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**Niederhauser 100**

**International Conference in Memory of the 100<sup>th</sup> Anniversary  
of the Birth of Emil Niederhauser**

# **Nation, Statehood, and Historiography in East- and East-Central Europe**

**BUDAPEST, SEPTEMBER 28–29, 2023**

**Eötvös Loránd University; Faculty  
of Humanities; Institute of  
Historical Studies;  
Department of Eastern and  
Central European History and  
Historical Russistics;  
Research and Methodological  
Centre for Russian Studies**

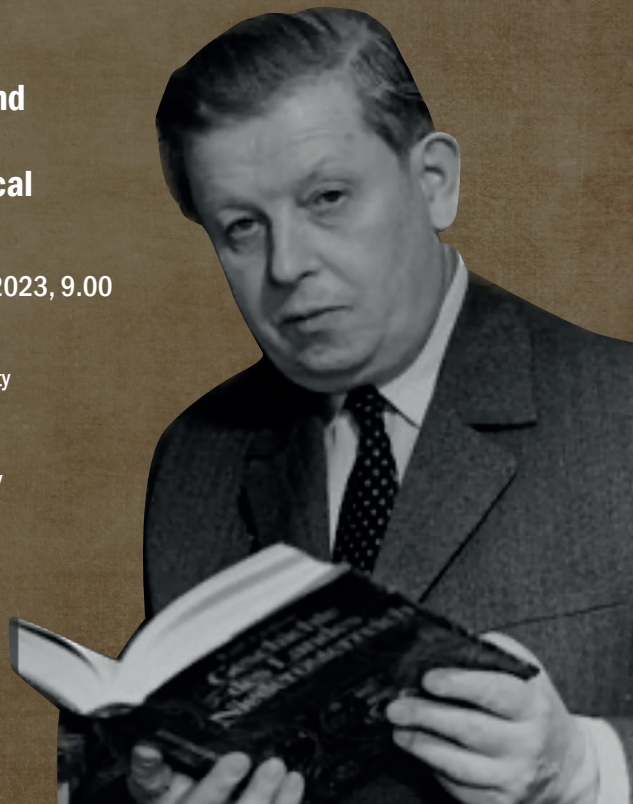
**Opening ceremony: September 28, 2023, 9.00**

## **LOCATIONS**

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### **Organizers**

Eötvös Loránd University; Faculty of Humanities; Institute of Historical Studies;  
Department of Eastern and Central European History and Historical Russistics;  
Research and Methodological Centre for Russian Studies

### **Partners**

Eötvös Loránd Research Network; Research Centre for the Humanities; Institute of History;  
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Ruszisztikai Tanszék

## **Book of Abstracts**

Editor-in-Chief: Prof. Dr. Dániel Bagi DSc  
Head of Department, Head of the Organizing Committee





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# Greetings and Remembrances

Budapest, September 2023

Dear Colleagues,  
Kedves Kollégák,

The Department of Eastern and Central European History and Historical Russistics of the Institute of Historical Studies of Faculty of Humanities of Eötvös Loránd University has announced an international scientific conference (“Nation, Statehood, and Historiography in East- and East-Central Europe”) on the occasion of the centenary of the birth of Emil Niederhauser, the late professor of ELTE and our Department.

Professor Emil Niederhauser (1923–2010), in addition to being a Széchenyi Prize-winning historian (2003), and a full member of the Hungarian Academy of Sciences (1992), was an internationally recognized, school-founding researcher of the history of Eastern and Central Europe. He also taught at the University of Debrecen (formerly known as Kossuth Lajos University of Sciences), and worked as an honoured member of the Institute of History of the Hungarian Academy of Sciences for decades, from 1949 until his death. He published his trendsetting works mainly in Hungarian, English, Russian and German.

Our Department has been striving to increase the series of biennial international scientific conferences, which became a tradition for us in the past decades. These objectives include a symposium to be held in 2023 and dedicated to the memory and work of Professor Niederhauser.

In the conference call sent to both domestic and international researchers, we have invited applications in the following topics covering the scientific work of Emil Niederhauser:

- *Dynastic, ecclesiastical, diplomatic, cultural, economic, and other relations in East- and East-Central Europe from the Middle Ages up to the present time*
- *The term, the concept of East- and East-Central Europe in the history of ideas and the philosophy of history*
- *Nation and state building in East- and East-Central Europe from the Middle Ages up to the present time*
- *Political ideas in East- and East-Central Europe from the Middle Ages up to the present time*
- *Debated questions in historiography in and about East- and East-Central Europe*

We accepted the proposals of 43 researchers. Based on the abstracts, the planned lectures were divided into 11 sections. The speakers of the conference represent a total of 6 countries (Hungary, Poland, the United States of America, Bulgaria, Russia, Israel), and all of them are affiliated to recognized research organizations (universities, research institutes, archives, museums, memorial sites, etc.). The definite goal of our Department is to strengthen the international scientific dialogue in the region, especially in the current situation, by cultivating the memory of Emil Niederhauser.

As a university department that organizes biennial international conferences, our goal is also to support young historians at the beginning of their careers. In this spirit, we also accepted the proposals of doctoral students with already outstanding scientific achievements.

Continuing the tradition established by our Department's biennial international conferences, the upcoming symposium will also be bilingual (English and Russian).

We are planning to compile and publish an English language volume from the written version of the lectures held at the conference, preferably in 2024.

During the organization of the conference, we received a lot of assistance from the ELTE Research and Methodological Centre for Russian Studies. The Department of History of Southeast Europe of Institute of History of Research Centre for the Humanities in Budapest (Eötvös Loránd Research Network) also assisted the organization. The conference could not have been organized without the financial support of the Faculty of Humanities and the University Excellence Fund of Eötvös Loránd University. Taking this opportunity, I would like to thank our sponsors and partners for their collegial help and cooperation.

I hope the excellent lectures of the conference will enhance the reputation of our Department, as well as the sustaining, continuing and international popularization of the unique intellectual heritage of Emil Niederhauser.

With best regards on behalf of the Organizing Committee,



Prof. Dr. Dániel Bagi DSc  
*Head of the Organizing Committee*

Eötvös Loránd University, Budapest, Faculty of Humanities, Institute of Historical Studies, Department of Eastern and Central European History and Historical Russistics; *Professor, Head of Department*

Eötvös Loránd Research Network, Budapest, Research Centre for the Humanities, Institute of History, Department of History of Southeast Europe; *Research Professor*

## Coffee and Cigarettes

He was never my professor, but I have learned the most from him – perhaps not so much as a professional but as a human. His deep modesty made him a great scholar. Everyone called him Uncle Emil because it was impossible to grasp his excellence, and because admiration simply did not suit him. The ladies were right about that: sitting at his desk at the institute wearing a shabby cardie, he looked almost pedestrian, a man who had his coffee every day like clockwork and glanced nervously at his watch if his lunch was a minute late. He stuck with his Hungarian tobacco, while he gallantly produced western cigarettes from his drawer as a treat for his guests. Unimpressive as this may have seemed, he held these pleasures, coffee and cigarettes, in the highest esteem, until his doctors made him quit. As he used to say, a man who enjoys neither coffee nor smoke cannot be a historian.

He was a fiercely loyal man, dedicated even to his swimming pool, the Rudas Baths where he began swimming in the 1950s and which he frequented for many decades. He was even more loyal to his workplace, the only one he ever had, where he served until the day he died. His career was by no means a victory march. I have a memory of him in the mid-1970s, when I saw him waiting in front of Endre Arató's room. Arató was a great professor and an excellent historian, yet, even as a student, I had the feeling that it was unfair for him to keep Uncle Emil sitting there. Emil became an associate professor (*docens*), university professor, and academician late in life. His doctoral dissertation about the emancipation of serfs in Eastern Europe was a scandal, although in fact, he did one simple thing; he pursued with dogged determination the methods of comparative study of Eastern European history, without any nationalistic bias, pathos, or internationalist inclinations. In short, he did the utmost any historian can aspire to. Uncle Emil was never any politicians' favourite and, perhaps for this reason, he never became a particularly revered historian. His early, groundbreaking ideas and inspiring concepts about the history of Eastern Europe were overshadowed by the works of Zsigmond Pál Pach, Iván T. Berend, György Ránki, and Jenő Szűcs, even though all late twentieth-century Hungarian concepts of Eastern Europe originated in his research. About fifteen years ago, someone cited Antal Szerb's remarks about Thomas Mann in reference to Emil: "He does not yield to the people, emotions and ideas that he writes about, but looks at life with a playful sense of superiority and with a melancholy smile, without participating in it."

One could say that he was shrouded in mystery, a professional ethos of the "pure" historian, deliberately distancing himself from real life, but I could never think of him that way. I have no way of knowing, of course, how long and bumpy that road really was from the Gellért Baths frequented by Catholics to the Rudas Baths favoured by Marxists from Moscow in the 1950s. But I do know this: as long as he could, he kept going to Rudas. I think he did yield to ideas but never changed them from one political regime to the next. As a young historian, he embarked on a course and never left that path; his profound vision about the essence of history was formed by the 1940s and he had no reason to change his views later. Emil Niederhauser never wanted to be anything else than a historian, and his loyalties lay first and foremost with history itself. He loved history with a passion and humility, and he was willing to extend that feeling to anyone who shared his love of the subject – hence his love for his readers and students.

A few years ago, I called him.

“Feri?” he asked.

“Gyula Szvák,” I answered.

“Forgive my mistake, Gyula, but you’re one of them bossy types too,” he apologised.

I thought deeply about that. Since then, I have tried to be less of a boss and more of a historian. Uncle Emil never wanted to be a boss. Being a historian was enough for him. And Clio certainly secured a place for him by her side in the eternal hunting grounds.

A handwritten signature in black ink, appearing to read 'Gyula Szvák', written in a cursive style.

Prof. Dr. Gyula Szvák DSc

Eötvös Loránd University, Budapest, Faculty of Humanities, Institute of Historical Studies,  
Department of Eastern and Central European History and Historical Russistics; *Professor Emeritus, Head of the Doctoral Programme of Russian Studies*

RussianStudiesHu; *Editor-in-Chief*

(Excerpts from Szvák Gyula: *Klió, a tanító*. Ruszisztikai könyvek XXXVII. Budapest, Russica Pannonicana, 2013. pp. 222–224. Translated by Kyra Lyublyanovics.)

## Кофе и сигареты

Он никогда не был моим преподавателем, но больше всего я, наверное, перенял именно у него. Не столько в профессиональном, сколько в человеческом отношении. Великим ученым ему помогло стать великое смирение. Женщины-коллеги звали его Эмилюшка, и не только потому, что даже приблизительно не могли оценить масштаб его личности, но и потому, что фанатическое поклонение просто не шли ему. Ястребиным оком дамы видели, что сидя за письменным столом в своем заношенном кардигане, он скорее похож на маленького человека, пьющего кофе строго по расписанию и нервно поглядывающего на циферблат, если обед запаздывал хотя бы на минуту. Западные сигареты в ящике стола, галантно предлагавшиеся посетителям, свидетельствовали отнюдь не о широте души. Ему бы стоило и дурной венгерский табак. К двум упомянутым товарам он питал сильное пристрастие, пока не запретили врачи – коллеги любили повторять его фразу о том, что человек, который не курит и не пьет кофе, не считается историком.

К числу привычек дяди Эмиля относилось также утреннее плавание в купальне «Рудаш», куда его – на долгие десятилетия – занесло еще в 50-е годы. Он сохранял верность этому бассейну. А также работе, которую ни разу не сменил, и где он верой и правдой служил до самой смерти. Его путь не был усыпан розами. Помню, что в 70-е годы он сидел в передней кабинета Эндра Арато. Эндра Арато был прекрасным преподавателем и первоклассным историком, однако мне, тогда еще студенту, виделось нечто унижительное в том, что дядя Эмиль сидел в передней. Затем он стал доцентом, профессором и академиком. Его кандидатская диссертация вызвала настоящий скандал: она была посвящена освобождению крепостных крестьян в Восточной Европе. А ведь он не сделал ничего особенного: всего лишь настойчиво и упорно двигался вперед путем сравнительного анализа истории восточноевропейских стран. Избегая при этом ура-патриотической предвзятости, националистического пафоса и интернационального украшения. То есть сделал больше, чем полагается историку. Дядя Эмиль никогда не был официальным или модным историком. Второе, вероятно, вытекало из первого. Его фундаментальные труды по истории Восточной Европы и ее оригинальная концепция были даже в глазах узких специалистов отодвинуты на второй план работами Жигмонда Пала Паха, Т. Ивана Беренда, Дёрдя Ранки и Енё Сюча. Но, между нами говоря, все венгерские концепции Восточной Европы второй половины XX века вышли из его «шинели». Лет пятнадцать назад, когда речь зашла об Эмиле Нидерхаузере один коллега вспомнил слова Антала Серба о Томасе Манне: «Он не был во власти описанных на бумаге лиц, чувств и идей и наблюдал за жизнью как бы свысока, с иронией и меланхоличной улыбкой, не принимая в ней ни малейшего участия».

Иными словами, он был окутан некоей тайной, профессиональным мифом об историке в чистом виде, который намеренно удалился от жизни. Я думаю иначе. Не знаю, какой длинный, извилистый путь привел дядю Эмиля в 50-е годы из купальни «Геллерт», якобы посещавшейся католиками, в излюбленный бассейн московских марксистов «Рудаш», но знаю одно: пока у него были силы, он посещал «Рудаш». Думаю, он был идейным человеком, но не менял свои идеи при каждой смене



политического курса. Думаю, будучи молодым историком, он выбрал на путь, с которого никогда не сходил. Думаю, в 40-е годы у него сформировался свой взгляд на историю, и менять его не было причины. Эмиль Нидерхаузер всегда хотел быть историком и отчет держал только перед профессией. Историю он любил страстно, самозабвенно, желая передать это чувство каждому, кто проявлял к ней интерес. Чем и завоевал любовь читателей и учеников.

Не так давно, несколько лет назад я позвонил ему.

«Фери?» - спросил он.

«Это Дюла Свак», – ответил я.

«Извини, Дюла, перепутал, голоса у вас такие начальские», – сказал дядя Эмиль в свое оправдание.

После этого случая я призадумался и с тех пор стараюсь быть скорее не начальником, а историком. Кто-кто, а Эмиль Нидерхаузер начальником быть не хотел. Ему хватало истории. И поэтому на полях вечности Клио наверняка оставила ему местечко рядом с собой.

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*RussianStudiesHu*; Главный редактор

(Excerpts from Дюла Свак: На службе у Клио и у власть предержавших. Этюды по русистике. Книги по русистике XXXVIII. Budapest, Russica Pannonicana, 2014. pp. 179–180. Научные редакторы: Ирина Глебова [Moscow], Сергей Филиппов [Budapest]).

# **Selected Publications of Emil Niederhauser**

## **Bulgária története**

[A History of Bulgaria] (Budapest, 1959)

## **A jobbágyfelszabadítás Kelet-Európában**

[The Emancipation of Serfs in Eastern Europe] (Budapest, 1962)

## **Az orosz kultúra a XIX. században**

[Russian Culture in the 19<sup>th</sup> Century] (*with* Ludmilla Sargina; Budapest, 1970)

## **Forrongó félsziget. A Balkán a XIX–XX. században**

[The Turbulent Peninsula. The Balkans in the 19<sup>th</sup>–20<sup>th</sup> Centuries] (Budapest, 1972)

## **Nemzetek születése Kelet-Európában**

[Birth of Nations in Eastern Europe] (Budapest, 1976)

## **A nemzeti megújulási mozgalmak Kelet-Európában**

[The Rise of Nationality in Eastern Europe] (Budapest, 1977)

## **A Habsburgok. Egy európai jelenség**

[The Habsburgs. A European Phenomenon] (*with* Imre Gonda; Budapest, 1977)

## **The Rise of Nationality in Eastern Europe**

(Budapest, 1982)

## **Németország története**

[A History of Germany] (*with* Gyula Tokody; Budapest, 1983)

## **Az Erzsébet királyné elleni merénylet**

[The Assassination Attempt against Queen Elizabeth] (Budapest, 1985)

## **1848: Sturm im Habsburgerreich**

(Budapest, 1990)

## **Die Habsburger mit ungarischen Augen gesehen**

(Europäische Rundschau, 1995)

## **A történetírás története Kelet-Európában**

[A History of Historiography in Eastern Europe] (Budapest, 1995)

## **Oroszország története**

[A History of Russia] (*with* Márta Font, Gyula Szvák, and Tamás Krausz; Budapest, 1997)

**Mária Terézia**

[Maria Theresa] (In: Niederhauser Emil – Alekszandr Kamenszkij:  
Mária Terézia – Nagy Katalin [Maria Theresa and Catherine the Great]. Budapest, 2000)

**Kelet-Európa története**

[A History of Eastern Europe] (Budapest, 2000)

**Nemzet és kisebbség**

[Nation and Minority] (Selected writings; Budapest, 2001)

**A Romanovok**

[The Romanovs] (*with* Gyula Szvák; Budapest, 2002)

**Magyarország és Európa**

[Hungary and Europe] (Selected studies; Budapest, 2003)

**Mária Terézia élete és kora**

[Maria Theresa. Her Life and Era] (Budapest, 2004)

**Talleyrand – Metternich**

(Budapest, 2004)



**Professor Emil Niederhauser**

# Abstracts

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**Ábrahám Barna PhD**

***Imagined Frontiers of Imagined Nations. Ethnos and Subethnos in 19<sup>th</sup> Century Central Europe***

The presentation would outline and possibly typologize fluctuating conceptions of national vs. religious or regional communities, demonstrating through some examples (the Polish Eastern Borderlands, Moravian identity, “Western” and “Eastern” Hungarians, Yugoslav and Great Croatians, Central European and balcanic Serbs etc.) persistent struggle of common tongue, different confessions and narrower regional ties, their traces even in the consciousness and culture of actual nations of this space.

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**Bagi Dániel DSC**

***The So-Called “Theory of the Medieval East-Central European State”. Historiographical Overview and Critical Remarks***

The theory was elaborated by Czech Historians in the late sixties and early seventies of the 20<sup>th</sup> century, defining the political, social and economical structures of the East-Central-European region after common patterns. In the present paper I will give a try to summarize the basic elements of the so-called Theory of the Medieval East-European State, and to give some critical comments to this phenomenon.

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**Barta Róbert PhD**

***The Land Between. East Europe in the 20<sup>th</sup> Century British Historiography***

This historiographical lecture will take Alan W. Palmer’s apt and much-cited concept of the historical time and place of Eastern and Central Europe (The Land Between) as a starting point, and will review three masterpieces of 20<sup>th</sup> century British historiography dealing with the region. Carlile Aylmer Macartney’s *History of the Habsburg Empire (The Habsburg Empire 1790–1918. 1969.)* was a forerunner of the empire-history writing that has come into focus today and overruns the national, nation-state historiographical narrative. Alan W. Palmer and Carlile A. Macartney’s *Independent Eastern Europe (1962)* defined the image of East-Central Europe taught in British and American universities for decades, while Hugh Seton-Watson’s *The East-European Revolutions (1951)* remains one of the best analyses of the region’s post-1945 history and the introduction and operation of the Soviet model. By presenting these three fundamental works, the author aims to demonstrate that the British historians who have worked on the subject and who have been at the forefront of British historiography have not built on historical mosaics and fragments, but have consciously sought to provide a complex overview of the historical context of the region and the impact of the peoples, states and cultures that have lived there on each other.

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**Bartha Eszter PhD**

***The GDR as a Failed Workers' State? Some Lessons from the German Historiography and Politics of Memory***

The paper seeks to link the contemporary historiography of the GDR with the rich traditions of German labor history-writing. It argues that we can better understand the nature of political dictatorship if we focus on the study of the behavior, mentality and the social-political ideas, attitudes of the working people, in accordance with the legitimating ideology of the workers' state. The paper outlines the main arguments and controversies in the totalitarian versus revisionist debate in the scholarship on the GDR, where many revisionist authors referred to the *Eigen-Sinn* – namely, that the workers were not only passive victims or collaborators but within certain limits, they could have lived a normal life in the niches of the political dictatorship, and if we look at the examples of everyday resistance, they could even exert an informal pressure on the political power. The paper gives an overview of the main directions of labor history-writing in united Germany, while showing that labor history-writing is par excellence a revisionist scholarship in Western Europe. Revisionism is an umbrella term: it indicates the critics and opponents of totalitarianism, who have diverse theoretical and methodological approaches but share a criticism of the omnipotent and monolithic concept of the party state by arguing that the dictatorship also had its limits as the examples of everyday resistance demonstrate.

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**Bebesi György PhD**

***Ранняя социалистическая модель государства и общества. Утопия Павла Пестеля в 1820-х гг.***

*An Early Socialistic State and Society Model. Pavel Pestel's Utopia from the 1820s*

The presentation sums up the most important elements of the sometimes radical, sometimes naively utopistic ideas of Pavel Pestel, leader of the Southern Society of Decembrists, relying primarily on his draft constitution “Russian Justice” published in 1824.

Pestel's ideology comprises contemporary liberal concepts rooted in the Enlightenment, especially with regard to human liberties, mixed with tenets of Russian imperialism and supremacy, in particular, the thought of expansion and conquest, while embracing extremely radical views in some respects.

In the Russia envisioned by Pestel, everybody is born equal, everybody has the right to prosperity and success, but under strict State supervision, within the frames defined by the State.

In his social philosophy Pestel envisages a homogeneous bourgeoisie endowed with uniform rights and assimilating pre-existing sections of society, which would mean relief from burdens for some, and loss of privileges for others. This assimilation would be open to ethnic minorities as well, on condition that they become integrated into the Russian majority as regards their language and religion.

Pestel's ideal State is a republic, more specifically, a monocentric, monoreligious and monolingual republic. In his view, realizing this State would take thirty years and require the introduction of a military dictatorship in the first ten years to ensure transition. Said or unsaid, the dictator would be Pestel himself, so, in this respect, he may be regarded as one of the earliest forerunners of Bolshevism. This period would be directed by the Provisional Supreme Government, dividing the country into military districts and introducing censorship at the same time.

The thoughts expounded in Pestel's "Russian Justice" are far ahead of their time in some respects, they combine well-meaning moral naivety with extremely radical views, for instance, the idea of establishing a democratic society with the State ideal of dictatorial government. For all the above reasons, Pestel may be regarded as one of the most exciting figures in the 19<sup>th</sup> century history of thinking.

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**Bíró László PhD**

**Одна история – много интерпретаций. Пост-югославская историография о Югославии**

*One Story – Several Interpretations. Post-Yugoslav Historiography on Yugoslavia*

The Yugoslav state emerged in 1918 when Serbia and Montenegro united with the South Slav provinces of a smashed Austria–Hungary on December 1. This state was created by the unification of the South Slavs whose each and every grouping (people, ethnicity) was at a different stage of identity-building. Yugoslavia was destroyed in the war in 1941. Yugoslavia was renewed as a federal republic with internal cohesion (brotherhood and unity). In 1991, the Yugoslav state broke up again. The years spent in a common country were experienced differently by different nations, and the different historiographies have different views of the common Yugoslavian era. The presentation seeks to illustrate the main historical narratives of each nation, highlighting the differences in interpretation.

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**Czechowska, Kinga PhD**

**Polish Diplomacy and the "Jewish Question" in East- and East-Central Europe in the 1930s**

The interwar period certainly wasn't a starting point of the presence of so-called "Jewish question" in political ideologies. Jewish separateness was perceived as a problematic phenomenon also earlier in history, and therefore "Jewish question" was formulated and addressed. During the partitions of Poland various political families were addressing "Jewish question"; for instance Polish positivist came up with solution in the form of assimilation, but their programme turned out to be unsuccessful.

When Poland regained independence, Jewish question was still valid and its importance grew. Moreover, a crucial change occurred, as "Jewish question" was no longer considered in the context of Polish nationality, and it started to be seen as a problem within a Polish state. At the time many changes took place in the international arena too. Poland and other countries of East- and East-Central Europe signed minority treaties and became a part of minority protection system within the League of Nations. In 1930s they were all affected by the Great Depression, troubled by internal problems and there was a growing interest in the "Jewish question".

In my paper I want to discuss how Polish diplomacy used a wider geopolitical perspective in its understanding of the "Jewish question" as not only a Polish phenomenon. Polish Ministry for Foreign Affairs knew that other countries of East- and East-Central Europe also had considerable Jewish minorities, which were also impoverished and had a similar place in socio-demographic structure. Therefore, it was believed that if these countries shared a problem, they needed the same solution. How did Polish diplomats use that reasoning while advocating for bigger possibilities of Jewish emigration to Palestine? How did the "Jewish



question” affect Polish bilateral relations with other countries of Eastern Europe, especially Romania and Hungary?

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**Czinege Szilvia PhD**

**Count György Apponyi’s Concept of State and Nation in Terms of “Considered Progressive”. Conservatism, Old-Conservatism and Catholic Conservatism**

Count György Apponyi (1808–1899) was one of the key figures in 19<sup>th</sup> century Hungarian political life, and because of his position he had the opportunity to influence the fate of Hungary, or at least to be consulted on its development. Regarding his political position, he was a member and then the leader of the conservative group of the governing “considered progressive” party during the reform era, and after the revolution he became a leading figure in the old-conservative group, but now gradually moved into a position of opposition. During dualism, he attempted to found a denominational party, which he supported by starting a newspaper in Bratislava, *Der Katholik*, which was published in German and this fact is also an interesting aspect.

However, the changes in his political stance did not bring about a change in his view of the state: he always saw Hungary as part of the empire, and he made this clear when he had to express his views on Hungary’s future, either as chancellor or later as a “good-minded” politician and publicist.

In the reform era, he had mainly as chancellor the opportunity to express his views on the state and his conception of the nation, which took place in the second half of the 1840s, partly in connection with the Croatian question: Apponyi’s actions made him a servant of the Pan-Slavic nationalist policy of Kolowrat. On the other hand, in his 1847 petition listing parliamentary objects.

The revolution of 1848 marked the end of his career as chancellor, but the court continued to count on his opinion on the fate of Hungary. Between 1849 and 1852, Apponyi and the old-conservatives expressed their views on the matter in several memoranda: they wanted to return to the national (= noble) administration and the former unity of Hungary. At that time, the concept of the nation of the Old Conservatives, and thus of Apponyi, was still formulated on the basis of the feudalism. How did this change later, in his late 1862 submission, which can be seen as a forerunner of the dualism? Did he use it differently in the lower and upper houses of parliament, or when he spearheaded dualism as a publicist, first in *Die Debatte* and then in *Der Katholik*, the newspaper for the founding of a Catholic conservative party? What place did this issue have in his system of ideas? Where was his vision positioned in relation to that of other movements? What were the arguments he used to explain his principles? In my lecture, I will try to answer these questions and to show how the different political periods influenced the development of Apponyi’s views, whose most active period in his public career (1844-1875) was the period of the changes of the eras.

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**Csaplár-Degovics Krisztián PhD**

**The Frontier Orientalism-concept of André Gingrich and Hungary**

Andre Gingrich’s effort to emphasize, in contrast with the *Saidian orientalism*, the existence of an independent, Central-European orientalism, to describe the attributes thereof and to conform it with a global perspective seems to seamlessly harmonize with the trend that

refuses to perceive any longer the European worldview as an oversimplified, homogeneous whole. It is also an important observation of him that the Oriental relations of the former Habsburg Empire have their own roots and history and therefore have to constitute an independent field of research. Furthermore, it is beyond doubt that the phenomenon of *frontier orientalism* with the attributes described by Gingrich truly exists in most countries of the quondam Danubian Monarchy.

Yet it would be a mistake to believe that Hungary's relations with the Orient have developed merely within the framework set out by *frontier orientalism*. The community of those who call themselves Hungarian and Hungary have nurtured idiosyncratic relations with the East since as early as the 9<sup>th</sup> century. Nothing in Gingrich's theory seems to indicate either that the author was aware of the uniqueness of the Hungarian orientalism. The research on the Hungarian East relations is of importance not only from the point of view of the national history but of the attitudes as well, Hungary had towards the Habsburg Empire. The aim of present lecture is to reflect on the *frontier orientalism* concept of the Austrian André Gingrich from the point of view of Hungary.

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**Csernus-Lukács Szilveszter, PhD candidate**

***A Region of Its Own Kind? – The German Historians' Dispute over the Existence of the Central European Sphere***

In the recent decade, the concept of East-Central Europe – and even: Central Europe – came to the attention of Social Sciences, especially the historiography. My main focus is to demonstrate the cultural, historical and geopolitical commonalities of the Central European cultures and states through a – so far marginalized – historical debate on the Central European region in German academia in the years 2018–2019.

As of 2018, certain scholars of German historiography sparked a debate over the very existence of (East-)Central Europe as a region. The attention turned towards the first at the mid-1990s (Mark von Hagen, Jörg Baberowski), but the main researchers of the Central European sphere faced the challenging of this geopolitical and cultural arena within the German academia. In my presentation I aim to introduce the arguments, challenging the unique nature of the region and the current regional-based historical approach (Jan Kubik, Pamela Ballinger, John Conelly, Markus Krzoska, Kolja Lichy, Konstantin Rometsch, Friederike Kind-Kovács, Valeska Bopp-Filimonov). Afterwards I plan to represent the standpoint of the (Joachim von Puttkamer, Peter Haslinger) Central European studies, whose assessment will deliver the main concept of regional studies in general. In the final part of my presentation I would like to collect the joint features of the “arena between East and West” and to evaluate the “*sui generis*” of Central Europe.

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**Demeter Gábor PhD**

***Crucial Years in Bulgaria. The Early Activity of István Burián Based on His Unpublished Diary 1886–1895***

István Burián was one of the most important diplomats of Austria Hungary, therefore his early career may deserve special attention. After his early years in Moscow he was sent to Sofia, partly because of his knowledge on Russian affairs, partly because of his lack of knowledge on Bulgarian affairs, in order to substitute consul Biegeleben, whose connections with the

ruling Prince Battenberg were too inconvenient for the Russians, who wanted Bulgaria to act as an obedient satellite. Battenberg's ambitions on the Balkans was against Russian and German interests and in order to maintain the Dreikaiserbund, Count Kálnoky sacrificed the Bulgarian rapprochement, giving free hand to Russia by the removal of Biegeleben, restricting Austria-Hungary's sphere of influence to Serbia. However, neither some Bulgarian political circles, nor the Hungarian part of the empire was satisfied with the Russian penetration to the Balkans, and the latter – the governing 67ers, using the voice of the Hungarian 48-er opposition made Kálnoky change his policy. Thus the talented, tact- and skillful Burián became a key figure in establishing good relations between Austria-Hungary and the emerging Stambolov-government. The offensive and conceptionless Balkan policy of the Russians alienated him from the great power. His diary, compiled from the archives of the Institute and Museum of Military History and the Archives of the Reformed Church in Hungary by Prof. Diószegi half a century ago – supplemented by Bulgarian, Serbian and Austrian diplomatic documents, parliamentary speeches, correspondence between Aehrenthal and Burián, Burián and Thallóczy, Burián and Stambolov, the collected telegrams and letters of Stambolov – highlights the crucial role of Burián maintaining the good relations (including military purchases from Austria, economic agreements, mitigating the differences between the ambitious Prince Ferdinand and Stambolov; holding Bulgaria back from adventures in Macedonia) and sheds light on his early concepts on Austria-Hungary's role in and rule of the Balkans. His experience there determined his behaviour later as governor of Bosnia and Joint Minister of Foreign Affairs in WWI (alliance politics).

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### **Erős Vilmos DSc**

#### ***Views/Debates on Hungary's Place within Europe in the 20<sup>th</sup> Century Hungarian Agricultural History/Rural Historiography***

In its first part the paper refers briefly to the debates about Hungary's place within the European development in the 1940s. The author highlights particularly the circle of the journal "Revue d'Histoire Comparée" and the Cultural History School headed by Sándor Domanovszky. Both of them practiced a deep impact on the conception of István Szabó, the core figure in the paper. Szabó's interpretation had been analysed by the author in detail earlier in many studies, the paper would summarize the most relevant conclusions of them. In the centre of Szabó's views stood the decline of the so-called "Second Serfdom" and "Prussian Way" concepts being regarded as the "master narratives" of the Marxist/Communist historiographies in the 1950s and 1960s. A fresh insight of the paper is the comparison of the views of István Szabó and Emil Niederhauser, the latter being celebrated within the framework of the conference. Emil Niederhauser had been active in the Institute for History of the University in Debrecen from 1951 on and established a close and even friendly relationship not only with István Szabó but also with his students and to be colleagues, e. g. István Orosz, István Rác, Lajos Für, Sándor Gyimesi. The main accomplishment of their cooperation was the two volume synthesis, "The History of Peasantry in Hungary in the Age of Capitalism" (1965), edited and conceived by István Szabó. The last, summarizing study in these volumes was written by Emil Niederhauser, who strived to convey even a theoretical summary of the immense undertaking.

The paper scrutinizes the interpretation of Emil Niederhauser in detail, who prepared several other studies about the Eastern-European peasantry from the 1960s till the beginning of the 2000s. According to these, Emil Niederhauser championed rather

Hungary's belonging to the Eastern-European pattern/model, differing significantly from the views of István Szabó and from some other interpretations in agricultural history/rural historiography, represented by Jenő Szűcs, Péter Hanák, János Varga, Károly Vörös, which emerged mainly in the 1970–1980s. The paper investigates briefly some aspects of these debates in the 1990s and after 2000 as well.

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**Font Márta DSc**

***Galicia between the Mongols, Poland, and Lithuania in the Last Decades of 13<sup>th</sup> Century***

The Mongols played a decisive role in the history of the Rus' principalities, but its extent varied from place to place. While in the Vladimir-Suzdal region the Mongol influence was very strong, for the Halich-Volhynian princes an alternative was provided by the Polish and Hungarian neighbourhoods. The political constellation was made more complicated by the emergence of Lithuania. The western alternative seemed to be a successful option under Daniil and his brother Vasilko. After the death of Daniil and Vasilko (in 1264 and 1269 respectively) the territory was split into two parts. Members of the next generation relied on one of the three neighbours in their struggles. None of the princes aspired to a royal title: the *ad personam* royal title of Daniil did not survive.

The *rex Galiciae* title of Hungarian Kings was of more ancient origin and independent of Daniil's coronation, and in the second half of the 13<sup>th</sup> century did not involve territorial claims.

At that time neither the Polish princes nor the Lithuanian tribes had the military capacity to expand at the expense of Halich-Volhynia, while the influence of the Mongol Khans after Dzhochi was culminated in the northern region of the Rus'. At the end of the 13<sup>th</sup> century Halich-Volhynia remained a buffer zone at the frontier regions of the three power centres. In case of the neighbouring dynasties the beginning of the 14<sup>th</sup> century brought on changes leading to the termination of what remained of Halich-Volhynia's independence.

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**Gál Judit PhD**

***The King and the Towns: The Place of the Dalmatian Towns in the Angevin-Era Kingdom of Hungary***

The Dalmatian towns had a special place in the Kingdom of Hungary since the conquest of King Coloman in the beginning of the 12<sup>th</sup> century. The local communities were not integrated into the kingdom and enjoyed a great level of autonomy. In practice, it meant that the royal privileges granted freedom in government, legislation, economy and many other fields. The political and economic institutions, the taxes and customs of the mainland of Hungary were not introduced neither in Croatia nor in Dalmatia. The royal authority seriously weakened after the death of King Béla IV (1270) what led to the expansion of Venice on the territories that were previously under Hungarian rule. The restoration of the power of the Kingdom of Hungary could be connected to King Louis I of the Angevin dynasty, who became the lord of the Eastern Adriatic coast after defeating Venice in 1358. His rule in Croatia and Dalmatia is usually described in the Hungarian and Croatian historiography as the time of the integration of the Dalmatian towns into the Kingdom. King Louis I, in theory, confirmed the previous privileges of the towns, but in reality under his rule the autonomy of the communes was significantly reduced compared to the 12<sup>th</sup> and 13<sup>th</sup> centuries.

In my presentation, I will analyze if we can actually talk about real integration under his rule as it is often described. I will examine the economic and political aspects of the possible integration and review the royal policy in context of King Louis's exercise of power in Hungary and Poland during the second half of the 14<sup>th</sup> century.

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### **Gebei Sándor DSc**

***Исторические корни польско-русской конфронтации: зарождение (16. век) – углубление (17. век) – непримиримость (18. век)***

*The Historical Roots of the Polish–Russian Confrontation: Its Origin (16<sup>th</sup> Century) – Its Deepening (17<sup>th</sup> Century) – Its Irreconcilability (18<sup>th</sup> Century)*

The origin of the permanent Polish-Russian confrontation is the Livonian War (1558–1582) can be found in its events. IV. Czar Ivan the Terrible launched the Baltic offensive in 1558 at this time it did not yet directly affect the Kingdom of Poland, only the one in personal union with it Principality of Lithuania. Lithuanians are Poles joining the war was achieved by developing the personal union into a real union (formation) was advocated, which was realized in 1569 with the Union of Lublin.

The war already ended with a Russo-Polish peace treaty, for now with Russia's failure in the Baltics. But as a result of 1569, between the countries that became neighbors a series of wars for possession above the Eastern European plain took place in the 17<sup>th</sup> and 18<sup>th</sup> centuries. At the beginning of the 17<sup>th</sup> century, Rzeczpospolita (Respublica) was still able to use crisis caused by the extinction of the Russian Rurik dynasty to its advantage (1598), even Moscow was temporarily under their control.

From the second half of 17<sup>th</sup> century onwards, Rzeczpospolita's spectacular and rapid decline followed in. The military defeats suffered from the Swedes (1655–1660), the Russians (1654–1667), the Turks (1672–1676) eroded the former Polish–Lithuanian great power (ground up), Russia's western expansion could be completed. The peace of 1721 which closed the "Great Northern War" not only marked the end of Rzeczpospolita's status as a great power in Eastern Europe, but also its domestic political life came under the ever-increasing influence of Russia. Especially the functioning of the sejms (parliaments) of 1717, 1733, 1764, and 1768 testify about this, when the issue of religious freedom overshadowed all other issues and problems. The Russian tsars and tsaresses, as defenders of the Orthodox religion (defensor fidei), their dominance was ruthlessly enforced against the Poles who were rigidly adamant for Catholicism and noble "golden freedom" (zlota demokracja). Religious intolerance and nobility democracy versus tsarist absolutism as irreconcilable factors of opposition led to the divisions of the Polish–Lithuanian state in the 18<sup>th</sup> century.

This national tragedy's historical interpretations lived on vividly in the 19<sup>th</sup> and 20<sup>th</sup> centuries' historical thinking.

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### **Grala, Hieronim DSc**

***Династическая традиция как инструмент политики (о родословных сюжетах дипломатических споров меж Польско-литовской монархией и Московским государством в XVI–XVII веках)***

*Dynastic Tradition as an Instrument of Politics (On the Genealogical Themes in the Diplomatic Disputes between the Polish–Lithuanian Monarchy and the Muscovite State in the 16<sup>th</sup>–17<sup>th</sup> C.)*

The rivalry between the Poland-Lithuania and the Muscovite state over the “*dominium Russiae*”, lasting continuously from the end of the 15<sup>th</sup> century until the Perpetual Peace (1686), abounded with disputes over the both states’ rights to vast areas of Western and South-Western Rus’.

The Muscovites based their claims on the historical rights of the Rurykovich dynasty to the “*whole of Rus*”; the rights of the Jagiellonians in the case of those districts, which had come under their rule as a result of the Gedyminovichs’ dynastic marriages were being undermined by pointing to “*the khudorodnost*” (inferior birth) of the Lithuanian dynasty, and even by calling them bastards of the Ruryk descendants.

A fundamental change to this narrative was brought about by the extinction of the male line of the Jagiellonians (1572), when Tsar Ivan IV attempted to secure a succession as their relative. The failure of these efforts, and especially the election of Stefan Batory, brought another phase of the conflict: the Polish king was seen in Moscow as a Turkish vassal and a man of low birth, who should have recognized the preeminence of the “descendant of Emperor Augustus”. The next dynasty on the Polish throne, the Swedish Vasas, were traditionally accused in Moscow of being of peasant origin.

The situation changed dramatically after the extinction of the Muscovite line of the Rurykovichs, during the Smuta, King Sigismund III Vasa claimed his right to the tsars’ throne as their relative, as did his son, Tsar-elect Vladislav. The eminent position of the House of Vasa was thus contrasted with the humble boyar origins of the new Moscow dynasty, the Romanovs. This in turn did incite the Muscovite diplomats to invoke the lowly origins of the first Polish dynasty, the Piasts.

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### **Gyóni Gábor PhD**

#### ***Российская имперскость в работах академика Эмиля Нидерхаузера***

#### *The Russian Empire in the Works of Academician Emil Niederhauser*

Emil Niederhauser in his works, which are fundamental in Hungarian historiography and cover the history of Eastern Europe, also dealt with the history of Russia. Russia – in his opinion – is part of Eastern Europe, but it constitutes a specific subregion within this broadly defined region. Niederhauser’s works covered the entire history of Russia, with a specific focus on the 18<sup>th</sup>–19<sup>th</sup> centuries. This is the era of the Russian Empire. According to Niederhauser, Russian imperialism belonged to the European variants of empires, and it can be characterized by patterns of Western politics. For example, Niederhauser describes the territories conquered by Russia as “colonies”. In Russia, too, European intellectual and political tendencies prevailed, such as the Enlightenment, enlightened absolutism, the question of serfdom, and eventually the question of nationality – even in an archaic social context. Russia, fluctuating between reform plans and conservative policy, was also a great European power. Russian politics is European politics, not only because Russia is part of the various European coalitions, but also because the Russian internal development was determined by Western challenges and patterns.

In the presentation, I seek to engage in a constructive dialogue with Niederhauser’s works on Russian history. What we call enlightened absolutism in Russia has, in fact, consolidated the estate society (from which Western Europe has just emerged). Reforms, aimed at modernizing society produced absurd or ambiguous results: the project of Westernization was ultimately rejected by Russian society. Modern nationalism took root



only in the Western regions, and the reaction of the Russian state and society to the challenge was different. Is colonization considered colonialism? If the Russian state was conditionally European, how can we describe Russian society?

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**Hammerstein Judit PhD**

***Hungarian Prisoners of World War I and the Emerging Soviet State***

Rodion Markovits, an outstanding figure in Transylvanian Hungarian literature, is first and foremost known as the author of the world-successful prisoner-of-war novel *Szibériai garnizon* (*Siberian Garrison*).

However, his other novel, *Aranyvonat* (*Gold Train*), also autobiographically inspired, published in 1929 is still, undeservedly, almost unknown today. Despite the considerable overlap in content with *Szibériai garnizon*, the documentary value of *Aranyvonat* is beyond dispute. The novel focuses on the vicissitudinous history of Hungarian prisoners of war in Russia between 1918 and 1922, with great richness of detail, while the contours of the emerging Soviet state also become visible, in the highly complex, relentless, and often surreal context of civil war. Compared to the first POW novel, the novelty of the content of *Aranyvonat* is that it provides insight into the everyday life of starving Kazan, small towns in the Caucasus and Siberian peasants working with POWs. Against the background of the ordeal of Hungarian prisoners of war we get an accurate and sensitive picture of the Bolshevik measures (militarisation of labour, popular education, propaganda, agitation against kulaks, art courses, fight against illiteracy, requisitions, etc.) and their consequences while the activities of the Anti-Superstition Department also reveal the special Bolshevik way of thinking.

The author's narrative style is characterised by a simple, reminiscent of a live speech, sometimes ballad-like tone, a deep humanism, humour and a sensitivity to the tragic and the grotesque.

The work is remarkable not only for its documentary but also for its aesthetic value.

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**Igari Léna, PhD candidate**

***The History and Significance of Slavic Bible Translations***

The arrangement of the texts of the biblical books into one volume in medieval Rus is linked to the name of Archbishop Gennady of Novgorod - the significance of Luther's German Bible translation, the British King James translation or the Hungarian Vizsolyi translation can be compared to this work. Although the Slavic nations had translations of almost all of the biblical texts from the beginning of their literacy, the compilation of various biblical texts into one, single volume is connected to a phenomenon spreading in the territory of Novgorod and Moscow, the so-called "Judaizing heresy".

Peter I, who himself became the head of the church through his church reform, could not go past the issue of Bible translations, without making any adjustments to the text, and then in 1751, by decree of Empress Elizabeth, a carefully corrected Holy Scripture was published in Church Slavonic, which became known as the "Elizabeth Bible", is still used by the Russian Orthodox Church almost unchanged in the liturgical practice. The currently most common version of the biblical text, the so-called "synodic" translation, was published much later, in 1876.

In this paper, I will give a review of the history of translations of the most fundamental work of Christianity into Russian – the Bible, which is not only a book of the basic tenets of Christianity, but also one of the driving forces behind the development of national literary languages.

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**Kania, Krzysztof PhD**

***German–Soviet Relations and Its Impact on the Situation in East, and East-Central Europe, with Special Emphasis on Poland (1922–1939)***

When Poland regained her independence in 1918, the process of rebuilding a state was just starting. In the years 1918–1923 both diplomatic and military battles were fought for establishing the borders of the Second Republic of Poland. From the very beginning the major threats for Polish sovereignty were obvious to her statesmen and were connected with two neighboring countries, Germany and Russia. Poland feared their growing power and most especially, she feared a possibility of cooperation between them.

These fears first came truth at the Genoa Conference, which main topic was the economic reconstruction of Europe. Near Genoa a new treaty was signed by German and Soviet delegates in Rapallo. It shook up the European political scene and resulted in i.a. removing Antoni Ponikowski (Polish prime minister) from the office and so David Lloyd George in Great Britain. Rapallo marked the beginning of a new German–Soviet cooperation which included military trainings and testing of weapons that were forbidden by the Versailles Treaty. It is understandable that Polish authorities in Warsaw were concerned about this treaty and its consequences. Treaty of Rapallo was reaffirmed with the treaty of Berlin in 1926, which was then extended in 1931 and 1933.

In my paper I want to analyse how the Great Powers changed their approach towards two countries that were neutralized after the Great War. Being in unfavourable geopolitical position, Poland struggled to maintain her policy of equilibrium between Berlin and Moscow. Polish efforts proved to be unsuccessful when German–Soviet cooperation tightened once again. My argument is that the Ribbentrop–Molotov Pact (or in fact the Hitler–Stalin Pact) concluded a policy started in Rapallo and was the main reason of the outbreak of the German-Polish war and then World War II. The “new order” created as the aftermath of World War I was shattered and the era of two totalitarianisms began. However, my intention is to point out that some events of 1922 did not necessarily help to build this new order, but were undermining it from the very beginning.

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**Kleimola, Ann PhD**

***On the Sidelines of Diplomacy: Gift Exchanges between the Muscovite Boiar Grigori Fedorovich Davydov and Mikolaj Radziwill (Radvila), Voivode of Vilnius and Grand Chancellor of Lithuania, c. 1520***

Relations between Muscovy and the Grand Duchy of Lithuania in the first quarter of the sixteenth century were turbulent. Periods of direct military conflict or attacks by raiding parties were punctuated by frequent proposals for negotiating a peace agreement or a truce. Arrangements for safe conduct were made, housing and maintenance secured, and envoys dispatched, only for talks to break down over familiar sticking points (boundaries, possession of Smolensk, Vasilii III's claims as heir of his sister, widow of the Lithuanian

Grand Duke Alexander, to lands the Lithuanians asserted had been given her only on lifetime tenure). Boiar Grigorii Fedorovich and magnate Mikolai were longtime participants in both the military and diplomatic aspects of the conflict. This paper examines how their familiarity with the structures and procedures in place enabled them to make use of the existing arrangements to facilitate the exchange of private gifts.

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**Kolontári Attila PhD**

***Высылка русских эмигрантов из Югославии в Венгрию во время советско-югославского конфликта. Дело „Симона Белозёрова и других” в органах венгерской госбезопасности***

*Expulsion of Russian Emigrées from Yugoslavia to Hungary during the Soviet–Yugoslav Conflict. The “Simeon Belozerov and Others’ Case” in the Hungarian State Protection Authority*

After 1948, following the breakdown of Soviet–Yugoslav relations, the Yugoslav authorities began to expel from the country not only Soviet citizens, but also Russian emigrants who had found refuge in the South Slavic state after the revolution and the civil war. Approximately 30-40 of them may have ended up in Hungary. Most of them were detained by the Hungarian state security organs when crossing the border. They were accused of being sent to Hungary by the Yugoslav authorities for espionage purposes. Some were interned in Kistarcsa, others were expelled to Hortobágy. Documents relating to their interrogation and internment are preserved in the Historical Archives of the Hungarian State Security.

These people were born in Russia in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Their lives were disrupted by the WWI, then by the revolution and the civil war. In the period between the two world wars, they have found a shelter and built up a new existence for themselves in the Kingdom of Serbs Croats and Slovenes, which was destroyed first by the Second World War and then, after the sharpening the Soviet–Yugoslav conflict, by the Stalin–Tito break-up. As one of the results of its aftermath, they were expelled to Hungary, where they were arrested by the Hungarian State Protection Authority (Államvédelmi Hatóság). Their case was decided administratively on the basis of “UDB-spy suspicion”. The majority of the internees were released in the autumn of 1953, when the Kistarcsa camp was liquidated.

From the remained documents we can reconstruct their life paths, the responses to the cataclysms of 19<sup>th</sup> century at the individual and micro-community level, and through a specific case we can get an insight into the methods and questioning techniques of the interrogators, the functioning and decision-making mechanisms of the Hungarian State Protection Authority, the internment system and the operation of the internment camp in Kistarcsa.

In the case of some of the participants – since they were still under surveillance in the 1960s and 70s – the main details of their subsequent life can be traced. Some of them finally had returned to the USSR, while others have finished their life in Hungary.

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**Kovács Tamás PhD**

***Facing the Memory of Holocaust in Hungary, 1945–1948***

The last chapter in the history of the Holocaust is the deportation of the Hungarian Jews and the terror established by the Arrow Cross Party. The losses of Hungarian Jewry were enormous, both in human life and in material terms. However, Jews, who returned from deportations and labor

service, were not welcomed by Hungarian society. Namely the Hungarian society saw itself as a victim, and many ordinary people thought that the suffering of the Jews could not precede that of the ethnic Hungarians. Many politicians, especially from the Peasants' Party and Communists, even utilized this public sentiment. The economic situation was very difficult, and unfortunately the returning Jews became targets or scapegoats again (Miskolc, Ózd), even a pogrom took place (Kunmadaras). Although István Bibó, the famous political thinker made an attempt to clarify the Jewish question in Hungary and even confront the national consciousness with the crimes committed, his long essay was debated mainly in intellectual circles.

The Jews who returned home could largely count on help from various Jewish organizations. Remembering the victims has remained a Jewish internal matter since the beginning. The plaques and monuments were mostly erected in Jewish cemeteries or synagogues, not in public areas. The number of commemorators was reduced by the fact that finally many of them emigrated to Palestine.

1948 was the so-called "turning year" in Hungarian political life. It also became clear that Hungary would be part of the Soviet sphere of influence. And at the same time, it was also decided that the already modest attempts to remember the Holocaust and confront the national consciousness with this tragic chapter of Hungarian history will not continue, at least in the era of state socialism.

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### **Krausz Tamás DSc**

#### ***Дополнения к научному наследию Эмиля Нидерхаузера. Восточная Европа: концепция и метод***

*Additions to the Scientific Legacy of Emil Niederhauser. Eastern Europe: Concept and Method*

История той интеллектуальной борьбы, которая велась вокруг понятия «Восточной Европы», не окончилась до сегодняшнего дня. Научное наследие Эмиля Нидерхаузера с 50-х годов служило деполитизации этой тематики. Как он показал, абсолютное большинство концепций по этой тематике исходят из (гео)политических соображений. Его теория о четырех подрегионах Восточной Европы не поддерживал миф о понятии Центральной Европы, которое всегда имело некую функцию в идеологиях различных групп политической оппозиции в 80-х годах.

Специфическое отношение господствующих элит к Западной Европе и России выразилось в «теории» Центральной Европы, которая заключала в себе доктрину «опережающего развития» всей Восточной Европы. Так называемые «европейские ценности» являются лишь идеологическими конструкциями.

А вопрос о том, можно ли и нужно ли догнать Западную Европу, стал специфической идеологией всех режимов - хотя в разных формах. Но история не телеологический процесс, нет у нее разума. Возник новый вопрос: возможен ли вообще переход из периферии в центр мировой системы?

Работы Э. Н. не предлагают оптимистических и успокаивающих ответов. Существование четырех подрегионов в рамках региона Восточной Европы со второй половины 19-го века до наших дней доказывается строго научными исследованиями по социально-исторической и экономической науке, а также культурологии.

Как писал Э. Н., история т. н. реального социализма шла по известной траектории развития не из-за идеологических и теоретических основ социализма, а из-за того,

что этот социализм возник в Восточной Европе и развивался в соответствии с историческими особенностями этого региона.

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**Kurdi Krisztina PhD**

***Jewish Autonomism in Eastern Europe – Can Jews Be a Nation?***

Jewish Autonomism was a non-Zionist national movement that emerged in Eastern Europe in the late 19<sup>th</sup> and early 20<sup>th</sup> century. The Jewish historian Simon Dubnov who constructed his theory of autonomism insisted that it is only the Autonomists who recognize Jewry, not only as a nation of the past or of the future, but also as a nation that is of the present, which has never ceased to exist.

The Autonomists believed that the future survival of the Jews as a nation depends on their spiritual and cultural strength, in developing “spiritual nationhood” and in viability of Jewish diaspora as long as Jewish communities maintain self-rule, and rejected assimilation.

By the early twentieth century, many Eastern European Jews agreed with Dubnov’s belief that to avoid the assimilation accompanying secularization among Western Jewry, the Russian Jews needed to reconstruct Jewish communal autonomy. Dubnov gave rise to a program for the future of the Jews, who were to be politically and territorially members of the states in which they were dispersed but at the same time exist as a national-cultural entity.

The Autonomist movement’s beliefs were similar to those of the Austromarxists, who advocated national personal autonomy within the multinational Austro-Hungarian Empire.

They believed that the concept of statehood in Europe must logically lead to the autonomy of various nationalities within the framework of a multinational state like the Austro-Hungarian Empire and the Tsarist Russia. It was expressed in its resolution of 1890 the Austrian Social Democracy formulated a program for an autonomous coexistence of the separate nationalities within Austro-Hungary.

In my presentation, I would like to explain how developed the ideology of Cultural Automism regarding the Jewish nation-building in Eastern Europe in the first decades of the 20<sup>th</sup> century.

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**Mészáros Andor PhD**

***The Hungarian Diaspora of Prague in the Interwar Period. Hungarian Students of Prague Universities***

Prague did not have a high numbered Hungarian community until the First World War. However, after the proclamation of the first Czechoslovak Republic, mainly from the mid-twenties a large Hungarian diaspora, consisting of primarily intellectuals, were formed here. Prague has also become one of the cities of the Hungarian minority abroad in a short time. The capital of the Czechoslovak state, the state and cultural institutions operating here played an important, central role also for the members of the minority community of Hungarians in Slovakia. One of the most active layers of the Hungarian diaspora in Prague was the Hungarian students of the various Prague universities. Even more so, since they – being socialized in the new Czechoslovak state – mostly shaped the emerging the so-called “szlovenszkói” Hungarian identity.

In my lecture, I will outline the history, the cultural activities, the organizations, and the social embeddedness of this active Hungarian community.

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**Mezei Bálint PhD**

***Hungarian–Soviet Relations in Light of a Special Episode. A Forgotten Fruitful Cooperation in the Periphery: Hungarian and Soviet Military Engineers as Technical Lecturers and Teaching Consultants at the “Asad Academy” in Aleppo, between 1974–1983***

Unfortunately only a few people know today that between 1974 and 1983, the technical military higher education in Aleppo (Syria) was organized under the guidance of Hungarian consultants, and a military engineering academy, the so-called “Asad Academy”, was established in the city within this framework. The first three Chief Advisors to the Academy’s President – András Halász dr. univ., Brúnó Jászi dr. univ., and Sándor Kolozsvári CSc – represented the then prevailing Hungarian military higher education in the Middle Eastern country, which the Syrian side regarded as a standard and chose as an example to follow. The Hungarian lecturers and consultants, in addition to creating the full educational profile of the newly established military engineering academy, successfully implemented their teaching methods. The history of “Asad Academy” is all the more important for us. Indeed, during the period referred, Hungarian consultants led the teaching and professional work of a military educational institution outside the territory of the Warsaw Treaty Organization. Furthermore, they offered guidance to the entire teaching staff, which included not only Hungarian but also Soviet members who were highly qualified. Two of the Hungarian Chief Advisers, András Halász and Sándor Kolozsvári, had strong Soviet connections, as they had completed their higher education studies in Leningrad in the early 1950s.

The intensity of the large scale Hungarian–Syrian cooperation, under the auspices of the Soviet Union, was also evidenced by the fact that the impressive building complex of the Academy’s campus was designed by Hungarians, namely, the engineers of the Budapest-based General Building Design Company (Általános Építeltervező Vállalat), who managed the construction on-site for over 6 years.

In the 1970s and 1980s, the Syrian–Hungarian relations were generally very intense. An example might be that, throughout the period considered, the Hungarian branch of the Syrian–Hungarian intergovernmental joint committee was always headed by the incumbent Hungarian Minister of Agriculture, first by Imre Dimény, and later by Pál Romány. In addition to the initiated agricultural partnership and, of course, the military assistance given to Damascus, the Hungarian industrial export to Syria was also significant. In the early 1980s, Tunggram, a flagship company of the state socialist Hungarian industry, built a modern light bulb factory in Aleppo in the form of a government support (loan) provided to the Assad regime.

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**Petrova, Maya DSc**

***Осмысление западноевропейской историографии о Макробии (V в.) и его сочинениях в российской исторической науке XX – начала XXI веков***  
*Comprehension of Western European Historiography on Macrobius (5<sup>th</sup> Century) and His Writings in Russian Historical Science of the 20<sup>th</sup> – early 21<sup>st</sup> Centuries*

The paper discusses the comprehension by Russian scientists (20<sup>th</sup> – 21<sup>st</sup> centuries) of the fundamental Western European (French-, German-, and Italian- speaking) studies on Macrobius (5<sup>th</sup> century) and his writings — “Commentary on the ‘Dream of Scipio’ ” and “Saturnalia”. The main reasons for the increase in the interest of Russian scholars in the



Latin author and his texts are revealed. Among them both the publication of critical editions of all Macrobius' texts, and the availability of their translations made into new European languages (French and English). The foreign researches of the 19<sup>th</sup> – 21<sup>st</sup> centuries devoted to Macrobius and his texts are considered, their main focus is noted, the degree of their demand by Russian scientists is revealed, the formation of a scientific direction called "Macrobius-Studies" in Russian historiography is demonstrated.

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**Peykovska, Penka DSc**

***Prof. Géza Fehér in Bulgaria (1922–1944). About His Proto-Bulgarian Studies with Regard to the Political Trends in the Hungarian-Bulgarian Relations of the Time***

The presentation seeks to discuss the Bulgarian studies of the Hungarian archaeologist and classical philologist Géza Fehér in the political context of the interwar period and the history of the then Bulgarian–Hungarian bilateral relations and analysing his documentary heritage kept in the Bulgarian and Hungarian archives. Géza Fehér was an interesting scholar and a colorful personality with a twisted creative fate that put him among the founders of two scientific branches, Proto-Bulgarian Studies and Slavic archaeology.

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**Pomázi-Bárdonicsek Dominika, PhD candidate**

***Legal and Ideological Background of Forced Labour in Stalinism***

The centre of the presentation will be on the Stalinist penitentiary system, especially the Gulag. The focus is primarily on women, who may have been sent to the camps for similar reasons as men. They included girls aged 16-18, young and older wives, mothers, sick and (semi-)invalid women, but also lesbians and prostitutes. There were also absurd legal categories, on the basis of which we can distinguish between them family members of "traitors" and "enemies of the people".

To put the theme in context, we must also talk about Stalinism and the creation of the Gulag. We will explore the question of the legal and ideological background behind forced labour as a sentence – its antecedents under either Tsarism or Leninism – and how this background has changed. Thus, among other things, we need to examine what legal conditions made it possible to send someone to a Gulag camp, what real/false crimes led to a person being sentenced to forced labour, the forced labour what economic, ideological, etc. purpose served.

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**Radnóti Klára PhD**

***Турецко-венгерское братство по оружию в 19 веке***

*The Turkish–Hungarian Brotherhood in Arms in the 19<sup>th</sup> Century*

Восточный вопрос, то есть судьба Османской империи летом 1876 года вновь оказался в центре внимания европейской дипломатии. В октябре 1876 года на собрании венгерской университетской молодежи в духе туркофильства оратор выдвинул лозунг «Долой тираническое варварство, да здравствует цивилизация!» Это предложение может показаться удивительным, поскольку Венгрия находилась под властью Османской империи с 1541 года до конца 17 века. Войны и иностранная оккупация принесли стране огромные потери, смерть, ужас и страдание. Однако спустя всего 150 лет две нации были связаны восторженной дружбой и братской

любовью. В Венгрии были организованы демонстрации симпатии бывшему завоевателю – они имели антироссийский характер. В январе 1877 г. венгерская делегация привезла декоративный меч турецкому главнокомандующему в Стамбул. В ответ на это султан подарил венгерской университетской молодежи 35 кодексов из бывшей библиотеки Матиаша, которые были доставлены в Стамбул во время оккупации Буды. Потом турецкая депутация посетила Будапешт, члены которой были приняты с большой радостью и торжественностью.

Память о прежнем османском владычестве терялась в тумане далекого прошлого. Венгерские политики боялись экспансии России, ставшей великой державой и панславизма. Общественность поддерживала турецкое государство, которое доброжелательно относилось к венгерским эмигрантам. После того, как превосходящая по численности русская армия подавила венгерскую освободительную борьбу, венгерские эмигранты, бежавшие в Османскую империю, присоединились к турецкой армии, чтобы вместе сражаться против общего врага. Это объясняет, почему старые враги стали лучшими друзьями к 19 веку.

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**Redin, Dmitry DSc**

***Второе европейское турне Петра Великого как феномен центральной европейской политики: спланированный проект или импровизация?***

*The Second European Tour of Peter the Great as a Phenomenon of Central European Politics: A Planned Project or Improvisation?*

Петр I, в отличие от своих предшественников, в течение своего правления многократно покидал пределы страны (если не считать кратковременных выездов царя Алексея Михайловича в Литву в ходе русско-польской войны 1654–1667 гг.). Среди его поездок две отличались длительностью и количеством посещенных стран. Первая, так называемое Великое посольство (1697–1698), предпринятая в молодые годы, на сегодняшний день всесторонне и комплексно исследовано; его детальные реконструкция и анализ представлены в фундаментальных трудах Ирины и Дмитрия Гузевичей (2003, 2008). Вторая (1716–1717), несмотря на разнообразную специальную литературу, до сих пор не изучена как целое, в том числе и как феномен общеевропейского и центральноевропейского политического процесса того времени. Даже цели этого турне вызывают полемику: было ли оно результатом системного замысла (как Великое посольство) или явилось следствием череды спонтанных решений царя, принимаемых под влиянием изменчивой конъюнктуры в ходе поездки? Что было ядром стратегического замысла поездки: высадка союзного десанта в Сконе, династическое и политическое закрепление позиций России в Центральной Европе (Мекленбург-Шверин) или давно искомое сближение с Францией? Эти и другие дискуссионные вопросы составят содержание доклада.

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**Sashalmi Endre DSc**

***Strategies of Catherine II in Delegitimizing Peter III and Legitimizing Her Coup: Her Second Accession Manifesto and Its Relation to Her Coronation Jetons (1762)***

As it is well-known, Catherine II came to power in 1762 by deposing her husband, Peter III, who ruled only for six months. Her position was different from that of previous 18<sup>th</sup>-century

female rulers of Russia – to some extent her namesake's, Catherine I's accession (1725) was comparable to it, but only in the sense that both of them were wives of tsars. As Cynthia Whittaker noted, in the 18<sup>th</sup> century the accession manifesto became the most important document of a new reign in Russia, due to the dubious succession to the throne caused by Peter's statute (1722), which declared the ruler's unrestricted right to name a successor. Seizing power by a woman through the deposition of a male ruler was not unprecedented in Russia, as it had happened to Ivan VI in 1741, when Peter the Great's daughter, Elisabeth deposed the baby-tsar. Catherine II's position, however, was very different, as she was not related to a former tsar by blood. Understandably, accession manifestoes gained even greater importance in her case. The fact that she issued two such manifestoes, underlines the significance attributed to this type of document. Of the two manifestoes, the second one deserves a scrutinized analysis due to its length and the argument presented in it. The paper intends to show how the various arguments of the manifesto were used to create legitimacy for Catherine's rule.

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**Schrek Katalin PhD**

***The Place and Role of the Balkans in Russian Geopolitical Thinking between 1856 and 1896***

Several new factors have emerged in recent years regarding the analysis of Russian geopolitical thinking. The conventional perspective on Russian foreign policy has traditionally focused on the expansionist nature of Russia, which also serves as the basis for maintaining the large state. Obviously, territorial expansion is a fundamental feature of the tsarist foreign policy that cannot be ignored. At the same time, there are multiple forms and levels of gaining influence not just territorial growth, which provided the Russian Empire with different opportunities. Russian foreign policy was also determined by the region to which it applied. Therefore, our thesis is that the nature and methods of Russian foreign policy are considerably determined by the geopolitical space.

The Balkan Peninsula occupied a very important place in Russian geopolitical thinking. In the first half of the 19<sup>th</sup> century, the European territories of the Ottoman Empire offered chances for Russia to intervene in the internal affairs of the Sublime Porte by using religious protectorate and supporting Balkan movements. She had strong political and economic ties with the Eastern Balkans and had almost total control over the Black Sea. This advantageous situation changed after the Crimean War and the new international circumstances brought about a fundamental change in the foreign policy of Russia. In this presentation, I will focus on the main features and changes of the Russian geopolitical thinking between 1856 and 1896 relating to the southeast European region. The time interval represents two turning points: the Paris Treaty and the Treaty of St Petersburg (one of which is an internationally forced and the other is a desired resting point in Balkan affairs for Russia). During the years between the two treaties Russia witnessed a series of foreign political changes that affected the relations of the Eastern European great power and the Balkan provinces. The principal questions are: what were the main trends of Russian foreign political thinking in the Balkans, the western part of the so-called southern (Russian–Turkish) frontier and how did these trends interact with Russian foreign policy towards Eastern Europe? In addition to the traditional approach to the history of diplomacy, I also use modern historiographical theories and approaches to discuss the subject.

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**Shneyer, Aron PhD**

***Борьба евреев Латвии в 1945–1980 гг. за сохранение памяти о Холокосте и свое национальное достоинство***

*The Struggle of the Jews of Latvia in 1945–1980. The Memory of the Holocaust and Their National Dignity*

The lecture analyzes the relationship between the Jews and Soviet power in the Baltic States in 1945–1980. These mutual relations could be characterized by the following: cooperation; loyalty but not cooperation; struggle for the preservation of national culture, language, for the perpetuation of the memory of the victims of the Holocaust, for the right to repatriate to Israel. In the post-war period, the interrelations of Jewry and Soviet power were determined by the features of the Soviet domestic and foreign policy with its increasing antisemitism. These years the new attitude of active Jewish young people towards the Soviet authorities has been formed. Opposition arose in the Latvia, where local Jews were where the native Jews were least exposed to the Soviet assimilation.

The struggle had accepted both legal and illegal forms. Meetings of memory were held, monuments were erected at the places of extermination of Jews. In 1970, the first illegal Jewish magazine in the post-war USSR was published in Riga. At the same time, underground courses on studying Hebrew were organized. At the beginning of the 1970s, underground Jewish seminar “Riga’s Reading on Judaic” began functioning in Riga, and in 1980 an illegal Jewish theater. The lecture also presents various aspects of the national struggle to preserve the memory of the Holocaust.

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**Szívós Erika PhD**

***The Uses and Abuses of History. Politics of Memory and the Public Space in East Central European Cities from 1945 to the late 1960s***

In countries of postwar East Central Europe, all new political regimes imposed their own political visions upon the cityscapes of their respective capital cities: a radical re-coding of the urban space began, involving the removal or transformation of monuments, the replacement of street names with new ones, and the re-designing of prominent urban locations. Symbolic changes carried out in the urban space after the Second World War manifested the new regimes’ re-interpretation of national histories and the new priorities of memory and remembrance.

This presentation will focus on the ways post-1945 regimes’ worldviews and historical values were represented in the urban space. After briefly reflecting on the historiography of the field and the chosen geographical focus, I will draw my examples from some of the region’s capital cities, namely Budapest, Prague, Bratislava, and Warsaw, but I will also refer to other regional centres, presenting selected monuments, memorials, street names, buildings, and urban planning solutions.

Besides drawing attention to the similarities and common patterns of post-1945 East Central European cities, it is equally important to stress the differences as well. Soviet expectations forced upon countries of the region undoubtedly produced similar solutions in terms of public art and urban design, but that did not at all mean uniformity; there was a great degree of diversity in terms of how ideological content was represented and how, after 1948, ‘Socialist principles’ were interpreted in the public space by means of sculpture,

architecture, and toponyms. The unique histories and characteristics of individual cities also played a part and produced local varieties. For example, the urban landscapes of formerly bilingual or multi-ethnic cities after 1945 were often shaped by the desire to erase the memory of earlier urban communities (ethnic, confessional, or other) where wartime events or the postwar settlement had involved the expulsion or forced migration of certain minorities. Not only national and local differences but also temporal differences must be emphasized when discussing the spatial politics and public art of the immediate postwar years, the Stalinist period, and the post-Stalinist era.

In a brief epilogue, I will reflect on the dichotomy of “from above” and “from below”. Monuments and urban spaces may have been shaped by the reigning regimes and may have been used for the self-representation of those in power, but they were also appropriated – or reappropriated – by citizens at times of uprisings and mass protests. Civic movements often questioned the official politics of memory and gave new meanings to the very spaces which the reigning regimes used for their self-representation.

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### **Szvák Gyula DSc**

#### ***Периодизации русской истории***

#### *Periodizations of Russian History*

Периодизация является неотъемлемой частью каждого синтеза об истории любой страны. Он обеспечивает краеугольные камни, в рамках которых интерпретируется история. В то же время выделяет ключевые или поворотные моменты в истории страны ещё до того, как произойдет повествование. Очевидно, что речь идет не только о датах и событиях. Таким образом, сама периодизация представляет собой историческое восприятие историка или/и «исторической школы». С другой стороны, она заметно обозначает место, значимость и важность эпохи, события или даже личности в истории.

Эпоха правления Ивана III, царствование Петра I, Великая Отечественная война, 1917 год, татарское нашествие, смерть Сталина и распад Советского Союза — все это эпохальные события, поэтому они появляются на консенсусной основе во всех крупных обобщающих работах. Тем не менее, и 1928/29 часто является концом эпохи, как год (годы) поворота Сталина, или 1985 год, начало перестройки, или 1964 год, конец эпохи Хрущева. Вышеупомянутые значимые даты не имеют одинакового веса в различных синтесах: в одних работах они указывают на «большие» эпохи, в других - на субэпохи. Можно сказать, что существует определенная иерархия эпох, которая опять-таки восходит к различиям в восприятии и воспринимании истории.

Конечно, полную картину можно получить только в том случае, если мы подвергнем историографическому анализу сами синтезы. Небольшая, но очень характерная часть этого - периодизация. Одно безусловно можно сказать: даты — это не повод для мистификации, но в качестве указателей они могут быть весьма полезны для нас, чтобы найти ориентиры во множестве событий.

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### **Tarafás Imre PhD**

#### ***Thinking History in the Central-European Sattelzeit: Hormayr, Horváth and Palacký***

Among the many significant works of Emil Niederhauser, his grandiose book on Eastern European historiography stands out. My presentation is related to this line of

the historian's large oeuvre. Nevertheless, I will define the region of my inquiry a bit differently than Niederhauser's concept of Eastern Europe and choose *Zentraleuropa* as my field of study, comparing Austro-German, Hungarian and Czech historiography during the first half of the nineteenth century.

The famous concept of *Sattelzeit* as defined by Koselleck was the period from 1750 to 1850, during which profound changes took place in the political and social conditions which also manifested themselves in the transformation of central notions. The concept of *Sattelzeit* has been criticized and modified since Koselleck's original idea (many argued for extending the end date); nevertheless, I see great merits in this notion which I intend to use in my presentation.

In this paper, I will analyze and compare three historians from Habsburg Central Europe: the Austro-German Joseph von Hormayr (1782–1848), the Hungarian Mihály Horváth (1809–1878) and the Czech František Palacký (1798–1876). As it can be seen from their respective dates of birth and death, the relatively long lives of these scholars coincided with a period when a profound change took place in the perception of their respective communities: the nation, the empire and in close relation with these, the state. In these rich oeuvres, I will analyze how early nineteenth-century historical processes influenced the perception of these three notions.

The novelty of this presentation would be first of all the comparative approach, as, apart from a few exceptions, researches in conceptual history in the region are still conducted mainly in national frameworks. Additionally, the importance of these three scholars reaches well beyond historiography: their activities coincided with a period when historical thinking had special significance in defining the meaning of the community's past, legitimizing its existence in the present and outlining its mission for the future.

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### **Tóth Árpád PhD**

#### ***An Ethnic Minority as a Weberian "Stand" in the Period of the Rising National Movement: The Social Strategies of the German Lutheran Burghers in the Kingdom of Hungary, 1750–1850***

The formation of modern nations has usually been seen as a product of cultural and political activities of intellectual groups in Central-Eastern Europe. Using social historical approach, I apply the sociological concept of "Stand", coined by Max Weber, in order to interpret the changing identity of a fundamentally non-intellectual social unit, the German Lutheran burghers. In my paper, I analyse the various ways of social strategies by which the élite families of this socially rather successful and influential group adapted their norms concerning business, schooling and endogamous marriage to enhance social mobility and integration into the modern, liberal society.

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### **Törő László Dávid PhD**

#### ***Music and Nationalism: Debates about Ferenc Liszt between the Austrian and Hungarian Historical Writings 1918–1945***

Border regions of nation states have always played an important role in the process of national identity construction. Borders clearly separate the national community from the Other, the "Us" from "Them". But borders are contested as frequent as identities. This means

that usually two or more nations compete for the “historical rights” to a border region. The memory of the famous composer Ferenc Liszt served as an important cornerstone of identity formation in Burgenland and in Hungary. Liszt was born in the village Raiding (Doborján), which was transferred to Austria in 1921. The memory of Ferenc Liszt provoked heated debates between Austrian and Hungarian historical writings. My lecture will analyze the most important arguments in this discourse and examine the main figures and institutions responsible for shaping this debate.

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#### **V. Molnár László CSc**

**«Просвещение» российского абсолютизма на весах успехов и провалов (Наказ, Уложенная комиссия 1767–1768 гг.)**

*The “Enlightenment” of Russian Absolutism. Successes and Failures on the Scales (Nakaz, Instruction of Catherine the Great, The Legislative Commission of 1767–1768)*

The author ventures to analyse the “Enlightenment” process of Russian absolutism, to show Western European prototypes, the successes and failures of the government policy marked with the name of Catherine II. In connection with this, the Empress’ successes in foreign policy, the victorious wars of 1768–1774, 1787–1791, against the Ottoman Empire, the outcome of the confrontation with the Swedes, the impacts caused by the three partitions of Poland (1772, 1793, and 1795) must be taken into account. Undoubtedly, Russia’s territorial gains, the development of the military, the modernization of state machinery, the reform in administration, the rise in tax revenues from 18 to 60 M roubles, equally led to the Empire’s raising fame. French and German patterns which Semiramis of the North found reasonable to follow are to be specially discussed.

László V. Molnár also specifies the factors necessitating the revision of serf policy, alongside with a mention of contemporary thinkers who urged modernisation. That was the reason why the czarina in summer 1767 decided to gather a collegial body of 564, the legislative commission to compile a Code in order to have the country’s modernisation programme disputed in the spirit of the proposed “Nakaz”. In the presentation speeches, which were delivered by P. A. Vyazemsky, M. M. Shcherbatov and A. P. Naryshkin and other representatives of nobility, are to be examined. These speeches reflecting conservative principles prevented Catherine II from putting her political concept into practice. The majority of delegates, however, consented on curtailing the rights of the Baltic provinces, Livonia and Estonia, and thought the situation of serfs living there to be a pattern to copy.

The presenter also stresses the fact that most of the Russian nobles at the time did not support the manoeuvring policy of Empress Catherine the Great. The debates that had been sparked during the 203 sessions of the Commission, convinced the Empress that this legislative body were incapable of functioning since conflicting interests could not be reconciled.

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#### **Varga Beáta PhD**

**Украина: страна «от государства к нации»?**

*Ukraine: The “State to Nation” Country?*

One of the significant components of national identity is the concurrence or non-concurrence of state and nation. In Ukraine’s case we can say that it can be classified as a country with

a *weak statehood*<sup>1</sup> in the region, which had short and controversial statehood on several occasions but reached complete sovereignty only in 1991. However, when independent Ukraine was established, the Ukrainian national identity was in a state of delay, therefore it was the young Ukrainian state that had to create the nation, not the other way around. The article presents the historical causes Ukraine's weak statehood and why it can be classified as a "*state to nation*"<sup>2</sup> country.

During the long historical process of establishing an independent Ukrainian state out of a peripheral region (= Ukraine), the Ukrainian territories became the double and then the triple periphery of power fields. For such a large country, regional differences may in fact be considered natural. In the "deeply divided" Ukraine due to geopolitical differences, the western "pro-Europe" and eastern "pro-Russia" territories have always been separate. The biggest obstacle, however, was that there was not a unified opinion about the character of the Ukrainian state among the different Ukrainian regions and political parties.

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**Varga Zsuzsanna DSc**

***Research on Socialist Agriculture in the Post-socialist Period. A Historiographic Overview***

After the collapse of socialism, historians first began to deal with the white spots and taboo topics of political history (the operation of the terror system and its victims, show trials, etc.). Interest in economic and social history topics began to intensify after 2000, mainly thanks to a new generation of researchers. This is how the history of socialist agriculture, as one of the major examples of the Sovietization came to the fore. The paper seeks to review what topics and methodological approaches characterize the publications on socialist agriculture in East-Central Europe during the last two decades. Finally, the paper provides an overview of the results of comparative research.

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1 Shevchuk V. P., Taranenko M. G., *Istoriya ukrayins'koyi derzhavnosti*. [The History of Ukrainian Statehood] (Ky' yiv: Ly' bid', 1999): 109.

2 László, Kiss J., Nemzeti identitás és külpolitika Közép-és Kelet-Európában [National identity and foreign policy in Central- and Eastern-Europe], in *Nemzeti identitás és külpolitika Közép-és Kelet-Európában* (Budapest: Teleki László Alapítvány, 2003): 21.



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<p><i>Imagined Frontiers of Imagined Nations. Ethnos and Subethnos in 19<sup>th</sup> Century Central Europe</i></p>	<p><b><i>Identity, Ethnicity, Nationalism, and Politics of Memory in Central and Eastern Europe</i></b></p> <p>September 29, 2023</p> <p>Chair: Krisztián, Csaplár-Degovics</p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>The So-Called "Theory of the Medieval East-Central European State". Historiographical Overview and Critical Remarks</i></p>	<p><b><i>Central and Eastern Europe in the Middle Ages</i></b></p> <p>September 28, 2023</p> <p>Chair: Endre, Sashalmi</p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>The Land Between. East Europe in the 20<sup>th</sup> Century British Historiography</i></p>	<p><b><i>Central Europe in Historiography</i></b></p> <p>September 28, 2023</p> <p>Chair: Krzysztof Kania</p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>The GDR as a Failed Workers' State? Some Lessons from the German Historiography and Politics of Memory</i></p>	<p><b><i>Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (from 1945 to the Present Day)</i></b></p> <p>September 29, 2023</p> <p>Chair: Tamás, Krausz</p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>Ранняя социалистическая модель государства и общества. Утопия Павла Пестеля в 1820-х гг.</i></p> <p>[An Early Socialistic State and Society Model. Pavel Pestel's Utopia from the 1820s]</p>	<p><b><i>Concepts and Historical Reality</i></b></p> <p>September 29, 2023</p> <p>Chair: Attila, Kolontári</p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>Одна история – много интерпретаций. Пост-югославская историография о Югославии</i></p> <p>[One Story – Several Interpretations. Post-Yugoslav Historiography on Yugoslavia]</p>	<p><b><i>Eastern and Southeast Europe in Historiography</i></b></p> <p>September 28, 2023</p> <p>Chair: Hieronim Grala</p>	<p><b>Russian</b></p> <p>lecture in presence</p>

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<i>Polish Diplomacy and the "Jewish Question" in East- and East-Central Europe in the 1930s</i>	<b><i>Jewry in Central and Eastern Europe in the 19<sup>th</sup> and 20<sup>th</sup> Centuries</i></b> September 29, 2023 Chair: Eszter, Bartha	<b>English</b> lecture in presence
<i>Count György Apponyi's Concept of State and Nation in Terms of "Considered Progressive". Conservatism, Old-Conservatism and Catholic Conservatism</i>	<b><i>Concepts and Historical Reality</i></b> September 29, 2023 Chair: Attila, Kolontári	<b>English</b> lecture in presence
<i>The Frontier Orientalism-concept of André Gingrich and Hungary</i>	<b><i>Concepts and Historical Reality</i></b> September 29, 2023 Chair: Attila, Kolontári	<b>English</b> lecture in presence
<i>A Region of Its Own Kind? – The German Historians' Dispute over the Existence of the Central European Sphere</i>	<b><i>Central Europe in Historiography</i></b> September 28, 2023 Chair: Krzysztof Kania	<b>English</b> lecture in presence
<i>Crucial Years in Bulgaria. The Early Activity of István Burián Based on His Unpublished Diary 1886–1895</i>	<b><i>The Balkans in the 19<sup>th</sup> and 20<sup>th</sup> Centuries</i></b> September 29, 2023 Chair: László, Bíró	<b>English</b> lecture in presence
<i>Views/Debates on Hungary's Place within Europe in the 20<sup>th</sup> Century Hungarian Agricultural History/ Rural Historiography</i>	<b><i>Central Europe in Historiography</i></b> September 28, 2023 Chair: Krzysztof Kania	<b>English</b> lecture in presence
<i>Galicja between the Mongols, Poland, and Lithuania in the Last Decades of 13<sup>th</sup> Century</i>	<b><i>Central and Eastern Europe in the Middle Ages</i></b> September 28, 2023 Chair: Endre, Sashalmi	<b>English</b> lecture in presence

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<p><i>The King and the Towns: The Place of the Dalmatian Towns in the Angevin-Era Kingdom of Hungary</i></p>	<p><b>Central and Eastern Europe in the Middle Ages</b></p> <p><b>September 28, 2023</b></p> <p><b>Chair: Endre, Sashalmi</b></p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>Исторические корни польско-русской конфронтации: зарождение (16. век) – углубление (17. век) – непримиримость (18. век)</i></p> <p>[The Historical Roots of the Polish–Russian Confrontation: Its Origin (16<sup>th</sup> Century) – Its Deepening (17<sup>th</sup> Century) – Its Irreconcilability (18<sup>th</sup> Century)]</p>	<p><b>Power Struggles and Confrontations in Central and Eastern Europe Since the Dawn of the Modern Era</b></p> <p><b>September 28, 2023</b></p> <p><b>Chair: Dániel, Bagi</b></p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>Династическая традиция как инструмент политики (о родословных сюжетах дипломатических споров меж Польско-литовской монархией и Московским государством в XVI–XVII веках)</i></p> <p>[Dynastic Tradition as an Instrument of Politics (On the Genealogical Themes in the Diplomatic Disputes between the Polish–Lithuanian Monarchy and the Muscovite State in the 16<sup>th</sup>–17<sup>th</sup> C.)]</p>	<p><b>Power Struggles and Confrontations in Central and Eastern Europe Since the Dawn of the Modern Era</b></p> <p><b>September 28, 2023</b></p> <p><b>Chair: Dániel, Bagi</b></p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>Российская имперскость в работах академика Эмил Нидерхаузера</i></p> <p>[The Russian Empire in the Works of Academician Emil Niederhauser]</p>	<p><b>Eastern and Southeast Europe in Historiography</b></p> <p><b>September 28, 2023</b></p> <p><b>Chair: Hieronim Grala</b></p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>Hungarian Prisoners of World War I and the Emerging Soviet State</i></p>	<p><b>Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (up to 1945)</b></p> <p><b>September 29, 2023</b></p> <p><b>Chair: Róbert, Barta</b></p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>The History and Significance of Slavic Bible Translations</i></p>	<p><b>Central and Eastern Europe in the Middle Ages</b></p> <p><b>September 28, 2023</b></p> <p><b>Chair: Endre, Sashalmi</b></p>	<p><b>English</b></p> <p>lecture in presence</p>

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<p><i>German–Soviet Relations and Its Impact on the Situation in East, and East-Central Europe, with Special Emphasis on Poland (1922–1939)</i></p>	<p><b><i>Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (up to 1945)</i></b></p> <p>September 29, 2023</p> <p>Chair: Róbert, Barta</p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>On the Sidelines of Diplomacy: Gift Exchanges between the Muscovite Boiar Grigorii Fedorovich Davydov and Mikolaj Radziwill (Radvila), Voivode of Vilnius and Grand Chancellor of Lithuania, c. 1520</i></p>	<p><b><i>Power Struggles and Confrontations in Central and Eastern Europe Since the Dawn of the Modern Era</i></b></p> <p>September 28, 2023</p> <p>Chair: Dániel, Bagi</p>	<p><b>English</b></p> <p>online lecture</p>
<p><i>Высылка русских эмигрантов из Югославии в Венгрию во время советско-югославского конфликта. Дело „Симона Белозёрова и других” в органах венгерской госбезопасности</i></p> <p>[Expulsion of Russian Emigrees from Yugoslavia to Hungary during the Soviet–Yugoslav Conflict. The “Simeon Belozerov and Others’ Case” in the Hungarian State Protection Authority]</p>	<p><b><i>Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (from 1945 to the Present Day)</i></b></p> <p>September 29, 2023</p> <p>Chair: Tamás, Krausz</p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>Facing the Memory of Holocaust in Hungary, 1945–1948</i></p>	<p><b><i>Jewry in Central and Eastern Europe in the 19<sup>th</sup> and 20<sup>th</sup> Centuries</i></b></p> <p>September 29, 2023</p> <p>Chair: Eszter, Bartha</p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>Дополнения к научному наследию Эмиля Нидерхаузера. Восточная Европа: концепция и метод</i></p> <p>[Additions to the Scientific Legacy of Emil Niederhauser. Eastern Europe: Concept and Method]</p>	<p><b><i>Eastern and Southeast Europe in Historiography</i></b></p> <p>September 28, 2023</p> <p>Chair: Hieronim Grala</p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>Jewish Autonomism in Eastern Europe – Can Jews Be a Nation?</i></p>	<p><b><i>Jewry in Central and Eastern Europe in the 19<sup>th</sup> and 20<sup>th</sup> Centuries</i></b></p> <p>September 29, 2023</p> <p>Chair: Eszter, Bartha</p>	<p><b>English</b></p> <p>lecture in presence</p>



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<p><i>The Hungarian Diaspora of Prague in the Interwar Period. Hungarian Students of Prague Universities</i></p>	<p><b>Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (up to 1945)</b></p> <p>September 29, 2023</p> <p>Chair: Róbert, Barta</p>	<p>English</p> <p>lecture in presence</p>
<p><i>Hungarian–Soviet Relations in Light of a Special Episode. A Forgotten Fruitful Cooperation in the Periphery: Hungarian and Soviet Military Engineers as Technical Lecturers and Teaching Consultants at the “Asad Academy” in Aleppo, between 1974–1983</i></p>	<p><b>Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (from 1945 to the Present Day)</b></p> <p>September 29, 2023</p> <p>Chair: Tamás, Krausz</p>	<p>English</p> <p>lecture in presence</p>
<p><i>Осмысление западноевропейской историографии о Макробии (V в.) и его сочинениях в российской исторической науке XX – начала XXI веков</i></p> <p>[Comprehension of Western European Historiography on Macrobius (5<sup>th</sup> Century) and his Writings in Russian Historical Science of the 20<sup>th</sup> – early 21<sup>st</sup> Centuries]</p>	<p><b>Central and Eastern Europe in the Middle Ages</b></p> <p>September 28, 2023</p> <p>Chair: Endre, Sashalmi</p>	<p>Russian</p> <p>online lecture</p>
<p><i>Prof. Géza Fehér in Bulgaria (1922–1944). About His Proto-Bulgarian Studies with Regard to the Political Trends in the Hungarian–Bulgarian Relations of the Time</i></p>	<p><b>The Balkans in the 19<sup>th</sup> and 20<sup>th</sup> Centuries</b></p> <p>September 29, 2023</p> <p>Chair: László, Bíró</p>	<p>English</p> <p>lecture in presence</p>
<p><i>Legal and Ideological Background of Forced Labour in Stalinism</i></p>	<p><b>Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (up to 1945)</b></p> <p>September 29, 2023</p> <p>Chair: Róbert, Barta</p>	<p>English</p> <p>lecture in presence</p>
<p><i>Турецко-венгерское братство по оружию в 19 веке</i></p> <p>[The Turkish–Hungarian Brotherhood in Arms in the 19<sup>th</sup> Century]</p>	<p><b>Power Struggles and Confrontations in Central and Eastern Europe Since the Dawn of the Modern Era</b></p> <p>September 28, 2023</p> <p>Chair: Dániel, Bagi</p>	<p>Russian</p> <p>lecture in presence</p>

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<p><i>Второе европейское турне Петра Великого как феномен центральноевропейской политики: спланированный проект или импровизация?</i></p> <p>[The Second European Tour of Peter the Great as a Phenomenon of Central European Politics: A Planned Project or Improvisation?]</p>	<p><i>Russia in the 17<sup>th</sup>–19<sup>th</sup> Centuries</i></p> <p>September 29, 2023</p> <p>Chair: Dániel, Bagi</p>	<p><b>Russian</b></p> <p>online lecture</p>
<p><i>Strategies of Catherine II in Delegitimizing Peter III and Legitimizing Her Coup: Her Second Accession Manifesto and its Relation to Her Coronation Jetons (1762)</i></p>	<p><i>Russia in the 17<sup>th</sup>–19<sup>th</sup> Centuries</i></p> <p>September 29, 2023</p> <p>Chair: Dániel, Bagi</p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>The Place and Role of the Balkans in Russian Geopolitical Thinking between 1856 and 1896</i></p>	<p><i>The Balkans in the 19<sup>th</sup> and 20<sup>th</sup> Centuries</i></p> <p>September 29, 2023</p> <p>Chair: László, Bíró</p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>Борьба евреев Латвии в 1945–1980 гг. за сохранение памяти о Холокосте и свое национальное достоинство</i></p> <p>[The Struggle of the Jews of Latvia in 1945–1980. Memory of the Holocaust and Their National Dignity]</p>	<p><i>Jewry in Central and Eastern Europe in the 19<sup>th</sup> and 20<sup>th</sup> Centuries</i></p> <p>September 29, 2023</p> <p>Chair: Eszter, Bartha</p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>The Uses and Abuses of History. Politics of Memory and the Public Space in East Central European Cities from 1945 to the Late 1960s</i></p>	<p><i>Identity, Ethnicity, Nationalism, and Politics of Memory in Central and Eastern Europe</i></p> <p>September 29, 2023</p> <p>Chair: Krisztián, Csaplár-Degovics</p>	<p><b>English</b></p> <p>online lecture</p>
<p><i>Периодизации Русской истории</i></p> <p>[Periodizations of Russian History]</p>	<p><i>Eastern and Southeast Europe in Historiography</i></p> <p>September 28, 2023</p> <p>Chair: Hieronim, Grala</p>	<p><b>Russian</b></p> <p>lecture in presence</p>

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<p><i>Thinking History in the Central-European Sattelzeit: Hormayr, Horváth and Palacký</i></p>	<p><b>Central Europe in Historiography</b></p> <p><b>September 28, 2023</b></p> <p><b>Chair: Krzysztof Kania</b></p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>An Ethnic Minority as a Weberian “Stand” in the Period of the Rising National Movement: The Social Strategies of the German Lutheran Burghers in the Kingdom of Hungary, 1750–1850</i></p>	<p><b>Identity, Ethnicity, Nationalism, and Politics of Memory in Central and Eastern Europe</b></p> <p><b>September 29, 2023</b></p> <p><b>Chair: Krisztián, Csaplár-Degovics</b></p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>Music and Nationalism: Debates about Ferenc Liszt between the Austrian and Hungarian Historical Writings 1918–1945</i></p>	<p><b>Identity, Ethnicity, Nationalism, and Politics of Memory in Central and Eastern Europe</b></p> <p><b>September 29, 2023</b></p> <p><b>Chair: Krisztián, Csaplár-Degovics</b></p>	<p><b>English</b></p> <p>lecture in presence</p>
<p><i>«Просвещение» российского абсолютизма на весах успехов и провалов (Наказ, Уложенная комиссия 1767–1768 гг.)</i></p> <p>[The “Enlightenment” of Russian Absolutism. Successes and Failures on the Scales (Nakaz, Instruction of Catherine the Great, The Legislative Commission of 1767–1768)]</p>	<p><b>Russia in the 17<sup>th</sup>–19<sup>th</sup> Centuries</b></p> <p><b>September 29, 2023</b></p> <p><b>Chair: Dániel, Bagi</b></p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>Украина: страна «от государства к нации»?</i></p> <p>[Ukraine: The “State to Nation” Country?]</p>	<p><b>Eastern and Southeast Europe in Historiography</b></p> <p><b>September 28, 2023</b></p> <p><b>Chair: Hieronim Grala</b></p>	<p><b>Russian</b></p> <p>lecture in presence</p>
<p><i>Research on Socialist Agriculture in the Post-socialist Period (A Historiographic Overview)</i></p>	<p><b>Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (from 1945 to the Present Day)</b></p> <p><b>September 29, 2023</b></p> <p><b>Chair: Tamás, Krausz</b></p>	<p><b>English</b></p> <p>lecture in presence</p>

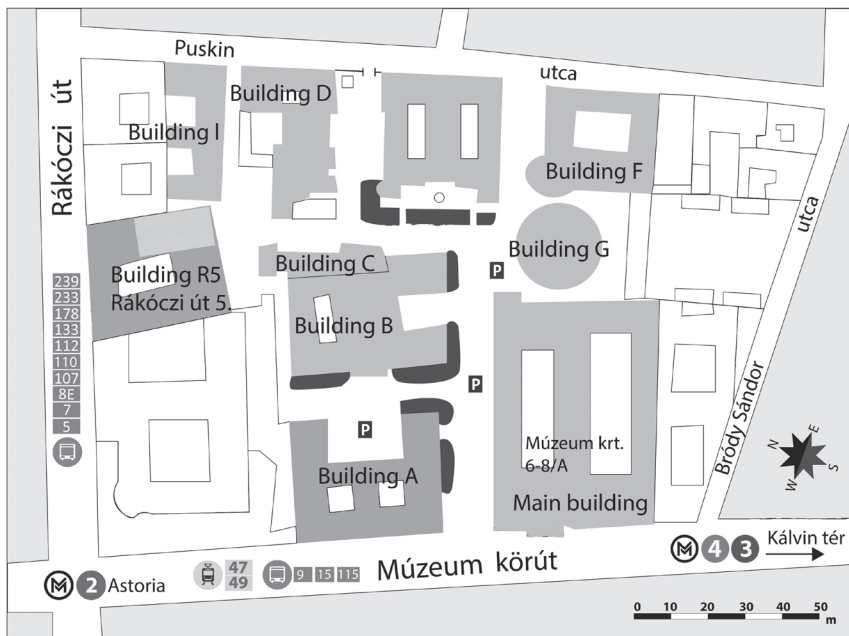
# Conference Programme

## Locations

Szekfű Gyula Library, Eötvös Loránd University  
Budapest, Múzeum körút 6-8.  
Main Building, 1<sup>st</sup> floor, room 115

I. Tóth Zoltán Room, Eötvös Loránd University  
Budapest, Múzeum körút 6-8.  
Main Building, 2<sup>nd</sup> floor, room 252

Eötvös Room, Eötvös Loránd University  
Budapest, Múzeum körút 4/D.  
“D” Building, 1<sup>st</sup> floor, room 126



Map of Trefort Campus

Google Maps  
Website of the Szekfű Gyula Library  
Centre for Russian Studies in Budapest  
✉ [niederhauser.100@gmail.com](mailto:niederhauser.100@gmail.com)

# Thursday, September 28, 2023

## Conference Opening and Morning Session

- 08.30–09.00 Registration of conference participants
- 09.00 Opening ceremony – Dávid Bartus, Dean of the Faculty of Humanities
- 09.30 Commemoration of Professor Emil Niederhauser (1923–2010), late Full Member of the Hungarian Academy of Sciences

Speeches by **Professor Emeritus Tamás Krausz** (Head of the Doctoral Programme of Eastern European Studies of Eötvös Loránd University), **Professor Emerita Márta Font** (University of Pécs, Faculty of Humanities, Department of Medieval and Early Modern History), **Professor Emeritus Sándor Gebei** (Eszterházy Károly Catholic University, Faculty of Humanities and Arts, Department of Ancient, Medieval and Early Modern History), and **Professor Penka Peykovska** (Bulgarian Academy of Sciences, Institute for Historical Studies).

### Eastern and Southeast Europe in Historiography

*Plenary section*

Chair: Hieronim Grala (University of Warsaw)

10.00–12.00

Location: Szekfű Gyula Library

- 10.00 **Tamás, Krausz** (ELTE, Budapest): Дополнения к научному наследию Эмиля Нидерхаузера. Восточная Европа: концепция и метод [*Additions to the Scientific Legacy of Emil Niederhauser. Eastern Europe: Concept and Method*]
- 10.15 **Gyula, Szvák** (ELTE, Budapest): Периодизации Русской истории [*Periodizations of Russian History*]
- 10.30 **Gábor, Gyóni** (ELTE, Budapest): Российская имперскость в работах академика Эмиля Нидерхаузера [*The Russian Empire in the Works of Academician Emil Niederhauser*]
- 10.45 **Beáta, Varga** (University of Szeged): Украина: страна «от государства к нации»? [*Ukraine: The “State to Nation” Country?*]
- 11.00 **László, Bíró** (Eötvös Loránd Research Network, Budapest): Одна история – много интерпретаций. Пост-югославская историография о Югославии [*One Story – Several Interpretations. Post-Yugoslav Historiography on Yugoslavia*]

11.15 *Discussion*

11.30



**Presentation of books, and a peer review periodical**

(New publications of the Russian Studies Centre in Budapest; *RussianStudiesHu* – Issue 2023/1)

12.00 **Lunch**



## Thursday, September 28, 2023

### Afternoon Session 1

#### Central and Eastern Europe in the Middle Ages

Plenary section

Chair: Endre, Sashalmi (University of Pécs)

12.45–14.45

Location: Szekfű Gyula Library

- 12.45** **Maya Petrova** (Institute of World History of the Russian Academy of Sciences, Moscow): Осмысление западноевропейской историографии о Макробии (V в.) и его сочинениях в российской исторической науке XX – начала XXI веков [*Comprehension of Western European Historiography on Macrobius (5<sup>th</sup> Century) and his Writings in Russian Historical Science of the 20<sup>th</sup> – early 21<sup>st</sup> Centuries*] – **Online lecture**
- 13.00** **Márta, Font** (University of Pécs): Galicia between the Mongols, Poland, and Lithuania in the Last Decades of 13<sup>th</sup> Century
- 13.15** **Judit, Gál** (Eötvös Loránd Research Network, Budapest): The King and the Towns: The Place of the Dalmatian Towns in the Angevin-Era Kingdom of Hungary
- 13.30** **Dániel, Bagi** (ELTE, Budapest): The So-Called “Theory of the Medieval East-Central European State”. Historiographical Overview and Critical Remarks
- 13.45** **Léna, Igari** (ELTE, Budapest): The History and Significance of Slavic Bible Translations

#### 14.00 Discussion

- 14.15** **Presentation of books** (Dániel Bagi: *Divisio Regni. The Territorial Divisions, Power Struggles, and Dynastic Historiography of the Árpáds of 11<sup>th</sup>-and Early 12<sup>th</sup>-Century Hungary, with Comparative Studies of the Piasts of Poland and the Přemyslids of Bohemia*. Budapest, Research Centre for the Humanities, Eötvös Loránd Research Network, 2021;

Ottokar aus der Gaal: *Stájer rímes krónika* [*Steirische Reimchronik / Styrian Rhyming Chronicle*]. Translated, and the introductory study written by Dániel Bagi. Budapest, Research Centre for the Humanities, Eötvös Loránd Research Network, 2023)

#### 14.45 Coffee break

## Thursday, September 28, 2023

### Afternoon Session 2

Power Struggles and Confrontations in Central and Eastern Europe

Since the Dawn of the Modern Era

Chair: Dániel, Bagi (ELTE, Budapest)

15.15–16.45

Location: Szekfű Gyula Library

Parallel with the “Central Europe in Historiography” section

- 15.15** **Ann Kleimola** (University of Nebraska–Lincoln): On the Sidelines of Diplomacy: Gift Exchanges between the Muscovite Boiar Grigorii Fedorovich Davydov and Mikolaj Radziwill (Radvila), Voivode of Vilnius and Grand Chancellor of Lithuania, c. 1520 – **Online lecture**
- 15.30** **Hieronim Grala** (University of Warsaw): Династическая традиция как инструмент политики (о родословных сюжетах дипломатических споров меж Польско-литовской монархией и Московским государством в XVI–XVII веках) [*Dynastic Tradition as an Instrument of Politics (On the Genealogical Themes in the Diplomatic Disputes between the Polish-Lithuanian Monarchy and the Muscovite State in the 16<sup>th</sup>–17<sup>th</sup> C.)*]
- 15.45** **Sándor, Gebei** (Eszterházy Károly Catholic University, Eger): Исторические корни польско-русской конфронтации: зарождение (16. век) – углубление (17. век) – непримиримость (18. век) [*The Historical Roots of the Polish-Russian Confrontation: Its Origin (16<sup>th</sup> Century) – Its Deepening (17<sup>th</sup> Century) – Its Irreconcilability (18<sup>th</sup> Century)*]
- 16.00** **Klára, Radnóti** (Hungarian National Museum, Budapest): Турецко-венгерское братство по оружию в 19 веке [*The Turkish–Hungarian Brotherhood in Arms in the 19<sup>th</sup> Century*]
- 16.15** **Discussion**
- 16.45** **Closing of the first day of the conference**

## Thursday, September 28, 2023

### Afternoon Session 3

#### Central Europe in Historiography

Chair: Krzysztof Kania (Nicolaus Copernicus University in Toruń)

15.15–16:45

Location: I. Tóth Zoltán Room

Parallel with the “Power Struggles and Confrontations in Central and Eastern Europe Since the Dawn of the Modern Era” section

- 15.15** **Imre, Tarafás** (ELTE, Budapest): Thinking History in the Central-European Sattelzeit: Hormayr, Horváth and Palacký
- 15.30** **Vilmos, Erős** (University of Debrecen): Views/Debates on Hungary’s Place within Europe in the 20<sup>th</sup> Century Hungarian Agricultural History/Rural Historiography
- 15.45** **Róbert, Barta** (University of Debrecen): The Land Between. East Europe in the 20<sup>th</sup> Century British Historiography
- 16.00** **Szilveszter, Csernus-Lukács** (University of Szeged): A Region of Its Own Kind? – The German Historians’ Dispute over the Existence of the Central European Sphere

**16.15** *Discussion*

**16.45** *Closing of the first day of the conference*

## Friday, September 29, 2023

### Morning Session 1

#### Identity, Ethnicity, Nationalism, and Politics of Memory in Central and Eastern Europe

Chair: Krisztián, Csaplár-Degovics (Eötvös Loránd Research Network, Budapest)  
9.45–11.00

Location: Szekfű Gyula Library

Parallel with the “The Balkans in the 19<sup>th</sup> and 20<sup>th</sup> Centuries” section

- 9.45**      **Barna, Ábrahám** (ELTE, Budapest): Imagined Frontiers of Imagined Nations. Ethnos and Subethnos in 19<sup>th</sup> Century Central Europe
- 10.00**      **Árpád, Tóth** (University of Miskolc): An Ethnic Minority as a Weberian “Stand” in the Period of the Rising National Movement: The Social Strategies of the German Lutheran Burghers in the Kingdom of Hungary, 1750–1850
- 10.15**      **László Dávid, Törő** (University of Debrecen): Music and Nationalism: Debates about Ferenc Liszt between the Austrian and Hungarian Historical Writings 1918–1945
- 10.30**      **Erika, Szívós** (ELTE, Budapest): The Uses and Abuses of History. Politics of Memory and the Public Space in East Central European Cities from 1945 to the late 1960s – *Online lecture*
- 10.45**      *Discussion*
- 11.00**      *Coffee break*

## Friday, September 29, 2023

### Morning Session 2

The Balkans in the 19<sup>th</sup> and 20<sup>th</sup> Centuries  
Chair: László, Bíró (Eötvös Loránd Research Network, Budapest)  
10.00–11.00  
Location: Eötvös Room

Parallel with the “Identity, Ethnicity, Nationalism, and  
Politics of Memory in Central and Eastern Europe” section

- 10.00**      **Katalin, Schrek** (University of Debrecen): The Place and Role of the Balkans in Russian Geopolitical Thinking between 1856 and 1896
- 10.15**      **Gábor, Demeter** (Eötvös Loránd Research Network, Budapest): Crucial Years in Bulgaria. The Early Activity of István Burián Based on His Unpublished Diary 1886–1895
- 10.30**      **Penka Peykovska** (Bulgarian Academy of Sciences, Institute for Historical Studies, Sofia): Prof. Géza Fehér in Bulgaria (1922–1944). About His Proto-Bulgarian Studies with Regard to the Political Trends in the Hungarian–Bulgarian Relations of the Time

**10.45**      *Discussion*

**11.00**      *Coffee break*

## Friday, September 29, 2023

### Afternoon Session 1

Jewry in Central and Eastern Europe in the 19<sup>th</sup> and 20<sup>th</sup> Centuries

Chair: Eszter, Bartha (ELTE, Budapest)

11.30–13.00

Location: Szekfű Gyula Library

Parallel with the “Concepts and Historical Reality” section

- 11.30** **Krisztina, Kurdi** (ELTE, Budapest): Jewish Autonomism in Eastern Europe – Can Jews Be a Nation?
- 11.45** **Kinga Czechowska** (Institute of National Remembrance in Bydgoszcz.): Polish Diplomacy and the “Jewish Question” in East- and East-Central Europe in the 1930s
- 12.00** **Tamás, Kovács** (Ludovika – National University of Public Service, Budapest): Facing the Memory of Holocaust in Hungary, 1945–1948
- 12.15** **Aron Shneyer** (Yad Vashem Institute, Jerusalem): Борьба евреев Латвии в 1945–1980 гг. за сохранение памяти о Холокосте и свое национальное достоинство [*The Struggle of the Jews of Latvia in 1945–1980. Memory of the Holocaust and Their National Dignity*]
- 12.30** **Discussion**
- 12.45** **Book presentation** (Aron Shneyer: *Foglalkozásuk – halál. Az SS „Trawniki” kiképzőtábor. Büntettek és az érték vett elégtétel* [Профессия – смерть. Учебный галерь СС «Травники». Преступления и возмездие]. Budapest, Holocaust Dokumentációs Központ és Emlékgyűjtemény Közalapítvány, 2020)
- 13.00** **Lunch**

## Friday, September 29, 2023

### Afternoon Session 2

#### Concepts and Historical Reality

Chair: Attila, Kolontári (Committee of National Remembrance, Budapest)

11.30–13.00

Location: Eötvös Room

#### Parallel with the “Jewry in Central and Eastern Europe in the 19<sup>th</sup> and 20<sup>th</sup> Centuries” section

- 11.30** **György, Bebesi** (University of Pécs): Ранняя социалистическая модель государства и общества. Утопия Павла Пестеля в 1820-х гг. [*An Early Socialistic State and Society Model. Pavel Pestel's Utopia from the 1820s*]
- 11.45** **Szilvia, Czinege** (Eötvös Loránd Research Network, Budapest): Count György Apponyi's Concept of State and Nation in Terms of “Considered Progressive”. Conservatism, Old-Conservatism and Catholic Conservatism
- 12.00** **Krisztián, Csaplár-Degovics** (Eötvös Loránd Research Network, Budapest): The Frontier Orientalism-concept of André Gingrich and Hungary
- 12.15** *Discussion*
- 12.30** *Book presentation* (*De disciplina „Rusistica” II. A magyar ruszisták a nemzetközi történeti ruszisztikáról* [*Writings of Hungarian Scholars of Russian Studies on New Results of International Researches Related to Historical Russistics*]). Edited by György Bebesi, and Dominika Pomázi-Bárdonicsek. Modernkori Oroszország és Szovjetunió Történeti Kutatócsoport, Pécsi Tudományegyetem, 2023)
- 13.00** *Lunch*

## Friday, September 29, 2023

### Afternoon Session 3

Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century  
(up to 1945)

Chair: Róbert, Barta (University of Debrecen)

13.45–15.45

Location: Eötvös Room

Parallel with the “Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (from 1945 to the Present Day)” section

**13.45**      **Judit, Hammerstein** (Károli Gáspár University of the Reformed Church in Hungary, Budapest): Hungarian Prisoners of World War I and the Emerging Soviet State

**14.00**      **Andor, Mészáros** (ELTE, Budapest): The Hungarian Diaspora in Prague in the Interwar Period: Hungarian Students of Prague Universities

**14.15**      **Krzysztof Kania** (Nicolaus Copernicus University in Toruń): German–Soviet Relations and Its Impact on the Situation in East, and East-Central Europe, with Special Emphasis on Poland (1922–1939)

**14.30**      **Dominika, Pomázi-Bárdonicsek** (University of Pécs): Legal and Ideological Background of Forced Labour in Stalinism

**14.45**      *Discussion*

**15.00**      **Book presentation** (*Szent Adalberttől a Budapest–Varsó vasútig: Közös visegrádi emlékezhelyek [From Adalbert of Prague to the Budapest–Warsaw Railway. Common Sites of Remembrance in the Visegrád Region]*). Edited by Csaba Kiss Gy., and Andor Mészáros. Esztergom, Szent Adalbert Közép- és Kelet-Európa Kutatásokért Alapítvány, 2023)

**15.45**      *Coffee break*



## Friday, September 29, 2023

### Afternoon Session 4

Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century  
(from 1945 to the Present Day)

Chair: Tamás Krausz (ELTE, Budapest)

13.45–15.45

Location: Szekfű Gyula Library

Parallel with the “Case Studies from Central and Eastern Europe in the 20<sup>th</sup> Century (up to 1945)” section

- 13.45 **Eszter, Bartha** (ELTE, Budapest): The GDR as a Failed Workers’ State? Some Lessons from the German Historiography and Politics of Memory
- 14.00 **Zsuzsanna, Varga** (ELTE, Budapest): Research on Socialist Agriculture in the Post-socialist Period (A Historiographic Overview)
- 14.15 **Attila, Kolontári** (Committee of National Remembrance, Budapest): Expulsion of Russian Emigres from Yugoslavia to Hungary during the Soviet–Yugoslav Conflict. The “Simeon Belozarov and Others’ Case” in the Hungarian State Protection Authority
- 14.30 **Bálint, Mezei** (ELTE, Budapest): Hungarian–Soviet Relations in Light of a Special Episode. A Forgotten Fruitful Cooperation in the Periphery: Hungarian and Soviet Military Engineers as Technical Lecturers and Teaching Consultants at the “Asad Academy” in Aleppo, between 1974–1983
- 14.45 **Discussion**
- 15.00 **Book presentation** (*State Socialism in Eastern Europe. History, Theory, Anti-capitalist Alternatives*. Edited by Eszter Bartha, Tamás Krausz, and Bálint Mezei. Cham – Switzerland, Palgrave Macmillan, 2023)
- 15.45 **Coffee break**

## Friday, September 29, 2023

### Afternoon Session 5

Russia in the 17<sup>th</sup>–19<sup>th</sup> Centuries

*Plenary section*

Chair: Dániel Bagi (ELTE, Budapest)

16.00–17.30

Location: Szekfű Gyula Library

- 16.00** **Dmitry Redin** (History and Archeology Institute of Ural Branch of the Russian Academy of Sciences, Yekaterinburg): Второе европейское турне Петра Великого как феномен центральноевропейской политики: спланированный проект или импровизация? [*The Second European Tour of Peter the Great as a Phenomenon of Central European Politics: A Planned Project or Improvisation?*] – **Online lecture**
- 16.15** **Endre, Sashalmi** (University of Pécs): Strategies of Catherine II in Delegitimizing Peter III and Legitimizing Her Coup: Her Second Accession Manifesto and Its Relation to Her Coronation Jetons (1762)
- 16.30** **László, V. Molnár** (University of Pécs): «Просвещение» российского абсолютизма на весах успехов и провалов (Наказ, Уложенная комиссия 1767–1768 гг.) [*The “Enlightenment” of Russian Absolutism. Successes and Failures on the Scales (Nakaz, Instruction of Catherine the Great, The Legislative Commission of 1767–1768)*]
- 16.45** **Discussion**
- 17.00** **Book presentation** (Endre Sashalmi: *Russian Notions of Power and State in a European Perspective, 1462–1725: Assessing the Significance of Peter’s Reign*. Boston MA, Academic Studies Press, 2022)
- \*\*\*
- 17.30** **Concluding remarks by Professor Dániel Bagi, Head of the Organizing Committee**
- 17.45** **Closing of the conference**
- 18.15–19.30** **Reception – conference dinner** (in the Faculty Council Room, “A” Building, ground floor, room 039)

# Impressum

“Nation, Statehood, and Historiography in East- and East-Central Europe”  
International Conference in Memory of the 100<sup>th</sup> Anniversary of the Birth of Emil  
Niederhauser

Book of Abstracts

**Főszerkesztő / Editor-in-Chief:** Prof. Dr. Dániel Bagi DSc

**Szerkesztők / Editors:** Dr. Bálint Mezei PhD; Léna Igari PhD candidate

**Lektor / Copy editor:** Dr. habil. Eszter Bartha PhD

**Kiadó / Publisher:** Az Eötvös Loránd Tudományegyetem Bölcsészettudományi Kara  
Történelmi Intézetének Kelet-, Közép-Európa Története és Történelmi Ruszisztikai Tanszéke /  
The Department of Eastern and Central European History and Historical Russistics of the  
Institute of Historical Studies of Faculty of Humanities of Eötvös Loránd University

**Felelős kiadó / Responsible for publishing:** A Kelet-, Közép-Európa Története és Történelmi  
Ruszisztikai Tanszék vezetője / Head of the Department of Eastern and Central European  
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**ISBN:** 978-963-489-631-9

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Az absztraktfüzet az Eötvös Loránd Tudományegyetem Bölcsészettudományi Kara, illetve az Egyetemi Kiválósági Alap támogatásával jelenik meg.

The Book of Abstracts is published with the support of the Eötvös Loránd University Faculty of Humanities, and the University Excellence Fund of the Eötvös Loránd University.

