



UNIVERSITATEA BABES-BOLYAI
BABES-BOLYAI TUDOMÁNYEGYETEM
BABES-BOLYAI UNIVERSITÄT
BABES-BOLYAI UNIVERSITY
TRADITIO ET EXCELLENTIA

REFORC
CONNECTING ACADEMICS



The Sharing of Doctrinal Knowledge and Erudition II. Memory culture, interconfessional dynamism, and transcultural embeddedness

October 22–23, 2026

Cluj/Kolozsvár/Klausenburg

**Aula Magna, Farkas Street / Mihail Kogălniceanu Street 1;
Club Room, Emmanuel de Martonne Street 1.**

08³⁰–09⁰⁰

Registration

09⁰⁰–09²⁰

Opening of the conference, welcome addresses:

Bálint Markó, Csilla Gábor, Herman Selderhuis, Zsombor Tóth

09²⁰–10²⁰

Plenary lecture 1.

Chair: Csilla Gábor

Zsombor Tóth

Mohács vs. Paris? The Memory Culture of Hungarian Protestants in Transylvania during the Long Reformation (1500–1800)

10²⁰–10³⁰

Coffee break

Short Paper session 1

Chair: Ulrich Wien

10³⁰–10⁵⁰

Gábor Petneházi

Mohács: The First Century. Humanist Historiography in Hungary Between Civil War and Compromise

10⁵⁰–11¹⁰

Alexandru Daniel Piticari

The Legend of the Founding of Wallachia Recorded by Miron Costin: A Possible Historical-Symbolic Source Used in the Design of the Coats of Arms of Wallachia's rulers?

11¹⁰–11³⁰

Ewa Rybalt

Stanisław Orzechowski – Typus Christiani Militis

11³⁰–11⁵⁰

Discussion

11⁵⁰–12¹⁰

Coffee break

Short Paper session 2

Chair: Gábor Ittész

12¹⁰-12³⁰

József Simon

*The Pub in Strážnice – Conspiracy Theories and Memorial Accounts
Concerning the Alleged Poisoning of Stephen Báthori in 1586*

12³⁰-12⁵⁰

Vadim Dudkin

*Mnemonic Techniques in Giordano Bruno's De umbris idearum:
Tools for Memorizing or Means for Recollection*

12⁵⁰-13¹⁰

Martin Elbel

Remembering Natural Disasters in Early Modern Bohemian Lands

13¹⁰-13³⁰

Discussion

13³⁰-15⁰⁰

Lunch break

15⁰⁰-16⁰⁰

Plenary lecture 2.

Chair: Herman Selderhuis

Csilla Gábor

The Transmission of Scientific and Doctrinal Knowledge in Theory and Practice—The Example of the Hungarian Encyclopaedia

16⁰⁰-16¹⁰

Coffee break

Short Paper session 3

Chair: József Simon

16¹⁰-16³⁰

Ulrich Wien

Schola est Seminarium Reipublicae (1602) – Impact of Melanchthonian Erudition on Schooling in Transylvania

16³⁰-16⁵⁰

Gábor Ittész

From Melanchthon to Garcaeus and Chyträus: Theological Reception of Philosophical Arguments for the Immortality of the Soul in the Later Sixteenth Century

16⁵⁰-17¹⁰

Tünde Móri

Constructing and Reconstructing the Figure of Protestant Theologians: the case of István Szegedi Kis

17¹⁰-17³⁰

Péter Kasza

Egy átfogó latin nyelvű Erdély-történet és magyar leágazásai – Bethlen Farkas helye a kora újkori latin és magyar historiográfiában

17³⁰-18⁰⁰

Discussion

18³⁰

Reception

(Piramida Restaurant, Emmanuel de Martonne Street 1, Kolozsvár/Cluj)

09³⁰-10³⁰

Plenary lecture 3.

Chair: Zsombor Tóth

Anna Maria Laskowska

*Living in Exile: The Memory of Poland among
Polish Unitarians in Kolozsvár (1660–1784)*

10³⁰-10⁴⁰

Coffee break

Short Paper session 4

Chair: Gábor Petneházi

10⁴⁰-11⁰⁰

Anna Posta

A Johann Lavater felhívására készült latin nyelvű gályarab-émlékjegyzetek

11⁰⁰-11²⁰

Anna Kimpián

Emlékmorzsák. Történelmi emlékek a margináliákban

11²⁰-11⁴⁰

Kinga Papp

Emlékezet és önéletrajz Wesselényi Kata imádságoskönyveiben

11⁴⁰-12⁰⁰

Judit Balogh

Reinterpretations in Letter Excerpts

12⁰⁰-12³⁰

Discussion

12³⁰-14⁰⁰

Lunch break

Short Paper session 5

Chair: Péter Kasza

14⁰⁰-14²⁰

Imre Majorossy

*Catholic Position in Favour of Preserving the Tradition
in Enchiridion Veri Praesvlis Secundum*

14²⁰-14⁴⁰

Anna Farmati

*Hosszú emlékezet és szöveg-közösség: himnuszfordítások és
a zsolozsmaszerű imádság megőrzése az anyanyelvű protestáns graduálokban*

14⁴⁰-15⁰⁰

Rita Bajáki

Szentkultusz a kora újkori imakönyveinkben

15⁰⁰-15²⁰

Discussion

15²⁰-15⁴⁰

Coffee break

15⁴⁰-16⁴⁰

Book presentation

Ulrich A Wien, Angéla Ilić, Zsombor Tóth (eds.): *Looking beyond the Paradigm:
Reformation and Religious Diversity across Borders and Cultures in Central
and Southeastern Europe*
Berlin, De Gruyter, 2026
and round table discussion (István Tasnádi)

16⁴⁰-17⁰⁰

Concluding remarks

Csilla Gábor and Zsombor Tóth

Abstracts

Dr. Bajáki Rita

HUN-REN-PKKE BILK

National University of Public Service, Budapest, HU

The Cult of Saints in Early Modern Hungarian Prayer Books

In the summer of 2025, a publication of mixed content but overall spiritual-historical relevance – previously unknown to bibliography – happened to come to light. Published in Nagyszombat (Tyrnau) in 1658, the volume contains rhymed meditations, dialogues, and Marian prayers, alongside hymns and supplications written in honor of four saints: Apollonia, Barbara, Rosalia, and Catherine. Although some of these hymns and supplications were included in the 17th-century series of the Régi Magyar Költők Tára (Archive of Old Hungarian Poets), the critical edition typically relied on prayer books from the early 18th century as its sources. Thus – based on an overview of other publications and our current state of knowledge – the earliest Hungarian-language textual variants of the hymns and supplications addressed to these four saints are found in this 1658 publication. In my presentation, alongside a brief introduction of these texts, I primarily seek to answer what can be said about the veneration of saints found in Hungarian-language prayer books published in the 17th century. Preliminary investigations indicate that the cult of neither domestic nor contemporary saints can be considered dominant; in this presentation, I intend to explore this question in depth.

Mnemonic Techniques in Giordano Bruno's De umbris idearum: Tools for Memorizing or Means for Recollection?

De umbris idearum (On the Shadows of Ideas, 1582) is one of Giordano Bruno's major works on mnemonics, understood as a means of reconfiguring reality and achieving higher Being through the art of memory and imagination, which together constitute his new philosophy, combining Hermeticism, Neoplatonism, magic and astrological practices. It is the first systematic exposition of the foundations of Bruno's philosophy, which will later be revealed in other texts and public speeches. In *De umbris*, the classical ancient art of memory, as reinterpreted in the Middle Ages (particularly by Thomas Aquinas and Albertus Magnus), a popular practice of that time, is combined with the combinatorial art of Raymundus Lullius (13th–14th centuries), the "natural magic" of Marsilio Ficino (15th century), the magical and astrological research of Agrippa von Nettesheim (15th–16th centuries), and the Neoplatonic philosophical basis to create a new practical metaphilosophy designed to construct, through talismanic astral and divine images of the imagination, the personality of a new type of magician capable of perceiving the whole world as a living, animated and visible embodiment of the deity, and then reassembling it in a heroic enthusiastic act in order to ascend the golden chain to the "one simple Best Greatest, incorporeal, absolute, self-sufficient..."

In the introductory sections of the treatise, Bruno expounds his ontology based on Neoplatonism, and his original doctrine of the "shadows of ideas." One of the sections of the treatise includes The Art of Memory—an explication of complex mnemonic techniques, coding systems, combinatorics, and visualization, intended to serve as a practical "organon" of philosophy.

De umbris idearum is a unique, brilliant, and still poorly understood pearl of the Early Modern period, providing the reader with a colorful picture of the intricate, flourishing, ornamental complexity of the worldview of that era, most vividly manifested in the work of this unbridled philosopher, whose truly messianic mission was a global religious, philosophical and moral reform to restore the ancient Hermetic Egyptian solar religion of the humankind.

Dr. Elbel, Martin

Palacky University Olomouc, CZ

***Remembering natural disasters
in early modern Bohemian Lands***

The paper will explore the ways in which natural disasters were remembered and narrated. Rather than treating natural disasters merely as environmental events, it will examine how they were interpreted, recorded, and remembered within local communities and beyond. The narratives often framed disasters as manifestations of divine wrath, signs of providence, or evidence of supernatural interference, while also providing opportunities for particular individuals and groups—clergy, local authorities, or witnesses—to assert their authority. By analysing both textual and visual sources, the paper will argue that memories of natural disasters were actively commemorated, serving not only to document extraordinary events but also to negotiate communal identities, moral order, and social hierarchies in early modern society.

Dr. Balogh Judit

Eszterházy Károly Catholic University, Eger, HU

Reinterpretations in the Letter Excerpts

This presentation examines correspondence from Transylvania during the second half of the 17th century. Within the multi-confessional milieu of the Principality of Transylvania, members of the political elite engaged in active correspondence and, at times, kept diaries. Some of the correspondence and diaries were also published in print. Many letters are still found in archives. One such example is the correspondence of Pál Béldi, Captain-General of Transylvania. The Béldi family archive also contains many letters written by Chancellor János Bethlen. In recent years, I have researched the correspondence of Dénes Bánffy, Pál Béldi, János Bethlen, Miklós Bethlen, and Mihály Teleki. The letters concerning daily politics contain numerous historical and biblical references intended to explain and reinforce their political interpretations. In this presentation, I will attempt to reconstruct how the Reformed elite's interpretation of history and the Bible coalesces into a new, Reformed interpretation of the past—an interpretation of the past through which they explained and interpreted the political events of their own era and shaped their own Reformed conception of politics.

***Long Memory and Textual Community:
Hymn Translations and the Preservation of Liturgical Prayer
in Native-Language Protestant Graduals***

Starting from the concepts of "traveling memory" and "cultural memory," this presentation examines how 16th-century Hungarian Protestant graduals became native-language transmitters of medieval liturgical erudition. The central thesis of the research is that the graduals did not effect a radical break, but ensured the organic continuation of liturgical memory by consciously preserving the structural framework of the medieval psalter tradition and translating certain elements of it, such as the hymns.

The presentation highlights that the "deretorization" and *sermo humilis* (simple mode of speech) employed during the "rewriting" (*réécriture*) of the hymns into the vernacular were not merely stylistic shifts, but served to extend medieval spiritual content into the social sphere and integrate it into ritual memory. Graduals thus made psalm-like prayer practices (daily and weekly cycles) accessible to the congregational community, ensuring the transcultural embeddedness and continuity of liturgical knowledge during the era of the "long Reformation."

***The Transmission of Scientific and Doctrinal Knowledge
in Theory and Practice—The Example of the
Hungarian Encyclopaedia***

The year 1625 marked the 400th anniversary of the birth of János Apáczai Csere, an event that received far too little attention given the important role he played in the history of early modern Hungarian thought. This lecture seeks to go some way towards remedying this shortcoming: it briefly surveys the key stages of Apáczai's memory and the characteristics of the stereotypes associated with his career, then analyses the preface to his magnum opus (*Magyar encyclopaedia—Hungarian Encyclopaedia*), addressed to the reader (*Johannes Apacius Verae sapientiae studioso Lectoris*), within the context of the complete work and his entire oeuvre, with attention to its educational-historical context (Comenius), zooming in particularly on the text's self-reflective passages (it is not so much the biographical remarks that are of interest here, but rather the observations concerning the creative process and conceptual development). The analysis also takes into account the aspects through which the author seeks, on the basis of the book, to assist the work of teachers and to make the learning process more effective. It re-examines the status of the mother tongue in Apáczai's conception of science, and delves deeply into the concepts of reading, learning, memory and judgement.

***From Melanchthon to Garcaeus and Chyträus:
Theological Reception of Philosophical Arguments
for the Immortality of the Soul in the Later Sixteenth Century***

The rejection of the doctrine of purgatory in the 16th-century Reformation naturally led to the need of rethinking questions of individual eschatology. Philipp Melanchthon (1497–1560) largely paved the way to new Lutheran orthodoxy by affirming the immortality of the soul in the last chapter of his highly influential *De anima* commentary (1540/1553). He offered a bold discussion of pertinent views of ancient philosophical schools, most notably of Plato himself. Although most later authors took a more modest approach and focused almost exclusively on scripturally based theological arguments, highly trained theologians of the next generations took up the challenge and followed in the Praeceptor's footsteps. This paper explores the theological reception, evaluation, and appropriation of philosophical arguments for the immortality of the soul in the early confessional age. The analysis primarily focuses on the syllogistic reconstruction, appreciation and critique of Plato's arguments, mediated through Cicero, in the work of Melanchthon and his students, Johannes Garcaeus, Jr. (1530–1574) and David Chyträus, Sr. (1530/1531–1600). Recurrent thought patterns and parallel analytical approaches also provide opportunities to reflect on the interrelatedness of the 16th-century texts, on the indebtedness of later authors to their predecessors, and thus on the transmission of doctrinal knowledge and erudition among generations of scholars.

Fragments of Memory. Historical Records in Marginalia

Books that we call “old” today served various functions back when they were still new. Their owners occasionally used them as notebooks. In a few sentences on the flyleaves, margins, or the inner sides of the binding covers, they recorded major life events or financial notes. Ministers wrote down sermons, students took school notes, and others documented the historical events of their time. The latter – namely, historical records of Hungarian relevance – constitute the primary object of our inquiry: which events and historical figures were deemed worthy of recording? What information managed to reach a wider audience in the first place, and how this information is perceived and interpreted by the authors who, in certain instances, remain obscured by anonymity? During our research, we observed that they also considered it noteworthy when a volume was acquired under extraordinary circumstances: in the fortress of Várad (Oradea) in September 1660, or on the field near Fülekk in 1682. We also had the opportunity to compare the notes that Ferenc Nagy Szabó, a chronicler from Marosvásárhely (Târgu Mureş), wrote in one of the books he owned with the events recorded on the pages of his chronicle. This provides us with some insight into the process of chronicle writing itself: what the author deemed important to note down in the heat of the moment versus what was ultimately preserved for posterity.

***A Comprehensive History of Transylvania in Latin
and Its Hungarian Branches – Farkas Bethlen’s Place in
Early Modern Latin and Hungarian Historiography***

József Jankovics, who passed away exactly five years ago, was deeply passionate about Farkas Bethlen, the most important Transylvanian historian of the late 17th century. The monumental history of Transylvania, which he wrote – or, more accurately, compiled – covered the history of the country as it gradually took shape after the Battle of Mohács, from 1526 to 1609, in some 3,000 pages. The Hungarian translation of the final volume of this extensive work has now been completed and is expected to be published in late 2026 or early 2027; it is therefore time to examine Bethlen’s role in the historiography of his era.

Previous, scattered scholarly literature considered this work – which is essentially a compilation – valuable chiefly because Bethlen included in his work numerous documents, letters and records which have since been lost in their original form, making Farkas Bethlen their sole source. However, this approach reduces Bethlen’s work to a mere data mine, even though its significance in the context of contemporary historiography extends far beyond this.

Not only because, to my knowledge, he was the first to choose the year 1526 as the starting point for a comprehensive historical work, thereby marking the Battle of Mohács as a turning point. Rather, it is because his work constituted the first synthesis of 16th-century Transylvanian historical texts (Brutus, Baranyai Decsi, Szamosközy) that had remained unpublished until then; indeed, its significance is also demonstrated by the numerous 18th-century Hungarian-language extracts, translations and adaptations of it.

When considering its role and significance, however, we must not forget that Bethlen's work remained in manuscript form during the author's lifetime, and his younger brother Elek's attempt to have it printed also came to nothing; it was not until the end of the 18th century that Benkő's complete edition was published. Nevertheless, the text was immensely popular throughout the 18th century and circulated in various forms within manuscript circles.

In the lecture, I shall outline the history of attempts to publish the work in the first half of the 18th century; I shall point out that Bethlen's fame is attested not only by the number of manuscript copies—which exceeds that of any other contemporary historical text—but also by the fact that, from the end of the 17th century, the work circulated in the form of an abridged Latin adaptation, whilst abridged Hungarian translations were also produced in the 18th century.

***Living in Exile: The Memory of Poland among
Polish Unitarians in Kolozsvár (1660–1784)***

This paper examines how the Polish Unitarians (Socinians), who settled in Transylvania after their expulsion from the Polish–Lithuanian Commonwealth in 1660, remembered Poland in exile. It follows this memory up to 1784, when, after a long process of assimilation, the Polish Unitarian Church united with the Hungarian Church, bringing an end to its independent existence.

Drawing on archival materials from Cluj/Kolozsvár and related correspondence, the paper shows that the memory of Poland structured communal life through specific linguistic and symbolic practices. The Socinians continued to define themselves as members of the 'Polish Church' and emphasized their origin, while interpreting exile as a temporary condition. In their writings, Poland appears not simply as a lost homeland, but as a reality to which return was still anticipated. The community thus perceived its presence in Transylvania as provisional, even as the prospect of return became increasingly remote. This produced a distinctive mode of self-understanding that may be described as a form of 'permanent temporariness.'

The paper asks what consequences such a form of memory may have had. Did this persistent orientation toward a lost homeland make it harder to build stable institutions in the new environment? Or did it coexist with, and perhaps even support, gradual processes of integration?

***“ne filiorum panes canes comedant”. Catholic position
in favour of preserving the tradition in
Enchiridion Veri Praesvlis secundum Apostolicam traditionem
(1526) by Frederik Schenck van Toutenburg (1503–1580)***

Following the rejection of the doctrine of the *successio apostolica* by the Reformation, the traditionally exclusive priesthood became accessible to individuals selected by the local church communities. However, the Catholic Church did not revert to the supposedly ‘democratic’ early Christian practices, but to the tradition of the Church Fathers who already interpreted these practices. Something similar can be found in the treatise to be presented. The handbook *Enchiridion* is an early work by the later Archbishop of Utrecht, Frederik Schenck van Toutenburg. The author could have had no idea that the Protestantism would take hold in Utrecht during his term of office (1559–1580). Even though he was appointed the first Archbishop of Utrecht, he could not tackle the Protestantism and presumably partly because of personal distresses he died in 1580. In his fifteen-part work, the young clergyman provided a summary of the biblical and patristic foundations of the required characteristics of bishops and priests. The persuasive strategy does not seem to take the actual religious landscape into account. The structure is still medieval, and the arguments are based on quotations from several Church Fathers. The lecture aims to describe the adoption and reuse of early Christian tradition at the beginning of a new religious and cultural era, based not only on the colourful renewal, but also on self-confident tradition.

***Constructing and Reconstructing the Figure of
Protestant Theologians: the case of Istv3n Szegedi Kis***

In 1585, the theological compendium *Loci Communes* was published in Basel. The volume was published posthumously, appearing thirteen years after the death of its author, the Protestant theologian, Istv3n Szegedi Kis (1505–1572). Compiled and edited by his student, M3t3 Skaricza, the work also features a preface that addresses the biography of his professor. This narrative gained significant attention, eventually leading Melchior Adam to include it in his collection, *Vitae Germanorum theologorum* (1620). Subsequently, the biography established Szegedi as a foundational figure for the Reformation in the Kingdom of Hungary. However, Adam's version made significant changes to the original text. The paper attempts a comparative analysis of these two editions and examines the developments of the late 16th and early 17th centuries, during which these two texts were canonized in Protestant historiography. By investigating the rhetorical strategies behind the changes, the study explores how Szegedi's biography was included in the 17th-century Protestant pantheon within both European and Hungarian contexts.

Dr. Papp Kinga

Transylvanian Museum Society, Kolozsvár/Cluj, RO

***Memory and Autobiography in
Kata Wesselényi's Prayer Books***

Kata Wesselényi of Hadad became an author due to her early widowhood. Following the deaths of her husband and son, she compiled her own selected prayers for publication in six volumes, supplementing them with texts by her deceased family members. The presentation focuses on the prefaces, dedications, and other paratexts in her volumes, which provide a unique space for autobiographical narration. These liminal spaces become sites of autobiographical memory, where the author repeatedly describes and rewrites her own life, adding more and more details, transforming it into a personal story of suffering, into which faith, constant self-examination and a sense of being chosen are embedded.

***Mohács: The First Century. Humanist Historiography
in Hungary Between Civil War and Compromise***

The fateful events of the 16th century in the territory of the Kingdom of Hungary following the Battle of Mohács in 1526 generated an exceptionally rich historiographical output. It is, however, a peculiar paradox that while the first text dealing with Mohács and its aftermath – Brodarics's account of the battle itself – appeared in Kraków as early as 1527, yet, apart from the Bonfini editions of the later 16th century, nearly a century passed before the first major humanist history to cover the Ottoman conquest and the parallel civil war was published (Miklós Istvánffy's *Historiae*, Cologne, 1622). Recent research has shown that the creation of such historical narrative was a major political issue throughout this period for the courts of Vienna and Transylvania and, more broadly, for the intellectual and political elite of the entire country. Important historical works – some of monumental scope – were produced, but none of them were brought to print. The main reason for this failure was the ongoing political uncertainty, which only reached a definitive resolution by the end of the Long Turkish War and the Bocskai Uprising (1606), when the dissolution of the former kingdom and the threefold division of Hungary came to be accepted as a lasting political reality. In this presentation, I will outline the main trends in the politics of memory and the conflicts surrounding it during the first century following Mohács – that is, during a period when both the defeat of Ottoman power and the reunification of the eastern and western parts of the country still appeared as realistic political possibilities.

Piticari, Alexandru-Daniel

Library of the Romanian Academy,
Babeş-Bolyai University, Cluj, RO

***The Legend of the Founding of Wallachia Recorded
by Miron Costin: A Possible Historical-Symbolic Source
Used in the Design of the Coats of Arms of Wallachia's rulers?***

In this paper, we aim to determine whether the legend regarding the founding of Wallachia—recorded by the Moldavian chronicler Miron Costin—served as the historical, heraldic, and symbolic-visual source for the coats of arms of Voivode Matei Basarab and Lady Elena. Matei Basarab's coat of arms, featuring a raven on the shield with an escutcheon on its breast, appeared in several Romanian books printed in Wallachia during the first half of the 17th century. The coat of arms of Lady Elena—Matei Basarab's wife—which shares a similar composition with that of the Voivode, was printed alongside an epigram in the Slavonic *Pentecostarion* of 1649. Beyond their graphic artistry and heraldic correctness, these two coats of arms vividly illustrate how political authorities throughout history have employed heraldic symbols to consolidate their power and foster the loyalty of readers and subjects alike—in this instance, by drawing upon myths, legends, and the heroic figures of the “dismounting” (the legendary arrival and founding of the realm).

***Latin Biographical Accounts of the
Hungarian Galley Slaves Written at the
Request of Johann Lavater***

On the night of 11 February 1676, Dutch Admiral Michiel de Ruyter liberated the Protestant pastors and teachers from Hungary who were suffering on the Neapolitan galleys, in prisons, and in hospitals. Some of the liberated galley slaves returned home after spending approximately a year and a half in Zurich, while others did so after a diplomatic tour of Western Europe. Revered as living martyrs, they commemorated their suffering in various written accounts. While many such works could not be published in Hungary until the second half of the 19th century because of Habsburg and Catholic political and ecclesiastical pressure and censorship, accounts by Hungarian galley-slave preachers and teachers were published abroad, particularly in Protestant circles, in several languages and editions.

Despite their importance as primary sources, a number of these manuscript and printed texts have remained largely inaccessible to Hungarian readers. Their study can therefore contribute to a more comprehensive understanding of the memory and representation of the galley-slave experience.

The first part of my presentation will provide an overview of early modern manuscript and printed sources preserving the memory of the Hungarian Protestant galley slaves, with particular attention to some lesser-known memoirs. I will then focus on a series of twenty-seven Latin biographical accounts written by Hungarian galley slaves who stayed in Zurich between 19 May 1676 and 20 October 1677. At the request of Professor Johann Lavater, they recorded the story of their persecution and suffering.

The manuscript series, originally preserved in the Zurich State Archives, was published in Hungary only once, by János Antalfi in the 1863 volume of *Sárospataki Füzetek*.

I am currently preparing a Hungarian translation of these biographies. The second part of the presentation will therefore focus on the challenges of translating these Latin texts, while also examining their structure, language, and style; their narrative techniques and treatment of time; recurring motifs and central themes; possible contradictions, distortions, and inaccurately remembered details; and the ways in which martyrdom is represented in the individual narratives.

Stanisław Orzechowski – Typus Christiani Militis.

The phrase “gente rhutenus natione polonus” has typically been attributed to Stanisław Orzechowski (1513–1566). It was intended to serve as a key to assessing class-based differences in the development of national consciousness between Poles and Ukrainians. However, in the literature on the subject, while noting Orzechowski’s meeting with Gaspare Contarini in Italy in the early 1530s, no connection was found between Orzechowski’s “dual” identity and Contarini’s efforts to integrate Venetian republicanism with the Roman tradition of the Church. Contarini saw the essence of republicanism even in the Venetian guilds, and not merely among the politically active patriciate. His efforts to reform the Roman Curia according to the model of the Venetian Republic also ultimately prove that political systems can support one another rather than exclude one another. Even during the Council of Trent, the Venetian Republic upheld the rights of the Orthodox Church within its territory, contrary to Rome’s expectations.

Orzechowski’s existential choices—he never renounced the class privileges derived from the Roman Catholic priesthood, nor did he deny his origins in the gens rhutenus—suggest that he may not have made a modern value judgement between the concepts of gente and natione. This may be evidenced by one of the writer’s last projects related to the engraving “Typus Christiani Militis”.

The Pub in Strážnice – conspiracy theories and memorial accounts concerning the alleged poisoning of Stephen Báthori in 1586

On 12 December 1586, Stephen Báthori, King of Poland and Grand Duke of Lithuania (1576–1686) as well as former Prince of Transylvania (1571–1576), died in his hunting castle in Grodno in Lithuania without heir to the throne. In the interregnum period of 1587, rumours began to spread according to which the former king had not died a natural death but had been poisoned on the mandate of one of his court physicians, Niccolò Buccella (1520–1599). The charge was formulated by Simone Simoni (1532–1602), Báthori's other former physician who underpinned his accusation with a complex conspiracy theory that involved a whole group of conspirators participating in several events on various geographical locations in Poland, Moravia, Hungary and Transylvania in 1586. The accused intellectuals, who held various positions in the service of the Báthories either in Poland or in Transylvania, refused the charges and provided an alternative narration of the events outlined by Simoni. The debate lasted for years and ended as late as in 1590. As times went by, the participants had to rely increasingly on their memory while constructing their own versions of the series of events. They had to make references either on their own memory or on accounts of other people as well as on their own remembering on third-party reports. The talk aims to evaluate the different strategies of remembering and the claims for truth implied by them. Beyond the obvious political and confessional motives that resulted in contradictory narratives, the talk draws the audience's attention to

Simoni's philosophical interpretation of memory as he had developed it in his extensive and detailed commentary on Aristotle's *De memoria et reminiscentia*, published previously in Genève 1566 (Simonis Simonii Lvcensis in Librum Aristotelis PERI MNHMHS KAI THS ANAMNHSEOS, Hoc est, de Memoria & Reminiscentia, Commentarius. Genevae. MDLXVI).

Dr. Tóth Zsombor

RCH, Institute for Literary Studies

Centre for Reformation Studies, Budapest, HU

***Mohács vs. Paris? The Memory Culture of
Hungarian Protestants in Transylvania during
the Long Reformation (1500–1800)***

The 500-year anniversary of the Battle of Mohács (1526) gave rise to a plethora of emotions that frequently deviated from objective perspectives, often lacking historical substantiation. It appears that the advent of 19th-century official nationalism has already initiated a process of appropriation concerning this episode of the early modern past, gradually transforming it into a *lieu de mémoire*, a most sorrowful realm of memory, in fact, a sacred heritage of the Hungarian nation. It is evident that the linguistic construction and conceptualisation of the 'Hungarian nation' during the battle or its immediate aftermath are ambiguous and non-historical. However, there are several concerning issues regarding the contemporary reception and assessment of the event. It is imperative to acknowledge the historical reality that the lost battle of 1526 coincided with the advent of the Reformation. In its aftermath, a politically and confessionally divided state emerged, known as the tripartite Hungary. In this particular context, the assertion of a shared and universally accepted event of the past that had the same effect upon the entire population of the truncated Hungarian Kingdom can be interpreted as an anachronistic approach. This assertion can be readily refuted by early modern sources. It is important to note that the Reformation provided a master narrative built upon the experience, historiography and theology of religious persecution, which appears to have been embraced by all Protestants.

When considered in the context of this dominant master narrative, the significance of the Battle of Mohács appears to have been overshadowed, even disregarded, by certain 18th-century Hungarian Calvinists. The aim of the paper is to shed light on the complex relationship between the so-called travelling memories of the early modern continental Reformation and the reception of the Battle of Mohács by the Reformed intelligentsia of Transylvania. The paper focuses in particular on the 18th century and manuscripts of Mihály Cserei (1667–1756).

Dr. Wien, Ulrich A.

Rheinland-Pfälzische Technische Universität Kaiserslautern Landau
Institut für Evangelische Theologie, DE

Schola est Seminarium Reipublicae (1602) – Impact of Melanchthonian Erudition on Schooling in Transylvania

In 1602, Albert Huet, the royal judge of Hermannstadt/Sibiu, delivered a groundbreaking speech before the provincial assembly and Prince Sigismund Báthory, who was in attendance. Until now, it had never been published or studied in detail. Its title draws on a dictum by Melanchthon (1524): *Schola est Seminarium Reipublicae*. The speech applies Melanchthon's concept of the "liberal arts" to the school system in Transylvania. Huet advocates an academic erudition and wisdom which, in accordance with Melanchthon's idea, has rhetoric and dialectic as its fundamental prerequisites. The reciprocity of thought and linguistic ability is embedded within the complementarity of faith and reason. The speaker supports both these fundamental interrelationships in a humanist manner with the aid of specifically selected ancient texts. He thus grounds his position in the *auctoritas patrum* (drawn from both philosophy and theology, not least on the basis of the testimonies of the Christian Bible). A comprehensive and methodically guided erudition is an indispensable prerequisite for governing. In doing so, the lecture attempts to take into account the aspects mentioned in the call for papers (invention and appropriation of ancient and medieval traditions; mnemonic practices and hermeneutics; the dialectics of oblivion and remembrance when making use of patristic authors; transfer of knowledge: recording and remembrance) and to relate them to one another on the basis of a case study.

Organising committee

Bálint Markó,

University Professor, Vice-Rector, Babeş-Bolyai University, Cluj-Napoca

Csilla Gábor,

University Professor, Babeş-Bolyai University, Cluj-Napoca

Zsombor Tóth,

Scientific Advisor, RCH, Institute for Literary Studies,
Centre for Reformation Studies, Budapest

Anna Farmati,

Lecturer, Babeş-Bolyai University, Cluj-Napoca

Tamás Réti,

Secretary Responsible with the Hungarian line of study,
Babeş-Bolyai University, Cluj-Napoca

The conference was supported by:

Ministry of Education and Research, Romania.

