

Prayers Reused¹

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ABSTRACT

The Research Group on Baroque Literature and Spirituality, which has been active since 2012, among other researches aims to study the history of prayers in Hungary before 1800. This includes the systematisation and database recording of individual prayers found in prayer books and other types of printed matter and manuscripts. This paper presents this work, outlines the difficulties arising from the methodology, and gives examples of possible uses of the database, for example to demonstrate the phenomenon that we typically have no verifiable data on the authorship of prayers in prayer books, but that the database can be used to show that editors of newly published prayer books prefer to use texts from earlier publications – in the era of religious controversies – regardless of denomination.

Keywords: baroque literature, baroque spirituality, hungarian prayer books, transmission of prayers, database of prayers

When speaking about prayer books, we usually refer to them by the name found on the title page or, if there is no title page, from the dedication, or if there is no name, then by the title. This habit inevitably makes us mention these persons as we usually mention authors, namely that the prayer book was written by the person whose name appears somewhere on the first folio. Doubts only arise when we come across several prayer books which bear different names, but contain the same prayers. If we look closely at the texts in these books, we often find that the given text has already appeared in other sources, whether Hungarian, Latin, or some other language, or perhaps in some medieval codex, or in a prayer book published abroad.

The difficulties about the problem of authorship first and foremost arised when we started to build the database of prayers at the Baroque Literature and Spirituality Research Group of the Hungarian Academy

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of Sciences and the Pázmány Péter Catholic University.² The starting point of the database was László Szelestei Nagy's claim that prayers can be recorded by their incipit. This means that the texts of the prayers are inherited, in many cases the same prayer lives on almost unchanged in publications that have different names listed as "authors". Accordingly, the basic unit of the database has become the prayer. If we record the first lines of the prayers in the database, then we have a good chance to identify the publications where the same text also appears with the help of the search interface. (Exceptions may occur, of course, but these do not influence decisively the incipit-based research of how prayers were borrowed.)

About six thousand first lines (incipits) of prayers have been recorded recently in the database, and although this is only a fragment of the pre-1800 prayers the recording of which is the purpose of the database, this quantity can still serve as a basis for partial research and may lead to some results. Before I move on to present these, I would like to briefly describe the database.

The database contains different so-called columns, whose aim is to offer as much information as possible about any single prayer.

The first column is the incipit. Incipit is understood here in a broad sense, which has proved very helpful in the process, although we hadn't anticipated its importance at the beginning. It can record around 300 characters, which means that the first few lines of a prayer can be included into it, assisting the establishment of identical parts following typical incipient formulas like: "Örök mindenható Isten" ('Eternal almighty God').

After the incipit follows the column of basic information about the prayer. It contains data like the title, author, length, language, manuscript or printed medium, and confession of the prayer.

The database also contains data on the work in which the prayer was inserted: title, author, time and place of publication, and the page number of the prayer within the work. The database also contains a column for the source of the prayer and its parameters regarding when, about what, to whom, why and how the prayer was written. This column is also the basis of the thematic search: one can find for example only morning or only evening prayers, or only prayers that should be said at the mass, or only prayers to certain saints. It is also possible to signal critical editions or facsimile editions.

The recording of the prayers has two steps: the first, when the person responsible enters the data, and the second and last, when the reviewer approves it. The use of the database requires registration. The guest users can only see the reviewed entries, while the members of the research team who work on the database can see all the entries. Our aim is, besides a growing number of data introduced, for our guest users to see

2 <https://ima.btk.ppke.hu/>

all the entries as well, and increase the number of users and the utility of the database.

I would like to present through some examples how it is possible to prove the repeated recycling of prayers with the help of identical incipits, as it shows that certain prayers appear in different prayer books, when, how and in what context they were reused. The research has also revealed previously unknown relationships and added important details to the problem of authorship, for example by further evidence to the fact that the author cannot be determined.

I will present three examples, the first is the preliminaries of a prayer in use even today, the second is the comparison of the prayers from one single prayer book, and the third is an interesting finding of incipit research, namely how one can find source texts as a result of proving the existence of borrowings.

1. The prayer

First let us see a prayer said before meals, a table blessing. I have chosen this because, although it is not one of the well-known prayers, it is still part of the oral, living tradition of the Catholic church even in the 21st century, and with the help of the database it is possible to follow the spreading of this prayer throughout the centuries.

The incipit:

Mindeneknek szemei, tebenned bízunk Úristen, te adsz nekünk eledelt alkalmas időben, felnyitod szent kezéd [...].³

This prayer originated from a psalm and became very popular, and the database also gives information about which psalm that was. The incipit also showed which prayer books contained the prayer, as follows (the confession within brackets):

Huszár Dávid (Calvinistic): Mindeneknek szemei, tebenned reménylenek Úr Isten, és te adsz őnékik eledelt alkalmas üdőben [...].⁴

Károlyi András (Calvinistic): Mindeneknek szemei, benned bíznak Uram Isten, és te adsz őnékik eledelt az időnek legkelletiben [...].⁵

Szenci Molnár Albert (Calvinistic): Mindeneknek szemei, tereád néznek, Úristen, és te adsz azoknak eledelt alkalmas időben [...].⁶

3 "Everybody's eyes in you God we trust, you give us food in due time, open your sacred hand [...]"

4 "Everybody's eyes in You God they hope, and you give them food in due time [...]" (Huszár1577, [Lij4v]). The title of the prayer: *Étel előtt való imádkozás a 145. zsoltárból* [Praying before meal from Psalm 145].

5 "Everybody's eyes, in You God they trust, You give them food at the most needed time [...]" (Károlyi 1580, [F2v]). The title of the prayer: *Étel előtt való könyörgés* [Supplication before meal].

6 "Everybody's eyes look at you God, and you give them food in due time [...]" (Szenci Molnár 1621, 66.) The title of the prayer: *Foganatos szép imádság étel előtt* [Efficient beautiful praying before meal].

Tarnóczy István (Catholic): Mindeneknek szemei, tebenned bíznak, Uram, és te adsz eledelt azoknak alkalmas időben [...].⁷

Imádságos könyvecske (Unitarian): Mindeneknek szemei, csak tereád néznek, Úristen, És te adsz azoknak eledelt alkalmas időben[...].⁸

Pongrácz Eszter (Catholic): Mindeneknek szemei, tebenned bíznak Úristen, és te adsz eledelt nekik alkalmas időben[...].⁹

Dávid Huszár's prayer book clearly proves that the source of the table blessing was Psalm 145. Therefore it is worth also comparing it with 16th century psalm translations. Here are four different translations of the psalm:

Heltai, 1560, psalm translation, Psalm 145. (Unitarian): Mindeneknek szemei, tebenned bíznak Uram, és te adsz őnékik eledelt alkalmas időben. Megnyitod a te kezedet, és megelégitesz minden élő állatot a te kegyes akaratod szerint [...].¹⁰

Károli, 1590, Psalm 145. (Calvinistic): Mindenki szemei te reád vigyáznak, és te idejében megadod eledelüket. Megnyitod a te kezedet, és megelégitesz minden élő ingyen [...].¹¹

Szenci Molnár, 1607, Psalm 145. (Calvinistic): Uram, mindenek szemei rád néznek, és idein eledelt adsz nékik. Midőn fölnyitod áldott kezeidet, bőven megelégitesz mindeneket [...].¹²

Káldi, 1626, Psalm 144. (Catholic): Mindeneknek szemei tebenned bíznak Uram, és te adsz eledelt azoknak alkalmas időben. Felnyitod a kezedet, és betöltesz minden élő állatot áldomással [...].¹³

Based on this comparison, it can be stated that none of the psalm translations lived on in the same form, not even Szenci Molnár's translation is the same as the prayer in his prayer book, although these two are the closest to each other. There is no direct connection between the two texts. The question of authorship is not even asked, it is only certain that every confession used it, the Catholics somewhat later, from the late 17th century. By the 21st century the general third person plural is replaced by a more direct first person plural, which changes the meaning of the prayer to a certain degree, making it more personal.

7 "Everybody's eyes in you God they trust, you give them food in due time [...]" (Tarnóczy1676, 9). The title of the prayer: *Mi kenyérünket, mindennapiát, adjad nekünk ma* [Give us this day our daily bread].

8 "Everybody's eyes look at only you God, and you give them food in due time [...]" (Imádságos könyvecske 1700, 19. The prayer has no title.

9 "Everybody's eyes, in You God they trust, and you give them food in due time [...]" (Pongrácz 1753, 43). The title of the prayer: *Asztali áldás* [Table Blessing].

10 "Everybody's eyes, they trust you God, and you give them food in due time. You open your hand and feed every living creature according to your merciful will [...]" (Heltai, 1560, 291v–292r).

11 "Everybody's eyes look at you, and you give them food in time. You open your hand and feed every creature for free [...]" (Károli 1590, 599v).

12 "My Lord, everybody's eyes look at you and you feed them in time. When you open your blessed hands, you feed everybody abundantly [...]" (Szenci Molnár 1607, 404).

13 "Everybody's eyes trust you God, and you feed them in due time. You open your hand and fill every living being with blessing [...]" (Káldi 1626, 561).

The catholic prayer book of Eszter Pongrácz was repeatedly proved to have had an important role in providing the prayers used in popular piety, as folklorists have already signalled it. The prayer book was very popular, published in many editions, almost every family had one of its copies in centuries (Frauhammer 2015, 109–123). The database can give an answer also to Zsuzsanna Erdélyi's observation (1999, 13–60), as it illustrates the path of text transmission, demonstrating how the Baroque (or medieval) text reaches the prayers of less educated 20th century women. This is not the sole example, but it shows how an Old Testament psalm appears over and over again in publications of different confession, just to become an organic part with its relatively stable text of the living religious tradition in the 21st century.

2. The prayer book

I chose a publication which mostly contains Bible citations and other prayers. This volume is entitled *Fons Vitae, the Well of Life*, published in Debrecen in 1589. It is listed in the RMNy as a Protestant prayer book (RMNy Nr. 623 (Borsa 1983); *Fons vitae* 1589), and although it was very popular in Hungary in the 16th century, it was no longer published in the 17th, apart from a supposed 1601 edition.

The title of the chapter which contains the prayers is: *Egynéhány hasznos imádságok, melyeket az ájtatos keresztyén ember mondhat könyörögvén az mindenható Úr Istennek, a mi idvözítő Jézus Krisztusunknak általa*.¹⁴ This chapter contains twenty prayers, each with its own title. I chose in all cases two words from the incipit, using these to search for any correspondence with other prayers already contained in the database. It should be emphasized that the incipit correspondences are only orientative, the texts must always be fully compared to establish complete matches.

In case of the *Fons Vitae*, the results were as follows: in eight cases out of twenty, the database found no match, but the search was not inconclusive in these cases either, as it revealed matches between other related prayer books.

Let us see some examples.

The prayer entitled *Étel után való hálaadás az Úristennek* [Thanksgiving for God after meal] begins this way: Minek utána, mindenható, kegyelmes Atya Úristen, minket a te szent ajándékkal megelégitettél, adjad, hogy ennek utána is [...].¹⁵ The search engine of the database found two prayer books, one is Imre Kiss's book, entitled *Három szép imádságos könyvecske* 'Three nice prayer books', the incipit

14 "Some useful prayers to be said by the pious Christian to the almighty Lord God, by our Saviour Jesus Christ" (*Fons vitae* 1589, K7[r]).

15 "After you, merciful Lord God, have nourished us with your sacred gifts, let us be fed now as well [...]" (*Fons vitae* 1589, L11[r]).

reads: Oh én édes Uram Jézusom, hálákat adok tenéked, minekutána te szent felségedet összevetvén a gyilkos Barabással [...].¹⁶

The incipit of the prayer book *Lelki fegyverház* [Spiritual Armoury]: *Ó én édes Uram Jézusom, hálát adok teneked, minek utána te Szent Felségedet összevetvén a gyilkos Barabással, sokkal gonoszabbnak ítéltetél [...]*.¹⁷

We can see thus that these two incipits, although not related to the *Fons vitae*, are definitely related to each other, just as, most probably, the prayer texts as well, so it is worth going on with the search. The database contains the location of the texts, the page of the match, the link to the digital version online, so it makes them easily accessible in printed form.

The two manuscripts are indeed connected at one point, so the mapping of further connection points is justified and may bring new results.

The following is a case when the database again provides new information instead of a match of incipits.

An incipit from the *Fons vitae*: *Úristen, a te kegyelmességed és hited mireánk szálljon, és mibennünk mindörökké megmaradjon, hogy [...]*.¹⁸

There is no match with other publications, but writing Psalm 118 in the title field reveals that the *Fons vitae* contains four instances of texts from Psalm 118.

We also try to complement the database by processing manuscripts. This aim is justified by cases such as the following, when the search also yields results from manuscripts, not only printed editions.

Incipit from the *Fons vitae*: Mennybéli hatalmas Úristen, irgalmasságnak kútfeje, melynek soha vége nincsen, ki szenvedő, kegyelmes és hű vagy, embereknek vétkeit az te kegyelmességedből megbocsátod [...].¹⁹

Results:

Mihálykó, 1642 (Lutheran): Mennybéli hatalmas Úr Isten, irgalmasságnak kútfeje, melynek soha vége nincsen, ki szenvedő,

16 "Oh my sweet Lord Jesus, I give you thanks after your Holy Highness was compared to Barabba [...]" (Kiss 1680, 93). The title of the prayer: *Huszonkilencedik imádság. Miképpen Barabás elbocsáttatott* [Twenty-ninth prayer. How Barabbas was dismissed].

17 "Oh my sweet Lord Jesus, I give you thanks after Your Holy Highness being compared to the murderer Barabba and found much more evil [...]" (Lelki fegyverház 1716, 85). The title of the prayer: *Harmincegyedik imádság. Barabás elbocsáttatik, az ártatlan Jézus szentenciáztatik* [Thirty-first prayer. Barabbas is dismissed, the innocent Jesus is sentenced].

18 "Lord God, may your mercy and faith fall onto us and may it live in us forever, so that" (Fons vitae 1589, [L12r]). The title of the prayer: *Isteni áldás, 118. zsoltár* [Divine blessing, Psalm 118].

19 "Almighty God of Heavens, fountain of endless mercy, who are suffering, merciful and faithful, you forgive the sins of men out of your mercy" (Fons vitae 1589, [K11v]). The title of the prayer: *Az hatalmas Úristennek negyedik könyörgés* [The fourth Supplication to the mighty Lord].

kegyelmes és hív vagy, embereknek vétkei a te kegyelmességedből megbocsátod. Vallom azt, hogy én sok gonoszt [...].²⁰

Rimay codex (Lutheran): Mennybéli Hatalmas Úr Isten, irgalmasságnak Kútfeje, melynek soha vége nincsen, ki szenvedő, kegyelmes és hív vagy, embereknek vétkei a Te kegyelmességedből megbocsátod. Vallom azt, hogy én sok gonoszt műveltem, és Tégedet haragra indítottalak. [...].²¹

In this case it is two Lutheran prayer books which contain the text of the prayer book are defined as Protestant. One is a print, the other is the *Rimay codex*, a manuscript which contains a prayer book probably not written by János Rimay, although it was found in Rimay's legacy.²² This codex contains other instances taken over from the *Fons vitae* as well. This method is worth being applied also to the codex, starting the search from the incipits of the codex, since it may easily lead to other editions which could have been the sources of the Rimay codex.

Let us continue the search of the incipits. The next result draws the attention upon a subtle difference. Incipit from the *Fons vitae*: Dicsőség mennyországban Istennek, és e földön békesség és jó akarat embereknek. Dicsérünk téged, áldunk téged, imádunk téged, hálákat adunk tenéked [...].²³

Results:

Mihálykó János, 1642 (Lutheran): Dicsőség magasságban Istennek, és ez földön béke és jó akarat az embereknek [...].²⁴

Útitárs, 1678 (Catholic): Dicsőség Istennek a magasságokban, és béke a földön a jóakarátú embereknek. Dicsírünk téged, imádunk téged és dicsőítünk téged [...].²⁵

20 "Almighty God of Heavens, fountain of endless mercy, who are suffering, merciful and faithful, you forgive the sins of men out of your mercy. I confess that I ... great evil [...]" (Mihálykó1642, 254). The title of the prayer: *Hálaadás mindenféle nyavalyából és nyomorúságból való megszabadulásért* [Thanksgiving for deliverance from all sorts of troubles and miseries].

21 "Almighty God of Heavens, fountain of endless mercy, who are suffering, merciful and faithful, you forgive the sins of men out of your mercy. I confess that I did great evil and drew your anger upon me [...]" (Rimay codex, 80). The title of the prayer: *Mindennemű nyavalyáinkban hasznos könyörgés* [A useful prayer in all our troubles].

22 Printed edition of the Rimay codex (Bajáki 2015, 9–48).

23 "Glory to God in Heaven and peace on this earth to men of good will. We praise you, we bless you, we worship you, we give you thanks [...]" (Fons vitae 1589, [L7r]).

24 "Glory to God in Heaven and peace on this earth to men of good will [...]" (Mihálykó 1642, 72). The title of the prayer: *Más. [Az Krisztusnak születéséről való könyörgések]* [Other. Prayers for the birth of Christ].

25 "Glory to God in Heaven and peace on this earth to men of good will. We praise you, we bless you, we worship you, we glorify you [...]" (Útitárs1678, 29). The title of the prayer: *A Gloria vagy Angyali ének mondásakor* [When saying the Gloria or Angelic Canticle].

Pázmány, 1606 (Catholic): Dicsőség Istennek magasságban, békesség e földön a jó akaratú embereknek. Örömdetes hír, vigasságos újsága az emberi nemzetnek [...].²⁶

Sigray, 1734 (Catholic): Dicsőség Istennek a magasságban, békesség e földön a jó akaratú embereknek. Ő örömdetes hír, vigasságos újság az emberi nemzetnek [...].²⁷

Pongrácz, 1753 (Catholic): Dicsőség Istennek magasságban, békesség e földön jóakarató embereknek. Örömdetes hír, vigasságos újság az emberi nemzetnek [...].²⁸

These examples illustrate some important things. Most importantly, that a long incipit is a must. If the incipit is not long enough, like in the case of the Mihálykó print, nothing certain can be said just on the basis of a short match. What would still indicate that it is probably a match indeed is the word *jóakarát* ('good will'), since this is the only instance when it appears as a noun, just like in the incipit of the *Fons vitae*, and not as an adjective beside the noun "man", as in the rest of the cases. The incipit of the right length, as we have seen here, proves it quite probably that the texts of Pázmány, Sigray and Eszter Pongrácz are interconnected. The connection of these texts can be proved in other instances as well with the use of the database, as well as by the search after the incipits of the *Fons vitae*.

Instead of further examples, I would like to summarize the conclusions of this research. The *Fons vitae* was definitely used by the compiler of the Rimay codex, as well as by the editor of the 1642 edition of Mihálykó's prayer book. The latter also has the highest number of matches. It should also be emphasized that, although the *Fons vitae* is defined as a Protestant prayer book, it was mostly used later on by Lutherans, as the database suggests. It should also be noted that we have found no textual matches either to Pázmány's prayer book or other Catholic books, but the incipits revealed the connection of these books with other prayer books. Consequently this analysis based on a small sample of a very early period of prayer literature justifies that such an investigation is worthwhile and may yield rich results.

26 "Glory to God in heavens and peace on this earth to men of good will. Joyful news, joyous novelty for the human race" (Pázmány1606, 52[r]). The title of the prayer: *Az Angyali ének és a több imádságok idején, így könyörögjünk* [During the time of the Angelic Canticle and the several prayers, let us pray like this].

27 "Glory to God in Heaven and peace on this earth to men of good will. Oh joyful news, joyous novelty for the human race [...]" (Sigray1734, 450). The title of the prayer: *Az angyali ének és a több imádságok idején* [During the time of the Angelic Canticle and the several prayers].

28 "Glory to God in Heaven and peace on this earth to men of good will. Joyful news, joyous novelty for the human race [...]" (Pongrácz 1753, 73). The title of the prayer: *A Glória avagy az Angyali Ének idején* [In the time of the Gloria or the Angelic Canticle].

3. The line

Finally, I would like to present one concrete place, a small finding. The incipit searches also yielded (perhaps) unexpected results. The text in question is the prayer of the church-going man, first printed in Hungarian in the prayer book of Gáspár Heltai.

The incipit at Heltai: Örök mindenható Úr Isten, mi mennyei szent Atyánk, a te felségednek jóvoltából és nagy kegyelmességéből ím bemegyek az egyházba, a kereszteni gyülekezetnek helyére, mely [...].²⁹

Results:

Károlyi, 1580 (Calvinistic): Örök mindenható kegyelmes Atyánk, ím bemegyek az szent gyülekezetbe, az imádságnak házába, hogy én is az több keresztyénnel tégedet dicsérjelek [...].³⁰

Szalaszei, 1593 (Lutheran): Ó én Uram, Istenöm, a te nagy kegyelmességgel részeltetvén magamat, ím bemegyek a te szentegyházadba, és nagy félelemmel tégedet imádlak [...].³¹

Pázmány, 1606 (Catholic): Én mennyei szent Atyám, a te irgalmasságodnak mértéktelen jó voltából bemegyek a te házába, és a te templomodban félelemmel imádlak téged [...].³²

Pázmány, 1631 (Catholic): Örök mindenható Úr Isten, kinek a mi üdvösségünkre való gondviselésből úgy tetszett kellemetesnek, hogy a Templomban, mint tiszteletedre rendelt házában, irgalmasságodat bőségesen mutatnád [...].³³

Mihálykó, 1640 (Lutheran): Ó én Uram Istenem, a te nagy kegyelmességgel részeltetvén magamat, ím bemegyek a te Szentegyházadba, és nagy félelemmel téged imádlak [...].³⁴

29 "Eternal and almighty Lord God, our holy heavenly Father, of your good will and great mercy behold, I go into the church, the place of the Christian congregation, which [...]" (Heltai 1570-71, [A2v]). The title of the prayer: *Mint kelljen imádkozni a keresztyén embernek, midőn az egyházba mégyen* [How a Christian man ought to pray when he goes into the church].

30 "Our eternal almighty Father, behold I go into the holy congregation, the house of prayer, to praise you together with other Christians [...]" (Károlyi 1580, [D11r]). The title of the prayer: *Mikor bemegy az Templomba, mint kell könyörögni* [When you go into the Church, how to beg].

31 "Oh my Lord God, taking part in your great mercy, behold I go into your church, and worship you with great fear [...]" (Szalaszei, 1593, [1r]). The title of the prayer: *Templomba menve így kell Istennek könyörögni* [Going to church, this is how to pray to God].

32 "My heavenly holy Father, for the immeasurable kindness of your mercy I go into your house and I worship you with fear [...]" (Pázmány 1606), 47[r]). The title of the prayer: *Mikor a templomba bemegyünk, így könyörögjünk* [Going to church is the way to pray to God].

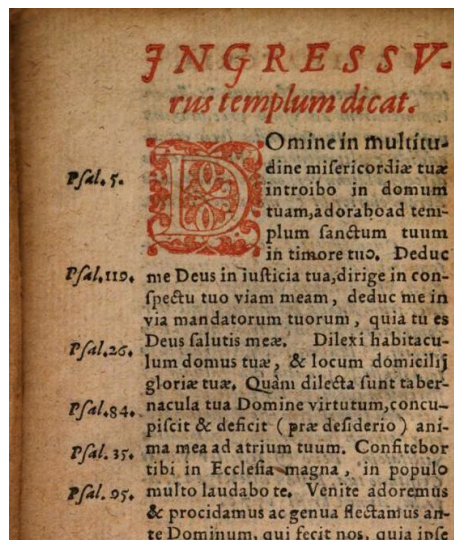
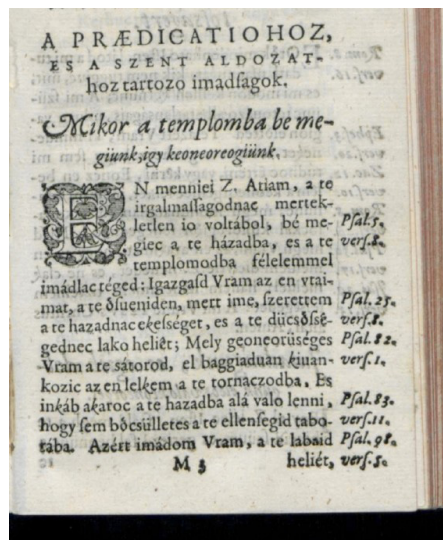
33 "Eternal almighty Lord God, whose great care for our salvation saw it kind to show your immense mercifulness in the Church, the house of your adoration [...]" (Pázmány 1631, 143). The title of the prayer: *Mikor ünnepnap a templomba megyünk* [When we go to church on a holiday].

34 "Oh my Lord God, taking part in your great mercy, behold I go into your church and worship you with great fear [...]" (Mihálykó 1640, 1). The title of the prayer: *Egyházban menő ember azt mondja* [Going to Church, a man says].

Looking at these incipits, the first thing that comes to mind is that the line in the 1631 edition of Pázmány's prayer book is quite different from the others, including the incipit of the first, 1606 edition. The other thing that comes to mind is that János Mihálykó's 1640 incipit fully matches the incipit of György Szalaszegi. The rest could also be analysed at length, the textual match is the closest between Heltai and Károlyi, but for this concrete line I would like to present Pázmány's case.

We can see that the 1606 first edition and the 1631 fourth edition are different, and most surprisingly the first edition is similar to the other Lutheran prayer books. The notes of the Pázmány critical edition, containing the notes to the 1631 edition, mention the source of this text as a prayer with the title *Cum ad Ecclesiam venisti* from the 1567 prayer book entitled *Serta honoris et exultationis* of Petrus Michaelis Brillmacher, a Jesuit from Cologne (Bajáki Sz., Bogár 2013, 307). The comparison of the Latin and Hungarian text proves, apart from some differences in the order of the lines, that it is indeed its translation, but there is no match at all with Pázmány's 1606 text.

It was proved due to the incipit searches of the database that the incipit of Pázmány's 1606 prayer matches several Protestant incipits whose source was Johann Habermann's prayer book (Avenarius 1576, [](7v)–[]](8r)). Comparing now Pázmány's line with Habermann's text, the match is undoubtable.



What makes it even more interesting is that the relationship of the two German prayer books was a matter of debate in German literary historiography; most recently, Habermann's monographer, Traugott Koch (2001, 395–412), who compared the two books line by line, could not establish any direct transmission, but claimed that the matches between the two books were due to a common tradition. I may only add for the sake of fairness that the second, 1610 edition of Pázmány's prayer book contains this prayer based on the Jesuit's texts.

As we have seen, the research of how prayers were reused may be highly beneficial, yielding many results. The enlargement of the database is one of the primary aims of the Research Group on Baroque Literature and Spirituality.

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