

INTERNATIONAL CONFERENCE ON THE 450TH ANNIVERSARY OF NICOLAUS OLABUS' DEATH



15 January 2018

*Conference venue: MTA KIK (Library and Information Centre of the
Hungarian Academy of Sciences), Conference Room (second floor)
1051 Budapest, Arany János u. 1.*

PROGRAM

Inaugural Session. Opening of the Conference

9:00–9:15 Gábor KECSKEMÉTI – Welcome Speech

Session 1. Chair: Géza PÁLFFY

- 9:15–9:45 István FAZEKAS – Vizekanzler, Kanzler, Erzkanzler: Nikolaus Olahus als Leiter der Ungarische Hofkanzlei (1543–1568)
- 9:45–10:15 Borbála GULYÁS – The Letters Patent (Grant of Barony) Issued to Nicolaus Olahus (1558–1560)
- 10:15–10:45 Emőke Rita SZILÁGYI – Editorial Procedures and Censorship: On the Upcoming Critical Edition of Nicolaus Olahus' Correspondence

10:45–11:00 Coffee break

Session 2. Chair: Enikő BÉKÉS

- 11:00–11:30 Gilbert TOURNOY – Nicolaus Olahus and His Humanist Network in the Low Countries
- 11:30–12:00 Cornelia POPA-GORJANU – Friendship and Politics in the Correspondence between Nicolaus Olahus and Camillus Gilinus
- 12:00–12:30 Farkas Gábor KISS – Self-Representation in Vienna: Nicolaus Olahus and Sigismund von Herberstein

12:30–14:00 Lunch break

Session 3. Chair: Pál ÁCS

14:00–14:30 István MONOK und Edina ZVARA – Die Bibliothek von Nicolaus Olahus

14:30–15:00 Cristina NEAGU – Nicolaus Olahus and the *Processus Universalis*, a Little Known Work on the Art of Alchemy

15:00–15:30 Gábor SZOLIVA – „... ad laudem et gloriam Dei optimi maximi”: *Psalterium Strigoniense* Survived from the Viennese Residence of Nicolaus Olahus

15:30–15:45 Coffee break

Session 4. Chair: Péter KASZA

15:45–16:15 László SZÖRÉNYI – *Athila* von Nicolaus Olahus als Quelle für die Hunnen-Trilogie von János Arany

16:15–16:45 András ZOLTÁN – Nicolaus Olahus’ *Athila* im älteren polnischen und ostslavischen Schrifttum

Closing of the Conference

16:45–17:00 Emőke Rita SZILÁGYI – Closing Remarks



During the conference, a part of Olahus’ reconstructed library can be visited in the exhibition room.

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Abstracts

István FAZEKAS

Vizekanzler, Kanzler, Erzkanzler: Nikolaus Olahus als Leiter der Ungarischen Hofkanzlei (1543–1568)

Nikolaus Oláh leitete 25 Jahre lang die Ungarische Hofkanzlei (1543–1546 Vizekanzler, 1546–1553 Hofkanzler, 1553–1568 Oberster Hofkanzler). Seine erfolgreiche Tätigkeit als Kanzler bereitete seine spätere kirchliche und weltliche Karriere vor bzw. bestimmte den Wirkungsbereich der Institution für die nächsten Jahrzehnte. Der Vortrag stellt erstens die Organisation und die wichtigsten Tätigkeitsfelder der Ungarischen Hofkanzlei dar, dann charakterisiert das Personal der Kanzlei während der Amtszeit von Oláh. Schließlich werden Karrierewege rekonstruiert bzw. die Zusammenhänge der privaten Hofhaltung und des „staatlichen“ Beamtenapparats klären. Dadurch wird ein Beitrag zur Personalpolitik und Persönlichkeit von Oláh geboten.

Farkas Gábor KISS

Self-Representation in Vienna around 1550: Sigismund von Herberstein and Nicolaus Olahus

Sigismund von Herberstein, imperial counsellor and diplomat of the Habsburg court was the most versatile employer of self-representation strategies in Vienna around the middle of the 16th century. Not only did he write seven autobiographic texts both in Latin and in German (published partly already in his lifetime), but he had a number of illustrated books printed about his own deeds, depicting his life in various circumstances, and he was surrounded by a large circle of humanist poets who wrote verses dedicated to him. This lecture aims at to compare his strategies and roles of self-representation (as a model of virtue, as an exemplary courtier, and as the head of an aristocratic family) with the motivations behind the self-fashioning of Nicolaus Olahus as revealed in his printed works, his patronage network and in the manuscript poems dedicated to him.

Borbála GULYÁS

The Letters Patent (Grant of Barony) Issued to Nicolaus Olahus (1558–60)

Two letters patent were issued to Nicolaus Olahus by Habsburg Ferdinand I in his capacity as King of Hungary in the Hungarian Court Chancellery in Vienna in 1548 and 1558, respectively. The charters are kept today in the National Archives of Hungary, Budapest. Both works are of primary importance in the art of the Renaissance in Hungary for their illuminations, and in the case of the second charter concerning its calligraphic decoration as well. In my paper I will examine the second letter patent issued in booklet form in 1558 and richly ornamented, as well as signed and dated, by the calligrapher George Bocskay in 1560.

István MONOK–Edina ZVARA

The Library of Miklós Oláh

In recent decades, many researchers have successfully explored the traces of the library of Miklós Oláh. However, the majority of data are either archive mentions or library records that were made without handling the books themselves. During the preparatory research for this current lecture, we found 202 works that were once part of Miklós Oláh's library. We can now form a view on Oláh's deep and extensive (*erudite*) intellectual horizon and his reading habits. The latter can also be analysed through Oláh's marginal notes handwritten in his printed books.

Handling his books also provides an opportunity for a deeper understanding of how his library was growing. The notes of previous owners of Oláh's books provide rich data for reconstructing the humanist archbishop's network.

Cristina NEAGU

*Nicolaus Olahus and the Processus sub forma missae:
Identity, Authorship and a Little Known Work on the Art of Alchemy*

Several bibliographies list the "Processus Universalis" (an alchemical treatise quoted as published under the pseudonym of Nicolaus Melchior in the 1525 *Museum hermeticum*) among Nicolaus Olahus' works. This piece of information is clearly wrong. The 1525 *Museum hermeticum* does not include a *Processus universalis* by Melchior. However, there is an alchemical treatise, the *Processus sub*

forma missae, published in Zetzner's 1602 *Theatrum chemicum*, attributed to the above author. Despite appearing in Michael Maier's *Symbola aureae mensae duodecim nationum* among such illustrious figures as Avicenna, Albertus Magnus and Raymond Lull, very little is known about Nicolaus Melchior Cibinensis, apart from the fact that he lived in early sixteenth-century Transylvania. Attributing what is essentially an alchemical treatise to Olahus is problematic, but the fact nevertheless opens an interesting discussion. The "Processus" is an intriguing text, a paraphrase of the Holy Mass in terms of an alchemical discourse. The identity of its author continues to puzzle, with Olahus remaining one of the possible candidates.



Cornelia POPA-GORJANU

Friendship and Politics in the Correspondence between Nicolaus Olahus and Camillus Gilinus

The correspondence between Camillus Gilinus (1490–1535) and Nicolaus Olahus (1493–1568), published by Arnold Ipolyi at the end of the nineteenth century, in volume XXV of the *Monumenta Hungariae Historica* series, mirrors the networks of political relations in Europe during the first half of the sixteenth century.

The friendly connection between them was facilitated by their patrons, however, the thirty letters reflect other interests, such as their thirst for learning as well as their wish to remain informed concerning any innovations in the sphere of intellectual European preoccupations.

Emőke Rita SZILÁGYI

Editorial Procedures and Censorship:

On the Upcoming Critical Edition of Nicolaus Olahus' Correspondence

In my lecture I will present the preparation of the critical edition of Nicolaus Olahus' correspondence, giving examples of fresh discoveries and particularities of his writing habits. The career of Nicolaus Olahus is appropriate to show how a gifted humanist made an illustrious career with his loyalty and brilliant strategy in the collapsing and nebulous Hungarian Kingdom after Mohács. For his success, it was not enough to be polite and intelligent, but had to be cunning and considerate as well. Editing his complete correspondence, I have found several signs of his censorship and editorship. In consideration of his life, we can confirm that he constructed this image consciously. First of all, he remains Catholic to the last, then he is loyal to the Habsburgs, and last but not least, he is a famous and acknowledged humanist in his own right. What he had to conceal from his readership, and how did it, I will reveal briefly.

Gábrriel SZOLIVA OFM

*„... ad laudem et gloriam Dei optimi maximi” – Psalterium Strigoniense
Surviving from the Viennese Residence of Nicolaus Olahus*

The Bayerische Staatsbibliothek München has preserved a unique copy of the 1523 edition of the *Psalterium Strigoniense* under the shelf mark Res/2 Liturg. 380. It was printed in the Venetian workshop of Peter Liechtenstein. According to the notes on the title page, the Psalter had been the property of Nicolaus Olahus, who donated his liturgical book in 1558 to his private chapel founded at his summer residence ('Nicoletum') near Vienna. The Psalter is of utmost importance in the musical history of medieval Hungary, as it reveals the hymnal of the Esztergom rite with handwritten musical notation, including chants not known from other surviving medieval sources.

László SZÖRÉNYI

Athila von Nicolaus Olahus als Quelle für die Hunnen-Trilogie von János Arany

János Arany wagte es lange nicht, ein Landnahme-Epos zu verfassen, da ihn dies mit Mihály Vörösmarty in Konkurrenz brachte. Erst nach der Niederschlagung der Ungarischen Revolution 1848/49 entwickelte er die Vorstellung vom zyklischen

Verlauf der ungarischen Geschichte, welcher mit frühgeschichtlichen Parallelen zu illustrieren und zu erklären sei. Deshalb beschloss er, ein Epos über die legendäre Geschichte der Hunnen, nämlich über die Geschichte von Attilas Sohn Csaba, zu schreiben, um damit zu zeigen, dass auch nach einer vernichtenden Niederlage ein Neubeginn und eine Fortsetzung durchführbar sind. Nach zwei Versuchen gab er jedoch diesen Plan auf und hob stattdessen den Brudermord durch Attila als das Urmodell der ungarischen Geschichte hervor. Er machte das in ähnlicher Weise wie der Autor der Genesis, der Attila und seinem Bruder die Rollen von Kain und Abel zuschrieb, oder wie Horaz, der das Urmodell der römischen Geschichte in der Geschichte von Romulus und Remus erblickte. Obwohl Arany die gesamte literarische ungarische und europäische Tradition zu den Hunnen bekannt war, nutzte er die *Hungaria* und *Athila* von Nicolaus Olahus als seine wichtigsten Quellen.

Gilbert TOURNOY

Nicolaus Olahus and His Humanist Network in the Low Countries

This paper will focus on the decade Nicolaus Olahus spent in the Low Countries (1531-1542), his initial feelings, and his connections with the community of humanists at the court and at the University of Louvain. The examination of his correspondence and his poems reveal more than twenty names of these friends and acquaintances, amongst whom Erasmus and several professors at the Louvain Collegium Trilingue, such as Rutger Rescius, Adrianus Amerotius, Conradus Goclenius and Petrus Nannius. Some relationships have been quite adequately studied already, as e.g. that between Olahus and Erasmus, or Olahus and Nannius, and hence will not be touched upon here. It is our aim to deal here with some lesser-known aspects of Olahus's stay and with his relationship with a few lesser-known humanists.

András ZOLTÁN

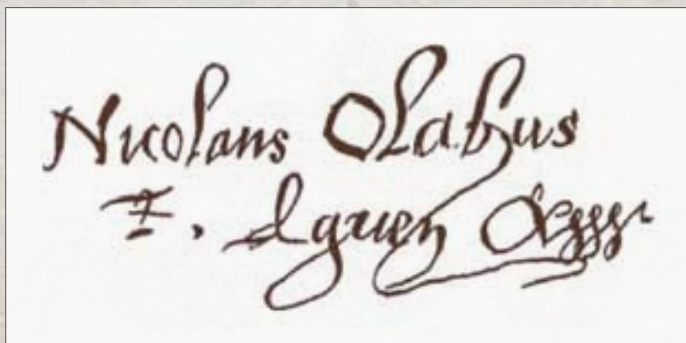
Nicolaus Olahus' Athila im älteren polnischen und ostslavischen Schrifttum

Die Schlüsselrolle für die Rezeption und das Nachleben von Nicolaus Olahus' *Athila* im genannten Raum spielte die polnische Übersetzung von Cyprian Bazylik (Krakau, 1574), die ohne Angabe des Verfassers herausgegeben wurde. Das Erscheinen des Werkes im Interregnum hing mit den Aspirationen von

Stephan Báthory auf den polnisch-litauischen Thron zusammen, was auch mit philologischen Argumenten bestätigt werden kann. Das Werk wurde später, um 1580, schon unter Báthorys Herrschaft, von einem unbekanntem Beamten der litauischen großfürstlichen Kanzlei aus dem Polnischen ins Weißrussische übersetzt. Der *Athila* in Bazyliks Übersetzung wurde von Maciej Strykowski als Quelle seiner *Kronika polska, litewska, żmudzka i wszystkiej Rusi* ('Chronik von Polen, Litauen, Samogitien und ganz Russlands', Königsberg, 1582) benutzt und daraus die Ursula-Legende übernommen. Da Strykowskis Chronik im 17. Jh. in Moskau zweimal ins Russische übersetzt wurde und die Ursula-Legende in den beiden (handschriftlichen) russischen Übersetzungen enthalten ist, gilt dieses nach Moskau gelangte Fragment von Oláhs *Athila* als früheste Übersetzung aus der ungarischen Literatur in Rußland.



The conference is organized by
the Hungarian Academy of Sciences,
Research Centre for the Humanities,
Renaissance Department
of the Institute for Literary Studies,
and the Library and Information Centre
of the Hungarian Academy of Sciences



List of illustrations

- Page 1 The tombstone of Nicolaus Olahus, Trnava (Divald Kornél, *Magyarország művészeti emlékei*, Budapest, Királyi Magyar Egyetemi Nyomda, 1927, 191).
- Page 7 Portrait of Olahus (Telegdi Miklós, *A keresztényességnek fundamentomiról való rövid keönyvechke*, Bécs, Raphael Hofhalter, 1562).
- Page 10 Nicoletum, Olahus' residence in Vienna (Georg Matthäus Vischer, *Topographia archiducatus Austriae Inferioris modernae*, Wien 1672).
- Page 11 Signature of Olahus as Bishop of Eger.

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the MTA Premium Post Doctorate Research Program,
the Hungarian Academy of Sciences,
Research Centre for the Humanities, HAS
and
the Library and Information Centre, HAS



Edited by the HAS, Research Centre for the Humanities,
Renaissance Department of the Institute for Literary Studies
Executive publisher: Gábor Kecskeméti
Compiled by Emőke Rita Szilágyi
Design by Zsuzsa Szilágyi N.