

Cultural Transfers in the Habsburg Monarchy in 18th Century

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PARTICIPANTS & ABSTRACTS

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A Latin Journal from a Multilingual City: Ephemerides Statistico-Politicae / Posonienses

In the Habsburg Empire, including the Kingdom of Hungary, between 1700 and 1840, several Latin-language journals were published. Among these journals, ephemerideses (*Ephemerides Vindobonenses* (1776–1785), *Ephemerides Budenses* (1790–1793), *Ephemerides Statistico-Politicae / Posonienses* (1804–1838)), which were published one or two times a week and dealt with political and cultural topics, played a special role. At that time, the importance of the Latin press was already diminishing in the central regions of Europe due to the exponential spread of the vernacular press and the standardization of the native languages. However, the editors of the newly published periodicals in the Kingdom of Hungary could only partially follow this pattern for several reasons. On the one hand, they sought to use newspapers to represent the achievements of Hungarian knowledge production and to direct them towards the cultural core of Europe. On the other hand, they also wished to follow Western European cultural practices concerning vernacular language culture. These two objectives were not only in conflict with each other, but the publishers of periodicals had to face the problem that in the Kingdom of Hungary, only about 40% of the population was native-speaking Hungarian, the rest of the population being German, Romanian, Slovak, Croatian, Slovene or Ruthenian by their native language. One possible solution to this problem was to operate and develop the Latin-language press. In addition, the 1777 *Ratio Educationis*, Queen Maria Theresa's decree on education, prescribed the reading of newspapers for educational purposes, and Latin ephemerideses seemed particularly suited to the mission to disseminate knowledge in this specific social and ethnic context. As the authors in Hungary had mastered the use of the Latin press, this helped them to generate a mutual flow of knowledge not only within the Kingdom of Hungary but also towards other countries in Europe. They discovered reduced, but not insignificant, Latin-language European journals where they could easily associate themselves and present the results of knowledge production in Hungary, for example to a German audience.

In my presentation, I will demonstrate the role these journals played in the knowledge dissemination system of the Kingdom of Hungary, partly with an educational aim and partly through internal cultural networking, by using the examples of two 18th-century Latin journals, *Ephemerides Vindobonenses* and *Ephemerides Budenses*. On the other hand, I will also give examples (concerning the journal *Annales literarii Helmstadiensis* from Helmstedt) of how

the foreign Latin journals were utilized by scholars in Hungary to link them into the knowledge circulation system of the German *respublica litteraria*.

Filip BINDER

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The Contacts of Count Leopold I. Berchtold with Great Britain and their Influence on His Activities

Count Leopold I. Berchtold, a nobleman, philanthropist and amateur doctor, is one of the most impressive personalities of Moravian Enlightenment. He spent a significant part of his life in various European and non-European countries, where he gained knowledge of philanthropy, medicine, and economics. One of these countries was Great Britain, which he visited several times and where he established contacts with various scientists and institutions (e.g. the Royal Humane Society). These stays influenced Berchtold's later activities, as well as the publication of some of his writings, which were mainly devoted to philanthropy and medical science, and which gave practical advice to travelers living at the turn of the 18th and 19th centuries. The paper will therefore present Berchtold's travels to Great Britain and his connections with the United Kingdom and show how these contacts influenced Berchtold's activities (e.g., in the promotion of British physicians' treatment methods and artificial respiration methods, and in the founding of rescue stations in the Czech lands). The paper is based on an analysis of Berchtold's archival inheritance preserved in archives in Brno, which contains count's travel notes and his correspondence, which makes it possible to look at least at some of his activities in Great Britain, and which also contains references to some British scholars. The paper will also present the most famous writings of the count, which were influenced by count's contacts with Great Britain or were famous there.

Tibor BODNÁR-KIRÁLY

Thomas Molnar Institute for Advanced Studies, University of Public Service, Budapest

Prague, Vienna, and Pest-Buda in the European Circulation of Eighteenth-Century Political Knowledge

This paper explores how the adaptation of state sciences in the universities of the Habsburg monarchy created a new setting for the circulation of political knowledge in institutional and intellectual terms. As the literature has already noted, the implementation of state sciences proceeded alongside the era of enlightened reform, laying the ground for a set of administrative and institutional policies that contributed to modernize the monarchy and aimed to run the fiscal-military state. Somewhat overemphasizing the effect of central and administrative implications of this process, the question of Habsburg cultural transfers was usually studied either in the context of cultural and national uniformization or in the dependency of more advanced regions. This paper claims that the problem in question was rather dependent on the number of nodes and initiatives which created an alternate culturalization of the Enlightenment in Habsburg Central Europe. To offer insights how this acculturation evolved during the eighteenth-century period, this paper puts the political knowledge transfers to the test. From a comparative perspective, it examines the way political knowledge transfers, in particular with Göttingen statistics (*Staatenkunde*), was incorporated in the university curricula of Prague, Vienna, and Pest-Buda. Using the books of university professors from all the three institutions, this paper will present its arguments in three sections. First, it pays particular attention to the problem that how political centralization gave ways to local and institutional diversities. Second, concentrating on the textbooks and other writings of university professors (Prague: Joseph Anton Riegger, Joseph Mader; Vienna: Ignaz de Luca,

Johann Zizius; Pest-Buda: Adalbert Barits, Martin Schwartzner, Martin Winkler), it sheds light on the different adaptation strategies to make *Staatenkunde* an imperial knowledge. Finally, as a conclusion, it draws the attention to the possible benefits of a more extensive comparative analysis between the local entanglements.

Veronika ČAPSKÁ

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Grand Tour, Cultural Transfer and Extended Agency – Servants, Plants, Animals and “Others”

In this paper I would like to re-visit the theme of the grand tour as a means of cultural transfer/transmission, practical knowledge production and circulation. I will work with the German diary of the Grand Tour of Johann Christian Swéerts-Sporck (1729–1802) from the mid-eighteenth century. I intend to highlight that the grand tour diary was penned by the servant (Franz Girtler) which invites us to somewhat problematize the issue of authorship/agency. I will understand authorship as a type of agency (“autorství jako aktérství”). I will also enter in dialogue with the classic study by Jan Horský on Agency. And I will ask whether we can speak of extended agency/diffuse agency and in what ways the analysis of this travel diary can shed light on new conceptualisations of agency (as one of the central categories of historical scholarship). I will pay attention to how plants, animals, objects and subaltern people or cultural “others” feature in the diary and function as the means of cultural transfer, identity construction and communication. My aim is thus to “de-centre” the Count Swéerts-Sporck and to show the vast interpretive possibilities that this source offers.

Giulia DELOGU and Antonio TRAMPUS

Department of Linguistic and Cultural Studies, Ca' Foscari University of Venice

Knowledge and Government: Cultural Transfers in Pavia, Milan, Vienna, and Prague (1784–1791)

The paper analyzes the cultural transfers between important centers of the Habsburg Monarchy: Milan, Vienna, Pavia, Prague at the end of the eighteenth century. Based on institutional, scientific and Masonic networks, the mobility of scholars aimed at building knowledge useful for the development of the state and for the updating of university programs to create a ‘competent’ elite that would contribute to administration and government. It examines two travels to Vienna and Prague. The first, promoted by Joseph II and the chancellor Kaunitz, was carried out in 1784 by Alessandro Volta and Antonio Scarpa, respectively professor of physics and of anatomy at the University of Pavia. After a stay in Vienna focusing on hospitals, they headed to Prague to meet anatomist Georg Prochaska and physicist and librarian Raphael Ungar, and to visit the university buildings, especially the library and observatory. Among the results of the journey there was an impulse to the study of anatomy with the inauguration of an anatomical amphitheater in 1785. The second was carried out between 1790 and 1791 by Luigi Bossi, collaborator of Gianrinaldo Carli, former promoter of the reform of the University of Pavia. The travel, financed by plenipotentiary Wilczek, wanted to demonstrate the American origin of platinum and to confirm Carli’s theory on the primacy of Amerindian civilizations on experimental grounds, linking the political debate on the corruption of Europe with Masonic theories on the history of America. After meeting with Ignaz von Born and Joseph von Sonnenfels in Vienna, Bossi moved to Prague, where he visited the university and nearby mines and gathered knowledge on mineralogy, useful for assessing the American origin of platinum. These cultural transfers remained so relevant that still in

1817 the University of Prague would be taken as a model for the reform of the University of Pavia.

Ágnes DÓBÉK

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The Modernization of 18th Century Hungarian Literary Culture through the Influence of Modern and Ancient Rome: A Case Study of Bishop György Klimo of Pécs (1751-1800)

The period between 1750 and 1800 witnessed a significant turning point in the modernization of Hungarian culture and literature. The members of the ecclesiastical elite, who had completed their studies at the Collegium Hungaricum et Germanicum in Rome, played a pivotal role in this transformative process; they emerged as key figures in the Catholic renewal upon their return to Hungary from their Roman studies. Their contributions extended beyond the revitalization of the Hungarian Catholic Church and religious life, encompassing the reconstruction of bishoprics, the establishment of educational institutions and libraries, and the publication and dissemination of both religious and secular literary works. This dissemination of knowledge was also closely intertwined with the influential Viennese court.

On one hand, the rich heritage of ancient Rome played a crucial role in reshaping the baroque tradition. High-ranking clerics began to take a keen interest in the historical context of their immediate surroundings, initiating local excavations and conducting research in the Vatican archives. On the other hand, they were greatly influenced by the vibrant culture of contemporary Rome, including Catholic reform efforts, the patronage of the Roman aristocracy, and volumes of recent Italian literature.

This paper explores the cultural influence of Bishop György Klimo of Pécs through an analysis of his correspondence with members of the ecclesiastical aristocracy in Rome and Vienna. Notably, Klimo made significant contributions to the dissemination of Muratori's ideas in Hungary. He also played a pioneering role by being the first of his time to open his personal library to the public. Furthermore, he commissioned research at the Vatican to compile a comprehensive history of his diocese.

By examining Klimo's endeavors, we gain valuable insights into the transformative influence of Roman culture on the Baroque tradition in Hungary. Moreover, it sheds light on the distinct and organic development of the Italian line within Hungarian culture.

Gabriela EICHLOVÁ ÖRDÖGHOVÁ

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The Translation Projects of Eleonora von Sporck and María de Montijo: Women's Translation Practices in the 18th Century

In our paper we respond to research on linguistic and, more broadly, cultural translations in historical anthropology and cultural history, respectively. We try to show the importance of the study of the history of translation for broadly-based research on processes of cultural exchange and cultural transfers. With the growing emphasis on relational approaches, which are more interested in the role of language than, for example, the concept of nation, we focus on the issue of translation.

The paper will focus on two translation projects carried out by women in the eighteenth century, for whom translation was not a profession, specifically on Elenora von Sporck (1687-1717) and María de Montijo (1754-1808). We will explore two types of translation flows: 1) In the first case, translation from French into German in the Germanophone environment of

Bohemia, and 2) in the second case, translation into Castilian in the Spanish-speaking area. Both Francophone noblewomen from Catholic backgrounds chose to translate books with spiritual and moral themes, but somewhat surprisingly these were written by authors suspected of religious heterodoxy. This fact allows us, among other things, to take a closer look at the extra-textual factors that influenced the emergence of these translations.

In our research, we thus aim to contribute to the refinement of research on the so-called early modern mode of translation, i.e. to the study of the development of the translation norm during the 18th century, to contribute to contemporary discussions on the reconceptualization of agency, especially with an emphasis on the concept of collaborative authorship, and, finally, to contribute to the assessment of the applicability of translational concepts to early modern translations.

Eva HAJDINOVÁ

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Transfer and Adaptation of German Pietism in the Environment of Upper Hungarian, Silesian and Bohemian-Moravian Evangelicalism

Large part of existing research focuses on the dynamic spread and adaptation of German (and not only Halle-based) pietism in the confessionally 'related' environment of Protestant European countries or North American colonies. My contribution focuses on cultural transfer of German pietism in the territory of Upper Hungary, Silesian duchies with emphasis on the region of Těšín/Teschen, and among the Bohemian and Moravian Protestants both at home and in exile. My aim is to offer a synthesis of existing research on the spread of pietism within the Habsburg Monarchy, i.e., in a mostly denominationally alien environment. I focus on the mediators of cultural transfer, the media used, and their adaptation.

Silesian duchies and centres in Upper Hungary served as marginal border regions which absorbed new theological directions and mediated them to other regions, including the Bohemian Lands. Hungary and Silesia were able to function as effective membranes of transfer, because within these areas there were some localities where, albeit to a limited extent, a confessional plurality was permitted by law. In the Bohemian Lands, on the other hand, where the law forbade Protestant denominations, transfer of a new spiritual direction inspired and led to further shifts and adaptations in religious practice or theological interpretation. Certain specific accents of pietist religiosity crystallised especially in literary production in the form of prayer books, hymnbooks (Jiří Sarganek, Jan Liberda) or catechisms (Ján Simonides). Their development was driven by a dissimilation strategy of the faithful on the one hand and efforts to preserve older religious traditions on the other hand. Aside from this, adaptation was strongly influenced by linguistic and sociocultural conditions, by the social composition of particular religious communities. And finally, in the Habsburg Monarchy, the cultural enrichment by pietism took place not only on a purely religious but in part also on a pedagogical level. In the early 1770s, the Saxon or Prussian system of education influenced by a pietist approach based on intensive religiosity, strict discipline, but also practical instruction, had inspired also Austrian state officials (Johann Ignaz Felbiger).

Eric HASSLER

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The Introduction of Proofs of Noble Birth in the Habsburg Monarchy. A New Instrument for Governing the Nobility (1650–1800)

The famous degrees of noble descent so mocked by 18th-century French intellectuals were part of the representations of Germanic and Central Europe in the modern era. Having to prove

one's noble pedigree was in fact a common practice used by many noble institutions (chapters, military orders or princely courts) since the Middle Ages.

Actually, it appears that this practice did not really develop in the Habsburg monarchy until the second half of the eighteenth century, spurred on by Empress-Queen Maria Theresa. In the eastern part of the monarchy (Austria and Bohemia in particular), there were very few institutions that required full nobility examination procedures, and the few that did exist, such as Olomouc, apparently did not impose any probationary procedure beyond a simple certificate.

As part of her policy of standardising the nobility, which aimed to blend the elites of the different territories of the Monarchy and produce a service nobility loyal to the dynasty, Maria Theresa seemed to import this practice to impose it on the nobility elites, many of whom had indeed already mastered the codes insofar as they belonged, at least occasionally, to the chapters of the Holy Roman Empire or the Teutonic and Maltese orders. However, from then on, the sovereign intended to impose this within the framework of the monarchy, to be appointed chamberlain of the Emperor in 1754, but also to enter the chapters of noble ladies that she created from the 1750s onwards. Why did she do this?

On the one hand, the need to prove one's nobility implied strong endogamic practices in order to remain within the nobility circles known to these institutions, which prevented marriages between nobilities from different territories of the Monarchy. This matrimonial impediment was lifted by the production of regulations that favored equivalence for entry into any chapter of the monarchy once the file had been declared valid by a chapter or an order.

On the other hand, because this probation had a real administrative, even bureaucratic dimension due to the large number of documents required to prove the pedigree of each ancestor (up to sixteen required in most institutions, meaning that all great-great-grandparents had to be nobles) and each line of descent over four generations. This allowed greater control of individuals by the Habsburg State, which centralised this proof in specific archive collections that constituted a sort of parallel memory of the nobility.

This practice, imported from the Holy Roman Empire and its western fringes, was therefore a new lever of government for the monarchy's elites, who, by using this type of procedure to their advantage, aimed to strengthen the monarch's authority by establishing a veritable "administrativization" of the nobility.

Ivana Horbec

Croatian Institute of History, Zagreb

From the Centres of Medical Education to the Periphery of the Habsburg Monarchy: Jean-Baptiste Lalangue and His Role in the Transfer of Medical Knowledge in Croatia

The second half of the 18th century was a period in which ideas from the European context more dynamically found their way to the population of Croatian lands under Habsburg rule. This transfer primarily took place under the auspices of state authorities but also through the modernisation of education and the contributions of individuals. The life and work of medical doctor Jean-Baptiste Lalangue (1743-1799) nicely exemplify how knowledge between university centres and traditional societies located on the borders of major empires circulated. Additionally, it highlights how the experience of foreign experts working on the periphery influenced this transfer, adding to the diversity of solutions adopted in various cultural contexts.

Lalangue was born in the province of Luxembourg, which was then part of the Austrian Netherlands, and he studied medicine at the University of Vienna. There, he became a

protegee of Gerard van Swieten and was sent in 1772 to relatively small Varaždin County in Croatia. Although this county was populated with prominent Croatian noble families, Lalangue's work was more oriented towards the general population. He authored several pioneering enlightened medical guides and organized their translation into Croatian (with Latin being the official language at the time). Through these efforts, he significantly contributed to the spread of contemporary medical knowledge among the population and played a role in the development of Croatian medical terminology.

The proposed paper aims to use the example of Lalangue and to explore the means of transferring enlightened ideas to the Croatian lands under Habsburg rule and seeks to highlight the influence of enlightened individuals, not necessarily of noble origin, within the context of the emergence of the state-controlled health care system. The research will be based on the archival sources kept in the Austrian, Hungarian and Croatian archives, as well as on Lalangue's writings.

Maja KATUŠIĆ

Croatian Institute of History, Zagreb

Something Old, Something New. Establishment and Reorganization of the Sanitary Cordon in Dalmatia during Austrian Rule

The origins of public health measures in Dalmatia under Venetian rule date back to the Middle Ages. Furthermore, during the early modern period, a complex network of public health institutions (magistracies, health colleges, lazarettos) was developed with the aim of protecting economic prosperity, preserving economic activities, and safeguarding lives. In the 18th century, with the establishment of new borders towards the Ottoman Empire deeper into the Dalmatian hinterland, a Sanitary Cordon was created. Its purpose was to secure borders and border crossings, prevent disease spread, and ensure safe caravan routes from border areas to the coast's lazarettos.

After the fall of the Venetian Republic and upon the arrival of Dalmatia under Austrian rule, the sanitary cordon along the Ottoman Empire border did not cease to exist. The Austrian administration adopted the existing system of sanitary protection through the pre-established cordons along the Bosnian border. This system was further strengthened and extended to the south, encompassing the territory of the former Republic of Dubrovnik and Venetian Albania. A prominent role in this process was played by a commission led by major Taborović. In the first decades of Austrian rule over Dalmatia, this commission carried out the reorganization of the sanitary cordon. As a result, it became a part of a broader public health defense system, necessitating its integration into existing Austrian legislative and logistical frameworks.

In light of all the aforementioned, this paper aims to demonstrate the adaptation of new ideas and practices introduced by the Austrian authorities for the preservation of public health in Dalmatia. Based on archival materials from the State Archives in Zadar, specifically the reports and maps prepared by Taborović's commission, the analysis will explore how the "old" Venetian model transformed into the "new" Austrian concept of public health protection. Additionally, it will assess to what extent the implementation of "new" measures contributed to enhancing the health security of the population in Dalmatia.

Janka KOVÁCS

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Translating and Circulating Psychological Knowledge in Eighteenth- and Early Nineteenth-Century Hungary

The eighteenth century was characterized by the diversity, eclecticism, and inconsistency of medical and philosophical theories explaining the location and function of the soul. Meanwhile, the problem of mental maladies gradually shifted into the focus of medical discourses. Due to the intensifying transfers of knowledge between important European centres, mostly German ones (such as Halle, Jena, or Göttingen), early psychological theories also emerged in Hungarian medical treatises. These theories were discussed mostly, but not exclusively in scientific texts. However, in the eighteenth and early nineteenth centuries, scientific translation cannot be perceived solely as a linguistic translation of texts. Rather, it should be seen as an act of transformation, involving the transmission and adaptation of ideas from one culture and linguistic environment to another. During this process, especially when dealing with a minor vernacular like Hungarian, certain ideas and theories underwent significant reshaping due to the challenges posed by the limitations of the language. Additionally, the translators, particularly medical doctors, were eager to incorporate their own thoughts and observations on a given topic. Their struggle with the language and their efforts to include and express their own views can be traced both in the paratextual register (prefaces, dedications, in-text addenda, footnotes) and in the way medical knowledge is adjusted to meet the “horizon of expectations” of the target audience. In this presentation, I propose to explore the various techniques of translation and compilation, as well as the ways medico-psychological knowledge was filtered, reduced, adapted, and embedded into a Hungarian linguistic and cultural context. I will focus on the discourses surrounding the fashionable ideas, approaches, and terminologies of psychology circulating in Europe at the time, and how they were represented in Hungarian medical literature. Additionally, I will examine the objectives of publishing in the vernacular, as well as the strategies and struggles involved in conceiving an early Hungarian terminology of psychology. Finally, I will discuss how the development of this terminology facilitated the disciplinarization of psychology in the country.

Jasna MIJAILOVIC

University of Belgrade

Cultural Transfer through Printed Books for Serbian People under the Habsburg Monarchy

During the 18th century in the Habsburg Monarchy, there were very large areas whose population used the Cyrillic alphabet in writing and printing. Serbs brought the Cyrillic alphabet to the newly settled areas in Hungary Kingdom from the Balkans after the mass migration of 1690. The need for the establishment of an Orthodox Cyrillic printing press for Serbs was felt immediately after moving into the territory of the Habsburg monarchy.

In the 1770's, Empress Maria Theresa pronounced public education as a principle of the highest political interest and in this regard, decided to release all schools in the Empire from the control of ecclesiastical authorities only and hand them to the jurisdiction of the state authorities. The new situation in the education system induced a sudden positive turnaround in the education systems of all the peoples of the Habsburg Monarchy. On a practical level, radically reformed schools started aiming at educating the masses. As a result, a large number of new lower and middle schools for general education started to teach in German and in the vernacular languages of various populations, including national minorities. The purpose of this process was to create a spiritual and political unity of all the peoples of this multinational state.

Moreover, the Empress allowed the Serbs to set up a printing press not only for educational purposes, but also to avoid the smuggling of books in Cyrillic, which were illegally being brought from Russia and Venice. For this reason, she issued an imperial approval: *Privilegium*

impessorium privatum, in favor of the secular and university printer Joseph Kurzöck, which set the basis for the establishment of a printing press in Vienna in February 1770. This date marks the end of painstaking efforts to establish a Cyrillic printing press in the Habsburg Monarchy for the needs of all Serbs, Romanians and Ruthenians in this country, and the beginning of intensive technical preparations to make it operational. Kurzöck promised that the books he would print would be much prettier than the ones printed in Russia, on fine paper, in clean letters, enriched with new appendices and embellished with beautiful engravings.

The aim of the paper is to research the influence of printed books and their role as transfer medium in the territories where Serbs lived under Austrian rule and how they raised fruitful collaborations between Kurzöck and foreign (mainly Viennese), well-known or anonymous, graphic artists for the publication of Serbian Cyrillic books.

Marc NIUBO

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Eighteenth-Century Italian Opera in the Czech Lands - A Cultural Transfer?

The spread of Italian opera from its Florentine cradle to other Italian cities, and then beyond the Alps, displays the typical characteristics of cultural transfer, namely the transmission and adaptation of a phenomenon in many different cultural and linguistic environments. Given the pivotal role of Italian opera in the development of European music and theatre during the 17th and 18th centuries, this topic has already been discussed many times and from different angles, including the fates of Italian opera in the Habsburg states or specifically in the Czech lands. Quite in line with the theoretical models of cultural transfer, the issues of centres and peripheries, influence and power, difference and sameness, etc. can also be studied in the case of the dissemination of opera. Rather than new answers, the conference paper under consideration will try to formulate some questions concerning the conditions and the possibility of transfer, acceptance and certain success of Italian opera in the Czech lands in general. The long-lasting presence of Italian opera here also forces us to think about to what extent or for how long it is appropriate and/or useful to talk about cultural transfer. It also raises the question of whether and to what extent opera itself, a dramatic form mirroring human society in a specific way, has acted as a source of cultural transfer, whether and how it has influenced the recipient culture and, conversely, whether and how the recipient culture has been reflected in the form of opera.

Lucie OLIVOVÁ

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The Spread of Chinamode in Bohemia

This paper will consider cultural transfers as exemplified by the Chinese fashion (*Chinamode*). In the Habsburg monarchy, this phenomenon flourished during the 18th century, somewhat later than in Western Europe.

Chinese fashion was favored by the social elite who collected commodities imported from East Asia, and ostentatiously displayed shiny ceramics, lacquerware, textiles etc. in representative interiors decorated in Chinese taste (*au goût chinois*). These "porcelain cabinets", "mirror cabinets" or simply, "Chinese rooms", were furnished not only with original imports, but also with their imitations produced locally and nicknamed *Chinoiseries*. Several notable examples of such interiors have been preserved in the kingdom of Bohemia, most of them being little known.

Inasmuch Chinese fashion and Chinoiserie fall in the field of applied arts, it can be regarded from diverse points of view. Being an expensive pursuit, it primarily concerned members of

the high aristocracy, and became an important implement of formal representation. I shall try to trace how the fashion spread from the Court further and point out the role played by social and family contacts.

Igor SERDIUK

Poltava National Pedagogical University

Fiscal and Ecclesiastical Accounting of the Population of the Hetmanate of the 18th Century as Instruments of Imperial Discipline and Social Engineering

From the second half of the 17th century, the Hetmanate had a specific experience of population accounting, which was largely a legacy of the Polish-Lithuanian Commonwealth. The relevant documentation (computers, registers) included exclusively adult men who served military service or paid a yard tax (burghers, artisans, etc.). These practices fully corresponded to "internal" needs and traditions. Instead, in the 18th century, this border and peripheral region became part of the Russian Empire and the object of new social engineering. An important element of this engineering was accounting for the population and resources according to the new rules. That church, fiscal accounting introduced new social categories, made visible to the state all subjects, including women and children. This policy of the empire in relation to the Hetmanship was reminiscent of how at the same time Great Britain tried to solve the "problem of Scotland" - the final incorporation was preceded by a total census of the population with land ownership, real estate, livestock, indicating the state of health of everyone. This initiative (General description of 1765-1769) is heaven for the historian, but for the population of that time it was something so terrible that it scared more than hell (the classic literature of the beginning of the 19th century has corresponding plots). As a result of such a perception, the capital's initiatives were quite strangely intertwined with the local context. The instructions and demands of imperial bureaucrats were often significantly adjusted by implementation "on the ground", which allows us to see those areas where the new "written" culture actually produced a new reality, or those that remained traditional in defiance of discipline.

Jaroslav STANOVSKÝ

Moravian Library, Brno

An Enlightened Aristocrat at the Crossroads of Countries and Languages: Ignác Dominik Chorynský of Ledská (1729–1792)

The present contribution will focus on the personality of the important aristocrat of the Age of Enlightenment, Ignac Dominik Chorynský, as a person living and acting on the border of countries and languages, who also created an extensive network of social and intellectual contacts around him. The vast personal archive of this nobleman conserved in Opava still awaits closer examination. Ignác Dominik Chorynský, a member of an old Moravian family, settled after 1750 in Velké Hoštice under the Prussian occupation, due to his marriage to Countess Barbora Hodicová, and at the same time was active in Opava, on Austrian territory. The paper will exam the "frontier" position of Ignác Dominik from several aspects.

First of all, from the political aspect: the count was a subject of the King of Prussia and at the same time a regional governor in the Prussian and Austrian parts of Opava, still subordinate to the House of Habsburg. Moreover, his brother Jan Nepomuk fell in the Seven Years' War against Prussia. The position on the border obviously also played a role in the representation of the count, as evidenced by the "Three Lands" banquet hall, which he had built in Velké

Hoštice. Another aspect explored will be Ignac Dominic's wide network of contacts: among the local nobility in Silesia (including his wife's uncle, the famous Count Hodice), among actors on the Prussian side (Frederich II, the nobles and intellectuals of Wrocław) and in Moravia (his brothers Matyáš and František Jan, later Count Mitrovský, etc.).

In the next part, the contribution will be devoted to artistic transfers, as Ignác Dominik contributed to the cultural development of his region with his activities (building the castle in Velké Hoštice, rebuilding the so-called Blücher Palace in Opava, collecting works of art).

Finally, the linguistic aspect will be examined, because Ignác Dominik actively used both French and German, and his language practices shows the phenomenon of “noble French” and the bilingualism of the contemporary Moravian nobility. In conclusion, we will show how the life and activities of the count reflect the unique position of the regions of Opava and Hlučín after the Wars of Austrian Succession as places where completely new borders were drawn, but at the same time quite permeable and open to cultural and intellectual exchanges.

Vojtěch SZAJKÓ

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Imperial-Royal Josephinian Military Academy of Surgery in Vienna in the years 1785–1820: A Centre of Knowledge in the Field of Military Health Care

Emperor Joseph II probably adopted the idea of high-quality and organized health care in the army from France and Prussia, where military and health-social reforms in the spirit of so-called Enlightened absolutism also concerned a specific sector such as military health care. In the Enlightenment sense, it became a branch that was strictly regulated by the state. The effectiveness of the regular armies that were formed from the second half of the 17th century depended on the excellent physical condition of the soldiers. Moreover, the war conflicts, strategy and tactics of that time put pressure on keeping as many men as possible in fighting condition. Later some positive economic effect was also recognised with a significant return of men ('manpower') from the battlefields. All of these facts were direct results of better military health care.

The subject of my paper will be the transfer of knowledges in the field of military health care in the Habsburg Monarchy in the last third of the 18th century and at the beginning of the 19th century. The centre of this transfer was Imperial-Royal Josephinian Military Academy of Surgery in Vienna, abbreviated as Josephinum. The aim of the paper is to point out that the establishment of Josephinum and its scientific-pedagogical results in the years 1785–1820 are a typical example of the import, adaptation and export of a new, Enlightenment conception of military medicine based on a solid organization and, above all, on the professionalization and institutionalization of the job of military physician. Military-medical educational institutions were established in France and Prussia as early as the 1820s, but they lacked the status of academies whose quality was guaranteed in all respects by the state, as in the case of the Josephinum. This institution became a model for the establishment of military medical academies in Prussia (1795), France (1796) and later in other countries, thus completing the circulation process of the Enlightenment concept of military health care, which can be described as modern and timeless and whose final form was the intersection of the own Enlightened absolutism's concepts in France, Prussia, and the Habsburg monarchy. It was a transfer and circulation of educational character in a specific sector of medical science.

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Index Bohemicorum Librorum Prohibitorum: Antonín Koniáš reissued and repackaged

A censorship guideline called *Index Bohemicorum Librorum Prohibitorum* (1770) is the last book published under the name of Antonín Koniáš, one of the most educated Czech Jesuit authors of the 18th century. I use cautious wording “published under the name” by no mistake, since Koniáš himself was not the author of the work in a true sense of the word. *Index Bohemicorum Librorum Prohibitorum* was published ten years after his death and represents a remarkable example of what we could call “double transfer” or “back-and-forth adaptation”.

Censorship initiatives of Antonín Koniáš trace back to the 1720s, when he was a missionary in the Eastern Bohemian regions partly populated with the followers of reformed Christianity, and lasted for more than 30 years. His first guidebook for censors, *Clavis Haeresim Claudens & Aperiens*, came out as long as 1729, and in 1749 it was significantly revised and extended. Two editions of *Clavis* (in a way, we may speak of two versions of the text) have a two-part structure. The first section of the work contained lists of books that had to be prohibited from selling or owning, whereas the second section suggested an impressive number of amendments, deletions and changes that were to “correct heresies” especially in the Early Modern Czech historiography, literally creating “Catholic editions” of such masterpieces as Václav Hájek of Libočany’s *Czech Chronicle* or Daniel Adama of Veleslavín’s *Historical Calendar*. It is certain that both original Koniáš’s works were inspired by the contemporary (not only) Jesuit censorship guidelines, most notably by *Index Librorum Prohibitorum* ongoingly supported by the Holy See since 1529. Nevertheless, ten years after his death the Jesuit editors used the material and suggestions of his *Index*-inspired works to create a new *Bohemian Index* that followed the initial structure of Koniáš’s inspiration source.

Based on above-stated, in my paper I will focus on how Koniáš adapted the classic version of *Index librorum bohemicorum* for his *Clavis*, and how the editors of *Czech Index 1770* adapted Koniáš’s *Clavis* facing new challenges of the Theresian-Josephine reforms.

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"Periphery" as a membrane for cultural transfer? Between Bohemia, the Habsburg "province", and Saxony, the center of the Central European Enlightenment

The main aim of the paper will be to point out the forms of cultural transfer between Bohemia (Prague) and the Protestant regions of Germany, especially Aachen as a certain Enlightenment centre of Central Europe (and a centre in which the canon of new literary and scientific German was formed at that time). It is this exchange of information that I consider to be one of the key factors in the accelerated "dynamics of the Enlightenment" in the Czech environment of the last third of the 18th century.

At the beginning of my paper, I will try to acquaint especially the foreign participants of the conference with the specifics of Bohemia in the 18th century, when this historical country - the heart of the Bohemian Kingdom - increasingly merged with the so-called hereditary German lands of the Habsburg Monarchy. The close administrative connection with the historical Archduchy of Austria, gradually built up from the second quarter of the 16th century, was completed during the reigns of Maria Theresa and Joseph II. Vienna became the centre of administrative, political and cultural life. The historic Kingdom of Bohemia lost almost all of its autonomy and the ties between its historical components - Bohemia, Moravia and the rest of Silesia - were loosened (most of Silesia was annexed by Prussia during the Theresian period and the rest of the country was administratively merged with Moravia under Joseph II). It is

also worth noting that the Bohemian lands, which had a strong Reformation tradition, underwent an intense recatholicization during the 17th and 18th centuries, accompanied by an equally intense destruction of this evangelical/Protestant culture and memory.

However, the core of the paper, which is mainly devoted to Bohemia and Prague, is a reflection on whether Bohemia really became a kind of "information periphery" controlled from Vienna in the 18th century, or whether it could function as a kind of "information membrane" despite unfavorable circumstances. I will try to show how the peripheral, borderline geographical situation facilitated cultural transfer between Bohemia and the German Protestant world, especially Saxony. Religiously tolerant Saxony, with its educated court based in Dresden, its book market and university in Leipzig, represented one of the main and leading Enlightenment centres in Central Europe. In a way, it also served as an intermediary for the transfer of new cultural models (and publications) from France and Great Britain for the German-speaking environment of Central Europe.

I believe that, especially in the last third of the 18th century (when censorship rules were secularized and liberalized in the Habsburg monarchy, and simultaneously also the publishing market developer, and when religious tolerance was proclaimed), a close cultural bond was established between Saxony and Bohemia, allowing for a relatively intensive cultural exchange. There is a lively exchange between the Leipzig and Prague book markets; A number of influential personalities came from Saxony to Prague (professors Seibt and Meissner, writers Spiess and Albrecht), who introduced the Prague environment to new trends in literature and thought; The Leipzig periodicals reflect professional publications produced in Prague, Prague scholars, including revivalist linguists, are in contact with linguists working in Leipzig (Adelung, Schlözer).

It can thus be assumed that the exchange of information between the Czech and German Protestant, primarily Saxon, scholar and literary milieu contributed significantly to the dynamic transformation of the recatholicized "Baroque" Bohemia and to the development of the suppressed cultural life in Bohemia. It also helped to shape the specific form of the Czech/Prague Enlightenment and its radicalization, and not least to shape what we call the "first phase of the national revival".

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