

Italian–French–Czech–German) dictionary published in Nuremberg in 1531 with Hungarian explanations is the work done by Gábor Pesti (1538). With this publication, he earned his place among great initiators of dictionary writing. →Balázs Szikszai Fabricius, rector in Sárospatak, compiled a thematic glossary for school use in 1590.

The work of →Albert Szenci Molnár is considered the apex of protestant humanism. He published a Latin–Hungarian/Hungarian–Latin dictionary in 1604, and this surpassed earlier glossaries. With this work, he is the first representative of modern lexicography in Hungary. Szenci adopted the aforementioned compilation of Latinity in Hungary by Johannes Sambucus, and thus made its publication mandatory for all dictionary-writers to come in the following two centuries. He put out the first complete grammar of the Hungarian language – including syntax – written in Latin in 1610.

LATIN TEXTS IN THE SERVICE OF CHURCHES AND SCHOOLS THE 17TH CENTURY

Publishing contemporary or earlier Latin texts in the 17th century was not a philological activity with a primary focus on science. It mainly fulfilled practical needs. Often it is unclear who the editor of a volume was. In these cases, we can mention publications, not publishers. The greatest number of Latin works from later periods was published for religious life or education. Compilations to assist jurisdiction appeared quite frequently, but there are examples of publications with a less practical objective. Besides pure Latin, there are many examples of parallel editions, in which the Latin original was printed together with a version in Hungarian or some other language. Editions containing German, Czech, or Romanian translations were compiled for nations living in the territory of historical Hungary. German citizens lived in large numbers in the towns Upper-Hungary and Transylvania. Texts in Czech language served the needs of Protestant Slovaks in Upper-Hungary, who used the language of the Hussite, Czech-language Bible-translation as standard language. Several publications were produced in the native language of Transylvanian Romanians.

Besides editing original works, especially in the second half of the century, it became more and more common to collect and organise various Latin sources and insert them into large works. The most characteristic ex-

amples of this are the encyclopaedic compilations that covered one area of interest and histories of the church or schools.

In the following, first we give an overview of the most important original Latin texts published by themselves or together with translations, then of larger compilations of different sources. At the end of the chapter, we briefly discuss other effects of Neo-Latin literature in the 17th century.

I.) Publication of Original Latin Texts

1.) Religious Needs

Among Latin texts related to religious life, we find the most important basic works as well as works summarising the teachings of various denominations. Authoritative documents of Protestant denominations were published repeatedly during the 17th century. A significant portion of evangelical publications came out in towns in Upper-Hungary: Lőcse, Bártfa, and Kassa. Centres of Transylvanian Evangelicals are towns with significant Saxon population, like Brassó or Nagyszében.

Luther's short catechism appeared in Latin and German in parallel. From among evangelical religious teachings, the compendium of the German Leonhardt Hutter was published several times. The importance of this work is shown by the fact that, by the decree of Saxon prince-electors Christian II, basics of the evangelical religion were taught from this book after Luther's short catechism. The first Hungarian edition (*Compendium locorum theologicorum*, Lőcse, 1614) was based on the Wittenberg edition from 1609.

Besides Transylvanian centres of the Reformed Church (Gyulafehérvár, Nagyvárad), towns in Eastern-Hungary, Sárospatak and Debrecen are also significant. The latter was called the "Calvinist Rome". The Reformed printed an abridged version of the *Heidelberg Catechism* several times. This revision intended for the Hungarian audience was compiled by →Johann Heinrich Alsted, a representative of Neo-Latin literature of European significance. He taught in the college of Gyulafehérvár, Transylvania from 1630 until his death in 1638. Besides the abridged version in Latin from 1634, several bilingual, Latin–Hungarian editions appeared from 1636 on.

Among documents of Calvinist religious life in Latin, fate of the "creed of Tarcál-Torda", *Compendium doctrinae Christianae*, is quite interesting. The original text of the Transylvanian council's creed appeared in 1563. It is

a shortened, partially revised version of the work by Théodore de Bèze, *Confessio Christianae fidei*. After one hundred years, republishing it was felt necessary, this time together with its Hungarian translation. Susannah Lorántffy, the widow of the Prince of Transylvania, George Rákóczi I, an ardent supporter of the Reformed Church, covered the costs. The book came out in Sárospatak – the princess moved here from the seat of the Prince of Transylvania, Gyulafehérvár, after her husband's death.

The compendium of Johann Wolleb (*Christianae theologiae compendium*, 1634), a summary of Calvinist theology published many times, appeared in Debrecen. It was →György Martonfalvi Tóth, teacher of the Reformed college in Debrecen, who did the most thorough editorial work among Hungarian editions of works on Protestant theology. His achievement is worthy of attention from the standpoint of Neo-Latin philology too. English theologian William Ames, who taught in the Netherlands, had a deep effect on the Puritan movement in Hungary. Martonfalvi explained his major work, *Medulla* in two volumes. In this edition, the complete text of Ames is included, commented step-by-step by Martonfalvi, who gave detailed explanations of all the necessary information related to the current passage. Later the original Latin text of the *Medulla* and Ames's other important work (*De conscientia et ejus jure vel casibus*) came out too, also in Debrecen. The *Medulla*-text is based, as the front cover states, on an edition "ab autore ante obitum recognita & variis in locis aucta".

Newer essential works of the Catholic religion were also published in original Latin. The catechism of Petrus Canisius was translated to Hungarian in most cases, but a parallel, Latin–Hungarian edition was also prepared. The greatest number of publications exclusively in Latin appeared at the end of the century, in the print shop of the Nagyszombat University managed by Jesuits at the time. It was here that an important exposition by Roberto Bellarmino, the important figure of the Counter-Reformation was published (1678) as well as *De imitatione Christi* by Thomas a Kempis (1678), *Exercitia spiritualia* by Saint Ignatius of Loyola (1679), and *Decem rationes* by English Jesuit Edmond Campian (1700). These publications of text were usually based on some widespread foreign editions. For example, the work of Kempis was made available "ex recensione R. P. Hereberti Rosweidi, e Societate Jesu" for Hungarians able to read in Latin. Editions of this Jesuit of the Netherlands (1569–1629) were popular all around Europe.

2.) Educational Needs

a.) Textbooks

Several of the publications mentioned are related to school needs from elementary religious instruction to theological studies on college level. A significant portion of the books in the century is schoolbooks of other sciences.

Manuals of foreign origin with Hungarian supplements were already used in lower-level education. In primary-level teaching of Latin, collection of "children's talks" in popular Latin was a widespread type of the textbooks. These were adapted to the vocabulary and concepts of children. Important among these, because of its Hungarian bearings, is the four-language *Puerilium colloquiorum formulae*. Johannes Sylvester made further abridged versions based on this compilation. This booklet was later published for the use of Hungarian schools many times in various towns, even in the 17th century. There are about 15 known or presumable versions, the last one from around 1800. Sylvester's outdated Hungarian phrases were replaced by newer ones from time to time, and the material was revised according to the needs of nations living in the territory of historical Hungary: there exists, for example, a Latin–German–Czech *redactio*.

Erasmus' work that discusses rules of proper behaviour, *Civilitas morum*, was also revised for smaller children. It was Reinhard Lorich, teacher of Marburg University, who restructured the work into questions/answers form. This was adapted by Hungarian publishers, who supplemented the text with a Hungarian translation in order to make interpretation of the Latin text easier. The work, after three parallel Latin–Hungarian editions, was republished in Lőcse in 1632.

The selection of manuals and compendia of grammar, logic, and rhetoric that facilitated higher-level education is extremely rich. These are partly adaptations partly domestic compilations. High-quality revisions based on foreign editions are important sources for Hungarian critical history. In surveying Neo-Latin publications in the 16th and 17th century, reprints of successful foreign compendia need to be mentioned. Denominational separation is characteristic within each discipline.

In Latin schools, perfect knowledge of the language was a prerequisite of higher learning. From among early modern authors, Melancthon's grammar was used in Lutheran as well as Calvinist institutions; however, there are several domestic editions of the grammar by German humanist Johannes

Rhenius. In grammatical training, textbooks of →Johannes Amos Comenius (Jan Amos Komenský) had an important role. In these, factual knowledge was interconnected with the knowledge of the language. The famous Czech educator taught in Sárospatak, Hungary in 1640–54, and published several works there. Creating parallel editions in popular Latin is a philological task. Various versions of his textbooks appeared many times for Hungarian schools – there are more than one hundred known redactions. Catholic schools taught Latin grammar from the book of the Jesuit Emmanuel Alvarez.

In connection with language teaching in addition to Latin, the comprehensive program of Alsted – who taught in Sárospatak – is worth noting. He produced grammars of all three holy languages. From among foreign-published textbooks, Jesuit Jakob Gretser's Greek and Lutheran Jakob Altling's Hebrew textbooks were published.

The most general methodological guides for acquiring knowledge were textbooks of logic. The wide range of these encompasses works of Lutheran scholastic, Ramian works by Lutheran authors, syncretic schools combining different elements, Cartesian logic, and various classifications in Catholic Aristotelian spirit.

Melanchthon's Aristotelianism determined the outlook of Protestant orthodoxy. The work of Ramus brought about a turning point in the teaching of logic. Division of the material into *inventio*, and *dispositio* (or *judicium*) can be traced back to Cicero's *topica*. An easy-to-learn version of Ramus' dialectic intended for school use was published several times in Debrecen and Nagyvárád. In all cases, logical works of Ames were also published with it. According to recent assessments, the author combined Ramian logic with a large number of other elements. However, in the 17th century, Ames was considered the most authentic interpreter of Ramus – he was venerated as "optimus ramista".

Related to Hungarian reception of Ramian logic, several works of Debrecen professor György Martonfalvi Tóth mentioned above are important. His massive, 700-page volume *Petri Rami dialecticae libri* touches upon Neo-Latin philology. Martonfalvi treats the subject the same way he treated theological summary by Ames: he annotates Ramus' text with detailed comments. He also supplements the volume with an appendix entitled *Usus logicae Rameae*. In this, he illustrates practical usage of logical propositions through examples. The book was first published in Utrecht. Adrianus Heerebord, the university's renowned professor wrote the foreword. Later the

book was republished in Debrecen. This work is of special importance for Hungarian critical history as well. Martonfalvi gives Hungarian equivalents for each term in brackets. This method could have contributed to the development of Hungarian terminology, had it been adopted by others.

Another one to write detailed commentary to the dialectic of Ramus was →Mihály Buzinkai, professor at the school of Sárospatak, in his *Institutionum dialecticarum libri duo*. The work consisting of nearly five hundred pages was too detailed for high school teaching, so the author produced an abridged version. We are aware of six different editions of this one.

Adherents of syncretism aimed at unifying Aristotelian and Ramian logic. The works of two popular Evangelical authors, the German Johannes Scharf and the Swedish Caspar Bartholinus that were published in Hungary, belong to the moderate branch of the movement. They do not stray too far from Protestant orthodoxy, and try to vitalise the spirit of Wittenberg with more practical features. More radical are Calvinist syncretists, who are more determined to assert Ramian principles. Their most influential representative was Bartholomaeus Keckermann. From among his followers, it is Konrad Dietrich whose influence can be detected in Hungarian publishing: a tabular summary based on his dialectic was printed. Alsted's son-in-law, →Johann Heinrich Bisterfeld was also an adherent of Calvinist syncretism. He taught logic in Gyulafehérvár, and his textbook edited by himself was published several times.

Before the end of the century, the short summary of logic by Johannes Clauberg, one of the most significant representatives of early Cartesianism appeared twice in Transylvania on the initiative of the Unitarian Mihály Régeni.

In Catholic schools, the spirit of Aristotle determined the teaching of logic. Franz Titelmann's compendium is an abstract of a bigger work by the author. It discusses concepts of Aristotelian logic indispensable in education through elements of humanistic rhetoric. The Jesuits published a logical compendium based on the first volume of the philosophical work by Italian Jesuit Octavio Cattaneo in Nagyszombat.

The teaching of rhetoric, just as that of grammar and logic, fits into the educational system of contemporary Europe. The most popular textbooks of the most important denominations and schools of thought appeared in Hungary and Transylvania too.

For Protestants, the definitive rhetoric was the one shaped by Melancthon. The system of the "praeceptor" is built on humanistic traditions with

an antique bias. Knowledge is divided into five parts in the classical fashion. Its various revisions were in use in Lutheran as well as in Calvinist schools. During the century, the work of Gerard Johann Voss of the Netherlands replaced it more and more in Calvinist schools. The author published a longer and a shorter version of his work. Several revisions were prepared based on the latter. These were the bases of the more simplified versions published in Hungary.

Reclassification of humanistic sciences by Ramus affected rhetoric too: Ramian rhetoric has two parts, *elocutio* and *pronuntiatio*. By the turn of the 16th and 17th centuries, it became clear that this is not sufficient to replace traditional five-part construction. Syncretic systems of rhetoric complemented the two-part Ramian rhetoric with *oratoria*, which included all the missing elements. The material consisting of rhetoric and *oratoria* together gave *eloquentia*. This is the classification employed by the author of the most popular textbooks of rhetoric in the century, Dietrich, already mentioned in relation to logic. Just as Voss did, he also produced a more detailed and a more compact version of his system. We know of one Hungarian edition of the rhetorical part from the more extensive version. The shorter compendium came out several times in Hungary. Each includes the most important information of both rhetoric and *oratoria* in a quite simplified form.

Eloquentia consisting of rhetoric and *oratoria* was the foundation for the most important manuals of the century. It was this spirit in which →Ludwig Piscator, one of the German professors in Gyulafehérvár, compiled his textbooks just as Buzinkai Mihály, already mentioned in connection with logic did. Lutheran →Andreas Graff of Upper-Hungary discusses classical five-part rhetoric together with syncretic *eloquentia* in his large-scale summary of rhetoric.

Catholic schools used the rhetoric of Jesuit Cyprianus Soares. It appeared several times in Hungary as well as a tabular version, which facilitated overview and learning of the material, by Lodovico Carbo. *Orator extemporaneus*, a manual of rhetoric of Europe-wide popularity can, in parts, be traced back to the rhetoric of Soares. It is mentioned among Neo-Latin publications in Hungary, because it was published in Nagyvárad in 1656. The first edition came out in Amsterdam in 1650 under the name of Georg Beckher. This must have been the basis of the work of the publisher →Ábrahám Szenci Kertész, because later reductions say on the front cover that Beckher is not the real author – he published a work by his teacher, Jesuit Michael

Radau of Braunsberg as his own. Ábrahám Szenci Kertész had no way of knowing that. However, his skills are shown by the fact that he was among the firsts to publish a work – one year before the first edition in London – that would come out five more times in the 18th century, the last time being in Prague in 1741.

b.) Auxiliary Books

In addition to textbooks in a strict sense and theoretical systematic classifications of the rules, there were several widely spread auxiliary books in use in the teaching of language and rhetoric. For example, the work of Johann Büchler entitled *Elegantiarum regulae* aimed at perfecting the mode of presentation. It clarified usage of various stylistic devices through an extensive example material. The compilation's extraordinary success is shown by the fact that it came out 18 times during the century – only in London. The work of the 16th-century French humanist Sebastien Châteillon, a collection of sample speeches on biblical subjects, was a popular auxiliary book up until the end of the 18th century. Both were published in historical Hungary, the former in Brassó, the latter in Lőcse.

The formerly mentioned printer of Nagyvárád, Ábrahám Szenci Kertész also edited two collections that enjoyed Europe-wide popularity. Rector of the Haarlem college, Cornelius Schonaeus, wrote plays on biblical subjects with the title *Terentius Christianus*, in the style of the antique author. The most complete edition contained seventeen plays, the one from Nagyvárád thirteen. Englishman Alexander Ross in his *cento* used lines borrowed from Virgil in recording noteworthy events from the creation of the world to Christ's rising to heaven (*Virgilius evangelizantis Christiados libelli aliquot*). Szenci Kertész Ábrahám published only four of the thirteen books, but printer of Debrecen, István Töltési published them all.

Publication of works on moral philosophy and theory of the state like *Enchiridion militis Christiani* by Erasmus and *Monita et exempla politica* Justus Lipsius show the need for a higher level of training in education. Teachers edited both texts. The editor of the work of Erasmus was a teacher of the Nagyszében secondary school: "de novo diligenter revissum, correctum & in honorem Dei atque emolumentum proximi publicatum a Jacobo Schnitzlero philosophiae magistro, ejusdemque in Gymnasio Cibiniensi professore ordinario". Lipsius was edited by teachers of the university of Nagyszombat: it appeared "a reverendis, perillustribus, nobilibus, ac eruditis

dominis AA. LL. & philosophiae magistris, dum in alma Archi-Episcopali Universitate Tyrnaviensi, suprema ejusdem philosophiae laurea decorarentur. Promotore R. P. Nicolao Gusits e Societate Jesu, AA. LL. & philosophiae doctore, ejusdemque professore ordinario, ac pro tempore seniore consistoriali. Universitatis hujus florentissimae juventuti philosophicae oblata”.

3.) Other Areas

In addition to needs of religious life and education, legal works also came out. The legal code by 16th-century lawyer István Werbőczy, *Tripartitum* was published many times in the 17th century, often in parallel Latin–Hungarian editions, together with the code of the national assembly.

15th-century Italian humanist Galeotto Marzio had a collection of anecdotes about King Matthias, which is closer to literature in our sense. The book by a Neo-Latin poet of German origin, who worked in Hungary, Joannes Bocatius (Johann Bock), entitled *Salomon Hungaricus*, published in 1611 is quite interesting. At one point, denominational prejudice overrode philological correctness. The Protestant Bocatius, in order to stress the point more forcefully, inserted a few words in the chapter on the greed of church people. This chapter caused trouble again later: from an edition in Vienna in 1723 – driven by a bias in the opposite direction – the entire caput was omitted not to hurt Catholic sensitivity.

II.) Insertion of Latin Sources into Comprehensive Works

Besides publishing works in themselves, it became more and more common – especially approaching the end of the century – to collect all kinds of Latin sources, put them together in larger works, and then to publish those. In this area, results of Jesuit science in Latin language are remarkable.

→Gábor Hevenesi was rector of Pazmaneum in Vienna and provincial of the order. He compiled volumes from various Latin sources, like ideas of Saint Ignatius of Loyola, letters and miracles of Saint Francis Xavier. He wrote several books on Virgin Mary and the lives of saints. In these, too, he stressed the authenticity of the sources used. He counted among these mystical visions and scholastic deductions. He thought that getting to know the nation’s past was important, and urged collection of sources. He put together

a guide for this. It was his conviction that beyond sources of the history of the church, geographical, administrative, military, genealogical and cultural historical data should also be gathered. His collection in 140 volumes remained a manuscript.



Fig. 5. Márton Szentiványi, *Curiosiora et Selectiora Variarum Scientiarum Miscellanea*, Tyrnavia, 1689, frontispiece

Another important figure of Jesuit science is →Márton Szentiványi, head of the university press in Nagyszombat. He was editor of the Nagyszombat calendar from 1675 until his death in 1705. (Fig. 5.) In this, he published

articles on the widest range of topics. He published them also in book form, in three volumes. For the repository of encyclopaedic knowledge, he used mostly Latin sources. Especially interesting are his articles on Hungarian history, which were in a large part based on manuscripts and material uncovered by himself from archives and the chancery.

Protestant histories in Latin of the church and schools used and included numerous Latin sources from the 16th and 17th centuries. Lutheran authors were the most productive. Transylvanian bishop György Haner wrote a history of the church of the Transylvanian Saxon with the title *Historia ecclesiarum Transylvanicarum* (Leipzig, 1694). János Burius, Sr., Daniel Krman and János Rezik worked in Upper-Hungary. Burius' work, *Micae historico-chronologicae Evangelico-Pannonicae*, is a large scale summary of the history of the Lutheran Church in Hungary. Recatholicisation compelled the author to emigrate; he collected his material mainly from sources in Germany. He systematised a number of remarkable data on the history of literature. Only parts of his work appeared in print. Bishop Krman's work *Hungaria evangelica* remained in manuscript in its entirety, just as Rezik's school history (*Gymnasiologia, seu historia scholarum et rectorum evangelicorum in Hungaria*).

Among works by Calvinists, the first to look at is the brief history of the church, *Rudus redivivum*, by professor of the Nagyenyed College → Ferenc Pápai Páriz. He wrote his work mainly for an international audience. In it, he published documents like the correspondence of theologian of Heidelberg David Pareus and Reigning Prince of Transylvania Gabriel Bethlen. Pápai copied this in Heidelberg.

Pál Debreceni Ember of Eastern Hungary was an adherent of coccejanism. His *Historia ecclesiastica Regni Hungariae* is based on personal information and collection from public archives. He used material from diocesan archives: records, council documents. He started collecting at the end of the century and finished his work by 1706. The manuscript landed in the hands of Utrecht professor Adolf Lampe, who published the work as his own in 1728, keeping quiet about the author's name.

III.) Other Indications of the Effects of Neo-Latin Literature

In the books published in this period, besides works all or in part in Latin mentioned so far, there are a large number of books in Hungarian. These are

often translations of works in a foreign language by foreign or Hungarian authors from the 16th–17th centuries. The source is often German, English or Italian, but most commonly Latin, either as the original language used by the author or as an intermediary language. There are many partial translations and free revisions. Hungarian literature of the century was greatly influenced, even indirectly, by contemporary or recent works available in Latin – authors adopted ideas, characteristics of form or genre, and built those into their Latin or Hungarian texts. However, a study of Hungarian translations, revisions, and the wide range of influences is not part of an overview of Neo-Latin research. Thus, we mention briefly the most characteristic examples for the further roles of Neo-Latin texts in Hungarian history of literature.

1.) *Translations, Revisions*

Most books in Hungarian language, just as Latin editions of text, fulfilled religious needs. Speaking about translations from Latin to Hungarian, we must speak about Jesuit →Stephanus Arator (István Szántó), active at the turn of the 16th and 17th centuries. The majority of his works are lost, like his catechism, a book of prayers, a translation of *Vulgata*, and a compendium of Latin grammar.

The essential works mentioned so far and others published in Latin or in parallel editions also came out in pure Hungarian versions too, like *Helvetian Confession*, the *Heidelberg Catechism*, and the catechisms of Luther and Petrus Canisius. An important figure of the late Renaissance in Hungary, Albert Szenci Molnár, mentioned in the previous chapter for his linguistic activities, translated Calvin's *Institutio*. The work of Kempis on following Christ appeared in two different Hungarian versions. The author of one is Gergely Vásárhelyi, a Jesuit from Transylvania, the author of the other is Cardinal Péter Pázmány, an outstanding figure of baroque literature in Hungary and the counterreformation. His interpretation of the work of Kempis is still published again and again.

Among translations, we find commentaries of the Bible. Among sources, besides relevant works of Girolamo Savonarola, we can mention a Hungarian author too: Unitarian Bishop of Transylvania György Enyedi published his work in Latin in 1598, and it was translated to Hungarian by Máté Torockai in 1619.

Among books of the era, we find a good number of religious instructions and pamphlets, contemplations, and high-level theological treatises. Noteworthy are Hungarian versions of the works by Lutheran Leonhard Hutter, Calvinist Donatus Visartus, William Perkins – who deeply influenced the Puritans –, Johann Wolleb and Mark Friedrich Wendelin. Hungarian-language theological summary of György Martonfalvi, who is mentioned above several times, is basically a translation of Ames. From among modern authors, the Catholics translated Roberto Bellarmino, Leonardus Lessius, Hieronymus Drexel, and Niccolò Avancini, just to mention the most important ones. Hungarian version of Campian already mentioned for his Latin edition is of special interest. It was Bálint Balassi, the greatest Hungarian poet of the Renaissance, who translated seven of the *Ten Reasons* at the end of the 16th century. After his death, his Jesuit confessor Sándor Dobokay finished the work, and the volume appeared in print first in 1606.

Among devotional works, books of prayer translated to Hungarian are frequent. Interest in lay subjects like theory of the state and moral philosophy is shown by translations of works by Antonio de Guevara, Erasmus, and Justus Lipsius.

2.) *Indirect Influences*

Hungarian authors knew literature language of the 16th and 17th centuries in Latin well, either from Hungarian editions presented above or from volumes obtained at places of their studies abroad. Influence of Neo-Latin literature can be observed in several fields of science and several genres. Protestant authors of the century show evidence of their knowledge of Luther, Calvin, Perkins, Ames and other theologians mentioned, just as Bellarmino's writings in defence of faith influenced the work of Péter Pázmány and other Catholics. Hungarian treatises on the theory of the state, politics, philosophy of history, authors of Hungarian *specula principis* – besides foreign examples listed above – drew on more or less widely known sources like works of Jean Bodin, Tommaso Campanella, or Mathias Bernegger.

In discussing representatives of encyclopaedism and pansophy, we talked about activities of Alsted in Transylvania. Concerning his influence, the first Hungarian-language encyclopaedia, the work of János Apáczai Csere must be mentioned. Among its sources are Ramus, Ames and Descartes. Reception of Cartesian ideas can be detected mostly in Transylvania and Debre-

cen. Works of Eperjes philosophers János Bayer and Izsák Czabán prove the influence of Bacon and Gassendi.

Neo-Latin examples also influenced poetry of the century in addition to devotional, theological, and philosophical works. Among writers of occasional poetry of literary value in Latin, we can mention the names of Johannes Bocatius, already mentioned for his Galeotto-edition, and György Thuri, who received poeta laureatus title in Heidelberg. Various spreading genres in Latin, originating in the Middle Ages or in humanism also influenced popular literature in Hungarian. Such are vagrant poetry, dialogues with the purpose of teaching or entertainment, ironical praises, rivalries. Poetry of "an unsettled world" became popular in the second half of the century. This is characterised by an attraction towards strange, unreal situations, the fantastic, and the unimaginable.

In summary, we can conclude that in the 17th century Latin-language literature of the period and of preceding centuries influenced the intellectual landscape of historical Hungary considerably. Neo-Latin sources published in separate volumes or inserted into bigger works had a part in this, so they contributed directly or indirectly to the development of national literature in the century.

FORERUNNERS OF NEO-LATIN PHILOLOGY AND NATIONAL HISTORY OF LITERATURE THE 18TH CENTURY

Latin language in the 18th century – like before – continued to play an important role in culture, social life, communication, and science. In the first half of the century, church intelligentsia found a new way of expression in neoclassical Latinity. Poetry was continually created in Latin, and that was the language of education too.

Investigations of Neo-Latin literature in the 18th century was not a separate branch of science for a long time, but was part of *historia litteraria*, and within that, history of the church. The 18th century is the period just prior to the time when history of literature became a national science. In this period, historiographic and philological works discuss literary aspects within *res litteraria* – culture and sciences –, together with the history of education, printing, book trade and libraries. The focus of these works is a presentation of the whole of Hungarian culture, cultural conditions, its way of life, and its