

Danube Considerations

Introduction

For many years I have been dealing with the Danube. I have read many of the popular books about the Danube in the German speaking countries. Most of the Danube books deal with the river from its source to its mouth, from its mouth to its source or on a section of it. The South-eastern European area is only in few publications well prepared and presented. The presentation of the Danube is almost continuously "course-oriented" or "biographical", but the continuous narrative strands are missing.

I have already left out the classic travel guides. I have primarily chosen essayistic, historical, cultural, political Danube literature.

With all the diverse information about the Danube, one thing is clear across all the books: the Danube is the region to find a deeper and more supporting European narrative. In the Danube region, Europe can be found in all its manifestations - from its philosophical/religious roots and the diversity of cultures to the problems and challenges of our days - whether climate change, migration, regional development or the future of our liberal democracy.

I have excerpted 13 books with nearly 3,500 pages. My "excerpts" are subjective. I made them against the background of our project "Trans Danube Travel Stories", which brings together 10 partners from seven countries of the Danube region. This project is a follow-up project to "Trans Danube Pearls", where we tried to develop sustainable mobility for the Danube region. These projects are part of the European Strategy for the Danube Region and are implemented within the framework of "Danube Transnational Programme". This EU program approach not only covers the 10 Danube riparian states but defines the entire Danube region, consisting of 14 countries.

The passages I have selected are intended to help you get a feeling for the Danube as a whole. These passages are intended to inspire narratives about the Danube. The Danube needs more coherent stories. It should be freed from superficial perceptions, not to say freed from clichés. Although millions of tourists have now experienced the Danube on cruises since the opening of the Main-Danube Canal in 1992, this has only been able to stimulate a feeling for this special part of Europe and especially for Southeast Europe to a limited extent along the Danube. The Danube is reduced to a few "hotspots", which serve more as a tourist backdrop than as an in-depth exploration of history, art and culture, which can be traced here over 30,000 years and which, especially in the last centuries, has led to

unbelievable distortions, to human abysses on the one hand and to enormous highlights in all areas of culture on the other. Nature, where in part brutal interventions and taming have been carried out and where on the other hand the most valuable and extensive protected areas have been created, is a symbol of how diversity - be it ecological, economic or cultural phenomena - can neither be suppressed permanently nor develop unbridled. In the broadest sense of culture and humanism, tolerance and wisdom are needed to shape developments for the country and its people in such a way that quality of life and development are possible.

Along the Danube world empires have collided, world empires have come into being and passed away. Everything has left its traces, which make this region so fascinating.

Perhaps it is possible in our century - not least through many encounters of people within the Danube region (also promoted within the framework of the EU Danube Region Strategy) as well as many visitors from all over the world - that this diversity is appreciated and recognized as an attractive example for Europe and the world.

In physics, phenomena that go beyond the properties of the individual parts are called "emergence". This can be impressively demonstrated using the example of water (which fits the Danube very well): A drop of water is wet, but an ice crystal and a cloud of steam are not, although they consist of identical water molecules. Why? Because the property of wetness only depends on the arrangement of the molecules. It makes no sense at all to say that a single water molecule is wet because the phenomenon of wetness only occurs when there are enough molecules arranged in the pattern we call liquid. Therefore, solids, liquids and gases are all emergent phenomena: they are more than the sum of their parts because they have properties that go beyond the properties of their parts.¹

Diversity along the Danube often cost a high price. But I

The Danube is not only accessible via the large metropolises or well-known landmarks. The aim of this project is to put the Danube as a whole into value. This includes in particular the so-called "hidden places". It is not only a matter of distributing the streams of guests more evenly in times of "over tourism phenomena". Above all, it is about making the kaleidoscope and the facets of this space more colourful and deeper.

Encounters with the Danube - especially for international guests - offer many more aspects than the tourism industry has so far been able to develop and communicate for its programs.

¹ Tegmark Max, *Leben 3.0 – Mensch sein im Zeitalter Künstlicher Intelligenz*, Ullstein Verlag, Berlin 2017

And more than ever, it is all about experiences. The narratives to be developed should not be another list of "points of interest", but condensed stories where the topics can be experienced sustainably. "From enumeration to narration to experience" - this must shape the future content for guest programs.

And particularly lasting experiences are often the encounters. And the Danube region is predestined for this. Once narratives have been developed, it is also important to look for people who can tell these stories and bring them to life. All the authors cited are excellent examples of how the Danube can be communicated. But in many books also very simple people play a role and are brought before the curtain. Good examples that not only professionals are needed, but people, inhabitants, those who live in this region, each with their own story.

Seen in this light, the Danube must not become a "reserve", but should become a lively, authentic destination for visitors and residents alike, a destination that stands out pleasantly from noisy and shallow forms of travel. A "smart region" in Europe in the best sense, where competent, intelligent, creative, empathetic, humane and committed people can develop a new form of tourism. Travelers who not only want to get from A to B, but for whom the journey is the destination. Forms of travel that focus on sustainable mobility and where there is time to breathe in and experience the "spirit of the place".

The image of a symphony that makes this region sound is behind the various themes of these narratives. Loud and soft, fast and slow, nature, culture, culinary, architecture, folk culture, joie de vivre but also religion and spirituality are the themes and melodies that are prepared for the discovery and experience of the Danube in different themes. There is enough material. The composers come from many Danube countries and the performers - whether tour operators, publicists, developers of apps or film producers, these symphonies are intended to inspire them to develop and find their respective interpretations and applications. The listeners should immerse themselves in the Danube region with all their senses and experience lasting experiences on their journey.

Linz, December 2020

Prof. Georg Steiner
Director of Tourism

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Emil Brix, Erhard Busek, Mitteleuropa Revisited

Verlag Kremayr & Scheriau, Wien 2018, 219 S.

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The fate of Europe has been decided in and around Central Europe in the last decades: from the end of the Iron Curtain to the fall of the Soviet Union, the Balkan wars and the so-called eastward expansion of the EU and NATO. We are convinced that today a necessary, greater self-confidence in dealing with international partners can only come from a stable and economically successful Central European region.

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...For the migratory movements from this region (Middle East) one could now blame the colonialism of the 19th century, but of much crucial importance is the intellectual-historical connection. In view of new "persecutions of Christians" in the Middle East, which in reality point to the early history of Christian development, one is reminded that the "Christian Occident", which was still repeatedly quoted a few years ago, actually comes from the Orient. The bridge to it leads across Central Europe, as can easily be proven not only historically and politically, but also in terms of the history of ideas. The decisive development of antiquity came from Hellas, which was also characterized by the confrontation with the East.

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...But what history has returned to Central Europe since 1989? First and foremost, the national narratives of this region seem to be returning. At the same time, however, there is an interest in coming to terms with repressed themes that emphasize European contact in the history of the new democracies.

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Plurality, a fundamental strength of Europe

Europe renews itself as the sum of its cultural narratives. This renewal has been achieved in recent decades primarily by writers and intellectuals (e.g. Péter Esterhazy, Svetlana Alexievich). The most important message of the Romanian philosopher Andrei Plesu to the Europeans is "Relax". European integration is not a "five-year plan" but an organic development. The optimal dosage of cultural homogeneity and differentiation must be explored. Traditionally, these apparent opposites have been brought into balance by culture. Culture should therefore be the model for Europe; instead, despite its potential, it is "elegantly marginalized. Europe must not only expand in a "euphoria of the surface", Plesu continued, but must also go into depth. He demands the "rehabilitation of European verticality. History and geography count again. For the peaceful future of a more culturally defined Europe, the question of the ethics of borders is crucial. Writers such as Claudia Magris and György Konrad therefore ask for specific forms of an ethics of borders, which has emerged from historical experience with cultural conflicts and

overlapping identities and loyalties. Is there a recognizable and describable European quality in dealing with material and immaterial borders?
...And we allow ourselves another politically not uncontroversial sentence. Europe lives from the awareness of the relativity, dynamics and ambivalence of its internal and external borders and thus politically from the ability to make the diversity of identities and not the fear of losing identity the subject of common action.
...Science describes borders as transitional spaces between pluralities, as places of mediation between different positions, which ideally create opportunities for a liberal exchange of opinions.

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...The historically grown Czech strengths consist of a mixture of pragmatism and irony. This may not be enough for a new European vision, but both belong to the great, underestimated traditions of European culture that have helped to preserve the continent's diversity.

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The importance of boundaries

Elias Canetti begins his book *Mass and Power* with the sentence: "There is nothing man fears more than the touch of the unknown". Every idea of identity means drawing boundaries. Borders are places of transformation and thus of the new. In their function all kinds of borders (political, linguistic, religious, cultural) are equal. They are meant to create security....

The European integration project is a very ambitious idea because its basic principle is not to eliminate cultural borders (cultural diversity) and yet to dismantle more and more borders within the European Union. Dialogues about borders thus represent the basic principle of collective identity formation in Europe. Europe sees itself (far more than other continents) as a place of contrasts and diversity. As a result, Europe is permanently defining itself through its internal and external borders.

Gerd Burger, *Donau – Eine literarische Flussreise*

Dr. Peter Morsbach Verlag, Regensburg 2018, 164 S.

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The nineteen-year-old Joseph von Eichendorff called the river landscape near Linz "magical" around 1807

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Ernst Trost: ...A lovely Danube landscape is struggling to scare away the spook. You can't get away from it, you think, you shiver, you are ashamed. Monasteries, baroque churches; on the right bank, Wallsee Castle; once it belonged to the commander of Maria Theresa, Leopold Count Daun, now a Habsburg, a grandson of Emperor Franz Joseph; in the family crypt stands the coffin of the Emperor's daughter, Archduchess Marie Valerie; a power plant construction site; Ardagger, Dornach, Saxen, inconspicuous villages, in Dornach a house that is all too easily overlooked. For years the Swedish poet August Strindberg lived with his Austrian

wife on the Danube and drew inspiration for his plays "Inferno" and "To Damascus" from the surroundings of Grein.

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Gertrud Fussenegger

Strudengau - Grein...The castle, 150 years ago transferred to the dukes of Sachsen-Coburg-Gotha...

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Serious consolation

As wine and wheat were shipped on the Danube, and wood and salt, so were faith and religion transported on it. The river carried missionaries to pagan peoples, and fascinating saint figures such as Severin, Cyril and Methodius or Wolfgang lived and worked on its banks. And from the Bulgarian Nikopol to Belgrade, Peterwardein, Mohacs, Ofen and Vienna, the Danube has always been at the center of the fateful struggle between Islam and Christianity.

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Karl-Markus Gauss

The Teaching of the Danube

Nothing new happens, unless it is tested on the Danube, and nothing old can disappear or reappear out of happy oblivion that has not already sunk into the Danube or ghostly reappeared on one of its banks. Countless nationalities have settled along this mighty river, which has seen and suffered everything that the peoples of Central and Southeast Europe have brought about or done to each other. What we shudder at, at the grimace of chauvinism, at the hatred of the peoples who are dependent on each other but periodically agitated against each other, at fanaticism, at the narrowness, at the destruction of nature, at the levelling tread of progress - we find all this on the Danube, more devastating than anywhere else. Along with the horror, however, we also find on the Danube what fascinates us in the world: the beauty of a landscape that is sometimes lovely, sometimes rugged, often surprising; the wealth of culture, the variety of ways of life that constantly influence and enrich each other, not trump them; cheerful art and passionate lust for life, often proven magnanimity of the people; their defiant power to unfold the special against standardization and to insist on what distinguishes them....

The country on the Danube itself, shaped by history as much as by nature, contradicts the obsession of a continent made up of nothing but nation states. For centuries, the peoples, nationalities and religious communities along the Danube and the Danube River had been on the move...

The Danube does not tolerate hegemony, not even the hegemonic claim of the well-meant. Simultaneity is its historical fate and its doctrine. To do justice to this teaching is the simple thing that is so often difficult.

Stephan Baier, Die Seele Europas – Von Sinn und Sendung des Abendlandes

fe-medienverlag, Kißlegg 2017, 195 S.

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At cultural borders, which run right through the middle of states, you do not need to show a passport or apply for a visa. And yet these borders are much more real and deeper than many a national border. The border between Central Europe and Southern Europe runs right through the middle of Yugoslavia, between the Catholic Slavicism of the Slovenes and Croats, which is influenced by Latin and Italian and Austrian culture, and the Orthodox Slavicism of the Serbs, Macedonians and Montenegrins, which is influenced by Byzantine and Ottoman culture. And then there were those who did not confess to Yugoslavia - from the meaning of the word as the country of the South Slavs -: the Albanians, who are no Slavs at all, but the autochthons of the autochthons, who were kept below the threshold of perception and treated like untouched, the "Dalits" of Yugoslavia... "No one may beat you," Milosevic shouted to the Serbian demonstrators on the blackbird field in 1989. And the crowd immediately understood what they were supposed to understand, that the time had come to strike, to strike back - finally, after six centuries, here on Kosovo Polje, on the Blackbird Field, where the Serbian prince Lazar was defeated by the Ottomans in 1389, because he chose the heavenly kingdom and gave away the earthly one...

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Rome and East Rome each survived a full millennium because they did not base their identity on a territory, but on an idea. Not the borders defined their statehood, but the idea of the empire! The borders were subject to constant change, successes and crises alike: In the 7th century Byzantium lost its fertile provinces Egypt and Syria, later Sicily, Crete and Cyprus to the Arabs. In the west, Serbs, Avars, Bulgarians and Hungarians brought losses to the empire. From 1071 onwards, large parts of Asia Minor fell to Seljuks. Constantinople was besieged by the Avars, Slavs and Persians, by Arabs, Bulgarians and Warriors. In 1204 the city of Constantine was conquered by Catholic crusaders. In 1369 the Turks stood east and west of Constantinople, the Bulgarians took tribute in 1388, and in 1389 they defeated the Serbian army on the Blackbird Field. The Sultan prepared for the siege of Constantinople when Manuel II Palaiologos achieved late fame in 2006 through the Regensburg lecture of Pope Benedict XVI - he became Emperor... Despite all its shortcomings, Byzantium somehow embodied the synthesis of Hellenic, Roman and Christianity that Theodor Heuss meant. The Western heir to Rome, the Holy Roman Empire, which had its forerunner in Charlemagne and ended with Napoleon, comprised only two of these elements. This absence of Hellenism is at the root of the great division that was deepened in 1054 by the Great Schism, in 1204 by the Crusaders' rage in Constantinople, and in 1453 by the fall of East Rome - and which Pope John Paul II urged to be overcome when he called for Europe to learn to breathe with both lungs again.

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...Coudenhove-Kalergi said: "Europe is a historical community: Roman Europe, Carolingian Europe, Papal Europe, Napoleonic Europe were politically united. Common were the European experiences of conversion to Christianity, the migration of peoples, the Gothic period, chivalry, the Crusades, Humanism and the Renaissance, the Reformation and the Counter-Reformation, Absolutism and the Baroque, Enlightenment and Romanticism, nationalism, democracy and socialism. All these movements Europe has lived through together - across all borders and languages. They have made the European soul what it is today. They have made Europe into an unconscious nation, a special branch of humanity, a great family of peoples".

Linz Donau – Flussgeschichten einer Stadt

Verlag Anton Pustet, Salzburg 2014, 329 S.

Cultural Lead Currencies on the Danube?

Page 20

In 1955 Oskar Kokoschka created the most important and famous painting of the city, the Linz Landscape.

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To the Danube! - Culture miles at the threshold area river by Judith Laister
...From the Brucknerhaus (1974) and forum metall (1977) to the Ars Electronica Center (1997/2009) and the LENTOS Kunstmuseum (2003), the international trend in the Danube city has manifested itself as a cultural mile on the river. While the river was a dominant motif of topographies and city portraits for centuries, in the late 20th century it also became the central backdrop for artistic performances, exhibitions and event venues.

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Myth and power

Rivers are not only prominent dispositives in physical space, but also highly occupied places. Myths entwine themselves around them, rituals play upon them, buildings, bridges and monuments mark their historical significance. The river has always been the most commonly used metaphor for life. Always the same and yet always different, it represents permanence and transience. Death and life, origin and mouth, the progression of time and expansion in space. Furthermore, rivers strongly unite sensual and emotional qualities. They smell, taste, rush, moisten, reflect the light and reflect the surroundings. History, identity and relationship - the three pillars of the anthropological place according to Marc Augé² - condense into rivers and make them a stabilizing category in the age of fleeting non-places.

² Augé Marc: Orte und Nicht Orte. Vorüberlegungen zu einer Ethnologie der Einsamkeit, Fischer-Verlag Frankfurt/Main 1994.

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Since Linz has adapted its post-war identity and industrial city image in accordance with changed socio-economic circumstances, culture has been considered a new guiding currency for tourism, identity and location policy. The connection of the new brand culture to the historical brand Danube promises effective synergy effects...

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The philosopher Hermann Lübke diagnoses a general upswing in museumization and the use of historical terms for technical and cultural innovations. He describes this trend as a reaction to the rapid pace of change currently taking place.

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Leisure time on the Danube, Klaudia Kreslehner

"The Danube is not an addition to Linz. Rather, Linz is the creation of the Danube."

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Fritz Black

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[Claudio Magris, Donau – Biographie eines Flusses](#)

dtv Verlagsgesellschaft (6. Aufl. Jan. 2010), München 1986, 478 S.

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...The melodic stream, as Hölderlin called it at its two sources; profound and hidden language of the gods, road that connected Europe with Asia, Germany with Greece, on which in mystical times poetry and the word had traveled to bring the meaning of being to the German Occident. For Hölderlin, there were still gods on the banks of the river: hidden, misunderstood by the people in the darkness of their exile, in the disruption of modernity, and yet alive and present. Undisturbed by the prose of reality and yet destined to wake up in a utopian future, the poetry of the heart, liberation, reconciliation, rested in the beat of Germany.

see Poem Hölderlin "At the source of the Danube"

*For, as if high from the magnificently tuned, the organ
In the holy hall,
Swelling from the inexhaustible tubes,
The prelude, waking up, of the morning begins
And far around, from hall to hall,
The refreshing one now, the melodic stream is flowing,
Up to the cold shade the house
Filled with enthusiasm,
But now awakened is, well, ascending you,
To the sun of the feast, answer
The choir of the church: so came
The word from the east to us,
And at Parnassos rock and at Kithäron I hear,
O Asia, the echo of you and it breaks
At the Capitol and down from the Alps...*

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...The Danube is therefore partly a tributary of the Rhine and flows into the North Sea rather than the Black Sea: triumph of the Rhine over the Danube, revenge of the Nibelungs against the Huns, domination of Germania over Central Europe.

Since the Song of the Nibelungs, the Rhine and the Danube have been facing each other full of mistrust. The Rhine is Siegfried, Germanic virtue and purity, loyalty to the Nibelungs, heroic knighthood, intrepid love of doom, German soul. The Danube is Pannonia, the empire of Attila, oriental, Asian flood, which at the end of the Song of the Nibelungs causes the Germanic values and virtues to perish; as the Burgundians cross the Danube to go to the court of the faithless Hun, their fate is sealed - a German fate.

The Danube is the German-Hungarian-Slavic-Romanic-Jewish Central Europe that is polemically opposed to the Germanic Empire: an "international" ecumenism, as the Prague Johannes Urzidil enthusiastically called it.

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...From this point of view the Austrian idea - and the Central European idea about which Srbik wrote a famous essay in 1937 - appears "as an essentially German idea": Austria "was and is a piece of German soul, German glory, German suffering", and the mission of the Habsburg Empire was to confirm the superior German idea in Central and Eastern Europe, to create a universalistic civilization within this framework, that is, a holy Roman Empire Germanic...

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...Male and adult, however, is the Danube, which symbolizes Europe on Bernini's four-stream fountain in the Piazza Navona.

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From the St. Martin's Church in Meßkirch, a sign at church square no. 3 reminds us that Heidegger lived in this house in the small town near the still young Danube as a child.

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...The Millennial Bee by Peter Jaros, a novel that became famous thanks to the film shown at the 1983 Venice Festival, is the story of a family of bricklayers from the Liptov region.

The history of these peoples has not been easy; on a coat of arms, which is kept in the Bratislava City Museum, the words "sub umbra alarum tuarum" appear under the Habsburg double eagle, under the shadow of your wings; but the Slovaks were not under the tolerant and correct Austrian administration, often mystically transfigured by the Slavic peoples, but under the Hungarian and strongly nationalistic administration. The Pan-Slavic ideology or the demand for their own archaic originality can be explained by the necessity of defending themselves against power and against a culture fascinated by power by means of a mythical return to an indestructible existence that denies dignity and future to those who had been in the shadows up to that point.

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...If one disregards the differences that inevitably exist between phenomena that are far apart, separated by centuries, the absolutist policy of the Habsburgs between 1849 and 1860 was based on a similar idea of unity.

But this centralizing and unifying modernization was an exception within the centuries-long Habsburg policy, which preferred to rely on flexible wisdom, prudent carelessness. Habsburg rule is not the centralizing, unifying despotism of a Louis XIV, a Frederick II or Napoleon, but rather it administers the resistance that medieval universalism and particularism offered to the modern state. The art of government of the Habsburgs neither stifled the strife nor overcame the contradictions, it covered them up and brought them into a constantly provisional balance, essentially leaving the opposites behind and playing one off against the other. The ruler of the empire is by definition a Proteus, who is able to change face and politics in his adaptable mobility and therefore does not want to transform his likewise protean subjects into uniform citizens, but rather allows them to pass from affection to revolt and vice versa, from depression to euphoria, in a game without end and without progress, which does not want to establish strict uniformity among the peoples, but to leave them in their heterogeneity and let them live together...

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...Zillich, too, vacillates between nationalistic tones and fraternal, supranational accents; at the end of his novel, Lutz does not emigrate to Germany from Transylvania, but remains in his country and in his new homeland Romania; for the task of the Saxons is now, as he says, to give Romania what they had previously given Austria and Hungary. This is their task and their way of being German - a hard task, because "it is difficult, infinitely difficult, to be German in the East.

So difficult that neither Berlin nor Vienna understood this; the Habsburgs and the Hohenzollern betrayed their most loyal sentries. The relationship between center and periphery is always problematic; those who live on a cultural or geographical border always feel like the true guardian and representative of their nation, at the same time they feel misunderstood by it and consider it unworthy of their own nationality.

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Octavian's tomb is located in Sighisoara, the city that fascinated Enea Silvio Piccolomini, the jewel of Transylvania, the towering and inaccessible "Transylvanian Nuremberg".

Page 383

Again at the actual Danube. Novi Sad was the "Serbian Athens. Today Novi Sad is the capital of Vojvodina. The languages officially recognized by the authorities and parliament are Serbian, Hungarian, Slovak, Romanian and Ruthenian...

Page 392 (Claudio Magris published his Danube book in 1986!)

...As in the Habsburg Empire, the Yugoslavian mosaic today is equally impressive and provisional, it plays a not insignificant role in international politics and is itself torn between containing and eliminating its own disintegrating tensions; the solidity of this state is indispensable for the European balance, and its eventual dissolution would have just as catastrophic consequences in this respect as the dissolution of the Dual Monarchy for the world at that time...

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In Ruse Canetti writes - for him the city is called Rustschuk -, the rest of the world was called Europe, and if someone went up the Danube to Vienna, they say he went to Europe...

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...When the wind of the Black Sea brought this melancholy to him, Ovid, after whom this place is named, turned to Eros, a god whom one can certainly call upon if one wants to protect oneself from the idleness of time. But this intoxication, this most simple medicine, could not satisfy him in Tomi, because Ovid was not the poet of love or sexuality, but of eroticism, and eroticism needs the metropolis, the mass media, the salon gossip, the public...

Die Donau – eine literarische Flußreise von der Quelle bis Budapest von Bernhard Setzwein

Verlag Klett-Cotta, Stuttgart 2004, 208 S.

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Melk - ...Umbert Eco - Unfortunately he does not tell us why he fell for the monastery of Melk of all places. In his foreword to the novel itself, dated January 5, 1980, Umberto Eco plays with the motif of "editorial poetry" that has been known since Romanticism, because "naturally", the author would have us believe, the

following is a "faithful reproduction of a 14th century manuscript". On August 16, 1968, it fell into Eco's hands purely by chance, that is, exactly on the day of the Soviet troops' invasion of Czechoslovakia. Eco had to flee Prague (the magical city), came to Linz and travelled on the Danube towards Vienna...

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Vienna - ...Nevertheless, Leopoldstadt remained the Jewish quarter. Especially the many immigrants from Eastern Europe in the middle and end of the 19th century settled here. Many an author has written about this. Manes Sperber, Elisa Canetti, also Arthur Schnitzler. But probably the most detailed of all was written by Joseph Roth, born in 1894 in Brody in eastern Galicia, who enrolled at the University of Vienna for the summer semester of 1914...

Page 201

Budapest - ...And yet it was already foreseeable for bright and far-sighted minds that it would soon be over with the willingness to let Jews participate in social life. Theodor Herzl was such a person. He was born in 1860 in Dohany utca, in the immediate vicinity of the great synagogue, whose construction had been completed just one year earlier (it is still the center of the Jewish quarter and still the largest synagogue in Europe; incidentally, the Jewish Museum of Budapest is located right next to it). As early as 1903, he warned his brothers and sisters against "such anti-Semitism that the one we are experiencing will not be noticed next to it". The future advocate and champion of his own Jewish state should be bitterly right...

[Donau – Menschen, Schätze & Kulturen – eine Reise vom Schwarzen Meer zur Schallaburg \(Exhibition catalogue Danube Exhibition Schallaburg 2020\)](#)

Hrsg. Schallaburg Kulturbetriebsges.m.b.H., Schallaburg 2020, 262 S.

Page 5 - Kurt Farasin: ...But if you focus on a time position, a geographical section or even a particular viewer, it quickly becomes clear how changeable the river has always been perceived. Once it is a bridge, then a border, once a habitat, then again a resource. The river is myth and reality, it is past and future, in it swims the times. And yet all these opposites are not mutually exclusive, but rather constitute precisely the ambivalence that characterizes the essence of the river.... Although Austria only owns about one tenth of the river, there is a strong tendency to spiritual possession. It was therefore all the more important for us to consciously focus on those regions of Central and Southeastern Europe that are often associated far less with the Danube than "our country on the river".

Page 10

...in several places Herodotus compares the Danube with the Nile. For him it is without any doubt the river of the continent - just as the Nile is the river of Africa...

Page 14

Hardly ever do the differences within Europe become as obvious as on a journey along the Danube. At the same time, many things also feel strangely familiar. The river has linked the destinies of its riparian states for centuries. Not always positive, not always with the same intensity, but still with a certain constancy...

Page 37

Danube Delta - ...By the way, Caraorman means "Black Forest" in German, but it has just as little in common with its namesake from Baden-Württemberg as the Danube, which originates there as a small stream and has become a labyrinth of lakes, canals and swamps after more than 2,800 kilometers.

Page 41

...Once Galati was an Ottoman trading metropolis on the lower Danube and an important hub for merchant shipping between the Danube and the Black Sea. Already in the Peace Treaty of Passarowitz in 1718, the victorious Habsburgs had the Ottomans grant them free trade rights as far as Galati.

Page 45

...Can a river, per se rather a way, actually be the destination of a journey? The question remains true to me, not unlike a nagging passenger.

Page 48

Silistra - Archaeological Museum...On a few meters the series of well-filled showcases compresses thousands of years of human history along the Danube: Neolithic advanced civilizations, Thracians, Romans, Byzantines, Slavs, Bulgarians, Ottomans. The river has survived them all...

Page 57

Ruse - ...even the Orient Express stopped here.

Page 59

...More and more often I get the feeling that especially in the Danube region of the 19th and early 20th century you must have encountered very often those "Europeans" who are today being implored by politics with a vengeance...

Page 77

...The Iron Gate has finally lost its horrors and has become a convenient photo backdrop. And although the regulation is a blessing for Danube navigation, it fills a little with melancholy that the river has been deprived of its last wildness.

Page 80

...Mobile communities used the rich fishing grounds at the Iron Gate as early as about 9,500 B.C. when the continental climate became generally warmer. Moreover, the beginning of the Neolithic Age is also tangible here in Lepenski Vir... So it is not surprising that the valleys of the Middle and Lower Danube became the innovation center of Europe, so to speak: In Serbia, Romania and Bulgaria advanced civilizations developed, which experienced their heyday between 5.000

and 3.500 B.C. and for the first time on European soil mastered the processing of metal...

Page 88

The Danube region as the cradle of Europe:

In the great developmental steps of mankind, the Danube region and the Balkans have always played a central role for Europe.... At the end of this "long revolution" there was a new social, economic and religious way of human life, which is called the period of the Neolithic or the New Stone Age...

Page 90

Even though they were not yet being navigated by ships, the traders used the Danube and other rivers for orientation. With them goods and raw materials, but also techniques and skills spread. They were what the Internet is today.

Page 98

...While there are no indications of a subsequent use of most of the (Roman) camps on the Upper and Middle Danube from the 6th century A.D. onwards, numerous camp ruins were repopulated after the integration of the Danube region into the empire of Charlemagne around 800 A.D. The forts and camps subsequently became crystallization points of medieval settlement development....

Page 136

...When we speak today of the finalite d'Europe - of where Europe now ends - we are not only focusing on the geopolitical conception of the continent, but also on the frameworks and values that make up Europe. We are therefore in search of the narrative "Europe" and, according to Jaques Delors, we want to "give Europe a soul".

The special fascination of the Danube region lies in the fact alone that this region today comprises 14 states, ten of which have direct access to the Danube. No other river in the world is characterized by such diversity on its banks. They are reflected in the languages, but above all in the culture, although there are not only differences, but also similarities...

In order to ensure the continued existence and development of cultural diversity, knowledge of it is essential. The real danger lies in the global unification of our technical civilization, which is not only expressed in the satellite world, but also in everyday objects. The answer can by no means be to extend "Fortress Europe" culturally, but to be aware of the openness and the border-crossing of European spirit. This requires history and stories - the great tales and myths - as well as the different languages in which the culture speaks. The language of music is already borderless anyway, because it does not need translation...

Page 108

Erhard Busek - ...When talking about the diversity of Europe, the diversity along the Danube can be one of the most fascinating examples of how understanding is possible. Last but not least, the importance of the Danube as a migration route

should not be forgotten - think of the migration of peoples or the time of the Habsburg-Ottoman conflicts...

Page 160

Mohacs - a Hungarian trauma

After crossing the border between Serbia and Hungary I decide to make a short stop in Mohacs. The small town on the Danube owes its fame almost entirely to two battles that marked turning points in Hungary's history. The first battle was fought on August 29, 1526 between Hungary and the Ottomans. King Ludwig II confronted the expanding Turks on the Danube and suffered a catastrophic defeat that became a national trauma....

When the Ottomans also failed in their second attempt to capture Vienna in 1683, they were driven south down the Danube by the imperial army. Some 25 kilometers from Mohacs, another battle took place in 1687, this time won by the Christian troops...As a result, the Hungarian estates accepted the Habsburgs' hereditary right to the crown, thus exchanging the Ottoman foreign rule for the Austrian one.

Page 208

...The Danube trade, even if it was centuries ago, is also the reason why the small town of Visegrad is still present in the media today. The Visegrad Group (or V4), consisting of Hungary, the Czech Republic, Slovakia and Poland, dates back to a conference held in the Visegrad Castle in 1335. At that time, the kings of Hungary, Bohemia and Poland met here. One of their goals: To break Vienna's stacking law, according to which all Danube ships had to unload, "stack" and offer their goods for sale in Vienna. Thus, only what the Viennese population did not want to have reached the Hungarian markets....

page 249

I don't know whether one can grasp the essence of the Danube - or better: the Danube region. Even if that were the case, I don't dare to estimate how long it would take to get to grips with the region. A traveler can never grasp the big picture. And yet: one can collect stories, collect objects, meet people, gain impressions and enjoy culinary delights. What you do when you travel. If the resulting exhibition at Schallaburg Castle does not provide a clear picture of the Danube, but rather a multitude of stories that have linked the river and its people over the millennia, then this is no coincidence, but a logical consequence. Whether the Danube can be blue remains to be seen. There is no doubt that it is colorful.

[Danube Women Stories – Sabine Geller, Christiana Weidel, Belinda Schmalekow](#)

Verlag danube books Verlag e.K., Ulm 2018, 121 S.

Page 87 - Mileva Maric Einstein (Novi Sad)

She was the fifth woman to be allowed to enroll at the Zurich Polytechnic, a two-year-old who graduated there, and the only woman there of her generation. One of her fellow students, the German Jew Albert Einstein (born in Ulm on the Danube, author's note), became her friend. Later she fell in love with him. Milva and Albert married in Bern on January 6, 1903.

Page 115 - Herta Müller (Timisoara)

Between 1968 and 1972 Herta Müller visited the Nikolaus-Lenau-Lyzeum in Timisoara. This school is unique in the world because two of its former graduates are Nobel Prize winners. Stefan Hall from Santana in the district of Arad received the Nobel Prize in Chemistry in 2014 and the writer Herta Müller the Nobel Prize in Literature in 2009.

György Konrad, Europa und die Nationalstaaten

Verlag Suhrkamp, Berlin 2013, 175 S.

Page 37

European culture has no borders; it can be found all over the world - in universities, libraries, museums, theatres and concert halls. Its aura is more universal than European politics. What makes Europe special is the great diversity of individual stories, beliefs and achievements. It is precisely this character, the respect for creative personalities, that European cultural policy must strengthen. It will also prove without much ado that such a spiritual atmosphere is accompanied by friendly modesty.

In choosing the Union, we have at the same time chosen each other. Just as our dearest belongs to their family. Whether we like it or not, it is this togetherness that shapes us. In my opinion, the characteristic feature of Europe is the fact that no one has succeeded in dominating the continent for a long time. The European individuals have proven to be too strong. That Europe can unite only in freedom and that all other kinds of speeches calling for unity are wrong is something we have had to learn....

Page 40

...We can also see Europe as a gigantic and complicated culture factory, which includes our way of life, the way we live, how we use our time, what we do in the evenings or at weekends, our summer and winter vacations and our rules of decency. If this is the case, then it is a paradox that the actors and institutions of culture are given so surprisingly few resources in the European budget...

Gerhard Trötschinger, Die Donau – Geschichte und Geschichten vom großen Strom

Amalthea Signum Verlag, Wien 2013, 296 S.

Page 18

...One superlative follows the next on the Danube. Regensburg has the most beautiful old town in Germany. In Passau you can hear the largest church organ in the world. And Ulm has the highest church tower in the world!

Page 68 - Albrecht Altdorf monastery St. Florian

...But of course nothing beats this highlight of pen. And there, in turn, one must not miss a visit to a work of art of European rank. Albrecht Altdorfer created the Sebastian Altar of St. Florian between 1509 and 1518. For a long time Albrecht Dürer was considered to be the artist, one obviously could not imagine that someone else than this genius could create such a work. Altdorfer and Wolf Huber are the great masters of the Danube School, a group that worked along the Danube in Bavaria and Austria. Today we find them in Regensburg, Passau, St. Florian, Melk, Klosterneuburg and finally in Vienna. Among these "wild painters along the Danube" were also Jörg Breu the Elder, Lucas Cranach the Elder, Rueland Frueauf the Younger.

The great innovation was the reference to nature. Just as Altdorfer's contemporary and fellow countryman Dürer dealt with the respective surroundings of the event, created the first vedute of art history, so the surroundings of the respective scene get their own function in the Danube School, too, and are not only decorative elements.

Page 138

The Danube was obviously a good ground for the Expressionist painters. Gustav Klimt was Viennese, Oskar Kokoschka was born in Pöchlarn on the Danube, and Egon Schiele was born in Tulln in June 1890.

Page 139

In our thoughts we travel on - our ship passes the Greifenstein Castle and immediately afterwards the small town of Altenberg, the home of the Austrian Nobel Prize winner Konrad Lorenz. The vast country where he grew up, in his own home, the parental home, provided the great behavioral scientist with a natural laboratory. After a walk in the Danube floodplains he noted "Such a Danube-arm seems strangely tropical, the not regulated banks break off steeply, almost vertically, consisted of a typical "gallery-forest" from high pastures, poplars, oaks, between which luxuriantly rampant forest-vines, that mark lianas, kingfisher and oriole, character-birds exactly this landscape, are both representatives of bird-groups, whose by far most members are tropic-inhabitants, in the water, swamp-vegetation proliferates. Tropical is also the humid heat, which lies over this wonderful landscape and which only a naked person can bear with dignity...".

Page 188

Carnuntum - ...These decades between 300 and 350 A.D. were not only important for Carnuntum and Pannonia, they were important for the whole Roman world. On November 11, 308 the so-called Imperial Conference took place here, three Roman emperors discussed the future of the empire.

Page 195

The battle of Dürnkraut and Jedenspeigen

...Ottokar's conflict with Rudolf led on August 26, 1278 to the decisive battle on the March, at Dürnkraut and Jedenspeigen.

Rudolf's army had crossed the Danube at Hainburg on August 14 and had advanced to Marchegg. Among his allies were above all the King of Hungary, Ladislaus, the aristocrats of Austria who were obliged to fight, the Archbishop of Salzburg...

Between 9.00 a.m. and early afternoon, the fate of Europe was decided here. The defeat of the King of Bohemia was complete - 12,000 men had lost their army. Ottokar's body was brought to the victorious German king on a stretcher. Had it not been the Habsburgs, but the Przemyslides who carried off the victory, the history of Austria, even of Europe, would have been a different one....

If the rise of the House of Habsburg had begun as here in Marchfeld, the last moment of this epoch came 641 years and 9 months later at a short distance, about 35 km as the crow flies. Emperor Franz Joseph I died in the middle of the world war, on November 21, 1916. He was succeeded on the throne by his great-nephew Archduke Karl Franz Josef, as Emperor of Austria now Karl I, as King of Hungary Karl IV. He took over the government surrounded by problems, which led to the end of his empire after two years. His honorable attempts to make a separate peace failed because of the allies. On November 3, Charles resigned. He had tried to turn the wheel with his "Manifesto of the Nations" four weeks earlier, too late. Austria-Hungary disintegrated...

Page 195

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Page 271

The Romans in the Balkans

What were the Romans doing here? A lot, because they were after the legendary gold treasure in the mines of the Drakers, and they had to secure this southern part of their empire. From 85 to 89 A.D. the king of the Dacians, Decebalus, the emperor of the Romans Domitian, had inflicted heavy defeats. Now Trajan struck back...

How proud today's Romania is of its ancient past, especially of the combative Draker king, becomes clear when you see the Decabalus monument at the mouth of the Mraconia, just before the small town of Tekija. The Tabula Trajana is close by, the monumental monument seems like a provocative answer of the historical opponent.

Page 291

The Argonaut myth also plays at the lower course of the Danube. The theme was one of the motives for Franz Grillparzer to start a ship journey to Constantinople in Vienna...Jason and his companions, who started the journey home from the Black Sea with their ship Argos, planned to take the way over the Istros, in one of the different versions. It is assumed that the myth has a very real core.

Page 294

Why the Black Sea is called that today and not Pontus, we do not know. Also "Euxenian Sea" would be conceivable, but that would mean "hospitable sea". This is exactly what Ovid did not mean at all. What then? Today, one assumes that this "hospitable" epithet, the result of a hearing defect, is a misunderstanding in the most literal sense. The Greek sailors should have heard the Scythians use the word "axena," "black," and made it first "axeinos" - inhospitable - and finally "euxenios" - hospitable.

Ovid had hoped until his death that the emperor would pardon him, he begged for his mercy from afar, in vain. He died in Tomi, now Constanza. They have erected a monument to him there and the name Ovidiu is common in Romania...

Page 296

The Danube classic Marsigli realized that the Danube really ended here. The old geography, still in the 19th century, continued its current to the nearby Bosphorus. And if one follows their opinion, the Danube is indeed a river from the center of Europe to the border of Asia.

[Michael W. Weithmann, Die Donau – Geschichte eines europäischen Flusses](#)

Böhlau Verlag und Verlag Friedrich Pustet, Regensburg 2012, 301 S.

Page 13

The river, which is becoming ever wider and more abundant in water, flows from west to east, horizontally across southern Germany, Austria, central and

southeastern Europe, while all other major European rivers flow vertically from south to north or vice versa, such as the Volga, the Don, the Rhine, the Vistula and the Elbe. A "sun defiant" is the Danube, already the Greek historian Herodotus recognized, because it flows eastward, towards sunrise and light.

Page 15

The Danube represents the soul of Europe in its contradictions.

Page 16

It is necessary to go back very far into history in order to be able to understand the specific cultural, ethnic and religious development of the Danube region. The division of the Roman Empire in the 4th century AD, which ran vertically through the Danube region, the subsequent division of Christianity into the Latin-Roman Western Church and the Byzantine-Orthodox Eastern Church, i.e. the schism (the west-eastern church division) which continues to exist today, and then the penetration of Islam in the late Middle Ages and in the early modern period - these are the critical phases of that development.

Page 27

Along the green steep slopes of the Mühlviertel in the north, bordered by the Sauwald in the south, the Danube runs through a wildly romantic stretch of the river, which, along with the Wachau, is certainly the most scenic section of the Road of Emperors and Kings from Passau to Vienna...

Page 40

...According to a bon mot by Karl Kraus, six languages (Hungarian, Slovakian, Serbian, Croatian, Romanian, German), five denominations (Catholics in Hungary, Slovakia and Croatia; Protestants in Hungary and Transylvania; Orthodox in Serbia and Romania, Muslims in Bosnia; as well as Jews) and three or two alphabets (Latin and Cyrillic, as well as Ottoman in Arabic script until the 19th century) live together in the middle Danube region.

Page 44

The newly forming political concept of Central or Central Europe corresponds conspicuously with the image that intellectual and literary circles have conceived of Central Europe, namely essentially the space of the old Austro-Hungarian Monarchy, which is interpreted as a cultural field of transition from Western to Eastern Europe. Representatives of this indeed imaginary, but culturally and geographically very real Central Europe were writers such as Joseph Roth, Robert Musil ("Kakania"), Gregor von Rezzori ("Maghrebina"), Milan Kundera ("the West kidnapped to the East in 1945") or Milo Dor, in the younger generation Claudio Magris or György Konrád.

Page 59

Caesar was the first to introduce the river name Danubius, which had been taken over from the Celts, into Roman literature. Strabo reports that Tiberius visited the Danube springs during his Alpine campaign in 15 BC. At the latest in the

Augustinian Empire, the knowledge had been established that Danubius - the upper and middle Danube - and the Greek Istros - the lower Danube - were one and the same river. Ovid therefore spoke of the "flumen bisnominis", the two-named river. The poet himself got to know the Istros (lat. Ister) in the year 8 A.D., even if involuntarily as exiled by Emperor Augustus to Tomis Verbanter. In the works of Pliny the Elder and Tacitus there are further references to the course of the river. Claudius Ptolemy then summarized the considerable geographic knowledge of antiquity about the entire Danube region within his map series in the 2nd century.

Page 67

Christianity spread along the Danube very early. Saint Florian von Lorch is the first "Danube saint". Allegedly he lived in Cetium (St. Pölten). Because he, as a Roman civil servant, refused to sacrifice in front of Diocletian's imperial image, he was thrown into the Enns near Lorch on May 4, 304, with a millstone around his neck, whose current drove him towards the Danube. There, as the legend has it, his body was landed and later the foundation stone was laid for the canon monastery of St. Florian. Despite the political turmoil, a lively early Christian culture has developed in the Danube provinces.

Page 83

...Neither the Slavs in the depths of Eastern Europe nor the Avars in the steppes of Inner Asia had ever been in contact with the high culture of the Mediterranean world. With the invasion of these peoples into the Danube provinces, the ancient world ended here at the turn of the 6th and 7th centuries.

Page 85

Charlemagne looks to the east

Charlemagne is the next outstanding imperial figure we encounter on the Danube after the Roman era. With him a new chapter of our European history begins. In the year 800 he had himself crowned emperor in Rome and thus claimed the universal sovereignty of his Roman predecessors. Independent duchies and pagan barbarian empires no longer had a place in his global imperial idea. He first let this be felt in Bavaria. Their last duke, Tassilo III, was banished to a monastery in 788. Further east the Avars had settled...Karl and his son Pippin used the Danube as an army road during their war and missionary campaigns. Imperial stays in Regensburg and Lorch are historically attested. The Carolingian Empire extended deep into Pannonia, today's Hungary.

Page 87

Bishop Pilgrim of Passau had a spectacular success with the Magyars, the enemies of the empire defeated in 955. Their Grand Prince Geza held out the prospect of Christianizing his subjects and called for missionaries. They also came and baptized his son Vajk in 973 in the name of Stephan (Hungarian Istvan), patron saint of the Passau diocese. The young ruler confirmed his turning to Christianity when he married Gisela, the daughter of the Bavarian Duke Heinrich the Quarrelsome, in 997. She was the sister of Henry II the Saint, who had been

placed on the German royal throne. Their bridal journey led down the Danube from Regensburg to the Hungarian residence of Esztergom (Gran)...

Page 96

The Danube Dynasties - Babenbergs, Wittelsbachs, Habsburgs

In 1180 Emperor Frederick I Barbarossa handed over the Duchy of Bavaria to the Wittelsbach dynasty. For over 700 years, until 1918, the members of this noble family were to rule over Bavaria and thus over the Bavarian Danube as dukes, electors and finally as kings...

page 100

The structure of the Habsburg rule of the Danube

Until the High Middle Ages, Linz was dependent on the bishops of Passau. This changed, however, when Linz was purchased by the Austrian dukes in 1210. For them, the Danube city, located on the border to Bavaria in the middle of the Passau Danube possessions, was of great strategic importance....

page 121

...Serbia's great empire building, which reached a brief peak under the national hero and Tsar Stephan Dusan (1331-1355), was directed towards the Balkans and Macedonia and ultimately aimed at seizing power in Constantinople. In these ambitious plans, the Danube line had to be left to the Hungarians, who under Louis the Great (1326-1382) also took possession of all the Danube fortresses, including Belgrade, and extended their ties from Macva far across the Danube to the Morava region. In 1389 the Serbs were defeated by the Ottoman Turks, who had conquered their new, now European capital in Adrianople (Edirne) in 1362. It was the infamous battle on the blackbird field (Kosovo polje) that brought about the gradual subjugation of Serbia.

Page 136

After all the noise of the battle, Hungary still experienced an astonishing phase of political stability and cultural prosperity. Responsible for this was Matthias, the son of Johannes Hunyadi, who, after many a turmoil, was placed on the head of the 16 year old St. Stephen's crown in 1458 in Stuhlweißenburg. It was mainly the small nobility who proclaimed him king, on the frozen Danube in January 1458, just when the magnates in the Budapest Reichstag intended to award the crown to the Habsburg Emperor Frederick III. Matthias received the Latin epithet Corvinus after the Black Raven on the Hunyadi coat of arms. Matthias Corvinus (1458-1490) is one of the most important rulers of the early modern European period...

Page 157

... After 1530, the Reformation had spread throughout the whole of Stephan's empire. The German "Saxon" citizens of the city had become Lutherans throughout. The Magyar small and middle nobility, on the other hand, turned to the Reformed Church of Jean Calvin, which was soon praised as the "true and proper Hungarian denomination". The Hungarian high nobility, on the other hand, remained faithful to the Catholic cause in the majority of cases.

While in the Principality of Transylvania a unique harmony developed in Europe, shattered by the war of confessions, the "Concordia Religionum" between Catholics, Calvinists and Lutherans, the strictly Roman Catholic House of Habsburg believed that it had to carry out the Counter-Reformation in its part of the Hungarian Empire as well. The Jesuits called into the country, and especially Archbishop Peter Pazmany (1616-1637), were quite successful in this endeavor - if not among the nobility and in the cities, but among the common people, who allowed themselves to be drawn back to the "Marian" side. The baroque churches of Slovakia, the folk Calvaries and crosses of way date from this period.

Page 158

However, despite all Vienna's peace efforts, an Ottoman-Turkish war could no longer be avoided in 1664. In spite of decisive victories, Emperor Leopold I not only refrained from advancing, but also gave the Sultan's Empire the field and even granted it additional territories in western Hungary. In his embitterment, the Hungarian high nobility made secret connections with the French Sun King Louis XIV, Habsburg's arch-enemy in the West. This conspiracy of the Hungarian magnates, which was uncovered in 1670, came at a convenient time for Vienna, as it literally beheaded the anti-Habsburg movements and all Hungarian liberties were presented as "forfeited" because of high treason...

Page 172

"Austrias Triumphalis" on the Danube

The "Victories and Glories" of the Holy League, from which the House of Habsburg profited most, were made known to the astonishing European public in a flood of pamphlets, illustrations, pamphlets and "New New Newspapers". On many of them, the unity of Europe was conjured up in bombastic-Baroque language. In Austrian residences, churches and monasteries we still find numerous symbols and allegories of the Turkish victory, for example Habsburg double eagles holding the skulls of the Turks in their claws... In the arts, the triumph over Islam was a powerful impetus. The Austrian baroque style began in churches and monasteries along the Danube....

Page 182

In the Hofburg one thought on a large scale. After the extinction of the Bavarian line of the Wittelsbach dynasty, the opportunity arose to incorporate Bavaria into the Habsburg Empire and thus to establish a Danube state from the Lech to the Iron Gate. The Wittelsbach-Palatinate line would even have agreed to an exchange of territory - Bavaria for the Habsburg Netherlands (today's Belgium) - but King Frederick II of Prussia immediately objected. The "Old Fritz" thus saved Bavaria's independence! As compensation, the Austrians were awarded the Innviertel with Schärding in 1779...

Page 195

Turn of an era on the Danube - Napoleon's Danube campaigns

While the 18th century began with the Peace of Karlowitz, which established Austria's great power, the 19th century is dominated by the bourgeois and

national ideas of the French Revolution.... And of course the Danube played a paramount role in the strategic thinking of the great Corsican. Since then, "La Danube" has had a firm place in the pantheon of the French people's unwavering patriotic national thinking. The Danube first showed the republican and then the army of the Emperor the way to the capital of his Habsburg adversaries. Twice, in 1805 and 1809, Vienna was occupied by Napoleonic troops...

Page 201

After 1815 Austria grew out of Germany, so to speak, and increasingly saw its foreign policy scope in the Danube region. The Habsburg Monarchy now became the actual "Danube Monarchy" - and indeed it covered most of the hydrographic Danube catchment area. The river connecting the Habsburg lands now had a high, even idealistic value in the Habsburg self-image in words, writing, pictures and not least in music.

The Danube states of Bavaria, Württemberg and Baden were the main beneficiaries of secularization, mediatization and the dissolution of the Empire. Württemberg was raised to the status of a kingdom at the turn of the year 1805/06, Bavaria's proclamation as a kingdom took place on January 1, 1806, Baden, which had grown fourfold, declared itself a Grand Duchy in the same year. As a result of this extensive land consolidation, the young Danube and the upper Danube flowed through only four large territorial states in the 19th century: Baden, Württemberg, Bavaria and Austria...

Page 210

The Serbian Uprising (1804-1815)

In the midst of the ups and downs of the Napoleonic upheavals, the Serbs on the middle Danube fought for their independence from the Sultan, which neither Austrians nor Russians paid much attention to.

Page 215

...While the Danube principalities and Serbia gradually broke away from Ottoman supremacy in the first half of the 19th century and opened up to European influences, Bulgaria remained firmly in the federation of the East Manian Empire. Several reasons will have been decisive here, such as the relatively high proportion of Muslims loyal to the sult, compared with the other Balkan countries, which was repeatedly increased by Tartar and Circassian refugees from the Black Sea region, as well as the unbroken influence of the Greek clergy and Greek, Aromanian and Armenian merchants, who continued to seek their salvation under the sultanic rule...

Page 223

First Danube Steamship Company (DDSG)

...From Regensburg to Linz it was one day and from Linz to ...

Nick Thorpe, Die Donau – Eine Reise gegen den Strom

Paul Zsolnay Verlag, Wien 2013, 362 S.

Page 12

While I was travelling I realized what the Danube has contributed to Europe in the sense that it has carved a path or laid a trail for people to follow westwards. Europe was populated from the east and thus, in a sense, civilized. Around 6,200 BC, farmers from Anatolia settled in southeastern Europe and brought cows, sheep, goats and seeds with them...

Page 15

... The thought that the Nile and the Danube were one single river came with me. The Danube the upper Nile and the Nile the lower Danube. And if the Victorian explorers Richard Francis Burton and John Hanning Speke had set out to find the sources of the Nile, why should I not try to rediscover the sources of the Danube? Egypt is "the gift of the Nile", wrote Herodotus. Could not Europe be the "gift of the Danube"?

Page 20

We are sitting in Radu's office in the Danube Delta Research Center in Tulcea, the main town in the Romanian Danube Delta, surrounded by glasses of sourly pickled fish, piles of paper, computer screens and shelves overflowing with books. He hands me a Romanian translation of the novel "A Goldman" by the Hungarian author Mór Jókai, which tells of the lost island of Ada Kaleh, far up the Danube at the Iron Gate. Whoever falls in love with the Danube falls in love with the whole river, with his whole body, even with the parts he has never seen.

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Aurel prefers to talk about the former glory of Sulina. After the Crimean War in 1856 the idea of a united Europe was born here. The great powers Great Britain, Russia, Austria, the Ottoman Empire, Prussia, France and the Kingdom of Sardinia founded a European Commission. The city became a flourishing cosmopolitan center, the colloquial language was Greek. In 1900, members of 23 nationalities lived here, first the Greeks with 2500, then 803 Romanians, 444 Armenians, 268 Turks and 173 Jews.

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...Below, a brass plaque at the entrance announces in French that it was agreed to be built at the Paris Conference on the same day, March 30, 1856, when the Danube Commission was decided to improve the navigability of the Danube estuary. The lighthouse was completed in November 1870 and would not look out of place even on the Channel coast.

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Niculitel, near Galati

"We are located about thirteen kilometers north of the 45th parallel, like Tokaj, Rioja and Bordeaux," explains Sorin Ignat, the vineyard's technical manager.

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"Everything that I experienced later had already happened in Ruschuk. The rest of the world was called Europe there, and when someone went up the Danube to Vienna, they said he was going to Europe. Europe began where the Turkish Empire once ended." (Elias Canetti, "The Saved Tongue")

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As in the Danube delta, the city's inhabitants have a special affection for St. George. Giurgiu on the opposite bank was called "Little Georgstadt", Ruse "Big Georgstadt".

Page 198

Fortress Smederovo

The fortress has survived the many sieges in its history better than the many marriages. In the Battle of the Blackbird Field in Kosovo in 1389, the Serbs fought against the Turks, but seven years later, in 1396, they fought with the Turks against the Hungarians in the first battle of Nikopolis. Serbian historians, who described the Battle of Kosovo as "the beginning of five centuries under the Turkish yoke", have deliberately forgotten this. In fact, Serbs, Romanians, Bulgarians and Hungarians fought as often during the expansion of the Ottoman Empire into Southeastern Europe as against the Turks. As excellent soldiers, the Turks were originally highly valued as temporary allies in the Eastern European power struggles...

Page 218

Novi Sad

...In the late seventies, hippie culture turned into punk; Novi Sad had its own band, Pekinska Patka. "Nobody had thought like that before them. Nobody had played like that before them. Nobody had looked like that before them."

The dreams of the 1960s and the cheeky rebellion of the 1970s turned sour in the 1990s. Young men would rather flee into exile than fight in Slobodan Milosevic's wars. Many who remained were killed or wounded on the battlefields of Croatia, Bosnia and Kosovo. The climax of the disaster was reached in 1999, when NATO took a special interest in Novi Sad. Three bridges over the Danube, the oil refinery and transformer stations were hit.

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Severin had originally been a hermit; he came to the area around the time of Attila's death. In the meantime, the small and medium-sized towns along the Danube were under constant attack by the Germanic tribes. Severin hurried back and forth between them, continued to collect donations of food and clothing inland and brought them to Roman outposts like Comagena (Tulln). He maintained good relations with the tribal leaders in order to have a free hand for his charitable work. Severin died in 482, and when the Roman garrison finally

withdrew in 488, never to return, they took Severin's bones with them. He found his final resting place in Frattomaggiore, north of Naples. The inscription on the base of his statue, taken from Marcus Aurelius' meditations, would have pleased him: "Life is short, and there is only one fruit of earthly existence: an impetuous disposition and charitable works".

Page 350

Ulm

Back on the banks of the Danube I see a monument to Danube Swabians who in the 17th and 18th centuries boarded their ships here and rowed and sailed downstream to find a better life in the East. The Habsburg Empress Maria Theresa offered them hard work and rich wages to replace a Hungarian population decimated by war and epidemics. About 100,000 Germans emigrated to the Hungarian kingdom between 1740 and 1790, and most of them set out from the dock in Ulm.

[Trautl Brandstaller, Die Donau fließt nach Westen – eine politische Reise von Wien ans Schwarze Meer](#)

Molden Verlag Wien, 2001, 297 S.

Page 20

"Austria's unresolved past begins not in 1938 but in 1918," according to an Austrian contemporary historian.

Anton Kuh wrote in his essay "Austria 1930": The poor small state on the Danube, to which history has left the proud name, got off worst in the division of Austrian life after the revolution: the Pilsner beer and the educated bureaucracy migrated to Bohemia - the wheat and the warehouses fell to Hungary - Galicia inherited the schnapps and the Ministry of Finance - Romania inherited the oxen and the certificates of origin of German literature - but Austria kept: the war bond, which officials received from the 5th Reich's government, and the "Austrian" government, which had been given to Austria by the German government. The war bond, the officers from the 5th grade down and the police headquarters. Unhappy country - unhappy capital! Cut off from the influx of ever new mixed blood that your free, cheerful, human nature brought about, sooner or later you will appear to be abandoned to Bavarian inbreeding... ("Sekundentriumpf und Katzenjammer", Krenmayr and Scheriau, Vienna 1994)

Page 36

"For 1000 years the Hungarians were our masters, 70 years the Czechs - now we are finally our own masters", Dusan Kovac, the prominent historian in Bratislava, puts it.

Page 63

Esztergom is a symbol for the Hungarians in many ways. On the rock above the Danube dominates the huge Cathedral of the Assumption of the Virgin Mary, Hungary's largest church, as befits the Archbishop of Gran (this is the German

name for Esztergom), the Primate of Hungary. The cathedral was built in the 19th century on the same place where a cathedral donated by King Stephen I was originally located. The original Romanesque church had been destroyed during the Ottoman rule, only a small chapel lined with red marble remained and was integrated into the Classicist new building.

...Also the youngest symbolic figure of Hungarian history, Cardinal Josef Mindszenty, was buried here in Esztergom. After 1989 his mortal remains were transferred from Mariazell to Esztergom.

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"East of Budapest the Balkans begin", wrote György Konrad in 1989, a formulation that sounds familiar to a Viennese; after all, everyone here knows that since Metternich's times the Balkans have begun at Rennweg.

Where does the Balkan begin?

Imre Varga had still poetically said that the Balkans begin in all our hearts, if we want to solve a conflict not through dialogue but through war. The question of the Balkans is driving politicians and intellectuals along the Danube more than official statements, publications and negotiations with the EU would suggest. Already here in Hungary we come across the thesis that will come up again and again in the course of the Danube journey: The border that permanently marks the subcontinent of the Balkan Peninsula is the cultural border between the Habsburg and Ottoman Empires, which after alternating fortunes of battle was finally established in 1739 by the military border between the two empires. Milo Dor once called it the apricot strudel-baklava border: Where apricot strudel is served with coffee, the Habsburgs ruled; where baklava is served with coffee, one is in the dominion of the High Gate....

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"In our society, we have always striven westward, following the course of the Danube, ideas have flowed from the West, but in the course of history we have always been subject to forces from the East, which came up the Danube, against its current, that is the fate of Hungary," wrote Endre Ady, one of the most important Hungarian poets of the first half of the century, who, significantly, does not exist in any German edition.

In Hungary, it is not only - as is often assumed in the West - about economic reforms or debt problems, but also about the unresolved question of the connection between patriotism and liberalism, between national thought and social progress. The country's greatest poets, from Sandor Petöfi and Endre Ady to Attila Jozsef, were both patriots and Europeans through and through. The overcoming of this break between the two tendencies in the country's political culture is the fateful question for the future of the 'winners in defeats' and for Hungary's place in a changing Europe," is how Paul Lendvai sums up his comprehensive history of Hungary ("The Hungarians, A Millennium of Winners in Defeats", 1999)

see also interview Peter Esterhazy p. 88/89

Page 93

Milan Kundera, the Czech novelist from Brno, was already living in exile in Paris for nine years when his essay "The Tragedy of Central Europe" was published in the "New York Review of Books" in 1984. His theses on Central Europe were more depressively colored than those of his Hungarian colleague Konrad. His connection to the time of the monarchy was also free of transfiguration: "The Austrian Empire had the great opportunity to make Central Europe a strong unified state. But unfortunately the Austrians themselves were torn between an arrogant Pan-Germanic nationalism and their own Central European mission. They did not succeed in forming a federation of equal nations, and their failure was the misfortune of all Europe. In 1918, the other nations of Central Europe, in their discontent, broke up their empire without realizing that it was irreplaceable despite its shortcomings. Therefore, after the First World War, Central Europe became a region of small weak states whose vulnerability led first to conquest by Hitler and finally to Stalin's triumph. Perhaps this is why these countries always seem to be a dangerous source of unrest in the European consciousness". And Kundera reminded that "no other part of the world is so marked by the influence of the Jewish spirit" as Central Europe. "With the destruction of the Austrian Empire, Central Europe lost its bulwark. Did it not lose its soul in Auschwitz, which erased the Jewish nation from its map?"

Page 94

"If we leave aside all the historical and geopolitical reminiscences, interests, alliances and local antagonisms, conflicts and wars, this whole complicated historical background of mutual attraction and rejection between nations, from today's perspective Central European culture appears as "homesickness for Europe"... In terms of culture, "Central Europe" perhaps means only a reference to the family tree of Europe, whose eastern branches have the same roots, draw from the same juices of the Middle Ages, religion (religions), the Renaissance, the Baroque; "Central Europe" also denotes the legitimate desire to accept this common heritage in spite of all differences or precisely because of them. (Danilo Kis, Homo poeticus, Hanser, Munich-Vienna 1994)

page 96

Vaclav Havel receiving the Erasmus Prize 1986 in Amsterdam:

"Europeans can, of course, only then eradicate their visions if they have a real, serious inner reason for doing so, if something will unite them and motivate them together, which I would like to call European consciousness. A deep sense of togetherness. A deep feeling of unity, even if it is the unity of diversity. A deep awareness of the millennial common history of the spiritual tradition, given by the confluence and interaction of the ancient and Christian-Jewish elements".

page 129

Although the official Communist doctrine provided that the class question was more important than the national question, and therefore all national antagonisms were overcome under Communism, Tito himself knew very well what the "national question" really looked like in his country. Immediately after Stalin's death in 1953, he answered a Swiss journalist's question about the

possibility of introducing a multi-party system in Yugoslavia: "If tomorrow I do what the question suggests, the day after tomorrow the Croats and the Serbs, the Montenegrins and the Albanians will slit each other's throats. ("The consequences of 1989", Edition Akzente, Hanser, Munich-Vienna 1994)

...With Titio's death the end of Yugoslavia seemed to be sealed. When the economic situation deteriorated in the 1980s, political tensions also increased. The unresolved past, the never-clarified war crimes on both sides, caught up with Yugoslavia.

Page 131

Just how much Croatia feels that it belongs to Europe is demonstrated by another quotation from the Croatian author Miroslaw Krleza, who in 1963, almost a prophet of today's European discussions, pointed out to Western Europe that without Eastern Europe it would be only an "amputated" continent:

"The struggle for European principles in the idealistic and material sense has taken place in the Eastern European countries in a far more dramatic way than in the Western provinces of Europe. In the West, the wealth of cultural heritage flowed in uninterrupted continuity from generation to generation; in the East, on the other hand, this heritage had to be regained again and again under the desperate conditions of a brutal, elemental struggle for the preservation of biological substance. Therefore, the victories achieved by Eastern European peoples in the name of European civilization are among the glorious triumphs of Western European culture. Kant's tomb, Gdansk, the cradle of Schopenhauer, Lithuania, the land of Chopin and Mickiewicz, the Wawel in Cracow, where Copernicus and Vitus Stoß left immortal testimonies of their genius to future generations, the Prague of a Hus and a Comenius, the Matthias Corvinus era, this unique variant of South Slavic humanism and the inspiration of the Hungarian quattrocento, the Dalmatian cities, testimonies of the Renaissance of Slavic influence - all these are glorious monuments of European culture, which would have been amputated without the West, intellectually and artistically, politically and scientifically, that is, in numerous districts of spirit and morality. "

Page 153

...Art Nouveau can be found in Belgrade as well as echoes of Surrealism. The "Center for Cultural Decontamination" is currently searching for traces, traces of modernity buried by two fascisms, communism and post-communist nationalism. And although Borka Pavicevic does not indulge in Yugoslavian nostalgia, she knows that the cultural "decontamination" must also take place in the neighbouring countries of former Yugoslavia. Together with Croatia and Slovenia, she organized the first theatre festival after the war. "If culture does not contribute to a new understanding of the old neighbours, then who should?"

Page 163

The number of Yugoslavs who left for the north in the mid-1960s, when the economic boom began in Germany and Austria and labor became a scarce commodity, is estimated at almost two million. It was mostly Serbs and

Montenegrins who left their homeland, the most underdeveloped areas in former Yugoslavia. About 500,000 remained in Austria.

Page 173

Dobrica Cosic, for many years the most popular writer of the old Yugoslavia, accused Tito of being a Croatian and "Central European" and of having a reserved attitude towards Serbia and basically representing an "Austro-Hungarian Comintern concept". The "father of the nation", as the Serbs call their poet Cosic, is one of the main producers of the "Serbian myth", according to which the Serbs are "victors in war and losers in peace". This tragic fate of the Serbs was fulfilled again and again during the two Balkan wars and the two world wars, he lectured in 1977 before the Serbian Academy of Sciences. "In these historical events I see the tragedy of the existence of the Serbian nation. This nation has its tragic existence by fighting for unification and experiencing separation; it fought for the republic and got the monarchy; it wanted freedom you ended up in the dictatorship, it fought for European values and progress and remained one of the most backward peoples in the Balkans. (Wolfgang Ilibal, The Serbs, Europa Verlag, Munich - Vienna 1996)

page 181

Just behind Moldova Noua begins the Iron Gate, the breakthrough of the Danube through the Carpathians. Opposite the city, on the Yugoslav bank, the medieval castle ruins of Golubac remind us that the river was the most important traffic route between the Middle East and the center of Europe. Merchants used it as well as crusaders, robber barons as well as German emperors, Byzantine princesses as well as the German immigrants from Swabia.

Page 187

The Dacians, presumably the native population of Romania, in the fight against the mighty Rome: once again, as in the Battle of the Blackbird Field, a historical defeat is to contribute to the self-confidence of the population, to the "Romanian identity". Unlike the Serbs, however, today's Romanians invoke both the losing Dacians and the victorious Romans as their "ancestors". After all, every halfway self-confident Romanian attaches importance to belonging to the Romanish language area rather than the Slavic language area.

Page 201

Miran Dinescu, writer in Cetate, Romania

"I believe that the EU does not understand very much of what is happening in our region, just as it has not understood the dramas of the Albanians and Serbs. Psychiatrists would be needed in the Balkans, but surgeons have come..."

Page 206

...At the end of the 1930s, 80,000 Jews lived in the Romanian capital, making an important contribution to cultural development with their own theater and 60 synagogues. At that time Bucharest also found its way into Western European modernism, in architecture and literature. Without the contribution of Romania

(from Tristan Tzara, the co-founder of the Dada movement, to Eugene Ionesco, the pioneer of absurd theater) the history of surrealism could not be written.

Page 207

The multicultural tradition of Romania and what Europe could learn from it is also the subject of Andrei Plesu, the Romanian cultural philosopher who, in the short term, 1997-1999, as Romania's foreign minister, gained experience with Europe and the European Union. Today he is the director of the "New Europe" College in Bucharest.

"Today Europe is experiencing an invasion from the Orient, the Middle East, Turkey, Iran. We have centuries of experience of living together with this world... We could be interesting as a laboratory for Europe, which does not know how to deal with this invasion. Europe is simply not prepared for such an invasion of the East - and we have a historical privilege in this field. And I would like to add: After Europe has assimilated America so badly, it would be wise to assimilate the Balkans better. Instead of badly Americanizing itself, it would be better for Europe to balkanize itself a little bit, by learning things that it could learn from this region...especially in the area of the coexistence of different cultures."

"When we used to talk about Europe here in Romania, we thought of the Orient Express, of open limousines, of the Europe of coffee houses, the theaters, the Vienna Opera. And when we thought of Europe in 1989, we thought of a Europe that no longer exists. The Europe that we then found was a completely different monster. The problem of integration turned out to be completely different than we had thought..."

The smell of Europe had something to do with the extraordinary diversity in Europe. In the seventies, Europe was still a great show of diversity, there wasn't much similarity between Madrid and Amsterdam, between London and Paris. All these cities were completely different. And then in the eighties, Europe was suddenly homogenized. And this homogenization is for me the first separation of Europe from itself. In this phenomenon lies the danger of entropy: there is this financial, administrative, technical Europe, which has produced a unified system, but this system contradicts what Europe actually is - diversity in a small space. That is the miracle of Europe - that there is such extraordinary diversity on a small continent, that there is such an enormous difference between Sweden and Sicily as between China and England. If Europe does not change its criteria, if it does not want to create communities in diversity but a homogeneous community, it will end up as a mere accounting matter. No one has a greater perspective at the moment. It is clear to me that a general vision of the future of Europe is currently missing. ("Reinventand Europe", Editura DU STYLE, Bucharest 1998.)

Page 227

From Vidin we take an idyllic, winding road along the Danube, which for 1,000 kilometers forms the border between Romania and Bulgaria, the eternal rivals of the region. On the Romanian bank, Turnu greets us, whose unsolved environmental problems are one of the main issues for negotiations with the EU.

Page 228

As in the rest of southeastern Europe, the "melting pot" Ruse was "cleaned", only trace elements remained from the diversity of the peoples. First the Nazis liquidated the Jews and Roma, then Communism "purged" the remaining nationalities. Turks and Armenians were expelled, and the remaining rest were "Bulgarianized. As in all communist regimes, Bulgarians, too, assumed the fiction of a "unified socialist nation. The attempt to destroy the multiethnic society so typical of the Balkans ended in fiasco...

Page 265

In the long run, Romania hopes that by joining the EU, Constanza will become a "Rotterdam on the Black Sea"...

Page 275

When Romania joins the EU, the Danube delta could become the largest natural park in a reunited Europe - and thus also a symbol for the turnaround of an economic thinking that has been overexploiting nature for centuries.

Page 295

If he had the chance to start the European project anew, he would start with culture, Jean Monnet, one of the founding fathers of the new Europe, is said to have said once in a particularly difficult phase of integration, when the long process of European unification was once again coming to a standstill...

Other publications that are still being processed:

[Eva Demski, Mama Donau](#)

Insel Taschenbuch, Frankfurt/Leipzig 2007, 136 S.

[Regina Hellwig-Schmidt, DonauWelten – Ein Flussbuch](#)

edition lichtung/KunstKnoten e.V., Viechtach/Regensburg 2000, 311 S.

[Péter Esterházy, Donau abwärts](#)

Berliner Taschenbuch Verlag, Budapest 1991, 281 S.

[Die Donau – Facetten eines europäischen Stromes](#)

Landesverlag Linz, 1994, 444 S.

Theme areas for Danube narratives and experiences:

Questions for images and narratives:

Was ist das berühmteste Bild der jeweiligen Stadt

Linz – Oskar Kokoschka

[Ansätze für Erlebnisse](#)

See the book: Linz Donau – Flussgeschichten einer Stadt S. 45

Philosophers on the Danube

Heidegger, Wittgenstein

Graves on the Danube

Capuchin Crypt Vienna

sel. Gisela, Passau-Niederburg, wife of the first Christian king of Hungary, Stephan the Saint

Contemporary history on the Danube

Castle Sigmaringen - 1944 whereabouts of the collaborating Vichy government (Claudio Magris p. 54)

Hans and Sophie Scholl, born in Ulm

Dr. Mengele, Günzburg

Ingolstadt - here De Gaulle was imprisoned during the 1st World War

Linz, Hitler etc.

Simon Wiesenthal

Born on the Danube

Albert Einstein, Ulm

Albertus Magnus, teacher of Thomas von Aquin, Lauingen

Natural Sciences on the Danube

Kepler published his Rudolphine Tables in Ulm

Kepler died 1630 in Regensburg

Kepler lived, taught and researched in Linz from 1612-1627

Sigmund Freud

Completion Dome

Ulm Minster, 1890 - started in 1377

Regensburg Cathedral, start of construction 1275, completion 1869

New cathedral Linz, 1890

Great battles on the Danube

The battle of Dürnkraut and Jedenspeigen 1278

Battle of Höchstädt, in which Prince Eugene and Lord Marlborough defeated the French army during the War of the Spanish Succession in 1704

The Battle of the Bald Mountain (1683)

The Battle of the Blackbird Field (1389)

Battle of Mohacs (1526)

Literatures/Literature on the Danube

Song of the Nibelungs

Marieluise Fleißner, Ingolstadt

Adalbert Stifter, Linz

August Strindberg
Elias Canetti
Hertha Müller
Milo Dor
Paul Celan
Manes Sperber

Women on the Danube

Agnes Bernauer, Straubing
see. Book: Danube Women Stories

Napoleon on the Danube

Walhalla
Battles (Regensburg, Linz-Ebelsberg, more)

Bridges on the Danube

Steinerne Brücke Regensburg
Novi Sad

Europe on the Danube

Regensburg - City of the everlasting Reichstag
Congress of Vienna

Marriages on the Danube

Emperor's wedding in Passau, 1676
Sisi (Empress Elisabeth and Emperor Franz Josef I)
Linz Wedding
Gloria from Thurn & Taxis

Music on the Danube

Anton Bruckner
Franz Léhar, born in Komorn
Christoph Willibald Gluck, born in Berching (1714) died in Vienna (1787)

European Capitals of Culture on the Danube

Linz (2009)
Pecs (2010)
Istanbul (2010)
Timisoara (2021)
Novi Sad (2021)

Art history on the Danube

The Danube School - Albrecht Altdorfer

Nobel Laureate on the Danube/Danube Region

Herta Müller (literature)

Elias Canetti (literature)

Elfriede Jelinek (literature)

Ivo Andric (literature)

Imre Kertész (literature)

Stefan Hell (chemistry)

Konrad Lorenz (Medicine)

Albert Einstein (physics)