

Pap Levente
Tertulliani *Adversus Iudeaos*

Abstract

Although *Adversus Iudeaos* is not the most analysed work within the *Tertullian corpus*, it cannot be said that it is totally neglected in the literature. It was read in the ancient times, it was widely known both in the Middle Ages and in the modern times. Since the issue of Herman Tränkle's work, it has been even more thoroughly researched. One can read about it in different literary encyclopaedias, where, depending on the writer of the entry, Tertullian is either fully or partially recognised as the author, but we cannot find researchers who totally deny Tertullian's authorship. Researchers (Capelle, Säfllund, etc.) are always committed to the originality or falseness of formal, linguistic analyses. So far, research has focused on the problem of originality and on the analysis of dogmatic works.

The translation of the text is rather challenging – this might be the reason why the translation of this work is not included into the series entitled “Ókeresztény latin írók (Ancient Christian Latin Writers) edited by Vanyó László. Of course, the editors' hesitation about whether to include this work in the series or not can also be explained by the debates on the authenticity of the work. Therefore it was necessary to make translation. This translation can be read in this dissertation.

Struggle seems to be an essential feature of Tertullian's character. According to Altaner, each of his writings is actually an indictment. The polemic between Christians and Jews began during Christ's lifetime. Jesus himself argued with the Pharisees, the scribes and the Sadducees. The polemic between Jews and Christians was not unknown to Tertullian, who often used the elements of this polemic in *Adversus Iudeaos*. There were different themes that kept the polemic alive, such as the general character of the divine law, the circumcision, the Sabbath and the advent of Christ.

Like other Christian writers of his age, Tertullian mastered the figural interpretation, and in his work he used different types and antitypes. The word *figura* appears in Tertullian's works several times. He usually turns to figural interpretation when he discusses delicate problems. In *Adversus Iudeaos* the word also appears in several places. Tertullian makes use of the possibilities offered by the typological interpretation, especially in the process of demonstration. The most elaborated element is the type of Cain and Abel, who have their

antitype in the New Testament: Tertullian argues that the counterpart of the duality and sacrifice of Cain and Abel manifests itself in the duality between Jews and Christians.

The *Confirmatio* deals with a problem that is equally important both for the history of mentality and for the history of civilisation: the prophecies in the Book of Daniel (chapter 9).

As mentioned above, an analysis of the rhetorical structure can hardly be found in the studies on *Adversus Iudaeos*. First I had to study in what stage of development rhetoric was in the second century A. D., what kind of trends existed, and to what extent the tradition of Ciceronian rhetoric was followed. The ideal of formation outlined by Cicero could be easily passed on from the republican age into the age of the emperors. In Tertullian's time rhetoric had already gained a political and social background as a result of which it became the most important medium of formation. Thus, rhetoric did not go into decline.

It has been proved that the rhetorical structure of *Adversus Iudaeos* has close links to the Ciceronian ideal. In the thesis we tried to pinpoint the structure and stylistic elements of classical rhetoric.

Little has been written about Tertullian's humour. Research focused mostly on the polemic tone of his writings. I consider it necessary to analyse these two aspects, too, because if we analyse the writing from a rhetoric point of view, the polemic components are indispensable, as they contribute to the transformation of an amateur reader into an adequate one.) The approach adopted in the present thesis is new in literature because the title *Adversus Iudaeos* refers to the fact that the whole writing is regarded as an integral whole and fully Tertullian. While other analyses of this work studied only segments of the work from a certain cultural-historical point of view, this thesis investigates Tertullian's work from a broader perspective that includes history, literature and the history of literature.