

Welcome to Trautenfels Castle!

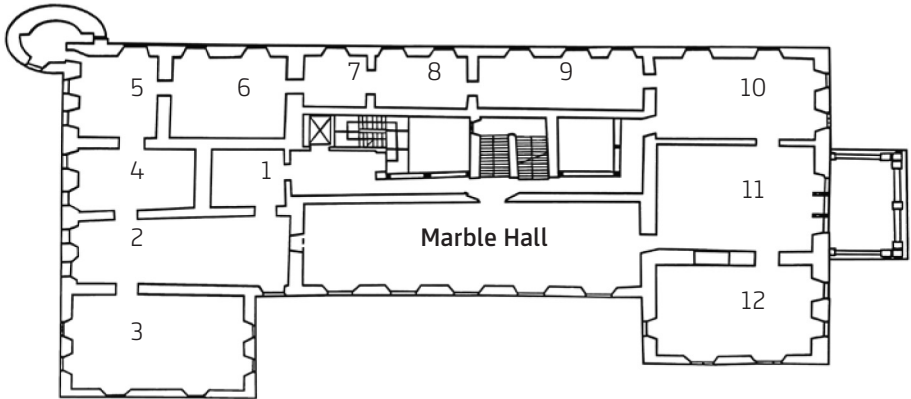
Landscape Museum

On your way through the following rooms, you will learn more about the natural and cultural history of the Liezen district.

The district reaches from Mandling in the west to Wildalpen in the east, and from the Styrian Salzkammergut in the north to Treglwang in Paltental. Covering a total area of 3,315 km², it is the largest administrative district in Austria (considerably larger than the Federal Province of Vorarlberg) with a population of around 80,000 (1 January 2019).

Our museum presents the following topics:

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1 About our Museum

Von unserem Museum

In the course of time...
... mountains become lower
and rocks rounder, rivers cut deeper,
and as things begin to fill the museum
with life, all that seemed insignificant

becomes fascinating, the long forgotten
resurfaces and the banal turns into
something special, we begin to compre-
hend the past and see some things out
there in a new light. In the course of time.

2 Forest and Timber Von Wald und Holz

More than half of the area of the Liezen district is covered by forest. People from this region have always needed huge amounts of wood for housing, crafts and industry. Due to its continual exploitation, the natural forest is increasingly being replaced by commercial woodland.

Woodland world – Waldwelt

The forest is a highly developed ecosystem in which plants and animals exist. Small plants, organisms living in the forest soil and a whole host of useful bacteria are important for it to thrive. In a healthy forest, you will find nutrients in a continual cycle. They are absorbed by the tree roots and return to the ground in the form of leaves and needles. There they are split up by micro-organisms and thus fed back into the cycle.

Primeval forest – Urwald

In a natural forest, a great variety of animals and plants live together in various stages of development. Leaves, needles, rotten branches and trunks contribute to the formation of humus and subsequently to the growth of plants. Living trees and dead wood guarantee excellent living conditions for a large number of organisms. The death and decomposition of large primeval trees are among the most important requirements for the creation of new life. The eternal cycle of life and death is complete.

Culture forest – Kulturwald

As a result of human intervention, the age structure of trees has often been standardised to improve their usage. However, a forest like that can only offer a suitable habitat for a small number of

plants and animals. The canopy of tree tops does not let in sufficient light for the growth of diverse ground vegetation. Today's culture forests are increasingly cultivated using near-to-nature methods such as single trunk use and avoiding deforestation, therefore allowing light to penetrate the soil and enabling natural regeneration to bring forth a wide variety of species.

Wood age – Holzzeit

Alongside stone and animal raw materials, wood is the oldest material used by man. The use and manual development of natural growth forms appeared with the commencement of wood usage. Over time, man has developed ever more complicated techniques.

3 Between Valleys and Hills Zwischen Berg und Tal

Combined mountain and glacier formation and weathering formed the Enns Valley over millions of years. In a few centuries man changed the landscape through clearing, draining and building. The continual interaction of nature and culture has characterised the face of our valley.

Agriculture in the Enns Valley –

Die Landwirtschaft im Ennstal

Up until the mid-20th century, the meadows of the Enns Valley were often flooded, therefore only yielding low quantities of poor-quality hay. After regulating the River Enns and draining the valley floor, however, even cereal crops were able to be cultivated in particularly favourable places.

Flowing waters, riparian forests -

Fließende Gewässer, Auwälder

Areas occasionally flooded by streams and rivers are known as flood plains. In the higher bank zones riparian forests were able to grow. Despite human interventions, parts of these forests on the Enns have been preserved.

Standing waters, lakes, lakesides -

Stehende Gewässer, Seen, Seeufer

Numerous plants have developed strategies to hold their own in the water. They live submerged or on the water surface, rooted or swim freely. The shallow banks are mostly overgrown with reeds.

Corncrake - Wachtelkönig

The corncrake was once a widespread breeding bird found in lowland pastures and river valleys. Due to a loss of its natural habitat, it is today threatened with extinction.

Wet meadows and litter-meadows -

Feucht- und Streuwiesen

These meadows were created after clearing carr woodland or by draining the fens. They are only cut once in the autumn which guarantees the existence of numerous wetland plant species. The hay that is poor in nutrients is used as stable spread.

Fens and bogs -

Flachmoore und Hochmoore

Where groundwater almost reaches the surface of the earth, fens are usually formed. Parts of plants do not decompose completely thus causing peat formation. The peat bodies of bogs are lentil shaped and domed. As opposed to fens, the roots of the plants can no longer reach the groundwater.

Slope forests - Hangwälder

Different types of forest developed in the Enns Valley depending on the soil conditions. Beech, spruce and pine particularly like taking root on chalk. Spruce and pine forests grow predominantly on the siliceous bedrock of the Tauern slopes of the valley. In higher areas, larch trees are mainly found alongside spruces.

Tree line - Baumgrenze

Up to a tree line of about 1900 to 2000 m altitude, the forests become ever sparser. Swiss pine and dwarf pine characterise the alpine pasture region. Intensive alpine pasture cultivation has opened up existing forest cultures.

Grassland and dwarf-shrub heath above the tree line -

Rasen und Zwergstrauchheiden über der Baumgrenze

Above the tree line only dwarf shrubs, herbal plants, algae and lichen are able to survive. The reason for this is the barren ground and the rough, stormy climate.

Rock and scree fields of the summit region -

Fels- und Schuttfluren der Gipfelregion
Plant rootage is possible even in the smallest of cracks in rocks and scree slopes. On the constantly moving scree slopes, flowering plants or moss can be found. On the bare rock, only algae and lichen thrive.

Rock strata north and south of the Enns -

Gesteine nördlich und südlich der Enns
The Enns Valley is situated on an extensive east-west fault line of the earth's crust. It divides the morphologically

contrasting rock formations of the Limestone Alps in the north from the slate and gneiss of the Lower Tauern in the south. The fossils found in the rock strata of the Northern Limestone Alps prove that they were formed in sea basins. The depth of the sea has changed constantly over millions of years. Ammonites are a sign of deep water, coral, and sea lilies point to shallow water bathed in light. The slate and gneiss of the greywacke zone and the Lower Tauern (Central Alps) south of the Enns were created under great pressure and temperatures from sand and clay deposits. In the process beautiful minerals were formed in some places.

4 Objects of Beauty Von den schönen Dingen

There are many things in nature that we find beautiful, which also means that they become more important to us. They also, however, awake the desire to shape one's personal surroundings.

"Everything is beautiful if you look at it with love."

(Christian Morgenstern)

View of the Grimming -

Der Blick auf den Grimming

It is difficult to describe how an individual experiences the beauty of the countryside. It is even more difficult to express a landscape in words as it is infinitely vast, bizarre and diverse. And you really need to take your time to enjoy the peace and quiet of a serene landscape.

Folk art - Volkskunst

Commodities are not only useful, but can also be designed and decorated

"nicely". Examples from nature and geometric shapes, religious symbols and representations of everyday life are motives frequently chosen for this purpose. They are amongst the museum's most popular collection pieces because of their "decorative" appearance.

5 True Faith Vom wahren Glauben

In the 16th century Martin Luther's teachings spread all over Roman Catholic Upper Styria. Over 80 % of the population converted to the new faith. Protestant life, which flourished until 1599, was violently suppressed during the Counter-Reformation. Despite this, the Protestant faith was able to hold its ground in secret until the Edict of Tolerance in 1781.

The Protestant church in Neuhaus -

Die evangelische Kirche zu Neuhaus

A Protestant centre in the Enns Valley was the Neuhaus church. After a short period of prosperity lasting 25 years it was razed to the ground in 1599. In 1992 archaeologists uncovered the remnants of the foundation walls. The area is today a memorial and can be reached on foot in fifteen minutes from Trautenfels Castle.

Smouldering embers under the ashes -

Glut unter der Asche

Many Protestants remained true to their faith even after the Counter-Reformation. The principal element of the Protestant doctrine is the Word of God. For this reason the interpretation of the Bible and other scriptures constituted the focus of secretive family worship. The Protestants concealed the banned books in carefully chosen hiding places.

Pilgrimages to the Mother of God -

Wallfahrten zur Muttergottes

After the Counter-Reformation, religious life in the Roman Catholic church was renewed thoroughly. One expression of this fundamental attitude was the sharp rise in pilgrimages and processions, principally to shrines of the Virgin Mary. By adhering to such doctrines, the Catholic Church deliberately distinguished itself from Protestant doctrines which principally disapproved of pilgrimages.

6 Social Life

Vom geselligen Leben

The focus of social life in the community is the inn. Here, news is exchanged, daily topics are discussed, parties are held and business is concluded.

Poachers -

Von den schwarzen Gesellen

The hunt was until 1848 a privilege of the aristocracy. Need and passion for hunting led many men to "poach", i.e. to hunt illegally. Poaching was not only an adventure, it was often essential in order to feed large families. These "illicit hunters" were secretly admired by large parts of the population.

The hunt of the common man -

Die Jagd des kleinen Mannes

In the Salzkammergut region, the trapping of songbirds was permitted in 1579. This hunting with birdlime rods and nets was restricted to red crossbills, goldfinches, bullfinches, siskins, waxwings and bramblings. The birds were kept in the house over the winter and well cared for. There were public exhibitions and prizes for the best specimens. In Styria, bird trapping was banned in 1992.

At the local pub - Im Stammlokal

Many groups and associations meet regularly at their favourite inn where reserved tables are often marked with traditional guilds' coats of arms, badges of trade or other symbols. Prizes from competitions won or club photos bear witness to their activities.

Music and dance - Musik und Tanz

On special occasions musicians would play music for dancing. The most popular instruments were the zither, violin, harmonica and flute. Musical instruments hanging on the wall of most inn parlours were often played spontaneously by guests.

Cooling with natural ice -

Kühlung mit Natureis

Before the invention of the electrical refrigerator people were only able to cool food with the help of natural ice. The first fridges had compartments for ice blocks which, however, always had to be refilled. During the winter season, the men cut blocks from the frozen lakes with ice saws. They pulled the ice out of the water with pliers. The blocks lasted until the summer as they were stored in insulated cellars.

7 Clothing - Von Kleidern

Clothes protect, absorb, repel, warm, cool, adorn, enchant, charm, seduce, transform, cover, bewilder, confirm, unsettle, conceal...

Protection and signal -

Schutz und Signal

Plants, animals and humans are protected by a natural covering which often has a signalling function for them. Only

humans needed clothing for additional protection, which was accordingly given varied forms and meanings.

From our textile collection -

Aus unserer Trachtensammlung

The German word for clothing "Tracht" actually means "what was worn". Clothing was determined by social and economic relations. Up to the 19th century regional differences had been developing, and traditional forms of clothing were revived in the 20th century. They were changed according to the tastes of the particular time and declared as valid forms of dress for certain regions.

Most clothes were worn until they were completely threadbare. Often old Sunday clothes ended up as day-to-day clothes. This is why in many museums - as in ours - only individual garments or valuable festive dress can be found.

8 Working life and customs - Von Arbeit und Brauch

Day and night, summer and winter have always determined the lives of man, animals and plants. Before the dawn of industrialisation, rural life was even more in tune with the natural course of the seasons than it is today. Characterised by long hours of hard work, the summer season was governed by the length of day and growth of vegetation. In the winter there was more time for socialising and customs.

Alpine agriculture -

Die alpine Landwirtschaft

The basis of the farmers' living in mountainous regions was livestock breeding. Cereals were only grown for home use. During hay-making and crop harvesting the rural population often had to work 17 hours a day.

9 Treasures of the mountains - Von Schätzen aus den Bergen

Mining and smelting were important sources of income for the population until the 19th century. The mining and processing of a variety of mineral resources promoted economic developments in the region and significantly characterised the cultural appearance of the district.

Early traces - Frühe Spuren

Numerous copper smelting remains testify to the significance of the mining and iron industry region in Paltental. In 3000 BC copper was already being smelted in simple shaft furnaces and made into bronze objects.

Working underground -

Die Arbeit unter Tag

The extraction of silver, copper and iron has lured many people to the mountains since the 14th century - especially to the Schladming Tauern and the Walchen-graben near Öblarn. With the simplest of tools the miners dug tunnels and shafts. To go up and down with their heavy loads they used scaling poles.

From raw material to finished product -

Vom Rohstoff zum Fertigprodukt

Until the middle of the 20th century iron was smelted in blast furnaces and was still forged in hammer forges. Large amounts of charcoal were needed for the hearths and water to drive the hammers.

Salt extraction - Von der Salzgewinnung

Ever since the early 12th century the "White Gold" has brought prosperity to the Ausseerland. Today's salt is washed out of the rock with water and the brine

flows through a pipeline to the Ebensee salt works in Upper Austria for further processing.

The making of salt – Vom Salzsieden

The salt solution used to be heated in large copper pans. The salt makers moved the salt to the edge of the pan which had crystallised through evaporation. Then they shovelled it into a wooden container called “Füderl” where it was compressed by pounding it with a tamping tool called “Possel”. After three hours the salt deposit was tipped out, dried and stored.

A miner’s life – Aus dem Bergmannsleben

The miners were often only able to return to their families in the valley at the weekend. Working underground and living in common accommodation fostered their feeling of togetherness and trade consciousness. This was reflected in their clothing, beliefs and customs.

10 Housing – Von den Behausungen

People have always built houses, huts and stables in order to be able to live and work. Their forms and appearances depended on geographical locations and available materials, technical possibilities and manual skills, along with requirements and wealth. People safeguarded their living areas with objects and signs to ward off disasters and protect against storms and evil spirits.

Some animals also build shelters to protect themselves against enemies and bad weather, and to bring up their young.

Types of farmhouses in the Liezen district – Hofformen im Bezirk Liezen

In the upper Enns Valley large farmhouses and barns with flat roofs are typical. The central Enns Valley and Ausseerland are characterised by smaller houses with steeper roofs and several side buildings.

The smoke-stained room – Die Rauchstube

Up to the 19th century the smoke-stained room was very common in farmhouses in the Enns Valley. It was the most important room of the house, serving as a cooking, living and working area, or even to accommodate small animals. A significant feature was the double fireplace with the open stove and oven. Since there was no flue, the smoke filled the upper quarter of the room and escaped through a hole above the door.

Protection against disaster and danger – Schutz vor Unheil und Gefahr

People believed in the effect of supernatural, unexplained powers. They attributed specific protective powers to certain things such as symbols, words or actions which would protect their living environment from all harm and disaster, while bringing them luck and good health at the same time.

Apiaries – Von den Bienenhäusern

Wild bee colonies lived in dead trees or in cracks in rocks. In order to be able to extract the honey more easily people built hives for the bees. In the Enns Valley these were wooden hives or straw baskets. The wooden beehives were often painted colourfully.

Life of a farm servant -

Aus dem Dienstbotenleben

Farm servants spent most of their lives working on farms away from home. Having their own house and a family were pipe dreams for most of them. Their modest belongings were often stored in one single chest. They had not been able to save much more during the course of their working lives.

11 Life on the alpine pastures - Vom Leben auf der Alm

In the Liezen district today there are more than 700 partly cultivated alpine pastures. They often lie up to 10 hours walk away from the farm. In summer the alpine pastures are an independent working area. From the very beginning the work was almost exclusively done by women. As dairymaids they were and still are responsible for the farmers' livestock and make butter and cheese from the milk.

The alpine pasture huts - Die Almhütten

Since the alpine pastures were a long way from the farms, dwellings had to be built, for which wood and stone from the immediate vicinity were used...

The construction method and style of those alpine pasture huts was similar to that of the farms in the valley.

Livestock - Vieh

The cows were normally only brought into the cowshed for milking. Sticks with metal rings were used to lure and direct the animals. As they were only there for a short while there was not much cow dung which was quickly removed by the dairymaid.

Milk - Milch

After milking the cows, the dairymaid strains the milk and pours it into milk pans (Milchstötzel) to separate the cream. After a while the cream separates from the skimmed milk. When pouring the skimmed milk out, the dairy-maid holds back the cream layer in the pan with the cream spatula.

Butter - Butter

The dairymaid beats the lightly soured cream in the butter barrel until a clot forms. She presses the butter into moulds or decorates larger pieces of butter with stamps and fluted pastry wheels.

Styrian cheese - Steirerkas

The soured skimmed milk is heated in a copper vessel where the casein curdles and is separated from the whey by straining. Using a rack called "Schot-twiege", a linen cloth and a whey tub, the dairymaid presses the crumbly curd cheese out well, seasons it with salt and pepper and stuffs it into a mould called "Kaskee". After drying, the cheese is left to mature for one to two months before it takes on its typical aroma.

Life of a dairymaid - Sennerinnenleben

Due to the responsibility of her work, the dairymaid had a particularly respected position on the farm. Her life was more care-free on the mountain pastures than in the valley because she was outside the social control of the village community. This sentiment is expressed in the saying "On mountain pastures there is no sin".

Cream spatula - Rahmzwecke

Many of the dairymaid's working tools, above all the cream spatula, are decorated with blessings or depictions of the alpine pastures and sometimes with geometrical patterns. These were mostly given to the dairymaid by young men as tokens of love.

Butter moulds - Buttermodel

The butter moulds are made of five wooden, decorated flaps, which can be tipped up. The dairymaid presses the butter into the mould to form butter blocks which are decorated on the five surfaces. The dairymaid decorates the slabs of butter with the fluted pastry wheels.

Coming home from the alpine pasture -

Die Heimfahrt von der Alm

The short alpine summer has passed much too quickly. As a thank you for the happy and accident-free time the livestock was decorated in glorious colours for the journey home to the valley.

Change through cultivation -

Veränderung durch Bewirtschaftung

With the increasing use of the alpine pasture region people cleared the surfaces that were once covered with mountainous forests. As a consequence, indigenous species like Ring Ouzel and Eurasian Nutcracker were joined by other birds such as the White Wagtail and Black Redstart.

Hauling hay in the winter -

Heuziehen im Winter

One part of the fodder was mown on hardly accessible, steep, mountainous meadows and stored in haystacks.

Transportation took place in the winter. The men bound large bales with rope and wooden hooks. With those heavy loads on their backs they slid down the steep slopes to the valley. On flatter surfaces they put hay boards underneath the loads to be able to pull them better.

12 Hunting room of the Lord of the Castle

Vom Jagdzimmer des
Schlossherrn

Antler furniture was in fashion in the 19th century. Count Josef Lamberg had the hunting room furnishing done by a craftsman from the region. It is particularly striking because of its careful, mosaic-type workmanship.

The last noble owner -

Die letzten adeligen Besitzer

Trautenfels was in the possession of the Lamberg family from 1878 until 1941. During this time the castle experienced a new heyday - it was ambitiously renovated, a new approach road was built and central heating was fitted. In 1941 Countess Anna Lamberg sold the property to the Deutsche Reichspost due to economic problems.



Matthäus Merian, Neuhaus in the Enns Valley, copperplate engraving, 1649
Photo: Archive of Trautenfels Castle

History of Trautenfels Castle

1261: First mentioned in the records as Burg Neuhaus (*castrum novum* [= new castle] in the Enns Valley).

1282: Burg Neuhaus passed into the possession of the Archbishop of Salzburg by way of exchange for Burg Strechau. The castle was reconstructed after having been reconquered and destroyed in battles against the Duke of Styria at the end of the 13th century.

1460: Wolfgang Praun of the Hallinger family (= influential leaseholders of the brine boiling pans), who was appointed as pflger (ruler of the castle), is expressly described as Herr (Lord) of Neuhaus in the records.

1493-1594: The ownership of the castle passed to the Hoffmanns who were one of the most powerful and wealthy Styrian noble families as well as staunch and hugely influential supporters of the Protestant faith. Neuhaus developed into a centre of the Reformation in the Enns Valley. The castle was duly extended.

1574: The Hoffmanns erected an Evangelical Church that was demolished by the Reformation Commission as early as 1599. Located within 20 minutes' walking distance towards the Grimming mountain, the foundations of the church, which were excavated in 1992, now serve as a memorial to commemorate those turbulent times.

1594/1600-1652: The Protestant Praunfalk family was initially holder of pledge and later owner of Neuhaus before going into exile to Nuremberg on religious grounds.



Georg Matthäus Vischer, Trautenfels, copperplate engraving, 1681
 Photo: Archive of Trautenfels Castle

1664: Count Siegmund Friedrich von Trauttmansdorff acquired the building, converted and refurbished it, naming it Trautenfels. Carpoforo Tencalla painted the high-quality frescoes on the second floor and in the castle's chapel around 1670, while Alessandro Sereni created the stuccos. The Trauttmansdorffs owned the castle until 1815.

1878: Count Josef Lamberg finally bought the property after the castle had changed hands several times. His wife Anna's dowry, daughter of Steyr-based armaments manufacturer Josef Werndl, together with his own fortune, enabled him to renovate the rather neglected castle and furnish it comfortably.

1904: After the Count's death, his widow Countess Anna Lamberg-Werndl managed the estate. During the inter-war years, however, growing economic problems began to severely affect the castle's proper maintenance.

1941: With the help of her four adult children, Countess Anna Lamberg-Werndl sold the castle to the Deutsche Reichspost. Due to the war however, the planned training centre for executive staff, including the international centre for communications engineering and the European Post Association were never realised.

1945: After the collapse of National-Socialist rule, the British Occupation Forces in Austria ran the building, which was deemed to be "deutsches Eigentum in Österreich" (German property in Austria). During the first post-war years, the castle served additionally as temporary accommodation for up to 300 refugees. Subsequently, the Republic of Austria became owner of the building complex.

1950: The Styrian Youth Hostel Association moved into the castle, using the rooms on the ground floor, intermediate floor and third floor.

1951: The Province of Styria rented the representation rooms on the first floor of the building and commissioned Karl Haiding¹ to develop a museum for the District of Liezen. Prior to special exhibitions, he collected objects and documentation on the topics of beekeeping and gingerbread making, forestry and timber and Alpine pasture farming in Styria.

1959: The Republic of Austria sold Trautenfels Castle together with its grounds for a token sum of 750,000 Schilling, “donating” it, as it were, to the Youth Hostel Association on the condition that the new owner would be obliged to renovate the bastions. That renovation work was carried out from 1960 to 1962.

1959: The Heimatmuseum was officially opened on 9th August as a local museum for the District of Liezen and as a department of the multidisciplinary museum Joanneum (founded by Archduke Johann in 1811). In 1971, Trautenfels Castle was renamed “Trautenfels Castle Landscape Museum” and since 2011, the Museum Department is called Trautenfels Castle. The permanent exhibition continued as a Landscape Museum .

1982: Despite the youth hostel’s high popularity (up to 30,000 overnight stays per year), growing financial

problems and urgently required repairs to the roof, façade and interiors resulted in the hostel’s closure. The boarding school for agriculture and forestry, which had been housed in some parts of the building complex since 1969, relocated to Gröbming.

1982: A Rescue Committee for Trautenfels Castle was established by Museum director and initiator Volker Hänsel and the Trautenfels Castle association was constituted in December 1983. Regional politicians supported the preservation of Trautenfels Castle as a “*national and international cultural centre with a museum for the District of Liezen*”.

1983: The municipality of Pürgg-Trautenfels purchased the castle for a token sum of one Schilling with the aid of the Province of Styria. The municipality then leased the castle to Trautenfels Castle Association, which aimed to renovate and maintain the castle as well as to promote and support the Landscape Museum (Universalmuseum Joanneum).

1984–1989: In order to literally “rescue the castle from dilapidation”, urgently needed renovation work to the roof, façade and windows were funded and implemented through subsidies and donations.

1 Haiding, Karl (1906-1985); during the Nazi era, the Folkloristics expert held a high post, amongst others, in the Amt Rosenberg. Cf. Mindler Ursula, “...although I hadn’t made any concessions at all and my colleagues must have been aware of my pan-German attitude...” Notes on Karl Haiding (1906-1985). In: *Österreichische Zeitschrift für Volkskunde*, NS Volume LXIV, No.2 (2010), p.179-202. (Available in the shop). A large part of the folkloristic collections at Museum Trautenfels is owed to Karl Haiding’s commitment. From 1955 on, he shaped the Museum’s concept – his activities prior to 1945 and his involvement in National Socialism remained unmentioned for a long time. This led to a debate in the media at the beginning of the 21st century, followed by an academic discussion on Haiding himself and his legacy.



Trautenfels Castle, aerial image, June 2018
Photo: UMJ/Christoph Huber

1990-1992: Trautenfels Castle was chosen to stage the Styrian Provincial Exhibition *Lust und Leid. Barocke Kunst, barocker Alltag (Joy and Sorrow. Baroque Art, Baroque Life)*.

The necessary funding for the building's total renovation and a modern infrastructure concept for the Museum and exhibition area was released. The castle's complete refurbishment was planned and implemented in 20th century- style by architect Manfred Wolff-Plottegg² in collaboration with the Federal Monuments Office and the clients.

1992: Layers of colour began to emerge in the course of renovation work on the intermediate floor. From 1997 to 1999, those 16th century murals were uncovered. The so-called "frescoed room" was then made accessible to the public.

1994: The municipality of Pürgg-Trautenfels let Trautenfels Castle to the Province of Styria – Landesmuseum Joanneum (since 2009 Universalmuseum Joanneum).

² Planning was based on 1) whatever renovation and restoration work the building demanded, 2) whatever was necessary for a new utilisation, and 3) what had been developed in the design from an architectural perspective, i.e. "building in existing structures". The building's entire accessibility and circulation concept for visitor flows leads from the entrance hall through the Felsengang (rock corridor) to the second main staircase with an elevator up to the stairwell in the watchtower, and finally to the exit area with the new exit gate located near the eastern terrace. Additional individual interventions include the ticket office in the entrance hall, new sanitary facilities, and the roofing of both atria and separation thereof from the new seminar area. The entire building was equipped with a building envelope-related temperature control system and its sanitary and electrical installations were renewed. Exterior extensions include an in-house workshop whose greened roof now additionally facilitates a walkabout around the castle.

1998: Opening of the new Landscape Museum featuring 13 topical rooms arranged in the form of a kaleidoscope presenting the cultural and natural history of the Styrian Enns Valley and Ausseerland.

2006–2007: Woodland on the castle hill was cleared, revealing the whole complex with its impressive bastions and the castle's base wall masonry, and thus restoring a historically significant situation.

2007–2010: A large section of the south-western bastion collapsed, leading to a structural investigation of the entire wall and subsequent closure of the access road for safety reasons – necessitating the construction of a temporary access road. Following funding approval by the Provincial Government of Styria in 2009, a comprehensive restoration was undertaken, and structural security established by means of self-supporting ground anchors in order to preserve the historical building fabric, ultimately. By night, outdoor lighting additionally accentuates the historical building as a visual landmark.

2015: In the course of the communal structure reform, the municipalities of Pürgg-Trautenfels and Stainach merged to form Stainach-Pürgg, which now possesses Trautenfels Castle. The new municipality lets the building to Universalmuseum Joanneum, which is responsible for the maintenance and administration of the building. The whole castle is used as a museum and for cultural events and is accessible to visitors in its entirety, including the watchtower.

As a stunningly multifaceted location of art and culture whose collections encompass more than 40,000 artefacts, Trautenfels Castle, a department of Universalmuseum Joanneum, stands for the history, culture and natural environment of the District of Liezen. Discussions on specific regional topics lead to contexts on a national and international level.

3 Since an approximately 30-metre section of Trautenfels Castle's bastion wall was in acute danger of collapsing, the access road alongside the wall had to be closed as of Christmas 2007. In the course of investigations, it was established that the entire bastion wall was in an extremely bad state of repair, which would entail developing an overall renovation plan. Following funding approval given by the Provincial Government of Styria, comprehensive renovation work commenced in July 2009 and ended in early summer 2010.

4 European Patent, EP2141287: A new structural system was provided by absorbing the earth pressure behind the retaining wall. This was carried out by filling load distribution cavities with mortar to form a load distribution body that was firmly anchored by means of ground anchors. In that way, loads other than its own weight were removed from the existing structure, thus enabling its preservation.

Schloss Trautenfels
Universalmuseum Joanneum

Trautenfels 1
8951 Stainach-Pürgg

T +43-3682/222 33

trautenfels@museum-joanneum.at

www.schloss-trautenfels.at

Opening times

from Palm Saturday to 31st October,
daily, 10:00 am – 5:00 pm

Text:
Trautenfels Castle

Translation:
Y'plus

Graphic concept and design:
Lichtwitz – Büro für visuelle Kommunikation

Layout:
Michi Pletz – VONNEBENAN