

FESTIVE SPEECHES ABOUT KING ST. STEPHEN AT THE ANCIENT SEMINARY IN TRNAVA

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Abstract

A previously unexamined 18th century source group is made up of sermons delivered on the occasion of the annual main feast was held on August 20, the day of Saint Stephen, in the so-called Ancient Seminary in Trnava. These festive sermons belong to a type of speech that the seminarian preachers already prepared within the framework of the Catholic church organization, but during their student years. The speeches follow the Ciceronian rhetorical expectations of the 18th century, and from the middle of the century, a slow departure from this world of taste can be observed.

Keywords: sermon, Stephaneum, Trnava, St. Stephen, 18th century, Ciceronian rhetoric

Abstrakt

Článok sa zaoberá doteraz nepreskúmaným súborom kázni z 18. storočia. Tieto boli čítané 20. augusta, na deň sv. Štefana v tzv. Starom seminári v Trnave. Kázne majú slávnostný charakter. Pripravili ich kňazi zo spomínaného seminára podľa vtedajšej katolíckej praxe, vykazujú však znaky študentských prác. Kázne sú koncipované v duchu cicerónskej rétoriky typickej pre 18. storočie, avšak kázne z 2. polovice 18. storočia už vykazujú odklon od tohto štýlu.

Kľúčové slová: kázne, Stephaneum, Trnava, svätý Štefan, 18. storočie, cicerónska rétorika

Nicolaus Olahus (Miklós Oláh), Archbishop of Esztergom, established the so-called Ancient Seminary (*Seminarium Antiquissimum* April 23, 1566) in Trnava, referring to the decision of the Council of Trent on June 15, 1563, with the title of Virgin Mary, whose founding document was dated May 9, 1566. In the light of recent research, the operation of this priest training center of the Kingdom of Hungary can be considered continuous – although with ups and downs – and its supposed re-organization in 1590 is due to the provost of Szentgyörgymező, Márk Cheródy.¹ The *Seminarium Antiquissimum* was remodeled a few decades later, in 1630, by Petrus Pazmanus (Péter Pázmány), and it was named *Stephaneum* after St. Stephen, the first Hungarian king.²

In the *Stephaneum* above all humanities and theological sciences were taught. Its annual main feast was held on August 20, the day of Saint Stephen. Its operation was undisturbed until 1777, after the University of Trnava moved to Buda, only the junior seminarians remained in Trnava. The priest education here was abolished a few years later by Emperor Josef II, advocating the establishment of a general diocesan seminaries. The names of the students of the Archbishop's Ancient Seminary, named after King St. Stephen, can be traced – with relative completeness – in several publications.³ Commemorating the institution's exceptional importance, a celebratory conference was organized on the 450th anniversary of the founding of the Ancient Seminary at the Theological College of Esztergom (April 27, 2016), and various details of its history have been dealt with in recent years in a gap-filling way.⁴ Despite recent research, however, the statement is still valid today that “[...] the sources of the seminars in Trnava [...] are not exploited, often even the existence of the documents is unknown in the literature [...]”.⁵ Apart from the Trnava seminary sources, which are of interest to historical studies, the relevant literary history documents have also escaped the attention of the research. Such an unresearched topic is the collection of St. Stephen's speeches in Latin, given on the annual feast of August 20th of the *Stephaneum*, twenty-seven of which – according to current knowledge – were also printed as independent publications between 1716 and 1782 in Trnava.⁶ Eight of these sermons can be found in Lajos Némethy's bibliography,⁷ which is less than a third of the sermons known today. In his introduction, Némethy singled out only one sermon delivered in 1771 (no. 159) among the Ancient

¹ FAZEKAS István. Oláh Miklós, Az Ősrégi Szeminárium alapítója. In: *Magyar Sion*. 2017, pp. 215-228.

² Full name: Archbishop's Ancient Institute of Priest Formation Named after King Saint Stephen and the Blessed Virgin. Cf. BALANYI György. Pázmány Péter és a papnevelés. In: *Theologia*. 1937, pp. 31-39, 108-120.

³ Cf. NÉMETHY, Ludovicus. *Series parochiarum et parochorum archi-dioecesis Strigoniensis ab antiquissimis temporibus usque annum MDCCCXCIV*. Strigonii: G. Buzárovits, 1894; KÁDÁR Zsófia, Beáta KISS a Ágnes PÓKA. *A Nagyszombati Egyetem Teológiai Karának hallgatósága 1653 – 1773*. Budapest: ELTE Levéltár – PPKE Hittudományi Kar, 2011.

⁴ E.g. MOLNÁR, Antal. Az Ősrégi Szeminárium 17. századi növendékei és mindennapjaik két ismeretlen számadáskönyv tükrében. In: *Magyar Sion*. 2017, pp. 229-257; MECHLER Katalin. Az Esztergomi Szemináriumi Levéltár rendezéséről. In: *Magyar Sion*. 2019, pp. 115-132.

⁵ MOLNÁR, ref. 4, p. 244.

⁶ The speeches are included in the Appendix entitled Bibliographic inventory of sermons.

⁷ NÉMETHY, Lajos. *A Szent István első és apostoli királyról mondott dicsebeszések irodalma*. Budapest: Rudnyánszky, 1881, pp. 49-50, nr. 152, 153, 154, 155, 156, 157, 158, 159.

Seminary sermons in Trnava, noting that on the page opposite the title page, “the copper engraving shows of an old and valuable painting of St. Stephen”.⁸ According to Imre Gockler, the number of celebratory speeches about St. Stephen delivered in various locations in the 18th century “can be put at about fifty”.⁹ Csaba Csapodi described the pagan Hungarians living at the time of the St. Stephen’s conversion by referring to a single speech delivered on the titular feast of the *Stephaneum*.¹⁰

In recent years, several Hungarian researchers have dealt extensively with the sermons of St. Stephen,¹¹ delivered in various eras, preserved in manuscript, and published in print, similar to the sermons of St. Ladislav,¹² however, they do not refer, even as a reference, to the speeches in Latin given in the *Stephaneum* in Trnava in the 18th century. In the first two decades of the 21st century, the attention of Austrian and Slovak Neo-Latin research also extended to the panegyrics published in the Trnava University Press.¹³ Since the St. Stephen sermons associated with the operation of the *Stephaneum* are, without exception, praise speeches in Latin, Erika Juríková touched on them briefly, including them in the circle of panegyrics in Trnava, which she estimated at 150-200 items in total, but which she did not count in order to be complete.¹⁴ In her source bibliography, Juríková provided the data of a single speech on St. Stephen delivered in 1768 in the *Stephaneum* and published in print.¹⁵

In all likelihood, the fact that the speeches were not delivered by experienced, well-known preachers with significant literary quality and researched oeuvres, but by seminarians who had just mastered the theory and practice of church oratory at a higher level, probably contributes to the lack of discovery of the ensemble of texts recited at the *Stephaneum* main ceremony. From the point of view of literary history and bibliography, this unresearched group of sources seems unavoidable primarily because it records a specific practical aspect and milestone of the level of theoretical knowledge of

⁸ I. m. XIV. note 8. The copperplate representing King St. Stephen kneeling on the beach offering the country to the Virgin Mary was added to several speeches in Trnava, according to current knowledge, it first appeared in 1748. The painting that served as the model for the copperplate is currently unknown.

⁹ GOCKLER, Imre. *Szent István király a magyar irodalomban*. Pécs: Egyetemi, 1936, p. 31.

¹⁰ CSAPODI, Csaba. Kinek tartották Szent Istvánt a 18. században? In: *Regnum*. 1936, pp. 346-355, here: 351.

¹¹ E.g. MADAS, Edit. *Sermones de Sancto Ladislao. Középkori prédikációk Szent László királyról*. Debrecen: Egyetemi, 2004; SZELESTEI NAGY, László. 17. századi orációk és prédikációk Szent László királyról. In: *Napút*. 2017, pp. 108-120; FARKAS, Zsuzsanna Krisztina. A bécsi egyetem Szent László-orációi a 17. században. In: *Gerundium*. 2018, pp. 11-38.

¹² E.g. BITSKEY, István. A vértanú és a király – a Szent István-prédikációk változatai. In: BITSKEY, István. *Hitvita, história, szellemi örökség. Tanulmányok a kora újkori magyarországi művelődésről*. Budapest – Eger: Kossuth – Eszterházy Károly Egyetem, 2021, pp. 127–139.

¹³ E.g. KLECKER, Elisabeth. Neulateinische Habsburg-Panegyrik in Drucken der Jesuitenuniversität Tyrnau. In: *Kniha. Zborník o problémoch a dejinách kniznej kultúry*. 2001, pp. 95-109; JURÍKOVÁ, Erika. *Columba laureata. Panegyrické tlače z produkcie trnavskej univerzitnej tlačiarne*. Trnava – Kraków: Filozofická fakulta – Spółok Słowaków w Pol’sku, 2014; JURÍKOVÁ, Erika. Habsburger in den lateinischen poetischen Panegyriken, herausgegeben im 17. und 18. Jahrhundert in Tyrnau (Tyrnavia/Trnava). In: *Graecolatina et Orientalia*. 2016, pp. 113-132.

¹⁴ JURÍKOVÁ, ref. 13, p. 34.

¹⁵ Speech by Josephus Kluch. JURÍKOVÁ, ref. 13, p. 177.

literature and the process of learning to speak in the church. Speeches occupy a special place among the contemporarily obligatory practical repetition of theoretical knowledge, school speeches and festive speeches delivered publicly from the church pulpit. While the latter are constantly being investigated, the collection and analysis of the *clerus* junior speeches on St. Stephen in Trnava on August 20 has not been completed. The study presents the previously unexamined 18th-century St. Stephen's speeches in Latin, given at the main feast of the *Stephaneum* and printed as independent sermons, with particular attention to the fact that these speeches continuously contributed to the cultivation and maintenance of the cult, as well as to the strengthening of the Kingdom of Hungary's sense of identity.

Presentation of the source material

All of the currently known twenty-seven orations of St. Stephen related to the *Stephaneum* were published in Trnava between 1716 – 1771 by the Academy Press, then in 1776 – 1777 with the impressum “Typis Tyrnaviensibus”, and between 1778 – 1782 with the imprint “Typis Regiae Universitatis Budensis”.¹⁶ Without exception, their format is quarter-fold, and their length varies between six and twelve leaves, with eight leaves being the most common. No correlation can be discovered between the changing length and the year of publication.

Another characteristic of the currently known earliest (1716) and also the only twelve-letter print is that it begins with a recommendation, addressed to the seminarian author's patron, János Navay, a parish priest in Szeged at the time. Other independent St. Stephen-orations with dedication are not known currently, probably because their publication later no longer required a patron, the *Stephaneum* and/or the Archdiocese of Esztergom paid the costs of publication. The first speech we know today was delivered on the 150th anniversary of the founding. A sermon is also known for the 165th and 175th anniversaries of the *Stephaneum* (1731, 1741). On the title page of the jubilee 200th anniversary and subsequent publications – unlike the previous ones – there was usually a reference to the time that had passed since the founding of the seminary, i.e. in 1766, 1768, 1770, 1779, 1780, 1781 and in 1782.

Another interesting feature of the title pages is that the text appearing on them is rather long and, in accordance with the fashion of the time, usually completely fills the available paper size. The order of the regularly published informative data can be considered almost unchanged for decades: title, genre, time, occasion/venue, head of institution, speaker. In addition to the title, the genre of the speech and the name of the occasion, it often provides information about the current head of the *Stephaneum* and his titles, as well as the person giving the speech and his progress.

Between 1716 and 1733, the place where the speeches were delivered can be easily traced from the title pages, the seminarians preached in 1716 “in aedibus suis”, in 1725 “suae in Urbe Tyrnaviensi Domi”, in 1729, 1730, 1731, 1733 and 1748 “in antiquissimo seminario”. The year 1723 differed from this, when – for an unspecified reason – the oration was delivered in the Basilica of St. Nicholas (“in cathedrali divi Nicolai Basilica Tyrnaviensi”). In later years, the emphasis shifted from the name of

¹⁶ Hereafter, the form of reference to speeches is the number of the sermon given in the Appendix and the word “Appendix” before it.

the unchanged location to the celebration of the seminary's namesake. The intimacy of the latter circumscription was enhanced when the residents of the seminary were mentioned as the family (*familia*) of St. Stephen (for example, 1766, 1770). There is no reference to the specific location of the speeches within the *Stephaneum* building, it must have been the seminary's chapel or hall.

In all cases, the orator's name appeared on the front page, usually at first with his academic progress. Unusually, in two additional cases, when it is unlikely that he spoke or delivered the printed speech. Thus, in 1765, the only copy of the sermon kept in private ownership was accompanied by the manuscript entry "Haec oratio est P. Ignatij Fejérvári", and the speech delivered in 1770 is considered by József Szinnyei and the retrospective Hungarian national bibliography to be the authorship of Alajos György Szerdahely,¹⁷ although the name of Gedeon Tornallyai can be read on the title page. Above all, this data draw attention to the fact that the printing of the speeches must have preceded the August 20 celebration.

The progress in the seminary studies did not affect the selection of the person who will deliver the speech on St. Stephen's Day. Among the orators, only one person, György Rummer, gave a speech on St. Stephen's Day twice: in 1723 as a first-year theologian, and then in 1725 as a third-year theologian. The background of his election twice is unknown, the reason can probably be found in the fact that he was the first beneficiary of the donation to the *Stephaneum* by the poet and judge royal István Koháry (II). In the second speech by Rummer delivered in 1725, the person and memory of Saint Stephen served as the starting point of the speech, the content itself praised the "Saint Stephen's House" (*Stephaneum*) and the persons who significantly supported its operation, as well as their benefactions.¹⁸

Literary theoretical aspects

The ancient Greek panegyris is commonly known as a festive gathering, primarily of a religious nature, and the speeches given at these are panegyrics. The term panegyric refers to a speech of praise given to an audience, which in essence is an occasional speech composed with rhetorical-poetic knowledge, perhaps a poem, whose main purpose is praise and glorification. It is known that this genre had its heyday during the late Roman Empire.¹⁹

Panegyrics belong to illustrative speech (*genus demonstrativum/laudativum*), their learning in the 16th – 18th century was a school curriculum that followed ancient rhetorical

¹⁷ SZINNYEI, József. *Magyar írók élete és munkái*. Vol. 13. Budapest: Hornyánszky, 1909, pp. 805-808; PETRIK, III. 532.

¹⁸ In the speech, the listed persons and families who financially support the Stephaneum are: poet István (II) Koháry, who studied in Trnava; the Széchényi, Dolni, Bublovics, Pelcz, and Graczol/Gachol families, as well as Pál Olaszi (canon of Esztergom from 1710), Pál Spáczay (1678 – 1751, canon of Esztergom from 1709), János Illyés (member of the Esztergom canon chapter between 1714 – 1724, prefect of the Stephaneum in 1725) Appendix 3, B_{2r}–C_{1v}. The laudatio given on the 200th anniversary of the Stephaneum's existence, as in 1725, presented the history of the institution and its benefactors, for which St. Stephen provided the framework by converting the country to Christianity. Appendix 16.

¹⁹ Cf. MAUSE, Michael. *Panegyrik in Historisches Wörterbuch der Rhetorik*. Hrsg. Gert Ueding. Tübingen: Max Niemeyer, 2003, Band 6, pp. 495-512.

patterns (mainly Cicero and Quintilian),²⁰ and in the course of this, among other things, the set of *topos* was also taught.²¹ At the same time, István Bitskey pointed out in connection with two St. Stephen sermons given by Petrus Pazmanus (Péter Pázmány) that some of the speeches prepared for the feasts of saints can be considered deliberative if they convey moral teachings or exhort by recalling the life examples of a saint.²² Among the St. Stephen's celebratory speeches of the *Stephaneum*, we can find speeches belonging to both mentioned genres, or their combinations. The uncertainty of the literary theoretical background of the *neoconcionator* (preacher) speeches is a difficulty.²³

According to the consistent wording of the prints, the speeches of St. Stephen of Trnava are dictions, *dictio* panegyrics and *oratio* panegyrics, the purpose of which is not only celebration, but also specifically teaching. They were said by seminarians (seminarists, neoconcionators) with a preaching requirement, but without a *textus*. Their content – especially with regard to the self-reflections of the introductory sections – seems to rule out that they were written by their teachers. In terms of grammar, these speeches are dominated by poetic questions, exclamations, wishes, figurative expressions and addresses aimed at attracting and maintaining attention.²⁴

Compiling a *laudatio* was only partly a rhetorical challenge. It also meant a commitment to present the topic selected in the speech and to deepen respect for it. The latter was primarily based on objective, historical knowledge, which also had to be mastered so that the speech could convey teaching in addition to praise, and thus, through everything, a close connection was established with the expectations of the *genus didascalium*.²⁵ At the same time, silence and exaggeration also belonged to the toolbox of the praise speech, i.e. in some respects, it was realized as a “spectacle” shaped by words. The boundary of the set of *topos* was sufficiently wide, it was shaped by attributes, properties, deeds, and abstract thought content. The expectations and the mandate, which is renewed every year, required a high degree of complex attention on the part of the seminarians of Trnava, who spoke for the purpose of representation, almost *ex officio*, as a church person on their main holiday.

²⁰ POEL, M[arc] van der. *Laudatio*, III. Renaissance bis 18. Jh. In: *Historisches Wörterbuch der Rhetorik*. Hrsg. Gert Ueding. Tübingen: Max Niemeyer, 2001, Band 5, pp. 63–71; MATUSCHEK, S[tefan]. Lobrede. In: *Historisches Wörterbuch der Rhetorik*. Hrsg. Gert Ueding. Tübingen: Max Niemeyer, 2001, Band 5, pp. 390–398.

²¹ Compare, for example, with the continuously researched Habsburg panegyric. RÖMER, Franz a Elisabeth KLECKER. Poetische Habsburg-Panegyrik in lateinischer Sprache. In: *Biblos*. 1994, pp. 183–198.

²² BITSKEY, ref. 12, p. 131.

²³ Cf. SZELESTEI N., László. Oráció Szent Lászlóról az 1634. évi bécsi Szent László-napi ünnepségen. In: *Zrinyi Miklós és a magyarországi barokk költészet*. Sándor BENE and Márta Zsuzsanna PINTÉR, eds. Eger: Líceum, 2021, pp. 205–221, here: 206–208.

²⁴ Thus, for example, at the beginning of the narrative, after several exclamations (e.g. “Bonum mane Hungaria!”, “Felix Patria!”), eight identical poetic questions (“Quis Sol?”) and different answers given to them (e.g. “Stephanus gemma Regum Hungariae”) follow, then further questions (“Cur hucusque silui?”; “Quid enim Stephanus nisi Laureatus?”) Appendix 1, A2r–A4r. Exclamations are constantly used in speeches. In: 1754, for example, the country itself “Fortunatissima Hungaria!”, because the power of Saint Stephen was manifested in it as a virtue. Appendix 11, 5.

²⁵ Cf. ZIMMERMANN, Alexandra. *Von der Kunst des Lobens. Eine Analyse der Textsorte Laudatio*. München: Iudicium, 1993.

In addition to the repetition of the learned rhetorical-poetic knowledge, the preparation was ensured by continuously expanded theoretical textbooks published in newer editions. Such was, above all, Cypriano Soarez's expanded and revised rhetoric (Trnava, 1709, 1728), whose 18th-century editions' forewords include – as an additional aid – a list of recommended rhetorics in common use.²⁶ The higher-level theoretical guidance was also helped by the publication in Hungary of Gabriel Le Jay's *Bibliotheca Rhetorum*, a textbook popular throughout Europe. By moderating the direct use of examples from Cicero, Le Jay recommended a more restrained version of the Ciceronian speech.²⁷ István Kaprinai's two-volume textbook of rhetoric (1758, 1763) showing the combined influence of Baroque and French classicism served to master the more moderate, although still Ciceronian, technique of speaking in the church,²⁸ with particular attention to the *stylus argutus*.²⁹ Knowing about the eulogies of St. Stephen in Stephaneum, these books were not absent among the textbooks used by the seminarians and their teachers in Trnava.

The rhetorical features of the panegyrics of Saint Stephen by the neoconcionators of Trnava

The coherence of the speeches delivered on the annual feast of the namesake of the Stephaneum is ensured by the recurring occasion, the customs of the institution, the theoretical knowledge continuously acquired by the seminarians and the knowledge derived from standard sermons learned during preparation for the profession. The twenty-seven printed laudations are speeches constructed with rhetorical awareness. Such an opportunity was considered an honor for the chosen orator, so Mathias Chmel, for example, in 1729 could weave into the beginning of his speech the beginning of the sentence: "Incredibile est, quomodo perhorrescam [...]".³⁰

When structuring their speeches, most speakers arrived at the heroic portrayal of Saint Stephen by taking stock of the generally accepted royal characteristics of the era and rejecting the relevant negative attributes (e.g. luxury, arrogance, waste). Emphasizing positive characteristics (e.g. moral, just) helped the idealized presentation of the image of the king following God's will. For all of this, they continuously used knowledge from the relevant legends, chronicles and historical works as a basic source,³¹ the content details of which – due to their common knowledge – I will not go into in my study. Among the learned and practiced rhetorical techniques, one can often find simpler

²⁶ The ten Hungarian editions published between 1739 – 1798: Trnava 1739, 1744, 1763; Košice 1752, 1779; Buda, 1780, 1792 (two editions), 1798 (two editions).

²⁷ Cf. BÁN Imre. *Irodalomelméleti kézikönyvek Magyarországon a XVI–XVIII. században*. Budapest: Akadémiai, 1971, pp. 79–83.

²⁸ Special attention is paid to the creation of emotions and the development of speech. BÁN, ref. 27, pp. 90–92.

²⁹ KAPRINAI, István, *Institutio eloquentiae sacrae generatim, I–II*. Kassa: Acad., 1758, 1763.

³⁰ I can't believe how shaken I am [...] Appendix 4, A_{1v}.

³¹ Cf. e.g. *Árpád kori legendák és intelmek*. Ágnes KURCZ, transl., Géza ÉRSZEGI, ed. Budapest: Szépirodalmi, 1983; THURÓCZY, János. *Chronica Hungarorum*. Budapest: Helikon, 1991; BONFINI, Antonio. *A magyar történelem tizedei (Rerum Ungaricarum decades)*. Translated by Péter Kulcsár. Budapest: Osiris – Balassi, 2019.

(for example, based on virtues³² or muses³³) and more complex (for example, based on name etymology,³⁴ the relic of the Holy Right Hand or the Holy Crown) forms of allegorization. The speakers tried to effectively supplement the use of *topos* with parables and similes, and carefully tried to highlight the metaphors that were constantly used, sometimes embedded multiple times.

From the usual toolkit of the *rhetorica ecclesiastica* of the era, the neo-concionators strive for the continuous use of percontations (questions, poetic questions), tropes, sayings³⁵ and proverbs (*proverbia*).³⁶ The laudatory mode of speech created an opportunity to equip oratory with, among other things, the methods of *animatio*, *superlative*, *translatio*, *epiphonema*, *dubitatio*, *gradatio*, *amplificatio*.

Moving on to the presentation of common structural features, the speakers without exception started their speeches by addressing the audience,³⁷ and provided some facts, partly about their attitude to the event (honour) and partly about the future speech. In the laudations published in the first half of the century, the expression of oratorical modesty (a sense of unworthiness) took place here. In 1741, for example, János Fandly began his speech with the following poetic question: “Et vero quis est, qui parem laudibus Ejus texat orationem? cujus immortalia decora omnium Gentium linguis [...]”.³⁸ These manifestations became rare from the second half of the 1740s.

The initial part of the speech (*principium*) is closely connected to the preliminary presentation of the argument, the subject and the content, which is interwoven and supplemented by some form of *captatio benevolentiae* (winning the goodwill of the audience). A wide variety of speech techniques can be considered in the narrative, the most common of which is the approach of the persons, properties, actions and abstract thought contents belonging to the narrated topic with similarities³⁹ and parallel parables/ex-

³² In the case of a speech presenting the virtues or a single virtue, it is not uncommon for the other virtues to be discussed as well. Thus, for example. In: 1729, before detailing the peace-seeking and peace-loving virtue of Saint Stephen, Mátyás Chmel explained how different positive virtues can be in the world, saying that the virtues of Aesculapius and mythological figures are different from the virtues of the „Atlas of Hungary” [Saint Stephen] and Hercules. Appendix 4, A_{2r}.

³³ In 1731, József Miskovics builds on the duality of Euterpe (lyrical, entertaining) and Melpomené (grief, tragedy) the unusual debate (litigation – *lis*) between heaven and earth, during which peace and harmony came after the end of Saint Stephen’s wars. Appendix 6.

³⁴ Stephanos/wreath, crown to explain the name Stephanus.

³⁵ In 1730, for example, Ferenc Déri addressed his audience with the saying „Ferro pariuntur Regna, Pietate nutriuntur”. Later, referring back to this, he recalls ancient and biblical parallels similar to the actions of Saint Stephen (Numa Pompilius, Priam, Alexander the Great, and Judith, Maccabees, etc.). Appendix 5, A_{2r}–B_{2r}.

³⁶ Thus, for example, with the saying “post nubile puriore serenitatem micare inviderit”, the neoconcionator leads the listener from the *principium* part to the narration. Appendix 1, A_{1v}.

³⁷ In some cases, in an unusual way, the neoconcionator asks for attention in a special way in the context of the address: “Prohibite risum AA.” Appendix 2, A_{2r}.

³⁸ And indeed, who is it that can prepare a speech worthy of his praise? whose immortal beauty is celebrated [...] with every word. Appendix 8, A_{2r}.

³⁹ This is how, for example. In one of the orations, Aegeria, who advises Numa Pompilius, became a parallel to the Virgin Mary, patronizing Saint Stephen. Appendix 5, B_{2r}–v.

amples,⁴⁰ repeated digressions and returns to the topic that seem far from the subject,⁴¹ direct transition to the direct presentation of the facts, and after tuning in, a detailed explanation of the main topic,⁴² then proving the statements with various arguments. The direct references to confirm what was said are mostly authoritative, but at the same time, no such mentions can be found in the speeches known before 1730. For example, Ferenc Déri's references from 1730 are as follows: a reference to Cicero's *Hortensius*, Bible (Jer. 51,53; Jer. 51, 12; Judit 5; Machab. 11), Saint Stephen's *Admonitions* (Decr. I, cap. 1. §3; Decr. I, cap. 3), Virgil's *Aeneid* (*Aen.* II. 616). After that, Déri quotes almost exactly from Ovid's *Tristia* without reference ("Bellatrix Diva ferebat opem" [i.e. Virgin Mary here] – correctly "bellatrix illi diva ferebat opem" Ovid. *Tristia* I. V,76 [here Pallas Athena]).⁴³ Another example is Ferenc Nedeczky, who in 1748 refers to the works of the Jesuit historians of the time: Márton Szentiványi's *Miscellanea* and Sámuel Timon's *Purpura Hungarica* (correctly *Purpura Pannonica*).⁴⁴ In one of the speeches, there is an almost verbatim exact quote from Saint Stephen's admonitions (*Libellus de institutione morum sive Admonitio spiritualis*).⁴⁵

The references include historical events in Hungary, as well as theses about Hungarian-ness and its origins, for example Déri calls Attila the Hun's empire a part of Hungarian prehistory without reference to the source, and explains that the seven leaders who conquered the country were Huns, and so are their descendants.⁴⁶ The Hun-Hungarian identity is a well-known and accepted view also elsewhere: in 1759, on this basis, János

⁴⁰ This is the case, for example, when the speaker talks about Saint Stephen as the first true patriarch of Hungary, and first compares him to Aeneas (Appendix 2, A_{2v}), then to Trajanus, Fabius Maximus and Cicero, who received the honorary title of pater patriae. Appendix 2, B_{2r}–B_{2v}.

⁴¹ In the context of the extended narrative, for example, the neoconcionator seems to return to King St. Stephen when he talks about the first martyr "Non discedit mea ab argumento amplius oratio" (my speech does not deviate from the subject), yet he continues to talk about St. Stephen the first martyr, and then with another series of digressions he presents the line of predecessors of King St. Stephen, including Numa Pompilius, Xanthippos of Sparta, Agesilaus II King of Sparta, Miltiades, and Alexander the Great's father, Philip of Macedonia. Appendix 1, A_{4r}–B_{1v}.

⁴² In 1729, the speech is about St. István's desire for peace, which the speaker constantly mixes with mythological and historical moments taken from antiquity. Appendix 4, A_{3v}–B_{2v}.

⁴³ Appendix 5, A_{3v}–B_{2r}.

⁴⁴ Appendix 10, B_{4v}–C_{2v}. In 1754, János Aradi refers both to Menyhért Inchofer's work "Annales ecclesiastici Regni Hungariae" ("in annal. Eccl. Hung. ad Ann. Christi 1007") in connection with the founding of the pilgrimage houses by King Saint Stephen, and to the prophecy regarding the fate of the pilgrimage houses, which also applies to them („Nunc seges est, ubi Troja fuit” formában), which proves knowledge of Ovid's *Heroides*, *Epistula* I,53 (there: "iam seges est ubi Troia fuit"). In the same speech, St. Stephen's constancy (*constantia*) is accompanied by a quote from Horace ("Justum et tenacem propositi Virum, non civium ardor pravae jumentum, [...]” Horatius "Lib. 3. Carm." – i.e. Carm.3,3,1–8) Appendix 11, 13–14.

⁴⁵ "Regni essent propugnatores, defensores imbecillum, expugnatores adversariorum, augmentares Monarchiarum" (correctly: "Illi enim sunt regni propugnaculum, defensores imbecillum, expugnatores adversariorum augmentares marciarum" IV. De honore Principum et militum). Appendix 22, A_{4r}. Allusions and references to the *Admonitions* occur also elsewhere, but literal citations are very rare.

⁴⁶ As an antique parallel, Romulus represents the warrior Attila, while Numa Pompilius, the peaceful builder, represents Saint Stephen. Appendix 5, A_{3r}–A_{3v}.

Szily contrasted Attila as “orbis terror” (world’s terror) and Saint Stephen as “orbis delictum” (the darling of the world).⁴⁷

Two frequently observed rhetorical solutions to the conclusion (*peroratio*) are to summarize what has already been said and then to conclude with an effective thought, as well as going beyond what has been stated objectively with a new, previously unused, unappealable and indisputable closing idea.

In light of the above, the structure of the laudations is basically related to the principles used and taught by the Jesuits, and above all, it is characterized by following Cicero,⁴⁸ recommended by the textbooks as an expectation, rambling sentences, “ceremonial” balancing of thoughts, excessive verbosity (*loquacitas*), and accumulation. The orators use the tools of delectation from the previously proven and effective toolkit: they saturate what they have to say with various shapes and good-sounding puns. Most of the time, they live with exaggerations, and there is no lack of rhetorical (sometimes over-rhetorized) incorporation of emotional excitement and agitation into what they say. On some occasions, they deliberately and consciously emphasize the motivation derived from their studies.⁴⁹ In short, the neoconcionators tried to entertain their superiors, teachers and educated audiences with complicated, long sentences, mostly in a sought-after manner, and to convince them of their own knowledge - thus raising the profile of the institution and the feast.

Until the beginning of the 1740s, direct references to Cicero were frequent, especially at the beginning of the speeches within the framework of the obligatory, required and carefully presented modesty.⁵⁰ Most of the time, the seminarians mention their oratory distance from Cicero,⁵¹ and thus at the same time name and praise the Cicero model they follow. In 1741, first-year theology student János Fandly, for example, began his speech with a paraphrase of a well-loved but unreferenced Cicero opening sentence: “Quod erat optandum maxime AA., et quod unum ad gloriam, laudemque Domus hujus augendam pertinebat plurimum [...]”.⁵² From the second half of the 1740s, this emphatically scholastic method seems to recede into the background, and parallel to the process, the complicated language of the speeches slowly becomes simpler.

Most of the time, the presentation of the virtues of St. Stephen or one or a few selected virtues (16 eulogies) defined the speech. This is followed by a prominent representation of the country/state establishment, conversion and church organization (4 eulogies), followed in frequency by the celebration and memory of the saint king (3 eulogies).

⁴⁷ Appendix 12, A_{4v}.

⁴⁸ Authoritative references to Cicero and confirmatory formulas can also be seen in earlier speeches, such as in 1716: “Quid oratorum Alpha Tullius a patria meruit?” or “Vidissem ego quemvis Tullium tunc e nostris aequitatem persuadentem [...]” Appendix 1, B_{1v}–B_{2r}.

⁴⁹ Appendix 9, A_{2v}.

⁵⁰ The modesty formula sometimes appears in the closing part of speeches without reference to Cicero, e.g. in 1716: “Cessa fessa de opere mea imbecillis oratio” Appendix 1, C_{2r}.

⁵¹ György Rummer, for example, begins his speech in 1725: “En AA. Spectatissimi, Ciceronem pro domo sua perorantem, sed non Tullium; en pro necessarij, domesticisque dicere aggredientem, sed Romana eloquentia omnino jejunum! [...]” Appendix 3, A_{2r}.

⁵² Appendix 8, A_{2r}. Cf., Cicero In Verrem 1,1: “Quod erat optandum maxime, iudices, et quod unum ad invidiam vestri ordinis infamiamque iudiciorum sedandam maxime pertinebat, [...]”.

The relic of Saint Right Hand is the central element of two speeches, the Holy Crown and the deeds of Saint Stephen are the central element of one-one speech. In addition to evaluating the past, the speeches also methodically undertook to present the historical consciousness of their time. Following the general rhetoric of the 18th century, the glorification of St. Stephen at the end of several speeches turns into a parallel praise of the current ruler. The Habsburg ruler thus appears as the heir and successor of Saint Stephen, and becomes somehow a member of his family. The first such speech was delivered in 1730 (Appendix 5, C_{1r}–C_{2v}), in which the orator Ferenc Déri distinguishes several eras of Hungarian history. It seems that Déri repeats without reference the historical view of Antal Mindszenti's two-volume work entitled *Propugnaculum Reipublicae Christianae* (Tyrnaviae, Acad., 1724–1725), according to which, until King Louis II, the foundation of the country was the piety originating from Saint Stephen; sultan Suleiman I put an end to the piety at the battle of Mohács (1526), where the loss of King Louis II was caused by turning away from the Virgin Mary, the “irripiens haeresis” (insidious heresy). A new era of the country's history, promising prosperity, began after Prince Eugene of Savoy's victory in Petrovaradin (August 5, 1716) during the reign of “Augustissimus Imperator” (King Charles III of Hungary, Emperor Charles VI), when the country's misfortune ended and “reviscet Hungaria, Pietate fundamento stabit, Pietate radice florebit” (Hungary revives, piety as a foundation becomes permanent, and piety blossoms from its roots).⁵³ In 1733, György Szalay also ended his speech by glorifying the ruler Charles (Appendix 7, B_{4v}). Decades later, Mindszenti's view of history also appeared in György Frank's speech (1766).⁵⁴ Maria Theresa's eulogy as a monarch – usually withholding her name – appeared after 1758, when, referring to the new apostolic king of Hungary (June 3, 1758), the praise of the apostolic king and kingdom⁵⁵ was repeated in the speeches (Appendix 12, 18, 19, 20, 22, 23). In some cases, direct praise of Maria Theresa, who is at the head of the “Regnum Marianum Apostolicum”, also occurs (Appendix 16, B_{2r-v}). In the year of the recovery of the Holy Right relic (1771), the then nineteen-year-old Lajos Divéky attributed the excellence of the Hungarian rulers to the patronage of King Saint Stephen, he commemorated Saint Ladislav, Louis the Great and Matthias I Hunyadi, as well as Leopold I, Charles III and Maria Theresa.⁵⁶ In addition to the monarchs, at the end of the speeches, famous ecclesiastical figures are also praised, for example in 1741 the actions of archbishop of Esztergom and chancellor Imre Esterházy, who crowned Maria Theresa (25 June 1741) in the year the sermon was delivered and was probably present at the feast of the *Stephaneum* on 20 August (Appendix 8, A_{6r-v}). Historical consciousness and memory are constantly present in the presentation of the veneration of the Virgin Mary as “Patrona Hungariae” with a teaching intention. For example, according to one of the speeches, the defeat of the leader of pagans, Koppány

⁵³ Cf. KNAPP, Éva. A védőbástya toposz irodalomtörténeti és képzőművészeti vonatkozásai Mindszenti Antal *Propugnaculum Reipublicae Christianae* (1724 – 1725) című műve tükrében. In: *Irodalomtörténeti Közlemények*. 2024, under publication.

⁵⁴ Appendix 16, A_{3v}–A_{4v}.

⁵⁵ The term “Regnum Apostolicum” appears in speeches from 1723. (Appendix 2, B_{4v}).

⁵⁶ Appendix 20, B_{3v}–B_{4v}.

could only take place under the banner of the Virgin Mary.⁵⁷ In another speech, the “Patrona Hungariae” is the source of Hungary’s happiness,⁵⁸ and Saint Stephen, through the Virgin Mary, is the creator of the “Regnum Marianum”.⁵⁹ In the speech given in 1761, St. Stephen, as the brave Hercules of Pannonia, entrusted his country to “Magna Hungarorum Domina”.⁶⁰

In 1733, the relic of St. Right was first the subject of an entire speech, which discusses the reason (*pietas, misericordia, justitia, religio*) for its incorruptibility (*incorruptio*) and presents the relic through the actions of St. Stephen.⁶¹ The Holy Crown appears in speeches as an “object of honor” from 1761, which has been miraculously preserved.⁶² In 1767, a significant part of the eulogy is about the royal crown,⁶³ which is not a temporary sign of majesty, but an immortal, holy symbol. Here the Holy Crown and the “Regnum Catholicum” are closely linked, praising their importance, the speaker alternately enumerates the timeless actions of St. Stephen, including the construction of the church in Esztergom, the establishment of the church organization, and the continuous care through which he is the “vir providentissimus” (most provident man).⁶⁴ According to another explanation, the Holy Crown connects the earthly (royal) existence with the heavenly (Divine glory, holiness).⁶⁵

In addition to the founding of the state, proselytizing, and the creation of the ecclesiastical institution system, the foresight of St. Stephen also constantly occupied neoconcionators. From the middle of the 18th century, it became customary to refer to the Jesuit idea of providentia as a recurring topos, for example, in 1748, Ferenc Nedeczky built his speech on this idea (Appendix 10). Another speech raised St. Stephen above the importance of Romulus, Brutus, Tarquinius Superbus, Mucius Scaevola, Pompeius, Fabius Maximus and Scipio because of his foresight.⁶⁶ In addition to the providence of St. Stephen as a ruler, the focus of several speeches is the providence that gifted St. Stephen to Hungary.⁶⁷

On the 150th and 200th anniversaries of the founding of the *Stephaneum*, the historical and moral teaching intention is complemented by an overview of the institution’s past. In 1716, only historical references indicate the significance of the anniversary (Appendix 1). In 1766, the chronicle expands: from the decision of the Council of Trent to the presentation of the activities of Nicolaus Olahus (Miklós Oláh), Petrus Pazmanus

⁵⁷ Appendix 5, B_{2r}.

⁵⁸ Appendix 12, A_{8r-v}.

⁵⁹ Appendix 13, 10.

⁶⁰ Appendix 14, B_{4r}. In the same speech, at the end, he congratulates the residents of the Stephaneum, especially the “Neo-Clientes Stephanei”, because they all live under a strong patronage. Appendix 14, B_{4v}.

⁶¹ Through these actions, the speaker compares Saint Stephen to Constantine the Great and Charles the Great. Appendix 7, B_{2r-v}.

⁶² Appendix 14, B_{2v}.

⁶³ Appendix 17,)(_{2r}.

⁶⁴ Through his actions, according to the words of the speech, St. Stephen is similar to King Solomon and Moses. Appendix 17,)(_{4r})-(_{2r}.

⁶⁵ Appendix 19, A_{2v}-A_{4r}.

⁶⁶ Appendix 15, B_{2r}-B_{3r}.

⁶⁷ Appendix 12, A_{2v}; F24.

(Péter Pázmány) and those who financially support priest education (Appendix 16). In addition to the jubilee institutional historical perspectives, an additional *laudatio* deals with the history of the seminar in the year of the establishment of the István (II) Koháry foundation supporting the *Stephaneum* (1725) during the presentation of the other famous supporters and donors (Appendix 3).

Conclusions

At the end of the analysis, it can be said as a brief summary that the newly discovered source material provided an opportunity to study a previously unexamined 18th century source group. Festive sermons belong to a type of speech that the seminarian preachers already prepared within the framework of the Catholic church organization, but during their student years. The speeches follow the Ciceronian rhetorical expectations of the 18th century, and from the middle of the century, a slow departure from this world of taste can be observed.

Appendix

Bibliographic inventory of sermons

Abbreviations:

Bp. Piar. – Central Library of the Hungarian Province of the Piarist Order

EKL – University Library and Archives, Eötvös Loránd University

Esztergom, Bibliotheca – Esztergom Cathedral Library

Győr, Egyházmegyei Könyvtár – Győr Diocese Collection Center, Library

MTA KIK – Library and Information Center, Hungarian Academy of Sciences

OSZK – National Széchenyi Library

Pannonhalma – Pannonhalma Archabbey Library

Petrik I, II, III, IV, V, VII, IX – Petrik Géza, Magyarország bibliographiája 1712 – 1860, I–IV, Budapest, 1888 – 1892; Pótlások Petrik Géza, Magyarország bibliographiája 1712 – 1860 c. művéhez, 1701 – 1800 között megjelent magyarországi (és külföldi magyar nyelvű) nyomtatványok, V–X, Budapest, OSZK, 1971 – 2018.

SNK – Slovenská národná knižnica

SNRB18 – Slovenská národná retrospektívna bibliografia, Agáta Klimeková, Eva Augustínová, Janka Ondroušková, Sériá A. Knihy, Bibliografia územne slovacikálnych tlačí 18. storočia, I–VI, Martin, Slovenská národná knižnica, 2008.

1

Borsos, Stephanus:

Sertum excellentiorum virtutum Divi Stephani Apostolici Regis Hungariae in Amplissimo Dominorum Praelatorum Venerabilis Archi-Capituli Ecclesiae Metropolitanæ Strigoniensis concessu dum Antiquissimum in Hungaria honorabile S. Stephani Regis Seminarium annum tutularis sui festivitatem sub Reverendissimo Domino Paulo Olasz, [...] ejusdemque Seminarii Praefecto Tyrnaviae. [...] a Reverendo [...] Stephano Borsos Hungaro Carponensi, AA. LL: et Philos. in primum annum Auditore, praelibati Semin. Alumno.

[Tyrnaviae], Typis Academicis, Per Fridericum Gall, 1716.

Petrik I 327, SNRB18 nr. 1220

OSZK 835.701

2

Rummer, Georgius:

Verus Hungariae Protoparens, Sanctus Stephanus, Rex ejus Apostolicus, dictione Panegyrica exhibitus. Dum Annuis eidem honoribus: Deferente Reverendissimo [...] Paulo Kubovics, [...] Sacri dicto Divo Seminarij Praefecto Dignissimo; etc. Oratore Reverendo, [...] Georgio Rummer, AA. LL. et Philosophiae Magistro, SS. Theologiae in primum annum Auditore, ejusdem Seminarij Alumno. In Cathedrali Divi Nicolai Basilica Tyrnaviensi DeVot-Vs ILLI, Litaret aLVMnatVs.

Tyrnaviae, Typis Academicis, Per Fridericum Gaál [!], (1723).

Petrik V 435, SNRB18 nr. 8232

OSZK Past 1453b

3

Rummer, Georgius:

Domus Domini, supra firmam petram aedificata. Petra autem erat: Divus Stephanus, Primus Ungariae Rex Apostolicus,

Dictione annua, sua Die, et suae in Urbe Tyrnaviensi Domi, dum amplioribus, et illustrioribus sub Clientela ejus exurgeret structuris, celebratus; Nec non deferente: Reverendissimo [...] Joanne Illyés, Abbate de Campo Strigoniensi, Archi-Diacono Gömöriensi, E.M.S. Canonico, et dictae Domus eo tum Praefecto Dignissimo, etc. etc. Oratore: Reverendo, [...] Georgio Rummer, AA. LL. et Philosophiae Magistro, SS. Theologiae in tertium annum Auditore, ejusdemque Bacca-Laureo formato, sacrae illius Domus Alumno Presbytero e Kohariano primo, et Vice-Praefecto; Consuetis Magnum Tutelarem suum honoribus prosequerentur Devotissimi ejus Cliente, memoratae, et Eidem Sacrae Domus Alumni.

Tyrnaviae, Typis Academicis per Fridericum Gall, 1725.

Petrik III 257, SNRB18 nr. 8231

OSZK Kny 1725 4^o 9; EKL Bar 10827(coll. 7)

4

Chmel, Mathias:

Serenissimus e Monte Strigoniensi Pacis Princeps seu D. Stephanus Primus Hungariae Rex

In Antiquissimo Seminario Sibi Sacro coram Venerabilis Archi-Capituli Strigoniensis Concessu Oratione Panegyrica exhibitus a Reverendo Domino Mathia Chmel, AA. LL. et Philosophiae Baccalaureo ejusdem in 2dum Annum Auditore dicti Seminarij Alumno. Tyrnaviae, Typis Academicis per Fridericum Gall, 1729.

Petrik VII 99, SNRB18 nr. 4083

Bp. Piar. M 70/34

5

Déri, Franciscus:

Hungariae Numa Pompilius Sive Divus Stephanus Proto-Rex Apostolicus [...] In Antiquissimo Seminario Sibi Sacro Co-

ram Venerabilis Archi-Capituli Strigoniensis concessu

Panegyrici exhibitus a R.D. Francisco Déri, AA. LL. et Philosophiae Baccalaureo, et pro suprema ejusdem Laurea Candidato, dicti Seminarij Convictore.

Tyrnaviae, Typis Academicis, per Fridericum Gall, 1730.

Petrik IV 31, SNRB18 nr. 2000

OSZK Kny 1730 4° 20

6

Miskovics, Josephus:

Inusitata coelum inter, et terram LIS de animam agente Divo Stephano Primo Hungariae Rege Coelo jure aequissimo adjudicata, Dum annua ejus memoria In Antiquissimo Seminario Divo eidem Sacro recoleretur, Oratione panegyrica exhibita a R.D. Josepho Miskovics, AA. LL. et philosophiae Magistro, ejusdem Seminarii Alumno.

Tyrnaviae, Typis Academicis per Fridericum Gall, (1731).

Petrik II 757, SNRB18 nr. 6144

EKL Bar 10827(coll. 8)

7

Szalay, Georgius:

Prodigiosa dextera Divi Stephani primi regis Hungariae a corruptione vindicata, et Dum annui eidem honores in antiquissimo Seminario Divo ejus Nomini Sacro deferrentur, dictione panegyrica exhibita a Reverendo [...] Georgio Szalay, AA. LL. et Philosophiae Magistro, Sacro Sanctae Theologiae in primum annum Auditore, ejusdemque Seminarii Alumno.

Tyrnaviae, Typis Academicis, per Leopoldum Berger, (1733).

Petrik IX 423

OSZK 829.723

8

Fandly, Joannes:

Divus Stephanus Hungariae Apostolus Dictione panegyrica celebratus, Dum Tyrnaviae sub titulo Divi hujus Regis erectus, ac devotus illi Alumnatu annuis eundem titularem Suum honoribus prosequeretur; sub Reverendissimo [...] Joanne Fandly, AA. LL. et Philosophiae Magistro, SS. Theologiae in primum annum Auditore, ejusdemque Seminarii Alumno.

Tyrnaviae, Typis Academicis Soc. Jesu, 1741.

Petrik V 147, SNRB18 nr. 2701

OSZK Kny. 1741 4° 12

9

Fekete, Emericus:

Divus Stephanus, Hungariae Apostolus, Dictione panegyrica celebratus; Dum Tyrnaviae sub titulo Divi hujus Regis erectus, ac devotus illi Alumnatu annuis eundem Titularem suum honoribus prosequeretur, sub Reverendissimo, [...] Joanne Lami, E.M.S. Canonico, Seminarii eidem Sancto dicati Praefecto Dignissimo, etc. etc. oratore Reverendo [...] Emerico Fekete, AA. LL. et Phil. Mag. Theologiae in tertium annum Auditore, pro prima ejusdem Laurea Candidato, ejusdem Seminarii Alumno.

Tyrnaviae, typis Academicis Societatis Jesu, 1743.

Petrik I 770, SNRB18 nr. 2755

OSZK Kny. 1743 4° 14; SNKSD35769

10

Nedeczky, Franciscus:

DIVVs stephanVs, hVngarlae ReX ApostoLVsque CeLeberrIMVs,
In Antiquissimo Seminario Ejusdem Sancti Regis cum illud Divi Patroni, ac

Protectoris sui memoriam Annua Solennitate celebraret, [...] Oratione Panegyrica laudatus sub Reverendissimo [...] Stephano Nicolao Jaklin, de Elephant, [...] Antiquissimi Seminarii Eidem Sancto dicati Praefecto dignissimo, etc. etc. Per Reverendum, [...] Franciscum Nedeczky, de Nedecze, AA. LL. et Philos. Magist. SS. Theol. in 3tium Annum Auditorem, ejusdemque Baccal. formatum, Antiq. Sem. dicti S. Regis Alum. Praesbyt., Archi-Diaecesis Strigon.

Tyrnaviae, Typis Academicis Societatis Jesu, 1748.

Petrik II 854, SNRB18 nr. 6383

OSZK Kny. 1748 4° 6; OSZK 627.729; EKL Kny_18_00844; EKL Bar 10830(coll.6.)

11

Aradi, Joannes Nepomucenus:

Tricollis Pannoniae seu Divus Stephanus [...] Dum Tyrnaviae sub Titulo Divi hujus Regis erectus, ac Devotus illi Alumnatus annuis eundem Tutelarem suum honoribus prosequeretur,

Sub Reverendissimo [...] Ignatio Koller, de Nagy-Mánya, [...] Antiquissimi Seminarii eidem Divo dicati, Praefecto Dignissimo, etc. etc. Oratore Reverendo, [...] Joanne Nepomuc. Aradi, AA. LL. et Phil. Magistro, SS. Theol. in annum 2dum Auditore, Antiquiss. Seminarii S. Stephani Archi-Diaec. Strigon. Alumno.

Tyrnaviae, Typis Academicis Societatis Jesu, 1754.

Petrik V 35, SNRB18 nr. 468

OSZK 204.992; FSZEK BV 929/83

12

Szily, Joannes:

Prodigium Principum [...] sive Sanctus Stephanus Rex Hungariae [...] Dictione panegyrica celebratus Dum Tyrnaviae sub Titulo Divi hujus Regis erectus, ac

Devotus illi Alumnatus annuis eundem Tutelarem suum honoribus prosequeretur. Deferente [...] Reverendissimo [...] Francisco Berchtoldt L. B. ab Ungerschitz, [...] Antiquissimi Seminarii eidem Divo dicati Praefecto Dignissimo etc. etc. Oratore Reverendo Domino Joanne Szily, AA. LL. et Philosophiae Bacculaureo formato ac pro Suprema ejusdem Laurea Candidato SS. Theologiae in secundum annum Auditore, Antiquissimi Seminarii S. Stephani Archi-Dioecesis Strigoniensis Alumno.

Tyrnaviae, Typis Academicis Societatis Jesu, 1759.

Petrik III 545, SNRB18 nr. 9316

SNK SD 14299

13

Hentaller, Josephus:

Idea principum, exemplar virtutum. Sive SanCtVs StephanVs CaeLestI MVnere CoLLatVs reX hVngariae reCVrrente annVa festIVitate ple CeLebraTVs. Dum Tyrnaviae sub titulo DIVI hujus Regis erectus, ac Devotus Illi Alumnatus, annuis Eundem Tutelarem suum honoribus prosequeretur. Deferente Illustrissimo [...] Comite Francisco Berchtoldt L. B. ab Ungerschitz, [...] Antiquissimi Seminarii Eidem Divo dicati Praefecto Dignissimo, etc. etc. Oratore. [...] Reverendo [...] Josepho Hentaller, AA. LL. et Philosophiae Bacculaureo formato, ac pro suprema ejusdem Laurea Candidato, SS. Theologiae in secundum annum Auditore, Antiquissimi Seminarii S. Stephani Regis Archi Diaecesis Strigoniensis Alumno.

Tyrnaviae, Typis Academicis Societatis Jesu, 1760.

Petrik V 193, SNRB18 nr. 3610

OSZK 627.728, 224.437

14

Gabsovcis, Emericus:

Magnanimus Pannoniae Hercules [...] Sive Sanctus Stephanus [...] Oratione panegyrica celebratus Dum Tyrnaviae sub titulo Divi hujus Regis erectus, ac Devotus illi Alumnatus ea, qua par erat, veneratione, ac solennitate annuos Eidem Tutelari suo honores persolveret. Deferente [...] Comite Sigismundo Keglevics De Buzin, Praeposito B. M. V. de Ráthott, [...] Antiquissimi Seminarii Eidem Divo dicato Praefecto etc. etc. Oratore Reverendo, [...] Emerico Gabsovcis, AA. LL. et Philosophiae Magistro, Sacro-Sanctae Theologiae in 3tium Annum Auditore, [...] Antiquissimi Seminarii Sancti Stephani Regis Hungariae Archi-Dioecesis Strigoniensis Alumno. Tyrnaviae, Typis Academicis Societatis Jesu, 1761.

Petrik V 163, SNRB18 nr. 3022

OSZK Kny 1761 4° 4

15

Joannes Nepomucenus L. B. de Zwenkay; [Fejérvári (Fehérvári), Ignatius]: Sanctus Stephanus Rex Hungariae Dictione panegyrica celebratus. Dum Tyrnaviae sub titulo Divi hujus Regis erectus, ac Devotus Illi Alumnatus, [...] Deferente [...] Joanne Hyros [...] Antiquissimi Seminarii Eidem Divo dicati Praefecto etc. etc. Ab oratore [...] Reverendo [...] Joanne Nepomuceno L. B. de Zwenkay. Sacro-Sanctae Theologiae Candidato, Seminarii Sancti Stephani Regis Hungariae Archi-Diaecesis Strigoniensis Alumno. Tyrnaviae, Typis Collegii Academ. Soc Jesu, 1765.

Petrik III 900, SNRB18 nr. 10504

EKL Misc_4r_40_coll.7; Private property (written by hand at the beginning of the copy: "Haec oratio est P. Ignatij Fejérvári.")

16

Frank, Georgius:

Seculum secundum Antiquissimi Seminarii Sancti Stephani Regis et Apostoli Hungariae [...] Dum sacra ejus familia divo suo tutori annua solennia festis honoribus persolveret. Oratore Georgio Frank.

Tyrnaviae, Typis Collegii Academici Societatis Jesu, 1766.

Petrik I 822, SNRB18 nr. 2925

EKL Misc_4r_40_coll.9; OSZK 826.329

17

Nunkovits, Antonius:

Panegyrica Divi Stephani laudatio [...] Oratore Antonio Nunkovits, Diaeces. Quinque-Eccles. alumno.

Tyrnaviae, Typis Collegii Academici Soc. Jesu, 1767.

Petrik II 891, SNRB18 nr. 6629

EKL Misc_4r_40_coll.8

18

Klúch, Josephus:

Divus Stephanus rex, et apostolus Hungariae, Panegyrica dictione celebratus: Dum eidem tutelari suo Antiquissimum Seminarium Sancti Stephani, pro more majorum suorum, annuos honores persolvisset. [...] Oratore Josepho Klúch alumno theologo.

Tyrnaviae, Typis Collegii Academici Soc. Jesu, 1768.

Petrik II 417, SNRB18 nr. 4931

OSZK Kny 1768 4° 1

19

Tornallyai, Gedeon; [Szerdahelyi, Georgius (Szerdahely, Georgius Aloysius)?]:

Divus Stephanus regius apostolus et apostolicus Hungariae Rex panegyrica dictione celebratus [...] eidem tutelari suo anniversarios pro more majorum honores persolveret. Oratore Gedeone Tor-

nallyai de eadem AA. LL. et Phil. Magistro SS. Theol. C[andidato] ex ejusdem divi Familia.

Tyrnaviae, Typis Collegii Academici Socie[tatis Jesu], 1770.

Petrik III 660, Petrik II 532, SNRB18 nr. 9732

SNK SC 11585

20

Divéky, Ludovicus:

Panegyricus Divo Stephano Regi, et Apostolo Hungariae dictus: Dum Eidem tutelari suo annuos honores Deferret Devotum ejus nomini Antiquissimum Seminarium Sancti Stephani [...] Oratore Ludovico Divéky SS. Theologiae Candidato. Alumno.

Tyrnaviae, Typis Collegii Academ. Soci. Jesu, 1771.

Petrik I 541, SNRB18 nr. 2109

Magántulajdon

21

Kaidocsy, Ladislaus:

Panegyricus Divo Stephano primo Hungariae Regi et Apostolo dictus Dum Antiquissimum Seminarium Sancti Regis Eidem tutelari suo annuos honores Deferret Oratore Ladislao Kaidocsy. Ejusdem Seminarii Alumno Archi Dioecesis Strigoniensis

[Tyrnaviae], Typis Tyrnaviensibus, 1776.

Petrik VII 247, SNRB18 nr. 4548

Esztergom, Bibliotheca 32578/15 (K/h II 411aa15); SNK SC10806

22

Gabelkhoven, Antonius:

Panegyricus Divo Stephano primo Hungariae Regi, et Apostolo dictus. Dum Antiquissimum Seminarium Eidem tutelari suo annuos honores persolveret Oratore [...] Reverendo, [...] Antonio L. B. Gabelkhoven de Thurn, et Schallge, AA. LL.

et Philosophiae Magistro, Ejusdemque Seminarii Alumno, Archi-Dioecesis Strigoniensis.

[Tyrnaviae], Typis Tyrnaviensibus, 1777.

Petrik VII 170, SNRB18 nr. 3011

Esztergom, Bibliotheca Coll. II. 126.11

23

Haller, Franciscus:

Panegyricus Divo Stephano primo Hungariae regi, et apostolo dictus. Dum antiquissimum seminarium eidem tutelari, suo annuos honores persolveret oratore [...] comite Francisco Haller ab Hellerstein Seminarii ejusdem alumno Archi-Dioecesis Strigoniensis.

Tyrnaviae, typis Univers., (1778).

Petrik VII 193, SNRB18 nr. 3495

SNK 49927

24

Kiss, Antonius:

Panegyricus Divo Stephano primo Hungariae Regi, et Apostolo dictus Dum Antiquissimum Seminarium Eidem tutelari suo annuos honores persolveret Oratore reverendo, [...] Antonio Kiss de Boldog-Háza. Seminarii ejusdem Alumno Archi-Dioecesis Strigoniensis.

Tyrnaviae, Typis Regiae Universit. Budensis, 1779.

Petrik VII 266, SNRB18 nr. 4850

Győr, Egyházmegyei Könyvtár G XIII 6.100; SNK SC49521

25

Waldperger, Franciscus Xaverius:

Panegyricus Divo Stephano primo Hungariae Regi, et Apostolo dictus Dum Antiquissimum Seminarium Eidem tutelari suo annuos honores persolveret Oratore reverendo, [...] Francisco Xaverio Waldperger Seminarii ejusdem Alumno Archi-Dioecesis Strigoniensis.

Tyrnaviae, Typis Regiae Universit. Budensis, 1780.

Petrik VII 558, SNRB18 nr. 10223

SNK SC 49520, SNK K 2102/80

26

Kudlik, Ignatius:

Sanctus Stephanus primus rex Hungariae magna ecclesiae columna gentis Apostolus patriae pater. Dum ejus solennitas ageretur ab Antiquissimo Seminario honoribus ejus sacro, Panegyrica dictione celebratus Oratore Ignatio Kudlik, Seminarii ejusdem Alumno, Philosophiae secundum in annum Auditore.

Tirnaviae, Tipis [!] Regiae Vniuersitatis Budensis, 1781.

Petrik II 515, SNRB18 nr. 5216

Magántulajdon

27

Bernolák, Antonius:

Divus rex Stephanus magnus Hungarorum Apostolus, Dum Tyrnaviae sub titulo sancti hujus regis erectus alumnatus annuos eidem tutelari suo instauraret honores, Panegyrica dictione celebratus A Reverendo, [...] Antonio Bernolák, Seminarii ejusdem Alumno, Philosophiae alterum in annum Auditore.

Tyrnaviae, Typis Regiae Universitatis Budensis, 1782.

Petrik VII 128, SNRB18 nr. 980

Pannonhalma 85-D-17/11; SNK

SC43501

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