

„Die habsburgische Variante
des Aufgeklärten Absolutismus“

PUBLIKATIONEN DER UNGARISCHEN
GESCHICHTSFORSCHUNG IN WIEN

BD. XVI.

„A FELVILÁGOSULT
ABSZOLUTIZMUS
HABSBURG-VARIÁNSA”

TANULMÁNYOK II. JÓZSEF
TÁRSURALKODÓI IDŐSZAKÁRÓL, 1765–1780

Szerkesztette

FORGÓ ANDRÁS és KULCSÁR KRISZTINA

BÉCS 2018

PUBLIKATIONEN DER UNGARISCHEN
GESCHICHTSFORSCHUNG IN WIEN

BD. XVI.

„DIE HABSBURGISCHE VARIANTE
DES AUFGEKLÄRTEN
ABSOLUTISMUS“

BEITRÄGE ZUR MITREGENTSCHAFT JOSEPHS II.,
1765–1780

Herausgegeben von
ANDRÁS FORGÓ und KRISZTINA KULCSÁR

WIEN 2018

Publikationen der Ungarischen Geschichtsforschung in Wien

Herausgeber
Institut für Ungarische Geschichtsforschung in Wien
Balassi Institut – Collegium Hungaricum Wien
Ungarisches Nationalarchiv, Budapest
Ungarische Archivdelegation beim Haus-, Hof- und Staatsarchiv, Wien

Redaktionskollegium
Dr. IVÁN BERTÉNYI, Dr. ISTVÁN FAZEKAS, Dr. ANDRÁS OROSS,
Dr. CSABA SZABÓ, Dr. PÉTER TUSOR, Dr. GÁBOR UJVÁRY

Der Band wurde mit der Unterstützung der Katholischen Péter-Pázmány-Universität
veröffentlicht

© die Verfasser / Herausgeber, 2018

Sprachredaktion: István Fazekas d. J., Balázs Kántás, Katharina Zimmermann

<http://www.collegium-hungaricum.at>

ISSN 2073-3054
ISBN 978-963-631-272-5

Herausgeber:
Dr. Csaba Szabó, Generaldirektor
Ungarisches Nationalarchiv
Dr. Iván Bertényi, Direktor
Institut für Ungarische Geschichtsforschung in Wien
(Balassi Institut, Budapest)

Layout: István Máté

Druck: Kódex Könyvgyártó Kft.
Direktor: Attila Marosi

INHALTSVERZEICHNIS

Vorwort - - - - -	7
JÁNOS KALMÁR, <i>Zur Geschichte und Deutung des „aufgeklärten Absolutismus“- Begriffs, anhand eines dreißigjährigen Bandes</i> (Einleitung) - - - - -	11
Reisen und Länder	
ELISABETH GARMS-CORNIDES, <i>Bruder, Kaiser, Mitregent. Die Italienreise Josephs II. 1769</i> -	27
ANTAL SZÁNTAY, <i>Joseph II's 'General Picture of the Monarchy' 1768 – On Lombardy and the Austrian Netherlands</i> - - - - -	45
KRISZTINA KULCSÁR, <i>Der Kaiser-Mitregent Joseph II. und sein Statthalter-Schwager Herzog Albert von Sachsen-Teschen im Königreich Ungarn</i> - - - - -	65
Beamte und Verwaltung	
ZSOLT KÖKÉNYESI, <i>Die bedeutendsten politischen Stützen des Hauses Habsburg. Die Großkreuzler des Königlich-Ungarischen Sankt Stephans-Ordens zwischen 1764 und 1780</i> - - - - -	95
OLGA KHAVANOVA, <i>Bildung in den Beamtenkarrieren der 1760er und 1770er Jahre. Verinnerlichung eines Beförderungskriteriums</i> - - - - -	119
IVANA HORBEC, <i>Kroatischer königlicher Rat (1767–1779). Eine Wende in der Entwicklung des öffentlichen Dienstes in Kroatien</i> - - - - -	137
Militärwesen	
BALÁZS LÁZÁR, <i>Der politische Hintergrund der Rekrutenstellungen in Ungarn während der 1770er Jahre</i> - - - - -	163
ORSOLYA SZAKÁLY, <i>War, Science and Professionalization: Military Engineering in the Habsburg Army in the Eighteenth Century</i> - - - - -	181

Kirchenpolitik

DENNIS SCHMIDT, *Der große Bruch 1780? Theresianische und josephinische Kirchenpolitik in Innerösterreich* - - - - - 203
ANDRÁS FORGÓ, *Die Vorbereitung der josephinischen Religionspolitik. Über die Pläne und Zielsetzungen Josephs II. während seiner Mitregentschaft*- - - - - 227
SZILVESZTER TERDIK, *Joseph II and the Greek Catholics* - - - - - 245

Konfessionen im Wandel

IBOLYA MACZÁK, *Die Gestalt von Joseph II. in der alten ungarischen Predigtliteratur* - - 259
EVA KOWALSKÁ, *Der Kampf um Toleranz. Die Lage der Lutheraner in Ungarn (1765–1780)* 271
JÁNOS UGRAI, *Zusammenleben und Konflikte der Konfessionen vor dem Toleranzpatent. Das nordostungarische Beispiel* - - - - - 295

Die Spuren der Aufklärung

DÁNIEL BÁRTH, *Catholic Enlightenment and Religious Mentality in Hungary (1760–1790)* 311
PIROSKA BALOGH, *The Institution of Draskovics Observance and the Masonic Anthropology of the Enlightenment* - - - - - 325
ILONA PAVERCSIK, *Über den Buchdruck und Buchhandel in Ungarn vor der josephinischen Ära. Ein kurzer Lagebericht* - - - - - 337

Siglen und Abkürzungen - - - - - 365

Index - - - - - 367

Publikationen der Ungarischen Geschichtsforschung in Wien - - - - -

CATHOLIC ENLIGHTENMENT AND RELIGIOUS MENTALITY IN HUNGARY (1760–1790)*

This paper forms part of a line of efforts to explore historical aspects of certain ethnological questions. My aim is to identify whether there were any changes in the way of thinking of the Roman Catholic Church before the interest in ethnography grew widespread in Central Europe.¹ If so, how can we capture these in the various strata of the clergy, the top and medium level leadership, the lower priesthood and the monks? What are the sources that reflect changes in the mentalities and attitudes regarding ritual practices? And what were the changes induced by new regulations of varying directions in the everyday and festive customs of the believers?

First of all I shall try to clarify the key concept in the title and explain why it is relevant in ethnological/folklore research. Catholic Enlightenment is a phrase which was first developed by German church history (*Katholische Aufklärung*), but by now it has come to be used frequently in the French and English literature of the subject, referring to a trend in intellectual history which emerged in the second half, but particularly the last third, of the eighteenth century.² The objectives of this trend were to drive through or accelerate a set of reforms conceived in the novel spirit of the Enlightenment. Analogous tendencies were also present in different forms, but with a similar intent, in the various Protestant denominations. The Catholic tendency first appeared on the elite intellectual levels and then these ideas were mediated by the theological seminaries until they became incorporated with the world view of the priesthood.³ Based on my investigations I have found that the two key con-

*The research leading to these results has received funding from the European Research Council under the European Union's Seventh Framework Programme (FP7/2007–2013) / ERC grant agreement No. 324214.

¹Cf. BURKE, 1991.

²About the concept see PLONGERON, 1969; KOVÁCS (ed.), 1979; KLUETING (ed.), 1993; SCHNEIDER, 1998; BEUTEL, 2009; LEHNER, 2010; FORGÓ, 2012; FORGÓ, 2014.

³Cf. WEHRL, 1966.

cepts of this tendency were *rationalism* and *tolerance* and these spread at varying paces in the region I myself am looking at – the area of the former Habsburg Empire. The principle of the rule of reason was predominant in the mentality of the entire clerical leadership by 1760's and 70's, but the idea of tolerance toward people of different religions did not become widely accepted until the 1780's, as a consequence of the regulations introduced by Joseph II.⁴

The multitude of books and articles published over the past 100 years concerning the paradigm of the Catholic enlightenment have built up a considerable and highly complicated structure around this subject area, particularly as regards the previously mentioned literature on the history of the church, and of literature and culture in general.⁵ This makes it even more remarkable that apart from a few sporadic questions there has been no attempt in ethnological studies to explore and process the existing sources in a systematic manner with regard to this question.⁶ All of this is particularly true in the Central and Eastern European region I am examining. The first thing the researcher needs to do is identify those groups of sources which allow us to capture this change in attitude. First in line are the lay measures and regulations introduced by the Habsburg Empire which covered a number of the religious aspects of that age.⁷ This is followed by a systematic review of the statutes of top clerical leadership, the rulings of the synods and of diocese circulars. The clerical leadership made regular 'canonical visitations' (*visitatio canonica*) in order to check on compliance with these regulations. Records of such visits can serve to explore local reactions. Minutes of the visitations by archbishops and of priests' assemblies in the various diocese (*corona*) may highlight the intentions and attitudes of middle-level clerical leadership. The most extensive source material (and therefore most difficult to survey) is the correspondence of the lower priesthood, which reflects the ambitions and conflicts of the local segment of the clergy who lived in direct interaction with the believers. Not less instructive from an ethnographic point of view are the minutes and official documents of the judicial body of the church, the *consistorium*, particularly if in the back-

⁴ See more BÁRTH, 2014a.

⁵ MERKLE, 1910; HAGEN, 1953; WINTER, 1966; WEHRL, 1966; GOY, 1969; BAUMGARTNER, 1975; TACKETT, 1977; SCHLÖGL, 1995; BREUER (ed.), 2001; BENDEL – SPANNENBERGER (eds), 2015. In bibliographical form see SÄGMÜLLER, 1906; SCHÖTTL, 1939; DÜLMEN, 1967; HAEFS, 1998; ROMBERG, 1999; MÜLLER, 2005; PICHL, 2007; STEIN, 2007. See more examples in BÁRTH 2014a.

⁶ Exceptional works by German ethnographers, f. e. RÜCKERT, 1937; BRÜCKNER, 1982; BRÜCKNER, 2000a; BRÜCKNER, 2000b; HARTINGER, 1985; HARTINGER, 2003; HARTINGER, 2004; KIMMINICH, 1989.

⁷ As an excellent study see GOTTSCHALL, 1979.

ground of the story we also discern the diverging mentalities of the leadership of the church and the lower clerical strata.⁸

The extensive archive source material, which I shall not describe in detail here, allows us to flag up a number of questions relevant to the present subject area. Similarly to Bavarian parallels, the measures issued for the area of the Habsburg Empire mainly aimed to restrict the more spectacular outdoor manifestations of Baroque Catholicism.⁹ They strove to curtail processions replete with theatrical elements. Some of them became entirely extinct (e.g. the flagellation march of Good Friday¹⁰), while others grew more restrained and came to contain fewer theatrical elements (e.g. it was no longer customary to carry large statues around). In Transylvania, bishops' orders were issued in the 1780's to limit the number and intensity of processions to shrines and chapels in the vicinity of the villages.¹¹ Certain elements of these church processions also came to be regulated by the monarchy itself: during the reign of Joseph II votive objects were removed from the walls of shrines and the custom of dressing up the statues of Mary also came under prohibition.¹² The 'house history' (*historia domus*) of a small village parish along the river Tisza reveals that after this ruling was introduced, the clothes of the statue were bought by the piece and taken home by the village population, and the proceeds went to the church funds.¹³ More generally, it was true that in the second half of the eighteenth century we see a decline in the number of procedures conducted with the aim of gaining official recognition for new shrines.¹⁴ Prolonged and often riddled with conflict, these procedures yielded a good body of sources which testify to the tensions between the diverging mentalities of the (mostly monastic) priesthood devoted to the 'old' mind-set and the clerical leadership which represented the 'new' more rational world view.¹⁵ Besides curtailing church processions related to the name-days of the various saints, other processions and marches traditionally headed by priests, accompanied by large flocks of acolytes and local believers and marching into the areas surrounding the village or town at various times during the year were now also limited. The

⁸ About the sources see more BÁRTH, 2014a, 42–43.

⁹ GOY, 1969; SIEMONS, 2002; HARTINGER, 1985; HARTINGER, 2004.

¹⁰ BÁRTH, 2009a, 479.

¹¹ BÁRTH, J., 1996; BÁRTH, 1999.

¹² BÁLINT, 1944, 170; BÁRTH, 1999, 91; BÁRTH, 2009a, 482.

¹³ BÁRTH, 2002, 137–138.

¹⁴ TÜSKÉS, 1993, 385–386; BÁLINT – BARNA, 1994; BÁRTH, J., 2000; MOHAY, 2015.

¹⁵ See the conflict of Odó Koptik and Benedek Sajghó: TÜSKÉS – KNAPP, 2001, 320–332.

ritual of so-called 'Rogations-days' (*dies rogationum*) was now less and less commonly observed even though in the late Middle Ages and the early modern period it was used regularly to provide sacral protection to the fields and their harvest.¹⁶ Processions held in order to secure rain or to avert storms and hail also became infrequent and eventually disappeared completely.¹⁷ The clerical leadership considered that the so-called 'votive days' of agricultural villages and towns also belonged to this sphere – these were days of piety based on local tradition and mostly taking place in the period between spring and autumn. By the 1760's it was clearly palpable that the young lower priesthood, freshly released from the seminaries, was increasingly reluctant to submit themselves to local practices that had 'emerged for no conceivable reason'.¹⁸ In the case of such processions the church gradually distanced itself from the previous practice of rendering these processions more potent and efficient by super-adding to them the layer of carrying about the Eucharist.¹⁹

The changes also affected a number of other areas of religious life. Certain manifestations of the reverence of *saints* (e.g., the cult of relics) became less intense, there was a decrease in the number of persons proposed for canonisation from the region, and the process of canonisation itself became more prolonged.²⁰ Disputes of an interpretative kind were launched regarding whether the required miracles had or had not taken place. As regards the *sacraments* themselves, there was a palpable move toward individualisation and the relevant rites of passage began to emphasise the real person and his/her actions. This same goal was served by the efforts to start using the liturgy of the sacraments in the vernacular language.²¹ Although liturgical history usually claims that introducing ceremonial books in the vernacular was a failure, the striving itself meant an important milestone along the long journey leading up to the 2nd Vatican Synod. The fact that the rites of the first taking the Eucharist, first confession and confirmation were consolidated as rites of passage is a further sign of the increasing significance of individual religiosity. Since the last of these strictly requires the presence of a bishop, using this ritual as one marking a person genuinely coming of age was due partly to the activity of the heads of

¹⁶ SCRIBNER, 1987, 34; BÁRTH, 2010, 230–235; BÁRTH, 2009a, 480.

¹⁷ The rituals see BÁRTH, 2010, 176–191.

¹⁸ Cf. GOY, 1969, 125–128.

¹⁹ Cf. SCRIBNER, 1987, 35.

²⁰ TÜSKÉS – KNAPP, 2001, 179–188.

²¹ Cf. STEINER, 1976; HOLLERWEGER, 1976; SWIDLER, 1977; KOHLSCHHEIN – KÜPPERS, 1993; KRANEMANN, 1990; IGNATZI, 1994; KELLER, 1996.

diocese.²² The order of the cemeteries was transformed by royal and imperial ruling, moving the place of burial from the churchyard to the edge of towns and villages. The research seems to have shown quite clearly that this was mostly based on considerations of hygiene.²³ This regulation radically reorganised the structure of towns and villages in the region, but it also probably influenced a whole line of customs and beliefs in the region related to the dead.

Besides the rites of passage of the human life-course, the order of festivals throughout the clerical year was also radically transformed. One of a whole line of dramatic changes was when the clerical custom of 'house benediction', customary in Hungary at Epiphany and in other regions at Easter, was abolished – this most firm and definite royal decree transformed a set of customs that had been universally characteristic beforehand.²⁴ If we look into the background of these prohibitions hallmarked by the name of Joseph II, we find not so much of a religious motivation but the intention to extend state control over clerical revenues. This was an area where the occasion of the consecration of houses, which entailed a visit by the priest, was also the time when clerical tax would be collected. (Similarly, the ambition of the 'tax authority' of the time to centralise and control revenues was in the background of dispersing religious societies or checking on their cash position.²⁵) A ritual manifestation of consecrating houses at Epiphany, complete with custom elements and the presence of a priest, a cantor and acolytes has only survived as a continually practiced custom to this day in the Hungarian speaking areas of Transylvania.²⁶ Earlier researches used to attribute this to the radiating influence of the Franciscans.²⁷ Latterly we can add to this the role of those regulations which the bishop of Transylvania issued with the intention of preserving local customs.

In line with Joseph II's ambitions, the number of compulsory festive days was reduced even on a national level and the number of working days was increased. Toward the end of the century conflicts abated between Protestants and Catholics who used to clash over non-adherence to festive days right until the first half of the eighteenth century.²⁸ Obviously, this is also related to the

²² BÁRTH, 2009a, 482–483.

²³ *Ibid.*, 484.

²⁴ BÁLINT, 1973, 157–164; BÁRTH, 2010, 202–203.

²⁵ Cf. GOY, 1969, 191–203.

²⁶ BÁLINT, 1973, 157–164; BÁRTH, J., 2006, 206–213.

²⁷ BÁLINT, 1973, 164.

²⁸ About the seventeenth century practice in Gyöngyös see MOLNÁR, 2005.

fact that after the boundaries of the various denominations became clearly established and solidified, and the principle of tolerance became widespread, the methods which had played such a significant role in forced conversion of Protestants in Baroque Catholicism now became marginalised. This is, in fact, the purpose served by miracle narratives about the divine punishment of people who had broken or desecrated festive days.

In the second half of the eighteenth century the *missionary ideal* noticeably lost ground as one of the goals of Catholicism in Europe (and became concentrated to the non-European areas).²⁹ Neither conversion of non-believers nor that of adherents of other faiths was now stated as a primary expectation – this was replaced instead by goals such as sustaining and strengthening the existing camp of believers. As a consequence of this process and the above described phenomena, there was now also a change in the attitude of the church to miracles.³⁰ While the missionary ideal had invested much in showing that the servants of God were widely recognised as stronger than rival priests of the religious domain, this kind of competitive attitude also faded by the second half of the century. One glaring example of this is the missionary practice of the Jesuits which, as triumphant narratives (*litterae annuae*) of their own priests claim, successfully used images and medallions of St. Ignatius, St. Francis Xavier and the special holy water consecrated using these objects, as well as the wax medallions that had been blessed by the Pope (*Agnus dei*) and other special instruments in healing, exorcism etc., all the way into the middle of the century. This practice eventually began to abate within the order even before it was finally disbanded.³¹ The fact that miracles were no longer ‘needed’ in the primary sense was only one side of the affair – the suspicion against what came to be called *pseudo-miracles* also grew stronger within the mentality of the church.³² As scepticism grew stronger on grounds of rationalism and an ever enhancing body of knowledge about the workings of the natural universe, several elements of the former clerical practice came to be seen as undesirable or downright ridiculous. This is particularly true of the practice of *benedictions and exorcisms* (blessings and curses) which in the Middle Ages used to offer solutions to a broad range of crises in practically all domains of human life.³³ This extensive system of services offered by the church suffered a whole series of

²⁹ DELUMEAU, 1971, 237–345.

³⁰ TŰSKÉS – KNAPP, 2001, 328–330.

³¹ MOLNÁR, 2005, 146–147, 163–170; BÁRTH, 2010, 70.

³² PLONGERON, 1969.

³³ SCRIBNER, 1987; BÁRTH, 2010, 11–42.

blows from a number of directions in the sixteenth century. Firstly, the Reformation declared all practices of this kind superstitious; secondly the Synod of Trident marked the beginning of an internal reform process within Catholicism which started to squeeze out certain components from official practice. Based on my earlier research efforts it has become quite clear that this marginalisation turned out to be a slower process than had been hoped. In certain areas of Europe, including the region under examination here, printed and MS books of ceremony, collections of benedictions and manuals of exorcisms remained in use, particularly in monastic orders.³⁴ This practice, once supported but now merely tolerated, had played an important role back in the period of *confessionalisation*. They were not eschewed in a radical manner until the second half of the eighteenth century when the mentality changed radically. The figure of the village vicar praying out loud against a set of demons and their helpers who were supposedly arriving in a cloud had come to look quite bizarre against the backdrop of the world view of the Catholic Enlightenment, even if he was acting in the interest of his community or at the request of his believers.³⁵ Disputes emerged whether it was truly necessary to toll the bells in case of an approaching storm and in this debate arguments were used from the early natural sciences.³⁶ The previous order of ritual also came to be seen as ridiculous whereby in case of fire the priest's job was not to fetch water but to stand in front of the flames in liturgical dress and throw in pieces of consecrated bread in the name of St. Agatha and say lengthy prayers to soothe the fire, addressing in the second person singular the demonic powers that dwelt therein³⁷. Due to the fear of ridicule and the risk that the church liturgy might become subject to mockery, the use of clerical assistance in situations of crisis became more and more restrained. While in the past in cases of difficult childbirth people used to call a priest to come and pray over the mother,³⁸ this practice now petered out and trust in a professionally trained midwife took its place (along with a whole line of surviving magical practices).³⁹ Newly wed couples no longer had the priest bless their nuptial bed, as direct influence of the church on fertility became an untenable idea.⁴⁰ Staying

³⁴ BÁRTH, 2010.

³⁵ *Ibid.*, 176–191.

³⁶ GOY, 1969, 183–190.

³⁷ BÁRTH, 2010, 168–175.

³⁸ *Ibid.*, 377.

³⁹ DEÁKY, 1996.

⁴⁰ BÁRTH, 2010, 217–219.

within the same context it must be mentioned that from the second half of the century onwards there are no data of the occurrence of that extremely long ritual sequence which aimed to help out impotent husbands. Even less so since the ritual of the Pannonhalma Benedictine order surviving from the late seventeenth century emphasised in this domain (too) the role of the bewitchment carried out by demons and their earthly helpers (witches) and the necessity of verbal struggle against them.⁴¹

Witches, as we know, really and truly do not exist by this time in history. At least this is the view held on the level of official clerical leadership which, by the mid-eighteenth century, accepted and indeed approved the new state measurers aimed at putting an end to witchcraft trials.⁴² In the background of this change we find, besides a number of other factors, a long process of the transformation of demonological thinking. Sadly, the present frames do not allow for a detailed description of this change.⁴³ From the point of view of historical anthropology, the most exciting groups of sources are those which allow us to explore a clash in attitudes. I myself have long been interested in a case that happened in Southern Hungary, involving a Croatian Franciscan monk (*Rochus Szmendrovich*) and the leadership of the diocese of Kalocsa.⁴⁴ The story culminated in the 1760's and the related source material allows us to witness the conflict between the 'old' and the 'new' mentalities within the church during this period of successive transformations. In the background of the conflict we find, on the one hand, the Franciscan attitude and religious practice which characterised a mission-oriented practice, close to the people and dedicated to service; and on the other hand the top echelon of the clergy which by this time functioned on the basis of a set of rational, intellectual, elite theological arguments. Both of these influences were alive at the same time in the same place within the bounds of the same church. While the Croatian monk, inspired by the missionary ideal, pursued an extensive practice of blessing and exorcism in order to assist the healing of the people, the church leadership looked with scepticism upon this direct outpouring of divine mercy (i.e., verging on magic). No matter how hard the Franciscan argued that due to his successful efforts at exorcism and healing, as well as due to his personality which appears to have been charismatic from the feedback coming from his believers, he successfully converted a number of Protestant and Greek Orthodox believers in a

⁴¹ The ritual of *Sacra arca benedictionum* (1697) see: BÁRTH, 2010, 422–428.

⁴² Cf. TÓTH, 2014.

⁴³ See more BÁRTH, 2014b.

⁴⁴ BÁRTH, 2009b; BÁRTH, 2014b. See more details BÁRTH, 2016.

context which was multi-lingual and multi-religious, the leadership of the church were not impressed with these results. They were far more alive to the risk of ridicule and mockery by the followers of other religions. The letters of the Franciscan priest make it quite clear that, driven by his enthusiastic attitude, he is baffled by the reluctance of his church leadership. Why shouldn't he make use of the arsenal of the church which goes back thousands of years and why is it a problem if someone uses exorcism to heal, achieving impressive results by those means? Given the benefit of hindsight we could easily answer his question today, since this was the time when caution regarding possession and its remedy by the church, i.e., exorcism, became particularly strong in Europe in the air of the Catholic Enlightenment. This reluctance became further intensified in the nineteenth-twentieth centuries and led to profound silence in the long intervals between various scandals which flared up from time to time.⁴⁵ This was the conflict of an old view of illness which made this Franciscan priest look for demonic influences behind illnesses of the body and the soul, as against a more novel and rational medicinal view of the church leadership which employed official doctors and diagnosed natural diseases in the case of supposedly possessed people.⁴⁶ It also meant the opposition of two different liturgical practices. The church leadership insisted on the official ritual order and looked with suspicion and disapproval on obscure, mediaeval-like manuals of exorcism and the monks who used all of the special procedures that these books contained.⁴⁷ They made it a clear message from their leadership position that, keeping alive these old practices, which were now expressly prohibited, did not benefit the church, to the contrary: they threatened its reputation and had come to be seen as a downright shameful activity. The Franciscan monk was uncommonly belligerent and sent a whole line of letters written in a small neat hand – we could easily consider him one of the representatives of the world view of the counter-enlightenment (*Gegen-Aufklärung*)⁴⁸ which opposed the Catholic Enlightenment.

Demonological views, notions of illness, charisma and the interpretation of miracles... In order to examine questions of this kind within the clerical mentality of an age we must probe into the depths of their way of thinking. This, of course, requires the right kind of source material. The reason why out of all

⁴⁵I am not going to talk here about the changes within the church over the recent years and the 'renaissance' of exorcism which we experience at some places. Cf. LEVACK, 2013.

⁴⁶Cf. LEVI, 2001; MIDELFORT, 2005.

⁴⁷Cf. SLUHOVSKY, 2007.

⁴⁸Cf. DRASCEK, 1997; DRASCEK, 1998; BRÜCKNER, 2000a, 190–191; MACMAHON, 2001.

the different types of sources I chose court trial documents is because if we narrow our perspective on these noisy scandals they offer a chance for the kind of micro-analysis which uses an internal set of concepts to make sense of processes of intellectual history otherwise so hard to capture and show the ways in which these were present in practical everyday life.⁴⁹ I am convinced that the historical ethnographer can expect to find something in this area. At the end point of all royal decrees, all statutes of the diocese, and all conflicts and scandals we find the local communities, with the clerics who are active among them, representatives of the lower clergy and the monks. These people do more than just carry out the wishes of their superiors. Often, and this is what we are most interested in, they serve and preserve the demands, beliefs and customs of the common people.⁵⁰

Dániel BÁRTH

⁴⁹ About microhistory see SZIJÁRTÓ, 2014.

⁵⁰ Cf. BÁRTH (ed.), 2013.

BIBLIOGRAPHY

PRINTED SOURCES

- BÁLINT, 1944: Sándor BÁLINT, *Sacra Hungaria. Tanulmányok a magyar vallásos népelet köréből* [Studies on Hungarian Religious Folk Culture], Kassa, 1944.
- BÁLINT, 1973: Sándor BÁLINT, *Karácsony, búsév, pünkösöd. A nagyünnepek bazi és közép-európai hagyományvilágából* [Christmas, Easter, Pentecost. The Traditions of the Great Religious Festivals in Hungary and Central Europe], Budapest, 1973.
- BÁLINT – BARNA, 1994: Sándor BÁLINT – Gábor BARNA, *Búcsújáró magyarok. A magyarországi búcsújárás története és néprajza* [Hungarian Pilgrims. The History and Ethnography of Pilgrimage in Hungary], Budapest, 1994.
- BÁRTH, 1999: Dániel BÁRTH, *Népszokások nyomai egy 1783. évi erdélyi püspöki körrendeletben* [The Traces of Popular Customs in an Episcopal Statute of 1783 from Transylvania], in: Éva BORBÉLY–Dóra CZÉGÉNYI (eds), *Változó társadalom* (Kriza Könyvek 1), Kolozsvár, 1999, 91–94.
- BÁRTH, 2002: Dániel BÁRTH, *Tiszaalpár* (Száz Magyar Falu Könyvesháza), Budapest, 2002.
- BÁRTH, 2009a: Dániel BÁRTH, *Népszokások* [Popular Customs], in: Attila PALÁDI-KOVÁCS (ed.), *Magyar Néprajz*, I. 2. Táj, nép, történelem, Budapest, 2009, 477–484.
- BÁRTH, 2009b: Dániel BÁRTH, *A zombori ördögűző. Egy 18. századi bácskai ferences tündöklése és bukása I–II.* [The Exorcist of Zombor. The Rise and Fall of a Franciscan Monk in Eighteenth-Century Bácska I–II], in: *Bácsország. Vajdasági Honismereti Szemle*, 2009, No. 3, 20–25; No. 4, 78–81.
- BÁRTH, 2010: Dániel BÁRTH, *Benedikció és exorcizmus a kora újkori Magyarországon* [Benediction and Exorcism in Hungary in the Early Modern Ages] (Fontes Ethnologiae Hungaricae IX), Budapest/Pécs, 2010.
- BÁRTH (ed.), 2013: Dániel BÁRTH (ed.), *Alsópapság, lokális társadalom és népi kultúra a 18–20. századi Magyarországon* [Lower Clergy, Local Society and Folk Culture in the eighteenth–twentieth centuries Hungary], Budapest, 2013.
- BÁRTH, 2014a: Dániel BÁRTH, *Katolikus felvilágosodás és népi kultúra a 18. századi Magyarországon* [Catholic Enlightenment and Folk Culture in eighteenth-century Hungary], In: István HERMANN (ed.), *Padányi Bíró Márton emlékezete*, Veszprém, 2014, 39–58.
- BÁRTH, 2014b: Dániel BÁRTH, *Demonológia és katolikus felvilágosodás a 18. századi Magyarországon* [Demonology and Catholic Enlightenment in eighteenth-century Hungary], in: Gábor KLANICZAY – Éva PÓCS (eds), *Boszorkányok, varázslók és démonok Közép-Kelet-Európában*, Budapest, 2014, 85–107.
- BÁRTH, 2016: Dániel BÁRTH, *A zombori ördögűző. Egy 18. századi ferences mentalitása* [The Exorcist of Zombor. The Mentality of of a Franciscan Monk in Eighteenth-Century], Budapest, 2016.
- BÁRTH J., 1996: János BÁRTH, „Urusos kút” és Szent László hagyomány Oroszbegey [„Urusos kút” and the Saint Ladislaw Tradition in Oroszbegey], in: *Ethnographia*, CVII. (1996), 73–83.
- BÁRTH J., 2000: János BÁRTH, *A vigasztaló Napbaöltözött Asszony. Csodás gyógyulások egyházi vizsgálata Csíksomlyón 1784-ben* [The Consoling Sun-Clothed Woman. The Ecclesiastical Examination of Wonderful Healings in Csíksomlyó in 1784], Szeged, 2000.
- BÁRTH J., 2006: János BÁRTH, *„Jézus dicsértessék! A székelyvassági begyi tanyák népének vallási hagyományai* [Laudetur Jesus Christus! The Religious Traditions of the People of the Hill Farms of Székelyvasság], Kecskemét, 2006.
- BAUMGARTNER, 1975: Konrad BAUMGARTNER, *Die Seelsorge im Bistum Passau zwischen barocker Tradition, Aufklärung und Restauration*, St. Ottilien, 1975.

- BENDEL – SPANNENBERGER (eds), 2015: Rainer BENDEL – Norbert SPANNENBERGER (Hg.), *Katholische Aufklärung und Josephinismus. Rezeptionsformen in Ostmittel- und Südosteuropa*, Köln/Weimar/Wien, 2015.
- BEUTEL, 2009: Albrecht BEUTEL, *Kirchengeschichte im Zeitalter der Aufklärung. Ein Kompendium*, Göttingen, 2009.
- BREUER (ed.), 2001: Dieter BREUER (Hg.), *Die Aufklärung in den deutschsprachigen katholischen Ländern, 1750–1800. Kulturelle Ausgleichsprozesse im Spiegel von Bibliotheken in Luzern, Eichstätt und Klosterneuburg*, Paderborn, 2001.
- BRÜCKNER, 1982: Wolfgang BRÜCKNER, *Zum Wandel der religiösen Kultur im 18. Jahrhundert. Einkreisungsversuche des „barockfrommen“ zwischen Mittelalter und Massenmissionierung*, in: Ernst HINRICHS – Günter WIEGELMANN (Hg.), *Sozialer und kultureller Wandel in der ländlichen Welt des 18. Jahrhunderts* (Wolfenbütteler Forschungen 19), Wolfenbüttel, 1982, 65–83.
- BRÜCKNER, 2000a: Wolfgang BRÜCKNER, *Volkskultur und Wandel vom 18. zum 19. Jahrhundert*, in: Kultur und Volk. Begriffe, Probleme, Ideengeschichte. Volkskunde als historische Kulturwissenschaft I. Gesammelte Schriften von Wolfgang Brückner, Würzburg, 2000, 184–206.
- BRÜCKNER, 2000b: Wolfgang BRÜCKNER, *Konfessionsfrömmigkeit zwischen Trienter Konzil und kirchlicher Aufklärung in Unterfranken*, in: Frömmigkeit und Konfession. Verstehensprobleme, Denkformen, Lebenspraxis. Volkskunde als historische Kulturwissenschaft X. Gesammelte Schriften von Wolfgang Brückner, Würzburg, 2000, 324–382.
- BURKE, 1991: Peter BURKE, *Népi kultúra a kora újkori Európában [Popular Culture in Early Modern Europe]*, Budapest, 1991.
- DEÁKY, 1996: Zita DEÁKY, *Abáca a magyarországi népi társadalomban (18. század vége – 20. század közepe) [The Midwife in Hungarian Popular Culture (from the end of the eighteenth century to the middle of the twentieth century)]*, Budapest, 1996.
- DELUMEAU, 1971: Jean DELUMEAU, *Le catholicisme entre Luther et Voltaire*, Paris, 1971.
- DRASCEK, 1997: Daniel DRASCEK, *Gegenaufklärung im süddeutschen Raum. Zur Transformation der spätbarocken Alltags- und Frömmigkeitskultur im letzten Drittel des 18. Jahrhunderts*, unpubl. habil. Diss., München, 1997.
- DRASCEK, 1998: Daniel DRASCEK, *Der Papstbesuch in Wien und Augsburg 1782. Zum Wandel spätbarocker Alltags- und Frömmigkeitskultur unter dem Einfluss süddeutscher Gegenaufklärer*, in: Burkhart LAUTERBACH – Christoph KÖCK (Hg.), *Volkskundliche Fallstudien. Profile empirischer Kulturforschung heute*, Münster, 1998, 25–44.
- DÜLMEN, 1967: Richard van DÜLMEN, *Propst Franziskus Töpsl (1711–1796) und das Augustiner-Chorberrenstift Polling. Ein Beitrag zur Geschichte der katholischen Aufklärung in Bayern*, Kallmünz, 1967.
- FORGÓ, 2012: András FORGÓ, *Katolikus felvilágosodás és politikai reformmozgalom. Szerzetesek a megújulás szolgálatában [Catholic Enlightenment and Political Reform Movement. Monks in the Service of Reform]*, in: István M. SZIJÁRTÓ – Zoltán Gábor SZÜCS (eds), *Politikai elit és politikai kultúra a 18. század végi Magyarországon*, Budapest, 2012, 120–146.
- FORGÓ, 2014: András FORGÓ, *A katolikus felvilágosodás a német nyelvű történetírásban [The Catholic Enlightenment in German-language Historiography]*, in: *Világtörténet*, 2014, No. 2, 239–265.
- GOTTSCHALL, 1979: Klaus GOTTSCHALL, *Dokumente zum Wandel im religiösen Leben Wiens während des Josephinismus*, Wien, 1979.
- GOY, 1969: Barbara GOY, *Aufklärung und Volksfrömmigkeit in den Bistümern Würzburg und Bamberg (Quellen und Forschungen zur Geschichte des Bistums und Hochstifts Würzburg XXI)*, Würzburg, 1969.
- HAEFS, 1998: Wilhelm HAEFS, *Aufklärung in Altbayern. Leben, Werk und Wirkung Lorenz Westenrieders*, Neuried, 1998.
- HAGEN, 1953: August HAGEN, *Die kirchliche Aufklärung in der Diözese Rottenburg. Bildnisse aus einem Zeitalter des Übergangs*, Stuttgart, 1953.

- HARTINGER, 1985: Walter HARTINGER, *Kirchliche Frühaufklärung in Ostbayern. Maßnahmen gegen Wallfahrten und geistliche Spiele in den Bistümern Passau und Regensburg am Beginn des 18. Jahrhunderts*, in: Ostbairische Grenzenmarken. Passauer Jahrbuch für Geschichte, Kunst und Volkskunde, 27 (1985), 142–157.
- HARTINGER, 2003: Walter HARTINGER, *Aufklärung und Säkularisation als Wendepunkte der Volksfrömmigkeit*, in: Anton LANDERSDORFER (Hg.), *Vor 200 Jahren – Die Säkularisation in Passau*, Passau, 2003, 53–79.
- HARTINGER, 2004: Walter HARTINGER, *Die katholische Aufklärung und das Fürstbistum Passau*, in: Egon BOSHOFF – Max BRUNNER – Elisabeth VAVRA (Hg.), *Grenzenlos. Geschichte der Menschen am Inn*. Katalog zur ersten Bayerisch-Oberösterreichischen Landesausstellung 2004, Regensburg, 2004, 182–187.
- HOLLERWEGER, 1976: Hans HOLLERWEGER, *Die Reform des Gottesdienstes zur Zeit des Josephinismus in Österreich*, Regensburg, 1976.
- IGNATZI, 1994: Hans-Joachim IGNATZI, *Die Liturgie des Begräbnisses in der katholischen Aufklärung. Eine Untersuchung von Reformentwürfen im südlichen deutschen Sprachgebiet* (Liturgiewissenschaftliche Quellen und Forschungen 75), Münster, 1994.
- KELLER, 1996: Klaus KELLER, *Die Liturgie der Eheschließung in der katholischen Aufklärung. Eine Untersuchung der Reformentwürfe im deutschen Sprachraum* (Münchener Theologische Studien II. 51), St. Ottilien, 1996.
- KIMMINICH, 1989: Eva KIMMINICH, *Religiöse Volksbräuche im Räderwerk der Obrigkeiten. Ein Beitrag zur Auswirkung aufklärerischer Reformprogramme am Oberrhein und Vorarlberg*, Frankfurt am Main, 1989.
- KLUETING (ed.), 1993: Harm KLUETING (Hg.), *Katholische Aufklärung – Aufklärung im katholischen Deutschland* (Studien zum Achtzehnten Jahrhundert 15), Hamburg, 1993.
- KOHLSCHEIN – KÜPPERS, 1993: Franz KOHLSCHEIN – Kurt KÜPPERS, „Der große Sänger David euer Muster“. *Studien zu den ersten diözesanen Gesang- und Gebetbücher der katholischen Aufklärung* (Liturgiewissenschaftliche Quellen und Forschungen 73), Münster, 1993.
- KOVÁCS (ed.), 1979: Elisabeth KOVÁCS (Hg.), *Katholische Aufklärung und Josephinismus*, Wien, 1979.
- KRANEMANN, 1990: Benedikt KRANEMANN, *Die Krankensalbung in der Zeit der Aufklärung. Ritualien und pastoralliturgische Studien im deutschen Sprachgebiet* (Liturgiewissenschaftliche Quellen und Forschungen 72), Münster, 1990.
- LEHNER, 2010: Ulrich L. LEHNER, *What is “Catholic Enlightenment”?*, in: *History Compass*, 8 (2010), 166–178.
- LEVACK, 2013: Brian P. LEVACK, *The Devil within. Possession and exorcism in the Christian West*, New Haven/London, 2013.
- LEVI, 2001: Giovanni LEVI, *Egy falusi ördögűző és a hatalom [A Village Exorcist and Power]*, Budapest, 2001.
- McMAHON, 2001: Darrin M. McMAHON, *Enemies of the Enlightenment. The French Counter-Enlightenment and the Making of Modernity*, Oxford, 2001.
- MERKLE, 1910: Sebastian MERKLE, *Die kirchliche Aufklärung im katholischen Deutschland. Eine Abwehr und zugleich ein Beitrag zur Charakteristik „kirchlicher“ und „unkirchlicher“ Geschichtsschreibung*, Berlin, 1910.
- MIDELFORT, 2005: H. C. Erik MIDELFORT, *Exorcism and Enlightenment. Johann Joseph Gassner and the Demons of Eighteenth-Century Germany*, New Haven/London, 2005.
- MOHAY, 2015: Tamás MOHAY, „Istenek kincsé tárbáza...“ P. Losteimer Leonárd ferences kézírata Szűz Mária csíksomlyói kegyesszobráról [“The Treasure House of God...“]. *The Manuscript of the Franciscan Monk Leonard P. Losteimer about the Holy Statue of the Virgin Mary in Csíksomlyó*, Csíksomlyó/Budapest, 2015.
- MOLNÁR, 2005: Antal MOLNÁR, *Mezőváros és katolicizmus. Katolikus egyház az egri püspökség bódoltsági területein a 17. században [Town and Catholicism. The Catholic Church in the Ottoman-ruled Parts the Diocese of Eger in the Seventeenth Century]*, Budapest, 2005.
- MÜLLER, 2005: Michael MÜLLER, *Fürstbischof Heinrich von Bibra und die Katholische Aufklärung im Hochstift Fulda (1759–88). Wandel und Kontinuität des kirchlichen Lebens*, Fulda, 2005.

- PICHL, 2007: Siegfried Rudolf PICHL, *Joseph Anton Gall. Josephiner auf dem Bischofsstuhl*, Frankfurt am Main, 2007.
- PLONGERON, 1969: Bernard PLONGERON, *Recherches sur l'„Aufklärung“ catholique en Europe occidentale (1770–1830)*, in: *Revue d'Histoire Moderne et Contemporaine*, 16 (1969), 555–605.
- ROMBERG, 1999: Winfried ROMBERG, *Johann Ignaz von Felbiger und Kardinal Johann Heinrich von Franckenberg. Wege der religiösen Reform im 18. Jahrhundert*, Sigmaringen, 1999.
- RÜCKERT, 1937: Georg RÜCKERT, *Brauchtum und Diözesanrituale im Aufklärungszeitalter. Das Rituale Augustanum vom Jahre 1764*, in: *Volk und Volkstum. Jahrbuch für Volkskunde*, 2 (1937), 297–313.
- SÄGMÜLLER, 1906: Johann Bapt. SÄGMÜLLER, *Die kirchliche Aufklärung am Hofe des Herzogs Karl Eugen von Württemberg (1744–1793). Ein Beitrag zur Geschichte der kirchlichen Aufklärung*, Freiburg im Breisgau, 1906.
- SCHLÖGL, 1995: Rudolf SCHLÖGL, *Glaube und Religion in der Säkularisierung. Die katholische Stadt – Köln, Aachen, Münster – 1700–1840*, München, 1995.
- SCHNEIDER, 1998: Bernhard SCHNEIDER, „Katholische Aufklärung“. *Zum Werden und Wert eines Forschungsbegriffs*, in: *Revue d'histoire ecclésiastique*, 93 (1998), 354–397.
- SCHÖTTL, 1939: Josef SCHÖTTL, *Kirchliche Reformen des Salzburger Erzbischofs Hieronymus von Colloredo im Zeitalter der Aufklärung*, Hirschenhausen, 1939.
- SCRIBNER, 1987: Robert W. SCRIBNER, *Popular Culture and Popular Movements in Reformation Germany*, London/Ronceverte, 1987.
- SIEMONS, 2002: Stefan SIEMONS, *Frömmigkeit im Wandel. Veränderungen in den Formen der Volksfrömmigkeit durch Aufklärung und Säkularisation. Eine Untersuchung zu den Eigenheiten in der Reichsstadt Augsburg und ihrem schwäbischen Umland*, Augsburg, 2002.
- SLUHOVSKY, 2007: Moshe SLUHOVSKY, *Belive not every spirit. Possession, mysticism and discernment in early modern Catholicism*, Chicago/London, 2007.
- STEIN, 2007: Claudius STEIN, *Staatskirchentum, Reformkatholizismus und Orthodoxie im Kurfürstentum Bayern der Spätaufklärung. Der Erdinger Landrichter Joseph von Widmann und sein Umfeld (1781–1803)*, München, 2007.
- STEINER, 1976: Josef STEINER, *Liturgiereform in der Aufklärungszeit. Eine Darstellung am Beispiel Vitus Anton Winters* (Freiburger Theologische Studien 101), Freiburg, 1976.
- SWIDLER, 1978: Leonard SWIDLER, *Aufklärung Catholicism, 1780–1850. Liturgical and Other Reforms in the Catholic Aufklärung*, Missoula, Montana, 1978.
- SZIJÁRTÓ, 2014: István M. SZIJÁRTÓ, *A történetés mikroszkópja. A mikrotörténelem elmélete és gyakorlata [The Historian's Microscope. The Theory and Practice of Micro-History]*, Budapest, 2014.
- TACKETT, 1977: Timothy TACKETT, *Priest and Parish in Eighteenth-Century France. A Social and Political Study of the Curés in Diocese of Dauphiné, 1750–1791*, Princeton, New Jersey, 1977.
- TÓTH, 2014: Péter G. TÓTH, *A mágia dekriminalizációja és a babonaellenes küzdelem Magyarországon és Erdélyben [The Decriminalization of Magic and the Fight against Superstition in Hungary and Transylvania]*, in: Gábor KLANICZAY – Éva PÓCS (eds), *Boszorkányok, varázslók és démonok Közép-Kelet-Európában*, Budapest, 2014, 63–83.
- TÜSKÉS, 1993: Gábor TÜSKÉS, *Búcsújárás a barokk kori Magyarországon a miráculumirodalom tükrében [Pilgrimage in Baroque Hungary in the Mirror of the Miracle Literature]*, Budapest, 1993.
- TÜSKÉS – KNAPP, 2001: Gábor TÜSKÉS – Éva KNAPP, *Népi vallásosság Magyarországon a 17–18. században. Források, formák, közvetítők [Popular Religiousness in Hungary in the Seventeenth and Eighteenth Centuries. Sources, Forms, Mediators]*, Budapest, 2001.
- WEHRL, 1966: Franz WEHRL, *Der „neue Geist“. Eine Untersuchung der Geistesrichtungen des Klerus in Wien von 1750–1790*, unpubl. Phil. Diss., Wien, 1966.
- WINTER, 1966: Eduard WINTER, *Frühaufklärung. Der Kampf gegen den Konfessionalismus in Mittel- und Osteuropa und die deutsch-slawische Begegnung*, Berlin, 1966.

SIGLEN UND ABKÜRZUNGEN

AHK	Alte Hofkammer
AVA-FHKA	Allgemeines Verwaltungsarchiv – Finanz- und Hofkammerarchiv
GA	Gesetzesartikel
HHStA	Haus-, Hof- und Staatsarchiv
HKA	Hofkammerarchiv
HRR	Heiliges Römisches Reich deutscher Nation
KA	Kriegsarchiv
MIÖG	Mitteilungen des Instituts für Österreichische Geschichtsforschung
MNL OL	Magyar Nemzeti Levéltár Országos Levéltára [Ungarisches Nationalarchiv], Budapest
MÖStA	Mitteilungen des Österreichischen Staatsarchivs
NHK	Neue Hofkammer
ÖStA	Österreichisches Staatsarchiv, Wien
ŠA BB	Štátny archív v Banskej Bystrici [Slowakisches Staatsarchiv, Zweigstelle Neusohl], Banská Bystrica
ŠA Pr, SpA L	Štátny archív v Prešove, Špecializované pracovisko Spišský archív v Levoči [Staatsarchiv Prešov, spezialisierte Zweigstelle Zipser Archiv Leutschau], Levoča
SNA	Slovenský národný archív [Slowakisches Nationalarchiv], Bratislava

INDEX

Im Index wurden der Name Josephs II., die Personennamen in Buchtiteln und die Druckorte nicht aufgenommen. Erfasst wurden auch Personen- und Ortsnamen in den Fußnoten, soweit sie nicht einen Teil der bibliographischen Angaben bilden. Bei den Ortsnamen stehen die landessprachlichen Varianten und die heutige Landeszugehörigkeit in Klammern, bei den Personennamen die im Text verwendeten Namensvarianten.

- Abafi, Ludwig (Lajos) 325
Abaujvarer Komitat 72, 300
Abod (H) 300, 301
Adolf Friedrich, IV. (Herzog zu Mecklenburg) 328
Adria 140, 141, 152
Agatha (HI.) 317
Agram (Zágráb, Zagreb, HR) 110, 141, 149, 151, 327, 328
Agramer Komitat 138, 146, 153
Albert Kasimir (Prinz von Sachsen, Herzog von Sachsen-Teschen, Statthalter von Ung.) 50, 54, 65, 73–80, 82–84, 86, 87, 97, 109, 170, 171, 174, 188
Alder, Ken 183, 184, 187, 196
Alexander Leopold (Habsburg-Lothringen, Erzherz. von Öst.) 87
Allemagne s. Heiliges Römisches Reich
Alpeninnershalbinsel s. Italien
Alsóbrány (Bükkábrány, H) 301
Alsóbarcika (Kazincbarcika, H) 300, 301
Alsócsáj (Nižný Čaj, SK) 300
Alsóhunkóc (Choňkovce, SK) 252
Alsóregmec (H) 300
Alsószuha (H) 301
Alsóvadász (H) 301
Alsózsolca (H) 301
Altenberg (Kommandant) 82
Alvinczi, Péter 346
Ambró, Ferenc Ignác 340, 348
Amerika 50
Amsterdam (NL) 13
Anfossi, Pasquale 29
Anna Iwanowna (Romanov, Zarin von Russl.) 283
Anonymus (Notar) 346
Aquilaia (I) 207, 208
Aquincum (Budapest, H) 345
Arad (Arad, RO) 196, 232–234
Arad (Eparchie) 234
Arader Komitat 71
Arco, Joseph Adam von 209, 217
Aretin, Karl Otmar von 15
Arndt, Johann (Jan) 352
Arneth, Alfred von 45, 46, 48, 228, 230
Arnót (H) 301
Arpaden-Dynastie 358
Arvaer Komitat 171
Aspremont-Lynden, Ferdinand von 110
Assner, Leonhard 358
Attems, Carl Michael von 208
Auersperg, Heinrich von 98, 100
Auersperg, Joseph Franz Anton von 209
Augsburg (D) 356
Austrian Netherlands s. Österreichische Niederlande
Bacsinszky, Andreas (András) 236, 246, 247, 251–253
Bacsinszky, György 253
Bagno, Antonio Guidi di 61
Bahil, Matthias 283
Bajtay, Anton (Antal) von 110
Bajzáth, Joseph (József) von 110
Bakar (Buccari, Bakar, HR) 205
Balásfi, Tamás 346, 347
Balassa, Franz (Ferenc) von 71, 72, 111, 142, 148
Balassi, Bálint 351
Balázs, Éva, H. 11, 95, 106, 131, 229, 325, 331
Balázsfalva (Blasendorf, Blaj, RO) 245, 246
Balla, Antal 348

- Bánfalva (Bánhorváti, H) 300, 301
 Bánffy, Dionysos (Dénes) von 112
 Bánhorvát (Bánhorváti, H) 301
 Bánhorváti (H) 301
 Banks, Joseph 197
 Baranyavarer Komitat 70, 171
 Barcelona (E) 32
 Barcza, József 262
 Barits (Barics, Barić), Adalbert 150, 151, 360
 Barkóczy, Franz (Ferenc) 107, 108, 112, 113, 285, 338
 Baróti Szabó, Dávid 346, 351
 Barta, János ifj. 228
 Bartenstein, Johann Christoph von 28, 67, 69, 99, 101
 Basel (CH) 356, 359
 Basilovits, Joannicius 246
 Batcher Komitat 151, 171
 Báthori, Gabriel (Gábor) (Fürst von Siebenb.) 260
 Batoni, Pompeo 49
 Batsch (Bács, Бач, SRB) 232
 Batthyány (Familie) 110, 111
 Batthyány (Gebrüder) 112
 Batthyány, Ignác 343
 Batthyány, Joseph (József) von 69, 77, 98, 110, 112, 338
 Batthyány, Karl (Károly) von 68, 98, 101, 110
 Batthyány, Ludwig (Lajos) von 69, 73, 98, 110, 112, 285
 Bauer, Karl Joseph 339, 340
 Baumgart, Peter 20
 Bayern (Kurfürstentum) 283, 339
 Beales, Derek 19, 46, 47, 210, 211, 229, 230, 237
 Beccaria, Cesare 345
 Beck, Christian August von 100
 Bedekovich (Bedeković, Familie) 151
 Behrens, Betty 17
 Bel, Matthias (Bél, Mátyás) 275, 351
 Bela (König von Ung.) 346
 Belgien 59
 Belgiojoso, Lodovico Barbiano di 55
 Belgrad (Београд, SRB) 196
 Bélidor, Bernard Forest de 184, 190
 Benczur (Bencúr), Joseph 287, 289–291, 343
 Benedict, Michael 354, 355, 357
 Benedikt, XIV. (Papst) 208, 265
 Benyák, Bernát 342
 Berchard, Johann von 193, 194
 Berlin (D) 360
 Bern (CH) 264
 Bernhard, Johann Christian 84
 Berzeviczy, Alexander 286, 287
 Bessenyei, György 352, 358
 Bethlen, Gabor von († 1768) 109
 Bezdin (RO) 233
 Bien, David 185
 Bihar Komitat (county) 171, 245, 253, 254
 Binder, Friedrich von 100
 Biró, Márton (Padányi) 298
 Birtsch, Günter 19
 Blümegen, Heinrich Kajetan 98, 100, 103
 Bocskai, Stephan (István, Fürst von Siebenb. und Ung.) 260
 Boden, Johann Gottfried 84
 Boethius (Boethius, Anicius Manlius Severinus) 346
 Bogdány (Garbócbogdány, Bohdanovce, SK) 300
 Bohn, Paul Ferdinand 186, 189, 190
 Bologna (I) 49, 54, 147, 149
 Boltz, Emmanuel 282
 Bonaparte, Napoleon (Kaiser von Frankr.) 183
 Bonfini, Antonio 347
 Bonn (D) 46
 Borić, Egyd Valentin Felix von 103
 Bornemisza, Christoph (Krstó) 139
 Bornemissza, Ignatius (Ignác) von 111
 Borsod (Propstei) 301
 Borsoder Komitat 72, 299, 300, 301
 Bourbon (Dynastie) 29, 51–53
 Bourbon-Parma (Dynastie) 52
 Bourgeois, Joseph Toussaint 193
 Bourguignon, Johann Franz 121
 Böhm, Franz 131
 Böhmen (Königreich) 68, 79, 81, 173–176, 185, 195, 196, 237, 291, 296
 Böhmisch-österreichische Erblande s. Erblande
 Brabant 58
 Bradács, János 246
 Brandt, Christian von 279
 Brewer (Familie) 340
 Brezovica (Brezovica Žumberačka, HR) 326, 327
 Brod (Bród, Slavonski Brod, HR) 81, 196
 Bruckenthal, Samuel 96, 100, 101, 106, 109, 112
 Brunati, Giovanni Francesco 34
 Brünn (Bistum) 239
 Brünn (Brno, CZ) 238
 Brüssel (Brussels, Bruxelles, B) 54, 58, 187
 Budapest (H) 12

- Budweis (Bistum) 238, 239
 Buffon, Georges-Louis Leclerc de 265
 Bužan, Ivan 151
 Bükkábrány (H) 301
 Bükkaranyos (H) 301
 Bükkzsérc (H) 301
- Calisius, Philipp Heinrich 281
 Callenberg, Karl Franz von 102, 106
 Cambridge (GB) 47
 Cangiessen, Konrad 278, 281
 Čarnojević III., Arsenius (Arsenije) 232
 Carnot, Lazare 183
 Casalmaggiore (I) 32
 Cassirer, Ernst 14
 Cessart, Louis-Alexandre de 197
 Cetto, Benedek 344
 Cherbourg (Cherbourg-Octeville, F) 197
 Chernecha Hora (Csernek-hegy, Чернемча гора, UA) 246
 Choiseul, Étienne-François de 58, 187
 Chotek, Johann Karl von 98, 105, 107
 Christian Albrecht (Fürst zu Hohenlohe-Langenburg) 98
 Christine (Habsburg-Lothringen, Erz. von Öst., † 1762) 49
 Clemens Wenzeslaus (Prinz von Sachsen, Kurfürst von Trier) 48
 Cobenzl, Johann Karl Philipp 99, 103, 105, 107
 Cochem, Martin von 349
 Colloredo, Hieronymus von 209
 Colloredo, Rudolf Josef von 68, 98, 99, 103, 105, 110, 113
 Colloredo-Mansfeld, Franz Gundaker von 102
 Colorno (I) 52
 Como (I) 208
 Conrad, Hermann 46, 48
 Cornides, Daniel 289, 351
 Corte, Ilario 36, 39
 Crantz, Heinrich Johann 353
 Cremeri, Benedikt Anton 343
- Csáky (Familie) 250
 Csáky, Miklós 338
 Csáky, Stephan (István) 251, 350
 Csapó, József 342, 350
 Csepellényi, György 344
 Cserépfalva (Cserépfalu, H) 301
 Cserépváralfa (H) 301
 Cserey, Wolfgang (Farkas, † 1782) 129
 Cserey, Wolfgang (Farkas, † 1842) 129
 Cseytey, Sigmund (Zsigmond) 275, 276
 Csongráder Komitat 171
 Csódy, Paul (Pál) 260
- Dalmatien 138, 140
 Damak (H) 301
 Darell, William 345
 Daun, Leopold von 103
 Daverio, Michele 38
 Debreczin (Debrecen, H) 85, 234, 235, 261, 264, 304, 340, 359
 Dédes (Dédestapolcsány, H) 301
 Denmark 50
 Desericzky, Imre 344, 348
 Dessewffy (Desöffy), Samuel 82
 Deutschland s. Heiliges Römisches Reich
 Dickson, P. G. M. 46
 Diderot, Denis 12
 Diepold, Floridus 354, 360
 Dietrichstein (Familie) 98
 Dietrichstein, Johann Franz Gottfried 207
 Diósgyőr (Miskolc, H) 301
 Diószegi, István 352
 Disznóshorvát (Izsófalva, H) 301
 Ditters von Dittersdorf, Carl 343, 349
 Diwaldt, Johann Martin 340, 341
 Doll (Gebrüder) 354–356
 Doll, Anton 355
 Doll, Georg 355
 Doll, Johann 354, 355
 Doll, Joseph 355
 Dominici (Abt) 33
 Đorđević, Johann (Jovan) 234
 Döbréte (Debréte, H) 301
 Dövény (H) 301
 Draskovich (Draskovics, Familie) 151
 Draskovich, Joseph (Draskovics, Drašković, Josip) 151
 Draskovics (Draskovich), János 326, 327
 Draskovics (Draskovich), Kazimir 326, 327
 Drau (Dráva, Drava) 207
 Dresden (D) 73, 74, 84
 Drozdik (Droszdk), Johann 278, 288
 Dublin (IRL) 191
 Duni, Egidio Romoaldo 352

- Edelény (H) 301
 Edling, Rudolf Joseph von 208, 209
 Eger s. Erlau
 Eisenburger Komitat 151
 Eitzenberger, Franz Anton 339, 348
 Elbe 196
 Elisabeth (Farnese, Königin von Sp.) 51, 52
 Elsaß (Alsace) 189
 Engel, Johann Joseph 340, 342
 Engelhardt, Joseph 131
 England 17, 50, 290, 347
 Eperies (Eperjes, Preschau, Prešov, SK) 82, 85, 262, 340, 349, 350
 Erblände (Böhmisch-österreichische, österreichische, Hereditary Provinces) 28, 30, 50, 58, 66, 67, 107, 141, 163, 164, 166, 168, 169, 176, 189, 231, 265, 280
 Ercole Rinaldo, III. (Este, Herzog von Modena) 52, 53, 97, 98
 Erdődy (Familie) 138, 151
 Erdődy, Anton (Antal) von 121
 Erdődy, Anton Gabriel von 278
 Erdődy, Johann (János) von 108, 109, 131
 Erdődy, Leopold (Lipót) von 152
 Erlau (Bistum) 84
 Erlau (Eger, H) 72, 84, 151, 236, 245, 246, 299, 339, 342, 346, 347
 Esseg (Eszék, Osijek, HR) 81, 196, 338–341
 Essen (D) 360
 Este (Dynastie) 52
 Esterház (Esterháza, Fertőd, H) 349
 Esterházy (Familie) 98, 111
 Esterházy, Anton (Antal) von 99
 Esterházy, Nikolaus (Miklós) von 99, 110, 349
 Eszterházy, Franz (Ferenc) von 71, 72, 84, 99, 102, 105–108, 112, 113, 127, 130, 167–170, 172–176, 286
 Eszterházy, Karl (Károly) von 72, 84, 236, 245
 Ettal (D) 356
 Eugen (Prinz von Savoyen-Carignan) 187, 281
 Europa 12, 17, 50, 51, 95, 97, 121, 165, 181, 203, 315, 317, 319
 Failhould (Falmignoul, Falmignouîle, B) 58
 Falkenstein (Grafschaft) 67
 Faludi, Franz (Ferenc) 127, 344, 352
 Fejes, Ludwig (Lajos) von 125
 Fejtő, Ferenc 228, 229, 237
 Fekete, Georg (György) von 70, 77, 105, 108, 111, 112
 Felsőbarcika (Kazincbarcika, H) 300, 301
 Felsőcsáj (Vyšný Čaj, SK) 300
 Felsőgyőr (Miskolc, H) 301
 Felsőhídvég (H) 251
 Felsőnyárád (H) 301
 Fenelon, François 346
 Ferdinand (Bourbon, König von Neapel, König von Sizilien, König von Neapel-Sizilien) 33, 40, 48, 51, 52, 54
 Ferdinand (Bourbon-Parma, Herzog von Parma) 27, 52
 Ferdinand (Braunschweig-Wolfenbüttel-Bevern, Herzog von Braunschweig und Lüneburg, Duke of Brunswick) 328
 Ferdinand (Habsburg-Lothringen, Erzherzog von Öst.) 13, 27, 30, 32, 35, 40, 52, 97, 98, 102, 105, 109, 166
 Ferdinand, I. (Habsburg, Kaiser HRR, König von Ung.) 205
 Ferdinand, II. (Habsburg, Kaiser HRR, König von Ung.) 13, 205, 212
 Festetics, Paul (Pál) 69, 111
 Firenze s. Florenz
 Firmian, Karl Joseph von 35, 36, 39, 54, 105
 Fiume (Rijeka, HR) 76, 205
 Flemming, Karl Georg Friedrich von 74, 84
 Flitsch (Bovec, SLO) 205
 Florenz (Florence, Firenze, I) 32–34, 37, 38, 40, 48, 49, 52, 54
 Fogaras (Fogarasch, Făgăraș, Bistum) 245–247
 Forgách, Nikolaus (Miklós) 121
 Frankenberg, Johann Heinrich von 113
 Frankfurt am Main (D) 27, 32, 66
 Frankreich (France, Königreich) 12, 13, 16, 17, 29, 47, 50, 51, 53, 55, 57–59, 120, 182–187, 197, 198, 228
 Franz (von Xaver, Hl.) 315
 Franz Stephan (Lothringen, Herzog von Lothringen, Großherzog von Toskana, Kaiser HRR) 32, 33, 37, 49, 52, 54, 66–68, 70, 73–75, 87, 97, 99, 229, 250, 264, 281–284, 286, 287, 349
 Franz, II. (Este, Herzog von Modena) 52
 Franz, II. (Habsburg-Lothringen, Kaiser HRR, Kaiser von Öst.) 73, 82
 Franz, III. (Este, Herzog von Modena) 30, 35, 52, 53
 Friaul 207
 Friedrich, II. (Hohenzollern, König von Preußen) 15, 173, 287
 Fuker, Friedrich Jacob 358

- Fünfkirchen (Pécs, H) 236, 340, 342
 Fürstenberg-Stühlingen, Joseph Wenzel zu 98
 Füzérkajata (H) 300
- Gaal, Georg 130
 Gahy, Franz Xaver von 127
 Galizien 80, 164, 193, 210, 231
 Galjuf (Familie) 151
 Gánóczy, Antal 343
 Gatti, Friedrich 193
 Geddes, John 347
 Gedeon 260
 Gellert, Christian Fürchtegott 264, 352
 Genf (CH) 264
 Genua (Genoa, Genova, I) 31, 50, 53
 Genua (Republik) 29
 Gerhard, Franz (Franjo) 151
 Gessner, Salomon 348
 Ghelen, Jacob Anton von 357
 Gian Gastone (Medici, Großherzog von Toskana)
 52
 Giannone, Pietro 20
 Giusti, Pietro Paolo 35
 Glatz (Kłodzko, PL) 187
 Glina (HR) 327, 328
 Gmeiner, Franz Xaver 214, 215
 Goës, Sigismund Rudolf von 101, 102
 Gorani, Giuseppe 32
 Gotti, Vincenzo Ludovico 342
 Gottsberger, Basilian 216
 Gottsched, Johann Christoph 347, 356
 Gödöllő (H) 108
 Gömörer Komitat 275, 299, 300
 Görz (Erzbistum) 208
 Görz (Grafschaft) 205, 206
 Göttingen (D) 359
 Gracián, Baltasar 344
 Gradiska (Grafschaft) 205, 206
 Graeve, Johann Friedrich 279
 Gran (Esztergom, H) 108, 338, 339
 Graner Komitat 171
 Grassalkovich, Anton (Antal) von († 1771) 96, 108,
 111, 112
 Grassalkovich, Anton (Antal) von († 1794) 108
 Graz (A) 149, 151, 205, 206, 208, 209, 214, 216
 Greenwich (London, GB) 197
 Gribeauval, Jean-Baptiste Vacquette de 183, 184,
 186, 187, 192, 197
 Grimm, Friedrich Melchior 12, 19
- Grisons (Graubünden, Grigioni, Grischun) 60
 Großbritannien 16, 50, 197
 Großkarol (Nagykároly, Carei, RO) 339, 342, 343
 Großsigeth (Szigetvár, H) 348
 Großwardein (Nagyvárad, Oradea, RO) 236, 254,
 338, 339, 342, 343
 Gumpendorf (Wien, A) 189, 190
 Gundl, Joseph 121
 Gurk (Bistum) 208, 209
 Gusztinyi, János 347
 Güns (Kőszeg, H) 357
- Gyöngyös (H) 315
 Gyöngyösi, István 348
- Habsburg (Dynastie) 32, 74, 95, 112, 208
 Habsburgermonarchie (Habsburg Monarchy) 17,
 20, 40, 46, 47, 49, 50, 55, 56, 59, 66, 79, 81,
 96, 101, 103, 104, 107, 113, 121, 128, 130,
 137–139, 144, 163, 164, 167, 174, 177, 181, 182,
 185, 186, 191, 193–195, 197, 198, 204, 205, 214,
 219, 227, 230, 271, 278, 312, 313, 326
 Habsburg-Lothringen (Dynastie) 73, 74
 Hadik, Andreas (András) von 78, 103, 172
 Hagen, Johann von 103
 Hajnal, Gaspar (Gašpar) 147
 Hajnóczy, Joseph (József) 331
 Halle (D) 112, 234, 279
 Haller, Albrecht 266
 Haller, Gabor von 112
 Hamilton, Maximilian von 238
 Hangács (H) 301
 Hardegg, Johann Franz von 105
 Harrach, Ferdinand von 103
 Harsány (H) 301
 Harsch, Ferdinand Philipp von 189, 192
 Hartung, Fritz 13, 14
 Hatos, Franz (Ferenc) von 121
 Hatzfeld (Zsombolya, Jimbolia, RO) 83, 113
 Hatzfeld, Karl Friedrich von 103, 105, 107
 Haugwitz, Friedrich Wilhelm von 47, 103
 Hausen, Wilhelm 356
 Hávör, Emmerich (Imre) 128
 Haydn, Joseph 349
 Hedrehely (H) 84
 Heiliges Römisches Reich (HRR, Holy Roman
 Empire, Allemagne, Deutschland) 27, 46,
 48–50, 55, 57, 58, 60, 61, 66, 68, 164, 191, 328,
 355

- Heimerl, Joseph Matthias 339
 Heindl, Waltraud 119
 Heinke, Franz Josef von 209
 Hengersdorf, Johann Gottfried 84
 Herberstein, Johann Karl von 208, 209
 Herberstein, Johann Seyfrid von 103
 Hermán, József 349
 Hermannstadt (Nagyszeben, Sibiu, RO) 236, 343
 Hernád 300
 Hernádzsadány (Ždaňa, SK) 300
 Hersche, Peter 203
 Herwig, Bohuslav 341
 Hessen-Darmstadt (Landgrafschaft) 97, 101, 103
 Hieronymus s. Niczky, István
 Hildburghausen, Joseph Friedrich von 207
 Hirschlinger, Sebastian 251, 252
 Hobbes, Thomas 19
 Hohenhausen, Sylvester Joseph 341
 Holland (Dutch Republic, Netherlands, Niederlande) 16, 17, 50, 79, 187, 235
 Holy Roman Empire s. Heiliges Römisches Reich
 Hóman, Bálint 228
 Homenau (Homonna, Humenné, SK) 250, 251
 Homer (Homeros) 330
 Homrogd (H) 301
 Hontenser Komitat 171
 Horányi, Alexius (Elek) 289, 358
 Horváth, János Keresztély 344
 Horváth, Mihály 165, 345
 Horváth-Stansith, Gregor 277
 Hruskowicz, Samuel 276, 286
 Ungarn s. Ungarn
 Hungary s. Ungarn
 Huszti, István 344
- Ignaz (von Loyola, HI.) 315
 Ilkovic, Elek 246, 247
 Illésházy, Joseph von 108
 Innerösterreich 79, 203–205, 207–213, 215, 216, 219
 Innsbruck (A) 49, 52, 68, 264
 Isabella (Bourbon-Parma, Kaiserin HRR) 27, 48, 52
 Israel 262, 263
 Istrien 206
 Italien (Alpeninhalbinsel) 27–32, 39, 49, 51–54, 56, 59–61, 79, 210
 Izsófalva (H) 301
- Jákfalva (H) 301
 Jankovich, Anton (Janković, Antun) 147
- Jena (D) 112, 264
 Jeremia 262
 Jesaja 261
 Johannes Paul, II. (Papst) 239
 Joseph, I. (Habsburg, Kaiser HRR, König von Ung.) 69, 74
 Josephstadt (Wien, A) 196
 Josia 262
 Judit (Königin von Israel) 260
 Justi, Johann Heinrich Gottlob von 16, 122
- Kács (H) 301
 Kalmár, György 351
 Kalocsa (H) 69, 110, 318, 338, 339, 342
 Kant, Immanuel 14
 Kappel (Kappel an der Drau, A) 216
 Kappus von Pichelstein, Siegismund 122
 Kaprinai, István 346
 Karl (Habsburg-Lothringen, Erz. von Öst., † 1761) 73, 353
 Karl (Habsburg-Lothringen, Erz. von Öst., Herzog von Teschen) 86
 Karl Alexander (Lothringen) 54, 86, 186, 194
 Karl, II. (Habsburg, Erz. von Öst., † 1590) 205
 Karl, III. (Bourbon, König von Neapel-Sizilien, König von Spanien, Herzog von Parma) 51
 Karl, III. (König von Ung.) s. Karl, VI.
 Karl, V. (Habsburg, Kaiser HRR) 33
 Karl, VI. (Habsburg, Kaiser HRR, König von Ung.) 28, 32, 37, 51, 52, 66, 187, 212, 236, 245, 272, 278, 279, 282, 283
 Karlegg, Ladislaus (Ladislav) 151
 Karlowitz (Karlóca, Сремски Карловци, SRB) 232, 234
 Karlstadt (Károlyváros, Karlovac, HR) 232
 Karlstädter Generalat 79
 Kärnten (Herzogtum) 205–207, 212
 Károlyi, Antal 247
 Károlyi, Ferenc 339
 Kaschau (Kassa, Košice, SK) 300, 304, 339, 346
 Kassics, Ignaz (Ignác) 131
 Katharina, II. (Anhalt-Zerbst, Zarin von Russl.) 50
 Katona, István 358
 Kaunitz-Rietberg, Wenzel Anton 28–30, 36, 38, 39, 47, 50, 53–56, 68, 74, 99, 103–107, 110, 112, 113, 123, 210, 213, 218
 Kazinczy, Franz (Ferenc) 120, 234
 Kemény, Ladislaus (László) von 111

- Kempelen, (Wolfgang?) 288
 Kempelen, Johann Nepomuk 75
 Kerchelich (Krčelić), Baltazar Adam 139,
 147–149
 Khevenhüller, Sigismund von 98, 100, 104
 Khevenhüller-Metsch, Johann Josef von 68, 102,
 104, 105, 109, 110, 237
 Khevenhüller-Metsch, Johann Joseph von (†
 1792) 104
 Khevenhüller-Metsch, Maria Josepha von 109
 Khevenhüller-Metsch, Maria Theresia von 104
 Kindermann, Joseph Karl 215
 Kinsky (Familie) 98, 194
 Kinsky, Philipp Joseph von 285
 Kirchenstaat (Papal state) 53, 54, 59
 Kisbarca (Nagybarca, H) 301
 Kiss, Ignaz 151
 Klaus, Frank 352
 Klausenburger Komitat 112
 Klein, Michael 358
 Kleinrath, Joseph Theophil 349
 Kleinrussland 289
 Klemens, XIII. (Papst) 53
 Klemens, XVI. (Papst) 54
 Klimo, Georg (György) 236
 Klohammer, Mathias 131
 Klueting, Harm 46
 Knežević, Pachomius 234
 Kohlgrub (Bad Kohlgrub, D) 354
 Kollar (Kollár), Adam Franz 100, 287
 Kollarics, Joakim 348
 Koller, Franz (Ferenc) 67, 69, 100, 138, 140, 142,
 146, 147, 154
 Kolowrat-Krakowsky, Leopold von 100, 103,
 104, 106, 113, 216, 217
 Komaróc (Komáromce, SK) 300
 Komáromy, Sigmund (Žigmund) 147
 Komlós (Füzérkomlós, H) 300
 Komorn (Komárom, Komárno, SK) 262
 Kondó (H) 301
 Konstantinopel (Istanbul, TR) 194, 232
 Konstanz (D) 98
 Kónyi, János 348, 352, 358
 Kopócsapáti (Aranyosapáti, H) 251
 Koppenhagen (DK) 344
 Koptik, Odó 313
 Korabinsky, Johann Matthias 350, 359
 Korsika 53
 Kósa, Benedek 348
 Kosáry, Domokos 11, 17
 Koser, Reinhold 13
 Kostajnica (HR) 144
 Kovács, Elisabeth 203
 Kovács, Meletius 253
 Kovacsóczy, Ignaz (Ignjat) 151
 Kögl de Waldinutzi, Georg Joseph 350
 Köln (D) 86, 101, 104, 353
 Königgrätz (Hradec Králové, CZ) 196
 Köpeczi, Béla 11
 Köpff, Johann Georg 355, 358, 360
 Kőrös s. Kreutz
 Kövér, Joseph (József) 301
 Krain (Herzogtum) 112, 205–207
 Krajachich (Krajačić), Benedikt 139
 Kreutz (Kőrös, Križevci, HR) 247, 327, 328
 Kreutzer Komitat 138, 146, 151, 154
 Krieger, Leonard 17
 Krman, Daniel 279, 281, 282
 Kroatien (Croatia, Königreich) 79, 124, 137, 138,
 140–144, 146–148, 150, 151, 153–156, 172, 231,
 232, 326, 341
 Kroatien-Slawonien (Königreich) 138, 140, 143
 Kronstein, Theodor von 129
 Kulcsár, Krisztina 31
 Kulpa (Kupa) 140
 Kuntz (Kuncz, Kuncze), Jakob 275–277
 Kurittyán (Kurityán, H) 301
 Kutka, János 249, 252
 Küniql, Philipp Joseph von 102
 La Fère (F) 184
 Lacy, Franz Moritz von 78, 81, 103, 163, 164,
 167–169, 171, 172, 174, 177, 343
 Ládbesenyő (H) 301
 Ládháza (Nyékládháza, H) 301
 Lafayette (La Fayette, Marie-Joseph Paul Yves
 Roch Gilbert du Motier de) 183
 Laibach (Bistum) 208
 Laibach (Ljubljana, SLO) 206
 Laimgrube (Wien, A) 193
 Lakits, György 345
 Lamberg, Leopold von 112
 Lander, Lorenz 249
 Landerer (Familie) 340
 Landerer, Franz Leopold 350
 Landerer, Johann Michael 339, 340, 346, 350–353,
 358
 Landerer, Johann Sebastian 339

- Landstraß (Kloster, Kostanjevica, SLO) 209
 Lange, Johann Peter 356
 Langins, Janis 183, 184
 Lanossovich, Marian 341
 Laudon, Ernst Gideon 260
 Lavant (Bistum) 208, 209
 Laxa, Eugene 325, 327
 Lazarevich, Alexander (Sándor) 130
 Le Claire 326
 Lefèbvre, Georges 17
 Leibniz, Gottfried Wilhelm 20
 Leiden (NL) 121
 Leipzig (D) 106, 121, 264, 355, 358, 360
 Lemberg (Львів, UA) 98, 249
 Lemerrier de la Rivière, Pierre Paul 13
 Lendenfeld, Joseph von 121
 Leoben (A) 209
 Leopold, I. (Habsburg, Kaiser HRR) 69, 232
 Leopold, II. (Habsburg-Lothringen, Erzherzog von Öst., Großherzog von Toskana, Kaiser HRR) 15, 27, 29–31, 33, 34, 37, 39, 40, 46, 48, 49, 52, 53, 55, 56, 66, 67, 70, 74, 79, 86, 87, 102, 217, 230, 262, 263
 Leporini, Giuseppe 28
 Lerch, Johann Christian 279
 Lesley, Carolus 342
 Leszczyński I., Stanisław (König von Polen, Herzog von Lothringen und Bar) 51
 Leutschau (Lőcse, Levoča, SK) 261, 282, 340, 350
 Lewenz (Léva, Levice, SK) 284
 Lhéritier, Michel 13, 14
 Liechtenstein (Familie) 98
 Liechtenstein, Joseph Wenzel von 99, 110, 185, 190
 Liège (B) 55, 58
 Linz (A) 343
 Litorale (kroatische) 79
 Litorale (österreichische) 206
 Lo Presti (Familie) 128
 Lo Presti, Franz 128
 Lobkowitz, Ferdinand Philipp 98
 Locke, John 330
 Lodi (I) 32
 Lombardei (Österreichische Lombardei, Lombardy) 30, 31, 33, 35, 36, 38, 40, 45, 49–51, 54, 56, 105, 210
 London (GB) 101
 Lothringen und Bar (Herzogtum) 51, 52, 66, 67, 191
 Lousse, Émile 17
 Löwe, Anton 355, 357–359
 Lucca (I) 53
 Ludwig, I. (Landgraf von Hessen-Darmstadt) 97, 98, 101, 103
 Ludwig, IX. (Landgraf von Hessen-Darmstadt) 98
 Ludwig, XIV. (Bourbon, König von Frankr.) 13, 182
 Ludwig, XV. (Bourbon, König von Frankr.) 16, 51, 52
 Ludwig, XVI. (Bourbon, König von Frankr.) 16, 53, 197
 Lukan (Lucanus, Marcus Annaeus) 352
 Lunéville (F) 112
 Luxembourg (Provinz in Belgien) 59
 Luxemburg (Herzogtum) 55, 58
 Maaß, Ferdinand 218
 Madrid (E) 52
 Magdalenich (Magdalenic, Familie) 151
 Magdalenich, Ignaz (Magdalenic, Ignjat) 152
 Mahler, Philipp Ulrich 359
 Mähren (Markgrafschaft) 79, 208, 210, 213, 237, 238, 291
 Mailand (Herzogtum) 27, 28, 51–53
 Mailand (Milan, Milano, I) 27, 28, 32, 34–39, 54, 61, 98, 103, 208
 Major, Gergely (Maior, Grigore) 246, 247
 Malenich, Michael Alexander (Malenic, Aleksandar) 147
 Mályi (H) 301
 Mályusz, Elemér 265, 297
 Mannheim (D) 357
 Mantua (Herzogtum) 27, 51–53
 Mantua (Mantova, I) 49, 55, 60, 61
 Marczali, Henrik 45, 228, 229, 265
 Marczell, Anton von 121
 Maria (Jungfrau) 272, 275, 280, 313, 347
 Maria Amalia (Habsburg-Lothringen, Erzh. von Öst.) 27, 32, 40, 52, 67
 Maria Anna (Habsburg, Erzh. von Öst., † 1744) 54, 66
 Maria Anna (Habsburg-Lothringen, Erzh. von Öst.) 45
 Maria Antonia (Marie Antoinette, Habsburg-Lothringen, Erzh. von Öst., Königin v. Frankr.) 53
 Maria Antonia (Wittelsbach, Kurfürstin von Sachsen) 80

- Maria Beatrice (Este) 30, 40, 53, 98
 Maria Carolina (Habsburg-Lothringen, Erz-
 von Öst., Königin von Neapel-Sizilien) 27,
 30, 31, 40, 48, 51, 54
 Maria Christina (Habsburg-Lothringen, Erz-
 von Öst., Herzogin von Teschen) 45, 50, 54,
 73, 76, 78, 79, 84, 86, 97, 109, 288
 Maria Josepha (Habsburg, Erz- von Öst.,
 Kurfürstin von Sachsen) 74
 Maria Josepha (Habsburg-Lothringen, Erz- von
 Öst., † 1767) 30, 51
 Maria Josepha (Wittelsbach, Kaiserin HRR) 48
 Maria Ludovica (Bourbon, Kaiserin HRR) 52
 Maria Theresia (Habsburg, Königin von Ung.)
 15, 19, 27, 29–35, 38–40, 45, 47–49, 51–53, 55,
 61, 65, 67–78, 80, 86, 87, 97, 100, 101,
 104–110, 113, 119, 121, 123, 131, 140–142, 144,
 148, 150, 163, 165, 167–171, 173–177, 181, 186,
 203, 205, 207–210, 212–219, 230, 234, 237, 238,
 245–254, 260, 261, 264, 280, 281, 283–285,
 287–289, 291, 296, 297, 325, 340, 342, 349, 354
 Maria Theresia Elisabeth (Habsburg-Lothrin-
 gen, Erz- von Öst., † 1770) 49
 Máriafi, István s. Szaicz, Leo
 Marić, Ljudevit 151
 Marie Louise Élisabeth (Prinzessin von Frankr.)
 52
 Marikovszky, Márton 343
 Marinelli, Carl 348
 Marinoni, Johann Jakob 188, 189, 191, 193
 Markov, Walter 16
 Marmontel, Jean-François 265, 358
 Martinez (Abt) 28
 Martini, Karl Anton von 100, 345
 Mátrafüred (H) 11
 Mátyásháza (H) 300
 Mauss, Johann Gerhard 353, 354
 Maximilian Franz (Habsburg-Lothringen, Erz-
 von Öst., Kurfürst von Köln) 31, 73, 86, 97,
 101, 102, 104
 Mayer, Charles Joseph 34
 Mazur, Johann von 126, 127
 Mecklenburg 328
 Medici (Dynastie) 52
 Meszes (H) 301
 Meszlényi, Antal 228
 Metastasio, Pietro 28, 343
 Metternich, Franz von 104, 113
 Mézières (Charleville-Mézières, F) 184
 Mezőnyárad (H) 301
 Migazzi, Christoph Anton 103, 113, 348
 Mihalkovich (Mihalković), Ivan 147
 Mikes, Anton (Antal) 122
 Mikóháza (H) 300
 Milan s. Mailand
 Miltitz, Dietrich Alexander 84, 288
 Miskolc (H) 304
 Mitrofanov, Paul von 46
 Mitteleuropa 16
 Mitterpacher, Ludwig 345
 Modena (Herzogtum) 30, 35, 50, 52, 53, 97, 98
 Modena (I) 31, 54
 Molnár, János 344, 351
 Mons (B) 57
 Montesquieu 12
 Morazé, Charles 17
 Moser, Friedrich Karl von 16
 Moses 260
 Moson (Wieselburg, Mosonmagyaróvár, H) 71
 Mousnier, Ronald 185
 Múcsony (H) 301
 Munkatsch (Munkács, Bistum) 245, 247–252
 Munkatsch (Munkács, Мукачеве, UA) 235, 236,
 246, 247, 249, 252
 Mur (Mura) 205
 Muratori, Lodovico (Ludovico) Antonio 20, 28,
 215, 347
 Müller, Johann Heinrich Friedrich 357
 München-Freising (Erzbistum) 354
 Münster (D) 104

 Nádasdy, Franz (Ferenc, † 1671) 337
 Nádasdy, Franz (Ferenc, † 1783) 77, 109, 111, 139,
 141, 142, 147, 148, 151, 154
 Nagy, Stephan (István) 131
 Nagybarca (H) 300
 Nagycsécs (H) 301
 Nagymihály (Michalovce, SK) 251
 Nagyvárad (Großwardein, Oradea, Bistum) 110,
 253, 254
 Nagyvisnyó (H) 301
 Naples s. Neapel
 Neapel (Königreich) 33, 34, 50, 51
 Neapel (Naples, Napoli, I) 30, 33, 34, 40, 49, 51,
 54, 265
 Neapel-Sizilien (Königreich) 27, 48, 51, 52
 Négyes (H) 301
 Nekézseny (H) 301

- Nemesbikk (H) 301
 Nenadović, Paul (Pavle) 232, 233
 Nennichen, Matthias 349
 Neny, Patrice-François de 59
 Neograder Komitat 171
 Neri, Pompeo 37, 38
 Neuf-Brisach (F) 182
 Neumayr, Franz 346, 349
 Neupauer, Franz Xaver 219
 Neusatz (Újvidék, Нови Сад, SRB) 232
 Neustädter, Johann Karl (János Károly) 262
 Neven von Nevenstein, Johann Karl 353, 354
 Newton, Isaac 330
 Nicolai, Friedrich 109
 Niczky, Christoph 75
 Niczky, István (Hieronymus) 326, 327
 Niederlande s. Holland
 Niederösterreich 204
 Niederrhein 104
 Niedersachsen 100
 Nogell, Stephan 276, 277
 Nonnotte, Claude Adrien 357
 Nordostungarn 295, 298, 304
 Noszvaj (H) 301
 Novák, Chrysostomus 343

 Nyék (Nyékládháza, H) 301
 Nyitraer Komitat 70
 Nyomár (H) 300, 301

 Obersteiermark 207, 216
 Oberungarn 111, 236, 349
 Óbuda (Altofen, Budapest, H) 345
 Ocskay, Joseph (József) 166
 Odescalchi, Baldassare von 105
 Ofen (Buda, Budapest, H) 129, 232, 338, 339, 341, 345, 347
 Offerhaus, Leonard 360
 Olmütz (Bistum) 238
 Olmütz (Olomouc, CZ) 101, 121, 123
 Olsavszky, Manuel Michal 342
 Onga (H) 301
 Ónod (H) 301
 Oratschek, András 248
 Orssich (Oršić), Adam 154
 Osegovich (Ožegović, Familie) 151
 Oslo (S) 14
 Osmanisches Reich (Ottoman Empire) 50, 195, 205
 Osterlamm, Johann Andreas 350
 Osterwald, Friedrich Johann 352
 Ottoman Empire s. Osmanisches Reich
 Oszgyáni, Pál (Paul) Kelemen 262

 Ödenburg (Sopron, H) 278, 338, 339, 349
 Österreich 203, 289, 339
 Österreichische Erblande s. Erblande
 Österreichische Lombardei 27, 28, 32, 34, 47, 53, 55, 59
 Österreichische Niederlande (Pais-bas) 29, 45–47, 49–51, 54–59, 69, 70, 76, 86, 103, 131, 164, 186, 188, 196
 Österreich-Ungarn 326

 Paar (Familie) 98
 Paar, Johann Wenzel von 106
 Pais-bas s. Österreichische Niederlande
 Pakrac (Pakrac, HR) 232
 Pálffy (Familie) 111
 Pálffy (Graf) 188
 Pálffy, Leopold (Lipót) von 98, 110
 Pálffy, Nikolaus (Miklós, Palatin, † 1732) 278
 Pálffy, Nikolaus (Miklós, † 1773) 98, 108, 110, 170, 174
 Pálháza (H) 300
 Palma, Károly Ferenc 344
 Pannonhalma (H) 318, 343
 Pannonien 342, 345
 Paoli, Pasquale 53
 Papa (Pápa, H) 349
 Pápai Páriz, Imre 352
 Paris (F) 58, 197
 Parma (Herzogtum) 27, 33, 34, 50–53
 Parma (I) 54
 Patachich, Adam von 98, 110, 112, 113, 236, 343
 Patzkó, Franz Augustin 340, 352
 Pavia (I) 35
 Pavić, Emerik 348
 Pázmány, Péter 344, 346, 349
 Peć (Patriarchat) 232
 Peć (Peja, KS) 232
 Pécel (H) 251
 Péchy, Stephan (István) 289
 Péczeli, Joseph (József) 260, 262–266
 Pedena (Pićan, HR) 208
 Pejachevich (Pejačević, Familie) 151
 Pejachevich, Johann Joseph von 111
 Pellegrini, Karl Clemens von 192, 194, 195, 197

- Pergen, Johann Anton von 100, 106, 107, 113, 123
 Perghold, Paul Lucas 347
 Perlaky, Dávid 262
 Pest (Budapest, H) 71, 75, 84, 281, 326, 339, 341, 353–355, 358
 Peter Leopold s. Leopold (Habsburg-Lothringen)
 Peterwardein (Pétervárad, Петроварадин, SRB) 81, 84, 196
 Petzold, Johann Sigismund von 74, 84
 Philipp (Bourbon, Herzog von Parma) 52
 Philipp, II. (Habsburg, König von Spanien) 13
 Philipp, V. (Bourbon, König von Spanien) 52
 Piacenza (Herzogtum) 27
 Piccinni, Niccolò 349
 Picon, Antoine 185
 Pictet, Benedict 353
 Pietro Leopoldo s. Leopold (Habsburg-Lothringen)
 Piller, Matthias 345
 Pilsen (Bistum) 238, 239
 Platon 12
 Plenck, Joseph Jakob 345
 Pless (Pszczyna, CZ) 196
 Pochlin, Leo 259
 Podhoránszky, Michael 340
 Podolien 289
 Polen (Königreich) 50, 51, 167, 194, 208, 209, 289
 Portugal (Königreich) 50, 53
 Portugal de la Puebla, Juan 61
 Poschegaer Komitat 147
 Pozzo-Bonelli, Giuseppe 98, 103
 Prag (Erzbistum) 238
 Prag (Prague, Praha, CZ) 98, 196, 238, 327
 Pray, Georg (György) 344, 351
 Pressburg (Pozsony, Bratislava, SK) 54, 77, 79, 82, 109, 165, 275, 291, 337–339, 341, 346, 347, 350, 351, 354, 355, 358
 Pressburger Komitat (county) 71, 448
 Preußen (Prussia, Königreich) 46, 50, 76, 124, 167, 172–174, 182, 196, 280, 290, 297, 327
 Příkladovský, Anton Peter von 98, 238
 Prónay, Gabriel (Gábor) 276, 286
 Prónay, Ladislaus (László) 290
 Prónay, Pál 348
 Prussia s. Preußen
 Pruszkay, Anton 141
 Pufendorf, Samuel von 15
 Pusztakálló (Szuhakálló, H) 301
 Putnik, Moses (Mojsije) 234
 Quesnay, François 13, 15
 Raab (Győr, H) 121, 338, 339, 348, 354
 Raab, Karl Joseph von 100
 Raaber Komitat 121
 Ráday (Familie) 251
 Ráday, Paul (Pál) 275, 352
 Radna (Máriaradna, Radna, RO) 347
 Radostyán (H) 301
 Radvánszky, Georg 286
 Raffay (Familie) 151
 Rakacaszend (H) 301
 Rátz, Sámuel 350
 Rauch (Familie) 151
 Rautenstrauch, Johann 358
 Raynal, Guillaume-Thomas François 13
 Read, Will 325, 327
 Redaelli 32, 36
 Redlitz, Ferdinand Johann 340
 Regensburg (D) 279
 Reich, Erasmus Philipp 357
 Relković, Mathias (Matija) Anton 341
 Renier, Paolo 107
 Rennauer, Johann Philipp 339
 Révai, Miklós 343
 Ribics (Ribitsch), Georg Rudolph von 122
 Ribics, Johann von 122
 Riedel, Franz Xaver 357
 Riegger, Paul Joseph von 100
 Rimai, János 351
 Rimaszombat (Rimavská Sobota, SK) 302
 Rippel, Gregor 347
 Rodt, Franz Konrad von 98
 Rom (Roma, I) 31, 33, 34, 49, 54, 112, 245, 265, 331
 Ronde, Johann 120
 Roscher, Georg Friedrich Wilhelm 13
 Rosolenz, Johannes 208
 Rossi, Luigi 349
 Rotrusland 289
 Rottenbuch (D) 356
 Rousseau, Jean-Jacques 127, 265
 Roy, William 197
 Royer (Familie) 339, 340
 Royer, Franz Anton 339–341, 348
 Royer, Johann Paul 339
 Römer (Ingenieur) 139
 Rudabánya (H) 301
 Rudolf (Habsburg-Lothringen, Erz. von Öst.) 101
 Russland (Zarentum) 167, 282

- Sacchini, Antonio 349
 Sachsen (Saxony, Kurfürstentum) 48, 73, 84
 Saint Julien, Johann Joseph 286
 Saint-Hubert (B) 59
 Sajghó, Benedek 313
 Sajnovics, János 344
 Sajókazinc (Kazincbarcika, H) 301
 Sajókeresztúr (H) 301
 Sajólád (H) 301
 Sajóörös (H) 300, 301
 Sajópetri (H) 301
 Sajószöged (H) 301
 Salbeck, Karl von 110
 Salieri, Antonio 349
 Salm, Anton Joseph Altgraf zu 102
 Salzburg (A) 112
 Sály (H) 301
 San Marino (Republik) 53
 Sándorffi, Alexander Georg (Sándor György) 120
 Sankt Andrä (Szentendre, H) 232
 Santo-Domingo (Saint-Domingue, Haiti) 13
 Sáp (Rásonysáberencs, H) 301
 Sardinien (Königreich) 50, 51, 53
 Sárospatak (H) 85, 303
 Sartori, Bernát 347
 Saul (König von Israel) 260
 Save (Száva, Sava) 140
 Savoyen (Savoy, Herzogtum) 50, 53
 Saxony s. Sachsen
 Schaffgotsch, Johann Prokop von 123
 Schemnitz (Selmečbánya, Banská Štiavnica, SK) 352
 Schilgen, Johann Baptist 352
 Schlesien (Herzogtum) 239, 287
 Schloßhof (Schloß Hof, A) 79
 Schmallögger, Joseph 352
 Schmid, Johann Nikolaus 339
 Schönberg, Mathias 356
 Schönborn (Familie) 98
 Schönbrunn (Wien, A) 80
 Schönwisner, István 345
 Schrattenbach, Vinzenz Joseph von 217
 Schröckh, Johann Matthias 360
 Schwandtner, Johann Georg 344, 346
 Schwarzenberg, Joseph von 102
 Schweden (Sweden, Königreich) 50, 290
 Schweidnitz (Świdnica, PL) 187
 Schweiz (Switzerland) 50, 60
 Scott, H. M. 47
 Seckau (Bistum) 208, 209
 Seeberg, Philipp von 129
 Seilern, Christian August von 101, 106
 Semjan, Michael 350
 Sermage, Peter (Petar) 152
 Severini, Ján 352
 Siebenbürgen (Transylvania, Fürstentum, ab 1765
 Großfürstentum) 31, 50, 79, 80, 82, 84,
 110–112, 122, 124, 129, 177, 231, 232, 245, 246,
 291, 313, 315, 338
 Sierakowski, Waclaw 98
 Siess, Johann Joseph 339, 349
 Silva-Tarouca, Emanuel von 105
 Simai, Kristóf 348
 Sittich (Stična, SLO) 209
 Sizilien (Königreich) 51, 188
 Skalitz (Szokolca, Skalica, SK) 339, 349
 Skarnitzl, Joseph Anton 339
 Skerlec, Nikolaus (Škrlec Lomnički, Nikola)
 141, 142, 147, 149, 153
 Slawonien (Königreich) 79, 80, 138, 140, 155, 172,
 195, 231
 Soboul, Albert 11, 17, 19
 Solenghi, Karl 350
 Solnay, György 251
 Sonnenfels, Joseph von 15, 16, 100, 124, 126, 127,
 148, 150
 Spalinszky, Mihály 250, 252
 Spanien (Königreich) 33, 50–52
 Sperges, Joseph von 105
 Špišich, Peter (Špišić, Petar) 154
 Šramko, Pavel 350
 St. Lambrecht (A) 209
 Staehling, Joseph 358
 Starhemberg (Familie) 98
 Starhemberg, Emmanuel von 112
 Starhemberg, Georg Adam von 103, 105
 Steiermark (Herzogtum) 121, 205, 206, 212
 Stimmer, Gernot 124
 Stockholm (S) 101
 Streibig, Joseph Anton 339
 Stupan, Anton von 103
 Swieten, Gerard van 100
 Swieten, Gottfried van 100, 123, 124
 Switzerland s. Schweiz
 Syrmien 232
 Syrmienzer Komitat 71, 142
 Szabó, András 345
 Szabolcsér Komitat (county) 72, 171, 251

- Szaicz, Leo (Máriafi, István) 259
 Szalágyi, István 342
 Szalay, Sámuel 303
 Szathmárer Komitat 343
 Szathmári Király, György 347
 Széchén (Familie) 154
 Széchén, Alexander (Aleksandar) 147, 153, 154
 Szeged (H) 171
 Szegedi, János 344
 Szekfű, Gyula 228
 Szendrőlád (H) 300, 301
 Szent-Ivány, Franz (Ferenc) 82
 Szentjakab (Tornaszentjakab, H) 301
 Szilágyi, Márton 359
 Szilágyi, Samuel (Sámuel, † 1785) 234, 235, 276, 359
 Szilágyi, Sámuel 235
 Szirmabesenyő (H) 301
 Szirmiensis, Ladislaus 286
 Szmendrovich, Rochus 318
 Szuhogy (H) 301
- Tallós (Tomášikovo, SK) 107
 Tanucci, Bernardo 31
 Tapolcsány (Dédestapolcsány, H) 301
 Telek, József 342, 347, 348
 Temeswar (Temesvár, Timișoara, RO) 81, 84, 85, 196, 232, 233, 339
 Temeswarer Banat 30, 31, 35, 46, 48, 50, 76, 79, 80, 82, 83, 195, 231, 232, 234, 238, 288, 339
 Terentius (Terentius, Publius Afer) 348
 Teresa (von Ávila, HL) 248
 Tersat (Tersatto, Trsat, HR) 205
 Teschen (Herzogtum) 67
 Thauszy, Franz (Franjo) von 110
 Theiss (Reformierter Kirchendistrikt diesseits der Theiss) 303, 304
 Theiss (Tisza) 313
 Theodor, I. von Neuhoff (König v. Korsika) 53
 Theresienstadt (Terezín, CZ) 196
 Thurn und Taxis, Alexander Ferdinand von 98
 Tibolddaróc (H) 301
 Timon, Samuel 346
 Tirol (Grafschaft) 128, 164
 Tissot, Samuel Auguste 343
 Tisza s. Theiss
 Tiszababolna (H) 301
 Tiszadorogma (H) 301
 Tiszaszederkény (Tiszaújváros, H) 301
 Tiszavalk (H) 301
- Tomka-Szászky, János (Ján) 351
 Tordaer Komitat 112
 Torkos, Justus János 350
 Tornauer Komitat 298, 299, 300
 Toskana (Großherzogtum) 17, 27, 33, 36, 37, 51, 52, 66, 67, 87
 Transdanubien 111, 338, 348
 Transylvania s. Siebenbürgen
 Trenard, Louis 16
 Trient (Trento, I) 280
 Trier (D) 48
 Triest (Trieste, I) 107, 205, 206, 208
 Turgot, Anne-Robert-Jacques 16, 265
 Turin (Torino, I) 31, 34, 54
 Túrony (H) 84
 Tyrling, Weber de 282
 Tyrnau (Nagyszombat, Trnava, SK) 85, 112, 126, 147, 149, 151, 337, 339, 341, 342, 344, 345
- Udine (Erzbistum) 208
 Uhlfeld, Anton Corfiz 68, 69, 102
 Ungarn (Hungaria, Hungary, Königreich) 28, 30, 31, 45, 48, 50, 52, 54, 65, 67–70, 72–81, 85–87, 108, 110, 120, 121, 124, 125, 128, 129, 151, 154, 163–169, 172–177, 191, 195–198, 208, 210, 211, 219, 228, 231, 232, 238, 245–247, 254, 260, 261, 271, 273, 275, 276, 279–290, 295, 297, 311, 315, 318, 325, 332, 337–343, 347, 350, 351, 353, 355, 356, 358, 359
 Ungvár (Ungwar, Ужгород, UA) 248, 250, 252
 Ungvarer Komitat 82, 171
 Unterkärnten 216
 Utrecht (NL) 264
- Ürményi, Joseph (József) 100
- Vanière, Jacques 351
 Varasd s. Waraschd
 Vauban, Sébastien Le Prestre de 182, 192
 Vay, Miklós 196, 197
 Vécsey, Joseph (József) 82
 Véghe, Peter 147
 Venedig (Republik) 50, 53, 55, 107
 Venedig (Venice, Venezia, I) 54
 Vergilius 330
 Verri, Alessandro 35, 37, 38
 Verri, Gabriele 28, 29, 34
 Verri, Pietro 34–39, 54
 Versailles (Paris, F) 58

- Vesuv 265
 Veszprém (H) 110
 Veszprémer Komitat 151, 171, 297
 Vienna s. Wien
 Vitéz, Joseph (Josip) 151
 Vocelka, Karl 124
 Vogler, Conrad 344
 Voltaire (Arouet, François-Marie) 12, 266, 352,
 357
 Vovelle, Michel 19

 Wagner, Karl 351
 Waha-Baillonville, Guillaume de 346
 Waitzen (Vác, H) 129, 340, 347, 348
 Wallis, Joseph von 123
 Walter, Friedrich 46
 Waraschd (Varasd, Varaždin, HR) 146, 150, 151,
 327, 328
 Waraschdiner Komitat 138, 151, 171
 Wartberg (Szenc, Senec, SK) 131
 Weingand, Catharina 354, 355
 Weingand, Johann Georg 354
 Weingand, Johann Michael 354, 355, 358
 Weingand, Magdalena 354
 Weingand, Maria 354
 Weingand, Michael 354
 Weissenbach, Joseph Anton 356
 Welschland 120
 Werschetz (Versec, Вршац, SRB) 232
 Weszprémi, István 353
 Wiegand, Johann 350, 352

 Wien (Vienna, A) 29–31, 36, 37, 39, 45, 46, 48,
 49, 52, 54, 71, 72, 75, 78, 79, 87, 98, 103, 104,
 112, 120, 122, 125–127, 130, 141, 147, 149–151,
 176, 186–188, 190, 204, 205, 207, 219, 231, 234,
 246–248, 275, 276, 279, 280, 283, 296, 343,
 345, 353, 354, 357–359
 Wieselburger Komitat 71, 171
 Wieznick, Franz Xaver 98
 Windisch, Karl Gottlieb 350, 357
 Windischgrätz (Familie) 98
 Wodka, Josef 211
 Wolff, Christian 20

 Zagreb s. Agram
 Zay, Peter 290
 Zechenter, Antal 352
 Zempléner Komitat 72, 171, 300
 Zentraleuropa (Central Europe) 311
 Zephyris, Johann Georg von 105
 Zichy, Franz von 111, 112
 Zinzendorf, Karl von 107
 Zinzendorf, Ludwig von 101, 104–106
 Zips 110, 350
 Zipser Komitat 83, 282
 Živić, Matija 342
 Zivojovich, Dionysius 233
 Zopf, Johann Heinrich 360
 Zrínyi, Miklós 348
 Zwink, Maria 354

 Zsitkovszky, Stephan 278

PUBLIKATIONEN
DER UNGARISCHEN GESCHICHTSFORSCHUNG
IN WIEN

Band I.

EIN UNGARISCHER ARISTOKRAT AM WIENER HOF
DES 17. JAHRHUNDERTS
Die Briefe von Paul Pálffy an Maximilian von Trauttmansdorff
(1647–1650)
ANNA FUNDÁRKOVÁ
Wien 2009

EGY MAGYAR ARISZTOKRATA
A 17. SZÁZADI BÉCSI UDVARBAN
Pálffy Pál nádor levelei Maximilian von Trauttmansdorffhoz
(1647–1650)
FUNDÁREK ANNA
Bécs 2009

Band II.

PÉCS (FÜNFKIRCHEN) DAS BISTUM
UND DIE BISCHOFSTADT IM MITTELALTER
TAMÁS FEDELES UND LÁSZLÓ KOSZTA
Wien 2011

PÉCS (FÜNFKIRCHEN) A PÜSPÖKSÉG ÉS A PÜSPÖKI VÁROS
A KÖZÉPKORBAN
FEDELES TAMÁS ÉS KOSZTA LÁSZLÓ
Bécs 2011

Band III.

SZÉCHENYI, KOSSUTH, BATTHYÁNY, DEÁK
Studien zu den ungarischen Reformpolitikern des 19. Jahrhunderts
und ihren Beziehungen zu Österreich
HERAUSGEGEBEN VON ISTVÁN FAZEKAS, STEFAN MALFÈR UND PÉTER TUSOR
Wien 2011

SZÉCHENYI, KOSSUTH, BATTHYÁNY ÉS DEÁK
Tanulmányok reformkori magyar politikusokról és kapcsolatukról
Ausztriához
SZERKESZTETTE FAZEKAS ISTVÁN, STEFAN MALFÈR ÉS TUSOR PÉTER
Bécs 2011

Band IV.

JÓZSEF KARDINAL MINDSZENTY IN WIEN (1971–1975)
HERAUSGEGEBEN VON CSABA SZABÓ
Wien 2012

MINDSZENTY JÓZSEF BÍBOROS BÉCSBEN (1971–1975)
SZERKESZTETTE SZABÓ CSABA
Bécs 2012

Band V.

DIE ZIPS – EINE KULTURGESCHICHTLICHE REGION
IM 19. JAHRHUNDERT
Leben und Werk von Johann Genersich (1761–1823)
HERAUSGEGEBEN VON ISTVÁN FAZEKAS, KARL W. SCHWARZ
UND CSABA SZABÓ
Wien 2013

A SZEPESSÉG – EGY KULTÚRTÖRTÉNETI RÉGIÓ
A 19. SZÁZADBAN
Johann Genersich (1761–1823) élete és munkássága
SZERKESZTETTE FAZEKAS ISTVÁN, KARL W. SCHWARZ ÉS SZABÓ CSABA
Bécs 2013

Band VI.

DAS PAPSTTUM UND UNGARN IN DER ERSTEN HÄLFTE
DES 13. JAHRHUNDERTS (ca. 1198 – ca. 1241)

Päpstliche Einflussnahme – Zusammenwirken – Interessengegensätze

VON GÁBOR BARABÁS

Wien 2014

A PÁPASÁG ÉS MAGYARORSZÁG

A 13. SZÁZAD ELSŐ FELEBEN (kb. 1198 – kb. 1241)

Pápai befolyás – Együttműködés – Érdekellentétek

BARABÁS GÁBOR

Bécs 2014

Band VII.

FRÜHNEUZEITFORSCHUNG
IN DER HABSBURGERMONARCHIE:

Adel und Wiener Hof – Konfessionalisierung – Siebenbürgen

HERAUSGEGEBEN VON ISTVÁN FAZEKAS, MARTIN SCHEUTZ

CSABA SZABÓ UND THOMAS WINKELBAUER

unter Mitarbeit von Sarah Pichlkastner

Wien 2013

KORAÚJKORKUTATÁS A HABSBURG MONARCHIÁBAN:

Nemesség és bécsi udvar – Konfesszionalizáció – Erdély

SZERKESZTETTE FAZEKAS ISTVÁN, MARTIN SCHEUTZ,

SZABÓ CSABA ÉS THOMAS WINKELBAUER

Sarah Pichlkastner közreműködésével

Bécs 2013

Band VIII.

DIE WELTLICHE UND KIRCHLICHE ELITE
AUS DEM KÖNIGREICH BÖHMEN
UND KÖNIGREICH UNGARN AM WIENER KAISERHOF
IM 16.–17. JAHRHUNDERT
HERAUSGEGEBEN VON ANNA FUNDÁRKOVÁ UND ISTVÁN FAZEKAS
Wien 2013

A CSEH KIRÁLYSÁG ÉS A MAGYAR KIRÁLYSÁG
VILÁGI ÉS EGYHÁZI ELITJE A BÉCSI UDVARBAN
A 16–17. SZÁZADBAN
SZERKESZTETTE ANNA FUNDÁRKOVÁ ÉS FAZEKAS ISTVÁN
Bécs 2013

Band IX.

ÖSTERREICH UND UNGARN IM 20. JAHRHUNDERT
HERAUSGEGEBEN VON CSABA SZABÓ
Wien 2014

AUSZTRIA ÉS MAGYARORSZÁG A 20. SZÁZADBAN
SZERKESZTETTE SZABÓ CSABA
Bécs 2014

Band X.

WIENER ARCHIVFORSCHUNGEN
Festschrift für den ungarischen Archivdelegierten in Wien, István Fazekas
HERAUSGEGEBEN VON ZSUZSANNA CZIRÁKI, ANNA FUNDÁRKOVÁ,
ORSOLYA MANHERCZ, ZSUZSANNA PERES, MÁRTA VAJNÁGI
Wien 2014

BÉCSI LEVÉLTÁRI KUTATÁSOK
Ünnepi tanulmányok a bécsi magyar levéltári delegátus,
Fazekas István tiszteletére
SZERKESZTETTE CZIRÁKI ZSUZSANNA, FUNDÁRKOVÁ ANNA,
MANHERCZ ORSOLYA, PERES ZSUZSANNA, VAJNÁGI MÁRTA
Bécs 2014

Band XI.

LUDWIG HEVESI UND SEINE ZEIT
HERAUSGEGEBEN VON ILONA SÁRMÁNY-PARSONS, CSABA SZABÓ
Wien 2015

HEVESI LAJOS ÉS KORA
SZERKESZTETTE SÁRMÁNY-PARSONS ILONA, SZABÓ CSABA
Bécs 2015

Band XII.

KRISEN/GESCHICHTEN
IN MITTELEUROPÄISCHEM KONTEXT
Sozial- und wirtschaftsgeschichtliche Studien zum 19./20. Jahrhundert
HERAUSGEGEBEN VON MÁRKUS KELLER, GYÖRGY KÖVÉR, CSABA SASFI
Wien 2015

VÁLSÁG/TÖRTÉNETEK
KÖZÉP-EURÓPAI ÖSSZEFÜGGÉSBEN
Társadalom- és gazdaságtörténeti tanulmányok a 19–20. századról
SZERKESZTETTE KELLER MÁRKUS, KÖVÉR GYÖRGY, SASFI CSABA
Bécs 2015

Band XIII.

SOWJETISCHE SCHAUPROZESSE
IN MITTEL- UND OSTEUROPA
HERAUSGEGEBEN VON CSABA SZABÓ
Wien 2015

SZOVJET TÍPUSÚ KIRAKATPEREK
KÖZÉP- ÉS KELET-EURÓPÁBAN
SZERKESZTETTE SZABÓ CSABA
Bécs 2015

Band XIV.

DER ERSTE WELTKRIEG
AUS UNGARISCHER SICHT

HERAUSGEGEBEN VON RÓBERT FIZIKER UND CSABA SZABÓ
Wien 2015

AZ ELSŐ VILÁGHÁBORÚ MAGYAR SZEMSZÖGBŐL
SZERKESZTETTE FIZIKER RÓBERT ÉS SZABÓ CSABA
Bécs 2015

Band XV.

DIE UNGARISCHE RÄTEREPUBLIK 1919
IN LEBENSGESCHICHTEN UND LITERATUR

HERAUSGEGEBEN VON ALBERT DIKOVICH, EDWARD SAUNDERS
Wien 2017

ÉLET ÉS IRODALOM
A MAGYAR TANÁCSKÖZTÁRSASÁG ÁRNYÉKÁBAN
SZERKESZTETTE ALBERT DIKOVICH, EDWARD SAUNDERS
Bécs 2017

Band XVI.

„DIE HABSBURGISCHE VARIANTE
DES AUFGEKLÄRTEN ABSOLUTISMUS“

Beiträge zur Mitregentschaft Josephs II., 1765–1780

HERAUSGEGEBEN VON ANDRÁS FORGÓ UND KRISZTINA KULCSÁR
Wien 2018

„A FELVILÁGOSULT ABSZOLUTIZMUS
HABSBURG-VARIÁNSA”

Tanulmányok II. József társuralkodói időszakáról

SZERKESZTETTE FORGÓ ANDRÁS ÉS KULCSÁR KRISZTINA
Bécs 2018