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**Relations between Rome and the Kingdom of Hungary in the mid-16th century,
according to the work of the Viennese nuncios**

The middle of the 16th century was a fateful period for the Kingdom of Hungary. The unification of the country, the murder of Cardinal George Martinuzzi, the great Ottoman campaign of 1552 and the organisation of the country's defence were the fundamental events of the second half of the century. The situation in Hungary, which was difficult to understand even for contemporaries, was further complicated by the great politics of Europe. The fate of the Kingdom of Hungary was a matter of concern for the European courts and the Holy See itself.

The question arises: how much did the papacy know about the situation of the Kingdom of Hungary? Was it aware of the internal political events and the war against the Ottomans? To what extent did it perceive the advance of Protestantism? Was the Holy See more concerned with military or religious matters? Finally, through what channels did or could Rome obtain news about Hungary?

The answers to these questions can be found primarily through the papal diplomacy of the time, and in particular through the nunciatures. The court of Ferdinand I had nuncios from 1529 onwards. The Viennese nuncios, who played a decisive role in Hungarian affairs, have been largely neglected in the literature. As a consequence, the identity and function of the nuncios, as well as the source value and historical background of their information, have not been the subject of study yet.

In my presentation, I will therefore focus on the life and diplomatic activities of the Viennese nuncios, especially Girolamo Martinengo, who was assigned to Ferdinand I between 1550 and 1554, and on the main features of his nunciature and his activities in the Kingdom of Hungary.

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Patterns of social and religious communication in preaching in Central Europe: the case study of late medieval Spiš/Zips/Szepes region

Abstract:

The paper proposes to look at the patterns of social and religious communication in preaching in the region of late medieval Spiš/Zips/Szepes region, located on the borderline between the medieval kingdoms of Hungary and Poland, nowadays in Slovakia, as a case study of a region in Central Europe.

The main focus of the paper will be manuscript codices with sermons from, especially from the fourteenth to early sixteenth century, which belonged to the library in Levoča, nowadays found in the funds of Batthyaneum, Romanian National Library in Alba Iulia. This fund, partially digitized and partially researched on spot, contains fifty manuscripts with medieval preaching materials, especially model sermon collections by well-known authors, but also copies and records of sermons, which were delivered in Spiš. The paper will provide an overview of reception of preaching materials, especially of widespread collections, in manuscripts used in Spiš region in the late Middle Ages, and some particular examples of local reception.

Preachers used models which were widespread and known elsewhere, collecting their sources from universities which they attended, especially in Krakow, the closest intellectual centre, and from the milieu of religious orders. They transmitted the patterns, far from religious only, promoted by these authors to their local audiences. The paper will present examples from social, religious and cultural sphere which were transmitted and transformed by preachers and writers in Levoča and the surrounding region, analyzing the extent into which these patterns are universal, Central European, and local.

Vienna in East Elbia:
Receptions of the Habsburg Monarchy's Monarchical Self-Representation
in a Village in Brandenburg in the Early Enlightenment

I propose a paper that focuses on the grassroots reception of the monarchical self-representation of Habsburgs in the early eighteenth century. Of course there has been a great deal of scholarship done on monarchical self-representation (*Selbstdarstellung*) in early modern Europe, including that of the Habsburgs. However, virtually all of these studies are focused on the production, symbology, and intended meanings of such self-representation, and close studies of how common people understood such things are largely unknown.

As an empirical basis, I would draw on my current research project, which is about the reading, reception, and retelling of news by a village pastor in eastern Brandenburg during the early Enlightenment. Johann Christian Guttknecht (1679-1750) became pastor of Hermersdorf and Wulkow in 1711 and stayed for the rest of his life. These were (and still are) two small villages approximately 50km east of Berlin, deep in East Elbia. Guttknecht, then, was an unexceptional person, or rather, he was an exceptionally ordinary member of the rural plebian clergy, except that he left behind a handwritten 500-page chronicle.

This research project is not about a village or its pastor or even his chronicle, but rather it is about the reception of news (including monarchical self-representation) in a village. I suggest that, based on what Guttknecht wrote in his chronicle, I can extrapolate what news reached him (or what he found newsworthy), how he interpreted it, and what news he orally relayed to his parishioners. I not only can analyze what Guttknecht wrote in his chronicle, but I can also identify and access what he read using the extensive collections of eighteenth-century pamphlets and periodicals that have been digitized and made accessible online. Then, I am able to compare/contrast the original publications with Guttknecht's retelling in his chronicle and thereby reconstruct how Guttknecht interpreted the original texts.

Guttknecht frequently mentions the courts of Europe, including the Habsburgs. For my paper for the CEH-C, I will glean from Guttknecht's chronicle the moments when he talks about the Habsburg monarchy, their court spectacles, and Vienna's relations with the other courts of Europe, and then reconstruct how the Habsburgs' self-representation was received at the grassroots level.