THESES OF PHD DISSERTATION

Maczák Ibolya

„Ne lopjuk azt, amit örökségül vettünk
a mi régi atyáinktól"

Compilation and excerpation
in Hungarian sermons
in the baroque era

Piliscsaba
2008
Pázmány Péter Catholic University

1. Kitűzött kutatási feladat, a források alapadatai

1. Research assignments, ground details of the sources

In my dissertation printed baroque sermons written in Hungarian, from the 17-18th century are examined, mainly in terms of compilation and the emergence of ars excerpendi. The latter is defined here as note taking, and the first, in accordance with the terminology of general research of old Hungarian literature, as constructing, like a method and process of creating text from one or more existing texts, and also used as to name the new text, which is the result of the process. Since works written by this method are according to the words of Emil Hargittay "novum of the author should not be searched for in the conveyance of personally drawn 'new thoughts', but in the way of formation and composition of the text, and the emergence of re-structuring the texts and the technique of compilation." In my thesis I examined that authors working in an already analysed historical and cultural environment, getting sources through given tools, and in the works of authors choosing those sources, how note-taking and excerpation could be demonstrated.

In my research, I proved word-by-word text-receptions in the following sources:

SZERZŐ	MELY ALKALOMRA/CÍM
Alexovics Vazul	Szent István első vértanú napjára
Bernárd Pál	Úrnapra
Csúzy Zsigmond	Sextagesima vasárnapra
Egyed Joákim	Szent Péter és Pál apostolok napjára
Illyés András	Pünkösd napjára (1.)
Illyés András	Pünkösd napjára (2.)
Illyés András	Pünkösd napjára (4.)
Illyés András	Pünkösd napjára (3.)
Illyés András	Szent László napjára (1.)
Illyés András	Szent László napjára (2.)
Illyés András	Szent László napjára (3.)
Illyés István	Egyház napjára
Illyés István	Nagypéntekre (1.)
Kelemen Didák	Ádvent első vasárnapjára
Kelemen Didák	Böjt negyedik vasárnapjára
Kelemen Didák	Nagypéntekre (2.)

Hiányzó láncszemek?: Dramatikus prédikációk és népszokások a karácsonyi ünnepkörben = Színházvilág, világszínház, szerk., gond. Czibula Katalin, Császtvay Tünde, Szedmák Andrea, Bp., Ráció, 2008, 133–136.

A schweidnitzi Gedeon: Retorikai eszközök Csődy Pál 1761-ben írt prédikációjában, A Hadtörténeti Múzeum Értesítője, 2008, 155–160.

Szent László-prédikációk más szentek ünnepeire, Arrabona, 2008/1, 123–129.

Publication of sources, text examinations

Régi magyar prédikációk: Egyetemi szöveggyűjtemény, vál., s. a. r. Szelestei N. László, Bp., Szent István Társulat, 2005. [Közreműködő: M.I. et al.]

Kelemen Didák második nagypénteki prédikációja = *Tudományos diákköri dolgozatok*, szerk. Hargittay Emil, Piliscsaba, PPKE BTK, 2003 (Pázmány Irodalmi Műhely – Opuscula Litteraria, 1), 49–96.

Csúzy Zsigmond, Tizennegyedik keresztényi tudomány = *Textológia és forráskritika: Pázmány-kutatások 2006-ban*, szerk. Hargittay Emil, Piliscsaba, PPKE BTK, 2006 (Pázmány Irodalmi Műhely – Tanulmányok, 6), 130–138.

Csődy Pál, Hadakozó erő és hatalomnak dicsérete..., A Hadtörténeti Múzeum Értesítője, 2008, 161–170.

Others

[szócikkek] = *Magyar művelődéstörténeti lexikon: Középkor és kora újkor*, IV, főszerk. Péter, Bp., Balassi, 2005. [4 cím; 17–18. századi magyar irodalom.]

[szócikkek] = *Magyar művelődéstörténeti lexikon: Középkor és kora újkor*, V, főszerk. Kőszeghy Péter, Bp., Balassi, 2006. [5 cím; 17–18. századi magyar irodalom]

4. Publications on the same theme

Bibliography

Pázmány Péter-bibliográfia, összeáll. ADONYI Judit, MACZÁK Ibolya, Piliscsaba, PPKE BTK, 2005 (Pázmány Irodalmi Műhely – Bibliográfiák, katalógusok, 1).

Studies published in periodicals and monographs

A kanonikus plágium, ItK, 2003, 261–276. (http://itk.iti.mta.hu/2003-23/maczak. htm)

Kalászat evangéliumi mezőkön = A ferences lelkiség hatása az újkori Közép-Európa történetére és kultúrájára, szerk. Öze Sándor, MEDGYESY-SCHMIKLI Norbert, Budapest, Piliscsaba, METEM, PPKE BTK, 2005, II (Művelődéstörténeti Műhely – Rendtörténeti Konferenciák, 1), 762–769.

A „Pázmány előtti" mondat (Adalékok a Pázmány-prédikációk forráshasználatához) = A magyar jezsuiták küldetése a kezdetektől napjainkig, szerk. SZILÁGYI Csaba, (Művelődéstörténeti Műhely – Rendtörténeti Konferenciák, 2), PPKE BTK, 2006, 260–264.

„Non omnis moriar...": A Pázmány-kultusz sajátos formája: a kompiláció = Textológia és forráskritika: Pázmány-kutatások 2006-ban, szerk. HARGITTAY Emil, Piliscsaba, PPKE BTK, 2006 (Pázmány Irodalmi Műhely – Tanulmányok, 6), 125–130.

Egynéhány hasznos Jegyzések = Summa: tanulmányok Szelestei N. László tiszteletére, szerk. MACZÁK Ibolya, Piliscsaba, PPKE BTK, 2007 (Pázmány Irodalmi Műhely – Tanulmányok, 7), 203–205.

T*itkos értelmű rózsa: Szövegalkotási kérdések Füssi Pius domonkos szerzetes rózsafüzérről szóló prédikációjának kapcsán = A domonkos rend Magyarországon*, szerk. ILLÉS Pál Attila, ZÁGORHIDI CZIGÁNY Balázs, Piliscsaba, Bp., Vasvár, PPKE BTK, METEM, DRGY, 2007 (Művelődéstörténeti Műhely – Rendtörténeti Konferenciák, 3), 286–294.

„Mert valaha setétség valánk": Alexovics Vazul és Verseghy Ferenc hitszónoki tevékenysége = Decus solitudinis: Pálos évszázadok szerk. ÖZE Sándor, Gábor, Bp., Szent István Társulat, 2007 (Művelődéstörténeti Műhely – Rendtörténeti Konferenciák, 4/I), 408–414.

Complementing the material above, I referred to such sources in which direct use of the source could not be proven, but which could tightly be connected to one or another group of sources or to a particular method of creating text.

SZERZŐ	MELY ALKALOMRA/CÍM
Berényi István	Úrnapra
Farkas Lajos	Úrnapra
Pázmány Péter	Pünkösd utáni ötödik vasárnapra
Tagányi Béla	Úrnapra

My statements are proven by presenting the context of altogether forty-one sources-including the source texts and the sermons resulted from them.

	Makula nélkül való tükör
Alexovics Vazul	Szent István első vértanú napjára
Berényi István	Úrnapra
Bernárd Pál	Úrnapra
Csúzy Zsigmond	Sextagesima vasárnapra
Egyed Joákim	Szent Péter és Pál apostolok napjára
Farkas Lajos	Úrnapra
Illyés András	Pünkösd napjára (1.)
Illyés András	Pünkösd napjára (2.)
Illyés András	Pünkösd napjára (4.)
Illyés András	Pünkösd napjára (3.)
Illyés András	Szent László napjára (1.)
Illyés András	Szent László napjára (2.)
Illyés András	Szent László napjára (3.)
Illyés István	Egyház napjára
Illyés István	Nagypéntekre (1.)
Káldi György	Aprószentek napjára
Káldi György	Pünkösd napjára (2.)
Kelemen Didák	Ádvent első vasárnapjára
Kelemen Didák	Böjt negyedik vasárnapjára

Kelemen Didák	Nagypéntekre (2.)
Kelemen Didák	Úrnapra
Lépes Bálint	*Az halandó és ítéletre menendő tellyes emberi nemzetnek Fényes Tüköre*
Pázmány Péter	Ádvent első vasárnapjára
Pázmány Péter	Kalauz
Pázmány Péter	Nagypéntekre (1.)
Pázmány Péter	Pünkösd utáni ötödik vasárnapra
Pázmány Péter	Pünkösd napjára
Pázmány Péter	Pünkösd utáni 24. vasárnapra (2.)
Pázmány Péter	Quniquegesima vasárnapra
Pázmány Péter	Szent István első vértanú napjára
Pázmány Péter	Szent Márton napjára
Pázmány Péter	Szent Péter és Pál apostolok napjára
Pázmány Péter	Úrnapra (1.)
Pázmány Péter	Úrnapra (2.)
Pázmány Péter	Vízkereszt utáni ötödik vasárnapra
Stankovátsi Leopold	Vízkereszt utáni ötödik vasárnapra
Stanyhurst, William	*Dei immortalis in corpore…*
Tagányi Béla	Úrnapra
Telegdi Miklós	Nagypéntekre
Tyukodi Márton	*A tiszta életű Joseph patriarcha…(7.)*

2. Methods of collecting data and disclosure of sources

Reading 17-18th century Catholic and protestant authors' works listed in Ede Mihalovics's "History of Catholic sermons in Hungary" and in Jenő Zoványi's cyclopaedia, I had been looking for text takeovers in each speech. The main difficulty of this process was that-except for István Illyés's sermon for Good Friday-there were no reference to compilation in the texts. Another problem was that related literature gave false or misleading information about the authors-mainly in connection with their own writing style, or idiosyncrasies and their special usage of language- and these are stated in connection to the text takeovers too. I examined altogether nineteen sermons, which are possibly created by the methods of excerpation or compilation, modifying and complementing the relevant literature of early 20th century through personal research.

Examining the extent of the takeovers, there are bigger (for example in the case of Leopold Stankovátsi and István Illyés) and smaller coherent parts (Vazul Alexovics and Joachim Egyed's sermons); additionally there are non-coherent, but significantly lengthy parts (like in Diák Kelemen's Good Friday sermon) taken over.

Visiting the aspect of structure, in most of the cases it seems, that a structural draft helped the work of the compiler, but in the case of And-rás Illyés's Káldi-compilation, the importance of typographic arrangement gains significant role too. In re-structuring it seems that the main tendency is to simplify (like Leopold Stankovátsi), and to abbreviate (like Joachim Egyed). I found an exception here in Márton Tyukodi's text, which divided Káldi's text into more parts, making it more "complex".

Keeping the order of given text parts are represented mainly in And-rás Illyés's speeches, while Diák Kelemen varied the parts of the source text in his Good Friday sermon. There also degrees in the preciseness of takeovers: among the examined texts it was András Illyés who sticked to the original text mostly, and the least of all Béla Tagányi-and if translation is authoritative enough in this aspect- Diák Kelemen in his Stanyhurstus-source.

We could accept earlier relevant literature stating that abbreviation and extension, change of word order and-sometimes-replacement by synonyms were the most common modifiers used by the compilators on the source text. At the same time, it worth to appoint that there is a special extensive form, which is in connection to the margins: placing, and occurrent translation and explanation of the Biblical quotation written in the margin notes of the source text into the newly compilated text. Doing this, it was quite easy for the compilator to extend his own sermon. In my study, István Berényi's sermon gives the most attractive example for this.

Creating text by the compilative form using art excerpendi is thus-in spite of its conditionality due to the "genre"-has got many possibilities of variation, and helped the author's own style to emerge.

The authors of the examined sermons were members of different orders-Diák Kelemen Minorite; Leopold Stankovátsi Franciscan; Zsigmond Csúzy, Joákim Egyed and Vazul Alexovics Pauliners. There are authors who are not members of any order (like Aandrás Illyés and István Illyés), and even a Protestant, Márton Tyukodi.

Among the author of compiled texts Péter Pázmány, Györyg Káldi, Miklós Telegdi and Bálint Lépes, the pious reading titled A macula nélkül való tükör (Mirror without soil), and Guilelmus Stanyhurstus were mentioned. Compilation as phenomena can be proved mainly in text of Hungarian language, but it is possible to find examples of translation too-as for instance the case of Stanyhurstus' work. But the researcher should be careful with the so many analogue texts, appearing in the same era.

A far conclusion could not be drawn because of the amounts, but it could be assumed that Péter Pázmány's works were of a dominant importance as compilative sources.

Among the authors using other authors' text, there supposedly are some preachers who used their own earlier texts in creating new texts. In my work, Vazul Alexovics and Diák Kelemen were mentioned as examples for this.

Looking at the usage of the sources, most of the sermons are created from sermons. They are usually created from a sermon written earlier for the same occasion or feast, although there a counter-example for this in my study, in the case of Zsigmond Csúzy. But the source of the quoted sermons about the Eucharist is Pázmány's Kalauz (Guide), and Diák Kelemen used pious books as sources for many times.

There are examples for one or more sources used in a sermon: in Diák Kelemen's sermon for Good Friday and about the Eucharist there is more than one source; in András Illyés's sermon about Saint László he used only one source. There is a solution containing both methods in his Whit Sunday sermon, in which he compiled a new sermon from another author's (György Káldi) many sermons written on the same topic.

In the aspect of sources, Diák Kelemen's Eucharist-sermons and András Illyés's Saint László sermons are the examples for the raising of the number of sermons based on similar sources, although these texts are different in using the source. This leads to the coherent problem of temporality and repetition: Kelemen uses the same parts of a text for many times during times, while Illyés wrote three sermons based on the same source "simultanesously" from different parts of the source text.

Choosing the source material is mainly determined by the theme: I examined speeches which definitely contain the word-by-word takeovers from other sources. Funeral sermons, which in the genre of sermons have special characteristics-some of them affect compilation as well, and have special relevant literature and separate researches-, were excluded from the examination, although there are examples for the word-by-word takeovers in these as well, both in Catholic and Protestant texts.

The first step of the examination was to look for text takeovers and compiled parts. Then I examined the way of re-structuring, possible modifications and their placement in texts. After these, I was trying to reveal and analyse most of the facts which could affect compilation or note taking.

This is why I could not leave out the statements of the contemporary literature: I took Jeremiah Drexel's book, titled Aruifodina- of the genre tractate. I chose it from a wide range of other possibilities, because this was one of the well-known contemporary summaries of the technique of ars excerpendi, and it is very detailed in terms of the method of excerpation-compared to other contemporary works on the same topic. The author first writes about the right reading, of which extracting is a very important element, its necessity, method and usage are defined in separate parts (*Excerptorum Methodus, seu, Quomodo Excerpendum sit*). In spite of these, his work is practically consistent and rather short: contemporary novelty was perhaps its orientation on function and that it was easy to understand.

The two most important statements of Drexel's book in terms of the usage of compilation refer to the necessity of note-taking and to the types of extracts. The first one is important to be mentioned because it refers to the peculiarity of ars excerpendi that it is originally not a technique of writing, but it is a method of reading. This can be the explanation of why it became left out from the contemporary books on Rhetorics, it seems, that they did not consider it as an "active" method of creating texts, but it was a basic element of preparing a sermon. Another novelty of Drexel's work in connection of the demonstration of the usage of compilation is categorising takeovers: he distinguished three types of extractation, in order to help the author's recollection and verification. *Lemma* is used to name the object as briefly as it can be; it is the abstract denomination or annotation of the object in the form of only one word or collocation. *Adversaria* (sententia, dicta) is longer, made of two-three words, and the third one is *historia*. Out of these, lemma and adversaria in a given text could be proven rarely, due to their length.

The Jesuit author's book reached contemporary success, and his statements were used commonly, perhaps because of the simplicity and practicality of these two "rules", - it is very easy to understand and to use them. It was a kind of base for 18th century preachers, offering a number of possible variations-according to the texts examined in my thesis. Elaborating the source material, researches in Hungarian and international baroque compilations offered useful basement. It could be stated about these researches, that they are processed parallel, although the theme could not be considered fully elaborated either abroad or in Hungary. The material of the conference held in the sprig of 1999, in Homburg about erudition in early modern history and its writing practice, appeared in 2001. Since then, these studies are the basic references of international literature about baroque sermons, and in the fields of compilation.

My examination was mainly pointed to answer such questions like how a given speech was written, what kind of techniques and methods were used by the compilator. I was trying to draw attention to the characteristics of baroque text creating, which were not examined until now, through the detailed presentation of the compilation method in a given text. During the analysis of compiled speeches I was trying to find out that whether it is possible to distinguish methods in compilation or not; if yes, what their functions are, and how they could help the emergence of an own personal style of an author. Considering the emergence of ars excrependi, I compared the sources to the statements of Drexel's work. I could not state for sure that all the sermons analysed by myself were designed according to this book, but it seems that considering some aspect-detailed hereinafter-this book truly represents contemporary text creating methods.

Since the existence of compilation is not indicated in most of the collections of sermons, it was a special work to find the source material. That is why I reduced the area of the examination to the printed material written in Hungarian, both in the case of compiled speeches and their sources (due to this, the question of translation is mentioned briefly), because these are the material in which takeovers could be identified much more easily and precisely. Finding proper sources was helped by Gyögy Ocskay and Andrea Hargitai's analysis, János L. Győri and Sándor Lukácsi's notes and the results of separate studies, in addition to the indications in the sources.
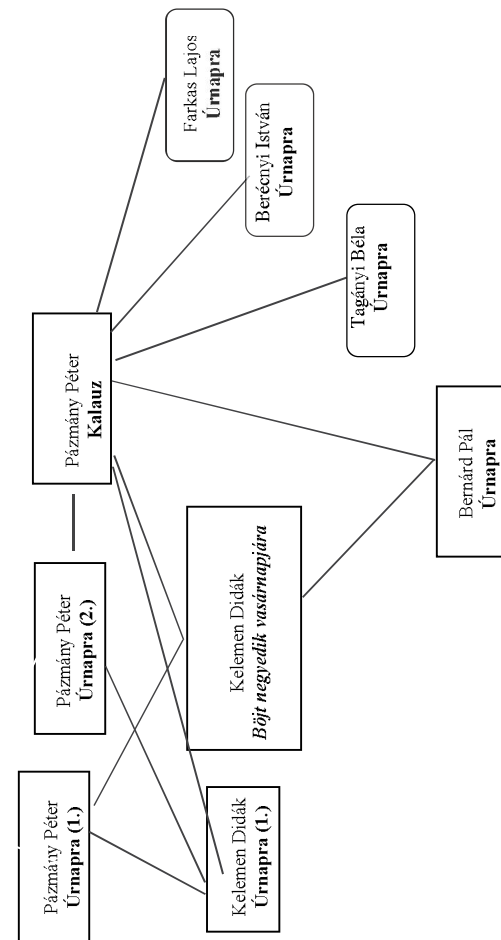
Pázmány Péter
Szent István első vértanú napjára

Alexovics Vazul
Szent István első vértanú napjára

PázmányPéter
Vízkereszt utáni ötödik vasárnapra

Stankovátsi Leopold
Vízkereszt utáni ötödik vasárnapra

PázmányPéter
Szent Péter és Pál apostolok napjára

Egyed Joákim
Szent Péter és Pál apostolok napjára

Analyses here in most of the cases proceeds from the compiled text- from the resulted product-, but in some cases- examining the speeches of András Illés for example-more related sources- many parts of the same sermon-are presented, in order to reach a more precise presentation of the text creating practice. In such cases, analysis of compilation sources gains more importance. This is especially true for the last chapter of my study, in which there is an example of using one single text in different cases.

Following the practice established by earlier analysts, like György Ocskay and Andrea Hargitai, I was not looking for motives or examples, but I was trying to examine how compilation worked. This determines the length of the analysis. Ocskay's parallel, comparative presentations of texts, and Hargitai's precise, line-by-line fixations of compilations included in tables were used as methods. I was trying to give more importance of tables, explaining data and drawing inferences from them. Looking at the typology of takeovers, I did not follow the mentioned researchers' categories, considering the system ambiguous. Unlike the common practice, -to enforce the aspect of ars excerpendi- a new aspect in analysis was introduced in my work, namely the examination of the structure of the sermons. During this I used rhetorical analysis too, but the main aspect was the emergence of the compilation technique.

Source material in my study is presented in the earliest form of edition that was possible, and in an original transcript. Exceptions are the works of Pázmány, which are presented from the edition of all his works, on good ground of relevant literature. In the case of comparing more than one text, each pair of quotations are presented parallel, in a tabular form, indicating similarities by bold characters:
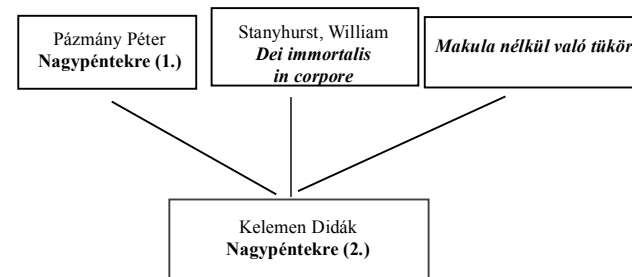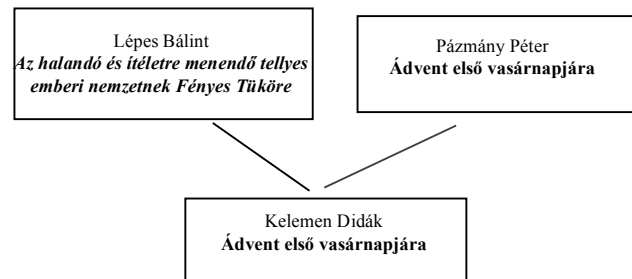
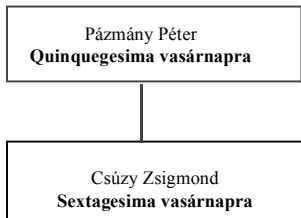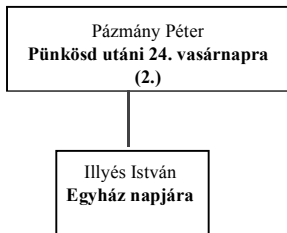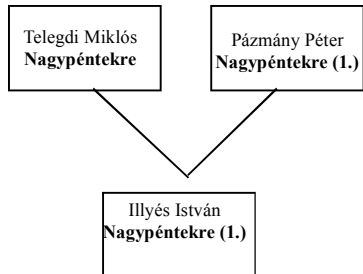| Pázmány	Illyés
(…) **A Szent Irás a hadokozó embereket**, *Latrones*, latroknak nevezi, mint a régi deákok a vitézlő emberek színét, kik a hadnagy-körűl forgódtak, Latrones, latroknak hítták: **jelentvén ezzel, hogy közel jár a vitézkedés a latorsághoz és nehéz ezeknek egymástol elszakadni."**	„A' Sz. Irás a' hadakozo embereket, **Latrones, Latroknak nevezi: jelentvén hogy közel jár a' vitézkedés a' latorsághoz; és nehéz ezeknek egymástol elszakadni."**

In the analysis of each sermon takeovers are precisely presented, parallel to the sources, in a tabular form too:

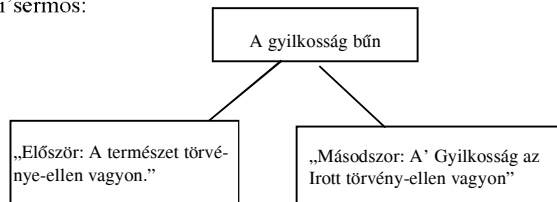| Pázmány	Alexovics
159. 23–27	83. 5–10.
158. 30–33.	84. 11–14.
165. 16–29.	89. 17– 30.
165. 29–30.	90. 1.
166. 39–167. 2.	90. 7–11.
166. 35.	90. 11–13.
167. 3–4.	90. 14–15.
167. 5.	90. 17–18.
164. 36–39.	93. 10–15.
164. 21–23.	93. 26–28.
164. 23.	94. 1.

First numbers are referring to the page number; second and third numbers are referring to the lines containing the compilations. In many sources from Pázmány, the first numerals show the volume of his all works cited. In the table, in order to reach an easy perspicuity, a new line is started where a new page starts in the original texts. I did this too, where the resulted texts containing the compilations are consecutive, but the compilations are in separate parts-they are in different parts or order.

In many cases I drafted structural similarities of two different sermons. This is mostly presented by a tree-diagram too, where the
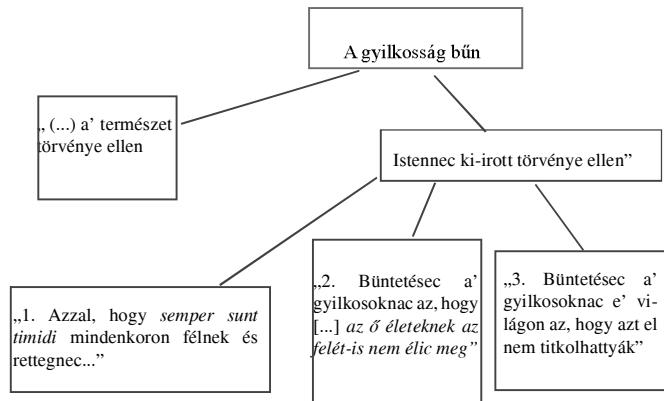
Telegdi Miklós
Nagypéntekre

Pázmány Péter
Nagypéntekre (1.)

Illyés István
Nagypéntekre (1.)

Pázmány Péter
Pünkösd utáni 24. vasárnapra (2.)

Illyés István
Egyház napjára

Pázmány Péter
Quinquegesima vasárnapra

Csúzy Zsigmond
Sextagesima vasárnapra

Káldi'sermos:

A gyilkosság bűn

„Először: A természet törvé-nye-ellen vagyon.”

„Másodszor: A' Gyilkosság az Irott törvény-ellen vagyon”

Tyukodi's sermon:

A gyilkosság bűn

, (...) a' természet törvénye ellen

Istennec ki-irott törvénye ellen”

„1. Azzal, hogy *semper sunt timidi* mindenkoron félnek és rettegnec...”

„2. Büntetésec a' gyilkosoknac az, hogy [...] *az ő életeknek az felét-is nem élic meg”*

„3. Büntetésec a' gyilkosoknac e' világon az, hogy azt el nem titkolhattyák”

3. Brief summary of scientific results

Examining the text creating methods of 17-18th century printed baroque sermons, written in Hungarian, compilative methods and the emergence of art excerpendi were taken under analysis. Doing this, analysis of twenty-two sermons were made, using partly the research method of György Ocskay and Andrea Hargitai, partly using a very new method. I found new philological data about the fact of compiled text creating and also about method of compilation that was never examined before. On the ground of these data, it can be established that there are different procedures in terms of text creating, which are presented– adequate to the ars excerpendi methods, made known by Jeremiah Drexel-partly in structuring the sermons, and partly in the adaptation of the used sources.

This could be illustrated by the following stemmas: