

MÁRTÍROK, HITEHAGYÓK, EMIGRÁNSOK: A GÁLYARABPEREK EVANGÉLIKUS VÁDLOTTJAI

MARTYRS, APOSTATES, EMIGRANTS: THE LUTHERAN DEFENDANTS IN THE GALLEY-SLAVE TRIALS

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ÖSSZEFOGLALÁS

A gályarabpercek által kiváltott evangélikus emigrációról fennmaradt források nagy népmozgásra utalnak. A menekültek ellátása és integrálása jelentős erőforrásokat kötött le, jelenlétük meghatározó volt a nyilvános kommunikációban, és a sikeresen integrálódott szakemberek tartós szociális hálózatokat építettek ki. A magyarországi emigránsok igen hatásosan kommunikáltak és sikeresen játszották el a hangos kisebbség szerepét. Az emigráció kedvelt műfaja a prozopográfiai szempontból igen jelentős forrásértékkel bíró alkalmi nyomtatvány, a másik gyakori megnyilatkozási forma pedig a vitairat. Az emigránsok többsége ugyan 1681 után hazatért Magyarországra, de néhány év alatt sokan gyökeret vertek, egzisztenciát teremtettek maguknak idegen földön. A külföldön sikeresen integrálódott magyarországi teológusoknak jutott a patrónusi és hídszerep, hogy ösztöndíjakkal és kapcsolatrendszerrel támogassák a következő peregrinusgenerációkat. A Németországban maradt emigránsok közvetítőként kulcsszerepet játszottak a könyvek forgalmában és az új eszmei irányzatok magyarországi befogadásában.

ABSTRACT

The surviving sources on the evangelical emigration triggered by the galley trials indicate a large population movement. The care and integration of refugees tied up considerable resources, their presence dominated public communications, and successfully integrated professionals built up enduring social networks. The emigrants in Hungary communicated very effectively and successfully played the role of a vocal minority. The popular genre of emigration is the occasional print, which is a very important source of prozopography, and the other common form of expression is the discussion paper. Most of the emigrants returned to Hungary after 1681, but within a few years many of them had put down roots and established a livelihood in a foreign land. The Hungarian theologians who had successfully integrated abroad were given the role of patron and bridge to support the next generation of Peregrinus with scholarships and contacts. The émigrés who remained in Germany played a key role as intermediaries in the circulation of books and the reception of new ideas in Hungary.

Kulcsszavak: emigráció, peregrináció, emlékkönyv, alkalmi nyomtatvány, vitairat

DOI: 10.54231/ETSZEMLE.25.2024.4.2

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Keywords: emigration, peregrination, commemorative book, occasional publication, discussion paper

1 Diverging Paths

In the so-called galley-slave trials (Trnava, 1672; Bratislava, 1673; Spišské Podhradie, 1674; and finally the extraordinary court of Pressburg (Bratislava) where 600 Protestant preachers were tried in a monumental trial in 1674) the accused, after all of them had been found guilty of the capital crime of treason, could be exempted from the death penalty in three ways, by signing on of three letters of obligation: converting to Catholicism, leaving the country or resigning their pastoral position.¹ The majority of those who showed up for the trial signed one of the letters of obligation, while a minority (who would later become confessors, martyrs, and galley-slaves) refused to sign anything. These four options, the signing of the three letters of obligations and the rejection thereof, marked the four different paths, fates and identities of the preachers on trial.

The divergence of their paths soon generated heated debates among convicted preachers about what are right or wrong decisions in a confessional situation. After all, in the eyes of many, not only conversion was regarded as apostasy, but emigration and resignation were also seen as a breach of the pastoral oath. Both mass martyrdom (as a quantitative challenge) and the contradictory theological interpretations of suffering (as a qualitative challenge) required a sophisticated approach to the problem. Georg Láni (1646–1701), a Lutheran schoolmaster, and István Szőnyi Nagy (1632–1709), a Reformed pastor, both authors of several works, were not spared the written attacks of their contemporaries.

Láni himself was condemned to galley-slavery, but he managed to escape on his way to Naples and found a new home as an exile in Leipzig. Láni makes a fundamental distinction between the two types of martyrdom, the bloody (*cruentum*) and the bloodless (*incruentum*), shifting the emphasis from the external circumstances of the ordeal to the internal motives of the confessor. Although he was condemned to death, his successful escape allowed him to count himself among the bloodless martyrs, without questioning his own constancy (*constantia*). Above all, Láni's way of thinking characterized the self-perception of the emigrants, who were the most numerous group among the persecuted Lutherans.²

¹ S. VARGA, Katalin: *Az 1674-es gályarabper jegyzőkönyve: textus és értelmezés, Historia litteraria 24*, Budapest, Universitas, 2008, 61–71. The study was funded by the Hungarian National Research, Development and Innovation Office under the call for proposals K-145896.

² KOWALSKÁ, Eva: GÜNTHER, Klesch, LÁNI und die anderen: Zur Typologie der ungarischen Exulanten des 17. Jahrhunderts, *Acta Comeniana 20–21* [44–45],

Szönyi's concept of martyrdom is not unlike that of Láni, but it goes even further away from the idea of martyrdom. Szönyi simply identifies martyrs (emphasizing the original Greek meaning of the word) with witnesses of truth. The crown of the martyrs is not their passive suffering and death, but their active deeds: their perseverance, their patience (*patientia*), and their confession of faith (*confessio*). This approach is well established both in Szönyi's personal experience (he was never threatened with the death penalty) and in Calvinist dogmatics.³

The modern historiography of early modern population movements—migration, emigration, exile, diaspora, deportation, and state-driven population policies—often recalls the theological debates of the 17th century in its search for interpretative and typological frameworks, as well as in its attempts to grasp the identity-shaping force of these phenomena.⁴ In doing so, scholars—sometimes consciously, sometimes without fully acknowledging it—tend to keep in mind the patterns and parallels of modern exoduses, expulsions, migrations, and population exchanges, whether transatlantic, global, or merely regional.⁵ Within this typology, the emigration associated with the galley-slave trials falls into the category of legally enforced, confession-based expulsion—distinct, for instance, from the violent deportation of the so-called *Ländlers*⁶ or the refugee movements

2007, 49–64; TÓTH, Zsombor: *Persecutio decennalis (1671–1681). The Lutheran Contribution to the Emergence of a Protestant Martyrology in Early Modern Hungarian Culture: The Case of Georgius Lani*, in SELDERHUIS, Herman J. (ed.): *Luther in Calvinism: Image and Reception of Martin Luther in the History and Theology of Calvinism (Refo500 Academic Studies 42.)*, Göttingen, Vandenhoeck & Ruprecht, 2017, 335–353.

³ TÓTH, Zsombor: *A hosszú reformáció jegyében: Vallási perzekúció és tanúságtétel a református irodalmi hagyományban a gyászévtizedtől 1800-ig (Humanizmus és reformáció 41.)*, Budapest, BTK, ITI, 2023, 180–190.

⁴ Early example of such typology: WINTER, Eduard: *Die tschechische und slowakische Emigration in Deutschland im 17. und 18. Jahrhundert*, Berlin, Akademie-Verlag, 1955.

⁵ SCHUNKA, Alexander – OLSHAUSEN, Eckart (eds.): *Migrationserfahrungen – Migrationsstrukturen*, Stuttgart, Steiner, 2010. (*Stuttgarter Beiträge zur historischen Migrationsforschung* 7.); ERTL, Thomas (ed.): *Erzwungene Exile: Umsiedlung und Vertreibung in der Vormoderne (500 bis 1850)*, Frankfurt, Campus Verlag, 2017; FATA, Márta: *Mobilität und Migration in der Frühen Neuzeit (Einführungen in die Geschichtswissenschaft. Frühe Neuzeit 1.)*, Göttingen, Vandenhoeck & Ruprecht, 2020.

⁶ STEINER, Stephan: *Reisen ohne Wiederkehr: Die Deportation von Protestanten aus Kärnten 1734–1736 (Veröffentlichungen des Instituts für Österreichische Geschichtsforschung 46.)*, Munich, Oldenbourg, 2007.; STEINER, Stephan: *Rückkehr unerwünscht: Deportationen in der Habsburgermonarchie der Frühen Neuzeit und ihr europäischer Kontext*, Vienna, Böhlau Wien, 2014.

of religious minorities such as the Mennonites or Hutterites.⁷ The most important identity-shaping elements of the Lutheran emigration of the 1670s were religion, confession of faith, and even pronounced confession in a confrontational situation.⁸

2 The quantitative extent of Lutheran emigration

How many people were involved in the Lutheran emigration triggered by the galley-slave trials? If we count only those who, in the aforementioned letter of obligation, committed themselves to leaving Hungary, we find exactly 80 individuals (including some who, despite their commitment, ultimately remained in the country). However, the image preserved in foreign sources suggests a much larger migration: Providing for and integrating the refugees required significant resources⁹; their presence played a key role in public discourse, and those professionals¹⁰ who were successfully inte-

⁷ Cf. BAHLCKE, Joachim (ed.): *Glaubensflüchtlinge: Ursachen, Formen und Auswirkungen frühneuzeitlicher Konfessionsmigration in Europa* (Religions- und Kulturgeschichte in Ostmittel- und Südosteuropa 4.), Berlin, Münster, LIT-Verl., 2008.

⁸ Cf. BAHLCKE, Joachim – BENDEL, Rainer (eds.): *Migration und kirchliche Praxis: das religiöse Leben frühneuzeitlicher Glaubensflüchtlinge in alltagsgeschichtlicher Perspektive* (Forschungen und Quellen zur Kirchen- und Kulturgeschichte Ostdeutschlands 40.), Cologne, Böhlau, 2008; JÜRGENS, Henning P. – WELLER, Thomas (eds.): *Religion und Mobilität: zum Verhältnis von raumbezogener Mobilität und religiöser Identitätsbildung im frühneuzeitlichen Europa*, Göttingen, Vandenhoeck und Ruprecht, 2010. (Veröffentlichungen des Instituts für Europäische Geschichte Mainz. Supplement 81.); SPOHNHOLZ, Jesse – WAITE, Gary K. (eds.): *Exile and religious identity, 1500–1800* (Religious cultures in the early modern world 18.), London, Pickering & Chatto, 2014.

⁹ Cf. ZSINDELY, Endre: A magyar gályarab prédikátorok történetének zürichi dokumentumai, *Theologiai Szemle* 19, 1976, 7–8, 196–199; FATA, Márta: Glaubensflüchtlinge aus Ungarn in Württemberg im 17. und 18. Jahrhundert: Forschungsaufriß mit einer Dokumentation der Exulanten, in ERDÉLYI, Gabriella – TUSOR, Péter (eds.): *Mindennapi választások: Tanulmányok Péter Katalin 70. születésnapjára*, Budapest, MTA Történettudományi Intézete, 2007, 519–547; METASCH, Frank: *Exulanten in Dresden: Einwanderung und Integration von Glaubensflüchtlingen im 17. und 18. Jahrhundert* (Schriften zur sächsischen Geschichte und Volkskunde 34.), Leipzig, Leipziger Univ.-Verl., 2011.

¹⁰ Cf. SCHUNKA, Alexander: *Gäste, die bleiben: Zuwanderer in Kursachsen und der Oberlausitz im 17. und frühen 18. Jahrhundert* (Pluralisierung & Autorität 7.), Hamburg, Münster, LIT-Verl., 2006.; MAHLING, Lubina: *Verflechtungsraum Lausitz. Böhmisches-ungarische Exulanten und Lausitzer Sorben: Begegnungen und Beziehungen im 18. Jahrhundert* (Kleine Reihe des Sorbischen Instituts Bautzen 31.), Budyšin, Serbski institut, 2019.

grated built lasting social networks. The explanation for this contradictory phenomenon is twofold:

- 1) Only a small proportion of the ecclesiastical intellectuals who left the country appear in the galley-trial record,
 - because students who do not return after finishing their university studies due to the expected persecution do not appear at all,
 - and the teachers in the affected schools were also summoned to Bratislava only in exceptional cases;¹¹
 - but there were also some pastors who were forced abroad by the authorities before the trial began, so it was unnecessary to summon them.

2) The other explanation is social psychological: the emigrants in Hungary communicated very effectively¹² and successfully played the role of the vocal minority: they appeared to be more numerous than they were actually.

In his monumental memoir *Micae*, the eyewitness Johannes Burius (1636–1688) mentions a total of 314 persons by name, setting up different categories for the confessors and renegades, those who fled to Transylvania, those who stayed at home, and those who emigrated to German-speaking lands.¹³ Burius's lists contain about one and a half times more names of Lutheran theologians than the trial records, and his data are often more accurate, as he reports on personal acquaintances, and he is less likely to misuse names and places of service than the scribes of the official files. The other such close witness is Job Trusius (1622–1687), who in his epic mourning poem "Statua," wishes to commemorate those who died abroad and thus never returned home. Trusius (counting himself) names 65 fellow sufferers who buried their family members in foreign soil or never saw their homeland again.¹⁴

I take further quantitative data on denominational emigration from

¹¹ Notable exceptions: Bálint Kocsi Csergő, galley-slave and memoir author, rector of Pápa (*1647), Georg Láni, rector of Korpona, mentioned above, Johannes Simonides, memoir author and rector of Breznóbánya (1648–1708, he also managed to escape like Láni), and Michael Pavlovitz, rector of Turócszentmárton (1647–1675), martyred as a galley-slave.

¹² Cf. OTTO, Karl F. Jr. – CLARK, Jonathan P. (eds.): *Bibliographia Kleschiana: The writings of a baroque family*. Columbia, S.C., Camden House, 1996.

¹³ Several copies of Burius's Latin work are available in Hungarian and Slovakian manuscript repositories, and its most important parts were also published in print: BURIUS, Johannes: *Micae historiae Evangelicorum in Hungaria ab anno 1673. ad 1688. annum. Ex autographo Posoniensi edidit Paulus Lichner*, Posonii, Wigand, 1864.

¹⁴ [TRUSIUS, Hiobus:] *Statua, in Perennem Mnemosynen Virorum, ex Hungaria per diversas Passim mundi plagas, pro Nomine Christi, & Veritate Evangelii Cum suis suspirando exulantium, & intra LXXIII. ad LXXXVI. inclusive. Sedecimi aerae Christianae seculi, vitam miseram & tristem cum placida beataque morte commu-*

the following three groups of sources: school enrollments (MTA-ELTE University History Research Group databases¹⁵), occasional forms published abroad (the *RMK III*. bibliographical volumes¹⁶), and album entries (the online database of the *Inscriptiones Alborum Amicorum* in Szeged¹⁷). Via the combined use of these, the centers of Lutheran emigration in Germany and Silesia can be identified.

3 Exile centers in German-speaking regions

The quantitative study clearly ranks Wittenberg, the main center of Hungarian peregrination in the 17th century, as the primary destination of this emigration. In the tables below, data from two relatively “peaceful years” (1669 and 1680) serve as bookends to the period between 1674 and 1679, which marked a significant rise in emigration. When measured against these “peaceful years,” the volume of data available from the three source groups between 1674 and 1679 at least doubles—and in some cases, increases exponentially. The “cumulative indicator,” calculated from the total data in the table, helps in ranking the centers.

| | Wittenberg | | | | | | cumulative indicator: 286 | | |
|---------------|------------|------|------|------|------|------|------------------------------|------|---------|
| | 1669 | 1674 | 1675 | 1676 | 1677 | 1678 | 1679 | 1680 | 1674–79 |
| Szőgi 2011 | 8 | 14 | 19 | 20 | 14 | 13 | 20 | 9 | 100 |
| RMK III | 18 | 15 | 13 | 22 | 44 | 24 | 29 | 19 | 147 |
| IAA | 0 | 15 | 0 | 11 | 2 | 0 | 11 | 0 | 39 |

tantium, cum annexa Paraenetica Paraclesi, erecta Operâ H. T. R. H. P. C. L., RMK III. 3453, Lipsiae, Literis Johannis Georgii, 1687.

¹⁵ SZÖGI, László: *Magyarországi diákok lengyelországi és baltikumi egyetemeken és akadémiákon, 1526–1788* (*Magyarországi diákok egyetemjárása az újkorban 9.*), Budapest, Eötvös Loránd Tudományegyetem Egyetemi Levéltára, 2003.; SZÖGI, László: *Magyarországi diákok németországi egyetemeken és akadémiákon, 1526–1700* (*Magyarországi diákok egyetemjárása az újkorban 17.*), Budapest, Eötvös Loránd Tudományegyetem Egyetemi Levéltára, 2011.; SZÖGI, László: *A breslaui (1530–1693) és a görlytzi (1586–1685) akadémiai gimnáziumok magyarországi hallgatói*, *Gerundium* 11, 2020, 3–4, 169–196.

¹⁶ SZABÓ, Károly – HELLEBRANT, Árpád: *Régi magyar könyvtár III.* Budapest, Magyar Tudományos Akadémia, 1898. BORSA, Gedeon – DÖRNYEI, Sándor – SZÁLKA, Irma (eds.): *Pótlások, kiegészítések, javítások.* 1–5. Budapest, Országos Széchényi Könyvtár, 1990–1996.

¹⁷ LATZKOVITS, Miklós et al.: *Inscriptiones Alborum Amicorum (IAA)*, Szeged, Szegedi Tudományegyetem Klebelsberg Kuno Könyvtára, 2003–2021. DOI: 10.14232/iaa.

Wittenberg being ranked as first can be explained by its prestige in the tradition of peregrination: the choice of university was strongly influenced by family traditions and the map of ideologies established in the minds of students. On the other hand, it was also hospitable and had a good infrastructure:¹⁸ the campus was a good place for exiles to spend shorter or longer periods of time, even enrolling in the university as adults. A debated issue in this research is to what extent was there an institutionalized organization of the Hungarian student body in the second half of the 17th century (i.e. between the dissolution of the Hungarian coetus and the establishment of the Hungarian library: 1613–1725), but the institutions that served the university (such as the printing presses) were certainly available to the emigrants.

Other Lutheran universities traditionally attended by Hungarian students at this time also showed a similar pattern, although to a significantly lesser extent than Wittenberg: Altdorf, Jena, Königsberg, Leipzig, Strasbourg, Tübingen. Of these, Leipzig stands out, taking second place in the ranking. As a town of trade fairs and printing houses, that is, a transportation and communication hub, Leipzig offered the emigrants first-class opportunities:

| | Leipzig | | | | | | cumulative indicator: 131 | | |
|-----------------------|---------|------|------|------|------|------|------------------------------|------|---------|
| | 1669 | 1674 | 1675 | 1676 | 1677 | 1678 | 1679 | 1680 | 1674–79 |
| Szögi 2011 | 4 | 7 | 11 | 14 | 14 | 6 | 7 | 2 | 69 |
| RMK III | 0 | 0 | 9 | 8 | 8 | 12 | 6 | 3 | 43 |
| IAA | 0 | 11 | 4 | 4 | 0 | 0 | 0 | 0 | 19 |

Leaving the academic world behind, we now turn to towns which, due to their so-called academic high schools, had become destinations of student mobility earlier, and of emigration in the so-called “decade of mourning.” Because of their geographical proximity and linguistic and cultural similarities, Silesia and Lusatia were traditional destinations for travelers, young craftsmen, students, job-seekers or refugees from Northern Hungary. Geographical proximity, easier contact with those who had stayed at home, was also an important consideration for the Lutheran emigrants of the 1670s, many of whom did not even try to move on, but tried taking root there or to move from town to town within the province. Naturally, Wrocław as a large town has the most data to offer. Moreover, the first

¹⁸ Cf. MONGE, Mathilde – MUCHNIK, Natalia (eds.): *Early modern diasporas: a European history*, London–New York, Routledge, 2022.

set of data on schooling could theoretically be doubled, since we have the list of students of only one of the two prestigious schools of Wrocław—Elisabethgymnasium and Maria Magdalenengymnasium. Also, there were probably a similar number of Hungarian students enrolled in the academic gymnasium of the town’s main church, the Elisabethkirche.

| | Wrocław | | | | | | cumulative indicator: 112 | | |
|------------|---------|------|------|------|------|------|------------------------------|------|---------|
| | 1669 | 1674 | 1675 | 1676 | 1677 | 1678 | 1679 | 1680 | 1674–79 |
| Szögi 2020 | 5 | 20 | 15 | 17 | 10 | 7 | 10 | 4 | 83 |
| RMK III | 0 | 1 | 0 | 2 | 4 | 2 | 2 | 1 | 11 |
| IAA | 0 | 0 | 1 | 2 | 0 | 9 | 6 | 0 | 18 |

Compared to Wrocław, we have far fewer data from Görlitz in Lusatia, partly due to its small-town character and the greater geographical distance. Nevertheless, the trend—the vibrancy of the years following 1674—is striking here as well.

| | Görlitz | | | | | | cumulative indicator: 26 | | |
|------------|---------|------|------|------|------|------|-----------------------------|------|---------|
| | 1669 | 1674 | 1675 | 1676 | 1677 | 1678 | 1679 | 1680 | 1674–79 |
| Szögi 2020 | 0 | 11 | 5 | 2 | 2 | 3 | 0 | 0 | 23 |
| RMK III | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| IAA | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 2 |

Lastly, it is worth mentioning Brzeg in Lower Silesia, which also had an academic gymnasium; however, with the *matricula* lost, its student body remains unknown, and the table is consequently missing one data set. In terms of printed materials and album entries, however, Brzeg produces exactly the same aggregated number as Wrocław does above. Brzeg was primarily an ecclesiastical center, the seat of one of the bishops of the Legnica-Brzeg provincial church, and in the early 17th century, being the closest, it was thee most favored ordination site for Hungarian pastoral candidates. The parents of several emigrants had been ordained as pastors here—a circumstance that may have carried emotional weight in their choice.

| | Brzeg | | | | | | cumulative indicator: 29 | | |
|---------|-------|------|------|------|------|------|-----------------------------|------|---------|
| | 1669 | 1674 | 1675 | 1676 | 1677 | 1678 | 1679 | 1680 | 1674–79 |
| RMK III | 0 | 1 | 2 | 2 | 0 | 1 | 0 | 0 | 6 |
| IAA | 0 | 0 | 8 | 15 | 0 | 0 | 0 | 0 | 23 |

4 Sources, genres, ideological debates

The systematic exploration of early modern denominational emigration began with the aforementioned *RMK III* bibliography. Volume III of *Régi Magyar Könyvtár* (in contrast to the first two volumes) was already deliberately exploiting the most important collection of books and documents related to this emigration, the so-called Hungarian Library, *Bibliotheca Nationis Hungaricae*, in Wittenberg-Halle. The library was founded in 1725 in Wittenberg by one of the key figures of the emigration, Georg Cassai Michaelis (1640–1725), and after the merger of the universities of Wittenberg and Halle in the 19th century, it was transferred to Halle, where it is still kept as a major special collection of the Halle University Library.¹⁹ The cataloging of the printed materials allowed for the literary-historical overviews of Béla Pukánszky (1895–1950)²⁰ and the Hungarica research of the last century.

One of the favored genres of the emigration is the occasional printed work, which holds considerable source value from a prosopographical perspective. Birthdays and name days, weddings and funerals, greeting and farewell poems all belong to this category, and they practically invite digital humanists to apply network analysis and data visualization.²¹

¹⁹ GÁBORNÉ [KLEMENT], Ildikó et al. (eds.): *Bibliotheca Nationis Hungariae. Die Ungarische Nationalbibliothek in der Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle. Der Katalog aus dem Jahr 1755. Textausgabe der Handschrift der Széchényi Nationalbibliothek Budapest: Catalogus Librorum, Dissertationum, et Manuscriptorum Variorum ad Rem Hungaricam praecipue facientium ex Bibliotheca, quae Vitebergae est, Hungarorum congestus ab Adamo Latsny Turotzensi. Vitebergae Saxonum die XV. Nov. A.R.S. M.DCC.LV*, Hildesheim–Zürich– New York, Georg Olms Verlag, 2005.

²⁰ PUKÁNSZKY, Béla: A magyarországi protestáns exuláns irodalom a XVII. században, *Protestáns Szemle* 34, 1925, 144–154; PUKÁNSZKY, Béla: *A magyarországi német irodalom története: A legrégibb időktől 1848-ig*, Máriabesnyő–Gödöllő, Attraktor, 2002. (*Historia incognita* 1.) Cf. also: TEKUS, Ottó: Az exulánsok, *Lelkipásztor* 50, 1975, 6, 350–352.

²¹ NAGY, Andor: Érvényesülési stratégiák a brassói száz szász tisztviselők körében: Kapcsolatháló-elemzés és családrekonstrukció az alkalmi nyomtatványok segítségével (1650–1750), Dissertation, Eger, Eszterházy Károly Egyetem, 2019. Similar dissertation based on the IAA database: MARKÓ, Anita: Az irodalmi in-

Another frequent form of expression among exiles was the polemical tract. Much like in twentieth-century political emigrations, where two emigrants were said to found three parties, Lutheran theologians engaged in sharp ideological debates over the causes of their exile, its higher meaning, and the message it might convey to posterity. According to Andreas Günther (1638–1709), persecution and banishment were God's just punishment upon their generation. In contrast, Georg Láni and Daniel Klesch (1624–1697) rejected this view, attributing their suffering not to God but to the devil. They refused self-conceit and encouraged their fellow exiles to remain steadfast in their confession of faith.²² Such encouragement was much needed, as many could not endure the wandering life or the separation from loved ones, and returned to their homeland — only to face even more bitter trials upon their arrival.

I have just mentioned Cassai (adjunct professor at the Faculty of Philosophy of the University of Wittenberg, dean in 1712) as a key figure, and an examination of his correspondence and album amicorum preserved in the Hungarian Library of Wittenberg-Halle supports this assessment. In Cassai's estate we find letters from Georg Láni, the galley-slave Thomas Steller (1640–1715), Tobias Masnicius (1640–1697), who had successfully escaped from the galleys, and Michael Liefmann (1619–1702), a bishop who had emigrated from Košice.²³ Masnicius' letters are consistently signed with the initials ToMas, which is deciphered by a subsequent annotation in the recipient's (Cassai's) handwriting: "Tobias Masnicius." The initials may be a self-critical reference to the apostle Doubting Thomas, since Masnicius did not persevere in following his fellow confessioners into the galleys, but like Láni, took the opportunity to escape.

In the student album of Cassai²⁴, we find the entries of 28 Hungarian exiled preachers, including five former galley-slaves liberated in Naples. In their signatures, the self-designation *exul* or *exul Christi* stands out as a key element of identity. In the case of Masnicius, this gesture of attention was mutual: though not on the same day, they both wrote in each other's

tézmény kezdetei Magyarországon: értelmiségi társaságok a középkorban és a kora újkorban, Dissertation, Budapest, ELTE, 2020.

²² KOWALSKÁ, Eva: Das umstrittene Exil: Andreas Günther vs. Daniel Klesch. in KRIEGLEDER, Wynfrid – SEIDLER, Andrea – TANCER, Jozef (eds.): *Deutsche Sprache und Kultur in der Zips*, Bremen, edition lumière, 2007, 51–62; KOWALSKÁ, Eva: Confessional Exile from Hungary in 17th Century Europe: The Problem of Mental Borders. in ELLIS, Steven G. – KLUSÁKOVÁ, Luďa (eds.): *Imagining Frontiers. Contesting Identities*, Pisa, Edizioni Plus, 2007, 229–242.

²³ See the manuscript with call number Ung. Ms. 9 at the University and State Library of Saxony-Anhalt.

²⁴ Ibid. Ung. Ms. 12. The IAA has not yet processed it.

album during the same year, 1676.²⁵ Masnicius's entry, in addition to containing a chronogram, is also a concrete poem forming a ship. With some poetic exaggeration, he summarizes his tribulations in the words *terra mari poloque versatus*, and describes himself—ambiguously—as *redivivus ab Neapoli*, “reborn by Naples.” There is no doubt that Masnicius had indeed traveled by ship (crossing the Adriatic), and he owed his freedom to Neapolitan merchants. Yet even in this entry we can already detect a soon-to-be widespread trend: the effort to meet the expectations of readers who, spoiled by the illustrations in pamphlets, had come to expect galley images everywhere.

5 Conclusion: the cultural significance of 17th century denominational emigration

Although most of the exiles returned to Hungary after 1681, when the resolution of the Diet of Sopron annulled all punishments and obligations imposed on preachers, many of them had, within just a few years, taken root and established a livelihood in foreign lands.²⁶ In 2014, I had the opportunity to browse through all the German *Pfarrerbuch* volumes—biographical dictionaries of Protestant ministers—within a few weeks, or at least those equipped with indexes of personal and place names (amounting to about five linear meters in the better German libraries). From these, I gathered large numbers of ministerial dynasties that could be traced back to a single 17th-century Hungarian exile: the Bornagius, Faschkó, and Führenstein families in Alsace; the Roxers in Anhalt and Thuringia; the Serpilius family in Regensburg; and the Pilarik, Seelmann, Weissbeck, and Wislicenus families in Saxony. Those Hungarian theologians who had successfully integrated abroad often assumed the role of patrons and mediators, supporting new generations of peregrine students through scholarships and professional networks—seeking to give something back to their homeland from the intellectual riches they had once accumulated during their education. Research in recent decades has shown that exiles who remained in Germany played a key mediating role in the circulation of books

²⁵ Masnicius's entry: Ung. Ms. 12: 136v. Cassai's: IAA nr. 2161. URL: http://iaa.bibl.u-szeged.hu/index.php?page=browse&entry_id=2161 Last Accessed: 17-04-2025

²⁶ KOWALSKÁ, Eva: *Konfessionelle Exulanten aus Ungarn: Akzeptanz und Wirken im Alten Reich*, in Deventer, Jörg (ed.): *Konfessionelle Formierungsprozesse im frühneuzeitlichen Ostmitteleuropa: Vorträge und Studien (Berichte und Beiträge des Geisteswissenschaftlichen Zentrums Geschichte und Kultur Ostmitteleuropas 2006/2.)*, Leipzig, Geisteswissenschaftliches Zentrum Geschichte und Kultur Ostmitteleuropas, 2006, 297–313.

and in the reception of new intellectual currents in Hungary.²⁷ A tangible legacy of this phenomenon is the Hungarian Library of Wittenberg-Halle.

²⁷ KOWALSKÁ, Eva: Exil als Zufluchtsort oder Vermittlungsstelle? Ungarische Exulanten im Alten Reich während des ausgehenden 17. Jahrhunderts, in BÄHLCKE, Joachim (ed.): *Glaubensflüchtlinge: Ursachen, Formen und Auswirkungen frühneuzeitlicher Konfessionsmigration in Europa (Religions- und Kulturgeschichte in Ostmittel- und Südosteuropa 4.)*, Berlin, Münster, LIT-Verl., 2008. 257–276.; KOWALSKÁ, Eva – GERSTMEIER, Markus: *Evangelische Exulanten aus dem Königreich Ungarn und der frühe Pietismus: Migration, Krisenbewältigung und religiöser Wissenstransfer zwischen ungarischen und deutschen Zentren des Luthertums im 17. Jahrhundert*, in FATA, Márta – SCHINDLING, Anton (ed.): *Luther und die Evangelisch-Lutherischen in Ungarn und Siebenbürgen-Augsburgisches Bekenntnis, Bildung, Sprache und Nation vom 16. Jahrhundert bis 1918 (Reformationsgeschichtliche Studien und Texte 167.)*, Münster, Aschendorff, 2017, 277–318.