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# Introduction

This issue of the Ignatianum Philosophical Yearbook is divided into two parts. The first part consists of scholarly articles devoted to Polish–Hungarian relations examined in the context of the rivalry between the Habsburgs and the Ottomans, from the Middle Ages to the early modern period. The second part includes a *Varia* section, bringing together contributions on diverse topics, as well as a reviews section devoted to recent scholarly publications.

Among the issues addressed in this volume, particular attention is given to research developed within the framework of academic cooperation between the scholarly communities of Kraków and Szeged. This cooperation has a long-standing tradition, shaped by successive generations of researchers, and in recent years has been continued through new scholarly and publishing initiatives. The editors express their conviction that the texts presented in this volume constitute a valuable contribution to research on the history of Central Europe and on the political and cultural interconnections of the region from the Middle Ages to the early modern era.

Csaba Göncöl traces the evolution of the initial protocol employed in Mongol imperial decrees from the thirteenth-century empire through

the Golden Horde to the Crimean Khanate, highlighting the persistence of Genghisid bureaucratic conventions, especially the formula *sözüm/sözümüz* (“my/our word”). He demonstrates that these practices endured despite major religious and cultural transformations and contributed to the emergence of a distinctive Crimean Tatar corroborating sign (*tuğra*) under Ottoman political and cultural influence. The article argues that the Crimean *tuğra* represents a synthesis of Mongol, Islamic, and Ottoman traditions, preserving reverence for the Genghisid past within a new administrative framework. It further underscores the limited state of existing scholarship and identifies the need for further research on Crimean chancery culture.

Yanina Ryier examines the narrative construction of pagan actors in accounts of pagan – Christian military alliances, taking early fourteenth-century Polish–Lithuanian cooperation – initiated by the marriage of Casimir, son of Władysław Łokietek, and Anna, daughter of Gediminas – as her point of departure. Focusing on Wigand of Marburg’s description of the 1330 Polish–Lithuanian–Hungarian campaign and on German accounts of earlier joint expeditions, she identifies recurrent patterns of ambivalence and moral criticism directed at pagan allies, despite the strategic necessity of cooperation. Ryier extends the analysis beyond the Latin tradition by drawing on Orthodox sources, which likewise depict pagan military partners as potential aggressors who remain outside the Christian discursive “Self.” The article argues that, even when collaboration occurred, narrative portrayals framed such alliances as uneasy and conditional, marked by distrust and ideological boundary-making.

Stanisław Sroka analyzes contemporary narrative assessments of King Louis the Great of Hungary (1342–1382), the only Hungarian ruler to bear this epithet. Drawing on Peter Suchenwirt’s mid-fourteenth-century hymn of praise and John of Küküllő’s *Chronicon de Ludovico rege*, he highlights portrayals of Louis as a chivalric monarch engaged in numerous military campaigns, alongside remarks on his interests, linguistic abilities, and appearance. Sroka also considers Italian chronicles that offer further characterizations, including anecdotal material, and proposes a modern approach to interpreting these narrative portraits. The article reconstructs a composite contemporary image of Louis based on textual accounts and surviving portraits.

Łukasz Burkiewicz reconstructs the diplomatic and missionary activities of Archbishop John of Sultāniyya, a Dominican cleric active in the service of Tīmūr and his son Mirānshāh during the late fourteenth and early fifteenth centuries. Drawing on evidence of his multiple embassies to Western Europe between 1398 and at least 1412, the study demonstrates

how he sought to promote anti-Ottoman cooperation, secure support for Christian missions in Persia and Central Asia, and cultivate a favorable image of the Timurids among Western rulers. It highlights John's wide-ranging ecclesiastical appointments, his contacts with European courts – including a notable visit to the Teutonic Order in Malbork in 1407 – and the economic and religious aims he associated with peace along the Silk Road. The article also underscores the fragmentary nature of the surviving evidence and the need for further research on John's itinerary and political aspirations.

Miklós Halmágyi examines the previously understudied connections between Békés County in southeastern Hungary and the Polish–Lithuanian sphere in the fifteenth and sixteenth centuries, highlighting patterns of royal patronage, student mobility, and military presence. The article traces instances ranging from Władysław Warneńczyk's donation to a Békés noble in 1444, through the presence of Polish forces near Gyula in 1529, to the likely visit of the diplomat Hieronym Łaski to Csaba. Drawing on correspondence from 1531, Halmágyi reconstructs diplomatic mediation involving John Szapolyai, Ferdinand of Habsburg, and Sigismund of Poland concerning the Gyula question, situating it within broader Polish–Brandenburg–Hungarian relations. The study includes editions of two contemporary documents preserved in Békéscsaba and Kassa.

Adam Zapala introduces a digitally assisted method for identifying and cataloguing late-fifteenth- and early-sixteenth-century materials preserved in the registers of the Apostolic Chancery. By systematically combining archival indexes with targeted searches in the *Registra Lateranensis*, *Registra Vaticana*, and *Registra Supplicationum*, he demonstrates that thousands of entries – over 1,100 relating to Poland alone—can be located within weeks rather than decades. The study proposes a model for publishing these data according to FAIR and Linked Open Data standards, thereby facilitating incremental release, interoperability, and collaborative research. Although tested on Polish materials, the method is presented as universally applicable and especially promising for reconstructing documentation from other Jagiellonian realms, including Hungary and Bohemia.

Dominik Kadzik reassesses the role of Hungarians in the entourage of Stephen Báthory, arguing that their activity in the Polish–Lithuanian Commonwealth was far more substantial and continuous than scholarship focused solely on the Muscovite campaigns has suggested. He shows that throughout Báthory's reign several thousand Hungarian soldiers, courtiers, secretaries, and servants – at times nearly 2,000 in military

formations and about 500 in court service – performed tasks tied directly to the monarch's political, dynastic, and logistical needs. Their presence reflected both hierarchical dependence and constant personnel fluctuation, sustained by the steady influx of individuals from Transylvania seeking royal employment. Kadzik concludes that this ongoing service strengthened Transylvanian–Commonwealth ties and compensated for structural weaknesses in the Polish–Lithuanian military and administrative environment.

Janusz Smołucha analyzes the 1596 Kraków negotiations convened during the so-called Long Turkish War (in Hungarian historiography known as the Fifteen Years' War, 1591/1593–1606) with the aim of forming a Holy League, focusing in particular on the diplomatic correspondence of Cardinal Enrico Caetani, the papal legate. He reconstructs the Holy See's effort to secure a broad anti-Ottoman coalition and shows how the talks exposed divisions between the Polish–Lithuanian Commonwealth and the Habsburgs over Moldavia and Wallachia, as well as deeper frictions involving Hungary and Transylvania. Although threatened by Tatar incursions, Poland prioritized stability and Black Sea commerce, while the assembled delegates lacked authority to commit to binding terms, contributing to the congress's failure. The study argues that the episode nonetheless illuminates both the ambitions and the limits of papal diplomacy and the strategic position assigned to the Commonwealth and a divided Hungary within the emerging rhetoric of Christendom's defensive bulwark.

Krisztina Juhász reconstructs the early phase of Stephen Bocskai's Polish network up to 1594, demonstrating that the development of these ties from 1583 onward was closely linked to his kinship with the ruling Báthory family. Drawing on extensive archival research, including unpublished materials from Esztergom, the Hungarian Academy of Sciences, and the National Archives of Hungary – she examines Bocskai's missions to Poland in 1588 and 1590 and his correspondence with Chancellor Jan Zamoyski, who emerged as the central and most durable Polish contact. Juhász identifies a reciprocal, politically oriented relationship that temporarily lapsed after 1594 and left little documentary trace for the following decade. The study concludes that Bocskai's Polish connections were later revived and expanded after 1605, reflecting a transformed political environment and his changing position.

Sándor Papp examines the Ottoman dimension of Stephen Báthory's accession to the Polish throne, arguing that his initially unlikely candidacy during the second interregnum became viable only through the diplomatic and military support of Sultan Murad III and Grand Vizier

Sokollu Mehmed Pasha. He demonstrates how the Porte exerted pressure on the Polish–Lithuanian Commonwealth and simultaneously encouraged the Habsburg emperor to accept the election outcome, thereby shaping one of Báthory's earliest foreign-policy priorities: the stabilization of Ottoman–Polish relations and the conclusion of a sovereign peace treaty in 1577. The article reconstructs how Báthory moved from an Ottoman-dependent voivode to an autonomous monarch and how the 1577 agreement provided a model for subsequent Polish–Ottoman treaties and even for early Anglo–Ottoman commercial arrangements. Papp thus situates Báthory's rise within the shifting legal and diplomatic frameworks of the late sixteenth century, highlighting the transformation from vassalage to recognized sovereignty.

Hubert Chlebik analyzes how early modern Polish diplomats perceived the natural and cultural landscapes they traversed *en route* to Constantinople, using travel diaries and diplomatic reports to show that terrain functioned as an active element of diplomatic experience rather than a passive backdrop. He identifies several roles attributed to landscape – as a stage for ceremonial hierarchy, a repository of historical memory, an admired or feared natural environment, and a source of physical danger. Particular emphasis is placed on the risks associated with travel along major seventeenth-century communication routes, including hazardous river crossings in the absence of bridges and the difficult passage through the Balkan Mountains. The article concludes that even without human threats, natural conditions – ranging from swollen rivers to unfamiliar seismic activity – posed serious challenges to diplomatic mobility.

János Szabados investigates the relationship between Prince György II Rákóczi and the leading political figures of the Kingdom of Hungary in the aftermath of the Transylvanian campaign in Poland in 1657. Drawing on a database compiled from published and archival sources, he combines quantitative analysis of correspondence patterns with qualitative assessment of changing political intentions, showing how communication among dignitaries such as the palatine, the archbishop of Esztergom, and the judge royal reflected shifting attitudes toward Rákóczi. The study traces phases of non-communication, renewed engagement driven by confessional and strategic considerations, and the emergence of intermediaries who mediated requests for military support. Szabados concludes that although Rákóczi ultimately relied on the intervention of Hungarian officials in 1658, unfavorable circumstances contributed to internal conflict in Transylvania and paved the way for the Ottoman offensive against the Kingdom of Hungary in 1663.

Beáta Varga examines the consequences of the 1654 Pereyaslav Agreement and the ensuing Russo-Polish conflict over Ukraine, a struggle that Ukrainian historiography later termed the “Ruin.” She traces how shifting interventions by Polish, Russian, and Ottoman actors after Bohdan Khmelnytsky’s death culminated in the 1667 Truce of Andrusovo, which divided Ukrainian lands along the Dnieper and provoked accusations of betrayal from the Cossack elite. Varga argues that the agreement marked a turning point in Eastern European power relations, signaling the emergence of Muscovy as a major actor and reducing prospects for an autonomous Ukrainian polity. The study highlights both the political marginalization of the Cossack leadership – excluded from the Andrusovo negotiations – and the long-term consequences of Ukraine’s administrative and geopolitical partition.

Andrzej Wadas examines the relationship between international power politics and the missionary and diplomatic strategy of the Jesuit Order in both local and global contexts. The study focuses on the period from 1685 to 1704. It argues that during these years a distinct window of opportunity emerged in which the Jesuit Order, in close coordination with the Holy See and with the support of major European powers – namely France, the Habsburg Monarchy, the Polish-Lithuanian Commonwealth, and Russia – sought to develop a missionary strategy centred on the establishment of a land route linking Europe with China. Central to this policy were Russia’s increasing openness to the West and the favourable disposition towards Christianity of the Kangxi Emperor.

Szonja Emese Schmidt examines early Ottoman Turkish incunabula through the editorial practices of İbrahim Müteferrika, analyzing both his own works and the corrections and additions he introduced into other publications issued from his press. Drawing on manuscripts preserved in the Süleymaniye Library and the Raşid Efendi Library, as well as the Latin account *Origo et Principium Typographiae Ottomanicae*, she traces the textual backgrounds of Müteferrika’s writings, translations, and edited prints. Schmidt argues that the substantial editorial and proofreading processes preceding publication render each work a distinct textual product rather than a simple reproduction, situating Müteferrika at the intersection of European printing traditions and Ottoman manuscript culture. The study also explores his educational formation and suggests that his expertise in cartography, the natural sciences, and military studies was likely acquired during European peregrinations rather than in his Transylvanian homeland.

Katarzyna Kuras offers a comparative analysis of two eighteenth-century Polish travel accounts describing journeys through the

Habsburg-ruled Kingdom of Hungary – Ignacy Zawisza’s concise military narrative from 1715 and Józef Aleksander Jabłonowski’s extensive unpublished manuscript from 1762. Using a cultural-historical approach, she examines how social position, intellectual ambition, and narrative construction shaped perceptions of space, society, and history, tracing the representational and identity-building functions of noble travel writing. The comparison reveals divergent modes of engaging with Hungary – as a frontier of military experience for Zawisza and as a site of erudite self-fashioning and participation in European intellectual networks for Jabłonowski. Kuras situates Hungarian travel as a medium through which Polish elites negotiated status, articulated cultural belonging, and contributed to transnational early modern travel culture.

Gergely Brandl examines the feasibility of a legal-historical comparison of Polish and Hungarian witchcraft trials, reviewing the historiographical context since the anthropological turn and presenting statistical evidence from both regions. Rather than advocating broad regional comparisons, he argues for microhistorical analysis conducted “from below,” focusing on individual proceedings, court practices, and contemporaneous clusters such as witch-panics. Brandl highlights the shared reliance on uncodified criminal law and the customary adoption of German legal sources – including the *Constitutio Criminalis Carolina* and Benedict Carpzov’s *Practica Nova* – which shaped procedural and substantive norms in both jurisdictions. The study concludes that meaningful comparison depends on identifying parallel trials and tracing how legal citations functioned within specific cases, particularly in eighteenth-century contexts with higher legal literacy and developed demonological frameworks.

Although Mariusz Kaczka joined the Faculty of History at the Jagiellonian University only later and did not participate in the workshop, his contribution aligns closely with its thematic focus on Ottoman–Central European contacts. Using a corpus of Polish-language correspondence preserved in Russian and Ukrainian archives, he reconstructs the networks surrounding Ilyash Kolchak Pasha and his secretary Piotr Pawłowski, showing how Hotin operated as a logistical, postal, and diplomatic hub on the Ottoman–Polish frontier in the early eighteenth century. The study foregrounds intermediaries as structural actors, highlighting how linguistic skills, brokerage, and everyday exchanges of goods, letters, and intelligence rendered the frontier a zone of mutual dependence rather than a civilizational divide. Kaczka argues that the Ottoman–Polish border should be understood as a site of long-term

structural entanglement shaped by asymmetric power relations rather than an anomalous instance of cooperation.

Stanisław Witecki reinterprets post-Tridentine clerical reform in the Polish–Lithuanian Commonwealth by separating analytically two processes that were traditionally treated as a unified ideal: the professionalization of priestly duties and the “sacerdotalization” of private life. Drawing on egodocuments – most notably the writings of Kazimierz Dziuliński, a parish priest active between 1676 and 1701 – he sketches an anthropological portrait of clerical daily practice, emphasizing that changes in private comportment, social behavior, and devotional routines proved more pervasive than professional regulation. Witecki argues that by the late eighteenth century such transformations helped generate a shared clerical identity despite internal hierarchies and close interaction with lay society. He proposes that distinguishing between professionalization and sacerdotalization opens avenues for broader comparative research, including analysis of testamentary practices, networks, and piety beyond the post-Tridentine era.

Kamil Ruszała investigates the commemoration of Hungarian soldiers in Galicia during the First World War through the case of the Łapanów–Limanowa operation of December 1914, examining the interplay between national and imperial remembrance within the Habsburg Monarchy. He analyzes wartime Hungarian narratives that transformed the battle into a symbol of sacrifice and military virtue, and juxtaposes them with imperial practices such as the construction of the war cemetery on Jabłoniec Hill, designed to sacralize the fallen within a supranational vision of dynastic unity. The study approaches commemoration as both a spatial and narrative process, showing how former battlefields became contested memoryscapes shaped by competing frameworks of loyalty and identity. Ruszała concludes that the hybrid memory formed at Limanowa foreshadowed postwar nationalization of Habsburg sites of sacrifice and underscores the broader role of World War I in reshaping the politics of space and remembrance.

In the opening article of the *Varia* section, Anna Kostrzyńska Miłosz examines post-war furniture exhibitions in Poland between 1945 and 1970, reconstructing them on the basis of press accounts, exhibition catalogues, and display documentation. A chronological approach allows her to trace changes in modes of presentation, ranging from stylised interiors, through exhibitions supplemented with design materials, to displays arranged within actual residential spaces. In the subsequent contribution, Anna Wiśnicka demonstrates that design in films and television series constitutes a system of visual and cultural communication,

complementing narrative structures and revealing meanings rooted in collective memory. Michał Myśliński, in turn, discusses the growing interest in Polish jewellery produced after 1945, noting that despite an increasing number of publications and exhibition catalogues, research on jewellery from the period of the Polish People's Republic remains at a preliminary stage.

Stefan Bielański offers an assessment of the significance that Benedetto Croce attributed to Niccolò Machiavelli's historical and political thought, situating his analysis within the context of the history of the Italian states of the Renaissance, with particular attention to the Kingdom of Naples and its relations with the Spanish monarchy. Anna Starościc and Stanisław Janeczek present the intellectual legacy of the Jesuit Józef Rogaliński (1728–1802), a teacher of mathematics and experimental physics in Poznań, while also addressing the epistemological status of his work *Doświadczenia skutków rzeczy pod zmysły podpadających* (*Experiments on the Effects of Things Perceptible by the Senses*). Halina Šimo reconstructs F. A. Hayek's views on responsibility, portraying it as a condition of freedom and pointing to the consequences of abandoning the responsible exercise of individual autonomy. Krzysztof Koehler's article is thematically related to these reflections, as it addresses the relationship between freedom and responsibility in public life. The author examines the presence of the concept of "civic courage" in sixteenth-century Old Polish thought, highlighting its roots in classical and Christian traditions and its connection to an ethos of decision-making, including decisions taken against the will of the majority.

Anna Telatycka argues that acoustics, alongside the visual dimension, co-constitutes the experience of the sacred in religious architecture, and that the conscious design of sound influences the intelligibility of speech, the resonance of music, and the spiritual perception of sacred interiors. Magdalena Jankosz analyses how Pope Francis presents the role of women in society, within the structures of the Church, and in pastoral ministry, juxtaposing his statements and documents with the approaches of earlier popes. Sławomir Soczyński discusses the concept of freedom of speech in the philosophy of Józef Tischner, emphasising its ethical and dialogical foundations as well as the responsibility entailed in the use of language amid contemporary social tensions. Marcin Gadocha reconstructs the circumstances surrounding the creation of the banner of the Kraków Bakers' Guild, completed in 1912, by confronting press reports with guild documentation. He highlights discrepancies between the official narrative and the actual course of the work, and discusses the iconography of the banner designed by Emilia Pydyncowska.

The volume concludes with an article by Sławomir Kęszka, based on archival sources and eyewitness accounts, devoted to the pastoral ministry of Polish priests in the Allied occupation zones following the liberation of KL Dachau in April 1945, as well as their involvement in the reconstruction of parish life in post-war Germany.

In addition, the present volume contains four reviews authored by Tomasz Pudłocki, Iwona Pietrzkiewicz, Danuta Smołucha, and Józef Bremer.

We wish you a pleasant reading,

Gellért E. Marton, Andrzej Wadas