

S U M M A R Y

This thin volume illustrates the scientific researching activity of students and young experts whose special study -- at the Universities of Budapest and Szeged -- is Renaissance culture. The issue contains seven of the lectures which were delivered at Szeged University, in November, 1975. The purpose of the symposium was to investigate some characteristics of the ideological life in Renaissance Europe and Hungary, and the survey of the adjoining bibliographical literature. Our present effort claims to be a forerunner of the future interdisciplinary researches, the scientific workshops of the universities are highly suitable for. This is the reason why this book is entitled: *Questions of the Cultural History of the Renaissance*.

GY. GÁBOR, *Renaissance, Ontology, Continuity*. This paper claims to sketch an aspect of the ethical continuity of the age from the time of Thomas Aquinas till Descartes. The author emphasises that the ethics of the Renaissance /and its ontology, as well/ cannot be understood without investigating its continuity. Two tendencies have been analysed here: one of them is the so called "Platonic way" that is a progress of an ethical system /the self-realization of the individual/; the other, "Aristotelian way" means inquiries the theory of labour and ontology.

L. SZABÓ, *Boccaccio and the Ethics of the Renaissance*. This work is the starting point of a general analysis of the early-Renaissance morality, trying to reconstruct the ethical system involved in the short stories of the *Decameron*. The most important ideological basis of the *Decameron* is the immanent ethical relativism of the early Renaissance, that, nevertheless, does not mean a moral anarchy, only the take-off from the static hierarchy of Medieval values. At this stage

of development the rising bourgeoisie was able to verify this new type of ethical relativism.

J. VASÁRHELYI, *János Zsámboki on the Ciceronian Imitation*. A tract by Zsámboki, discovered by the author, has been described here. The famous humanist, Johannes Sambucus with his dialogue *De imitatione Ciceroniana dialogi tres - 1561.* got involved in the discussion that had been begun by Cortesi and Poliziano, later it was continued by Bembo, Pico della Mirandola, Erasmus and Scaliger. This work, written in the manner of Johannes Sturm's Strassburg school, is dedicated to Jakob Fugger.

E. SZKÁROSI, *Art and Human Totality. Castiglione: The Courtier*. The first part of this paper *Art and Behaviour* analyses the relationship between the tract-literature and Castiglione. The question examined here is: which socio-historical and style-historical values of the *Corteggiano* make this work to be an outstanding one among the numerous similar attempts. The analysis confronts the work and the ideals of the declining Renaissance Humanism. The second part *Love and Power* treats the connection between the system of neoplatonic ideas and the practice of the "Real Politics", as described in the *Corteggiano*.

J. MANYIK, *The Social-philosophy of Neostoicism with Pierre Charron*. The chief work of Charron *Traité de la Sagesse* has been analysed here from an aspect that points out the question: in what degree did this work become ideological modifier during the social changes of the late Renaissance? At the beginnings of the Baroque re-feudalization Charron offered a philosophy to the bourgeoisie that propagated the conformity for them and in this way it was to function as a catalyzer in the "socially working natural selection".

GY.E. SZÖNYI, *The Organic World Picture of the Renaissance and the Birth of Modern Natural Sciences*. The first part of this study describes the organic world picture of the Renaissance and the characteristics of the new mechanistic view of nature. According to the recent studies, the organic-hermetic world

picture survived the Renaissance and the so called Mannerism; the esoteric studies gave impetus to the rising natural sciences. The second part deals with the spirit of the Mannerist princely courts, the third one draws up some phenomena of the late-hermetism. Finally, the parallels of these tendencies in Hungary and Transylvania are also briefly mentioned.

E. HARGITTAY, *To the Sociology of the Hungarian Mannerist Literature.* /The questions of the printed books./ This work deals with the material of the 1601-35 years involved in the bulk catalogue of the Old Hungarian Prints. The purpose of the statistic preparation is to find out whether the Mannerist features in press activity can be outlined in contrast with the Renaissance and Baroque periods. The tables show the secular-religious opposition in the contemporary printed matter, the linguistic and genre-distribution, etc. This measuring is suitable to gain some conclusions concerning the intellectual life and also the social structure of the epoch.

At the end of the volume all the papers of the 1975. November symposium are listed, the issue is closed with an index of names.