**Érettségi feladatok gyűjteménye angol nyelven**

**Esszék**

**Magyar kora újkor**

**Középszint**

**2005–2020**

Az eredeti feladatsorok és javítási útmutatók lelőhelye:

https://www.oktatas.hu/kozneveles/erettsegi/feladatsorok

Szerkesztette: Búcsú Ákos és Fekete Bálint

Összeállította: Búcsú Ákos

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A megjelenést az *Újkor.hu – A velünk élő történelem* tette lehetővé 2020-ban.

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| www.ujkor.hu |

**1. This task is about the history of Hungary in the 16th century. (long)**

**Present the Turkish conquests in Hungary between 1541 and 1566. Mention the causes and the consequences of the Turkish military campaigns.** *Use the appropriate maps of the Historical Atlas as well.*

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| *Turkish campaigns in the middle of the 16th century* |

**Chronology**

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| 1540 | On his death-bed János Szapolyai makes his followers swear to elect his son as king. |
| 1541 | Pact of Gyalu. György Fráter promises Ferdinand Habsburg that he will hand over the eastern part of the country. |
| 1549 | Pact of Nyírbátor. György Fráter intends to hand over Transylvania to Ferdinand. |
| 1551 | Ferdinand sends his mercenaries to Transylvania under the leadership of Castaldo. Mercenaries kill György Fráter. |

**Glossary:**

Török hódítások: Turkish conquests

Duna: Danube

Bécs: Vienna

Magyar királyság: Kingdom of Hungary

Drinápolyi béke: Peace of Adrianople

’As for the Kingdom of Hungary, it has been decided that both King Ferdinand and King János may keep the part of the country which is under his control. […] King János asserts that he agrees that the entire Kingdom of Hungary shall devolve upon King Ferdinand and his successors even if he himself should have a male heir.’ (The Treaty of Várad, 1538)

„Ami a magyar királyságot illeti, úgy határoztak, hogy mind Ferdinánd király, mind János király az országnak azt a részét, amelyet jelenleg ténylegesen elfoglalva tart, szabadon megtarthassa. […] János király úr kijelenti, hogy beleegyezik abba, hogy halála után, még ha lenne is fia, az egész magyar királyság Ferdinánd király úrra vagy az ő utódaira szálljon.” (A váradi béke, 1538)

’I have not erred in my actions, unless in letting the Turks take Buda, but I am not the only one to blame for that.’ (György Fráter)

„Cselekedeteimben idáig nem hibáztam, hacsak nem Buda török kézre adásában, de annak nem egyedül én voltam az oka.” (Fráter György)

’[…] I have beseeched Your Majesty in all my previous correspondence to settle your relationship with Her Majesty the Queen and your son […] Although the Turks use beautiful words, one should not trust them […] there is nothing I wish more deeply […] than to meet Your Majesty […] I still do not think it is possible for me to travel […] if the Turks noticed that I had left to meet you […] they would never miss the chance to attack the country. […] I beseech Your Majesty […] to urge His Holy Imperial Majesty […] to defend the country […] if this opportunity is not taken, the enemy will be able to use this country as their base to conquer the whole Christian world.’ (György Fráter's letter to Ferdinand I, 1543)

„[…] csaknem minden eddigi levelemben könyörögtem Felségednek, hogy tisztességgel rendezze a királyné őfelségével és fenséges fiával való kapcsolatát […] A török ugyan szép szavakat mond, de nem szabad megbízni benne [...] semmit sem kívánok szívesebben, mint […] Felségeddel való találkozásom [...] mégsem látok most lehetőséget az utazásra, […] ha a török észrevenné, hogy elutaztam Felségedhez […] soha jobb alkalmat még felkínálni sem lehetett volna neki arra, hogy megtámadja az országot. […] Könyörgöm tehát Felségednek, hogy […] méltóztassék ő szent császári Felségét […] buzdítani: […] az ország megvédésére, […] hogy ha ezt az alkalmat elmulasztják, az ellenség csak ebből az országból kiindulva, könnyedén meghódíthatja magának az egész keresztény világot.” (Fráter György levele I. Ferdinándhoz, 1543)

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**2. This task is about the time of the Rákóczi freedom fight. (short)**

**Using the sources and your own knowledge, write about the factors in foreign policy which led to the failure of the insurrection.**

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| *International relations at the time of the Rákóczi freedom fight* |

**Glossary:**

Adriai-tenger: Adriatic Sea

Angol királyság: Kingdom of Great

Britain Balti-tenger: Baltic Sea

Bécs: Vienna

Északi-tenger: North Sea

Fekete-tenger: Black Sea

Földközi-tenger: Mediterranean Sea

Francia királyság: Kingdom of France

Hága: The Hague

Havasalföld: Wallachia

Hollandia: Holland

Krakkó: Krakow

Lengyel királyság: Kingdom of Poland

Moszkva: Moscow

Orosz birodalom: Russian Empire

Pápai állam: Papal State

Párizs: Paris

Porosz királyság: Kingdom of Prussia

Róma: Rome

Svéd királyság: Kingdom of Sweden

Török birodalom: Turkish Empire

Varsó: Warsaw

Velence: Venice

’His Majesty is far from considering this prince [Rákóczi] a rebel against the emperor. […]’ (From a memorandum for Louis XIV)

„Őfelsége távol áll attól, hogy ezt a herceget [Rákóczit] a császár elleni lázadónak tekintse. […]” (Feljegyzés XIV. Lajos számára)

’[…] aforesaid Emperor Joseph I and through him the whole House of Austria is released from the royal duties and respect that he owes us, together with his title to the Hungarian crown and our country […] now and in future […] in conclusion […] we declare our country to be without a king […]’ (From the laws of the Diet of Ónod)

„[…] említett első Joseph császár és ő általa az egész Ausztria Ház, rajtunk követett királyi engedelmességétől s tiszteletitől és minden magának tulajdoníttatni kívánt jussától a magyar koronánkhoz, országunkhoz […] most vagy a jövendőben […] felszabadultaknak […] lenni végezvén […] országunkat király nélkül lenni jelentjük és hirdetjük […]” (Az ónodi országgyűlés törvényeiből)

’[…] His Majesty the Tsar promises to convince His Majesty the Emperor to restore the independence of Hungary and Transylvania and to do everything in his power to achieve this. […] His Majesty the Tsar will do all he can to persuade His Majesty the Emperor to make a solemn vow to keep the Prince of Transylvania in his position.’ (From the Treaty of Alliance between Tsar Peter I and Ferenc Rákóczi II, 1707)

„[…] A felséges cár kegyesen megígéri, hogy a felséges császárt Magyar- és Erdélyország szabadságának visszaadására bírja, s erre nézve minden lehetőt megtesz. […] A felséges cár minden lehetőt el fog követni a felséges császárnál, hogy a fenséges fejedelemnek az erdélyi fejedelemségben való megtartására ünnepélyesen és forma szerint kötelezze magát.” (I. Péter orosz cár és II. Rákóczi Ferenc szövetségi szerződése, 1707)

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**3**. **This task is about Hungarian history in the 16th century. (long)**

**Describe the changes of the Hungarian border castle system between 1521 and 1568, using your own knowledge and the sources.** *Use your secondary school historical atlas in preparing your answer.*

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|  |
| *The first border castle system* |

**Glossary:**

Havasalföld: Wallachia

Duna: Danube

Adriai-tenger: Adriatic Sea

’This main border castle, which was said to be the gate not only to Hungary, but to the whole of Christendom, as was later shown by time, was under threat. From which the emperor [sultan] did destruction, robbery and bloodletting not only in Hungary.’ (Ferenc Zay about the fall of Nándorfehérvár; 1521)

„Vót elyen fő vég háznak veszedelme, ki nemcsak Magyarországnak, de mind az egész körösztyénségnek kapujának mondattatott vóna bizonyába, amint azután való idő es naponként megmutatta vót. Kiből azután a császár [a szultán] nemcsak Magyarországba tött dúlást és rabolást, vérontást.” (Zay Ferenc Nándorfehérvár elvesztéséről; 1521)

’The battle lasted for about one and a half hours. Many were buried in the above mentioned bottomless swamp. The body of the king, about whom some people say he also perished here, was later found above Mohács, half a mile from a village called Csele, in a deep gully, then in this gully there was more water than usual, as a result of the Danube flooding, and in this he drowned together with his horse, as he was, in full armour [...].’ (István Brodarics about the battle of Mohács)

„A csata körülbelül másfél óráig tartott. Sokakat az említett feneketlen mocsár temetett magába. A király testét, akiről pedig némelyek azt állítják, hogy szintén itt pusztult el, Mohács fölött, fél mérföldnyire a Csele nevű falutól egy mély földszakadékban találták meg utóbb, ebben a szakadékban a Duna kiáradása következtében akkor a rendesnél nagyobb víz volt, ebbe fúlt bele lovastul együtt, úgy amint volt, teljes fegyverzetben [...].” (Brodarics István a mohácsi csatáról)

’Having thus captured all the gates, streets and crossroads quickly, cunningly, the commander of the janissaries also rode to Buda, and at market places and bigger places had heralds proclaim that the mighty sultan Soliman ordered everybody to lay down all weapons at once and hand them over, and that everybody should stay at home calmly and peacefully. Whoever did not obey would be executed. The burghers, having been terrified by this great and unexpected misfortune, handed their weapons over. The janissaries and the other Turks – there could have been about ten thousand of them – occupied their houses as lodgings. When Soliman learnt that the people were quiet, and the town was in his hands, he put the child on the cart he had been brought into the camp on, and sent him back into the town to his mother.’ (The fall of Buda)

„Midőn így valamennyi kaput, utcát és keresztutat gyorsan, csellel elfoglaltak, a janicsárok parancsnoka is Budára odalovagolt, s a·piactéren és nagyobb helyeken hírnökök által kihirdettette, hogy a hatalmas Szolimán szultánnak az a parancsa, hogy a városban mindenki nyomban tegye le, és adja át fegyverét, s ki-ki békésen és nyugodtan maradjon odahaza. Aki nem engedelmeskedik, azt kivégzik. A polgárok ettől a nagy és nem várt bajtól megrémülve átadták fegyverüket. A janicsárok és a többi török - lehettek vagy tízezren - a házakat szállásukként elfoglalták. Mikor Szolimán megtudta, hogy a nép csendben, és a város a kezén van, a gyermeket arra a kocsira tette, amelyen a táborba hozták, s visszaküldte a városba anyjához.” (Buda eleste)

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|  |
| *The second border castle system* |

’The enemy now, as if there was no peace, burn, destroy, subjugate the poor people by means of torture, occupy the border castles by tricks or force, spread their rule in forbidden and not forbidden ways. If our people, on the other hand, justly defend themselves, they immediately declare that it was done against the treaty, and accuse us of breaching the peace [...]. I cannot doubt that the Turks have great power, experienced soldiers and an immense army, but in my experience that is still less than it seems. [...] Believe me [my lord, my king] that Christendom is not asking you for some foolhardy recklessness, but that above all you should restore the welfare and freedom of the crushed Hungary [...] a greater glory cannot be desired by a prince with a noble soul.’ (Miklós Zrínyi about the peace concluded with the Turks)

„Az ellenség most, mintha béke se lenne, éget, pusztít, a szegény népet mindenféle sanyargatásokkal behódolásra kényszeríti, a végvárakat csellel vagy erőszakkal elfoglalja, s uralmát tilos és nem tilos módon terjeszti. Ellenben, ha a mieink magukat jogosan megvédelmezik, tüstént azt állítja, hogy az a szerződés ellen történt, s minket vádol a béke megszegésével [...]. Nem vonhatom kétségbe, hogy a töröknek nagy a hatalma, gyakorlott katonái és roppant serege van, de magam úgy tapasztalom, hogy az mégis kisebb, mint hiszik [...]. Hidd el [uram, királyom] hogy tőled a kereszténység nem meggondolatlan vakmerőséget kér, hanem azt, hogy mindenekelőtt az eltiport Magyarország jólétét és szabadságát állítsd helyre [...] minél egy magasztos lelkű fejedelem nagyobb dicsőséget nem kívánhat.” (Zrínyi Miklós a törökkel kötött békéről)

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**4. This task is about the Hungarian Reformation. (short)**

**Describe the cultural effects of Hungarian Reformation using the sources and your own knowledge.** *(Use your secondary school historical atlas)*

’You found a school at great expense and incite interest in the pursuit of sciences, a deed which in itself is worthy of praise, yet especially in these times, when as a result of the war’s blows science is being destroyed in the neighbouring countries, it deserves even greater acknowledgement. […] Because by considering sciences under such conditions you prove that you have faith in peace and in a better future for Pannonia. […] I hope that God will side with your aspirations, especially if you do your best so that the Gospel is preached more purely in churches, as there is no doubt that these wars and the Turkish slavery are punishments for our sins and idolatry [...]’ (Letter from Melanchton to Hungarian aristocrat Tamás Nádasdy; 1537)

„Te nagy költséggel iskolát alapítasz és felszítod az érdeklődést a tudományok művelése iránt, amely dolog ámbár önmagában is nagy dicséretre érdemes, mégis különösen mostanában, amikor a háború csapásai következtében a szomszédos országokban pusztul a tudomány, sokkal nagyobb elismerésre méltó. […] Mert hogy ily körülmények között gondolsz a tudományokkal, azt bizonyítod, hogy bízol a békében és Pannónia jobb jövőjében. […] Remélem, hogy Isten a te törekvéseid mellé is áll, kiváltképp, ha azon leszel, hogy az egyházakban is tisztábban hirdessék az igét, mert hát nem kétséges, hogy ezek a háborúk és ez a török szolgaság bűneink és bálványimádásunk büntetése [...].” (Melanchton levele Nádasdy Tamás magyar főúrnak; 1537)

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| *Cover page of Gáspár Károli’s Bible, published in Vizsoly in 1590* |

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| *The courtyard of the old Calvinist college of Pápa, founded in 1531* |

’If you have decided to pursue your studies further and get a higher qualification, we will help you for four years. […] Inform us of your decision as soon as possible. […] And to understand our intentions better in this, you must keep in mind that you are to learn thoroughly philosophical sciences also, not only theological ones, so that when you return home, we can take advantage of your help in ecclesiastical and civilian affairs as well as in the management of foreign affairs, in the interest of ourselves, our nation and our country.’ (Letter from Gábor Bethlen to a student of serf origin studying in Heidelberg)

„Ha elhatároztad, hogy tovább is tanulj s magasabb képzettséget szerezz, négy évig segíteni fogunk téged. […] Elhatározásodról mielőbb értesíts. […] Hogy pedig szándékunkat ebben jól megértsd, ahhoz tartsd magad, hogy ne csak teológiai, hanem a bölcseleti tudományokat is alaposan megtanuld, hogy amikor majd hazatérendsz, úgy az egyházi, mint a polgári dolgokban is s a külügyek igazgatásában, segítségednek hasznát vehessük magunk, nemzetünk, hazánk érdekében.” (Bethlen Gábor levele a Heidelbergben tanuló, jobbágy származású diáknak)

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**5. This task is about the history of Transylvania in the 16th-century. (short)**

**Describe the situation of religion in Transylvania in the second half of the 16th century, using the source and your own knowledge.**

’With regard to the issues about which – together with his realm – His majesty our Lord [John Sigismund, Transylvanian prince] legislated in the matter of religion at previous Diets: about the same issues now, in this Diet, he reaffirms that in every place preachers shall preach and explain the Gospel each according to his understanding of it, and if the congregation like it, well and good. If not, no one shall compel them for their souls would not be satisfied, but they shall be permitted to keep a preacher whose teachings they approve.’ (The Diet at Torda on religious freedom, 1568)

„Urunk ő felsége [János Zsigmond erdélyi fejedelem], miképpen ennek előtte való gyűléseibe országával közönséggel [közösen] az religió [vallás] dolgáról végezött, azonképpen mostan és ez jelen való gyűlésbe azont [ugyanazt] erősíti, tudniillik hogy midőn helyükön az prédikátorok az evangéliumot prédikálják, hirdessék, kiki az ő értelme szerént, és az község [gyülekezet, hitközség] ha venni akarja, jó, ha penig nem, senki kénszerítéssel ne kénszerítse az ő lelke meg nem nyugodván, de oly prédikátort tarthasson, az kinek tanítása ő néki tetszik.” (Az 1568-as tordai országgyűlés a vallásszabadságról)

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| *The religious and administrative divisions of Transylvania in the 16th century* |

**Glossary:**

főleg görögkeletiek: mainly Greek Othodox

főleg katolikusok: mainly Catholic

főleg evangélikusok: mainly Lutheran/Evangelical

főleg reformátusok: mainly Calvinist

unitárius közösségek: Unitarian communities

magyar megyék: Hungarian counties

székely székek: Szekler sees

szász székek: Saxon sees

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**6. This task is about the Rákóczi freedom fight. (long)**

**Describe the history of the Rákóczi freedom fight, using the source and your own knowledge. In your answer, summarise the reasons for the outbreak, the decisions brought by the Kurutz diets, the relative strength of the opponents in military and political terms, and how the freedom fight ended.** *Do not write about specific campaigns.*

’[…] On the first day of September, in this present year of 1705, he would call us together and gather us by his letters of invitation to Generalis Conventus [general estates meeting] to the field of Szécsen, we also considered it necessary to elect for ourselves, above all, such a Leader, who, establishing a covenant with us in faith, will, until he succeeds in the restoration and winning of the ancient liberty by God, manage and govern Our Country’s affairs, not only in military matters, but also in legal, ecclesiastical, political and economic ones, and protect them together with us: we, by common consent and mutual will, decided to elect our Gracious Lord, the above mentioned His Majesty Ferenc Rákóczi of Upper Vadászi, elected prince of the country of Transylvania, the leading Prince also for us confederates, and we have done so.’ (Oath of the town of Hajdúszoboszló on the Confederation of Szécsény, 1705)

„[…] e folyó 1705dik esztendőben, September havának első Napjára ide a Szécseni Mezőben Generalis Conventusra [általános rendi gyűlésre] bennünket hívogató Levelei általl öszve hívott és gyűjtött volna, szükségesnek ítéltük mi is, hogy mindeneknek előtte edj olly Fejet válasszunk magunknak, aki velünk eddjütt hittel confoederálván [szövetkezvén] ezen Hazánknak ügyét, valamíg Isten által régi szabadságának helyre hozásával s megnyerésével kívánt tzéllyát el nem éri, nem tsak az Hadi dolgokban, hanem a Törvényes, Edjházi, Politiai és Oeconomiai [gazdasági] állapotokban is igazgassa és kormányozza, velünk egyetemben óltalmazza: Tettzet közönségessen és eddjező akarattal praemíttált [előbb említett] Méltóságos Fejedelem Felső-Vadászi Rákóczi Ferenc Kegyelmes Urunkat, Erdély országának választott Fejedelmét minékünk is, confoederáltaknak [szövetkezetteknek] vezérlő Fejedelmünknek választanúnk, amint választottuk is.” (Hajdúszoboszló városának esküszövege a szécsényi konföderációra, 1705)

’The abdication of Josephus, the period of Interregnum or the absence of a King, and the annulment of any right the House of Habsburg might claim in any way whatsoever. [...] we immediately renounced the badly conducted reign of [...] Leopold I, and we declared ourselves liberated from it, however, investigating it [...] further, and considering the claim made by the present ruler Emperor Joseph I on the Hungarian crown, and his treacherously false pretext, or his desire to come by it [...].’ (Article of the Diet of Ónod, 1707)

„Josephus Királyságának lemondása, az Interregnumnak vagy Király nem létének békövetkezett ideje, és az Austriai Ház akármi módon praetendált [követelt] mindennémű jussának eltörlése. […] első Leopoldusnak […] nem jól folytatott Királyi Országlásának azonnal ellene mondottunk, és magunkat az alól felszabadultnak lenni kijelentettük, mindazonáltal tovább is […] vizsgálván, és meggondolván a mostani Országló Első Joseph Császárnak a Magyar Coronához képzett jussát, és álnokul koholt praetentióját [követelését], vagy ahhoz jutásra való kívánságát […].” (Ónodi országgyűlés törvénycikke, 1707)

’For the consolation of those of peasant origin who undertake to serve the country or will do so in the future we declare and order that all those who faithfully persist until the end of this war, in their own person […] shall be liberated from the jurisdiction of their landlords forever, shall be free and exempted, and if they present themselves in front of His Majesty the Prince he shall provide them with a dwelling place and grant them special privileges following the example of the Hajdu towns.’ (Declaration of the diet in Sárospatak, 1708)

„Azok megvigasztalására, akik mint paraszti sorsúak vállalják vagy a jövőben vállalni fogják az ország szolgálatát, határozzuk és rendeljük, hogy mindazok, akik ennek a háborúnak a végéig hűségesen és állhatatosan kitartanak, saját személyükben […] földesuraik joghatósága alól örökre felszabadítottak, szabadok és felmentettek legyenek; gondoskodni fog lakóhelyükről is a hajdúvárosok mintájára különleges kiváltságok adományozásával, ha a fenséges fejedelem előtt jelentkeznek.” (Sárospataki országgyűlés határozata, 1708)

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**7. This task is about the history of Hungary in the 18th century. (short)**

**Describe the peace treaty of Szatmár, using the source and your own knowledge. In your answer, briefly refer to the effect which the peace treaty had on Hungary’s situation within the Habsburg Empire.**

’In religious matters we leave in force the laws passed by the country, we also graciously grant the practice of religion according to the same laws and the county’s decrees and articles, including the accompanying legal allowances both in Hungary and in Transylvania; we hinder no one from being admitted to our or his Majesty’s presence in order to present his injuries to the diet. […] We shall preserve the rights, privileges and basic freedoms of Hungary and Transylvania, solemnly and soundly […]. […] His Royal Majesty shall […] promote this country’s sons to positions of national significance […].’ (Extracts from the peace treaty of Szatmár)

„A vallás ügyében érvényben hagyjuk az ország elfogadott törvényeit, ugyanúgy a vallás gyakorlását is ugyanazon törvények, valamint az ország határozatai és törvénycikkei szerint kegyesen engedélyezzük, az ezzel járó törvényes kedvezményekkel együtt, mind Magyarországon, mind Erdélyben; senki elől sem zárjuk el az útját annak, hogy nálunk és a királyi felségnél, avagy az országgyűlés színe előtt sérelmeinek előadása céljából megjelenhessék. […] Magyarország és Erdély jogait, kiváltságait és szabadságjogait szentül és sértetlenül megtartjuk […]. […] a királyi felség […] az országos méltóságokra e haza szülötteit emeli […].” (Részletek a szatmári békeszerződésből)

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**8. This task is about the history of the repopulation of Hungary. (short)**

**Explain the role and interests of the court in the settlement of Swabians (Germans), using the source and your own knowledge.**

’As I can clearly see that the implementation of my present intention is impossible without the support, special favours and good will of the high Royal Council, thus I humbly ask for myself and in the name of others […]to exempt them in their places of settlement from rates and taxes for a few years, and to leave them in peace from conscription or recruitment as practiced by the officers of regiments, and in the above mentioned ways to be so kind as to take good care of the benefit of the king and the country.’ (Sándor Károlyi’s petition, 1712)

„Minthogy azonban világosan látom, hogy e szándékom a magas Udvari Tanács támogatása, különös kegye és jóakarata nélkül sikeresen meg nem valósítható, ezért a magam és a többiek nevében alázatosan kérem, hogy […] letelepedési helyükön néhány évig a közterhek alól mentesüljenek, és az összeírás vagy az ezredek tisztjei által gyakorolt újoncozás alól békében maradjanak, és az említett módon a király és az ország javáról haszonnal gondoskodni méltóztassék.” (Károlyi Sándor folyamodványa, 1712)

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**9. This task is about the history of Transylvania. (short)**

**What was unique about the way the situation of religion and religious issues were managed in Transylvania? Explain using the source and your own knowledge.**

’As in the question of religion, especially on the administration of Holy Communion, there have been endless arguments, quarrels, disagreements and opinions between the Hungarian church of Kolozsvár [Calvinist] and the Saxon [Lutheran] church of Szeben [...], in order to put an end to such disruptions and to pacify the conscience of both parties, for the equanimity of the country’s people the following has been decided: from now on, in the future, both parties are at liberty to follow the teaching and religion of either the church of Kolozsvár or that of Szeben. If, on the other hand, the pastor of a certain town, borough or village wishes to preach the religion and follow the concepts of the church of Kolozsvár and intends to force this on his people, he cannot do this, but whatever religion the town, borough or village wishes to pursue, they are allowed to, and they may keep a preacher of that persuasion, and the other can be dismissed. The same must be asserted in the diocese of Szeben as well.’ (Decree of the diet of Torda, 1564)

„Mivel a vallás ügyében, különösen az úrvacsora osztásáról állandóan különféle viták, perlekedések, civódások, vélemények voltak a kolozsvári magyar nemzetiségű [kálvinista] és a szebeni szász nemzetiségű [lutheránus] egyház […] között, az ilyen egyenetlenségek megszüntetésére mindkét fél lelkiismeretének megbékítésére és az ország lakóinak nyugalmáért úgy döntöttek: mostantól kezdve a jövőben mindkét félnek szabadságában áll, hogy akár a kolozsvári, akár a szebeni egyház vallását és felfogását kövesse. Úgy azonban, hogy ha valamely város, mezőváros vagy falu lelkésze a kolozsvári egyház vallását és felfogását akarja hirdetni és a népet erre erővel kényszeríteni, nem teheti, hanem amilyen vallást maga a város, mezőváros vagy falu követni akar, olyan felfogású lelkészt tarthat, az ellenkezőt pedig eltávolíthatja. Ugyanezt a szebeni egyházmegyében is érvényesíteni kell.” (Az 1564-es tordai országgyűlés határozata)

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**10. This task is about the history of Hungary under Turkish occupation. (long)**

**Describe the military and political consequences of the battle of Mohács up to the treaty of Várad, using the sources and your own knowledge.** *Use your secondary school historical atlas.*

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| *The Siege of Vienna, 1529. 16th century Turkish miniature* |

’[…] and I strove to defend this weak town against such a cruel and powerful enemy, the Sultan of the Turks and his might, with which he personally invested this town. I did not do this because I thought I could hold out against his forces, but in order to delay him for a time while your Highness together with the most Holy Emperor of the Romans […] can meet the Turks face to face and resist them with the help of the best and greatest God.’ (Letter by Miklós Jurisics to Ferdinand I, 1532)

„[…] én pedig megkíséreltem, hogy ezt a gyenge várost megvédjem az olyan kegyetlen és hatalmas ellenségtől, a törökök császárától és az ő erejétől, amellyel a várost személyesen körülzárta. Nem azért tettem, mert úgy gondoltam, hogy hatalmával szemben tartani tudom magam, hanem hogy őt itt egy darabig késleltessem, amíg Felséged a rómaiak legkeresztényibb császárával […] együtt a törökökkel szembetalálkozhatik és annak a legjobb és legnagyobb Isten segítségével ellenállhat.” (Jurisics Miklós levele I. Ferdinándhoz, 1532)

’As his highness King János has now neither a wife nor children, if God were to call him to depart from this life, even if he should by then have a son, for the benefit of the country and the Christian world, a benefit we expect this peace and alliance will bring about with the help of God, and that with this all the trouble this country has had to suffer in the recent years and earlier will be brought to an end, with the intention of subjecting his and his heirs’ glory to the good of the public, has agreed that after his death, even if he has a son born, the whole of the Hungarian kingdom with all its countries, its provinces and dependencies and with all royal rights shall descend on and stay with us; or, should we die in the meantime, to our son, who the country will be obliged to elect king with common agreement, […].’ (Excerpt from the treaty of Várad, 1538)

„Minthogy pedig felséges János királynak most sem felesége, sem gyermekei nincsenek, ha Isten kiszólítaná ez árnyékvilágból, még ha volna is akkor fia, az ország és a keresztény világ üdvére való tekintetből, amelyet ebből a békéből és szövetségből Isten segítségével bizton remélünk, és hogy ezáltal végre már vége legyen annak a sok bajnak, amelyet ez az ország az elmúlt évek alatt s már régebben is szenvedett, a saját családja és utódai dicsőségét a közjó érdekének alárendelni akarván, beleegyezett abba, hogy halála után, még ha volna is fia, az egész magyar birodalom összes országaival, tartományaival s alávetett részeivel s a királyi jog egész teljességével mi reánk, vagy ha mi időközben meghalnánk, fiunkra szálljon és maradjon, akit az ország köteles lesz közös megegyezéssel királlyá választani, […].” (Részlet a váradi egyezményből, 1538)

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**11. This task is about the history of the independent Transylvanian Principality. (short)**

**Describe the estate nations of the Transylvanian Principality, using the source and your own knowledge. In your answer, include their ethnic background too.** *Use your secondary school history atlas.*

’Fourteen: Let the Szeklers, the most belligerent kind of humanity, be completely free of all kinds of tax in the future too, just like before, and of the burden of maintaining an army either in the winter or in the summer as well, furthermore: of the tithe and provisions after the possessions they own under the obligation of the Szekler uprising. Their obligation, however, to do military service at their own expense to defend the country, shall be maintained.’ (Diploma Leopoldinum, 1691)

„Tizennegyedszer: A székelyek – az emberiség e legharciasabb fajtája – legyenek teljességgel mentesek a jövőben is minden adótól, csakúgy mint eddig, a téli és nyári katonatartás minden terhétől szintén, továbbá: tizedtől és szolgáltatásoktól is, azon javak után, melyeket a székely felkelés kötelezettségével birtokolnak. Ezzel szemben fennmarad abbeli kötelességük, hogy a haza védelmére saját költségükön kell katonáskodniuk.” (Diploma Leopoldinum, 1691)

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**12. This task is about the history of border fortress warfare. (long)**

**Describe the main stages of the process of Turkish expansion in Hungary between 1541 and 1568, using the sources and your own knowledge. Using the sources, include the reasons for the situation that had emerged.** *Use your secondary school history atlas.*

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| **The sources used to pay the average annual expenses of the border fortress system in the second half of the 16th century** | |
| Financial support from the Holy Roman Empire | 600,000 |
| From the taxes of the Austrian and Bohemian provinces | 600,000 |
| From Hungarian taxes | 150,000 |
| Total | 1,350,000 |

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| **Operational range of the Ottoman army** | | | |
| **Target city** | **Distance from Istanbul (km)** | **Number of days’ march from Istanbul** | **Time available for fighting (days)** |
| Belgrade/Nándorfehérvár | 1.000 | 60 | 60 |
| Buda | 1.460 | 90 | 30 |
| Vienna | 1.700 | 105 | 15 |

’We have defined the duration of the peace in eight years, starting from this present peace treaty and the date of the agreement. And while this aforesaid peace between the parties remains strong, […] we shall seek out the same most majestic sultan of the Turks, our ally, with a respectful gift of an annual sum of 30,000 golden Ducats via our special envoys, in the same way as we did before, towards the end of every year.’ (The peace treaty of Adrianople, 1568)

„A béke tartamát nyolc esztendőben szabtuk meg s az jelen békeszerződés és egyezség keltével kezdődik. És mindaddig, amíg csak ugyanezen béke a felek között erős, [...] mi a törökök ugyanazon legfelségesebb császárát, a mi szövetségesünket évente 30.000 arany dukát tiszteletteljes ajándékkal fogjuk felkeresni külön megbízottaink útján, ugyanúgy, ahogyan azelőtt is tettük, minden esztendő vége felé.” (A drinápolyi béke, 1568)

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**13. This task is about the ethnic and religious situation of 16th-century Transylvania. (short)**

**Describe the religious-ethnic multiplicity of Transylvanian society. Evaluate the significance of the free practice of religion.**

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**Glossary:**

Főleg görögkeletiek: mainly Greek orthodox

Főleg katolikusok: mainly Catholic

Főleg evangélikusok: mainly Lutheran/Evangelical

Főleg reformátusok: mainly Calvinist

Unitárius közösségek: Unitarian communities

Magyar megyék: Hungarian counties

Székely székek: Szekler sees/regions

Szász székek: Saxon sees/regions

’Before the battle of Mohács the Voivod representing the king was in charge of Transylvania, which was an integral part of Hungary. Its unique estate-structure was put down in the union of Kápolna. The three estate nationals, the Hungarians, Szeklers (the two groups of Hungarian people) and Saxons were separated on a territorial basis. While the structure of the Transylvanian Hungarian counties was the same as the structure of counties in Hungary, that is landlords, serfs and citizens living in cities, the majority of the Szekler population still preserved its collective nobility, and its administrative units were the sees. The Saxon land was an independent world on its own, the Saxon citizens were free people, they governed their sees (szék) independently under the supervision of the mayor of Szeben.’ (Coursebook text)

„Erdély élén a mohácsi csata előtt a királyt képviselő vajda állt, s teljes mértékben Magyarország részét képezte. Sajátos volt rendi szerkezete, melyet az 1437-es kápolnai unió rögzített. A három rendi nemzet, a magyar, a székely (a magyar nép két csoportja) és a szász területi alapon különült el. Míg a magyar megyék szervezete a magyarországi megyékével volt azonos, vagyis földesurak, jobbágyok és a városokban polgárok lakták, addig a Székelyföld népének nagy része még őrizte kollektív nemességét, közigazgatási egységei a székek voltak. A Szászföld önálló, külön világ volt, a szász polgárok szabad emberek voltak, székeiket a szebeni polgármester vezetésével önállóan irányították.” (Tankönyvi szöveg)

’[...] when in their places the preachers preach the gospel, let them do it according to each one’s interpretation, and if the parish accepts him, good, but if not then noone shall force a preacher because their soul is not satisfied with him, but they shall keep a preacher whose teachings they like.’ (Edict of the Transylvanian Diet of Torda, 1568)

„[...] midőn helyökön az prédikátorok az evangeliomot prédikálják, hirdessék, kiki az ő értelme szerént, és az község ha venni akarja, jó, ha nem penig, senki kénszerítéssel ne kénszerítse az ü lelke azon meg nem nyugodván, de oly prédikátort tarthasson, az kinek tanítása ő nékie tetszik.” (Az erdélyi országgyűlés határozata – Torda, 1568)

’In 1557 the Transylvanian parliament proclaimed the free practice of religion for the Catholics and Lutherans, in 1564 for the Lutherans and Calvinists, and in 1568 for the Unitarians. Not only did the new creeds get liberty, but they always proclaimed the protection of the ’old’ ones too, so this was the first place in Europe where religious tolerance was declared.’ (Coursebook text)

„Az erdélyi országgyűlés 1557-ben kimondta a katolikusok és evangélikusok, 1564- ben az evangélikusok és reformátusok, 1568-ban pedig az unitáriusok szabad vallásgyakorlását. Nemcsak az új felekezetek kaptak szabadságot, de mindig kimondták a „régi” védelmét is, vagyis Európában először fogalmazódott meg a vallási türelem.” (Tankönyvi szöveg)

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**14. This task is about the period after Mohács. (long)**

**Using the sources and your own knowledge describe the process of the tripartite division of the country, and refer to the consequences**.

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| *Turkish campaigns and external connections after the Battle of Mohács* |

**Glossary:**

Lengyel Királyság: Polish Kingdom

Török Birodalom: Turkish Empire

Ferdinánd zsoldosai: Ferdinand's mercenaries

Váradi béke: The Várad peace treaty

Sztambuli szerződés: The treaty of Istanbul

Bécs: Vienna

’In this minute we caught sight of a huge hostile army. [...] Then they put the helmet on the king's head and his majesty's face went deadly pale, as if he felt the oncoming disaster.’ (István Brodarics, contemporary chronicler, about 29 August 1526)

„Ebben a percben óriási ellenséges csapatot pillantottunk meg. […] Ekkor aztán a király fejére tették a sisakot, s a felség arcát halálos sápadtság borította el, mintha a következő szerencsétlenséget előre megérezte volna.” (Brodarics István kortárs krónikaíró 1526. augusztus 29-ről)

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| *Ferdinand Habsburg (1526–1564)* |

’In our letters and everywhere else we shall write and call his majesty King John our brother and the king of Hungary, Dalmatia, Croatia.’ (Ferdinand in the peace treaty of Várad, 1538)

„Leveleinkben és mindenütt másutt felséges János királyt testvérünknek és Magyarország, Dalmácia, Horvátország királyának fogjuk írni és nevezni.” (Ferdinánd a váradi békében, 1538)

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| *János Szapolyai (1526-1540)* |

’King János, having put his faith in Frater György, entrusted him with the matters of his child.’ (Gábor Mindszenti, 1540)

„János király fő bizodalmát pedig György barát uramba vetvén, reá bízá gyermeke dolgát”. (Mindszenti Gábor, 1540)

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| *Sueliman (1520-1566)* |

’[...] they forced their way into the city, taking over all the watch-posts, [...] the marketplace was full of them, the streets packed, they held her majesty the Queen's son in the tent, along with other nobles, and only let him go home when the emperor's [i.e. sultan's] emissaries came back and reported that Buda had been taken without resistance, in accordance with the will of the emperor.’ (Emissary of Queen Isabella, 1541)

„[...] csapatonként nyomultak be a városba, megszállták az összes őrhelyeket [...] tele volt velük a piactér, zsúfolásig tömve az utcák; a királyné őfelsége fiát visszatartották a többi úrral együtt a sátorban, s nem is engedték korábban haza csak már akkor, amikor a császár [értsd: szultán] megbízott emberei visszajöttek és jelentették: Budát a császár akarata szerint, ellenállás nélkül bevették.” (Izabella királyné megbízottja, 1541)

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**15. This task is about Hungarian history in the 16th century. (long)**

**Describe the possibilities and main events of the defence against Turkish expansion between 1541 and 1568, using your own knowledge and the sources.** *Use your Historical atlas too.*

’The beseiged were almost completely out of food, and had barely two or three buckets of gunpowder left [...] And the enemy was encouraging the beseiged ones with incoherent shouts and in different languages to surrender. However, Losonczi [captain of the fortress] in his great firmness was not moved by their pleas, and persisted in his decision that they must defend the fortress to their last breath. [...] Losonczi would have kept to his decision if the German soldiers, and especially the Spanish ones had not openly declared that they were going to negotiate surrender in spite of Losonczi’s will. [...] On 26th July, 1552 Temesvár fell. The retreating soldiers were treacherously attacked by the Turks.’ (Historiographer Miklós Istvánffy about the siege of Temesvár)

„Az ostromlottaknak már csaknem egész élelmiszerük elfogyott, s a lőporból is alig volt két vagy három vedernyi […] Az ellenség meg zűrzavaros kiáltásokkal és különböző nyelven ösztönözte az ostromlottakat a megadásra. […] Losonczit [a vár kapitánya] azonban, nagy állhatatosságában, kéréseik nem hajlították meg, s kitartott amellett az elhatározás mellett, hogy a várat utolsó leheletükig védeni kell. […] Véleményében Losonczi ki is tartott volna, hacsak a német katonák, s főként a spanyolok nyíltan meg nem mondták volna, hogy Losonczi akarata ellenére is tárgyalni fognak megadásukról. […] 1552. július 26-án elesett Temesvár. A kivonuló várvédőket a törökök hitszegően megtámadták.” (Istvánffy Miklós történetíró Temesvár ostromáról)

’With God’s help and support, in the course of the siege we strove to the best of our ability to fully show our loyalty and effort for the cause of our holy royal majesty, our gracious lord and for the defence of this miserably ruined country, with the loss of many of our soldiers, letting their blood and our blood, at the same time with the great loss of the enemy. [...] his royal majesty should garrison the castle, as it is in the throat of the Turks, with fresh and healthy soldiers, and supply it with other military equipment and gunpowder to such a degree that should the enemy make another attempt, it should always be impregnable.’ (Letter from Eger’s commanders to the palatine after the siege)

„Az ostrom során Isten segítségével és támogatásával erőnkhöz mérten arra törekedtünk, hogy hűségünket és igyekezetünket egészében megmutassuk a szent királyi felség, a mi kegyelmes urunk ügye iránt és ennek a nyomorúságosan tönkrejutott országnak védelmében katonáink nagyarányú elveszítésével, vérük és vérünk hullásával, egyúttal az ellenség súlyos kárával.[…] a királyi felség a várat, minthogy a török torkában van, új és egészséges katonákból álló őrséggel, egyéb hadi felszereléssel és lőszerrel olyan mértékben lássa el, hogy az ellenség számára, ha részéről újabb próbálkozásra kerül sor, mindig bevehetetlen legyen.” (Eger parancsnokainak levele a nádorhoz a várostrom után)

’As for what my lord general writes about my salary, with that I cannot fill my stomach, because he points to the paying master, and whether that one lives in India or Rome I cannot know, I only know that I have not received any money for five months.’ (Letter of captaingeneral András Báthory, 1549)

„Az én fizetésem dolgáról az mit generális uram ír, azzal az én gyomrom be nem telik, mert ő az fizető mesterre mutat, az pedig Indiába lakik-e vagy Rómába, nem tudom; csak azt tudom, hogy ím öt holnapja [hónap], hogy egy pénzt sem adtak.” (Báthory András főkapitány levele; 1549)

’The parties were trying to prevent constantly flaring hostilities along the long, 900-km border line. They agreed to punish […] the Turkish and Hungarian garrisons raiding each other’s territories […] mutually. They strictly forbade duelling of any kind, as it could easily lead to a breach of peace.

On paper the Treaty of Adrianople opened a new, peaceful period in the relationship between the enemies and their territories. This, however, meant that at the same time there was no hope of driving out the Turks in the foreseeable future, nor of the continuation of the defensive-offensive struggles which developed at the borders.’ (Historian István Sinkovics about the 1568 Treaty of Adrianople)

„A felek arra törekedtek, hogy elejét vegyék a hosszú, 900 km-es határvonalon minduntalan fellobbanó ellenségeskedéseknek. Megállapodtak az egymás területére be-becsapó török és magyar várőrségek […] kölcsönös megbüntetéséről […]. Szigorúan megtiltottak mindenfajta párviadalt, mivel a bajvívás könnyen békebontáshoz vezethet.

A drinápolyi béke papíron új, békés szakaszt nyitott meg az ellenfelek és országrészeik kapcsolatában. Ez azonban egyúttal azt is jelentette, hogy belátható időn belül nincs remény a török kiűzésére, sőt a végeken kialakult védő-támadó harc folytatására sem.” (Sinkovics István történész az 1568-as drinápolyi békéről )

**Chronology:**

1542: Unsuccessful siege of Pest by Ferdinand I’s army

1543: Suleiman’s campaign (fall of Pécs, Esztergom and Székesfehérvár)

1564: Death of Ferdinand I

1566: Death of Suleiman

**Information** about the expenses of the defence against the Turks and how they were met, according to the Viennese court (annually):

Expenses: about 2 260 000 Ft

Met by: about 318 000 Ft from the countries of the Czech crown

about 188 000 Ft from Lower and Upper Austria

about 66 5000 Ft from the Hungarian Kingdom

about 600 000 Ft from the German Imperial Diet

To make up for the deficit: longer- and shorter-term loans (in return for interest or bound royal income)

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| *The Siege of Szigetvár in 1566* |

**Glossary:**

Óváros: Old town

Újváros: New town

bástya: bastion

anatóliai sereg: Anatolian army

anatóliai beglerbég: Anatolian beglerbey

török ágyúk és lőirányok: Turkish guns and fields of fire

a védők kitörései: sorties by the defenders

rés a gáton: crack in the dam

akna: mine

vízelvezetés: drainage

töltés: dyke

Zrínyi kirohanása: Zrínyi’s sortie

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**16. This task is about border castle conflicts in the 16th century. (short)**

**Using the sources and your own knowledge, describe the everyday life of the ’gallant order’. In your answer include the economic sources and the quantity of military supplies at the border castles, and also the social status and the lifestyle of the people living there.**

’[…] there is a superfluous number of people who have been expelled from their lands and who are ready to render services. They should be quartered in the border castles […]’ (The law of 1547)

’Only God knows how their numbers are dwindling and what straits they are in. Many of them have been at the service of His Majesty for forty years, and tears are rolling down their faces and their grey beards. No food reaches them. I daresay many of them have not tasted bread in the last three or four days.’ *(Miklós Pálffy, end of the 16th century)*

’[...] only God knows how I encouraged your worship’s humble servants with great and sweet words. I entreat your worship not to put off sending their month’s salary until it is time to march, but give it to them before that so they can buy fodder, buy their arms back as they have been pawned, have their horses shoed, get enough food for themselves [...].’ (Ákos Csányi’s letter to Palatine Tamás Nádasdy, 1559)

„[...] fölös számmal van szolgálni kész ember, ki birtokaiból kiűzetett. Ezek helyeztessenek a végvárakba [...].” (1547. évi törvény)

„Minémű fogyatkozásban és szükségben vannak, azt csak az Isten tudja. Sokaknak közülük, az kik vagyon negyven esztendeje, hogy őfelsége szolgálatában vagynak, az orcájokon és vén szakállukon csurgott le az könnyük. Minden élést eléltek szegényektől. Jó hitemre mondhatom, hogy ugyan sokan vannak közülök, hogy három vagy négy napja is nem ehetnek az kenyérből.” (Pálffy Miklós, XVI. század vége)

„[...] csak az Isten tudja, mint én az kegyelmed jámbor szolgáit nagy, édes szókkal és biztatással tartottam. Kegyelmed az egy hópénzt [zsoldot] ne halassza az időre nekik adni, mikor az indulás lenne, az előtt adassa kegyelmed nekik, hogy szerezzenek abrakot, fegyverüket – zálogban lévén – váltsák meg, lovukat patkoltassák meg, maguknak való élést [élelmet] is szerezzenek [...].” (Csányi Ákos levele Nádasdy Tamás nádorhoz, 1559)

|  |  |  |
| --- | --- | --- |
| **The percentage of the cost of soldiers’ salaries that state revenues**  **covered in Hungary in the second half of the 16th century** | | |
| Year | The annual cost of salaries for Hungarian border castle soldiers in Rhine forints | The percentage of the cost of soldiers’ salaries that state revenues covered in Hungary |
| **1554** | 761 766 | 100 |
| **1556** | 945 475 | 81 |
| **1572** | 1 385 965 | 55 |
| **1576** | 1 658 736 | 46 |
| **1578** | 1 461 900 | 52 |
| **1582** | 1 418 292 | 54 |
| **1593** | 1 572 533 | 49 |

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|  |
| *Turkish-Hungarian single combat at the castle of Esztergom* |

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**17. This task is about the Rákóczi freedom fight. (short)**

**Using Ferenc Rákóczi II’s proclamation of 1704, present the causes of the outbreak of the freedom fight. Compare these with the text of the Treaty of Szatmár. Evaluate to what extent the peace treaty dealt with past grievances.**

’The principal reason for so many great movements [...] is the shameful abolition of the ancient laws. [...] the freedom of the country to elect our own kings was changed to an inheritable kingdom by a servile transformation [...], the laws of great importance established by King Andrew were repealed, which included the rights of all the Estates (…), and provided the right that we may resist kings if they do not observe the laws. [...] this nation [...] is robbed of all military merits, [...] it is difficult to find fortifications which are led by Hungarian men. [...] the nobility of the country is excluded from all consultations and all the decisions about the country are made without consulting us. [...] the greater part of the country had been alienated from its lawful owners, and [...] it was handed over to foreigners. The people of the land [...] were better off under the rule of the conquering crescent. [...] the extortions of the Austrians in a year cover the services to the Ottomans in half a century.’ (The Proclamation of Ferenc Rákóczi II to the public of Europe, 1704)

’The life and [...] worldly possessions of Ferenc Rákóczi are both spared [...] including his right to stay in this country unpersecuted [...] If he accepts this pardon but wishes to postpone his oath of allegiance, he shall be granted the period of three weeks to do this [...]. We also [...] pardon all [...] followers of Rákóczi [...], their possessions also included. The capitulation must not be thought to include a ban on wearing arms; all conflicts must, however, cease immediately. As for religion, the laws of the country shall remain valid [...]. The right shall not be limited [...] to present grievances to the diet and to ask for royal assent to anything that serves the advance and the honour of the country in the form of a freely made request with due respect and in the lawful way.’ (The Treaty of Szatmár, 1711)

„Az oly sok nagy mozgalom legfőbb oka (…) az ősi törvények szégyenteljes eltörlése. [...] az országnak a szabad királyválasztásban fennálló szabadságát szolgai átváltoztatással örökletes királyság képére alakították át [...], eltörölték [...] Endre király nagyfontosságú törvényét, amely [...] magában foglalta az összes rendek sarkalatos szabadságjogait [...], s megadta azt a jogot, hogy törvénysértés esetében szembeszegülhessenek a királyokkal. [...] a nemzetet [...] megfosztják a hadi érdemeitől [...], alig találni egy-egy erőd élén magyar embert. [...] kizárják az ország nemeseit minden tanácskozásból, s minden, az ország közügyeit érintő ügyben nélkülünk határoznak felettünk. [...] az ország területének nagy részét elvették törvényes birtokosától és [...] idegeneknek adományozták. Az ország népének [...] jobb volt a sorsa a hódító félhold uralma alatt, [...] az osztrákok évenkénti zsarolásai az ottománoknak fél évszázad alatt teljesített szolgáltatásokat is bőségesen elérik.” (II. Rákóczi Ferenc kiáltványa az európai közvéleményhez, 1704)

„Rákóczi Ferenc életének és [...] javainak [...] kegyelmet adunk [...] beleértve az országban való nyugodt megmaradást is [...] – ha ő a kegyelmet elfogadja, de a hűségeskü letételét el akarja halasztani – három hetet engedélyezünk [...]. Valamennyi [...] Rákóczi követőnek [...] szintén megbocsátó kegyelmet adunk [...], javaikra is kiterjesztjük a kegyelmet. A fegyverletételt sem kell olyan értelemben felfogni, mintha senkinek sem lenne szabad fegyvert viselni, ezzel szemben minden ellenségeskedést abba kell hagyni. A vallás ügyében érvényben hagyjuk az ország elfogadott törvényeit [...]. Sértetlenül megmarad a lehetőség nemcsak arra, hogy az [...] országgyűlésen az egyéb sérelmeket előadhassák, hanem annak lehetősége is, hogy mindarra, ami a nemzet üdvét és becsületét szolgálja, szabad kívánság formájában, kellő tisztelettel és törvényes úton, a királyi kegyes jóváhagyást is megkérhessék.” (Szatmári béke, 1711)

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**18. This task is about 18th century Hungarian history. (short)**

**Describe the characteristics and contradictions of Joseph II’s reign, using the sources and your own knowledge.**

**Chronology**

1784 – Joseph II had the Hungarian crown brought to Vienna. By orders of Joseph II German became the official language.

1785 – Joseph II abolished county councils. The country was divided into ten districts, which were headed by royal commissioners.

’I would consider it best to get the countries to agree to hand over absolute power for ten years, during which everything could be done in their interest, without their consent. […] Before we demand more from the country [Hungary] we have to do our best to make her happy. For this purpose we need to reform her internal structure, to give commerce to her products, we have to establish trade, and above all we have to encourage population growth, the education of youth, and we have to persuade the more considerate older ones that we are doing the right thing.’ (Joseph II’s plans before his accession to the throne)

„Legjobbnak tartanám megegyezni az országokkal, hogy tíz évre teljhatalmat adjanak, mely idő alatt mindent lehessen tenni javukra, megkérdezésük nélkül. […] Mielőtt többet követelnénk ez országtól [Magyarországtól], azon kell igyekezni, hogy boldoggá tegyük. E célból reformálni kell belső szerkezetét, forgalmat kell adni áruinak, meg kell alapítani a kereskedést, mindenek fölött pedig előmozdítani a népesedést, az ifjúság nevelését, és meg kell győzni a belátóbb öregeket, hogy helyesen cselekszünk.” (II. József tervei trónra lépése előtt)

‘Every pressure which does violence to the conscience of man is more harmful than anything else. […] We graciously grant […] private practice of religion - regardless of whether this has ever been customary in the given place or not - for every nonCatholic, people of the Helvetian and Augustan Confessions [Calvinists and Lutherans] just as well as for those of the non-Uniate Greek liturgy [Greek Orthodox].’ (Excerpt from the Decree of Tolerance, 1781)

„Minden kényszer, amely az emberek lelkiismeretére erőszakkal hat, mindennél ártalmasabb. […] Minden nem katolikusnak, a helvét és az ágostai [református és evangélikus] hitvallásúaknak éppúgy, mint a görög szertartású nem egyesülteknek [görögkeleti] […] a magán vallásgyakorlatot – tekintet nélkül arra, hogy az adott helyen az valaha is szokásban volt-e vagy sem – kegyesen engedélyezzük.” (Részlet a türelmi rendeletből, 1781)

’Inasmuch as so far a serf has been tied by perpetual duties and has had no right to move from the property of his landlord, we wish to abolish these altogether, and to discontinue the use of the term serf in this sense by anybody; thus we declare that serfs, individually and together, to whatever religion or nation they belong, should in the future be free persons and able to move freely, and we order that they should be considered as such everywhere.' (From the Regulation on the Serfs, 1785)

„A jobbágyi állapotot – amennyiben az a jobbágyokat eleddig örökre elkötelezettekké és röghöz kötöttekké tette – a jövőben egyszerűen eltöröljük; s azt sem akarjuk, hogy a jövőben a »jobbágy« elnevezést ebben az értelemben bárki is használja; következésképpen kinyilatkoztatjuk, hogy a jobbágyok egyenként és összességükben, bármilyen nemzetiségűek és vallásúak legyenek is, a jövőben személyüket tekintve szabadok és szabad költözésű emberek legyenek, s megparancsoljuk, hogy mindenütt ilyeneknek is tartsák őket.” (Részlet a jobbágyrendeletből, 1785)

‘Terrible power – this has never happened at us,

That we should have a king without a crown.’

(Excerpt from Kalapos király [The king with a hat], by Pál Ányos)

„Iszonyú hatalom! – még ez nem volt nálunk,

Hogy korona nélkül lett volna királyunk.”

(Részlet Ányos Pál: Kalapos király című művéből)

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**19. This task is about the history of Hungary in the 18th century. (long)**

**Describe the reforming activities of Joseph II, using the sources and your own knowledge. In your answer, include the principles and ideologies underlying the reforms and how the reforms were received.**

’In every settlement which does not own a place for the public practice of religion but has at least one hundred non-Catholic families, and these have enough funds to finance the building of houses of prayer, parsonages, dwellings for teachers, and where appropriate positions for pastors and school teachers can be provided, let the non-Catholics, that is people of the Helvetian and Augsburgian Confessions [Calvinists and Lutherans] as well as followers of the non-Uniate Greek liturgy be allowed to build private houses of prayer in such a way so that these houses have neither towers, nor bells, nor any entrances opening from the public roads.’ *(Excerpt from the Decree of Tolerance; 1781)*

„Minden olyan nyilvános vallásgyakorlattal nem bíró helyen, ahol van száz nem katolikus család, s ezeknek van elegendő fedezetük imaházak, lelkészlakok, tanítólakások építésére, s ahol a lelkészek és tanítók megfelelő állásáról gondoskodni képesek, legyen szabad ugyanezen nem katolikus, vagyis az ágostai és helvét hitvallásúaknak, avagy a görög szertartású nem egyesülteknek magánimaházakat oly módon felépíteni, hogy ezeknek se tornyuk, se harangjuk, se közútról nyíló bejáratuk ne legyen.” *(Türelmi rendelet, 1781)*

’Were the Hungarian language shared both by Hungary and Transylvania, it would be possible to use it to manage the country’s matters instead of Latin. But, as everybody knows, German, some variations of Illyrian and the Vlach language are almost as widely used. Thus, there is no other language but German which could be chosen over Latin for carrying on the country’s affairs, and which would be used in the whole Monarchy.’ *(The Language Decree, 1784)*

„Ha a magyar nyelv Magyarországon és Erdélyben közönséges volna, úgy lehetne ezzel az ország dolgaiban a deák helyett közönségesen élni, de tudnivaló, hogy a német, az illíriainak egynehány neme és az oláh nyelvek majd szinte olyan szokásban vagynak. Nincsen tehát más nyelv a német nyelven kívül, amelyet a deák helyett az ország dolgainak folytatására lehessen választani, amellyel tudniillik az egész monarchia él.” *(Nyelvrendelet, 1784)*

’Firstly: Inasmuch as so far peasants have been tied by perpetual duties and have had no right to move from the property of their landlord, we wish to abolish these altogether, and to make in the future all peasants into people who are allowed to change their dwellings freely. Secondly: We wish all peasants to be free as they wish, without any permission from the Landlord, to engage themselves in studying Sciences and Professions, and to practice these anywhere.’ *(Regulation on the Serfs; 1785)*

„Először: A Jobbágyság állapottyát annyiban a mennyiben a Parasztok ennél fogva eddig elé örökös kötelesség alá vettetve és a földhöz köttetve voltanak, jövendőre tellyességgel eltöröllyük és minden Parasztokat jövendőre magok személlyekre nézve lakásokat szabadon változtatható emberekké tésszük. Másodszor: Azt akarjuk, hogy minden Parasztnak szabad légyen maga kedve szerint, Földös Úrnak engedelme nélkül Tudományoknak és Mesterségeknek tanulására magát adni, s azokat akárhol gyakorolni.” *(Jobbágyrendelet, 1785)*

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**20. This task is about the history of Hungary in the 18th century. (long)**

**Describe the attempts of Maria Theresa and Joseph II to introduce enlightened absolutism from the beginning of the 1760’s to 1790, using the sources and your own knowledge.**

’4. Experience has proved that diets are always to the disadvantage of the ruler, thus the estates should not be summoned. [...]

6. Decrees by the diets and Hungarian laws must never be touched or violated. However, it must never be revealed in any way that we intend to limit the complete tax exemption of the nobility. This would cause a great upheaval and would at once ruin all our good plans. […]

10. Primarily we must make sure that the serfs’ position is improved enough to be able to carry the burden of tax. For this reason every abuse of the nobles’ authority over the serfs must, as far as possible, be brought to an end or limited. Thus with time the favour of the common people can be gained by the court.’ (Chancellor Kaunitz’ proposal concerning the basic principles of the Court’s policy in Hungary; 1761)

„4. A tapasztalat bizonyítja, hogy az országgyűlések az uralkodóra mindig hátrányosak, ezért nem kell a rendeket összehívni. [...]

6. Az országgyűlési végzésekhez és a hazai törvényekhez sohasem szabad hozzányúlni vagy azok ellen cselekedni. A legkevésbé szabad azonban elárulni, hogy szándékunkban áll a nemesség teljes adómentességének korlátozása. Ez óriási vihart keltene, és egyszerre minden jó elgondolást tönkretenne. […]

10. Elsősorban arra kell gondot viselni, hogy a jobbágy Magyarországon kedvezőbb helyzetbe jusson, és az adóterhet elbírja. Ezért a nemességnek a jobbágyok fölötti uralmában mutatkozó minden visszaélését lehetőség szerint meg kell szüntetni vagy korlátozni. Így idővel a népet meg lehet nyerni az udvar számára.” (Kaunitz kancellár előterjesztése az Udvar magyarországi politikájának alapelveiről; 1761)

’[…] the comprehensive education and scientific instruction of our Youth focuses on one sole aim: their developing souls to be increasingly filled with the love of morality, their natural abilities to become mature, their empirical talents to become gradually more refined, their will to be formed in the spirit of respectable laws; furthermore they should be educated in such sciences which would later come to their use and help; that is to say that the defined and homogeneous organisation of the whole educational system should prevail everywhere in the country and the beneficial effect of this present regulation should reach everybody equally.’ (Ratio Educationis)

„[…] az ifjak széles körű nevelése és a tudományok oktatása egyetlen célra összpontosul: fejlődő lelküket egyre inkább töltse el az erények szeretete, éretté bontakozzanak ki természettől kapott jó képességeik, fokozatosan finomodjék megismerő tehetségük, tiszteletreméltó törvények szellemében formálódjék akaratuk; azokban a tudományokban pedig kiműveltessenek, amelyek később kinekkinek hasznára és segítségére lehetnek; végeredményben tehát, hogy az egész oktatás-nevelés meghatározott egységes szervezeti rendje érvényesüljön mindenütt az országban és e jelen szabályzat jótékony hatása mindenkihez egyenlőképpen eljusson.” (Ratio Educationis)

’The county is a small part of the kingdom. […] This part, however, can only be directed by the whole. It would be a terrible constitution (and Hungarians have excelled partly in this), which would consider every such piece a separate [independent] province, and would allow them to form opinions, make considerations, to submit and protest, and due to their deferring execution would be delayed, when their only duty is to obey and carry out orders.’ (Joseph II on the counties)

„A megye egy kis része a királyságnak. […] Ez a rész azonban az irányítást kizárólag csak az egésztől kaphatja. Szörnyű alkotmány lenne az (és a magyar eddig részben ebben tűnt ki), amely valamennyi ilyen részt külön provinciának [önálló tartománynak] tekintené, és megengedné, hogy véleményt formáljon, megfontolásokkal éljen, előterjesztéseket, tiltakozásokat tegyen, és halogatása miatt a végrehajtás késedelmet szenvedjen, akkor amikor csak engedelmesség és az utasítások végrehajtása a kötelességük.” (II. József a megyékről)

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**23. This task is about the history of the repopulation of Hungary. (short)**

**Explain the role and interests of the court in the settlement of Swabians (Germans), using the source and your own knowledge.**

’As I can clearly see that the implementation of my present intention is impossible without the support, special favours and good will of the high Royal Council, thus I humbly ask for myself and in the name of others […] to exempt them in their places of settlement from rates and taxes for a few years, and to leave them in peace from conscription or recruitment as practiced by the officers of regiments, and in the above mentioned ways to be so kind as to take good care of the benefit of the king and the country.’ (Sándor Károlyi’s petition, 1712)

„Minthogy azonban világosan látom, hogy e szándékom a magas Udvari Tanács támogatása, különös kegye és jóakarata nélkül sikeresen meg nem valósítható, ezért a magam és a többiek nevében alázatosan kérem, hogy […] letelepedési helyükön néhány évig a közterhek alól mentesüljenek, és az összeírás vagy az ezredek tisztjei által gyakorolt újoncozás alól békében maradjanak, és az említett módon a király és az ország javáról haszonnal gondoskodni méltóztassék.” (Károlyi Sándor folyamodványa, 1712)

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**24. This task is about the reign of Maria Theresa. (short)**

**Describe the most important characteristics of Maria Theresa’s decree on tariffs, using the source and your own knowledge. In your answer, outline the historian’s evaluation that appears in the text.**

’Before the [decree on tariffs] Hungary was already a subjugated, underdeveloped agrarian market. […] Even before the introduction of the new Viennese economic policy Hungary – traditionally – exported agrarian products, wine and livestock to the West, and imported manufactured goods, primarily textiles from the West, then too. […] Vienna used the existing situation […] to preserve Hungary as it had been: an agrarian market.’ *(Historian Domokos Kosáry, 1990)*

„Magyarország már [a vámrendelet] előtt is alárendelt, elmaradt agrárpiac volt. […] Magyarország az új bécsi gazdaságpolitika bevezetése előtt is – hagyományosan – agrártermékeket, bort, állatot exportált nyugat felé, és akkor is iparcikkeket, főleg textíliákat importált nyugatról. […] Bécs a meglevő helyzetet használta fel […]; Magyarországot megtartotta annak, ami volt: agrárpiacnak.” *(Kosáry Domokos, történész, 1990)*

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**25. This task is about Hungary in the 18th century. (long)**

**Using the sources and your own knowledge, describe the demographic changes that took place in Hungary in the 18th century.** *Use the secondary school history atlas.*

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’With all due respect, I intend the following as an answer to your aforementioned lordships’ kind letter sent me on October 30, […] in the subject of my [Slovakian] settlers. These are the dwellers who, having made an agreement with me, and in accordance with Art. 101 of 1715, that is the article on settlers, exercised their right to move freely and enjoy the status of free settlers. […] Thus, for them I fully ensured the possibility of moving freely, as many of them had already moved to the honorable county of Békés.’ *(Letter by landlord János Podmaniczky to the foremen of Heves-KülsőSzolnok county, 1735)*

„Minden illő tisztelettel a következőket szánom válaszul említett uraságtok október hó 30-ik napján küldött nekem szóló kegyes levelére […] [szlovák] telepeseim ügyében […]. Ezek a lakosok, akik velem megegyezvén az 1715-ös 101-ik, vagyis a telepesekről szóló törvénycikkellyel összhangban az ugyanott leírt szabad költözési joggal és a szabad telepesi jogviszonnyal éltek. […] Számukra tehát teljesen biztosítottam a szabad költözés lehetőségét, hiszen már sokan át is költöztek a tekintetes Békés megyébe.” *(Podmaniczky János birtokos levele Heves-Külső-Szolnok vármegye elöljáróihoz, 1735)*

’Otherwise it is a commonplace and well-known to everyone that what constitutes the wealth and dignity of a country is primarily a greater population, and in connection with this the institution of public trade, furthermore that all efforts of the public administration should be directed to the daily increase of the size of the population and with this the strength of the state and the happiness of its peoples as well, and in order to be able to determine what special means must be employed to achieve this aim, the first thing we must find out with as much certainty as possible is what the number of the total population is.’ *(From Joseph II’s decree, 1784)*

„Egyébiránt közönséges és mindenki előtt ismeretes dolog, hogy az állam gazdagságát és méltóságát legfőképpen a nagyobb népességszám és az ezzel összefüggő közkereskedelem intézménye teszi, továbbá hogy a közigazgatásnak minden törekvését oda kell irányoznia, hogy a lakosok száma s ezzel együtt az állam ereje, s magának a népnek a boldogsága is, napról napra növekedjék, márpedig annak a meghatározásához, hogy milyen különös eszközöket kell alkalmazni ennek a célnak az eléréséhez, mindenekelőtt azt kell tudni minél bizonyosabban, mennyi a száma az egész népnek.” *(II. József rendeletéből, 1784)*

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**26.** **This task is about 18th-century Hungarian history. (long)**

**Using the sources and your own knowledge, describe the most important reforms of Maria Theresa. In your answer, analyze the factors which motivated the ruler to take these measures.**

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|  |
| *Hungary’s foreign trade around the time the tariff decree was issued (1754)* |

Szilézia – *Silesi*a

Cseh Királyság – *Bohemia*

Német tartományok – *German provinces*

Itália – *Italy*

Ausztria – *Austria*

Lengyel Királyság – *Kingdom of Poland*

Oszmán Birodalom – *Ottoman Empire*

Magyarországról leválasztott területek – *Territories detached from Hungary*

ország – *country*

terület – *territory*

élelmiszer – *foodstuffs*

iparcikk – *manufactured products*

nyersanyag – *raw materials*

összforgalom – *total turnover*

kivitel – export

behozatal – *import*

külső vámhatár – *external tariff boundaries*

belső vámhatár – *internal tariff boundaries*

adózó nemesség – *tax-paying nobility*

Örökös Tartományok – *Hereditary Provinces*

Magyar Királyság – *Kingdom of Hungary*

’In copies of the urbarium both the size of the plot, and whether the socage performed with draft animals should be carried out with two or four draft animals, must be specifically and definitely set down, as well as whether the ninth is to be paid in kind or in what equivalent value […] According to the urbarium, every serf holding a fullsize plot shall be obliged to do one day of socage with four draft animals per week for his lord.’ *(Maria Theresa’s Regulations on Socage, 1767)*

„Az úrbérszabályozási példányokba kifejezetten és határozottan írassék be mind a telki állomány, mind pedig az, hogy az igásrobotot két vagy négy igával [igavonó állattal] kell-e teljesíteni, és az, hogy a kilencedet természetben vagy milyen egyenértékben kell leróni […]. Minden egésztelkes jobbágy köteles lesz az úrbérszabályozás értelmében hetenként egy napi négyigás robotot teljesíteni az úrnak.” *(Mária Terézia úrbéri rendelete, 1767)*

’Nobody will deny that studying history is very useful for the public good, […] and can by no means be discarded […]. The period spanning almost eight centuries, during which the crown has gone through so many misfortunes of destiny, the succession of forty-nine kings, who have up to now ruled the empire, will surely open a huge field of events to us, the memory of which will plant love towards his king, family and country into his young soul, arousing the loyalty necessary to fulfil his duty and to cultivate public interest and laying an unshakeable foundation for all virtues of a citizen.’ *(Ratio Educationis, 1777)*

„Senki sem fogja tagadni, hogy a történelem tanulmányozása a közérdek szempontjából rendkívül hasznos, [...] semmi esetre sem nélkülözhető [...]. A csaknem nyolc századra terjedő időköz, amelyben a korona a sors különféle viszontagságain általment, az egymásra következő negyvenkilenc király sorozata, akik a jelen korig a birodalom kormányát kezeikben tartották, bizonyára az események óriási mezejét nyitja meg előttünk, melyeknek emléke a zsenge lelkébe szeretet olt a király, családja s a haza iránt, a kötelességteljesítéshez nélkülözhetetlen hűségre, a közérdek ápolására serkent s szilárd alapot vet az összes polgári erények számára.” *(Ratio Educationis, 1777)*

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**27. This task is about the tariff regulations of Maria Theresia. (short)**

**Using the sources and your own knowledge demonstrate the economic reasons for issuing these regulations. Include in your answer the characteristic features of the regulations and their effect on the Hungarian economy.**

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| *The items of the tariff regulations of 1754 and Hungary's foreign trade in the mid-18th century* |

*Országtartomány: Country/region*

*Összforgalom: Total trade*

*Kivitel: Exports*

*Bevitel: Imports*

*Külső vámhatár: External tariff border*

*Belső vámhatár: Internal tariff border*

*Örökös Tartományok: Hereditary Provinces*

*Magyar Királyság: Hungarian Kingdom*

*Német-Római Birodalom: Holy Roman Empire*

*Oszmán Birodalom: Ottoman Empire*

*Itália: Italy*

*Ausztria: Austria*

*Csehország: Bohemia*

*Szilézia: Silesia*

*Erdély: Transylvania*

*Bánát: Banat*

*Iparcikk Manufactured product*

*Külfóldi áruk: Foreign products*

*Nyersanyag: Raw materials*

*Adózó nemesség: Tax-paying nobility*

*Élelmiszer: Foodstuffs*

*% alkalmazott vámtétel: Customs tariff rate applied*

’This country deserves serious attention [...]. But unfortunately its internal constitution is such that the welfare of the king and the welfare of the country are still opposed to one another, and all that would mean the country’s enrichment through the sale of agricultural products, the foundation of manufactures and trade would not serve the interests of the taxpayers, but of the nobles who withdraw completely from bearing any burden of the state. [...]’ *(Chancellor Kaunitz’ proposition about the policy the court should pursue in Hungary)*

’[...] we shall keep harmful and useless goods away from the mentioned hereditary kingdom and thus prevent the wealth of our nation from flowing into foreign countries, and then being brought back home again.’ *(From the tariff regulations of Maria Theresia, 1754)*

„Ez az ország komoly figyelmet érdemel [...] De szerencsétlenségére belső alkotmánya még olyan jellegű, hogy a király és az ország jóléte egymással ellentétben áll, és mindaz, ami az országnak mezőgazdasági termékek eladásával, manufaktúrák alapításával és kereskedelemmel gazdagodást jelentene, nem az adófizetőknek, hanem az állami terhek viselése alól magát teljesen kivonó nemességnek szolgálna javára. [...]” *(Kaunitz kancellár javaslata az udvar Magyarországon követendő politikájáról)*

„[…] a mondott örökös királyságból a káros és haszontalan árukat távol tartsuk, s ezáltal elejét vegyük a hazai pénz idegen országba való kiáramlásának, s ide ismét visszahozatalának.” *(Mária Terézia vámrendeletéből, 1754)*

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**28. This task is about demographic and ethnic conditions in 18th-century Hungary. (long)**

**Using the sources below and your own knowledge, analyse the reasons leading to the changes in the size and ethnic composition of the Hungarian population in the course of the 18th century, and refer to the consequences of these changes.** *For your answer use the appropriate maps in your secondary school historical atlas, too.*

’Hungary, or at least the greater part of that country, should be 'Germanised', so that the Hungarian blood, which is apt to rebellion and revolution, will be diluted with the German, and tamed to love and be loyal to their lord, ruler and perpetual king.’ *(Extract from Count Lipót Kollonich's 1689 draft)*

„Magyarország, vagy annak nagy része germanizáltassék, s a forradalmakra és nyugtalanságra hajló magyar vér a némettel szelidíttessék természetes ura és örökös királya hűségére és szeretetére.” *(Részlet gróf Kollonich Lipót 1689. évi tervezetéből)*

’The predecessors of the Slovaks living in Hungary moved down from the northern, overpopulated counties of historical Hungary in the 18th century to more southern, scarcely populated areas which promised more land and better means of making a living. With their migration the serfs could gain the right to move freely and in their new homes they were allowed to practice their religion freely.’ *(Coursebook text)*

„A magyarországi szlovákok egykori elődei a XVIII. században a történelmi Magyarország északi, túlnépesedett vármegyéiből húzódtak le a délebbi, elnéptelenedett, több földet és jobb megélhetést ígérő területekre. A jobbágyok elvándorlásukkal megszabadulhattak a röghöz kötöttségtől, s új otthonukban biztosították szabad vallásgyakorlásukat is.” *(Tankönyvi szöveg)*

’His holiest Majesty […] will allow for any free man to be invited into the country, under conditions of six years of tax exemption, and that this liberty shall be proclaimed throughout the country. 1st paragraph […] our written order to this effect shall be proclaimed in the countries and provinces of the Holy Roman Empire […].’ *(Article CIII of 1723)*

„Ő legszentségesebb Felsége [...] meg fogja engedni, hogy bármely szabad embert, hat éven keresztül, minden közadó fizetéstől való mentesség feltétele mellett, az országba hívhassanak, és hogy e szabadságot országszerte kihirdethessék.

1. § [...] ez iránt a nyíltparancsokat a római szent birodalom országaiban és tartományaiban is kihirdethessék [...].” *(1723. évi CIII. törvénycikk)*

’His holiest Majesty will graciously arrange for different craftsmen to be invited into the country, ensuring them fifteen years of complete exemption from any taxation.

3rd paragraph […] such craftsmen coming from abroad should not leave once their period of exemption has expired but must continue dwelling here.’ *(Article CXVII of 1723)*

„Ő legszentségesebb felsége kegyelmesen rendelkezni fog, hogy különféle kézműveseket hívjanak az országba, a közterhektől való, tizenöt éven át tartó teljes mentesség biztosításával.

3. § [...] az ily külföldről bejött kézművesek, az említett mentesség kitöltött évei után el ne távozzanak, hanem az állandó itt lakást folytassák.” *(1723. évi CXVII. törvénycikk)*

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| *Immigration and internal migration in 18th century Hungary* |

**Glossary:**

németek: Germans

magyarok: Hungarians

szlovákok: Slovakians

románok: Romanians

görögök: Greeks

örmények: Armenians

cigányok: Gypsies

szerbek: Serbians

ukránok: Ukrainians

horvátok: Croatians

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