

**Thomas Seget's (from Edinborough) Middle European connections  
in reflection of Cod. Vat. Lat. 9385**

Thomas Seget from Edinborough is worth to be discussed by the special literature because of several reasons. He was travelling not only in England but in Netherlands, Germany, visited the Bohemian and Polish intellectual centers, and supposed to travel through Hungary too. There were hundreds of humanists like he was, but few of them kept their relations so consciously to the contemporary intellectual leaders as the Scot Seget. This is proved not only by his correspondence, but also by the *Album Amicorum* (Codice Vat. Lat. 9385) which will be analysed here.

Because he was travelling thoroughly Europe, his activity is studied by the Dutch renaissance researchers as well as the Italian, German, Czechoslovakian, Polish ones too. But the research work (which is various and refers to several language areas) needs to summarize — with the help of the available data — those results, which are to make clear Seget's life-work and its numerous question-marks. The reason, what makes it necessary, is that — up to now — he was studied by the researchers only in connection with one special subject. E.g. Antonio Favaro (connected to Galileo Galilei), Florio Banfi (because of Marino Ghetaldi), Otakar Odložilik (because of his friendship to the Polish Szymon Szymonowicz). The studies of the above-mentioned researchers are indispensable, because they reveal — in spite of their special respects — a number of informations about the most different periods of Seget's life.<sup>1</sup> We are going to study especially the *Album Amicorum* — which would deserve a fascimile edition — because of its hidden values. But this booklet contents the recording of no more than four years (1597—1600), consequently the data of the previous and the following periods have to be studied too.

\* \* \*

In spite of that we have records about two Seget too (without the possibility of the precise outline of the difference between the "older" and the "younger" one) we haven't too much reliable data about his early years. It is much better to call attention — instead of the confused biographical data — to that period, when Seget got acquainted with Justus Lipsius and became his disciple.

<sup>1</sup> Antonio FAVARO: *Dall'Album Amicorum di Tommaso Seggett (!)*, Atti e memorie della R. Accademia di scienze, lettere ed arti in Padova, N. S., vol. VI, 58—62. The same: *Ancora di Tommaso Seggett*, Atti . . . vol. VII, 19—21. Florio BANFI: *Marino Ghetaldi da Ragusa e Tommaso Seghet (!) da Edimburgo*, Archivio Storico per la Dalmazia 1933, 323—340. Otakar ODŁOZILIK: *Thomas Seget, a scottish friend of Szymon Szymonowicz*, Reprinted from the Polish Review, vol. XI, No. 1, 1966, 1—37.

We can identify this datum by the help of two different documents. The one is that letter of recommendation, which had put Seget — by all means — on his carrier and which made possible the friendship of numerous well-known humanists with Seget for long years. It is almost indisputable that Lipsius too had the same intention. His first sentence begins like this: "Testimonium, qui haec legetis." The following is the content of the letter from the year 1597:

„Testor apud vos serio, hac mea manu, Thomam Segetum, notum mihi a pluribus annis fuisse, imo ab ipsa prima eius adolescentia, meum vel discipulum vel auditorem. Eo omni tempore probis se probasse ac mihi in primis, ob acre et excellens ingenium, ardorem studiumque dicendi, atque ita profecisse, ut in meliori omni literatura paucos sibi aequales habeat in aequali aevi. Addo et moribus modestum ingeniumque esse et dignum quem tales aestiment atque ament. Lovani, VI. Kal. Sextil. 1597.”<sup>2</sup>

The other script is originated also from Lipsius and it can be found in the — already mentioned — *Album Amicorum*. Before introducing and analysing the text let us say some word about the Album itself. The size of the booklet is 14 × 16 cm and it consists of 125 pages. It is to be found in the stock of Biblioteca Vaticana Riserva. There are the followings on the first page of the Album: "Caratteri rarissimi. Thomas Segeti Scoti Collectio plurium erga ipsum amicitiae monumentorum a Viris illustribus scripta." The following motto is on the second page: "Disco orbi quisque sibi." The name of the proprietor: "Thomas Segetus Scotus." Later the next can be read: "H. L. (Amicitiae) et (Benevolentiae) S. E." There is a handscript originated later, on the beginning of the Album:

„Questo libro è un tesoro, perchè qui trovansi insieme raccolti caratteri che di mano propria usavano nello scrivere diversi letterati che fiorirono verso il 1590, come a dir Giusto Lipsio, il Cerk, Fra Paolo Servita, il Possevino, il Guarino, il Galileo, ad altri molti.”

That book is a real "tesoro", treasure, which has to be scrutinized. Up to now Florio Banfi was the only, who tried to make a list about the circle of friends to be found in the Album. But his list is incomplete (he didn't mention for instance just the name of Lipsius), on the other hand he didn't notice — or perhaps it wasn't important for him — the data of peregrination which might have been reconstructed by the dating.<sup>3</sup> As for the chronological review, it gives us the most bases to the research work: when, where, with whom got Seget acquainted?<sup>4</sup> The last column of the compilation shows the number of the pages.

<sup>2</sup> Banfi op. cit. 324. — Justi LIPSII: *Epistolarum selectarum centuria singularis ad Italos et Hispanos quive in iis locis*, Antverpiae 1613, 62.

<sup>3</sup> Banfi's list quoted work 329—331. Some mistaken data must be corrected: Pigafetta (18 vo) his first name is not Antonio, whose Hungarian connection is known, but Filippo; in spite of Scarani (25), Scavani, professor of the grammar-school of Venice; Arnoldus Vvion's autograph is not on the page 41 vo-n, but on 43. The following names are missing from the roll: Justus Lipsius (19), Adolfuls Occus (34), Stanislaus Baryski (47), Patricius Sandycus (83), Arthurus Gordon (89), Joannes Dimmer (99), Antonius Quaerengus (107), L. Stenac (110), Battista Ciero (114), Paulus Sonvineg (118), Joannes Graemus (121), Georgius Ludovicus Egranus (125).

<sup>4</sup> In our composition the personal-, and place-names are according to the Album, that's the cause of the different dating, and abbreviation.

D A T E	N A M E	and	P L A C E	Number of page
VIII. Id. Sextil	Andreas Schottus S. J.		Antwerpen	78
VI. Id. Sextil	Abraham Ortelius		Antwerpen	18
V. Kal. Sept.	G. Barolanus Scotus		Lovanii	81
Prid. Kal. Sept.	Gualterus Lyndosayus		Lovanii	21
VI. Kal. Sept.	Justus Lipsius		Lovanii	19
— — —	Arthurus Gordon		— —	89 vo
— — —	Gulielmus Setonius <sup>5</sup>		— —	97 vo
VIII. Kal. Octob.	Ericius Puteanus		Francofurti	82
Kal. Oct.	Marcus Velsorius		Augustae	20
Postr. Kal. Oct.	David Hoeschelius		Augustae	60
III. Non. Oct.	Bonaventura Bodeckher		Augustae	22
III. Non. Oct.	Leon S. Stamlerius		Augustae	85
Oct.	Jo. Jac. Heinzellius		Augustae	84
	Degerus			
Oct.	Adolfus Occus		Augustae	34
— — —	Thomas Stilianus		Venetiis	80 vo
Oct. 19.	Joannes Ruthuen		Patavii	35
IX. Kal. Novemb.	J. Cootwyekius		Venetiis	36
Idibus Nov.	Antonius Riccobonus		Patavii	77
1598				
mart. 6.	Robertus Ker		Patavii	37
prid. id. mart.	Patricius Sandycus		Patavii	83
prid. Kal. Apr.	Guidus Poniarolus		Patavii	113
7 Maii	Gisbertus Vessus		Patavii	88
23 Maii	Thomas Moravius Scotus		Patavii	61
17 Junii	Jac. Aper de Houue		Patavii	92 vo
18 Junii	Timannus A. Weede		Patavii	93
VI E id. Sextil	Arnoldus J. F. Friso		Patavii	94
a li 9 de sett.	Guiglielmo Keithe		Patavii	38
XII Kal. Octob.	Aloysius Oricellarius		Patavii	24
XII Kl. Octob.	Joannes Leo		Patavii	26
XI Kal. Octob.	Fontanella Spilnbergius		Patavii	27
X Kal. Novemb.	Lucio Scavani		Venetiis	25
24 Octob.	Andreas et Samuel Naruchenn		Venetiis	41
Kal. Novemb.	Christoph. Cunradus Neihart		Patavii	86
Festo S. Martini	J. a Fernberg Fermonte		Patavii	39
25 Novemb.	Julius Caesar Caracciolus		Patavii	112
3 Idus Decemb.	Mnontirosius Scotus		Patavii	111
3 Id. Decemb.	Johannes Graemus		Patavii	121
XIII Kal. Januar.	Laurentius Pignorius		Patavii	109
XI Kal. Jan.	Nicolaus Fabricius		Patavii	76

<sup>5</sup> On the basis of Odlozilik's opinion, we put here Gordon's and Setonius' notes, though they are without dating, op. cit. 4,10 note.

DATE	NAME	and	PLACE	Number of page
1599				
XXX di Ganaro	Filippo Pigafetta		Padova	18 vo
Ult. Martii	Jo. Vincentius Pinellus		Patavii	116
— — F. Paulus	(Sarpi); Marino Ghetaldi Ft. Jac. Lambertus Aretinus		Patavii (?)	42
VI Kal. Apr.	Jo. Franciscus Musatus		Patavii	28
Non. April	Richardus Thomson		Venetiis	103
20 Maii	Honorius Conisbeus		Venetiis	124
21 Junii	Jacob Badoer		Patavii	74
27 Giugno	Mongo Murray		Patavii	40
Idibus Julii	Ant. Possevinus S. J.		Patavii	117
I. August.	Galileus Galilei		Murani	79
Prid. Kal. Oct.	Battista Ciero? Lievo?		Venetiis	114
die 8 Octobri	Arnoldus Vvion O. S. B.		Mantuano	43
X di Ottobre	Sertorio Loschi		Mirandola	44
10 Oct.	Joannes Fiambertus		Mirandola	45
— — —	Antonius Quarengus —		Parma	107
III Idus Octob.	Flavius Quarengus		Parma	108
12 Octobris	D. Hier. a Potentia abbas		Regii	5
12 Octobris	Amandus de Oliva		Regii	6
27 Octobris	Fr. Altilius Capreolus		Vicenza	33
Nov?	La'Stenaz?		Venetiis	110
— 1599	Jean Casimir		— — —	15
1600				
VII Non. Ian.	Joannes Manganus		Patavii	122
14 Kal. Martias	Paulus Sonvineg? Sonnerveg?		Patavii	118
— ? Martii	Georgius Ludovicus Egranus?		Patavii	125
12 Aprilis	Joan. Bulyonius Dargny		Venetiis	75
15 Aprilis	M. Maloweczinska Malowicz		Venetiis	17
16 Aprilis	Gebarthus G. Scarberger		Venetiis	106
Id? Aprilis	Cornelius Frangipanus		Venetiis	115 vo
26 April	Stanislaus Baryski		Venetiis	47
6 Maii	Theodorus Dulman		Venetiis	87
a di 17 Maggio	Bernardo van Randtwic		Venetia	123
17 di Maggio	Carlo Conte di Salma		Venetiis	15 vo
17 Maii	Florianus Drost Silesius		Venetiis	91
24 Maii	Stephanus Dousa		Venetiis	98
XVI Kal. Junii	Conradus Peutingerus		Venetiis	101
8 Jun.	T. Vander Duyen		Venetiis	68
8 Jun	Adrianus Hogenpyl		Venetiis	69
Idus Junii	Matheus de Bordonia		Venetiis	19 vo
Idib. Jun.	Baptista Guarinius iun.		Venetiis	32
3 <sup>o</sup> d. Luglio	Ventura Cavalli		Venetia	73
propriid. Non. VIIbres	Justus Raphelengius		Venetiis	102
7 Kal. Octobris	Gysbertus Berensteinius		Venetiis	70
die 2 Ottob.	Christ. Sigism. baro de Woldstayn		Venetiis	100
25 Octobris	Arnaldus Vander Myle		Venetiis	105
8 Kal. Nov.	Joannes a Wouwer		Venetiis	104
10 Novemb.	J. Dimmer Hollando-Hagensis		Venetiis	99
7 Decemb.	Barth. Bilovius a Bilovio		Venetiis	90
7 Decemb.	Joan. Cegletius Ungarus		Venetiis	119
8 Decemb.	Stephanus Teökölj Baro in Keismark		Venetiis	46

## WITHOUT PRECISE DATE

Postridie Idus Junii ?	P. A. Deleberon ep.	Venetiiis	30
?	Volalricus Hacker decanus	Friburgensis	120
?	Besannatus ? Burgundio	—	95
?	Joannes ?	Lovanii	96
?	Jacobus Clerk Anglus	—	23
?	Jac. Mar. de Fuggerii ?	—	31

It was proved by O. Odlozilik's study about the connection between Thomas Seget and the Polish Szymon Szymonowicz, that Seget's travels in abroad and his circle of friends can be reconstructed by the analysis of the data of the Album. His study in English gives a lot of information to this. Because Odlozilik — like Florio Banfi — analysed only a special detail, he didn't aspire to completeness. Consequently a lot of data are missing in his study, and he didn't compile precisely the chronological order too.

The present study — because of the given extent — cannot give more than the above-published list of data between the period 1597—1600. At most, we write here some pages about the outline of Seget's peregrination and his various friendly connections.

Returning to Justus Lipsius, we have mentioned that just this Album contains an other very important note, by which Seget's connection to the Europe-famous humanist is provable. It is Lipsius itself, who wrote on the page 19, that he has known and esteemed the Scot student, as his disciple already for ten years; it was dated 27, August, 1587. Accordingly, they got acquainted in 1587, from that time the friendship between the master and his disciple had been lasted for a life time. "Benevolentiae symbolum hos dedi conceptae ante decem annos cum adolescentulum valde novi." These few lines contain such expressions ("praeclara indole atque ingenio, doctrina et elegantia"), which could convince the other humanists of the Album about Lipsius' respect for Thomas Seget. The correspondence was frequent between them. As a consequence of that, we can fix some data connected with Seget's studies. E.g. in 1589 he was matriculated at the University of Leiden; he returned to Edinburgh in 1595.<sup>6</sup> — In all probability it was Lipsius itself, who insisted on the journey to Italy of his disciple. In the followings we try to reconstruct the track of Seget's peregrination, considering the unsystematic dates scattered on the most different pages of the Album, and the records of the English, Dutch, Belgian, and German friends

*From Antwerp to Venice*

Andreas Schottus the Jesuit began that his of the circle of friends on 16, August, 1597 in Antwerp ("Primus ego hoc album teneam") 78).<sup>7</sup> Five days later we met the famous traveller and geographer Abraham Ortelius' lines in the Album. He drew also a globe into the Album, as a

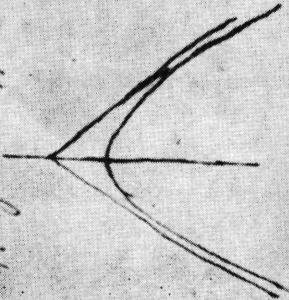
<sup>6</sup> Odlozilik op. cit. 3.

<sup>7</sup> op. A. PONCELET, S. J.: *Nécrologie des Jésuites de la province Franco-Belge*, Wetteren, 1931 40.

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Hac Thoma Segete Soperuaria  
 et amicis in te meo signum  
 in panni penitus, ut inde  
 Lib. nota facta: meo in dno  
 in p. tua.

Gabriel Sahlg. N. P. 14  
 Mus. in academia Tur. in pro  
 loco m. p. 15. scripsit. Murari  
 Id. 6. August. 1599.



79

Galileo Galilei's notes

116

Caro viri  
 Jo. Vincentius Pinellus  
 Roma Segete  
 in abbas 1599. Vlt. Marti

Salutem libenter fuit

Vincenzo Pinelli's notes

46

Seneca.  
 Nulla est minor in Eoria, quam vitia  
 domuisse. Innumerabiles sunt qui  
 verbis qui populos habuerit in po-  
 restati, paucissimi qui se.

Stephanus Teckoly Baro  
 in his/mark. Ungaris scri-  
 besat Vindob. 8. Decemb.  
 Anno 1600.

Stephanus Teckoly's notes

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symbol of his science (18), thereon are Europe, Asia, the North Pole and Africa well-visible. It was dated also in Antwerp. Lipsius and his disciples eternized their names and friendship with Seget in Louvain. William Barclay, Sir Walter Lindsay, Arthur Gordon, William Seton were English or Scot students.<sup>8</sup> Their lines refer to Seget's approaching journey to Italy. In the same year Seget visited Hendrik van der Putte the famous humanist in Frankfurt, who called himself — in the Album — Erycius Puteanus. He was also Lipsius' disciple, and at this time he became the laureate of the University of Louvain. Seget made close friendship with him for a life time. They had always sent their poems and epigrams to each-other.<sup>9</sup> Puteanus mentioned that he has been fond of Seget for a long time: "non ille (i.e. amor) a prima aetate coeptus simul et formatus" (82) As a consequence of Lipsius' letter of recommendation, Seget was welcome — on his way to Italy — in the next town Augsburg too. Among the others we find there the 73 years old Adolfus Occus, Marc Velsler and his relative J. Jacobus Heinzellius Degerus, and the famous classical philologist David Hoeschel the rector of St. Anne college.<sup>10</sup>

Whenever he got opportunity he had visited — besides the humanists — leading government officials too, and later he was able to make profit of these connections. That is how Leon. Sigismundus Stamler (85) and Bonaventura Bodecher imperial counsellor (22) got into the Album.

Seget arrived in Italy in the last days of October 1597. According to the regulations he went first probably to Venice to report himself to the authorities, and only after that he went to Padova. There is a note — dated 19 October — which gives information in that important part of Seget's peregrination: Joannes Ruthen comes de Gowrye, Patavii<sup>11</sup>. The surprisingly short time between the dating of Augsburg and Padova proves, how quickly Seget crossed the Alpes! In Padova he met a lot of acquaintances. Among the others was the Belgian Cootwyk, who drew a tiny solar disc on the page 36 of the Album. Did it mean a symbol, which expressed the happiness of the students coming from North to Italy? It was shown of his letters, that Seget felt on the same way. As soon as he arrived in Padova, he informed Lipsius about his visits to their common acquaintances (Puteanus, Lipsius' disciples from Augsburg). It got clear from the answer of his master, how much happy he was because of the success of their common plan: "Gaudeo in Italian incolumen venisse".<sup>12</sup> One month after his arrival he got in close connection with Antonius Riccobonus professor in Padova, who wrote his name into the Album on 15th of November ("Antonius Riccobonus J. C. humanitatis in Patavino Gymnasio explicator"). He praised Seget's Greek-Latin knowledge and education. (77)

Neglecting the notes and the qualification of those made by his compatriots, it is worth to concentrate our mind on his connection with the Italian human-

<sup>8</sup> The names in the Album are in Latin, Odlozilik uses the English version of these names. See the notes Album Amicorum 81, 21, 89 vo, 97 vo.

<sup>9</sup> *Eryci Puteani Epistolarum centuria prima et innovata*, Lovanii 1612, 46. About the intimate connection of the two ep. Odlozilik quoted. . . . 12.

<sup>10</sup> Album 34, 20, 84, 60.

<sup>11</sup> Album 35.

<sup>12</sup> *Justi Lipsii epistolarum selectarum chilias*, cent. III, Leiden 1616, 280. ep. Eeward ROSEN: *The correspondence between Justus Lipsius and Thomas Seget*, in „Latomus", vol. VIII, 1949, 63—67.

ists. In the years of 1598-99 he got acquainted — in Padova and Venice — with Alcysius Oricellarius (24), Fontanella Spilinbergius (27), Lucius Scavanus professor of grammar of the Venetian school (25), Laurentius Pignorius (109), Filippo Pigafetta, who wrote — with enthusiasm — about Seget into the Album: „. . . Alle sue nobilissime doti.” (18 vo?)

### *In Vincenzo Pinelli's house*

It was the last day of March 1599, when Vincenzo Pinelli, one of the most famous personalities of the intellectual life of Padova, wrote his name into the *Album Amicorum*. After a few Greek-Latin lines one can read also a referencer to Justus Lipsius (116), which gives evidence to the fact — proved by the further researches — that it was Lipsius itself, who asked Pinelli for receiving his disciple Seget. In his letter, dated on 27 March, 1599, he expressed his thanks to Pinelli: “. . . pro benignitate, quam in Thoman Segetum contulisti . . .”.<sup>13</sup>

But 2 years before that letter, in the first days of his arrival in Italy, Seget even then had been at Pinelli. This was mentioned by Lipsius in his letter, dater on 28 December, 1597: “. . . gaudeo in domum magni Pinelli admissum”. Lipsius' intercession was necessary, because — as we are informed by P. Gualdus' note — in his last years Pinelli didn't accept any lodger in his house in Padova, except Lipsius' two disciples: “praeter binos J. Lipsii alumnos. Horum alteri Thomae Segeto nomen, alteri Erycio Puteano”. What was written by the contemporaries about Pinelli's house (in the nearness of Basilica del Santo) — its library, collection of maps, codices and its other treasures — all were seen by Seget for years. What is more, he had taken care of them too, especially after Pinelli's death in August 1601, on behalf of the successors.

The above-mentioned data are enough to regard Seget as a secretary at Pinelli's Academy. Consequently, he was able to get acquainted with those scientists and humanists who had visited it. This fact was proved by the *Epistola et carmen Thomae Segeti ad I.V. Pinellum 1599*.<sup>14</sup>

It is also well-known that Galilei and his circle of friends were frequent visitors in Pinelli's house. Several notes of the *Album Amicorum* are due to the fact that Seget had possibility to make contact — even friendship — with the notabilities, who frequented the Academy. Reading the Album we have to consider these connections, even if the date and the name of Padova are missing. There is an analogical situation on the page 42 of the Album, where we can read about the meeting of 3 humanists, without mentioning the place and the date of that meeting. That is why Otakar Odložilik — in his often quoted study — didn't connect the friendship of the famous mathematician Marino Ghetaldi, Fra Paolo Sarpi, and Lambertus Aretinus to Pinelli's circle of friends, and he supposed Venice to be the place of the meeting. But Florio Banfi knew well the correspondence among the above-mentioned humanists, therefore — in his

<sup>13</sup> ep. note 12, 283. — Paulus GUALDUS: *Vita Johannis Pinelli patrici Genuensis, Augustae Vindelicorum* 1607, 52. — A. FAVORO: *Amici e corrispondenti di Galileo Galilei* (no. XXV, Tommaso Seghet) in *Atti del R. Istituto Veneto di scienze, lettere ed arti*, vol. LXX, Venezia 1910 11, 619.

<sup>14</sup> Adolfo RIVOLTA: *Catalogo dei codici Pinelliani dell'Ambrosiana*, Milano 1933, 202. Here we find data about the connection between Pinelli and Seghet on another place, cp. Banfi quoted. . . . 336.

study about Mario Ghetaldi — he listed a lot of important data about the events in Pinelli's house.<sup>15</sup> Referring to these, we get informed that Ghetaldi and Sarpi — who was not only “consultore della Ser. ma Republica” but great philosopher, historian and theologian of the turn of the century — had visited Pinelli frequently in Padova. Once Pinelli invited his friends: Ghetaldi — whom he called “miracolo di questo secolo”, what is more an angel (“un angelo nei costumi e demonio nelle matematiche”) —, Sarpi, and the French “monsignore” abbot Perrot to an improvised scientific competition.

We are interested in this episod only indirectly, because it gives us information about the Scot polyhistor Seget, how he could get acquainted with such great scientists as Ghetaldi, or Galilei?! It is worth to read the lines on the page 43, where Marino Ghetaldi testifies not a mere acquaintance, but such a deep friendship, which cannot be separated even by death: “né anco la morte non potra disoluer la nostra amicitia”. These connections were transformed into friendship in Pinelli's house, as it had happened in the case of the Venetian humanist, who had often visited Padova and who wrote the followings also on the page 42: “D. Thomae Segeto amico perpetua memoria colendo”. It wasn't a chance that Ghetaldi and Sarpi wrote their name on the same page and on the same day. It seems as if the above-mentioned competition also would have taken place in Seget's presence, on the occasion of such a common meeting in Padova.

### *On the way to Galilei*

Although Galilei was the professor of the University of Padova, and he was Pinelli's frequent visitor, Seget didn't present him his Album there, but he went to him as it is written on the page 79: “Murani Idibus Augusti 1599”.<sup>16</sup> In summer of this year he made a round trip in North Italy. His first stop was at Galilei, in Murano, who had spent his vacation there. We get learned, from Galilei's illustrated autograph, that their acquaintance is not a new one, they are even in friendly contact:

„Hoc Thoma Segete, observantiae et amicitiae in Te mee signum ita perenne servabis, ut indelebili nota pectore meo virtus infixit tua. Galileus Galilei, N. Florentinus mathematicarum in Academia Patavina professor, manu propria scripsi”.

Later on too, Seget was keeping the connection with the worldfamous scientist, what is more, he became the connecting link between Galilei and Kepler. 2 months later, on 8th of October, we find Seget in Mantua, as the guest of the Belgian Arnoldus Wion (43). After two days he is in Mirandola. In one of his letter — which was published in 1609 — he mentioned Andrea Maurocenus, as his travelling companion, who is: “senator and histographus Reip. Venetae . . . Mirandolae cum in arcem deducti fuissetus”.<sup>17</sup> He was received by Sertorio

<sup>15</sup> Banfi op. cit. 334–5 Micanzio's: *Vita di Paolo Sarpi teologo e consultore della Ser. ma Republica di Venezia*, Milano 1826.

<sup>16</sup> A. FAVORO: *Diario del soggiorno de Galileo a Padova*, vol. I, 1922, 82.

<sup>17</sup> Friendship between Seget and Andrea Mauroceno, their common travel to Mirandola on the basis of Seget's description: Thomas Segetus Lectori, it was edited in print: Hieronimi MAGII, *De Equileo liber posthumus, additae Notae et Appendix e viris doctis, qui idem argumentum pertractarunt*, Hannoveriae 1609, 47–48. About his peregrinations that time, see Odlozilik op. cit. 8.

Loschi one of the principals of the town (44), and he visited the physicist of the prince of Milano, Joannes Fiambertus (45). On the 12th October, he went to Regio and there, he asked abbot Hieronymus of the Monastery St. Prospero for an autograph (5). He is in Parma on 13 October: "Vivi, vale, ama Scotiae decus" wrote his friend Flavius Quarengus (108). On the 27th of October, he was in Vicenza, where he visited his friend the monk Fr. Altilius Capreolus Arimien-sis. There is the motto: "Deo et homini" on the page. (33). Not only this summary is momentary, but also the journey itself seems incomprehensibly desultory, quick and hasty. The same is the journey from Antwerp to Venice, what we had already talked about. He had spent everywhere — not more than few days, or — at most — few weeks. Only Padova and Venice had kept him at one place for years. He gives the impression of a restless man.

He had spent the biggest part of the year 1600 in Venice. The Album contains more than 20 notes from Venice. Among the names are his former school-fellows from Augsburg, German, English, Bohemian, Polish students arriving in Italy, or just departing to their home-land. These apparently unimportant data help to define the peregrination of the students of different countries. As we shall see it later, Seget's Album gives important documents to the renaissance re-search of Hungary.

Among his Venetian acquaintances it must be emphasized his friendship to Maximos Margounios, the Greek-Cyprian bishop, who belonged to the friendly circle of St. Anne college in Augsburg, and with whom Seget got acquainted — probably — through his friend John Wouwer, who was staying in Venice in that time (104). David Hoeschel — who was already mentioned among the students from Augsburg — edited, in 1601, the Greek-Latin languaged Photius volume. Seget also was requested to be a collaborator, that is why his connection with the Cyprian philologist was important for him. The title of the book: *Bibliothèque tou Photiu. Librorum quos legit Photius Patriarcha excerpta et censuræ*.<sup>18</sup>

### *From the jail of Venice to Prague*

"Thomas Segetus iuvenis eruditissimus vivit Venetiis, nisi locum mutarit." This sentence shows that sometimes even his closest friends didn't know Seget's where-about. It took them longer time to get learned, that Seget was imprisoned by the Venetian authorities. Up to now it didn't get clear, why he came up against the authorities. Only one thing was sure, that his judges were unyielding in his case, in spite of the intervention, for his release, of the highly respected diplomats. The order for arrest — dated 22 October, 1603 — was followed by a long series of questionings and on the 9th of December, 1604 he was gravely sentenced: ". . . che 'l sia condannato a stare in una delle pregon forte per il tempo de 3 anni . . .". My opinion is, that he got mixed up in political matters, and as a consequence of that, he had to atone for this later in his life-too. We may come to this conclusion on the basis of a new charge, which was brought against him still being in prison. (anonymous letter, or leaflet against Tommaso Malipiero?)

<sup>18</sup> *Joannis Woweri epistolarum centuriæ duo*, Hamburg 1608, 503. His connection with bishop Margounion, Bischof von Kythera, 1549–1602, in *Jahrbuch der österreichischen Gesellschaft* 1951, 13–66.

Finally he was pardoned in 1605, due to the firm action of the English ambassador, Sir Henry Wotton. After the release it was advisable for him to leave Italy as soon as possible, because the sentence contained also that: "... poi sia bandito di questa città di Venetia et Dogado et di-tutte le altre città, terre et luoghi del Dominio nostro per anni vinti continui . . .".<sup>19</sup>

The following years were difficult for him, because his most respectable benefactor, his paternal friend and patron, Justus Lipsius died in the year 1606, on the 23th of April. These months had been passed in the spirit of searching new ways, and feverish coming and goings after working possibilities. It started to be profitable those acquaintances, which were to be found written into the Album. Puteanus invited him to Milano. He got entrusted with philological works — among the others — by Gaspar Waser professor of the Latin — Greek — Hebrew language in Zurich. And as it is usual in such circumstances, he started to be attracted by those persons, who were dealing with occult sciences. Such a thing is to be found already on the pages of the *Album Amicorum*; e.g. Joannes a Fernberg Fermonte camerarius Austriae Archiducis (39), or Jo. Bernardus van Randtwic (123) whose inscriptions, alchemical signs revealed that he was ready to make friendship with those, who were initiated in the occult sciences. In these months he got acquainted with Raphael Egli (Eglinius), alchemist in Zurich. But it didn't become a long-lasting contact, because in March of the year 1606, Egli got expelled from Zurich.<sup>20</sup>

But his friend didn't leave him in the lurch. Gottfried Jungermann, printer and publisher, entrusted him with tasks. When Paolo Gualado — from Vicenza — had edited Pinelli's biography in Augsburg, Seget also started to write poems about his patrons, Lipsius, Pinelli. Thus his name became more and more known, and the time seemed to be ready for the edition of a separate book of poems. The book — its title: *Thomae Segethi Britannii Meletemata Ypogeia*<sup>21</sup> — was issued by the wellknown publisher, Wechel-Claude Marne, in 1607. It was dedicated to Sir Henry Wotton. In his poems he often remembered not only his Italian experiences, the unforgettable years in Padova, but the miserable months too, which he had passed in the jail of Venice. In the next year, in 1608, he managed the edition of Szymon Szymonowicz's poems. It was Paolo Sarpi, who gave the poems of the Polish poet to ambassador Wotton, with the purpose to send them to Seget. Thomas Zamoyski was the patron of the Polish poet, who had travelled in Italy.

On the 8th of April, 1610 Seget arrived in Prague, which was divided into two parties, like the other town of the empire. More and more people — especially the protestants — turned over archduke Matthias from the gravely ill emperor Rudolf. Within a few weeks, Seget found his old acquaintances, as Joh. Mattheus Wackert — Rudolf's former ambassador in Vatican — and Johannes Leo, with whom he had studied law at the University of Padova.

<sup>19</sup> Banfi op. cit. 325. — Odlozilik op. cit. 15.

<sup>20</sup> About his interest in alchemy cp. Odlozilik quoted. . . . 17, 34.

<sup>21</sup> Under the title: *V. Thomae Segetus Britannus Praeceptoris optime merito, to be found in the I. volume of Lipsius' complete edition issued in 1675, and in the volume of Justit Lipsi sapientiae et litterarum antistitis fama postuma, edited in Antwerp, by Platin-Moret 1607: In obitum Justi Lipsi V. C. epigrammata, 66/67. — To Pinelli's death: Epitaffi di Tomasso Segeto, cp. A. Rivolta 150, n. 160: S 80 sup. c. 286 r. — Banfi was mistaken when he wrote, that the Meletemata Ypogeia was edited 10 years after Seget's death, cp. Banfi quoted . . . 327.*

and who also inscribed his name into the Album, on the 20th of September 1598. Both of them fulfilled an important function at the court. Leo was the counsel of the imperial court, and his wife — born English — was a well-known poetess.<sup>22</sup> Wacker introduced his friend to the foreign diplomats. But more important was his recommendation, which made Seget able to get into Kepler's circle of acquaintances. In Prague, he could make profit by that respect, what he obtained through Ghetaldi and Galilei. He had done it so cleverly, that finally he had an important role in the development of the connection between Galilei and Kepler<sup>23</sup>. In this time Giuliano Medici was the ambassador in Prague of archduke Cosimo II. Galilei and the ambassador were in correspondence and both of them mentioned Seget's role. Later, Kepler took him in his closer circle of friend, because he considered him to be intimate of great scientists and diplomats. He was mentioned in the letters, as: "vir iam celebrium virorum libris et literis notus", or "noster Thomas Segethus multiplici vir eruditio-ne". The fact is, that Galilei sent his latest work, the "Sidereus nuncius" to the ambassador with the request to give it to Kepler by Seget personally. And that it was done so, we can read about it in Kepler's letter: "VI. Idus Aprilis per Thomam Segethū exemplari Nuncii Siderei . . .". Because Kepler's answer to Galilei was also printed (*Narratio de observatis a se quatuor Jovis satellitibus erroribus*, Frankfurt 1611), Seget's name became well-known again. He took care to get Kepler's message to Galilei by his mediation, and it had happened so. Because it was Seget, who sent Kepler's answer the *Narratio* to Galilei to Italy. He attached also poems and praising epigrams about the erudite astronomer, with the purpose to direct even more attention to himself.

Seget achieved his aim, because henceforth Galilei got in touch — partly by letters (11 December 1610; 1 January 1611), or by message — with his old friend in the time spent together in Padova. But he couldn't read these letters, because he had left Bohemia. It is not clear, why he broke off his relations with his well-established circle of friends, the significant politicians in Prague and Kepler's honourable friendship. Probably he was accused again by political case, because in one of his poems he agreed with the murder of king, instead of disapproval. But it is also possible, that he was overcome again by his passion of travelling, which is characteristic of all his life. This part of his life has also important data for us. On one part, he visited the community of the Polish — Lithuanian antitrinitari brothers, on other part, he had the opportunity to join — in these months — to such diplomatic mission, which was led to Hungary too.

As far as the first theme is concerned, it is remarkable that Thomas Seget who was in connection even with the circles of the inquisition, in the summer of 1612, got into a surprisingly good relation with the leaders of the so-called Rachov community. His letters — from this time — reflect his appreciation, even enthusiasm, caused by the harmonious communal life of the "brothers". He got in connection with Moskorzowski, whose wife was the daughter of the Hungarian András Dudith.<sup>24</sup>

<sup>22</sup> cp. Antoni KOLÁR: *Humanistická básnířka Vestonia*, in Sborník filosofické fakulty university Komenského, Bratislava 1926, IV, 1266.

<sup>23</sup> *Details of the mediation between Kepler and Galilei*, cp. Odložilik quoted. . . 25/26.

<sup>24</sup> His connection with the antitrinitary-movement is fixed by the contemporaneous sources and the present studies too. There are e.g. many data — related to that — in Valentin Smalcicius's and Martin Ruarus' letters: *Martini Ruarari epistolarum selectarum*

The record of his travel to Hungary dates also from this time (1612). Sigismund, king of Poland, sent legates to king Matthias, for the purpose of the agreement with the Habsburg's. Nikolas Wolski crown-marshal was the leader of the legates, whose mission encountered difficulties, in spite of he was loyal to the Habsburg's. The diplomacy of Vienna aversed to receive the legates. Seget too, was one of the members of the mission. In winter, at the end of the year 1612 Wolski's mission visited Hungary too, according to our data. The secret treaty was signed finally on the 13th of March, 1613, in Prague.<sup>25</sup>

The last part of Seget's life passed off in the signe of patronizing the literature and the science. In the year 1614, he matriculated to the "gymnasium" in Altdorf, which had many German, Polish, Bohemian and Hungarian students. Later, he made friends deeply with Morsius, who — on one part — was searching job for him, — on the other part — gave him work. Among the others he asked him to go through Italian manuscripts, and study them. In that way, he got in connection with those humanists, who were active in editing the so-called "Elzevir" series. He became a well-known humanist in Germany, Netherland, and in his home-land: England. He became protected by John Dineley and King Charles I, up to his death in 1628.<sup>26</sup>

#### *Thomas Seget's Hungarian connections*

Besides the above-mentioned travelling through Hungary, we have other documents too, which bring Seget into connection with the Hungarian humanist circles. This relation is connected — partly — with persons, — on other part — it helps to define the effect of the radiation of Pinelli's Academy in Hungary.

His personal connections got known by the pages of the *Album Amicorum*. But greater is the importance — in respect of the Hungarian culture — of his belonging to Vincenzo Pinelli's and Justus Lipsius' spiritual circle. About this, we shall give account later, in an other study. But we must mention here, that Thomas Seget's role is one of the bases in this research, he is that Seget, who was Pinelli's secretary — in the turn of the century — and Lipsius' devoted disciple.

It gets clear from Seget's biographical data, that he knew well the circumstances in Hungary, especially the cultural and the economical ones. According to Odlozilik's reference, we know, that Seget had a taste for the Hungarian vine.<sup>27</sup> During his years in Padova, he got in personal contact with the law-students of the "Natio ungarica". It is worth to have a look into the annals of the University and to make list of the Hungarian students who studied —

*centuria altera et ultima*, Amsterdam 1681, 2—3. — Fredericus Sam. Bock: *Historia Antitrinitariorum, maxime Socianismi et Socinianorum*, vol. I, part II, Königsberg—Leipzig 1776, 828. — St. Kor: *Socinianism in Poland*, Boston 1957, 132—3.

<sup>25</sup> cp. Odlozilik quoted. . . . 29.

<sup>26</sup> More details about Seget's last years, his literary activity, see Odlozilik op. cit. 30—37.

<sup>27</sup> E.g. one sentence from Ruarus' — above-mentioned book of letters: „. . . de cujus vario vitae cursu in Bohemia, Ungaria, Polonia atque etiam Moscovia non est necesse scribere, quod prolixum nimis foret et in libellum excurreret”, cp. Odlozilik quot . . . 29. Datum, related to the Hungarian vine is on the same place 23 (note 82).

in this time — in northern Italy, Venice and Padova. The matter will get clear, if we consider Pinelli's close connection to the Hungarian humanists. I mean here — first of all — his frequent correspondence with canon Ellebodus in Pozsony, or his acquaintance with Clusius and Márton Berzeviczy. Because Pinelli's correspondence and affairs were well-known by Seget, we may suggest — without exaggeration — that he got acquainted with those Hungarian students, who were in closer connection with the leaders of the spiritual life of Padova: Pinelli, Galilei, Riccoboni etc.

Through Thomas Seget's circle of acquaintance we can have an inspection into that spiritual atmosphere, to which the belonging was a pride and an aim to be achieved according to Lipsius, for his disciples. If we study those years only, which Seget spent in Padova (1597—1602), and have a review about the names of the Hungarian students, who were matriculated in that time, it is almost undoubted, that the under-listed students belonged to the Pinelli-Seget circle: "Andreas Marci" physician from Transylvania, the law student "Tobias Steger magister Zipsiensis", János Melczer, who arrived in Padova from Strassburg, Mihály Szerdahelyi, counsellor of the Hungarian law-students, Pál Geoczius-Göcsi, who became later Unitarian schoolmaster, or "Stephanus Zekelius", who was matriculated on the 20th August, 1600. It doesn't seem to be a hypothesis that opinion of mine too, that Galilei's Hungarian disciple, "Martinus Horsky Transilvanus" was also as frequent visitor at Pinelli's house, as the other acquaintances of the great astronomer and physicist.

But besides these hypotheses we have another two data, which make indisputable the fact, that Hungarian humanists also belonged to Pinelli's and Seget's circle of friend. Namely the pages 46 and 119 of the Album have the hand-script of two Hungarian students from Padova; one of them was done by István Thököly from Kesmark, the other one by János Czeplédy.<sup>28</sup>

There is a quotation from Seneca in Seget's Album, written in Latin by István Thököly on the 8th of December, 1600:

„Nulla est maior victoria, quam vitia domuisse. Innumerabiles sunt, qui urbes, qui populos habueri in potestate, paucissimi qui se. Stephanus Teökoly Baro in Kesmark, Ungarus scribebat Venetiis 8 December. Anno 1600.”

The literature — dealing with the history of the family Thököly — mentioned that István had been educated for years, by his father's will. We can get informed from the epitaph of the baron, who died in his age 70 (1652), and from the funeral speech, written in verse — issued in Lőrinc Breuer's printing office in Lócse — about the places, which he visited: Breslaw, Heidelberg, Augsburg, Basel. He was travelling along the river Rhine, in Gallia, in queen's Elisabeth

<sup>28</sup> It was Gustav Heinrich, who informed first the Hungarian special literature about the Album, signed Vat. Lat. 9385, by his brochure in 17 lines, giving information to the researchers about N. Baumgarten's article. (*Ein schottisches Stammbuch*, in *Zeitschrift für vergleichende Literaturgeschichte*, N. F., vol. V. Berlin 1892, 88—95). Under EPHK 1893, 233 Heinrich corrected Baumgarten's error: instead of Reismark, Kesmark is correct. As for Czeplédy's Hebrew text, he quoted Baumgarten: he couldn't decipher it. About the notes of the two Hungarian students cp. BARLAY Szabolcs: *Seget Tamás emlékkönyvének magyar vonatkozásai* (Hungarian relations of Thomas Seget's Album MKsz 1948, 223—5. Proof copy (OSZK archive of manuscripts, Fol. Hung. 2903).

England, and in Italy. And here is the point, where the datum of the Hungarian special literature meets the note of Seget's Album.<sup>29</sup>

It was 7, December, 1600, when János Czeglédi immortalized his name — rather the memory of his friendship related to Seget — by a text in Hebrew language. Apparently this datum has not a great significance, but it will be important, because neither the Hungarian special literature, nor the protestant ecclesiastical historians have dealt much with János Czeglédi. But beyond the fact, that he made himself master in science of philosophy and theology at the universities of Wittenberg and Heidelberg between 1589—1596, his name became well-known in the highest societies too, because of his great erudition and knowledge in literature and pedagogy. He was matriculated at the university of Padova, on the 23th of January 1597. It was written in the book of the law-students: “D. Johannes Cegledius Pannonius Ungarus”. In the same year the choice of the Hungarian law-students fell on him and he became the manager of their affairs. To study jurisprudence was not his only reason, what for he went to Padova, because after returning to Hungary, he perfected his interest in natural sciences from special medical book. The fact is, that his crest was placed on the wall of the university of Padova in 1599, which proved the completion of his important studies. This and his note into the Album at the end of the year 1600, makes Jenő Zoványi's statement questionable, according to which Czeglédi was the rector of the “skola” (school) of Nagyvárad in 1958. It is readable in the Album — without misunderstanding — that being on the way towards his country, he visited his friend Thomas Seget in Venice. The translation of the note, written in Hebrew, is the following: There are many people, who appreciate your eminence and that is why they inscribe their affection (name) into your book. Lo, I write also together with them; because I want to express my willingness of being ready to do anything for you, what you want. Peace. — After the Hebrew text the following is readable in Latin: “In memoriam tui nominis scribebat Venetiis in patriam rediturus Joan Cegledius Ungarus”.

After returning home, he had close connection with the court of the protestant István Báthory. The catholic line of the family — the Báthory's from Somlyó — entrusted János Czeglédi to be the teacher of their son, Gábor. It was he, who changed the aristocrat — who was elected prince later — into protestant. The prince fell victim to political assassination and he told the funeral oration about him: “Exhortations during the funeral ceremony of prince Gábor Báthori”. (1628) János Czeglédi's connection with Thomas Seget helps to make clear an other question too: what happened to Julius Lipsius' ideas in Hungary? This question has given a problem to the special literature for decades. The connections to Lipsius — as the head ideologist of the neo-stoicism — had two channels. We know more about the direct acquaintances, correspondings, but much less about the indirect influences. That's why the latter are — more or less — untraceable. But in Czeglédi's case the important facts are given. As we have seen, Seget's peregrination and his career is related to Lipsius; e.g. without him he couldn't have lived in Pinelli's house.

<sup>29</sup> cp. RMK II. 769 (one copy in the OSZK)- Joh. Serpilius, Sertum semper vivens Spect. ac Magn. DN. DN. Stephani Thoekoeli Senioris Liberi Baronis in Kesmark, Schawnik. The epitaph and the funeral oration in verse are foundable in the publication of the Breuer's printing office in Lőcse.

The Hungarian representatives of the ideas of the neo-stoicism are named "ex horto Justi Lipsii". I rank the members of Thomas Seget's circle of friends among the admirors of Lipsius' "garden", and among them are the two Hungarian humanists too, who eternized their name in the Album. It wasn't a chance, that Czeglédi — returning home from Padova — made friendship with János Rimay. As a proof of that connection, Rimay presented him Wecker's — the famous physician — book of medical science. (Joannes Jac. Weckerus: *Medicinae utriusque syntaxes ex Graecorum, Latinorum, Arabumque thesauris Basileae 1582.*) That book was frequently studied by Czeglédi, as it is proved from his commentaries.

The Hungarian stoicism was represented by Mihály Forgách and János Rimay, and by them it made an influence on Czeglédi too. (Perhaps it was the cause of his many debates with the leaders of the Hungarian reformation!?) In any case, his funeral oration about Zsuzsanna Károlyi testifies his enthusiasm for the dogmas of Lipsius, or rather, for the neo-stoic's ones. (1622)<sup>30</sup>

The other Hungarian globetrotter, István Thököly, was ranked too among the circle of friends of the "Garden of Lipsius" by David Frölich, who dedicated one of the volumes of his extensive travelling encyclopedia — issued in 1644 to Thomas Seget's former friend. These data indicate too, how much we have to widen the extent of the limits of the Lipsius-Pinelli-Seget humanist circle, in Hungary and Middle-Europe.<sup>31</sup>

<sup>30</sup> Three philologists experts in Hebrew (Umberto Cassuto, Roma — G. Apisdorf, Vienna — Robert Szentiványi, Budapest) ascertained that Czeglédi although he mastered the bases of the Hebrew philology, yet his notes seem to be influenced by the way of speaking and writing of the Middle Age. — Jenő Zoványi's datum related to the year 1598 cp. *Egyháztörténeti Lexikon* (Encyclopaedia of Ecclesiastical History) Budapest 1977. 116. 1. — The connection between Rimay and Czeglédi was eternized by the front-page of Wecker's medical book: „Joan. Ceglédi Donatus Cassoviae a Groso D. Joanne Rimaj A 1606”; the volume can be found in the Great Library of the Calvinist College in Debrecen (press-mark Q. 92. In-fol.) It was Imre Bán, who directed my attention to that datum. More in detail see, BÁN Imre: *Rimay János egyik könyvének sorsa* (What happened to János Rimay's one of the books) The Publications of the Library of the University Kossuth Lajos (Book and Library) 1958. 67—67. The stoic spirit of his funeral orations cp. RMK. I. 539, Exequiae principales, 129. skk. About Czeglédi's medical reputation cp. Kovács Sándor Iván: *Pannoniából Európába* (From Pannonia to Europe) Budapest, 1975. 196.

<sup>31</sup> About „Ex horto J. Lipsii” cp. Kovács Sándor Iván quot . . . 72—79. David Frölich's Travelling Encyclopaedia was issued in 1644, and the third book of its first part was dedicated by him to Istvan Thököly (its title: Instructions for excellent men about the right travelling.) Here is the sentence — among the others — which proves his peregrination in abroad: „He may revive all the beauties, which he had enjoyed during the seven years of his peregrination”.