

*Staro i novo:  
paralele i dodiri  
u hrvatskoj i mađarskoj renesansi*

*Régi és új:  
párhuzamok és érintkezések  
a horvát és a magyar reneszánszban*



Filozofski fakultet Sveučilišta u Zagrebu  
21.–23. studenog 2012.

Zágrábi Egyetem, Bölcsészettudományi Kar  
2012. november 21–23.



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*Régi és új:*  
párhuzamok és érintkezések  
a horvát és a magyar reneszánszban

*Vetera et nova:*  
similia et attingentia  
aetate renatarum litterarum  
in Croatia et Hungaria

*The Old and the New:*  
Similarities and Contacts  
in Croatian and Hungarian Renaissance

MEĐUNARODNI HRVATSKO-MAĐARSKI ZNANSTVENI SKUP  
HORVÁT-MAGYAR NEMZETKÖZI KONFERENCIA  
CONSENSUS SCHOLASTICUS CROATICO-HUNGARICUS  
A CROATIAN-HUNGARIAN CONFERENCE



Zagreb, 21–23. studenog 2012.  
Zágráb, 2012. november 21–23.  
Zagrabiae, a. d. XI–IX Kal. Dec. MMXII  
Zagreb, November 21–23, 2012

## **Organizatori**

Katedra za hungarologiju, Filozofski fakultet Sveučilišta u Zagrebu

Odsjek za klasičnu filologiju, Filozofski fakultet Sveučilišta u Zagrebu

## **Članovi organizacijskog odbora**

Orsolya Žagar Szentesi, predstojnica Katedre za Hungarologiju

Neven Jovanović, pročelnik Odsjeka za klasičnu filologiju

Sándor Bene, glavni tajnik Međunarodnog društva mađarskih studija,  
gostujući profesor na Katedri za hungarologiju

Vladimir Rezar, zamjenik pročelnika Odsjeka za klasičnu filologiju

## **Podupiru**

Filozofski fakultet Sveučilišta u Zagrebu

Balassi Institut, Budimpešta

Ministarstvo vanjskih poslova Republike Mađarske i Veleposlanstvo Re-  
publike Mađarske u Zagrebu

Vijeće mađarske nacionalne manjine Grada Zagreba

## **Mjesto skupa**

Konferencijska dvorana Knjižnice i dekanska vijećnica Filozofskog fa-  
kulteta Sveučilišta u Zagrebu, Zagreb, Ivana Lučića 3.

## **Rendező intézmények**

Hungarológia Tanszék, Zágrábi Egyetem, Bölcsészettudományi Kar

Klasszika-Filológia Intézet, Zágrábi Egyetem, Bölcsészettudományi Kar

## **Szervezőbizottság**

Žagar Szentesi Orsolya, tanszékvezető, Hungarológia Tanszék

Neven Jovanović, intézetvezető, Klasszika-Filológia Intézet

Bene Sándor, főtktár, Nemzetközi Magyarságtudományi Társaság —  
vendégtanár, Hungarológia Tanszék

Vladimir Rezar, helyettes intézetvezető, Klasszika-Filológia Intézet

## **Támogatók**

Zágrábi Egyetem, Bölcsészettudományi Kar

Magyarország Külügyminisztériuma és Zágrábi Nagykövetsége

Balassi Intézet

Zágrábi Magyar Kisebbségi Tanács

## **Helyszín**

Zágrábi Egyetem, Bölcsészettudományi Kar, Kari Könyvtár konferen-  
ciaterme és dékáni tanácsterem (Zágráb, ul. Ivana Lučića 3.)



# Program

## 21. studenog 2012. (srijeda)

### Otvaranje

*Konferencijska dvorana Knjižnice Filozofskog fakulteta, 16.00*

### Pozdravni govori

Damir Boras, dekan Filozofskog fakulteta Sveučilišta u Zagrebu

Gábor Iván, veleposlanik Mađarske u Hrvatskoj

Orsolya Žagar Szentesi, predstojnica Katedre za hungarologiju

Neven Jovanović, pročelnik Odsjeka za klasičnu filologiju

### Prva sesija

*Konferencijska dvorana Knjižnice Filozofskog fakulteta, 16.45–20.00*

*Moderator: Neven Jovanović*

**16.45–17.15** Darko Novaković (Filozofski fakultet Sveučilišta u Zagrebu):  
*Orator Apostolicus as Theoretician of War and Peace: A Hitherto  
Unknown Manuscript Treatise De bello et pace by Iohannes Stap-  
hileus (1472–1528)*

**17.15–17.45** Gábor Kecskeméti (Institut književnih znanosti Mađarske  
akademije, Budimpešta – Sveučilište u Miškolcu): *Humanist Text  
in a Digital Age*

**17.45–18.00** *Rasprava*

*Pauza*

**18.30–19.00** Predstavljanje knjige *Susreti dviju kultura: obitelj Zrinski  
u hrvatskoj i mađarskoj povijesti*, urednici Sándor Bene, Zoran La-  
dić, Gábor Hausner; Matica Hrvatska, Zagreb, 2012.

Knjigu predstavljaju: dr. sc. Damir Karbić (upravitelj Odsjeka za  
povijesne znanosti HAZU u Zagrebu) i akademik Pavao Pavličić  
(profesor komparativne književnosti, Filozofski fakultet Sveučilišta  
u Zagrebu)

**19.00–20.00** Domjenak za sudionike i goste u organizaciji veleposlanika  
Republike Mađarske u Zagrebu, Gábora Ivána



## 2012. november 21. (szerda)

### Megnyitó

16.00 – *Kari Könyvtár konferenciaterme*

#### A konferenciát köszöntik:

Damir Boras, a Zágrábi Egyetem Bölcsészettudományi Karának dékánja

Iván Gábor, Magyarország zágrábi nagykövete

Žagar Szentesi Orsolya, a Hungarológiai Tanszék vezetője

Neven Jovanović, a Klasszika-filológia Intézet vezetője

### Első ülészak

16.45–20.00 — *Kari Könyvtár konferenciaterme*

*Elnök:* Neven Jovanović

**16.45–17.15** Darko Novaković (Zágrábi Egyetem): *Orator Apostolicus as Theoretician of War and Peace: A Hitherto Unknown Manuscript Treatise De bello et pace by Iohannes Staphileus (1472–1528)*

**17.15–17.45** Kecskeméti Gábor (MTA BTK Irodalomtudományi Intézet, Budapest — Miskolci Egyetem): *Humanist Text in a Digital Age*

**17.45–18.00** *Vita*

*Szünet*

**18.30–19.00** Könyvbemutató: *Susreti dviju kultura: obitelj Zrinski u hrvatskoj i mađarskoj povijesti*, urednici Sándor Bene, Zoran Ladić, Gábor Hausner; Matica Hrvatska, Zagreb, 2012.  
A kötetet bemutatják: Damir Karbić (a Horvát Tudományos és Művészeti Akadémia Zágrábi Történettudományi Intézetének vezetője) és Pavao Pavličić (akadémikus, a Zágrábi Egyetem Bölcsészettudományi Karának komparatiztika professzora)

**19.00–20.00** Iván Gábor Magyarország Zágrábi nagykövetének fogadása a résztvevők és a meghívott vendégek tiszteletére

## 22. studenog 2012. (četvrtak)

### Druga sesija

Konferencijska dvorana Knjižnice Filozofskog fakulteta, 9.00–10.20

Moderator: Darko Novaković

**9.00–9.20** László Jankovits (Sveučilište u Pečuhu): *An Argonaut Between Two Seas (Janus Pannonius)*

**9.20–9.40** Ágnes Ritoók Szalay (Knjižnica Mađarske akademije – Institut književnih znanosti Mađarske akademije, Budimpešta): *Die Handschriften von Janus Pannonius und Zagreb*

**9.40–10.00** Géza Szentmártoni Szabó (Sveučilište ELTE, Budimpešta): *The Peril at Parthenope: The Newly Discovered Panegyric of Janus Pannonius for honour of René d'Anjou*

**10.00–10.20** *Rasprava*

*Pauza*

### Treća sesija

Konferencijska dvorana Knjižnice Filozofskog fakulteta, 10.50–15.30

Moderator: László Jankovits

**10.50–11.10** Relja Seferović (Zavod za povijesne znanosti HAZU, Dubrovnik): *Ragusan Friars in Matthias Corvinus' Humanistic Circle: A Long Memory of the National Unity*

**11.10–11.30** Péter Kasza (Sveučilište u Segedinu): *Stephanus Brodericus and his Slavonian-Zagrebian Roots*

**11.30–11.50** Boris Nikšić (Institut za migracije i narodnosti, Zagreb): *Dall' infedele al barbaro (L' immagine del Turco nell' umanesimo centroeuropeo)*

**11.50–12.10** Iva Kurelac (Zavod za povijesne znanosti HAZU, Zagreb): *The Kingdom of Hungary-Croatia and its image in the first history of Dalmatia (Dominicus Zavoreus, De rebus Dalmaticis, 1602)*

**12.10–12.30** *Rasprava*

**13.00–14.00** Posjet Zbirci starih i rijetkih knjiga Knjižnice HAZU u Zagrebu

## 2012. november 22. (csütörtök)

### Második ülészak

9.00–10.20 — *Kari Könyvtár konferenciaterme*

*Elnök:* Darko Novaković

**9.00–9.20** Jankovits László (Pécsi Egyetem): *An Argonaut Between Two Seas (Janus Pannonius)*

**9.20–9.40** Ritoókné Szalay Ágnes (MTA BTK Irodalomtudományi Intézet, Budapest): *Die Handschriften von Janus Pannonius und Zagreb*

**9.40–10.00** Szentmártoni Szabó Géza (ELTE BTK, Budapest): *The Peril at Parthenope: The Newly Discovered Panegyric of Janus Pannonius for honour of René d'Anjou*

**10.00–10.20** *Vita*

*Szünet*

### Harmadik ülészak

10.50–15.30 — *Kari Könyvtár konferenciaterme*

*Elnök:* Jankovits László

**10.50–11.10** Relja Seferović (Horvát Tudományos és Művészeti Akadémia Történettudományi Intézet, Dubrovnik): *Ragusan Friars in Matthias Corvinus' Humanistic Circle: A Long Memory of the National Unity*

**11.10–11.30** Kasza Péter (Szegedi Egyetem): *Stephanus Brodericus and his Slavonian-Zagrebian Roots*

**11.30–11.50** Boris Nikšić (Migráció- és Nemzetiségkutató Intézet, Zágráb): *Dall' infedele al barbaro (L'immagine del Turco nell' umanesimo centroeuropeo)*

**11.50–12.10** Iva Kurelac (Horvát Tudományos és Művészeti Akadémia Történettudományi Intézet, Zágráb): *The Kingdom of Hungary-Croatia and its image in the first history of Dalmatia (Dominicus Zavoreus, De rebus Dalmaticis, 1602)*

**12.10–12.30** *Vita*

**13.00–14.00** Látogatás a Horvát Tudományos és Művészeti Akadémia Könyvtárának Régi és Ritka Nyomtatványtárában

**14.00–15.30** *Stanka za ručak*

## Četvrta sesija

*Konferencijska dvorana Knjižnice Filozofskog fakulteta, 15.30–16.50*  
Moderator: Olga Perić

**15.30–15.50** Luka Špoljarić (Srednjoeuropsko sveučilište u Budimpešti):  
*From Under the Lion's Wing: The Social Background of Dalmatian Humanism*

**15.50–16.10** Bratislav Lučin (Splitski književni krug — Marulianum, Split): *A Missed Encounter: Tranquillus Andronicus and Erasmus of Rotterdam*

**16.10–16.30** László Szörényi (Institut književnih znanosti Mađarske akademije, Budimpešta): *L' epitalamio di Matteo Andronico*

**16.30–16.50** *Rasprava*

*Pauza*

## Peta sesija

*Konferencijska dvorana Knjižnice Filozofskog fakulteta, 17.20–20.00*  
Moderator: László Szörényi

**17.20–17.40** Péter Farbaky (Povijesni muzej, Budimpešta): *John Corvinus, the Planned Successor of Matthias and Patron of the Arts*

**17.40–18.00** Milan Pelc (Institut za povijest umjetnosti, Zagreb): *Lucas (Lukács) de Szeged, Bischof von Zagreb (1500–1510) und sein kulturelles Erbe*

**18.00–18.20** Klára Pajorin (Institut književnih znanosti Mađarske akademije, Budimpešta): *Astrologia, magia e il culto di Apuleio nella cultura di Mattia Corvino*

**18.20–18.40** *Rasprava*

*Pauza*

**19.30–20.00** Predstavljanje knjige Pétera Kasze *Stephanus Brodericus: Epistulae* (Bibliotheca scriptorum medii recentisque aevorum, Series nova, Budimpešta, 2012). Knjigu predstavlja dr. sc. Szabolcs Varga, Biskupijska visoka teološka škola, Pečuh.

**20.30** Večera za sudionike skupa u organizaciji Filozofskog fakulteta Sveučilišta u Zagrebu (“Zlatni medo”, Savska cesta 56, Zagreb)

**14.00–15.30** *Ebédészünet*

## **Negyedik ülészak**

15.30–16.50 — *Kari Könyvtár konferenciaterme*

*Elnök: Olga Perić*

**15.30–15.50** Luka Špoljarić (Közép-Európai Egyetem, Budapest): *From Under the Lion's Wing: The Social Background of Dalmatian Humanism*

**15.50–16.10** Bratislav Lučin (Split irodalmi kör — Marulianum, Split): *A Missed Encounter: Tranquillus Andronicus and Erasmus of Rotterdam*

**16.10–16.30** Szörényi László (MTA BTK Irodalomtudományi Intézet, Budapest): *L' epitalmio di Matteo Andronico*

**16.30–16.50** *Vita*

*Szünet*

## **Ötödik ülészak**

17.20–20.00 — *Kari Könyvtár konferenciaterme*

*Elnök: Szörényi László*

**17.20–17.40** Farbaký Péter (Budapesti Történeti Múzeum): *John Corvinus, the Planned Successor of Matthias and Patron of the Arts*

**17.40–18.00** Milan Pelc (Horvát Tudományos és Művészeti Akadémia Művészettörténeti Intézet, Zágráb): *Lucas (Lukács) de Szeged, Bischof von Zagreb (1500–1510) und sein kulturelles Erbe*

**18.00–18.20** Klára Pajorin (MTA BTK Irodalomtudományi Intézet, Budapest): *Astrologia, magia e il culto di Apuleio nella cultura di Matia Corvino*

**18.20–18.40** *Vita*

*Szünet*

**19.30–20.00** Könyvbemutató: Stephanus Brodericus: *Epistulae*, ed., introduxit et commentariis instruxit Petrus Kasza, Budapest, Argumentum Kiadó — Magyar Országos Levéltár, 2012 (Bibliotheca scriptorum medii recentisque aevorum, Series nova, 16). A kötetet bemutatja: Varga Szabolcs docens, Pécsi Hittudományi Főiskola

**20.30** Vacsora a Zágrábi Egyetem Bölcsészettudományi Karának szervezésében (“Zlatni medo”, Savska cesta 56, Zagreb)

## 23. studenog 2012. (petak)

### Šesta sesija

*Dekanska vijećnica Filozofskog fakulteta*, 9.00–10.40

*Moderator*: Bratislav Lučin

**9.00–9.20** Anna Tüskés (Književni muzej Gyula Illyés – Institut književnih znanosti Mađarske akademije, Budapest): *Students from Croatia at the University of Vienna Between 1385 and 1526*

**9.20–9.40** Tamara Tvrtković (Hrvatski institut za povijest, Zagreb): *Tu-bero's New Clothes*

**9.40–10.00** Gábor Almási (Sveučilište ELTE, Budimpešta): *Religious Tolerance of Andreas Dudith and the Riddle of Themistius's Twelfth Oration*

**10.00–10.20** Nino Zubović (Filozofski fakultet Sveučilišta u Zagrebu): *Übersetzungen aus dem Griechischen von Andreas Dudithius*

**10.20–10.40** *Rasprava*

*Pauza*

### Sedma sesija

*Dekanska vijećnica Filozofskog fakulteta*, 11.10–13.00

*Moderator*: Gábor Kecskeméti

**11.10–11.30** Olga Perić (Filozofski fakultet Sveučilišta u Zagrebu): *Sententiae dal codice Ambrosiano di Franciscus Niger*

**11.30–11.50** Sándor Bene (Institut književnih znanosti Mađarske akademije, Budimpešta): *L' influsso di Petrarca e devozione moderna in uno specchio del principe "medievale" (Andreas Pannonius: De regis virtutibus, 1467)*

**11.50–12.10** Vladimir Rezar (Filozofski fakultet Sveučilišta u Zagrebu): *A New Reading of the De origine et incremento urbis Rhacusanae*

**12.10–12.30** Neven Jovanović (Filozofski fakultet Sveučilišta u Zagrebu): *Exploring a Digital Collection of Neo-Latin Literature*

**12.30–12.50** *Rasprava*

**13.00** *Završetak*

## 2012. november 23. (péntek)

### Hatodik ülészak

9.00–10.40 — *Dékáni tanácssterem*

*Elnök:* Bratislav Lučin

**9.00–9.20** Tüskés Anna (MTA BTK Irodalomtudományi Intézet Illyés Gyula Archivum, Budapest): *Students from Croatia at the University of Vienna Between 1385 and 1526*

**9.20–9.40** Tamara Tvrtković (Horvát Történeti Intézet, Zágráb): *Tubero's New Clothes*

**9.40–10.00** Almási Gábor (ELTE BTK, Budapest): *Religious Tolerance of Andreas Dudith and the Riddle of Themistius's Twelfth Oration*

**10.00–10.20** Nino Zubović (Zágrábi Egyetem): *Übersetzungen aus dem Griechischen von Andreas Dudithius*

**10.20–10.40** *Vita*

*Szünet*

### Hetedik ülészak

11.10–13.00 — *Dékáni tanácssterem*

*Elnök:* Kecskeméti Gábor

**11.10–11.30** Olga Perić (Zágrábi Egyetem): *Sententiae dal codice Ambrosiano di Franciscus Niger*

**11.30–11.50** Bene Sándor (MTA BTK Irodalomtudományi Intézet, Budapest): *L' influsso di Petrarca e devozione moderna in uno specchio del principe "medievale" (Andreas Pannonius: De regiis virtutibus, 1467)*

**11.50–12.10** Vladimir Rezar (Zágrábi Egyetem): *A New Reading of the De origine et incremento urbis Rhacusanae*

**12.10–12.30** Neven Jovanović (Zágrábi Egyetem): *Exploring a Digital Collection of Neo-Latin Literature*

**12.30–12.50** *Vita*

**13.00** *Záró*





## **Srijeda 21. studenog — Szerda, november 21.**

<b>PRVA SESIJA — ELSŐ ÜLÉSSZAKÁN</b>	<b>18</b>
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**ORATOR APOSTOLICUS AS THEORETICIAN OF  
WAR AND PEACE: A HITHERTO UNKNOWN  
MANUSCRIPT TREATISE DE BELLO ET PACE BY  
IOHANNES STAPHILEUS (1472–1528)**

Darko Novaković  
*University of Zagreb*

Ivan Štaflić (Staflíć; *Ioannes Staphileus /Staphylaeus/*: Traù 1472 – Rome 1528), Professor of Canon Law at La Sapienza in Rome, Auditor Sacrae Rotae and the Bishop of Sebenico from 1512 until his death, was a diplomat of the Holy See who served during the pontificate of four different Popes, namely Julius II, Leo X, Adrian VI and Clement VII. In addition to his printed works: *Excidii urbis Romae sub annum Christi MDXXVII caussa. Oratio ad Rotae auditores habita* (s. l. et a.; Strasburg, 1528?); *Tractatus de gratiis expectativis* (posthumously, Venice 1540; Paris, 1547; Paris, 1557; Lyon 1573 etc.), various manuals, dating already from the 16th century to present time (Gessner, Simmler, Possevino, Ljubíć etc.), also mention his lost work *De bello et pace* dedicated to the Croato-Hungarian King Ladislaus II.

Codex preserved in the library of the Toledo Cathedral (*Archivo y Biblioteca Capitulares* ms. 41,3) which I have been able to consult in the microfilm format confirms the existence of this tractate by Štaflić. However, it is not dedicated to Ladislaus II but to his brother, the King of Poland and the Grand Duke of Lithuania, Sigismund I. As papal envoy Štaflić attended the wedding of Sigismund I to Barbara Zápolya in 1512 and made a speech on this occasion. Štaflić presented his discourse under five separate and short headings:

1. When in the distant past did the first wars start? Were they subject to any laws? What were their outcomes? How many types of war can be defined? (*fols. 7–39*)
2. Which are just causes for opening of, or responding to the hostilities? Under which circumstances can the war be deemed just? (*fols. 39–67*)
3. Who is entitled to declare war? Who can freely take part and fight without committing a sin? (*fols. 67–76*)
4. Who is entitled to material spoils of war? Are those who obtained such spoils free to retain them with clear conscience? (*fols. 76–103*)

5. Can the warring parties be forced to cease the conflict and conclude peace? In such an event, who is the suitable or sufficiently eminent mediating authority? (*fols. 103–127*)

In addition to the theoretical dimension of this tract and the sources referred to by the learned *doctor utriusque iuris* the attention should be given to anti-Ottoman digressions which show Štaflić's understanding of then current political and military situation of the Western Christendom. Furthermore, his awareness of his own roots is also remarkable and evidenced not only in the name attribute at the start of the discourse (*Ioannes Staphileus Dalmata* but also in the laudatory invocation at its end (*Laus Deo et Beatae Virgini ac Divo Hieronymo conterraneo nostro. Amen*).

## HUMANIST TEXT IN A DIGITAL AGE

Gábor Kecskeméti

*Institute for Literary Studies of Research Center for the Humanities of Hungarian Academy of Sciences, Budapest — University of Miskolc*

The Textological Committee of the Hungarian Academy of Sciences was founded in 1960 and has been operating ever since without interruption. Its functions include formulation of obligatory norms and methodological recommendations for critical text editions of Hungarian national classics; coordination and supervision of such works in different workshops; approval of plans for text editions; and accreditation of series and individual volumes as scholarly editions. In short: the Textological Committee provides quality assurance for text editions of Hungarian national classics, including the Latin-language oeuvre of early modern Humanists with Hungarian origin or relevance. The efforts of the committee resulted in several hundred volumes of critical text editions in the past decades, and thus, the most important authors in Hungarian literary history are available for study in reliable editions of high standards that are based on carefully considered uniform principles. So it seems that everything is alright with text editions of works in Hungarian or in Latin of Hungarian literary history. We would have every reason to be satisfied if the objective of our work was still the same as the original goal at the time of the foundation of the Textological Committee: the production of editions in print. However, in the 21st century we cannot overlook the

need for the availability of critical editions in electronic form. And the current methods and technology used in Hungary are only partially suitable for this.

## Četvrtak 22. studenog — Csütörtök, november 22.

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## AN ARGONAUT BETWEEN TWO SEAS

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The aim of this paper is to interpret the well-known poem of Janus Pannonius, entitled, in the textual tradition, *Abiens valere iubet sanctos reges Waradini* within the frames of the myth of the Argonauts. In order to illuminate the Argonautic character of the poem, I give a brief outline of the possible date of its composition and also of its generic determination. The cultural context of the poem is the traditional Italian view about the ultramontane world as a culturally inhabitable land, a view that was inherited by the humanists from their Antique ancestors. I cite those texts of Janus' former schoolmates and other poets which show their own expectations towards Janus as their fellow who can be their guide in that unfriendly place.

In Greek mythology, the first poet who entered the northern world was Orpheus, the mythical ancestor of all poets. He participated in the dangerous journey of the Argonauts to the Black Sea for the Golden Fleece. According to some versions of the myth, the Argonauts used the river Danube for their return home because this river had two mouths, one in the Adriatic and another in the Black Sea. Although fifteenth-century humanists regarded this concept as mythical, Pannonia was treated as a land on the border of the familiar and the strange. I conclude my paper by proposing that the purpose of the poem is to show the cultural values of the ultramontane world. In this poem, Janus places himself into the re-interpreted role of Orpheus, one of the Argonauts, and the first poet who challenged his talent in a voyage to the North.

## DIE HANDSCHRIFTEN VON JANUS PANNONIUS UND ZAGREB

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Dank der freundlichen Grossmütigkeit des Wiener Univ.-Prof. Dr. Josef Hamm wurde 1968 jener in der Biblioteca Columbina y Capitular zu Sevilla aufbewahrte Kodex, der Werke des Janus Pannonius enthält, bekannt. Im Jahr 1974 entdeckte Csaba Csapody ebendort einen weiteren, früher unbekanntem Janus-Kodex. Im zuerst erwähnten Kodex konnte das Wappen als jenes des Agramer Bischofs Oswald Thuz (1466–1499) identifiziert werden. Dadurch wurde der Kodex zu einem bestimmenden Zeuge des handschriftlichen Nachlasses. Der vor dem Wut des Königs Matthias sich 1472 flüchtende Dichter und Bischof von Fünfkirchen fand, wie bekannt, in der Burg des Agramer Bischofs eine freundliche Zuflucht. Er brachte seinen ganzen schrifstellerischen Nachlass mit sich. Hier wurden die auf separate Blätter geschriebene Gedichte und Prosawerke in Hefte abgeschrieben. Dass das in Zagreb geschach, bezeugen die nachträglichen Einträge, gelegentlich auch Titelvarianten. Diese können den Dignitariern des Kapitels zugeschrieben werden. Von da aus kann man dem Weg zum Plan der ersten gedruckten Ausgabe, zum Versuch von Stefan Brodarith in Venedig nachkommen.

Die Erkenntnis des Geschickes des in Zagreb aufbewahrten Nachlasses ermöglicht die zeitliche Fixierung und Lokalisierung der schon früher bekannten und angenomener Quelle der Textüberlieferung. Die erste Redaktion der Epigramme ist mit Peter Váradi verbunden. Der König beauftragte nämlich ihn mit dem Ausammeln der Gedichte irgendwann nach dem Tode von Janus (1472). Diese Beauftragung geschach offenbar im Winter 1480/1481, als der König und sein Kanzler Váradi in Zagreb weilten. Es ist etwas paradox, dass, als von der Umgebung des rebellischen Bischofs und von ihm selbst Rechenschaft gefordert war, gerade diese Gelegenheit Erhaltung bot für den Nachlass des geächteten Dichters.

Ein Glück des Forschers der Zusammenhänge ist aber, dass er sich auf vorzügliche Grundwerke stützen kann. Ich erwähne nur die hervorragendsten: Bezüglich des Komitats Körös (Križevci) das Werk von Dezső Csánki (1893) und Tamás Pálosfalvi (2012), bezüglich des Bistums

Joannes Bapt. Tkalčić (1894) und Stjepan Razum (1995). (Vom letztgenannten konnte ich leider nur die Excerpta benützen.)

Die Entdeckung der Kodizes von Agramer Ursprung und die Manuskripte aufdeckenden Bände von Paul Oskar Kristeller und seinen Mitarbeitern gaben die Anregung dazu dass das Literaturwissenschaftliche Institut der Ungarischen Akademie des Wissenschaften die kritische Ausgabe von Janus Pannonius sämtlichen Werken in Gang setze. Der erste Band, die Epigramme, ist schon erschienen (2006), und bald folgt dem der zweite, der die Elegien enthalten wird.

## **THE PERIL AT PARTHENOPE: THE NEWLY DISCOVERED PANEGRIC OF JANUS PANNONIUS FOR HONOUR OF RENÉ D'ANJOU**

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The first part of the lecture is about the poem of Janus Pannonius which praises Sicilian king René of Anjou (1409–1480). The 18-year old poet was commissioned to write *Renatus Panegyricus* (about the siege of Naples) by a Venetian patrician, Jacopo Antonio Marcello in 1452. Written in Ferrara, the piece saw publication much later, in 1880, when Jenő Ábel found its first half in the Library of Vatican. Except József Huszti's excellent essay from 1929, hardly any study has dealt with the incomplete work so far.

My interest in Janus Pannonius' iconography resulted in finding two illustrations of the Strabo-volume (the book translated by Guarino is now taken care of in Albi), one of them I considered to be the portrayal of the poet. My research on the attributions led me to the discovery of the complete text of the panegyricus. Léon-Gabriel Pélissier (1863–1912), positivist historian reviewed the poem attributing the work to an unknown artist in 1898, in a French periodical. In 2009, when reading the article that has been left without a comment for 111 years I recognized the author and it got me started in chasing down the whole text of the writing in Naples.

Studying the specialized reads, during writing an essay I noticed a so far unknown 100-line poem that could be attributed to Janus Pannonius.



I tried to support his authorship with detailed arguments. I produced the Hungarian translation and the textbook of the poem praising Saint Maurice (patron of the Order of the Crescent) and René of Anjou (founder of the Order).

During my researches in Naples, I managed to trace down the scribe of the 19th century MS of *Renatus panegyricus*. He was Scipione Volpicella (1810–1883), head of a scientific society that did researches on the history of the city. This person led me to Castelnuovo and the Library of Società Napoletana de Storia Patria, where I found the antecedent of the copy kept in the National Library of Naples. Although part of a composite volume dating back to the middle of the 17th century, it may be regarded as primary source.

## **RAGUSAN FRIARS IN MATTHIAS CORVINUS' HUMANISTIC CIRCLE: A LONG MEMORY OF THE NATIONAL UNITY**

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Cultural connections between the Croatian-Hungarian Court and distant Ragusa/Dubrovnik in the second half of the 15th century are traditionally perceived through the direct engagement of Ragusan friars Peter Zamagna, Seraphinus Bona and Thomas Bassegli to the benefit of the King Matthias Corvinus' humanistic circle. Their contribution in cultural, political and religious shaping of this late medieval frontier society was praised and recognized by many generations of their Ragusan fellow countrymen, who kept their memory alive in various histories and biographies written since the full Renaissance bloom at the beginning of the 16th century until the last days of the Republic three hundred years later.

Regardless of their social and religious background, the majority of Ragusan authors in this entire period, patricians and commoners alike, from both ecclesiastical and secular milieu, approached the relations between the Croatian-Hungarian Kingdom and the independent Republic of Dubrovnik keeping the sense of the former national unity. Challenged with persistent Venetian attempts to impose its government and being aware of the swift Ottoman decline after the long lasting wars from the turn of the 17th and 18th centuries, Ragusan politicians were thus encouraged to strengthen their connections with the State under whose auspices, in the already distant past, they had experienced a continuous growth. Therefore it is not surprising that they revived a feeling of national adherence to the Croatian medieval state and were proud of their ancestors who actively contributed to the common well-being. The role of these prominent clerics becomes particularly important in this picture.

## STEPHANUS BRODERICUS AND HIS SLAVONIAN-ZAGREBIAN ROOTS

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István Brodarics (ca. 1480–1539) is one of the most famous Humanist of Hungary in the first half of the 16th century. He thanks his fame to his report written and published 1527 about the tragic defeat at Mohacs 1526. But one must not forget about his correspondence (the critical edition is going to be published in a couple of weeks), which proves not only, that he was well known among his contemporaries but definitely highlight the fact that Brodarics practically knew every VIP person of his age: rulers, statesmen, high priests, humanists, and the list can be continued.

But who was this man? He definitely belonged to the leading elite of Hungary, he was representative of two Hungarian kings. Thus these mean, he was a Hungarian? On the other hand, he was born somewhere (we do not exactly know, where) in Slavonia between Drava and Sava, and he was wearing a name of Slavic origin. Thus these mean, he was a Slavic?

Did he show towards the region, between the two abovementioned rivers some specific respect, as to his homeland, or did he totally grow out of it, and did he leave it behind?

In the first half of my planned lecture I am going to answer these questions based the answers upon results of my recently finished researches. In connection to the identity of Brodarics, using his correspondence as main source, I am going to examine his signatures which can highlight what his name really was, or what form of his name can be accepted as the most probable one, and how he used it. Afterwards I am going to show his feelings about Slavonia via citations from his letters.

In the second part of the lecture my intention is to draw a picture about the Brodarics family and the Zagrebian beginning of Brodarics' career based upon my researches in Zagrebian archives which results has been published yet only in Hungarian.

## **DALL' INFEDELE AL BARBARO (L' IMMAGINE DEL TURCO NELL' UMANESIMO CENTROEUROPEO)**

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Uno dei cambiamenti introdotti nella cultura europea dall'umanesimo è stata una certa modificazione dell'immagine dell'Altro non-europeo e non appartenente alla cosiddetta "Cristianità", specialmente per quanto riguarda l'Altro musulmano. La visione medievale dell'Altro era molto semplice e rifletteva la divisione del mondo in due parti: la Cristianità e le partes infidelium. L'unica differenza di qualche rilievo era quella di religione. Con l'avvento dell'Umanesimo, una nuova nozione, quella di "cultura" oppure di "civiltà" (anche se queste parole non erano ancora inventate) fa il suo apparire nella coscienza europea e crea un nuovo modello di affermare la distinzione tra Noi e Loro (anche se il vecchio modello non sparisce, ma coesiste con il nuovo). Il Musulmano (oramai identificato con "il Turco") non è più soltanto "l'infedele", ma anche il Barbaro. A lui vengono attribuite caratteristiche che i Greci ed i Romani attribuivano ai popoli barbari dell'Antichità classica. Accanto alla Res publica Christiana, l'Europa comincia ad identificarsi anche come Res publica litterarum, in quanto l'erede dell'Antichità greco-romana. I popoli che non appartengono a questa comunità culturale vengono percepiti come barbari. Anche le loro origini si cercano tra i popoli barbari dell'Antichità. Questo processo di cambiamento della percezione dell'Altro è anche penetrato nell'Umanesimo dell'Europa centrale. L'opera dell'umanista croato ed ungherese Felice Petanzio viene addotta come esempio molto caratteristico di questo nuovo approccio.

**THE KINGDOM OF HUNGARY-CROATIA AND ITS  
IMAGE IN THE FIRST HISTORY OF DALMATIA  
(DOMINICUS ZAVOREUS, DE REBUS DALMATICIS,  
1602)**

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On the example of an unpublished Latin manuscript of the first history of Dalmatia — the *De rebus Dalmaticis (On Dalmatian History, 1602)* by Dinko Zavorović, a humanist and historian from Šibenik — the author's attitude towards the Kingdom of Hungary-Croatia will be analyzed, according to his own definition of the political-regional identity of Dalmatia and the historical sources upon which he based his historiographical premises.

As a communal-regional history, Zavorović's work describes the historical events from the Late Antiquity, when Dalmatia belonged to the Roman Illyricum, up to the Late Middle Ages, more precisely, up to year 1437 when Hungarian king Sigismund died.

This paper is focused on the period of the Late Middle Ages and the reign of the Arpads and Angvins as well as on their struggle for rule over Dalmatia, which is described in the five out of eight books of Zavorović's work *De rebus Dalmaticis*. Historical events will be analysed in the context of Zavorović's well-known anti-Venetian and anti-Ottoman attitude and his favorizing of the Kingdom Hungary-Croatia. Particular attention will be paid to Zavorović's choice of the historical sources, among which the diplomatic and narrative sources are dominant. The most frequently quoted historical source among the latter is *Rerum Hungaricarum* decades by Antonio Bonfini, a historian on the Matthias Corvinus' court.

In the light of Zavorović's inclination to the Kingdom Hungary-Croatia, his approach to the aforementioned historical sources will be analyzed on the example of quotations from the work *De rebus Dalmaticis* as well as his use of the examples from the history of Dalmatian communes and the emphasis of Dalmatian inhabitants' resistance towards the Venetian rule and their inclination to Hungarian rule over Dalmatia.

## **FROM UNDER THE LION'S WING: THE SOCIAL BACKGROUND OF DALMATIAN HUMANISM**

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While the overviews of Dalmatian humanism focus mainly on its literary aspect, the present paper will turn to the genesis of a social phenomenon. It will analyze key elements in the process of diffusion of humanist ideas into the region and within it, as well as the gradual formation of a group identity among the Dalmatian intellectuals. In order to establish this framework the paper will necessarily draw on previous case studies, but particular attention will be given to the humanist manuscripts of Dalmatian provenance located in the British Library and the Bodleian, because most of these Dalmatian MSs have not been analyzed yet. The paper will also consider the changing role of humanism in Dalmatia in the course of the fifteenth century, interpreting it within the larger context of the history of European Renaissance humanism.

## **A MISSED ENCOUNTER: TRANQUILLUS ANDRONICUS AND ERASMUS OF ROTTERDAM**

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Although it is probably one of the most often mentioned episodes from the rich and still not completely investigated life of the *polytropos* Croatian humanist Franciscus Tranquillus Andronicus, his unsuccessful attempt to meet Erasmus of Rotterdam has not yet received a full analytical approach. This paper proposes to give an account of all the available sources on Tranquillus – Erasmus relation. The work will be based mainly on a detailed analysis of the famous letter which the renowned humanist addressed to the young man from Trogir and on the role of the character named Parthenius in Erasmus' *Convivium poeticum* (with

a review of arguments which allow the identification of this personage with Tranquillus). Other available information, even though some of it might seem meager or purely contextual, will also be taken into account: the correspondence of Petrus Mosellanus and Erasmus, Tranquillus' connections with Jacobus Piso, Willibald Pirckheimer, Joachim Vadianus, Juan Luis Vives and others, his efforts to gain a reputation in the *res publica litterarum* as well as in diplomatic missions, his ambition to obtain a chair of rhetoric at the Leipzig University and at the *Collegium Trilingue* in Louvain, etc. Some additional light on the relation of the two humanists may be shed by studying Erasmus' correspondence of that period and by what is known about his personal problems in the wake of the controversies over the *Collegium Trilingue*. The paper will also try to examine the general similarities and differences between the two humanists, who in the memory of the posterity remain paradoxically connected by the very fact of a missed possibility of contact and intellectual exchange.

**EPITHALAMIUM DI MATTHAEUS ANDRONICUS  
TRAGURINUS IN OCCASIONE DELLE NOZZE FRA  
LADISLAO II JAGELLONE, RE DI BOEMIA E  
D'UNGHERIA, E LA REGINA ANNA CANDALEI  
(VENEZIA, 1502)**

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La critica aveva per molto tempo scarsa cura dell'opera dell'insigne umanista Mattheus Andronicus (in croato Matej Andreris), che nacque a Traù in una famiglia patrizia di grande cultura della città. È vero che, per merito di László Juhász, l'edizione moderna del *Epithalamium* uscì già nel 1933 a Leipzig (presso la Casa Editrice Teubner, nella collana ancora oggi pubblicata della *Bibliotheca Scriptorum Medii Recentisque Aevorum*, fondata e curata dallo stesso Juhász), ma la cura del testo si esaurì allora in una semplice indice di nomi, soltanto poche volte accompagnata da alcuni minimi commenti concreti. Il primo studioso che si occupava seriamente dell'epitalamio fu Neven Jovanović, che ha dedicato

all'argomento uno studio intitolato *Matej Andreis: lica jednog renesasnog epitalamija*, oggi reso disponibile — in formato dattiloscritto — anche su Internet. E se, da una parte, Jovanović, nelle sue analisi, ha evidenziato l'articolazione strutturale del testo e ha dimostrato l'esistenza di fonti greco-romani per i vari *topoi* e le varie locuzioni che vi si trovano e che sono come accessori obbligatori del genere, dall'altra ha individuato anche i suoi consimili parenti nella poesia umanistica. L'analisi della strutturazione retorica e delle locuzioni allegoriche dell'opera spinse l'autore ad una conclusione molto interessante: infatti, Jovanović osserva che l'epiteto Parrhasius con cui si era voluto alludere all'origine di Ladislao II e che originalmente aveva designato quella regione periferica dell'Arcadia che si trovava verso la Messenia, aveva subito un mutamento di significato e, nell'interpretazione del nostro autore, indicava prima 'sottoposto alla divinità Pan' e, poi, 'proveniente di Pannonia', siccome Andronicus aveva dedotto la stessa denominazione di Pannonia dal nome della divinità greca.

Saranno appunto queste zone storico-politiche dell'opera di Andronicus a costituire il tema centrale del presente intervento. Andronicus fu il figlio di una famiglia che, ancora assieme a Béla IV, allora in fuga dai tartari, era arrivata dall'Ungheria a Traù, dove poi si stabilì definitivamente. I membri della famiglia erano tradizionalmente allineati ad una politica filo-ungherese. Mattheus svolse i suoi studi presso i vari centri universitari d'Italia, tra i quali l'università di Padova. Divenne professore, ma non conseguì mai alcun grado accademico. A Padova, invece, poté stringere varie amicizie con molti giovani aristocratici ungheresi che studiavano presso la stessa università. Uno dei suoi amici fu anche Miklós Csáky, il futuro vescovo che, nella rivolta dei contadini del 1514, fu tragicamente impalato dai crociati di György Dózsa per ordine dello stesso loro capo. Secondo i dati di vari archivi, Mattheus faceva spesso da testimone in favore degli studenti ungheresi, membri della *Natio Hungarica* a Padova, nei loro vari affari contenziosi. Risulta chiaro dalle sue poesie che riteneva i dalmati e i *liburni* (illirici), e cioè il popolo della Dalmazia e dell'Istria, come il più fedele sostegno della corona ungherese. E ciò è un fatto importantissimo per capire perché Venezia aveva organizzato festosissime accoglienze in onore della giovane principessa francese, la promessa sposa di Ladislao II e futura regina d'Ungheria, e perché aveva finanziato tutte le spese dei festeggiamenti e sopportato tutto da parte dei non sempre pacifici membri della delegazione ungherese: infatti, i veneziani avevano paura che i loro nemici avrebbero indotto l'Ungheria a muovere guerra contro Venezia per riprendersi la



Dalmazia. Tutte queste circostanze politiche non potevano però impedire a Mattheus di scrivere il suo canto nuziale, in cui si evidenziano i suoi sentimenti filoungheresi e — dal punto di vista della Dalmazia — senz'altro anti-veneziani. L'epitalamio di Andronicus s'inserisce quindi nel contesto di un finissimo gioco diplomatico.

## JOHN CORVINUS, THE PLANNED SUCCESSOR OF MATTHIAS AND PATRON OF THE ARTS

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The life of John Corvinus, reflected in his artistic representation, is divided in two by the death of his father, King Matthias. Until 1490, he was a central figure in Matthias' display of power; only in the second phase of his life did he undertake patronage on his own account, of course, with much more modest means.

In 1473, Barbara Edelpöck, the lover of Matthias gave birth to a son who was christened after his Hunyadi grandfather John. In 1475, prior to the arrival of Beatrice of Aragon, Barbara was obliged to leave Hungary. After 1475, John was raised by his grandmother, Elisabeth Szilágyi, and after 1477, by the Humanist Taddeo Ugoletto of Parma.

We know that Matthias intended John to succeed him on the throne since 1481. In 1482 Matthias conferred on him the family's prime residence, the castle of Vajdahunyad.

In 1487, John Filipec, counsellor signed in Milan the agreement for Prince John's marriage to the daughter of the Duke, Bianca Maria Sforza. In the introduction to the ceremony, the court Humanist Gianfrancesco Marliani made an address in praise of Hungary and the two families entering into the marriage bond. The half-figure portrait of the then 14 year-old prince was probably made for his marriage.

In 1482, Matthias pronounced his son *dux Liphthoviensis*. Matthias started the building of the Liptó Franciscan friary at Okolicsnó, but the work continued in John's name. Okolicsnó was paralleled by what is perhaps John Corvinus' most important act of artistic patronage, the reconstruction of the Pauline friary in Lepoglava.

After 1490 the promise of the throne of Bosnia came to nothing, and John had to make do with the banate of Croatia and Slavonia, and his patronage was mainly confined to these territories. He presumably carried on building in his own castles and in his capacity as ban he reinforced the castles of the south-west border. One of John's building projects is that of the Jasztrebarszka castle in Zágráb county. Gyula on the Great Hungarian Plane was another important family castle. Less is known of the Slavonian and Croatian castles he lived in — Bihać and Krapina.

The most outstanding product of John Corvinus' patronage is the Pauline friary at Lepoglava. John Corvinus rebuilt the friary in 1491, and chose its church as his burial place. He donated also a Late Gothic monstrance to the friary was transferred to the treasury of Zagreb Cathedral, the *Riznica*, in 1495.

John inherited his father's and grandfather's military prowess, and exhibited it in his battles with the Turks. In October 1504, he clashed again with the Turks, but died of plague. The century-long history of the Hunyadi family came to an end with John Corvinus. His life after 1490 was above all constrained by the struggle against the Turks on the southern borders, for which he still occupies a fitting place in the historical memory, especially in Croatia.

## **LUCAS (LUKÁCS) DE SZEGED, BISCHOF VON ZAGREB (1500–1510) UND SEIN KULTURELLES ERBE**

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Lucas de Szeged übernahm von seinem Vorgänger, Bischof Oswald, eine eingerichtete und relativ wohlhabende Diözese, ihre Last lag aber in der immer größer werdenden Bedrohung durch die Osmanen an der südöstlichen Grenze. Trotz seiner plebejischen Abstammung war Bischof Lucas ein gebildeter Kirchenwürdiger, welcher zur Zeit der Jagiello-Herrschaft sich für die Kultur in seinem Bistum verdienstvoll gemacht hat. Unter Bischof Lucas wurde das ganze Kreuzrippengewölbe des Domes in Zagreb fertig gestellt, die Türme an der Westfront erreichten aber nur die Höhe der Seitenschiffe. Der Bischof ließ einige neue Altäre errichten, wie etwa den Altar des Heiligen Kreuzes, unter welchem sich auch seine Grabstätte befand. Von diesem Altar stammt die Tafel mit der Kreuzigung Jesu, für den Zagreber Auftraggeber vermutlich vom friulanischen Maler Giovanni Francesco da Tolmezzo um 1505 gemalt. Dem Beispiel des gedruckten Breviers seines Vorgängers, Bischof Oswald, folgend, ließ Bischof Lucas 1505 zuerst eine neue Ausgabe des *Breviarium Zagrabienense* und dann ein *Missale Zagrabienense*, das unmittelbar nach seinem

Tode 1511 erschien, in Venedig bei Peter Lichtenstein drucken. Das Misale ist mit zahlreichen venezianischen Holzschnitten geschmückt, die dem Holzschneider Luc'Antonio de'Uberti zugeschrieben werden. Als die künstlerisch anspruchsvollste, für einen Zagreber Auftraggeber angefertigte Steinplastik aus dieser Zeit, darf wohl die (leider nur in drei Fragmenten erhaltene) Grabplatte von Bischof Lucas gelten. Die Platte aus rotem ungarischen Stein mit der naturalistisch dargestellten liegenden Figur des Verstorbenen, wurde bei der Werkstatt des Meisters Johannes Fiorentinus in Gran in Auftrag gegeben, und von dort nach Zagreb transportiert. Mehrere kostbare liturgische Objekte aus Gold und Silber stammen ebenfalls aus dem Nachlass von Bischof Lucas, darunter auch sein Bischofsstab. Für diese Gegenstände ist die mehr oder weniger konsequente Anwendung von Schmuckelementen und Motiven *all' antica*, also nach dem Geschmack der italienischen Renaissance, bezeichnend. Ihre Formgebung zeugt von der humanistischen Orientierung und den kulturellen Verbindungen des Bischofs, die auf italienische Wurzeln hindeuten.

Im Referat werden neue Einsichten und Interpretationen der kulturellen Hinterlassenschaft von Bischof Lucas erörtert.

## **ASTROLOGIA, MAGIA E IL CULTO DI APULEIO NELLA CULTURA DI MATTIA CORVINO**

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Nelle opere scritte o dedicate a Mattia Corvino, egli molte volte veniva elogiato per la sua cultura. Nella mia conferenza offrirò dei contributi riguardanti l'esame completo della cultura del re e, sottolineando il ruolo del cardinale Bessarione nella nascita dell'umanesimo ungherese, tratterò, da una parte, la cultura nel campo delle scienze naturali di Mattia, ormai ben conosciuta, e la sua inclinazione alla magia, e, dall'altra parte, dimostrerò che furono le opere dell' Apuleio "platonico" a destare l'interesse del re verso Platone e l'ermetismo, opere che servirono come studi propedeutici a Mattia e anche ai suoi contemporanei (p.e. Marsilio Ficino) per conoscere ed assimilare le opere originali di Platone e le fonti ermetiche antiche.

Oltre che per l'astronomia e l'astrologia, Mattia ebbe un forte interesse anche per la magia e per tutti i tipi di scienze ermetiche e occulte. Secondo Galeotto Marzio, Mattia, accanto all'attività astrologica, studiava molto le opere dell'Apuleio "platonico" tanto da imparare perfettamente le teorie ivi contenute. L'aggettivo platonico per Apuleio, usato da Galeotto Marzio a proposito del culto di Apuleio da parte di Mattia, però, dovette riferirsi soprattutto alle opere filosofiche dell'autore mediolatino.

In epoca moderna Platone iniziò a conquistare popolarità tramite l'opera intitolata *in Calumniatorem Platonis* di Bessarione e con la stampa delle opere di Apuleio. Mattia, inizialmente influenzato, per quanto riguarda i gusti, da Vitéz, e da ungheresi e stranieri della sua cerchia, sapeva orientarsi personalmente con sicurezza nelle scienze all'avanguardia della sua epoca, appoggiandone i migliori rappresentanti. Un vasto campo dei suoi interessi racchiude quei temi che erano tramandati dai cosiddetti testi platonici di Apuleio e dai testi che trattavano l'Apuleio mago. Queste conoscenze gli offrivano una base solida per l'assimilazione del culto di Platone e dell'ermetismo della sua epoca. Il dato che riferisce al culto di Apuleio in Ungheria merita attenzione in sé, ma la merita ancor di più, se pensiamo agli stretti rapporti di Mattia e gli ungheresi con il neoplatonismo fiorentino, grazie ai quali la *Theologia platonica* di Ficino, la traduzione di tutte le opere di Platone e l'interpretazione di numerosi testi della letteratura neoplatonica-ermetica arrivarono a Buda negli anni '80 del Quattrocento.

## Petak, 23. studenog — Péntek, november 23.

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## **STUDENTS FROM CROATIA AT THE UNIVERSITY OF VIENNA BETWEEN 1385 AND 1526**

Anna Tüskés

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The University of Vienna (Universität Wien), which was founded in 1365, played an important role in the instruction of the intelligentsia of Croatia. Fortunately, the majority of the documents of the University of Vienna has survived. For my research, the main register and the registers of the Faculty of Humanities, the Faculty of Law, the Faculty of Theology, the Medical Faculty and the register of the Hungarian nation have been the most important, as they contain exact data regarding the students' matriculation, exams passed and degrees obtained. I restricted my research to the years between 1385, the first student from Croatia at the University of Vienna, and 1526, the year of the battle of Mohács. Of the 400 students supposedly originating from Croatia, in the cases of nearly 20 the place of origin could not be established properly. Often, only the remarks "Croatus" or "de Sclauonia" are found next to the names. The University of Vienna played a central role in the education of the Croatian ecclesiastic and secular intelligentsia. Students from Croatia were soon to matriculate in Vienna: for example, Martinus Stephani de Capransa studied in Vienna already in 1385. From this year, peregrination from Croatia to Vienna was continuous. The data shows that the number of students from Croatia was not considerable before the second decade of the 15th century. It is from this time that a continuous and significant peregrination to Vienna existed which ceased with the battle of Mohács in 1526.

## TUBERO'S NEW CLOTHES

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The *Commentarii de temporibus suis* written by humanist and historiographer Ludovik Crijević Tuberon from the Republic of Ragusa can serve as a springboard for carrying out research into the notions related to the study of contemporary historiography and other sciences respectively.

In the first place, it will be shown how one can interpret Tubero's text, and whether or not, as well as to what extent, his text is suitable for good interdisciplinary research. Imagology, intertextuality and digitalization are just some of the notions borrowed from contemporary theories that can apply to humanistic texts, and therefore an attempt to show/prove it will be made on the example of Tuberon's work.

The relatively new research field of imagology, among other things, deals with the study of literary perception and representation of foreign countries and peoples. The primary goal of this paper is to identify which peoples and countries Tubero mentions, what is his attitude towards them (e.g. towards the *Hungari* — *Hungars*), and how it fits within the framework of imagology. Furthermore, it will be studied how Tubero's text functions in the context of other humanistic and subsequent historiographical texts as well as which intertextual procedures can be singled out. Finally, it will be demonstrated how modern technology, i.e. digitalization of Latin texts, can greatly assist us in our research.

## RELIGIOUS TOLERANCE OF ANDREAS DUDITH AND THE RIDDLE OF THEMISTIUS'S TWELFTH ORATION

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This paper is raising an old question: Who was the real author of Themistius's oration addressed to Emperor Valens on religious toleration (the so-called 'Twelfth Oration')? When the oration appeared in 1605, in the Latin translation by Andreas Dudith, as the editor Georg Rehm claimed, the Greek text was already missing. The next editor Denys Petau reproduced the missing Greek text, translating from Latin and relying on



the text of Themistius's Fifth Oration, which was in great part, as Petau first noticed, a kind of variation of the 'Twelfth'. This great similarity between the Fifth and 'Twelfth' Orations became the subject of suspicion in the beginning of the 20th century, when Richard Foerster famously concluded that the oration was a Renaissance forgery. Although Dudith's surviving manuscripts contain no reference to the oration, Foerster had no qualms about attributing it to this rightly famous Central European humanist. Similarly, Pierre Costil maintained in his Dudith-monograph (1935) that the ideas expressed in the oration represented Dudith's most firmly held convictions on religion.

Around ten years ago, a Polish and a British scholar — Roubert Goulding and Dudith's most dedicated researcher Lech Szczucki — independent of each other discovered new documents in the Biblioteca Ambrosiana, which prove that Dudith had indeed something to do with the forgery. In his study of the problem, Goulding has concurred: "the forthright support for freedom of religious belief, however heterodox they may be, entirely matches Dudith's own thoughts on this subject. Indeed, in his letters in favour of religious liberty, Dudith occasionally used arguments identical to those in the twelfth oration".

In my paper I will try to prove that the oration does not express Dudith's most firmly held convictions on religion as it has been believed since Foerster. Having presented the argument of the oration and outlined its originality, I will analyse its rather problematic relationship to the Fifth Oration and point out its Platonic tendencies. I will then present the curious new sources discovered by Goulding and Szczucki. Finally, I will indicate the great differences between the religious toleration of the fourth-century pagan philosopher Themistius, and the religious ideas of tolerant humanists — like Dudith — in the sixteenth century.

## **ÜBERSETZUNGEN AUS DEM GRIECHISCHEN VON ANDREAS DUDITHIUS**

Nino Zubović

*Universität Zagreb*

Die Hauptabsicht dieser Arbeit ist es, das Übersetzungswerk des bedeutenden ungarischen Humanisten kroatischer Herkunft Andrija Duđić (Andreas Dudith, Dudit/h/ius, Sbardellatus) zu bewerten. Notwendig-

gerweise wird diese Bewertung ausschließlich am Beispiel seiner lateinischen Übersetzung eines literaturkritischen Werkes von Dionysios von Halikarnassos durchgeführt. Die lateinische "Übersetzung" der sogenannten "Zwölften Rede" des griechischen Rhetors Themistios aus dem 4. Jh. n. Chr. betrachten wir nämlich, wie heutzutage fast alle Forscher, als Fälschung oder bestenfalls als meisterhafte literarische Übung ihres gelehrten Verfassers. Und die anderen Übersetzungen aus dem Griechischen, die in der Literatur dem Dudić zugeschrieben werden, blieben unvollendet und unveröffentlicht.

Es erscheint uns bemerkenswert, daß Dudić als seine Erstlingsschrift gerade *De Thucydidis historia iudicium* betitelte Übersetzung des literaturkritischen Abhandlung *Περὶ τοῦ Θουκυδίδου χαρακτήρος*, "Über die Eigentümlichkeit des Thukydides", des berühmten griechischen Schriftstellers aus der augusteischen Zeit, veröffentlichte. Durch diese anspruchsvolle Übersetzung aus der hochgeachteten griechischen Sprache deutete der künftige Humanist seine glänzende wissenschaftliche und diplomatische Laufbahn an.

## SENTENTIAE DAL CODICE AMBROSIANO DI FRANCISCUS NIGER

Olga Perić

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Codice Ambrosiano (C 12 sup.) di Franciscus Pescennius Niger Venetus Liburnus (1452–1523) contiene varie opere minori dello stesso autore e degli altri scrittori in lingua latina ed italiana (cca 120 titoli). La sua attività d'insegnante ad Arad negli anni 1489–1491 è confermata nello codice con lo *Scholasticum Orosiane iuventutis drama*, che fu pubblicato nella rivista *Latina & Graeca*, num. 24, 1984. Tra i brani degli autori latini sono molto interessanti le citazioni scelte di: Ovidio, Giovenale, Cicerone, Vegezio, Valerio Massimo, Lucano, Terenzio, Seneca, Orazio, Apuleio, Boezio, Platone (in traduzione), Stazio, Quintiliano, Plauto e Sallustio. I temi sono gran parte propedeutici: *virtus, nobilitas, modestia, scientia, ars poetica, ars oratoria*. Pure ci sono alcuni argomenti, che dimostrano le riflessioni intime di Niger sulla *vetustas e hominis fortuna*.

## L' INFLUSSO DI PETRARCA E DEVOZIONE MODERNA IN UNO SPECCHIO DEL PRINCIPE “MEDIEVALE” (ANDREAS PANNONIUS: “DE REGIIS VIRTUTIBUS”, 1467)

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Le opere rimaste di Andrea Pannonio, due specchi dei principi di stampo scolastico e un commento al *Cantico dei cantici* scritto in chiave di teologia mistica, da parecchio tempo costituiscono un' anomalia imbarazzante nella storia letteraria ungherese. Dato il *consensus* quasi unanime circa il carattere “medievale” delle opere in questione, gli studiosi fanno fatica di ambientarle nel contesto del pieno rinascimento quattrocentesco della Ferrara estense, dove sono nate. Nella presente conferenza, in base ai risultati preliminari della nuova edizione critica in corso dei due *specula principum*, si fa un tentativo di sciogliere le apparenti contraddizioni.

Andrea Pannonio fu un certosino di origine ungherese (fra circa 1420 e 1472) che ha passato la maggior parte della sua vita in Italia, muovendosi di convento in convento del suo ordine (da Venezia a Bologna a Ferrara e infine a Pavia). Conosceva di persona Giovanni di Hunyad, era presente al battesimo del Mattia di Hunyad a Kolozsvár e dopo aver preso i voti nell'ordine certosino, risulta di esser stato in contatto con il vescovo di Pécs Janus Pannonius, con il cardinale István Várdai e tramite loro probabilmente anche con l'arcivescovo di Strigonia, János Vitéz (Ivan Vitez de Zredna). Pare che potesse avere qualche ruolo nel creare la rete diplomatica con l'estero degli alti prelati ungheresi: non era per caso che il duca di Ferrara Borso d'Este teneva un rapporto confidenziale con lui e appoggiò l'elezione di Andrea al posto di priore della famosa Certosa della città. La prima delle due opere in questione, la *De regiiis virtutibus*, Andrea la scrisse nel 1467 a Ferrara e la dedicò a Mattia di Hunyad, allora già re dell'Ungheria.

Lo *speculum* strutturalmente si divide in due parti. Nei primi ventisette capitoli l'autore invita il re ungherese a mettersi alla testa della guerra santa contro i Turchi e dà un'analisi esauriente delle virtù necessarie a rispondere alle condizioni morali indispensabili per compiere tale vocazione (fede, speranza, carità, prudenza, temperanza, forza e giustizia, nonchè altre virtù limitrofe come la magnanimità, clemenza, castità ecc.). I dieci capitoli della seconda parte trattano *de quattuor novissimis*, cioè le quattro fasi finali della vita umana le quali il re dovrebbe contemplare, per poter arrivare alla perfezione morale richiesta dalla santa missione: la morte, il giudizio universale, la perdizione e la gloria eterna.

In altra sede si è già tentati di seguire l'itinerario intellettuale dell'autore che lo portò da una teologia di stampo tomista e da un'impostazione politica aristotelica a un approccio teologico francescano-scotista e ad una visione politica platoneggiante che prevale nel secondo *speculum principis* di Andrea Pannonio, scritto quattro anni dopo (*Ad Herculem... libellus*, 1471) e dedicato a Ercole d'Este recentemente promosso al potere di Ferrara, dopo la morte inaspettata del duca Borso. Ora invece si mette a punto la prima versione, la quale sotto l'apparente fisionomia scolastica "medievale", grazie ad un uso raffinato dei fonti non segnalati, mostra un apprendistato prettamente umanistico. La ricerca dei fonti documenta la presenza fortissima del Petrarca e non solo — come si aspettasse da un certosino — tramite testi come il *De vita solitaria* o il *De otio religioso*, bensì da brani lunghissimi prelati dalle raccolte di epistole petrarchesche. I testi riferiti (il *De republica optime administranda liber* e il *De officio et virtutibus imperatoris liber*, rispettivamente *Sen.*

XIV, 1 e IV, 1) determinano non solo la struttura e il genere letterario del *De regiis virtutibus* (“epistola”, come varie volte la nomina l’ autore stesso), ma segnano un approccio decisamente umanistico all’ esaltazione dell’ eroe centrale, il giovane re ungherese. Dall’ altra parte, anche i capitoli “meditativi” del *De regiis virtutibus* rivelano una novità finora poco apprezzata: accanto ai luoghi comuni del *contemptus mundi* esemplificati ancora dalle epistole del Petrarca (p.es. *Fam.*, VIII, 8), spuntano i testi di un Geert Groote, capostipite della devozione moderna. Fenomeni di anomalie solo a prima vista e solo secondo schemi interpretativi troppo rigidi — fenomeni invece del tutto naturali nella Ferrara quattrocentesca, officina esemplare della coesistenza e comunicazione reciproca dei correnti intellettuali umanistici da una parte e rinascita religiosa e *devotio moderna* dall’ altra.

## **A NEW READING OF TUBERO’S *DE ORIGINE ET INCREMENTO URBIS RHACUSANAE***

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In 1790 the printing house of Dubrovnik brought to public a short historiographic treatise on Dubrovnik, written by Ludovicus Cervarius Tubero (1458–1527), a Benedictine monk and humanist. *Ad hoc* titled as *De origine et incremento urbis Rhacusanae*, the text was in fact an extended excerpt from the 5th book of Tubero’s master work, the *Commentarii*, and was made upon request of his patrons, Bernard Bánffy and Gregory Frankapan, who hosted him in 1509 in their episcopal see of Bács, Hungary. However, due to complex transmission circumstances of the text, up to our time the treatise appeared to circulate in several versions, both manuscript and printed, with significant content discrepancies. As the autograph original of the text was lost, it seemed worthwhile to try to establish a new critical edition of the treatise out of remaining textual testimonies. The attempt we expose here is to some extent unusual and philologically provocative, as an almost forgotten Italian translation of Tubero’s treatise (made in 1577 by Ragusan nobleman Simone Ragina) is being used as a criterion by which the new critical edition of the text was formed. Namely, the Italian translation proved to be the most complete and trustworthy version of the treatise as far as the content is

regarded, thus becoming a perfect key for eclectic insertion of Latin readings to the newly formed text, actually a cento made out of a collection of preserved variant Latin lections. As a result, the text established this way finally allows Tubero's treatise to become an object of detailed philologic and literary analysis, bringing forth some interesting facts that were so far unnoticed.

## EXPLORING A DIGITAL COLLECTION OF NEO-LATIN LITERATURE

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At the moment, more neo-Latin texts are freely accessible than ever before; it is enough to remind oneself of the impressive *Analytic Bibliography of On-Line Neo-Latin Texts*, compiled by Dana F. Sutton; his bibliography, as of October 24, 2012, records 43,340 neo-Latin works on the internet. The time has come for neo-Latin scholars to face the question: what should we do with all these texts?

The problem is not only that no human being can read all that, nor that it is quite hard to discover among these thousands of titles ones that we should read, nor that it is equally hard (once we've decided what we want) to discover a reliable "manifestation" of the text we want. The real problem is that, if we study these texts as we usually do — that is, focusing upon very carefully read key passages — we are using the internet simply as a vast library, and digital manifestations of texts as books. The main hypothesis of digital humanities, however, is that digital medium can change the way we understand and interpret languages, literature, history, philosophy, religion, arts.

We will try to demonstrate such qualitatively different digital approach to a collection of neo-Latin texts. The approach will combine (very simple) computational experimentation on mass clusters of textual data with philological reading of passages brought to us from this experimentation by the computer, an assistant that's better than us at some tasks but can't perform others.

In this way we will explore texts by Janus Pannonius currently included in the digital collection *Croatiae auctores Latini* (CroALa, [www.ffzg.unizg.hr/klafil/croala](http://www.ffzg.unizg.hr/klafil/croala)). The collection, currently containing

4.7 million words in 373 documents written by authors of Croatian origin (or connected with Croatia) from 976 to 1984, aims to make Croatian neo-Latin not only accessible, but also available for experiments of all kinds.

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Na poledini ovitka: mogući portret Jana Panonija sa slike Andree Mantegne “Martirio e trasporto del corpo decapitato di S. Cristoforo” (Padova, Chiesa degli Eremitani, Cappella Ovetari).

A hátsó borítón: Janus Pannonius feltételezett portréja (Andrea Mantegna: “Szent Kristóf mártíriuma és lefejezett testének elvitele”, Padova, Ágostonos remeték temploma, Ovetari kápolna)



