the highest governmental functions in the eastern part of the Kingdom, including Transylvania, the rumour of the murder provoked great indignation at the courts of Europe. Pope Julius III instituted juridical proceedings at the Holy See. The trials took place between 1552 and 1554, and other documents were also incorporated into a request book, which still exists in the Secret Archives of the Vatican.

It was Friar George who helped to transfer Transylvania to Ferdinand, but in the second half of the year 1551 he became more and more suspicious in the Viennese Court. He was accused by Ferdinand's representatives, Tamás Nádasdy and Giambattista Castaldo, of wanting to yield Transylvania to Sultan Suleyman, because he still maintained

good relations with the Porte. Finally, Friar George achieved his goal – the Hungarian King could reacquire Transylvania –, but became misunderstood by the latter. The secret manoeuvres of Friar Georg had one goal: to safeguard Transylvania from the Ottoman's rule and attack at any price, but his notions were not clear for the envoys of Ferdinand. Finally the Holy See acquitted Ferdinand from the charge of the murder, and the fact that Friar George had been a traitor of the Christianity has not been proven. The study reveals the political and diplomatic manoeuvres of Friar George which led to his death.

József Pap

■ *Readings of Passive Resistance in 19th Century Texts*

Keywords: *19th century, passive resistance, rejection of compromise, broadening of the circles of resistance, collaboration*

The study offers an interpretation of an important concept of 19th century Hungarian history, i.e. passive resistance. Researches of the past years have identified the mythical elements associated with this concept and explored its evolution within historiography. The present study presents an analysis of the occurrences found in texts belonging to the middle and the end of the 19th century. This concept could be utilized by the contemporaries in two important contexts. Before the compromise, political forces opposed to the compromise could appeal to it as to a movement which makes further resistance and the rejection of the compromise possible. After the compromise, the concept covered the broadening of the circles of resistance, since, if everyone could inhibit the functioning of the oppressive power "in his own way", the attitude of collaboration could also be adequately loosely interpreted. The study analyses several texts associated with these problems.

János B. Szabó – Tamás Sudár

■ ***On the Top of Power: Renegades of Hungarian Origin in the Political Elite of the Ottoman Empire***

Keywords: *Hungarian, renegade, political elite, Ottoman Empire*

Hungarian society has long been willing to ignore its “lost sheep” who lived in the Ottoman Period of Hungary, and as such, hiding behind the elegant ideology of “passive and/or active resistance”, it has silently omitted from the historical memory of the Hungarian nation the disturbing characters of some Hungarians defined as henchmen of the foe or those who possibly “have become Turks”.

Historians also treated this matter ambiguously. So far, Hungarian analyses focused predominantly upon local society and state administration. However, several Anglo-Saxon researchers prefer to highlight the tolerant and amenable feature of the Ottoman Empire, as if shifting from one identity to another had been up to the free will of the subjects.

Nonetheless, analyses are lacking regarding how this phenomenon might have influenced Hungarian history, and no one has truly depicted the historical importance that a group of young people leaving Hungary may have had within the elite of the Ottoman Empire. The collection of biographies exhibited in this study is the first serious effort to provide a succinct introduction to the top leaders of Ottoman governance in the 16th and 17th centuries, who were originally of Hungarian descent.

Szabolcs Varga

■ ***Queen Catherine and the Ottoman Sultan: Pondering John Szapolyai's Betrayals***

Keywords: *John Szapolyai, betrayal, Mohács, fall of the medieval Kingdom of Hungary*

The study attempts to present the accusations brought against the Hungarian king John Szapolyai by posterity, which led to his controversial memory.

John Szapolyai was accused of different things from as early as the 16th century. He was blamed for mercilessly suppressing the peasant revolt of Dózsa in 1514 and for running away from the walls of Zsarnó near Belgrade the next year. However, the most serious accusation against him was that he wanted to acquire the Hungarian throne all through his life, and thus he was late for the battle of Mohács; he made his brother kill the escaping Louis II, and he was even willing to enter into a pact with the Ottomans to retain his crown. Currently we are well aware of the fact that the majority of these accusations were invented by the circles supporting Ferdinand I of Habsburg in order to discredit Szapolyai. The sources do not suggest that Szapolyai betrayed Hungary and Louis II before 1526. Some negative characterisations might arise from the fact that Szapolyai did not get a Humanist education, and he did not understand Humanist behaviour either. He rather ruled on a traditional medieval religious basis.

Historical sources and former scholarly literature reveal that Szapolyai considered his possibilities thoroughly before he entered into an alliance with the Sultan in the spring of 1528. He recognised that the territorial integrity of the country and the peace could not be preserved without the goodwill of the Ottoman ruler. He also realised that the Habsburg victory would bring about constant Ottoman attacks that he wanted to avoid. Szapolyai was the first ruler to recognise the necessity of an Ottoman-friendly policy, and thus he could serve as a model for the princes of Transylvania in the 16th and 17th centuries. Therefore, Szapolyai cannot be made the scapegoat for the fall of the medieval Kingdom of Hungary.

Péter Zakar

■ ***Church and (Counter-)Revolution***

Keywords: *Revolution of 1848, Hungary, Church, (counter-)revolution, Catholics, Protestants, clergymen*

The inhabitants of Hungary were very mixed as for nationality and religion. After the revolution of 1848, equal rights were declared for the Catholic and Protestant denominations. Thanksgiving services were regularly held for the peaceful reforms. By virtue of their position, the clergymen were particularly capable of maintaining the law and order expected by the government and the public, as well as of keeping up the appearance of lawfulness. At the same time, the legalized revolution itself was also one of the reasons why it was not until January 1849 that some of the conservative clergymen placed themselves on the side of the imperial government under the influence of the

victories of the Austrian troops at the main seats of the war.

The Josephinian ecclesiastical policy actually carried on by the revolutionary government, demanding the support of the (revolutionary) political forces as an activity useful for society, conferred crucial political responsibility to the clergy throughout the revolution. The real importance of the liberal clerical interpretation of the revolution and war of independence lays in the fact that they managed to win over the crowds who were never before or were only partly engaged in politics to the cause of transition into civil society, as well as to the war of independence.



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„Olyan kérdések ezek, amelyeket újra és újra fel kell tennünk – nem azért, hogy mentegessük vagy felmentsük elmúlt korok szereplőit, hanem, hogy megismerjük és megértjük cselekedeteik motívumait – s hogy a múltat ne csupán történelmi kuriózumok színes kaleidoszkópjának lássuk, hanem a jelenbe vezető út előzményének; hogy ne csak az egykori, vélelmezett vagy tényleges kollaboránsokról és szabadsághősökről tudjunk meg többet, hanem önmagunkról is.”

(Hermann Róbert)

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