

OID'S POEMS IN THE PRINTED BOOKS OF SIXTEENTH- AND SEVENTEENTH-CENTURY HUNGARY*

ESZTER KOVÁCS

ABSTRACT

Masterpieces of the classical Latin poetry were continuously among the products of the printing presses. Although Ovid was among the popular antique authors, researches in the sixteenth- and seventeenth-century history of Hungarian book-printing show a surprising picture: only a few editions of Ovid's works are known. In spite of this, Ovid was an often cited author in Hungary even before the publication of the first home edition of his works. There are two explanations for this: (1) foreign editions were used instead, or (2) citations, adaptations, and translations circulated beside the official whole-text editions.

Keywords: Ovid; Jesuits; Johann Weber; translation; Old Hungarian literature (16th–17th century)

Eighteenth- and nineteenth-century Hungarian literature cannot be interpreted without a certain familiarity with classical authors, because it was deeply rooted in the ancient Greek and Roman tradition. The aim of the paper is to present the literary antecedents of this age, those of the 16th–17th century.¹

Editions of Ovid's work issued in Hungary in the 16th–17th centuries

Ovid was a classical author popular in Hungary and his poems were a powerful source of inspiration for Hungarian poets already from the 16th century. One of the first significant examples is the so-called story of Paris and Helena the Greek (Páris és Görög Ilona históriája) by an unknown author from Léva/Levice (Lévai névtelen): *Historia continens verissimam excidii Troiani, causam ipsum videlicet Helenae raptum per Paridem Troia-*

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¹ About the influence of Ovid's poetry in eighteenth-century Hungary see Lengyel (2017).

*num, cum finali utriusque exitu. Non ita pridem idiomate Hungarico per anonymum quendam ex scriptis poetae Nasonis...*² (Debrecen 1576).³ The text is based on Ovid's works, especially on the *Heroides*. The title-page of a 1597 edition contains a quatrain from Ovid's *Ars amatoria*.⁴ Another contemporary book, *Stories about Perfect Women* by Miklós Bogáti Fazekas (*Szép historia az tökéletes aszszonyállatokról, mely az Plutarchosból fordítatott magyar nyelvre...*, Kolozsvár/Cluj Napoca 1577), is a collection of stories about thirteen women (Chiomara, Micca, Stratonía, Timoclia etc.) from the ancient world based mainly on Plutarch, but in the story of Lucretia, the author used Ovid's *Fasti* as a subsidiary source as well.⁵ The story of Ajax and Ulysses by Mátyás Csáktornyai (*Ieles szép historia két görög hertzegről, erős Aiaxról és bölcz Vlisseszről* [An illustrious and beautiful story about two Greek Princes, the strong Ajax and the wise Ulysses], Kolozsvár 1592) is based on the *Metamorphoses* XIII (*Armorum iudicium*),⁶ similarly to the story of Priam and Thïsbe (*Pryamus és Thysbe historiája...*, Levoča c. 1680), from which only a short fragment has survived.⁷ The funeral oration about Krisztina Bethlen, daughter of István Bethlen, contains some Latin citations from Ovid (*Temetesi pompa... Bethlen Christina aszszonyinak...* [Funeral splendour for Christina Bethlen], Debrecen 1631).⁸ There is a Lutheran apologetic pamphlet completely compiled from Ovid's verses (Georg Hochschild, *Cento Ovidianus de Christiani nominis hostium furore inaudito...*, Keresztúr 1615).⁹ It was a great technical performance to put together citations like that. By all means, the schoolbooks regularly quoted from Ovid.

István Magyari, a Lutheran theologian, the main polemical adversary of Péter Pázmány published a book about the "art of dying well" in Sárovar in 1600 (István Magyari, *Kezbeli könyuetske au iol es boldogyl valo meg halasnac mesterségeröl* [Manual about the art of the dying well and happy]).¹⁰ In this book there are two quotations from Ovid in Hungarian translation. The first one, arguing that love and lust can be defeated by respectable work, is from *Remedia amoris*:

*Ha te henyélést futsz, nyila nem bánt az szerelemnek,
dolgozzál: s-enged annak ő, s-megszabadulsz.*¹¹

The original quotations from *Remedia amoris* are:

*Otia si tollas, periere Cupidinis arcus,
...
Cedit amor rebus: res age, tutus eris.*¹²

² The title is Latin, but the whole text is in Hungarian.

³ RMNy No. 367. About the "Anonym from Léva": Polgár (2010a: 93–104; 2010b).

⁴ RMNy No. 807. Ov. *Ars* II, 559–562.

⁵ RMNy No. 385. Ov. *Fasti*, II, 725–856. Salgó W. (1975: 152).

⁶ RMNy No. 686.

⁷ Čaplovič (1972–1984: No. 1384).

⁸ RMNy No. 1498.

⁹ RMNy No. 1088.

¹⁰ RMNy No. 869.

¹¹ Magyari (1600: 17v). Dézsi (1903: 469).

¹² Ov. *Rem.* 139 and 144.

We can see that the Hungarian author combined two verses, which do not follow one another in the original, into a two-verses-long poem. The other Ovid translation in Magyari's book is from the *Epistulae ex Ponto*. It says that sudden death is the best way of passing:

Könnyebben hal az meg, ki az víztől hertelen elborittatik,
Hogy sem mint az, ki karját az folyó vizekben elfárasztja.¹³

The original:

Mitius ille perit, subita qui mergitur unda,
quam sua qui tumidis brachia lassat aquis.¹⁴

Some other authors, such as György Szepsi Korotz, also made translations from classical authors, especially from Ovid, in his cogitations about the virtues of the ideal king: György Szepsi Korotz, Βασιλικον δωρον. *Az angliai, scotiai franciai és hiberniai első Jacob kiralynac... fia tanitasaert irtt kiralyi ajandeka...* (A royal present written by James I, King of England, Scotland, France and Ireland for the teaching of his son), Oppenheim 1612.¹⁵ Another work discussing the same topic is *Feiedelmeknec serkentő oraia az az Marcvs Avrelivs csaszarnac eleteröl az hires Gvevarai Antaltól ...* (The alarm clock of princes, that is life of emperor Marcus Aurelius by Antal Gvevarai), Bártfa 1628, by János Draskovich and András Prágai.¹⁶ The most significant of these publications is perhaps *Discursus de summo bono, az legfőbb iorol...* (... about the supreme Good...), Lőcse 1630,¹⁷ by Albert Szenci Molnár, who translated into Hungarian several verses from Ovid and other ancient authors as well. He transposed parts especially from *Epistulae ex Ponto*,¹⁸ *Tristia*,¹⁹ *Ars amatoria*,²⁰ *Fasti*,²¹ and *Amores*²² etc.²³

Surprisingly, researches in the history of book-printing in this age show a completely different picture. From among Ovid's original oeuvre only the *Tristia* was published with full text in a separate volume in Hungary in the 17th century, first in Lőcse (Levoča) in

¹³ Magyari (1600: 83a).

¹⁴ *Ov. Pont.* III, 7, 27–28.

¹⁵ RMNy No. 1038.

¹⁶ RMNy No. 1400.

¹⁷ RMNy No. 1483.

¹⁸ Critical edition: Vásárhelyi (1975: 151, 159, 353, 451).

¹⁹ Vásárhelyi (1975: 152–153, 291, 316).

²⁰ Vásárhelyi (1975: 188, 316).

²¹ Vásárhelyi (1975: 197).

²² Vásárhelyi (1975: 269).

²³ There is a repertory of ancient Hungarian poetry, Horváth, Hubert H. (1992), and all volumes of the RMNy contain an index of the “incipits” of Hungarian poems and songs (“A magyar nyelvű énekek és versek incipitmutatója”). A repertory of Czech and Slovak poetry in the territory of Hungary is being compiled: cf. Kovács (2012). A third repertory of the German language poetry in Hungary is only planned. Once it is finished, it will surely give to researchers a lot of new details about Ovid's reception in Hungary.

1642 by the protestant Brewer press,²⁴ and afterwards twice in Nagyszombat (Trnava), in 1677 and in 1692.²⁵

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Ovid's works as export from abroad

The whole intelligentsia read Ovid's works. Familiarity with his lifework was a part of elementary education and school curricula, so it is not surprising that the masterpieces of Ovid could be found in the libraries of schools, religious orders, and private persons as well. The Jesuit library of Nagyszombat owned twenty-seven volumes of Ovid in 1632.²⁶ It held most of Ovid's work: *Ars Amatoria*, *Heroides*, *Metamorphoses*, *Fasti*, *Tristia*, and *Epistulae ex Ponto*. Surprisingly, in 1690, when Márton Szentiványi revised the whole library, he found only sixteen items,²⁷ even though in the meantime the press

²⁴ *Pub. Ovidii Nasonis Tristium libri 5, ex accuratissima Andreae Naugerii castigation*, Leutschoviae 1642. Čaplovič (1972–1984: No. 886); RMNy No. 1943.

²⁵ *Pub. Ovidii Nasonis De tristibus libri V, ejusdem De Ponto libri IV, diligenter emendati et novis elegiarum summulis, item praefixa poetae vita illustrati ex commentariis Jacobi Pontani Societatis Jesu in usum gymnasiorum ejusdem Societatis, Tyrnaviae 1677*. Szabó (1885: No. 1410); Čaplovič (1972–1984: No. 2102). – *Pub. Ovidii Nasonis De tristibus libri V. ejusdem De ponto libri IV. [...] ex commentariis Jacobi Pontani [...]*, Tyrnaviae 1692. Čaplovič (1972–1984: No. 2237a).

²⁶ The original catalogue was edited by Farkas (1997). I have used his critical edition. Farkas (1997: 120): 15. *Ouidij Opera in 16. membrana alba sine loco 1611*. 9. *Eiusdem Amatoria in 12. corio rubro Lugduni 1555*. 10. *Eiusdem Epistolae Heroidum cum quibusdam alijs in 8. membrana alba Francofurti 1575*. 11. *Idem in 16. corio nigro Venetijs 1516*. 12. *Eiusdem Metamorphosis in 12. corio rubro Lugduni 1546*. 13. *Idem in 8. corio albo Basileae 1534*. 14. *Idem de Fastis, de Tristibus et de Ponto in pergamenno Francofurti 1587*. 15. *Idem de Festibus et de Ponto in pergamenno Monachij 1616*. 16. *Idem Monachij 1616*. 17. *Idem de Festibus in membrana alba sine loco sine anno 18*. *Idem de Festibus de Ponto in pergamenno Monachij 1616*. 19. *Idem de Tristibus Augustae Vindelicorum 1587... 24. Ouidij Opera (exceptis Libris de Ponto et Fastis) cum enarrationibus in folio corio albo in basi Mediolani 1517. ... 25. Ouidius de Tristibus et de Ponte in 8. in pergamenno Augustae Vindelicorum 1619*. 26. *Idem de Tristibus in 8tauo corio rubro 27. Eiusdem Epistolae ad Ibidem et Liuiani... 29. Idem 30. Idem 31. Idem de remedio amoris cum Epistolis Heroidum in duodecimo Coloniae Agrippinae 1617. in membrana 32. ... 34. Ouidij omnia opera in parua quantitate et alba membrana*. Farkas (1997: 122): 701. *Publii Ouidij Metamorphosis Coloniae 1560. in 8vo 702. Eiusdem aliud cum notis Farnabij Amstelodami 1649. in 12. membrana alba margine rubro ... 704. Publii Ouidij Fastorum libri VI. Tristibus libri V. de ponto libri VI*. Farkas (1997: 127): 209. *Publij Ouidij Nasonis Opera in duodecimo Amsterodamij corio uiridj*.

²⁷ Farkas (1997: 289–290): *Ovidij opera omnia 12mo Amsterodami 1624. membrana alba 1690. Eiusdem Tabularum interpretatio per Georgium Sabinum octauo Wittembergae 1555. membrana scripta 1627. Eiusdem libri Tristium 16to Tyrnaviae 1677. membrana alba cum tabulis 1677. Eiusdem de tristibus, et de Ponto cum commentariis Pontani 12mo Tyrnaviae 1677. membrana alba cum tabulis 1680. Eiusdem idem 12mo Tyrnaviae 1677. membrana alba cum tabulis 1690. Eiusdem idem 12mo Tyrnaviae 1677. membrana alba 1679. Eiusdem idem octauo Basileae 1... (?) corio albo cum tabulis 1690. Eiusdem libri selecti 12mo Romae 1618. membrana alba 1669. Eiusdem Elegiae 12mo membrana subnigra 1690. Ouidij Nasonis Metamorphosis octauo Coloniae 1551. corio albo cum tabulis 1635. Eiusdem idem octauo Amsterodami 1549. membrana alba 1655. Eiusdem idem octauo Coloniae 1560. corio albo cum tabulis 1638. Eiusdem idem octauo Lipsiae 1590. corio albo 1638. Eiusdem idem octauo Lipsiae 1578. corio albo 1684. Eiusdem idem cum Commentario folio Mediolani 1517. corio albo cum tabulis*. Farkas (1997: 291): *Ovidij Metamorphosis Hispanice explicata octauo corio nigro 1617*.

in Nagyszombat published works of Ovid as well, and the library held copies of them.²⁸ In 1690, the library had *Tristia*, *Epistulae ex Ponto*, *Metamorphoses* and one volume of *Opera omnia* in the original Latin, and *Metamorphoses* in Spanish. They were not the same volumes as the ones registered previously in 1632. The older volumes may have been worn by long school use, or may have been lost, therefore the Jesuits had to buy new ones. Except the editions from Nagyszombat (four items), they came from the Netherlands, from Germany, and from Italy.

The situation was the same in other Jesuits libraries. In Kassa (Košice) between 1660 and 1682, there were nine volumes of Ovid, all of them published abroad;²⁹ in Pozsony (Bratislava), there were eight items in 1639,³⁰ and seven (all of them *Metamorphoses*) in the next catalogue (c. 1655).³¹ In the first catalogue, there was a book about Ovid's life by the Italian humanist Aldo Manuzio (Aldus Manutius).³² In Pozsony, the same tendency can be discovered as in Nagyszombat: the second catalogue contains different editions of Ovid's works than the previous list, and all of them were imported from abroad. In 1639, János Kecskés donated his library to the Jesuit Convent of Pozsony. Among his books, there was a volume (2°) of Ovid's works (*Epistulae, Fasti*).³³ A catalogue of the Jesuit library in Ungvár (Uzhhorod) is known from 1707. At this time, there were three volumes of Ovid: an unidentifiable 4° format, a volume of *Tristia*, and a *Metamorphoses* volume in 8° format.³⁴ There are no details about the place and date of printing.

Ovid is equally significant in the libraries of protestant schools. The most important protestant school in this period was the Calvinist college in Debrecen. A catalogue of its library is known from 1738. It is more thorough than the previous Jesuit catalogues. It contains thirteen volumes of Ovid (*Metamorphoses, Heroïdes, Tristia, Epistulae ex Ponto*), all of them published abroad.³⁵ This catalogue was written in the middle of the 18th century, but all the Ovid volumes in it were from the 16th–17th centuries. The smaller Calvinist colleges had smaller libraries as well, therefore they contained fewer copies of

²⁸ Farkas (1997: 290).

²⁹ Farkas, Monok, Pozsár, Varga (1990: 23): 534. *Ouidij Nasonis Metamorphosis. Colon(iae) Agrippinae 1556. in 8uo. in Corio albo.* Farkas, Monok, Pozsár, Varga (1990: 61): 211. *P(ublilii) Ouidij Opera omnia. Coloniae 1630. in 12. in alba membr(ana) ... 218. P(ublilii) Ouidij metamorphosis 219. P(ublilii) Ouidij Opera omnia purgata. Coloniae 1630. in 12mo. membr(ana) viridi marg(ine) inaurato 219. P(ublilii) Ouidij Tristium. 220. Pu(blii) Ouidij Fastorum lib. 6. Tristium 5. de Ponto 4. Coloniae 1547. in 8uo. In corio albo Scissura alba ... 222. P(ublilii) Ouidij Tristium cum De Ponto. in 12^{mo}. In Scripta membr(ana) mar(gine) albo 223. P(ublilii) Ouidij Metamorphosis. in 8^{uo}. in assere in Membr(ana) alba.*

³⁰ Farkas, Monok, Pozsár, Varga (1990: 134, 135): *Ovidius in 16. Ambsterodami (!) 1624. Gulielmus Caesius -- Eiusdem Metamorphoses in 16. Lugduni 1568. Bartholomeus Vincetius (?) -- Idem De Fustibus (!) in 8. Lipsiae 1613. Valentinus ab Ende ... Ovidius in 8. Lugduni 1553. Sebas(tianus) Gryphius -- Eiusdem Metamorphoses cum Commentario in 8. Venet(iis) 1513. Joan(nes) Thaurinus. -- Ouidij De tristibus in 8. Lipsiae 1640. Valentin Am Ende Eiusdem Epistolae in 8. Viennae 1640. Seuerus Esch Eiusdem Metamorphoses. in 16. Lugduni 1640. Antonius Griphius.* Farkas, Monok, Pozsár, Varga (1990: 191): *Metamorphosis.*

³¹ Farkas, Monok, Pozsár, Varga (1990: 191 [186 in the online version]): *Ovidius Methamorphosis in albo in folio 1513... Ovidius Methamorphosis in albo in 8 Coloniae 1556 -- Idem in albo in 8 Basileae 1541 -- Idem in ligno in 16 -- Idem in 8 1627 ... Ovidius Methamorphosis in albo c(oreo) in 8 Lugduni 1563.*

³² Farkas, Monok, Pozsár, Varga (1990: 135): *Ouidij vita ab Aldo M(anutio) R(omano) collecta in 8. 1640.*

³³ Farkas, Monok, Pozsár, Varga (1990: 222).

³⁴ Unknown: Farkas, Monok, Pozsár, Varga (1990: 266). *Metamorphoses and Tristia:* Farkas, Monok, Pozsár, Varga (1990: 271).

³⁵ Oláh (2009: 150–151). Oláh (2009: 217): *Ovidii Nas[onis] op[era] omnia c[um] n[otis] integris Heinsii ex editone Cnippingii Leidae 1670. 3. voll.*

Ovid's works. In Gyöngyös (the Catalogue is from 1677), there was only one volume of *Tristia*³⁶ (no details about the place and the date of printing); in Nagykőrös (the catalogue is from 1712–1730), there were two Ovids (without the data of their printing).³⁷ And finally, there were numerous Catholic, Lutheran, and Calvinist schools which had no volumes of Ovid in their libraries (the Jesuit library in Sárospatak in 1686, 1704;³⁸ the Lutheran library in Késmárk c. 1600;³⁹ Kisszeben in 1654–1670;⁴⁰ the Calvinist parsonage of Trnava in 1674).⁴¹

Private persons also owned books: book catalogues compiled as appendices to last wills, or lists of possessions reveal that the intelligentsia had their own libraries of classical literary masterpieces and in them volumes of Ovid as well among others. The bibliophile humanist Hans Dernschwam collected his books in Besztercebánya (Banská Bystrica). He had eight volumes with Ovid's works, having bought all of them in Venice and Augsburg. They were high-quality editions with the commentaries of such great Western-European humanists as: Antonius Volscus, Antonius Constantinus Fanensis, Bartolomeus Merula, Christophorus (Zarotti) Zarotus, Domitius (Calderini) Calderinus, Domitius Marius Niger, Raphael Regius, and Ubertinus Crescentinas.⁴² There is another catalogue of a private library from 16th century-Hungary, the catalogue of Joannes Sambucus' library. He also ordered his Ovid-volumes from Venice,⁴³ Padova,⁴⁴ Paris,⁴⁵ Leiden,⁴⁶ Basel⁴⁷ and preferred the critical editions with the comments of the above-mentioned humanists. No other significant private library catalogue has survived from the 16th-century Hungary. The shorter catalogues of smaller private libraries, such as libraries of citizens or noblemen, contain fewer items of antique authors; their owners preferred religious literature and sometimes practical books (herbaria, medicine, laws etc.) to classical authors. There are some exceptions, however, such as the unknown citizen of Sárvár, whose list of possessions (c. 1590) contains his 22 books. He collected antique authors as well; among others, he had a three-volume edition of Ovid. There are no details about its origin, but considering the period, it must have come from abroad.⁴⁸ The situation is the same with the inventories listing the possessions of Georg Pukhen (1591),⁴⁹ a citizen of Besztercebánya (Banská Bystrica), of the parochial library in the same city,⁵⁰ of Tobias Zaunakh (1598), a citizen of Körmöcbánya (Kremnica),⁵¹ of Con-

³⁶ Oláh (2009: 230).

³⁷ Oláh (2009: 247): *Metamorphoses, Libri V. Historiae et 4 de Ponto*.

³⁸ Farkas, Monok, Pozsár, Varga (1990: 229–236).

³⁹ Oláh (2009: 11–12).

⁴⁰ Oláh (2009: 12–14).

⁴¹ Oláh (2009: 248–251).

⁴² Berlász (1984: 328). Ovid's works in the critical edition of the catalogue: Berlász (1984: 41, 176, 177, 204, 208, 213, 217, 243, 250, 257).

⁴³ From the years 1558 and 1533: Gulyás (1992: 161 and 202).

⁴⁴ From the year 1553: Gulyás (1992: 194).

⁴⁵ From the year 1542: Gulyás (1992: 259).

⁴⁶ From the year 1547: Gulyás (1992: 258).

⁴⁷ From the years 1549 and 1550: Gulyás (1992: 266).

⁴⁸ Bajáki, Bujdosó, Monok, Viskolcz (2009: 25–26).

⁴⁹ Čičaj, Keveházi, Monok, Viskolcz (2003: 10–11).

⁵⁰ Čičaj, Keveházi, Monok, Viskolcz (2003: 15).

⁵¹ Čičaj, Keveházi, Monok, Viskolcz (2003: 236).

rad Schall (1551) from Selmecebánya (Banská Štiavnica),⁵² of Guthar Schlosser (1635)⁵³ and Christian Schaller (1683),⁵⁴ citizens of Beszterce (Bistrița), of Elek Bethlen, an aristocrat from Transylvania (1683),⁵⁵ and others. These catalogues contain generally only the author and the title, sometimes only the author, or on some occasions other details about the book as well, such as its size, the colour of the binding etc.

Ovid's poems as secondary citations

Ovid's poems figured sometimes as secondary citations. This phenomenon may be best exemplified by a sanitary manual about the plague. Jan Weber, a pharmacist from Eperjes (Prešov) issued a book about the plague and how to prevent it, in 1644. He published it in Bártfa (Bardejov) in German, then in the next year in Bártfa in Hungarian and in Lőcse in Biblical Czech.⁵⁶ This book contains some citations from ancient classical authors, such as Cato the Younger, Virgil, and Ovid. The publication is especially valuable, because it is one of the few printed books published on the territory of the Hungarian Kingdom to contain Czech translations of Ovid's poems.

I will present the Czech version first (Johann Weber: *Amuletum to jest zpráva krátká a potřebná o moru...* Lőcse, 1645), but the same poems have German and Hungarian versions as well. There are three quotations from Ovid in it. The first is an exact translation from *Remedia Amoris*. Weber cited it in Latin, and then gave the Czech translation:

V začátku hled se brániti
nemoci, a jí léčiti,
když již se nemoc rozmůže,
lékářství málo pomůže.⁵⁷

Ovid's original poem is about love, but Weber used the literal meaning, diseases can only be prevented or stopped at the beginning, because when they overpower the body, nothing can stop them any longer.

As we can see, the translator changed the versification. Weber translated Ovid's distiches in eight-syllables-verses, with double rhymes (a–a–b–b). The same tendency was noticed by Anežka Vidmanová in the translations of Šimon Lomnický z Budče and other Czech authors from the early Modern Age.⁵⁸ The German and Hungarian variants of

⁵² Čičaj, Keveházi, Monok, Viskolcz (2003: 289). He owned Ovid's *Metamorphoses* in a German translation.

⁵³ Monok, Ötvös, Verók (2004: 26).

⁵⁴ Monok, Ötvös, Verók (2004: 80).

⁵⁵ Monok, Németh, Varga (1994: 19).

⁵⁶ Czech: Weber (1645a); RMNy No. 2111. Hungarian: Weber (1645b); RMNy No. 2095. German: Weber (1644); RMNy No. 2052. Facsimile and Slovak translation with annotations: Bartunek (1984).

⁵⁷ Weber (1645a: 80). Translation: "Terminate your illness with medicine immediately, because if the illness overcomes you, all medicine will be in vain." Ov. *Rem.* 91–92: *Principiis obsta; sero medicina paratur, / cum mala per longas convaluere moras.*

⁵⁸ Vidmanová (2004: 23). Lomnický's translation of the same verse: *Opři se hned při počátku / než by došel v něčem zmatku / neb budeš-li dlouho dlíti / zlé bude posilu miti.*

Weber's texts follow the same system, distiches are translated in eight-syllables-verses. The Hungarian translation of the same verses:

*Ottan mindgyárt ellene állj,
Nyavalyádnak orvosságal,
mert ha erőt véssen rajtad,
héában orvoslod magad.⁵⁹*

And in German:

*Suche beyzeit ein guten Rath,
Die Arzney kompt dir sonst zu spat,
Wann Krankheit uberhandt hat gnommn,
Die Gsundheit (!) wirst du schwer bekommn.⁶⁰*

The other citations are from the *Epistulae ex Ponto* and the topic and the method of versification are the same.

*Nemá to doktor v své moci,
aby mohl všechněm pomoci.⁶¹*

The German and the Hungarian versions do not contain this verse.

In the following poem, Weber may not have used Ovid's original works, perhaps taking over the quotations from other medical books:

*Někdy nemoc tak zlá bývá,
že žádný lik neprospívá.⁶²*

*A betegség néha úgy elhatalmazik,
hogy semmi mesterseggel meg nem gyógyíthatik.⁶³*

*Die Krankheit hat oft grösser macht,
Als aller Artzney beste Kraft.⁶⁴*

The secondariness of the citations is not obvious from the lines themselves, but it can be proved by examining other quotations from other antique authors in this book. There is a citation from Virgil about the benefits of lemons to one's health:

⁵⁹ Weber (1645b: 72).

⁶⁰ Weber (1644: 76).

⁶¹ Weber (1645a: 135). Translation: "The doctor is not able to help everybody." *Ov. Pont. I, 3, 17: Non est in Medico, semper relevetur ut aeger.*

⁶² Weber (1645a: 155). Translation: "Sometimes the illness is so strong, that no medicine is able to help." *Ov. Pont. I, 3, 18: interdum docta plus ualet arte malum.* – The same verse in Hungarian: *A betegség néha úgy elhatalmazik, / hogy semmi mesterseggel meg nem gyógyíthatik* (Weber [1645b: 140] = Varga [1977: 243 and 644]).

⁶³ Weber (1645b: 140); Varga (1977: 243 and 644).

⁶⁴ Weber (1644: 135).

*Citrín jest kyselé jablko,
nemá větší moci jak to
Byť nemoc i s jedem byla,
však aby ti neškodila,
Citrín zas pomáhá k zdraví,
mladým, starým jest lík pravý.⁶⁵*

The versification has been changed into an eight-syllable form in the German and the Hungarian variant as well:

*Citron noha keserű alma,
de vagyon igen nagy haszna,
betegség ellen igen használ,
ha méreg volna is ellene áll,
A' nyavalyát elkergeti,
Vént és iffiat megerősíti.⁶⁶*

*Der Citron giebt ein sawren Saft,
Kein Apfel hat ein grössre Kraft,
Wenn schon der Krancke wär vergift,
Ihm doch nichts schadt noch böses trift,
Der Citron hilft das Leben frist,
Ein Arzney Jung und Alten ist.⁶⁷*

Weber wrote that this is a quotation from the *Aeneis*, but it is in fact from the *Georgica*, and the translation is not too faithful.⁶⁸ Probably, he did not know the exact source of the verse, just heard or read it somewhere as a citation without its context. Another citation from the Greek doctor Galenus is given without its source as well:

Moč a smrad lidí nemocných, / vůně přední doktorů ctných.⁶⁹

This quotation can be found in other medical books, such as Leonhart Fuchs' *Institutio-num medicinae libri quinque*.⁷⁰ Perhaps Weber had taken the Galenus passage over from Fuchs' work, and that is why he did not know the original source. Both the Hungarian⁷¹ and the German⁷² variants give the translation of this verse in prose.

⁶⁵ Weber (1645a: 40).

⁶⁶ Weber (1645b: 38). Translation: "The lemon is a bitter apple but very useful against the illness, it can defeat poisons, chase the illness away, and make both the young and elder stronger." Hungarian, Czech and German poems are cited according to modern orthography, but nothing else has been changed.

⁶⁷ Weber (1644: 40).

⁶⁸ The original version is: *Media fert tristis sucos tardumque saporem / felicitis mali, quo non praesentius ullum, / pocula si quando saevae infecere nouercae, / [miscueruntque herbas et non innoxia uerba,] / auxilium uenit ac membris agit atra uenena* (Verg. Georg. II, 126–130).

⁶⁹ Weber (1645a: 88). Translation: "Urine and smell of the sick person is very valuable for the doctors." The Latin text: *Stercus et urina, medicorum fercula prima*.

⁷⁰ Fuchs (1594: 698).

⁷¹ Weber (1645b: 79–80).

⁷² Weber 1644: 84).

Conclusion

Ovid was known in Hungary in the 16th–17th centuries, but the overwhelming majority of the editions containing all his works came from abroad, especially from the Netherlands, Germany, and Italy. Beside the official whole-text editions, citations and adaptations also circulated, most of them in Latin. The number of translations from Latin to local vernacular languages (Hungarian, German, Slovak) was smaller, but (especially the Hungarian) translations were not so uncommon in this age. With regard to the reception of Ovid in the Hungarian literature, the 16th–17th centuries can be considered as an opening of the Age of Enlightenment, when ancient literature and secular themes acquired a stronger role in literature.

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Eszter Kovács
National Széchényi Library, Budapest
koveszt@gmail.com