
AUGUSTINUS MORAVUS
OLOMUCENSIS
500

INTERNATIONAL SYMPOSIUM TO MARK
THE 500TH ANNIVERSARY OF THE DEATH OF
AUGUSTINUS MORAVUS OLOMUCENSIS
(1467-1513)

13TH NOVEMBER 2013
NATIONAL SZÉCHÉNYI LIBRARY, BUDAPEST

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WELCOME ADDRESSES

Five hundred years have passed since the death of Augustin Käsenbrot, broadly known as Augustinus Moravus Olomucensis. He was an outstanding scholar and a humanist of his time, studied and worked in Central Europe and left traces of his spirit and ideas in today's Poland, Hungary and the Czech Republic.

Commemorating the anniversary of Augustinus Moravus' death by organizing an international symposium is an excellent idea and I sincerely compliment the National Széchenyi Library, the Institute for Literary Studies of the Hungarian Academy of Sciences, and the Loránd Eötvös University of Budapest for their joint efforts to prepare this event. I am confident that reminding the deep roots of Central European cooperation by discussing examples of the mutual influence of the intellectual elites of medieval times may not only enrich our knowledge of the past but also significantly contribute to the understanding of our present time.

H.E. HELENA BAMBASOVÁ
AMBASSADOR EXTRAORDINARY AND PLENIPOTENTIARY OF THE
CZECH REPUBLIC IN HUNGARY

On behalf of National Széchenyi Library, I would like to greet and send my warmest regards to all the participants, presenters, scholars and guests of the remarkable event *Augustinus Moravus Olomucensis 500* hosted by our National Library. No words can express how happy I am that the international symposium marking the 500th anniversary of the death of Augustinus Moravus Olomucensis takes place in National Széchenyi Library. I am convinced that this symposium, organised in cooperation with the Institute for Literary Studies of the Hungarian Academy of Sciences and the Eötvös Loránd University, will be of great value for the entire Hungarian and international scientific communities.

I would like to welcome H.E. Helena Bambasová, Ambassador Extraordinary and Plenipotentiary of the Czech Republic in Hungary whose presence will give additional value to the symposium commemorating the 500th anniversary of Augustinus Moravus Olomucensis. Her gesture strengthens the already flourishing cultural and scientific relations between the Czech Republic and Hungary.

DR. PÉTER SZEMEREI
ACTING DIRECTOR GENERAL, NATIONAL SZÉCHÉNYI LIBRARY

This conference constitutes the very first opportunity to posit the oeuvre of Augustinus Moravus Olomucensis in the very centre of scholarly attention, though this body of humanist texts has long ago challenged our interest embedded in the prevailing intellectual context of the Bohemian, Moravian, and Hungarian Humanism. Nowadays, when finally the Central European region ceased to be dominated by decades of cataclysms, a research investigating the history of the region's Latin philological culture will surely reveal new perspectives on collaboration. For, I believe, it is this conference that testifies for these new possibilities of further scholarly enterprises; besides, it is an excellent occasion to salute the experts in the relevant fields and the learned contributors of this event.

PROF. GÁBOR KECSKEMÉTI
DIRECTOR OF THE INSTITUTE FOR LITERARY STUDIES,
RCH, HUNGARIAN ACADEMY OF SCIENCES

The conference about the lifework and period of Augustinus Moravus Olomucensis is a tribute to the Humanist author with wide-ranging culture in antique literature, who died 500 years ago, and is at the same time a prestigious international scholarly symposium. The main objective of the conference is to enable specialists in Central Eastern Europe to meet, and to make preparations for issuing an edited volume of the presentations given by the participants.

Both goals, namely the commemoration of important anniversaries and holding international conferences that introduce basic research and its results, are in full harmony with the National Széchényi Library's long-term scientific strategic program

It is our great pleasure that the symposium is organised in cooperation with the two main bastions of Hungarian science, the Eötvös Loránd University and the Institute for Literary Studies of the Hungarian Academy of Sciences.

We hope that the findings of this international event will be of benefit not only to Czech and Hungarian scholars, but to all foreign researchers dealing with the theme and age under discussion.

DR. LÁSZLÓ BOKA
DIRECTOR OF RESEARCH AND ACADEMIC AFFAIRS OF
THE NATIONAL SZÉCHÉNYI LIBRARY

ABSTRACTS

DR. ANNA ROSE (Berlin): Natio Germanica der Bologneser Universität

Die deutsche Nation (*natio Germanica*) war die wichtigste sowie die am besten vertretene in Bologna und in Padua. Obwohl man die Nationen jetzt unterschiedlich betrachten kann, geht Malagola davon aus, dass die polnischen und böhmischen Studenten zur *natio Germanica* gezählt wurden. Die „deutsche Nation“ genoss auch die größten Privilegien. Es ist leider nicht möglich, eine komplette Liste aller an der Bologneser Universität während im Mittelalter und in der Renaissance immatrikulierten „deutschen“ Studenten zu erstellen. Grob geschätzt waren es in den Jahren von 1289 bis 1796 über 10 300. Unter den deutschen Bakkalaurei und Doktoren der Universität waren jedoch viele berühmte Wissenschaftler und Literaten, wie z.B. Nikolaus Kopernikus, Rudolfus Agricola, Cornelius Henricus Agrippa und Ulrich von Hutten.

Auch Filippo Beroaldo konnte sich zahlreicher deutscher Studenten rühmen. Es waren mit Sicherheit folgende Studenten: aus Straßburg Peter Schott und Thomas Wolf, aus anderen Städten Conrad Celtis, Sigmund von Hohenlohe, Jakob von Baden, Johannes Rack, Jakob Locher, Eitelwolf von Stein, Mutianus Rufus, Sebastian Rotenhan, Johannes de Kytscher, Konrad Peutinger, Johannes Collauer, Heinrich Boger, Vincenz Lang und Christoph Scheurl. Sie führten einen intensiven Briefaustausch mit Beroaldo, der ihre Denkweise und späteres Leben enorm geprägt hat. Sie ihrerseits unterstützten Beroaldo materiell und genossen daher seine besondere Zuwendung, was sich in manchen Widmungen zu seinen Schriften und Erwähnung in den Kommentaren niedergeschlagen hat. Verbindungen dieser Studenten zu Beroaldo sind aus einem Randthema meiner Forschung über seinen Propez-Kommentar zum Thema einer gesonderten Abhandlung geworden, die ich anhand vieler Schriften aus dem 16. Jahrhundert vertieft habe und von dem ich gerne in meinem Vortrag berichten werde.

DR. MATYÁŠ FRANCISZEK BAJGER
(University of Ostrava, University Library):
Discovering Relationships between Jan Filipec and Humanism

Jan Filipec (Filipecz, 1431?-1509), one of the most important persons in Central European politic and church world of the 2nd half of the 15th century, had huge possibilities of contacts with contemporaneous humanists, especially in Buda, Nagyvárad, during his travels to Italia or in Olomouc. His attitude to humanism can be derived from various scopes: Filipec's personal relations to humanists, his library and attitude to books and bookprinting, his fragmentally sourced opinions or position to Renaissance art. Majority of preserved Filipec's letters have pragmatic roots and contents for his diplomatic activities without any mystical or poetic proclamations. He used to be a book collector, but only one of his books (by F. Beroaldo) has humanistic contents. He praised bookprinting, but as a solution for liturgical inconsistencies. Manuscript illuminations painted by Filipec's intention are in the late-medieval style. He was rather a traditionally thinking person, but mingled brilliantly among new or newly detected ideas and discoveries of his time.

DR. JANA KOLÁŘOVÁ (Palacký University, Olomouc):
Latin Poems Dedicated to Bishops of Olomouc Stanislaus Thurzo
and Joannes Dubravius

The paper will focus on one of the forms of neo-Latin occasional poetry, namely poems which the authors dedicated to eminent patrons in order to gain favour with them. The study will specifically discuss texts addressed to the Bishops of Olomouc Stanislav Thurzo (1470–1540) and Jan Dubravius (1486–1553). First, the paper will generally characterise the poems from the perspective of their poetics, motifs and language devices. Next goal will be an analysis of the self-presentation strategies of their authors, as well as their stylisation and the manner in which the patrons of the works are depicted. In this context, rhetoric and argumentation strategies used by the authors will be of an interest to our discussion. At the end, we would like to answer the question of whether this group of occasional texts dedicated to church dignitaries manifests some differences when compared to other works dedicated to patrons, especially texts from the sphere of poetry.

DR. EMŐKE RITA SZILÁGYI
(Institute for Literary Studies of Hungarian Academy of Sciences):
Augustinus Moravus und Johannes Roth

Augustinus Moravus Olomucensis verfasste sein erstes poetologisches Werk, den halbdramatischen *Dialogus in defensionem poetices* 1493 und versah ihn mit einer Widmung an den Breslauer Bischof Johannes Roth (1426–1506). Neben seinem Onkel Andreas Ctiborius (†1496) war Johannes Roth allem Anschein nach sein erster Mäzen, als er an der Universität Padua studierte.

In diesem Vortrag wird vor allem Augustinus' Bekanntschaft mit Johannes Roth sowie ihre gemeinsamen humanistischen Verbindungen und Beziehungsnetze untersucht und dargelegt werden.

DR. CHRISTIAN GASTGEBER
(Österreichische Akademie der Wissenschaften, Institut für
Mittelalterforschung, Abteilung Byzanzforschung):
Augustinus Moravus und Conrad Celtis:
Die Anfänge des griechischen Humanismus

Augustinus Moravus war als Mitglied der Sodalitas Danubiana in engem Kontakt mit Conrad Celtis. Dies bezeugt sehr deutlich etwa das Briefcorpus des Erzhumanisten. Das Testament des Celtis von 1508 enthält weiters Bestimmungen bezüglich Celtis' Bibliothekslegats. Dabei tauchen auch Werke in griechischer Sprache auf, eine Novität im Wiener Humanismus, der gerade bezüglich griechischer Literatur einen großen Nachholbedarf gegenüber anderen transalpinen Wissenschaftsstätten hatte. Eines dieser Werke ist die Geographie des Klaudios Ptolemaios, die Celtis der Wiener Universität vermachen wollte. Doch befand sich das Werk gerade bei Augustinus Moravus, wie im Dokument festgehalten wird.

Diese Stelle dient als Ausgangspunkt einer Behandlung der griechischen Ausprägung des Wiener Humanismus und seiner diesbezüglichen Kontakte zu Gelehrten im jagiellonischen Reichsgebiet. Es fällt dies in die Zeit, als der transalpine Humanismus gegen die Scholastik nicht nur klassisch-lateinisch geprägt wurde, sondern zusätzlich auch das griechische Element ergänzend hinzunahm.

ÁDÁM SMRCZ (Eötvös Loránd University, Budapest):
Bassareus medicus – Conrad Celtis and Augustinus Moravus

As they both belonged to the community of *Sodalitas Litterarum Danubiana*, research of parallels between the two humanists' oeuvre might prove us with results.

The theme of my lecture shall be the character of a person called Bassareus, who is both the addressee of Celtis' epode, *Ad Bassareum medicum*, and also one of the participants in Moravus' short dialogue, *In defensionem poetices*.

I will try to outline what significance Bassareus' character bears in the aforementioned works, and what kind of correlation can be established between the roles he plays in the imagination of the authors.

DR. FARKAS GÁBOR KISS
(Eötvös Loránd University, Budapest – University of Innsbruck)
Augustinus Moravus in Defense of Poetry
(*In defensionem poetices*, 1492)

In this lecture I will survey contents of the *Dialogus in defensionem poetices* of Augustinus Moravus. This dialogue, written in 1492 in Padua, depicts a vivid discussion between Augustinus, the author's alterego, Laelius, a doctor, and Bassareus, a comic figure, on the merits of poetry as compared to other arts, especially to medicine. Drawing on a large number of late antique (Fulgentius) and Renaissance sources, Augustinus creates a synthetic defense of poetry, in which the traditional lines of defense (allegoric wisdom; poetry is exempt of the pursuit of material interests) are melted with Neoplatonic and astrological arguments. Exactly its synthetic character made this dialogue popular among contemporary humanists and worthy of an iconographic program in the "Apologia poetarum".

DR. ZOLTÁN CSEHY (Comenius University in Bratislava):
Augustinus noster. (Augustinus Moravus Olomucensis
nella poesia di Bohuslaus Hassensteinus a Lobkowicz)

Nel mio intervento esaminerò la rappresentazione della persona di Augustinus Olomucensis nello specchio di poesia latina di Bohuslaus Hassensteinus a Lobkowicz. Esaminerò prima di tutto gli epigrammi: la raccolta poetica di

Hassensteinius è un esempio di raffinata contaminazione tra vita pubblica e privata, è il portavoce dell'opinione poetica dell'intellettuale contemporaneo. Mi sono interessato di sinergia dei modelli antichi e neolatini nella lode del questo personaggio importante nel piano poetico-estetico e di rapporto tra i membri del *contubernium* in Buda.

EDINA ZSUPÁN

(MTA-OSZK Res libraria Hungariae, National Széchényi Library):
Neminem latere arbitror ... Bessarion in Buda immer noch?

In meinem Vortrag möchte ich ein einziges Element des geistigen Charakters des Gelehrtenkreises, auf den unsere Tagung fokussiert, hervorheben. Ausgehend vom Text des Vorwortes zur Ausgabe von 1513 der beiden Werke Bessarions *De Sacramento Eucharistiae* und *Epistola ad Graecos*, verfasst von Sebastian Murrho dem Jüngeren, wird auf ein geistiges Milieu in Zentraleuropa am Anfang des 16. Jahrhunderts hingewiesen, einen kompakten Teil dessen nicht zuletzt auch Bessarions Lebenswerk, bzw. seine wichtigsten Arbeiten und Initiativen bildeten. Allein die Existenz dieser Ausgabe zeigt, daß es – trotz der Tendenz der früheren Forschung, die gerne Schnitte zwischen den Einzelphasen der geistigen Entwicklung sah – doch eine unbezweifelte geistige Kontinuität zwischen den Gelehrtenbewegungen des frühen 16. Jahrhunderts und ihren Vorläufern im 15. Jahrhundert gab.

DR. PÉTER EKLER:

(National Széchényi Library, Old and Rare Books)
The Letters of Augustinus Moravus to
Filippo Beroaldo and Cassandra Fedele

Augustinus Moravus Olomucensis (1467-1513) served in the court of the Hungarian and Czech King Ulászló II. (1456-1516) from 1496, and was also a member of Conrad Celtis's *sodalitas*. Following the general brief messages about and stylistic requirements of letter writing, in his work (*De modo epistolandi cum nonnullis epistolis quam pulcherrimis*) there is the abstract of the ideas and examples of the *Rhetorica ad Herennium* (Cornificius). This is followed by 13 letters, with some addressed to Andreas Ctiborius, Cassandra Fedele, Filippo Beroaldo, and Johannes Laki Thuz among them.

The main aim of the lecture is to introduce two letters addressed to Filippo Beroaldo and Cassandra Fedele respectively. The two pieces are practically unknown to contemporary researchers in the field, although they are significant sources of data that might add to our understanding of the biography of Augustinus Moravus, primarily concerning his stay in Italy.

PROF. ERNŐ MAROSI
(Member of the Hungarian Academy of Sciences;
professor emeritus, Eötvös Loránd University, Budapest):
Die goldene Trinkschale des Augustinus Moravus
(Dresden, Grünes Gewölbe, IV 40)

Vom Programm einer dem Gedenken Augustinus' Moravus Olomucensis gewidmeten Tagung soll eine Rarität, die von ihm der Gemeinschaft der Sodalitas Litteraria Danubiana gewidmete Patera keineswegs wegbleiben. Allein Vermutungen können darüber riskiert werden, welche Rolle für die Schicksale der Humanistengemeinschaft wichtige ja folgenschwere Ereignisse des Jahres 1508 für die Verfertigung der Trinkschale Anlass gaben: die Kaiserkrönung Maximilians I. kommt ebenso in die Frage, als der Tod des Gründers der Gemeinschaft, Conrad Celtis. Im Mangel von weiterführenden Forschungen unternimmt der Verfasser, ein Kunsthistoriker, eine ikonologische Analyse der mannigfaltigen Sinnschichten (deren systematische Struktur gleich ein Zeichen humanistischer Programmgestaltung zeigt). Man soll von der Bedeutung der Heraufbeschwörung und nostalgischer Rekonstruktionsvorstellung eines Objekttypus ausgehen, sowie von der Einweihung und dem Opfer als eine Art Ritus der Gemeinschaft ausgehen. Die Zurschaustellung einer (nicht mehr vollständig rekonstruierbaren) Auswahl von Münzen können eine Einsicht in die Geschichtsauffassung des Stifters und der Benützer im Zeichen der Imitation und des hohen Quellenwerts der Numismatik bieten. Schliesslich Bemerkungen über synkretistische Vorstellungen des Todes, Erwägungen über ernsthaftes Philosophieren und/oder theatralischen Gesellschaftsscherz sollen die Analyse zusammenfassen.

DR. LUCIE STORCHOVÁ
(Institute of Philosophy, Czech Academy of Sciences):
The “Apostel” of Renaissance Humanism in Moravia?
Re-Figuring Augustinus Olomucensis in
the Modern Czech Historiography

In my paper I would like to analyse the ways, in which the life and work of Augustinus Moravus were represented by Bohemian 19th and 20th-century historians. Following the recent research on roles which representations of cultural transfers can play in the construction of cultural identities (Feuchter/Hoffmann/Yun 2011), I plan to discuss cultural, political and ideological conditions to which the modern historiography concerning Augustinus and the early period of Renaissance humanism in Olomouc was subjected. In other words, the main goal of the paper is to illustrate how statements modern historians made about Renaissance humanism figured in period’s discourses about “us” and “them”. Despite the partial lack of evidence, Augustinus was commonly regarded as an crucial figure of the transfer of Renaissance humanism who made possible for modern historians to present Czech Lands/ Moravia/ Moravians/ Moravian Germans etc. as actively participating on the first modern European “civilisational project”. As K. Wotke, of one the most known Augustinus’ biographers put it in the 1890s, historians tried to show that Olomouc was no “Barbarenlande” but “ein Musensitz ersten Ranges”. However, there were for more than 100 years a struggle over the fact from where “humanism” was actually transferred here (Vienna vs. Polish influences etc.). After discussing the role the modern Bohemian historiography ascribed to Augustinus in this process, I would like to concentrate also on figurative language used in historical works to make Augustinus’ “civilisational mission” intelligible for general public (metaphors of light and darkness, missions, Apostles, etc.).

BIBLIOTHECA SCRIPTORUM MEDII RECENTISQUE AEVORUM

The study of early modern Central European Humanism has been actualizing for a long time the cooperation of the Bohemian, Moravian, and Hungarian scholars. Their joined efforts never ceased, not even during the most difficult decades of the 20th century. For Bohumil Ryba, professor at Charles University, in Prague, had just finished the edition of a fifteenth century Latin dissertation written by Iohannes Rabensteinensis, the offspring of a Bohemian noble family, during the critical times of September 1942. The booklet was published in the much acclaimed *Bibliotheca Scriptorum Medii Recentisque Aevorum*, a famous book series that was established by the Hungarian scholar, László Juhász, who activated in Szeged. However, by this time, the common undertakings of the Bohemian and the Hungarian scholars had steadily been developed; while Ryba published a few of the humanist Bohuslav Hasištejnský z Lobkovic's writings in the aforementioned book series in 1937, it was Juhász, who after having closely collaborated with Augustin Potuček, published Lobkovic's letters in 1946, ulterior to Potuček's passing. Moreover, the publication of Stephanus Taurinus Olomucensis's *Stauromachia* in 1944, was Juhász's personal enterprise. Despite the grievous subjection of both Czechoslovakia and Hungary during the ensuing decades of the Second World War; for instance professor Ryba had been deprived of his Academician title, given a show trial and sentenced to long prison term, there had always been someone who kept alive the scholarly interest for the Bohemian–Hungarian cultural contacts of the Renaissance and Baroque period. They were the Hungarians Endre Angyal, László Dobossy, Endre Kovács, or the Bohemian Richard Pražák, just to mention but a few. Furthermore, Juhász's acknowledged book series, the *Bibliotheca Scriptorum Medii Recentisque Aevorum* was relaunched by Tibor Klaniczay at the Institute for Literary Studies of the Hungarian Academy of Sciences, in 1976.

PROF. GÁBOR KECSKEMÉTI
DIRECTOR OF THE INSTITUTE FOR LITERARY STUDIES,
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