



CATALOGUS INCUNABULORUM  
QUAE IN BIBLIOTHECIS PUBLICIS HUNGARIAE  
ASSERVANTUR



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EDIDERUNT

GÉZA SAJÓ et ERZSÉBET SOLTÉSZ

IN COLLIGENDA MATERIA ET IDENTIFICANDIS INCUNABULIS SOCII FUERUNT

CSABA CSAPODI et MIKLÓS VÉRTESY

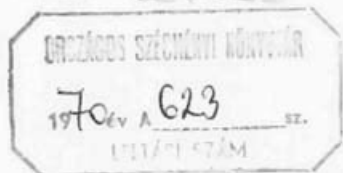
VOLUMEN I.



IN AEDIBUS ACADEMIAE SCIENTIARUM HUNGARICAE  
BUDAPESTINI, MCMLXX

CURAEVERUNT  
GEDEON BORSA  
ET  
LÁSZLÓ MEZEI

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Printed in Hungary

## INTRODUCTION\*

The first union catalogue of incunabula in Hungary contains listings of 7107 copies of the earliest printed books in 56 libraries and other institutions. More than half of this stock is shared by the three biggest libraries of Budapest, viz. the National Széchényi Library (1748), the Library of the Hungarian Academy of Sciences (1159), and the University Library, Budapest (1035). In the provinces, the collection of incunabula housed in the Library of the Kalocsa Cathedral and that in the Episcopal Library of Székesfehérvár follow in order of magnitude, possessing over 500 copies each. The Library of the Esztergom Cathedral is known to contain 290 copies, the Library of the Abbey of Pannonhalma 236, and the Simor Library of Esztergom has 232 copies in its possession. The Library of the Episcopal Seminary of Győr possesses approximately 200, and the former Franciscan Library of Gyöngyös, in the custody of the National Széchényi Library, has preserved about the same number of incunabula. The Great Library of the Transtibiscan Reformed Church District of Debrecen contains 145, and the Diocesan Library of Szombathely has 102 fifteenth-century printed books in its possession. Nearly 700 incunabula of the national holdings are shared to different degrees by 44 other libraries and institutions.

It is evident from the above numerical data that in Hungary interest in incunabula has not been lacking. Libraries and private collectors in Hungary have always regarded the earliest surviving printed books as their most precious treasures and often made sacrifices to acquire them. But in many libraries the great

\* Translated by Imre Gombos.

efforts in collecting incunabula have not been accompanied by expert publications of catalogues of the collected material. Since the fifties of the last century, there have appeared printed lists and catalogues of incunabula preserved in many Hungarian libraries; but most of these publications supplied information only about early printed books marked with a colophon. The first printed list containing data on incunabula only appeared in 1840 and contained the listing of 32 early printed books of the Library of the Esztergom Cathedral.<sup>1</sup> In the second half of the nineteenth century some further lists of incunabula were published either in scholarly papers about the history of one or another library, or in catalogues listing manuscripts and rare books only.<sup>2</sup>

Towards the close of the century catalogues had been compiled observing more up-to-date methods than those previously published. The first updated Hungarian catalogue of incunabula was published by Árpád Hellebrant in 1886. It contained a listing of 493 incunabula (466 editions) preserved in the Library

<sup>1</sup> (*Pribélyi*, Ferenc): *Incunabula typographiae...* in Ven. Capituli E. M. Strig[onien]s[B] Bibliotheca praefulgentia. Nagyszombat, 1840.

<sup>2</sup> The following register of incunabula published in 1880 lists about 30 early printed books from the library of the Evangelical Lyceum of Sopron, in an article dealing with the history of the library (*Müllner*, Mátyás: *Adatok a soproni ev. lyceumi könyvtár történetéhez* [Contributions to the history of the library in the Evangelical Lyceum, Sopron]. *Magyar Könyvszemle* [Hungarian book review], 1880, pp. 3–4). — The register of incunabula and ancient manuscripts in the Cathedral Library of Szombathely was published in 1891–1892, containing 93 early printed books (*Pálinskás*, Géza: *A szombathelyi székesegyházi könyvtár régi kéziratainak és ósnyomtatványainak jegyzéke* [List of ancient manuscripts and incunabula in the Cathedral Library of Szombathely]. *A vas megyei régészeti egyesület évkönyve 1891–1892* [Yearbook of the Archeological Society of the County Vas 1891–1892]. Szombathely, 1892, pp. 25–44). — Two years later 78 incunabula were described by Manó Michalek in the Diocesan Library of Eger (*Michalek*, Manó: *Az egri érsekségnyi könyvtár szakszerű címjegyzéke* [Systematic title-list of the Diocesan Library, Eger]. Eger, 1893. Supplements from 1894 and 1900). — Compiled by László Zalka, *A győri püspöki papnevelőintézet könyvtárának címjegyzéke* (Title-list of the Library of the Episcopal Seminary, Győr) (Győr, 1893, pp. 12–18). This work contains a list of 117 incunabula.

of the Hungarian Academy of Sciences.<sup>3</sup> In order to facilitate the identification of the entries, Hellebrant made references to the catalogue numbers in Hain's *Repertorium bibliographicum*; as for the incunabula which had not been described by Hain, Hellebrant published full textual descriptions. Since, however, he had to publish the original abbreviations in the texts in a full form, his descriptions of texts do not supply a firm basis for the identification of the incunabula, in spite of the fact that even the Gothic and Roman characters and the number of lines per page are mentioned. His catalogue does offer valuable information about the notes made by earlier owners and the illuminated decorations in the copies.

The catalogue of early printed books in the National Széchényi Library was published by Ignác Horváth in 1895.<sup>4</sup> Like Hellebrant, he also lists the books in chronological order; indices of authors and printers are also supplied. His catalogue listed 896 editions. Taking into account also the Supplement [*Magyar Könyvszemle* (Hungarian book review), Budapest, 1900], the total number of incunabula in the Széchényi Library comprised at that time 1026 editions and about 150 duplicates. Editions not described by Hain are marked with their appropriate abbreviations and signs of the line endings. He also published the notes of the owners. The significance of the catalogues of both Hellebrant and Horváth cannot be underestimated because some of the prints listed by them as incunabula with our present knowledge are realized to be actually published at the beginning of the sixteenth century.

After the turn of the century, catalogues had been made also in certain provincial libraries. In 1904 Viktor Récey listed 232 editions in the Central Library of the Order of St. Benedict at Pannonhalma; in 1932 József Aistleitner described 172 early printed books in the Seminary Library of Győr; in 1939, there appeared a catalogue compiled by Károly Klempa, of 47 incunabula preserved at the Festetics Library, Keszthely.<sup>5</sup>

<sup>3</sup> See Opera citata.

<sup>4</sup> See Opera citata.

<sup>5</sup> See the works by Récey and Aistleitner: Opera citata. Klempa, Károly: A keszthelyi Festetics Könyvtár 1500-ig terjedő ősnymtatványai (Incunabula up to 1500 in the Festetics Library, Keszthely), Keszthely, [1939]. Many of the copies enumerated in this work are actually kept as deposits in the National Széchényi Library, Budapest.



Nevertheless, to this date there were several important collections of incunabula in this country which did not have printed catalogues. Previously poor information was often given in joint lists of rare manuscripts and valuable incunabula kept in some libraries.<sup>6</sup>

It is due to the relative backwardness of research that more than half of the early printed books in the Hungarian libraries have remained unpublished to this date: and many incunabula — regarded as rare on the international scale — have only been identified while preliminary work on this catalogue was in progress. It is also due to the absence of printed catalogues that several rare incunabula could not be registered in the *Gesamtkatalog der Wiegendrucke* as being in Hungary; therefore, information about the number and distribution of early printed books preserved in various Hungarian collections could be obtained only from summary references to the subject.<sup>7</sup>

<sup>6</sup> These works are listed at the end of the chapters dealing with the history of individual collections.

<sup>7</sup> *Ohly, Kurt*: Der gegenwärtige Stand der internationalen Inkunabelinventarisierung. Beiträge zur Inkunabelkunde. Neue Folge I. Leipzig, 1935, pp. 23—24. (By courtesy of József Fitz.) — *Borsa, Gedeon*: Early Printed Books in Hungary. The Book Collector, 1958, Spring, pp. 15—27. (In Hungarian: Országos Széchényi Könyvtár Évkönyve, 1957, pp. 147—163.) — *Soltész, Erzsébet*: A szocialista országok ősnyomtatvány-könyvtárosainak berlini konferenciája (The Berlin Conference of the incunabulists in socialist countries, 11—13 August 1959). Magyar Könyvszemle, 1960, pp. 51—54.

## PREVIOUS TO THE CATALOGUE

Pál Gulyás was the first to direct attention to the importance of work leading to the publication of a union catalogue of incunabula preserved in Hungary. In an article written in 1906 on the arrangement of the *Gesamtkatalog der Wiegendrucke*,<sup>8</sup> he set up a plan of the work to be done based on the data of Vol. III of *Magyar Minerva*.<sup>9</sup> According to him, the task would have included the listing of 6745 incunabula preserved in 125 libraries throughout the country. This number seems for two reasons rather modest as compared with the actual number of incunabula in Hungary. First, *Magyar Minerva* refers to pre-world-war Hungary, i.e., not excluding the collections preserved in the Northern Uplands (today Slovakia) and Transylvania. Secondly, some of the libraries were in the habit of listing as incunabula also printed books originating from the early sixteenth century.

The Central Inspectorate of Museums and Libraries which had exercised at that time the right of superintendence of all libraries in Hungary, also discussed the question of a central catalogue.<sup>10</sup> The plan, however, could not yet be realized. In the 1940s, József Fitz, then director general of the National Széchényi Library, had planned a catalogue to register the incunabula preserved in the libraries of Hungary, but the work begun was discontinued after World War II.

In the early 1950s, the cataloguing of the incunabula in Hungary had been re-commenced in two different ways. By the end of 1952, the elaboration of the material in the National Széchényi Library had been completed by the editors of the present work. The collection in this library represents about one fourth of the total stock of incunabula in Hungary. The following catalogues have been compiled:

<sup>8</sup> Gulyás, Pál: Előmunkálatok Hain ősnymontvány-jegyzékének új kiadásához (Preparatory work to the new edition of the list of incunabula compiled by Hain). Magyar Könyvszemle, 1906, pp. 1—6.

<sup>9</sup> Magyar Minerva, Vol. III. Budapest, 1904.

<sup>10</sup> A németországi könyvtárak inkunabulum-jegyzékéről (About the list of incunabula in the libraries of Germany). Magyar Könyvszemle, 1910, p. 94.

An alphabetical author catalogue; a general chronological catalogue; catalogues of printers and places of printing; a catalogue according to the historical development of printing (by the Proctor system); a chronological catalogue of the authors; alphabetical and systematical subject catalogues; language catalogue; shelf marks' and owners' catalogue and a bibliographical catalogue arranged according to the most important bibliographies and catalogues of incunabula in Hungary and abroad.

Parallel with the work in the National Széchényi Library the stock-taking of the books preserved in ecclesiastical libraries has been implemented — partly on the basis of former inventories and catalogues — by Gedeon Borsa. As a result of this work, lists have been made of over 2500 incunabula in 27 libraries.

Since some of the libraries had been taken over into state ownership, causing changes in the place of preservation, it had become even more pressing to produce a union catalogue of incunabula in Hungary.

In 1956, the editors of the present volume submitted a plan to the Committee for Library Science (since 1961: Working Committee on Historical Bibliography, Bibliography and Documentation Department I of the Hungarian Academy of Sciences); their plan was accepted and the central cataloguing of early printed books could subsequently be implemented under the auspices of the Committee. Since the most important reference works and other instruments of research had not been available in provincial libraries and in some minor collections in Budapest, identification of the copies in these collections was done in the National Széchényi Library and in the Budapest University Library. In compliance with the decision of the Committee for Library Science, identification of the incunabula has been carried out by the three major libraries of Budapest. The registration cards of the incunabula in the Library of the Hungarian Academy of Sciences have been prepared by Csaba Csapodi (1159 copies) and those in various other collections by Géza Sajó (1940 copies), Erzsébet Soltész (2453 copies) in the National Széchényi Library, and by Miklós Vértessy (1555 copies) in the Budapest University Library. In order to insure uniformity in the working method, the cards were prepared in such a way that they would indicate the precise order of sequence of the various bibliographies used, as well as the data to be taken down

for the copies. On the basis of these registration cards — and parallel with the working up of the national holdings — the determination of dubious incunabula, and the compilation of the catalogue and its indices have been carried on in the National Széchényi Library. In the identification of Hebrew incunabula, the editors have received valuable assistance from Professor Sándor Scheiber who has given a helping hand in the description of the titles. For his courtesy we herewith express our sincerest gratitude.

In connection with the preparatory work of the catalogue I wish to record my obligation to those Institutions abroad which kindly offered their expert contributions. First of all I am indebted to the staff members of the Incunabula Department of the Deutsche Staatsbibliothek in Berlin who have always assisted by their useful information. Splendid opportunities for clarifying some problems were offered when the writer of these lines was working as a guest-librarian in the Incunabula Department of the Deutsche Staatsbibliothek. Herewith I would like to express my sincerest thanks to Professor Horst Kunze, director general of the Deutsche Staatsbibliothek, for having made available to me the whole scientific apparatus and the index catalogues of copies made by the editorial staff of the *Gesamtkatalog der Wiegendrucke*. I am also indebted to Enrichetta Valenziani, editor of the *Indice generale degli inconnaboli delle biblioteche d'Italia*, for the valuable information received in connection with some Italian incunabula. And herewith we would like to thank all those libraries abroad which have made accessible to us the microfilms for which we have asked to aid us in the identification of our incomplete copies.

Finally, due thanks are expressed to all the Hungarian libraries and institutions which have contributed to the union catalogue by kindly surrendering their copies of incunabula. Their courtesy had meant a substantial aid in the compilation of this catalogue.

Our primary aim in compiling this catalogue has been to produce a work that could be serviceable to specialists of incunabula and also useful to experts in other fields, e.g., literary historians, linguists, etc. Therefore we have paid equal attention to considerations of typographical and literary history as well in the title entries. We thought it important to determine the real authors of works which were erroneously attributed to pseudo-authors by the publishers of early printed books or by catalogues. We have endeavoured to check the authenticity of the works, always indicating whether the name of the author has been given in the work itself or established on the basis of research data.

We have appended also such indexes to this catalogue which are not usually regarded as ordinary requisites of a catalogue, e.g. indexes of collaborators (translators, commentators), or the index of works written in languages other than Latin.

Finally, for the foreign research workers who may have difficulty of achieving access to the literature in Hungarian we are giving some information by way of this introduction about the most important collections of incunabula in Hungary, as well as about their former catalogues. Furthermore, this introduction may also be of some service by calling attention to rare books or to the Hungarica-incunabula which have been preserved in Hungary.

#### ALPHABETICAL AUTHOR CATALOGUE

The title entries of the author catalogue contain the name of the author, the title of the work, the names of collaborators, if any (editor of the text, translator, commentator), as well as the name of the printer and when possible that of the publisher. Particulars are given of the format of the book and the number of its leaves. Should the book consist of more volumes, the number of leaves in each volume is also indicated. If no adequate description of the text has been available for the identification of the edition, we render a textual description which conforms to the GW rules, though in a form somewhat simpler than that of the descriptions in the GW.

If an edition contains more than one work, in addition to the first, we give the titles of each independent work. Reference is made to such works in relevant places in the author catalogue.

If the name of the author can be identified from the work itself or from external sources, the publication is registered under the author's name. If it does not occur in the book itself, the author's name is given in square brackets. Works attributed to an incorrect author are registered under the erroneously given name, but the word "Pseudo" is put in square brackets before the name. If the genuine author has been authentically established, his name is indicated in square brackets and with the sign of equality (=) after the pseudonym contained in the work. Anonymous works erroneously attributed by bibliographies and catalogues to incorrect authors, when their genuine authors cannot be established, have been registered as anonymous works in the catalogue. Where possible, the entry of anonymous works begins with either a personal name or a subject heading.

In the entries, the names of authors are invariably given in the form in which they are generally accepted or which are most common in literature, without any regard to the form of the name found in the book itself. As a rule, the names of authors mentioned in various forms in bibliographies and catalogues are given by us as they figure in GW or in the GW manuscript. As to the forms of names used in the GW manuscript, we consulted the notes on authors' names in the catalogues of *Incunabula in American Libraries* by M.B. Stillwell (New York, 1940) and F.R. Goff (New York, 1964).

From variants of the authors' names we refer to the accepted form of the names. References are used of such anonymous works which have been arranged under the names of authors identified from external sources, and of title variants of anonymous works.

The title of a work is accepted as authentic if based on standard critical editions or other literary sources. The same title is used for all editions of a single work, irrespective of the variants which the printers and publishers may have employed, or which bibliographies and catalogues of incunabula used. If it was possible, the words *Liber* or *Tractatus* were omitted from the head of the title. The titles of works in Greek or Oriental languages are given in Latin translations. The titles of works written in modern European languages are indicated in the original language and in the form which is generally accepted in litera-

ture. After the titles of works containing non-Latin texts, the language is indicated in brackets. These works are classified in the Language Index.

As regards the colophon, the place where the book was printed is given in the current version used in the country, following the general trend of modern catalogues. This rule has not been observed in a few instances, and again in compliance with the modern practice of catalogues (e.g. Strassburg, Hagenau). The printer's name is given either according to the GW system, or in the form used in the incunabula, but following the same rule in every case.

The date of publication is given in Latin. If in the colophon the date is different from that of the Roman, or the ecclesiastical or modern dating, first the appropriate text is literally quoted, then the date is given in square brackets according to the modern calendar. Since in certain geographical regions, first of all in Venice, the beginning of the year was counted from March 25 instead of January 1, the incunabula published in Venice between January 1 and March 24, or in other places with the same calendar, are considered as having been published in the following calendar year. In the entry of these incunabula two years are indicated, the first as in the original book, the second, in the actual date according to the modern European calendar.

If no place, date of publication and printer's name are mentioned in the book, all the data supplied from other sources or research fields are put into square brackets in the entries. Question-marks are used to indicate the dubious or contestable character of the entry. Square brackets enclose the place of publication and the name of the printer in such cases when only an approximative address (name of street or house) is given, or only the printer's or publisher's device appears.

According to international practice, the format is indicated by the folding of the sheet. If the copy is composed of different sized sheets, both formats are indicated. For broadsides, the measurements of the type area, instead of the format, are indicated.

The number of leaves is always given as contained in the full, original copy, without any regard to the possible incompleteness of the copy in the Hungarian library. If the work consists of more volumes, we refer to the number of volumes, the number of parts, and the absolute number of leaves in each separate

volume. These data also include the blank leaves contained as inherent parts of the book. If the contents of the book cannot be established from the available copies or from the literature, the extant number of leaves is given and oblique lines mark the missing leaves, e.g. ///243/// ff.

## REFERENCES TO SOURCES

In matters of literary references, we primarily rely on the standard bibliographical works of Hain, Copinger, Reichling, and GW. If Hain refers to the same edition under different numbers, we enumerate all the relevant numbers. The corrections of Hain by Copinger and Reichling have been referred to whenever it was thought necessary. In these references HC, HCR, HR, and CR abbreviations are used.

In addition to the bibliographies mentioned above, the following works will be regularly referred to:

The catalogue of incunabula in the British Museum containing textual descriptions and reliable bibliographical data for the identification of incunabula: its prefaces and notes provide particulars concerning the activities and the types used by the printers.

Proctor's Index, surveying the approximately 10,000 incunabula in the British Museum and The Bodleian Library, Oxford.

The two catalogues, *Incunabula in American Libraries* by Stillwell and Goff, respectively, survey the largest number of incunabula in the alphabetical order of the author's names: Stillwell registered 35,232 copies of 11,132 editions, the catalogue by Goff mentions 12,599 early printed books in 47,188 copies. By consistently referring to the numbers of GW, BMC, Stillwell and Goff we wished to help the users of this catalogue in obtaining information about incunabula surviving in few copies only.

The Cologne bibliography of Voulliéme in entries of incunabula printed in Cologne.

Campbell's *Annales* has been consulted for incunabula printed in the Netherlands and Belgium.

The Vienna bibliography of Langer and Dolch in entries of editions of Viennese printing presses. To facilitate the study of fifteenth century woodcuts, we refer to the work of Schreiber and Sander.



We consistently refer to the Hungarian catalogues of incunabula in each title entry of copies mentioned by:

Horváth's catalogue in connection with the copies in the Széchényi Library as mentioned by this author;

Hellebrant's catalogue in connection with the incunabula in the Library of the Hungarian Academy of Sciences as described in that work;

Récsey's catalogue in connection with the incunabula at Pannonhalma as mentioned in that book;

Aistleitner's catalogue in cases of copies from Győr described by this author;

The Hungarica catalogue of Apponyi and the bibliography of Károly Szabó, entitled *Régi Magyar Könyvtár* (Old Hungarian Library), in connection with the incunabula registered in them;

Hubay's *Missalia Hungarica*, and her bibliography of pamphlets in connection with missals published for use in Hungary and pamphlets of some Hungarian interest.

In addition to the bibliographies of Hain, Copinger and Reichling, we regularly refer to another catalogue of incunabula or to other works which contain adequate descriptions of the text for the identification of early printed books: first of all, to the bibliographies listed above, further, the catalogues of Polain and Pellechet.

Finally, we refer to all catalogues and source works from which data have been borrowed for our entries. If the standard catalogues publish different data concerning the place or printers, the ones differing from those in our entries will be given in round brackets, next to the references of the catalogues. Identical statements of several catalogues which differ from our entry will be quoted in a pattern as follows: Secundum alios: (Treviso: Johannes Rubeus): Pr 6495. VB 3618 . . .

In the location of copies, all incunabula treated by us have been enumerated. There is no entry of such copies to which reference has been made at an earlier date and which could not be traced by us during the preparatory and editorial work on this catalogue.

The copies have been listed according to place names, in the alphabetical order of the towns, and according to libraries. The libraries are referred to by the abbreviations of their Latin names. A list of these abbreviations is to be found under the heading: *Index bibliothecarum Hungaricarum in quibus incuna-*

*bula* *asservantur, cum abbreviaturis nominum.* The shelf-mark (or in cases of several volumes: the shelf-marks) stands (stand) next to the name of the respective library. The arabic number in round brackets after the shelf-mark indicates the sequence of print in the volume.

The degree of incompleteness is shown by means of three symbols put after the shelf-mark. Symbol  $\bigcirc$  indicates that the copy contains more than two thirds of the original leaves. If more than half is missing, the shelf-mark is followed by symbol  $\ominus$ . The abbreviation *fragm.* (fragment) calls attention to the fact that the copy contains less than one third of the original leaves. In cases of works of several volumes, Roman numerals within straight brackets inform about the existing volumes of the copy, and further indications are given by the symbols above to defects in the copies.

Variant copies are referred to by the abbreviation *var.* put after the shelf-mark, and vellum copies, by the abbreviation *membr.*

#### DESCRIPTION OF THE TEXT

Of such incunabula which have not been described in a way that would permit their precise identification, we publish a textual description. In such instances we indicate, in addition to the data regularly given in the entries, the collation of the book, i.e. we mark the number of leaves by quires. If there are signatures on the leaves, the collation will give them in the succession of the leaves, referring by exponents to the leaf number in each quire. For example:  $a^6 b-z^{10}$ . If no signatures are marked on the leaves, the collation will be composed of the letters of the alphabet and the data given in square brackets. In the collation, we use 23 letters of the alphabet from *a* to *z*, letter *k* included, *u* and *w* omitted, and *i* and *j* not used separately.

Next to the collation, the numbers of columns and lines are given, further, the types in the system of the *Typenrepertorium* by Haebler, and the initials and rubric-marks. If it is possible, references to the printers' or publishers' devices, or to woodcuts, frames, are also given according to the numbers of Haebler's system.

In the textual description, we indicate the line endings — by means of double vertical lines —, the punctuation and the abbreviations, as well as the use of *f* and *s*, *d* and *δ*, *r* and *r*, *u* and *v*. The exact place of the text is determined by the following data: leaf-number, signature (if any) in round brackets, side *recto* or *verso* abbreviated, column number, and line-number. The descriptions contain faithful rendering of the title page, the incipit of the first text-page, and that of the second (*b*) quire, further the colophon and the closing lines of the last page. We indicate the blank or missing leaves at the front and the end of the book.

References to initials are indicated in the following way: (*E*<sup>4</sup>), meaning that initial *E* occupies four lines' space in the text. If a representative is substituted for the initial, which is in most cases a minuscule identical with the initial, the given letter is marked with an exponent and put in round brackets, e.g. (*e*<sup>3</sup>), meaning that the space left empty for the initial "e" occupies three lines' space. If there is no indication of the initial save the place left blank, we enclose the exponent in square brackets. For example [<sup>6</sup>], meaning that six lines of space has been left blank for the initial. The description is closed with references to sources and location of copies.

#### SIXTEENTH CENTURY BOOKS LISTED PREVIOUSLY AS INCUNABULA

The entries set without ordinal numbers contain references to such sixteenth century prints which had been listed in some earlier bibliographies — primarily in those of Hain and Copinger — as incunabula. These entries give information about the reasons why certain editions registered by some catalogues or collections as incunabula have not been listed among the early printed books. These entries have a reference character, nevertheless, they mostly contain all important data relevant to the publication. As a matter of course, our registration of postincunabula cannot claim completeness: only those copies are mentioned which have been registered as incunabula by various libraries.

## A SURVEY OF INCUNABULA ACCORDING TO COUNTRIES, PLACES AND PRINTERS

Our catalogue of printers offers a survey of the incunabula in Hungary listed according to their territorial distribution, i.e. cultural units, countries, towns and printing presses. The countries are enumerated in the alphabetical order of their Latin names, while the places of printing and the printers are listed by the form of name used in the author catalogue. The products of each printing press are arranged in the following chronological order:

incunabula ascribed to a definite year, registered according to the name of the author, irrespective of whether the date of publication is established from the book or on the basis of research; books with an exact date (including day and month), in the chronological order of their appearance;

editions which were published prior to a definite year (e.g. non post 1472), in the alphabetical order of the authors; incunabula ascribed to a comparatively wider span of time (e.g. cca 1470/74), are registered under the middle-year; works published after a definite year (e.g. non ante 1472, post 1472), are in the alphabetical order of the authors.

If a printing press is known to have operated with the assistance of other printers, the name(s) of the partner(s) will be given before the list of the incunabula published during the period of co-operation.

### INDEX OF OWNERS

This index will provide information about incunabula preserved in various libraries and institutions. In this list, the owners follow in the alphabetical order of the Hungarian names of the towns, and within this division, according to the magnitude of the collections. The copies of each library (institution) will be referred to by the ordinal numbers of the authors' catalogue. The numbers of identical copies are given in arabic numerals in round brackets after the ordinal number, supplemented with the abbreviation *ex.* (exemplar).

The editorial work on the authors' catalogue ended in 1962. Of the incunabula purchased after that date, or of those that

came to light after 1962, information is contained in title entries inserted in the authors' catalogue under numbers with a letter index.

BRIEF HISTORY AND RARE COPIES  
IN THE COLLECTIONS OF INCUNABULA

The major collections of incunabula in Hungary — with the exception of the Budapest University Library and a few church libraries — had developed in libraries which were established, in general, during the eighteenth and nineteenth centuries. This circumstance is mainly due to the unfavourable historical development of the country, above all to the Turkish occupation, when the majority of our medieval libraries had been destroyed. Interest in book printing and printed books manifested itself relatively early in Hungary. The booksellers of Buda who supplied the needs for liturgical books of Hungarian dioceses also provided the country with other books.<sup>11</sup>

In the famous Corvinian Library of King Matthias Corvinus, as well as in most of the private collections possessed by Hungarian humanists, printed books were kept alongside with the codices. Four authentic Corvina incunabula and some other volumes have survived possibly from the King's collection, but it is evident that the number of printed books in the Corvinian Library was much higher than suggested by these data.<sup>12</sup> Obviously, the library of Buda must have received editions dedicated to King Matthias and his wife, Beatrice of Aragon, as well as incunabula published by Hungarian authors or on Hungarian subjects.<sup>13</sup> A considerable number of books must have reached

<sup>11</sup> *Végh, J. v.*: Ofner Buchhändler-Marken 1488—1525. Budapest, 1923. — *Fitz, József*: A magyar nyomdászat, könyvkiadás és könyvkereskedelem története. I. A mohácsi vész előtt (History of the printing trade, publishing and book-trade in Hungary. Vol. I. Before the Mohács Disaster). Budapest, 1959, p. 162.

<sup>12</sup> *Fraknói, Vilmos, Fögel, József, Gulyás, Pál and Hoffmann*, Edit: Bibliotheca Corvina. Mátyás király budai könyvtára (Bibliotheca Corvina. The Library of King Matthias in Buda). Budapest, 1927, p. 77. — *Balogh, Jolán*: A művészet Mátyás király udvarában (Art in the Court of King Matthias). Budapest, 1966, I. Exemplary, p. 313.

<sup>13</sup> *Fitz, Josef*: König Mathias Corvinus und der Buchdruck. Gutenberg-Jahrbuch, 1939, p. 136.

the King's Library as presents from humanists, relatives and diplomats. The first national library of Hungary, the *Bibliotheca Corviniana*, however, had gradually lost its importance after the death of King Matthias (1490), and could no more fulfil its function in the development of Hungarian cultural affairs. Some humanists who had been aware of the treasures certainly continued to make use of the volumes, but at the same time they contributed to its dispersal by not returning the books borrowed from the *Bibliotheca*.<sup>14</sup>

During the period of feudal anarchy following the death of King Matthias Corvinus and during the Turkish occupation of a century and a half (from 1541 to 1699), no other cultural centre emerged in the country equal in importance to the Buda of the Matthias period. After the expulsion of the Turks, during the Habsburg era, the administrative centre of the country was transferred to Vienna, the royal and imperial seat, and to Pozsony (Bratislava), respectively, where the governing council was seated. The end of national government together with the Turkish occupation brought about too many obstacles for any favourable development in the country, resulting in a destruction of both material and spiritual goods preserved from earlier periods. The possibilities of book-collection were restricted in the Turkish-occupied part of the country, and the libraries of medieval foundations were either destroyed during the continuous warfare or suffered serious losses. What survived of the material of old libraries in Central Hungary had been preserved in the Northern Upland (present Slovakia), where they were kept in safety from the Turkish invaders. Many ecclesiastical and pontifical libraries had transferred their collections to Nagyszombat (Trnava), or to Gyöngyös and to Kassa (Košice) as was the case of a Franciscan library.<sup>15</sup> These unfortunate historical circumstances are primarily responsible for the fact that apart from the Franciscan libraries of Gyöngyös and Szeged, it was only in the libraries of the Northern Upland (Slovakia) and Transylvania where considerable portions of incunabula

<sup>14</sup> *Zolnai, Klára and Fitz, József: Bibliographia Bibliothecae regis Mathiae Corvini. Mátyás király könyvtárának irodalma.* Budapest, 1942, pp. 24–28.

<sup>15</sup> *Magyar Minerva*, Vol. VI. Budapest, 1932, pp. 393 and 404.

brought to Hungary immediately after their publication could survive. Approximately 50 volumes of early printed books are known from the library of St. Giles church at Bártfa (Bardejov) founded in the thirteenth century.<sup>16</sup> The fifteenth century printed books of the Kapellenbibliothek of Nagyszeben (Sibiu) laid down the foundation of the incunabula-collection of the Bruken-thal Museum, Nagyszeben (Sibiu).<sup>17</sup>

As regards the collecting activity, humanists and ecclesiastical institutions had been leading in Hungary. From the second half of the sixteenth century, however, humanist interest inclined to favour the more correct, new editions of texts. The institutions of the Catholic Church, in their turn, struggling with material difficulties resulting from the Turkish occupation had hardly been in a position to collect incunabula prior to the eighteenth century.<sup>18</sup> The decree of secularization issued by Joseph II had an unfavourable effect on the Hungarian monastic orders, and in the course of its survival, a number of early book-collections had ceased to exist, one of them the excellent Paulite Library of Pest, a worthy representative of contemporary Hungarian book culture. The University Library transferred first from Nagyszombat to Buda, then from Buda to Pest, had primarily profited from the stock of the dissolved monastic libraries. Thus at the end of the 18th century, beside the ecclesiastical libraries in the provinces, Pest-Buda developing into a cultural centre in the country had also possessed a considerable collection of incunabula. Then, in the course of the nineteenth century, through the co-operation of the various social factors favour

<sup>16</sup> *Ábel, Jenő*: A bártfai Sz.-Egyed temploma könyvtárának története (The history of the library of St. Giles Church at Bártfa). Budapest, 1885, pp. 146—163. 46 incunabula of this library are kept in the Hungarian National Museum, Budapest, in their original medieval book-case.

<sup>17</sup> *Müller, Friedrich*: Die Incunabeln der Hermannstädter »Capellenbibliothek«. (Nagyszeben, 1878).

<sup>18</sup> Most of the incunabula in nearly every important ecclesiastical library in Hungary had been acquired in the course of the eighteenth century. The foundations of the collection of incunabula in Kalocsa were laid down by *Ádám Patachich* and *László Kollonich*, archbishops of Kalocsa, and that of the collection in Eger, by *Károly Eszterházy*, bishop of Eger. The Diocesan Library of Szombathely showed a rapid development in the time of Bishop *János Szily*, and the Episcopal Library of Pécs similarly reached its peak of development in the eighteenth century, at the time of *György Klimó*, bishop of the diocese.

able to national development, the foundations of the two greatest collections of incunabula in Hungary were laid down in two young institutions: the National Széchényi Library and the Library of the Hungarian Academy of Sciences.

## NATIONAL SZÉCHÉNYI LIBRARY

1748 copies (1416 editions)

When establishing the Hungarian National Museum in 1802 and the core of the Library named after him, Count Ferenc Széchényi yielded to the requirements of a general cultural progress in Europe and in Hungary. In the eighteenth century the Royal Library of France, the Magliabechiana of Florence and the British Museum Library opened their doors to the reading public.<sup>19</sup> Towards the close of the century, the necessity of establishing a public library for the benefit of the entire nation was recognized as a major social requirement. The foundations of an institution of that kind were laid down by Ferenc Széchényi with a donation of approximately 15,000 objects, consisting of books, manuscripts, documents, and engravings.<sup>20</sup> Széchényi mainly collected books of Hungarian interest, so his library contained relatively few, about 40 incunabula. Among these, especially valuable specimens are the Urach edition of *De moribus Turcorum* by Georgius de Hungaria (1392), the only copy in Hungary of the *Historie von Dracole*

<sup>19</sup> *Milkau*, Fritz and *Leyh*, Georg: Handbuch der Bibliothekswissenschaft. Vol. III. Leipzig, 1940, pp. 454 and 444. — *Kollányi*, Ferenc: A Magyar Nemzeti Múzeum Széchényi Országos Könyvtára 1802–1902 (National Széchényi Library of the Hungarian National Museum 1802–1902). Vol. I. Budapest, 1905, pp. 59–65.

<sup>20</sup> The printed catalogue of the library published in 1799 (*Catalogus Bibliothecae Hungaricae Francisci Com. Széchényi. Sopronii*) and the Supplements issued in 1803 and 1807 contain the data of 11,992 works. *V. Windisch*, Éva: Miller Jakab Ferdinánd múzeumi igazgató utolsó évei és az Országos Széchényi Könyvtár (The last years of Jakab Ferdinánd Miller, director of the Museum, and the National Széchényi Library). *Az Országos Széchényi Könyvtár Évkönyve* (Yearbook of the National Széchényi Library). 1958, p. 355.



*Waida* (1207), and the Breviary of Zagreb (828) published in Venice in the year of 1484.

Further precious acquisitions in this collection of incunabula are connected with the name of the Palatine Joseph. The Latin edition of the succession contract concluded between King Matthias Corvinus and Emperor Frederick III in 1463, was bought by him for one gold coin per leaf (2727). The Passau edition of the same contract in German (2728) was bequeathed by Ferenc Széchényi to the Library. The Palatine purchased an illuminated vellum copy of the Augsburg edition of the *Thuróczy Chronicle* (3324). A paper copy of the same and a book entitled *Disputatio*, written by a Hungarian Dominican friar Nicolaus de Mirabilibus (2414), was also donated by him.

By buying collections of a renowned collector, Miklós Jankovich, first in 1832 then in 1851, the incunabula collection increased by a further 550 copies.<sup>21</sup> The most valuable acquisition of the National Library was the first book printed in Hungary, the *Chronica Hungarorum* published in Buda in 1473 (986). A more beautiful and complete copy of this book found its way from the Vienna collection of Ferenc Hildebrand into the Library in 1843, at the price of 100 silver florins. The inadequate copy of the *Chronica Hungarorum* was at a later date exchanged with the Budapest University Library. The second illuminated vellum copy of the Augsburg edition of the *Thuróczy Chronicle* (3324), as well as several other incunabula Hungarica, originate from the Jankovich collection.

No other collection of incunabula subsequently acquired by the Széchényi Library can rival the collection of Miklós Jankovich, although the number of fifteenth century volumes has shown (though within a narrow scope) a steady increase,

<sup>21</sup> The collection which was purchased at a price of 125,000 silver florins in 1832 contained about 30,000 pieces. In 1851, the Museum bought approximately one thousand and five hundred documents, manuscripts and printed books. — A Magyar Nemzeti Múzeum múltja és jelene (Past and present of the Hungarian National Museum). Budapest, 1902, p. 6. — Magyar Könyvszemle, 1896, p. 101. — Many copies in the Collection originate from the libraries of the Cistercian Abbey of Marienfeld, the Franciscan Monastery of Glogau, the Benedictine Monastery of Liesborn, the Dominican Monastic House of Wroclaw, the Jesuits of Munster and several other foreign monastic libraries. Cf. *Horváth* (see Opera citata) pp. 279—280.

owing to donations, bequests, and purchases. In 1835, some 29 early printed books from the collection of the landowner István Illésházy, who owned a valuable pile of books, manuscripts and maps,<sup>22</sup> and in 1846, through purchase of the library of István Horvát, university professor and custodian in the Széchényi Library, several Hungarica incunabula found their way into the Library.<sup>23</sup> In 1873, the Library bought from Lajos Farkas, a landowner of Losonc (Lučenec), a collection containing 14 incunabula, furthermore it has come into the possession of a second edition of King Matthias' law-book usually quoted as *Decretum Maius* though published under the title *Constitutiones incliti regni Hungariae* (1075).<sup>24</sup> In 1878, the Library acquired at the price of 40 gold coins a representative copy of *Missale Quinqueecclesiense*, Venice, 1499 (2302). The initials and painted frames of this volume were in all likelihood made at the expense of Johannes Paep, a publisher in Buda. The same miniaturist illuminated in an identical style two further vellum copies of this Missal, i.e. the one kept in the Library of the Abbey of Pannonhalma and the other in the Episcopal Library of Pécs.<sup>25</sup>

It has not been regarded as a primary task of the National Library to collect incunabula, most of which are not abounding in Hungarian references. Yet the Széchényi Library has developed, through purchases, and partly owing to the generosity of patrons, the greatest Hungarian collection of fifteenth cen-

<sup>22</sup> A Magyar Nemzeti Múzeum múltja és jelene, op. cit. p. 6.

<sup>23</sup> Ibid. — V. Windisch, Éva: Az Országos Széchényi Könyvtár könyvtárosai a reformkorban (Librarians of the National Széchényi Library in the Reform Period). Az Országos Széchényi Könyvtár Kiadványai (Publications of the National Széchényi Library) LVI. Kny. a Tanulmányok Budapest múltjából. (Studies on the past of Budapest, Offprint) Vol. XIV. Budapest, 1961, p. 25.

<sup>24</sup> Hubay, Ilona: Mátyás király törvénykönyve (The law-book of King Matthias). Magyar Könyvszemle, 1939, pp. 234—244.

<sup>25</sup> Magyar Könyvszemle, 1878, p. 245. — Berkovits, Ilona: A Pécsi Püspöki Könyvtár festett kéziratái és ősnymtatványai (Illuminated manuscripts and incunabula in the Episcopal Library of Pécs). Magyar Könyvszemle 1937, p. 48. — Soltész, Erzsébet: A Széchényi Könyvtár legszebb illuminált olaszországi ősnymtatványai (The most beautiful illuminated Italian incunabula in the Széchényi Library). Az Országos Széchényi Könyvtár Évkönyve (Yearbook of the National Széchényi Library). 1957, pp. 138—142. — Berkovits, Ilona: A magyarországi Corvinák (Corvina volumes in Hungary). Budapest, 1962, p. 80. — (In English: Illuminated manuscripts from the Library of Matthias Corvinus). Budapest, 1964, p. 88.

tury books, and within a span of time of less than a century. A significant growth both in number and in value of the incunabula was due to the millennial festivities (1896) held in commemoration of the one thousandth anniversary of the Hungarian Conquest. In 1895, the Library bought one of the greatest international values in its holding, a missal printed at Zengg (Senj) in 1494 in Glagolitic type (2308).<sup>26</sup> A second copy of the missal long regarded as a unique copy is to be found in the Saltykov-Shchedrin Library, Leningrad, which however is incomplete. The missal was purchased in 1895 at an auction of the Lobrisian library of the counts Nostiz in Munich at the price of 1505 marks.<sup>27</sup> The library was ready to pay this rather high price not only because Zengg, where the missal was printed, used to belong to Hungary during the fifteenth century and the colophon of the book contains reference to the "supreme King Ladislas of Hungary", but also on account of the book's unusual international value: it being the first known printed book published by the press of Zengg, and a relatively early Glagolitic print at that. Similarly in 1895, 101 incunabula were bought in Vienna, and several valuable volumes got into the Library with the collection of Enea Lanfranchi.<sup>28</sup>

In 1900, the collection included 1026 editions and a number of duplicates.<sup>29</sup> In the first quarter of the twentieth century, the stock of incunabula increased by over half a hundred copies by the collection of the landowner Gyula Todoreszku, published under the title *Régi Magyar Könyvtár* (Old Hungarian Library).<sup>30</sup> Of these the most important piece is *Oktoekhos* (2468) printed by Makarios Hieromonachus in Cetinje, and further, the broadside calendar issued by the printer Konrad Zeninger of Venice in 1486 (2007).

<sup>26</sup> *Badalić*, Josip: Jugoslavica usque ad annum MDC. Bibliographie der südslawischen Frühdrucke. (Bibliotheca Bibliographica Aureliana II.) Aureliae Aquensis, 1959, p. 25, No. 6. — *Bošnjak*, Mladen, *Hofman*, Vera and *Putanec*, Valentin: Vodení znakovi hrvatskih inkunabula. Die Wasserzeichen der kroatischen Inkunabeln. Zagreb, 1964, p. 35.

<sup>27</sup> *Ásbóth*, Oszkár: Az 1494-iki zenggi glegolita misekönyv (The Glagolitic missal of Senj, from 1494). *Magyar Könyvszemle*, 1896, p. 120.

<sup>28</sup> *Magyar Könyvszemle*, 1896, p. 115.

<sup>29</sup> This collection was published by Ignác *Horvóth* in a catalogue (describing 896 editions) and a supplement (*Magyar Könyvszemle*, 1900, pp. 362—385).

<sup>30</sup> The catalogue of the collection is given at the end of this chapter

In 1924, the renowned bibliophil Count Sándor Apponyi bequeathed his collection of Hungarica to the Library, enriching with nearly a hundred and fifty works of Hungarian interest the fifteenth century material in the Library, most of them rare and of uncommon value. A good portion of this Hungarica collection has been described in a printed catalogue.<sup>31</sup> Among the incunabula of the Apponyi Library, the following works are worthy of special mention: two Italian editions of *Attila flagellum Dei* (342–343); *Anschlag wider die Türken* (218); and Cicero's *Somnium Scipionis*, printed in Paris, 1490, including *De laudibus bellicis regis Pannoniae carmen* by Hieronymus Balbus (1029).<sup>32</sup>

The collection survived the second world war without any damage. In 1950, the acquisition of the Iván Nagy library of Balassagyarmat resulted in an increase of 28 copies, while from the nationalized libraries — primarily from the secularized monastic libraries — a further hundred and fifty incunabula were added to the stock of the Library. Among these acquisitions was the only Corvina incunable of the Library: an illuminated copy of the work *Supplementum Summae Pisanellae* by Nicolaus de Ausmo, which was sent to King Matthias by Pope Sixtus IV (2370). The illuminated marginal decoration on the recto of the first printed leaf encloses the coat-of-arms of Pope Sixtus IV and that of the great bibliophil King.<sup>33</sup>

In 1957, the Library acquired through purchase a  $\frac{1}{4}$  leaf fragment of a vellum copy of the 42-line *Gutenberg-Bible* (610).<sup>34</sup>

<sup>31</sup> The catalogues registering the material in the collection are given at the end of this chapter.

<sup>32</sup> Hermann, Zsuzsanna: Egy humanista karrierje (Balbi Jeromos) [The career of a humanist (Jeromos Balbi)]. Az Egyetemi Könyvtár Évkönyvei (Yearbooks of the University Library) II. Budapest, 1964, p. 226.

<sup>33</sup> Hevesy, André de: La Bibliothèque du roi Matthias Corvin. Paris, 1923, p. 92. C. 2. — Fraknói, Vilmos, Főgel, József, Gulyás, Pál, and Hoffmann, Edit, op. cit. p. 77, C/4. — Zolnai, Klára and Fitz, József, op. cit. p. 79. — Soltész, Erzsébet: A Széchényi Könyvtár legszebb illuminált olaszországi ósnyomtatványai, op. cit. pp. 127–128. — Berkovits, Ilona: Illuminated manuscripts from the library of Matthias Corvinus, op. cit. pp. 80 and 132. — Csapodi, Csaba, Csapodi-Gárdonyi, Klára and Szántó, Tibor: Bibliotheca Corviniana. Budapest, 1967, p. 44, No. 47.

<sup>34</sup> Soltész, Erzsébet: Gutenberg 42-soros bibliájának újabban előkerült töredéke (A recently discovered fragment of the 42-line Gutenberg-Bible). Papírnár és Magyar Grafika (Paper industry and Hungarian graphic art). 1958, No. 1–2. pp. 69–71. — Soltész, Elisabeth: Seltene Wiegendrucke in der Ungarischen Nationalbibliothek. Gutenberg-Jahrbuch, 1959, pp. 68–69.

and in 1960 a vellum copy of *Breviarium Romanum* (822) printed in Venice in 1478 by Petrus de Bartfa, a master of Hungarian origin, and by Franz Renner. Of the latter, two copies are listed by GW and by the Italian union catalogue of incunabula.

At the beginning of the 1950s, an unknown edition of a letter of indulgence by Albertus de Secinye, entitled *Litterae indulgentiarum pro bello contra Turcos* (111) was identified. Similarly, the cataloguing resulted in the identification of the Lisbon edition of *Pērūš hat-tōrā*, a commentary by Moses ben Naḥmān (2346).<sup>35</sup> Apart from this Hebrew volume originating from the Jankovich collection, only one other fifteenth century book printed in Portugal can be found in Hungary (1143).

Further mention should be made of the following rare books:

- Callimachus Experiens (Filippo Buonaccorsi): *Attila* (884);  
Candidus, Eustachius: *Prognosticon pro anno 1486/87* (890);  
*Constitutiones Synodales Ecclesiae Strigoniensis* (1076);  
*De creatione Adae* (11);  
Georgius de Hungaria: *Arithmeticae summa tripartita* (1390);  
Jörg von Nürnberg: *Nachricht von den Türken* (1980);  
*Historia de Sancto Leopoldo* (2064);  
Mager, Berthold: *Hofmer vonn Turcken* (2123);  
Martinus Polonus: *Margarita decreti* (2197);  
Michael de Hungaria: *Sermones* (2279);  
*Missale Fratrum Heremitarum Ord. divi Pauli primi heremitae* (2295);  
*Ordinarius Strigoniensis* (2473);  
*Ordnung des Gerichts* (2474);  
Petrarca, Francesco: *Bucolicum carmen* and *Epistola* (2588, 2589);  
Petrus Hispanus: *Summulae logicales* (2623);

From the point of view of typography history, importance should be attached to one of the earliest fifteenth century printed books in the collection:

Cicero: *De oratore*, printed by Sweynheym and Pannartz, Subiaco, 1465 (1024).

<sup>35</sup> The first-mentioned print was identified by Ilona Hubay, the second, by Géza Sajó.

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### THE LIBRARY OF THE HUNGARIAN ACADEMY OF SCIENCES

1159 copies (994 editions)

The second largest collection of incunabula was developed in the Library of the Hungarian Academy of Sciences established by Count István Széchényi in 1825. The Library was actually founded in 1826 by Count József Teleki who offered the collection of the Teleki family which consisted of some 30,000 volumes as a donation.<sup>36</sup> In 1850, József Teleki also offered his own library to the Academy. Thus from the collections of the Teleki family 409 copies of incunabula were handed over to the Library. Since the Hungarian Academy brought into existence for furthering scientific progress had not received any considerable subsidy from

<sup>36</sup> *Ferenczi, Zoltán*: A M. T. Akadémia könyvtárának megalapítása (Foundation of the Library of the Hungarian Academy of Sciences). Akadémiai Értesítő (Academic Bulletin), 1926, p. 6. — *Berlász, Jenő*: Az Akadémiai Könyvtár történetének vázlata (A sketchy history of the Library of the Academy). Magyar Könyvszemle, 1956, p. 205. — *F. Csanak, Dóra*: Az Akadémiai Könyvtár története a szabadságharcig (The history of the Library of the Academy up to the War of Independence). A Magyar Tudományos Akadémia Könyvtárának Kiadványai (Publications of the Library of the Hungarian Academy of Sciences). 14. Budapest, 1959, p. 4.

the state during the period of the Habsburg rule in Hungary, the Library had mainly developed through bequests and donations.<sup>37</sup> Nevertheless, the stock of incunabula increased only by a few volumes from the private collections of so worthy personalities as Ferenc Pulszky, and Imre Madách.<sup>38</sup> In 1880, the collection consisted of 427 volumes,<sup>39</sup> and the catalogue published in 1886 described 493 copies of 466 editions.

In 1905, the Library was enriched by 143 early printed books by the bequest of the famous art-collector György Ráth. One of the outstanding treasures of the Ráth collection, consisting of old Hungarian books and Hungarica, was the only known copy of *Obsequiale Strigoniense* (2461).<sup>40</sup> In 1906, the Library came into possession of valuable Hebrew manuscripts and 13 Hebrew incunabula from the Hebraic collection of the writer and professor David Kaufmann. The value of the Kaufmann donation is enhanced by the circumstance that relatively few Hebrew incunabula are known to be extant in Hungary.

In 1928, the Library of the Academy, by incorporating the bequest of the book-collector Count Ferenc Vigyázó, obtained a further 431 incunabula. Thus, 90 per cent of the Academy's incunabula came from three sources: (1) the collections of the Teleki family; (2) the Ráth library; (3) the bequest of Ferenc Vigyázó.

<sup>37</sup> The Board of Directors of the Academy declared in a memorandum addressed in 1827 to Emperor Francis I that "the Hungarian Academy was founded from donations by private citizens instead of a fund allotted for their purpose from the state budget". *Vázlatok a Magyar Tudományos Akadémia félévszázados történetéből 1831—1881* (Papers from the fifty-year history of the Hungarian Academy of Sciences 1831—1881). Budapest, 1881, p. 18.

<sup>38</sup> *Divald*, Kornél: *A Magyar Tudományos Akadémia palotája és gyűjteményei* (The palace and collections of the Hungarian Academy of Sciences). Budapest, 1917, pp. 93—98. — *Csapodi*, Csaba: *A Magyar Tudományos Akadémia Könyvtárának ősnymotatvány-gyűjteménye* (see at the end of this chapter), pp. 7—12.

<sup>39</sup> *Hellebrant*, Árpád: *Magyarországi vonatkozású ősnymotatványok* (see at the end of this chapter), p. 28.

<sup>40</sup> *Ráth*, György: *Régi Magyar Könyvtár* (see at the end of this chapter), p. 37. — *Ráth*, György: *A legrégebbi esztergomi Obsequiale 1496-ból* (The earliest Esztergom Obsequiale from 1496). *Magyar Könyvszemle*, 1888, pp. 246—268. — *Borsa*, Gedeon: *Az Obsequiale Strigoniense 1526 előtt készült nyomtatott kiadásai* (Printed editions of *Obsequiale Strigoniense* prior to 1526). *Magyar Könyvszemle*, 1962, p. 212.

Among the treasures and rare books of this collection, the following incunabula are worthy of special mention:

A leaf fragment of the 42-line *Gutenberg-Bible* (610);

Aesopus: *Vita et fabulae* (35);

*Almanach pro anno 1477* (143);

*Almanach auf das Jahr 1478* (146);

*Almanach pro anno 1483* (144);

*Auctores octo cum glossa* (345);

*Breviarium Leodiense* (818a);

Cavalca, Domenico: *Specchio di croce* (954);

*Constitutiones incliti regni Hungariae*; apart from this copy, only a fragment of this first edition of the law-book is known to be extant in Hungary (1074);

Gaspar Veronensis: *Praecepta brevia* published by Guldinbeck in Rome (1376); of this early print only one more copy, kept at the Cambridge University Library, is known to exist;

Martinis, Octavianus de: *Oratio in vitam S. Bonaventurae* (2196);

*Obsequiale Strigoniense* (2461);

Peraudi, Raimundus: *Litterae indulgentiarum* (2559a);

Perottus, Nicolaus: *Rudimenta grammatices* (2575);<sup>41</sup>

Petrarca, Francesco: *Historia Griseldis* (2592), this Ulm edition differs from the copy in the British Museum;

Pontanus, Ludovicus: *Singularia notabilia utriusque iuris* (2820);

*Psalterium* (2861);

*Regimen sanitatis Parisiense* (2909);

Pseudo-Thomas de Aquino: *De beatitudine aeternitatis* (3292a).

We have not found any mention in the literature concerning the Leipzig edition of *Compendiosus artis epistolandi libellus* by Antonius Haneron (1611), published according to the evidence of the printer's device, in the printing shop of Martin Landsberg in the late fifteenth century.

Among the curiosities of the collection mention should be made of an until now unknown product of macaronic poetry, which offers interest because it contains references to Bologna

<sup>41</sup> The edition by Nicolaus Laurentii in Florence, 1483, could only be traced in the work of Tammario de *Marinis*: *Appunti e ricerche bibliografiche* (Milano, 1940, p. 43).



and allusions to the political affairs of the age (693a).<sup>42</sup> Neither Hain nor the GW Committee have been able to find a copy of this book mentioned by Hain as Borzana (correctly: Boazana). Only this copy, and another in the Scheurl Library of Nürnberg are known to be extant to this day.

A further unknown fifteenth century print in the Library is *Diurnale Romanum* (1195a), published by Nicolas Jenson and associates, and printed in all likelihood about 1481 with the printing press of Andreas Torresanus in Venice.<sup>43</sup>

Needless to say, the Library of the Hungarian Academy of Sciences possesses a copy of nearly all popular incunabula Hungarica. Among the less-known works in this class we mention *Clipeus Thomistarum* by Petrus Niger (2447). The famous Dominican author was invited by King Matthias to the Studium Generale at Buda. During his stay in Hungary, Petrus Niger was father-confessor to Queen Beatrice. He dedicated his work to King Matthias, the generous patron of science and art.

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<sup>42</sup> *Soltész, Elisabeth*: Ein Bologneser Frühwerk der maccaronischen Dichtung. Gutenberg-Jahrbuch, 1966, pp. 105—111.

<sup>43</sup> *Soltész, Elisabeth*: Diurnalia und Brevier aus dem XV. Jahrhundert in ungarischen Bibliotheken. Beiträge zur Inkunabelkunde. Dritte Folge 3. Berlin, 1967, pp. 150—152.

Collection of incunabula in the Library of the Hungarian Academy of Sciences). *A Magyar Tudományos Akadémia Könyvtárának Közleményei. Publicationes Bibliothecae Academiae Scientiarum Hungaricae* 53. Budapest, 1967.

#### UNIVERSITY LIBRARY, BUDAPEST

1035 copies (892 editions)

The University Library in Budapest is the oldest public library in the country and possesses the third largest collection of incunabula in Hungary.<sup>44</sup> From a cultural point of view, the collection is a very precious one, since the majority of its volumes either originate from renowned Hungarian book collectors or Hungarian libraries of relatively early foundation:

Until quite recently it was believed that the Library, as well as the University, was established by Péter Pázmány, archbishop of Esztergom, in 1635.<sup>45</sup> Nevertheless, the beginnings of the foundation of this collection go further back as far as 1561. Its earliest volumes were derived from the libraries of the Jesuit grammar school of Nagyszombat (Trnava), and from the Jesuit colleges of Znióvárálja (Kláštor pod Zniovan) and Vágsellye (Šal'a), respectively.<sup>46</sup> A work of Cicero, entitled *Epistolae ad familiares* (997) must have found its way into the library of Znióvárálja between 1586 and 1589; the Brno edition of the *Thuróczy Chronicle* (3323) followed in 1590. Gáspár Partinger, a member of the council of Nagyszombat, presented, in 1616, to the college library of Nagyszombat four volumes of the *Bible* printed in Nürnberg in 1487 (667). On the basis of the possessors' notes, and according to the evidence of the earliest catalogues, it can be established that some 30—35 incunabula came into the college

<sup>44</sup> The Library was named University Library after the abolition of the Jesuit College of Nagyszombat when it was annexed to the University by Queen Maria Theresa, on August 19, 1774.

<sup>45</sup> *Pauler, Tivadar: A budapesti magyar kir. tudományegyetem története* (History of the Hungarian Royal University of Sciences of Budapest). Budapest, 1880, p. 39. — *Frankl [Fraknói], Vilmos: Pázmány Péter élete és kora* (The life and times of Péter Pázmány). Vol. I. Pest, 1868, p. 469.

<sup>46</sup> *Dümmerth, Dezső: A budapesti Egyetemi Könyvtár gyűjteményének keletkezése 1561—1635* (The earliest acquisitions of the collection of the University Library, 1561—1635). *Magyar Könyvszemle*, 1963, pp. 43—58.

libraries of Znióvárálja, Vágsellye and Nagyszombat prior to 1633.<sup>47</sup>

In 1635, when the only Hungarian university of the time was founded, the function of the college library of Nagyszombat had expanded considerably, but the library, destined specifically to serve educational purposes, was not systematically engaged in collecting incunabula. The collection had emerged out of the modest conditions of a provincial university library in the last quarter of the eighteenth century. In 1774, after the abolition of the Jesuit order, the library was administratively joined to the University by Queen Maria Theresa. In 1777, the same monarch ordered the University, including its Library, to be transferred to Buda.<sup>48</sup> However, only one-third of the stock was transferred to Buda,<sup>49</sup> but the importance and function of the Library were considerably increased in the economic and educational centre of the country. Towards the end of the 1780s, the stock of the Library was increased from the holdings of the Jesuit institutions.<sup>50</sup> The University Library of Budapest again was given the right to dispose of the books of the monastic libraries after their dissolution between 1782 and 1787, resulting from the decree of secularization issued by Joseph II.<sup>51</sup> Of the

<sup>47</sup> *Dümmerth, Dezső*: A budapesti Egyetemi Könyvtár állományának alapjai (The beginnings of the collection in the University Library of Budapest). Magyar Könyvszemle, 1964, pp. 302–303. — *Vértesy, Miklós*: Die Geschichte der Inkunabelsammlung der Universitätsbibliothek in Budapest (see end of this chapter), p. 108.

<sup>48</sup> *Pauler*: op. cit. p. 116.

<sup>49</sup> *Máté, Sándor*: A budapesti magyar királyi tudomány-egyetem könyvtára (The Library of the Hungarian Royal University of Sciences of Budapest), Budapest, 1896, p. 4. — *Szaltnai, Rezső*: Kempelen Farkas és az egyetem átköltöztetése Budára (Farkas Kempelen and the University removed to Buda). Tanulmányok Budapest múltjából (Studies on the past of Budapest), XIII. Budapest várostörténeti monográfiái (Monographs on the history of the city of Budapest), XXI. Budapest, 1959, pp. 215 and 222.

<sup>50</sup> *Gárdonyi, Albert*: A magyar könyvtárpolitika kezdetei (Beginnings of the Hungarian library policy). Magyar Könyvszemle, 1940, pp. 135 and 144. — *Bruckner, János*: A jozefinista kultúrpolitika és az Egyetemi Könyvtár (1780–1784) [The cultural policy of Emperor Joseph II and the University Library (1780–1784)]. Magyar Könyvszemle, 1956, pp. 115, 120–129.

<sup>51</sup> *Tóth, András*: Az Egyetemi Könyvtár a ferenci abszolutizmus korában (1790–1823) [The University Library at the time of the absolutistic rule of Francis II (1790–1823)]. Magyar Könyvszemle, 1963, pp. 206–207.

actual stock of incunabula in the University Library, 223 volumes bear notes or marks of ownership which indicate Jesuit origin. In a further 266 volumes we can see the possessor signs of monasteries dissolved by Joseph II. More than two hundred of these volumes used to belong to the libraries of the Paulite order of Hungarian origin.<sup>52</sup> Rather limited is the number of incunabula demonstrable from the teaching friars' libraries, because in 1802 emperor Francis I — inaugurating a process of revision of the reforms by Joseph II — passed orders to restore the teaching religious orders and to re-establish their former book collections.<sup>53</sup>

Following the imperial decree of 1785, from the books taken over as a consequence of the abolition decree, duplicate volumes and others not belonging to the Library's sphere of interest were put up for auction by the University Library. In this way, some of the incunabula passed over into new possession. Further 30–35 copies were surrendered to the library of the Theological Faculty of the University, which later merged with the library of the Central Seminary of Budapest.<sup>54</sup>

A considerable part of the incunabula in the Library came from the abolished monastic libraries to their actual place of preservation in the 18th century. No systematic development of the collection was made possible due to the modest fund available; the number of incunabula only increased slowly from donations and bequests. At the re-cataloguing executed between 1901 and 1907, 953 incunabula were listed.<sup>55</sup>

The value of the incunabula in the University Library is determined by two factors. First, they are connected with names of early Hungarian possessors, and secondly, there exist among them a number of such works which are interesting from the point of view of science history. There are many early editions of ancient classical literature and famous medical incunabula in its stock. An interesting rarity is the first edition of the Paulite breviary (819) of which no other copies seem to be extant. This breviary was printed by Nikolaus Kessler at Basel between

<sup>52</sup> *Vértesy*, Miklós: op. cit. p. 114.

<sup>53</sup> *Meszlényi*, Antal: A tanító szerzetesrendek visszaállítása (The restoration of the teaching orders). Budapest, 1933, pp. 21–25.

<sup>54</sup> *Vértesy*: op. cit. p. 119.

<sup>55</sup> *Ibid.* p. 119.

1486 and 1491 for the use of the Hungarian Paulites who maintained an uninterrupted contact with the Paulite monastery of Basel.<sup>56</sup> Besides its merit as a unique copy, particular interest should be paid to a recently identified edition of *Vita beati Hieronymi* by Laudivius Zacchia Vezzanensis (2041), which seems to prove the existence of a second early printing press in Hungary.<sup>57</sup> From the same printing press was issued the 1477 edition of *Confessionale* by Antoninus Florentinus (235). Of this early printed book four copies are known to exist, three of them were in the possession of the University Library. In 1927 one of them was exchanged for four incunabula of the *Deutsche Staatsbibliothek* in Berlin.

According to the catalogues, the following incunabula are regarded as unique copies:

Balbus: *Catholicon* (466);

*Pamphilus de amore* (2504);

*Psalterium* (2857);

*Rubricae iuris civilis et canonici* (2984).

Only one more copy is known to be extant in the British Museum of the *Psalterium*, a book printed with hardly any majuscules, in Rostock about 1478, in the printing press of the *Fratres domus horti viridis* (2853).<sup>58</sup>

Similarly, only two more copy is known from the archiepiscopal library of Posnan, of the *Missale*, printed for use in Poland but without designation of the diocese, in the press of Johann Prüss in Strasbourg, about 1490, commissioned by the publisher Peter Drach of Speyer (2297).<sup>59</sup>

<sup>56</sup> *Soltész*, Elisabeth: Die Erstausgabe des Pauliner-Breviers. Gutenberg-Jahrbuch, 1960, pp. 132–140.

<sup>57</sup> *Soltész*, Elisabeth: Eine Unikum-Inkunabel der Budapester Universitätsbibliothek — ein neues Dokument für das Wirken einer unbekanntenen ungarländischen Druckerei im XV. Jahrhundert. Gutenberg-Jahrbuch, 1958, pp. 59–68. — *Soltész*, Erzsébet: A második magyarországi ősnymoda nyomai (Traces of the second printing press in Hungary). Magyar Könyvszemle, 1958, pp. 144–157.

<sup>58</sup> *Soltész*, Elisabeth: Von der Herkunft eines seltenen und ohne Majuskeln gedruckten Wiegendruckes. Gutenberg-Jahrbuch, 1963, pp. 49–52.

<sup>59</sup> *Soltész*, Elisabeth: Eine bisher nicht registrierte, seltene Inkunabel: *Missale Gnesnense-Cracoviense, sine notatione diocesis*. Gutenberg-Jahrbuch, 1964, pp. 103–109. — The one-time Poznan copy is now kept in the National Library of Warsaw. The third copy was acquired by the Biblioteka Jagiellońska at Cracow in 1965.

Only two or three copies are known to be extant, including the one in the University Library, of the following incunabula:  
Alexander de Villa Dei: *Oratio congrua* (141);  
*Ars notariatus* (322);  
Bartolus de Saxoferrato: *De tabellionibus* (535);  
*Sequentiae et hymni per totum annum* (3074);  
Johannes de Verdena: *Sermones Dormi secure de tempore et de sanctis* (1970).

Only a few copies are listed in the catalogues and in the GW manuscript of the following incunabula:

*Agenda* (39);  
Birgitta: *Orationes* (686);  
Limos, Andreas: *Dubia in insolubilibus* (2072);  
Rolewinck, Werner: *Formula vivendi canonicorum* (2980).

Some fragmentary unique broadside copies in the Library have recently been published in the literature. Of these, the Latin *Almanach* for the year 1492 was published in the printing press of Boettiger of Leipzig (145);<sup>60</sup> the Latin and German editions of *Signatio* by Johannes Glogoviensis were offered for sale by the printing press of Winterburg in Vienna (1919—1920).<sup>61</sup> Finally, as a rather valuable book should be mentioned the *Chronica Hungarorum* (986) published by the first Hungarian printing press at Buda. This copy was acquired by way of exchange from the Széchényi Library in 1875.

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<sup>60</sup> *Borsa, Gedeon*: *Two Unrecorded Incunabula*. *The Book Collector* (London), 1957, pp. 261—262.

<sup>61</sup> *Borsa, Gedeon*: *Beiträge zur Bibliographie der Drucke von Johannes Winterburger*. *Das Antiquariat* (Wien), 1956, p. 213.

502 copies (479 editions)

Of all the provincial libraries, only the Archiepiscopacy of Kalocsa can boast of one of the largest collections of incunabula, in spite of the fact that in the course of prolonged warfares many medieval volumes disappeared. The city was under Turkish rule from 1529, and the retreating Turks set fire to the fortress in 1686.<sup>62</sup> The archbishops' seat in the Renaissance period was at Bács, but from this residence of the archbishops of Kalocsa, who had celebrated collectors of books, hardly a few volumes have survived in various libraries at home and abroad. *Missale Strigoniense* of Archbishop Péter Váradi (1481—1501) is now in the possession of the Széchényi Library (2317), and an inadequate copy of his Nicolaus de Lyra has been recently discovered in Kolozsvár (Cluj).<sup>63</sup> Another volume from the library of Archbishop Váradi, the *Epistolae* of Hieronymus, printed by Pannartz in Rome, was also taken abroad.<sup>64</sup> More fortunate was the lot of two incunabula which had survived in the Franciscan Priory at Gyöngyös and were returned to their original place of preservation, the Library of Kalocsa.<sup>65</sup>

After the Turkish occupation, Pál Széchényi, Archbishop of Kalocsa (1696—1710), started the restoration of both the archiepiscopal residence and the library. In 1715 a smooth development for the collection was ensured by the *Conventio Kollonichiana*, providing that the archbishops of Kalocsa should be compelled to leave all their books to the Library. The foundation of the present library was laid by Archbishop Ádám Patachich in 1784 when his private library consisting of more than 7800 volumes was transferred from Nagyvárad (Oradea) to Kalocsa;

<sup>62</sup> *Winkler*, Pál: (see end of this chapter), p. 17.

<sup>63</sup> Magyar Könyvszemle, 1886, pp. 340—341. — *Fraknói*, Vilmos: Váradi Péter kalocsai érsek misekönyve (The missal of Péter Váradi, Archbishop of Kalocsa). Magyar Könyvszemle, 1888, pp. 1—7. — *Hoffmann*, Edit: Régi magyar bibliofilek (Old Hungarian bibliophiles). Budapest, 1929, pp. 132—133. — *Jakó*, Zsigmond: Váradi Péter könyvtárának töredéke Kolozsvárott [A fragment (a recently discovered book in Cluj) from the library of Péter Váradi]. Magyar Könyvszemle, 1958, pp. 345—350.

<sup>64</sup> *Hoffmann*: op. cit. p. 133.

<sup>65</sup> *Winkler*: op. cit. pp. 32—33.

also the two imposing rooms of the Library in the eastern wing of the palace were built by him. The collection increased further by the addition of about one hundred and fifty incunabula in the time of Archbishop László Kollonich (1788–1817) who ordered his collection of Nagyvárad to be brought over to Kalocsa. In the 1930s, the catalogue of this Library listed 518 incunabula, including some early undated sixteenth century editions.<sup>66</sup>

The following rare copies deserve mention:

Cicero: *Laelius de amicitia* (1004); this copy was not mentioned in GW which only registers one copy of Stöckel's Leipzig edition kept in the Staatsbibliothek, Munich;

Hund, Magnus: *Expositio Donati* (1766). Only the Amberg copy is listed by Nachträge.

Jacobus de Gruytrode: *Lavacrum conscientiae* (1813). Only the Berlin copy of this edition is registered by Nachträge. Further copies are known to be extant in America, in Leipzig and in Copenhagen.

Similarly, the Kalocsa copy of the broadside *Bücheranzeige betr. Rainerius de Pisis Pantheologia* printed by Günther Zainer is not recorded in the catalogues (3549).

*Auctores octo* (344). This collection printed in Lyon is rare, only the Rome and Augsburg copies have been registered by GW.

Very few catalogues list the following incunabula:

*Cursus hinc inde collecti cum septem psalmis poenitentialibus* (1727);

Mayno, Jason de: *De iure emphyteutico lecturae III* (2229);  
*Missale Olomucense* (2299);

Pflaum, Jakob: *Kalendarium* (2683).

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<sup>66</sup> Concerning the history of the library, cf. Winkler: op. cit. pp. 32–39. — Szarvasi, Margit: Magánkönyvtáraink a XVIII. században (Hungarian private libraries in the eighteenth century). Budapest, 1939, pp. 38–39.



The foundation of the library can be dated back to 1777, the year in which the episcopacy was founded. The medieval libraries of this famous old city have all perished in the course of the centuries.<sup>67</sup> Of the chapter library of Székesfehérvár and from the books of famous bibliophiles of Székesfehérvár in the fifteenth century — Provost Domonkos Kálmáncsehi, Canon István Nagylaki — only a few valuable volumes have survived in libraries at home and abroad.<sup>68</sup> According to the evidence of some inventories, the Episcopal Library was primarily increased by the collections of the bishops of the diocese, some of them consisting of approximately 2000 volumes.<sup>69</sup>

The holdings of incunabula was collected almost exclusively by Bishop János Pauer (1878—1889). From his collection containing 10,000 volumes in 1877 and 20,000 in 1889, there are at present about 482 incunabula in the Library.<sup>70</sup> He habitually bought his early printed books abroad, and sometimes in large quantities, this being the reason why most of them are well-known editions. Copies of them also exist in other Hungarian libraries.

Rare copies in Székesfehérvár are as follows:

Massarius de Cora, Ambrosius: *De conceptione virginis Mariae* (2220);

Petrus Hispanus: *Summulae logicales* (2624);

Montepico, Paulus de: *Repetitio subtilis* (2342);

Barzizius, Gasparinus: *Epistolae* (539);

Caviceus, Jacobus: *Vita Petri Mariae de Rubeis, comitis Berceti* (956).

<sup>67</sup> Pauer, Joannes: *Historia dioecesis Albaregalensis. Albae-Regiae*, 1877, p. 81.

<sup>68</sup> Hoffmann: op. cit. pp. 111—119 and 130—131.

<sup>69</sup> Kuthy, István: (see end of this chapter) pp. 36—38.

<sup>70</sup> Czobor, Béla: Emlékbeszéd Pauer János a Magyar Tudományos Akadémia levelező tagja felett (Memorial speech held in commemoration of János Pauer, corresponding member of the Hungarian Academy of Sciences). Budapest, 1890, p. 53. — According to Kuthy, cca 400 incunabula may have been in the Pauer-collection (op. cit. p. 45). János Sulyok, librarian of the Episcopal Library, established that 482 incunabula belonged to the collection of Bishop Pauer. Sulyok (see op. cit. at end of this chapter) p. 197.

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### LIBRARY OF THE ESZTERGOM CATHEDRAL

290 copies (283 editions)

The origin of the library goes back to the eleventh century when King Stephen I (1001—1038) laid the foundations of the archiepiscopacy of Esztergom. The earliest extant codex of a provenience of Esztergom, entitled *Expositiones in Cantica canonicorum*, was probably presented by Bernard of Perugia, tutor to the son of King Béla III and later Archbishop of Spalato (died 1217), to the Saint Adalbert Cathedral of Esztergom.<sup>71</sup> According to an ecclesiastical visitation record (*Visitatio*) in 1397, books had also been bequeathed by Canon János Küküllő to the archiepiscopacy.<sup>72</sup> The Library developed considerably in the time of bibliophil archbishops — György Pálóczy, Dénes Széchy, János Vitéz — in the fifteenth century. Before the Turkish occupation, the archiepiscopal residence was transferred first to Pozsony (Bratislava), then to Nagyszombat (Trnava) when Esztergom was actually occupied by the Turks (1543). Also its library found refuge there. An increase was provided from the synodical decision of 1611, in virtue of which the archbishops and canons had been obliged to bequeath their private book-collections to the cathedral library. Archbishop György Lippay (1642—1666) bought for the library the famous book collection of Anthony Fugger, consisting of over 1,600 volumes. This material, together with the bequests of Archbishops György Lippay and György

<sup>71</sup> Esztergom műemlékei (Historical monuments at Esztergom). Magyarország műemléki topográfiája I. (Topography of historical monuments in Hungary, I). Budapest, 1948, p. 291. — Szarvasi: op. cit. pp. 44—45.

<sup>72</sup> *Ocsouszky, Ferenc*: Az esztergomi főegyház könyvtára (The Library of the Esztergom Cathedral). Religio, 1856, p. 17.

Szelepcsényi (1666—1685), constitute the special collection of the Cathedral Library, called *Bibliotheca Vetus*.

The actual stock of the Library contains the material of the archiepiscopal library restored from Nagyszombat in 1821; it also incorporates the archiepiscopal library of Pozsony founded in the eighteenth century; some minor collections were also added. In the middle of the last century, the Library of some 55,000 volumes contained also a rich collection of incunabula.<sup>73</sup> About this stock, however, no reliable information can be received either from the list of incunabula printed in 1840,<sup>74</sup> or from the register of 1856 in which the treasures of the Library were listed.<sup>75</sup> There is mention of merely 32 volumes, while the latter register reports on hardly more than a few dozen early printed books.

Of the curiosities of the Library, the only *blockbook* in Hungary deserves mention: the *Biblia pauperum* of forty leaves.<sup>76</sup> This fine series of woodcuts, painted with pale colours, belongs to the first edition of the forty-leaf *Biblia pauperum* (in Schreiber's order). Schreiber, who could not have known the Esztergom copy, enumerated 10 copies of this edition.<sup>77</sup> The blockbook of Esztergom was probably produced in the Netherlands about 1450.<sup>78</sup> The first leaf representing the Annunciation, with parallel scenes from the Old Testament, is missing from this copy. The lower edges of several woodcuts were damaged, therefore they were pasted on separate leaves, but not in the original sequence. In 1856 the *Biblia pauperum* was already in the Cathedral Library.<sup>79</sup> It is worth mentioning that Jakab Ferdinánd Miller,

<sup>73</sup> Esztergom műemlékei (op. cit.), p. 289.

<sup>74</sup> See end of this chapter.

<sup>75</sup> *Ocsovszky*: op. cit. pp. 27—28.

<sup>76</sup> Magyar Könyvszemle, 1929, pp. 264—265. — *Hoffmann*, Edit: Az esztergomi Biblia pauperum (Biblia pauperum of Esztergom). Magyar Művészet (Hungarian Art), VI (1930) pp. 248—252.

<sup>77</sup> *Schreiber* (see Opera citata) Vol. IV. Leipzig, 1902, pp. 3—4. Vol. VII. Berlin, 1895, Pl. XLI.

<sup>78</sup> *Biblia pauperum*. Az esztergomi Főszékesegyházi Könyvtár negyvenlappos Blockbuch *Biblia pauperum*a. (Introduction by Erzsébet *Soltész*.) Budapest, 1966, p. XXI. (In English: *Biblia Pauperum*. Facsimile edition of the Forty-leaf Blockbook in the Library of the Esztergom Cathedral. Budapest, 1967, p. XXII.)

<sup>79</sup> *Ocsovszky*, op. cit. p. 27. — *Zoltán Kovách*, director of the Library of the Esztergom Cathedral has established, on the basis of the note written on the first woodcut of the volume, that *Ocsovszky's* erroneous title description refers to *Biblia pauperum*.

director of the Hungarian National Museum, reported in 1814 to Palatine Joseph on a *Biblia pauperum* then in the possession of a landowner of Szentpéter (County Fejér), named István Almásy. On the basis of a statement in his report, according to which there is printing only on one side of the leaves, it seems probable that this volume found its way to the Library of the Esztergom Cathedral.<sup>80</sup> Namely, this *Biblia pauperum* is an anopistographic blockbook bearing printing on one side of the leaves only.

One of the outstanding values of the Library is the *Rationale divinorum officiorum* by Guillelmus Duranti, printed by Fust and Schöffer in 1459 (1224). Next to the fragments of the 42-line Gutenberg-Bible, this volume is the earliest fifteenth century printed book in Hungary.<sup>81</sup> *Pantheologia* by Rainerius de Pisis (2897) is the second Corvina incunable in Hungarian possession. The coat-of-arms of King Matthias Corvinus on the recto of leaf c<sup>1</sup>, as well as the initial A representing the scene of Absolution, were probably painted in Nuremberg. According to the note of a fifteenth century hand on a blank leaf, this volume was presented by King Matthias to the Carthusian convent of Lövöld (County Veszprém) on the occasion of his visiting the convent, on January 25, 1480, in the company of Queen Beatrice and Cardinal John of Aragon. In 1558 the book was donated by the canon of Esztergom, Miklós Csergő, to the St. Nicolas Church in Nagyszombat (Trnava).<sup>82</sup>

Few copies are known to be extant of the following incunabula: *Stella clericorum* (3142); Johannes Chrysostomus: *Liber de eo quod nemo laeditur ab alio nisi a semetipso fuerit laesus* (1895).

From the point of view of book-history, the work *Summa theologica* by Thomas de Aquino, printed by Jenson in 1477, is interesting (3263): the initials and head-titles in the book were painted by Pál Váci, a Dominican friar, three years after the book was published.<sup>83</sup> Information about the other more impor-

<sup>80</sup> *Biblia pauperum* (op. cit.) p. XX.

<sup>81</sup> Esztergom műemlékei (op. cit.) p. 345, No. 25.

<sup>82</sup> Esztergom műemlékei (op. cit.) p. 348. — *Zolnai* and *Fitz*: op. cit. p. 78. — *Berkovits*: A magyarországi corvinák (op. cit.) pp. 74 and 123. — *Berkovits*: Illuminated manuscripts . . . (op. cit.) pp. 82 and 132. — *Osapodi*, Csaba, *Osapodi-Gárdonyi*, Klára and *Szántó*, Tibor: *Bibliotheca Corviniana* op. cit. p. 46, No. 53.

<sup>83</sup> Esztergom műemlékei (op. cit.) p. 290.

tant values of the collection is given by the catalogue of the Gutenberg Memorial Exhibition, 1968.

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#### THE SIMOR LIBRARY, ESZTERGOM

232 copies (216 editions)

The Library, together with the primate's museum and picture gallery of Esztergom, was collected by Cardinal János Simor (1867—1891). This great art-collector, who had visited many countries and maintained very good connections in Vienna, acquired most of his books abroad, and part of them from the former book-stocks of abolished monastic houses. There were over 400 incunabula in his library consisting of some 30,000 volumes.<sup>84</sup> Of this considerable collection, however, no more than 232 incunabula were to be found during the preparatory work for this catalogue. About the incunabula no reliable information can be gained from the catalogue published on the stock of the Library in 1887, because early printed books were listed in it together with later publications, and works published without colophons contain no particulars concerning date and place of publication.<sup>85</sup>

The valuable Simor Library is still preserved as a separate historic collection in the primate's palace. The library of the Esztergom Seminary has been housed in the same building. It contains 27 incunabula.

<sup>84</sup> *Borsa, Gedeon*: A magyarországi őnyomtatványgyűjtemények (Collections of incunabula in Hungary). Országos Széchényi Könyvtár Évkönyve (Yearbook of the National Széchényi Library) 1957. Budapest, 1958, p. 156.

<sup>85</sup> See end of this chapter.

Only a few copies are listed in the catalogues of the following incunabula:

*Ars notariatus* (323);

*Compendium deprecationum* (2469);

Salicetus, Nicolaus: *Antidotarius animae* (3002).

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[*Sulyánszky, Antonius*]: *Catalogus bibliothecae Joannis cardinalis Simor. Strigonii*, 1887.

#### CENTRAL LIBRARY OF THE ST. BENEDICTINE ORDER, PANNONHALMA

236 copies (229 editions)

The library of the Abbey of Pannonhalma is regarded as the oldest one in Hungary. The abbey, founded in 1001, is known to have possessed an important collection of books as early as the eleventh century. The inventory of the estates and treasures of the monastery prepared between 1083 and 1095 and authorized by King Ladislas, refers to 80 codices.<sup>86</sup> As some codices contained several works, the number of works at Pannonhalma must have been considerably higher. Since the monastery was exposed to much destruction, it is difficult to follow the late medieval history of the library. The monastery was first destroyed at the beginning of the thirteenth century: it was rebuilt in 1221.<sup>87</sup> It was due to the Turkish occupation in 1586 that the usual course of life had temporarily ceased at Pannonhalma: at that time the treasures consisting of works of art and books were transferred to Veszprém, Nyitra (Nitra), and Pozsony (Bratislava). The Turks occupied Pannonhalma in 1593, and they only kept it for four years, but owing to the miserable

<sup>86</sup> The original copy is kept at the Archives of Pannonhalma. For text edition, see: *A pannonhalmi Szent-Benedek Rend története* (History of the St. Benedictine Order of Pannonhalma). Vol. I, p. 590. — *Csapodi, Csaba*: *A legrégebb magyar könyvtár belső rendje* (Internal arrangement of the oldest Hungarian library). *Magyar Könyvszemle*, 1957, p. 16.

<sup>87</sup> *A pannonhalmi Szent-Benedek-Rend története* (History of the St. Benedictine Order of Pannonhalma). Vol. I, pp. 125—126.

conditions, the friars of the order did not return to the monastery until 1638.<sup>88</sup> A new period of development in the Library was terminated by the secularization decree issued by Emperor Joseph II at the end of the eighteenth century.<sup>89</sup> The books kept at Pannonhalma were then transported to the University Library of Budapest. Of the over 4000 volumes transferred to Buda about 700 were returned to the monastery when it was reinstated in 1802.<sup>90</sup> New foundations of the Library were laid down by Abbot Krizosztom Novák who bequeathed a collection of 7300 books to the monastery. In the subsequent years, the collection had steadily increased from the bequests of friars of Pannonhalma and Győr, and by the end of the nineteenth century the Library contained more than 130,000 volumes.<sup>91</sup>

A catalogue published by Récsy in 1904 describes 232 early printed books. This catalogue gives detailed information on a supposed Corvina-incunabile: the third volume of *Summa* by Antoninus Florentinus (251). According to a note written in the book, it was purchased in 1676 at Buda by the vicar of Sződ, Máté János Mersycz as a volume which had once belonged to the Corvinian Library.<sup>92</sup> Since, however, the book does not contain

\* Récsy, Viktor: Győr és Pannonhalma nevezetességei (Historical monuments of Győr and Pannonhalma). Budapest, 1897, p. 25.

<sup>89</sup> Concerning the development of the library of Pannonhalma after the Turkish occupation, information is supplied by the register of the library of Abbot György Himmelreich, compiled in 1627, and by two further catalogues of the library dated from 1658 and 1768. Cf. *Catalogus librorum Georgii Himmelreich archi-abbatis Sancti Martini Sacri Mon. Pannoniae, ab eodem conscriptus A.D. 1627*. Archives of Pannonhalma. Shelf-mark: Bk 436/1. By courtesy of Attila Tibold. — Récsy, Viktor: *Catalogus librorum omnium conventus S. Martini de S. Monte Pannoniae Anno 1658*. Budapest, 1902, p. 60. — *Catalogus librorum conventus S. Martini de Sacro Monte Pannoniae*. National Archives. Described in: *A pannonhalmi Szent-Benedek-Rend története* (History of the St. Benedictine Order of Pannonhalma). Vol. V, p. 403.

<sup>90</sup> Récsy, Viktor: *Ösnyomtatványok* (see end of this chapter), p. V. — Here I express my gratitude to Attila Tibold for his courtesy in calling attention to the catalogue prepared at the dissolution of the Order: *Catalog deren bey der die 4. dec. 1786 aufgehobenen in Raaber Comitatz ligende Benedictiner Praelatur auf den Martinsberg vorgefundenen Büchern*. Pannonhalma, Archives. Shelf-mark: BK 346/3.

<sup>91</sup> Kuncze, Leo: *A pannonhalmi szentbenedekrend könyvtárának története és jelen állapota* (History and present state of the library of the St. Benedictine Order of Pannonhalma). Magyar Könyvszemle, 1878, pp. 179—180. — *Magyar Minerva*, Vol. I, Budapest, 1900, p. 267.

<sup>92</sup> Récsy, Viktor: *Ösnyomtatványok*. op. cit. pp. 16—17.

the coat-of-arms of King Matthias Corvinus or any other distinctive mark of the famous collection, it cannot be regarded as an authentic Corvina.

Twenty-four volumes of the collection originate from the early stock of the Library.<sup>93</sup> Among them, those worthy of attention are:

Thuróczy, Joannes: *Chronica Hungarorum* (3323);

Albertus Magnus: *Logica* (58);

Albertus Magnus: *Physica* (66);

Ptolemaeus: *Quadripartitum* (2867).

Already in the first half of the sixteenth century the Library also had an illuminated copy of the *Missale Quinqueecclesiense* mentioned above (2302). On account of its local significance, the volume comprising the regulations of the order should be emphasized here (2929). As rare incunabula the following should be considered:

Alexander VI: *Regulae cancellariae* (122), which is not identical with the edition registered by GW under 920.<sup>94</sup>

Alexander de Villa Dei: *Doctrinale* (139). Up to this date only one copy preserved in Leningrad has been known to be extant.

Pseudo-Augustinus [= Alcuinus]: *Logica* (404);

Ludolphus de Saxonia: *Vita Christi* (2110).

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#### THE LIBRARY OF THE EPISCOPAL SEMINARY, GYŐR

194 copies (190 editions)

This collection of incunabula has been composed of the books of three ancient libraries in Győr. It contains the book collections of the Episcopal Seminary, of the Cathedral, and of the

<sup>93</sup> Concerning the above-mentioned incunabula, see Récsey: *Ősnyomtatványok* op. cit. Nos: 4–11, 91, 122, 123, 124, 125, 128, 160, 164, 165, 168, 171, 197, 202, 205, 231.

<sup>94</sup> Borsá, Gedeon: *Two Unrecorded Incunabula.* The Book Collector (London), 1957, p. 260.



Chapter of Győr.<sup>95</sup> Relatively few incunabula have survived from the Seminary library founded in 1688. A steady growth of the collection was ensured from the bequests of nineteenth century bishops and canons in Győr. In 1872 the Library took over more than 60 incunabula from the Cathedral of Győr. Eight volumes came from the collection of the celebrated bibliophil Demeter Naprágyi, Bishop of Veszprém and Győr (1607—1619), and later Archbishop of Kalocsa. A further three volumes are preserved from the library of Naprágyi's successor, Bálint Lépes (1619—1623). Two printed catalogues give information about the development of the collection. The title list published in 1893 mentions 117 copies,<sup>96</sup> and the catalogue of incunabula issued in 1932 describes 172 early printed books.<sup>97</sup>

Incunabula considered as rare books are the following:

Andrae, Johannes: *Summa de sponsalibus et matrimoniis* (184);

Pius II: *De duobus amantibus Euryalo et Lucretia* (2732);

*Casus papales et episcopales* (941);

*De creatione Adae* (11);

Publicius, Jacobus: *Ars conficiendi epistolas* (2869);

Rupe, Alanus de: *Psalterium* (2990);

*Lamentatio Nigropontis* (2351);

Johannes Glogoviensis: *Donati minoris de octo partibus orationis interpretatio* (1918).

*Missale Strigoniense* (2317) printed in Venice on February 26, 1498, at the expense of Johannes Paep, a book-seller of Buda, belongs to the particularly valuable rare books of this collection. Two richly illuminated vellum copies of this missal are known to be extant. The copy kept at the Seminary Library of Győr was made for Ferenc Perényi, Bishop of Várad (1513—1526), and the other copy in the Széchényi Library was prepared for Péter Váradi, Archbishop of Kalocsa (1481—1501).<sup>98</sup> In both copies the woodcut initials and canon pictures have been repainted. Besides, several pages of the copy have been decor-

<sup>95</sup> *Aistleitner* (see end of this chapter) pp. 5—6.

<sup>96</sup> *Zalka, László*: A győri püspöki papnevelőintézet könyvtárának címjegyzéke, op. cit. pp. 12—18.

<sup>97</sup> See end of this chapter.

<sup>98</sup> *Hoffmann*: op. cit. pp. 132—133 and 188. — *Berkovits, Ilona*: Magyar kódexek a XI—XVI. században (Hungarian codices from the eleventh to the sixteenth centuries). Budapest, 1965, pp. 86—87.

ated by a miniaturist with painted frames. Of the subsequent proprietors, the missal has been decorated with the coats-of-arms of Miklós Oláh, Archbishop of Esztergom (1554—1568), Márton Pethe, Bishop of Győr (1598—1605), János Ivancsy, Provost of Győr and Demeter Naprágyi, Bishop of Győr.

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#### THE JÓZSEF BAJZA LIBRARY IN THE CUSTODY OF THE NATIONAL SZÉCHÉNYI LIBRARY, GYÖNGYÖS

202 copies (173 editions)

This historical library contains the books of the Franciscan Monastery of Gyöngyös founded in the fourteenth century.<sup>99</sup> From the point of view of book history, this collection is one of the most interesting libraries in Hungary, since its medieval books have been preserved almost without any loss. What is more, it has also preserved some volumes of the old stocks of several other Franciscan libraries in Hungary. Since in the sixteenth century many Franciscan monasteries had ceased to exist in the Turkish-ruled areas of the country, the members of the order had usually fled with their books to Gyöngyös, the only place next to Szeged where the Franciscans were tolerated by the Turks. This is the explanation of the subsistence at Gyöngyös of so many fifteenth and sixteenth century printed books that

<sup>99</sup> *Bártfai Szabó, László and Osemegei, József Jr.*: A szent ferencrendiek gyöngyösi temploma és kolostora (The church and monastery of the St. Franciscan Order of Gyöngyös). Gyöngyös, 1937, p. 15 and Note 1 on p. 16. — *Karácsonyi, János*: Szt. Ferenc rendjének története Magyarországon 1711-ig (The history of the St. Franciscan Order in Hungary until 1711). Budapest, 1922—1924, Vol. II, p. 59.

had come to Hungary from abroad immediately after their appearance on the market.<sup>100</sup>

Towards the close of the sixteenth century, the Library contained over 1000 volumes. Its development was promoted by the circumstance that a secondary school, as well as theological and philosophical schools of the Hungarian Franciscan order were located at Gyöngyös in the seventeenth century.<sup>101</sup> The secularization inaugurated by Emperor Joseph II did not have any disadvantageous effect on the Franciscan religious house of Gyöngyös, on the contrary, the Library increased in consequence of the secularization. Namely, books of the abolished Franciscan monasteries — including those of Kassa (Košice), Léva (Levice) and Nagyvárad (Oradea) — had been added to the material in the Franciscan Library in Gyöngyös. In 1930, a catalogue publishing the list of fifteenth and sixteenth century prints at Gyöngyös comprised 194 incunabula.<sup>102</sup> The recent abolition of the monastic houses was of no consequence as far as the books were concerned: in 1951 the Library came under the auspices of the National Centre of Hungarian Libraries, and in 1953 it was incorporated into the National Széchényi Library.<sup>103</sup>

Several incunabula were acquired by its Hungarian possessor soon after the date of its publication. The bulk, by evidence of reliable data, had been in the possession of the Franciscan monastic house at Gyöngyös at the latest in the seventeenth and eighteenth centuries.<sup>104</sup> A particularly valuable piece in the Library is a book from the second fifteenth century press in Hungary: the *Confessionale* of Antoninus Florentinus, published in 1477 (235). Some of the rarer incunabula are:

<sup>100</sup> *Soltész, Erzsébet: XVI. századi könyvgyűjtők kötetei a gyöngyösi műemlékkönyvtár antikva-gyűjteményében* (Books of sixteenth-century bibliophiles in the Collection of Sixteenth-century Publications in the Historical Library of Gyöngyös). *Az Országos Széchényi Könyvtár Évkönyve* (Yearbook of the National Széchényi Library), 1965—1966. Budapest, 1967, pp. 115—148.

<sup>101</sup> *Dezséri Bachó, László: Gyöngyös város a török hódoltság idejében* (The city of Gyöngyös during the Turkish occupation). Gyöngyös, 1941, p. 207.

<sup>102</sup> See the end of this chapter.

<sup>103</sup> *Bán, Imre: Az Országos Széchényi Könyvtár Gyöngyösi Tudományos Könyvtára* (Scholarly Library at Gyöngyös under the National Széchényi Library). *Magyar Könyvszemle*, 1955, pp. 144—146.

<sup>104</sup> This is testified by the possessors' notes in the incunabula.

Petrus de Palude: *Sermones thesauri novi de tempore* (2671);  
Isidorus Hispalensis: *Synonyma de homine et ratione* (1802);  
*Thesaurisatio in caelis* (3221).

The work of Leonardus de Utino entitled *Sermones quadragésimales de legibus* (2059) is worthy of mention because according to a note made on its binding it was regarded as a book that had once belonged to the library of King Matthias,<sup>105</sup> but since the validity of this statement has not been corroborated by the presence of distinctive marks of the Corvina, this incunable cannot be regarded as truly having belonged to the library of King Matthias.

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#### GREAT LIBRARY OF THE TRANSTIBISCAN REFORMED CHURCH DISTRICT, DEBRECEN

145 copies (142 editions)

The Library is contemporaneous with the Reformed College of Debrecen founded about the middle of the sixteenth century. Up to the eighteenth century, it belonged to the body of students studying at the College, i.e., the *coetus scholasticus*. The collection owing its gradual growth to the donations of professors, patrons, and former students, was destroyed on October 22, 1705.<sup>106</sup>

This probably accounts for the fact that even the earliest acquisitions in the collection of incunabula had not found their way to the Library earlier than the middle of the 18th century.

<sup>105</sup> Inside the first binding of the volume, the following note is written in eighteenth century hand: "Nota bene hic liber est ex celebri bibliotheca Mathiae Corvini, prout ex margine primi sermonis patet."

<sup>106</sup> Benda, Kálmán, and Irinyi, Károly: *A négyszáz éves debreceni nyomda* (The four-hundred-year-old printing press of Debrecen) (1561—1961). Budapest, 1961, p. 31.

According to a catalogue of 1831, the Library had already possessed 110 incunabula.<sup>107</sup>

Another catalogue made in 1934 describing the special collections of the library mentions already 144 incunabula.<sup>108</sup>

Since the College Library of Debrecen was destined to acquire books primarily necessary for the studies of students, its old books have some value from the point of view of science history. Though the College has never considered it as its main duty to collect rare books, it may nevertheless boast of possessing some. Among these, the following are worthy of mention:

Jacobus de Forlivio: *Expositio in primum librum Canonis Avicennae* (1807);

Pseudo-Bonaventura: *Diaeta salutis* (751);

Valascus de Tarenta: *Practica* (3421); of the latter, only a single copy exists in Hungary.

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#### THE DIOCESAN LIBRARY, SZOMBATHELY

102 copies (100 editions)

The Library of the diocese of Szombathely founded in 1777 includes the books of the episcopal, the chapter, and the seminary libraries. It contains about 55,000 volumes. Ninety copies of its collection of incunabula had been bought and donated to the Library by the first bishop of Szombathely, János Szily (1777—

<sup>107</sup> The increase is described by Varga, Zsigmond: A kollégiumi nagykönyvtár és vele kapcsolatos múzeum kialakulási története és egyetemes művelődéstörténeti jelentősége (History of the Great Library of the College and of the Museum connected with it; their general cultural significance), in: A debreceni kollégium története (History of the College of Debrecen) Vol. IV, Part III. Debrecen, 1945, pp. 35, 57, 63, 71, 75, 80, 87, 97—98, 107.

<sup>108</sup> See end of the chapter.

1799).<sup>109</sup> Eight copies are known to be extant from the library of the famous Cardinal Ferenc Herzan (1799—1804). His library of approximately 5000 volumes is still preserved as a separate collection in the episcopal palace.<sup>110</sup> Of his books, a bible in Czech, published in Prague in the year of 1488, is worthy of mention (678). The following incunabula are known to exist only in a few copies:

- Magni, Jacobus: *Sophologium* (2129);  
*Stella clericorum* (3138);  
Johannes de Garlandia: *Confessionale pro scholasticis et aliis multum utile* (1914);  
*Modus poenitendi et confitendi* (2328).

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#### THE DIOCESAN LIBRARY, EGER

91 copies (89 editions)

The Library was established by Károly Eszterházy, Bishop of Eger, in the early 1780s, by a donation of more than 20,000 volumes, most of which had been acquisitions from foreign private collections. Eszterházy developed the library for the use of a university planned to be established at Eger and he housed his collection in the splendid halls of the lyceum palace which he had had built. The Library was opened to the public in

<sup>109</sup> *Géfn, Gyula: A szombathelyi egyházmegye története* (History of the Szombathely Diocese) Vols I—III. Szombathely, 1929—1935, Vol. I, pp. 10, 87.

<sup>110</sup> *Géfn, Gyula: A szombathelyi püspöki könyvtár* (The Episcopal Library of Szombathely). *Vasvármegye és Szombathely város kultúr-egyesülete és a Vasvármegyei Múzeum II. évkönyve* (IInd Yearbook of the Cultural Society of County Vas and Szombathely and of the Museum of County Vas). Szombathely, 1927, p. 104. — *Szarvasi: op. cit.* pp. 41—42.

1793.<sup>111</sup> The institution subsequently qualified as a diocesan library primarily developed from bequests of the members of the Chapter, as well as of the bibliophil archbishops of Eger.<sup>112</sup> In the nineteenth century, the parochial library of Gyöngyös, and the libraries of the episcopal seminary, and the Chapter of Eger, have been incorporated in the Diocesan Library.<sup>113</sup> Several incunabula were thus acquired which had belonged to the Chapter collection as early as the seventeenth century.

The first survey published in 1819 listed over 30 early printed books, although this number might have been substantially increased by the addition of incunabula printed without colophons.<sup>114</sup> Many of these had been in the possession of distinguished Hungarians in the fifteenth or sixteenth centuries. Even though no particularly interesting rare books can be found in the collection, the Library excels for possessing nearly every fifteenth century book related to Hungary, and several liturgical works printed for the use of Hungarian dioceses. Yet the *Breviarium Romanum* (823) in the library of the Episcopal Seminary of Eger may be regarded as a rare book. This copy of the *Breviarium* printed by Torresanus in Venice, 1482, has not been known abroad; only the copy in the Staatsbibliothek, Munich, was recorded by GW. Neither the American nor the Italian union catalogues of early printed books seem to know of the existence of further copies.

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<sup>111</sup> *Toldy*, Ferenc: Egri szünnapok (Holidays at Eger). Új Magyar Múzeum (New Hungarian Museum). Vol. III. 1853, p. 517. — *Szarvasi*: op. cit. pp. 29—30.

<sup>112</sup> *Michalek* (see end of this chapter) Vol. I. pp. VII—VIII.

<sup>113</sup> *Varjú*, Elemér: Adatok az egri érsekmegyei könyvtár ismertetéséhez (Contributions to the study of the Diocesan Library of Eger). Magyar Könyvszemle, 1902, pp. 30—31.

<sup>114</sup> Elfelejtethetlen emlékezetű egri püspök galanthai gróf Eszterházy Károlynak jeles élete (The illustrious life of the memorable Károly Eszterházy, Count of Galantha and Bishop of Eger . . .). Tudományos Gyűjtemény (Scientific Miscellany) 1819, Vol. V, pp. 16—19. — The same place contains references to the volumes of distinguished possessors: Nos 1, 4, 8, 17, 19, 27.

## MINOR COLLECTIONS OF INCUNABULA

These collections may be grouped in the order of magnitude as follows: The Reguly Library of Zirc, belonging to the National Széchényi Library, with 67 incunabula from the books of the former Cistercian Abbey of Zirc; the Central Library of the Piarist Order with 56 copies; the Szabó Ervin Municipal Library of Budapest with 55; the Hungarian National Museum with 46; the Library of the Hungarian Evangelical Church with 45; the Library of the Central Seminary of Budapest with 44 and the Ráday Library with 43 copies of incunabula. In a further 12 institutions the number varies between 10 and 40; and in 24 collections there are less than 10 copies of fifteenth century printed books. The earliest books in these collections add valuable contributions to the national stock of incunabula, and some of them represent an outstanding value.

Of Hebrew incunabula, which are not many in Hungary, 16 belong to the National Library of the Hungarian Israelites: The Library of the Orthodox Serbian Diocese of Buda, which is housed in Szentendre, has only one copy of incunabula, but it is a particular treasure: *Triod' cvetnaja* (3345), issued by the Cracowian printer Swietopolk Fiol in 1491, represents the third Slavonic Old Church liturgical book in Hungary. This well-preserved, though somewhat incomplete copy is even in international relation an outstanding value.

The *Biblia pauperum* (680) in the Museum of Fine Arts is a printed variant of a popular medieval work, of which fewer copies exist in print than either in manuscripts or in woodcut editions. GW knows of three printed editions of the *Biblia pauperum* and registers 7 copies in all.<sup>115</sup> All the editions were published at the printing press of Albrecht Pfister in Bamberg, about 1462—63. The Latin edition owned by the Museum of Fine Arts has been known to be extant in three copies only. Another outstanding value in the collection of the Museum is a Venice edition by Aldus of the work *Hypnerotomachia Poliphili* attributed to the Dominican friar Franciscus Columna (1050). This exceptionally beautiful relic of the Italian renaissance is an illustrated book surviving abroad in many copies; in Hungary, however, only this single one is known.

<sup>115</sup> GW 4325—4327.



The Library of the Hungarian Evangelical Church has preserved the second known but so far unnoticed copy of *Vita et fabulae* of Aesop (36) printed in German in Augsburg. A similarly rare fifteenth century item is a *Book of Hours* (1729), in a German edition, kept in the Central Library of the Piarist Order. *Nachträge* has registered a copy of this edition from Augsburg and another from Berlin. In the Library of the Evangelical Community of Sopron there is a noteworthy volume, a popular work of Jacobus de Theramo: *Consolatio peccatorum seu Processus Belial* (1826) printed in Augsburg, 1497. A copy of the equally rare Leipzig edition of *Regulae grammaticae scientiae* by Priscianus (2835) has been preserved in the Eötvös Library of the Hungarian Academy of Sciences. The Nuremberg edition of *Opus de erroribus Simonis Pistoris circa morbum Gallicum* written by Johannes Manardus, a medical man of Ferrara (2140a), is in the possession of the Semmelweis Medical Museum and Library. To our knowledge, only one copy of this book is registered in the catalogue edited by Otto Günther. Manardus acted as court-physician first to Prince Giovanni Francesco Pico della Mirandola, and from the year 1513 onwards to Wladislaus II, and Lewis II (1516—1526), kings of Hungary.<sup>116</sup> The work mentioned above contributed to the debate between Simon Pistoris and Martin Polich concerning the disease of syphilis which had become more and more noticeable towards the end of the fifteenth century. The treatise by Simon Pistoris: *Declaratio defensiva cuiusdam positionis de malo franco* (2724) and two other works (1524, 3529) on the same subject written by Joseph Gruenpeck and Johannes Widmann, respectively, have been transferred to the Semmelweis Medical Museum and Library from the Library of the Dermatological Clinic.

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<sup>116</sup> *Herczeg, Árpád*: Johannes Manardus Hofarzt in Ungarn und Ferrara im Zeitalter der Renaissance. Leyden, 1929, pp. 14—15.

Ráday Library). A Ráday gyűjtemény évkönyve (Yearbook of the Ráday Collection), Budapest, 1955, pp. 96—102. — Klinda, Mária: A Fővárosi Szabó Ervin Könyvtár ősnymtatványai (Incunabula in the Szabó Ervin Municipal Library of Budapest), Budapest, 1968. Fővárosi Szabó Ervin Könyvtár Évkönyve (Yearbook of the Szabó Ervin Municipal Library of Budapest), Vol. XIII, 1966—67. pp. 121—136.

#### FIFTEENTH CENTURY PRINTING PRESSES IN HUNGARY

The first Hungarian press started working at Buda in 1473. During the period of the eighteen years between the appearance of the *Gutenberg-Bible* and the setting up of the printing press at Buda, the art of printing could establish itself only in a few countries of Western Europe where economic and social development had attained a higher level than in Hungary.<sup>117</sup> The comparatively early introduction of printing into Hungary may be accounted for not by the growing spiritual demands of an unfolding bourgeois society, but it was rather due to the incentives of the humanist scholars gathering in the royal court. At the time of the foundation of the press, Buda was the seat of the great patron of arts and sciences, King Matthias Corvinus. During his reign, Buda was the centre of the economic life and administration of a centralized state management and the focal point of Renaissance culture in Hungary. King Matthias created all the external conditions of a flourishing spiritual life in Buda and took interest in every technical achievement of his age. There is no proof of his having any part in the foundation of the printing press of Buda, though he was fully aware of the importance of book-printing. He even made use of the facilities brought about by the art of printing for the propagation of ideas connected with his political objectives. According to contemporary records, he had pamphlets and posters repeatedly printed ridiculing the Emperor Frederick III. The latter were distributed in Vienna in 1477, and the former were printed in Strasbourg in 1485.<sup>118</sup>

<sup>117</sup> Prior to the foundation of the Buda press, the art of printing was widely practised in Germany, Italy, Switzerland, France and in the Netherlands.

<sup>118</sup> *Fraknói*, Vilmos: Mátyás király megbízásából nyomtatott politikai röpirat (A political pamphlet printed by commission of King Matthias). Magyar Könyvszemle, 1915, pp. 1—4. It may be supposed that the pamphlet of 1477 might have been printed at the "Confessionale"-press. For lack of copies, this problem cannot be adequately clarified.

The only information concerning the printing press of Buda was contained in the preface of its first product, the *Chronica Hungarorum* (986). Its printer, András Hess, had acquired the art of printing at some place in Latium — i.e., Subiaco, or more possibly in Rome — before he was invited to Buda by the royal deputy-chancellor László Karai who again had spent almost six months as ambassador in Rome in 1470—71.<sup>119</sup> It may be surmised that Hess was working at that time in the printing press of Lauer with which King Matthias was indirectly, and Karai during his visits directly, connected. Pomponius Laetus, corrector of this printing press, sent to King Matthias a copy of the heroic poem *Punica* by Silius Italicus which was published in Rome on April 26, 1471. This print is also regarded as the first proof-sheet done by Hess.<sup>120</sup> András Hess published in his first book the history of the Magyars based on the text of manuscript chronicles which are no more extant.<sup>121</sup>

His second product contains works then in vogue among Italian humanists: a treatise by Basilius Magnus *De legendis libris*

<sup>119</sup> In the Preface to the *Chronica Hungarorum*, András Hess says that he had come to Hungary through encouragement by László, Provost of Buda. *Fraknói*, Vilmos: Karai László budai prépost, a könyvnyomtatás meghonosítója Magyarországon (László Karai, Provost of Buda, who introduced book printing to Hungary). Budapest, 1898, p. 13.

<sup>120</sup> *Fitz*, József: Hess András a budai ősnymdász (András Hess, the first printer of Buda). Budapest, 1932, pp. 66—67.

<sup>121</sup> A facsimile edition of the print has been published by Vilmos *Fraknói*: *Chronica Hungarorum impressa Budae 1473*. Budapest, 1900. — When publishing the text, Hess made use of two manuscripts. Until the death of Charles Robert (1342) he relied on a chronicle compiled in the life-time of King Lewis I (1342—1382); from that time on, he published the chronicle of János Küküllei on the reign of Lewis I, omitting the name and the preface of Küküllei. The events of the period from the time of King Sigismund to 1467 were probably compiled by a chancellery official of Buda. — “*Chronica Hungarorum*” belongs to the type of so-called “*Gesta*” chronicles, compiled during the reign of Lewis I, which preserved more truthfully the text of the original chronicle than the *Picture Chronicle* and its versions. To this family of chronicles may be grouped the “*Acephalus Codex*” of the fourteenth, and the *Sambucus Codex* of the late fifteenth century. But the text of the “*Chronica Hungarorum*” is not identical with any of these above mentioned chronicles. Cf. *Domanovszky*, Sándor: *A Budai Krónika* (The Chronicle of Buda). *Századok* (Centuries), 1902, p. 829. — *Mályusz*, Elemér: *A Thuróczy-krónika és forrásai* (The Chronicle of János Thuróczy and its sources). Budapest, 1967, pp. 73—74.

*gentilium* and Xenophon's *Apologia Socratis* in the Latin translation by Leonardus Brunus Aretinus (GW 3702).

As regards the typographical finish, these two publications of the press of Buda resemble the products of Lauer's printing press. The Roman type of the *Chronica Hungarorum* stands as a fair comparison with Lauer's Roman type of 111 mm. The majority of the minuscules are identical, but the majuscules show some divergences. Lauer is known to have used his Roman type of 111 mm up to 1472.<sup>122</sup> Therefore it is not precluded that József Fitz's hypothesis is correct: Hess may have acquired the matrices of this type, and it was from these that — with majuscules recarved and certain further renovations — he cast his own letters at Buda.<sup>123</sup> The same type was used for the Basilius edition as well. In this print, however, the space of 20 lines is 109 mm, instead of 111 mm. In all probability, the difference in line spaces must have been due to a process of recasting the type after finishing the *Chronica*. Owing to oxidation of the old typesetting apparatus, the new blocks became narrower, and thus the original line-spacing of 111 mm was reduced to 109 mm.<sup>124</sup>

Both products of the press of Buda are rare. In 1934, GW registered 11 copies of the *Chronica Hungarorum*.<sup>125</sup> Only nine of them are known to be extant to-day; in Hungary, one copy is kept in the National Széchényi Library, another in the University Library of Budapest. Further copies are preserved in the libraries as follows: Czartoryski Library, Cracow, University Library, Leipzig, Saltykov-Shchedrin Library, Leningrad, Bibliothèque Nationale, Paris, University Library, Prague, Biblioteca Corsiniana, Rome, and the Österreichische Nationalbibliothek, Vienna. The copy registered in the Academy Library, Braunsberg, and the privately-owned Heinrici copy of Leipzig have been lost. Of the Basilius edition, the GW of 1928 could register three copies.<sup>126</sup> To-day only two copies are known to be extant: one in the Österreichische Nationalbibliothek, Vienna, the other in the Staats- und Seminarbibliothek, Eichstätt. The third copy once in the possession of the Studienbibliothek, Salzburg, is carried on the list of war-losses.

<sup>122</sup> BMC IV, p. 35.

<sup>123</sup> Fitz: Hess András (op. cit.) pp. 61—63.

<sup>124</sup> Fitz, József: A magyar nyomdászat, op. cit., p. 126.

<sup>125</sup> GW 6686.

<sup>126</sup> GW 3702.

The fact that so many printed books had perished in Hungary induced some researchers to surmise that the activity of the Hess printing press of Buda could not have been exhausted by the publication of the two books discussed above.<sup>127</sup> Nevertheless, we have no further data at our disposal concerning either the printing activity or other publications of András Hess.

But, we have evidence that between the years 1477 and 1480 another press had started in Hungary. No records have come down to us concerning this printing press either; its existence — like the printing press of Hess — has been testified solely by its publications. The place of printing, the name of the printer cannot be ascertained either. The first product of this press was the *Confessionale* by Antoninus Florentinus, archbishop of Florence, in 1477 (235). This work dealing with questions of confession had been published in more than 100 editions during the second half of the fifteenth century.<sup>128</sup> Three versions of its Latin editions are known: the one printed in Hungary follows the revised and enlarged text of the type beginning with the verb '*Defecerunt*'; it also contains the *Titulus de restitutionibus*. This edition has been described by GW as the product of Matthias Moravus, a printer of Naples.<sup>129</sup> In 1932, József Fitz demonstrated that the *Confessionale* of 1477 could not have been printed in Naples, but he attributed it to the press of András Hess.<sup>130</sup> This problem was only solved in 1958 when the types of the *Confessionale* of 1477 were identified with those of two other prints, and the fact was proved that all three incunabula originate from the same, so far unknown, fifteenth century printing press of Hungary.<sup>131</sup>

The second product of the press came out between 1478 and 1479. It contained a work entitled *Vita beati Hieronymi*, by Laudivius Zacchia Vezzanensis, an Italian author and grammarian of the fifteenth century. It remained unidentified in the

<sup>127</sup> The publications attributed to the Hess press are enumerated in: Gulyás, Pál: A könyvnyomtatás Magyarországon a XV. és XVI. században (Book-printing in Hungary in the fifteenth and sixteenth centuries). Budapest, 1931, pp. 23—24. — Fitz: Hess András (op. cit.) pp. 136—140.

<sup>128</sup> GW 2075—GW 2177.

<sup>129</sup> GW 2108.

<sup>130</sup> Fitz: Hess András (op. cit.) p. 152.

<sup>131</sup> Soltész, Elisabeth: Eine Unikum-Inkunabel . . . op. cit. pp. 59—68. — Soltész, Erzsébet: A második magyarországi ősnymoda nyomai, op. cit. pp. 144—157.

University Library of Budapest until 1958 (2041). The catalogues have mentioned the author of this work erroneously by the name Zacharias Laudivius, although this writer came from the Zacchia family of Vezzano in the province of Liguria (North Italy).<sup>132</sup> Nor is his activity truly described by the catalogues. This may be explained by the fact that some of his works had not been published, further, that his name was given in a collection of his letters published under the title *Epistolae Magni Turci* as the name of the translator. Therefore his most popular work has not been registered under his name, but it has either been referred to by the subject title or else attributed to Mohammed II.<sup>133</sup>

The last known product of the second fifteenth century press in Hungary was a letter of indulgence issued by Johannes Han, Canon of Pozsony, and Vicar of St. Martin's Church, Pozsony (Bratislava), on May 11, 1480. The letter of indulgence was published by Ovídius Faust for the first time in 1942, and again in 1944.<sup>134</sup> Anton Dubay made efforts to determine the printer of the letter of indulgence published without a colophon. Having no knowledge of the other two incunabula printed by the same press, Dubay supposed that the same connection existed between the type used in the letter of indulgence and that of Johann Bulle (M<sup>82</sup>), a German printer working in Rome.<sup>135</sup>

The letter of indulgence issued by Johannes Han is the only broadside originating from the fifteenth century which was

<sup>132</sup> For more important references concerning his life and works, see: Coefer, J. Ch. F.: *Nouvelle biographie générale*. Vol. XXIX. Paris, 1859, col. 887. — Chevalier, U.: *Répertoire des sources historiques du moyen âge*. Vol. II. Paris, 1907, col. 2767. — Babinger, Franz: *Laudivius Zacchia, Erdichter der "Epistolae Magni Turci"* (Neapel 1473). *Bayerische Akademie der Wissenschaften, Philosophisch-Historische Klasse. Sitzungsberichte*. Jahrg. 1960, Heft 13.

<sup>133</sup> Editions of this work have been registered by different authors: Hain under the name Mahomet; Proctor under the title-entry *Epistulae Magni Turci* (Muhammed); BMC, Polain, Mead, as well as the catalogues of incunabula compiled by Stillwell, with the designation of Mahomet II as author. The *Hungarica-Catalogue* of Sándor Apponyi, on the other hand, registers under number 1573 the Treviso edition by entering it under the name *Laudivius*.

<sup>134</sup> Faust, Ovídius: *O bibliofilii*. Slovenský typograf. IV. 1942, p. 36; Faust, Ovídius: *Najstaršie tlačiarne v Bratislave*. Slovenský typograf. VI. 1944, p. 74.

<sup>135</sup> Dubay, Anton: *Bratislavská prvotlač*. Slovenská Bratislava. I (II—III), 1950, pp. 109—122.

printed and preserved in Hungary. Its publication was connected with the advance of the Turks: towards the end of the 1470s, namely, the practice of issuing letters of indulgence with a view to increasing funds for war preparation was gaining in importance. After the jubilee pardons of 1470 and 1475, Pope Sixtus IV, upon request by King Matthias, promulgated a further indulgence for the year 1479.<sup>136</sup> Its administration of business was left to the care of the papal nuncio John of Aragon, brother to Queen Beatrice. Several hand-written letters of indulgence have survived proving an activity of this kind, although no other printed *litterae indulgentiarum* are known from this period in Hungary.

The second press in Hungary possessed only a modest stock of printing types: it had three types altogether. The first was used in setting the text of the *Confessionale*, the Chapter heads in the Laudivius edition, and the words *Forma Absolutionis* in the letter of indulgence. The second type is the text type of the Laudivius edition and the letter of indulgence. The third type was used in the first quinternio of the *Confessionale* for indicating the initials to be painted. From the same type was borrowed the foreign letter E in the text type of the Laudivius edition. The letters of type 1 used in all three editions show an agreement with type 3 of Matthias Moravus,<sup>137</sup> only the products of the *Confessionale* press have a line space of 115 mm instead of 112 mm. The second type is identical with type 5 (with line space 87) of Matthias Moravus, with the difference that the line space is 103 mm in the Laudivius edition, and 94 mm in the letter of indulgence. Type 3 represented only by some letters is identical with type 1\* of Matthias Moravus.<sup>138</sup> The letters of all three types are more conspicuously blunt than in the prints of Matthias Moravus. The products of the *Confessionale* press are different from those of the famous printer of Naples also as regards ty-

<sup>136</sup> *Borsa*, Gedeon: A törökök ellen Magyarországon hirdetett 1500. évi búcsú és az azzal kapcsolatos nyomtatványok (Indulgence proclaimed against the Turks in Hungary in the year of 1500, and publications connected with it). Az Országos Széchényi Könyvtár Évkönyve (Yearbook of the National Széchényi Library), 1960, p. 259.

<sup>137</sup> Veröffentlichungen der Gesellschaft für Typenkunde des XV. Jahrhunderts, Table 752.

<sup>138</sup> Types 5 and 1\* of Matthias Moravus, see: Veröffentlichungen der Gesellschaft für Typenkunde des XV. Jahrhunderts, Tables 754, and 750.

pographical lay-out: their setting is rather uneven, their spacing is more irregular, their impression more careless.

There is also a difference between the paper used by the second Hungarian early printer and the Neapolitan one. No watermark is to be seen in the paper of the letter of indulgence. The extant copies of the *Confessionale* were printed on paper bearing watermarks in the shape of an ox-head or various scales.<sup>139</sup> The scale watermarks of the two Budapest copies show a striking resemblance to one watermark in the paper on which the Laudivius edition was printed.<sup>140</sup> Therefore it can be supposed that the paper of both books came from the same papermill. Paper with ox-head and scale watermarks had been extensively used by the printing press of the Neapolitan Matthias Moravus. These, however, differ considerably from the paper used by the printer of the *Confessionale*, which proves that they come from different papermills. The paper of the *Confessionale* seems to be identical with the paper of several MS volumes made in Hungary. The same papermill must have provided paper to Hess's printing press in Buda, too. This seems to be supported by the fact that one of the scale watermarks of the paper used for the printing of *Chronica Hungarorum* (Buda, 1473), bears an almost complete agreement with the watermark of the same type in the *Confessionale*.<sup>141</sup> Further, the watermark in the paper of the Basilius edition printed at the Buda press is similar to the watermark of the paper used in the Laudivius edition.<sup>142</sup>

Both the typographical peculiarities and the watermarks in the publications of the *Confessionale* press furnish unequivocal evidence that these incunabula could not have been issued by the Neapolitan printer, Matthias Moravus. Indeed, there is no reason to suppose that the excellent Neapolitan printer should have used the majuscule E produced from the transformation of

<sup>139</sup> Fitz: Hess András (op. cit.) pp. 144—145.

<sup>140</sup> Soltész, Elisabeth: Eine Unikum-Inkunabel . . . op. cit. p. 62.

<sup>141</sup> There are two kinds of scale watermarks in the *Chronica Hungarorum*: in one, the scale is hanging from a star, in the other, from an 8 symbol. In both watermarks the scale is enclosed by a circle. The scale watermark hanging from the star shows a close resemblance with the scale watermark of the *Confessionale*. Pictures of the watermarks in the *Chronica Hungarorum* are published in Fitz: Hess András . . . p. 85.

<sup>142</sup> Picture of the watermark in the Basilius edition is published in Fitz: Hess András . . . p. 85. That in the Laudivius edition is published by the Gutenberg-Jahrbuch, 1958, p. 62.



the majuscule S, as was the case with the printer of the letter of indulgence. Such a device might have been resorted to by a printer who could not cut his own letters. This supposition is further corroborated by the fact that the first lines in one of the *Confessionale* copies (Budapest, University Library, Inc. 45) were printed in red while in other copies in black. Thus the printer of the *Confessionale* would have liked to use a technique of two-colour printing, but gave up experimenting due to his lack of experience. No such thing might have occurred in the Neapolitan press which was famous for its liturgical books printed in two colours.

On the other hand, it is not very likely that Johannes Han, Canon of Pozsony, would have commissioned a printer of Naples with the task of publishing a letter of indulgence. It must have been produced not too far from Pozsony. But the matrices of the types used by the anonymous second printer of Hungary had certainly originated from the workshop of Matthias Moravus. As a matter of fact, between the years 1477 and 1480, these types were used by no other press save that of Matthias Moravus. Completely different types are characteristic of the press of Buda established by Hess, as well as of the printing press of Cracow or Pilsen. And no other presses are known to have been active in the vicinity of Hungary between the years 1477 and 1480.

When it comes to the localization of the *Confessionale* press, the provenience data of the books are of primary importance, apart from the relations of the letter of indulgence to Pozsony, as detailed above. Four copies of the *Confessionale* of 1477 are known to be extant. One is known from the Franciscan religious house in Gyöngyös, the other from the Paulite monastery of Lepoglava.<sup>143</sup> The third and fourth copies were found in the possession of the Jesuite college of Nagyszombat as early as 1632 and 1633, respectively.<sup>144</sup> Apparently, all extant copies of this print have been preserved in libraries in Hungary. The only surviving copy of the Laudivius edition has been in the old sec-

<sup>143</sup> The shelf-mark of the Gyöngyös copy is: Inc. 177. — The former copy of Lepoglava is kept today at the University Library of Budapest under shelf-mark Inc. 45.

<sup>144</sup> Both copies of Nagyszombat origin have been preserved in the Budapest University Library. The copy registered by shelf-mark Inc. 44 was exchanged by the Deutsche Staatsbibliothek, Berlin, in 1927.

tion of the University Library, Budapest. The unique copy of the letter of indulgence came into the possession of the municipal library of Pozsony from the bequest of Franz Pichler, a citizen of Pozsony. All extant copies of the three incunabula printed with the same types of the *Confessionale* press have survived in fifteenth century territories of Hungary. This fact may be regarded as a decisive proof that the press had actually worked in Hungary. Anyway, it would be rather difficult to imagine that it was exactly in Hungary where six copies of three prints — of which no other copy is known from other countries of Europe — could have survived after a Turkish occupation lasting for over 150 years.

The printer of the *Confessionale* press was well justified in his hopes when publishing his three books in Hungary. The *Confessionale* by Antoninus Florentinus was badly needed by every functioning priest, since it treated matters of confession. In the fifteenth century, this work was published in nearly as many editions as the Bible.<sup>145</sup> As the work was only available in foreign editions, a printer at the start of his career might have been well justified in expecting success when publishing the *Confessionale*. He might have cherished still greater expectations as regards the *Laudivius* edition. In Hungarian popular belief the birth-place of Hieronymus was identified — instead of Strido situated near the Dalmatian-Pannonian border in the fourth century A.D. — with a place named also Strido (Stridova, Strigova) in Muraköz along the river Drava, and consequently Hieronymus was held in deep reverence in Hungary. The shrine erected by Frigyes Cillei at Strido in 1446 had developed within a few years into a much-frequented place of pilgrimage.<sup>146</sup> The printer might have fairly counted that his publication of the biography of Hieronymus would raise interest in Hungarian humanistic circles adhering to the principles of *devotio moderna*. These ideas reached Hungary — owing to her extensive Italian connections — at a relatively early date, still in the lifetime of János Vitéz, Archbishop of Esztergom (1465 — 1472). The great Italian follower of Hieronymus, Pier Paolo Vergerio, spent his last years in the

<sup>145</sup> Cf. GW 2075 — 2177.

<sup>146</sup> *Kisbán*, Emil: A magyar pálosrend története (History of the Hungarian Paulite Order). Budapest, 1938 — 1940, Vol. I, p. 51.

monastic house of the Gesuati hermits in Buda.<sup>147</sup> The members of that monastery were devoted followers of Hieronymus and were responsible for his cult in Hungary. The book of epistles of János Vitéz, as well as the works of Hungarian humanists in general, bear many traces of this cult.<sup>148</sup> So the printer carefully selecting the subject of his prints had not miscalculated when he decided to publish the Hieronymus biography by Laudivius in Hungary. The third product of the press, the letter of indulgence, strictly refers to the life of fifteenth-century Hungary. It published a text issued by the Canon of Pozsony by permission of the papal nuncio sent to Hungary. Its only known copy was issued in the name of a citizen of Pozsony, Agnes de Posonio, and was eventually found in the effects of another citizen of Pozsony.

Typographical peculiarities, the quality of the paper, provenience and relations to Hungary of the products of the *Confessionale* press, all seem to prove that the three above-mentioned incunabula were printed in Hungary. A gradual deterioration of the types and typography is evident in the three publications. The *Confessionale* published in 1477 is the best product of the press. This was followed by the Hieronymus biography about 1478—79. By the time of the publication of the letter of indulgence, the majuscules E and H of the text-type were missing. The printer substituted the letter E by recarving the majuscule S, and used a distorted minuscule h to replace the latter. Signs of further deterioration are observable inasmuch as the majuscule Z was consistently substituted for z, and a combination of the letters q and Z was used to replace the missing symbol qz. The letter of indulgence was printed, obviously, before May 11, 1480 — that is before the day on which it was issued. In the next year Johannes Han had no connection with any printing press: he again circulated hand-written letters of indulgence.<sup>149</sup>

<sup>147</sup> Kardos, Tibor: A magyarországi humanizmus kora (Humanism in Hungary). Budapest, 1955, p. 108.

<sup>148</sup> Several works of Hieronymus have survived in humanist libraries of Hungary. Cf. *Fraknói*, Vilmos: Vitéz János könyvtára (The Library of János Vitéz). Magyar Könyvszemle, 1878, p. 19. — *Zolnai*, Klára and *Fitz*, József (op. cit.) pp. 74, 91, 83, 92. — *Hoffmann*, Edit (op. cit.) pp. 133—134.

<sup>149</sup> Dubay (op. cit.) p. 116. — *Kohút*, L.: Niektoré zvláštnosti typografie tlačenej odpustkovej listiny Johanna Hana z roku 1480. Knižnica. 1957, pp. 174—177.

Documents and books printed abroad have preserved the names of several printers from Hungary who had worked at foreign presses during the last two decades of the century. A brief survey of these printers may be serviceable for the enumeration of the books related to Hungary. Petrus Ungarus can be regarded as a well-known printer, since he successfully emerged from the status of employment and partnership to print books under his own name. Books and contemporary documents preserve his name in various forms: Petrus Ungarus, Pierre de Hongrie, Petrus Vngre, Petrus de Hungaria, etc. He was an educated and versatile expert whose name is given in his prints with the title *magister*. As a well-trained letter-cutter, he sold types and matrices to his fellow printers. From 1482 to 1510 he was active at Lyon and Toulouse.<sup>150</sup>

Thomas Septemcastrensis from Nagyszeben (Sibiu) was associated with Johann Wurster in Mantua in the years 1472—73. This printer who called himself *Thomas Septemcastrensis de civitate Hermannii* must have been a Saxon by birth, since he designated Nagyszeben by translating the German Hermannstadt into *civitas Hermannii* and used for indicating his origin "Septemcastrensis", the translated form of the German "Siebenbürgen", instead of using the generally accepted form "Transylvaniensis". After the period of co-operation with Johann Wurster he disappeared. At the beginning of the 1480s he associated with Johannes Franciscus of Brassó (Braşov), likewise a printer of Transylvanian origin. Their product in common, *Aesopus moralisatus*, was printed in Modena at the expense of Domenico Roccociola on May 19, 1481.<sup>151</sup>

In the fifteenth century most of the printers from Hungary had found work in the centre of Italian book-publishing in Venice. Andreas Corvus de Corona worked in this city from 1476 onwards: first he was associated with Adam von Rottweil, later he joined in partnership with a printer from Hungary, Mar-

<sup>150</sup> *Gulyás, Pál: A könyvnyomtatás Magyarországon ... op. cit. pp. 43—44. — Fitz, Josef: Ungarische Buchdrucker des XV. Jahrhunderts im Auslande. Gutenberg-Jahrbuch, 1931, pp. 117—118. — Fitz: A magyar nyomdászat ... op. cit. pp. 153—158.*

<sup>151</sup> *Gulyás op. cit. pp. 41—42. — Fitz: Ungarische Buchdrucker ... op. cit. pp. 109—110.*

tinus Burciensis de Szeidino and Konrad Stahel. The first edition of the *Breviarium Olomucense* appeared with their names on September 28, 1484.<sup>152</sup> Petrus de Bartfa (Bartua), an outstanding expert, also worked in Venice. It is likely that he did not come from Bártfa situated between Győr and Sopron, but from an other place called Bártfa in the County Sáros (today Bardejov). It is by all means worth mentioning that he set the name of his birth-place in the colophon of *Breviarium Romanum* (822) published in 1478 according to the Hungarian spelling: "de Bartfa". We have reliable data concerning his activity in 1477–78 when he associated with Franz Renner in Venice.<sup>153</sup> No records were preserved concerning the activity of printers from Hungary in German-speaking areas. And it must have been very sporadical that Hungarian printers should have found their way to the cities of France or Spain or other distant parts of Europe. One of the very few exceptions was the type-founder Gabriel Brunch Hungarus who was active in Valencia in 1493 and 1494.<sup>154</sup>

The names of printers from Hungary working abroad have been mainly preserved in their own products. Those printers of humbler skill and abilities or of less fortunate circumstances, who were not successful in having their own presses or working in partnership, have only been mentioned in documents and contracts. Jacomo Ungaro, according to his own statement, was active in Venice for forty years, although no books published by him have come to light as yet. His name has been preserved in a petition addressed in 1513 to the council of Venice asking for the privilege to publish a canto figurato (song-book with pictures).<sup>155</sup> Information about the activity of Hugo Meram de Hungaria can be found in documents only. In 1494 he was engaged by Henricus Mayer, a partner of Petrus Ungarus in Toulouse, as a printer journeyman.<sup>156</sup> The printers' names mentioned

<sup>152</sup> *Gulyás* op. cit. p. 42. — *Fitz*: Ungarische Buchdrucker ... op. cit. pp. 113–114.

<sup>153</sup> *Gulyás*: op. cit. p. 43. — *Fitz*: Ungarische Buchdrucker ... op. cit. pp. 115–116.

<sup>154</sup> *Haebler*, Konrad: Tipografía Ibérica del siglo XV. La Haya—Leipzig, 1902, p. 69. — *Fitz*: A magyar nyomdászat ... op. cit. p. 158.

<sup>155</sup> *Haebler*, Konrad: Die deutschen Buchdrucker des XV. Jahrhunderts im Auslande. München, 1924, p. 123. — *Gulyás*: op. cit. p. 45. — *Fitz*: A magyar nyomdászat ... op. cit. p. 146.

<sup>156</sup> *Haebler*: Die deutschen Buchdrucker ... op. cit. p. 239. — *Fitz*: A magyar nyomdászat ... op. cit. p. 158.

in deeds prove that a far greater number of printers from Hungary had worked abroad in the fifteenth century than indicated in the colophons of their prints. It is well known that only some of the incunabula bear the names of their printers; as a rule, only the names of proprietors are given. This is the reason why such scanty data have been preserved about the early printers originating from Hungary and working abroad as employees.

#### LITURGICAL BOOKS PRINTED FOR USE IN HUNGARY

In the same year in which the second press in Hungary had actually ceased to work, two liturgical works were published abroad commissioned by Hungary. In the preface of the first edition of a *Breviarium* issued for the Esztergom diocese, mention is made of the fact that in 1479 Mihály, Bishop of Milkó and Archbishop of Esztergom, submitted the text to the publisher Johannes Cassis to be printed on behalf of King Matthias. The breviary actually appeared in Venice, on November 12, 1480, in the press of Erhard Ratdolt (825). It was published in four further editions in the fifteenth century. The second edition of 1484 was issued by the printer Georg Stuchs of Nuremberg at the expense of Theobald Feger, a publisher of Buda (826). In the recent years two incomplete copies of a third edition were discovered; this edition was printed about 1486 by Thomas de Blavis in Venice (827).<sup>157</sup> The Hungarian literature has also registered another edition printed by Johannes Hertzog of Venice at the expense of Hieronymus Opitz, a citizen of Cracow, on May 1, 1494.<sup>158</sup> The fifth edition was issued by another Venetian printer, Georgius Arrivabene, at the expense of Johannes Paep, publisher of Buda, on February 20, 1497.<sup>159</sup>

<sup>157</sup> *Borsa*, Gedeon: A Breviarium Strigoniense újabb fellelt ősnymtatvány kiadása (The recently discovered early edition of the "Breviarium Strigoniense"). *Az Országos Széchényi Könyvtár Évkönyve* (Yearbook of the National Széchényi Library), 1958, pp. 229–237. — In 1964 a second copy of the "Breviarium" was recognized in an unidentified volume of the Todoroszku Library. Cf. *Akantisz*, Viktor: Todoroszku Gyula és neje Horváth Aranka Régi Magyar Könyvtára (The Old Hungarian Library of Dr. Gyula Todoroszku and his wife, Aranka Horváth). Budapest, 1922, p. 56.

<sup>158</sup> *Szabó*, Károly and *Hellebrant*, Árpád: Régi Magyar Könyvtár (Old Hungarian Library), Vol. III. Budapest, 1896, No. 30.

<sup>159</sup> No copy of this edition exists in Hungary. GW. 5470.

It was also in 1480 that the first missal destined for use in Hungary was published under the title: *Missale ad usum dominorum Ultramontanorum* (2320).<sup>160</sup> The missal was published without the printer's name at the Maufer press in Verona and none of the dioceses seems to be responsible for it. Of the *Missale ad usum dominorum Ultramontanorum*, however, there exists another version expressly published for the Esztergom diocese.<sup>161</sup>

Of all the liturgical books destined for use in Hungary the *Missale Strigoniense* had come out in the greatest number of editions in the fifteenth century. This is due to the circumstance that in the dioceses having no special missals, the missal of Esztergom and the *Missale ad usum dominorum Ultramontanorum* were used. Hungarian literature registered 9, while *Catalogus Missalium* of Weale and Bohatta erroneously listed 12 early editions of the *Missale Strigoniense*.<sup>162</sup> As regards other liturgical books in the archiepiscopal diocese of Esztergom, *Obsequiale* was issued in three editions in the fifteenth century.<sup>163</sup> The *Ordinariarius* of the diocese was printed by Georg Stuchs of Nuremberg on October 7, 1496 (2473).

Of the other Hungarian dioceses, only that of Pécs had published its own missal. This *Missale Quinqueecclesiense* was printed in 1499, in the Venetian press of Johannes Emericus, at the expense of Johannes Paep, bookseller of Buda (2302). As the dioceses of Zagreb and Olomouc belonged in the 1480s to King Matthias's empire, it should be mentioned that breviaries for both these dioceses were published in 1484: that of Zagreb at the Venetian press of Ratdolt (828), and that of Olomouc by the printing press of Andreas Corvus de Corona, a Venetian printer of Hungarian origin (GW 5414).

<sup>160</sup> Hain 11428. — Szabó and Hellebrant: op. cit. No. 2. — Weale—Bohatta 1488. — [Pray, Georgius]: Index rariorum librorum bibliothecae universitatis regiae Budensis. Budae, 1780—1781, Vol. II, p. 116.

<sup>161</sup> Kotvan, Imrich: *Missale Strigoniense* — Hain 11428. Beiträge zur Inkunabelkunde. Dritte Folge 3. Berlin, 1967, p. 189, Figs 52—54.

<sup>162</sup> These editions are referred to in the author-catalogue under Nos 2311—2319, further in Weale—Bohatta, Nos 1487—1499.

<sup>163</sup> Ráth, György: A legrégebb esztergomi obsequiale 1496-ból (The earliest obsequiale of Esztergom from 1496). Magyar Könyvszemle, 1888, pp. 264—268. — Lewicka—Kamińska (see Opera citata) 776\*a. — Borsa, Gedeon: Az Obsequiale Strigoniense 1526 előtt készült nyomtatott kiadásai (Printed editions of "Obsequiale Strigoniense" published prior to 1526). Magyar Könyvszemle, 1962, pp. 210—211.

Apart from the liturgical books of the dioceses, some ritual works destined for monastic use had also been commissioned. The monastic orders of foreign foundations in Hungary acquired their books from abroad, but the Paulite order of Hungarian foundation had to publish its own liturgical books. It may have been about 1490 that a breviary and a missal of the Paulite order were published. The text for both these liturgical books was compiled by the Paulite friar, Antal Tatai, Vicar of the monastery of Budaszentlőrinc, first deputy of the *prior generalis*.<sup>164</sup> The compilation of the breviary was finished in 1454, and the work was published between 1486 and 1491 by the printer Nicolaus Kessler of Basel.<sup>165</sup> Its only extant copy has been preserved by the University Library, Budapest (819).<sup>166</sup>

According to the two extant copies, the first edition of the Paulite missal (2295) was also issued without a colophon. Based on the incomplete copy in the National Széchényi Library, Ilona Hubay has assumed that the missal must have been published by the Basel printer Johannes Amerbach.<sup>167</sup> In the catalogue of incunabula kept at the University Library in Cambridge, Oates registered a more complete copy of this missal as a print of Konrad Stahel and Matthias Preinlein of Brno.<sup>168</sup> For typological reasons the missal is to be attributed to Amerbach. Letters R and V of the text type differ from the appropriate letters of the 133 mm Brno type whereas they show full agreement with the majuscules of Amerbach's type 13.<sup>169</sup> Special considerations should be paid to the connections of the Paulite friars with the printers of Basel which are somewhat unusual in the history of Hungarian book-publishing. Namely, the publishers of Buda settling the commissions from Hungary primarily favoured

<sup>164</sup> *Kisbán*: op. cit. Vol. II, pp. 168, 193, 325.

<sup>165</sup> *Soltész*, Elisabeth: Die Erstaugabe des Pauliner Breviers. *Gutenberg-Jahrbuch*, 1960, pp. 132, 136.

<sup>166</sup> *Knauz*, Ferdinandus: *Libri missales ac breviaria ecclesiae Hungariae ad receptionem usque ritus Romani*. Strigonii, 1870, p. 100, No. 44. — *Dankó*, Josephus: *Vetus hymnarium ecclesiasticum Hungariae*. Budapestini, 1893, p. 53. — *Hóman*, Bálint: *Pálos breviariumok és missalék a XV—XVI. századból* (Paulite breviaries and missals from the fifteenth and sixteenth centuries). *Magyar Könyvszemle*, 1914, p. 297.

<sup>167</sup> *Hubay*, Ilona: *Missalia* (see: *Opera citata*) p. 64, No. 1.

<sup>168</sup> *Oates* (see: *Opera citata*) No. 4035.

<sup>169</sup> *Veröffentlichungen der Gesellschaft für Typenkunde*, Tables 1077 and 891.



the printers of Italy, Brno, Nuremberg and Vienna with their orders. The explanation for ordering Paulite liturgical books in Basel can be found in the history of the Paulite order. The hermit cloister of Basel affiliated with the Hungarian Paulite order in 1340, played a most important part throughout the fifteenth century.<sup>170</sup> There had been close contacts between the mother cloister of Budaszentlőrinc and the monastic house of Basel at the time when the Paulite missal and breviary were compiled and printed. Hungarian Paulites with visitation functions regularly inspected the cloister of Basel. This religious house, as well as the German monasteries, had sent their legates to the Great Chapter of the order in Hungary. Owing to their sojourns in Basel and their friendly connections with the Paulites living there, the Hungarian members of the order must have been fairly well acquainted with printers and publishers of Basel. Thus they could easily see to the publication of their liturgical works there. Later the contacts of Hungarian Paulite monastic houses with foreign countries diminished, owing to increased Turkish menace. As a consequence of the Reformation, several Paulite monasteries, including the cloister of Basel, had ceased to exist.<sup>171</sup> So in the sixteenth century, the Hungarian Paulites had followed the practice of the publishers of Buda, ordering new editions of their liturgical books from the printers of Venice.<sup>172</sup>

Apparently it was through commission by the Esztergom chapter that the work "Constitutiones Synodales Ecclesiae Strigoniensis" had been repeatedly published in the fifteenth century. It contains the decrees of the Synod held at Esztergom in 1382, complemented with articles issued in the time of Archbishop Dénes Széchy (1440—1465) and Hippolytus d'Este (1487—1497).<sup>173</sup> The first edition was published without a colophon in the Venetian printing press of Nicolaus von Frankfurt about

<sup>170</sup> *Orosz*, Franciscus: Synopsis annalium eremi-coenobiticorum FF. eremitarum Ordinis S. Pauli primi eremitae. Sopronii, 1747, p. 398. — *Kisbán*: op. cit. Vol. I, p. 27.

<sup>171</sup> *Kisbán*: op. cit. Vol. I, p. 28.

<sup>172</sup> The second edition of the *Breviarium* was published in Venice, 1537, in the press of Luc' Antonius de Giunta, the third edition, by Petrus Liechtenstein, Venice, 1540. Cf. *Bohatta*, Hanns: Bibliographie der Breviere 1501—1850. Leipzig, 1937. Nos 1514—1515.

<sup>173</sup> *Borsa*, Gedeon: Constitutiones Novae Almae Ecclesiae Strigoniensis. Magyar Könyvszemle, 1956, p. 292.

1484 (1076), and the second one, in the Viennese press of Johann Winterburg in 1494.<sup>174</sup>

Beyond this brief survey of the liturgical books and other publications for ecclesiastical use in Hungary in the fifteenth century, it seems to be of interest how many copies are still existing in the country. These data are summarized according to dioceses in the following Table:

Title of the work	15th cent. editions	copies in Hungary
Missale ad usum dominorum		
Ultramontanorum	1	11
Breviarium Strigoniense	5	11
Missale Strigoniense (together with the variant edition of the Missale ad usum dominorum Ultramontanorum)	10	40
Obsequiale Strigoniense	3	1
Ordinarius Strigoniensis	1	1
Constitutiones Synodales Ecclesiae Strigoniensis	2	1
Missale Quinqueecclesiense	1	4
Breviarium Zagrabiense	1	1
Breviarium Ordinis Fratrum Heremitarum Sancti Pauli primi heremitae	1	1
Missale Ordinis Fratrum Heremitarum Sancti Pauli primi heremitae	1	1
Total:	26	72

It can be seen from this numerical account that from the missals not specifically connected with any diocese most copies have been preserved in Hungary; obviously because these missals had been withdrawn from use in relatively good condition soon after the missals of the dioceses were published. Of the missals of Esztergom and Pécs an average of four copies per edition have survived, and of the breviary of Esztergom, two copies. Of five further liturgical books printed on commission

<sup>174</sup> The same study was also published in: *Das Antiquariat*. Vienna, XIII (1957), p. 71. — *Badalić: Croatia* (see: *Opera citata*) p. 372. — *Das Antiquariat*. Vienna, XVI (1962), p. 229.

by Hungary, we have only one copy each, but not a single copy is known to be in Hungarian possession of two editions of the *Obsequiale Strigoniense*.

#### FIFTEENTH-CENTURY EDITIONS OF HUNGARIAN AUTHORS

Among the incunabula published by commission from Hungary, particular importance should be attached to the *Decretum Maius*, a quasi-official publication containing the codes of the private and criminal law of King Matthias, called *Constitutiones incliti regni Hungariae*. This law-book which enjoyed wide currency in manuscript copies before its publication, was edited by Ambrus Mohorai Vidfy, Sub-prefect of County Nógrád. Its publication was promoted also by Tamás Drágfy who as Chief Justice took part in its compilation, and by Chancellor János Filipecz. The first edition of the law-book appeared in Leipzig in the press of Moritz Brandis on June 2, 1488 (1074). According to Ilona Hubay, the law-book was published through the mediation of Theobald Feger, by Anton Koberger.<sup>175</sup> This opinion seems to be supported by a recently discovered fragment of the law-book which came to light from the hard cover of a Koberger print in Kolozsvár (Cluj).<sup>176</sup> The fact that this first edition of the law-book was not printed at Koberger's own press is not contradictory to the supposition, since towards the end of the 1480s Koberger had many of his publications printed through co-operation with other printers, and not in his own press in Nuremberg.<sup>177</sup>

The second edition of the law-book contains no data relating to the circumstances of its printing: judged from its types, it must have been printed in the press of Konrad Kachelofen in Leipzig (1075). As to its dating, the introduction and the woodcut on the title page offer some information. The introduction speaks of King Matthias as of a living person, and the woodcut

<sup>175</sup> Hubay, Ilona: Mátyás király törvénykönyve (The law-book of King Matthias). Magyar Könyvszemle, 1939, p. 243.

<sup>176</sup> Jakó, Zsigmond: Mátyás király törvénykönyvének újabb töredéke (A recently discovered fragment of the law-book of King Matthias). Magyar Könyvszemle, 1958, pp. 350—351.

<sup>177</sup> Bogenq, G. A. E.: Geschichte der Buchdruckerkunst. Hellerau bei Dresden, [1930]. Vol. I, p. 319.

represents the scene where Chancellor Filipecz, accompanied by a bishop, hands over the law-book to the king. In the right-hand corner of the woodcut below, the coat-of-arms of King Matthias can be seen. Consequently, the preparatory work for the second edition must have been carried out in the lifetime of King Matthias. Otherwise, it would be hard to surmise that the contending oligarchy should have insisted on a new edition of a law-book infringing upon their established rights, after the king was dead. On the contrary, they demanded of Wladislaus II entering the country that he should restore their rights, infringed by the laws of the *Decretum Maius*.<sup>178</sup> Wladislaus II arrived at the frontier of Hungary on July 31, 1490, consequently, this date may be regarded as a *terminus ante quem* of the publication of the second edition.

Both editions of the *Constitutiones incliti regni Hungariae* may be considered as rare incunabula to-day. Of the first edition only an incomplete copy and a fragment, of the second, which is a reprint by Kachelofen, only two complete copies have survived in the libraries of Hungary.

The book — beginning with the words *Capitula concordiae* (2727) — containing the contract of succession as concluded between King Matthias and Emperor Frederick III in 1463 is an important *incunabulum hungaricum*. Such is also its German version, beginning with the words *Capitel der bericht* (2728). Both were published at the Passau press of Johann Petri, without a colophon. Concerning the date, the text offers some information. It speaks of King Matthias as of glorious memory, i.e. as one who is dead, while it declares Emperor Frederick to be living. Therefore it is obvious that the text of the contract in both editions was published by order of Emperor Frederick with a view of supporting the claim of the Habsburgs to the Hungarian throne.<sup>179</sup> The publications do not contain the text of the contract made between Emperor Frederick and Wladislaus II on November 7, 1491; consequently, they must have been printed between April 6, 1490 and November 7, 1491.

The most important work of all incunabula printed abroad by order from Hungary is the *Chronica Hungarorum* by the Royal Protonotary, János Thuróczy. The chronicle published in two

<sup>178</sup> *Habay*: op. cit. Magyar Könyvszemle, 1939, p. 237.

<sup>179</sup> *Ballaqi*, Aladár: Buda és Pest a világirodalomban 1473—1711 (Buda and Pest in world literature 1473—1711). Budapest, 1925, p. 50.

editions within a span of 74 days is an outstanding historical and literary document of the age of King Matthias even though it was not a uniform composition but the combination of three works by Thuróczy with two more works by two other authors.<sup>180</sup> The part of the *Chronicle* dealing with the history of the Magyars till the death of King Charles Robert (1342) must have been written in the second half of the year 1486. Thuróczy had thoroughly revised his sources concerning the history of the Huns; as to the history of the Magyars, he essentially based his ideas on the chronicles belonging to the family of the *Picture Chronicle*, adding information from the *Chronica Hungarorum*. Concerning the age of Lewis I (1342—1382), Thuróczy's source was János Küküllei's *Chronicle*. This is followed by a section on the reign of Charles II (1385—1386), a prose transcription of a poem in hexametres by Laurentius de Monacis, completed by Thuróczy in the early 1480s. The history of the century — up to the victory of King Matthias at Wienerneustadt on August 17, 1487 — was summed up by the author according to his own ideas in 1487. As an appendix to the *Chronicle* was published the *Carmen miserabile* by Rogerius, Canon of Várad and later Archbishop of Spalato (1249—1266), dealing with the Mongols' invasion into Hungary.

The first edition of the *Chronicle* (3323) was dedicated by the author to the Chief Justice, Tamás Drágfy. János Filipez, Royal Chancellor and Bishop of Olomouc and Várad, probably had his share in the publication of the work, since the first edition was issued from the printing press of Brno to which the bishop was a generous patron. The Brno press began to work in 1486, in collaboration of Konrad Stahel, a former printer of Venice, and of Matthias Preinlein, allegedly a disciple of Radolt.<sup>181</sup> Most of the publications of the modestly equipped press were produced with two Venetian types of identical line spacing. The *Thuróczy Chronicle* was printed with these types on March 20, 1488, with 42 pictures. Facing the page of dedication, a full-

<sup>180</sup> Fitz, Josef: Die Ausgaben der Thuroczy-Chronik aus dem Jahre 1488. Gutenberg-Jahrbuch, 1937, pp. 98—99. — Mályusz, Elemér: Thuróczy János krónikája (The Chronicle of János Thuróczy). Budapest, 1944, pp. 10—13. — A magyar irodalom története (A history of Hungarian literature) I. Edited by Tibor Klaniczay. Budapest, (1965), pp. 174—175. — Mályusz, Elemér: A Thuróczy-krónika és forrásai, op. cit. p. 100.

<sup>181</sup> Haebler: Die deutschen Buchdrucker . . . pp. 296—297.

page woodcut representing the conquering Magyars is inserted. 36 wood-blocks were used for printing the pictures of 41 princes and kings: five of the blocks were printed twice by no alteration at all, or with a very slight modification of the woodcut.<sup>182</sup>

The second edition of the *Chronicle* was issued from the press of Erhard Ratdolt in Augsburg, at the expense of Theobald Feger, publisher of Buda on June 3, 1488 (3324). This was a reprint of the Brno edition, betrayed by the distribution of the chapters and identical misprints with the first edition. Three versions are known to exist of the Augsburg edition. The first version of which two copies exist was supposedly prepared for King Matthias and Queen Beatrice. In these vellum copies the dedication to the king was printed in gold, the woodcut initials were painted, and the recto of leaf a<sup>1</sup> was decorated with similar painted frames. The two other variants show differences in the text i.e., the diplomatic printer omitted the references to the king's victories in South Austria from the copies contemplated for distribution abroad. Therefore he removed the coat-of-arms of Austria from the circle of arms on the verso of the first leaf. Further, he did not mention the king's title as Austrian Prince in the first lines of the dedication, and reset sheet v, omitting the text and the poem relating to the occupation of Wienerneustadt by King Matthias. As a consequence of this modification, sheet v of the abridged edition consists of two leaves instead of four.<sup>183</sup>

The Augsburg edition of the *Chronicle* is illustrated with 66 woodcuts. In the circle of the coats-of-arms printed on the verso of the first leaf, the coat-of-arms of King Matthias is seen in the middle to the left, while to the right the coat-of-arms of Beatrice of Aragon is visible. These two coats-of-arms united by a crown are encircled by those of the provinces governed by the sceptre of King Matthias, and also by the coat-of-arms of

<sup>182</sup> *Varjú*, Elemér: A Turóczy-krónika kiadásai és a Magyar Nemzeti Múzeum Könyvtárában őrzött példányai (Editions of the Thuróczy Chronicle and Copies in the Library of the Hungarian National Museum), Magyar Könyvszemle, 1902, pp. 369–370.

<sup>183</sup> *Varjú*: op. cit. pp. 375, 396–397. — Thuróczy, János: Magyar Krónika (Hungarian Chronicle). Transl. by László Geréb. Introduction by Tibor Kardos. Budapest, 1957, p. 7. — *Borsa*, Gedeon: Adalékok a "Hungern Chronica" 1534. évi kiadásának a történetéhez (Contributions to the history of the 1534 edition of the "Hungern Chronica"). Magyar Könyvszemle, 1961, p. 290.

the Hunyadi family.<sup>184</sup> Facing the circle of coats-of-arms, on the recto of the dedication page, a finely carved woodcut represents the struggle of King Ladislas I (1077—1095) with the Cuman warrior who tried to rape a Hungarian maid. The illustration of *Carmen Miserabile*, representing the invasion of the Mongols, is a slightly modified variant of the woodcut depicting the conquering Magyars in the Brno edition.<sup>185</sup> Ratdolt introduced into the *Chronicle* small-size pictures of war scenes, and 24 woodcuts, representing kings and princes; these he had several times reprinted unchanged or slightly changed. In addition, he also made use of a woodcut of the Venice edition of *Fasciculus temporum* by Rolewinck, as an illustration to this *Chronicle*.<sup>186</sup>

The problem as to which master these illustrations could be attributed to has been repeatedly discussed in the literature. Based on a statement in the preface written by the publisher Theobald Feger — *addidi et non parum venustas picturas* — Fitz maintains the opinion that the design for the woodcuts must have been made at Buda from where they were sent by Feger to Ratdolt.<sup>187</sup> According to Daniel Burckhardt, Erich Römer and Ilona Hubay, the style of the woodcuts bears resemblance to the works of Ludwig Schongauer, a painter and engraver who was active in Augsburg in the second half of the 1480s.<sup>188</sup>

The *Thuróczy Chronicle* is not a rare early printed book; every Hungarian library and bibliophil endeavoured to possess a copy of this important historical work. Thirteen libraries have preserved 18 copies of the Brno edition, and from the three variants of the Augsburg edition 20 copies survive in Hungary.

The well-known Hungarian ecclesiastical author of the fifteenth century, the Franciscan friar Pelbartus de Themeswar, is similarly represented in the collections of incunabula in Hungary. Pelbartus de Themeswar was an excellent orator who receiv-

<sup>184</sup> In the middle above the coat-of-arms of Bohemia, to the right: the coat-of-arms of Luxemburg, Lausitz, Moravia — in the more complete variants those of Austria—Galicia, Silesia, Dalmatia, and the coat-of-arms of the Hunyadi family.

<sup>185</sup> *Hubay, Ilona: Die illustrierte Ungarnchronik des Johannes von Thuróczy. Gutenberg-Jahrbuch, 1962, p. 397.*

<sup>186</sup> *Varjú: op. cit. pp. 376—392. — Schramm, Albert: Der Bilderschmuck der Frühdrucke. Vol. XXIII. Leipzig, 1943, Figs 291—339, p. 14.*

<sup>187</sup> *Fitz: A magyar nyomdászati, op. cit. pp. 174—175.*

<sup>188</sup> *Hubay: Die illustrierte Ungarnchronik, op. cit. Gutenberg-Jahrbuch, 1962, pp. 396—398.*

ed his education in Cracow. He published his sermons — partly delivered in Hungarian — in Latin so that foreign priests might also profit from them. His works were received with great interest: they were published in some 90 editions before 1526.<sup>189</sup> From the close of the fifteenth century onwards, his sermons were reprinted primarily in Germany and later also in France. His *Stellarium* “written for the edification of the common rank” had attained two editions in the fifteenth century; fifteen copies of these have been preserved in Hungarian libraries (2558—2559). Early editions of the *Pomerium*, a collection of his sermons were published by the printer Heinrich Gran of Hagenau, at the expense of the German publisher Johann Rynmann. The two fifteenth century editions of *Pomerium* survived in 63 copies in the public libraries of Hungary (2552—2557). The number of copies does not convey any idea of his popularity, since most editions of his works appeared after his death (1504). Of his *Aureum Rosarium* only the first two volumes were published in his lifetime. The third and fourth were arranged, partly compiled, by his disciple, Osualdus de Lasko.<sup>190</sup>

Osualdus de Lasko, a Franciscan author, was a likewise significant representative of Hungarian ecclesiastical literature, though his popularity can by no means be compared with that of Pelbartus de Themeswar. In the fifteenth century, the provincial of the Salvatorian province in Hungary published only one work in print, a collection of sermons known by the title *Biga salutis*. A generally accepted and correct appraisal of his life-work was only formed in Hungary in the twentieth century, although his literary achievement had not even been recognized by foreign researchers at the beginning of the twentieth century. His work, *Biga salutis* has erroneously been attributed by most catalogues to a contemporary Dominican friar, Michael de Hungaria.<sup>191</sup>

<sup>189</sup> *Fitz*: A magyar nyomdászat, op. cit. pp. 217—218.

<sup>190</sup> *Timár*, Kálmán: *Laskai Ozsvát és a bibliográfia* (Osualdus de Lasko and bibliography). Magyar Könyvszemle, 1910, p. 149.

<sup>191</sup> *Specimen Hungariae Literatae* by Dávid *Özvinger* (Francfurti et Lipsiae, 1711, p. 395) was the first work to attribute “*Biga salutis*” to the contemporary author Michael de Hungaria. The work, *Annales typographici* by G. W. *Panzer* (Norimbergae, 1793—1803) registers “*Biga salutis*” and “*Gemma fidei*” as anonymous works, although in the subject-index these works figure under the name of Michael de Hungaria. Probably Panzer’s erroneous attribution has been adopted by several catalogues of incunabula, e. g. Hain, Proctor, Stillwell, Polain, Voulliéme, Günther and Horváth.



It was due to the confusion of the two authors' works that certain bibliographies mention Michael de Hungaria as a Franciscan friar. *Tentamen historiae litterarum* by Wallaszky, printed in 1769, has become the source of further errors. Namely, Wallaszky mentions *Biga salutis* and another book by Osualdus de Lasko entitled *Gemma fidei*, as among the works of Pelbartus de Themessar.<sup>192</sup> This error has been repeated by several Hungarian authors.<sup>193</sup> Thus the authorship of Osualdus de Lasko in respect of *Biga salutis* has been testified by glossary notes in early editions of the work, and it was put beyond doubt by the statement of chronicles and annals of the Franciscan order in Hungary.<sup>194</sup>

Many copies of the fifteenth century editions of *Biga salutis* have been preserved in Hungary: one part, *Sermones dominicales*, is known in 26 copies in editions between 1498 and 1499. The other part of the work, *Sermones de sanctis*, is represented in Hungarian libraries by 27 copies of the two earliest editions (2482—2485).

*Sermones tredecim universales*, written by the Dominican friar, Michael de Hungaria, was a similarly well-known work in the last two decades of the fifteenth century. It was first published in Loewen in the early 1480s and until 1500 it had been published more than ten times.<sup>195</sup> In spite of the numerous editions following each other, surprisingly few copies of the works of Michael de Hungaria have been preserved. Disregarding the three Strasbourg editions of the *Sermones tredecim universales*, hardly more than one copy per edition has survived in Hungarian libraries (2273—2283).

*Arithmetica* by Georgius de Hungaria can be regarded as a particularly valuable work from the point of view of the history of science. The book from the printing press of the Fratres Sancti Michaelis near Schoonhoven was published in 1499 (1390)<sup>196</sup>. It

<sup>192</sup> Wallaszky, Paulus: *Tentamen historiae litterarum sub rege . . . Matthia Corvino de Hunvrad in Hungaria*. Lipsiae, 1769, p. 37.

<sup>193</sup> Pray: *op. cit.* Vol. II, p. 187. — Dankó: *op. cit.* p. 114. — Mátyás, Flórián: *Historiae Hungaricae fontes domestici*. Vol. I. Quinque-Ecclesiis, 1881, pp. 83—84.

<sup>194</sup> Timár: *op. cit.* p. 140.

<sup>195</sup> Campbell (see Opera citata) pp. 350—351. — Fitz: *A magyar nyomdászat*, *op. cit.* p. 217.

<sup>196</sup> Szily, Kálmán: *Magyarországi Gvörgy mester Arithmetikája 1499-ből* (*Arithmetica of Master George of Hungary from the year 1499*). Magyar Könyvszemle, 1893, pp. 86—91. — Szily, Kálmán and Heller,

was in 1577 that another arithmetics written by a Hungarian author was published in Debrecen.<sup>197</sup> The work of Georgius de Hungaria is a rare book: actually it is known to exist in six copies only.<sup>198</sup>

Another Georgius de Hungaria, the writer of the *Tractatus de moribus Turcorum* — unlike the author of *Arithmetica* — did not put his name in his work. This is the reason why his *Tractatus* written about his experiences in Turkish captivity has been for centuries registered by many catalogues and bibliographies as an anonymous book, or erroneously attributed to other authors.<sup>199</sup> *Repertorium bibliographicum* by Hain lists the work without the author's name under the title-entry, Turci,<sup>200</sup> although the first mention of the *Tractatus* by Georgius de Hungaria was made at the beginning of the sixteenth century, in the *Catalogus hereticorum* by a nearly contemporaneous author, Bernardus de Lutzemburgo.<sup>201</sup>

Bibliographers abroad must have been baffled by the circumstance that the literature based on the works of Bernardus de Lutzemburgo — e.g. *Scriptores ordinis praedicatorum* by Quéatif — Echard<sup>202</sup> and *Allgemeines Gelehrten-Lexicon* by Jöcher<sup>203</sup> — mentions the work of Georgius de Hungaria under the title *Tractatus de ritibus Turcorum*, whereas fifteenth century editions invariably refer to *Tractatus de moribus, conditionibus et*

Ágost: Georgius de Hungaria Arithmetikája 1499-ből (Arithmetica of Georgius de Hungaria from the year 1499) Budapest, 1894. — In German: Die Arithmetik des Magisters Georgius de Hungaria aus dem Jahre 1499. (Mathematische und naturwissenschaftliche Berichte aus Ungarn. XII) Budapest—Berlin, 1894, pp. 134—143. — Facsimile edition of the work by A. J. E. M. Smeur, Nieuwkoop, 1965.

<sup>197</sup> Szabó: op. cit. Vol. I, No. 123.

<sup>198</sup> The facsimile edition published in 1965 mentions six copies extant. Cf. *Arithmeticae summa tripartita magistri Georgij de Hungaria 1499*. Facsimile . . . with an introduction by A. J. E. M. Smeur, Nieuwkoop, 1965, p. 6.

<sup>199</sup> For a thorough survey of all problems connected with the authorship of the work, consult Palmer, J. A. B.: Fr. Georgius de Hungaria, O. P. and the *Tractatus de moribus condicionibus et nequicia Turcorum* (Bulletin of the John Rylands Library. Vol. 34, No. 1, 1951, pp. 44—68).

<sup>200</sup> Hain 15672—15677.

<sup>201</sup> S. 1. 1526. On the verso of the leaf  $k_2$ .

<sup>202</sup> Quéatif, Jacobus and Echard, Jacobus: *Scriptores ordinis praedicatorum*. Lutetiae Parisiorum, 1719—1721, Vol. I, p. 901.

<sup>203</sup> Jöcher, Christian Gottlieb: *Allgemeines Gelehrten-Lexicon*. Vol. II, Leipzig, 1750, col. 934.

*nequicia Turcorum* as the title of the work.<sup>204</sup> Further confusion was caused by Toldy who attributed this work to the anonymous author of Szászsebes (Sebes, Mühlbach) and treated Georgius de Hungaria as the writer of *De ritibus Turcorum*.<sup>205</sup>

The problem connected with the authorship of Georgius de Hungaria has been adequately clarified by a copy of *Tractatus de moribus Turcorum* published in Rome about 1481 and preserved in the British Museum. This copy has a note recorded in the early sixteenth century by an Italian humanist hand, reading as follows: *Editum per fratrem Georgium de Ungaria ordinis predicatorum qui obiit Romae et claret miraculis in ecclesia S. Marie supra Minervam*.<sup>206</sup> On the basis of this record, Proctor and the catalogue of incunabula in the British Museum registered the early editions of the work *Tractatus de moribus Turcorum* under the name of Georgius de Hungaria.

Among the incunabula in Hungary, eight copies of three fifteenth-century editions of this work exist (1391—1393).

Nicolaus de Mirabilibus, a Dominican *doctor theologiae*, court-chaplain to King Wladislaus II (1490—1516), considered himself to be of Transylvanian origin. In his work *Disputatio* he named himself *Nicolaus de Mirabilibus ex Septemcastris*, and in his other work written about predestination, he used the name *Frater Nicolaus ex Mirabilibus natus Colosuariensis*.<sup>207</sup> In the opinion of his biographer, Jenő Ábel, he was a descendant of an Italian family which emigrated to Transylvania. Among his works, only his dispute with Georgius Benigni de Salviatis of Ragusa was published under the title *Disputatio* in the fifteenth century. Three copies of this work — printed on July 27,

<sup>204</sup> Hain 15672—15677.

<sup>205</sup> Toldy, Franz: *Geschichte der Ungarischen Literatur im Mittelalter*. Übersetzt von Moritz Kolbenheyer, Pest, 1865, p. 217. — The translator mixed up the German name of Szászsebes (Sebes) with the German version of Segesvár (Șighișvara) and put Schässsburg instead of Mühlbach [For the anonymous author of Szászsebes (Sebes) see: *Oapesius*, Bernhard and Göllner, Carl: *Der Ungenannte Mühlbacher*. Sibiu, 1944].

<sup>206</sup> Palmer: *op. cit.* p. 48. The abbreviations in the note are given in full.

<sup>207</sup> The text of the work "Disputatio" was published by Ábel, Jenő: *Nicolaus de Mirabilibus élete és munkái* (Life and works of Nicolaus de Mirabilibus). Irodalomtörténeti Emlékek (Literary Remains), Vol I. Budapest, 1886, pp. 353—367. For the text of "De providentia" see the same study, pp. 427—462.

1489 in the press of Francesco di Dino, Florence — have survived in Hungarian libraries (2414).

The union catalogue of incunabula in Hungary lists more than 7000 fifteenth-century printed books, rather plenty in a relatively small country. It appears from the history of the collections in Hungary that the earliest printed books in the country would have greatly exceeded the actual number if the medieval libraries had not been destroyed due to unfortunate historical events and if the full material of the rich humanist collections of fifteenth-century Hungary had intactly come down to us. Actually only a small portion has been preserved. This brief historical survey of the Hungarian collections also provides sufficient data to prove that in Hungary all cultural trends were confined within narrow limits even in the relatively peaceful periods. This was the situation in the eighteenth and nineteenth centuries too, when book-collection entered its second renaissance in Hungary, when our libraries enjoyed no benefits or material support from the royal court. Yet the actual surviving stock contains about 10 per cent of all estimated publications printed in the fifteenth century. This figure should furnish convincing proof that eighteenth century cultural and nineteenth century reform movements promoting national education and book-collection had been powerful agents in increasing the cultural treasures of Hungary.

On the other hand, the relatively early introduction of printing in Hungary, as well as the activity of the publishers in Buda, give evidence to a keen interest in printing. Our printers and authors working at home and abroad had made extensive use of book-printing. Both the early editions of our fifteenth-century authors and the products of the earliest printers in Hungary are appropriately represented in our stock of incunabula. Many of the incunabula Hungarica are acquisitions of great Hungarian bibliophiles who laid down the foundations of the existing collections. Thus the early printed books listed in this catalogue are also valuable records of the evolution of Hungarian culture.

*Erzsébet Soltész*



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## INTRODUCTIO OPERIS





## OPERA CITATA

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- CR Copinger—Reichling.
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- Günther Günther, Otto: *Die Wiegendrucke der Leipziger Sammlungen und der Herzoglichen Bibliothek in Altenburg*. Leipzig, 1909. (XXXV. Beiheft zum Zentralblatt für Bibliothekswesen.)
- GW Gesamtkatalog der Wiegendrucke. Bd. 1—7, 8 (Lief. 1.) Leipzig, 1925—1940.
- H Hain, Ludovicus: *Repertorium bibliographicum, in quo libri omnes ab arte typographica inventa usque ad annum MD. typis expressi . . . recensentur*. P. 1—4. Stuttgartiae, Lutetiae Parisiorum, 1826—1838.
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- Haebler: Typ. Ibér. Haebler, Konrad: *Typographie ibérique du quinzième siècle. Reproduction en facsimile de tous les caractères typographiques employés en Espagne et en Portugal jusqu'à l'année 1500*. La Haya, Leipzig, 1901—1902.
- HC Hain—Copinger.
- HCR Hain—Copinger—Reichling.
- Heitz—Haebler Heitz, Paul: *Hundert Kalender-Inkunabeln. Mit begleitendem Text von Konrad Haebler*. Strassburg, 1905.
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INDEX BIBLIOTHECARUM HUNGARICARUM  
IN QUIBUS INCUNABULA ASSERVANTUR,  
CUM ABBREVIATURIS NOMINUM

Budapest	
Acad.	Bibliotheca Academiae Scientiarum Hungaricae. A Magyar Tudományos Akadémia Könyvtára.
Archiv. Hung.	Archivum Hungariae. Magyar Országos Levéltár.
Bibl. Eötvös	Bibliotheca Academiae Scientiarum Hungaricae de Josepho Eötvös nominata. A Magyar Tudományos Akadémia Eötvös Könyvtára.
Bibl. hist. medic.	Museum et Bibliotheca Historiae Artis Medicinae de I. Ph. Semmelweis nominata. Semmelweis Orvostörténeti Múzeum és Könyvtár.
Bibl. nat.	Bibliotheca Nationalis Széchényiana. Országos Széchényi Könyvtár.
Evang.	Bibliotheca Ecclesiae Evangelicae in Hungaria. Országos Evangélikus Könyvtár.
Fratr. minor.	Bibliotheca Conventus Budensis Ordinis Fratrum Minorum. Budai Ferences Rendház Könyvtára.
Mus. art.	Museum Artium Hungaricum. Szépművészeti Múzeum.
Mus. art. decor.	Museum Hungaricum Artis Decorativae. Iparművészeti Múzeum.
Mus. hist. Budapest.	Museum Historicum Budapestinense — Sectio Kiscellensis. Budapesti Történeti Múzeum Újkori Osztálya.
Mus. lit.	Museum Literarum. Petőfi Irodalmi Múzeum.
Mus. nat.	Museum Nationale Hungaricum. Magyar Nemzeti Múzeum.
Piar.	Bibliotheca Centralis Ordinis Scholarum Piarum. Kegyesrendi Központi Könyvtár.
Ráday	Bibliotheca Superintendentiae Reformatae Cis-Danubianae de Paulo Ráday nominata. A Dunamelléki Református Egyházkerület Tudományos Gyűjteményei Ráday Könyvtár.

Semin. centr.	Bibliotheca Seminarii Centralis Budapestinensis. A Budapesti Központi Szeminárium Könyvtára.
Semin. Jud.	Bibliotheca Seminarii Judaico-Theologici. Magyar Izraeliták Országos Könyvtára.
Szabó Ervin	Bibliotheca Civitatis Budapestinae de Ervin Szabó nominata. Fővárosi Szabó Ervin Könyvtár.
Univ.	Bibliotheca Universitatis. Egyetemi Könyvtár.
Univ. scient. oecon.	Bibliotheca Universitatis Scientiarum Oeconomiarum. Közgazdaságtudományi Egyetem Könyvtára.
Univ. scient. polytechn.	Bibliotheca Centralis Universitatis Scientiarum Polytechnicarum. Műszaki Egyetem Központi Könyvtára.
Debrecen	
Coll. ref.	Bibliotheca Magna Superintendentiae Reformatae Trans-Tibiscanae. A Tiszántúli Református Egyházkerület Nagykönyvtára.
Univ.	Bibliotheca Universitatis. Egyetemi Könyvtár.
Eger	
Bibl. archidioec.	Bibliotheca Archidioecesis. Főegyházmegyei Könyvtár.
Semin.	Bibliotheca Seminarii Archiepiscopalis. Érseki Papnevelő Intézet Könyvtára.
Esztergom	
Archiv.	Archivum. Levéltár.
Ecl. metr.	Bibliotheca Ecclesiae Metropolitanae. Főszékesegyházi Könyvtár.
Fratr. minor.	Bibliotheca Conventus Ordinis Fratrum Minorum. Ferences Rendház Könyvtára.
Semin.	Bibliotheca Seminarii Archiepiscopalis. Érseki Papnevelő Intézet Könyvtára.
Simor	Bibliotheca Archiepiscopalis cardinalis Joannis Simor. Érseki Simor Könyvtár.
Gyöngyös	
Bibl. Bajza	Bibliotheca de Josepho Bajza nominata, Bibliothecae Nationali addicta, olim OFM. Az Országos Széchényi Könyvtár Bajza József Könyvtára.
Győr	
Bibl. Kisfaludy	Bibliotheca Jaurinensis de Carolo Kisfaludy nominata. Kisfaludy Károly Könyvtár.

Semin.	Bibliotheca Seminarii Episcopalis. Püspöki Papnevelő Intézet Könyvtára.
Kalocsa Eccel. metr.	Bibliotheca Ecclesiae Metropolitanae. Főszékesegyházi Könyvtár.
Keszthely Helikon	Bibliotheca Helikon Bibliothecae Nationali addicta. Az Országos Széchényi Könyvtár keszthelyi Helikon Könyvtára.
Miskolc Gymn.	Bibliotheca Gymnasii de Francisco Földes nominati. Földes Ferenc Gimnázium Könyvtára.
Pannonhalma Archiabb. Bened.	Bibliotheca Archiabbatiae Ordinis S. Benedicti de Sacro Monte Pannoniae. Szent Benedek-rend Központi Könyvtára.
Pápa Coll. ref.	Bibliotheca Superintendentiae Reformatae Transdanubianae. A Dunántúli Református Egyházkerület Könyvtára.
Pécs Bibl. episc. Semin.	Bibliotheca Episcopalis. Püspöki Könyvtár. Bibliotheca Seminarii Episcopalis. Püspöki Papnevelő Intézet Könyvtára.
Univ. Sárospatak Coll. ref.	Bibliotheca Universitatis. Egyetemi Könyvtár. Bibliotheca Superintendentiae Reformatae Cistibiscanae. A Tiszáninneni Református Egyházkerület Könyvtára.
Sopron Archiv. Evang.	Archivum. Levéltár. Bibliotheca Ecclesiae Evangelicae. Evangélikus Gyülekezet Könyvtára.
Gymn.	Bibliotheca Gymnasii de Daniele Berzsényi nominati. Állami Berzsényi Gimnázium Könyvtára.
Szécsény Parochia	Parochia Romano-Catholica. Római Katolikus Plébánia.
Szeged Somogyi	Bibliotheca Civitatis Szegedinensis de Carolo Somogyi nominata. Városi Somogyi Könyvtár.

Univ.	Bibliotheca Universitatis. Egyetemi Könyvtár.
Székesfehérvár	
Bibl. episc.	Bibliotheca Episcopalis. Püspöki Könyvtár.
Semin.	Bibliotheca Seminarii Episcopalis. Püspöki Papnevelő Intézet Könyvtára.
Szentendre	
Bibliotheca	Bibliotheca Graeco-orthodoxa Dioecesis Serbicae
Graeco-orthodoxa.	Budensis. Budai Görögkeleti Szerb Egyházmegyei Főhatóság Könyvtára.
Szombathely	
Bibl. Berzsényi	Bibliotheca de Daniele Berzsényi nominata. Berzsényi Dániel Könyvtár.
Bibl. dioec.	Bibliotheca Dioecesis. Egyházmegyei Könyvtár.
Mus. Savariense.	Museum Savariense. Savaria Múzeum.
Vác	
Bibl. dioec.	Bibliotheca Dioecesis. Egyházmegyei Könyvtár.
Veszprém	
Bibl. episc.	Bibliotheca Episcopalis. Püspöki Könyvtár.
Zirc	
Bibl. Reguly.	Bibliotheca de Antonio Reguly nominata, Bibliothecae Nationali addita. olim OCis. Az Országos Széchényi Könyvtár Reguly Antal Könyvtára.