

**Babeş-Bolyai University
Faculty of Letters**

**THE WORKS OF BOD PÉTER
SPECIAL REFERENCE
TO HIS LEXICOGRAPHICAL ACTIVITY
-RÉSUMÉ-**

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Résumé

Initially, my paper's theme was the life and works of Bod Péter. During my researches I've realized that this theme is too broad and wide-ranging, it is therefore I narrowed it. From his works I've highlighted and analyzed deeply the reception history of his lexicographical activity as well as, relating to this theme, I dealt with his *Autobiography* and *Saint Heortokrates* and his correspondence. Applying the deductive procedure I used the items of the literary reference. With the analyzed works and points of view I enlightened that period's and Péter Bod's science interpretation, I drew the attention to the Hungarian and Transylvanian education systems –especially the one from Aiud-, I was searching the possibility to define the litteraria story and I attempted the genre and reception history examination and analysis of Bod Péter's main work.

In the other part of my paper I applied the inductive process. Analyzing the primary Bod-texts, treatises, cyclopedia –articles, primary letters and examined Bod-publications I was searching the proper literary reference and that is how I've got the concrete conclusions.

In the first part of my paper I was discussing Bod Péter's home and overseas studies, his clerical, scholar and science organizing ambitions basing on his *Autobiography*. Bode's thirst of knowledge was not only appeared in the Aid's period, but in the Netherlands too, where he satisfied his encyclopedic interests. This is proved by the references and appreciative letters of the teachers in the Leiden Academy. I find it important to mention that in Ighiu he drew for the first time the formation plan of the *Hungarian Scholar Fellowship* and the *Hungarian Scholar Academy* –in his letter to Ráday Gedeon-, as well as the importance of the Hungarian language's expansion. He repeated his science organizing ambitions in the preface of his work entitled *Az Isten vitézkedő anyaszentegyháza*. Basing on his home and overseas studies, his clerical, scholar and science organizing ambitions we can conclude his science interpretation.

In the XVIIIth century the language of science was still considered to be the Latin one, but Péter Bod had already drawn the attention that the science can be cultivated at high-level only in the mother tongue. This thought is proved by his large amount of works in his mother tongue, especially his main work the *Hungarian Athenas*. Péter Bod considered that the ecclesiastical and secular science cultivations are important as well. This is proved by his studies, his return from Leiden, his love of books and their study and the creation of his ecclesiastical and secular themed works. In this period the scenes of science cultivation were the schools, Bod gained here his multi-faceted knowledge too. But the science ambitions to other directions had already started and Bod Péter too, urged the formation of the Scholar Fellowship, the Academy and the unified Hungarian grammar. In Transylvania the first achiever of these science organization ambitions was György Aranka.

In the second part of my paper I was analysing the genre of Péter Bod's *Autobiography* and his social roles. I was discussing the genre of Péter Bod's *Autobiography* considering the followings: different definitions of autubiographies and related genres definitions. According to Emese Egyed Péter Bod's *Autobiography* is „in less much” namely its extension it's short, but it's rich in information, so it can serve important facts for the history of printing, for intellectual and cultural studies. Thus Péter Bod's *Autobiography* is not a jurnal, inasmuch as it isn't fully personal, it has a subjective character and does not contain daily events, it isn't a memoir, because it isn't just a subjective presentation of the period. It is an autobiographycal work which is rich in information and datas, it contains guest text, so it angles for objectivity. This autobiographycal work consorts with other genres, so it contains the characteristics of a reflection, record, report, work diary, memoir and retrospective narration. Its style is chaste vernacular. It's a work which transmits simple and clear events and ideas. It was available without any professional knowledge for the period's scripturists.

In the third part of my paper I presented Péter Bod's research story based on the opinions of count Imre Mikó and Aladár Sámuel. I analysed their points of view, how they analysed Péter Bod's works, and how they approached to the contemporary reception. Summarizing and comparing the works of count Imre Mikó and Aladár Sámuel it can be told that Imre Mikó presents the works shorter and in an idealistic way,

he concentrates on the plots. In the other hand Aladár Sámuel after the presentation of the plot and the structure he emphasizes the mistakes, the imitations and the original characteristics. Imre Mikó only presents in details the printed works, he only mentions the manuscripts, and he doesn't discuss about the potential literature. In contrast Aladár Sámuel eludes to the manuscripts and lost works, and he discusses the manuscripts in details. Aladár Sámuel presents Péter Bod's works more detailed and more critically than count Imre Mikó. But their works are extremely important, and their analitical character helps the modern researches.

In the fourth part of my research paper I analysed Péter Bod's literary history cyclopaedia from the point of view of the genre and historical research. I explored how can be determinable the genre of the litteraria story in the XVIIIth century and I was led to the conclusion that in this period the genre of the litteraria story cannot be determined unequivocally, because this genre can be at the same time chronicle, biography, anthology, commentary, notes, bibliography, and this genre is only characterized by thematical constraints, it doesn't contain formal constrains. I also presented that how did the litteraria story form and who are the main representatives. I think that Péter Bod belongs to the most important literary historians, like: Dávid Czvitinger, senior János Burius, junior János Burius, Mátyás Béla and Mihály Rotarides. Péter Bod's masterwork *Hungarian Athenas* it's one of the XVIIIth century's most important literary history cyclopaedia, which substantiate the development of the latest literary history. I agree with Andor Tarnai that Péter Bod's *Hungarian Athenas* prepared the way for György Aranka and his companion, because he urged to the cultivation and development of the Hungarian language.

In the second part of this chapter I analysed that different researchers how and from which point of view analyzed the *Hungarian Athenas*. In many cases they refer to the work's goal, plot, sources and values. Bod became a priest in Kata Bethlen's court in 1743. In 1744 he was consecrated to minister and from 1746 he became the minister of Hoghiz county. This period was very important in his life, because in Kata Bethlen's court he could deal with science, and here he wrote his first works: *The first bible literary lexicon in Hungarian language*, which was published in 1746 in Cluj, *The Story of the Saint Bible* published in 1748 in Sibiu and *A commentary of Judas Letter* published in

1749 in Sibiu. Choosing the scientific work's peace he rejected to be a theological teacher in Targu Mures. In 1749 to the request of József Váradi Intzédi he accepted to be a minister in Ighiu. In 1758 he became the diocese's notary in Alba Iulia and in 1767 in Targu Secuiesc he was voted to become the clerk of the reformed church by the Transylvanian reformed priests of the general synods. Péter Bod wrote the majority of his works in Ighiu: such as *Saint Heortokrates*, *Clean Bright Expensive Scarlett*, *History of Ekklesia*, *Saint Hilarius*, *Synopsis juris connubialis*, *Hungarus Tymbaules*, *Praxis Fori Ecclesiastici*, *Hungarian Antheas* etc. These works were published: the *Saint Heortokrates* first in 1757 in Oppenheimban, then in 1761 in Sibiu, the *Clean Bright Expensive Scarlett* in 1762 in Cluj, the *History of Ekklesia* in 1760 in Basel, *Saint Hilarius* in 1760 (but it appeared only in 1762) in Sibiu, the *Synopsis juris connubialis*, in 1763 in Sibiu, the *Hungarus Tymbaules* in 1764 in Aiud, the *Praxis Fori Ecclesiastici* in 1764 in Sibiu, *Hungarian Antheas* in 1766 (but it appeared only in 1767) in Sibiu, later István Torda republished it in 1982 in Budapest, the *Transylvanian Feniks* in 1761 in Sibiu, the *Expansion of Ferenc Pápai Páriz's Hungarian-Latin Dictionary* likewise in 1767.

The *Hungarian Antheas`* atecedents are: Elek Horányi's *Nova Hungarorum*, Dávid Czvittinger's *Specimen* and Mihály Rotarides' *Prolegomena Historiae Hungaricae Literariae*. Péter Bod's literary cyclopaedia refers ahead to the enlightenment era and represents the development by the usage of the Hungarian language and by the presentation of the women writers. Péter Bod was known by his contemporary fellows in the XVIIIth century, for example József Hermányi Dienes deprecated him because of his reformed bias in the work entitled *Saint Policarpus of Smirna*. The Gubernium wanted to ban this work together with two other works: *Catechism* and *Hungarian Antheas*, because in their opinion he attacked the Catholic believers. In spite of the fact that Péter Bod had supported the reformed church constantly, they only had stand for the works *Saint Policarpus of Smirna* and *Catechism*. Taking in consideration all of these, we can say that Péter Bod's personality wasn't generally accepted in the XVIIIth century, like in nowadays too, that is why his works are only curiosities, and so is his masterwork *Hungarian Antheas*. Researchers from the XIXth – XXIth century admit the importance of the first Hungarian cyclopaedia, because it preserves the name of 500 scholars. In the end

of the XVIIIth century and in the beginning of the XIXth century the literary history dictionary became less functionable, it obsoleted increasingly, because more complete historical and literary-historical works were prepared, for example Ferenc Toldy's work. The obsolescence of this genre could have affected the author's "falling into the shadows", although the XVIIIth century literary researchers are writing about him nowadays too, his name is being forgotten by the population.

In this part of my research paper I also expound that Péter Bod had to breathe in his own era not just to purchase his knowledge, but with the publication of his works too. His works – we can find them in the Big Library of the Reformed College in Debrecen, and in the Documentary Library in Odorheiu Secuiesc – were read by men and women readers too in the earlier centuries. My observation is that in the XVIIIth – XXth centuries readers required and read Bod's works, but nowadays their number reduced spectacularly, and those who are reading this XVIIIth century author's and scholar's works cannot meet all of them. Similar cyclopaedia was written in the XIXth century by senior József Szinnyei. This cyclopaedia doesn't contain the problems of the national and the religious point of view. Count Imre Mikó, Aladár Sámuel, Imre Révész dealt deeper with Bod's life and works. They revealed his life, Mikó presented it from the general point of view, such as Révész, and Sámuel was dealing with the plot and the structure of his works. Researchers from the XXth-XXIth centuries like paid more attention of the followings: antecedents, sources, plot, the readers requirements, the values and they have elaborated in their thesis. But profound monography written in Hungarian hasn't been born. Further on the researcher points of views don't impoverish these works resources. They haven't made a comparison of the *Literata Panno-Dacica* and *Athenas* yet, they haven't examined the *Authobiography*'s place in the tradition of the authobioraphies, or the *Saint Hilarius*'s place in the anecdote-literature, they didn't compare these with the period's anecdote etc. The works of Péter Bod are still promising newness, innovations and new points of views, which are worth to be explored.

In the fifth part of my paper I was investigating the following holidays: Carnival and Easter, basing on Péter Bod's *Saint Heortokrates*. In this part I shortly presented Péter Bod's life and works, then I come to the definitions of the following notions: tradition and holiday. In my opinion the „tradition” is the totality of written and unwritten rules

according to which we live our lives, and the „holiday” allows us to experience an other „time”, an elated world, it’s a transcendent. After this I presented the structure of Péter Bod’s *Saint Heortokrates* and I dealt with the Carnival holidays in Transylvania: the origin of the word Carnival, the costumes and traditions. In this part I also discussed how Péter Bod is presenting the Carnival in Transylvania. He doesn’t mention the complete Carnival period, he named the last day of Carnival to „fársáng”, namely Pancake Day, or Shrove Tuesday. He explains the origin and meaning of the word „fársáng”, he discusses about the fact that the Christians took some of their holidays from the Pagans, he enumerates some typical Carnival games and dramatical activities, but he doesn’t mention the characters, the clothes, the accessories. He doesn’t write in details the traditional games and where do they take place, and he doesn’t mention either the regions where they can appear. In his opinion these kinds of entertainments do not represent the proper Christian behaviour, but it’s unstoppable. He highlights the negative side of the Carnival.

In the second part of this chapter I analysed the Easter holiday circle, basing on Péter Bod’s *Saint Heortokrates*. Thereby Péter Bod also draws the attention that Easter is the holiday of the resurrection. After this Péter Bod enumerates and presents the Easter and culinary customs too: the feast has ended so they consumed consecrated lamb, because Christ God’s lamb has been sacrificed. He mentions the boys hosing costumes, and the girls in exchange for the hosting gave red eggs to the boys. Péter Bod highlights this form of this custom, but he also mentions the origin of the eggs.

In the sixth part of my paper in the first hand I analysed how can the letter’s genre be defined, and which are the basic rules of writing letters. My conclusion is that it’s hard to give an accurate definition, but its structure is based on the five structural units of ancient rhetoric: salutation or greeting –*salutatio*–, the winning of the good will –*benevolentiae captatio* –, the presentation –*narratio*–, the presentation of a request or a petition –*petitio* –, and the ending –*conclusio* –.

After this I analysed the letter’s style types and the history of the letter writing in the XVIIIth century, and I have concluded that the letter’s genre – besides the memoirs genre – became the main prosaic genre in the beginning of this century. Thus the letter had

enmeshed not only the privacy domain, but the public life's forums and the literature too. In this period the rhetoric determined the „litterae publicae” and the „litterae privatae”. Until the XVIIIth century the letter writing's language is „poor”, but for the end of the XVIIIth century had developed the nationally literary language. I also examined who had searched Péter Bod's correspondence and I realized that from Aladár Sámuel to Ágnes Szabó, many researcher were interested in it. After this I presented the letter-writer Péter Bod. In his letters his shown attitudes are the followings: official, authorial, publisher attitude. The self-fashioning is very important in his letters, because these are some broken pieces of his life. I emphasized the important places of the letters' formation: Hoghiz and Ighiu. Then I significantly discussed the possible functions of the letters. In his letters the *respublica litteraria* manifests too, and its most important function is – like in the other letters- the communication of the information, the conveyance of the culture. Other important function of his letters is the function of contact making, replacing function and the remount function. After presenting the letters' functions I was discussing the letters' themes. Summarizingly we can say that the themes cover various topics, like the topics of the reader's, book collector's, book shopper's, author's, scholar's, publisher's, distributor's, minister's, religious, family's and friends' topics. With these we can have an introspection into his life.

In the seventh part of my paper I highlighted the fact that a very important characteristic of his letters is that he had procured his religious works, which are very important for him. He also borrowed books from László Teleki and senior Ádám Teleki. He procured the academic information from Gedeon Ráday, Mihály Cserei, Sámuel Teleki. He was talking about his works spread with Gedeon Ráday, senior Ádám Teleki, junior Sámuel Teleki, István Halmágyi, Miklós Sinai. He consulted about academic works with Péter Léczfalvi Orbán and Dániel Cornides. He had discussed his private life's problem with László Teleki and Eszter Ráday.

In the eighth part of my paper I present Péter Bod's scholar friends by discussing Miklós Sinai's letters.

In the ninth part of my research paper I presented Bod's letters which I have found in the Big Library of the Reformed College in Aiud and in the legacy of József Kemény in the Library of Cluj. From these three letters Bod wrote the first for Miklós

Sinai and the other two for Mihály Cserei. From these letters excels the scholars' friendship and their common sphere of interest. I think that these letters contain important information about the XVIIIth century literary history and church history, so I decided to present the letters extract too. The letters' style is determined by the addressee's personality and the letter's theme. Taking in consideration this fact we can say that for the letters to István Halmágyi, Dániel Cornides, Jacob Christoph Beckhez, Mihály Cserei, Gedeon Ráday, as well as to the letters between Miklós Sinai and Péter Bod, the high style level is typical, because these letters' theme belongs to the following fields of activity: the writer, reader and scholar. The style of the letters which were sent to László Teleki, Ádám Teleki, Sámuel Teleki and Eszter Ráday is friendly ("low"), because they discuss about daily events.

In the last part of my paper I analysed the Bod-canonization examining the publications in the Library of Debrecen and in the Documentary Library from Odorheiu Secuiesc. After examining the publications I can conclude that Péter Bod wrote his works both for men and women, and in the XVIIIth – XXth century both men and women had read and collected his works, namely: Kata Bethlen, Eszter Ráday, Klára Gyulai, Júlia Nemes, Imre Bethlen, László Málnási and Gábor Nemes too.

In the end of the paper is a bibliography and the publications data, and an annex, where I rewrote József Keresztesi's *Affix* to Péter Bod's *Hungarian Athenas*.

In my paper I've examined and analysed from Péter Bod's life his lexicographical activity and his scholar correspondence, his science organization and reception.

According to these I can compose the following theses:

- In the *Hungarian Athenas* Péter Bod writes about the scholars from the XVth-XVIIth century, shortly, briefly and he uses only facts.
- His *Autobiography* is as objective as the *Athenas*. These two works differ from the genre's and the used language's point of view: the *Autobiography* is longer, because he didn't write from himself only an article, but a whole volume, a part of his *Autobiography* is written in Latin, but the *Athenas* is written entirely in Hungarian language.
- Comparing the *Hungarian Athenas* and *Saint Heortokrates* we can conclude that these two works are constructed from microstructures. The

Athenas is a scholar review and it is characterized by chronological coherence. The *Saint Heortokrates*'s coherence is partly chronological, because it contains presentations after traditions and months. In these two works we can parallel the appreciation of knowledge and anthropological interests.

- Examining and analyzing the *Athenas*' reception history, we can conclude that the researcher were examining Bod's main work concentrating on its goals, plot, sources and values.
- It would be worthy to compare Bod's main work with other works. In this way a briefer monograph would come into existence.
- The correspondence was an important factor in Bod's scholar activity, as well as in the creation of the *Athenas*
- I've rewritten and presented the manuscripts of Bod-letters, which were identified by me.
- Miklós Sinai considers Péter Bod his writer fellow and scholar friend, they are both interested in ecclesiastical history. The theologian teacher Miklós Sinai cedes Péter Bod as a reformed priest and ecclesiastical historian, as well as his knowledge, and his works' academic values.
- Researching the Bod-publications` I was searching the answer to the following question: the types of these registrations, who were the readers of these works in the XVIIIth-XXth centuries. The results of my researches are the following: owner and reader registrations and writer, scholar addenda.
- There are few registrations in the Bod-volumes.
- As far as the readers are concerned, several women and men read and collected Bod's works.
- An expansion, József Keresztesi's work (its transcription in the Annex), serves new amendments to the *Athenas*
- The creation of a further scripts` collection is necessary.

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Publications in the thesis paper topics

Dáné Hedvig: From Péter Bod`s Research Historl. Imre Mikó and Aladár Sámuel Bod`s image. . In.: X. RODOSZ Komferencia-kötet, Tünde Székely (editor.), Clear Vision Publisher, Cluj, 2009, 49 –57.

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