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HISTORICAL LIBRARY OF THE ARCHBISHOP'S OFFICE IN KOŠICE

BIBLIOTEKA HISTORYCZNA KURII ARCYBISKUPIEJ W KOSZYCACH

Abstract

The current archbishop's library in Košice is one of the largest historical libraries in eastern Slovakia. Its origin can be found in the first library of the parish church of St. Michael (r. 1420) and later in Cathedral of St. Elizabeth. The discovered oldest book catalog of the parish library from 1604 brought a very valuable book fund, which contained up to 160 manuscripts. The gradual creation of this parish library was developed especially after 1804, when the Bishopric of Košice was founded. The initial parish library fund was significantly enriched primarily by the bishops themselves by donating, but also by purchasing book titles, and even by their own philosophical and theological works. The bishop's library was gradually undergoing reorganization and at the same time the creation of new book catalogs, which are the subject of research in connection with this library.

Currently, this library, since 1995 already called the archbishop's library, has almost 60,000 volumes in its collection. The most valuable books include manuscripts (codexes) and incunabula. A very large number of historical books, among which philosophical and theological disciplines dominate, are also very valuable.

The rich book collection of the Archbishop's Library requires a new professional approach, targeted research and also professional care associated with the creation of a new library catalog.

Keywords: archbishop's library; parish library; historical books; manuscripts; librarian; first printings

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Streszczenie

Obecna biblioteka arcybiskupia w Koszycach jest jedną z największych bibliotek historycznych we wschodniej Słowacji. Jej początki sięgają czasów pierwszej biblioteki kościoła parafialnego św. Michała (1420), a później katedry św. Elżbiety. Najstarszy odkryty katalog księgozbioru biblioteki parafialnej z 1604 roku wskazuje na bardzo cenny księgozbiór, który zawierał aż 160 rękopisów. Stopniowy rozwój biblioteki parafialnej miał miejsce zwłaszcza po 1804 roku, kiedy to ustanowiono biskupstwo koszyckie. Początkowy zbiór biblioteki parafialnej został znacznie wzbogacony przede wszystkim przez samych biskupów poprzez darowizny, ale także poprzez zakup książek, a nawet przez ich własne dzieła filozoficzne i teologiczne. Biblioteka biskupia stopniowo przechodziła reorganizację, podczas której powstawały nowe katalogi książek, będące przedmiotem badań.

Obecnie biblioteka ta, od 1995 roku nazywana biblioteką arcybiskupią, posiada w swoich zbiorach prawie 60 000 wolumenów. Do najcenniejszych książek należą rękopisy (kodeksy) i inkunabuły. Bardzo cenny jest również liczny zbiór książek historycznych, wśród których dominują dyscypliny filozoficzne i teologiczne.

Bogaty księgozbiór biblioteki arcybiskupiej wymaga nowego, profesjonalnego podejścia, ukierunkowanych badań, a także profesjonalnego podejścia związanego z tworzeniem nowego katalogu bibliotecznego.

Słowa kluczowe: biblioteka arcybiskupia; biblioteka parafialna; książki historyczne; rękopisy; bibliotekarz; pierwsze druki

Translated by Marek Robak-Sobolewski

Introduction

In 1981, the city of Košice published a very interesting publication entitled *History of book culture in Košice until 1945*.¹ The book itself is not only interesting, but also very valuable and useful in terms of content. It offers an overview of all activities related to book culture in the city. Libraries, which were the first to be established by The Catholic Church in this city, also have their place in this book.

In our work, we want to focus on the research of today's Archbishop's Library in Košice, whose book collection originates from the existence of the first known church of St. Michael in Košice, later renamed in honor of St. Elizabeth and later by passing to the parish, cathedral or diocesan library. The aim of this work is to examine how the book fund gradually grew, what types of books were there, how individual catalogs were created. We will look at the transfers of books between libraries in the city, which were managed by the Church. We will be interested in the staffing of librarians, book donors, as well as the bishops' attitude towards the library.

¹ *Dejiny knižnej kultúry v Košiciach do roku 1945*, eds. J. Repčák, M. Mihóková, Košice 1981.

We will focus our research primarily on existing catalogs located in the Archbishop's Archive in Košice, as well as on documents related to the issue of this library. We especially want to pay attention to and present the rarest books in this library: codices (medieval manuscripts) and incunabula (first editions). In short, we actually want to present the historical composition of this library, which is mainly dominated by philosophical and theological literature.

No comprehensive work has yet been published on the subject, only partial works that relate to manuscripts and printing. The library itself today faces a complex reorganization, which requires the creation of a new digital book catalog and professional treatment of the library collection.

1. Book culture of Košice

The oldest libraries in the city

The current archbishop's library in Košice is one of the largest of historical libraries of eastern Slovakia. If we want to explore it, we must first to reveal the oldest history of libraries that were located in Košice and had a common interest penetration. It remains an important historical fact that it was the Church that placed great emphasis on education and culture. That is why it had the first and decisive place in the field of book culture. In Košice itself, the first monuments of book culture are linked to the Dominican monastery at between the 12th and 13th centuries and to the library of the parish church of St. Michael, documented already in the year 1230. It played an important role in the creation of the book collection of the current Archbishop's Library also the later library of the University of Košice.

Library of the Dominicans of Košice

From a historical point of view, the monastery of Dominicans was the oldest center of book culture in Košice, which settled in the city even before the Turkish invasion.² Its foundation is carried out during the reign of King Ondrej II. (1205–1235), or Bela IV. (1235–1270). The first written record of the existence of the monastery dates back to 1303.³ It is known that the Dominicans, already under the reign of Matej Corvín (1458 to 1490), had their own important monastery in Budimír and in it they also had a "study general". The Košice Dominicans maintained close contacts with sister monasteries at home and abroad, which enabled them, among other things, to acquire the best education at the time and at the same time have access to a large amount of literature. Dominicans in Košice built their library from several sources. The first source was the own production of codexes, then donations followed or exchange within other monastic libraries. The library also acquires new books through donations from Košice citizens, but also by purchase. From 1480, for example, we have a mention of how the Košice prior of the monastery Dominik Solomonis sent the coachman Alexander to Venice to buy in the printing house of Octavian Scotuss a whole carload of books for the Košice

² M. Čižmár, *Rehoľný život na území Košického arcibiskupstva*, Prešov 2004, pp. 118–119.

³ V. Wick, *Dáta k dejinám košických dominikánov*, Košice 1932, p. 3.

monastery.⁴ From the available literature it is evident that the Dominicans already owned a very valuable library in the 15th and 16th centuries.⁵ During their entire stay in Košice, the Dominicans of Košice created a unique and a very rich library fund. Nowadays, some valuable manuscripts are found in many libraries at home and abroad. In the current archbishop's library in Košice, from the convention of Dominicans there are 9 manuscripts.⁶

Košice University Library

An important historical event in Košice was also the activity of the Jesuits at the beginning of the 16th century and subsequently the establishment of Košice University. The father of this idea was Cardinal Peter Pázmaň, but only Jäger bishop Benedikt Kišdy managed to implement it. He signed the charter of the University of Košice (universe studies) on February 26 th, 1657 in Jasov. The bishop Kišdy also justified the importance of the establishment of the university when he wrote that he was following its establishment by two goals – the good of the country and the education of priests – *bene morati cives, sapiens et eruditi* – morally on high, wise and learned citizens. For the proper running of the university, Kišdy donated 60,000 Rhenish gold which he determined to be used to build suitable spaces for students, set up a library and experienced professors. He entrusted the management of the university to the order of Jesuits, as “scholars masters of all sciences”. Jesuits by their intellectual development, pastoral work in forms of missions, preaching, publishing activities, founding schools, personal influence on the nobility, etc., gained great merit for the Catholic Church and society.⁷

Three years later, this charter of the University of Košice was also confirmed by Golden bull of Emperor Leopold I on August 7th, 1660. The charter was also confirmed by the archbishop of Ostrihom Juraj Selepčeni. The emperor granted the new university all privileges and immunities, exemptions, prerogatives, faculties and rights.⁸

At the University of Košice, classes were taught according to the Study Regulations – Ratio studiorum. At the university the Faculty of Theology was housed with a four-year course, as well as the Faculty of Arts with a three-year study, a six-class gymnasium, and in 1709 the Faculty of Law was added. Studying at the university was always open to new currents and ideas, which ensured that frequent rotation of professors from other Hungarian universities. In addition to theology and philosophy there they also lectured on other disciplines from the humanities

⁴ *Dejiny knižnej kultúry v Košiciach do roku 1945*, p. 33.

⁵ K. Karabínová, *Vývoz vybraných košických historických knižníc*, “Knižnice a informácie”, 34 (2002) no. 1–2, p. 63.

⁶ *Dejiny knižnej kultúry v Košiciach do roku 1945*, p. 34.

⁷ E. Krapka, V. Mikula, *Dejiny Spoločnosti Ježišovej na Slovensku*, Cambridge 1990, pp. 101–102, 234.

⁸ C. Hišem, *Teologická fakulta Košickej univerzity*, in: *350. výročie Košickej univerzity*, ed. A. Konečný, Prešov 2007, pp. 139–140.

and natural sciences, such as: literature, philology, history, mathematics, physics, astronomy, geography, botany.⁹

In the establishment of the University of Košice, it is necessary to see the legal prerequisite for the creation of the library.¹⁰ We have little reliable information about its establishment. This library was preceded by the library of the Jesuits, who understood it as an important part of every Jesuit school. It served as a study tool for acquiring and deepening the knowledge of school graduates. Due to the strategic importance of Košice the university library can also be considered a very important part in the city itself, but also in its surroundings.¹¹

The original books of the University of Košice can be found today in the Law library academy, which is currently partly located in the State Scientific Library in Košice. These books are marked with the text: *Collegii Cassoviensis Societatis Jesu Catalogo inscriptus...* This label reveals that the real owner of the library was not the university, but the Jesuits college. The foundation of the university library was therefore the monastery library of the Jesuits.

It is possible to assume that the core of the library already existed before its erection as the collegiate library, which in 1650 had a certain number of titles, and by 1673 it had expanded only slightly.¹² It follows that the beginning of the library was more modest. The number of books increased in the second half of the 17th century, when it is assumed that it contained in the period from 1657 to 1682 from 1000 to 2000 volumes. The rector of the University of Košice and the Jesuit University gave testimony about this college from 1682, when in the property statement of the college and university he stated: *Reliquimus in Collegio totam Bibliothecam, aliquot millia florenorum valentem*.¹³ The university at the beginning during its operation had only two faculties – theological and philosophical, which also corresponded to the content book fund.¹⁴ We have interesting information from 1773, from which we learn, that the library already had book records of 4700–4800 volumes of books.¹⁵

The university library was designed exclusively for the needs of professors and students. According to Jesuit special instructions from 1706, Jesuits were forbidden to own a private library, the only exception was the possession of a breviary. The library was therefore built by the religious order and had to be equipped with an inventory. An important contribution was also that the library largely served for poor university students.¹⁶

⁹ M. Bodnárová, *Význam Košickej univerzity v dejinách nášho školstva*, "Universitas Šafari-kiana", 36 (2006–2007) no. 3–4, pp. 4–5.

¹⁰ C. Hišem, *Dejiny Kňazského seminára v Košiciach (1918–1950)*, Prešov 2000, pp. 69–70.

¹¹ Krapka, Mikula, *Dejiny Spoločenosti Ježišovej na Slovensku*, p. 94.

¹² *Dejiny knižnej kultúry v Košiciach do roku 1945*, pp. 86–87.

¹³ Ibid.

¹⁴ J.B. Ahai, *Initia Cassoviensis Societate Iesu*, Cassoviae 1743, pp. 147–148.

¹⁵ Karabínová, *Vývoz vybraných košických historických knižníc*, p. 69.

¹⁶ O.R. Halaga, *Z dejín Košickej univerzity*, "Historický časopis", 4 (1956) p. 533.

In 1773, the Society of Jesus was abolished and then the University of Košice was established renamed *Alma Episcopalis Universitas Cassoviensis*. Finally in 1849–1850 was changed to the Law Academy.¹⁷

2. The initial birth and gradual expansion of the archbishop's library

Library of the Roman Catholic Parish Office

The initial birth of the Archbishop's Library is to be found in the parish church in the city. The original parish church in Košice probably existed around the middle of the 11th century and was dedicated to Saint Michael. It stood on the site of the current cathedral and was built in the Romanesque style. The oldest written mention about the city mentions it as a parish church for the first time in 1230. After German guests settled in Košice in the 1340s, Saint Elizabeth became the patron saint of the city. Subsequently, in the second half of the 13th century, the church was built they modified it in the Gothic style, and its original patronage was also changed when it was consecrated Saint Elizabeth.¹⁸

The original Romanesque-Gothic church of St. Elizabeth, however, burned down around 1378. On the same place they gradually began to build, in several stages, a new and significantly larger three-nave church, which was completed in 1508.¹⁹ Due to its size and important position of the city of Košice, this parish church was named – St. Elizabeth. After the erection of the Košice diocese in 1804, the cathedral became a cathedral, and in 1995, after the declaration of the Eastern Province, it also became metropolitan temple.²⁰

With the existence of the parish church in Košice, we can say with certainty that the sacristy also found a certain amount of books, especially liturgical ones. Here we find the first beginnings of libraries, and the books that the parish priest also had for his own use in the parish building. At the turn of the 15th and 16th centuries, together with the development of printing, the establishment of parish libraries started. In addition except for the liturgical books, libraries gradually began to contain medieval theological and philosophical topics.²¹

The existence of books, together with their list, which were in the parish church in Košice and later also in St. Elizabeth, we discover in the national archive in Budapest. Under the designation "Jakub Ján Belgiojoso", we have preserved two documents in German and Latin. They were made by the secretary of the captain of parts of Upper Hungary, Karol Stredele, on January 9th, 1604 at occasions when the Cathedral of St. Elizabeth in Košice was returned to Catholics and given

¹⁷ Karabínová, *Vývoz vybraných košických historických knižnic*, p. 68.

¹⁸ Š. Eliáš, *Dejiny Košíc v dátach*, vol. 1, Košice 2007, pp. 30–42.

¹⁹ L. Cidlinská, *Košický dóm*, in: *Košický dóm: národná kultúrna pamiatka*, Košice 1975, pp. 1–20; *A Kassai százéves egyházmegye történeti névtára és emlékkönyve*, vol. I, Kassa 1904, pp. 41–43.

²⁰ St. Elizabeth's Cathedral is the main temple of the Roman Catholic Archdiocese of Košice and the parish church of the Parish Saint Elizabeth in Košice.

²¹ E. Saból, *Z minulosti rím.-kat. biskupskej knižnice v Košiciach*, in: *Knižnice na Slovensku*, ed. J. Kuzmík, Martin 1954, p. 176. – It should also be noted that many codices in the 15th century fell victim to the time when parchment sheets were bound to city Košice books.

to Jágerská canonry. This document is very rare, because its contents list of the church's treasure in the form of: altarpieces, church vessels, priest's vestments, etc., but it also contains the list of the cathedral library. It serves as an interesting addition to Hungarian church history libraries from the 17th century. In total, 160 manuscripts and prints are listed: parchment and paper manuscripts, incunabula from the 16th-17th centuries and 19th-century prints from the circle of church literature, the exact definition of which is still the task of experts. Bookish list from 1604 was first published by Ján Iléšy in 1890 in "Magyar Könyvszemle".²²

The list includes 20 missals, 10 graduals, 8 psalters, antiphonaries, 2 lectionaries and 1 breviary, as well as 4 bound books, a manuscript from the library of the Dominicans in Košice and numerous medieval parchment manuscripts, of which only a few were owned by the cathedral church in Košice. Most of the books were from the disciplinary field of religious preaching, canon law and pastoral care. This is a very interesting and, above all, valuable list of books, and therefore we list the whole thing in the notepad.²³

We don't know why, but the book list contains the names of books that the writer later crossed out, perhaps because he had already included them in the index once, beginning with "Planctus Ecclesiae".²⁴ According to expert Július Sopko, if we want to track and select manuscripts from this list, the final note at the end of several entries draws our attention to this – "in pergameno". Not only 10 liturgical books have this addition, but also the anonymous text of the sentences (*Textus sententiarum in pergameno*).

The mark "libri catenati" in number four will help us in the search for the codices and incunabula that make up the oldest part of the library. In one case, the incipit evokes a manuscript book: *Liber incipiens Omnis utriusque...*

In a given inventory record, we find a larger number of specimens together, such as, for example: *Septemdecim missalia Strigoniensia*. At the same time, we assume a certain amount of manuscript books among them (especially liturgical). In the inventory, it is possible to notice also the acquired codex from Košice Dominicans (*Libellus fratrum praedicatorum Cassoviensium*). In the records of the graduations, there is also a reminder about the missing foils. One of them in two volumes was found in the choir by the makers of the inventory (*Graduale magnum, in quo aliquot folia in capite desunt, deparchment (!). Alius eiusdem qualitatis... Duo gradualia magna in choro superius inventa*).²⁵

In this case, it is a preserved two-volume gradual of huge dimensions, which was made by an unknown Košice illuminator around 1518. This gradual is currently

²² J. Illéšy, *A kassai szent Erzsébet székesegyház könyvtárának jegyzéke 1604-ből*, "Magyar Könyvszemle", 16 (1891) pp. 23–28.

²³ Ibid.

²⁴ *Speculum doctrinale*; Quart. Guillel. de sententiis; Supplementum; Digestum novum; Secunda pars speculi histor.; Concordantia fratris Conradi; Duo gradualia magna in choro superius (?) inventa; Planctus Ecclesiae; Prima pars panteologiae; Repertorium Panormitani; Scotus supra sententias; Speculum morale; Hortulus reginae; Postula super evangelia; Quadragesimalia Joannis Grich; Meditationes vitae domini; Juris canonici thomus unus; Thomae de Aquina prima pars.

²⁵ J. Sopko, *Najstaršie košické rukopisné knihy*, in: *Kniha 75*, Martin 1978, pp. 92–93.

saved in the manuscript collection of the Széchényi Library in Budapest (Clmae 172, 452). In both volumes also now several foils are missing.²⁶ Philosophical and theological writings and preaching literature are also found in the mentioned inventory, which contains 12 volumes of early Christian and scholastic authors. The number of works is interesting with the designation "Sententiae" and the writings of Duns Scotus (7 copies). From legal law collections only two works are mentioned: *Institutiones and Digestum novum* and two from the collections of canon law volumes: *Corpus iuris canonici*.

From profane literature, the list includes: e.g. *Metaphysics by Aristotle*, not well-known work called *Margarita poetarum*, or e.g. *Etymologiae of Isidore of Seville*, which represent a universal but concise encyclopedic guide to contemporary knowledge.²⁷

Book catalog of Lajos Kemény

An important source of the later bishop's library is the inventory, which was prepared later in the 2nd half of 18th century.²⁸ The Košice municipality was until the seventies of the 17th century Protestant, and some of the books that were not in use went to the town hall or were stored in the sacristy temple of St. Elizabeth.

On July 18th, 1763, these books were transferred to Rome. cat. rectory, where they became part of the parish library and in 1781 an inventory was made of them. The compiled inventory contained a total of 125 books with the exception of works by Protestant authors.²⁹ However, some of these books also reached of the university library, which was founded by Bishop Benedikt Kišdy of Jäger in 1657 and after its abolition of the Jesuit order returned to the law faculty of the local academy.³⁰

In the attached inventory, we can notice part of the library. We assume about three books come from the library of the convent of Košice Dominicans.

The oldest codex dates from 1379. It is a missal compiled according to the Ostrichom Rite and it is a manuscript book of domestic provenance. On the title page, containing a tract from Guillelma Parisiensis, is the ownership record of a member of the Košice convention, Professor George from Transylvania, whose name appears a little later in the documents of the city.³¹ We can also include the incunabula illustrated by 1492 Baltazar Blutfogel in 1492 among very valuable works.³²

²⁶ A. Güntherová, J. Mišianik, *Stredoveká knižná mal'ba na Slovensku*, Bratislava 1977, p. 63.

²⁷ Sopko, *Najstaršie košické rukopisné knihy*, pp. 92–93.

²⁸ L. Kemény, *A kassai parochialis könyvtár jegyzéke 1781-ből*, "Magyar Könyvszemle", 16 (1891) pp. 333–336.

²⁹ At the end of the inventory was the following note: "Reliqui – elenchum non subingressi – libri sunt authorum et defensorum lutheranae religionis". – "The rest – not included in the list – are made up of books by authors and defenders of the Lutheran religion". – Kemény, *A kassai parochialis könyvtár*, p. 334.

³⁰ Ibid., p. 333.

³¹ Ibid., s. 335. – Inscriptio: «Fratris Gregorii Transylvani.»

³² Commentaria seu Postula in libros Esdrae, Judith. Thohiae usque ad ecclesiasticum sine anno et loco editionis. Ultimae paginae haec sunt adscripta: "Explicit labor rubricandi per me

List of books.³³

Balthazarum Blutfogel, textoris fiium Bartholomei. natione Silezitarum de Canth (?), protunc praedicatorem Bistriciensem simplicissimum, ipso die Ursulae, in primo signo sagittarii anno salutis 1492.» Gothicus, Folio. – Kemény, *A kassai parochialis könyvtár*, p. 335.

³³ List of books:

I. Scrutinium scripturorum Pauli de S. Maria, episcopi Burgensis ad postillam Nicolai de Lyra, anno 1434. Gothicus. Folio.

II. Postula Hugonis cardinalis ord. praedicat. in 4 evangelistas. Basileae sine anno editionis. In eiusdem tabula, post ms. elegiam legitur: «Fr. Michael de Suran, praedicator O(rdine) F(ratrum) praedicatorum Chassovie 1541.» Gothicus. Folio.

III. Jacobi Perez de Valentia, Ghristopolitani eppi, ord. d. Augustini. Expositio in psalmos et in cantica divini officii. Lugduni. 1512. Inscriptio possessorum talis est: «Liber fratris Valentini de Bistricia, emptus a fratre Vitali Cibiniano. 1550. quem vendidit fri Laurentio de Dees, protunc provinciali provincie Hungáriáé d. centum, pertinet ad conventum Albeywlien.» Latinus. In quarto.

IV. Commentaria seu Postula in libros Esdrae, Judith. Thohiae usque ad ecclesiasticum sine anno et loco editionis. Ultimae paginae haec sunt adscripta: «Explicit labor rubricandi per me Balthazarum Blutfogel, textoris fiium Bartholomei. natione Silezitarum de Canth (?), protunc praedicatorem Bistriciensem simplicissimum, ipso die Ursulae, in primo signo sagittarii anno salutis 1492.» Gothicus, Folio.

V. Eiusdem postula in nóvum testamentum. Edit. Nuremberge 1485. Accedit eiusdem authoris libellus contra perfidiam Judaicam. Gothicus. In folio.

VI. Epistolae S. Hieronymi Presbyt. sine anno et loco editionis. Est catenatus cum hac inscriptione: «Iste liber est conventus Gassoiviensis provinciae Hung. ord. fratrum praedicatorum.» In fine annum: 1474.

VII. Missale MS. in membrana, uti ex festis apparet, secundum chorum Strigoniensis ecclesiae. Initial! tertio colligitur scriptum, esse anno 1379. Gothicus. In folio minori.

VIII. Alexandri de Ales Minorum fratris Mendicantium primi doctoris quarta pars summae de officio missae. sacramentis etc. Edit. Nurenbergae, anno salutis Christianismi 82 id est 1482.

IX. Supplementum Summae Magistratitiae seu Pisanellae, in usum confessorum, incerto auctore. Venetis, 1479. Inscriptus: Pro loco Apoliensi.

X. Textus sententiarum in 4 libris Magistri contentarum. Basileae. 1485.

XI. Summa Theologicae d. Thomae Aquinatis I. et II. pars. Edit. Basileae, 1485.

XII. Summa de veritate d. Thomae Aquinatis. Edit, Agrippinae, 1499.

XIII. Petri de Bergamo ord. pred. Tabulae super omnia opera d. Thomae Aquinatis. Basileae, 1495.

XIV. Magistri Guillelmi Ocham ord. minorum. super 4 libros sententiarum. Edit. Lugduni 1495.

XV. Guillelmi Parisiensis Tractatus de fide et legibus, sine anno et loco edit. Inscriptio: «Fratris Gregorii Transylvani s. theologiae professons ord. praedic. 1528.» Gothicus. Folio minor.

XVI. Quadragesimale fratris Joannis Gritsch, ord. frum minor. Echt. Norimbergae 1479. Inscriptio: «Fratris Georgii de Bruna.»

XVII. Sermones Discipuli de sanctis Joannis Herolt, ord. praedicat. Editi Argentínáé 1488.

XVIII. De laudibus virginis gloriosae Opus dni Alberti Theutonicus ord. praedic. alio nomine Alberti Magni. Liber catenatus. Gothicus. Folio.

XIX. Mariale sive de excellentiis b. virginis Mariae, fratris Bernardini de Bustis. ord. minor, s. Francisci. Edit. Argentinae 1498.

XX. II. Pars operum Joannis Gerson, cancellarii Parisiensis. Complectitur dogmatica et moralia. Edit. an. 1489. Inscriptio: «Liber sancti Martini ecclesiae Scepusiensis, ex bibliotheca eiusdem anno 1581.»

At the end of the inventory there was the following note: *Reliqui – elenchum non subingressi – libri sunt authorum et defensorum lutheranae religionis. – The rest – not included in the list – are made up of books by authors and defenders of the Lutheran religion.*³⁴

Book catalog of Viktor Récsei OSB

For the first time, the library fund was processed under Bishop Žigmund Bubič (1887–1907). The bishop at that time entrusted with this task Viktor Alfonzo Récseia, an excellent archivist and Benedictine,³⁵ the result of which was Book catalog published in 1891.³⁶

XXI. Postula et sermones de evangeliis dominicalibus Jordani de Oue-delinburg. Argentinae 1483.

XXII. Fortalitium Fidei, conscriptum per quendam doctorem eximiurn ordin. minorum, anno dni 1459. in partibus occidentis. Editum vero Nukum-bergae 1494.

XXIII. Repertorium morale seu Dictionarium praedicabilium, Petri Bercharii ord. s. Benedicti. Edit. Norimbergae 1489. a liter. A usque D. Inscriptio: «Iste liber est conventus Cassonvien. ordin. fratrum praedicatorum. emptus cum aliis partibus duabus 6 II. anno salutis LXXXIX.»

XXIV. Decretum Gratiani tripartitum. Edit. Lugduni 1510. In huius tabula scriptum est: «Liber civitatis, datus a domino iudice Georgio Kakas duodecim (lorenis duos tomos vendiderat ad necessitatem hospitalis, hunc librum superaddidit die dominico ante festum purificationis Marie 1549.» Gothicus. Fol. maior.

XXV. Prima pars historialis Antonini archieppi Florentini, ord. praedicat. Calenatus. Gothicus. Folio.

XXVI. Secunda pars historialis eiusdem. Catenatus. Goth. Folio.

XXVII. Bartolus de Saxo ferrato in Digestum vêtus. Venetiis. 1478.

XXVIII. Summulae Joannis magistri de Magistris in libros Aristotelis et Porphyrii. Venetiis 1490.

XXIX. Antonii Andreae ord. minor, in XII. libros metaphysicorum Aristotelis. Venet. 1491. Aegidii Romani in libros Aristotelis de Anima. Venet. 1406. Colligati.

XXX. Ptolomaei quatuor Tractatus cum commento Haly Heben Rodam et centiloquio Hermetis, Messahallach. Edit. 1493. Latin. Folio.

XXXI. M. Cicero de officiis ac de senectute. Venetiis. 1486. Typo latino. Item Severini Boetii de consolatione philosophiae. Nurembergae 1486. Goth. Folio.

XXXII. Commentaria in Giceronis epistolas familiâres et libros officiorum 1488. Gothicus. In folio.

XXXIII. Francisci Petrarchae. Opera diversa. Basileae. 1496.

XXXIV. Prisciniani volumen de octo partibus orationis, de constructione. de accentibus, numeris et ponderibus. 1470. Inscriptio : «Liber reverendi domini Alberti eppi Wesprimensis 1474.»

³⁴ Kemény, *A kassai parochialis könyvtár*, p. 334.

³⁵ Viktor Alfonz Récsei (Ritschl until 1884) – (*Trnava, July 12, 1858 – †Bakonybél, October 14, 1908), Benedictine monk-high school teacher, librarian, archaeologist. He attended high school in his hometown, entered the 6th grade in 1874 to the Benedictine order. In studies he continued in Rába, where he graduated in 1876. He studied on the Pannonian Mountains for four years and graduated in 1880. On July 11th, 1881, after reaching canonical age, he was ordained a priest. In the years 1881–1882 he was a preacher in Kőzseg and at the same time a home teacher in the family of Prince Alojz Lichtenstein. In the years 1882–1884 he was in the princely family in South Tyrol. In the years 1884–1887 he taught at the high school in Sopron. In 1887 he fell ill and worked in the

At the beginning of the book catalogue, Récsei expressed his gratitude and admiration for the bishop Žigmund Bubič for his great relationship with art, museum activities and also for the great affection for himself. In the next section, he described the methods he used in the compilation catalog. At the end of his introductory speech, he also wrote: *In conclusion, dear sir, allow me to donate the net income from this publication to the new building of the museum in Upper Hungary, which my most gracious patron (Žigmund Bubič, note) is not only an honorary president, but also always sacrificial and benevolent patron.*³⁷

In the next part of the book catalogue, Récsei wrote an introductory word in which he described the reader the short historical development of the bishop's library in Košice and at the same time explained how he compiled a new catalog of the library collection. He greatly appreciated the contents of this library. At the same time, librarian Récsei highlighted the bishops of Košice, who were building their own private libraries and then donated them to the diocese.³⁸ About Bishop Anton Ocskay he wrote that *he stood out among the science-loving high priests of this century*. In his library he had very rare works in his collection, which he not only collected, but also studied. Based on it, it was claimed of him that he *entered his mansion with a rich private library* and that he was *a living repository of sciences*.³⁹ At the same time, he pointed to other bishops (Ignác Fábry, 1852–1867; Ján Perger, 1868–1876; Konstantin Schuster, 1877–1887), about which library records they kept their interest in the study itself as well as the news about large book donations for the library.

In his introduction, Récsei singled out Bishop Žigmund Bubič in particular when talking about him he wrote: (...) *he is a learned high priest who saw at first sight that episcopal buildings and monuments, as well as this beautiful library, await his creative and supportive hand. Precisely for his esteemed favor was – for*

archive in Zalaapát. After staying in Kiscella and Košice, in 1891, he became a professor in Ostrihom. He was a member of the Land Archaeological Society; in 1894, he obtained his doctorate from history of art and archival, since then he was the archivist and director of the library of the abbey in Pannonhalma. In Košice, his work on the processing of codices and incunabula in the bishop's library is significant. He published Historical writings and contributions in Hungarian, was a member of several historical scientific societies.

³⁶ It is possible to assume that the librarian Viktor Récsei used the Latin index when creating the new catalog, which was in the library. It was an undated Latin Index, which is in the ABU archive and was created at the end of the 19th century Enrollment in it was done at once, so it did not form an incremental list of individual bishops. It gives the following information about individual specimens: *thera, series, locus, auctor vel versor, titulus, libri, formatum, numerus voluminum, editionis (locus, annus)*. The origin of the books can then be identified by labels – for which bishop they were obtained, and thus their origin can be traced. – AACass. Fond BACass (Knižnica). Arcibiskupská knižnica v Košiciach. *Catalogus Librorum Bibliothecae Episcopalis Cassoviensis*.

³⁷ Récsei, *A kassai püspökségi könyvtár*, pp. I–VIII.

³⁸ The founder of the bishop's library was the first bishop of Košice, Andrej Szabó (1804–1819), who joined the fund of the former library and also assigned his private collection to the Jesuit library and the former Košice parish library.

³⁹ Récsei, *A kassai püspökségi könyvtár*, p. X.

*my insignificance – luck, after I first organized his dignity's private library, and registered the old bishop's library in question, perhaps this real treasure to seek.*⁴⁰

In his comment, he also mentioned the literature he used in his work. He appealed especially at this time to the most important librarian authorities: Alexander Szilágyi – director of the university library (Catalogus Codicum Bibliothecae Universitatis R. Scientiarum Budapestinensis) and also e.g. on Ján Csontos and Juraj Volf. Finally, he explained each one chapters of this work.

Récsei divided his catalog into four chapters:

1. Codexes (between 1300 and 1500).⁴¹
2. Domestic manuscripts (between 1550 and 1650).⁴²
3. Common prints (between 1456 and 1536).⁴³

⁴⁰ Ibid.

⁴¹ Ibid., pp. 3–14. – List of codes:

I. Biblia.

II. Psalterium Monasteri S. Martini in Wiblingen.

III. Ysaac de accessu añae ad deū.

IV. Hártya-codex igen szép initialékkal a XV. század elejéről 183 levél negyedrében.

V. Papir-codex 1420-ból.

VI. Papir-codex, két hasábos 109 levél, 2-rét 1429-ből.

VII. Papir-codex a XV. század elejéből. 336 későbbi számokkal ellátott levél 2rétben.

VIII. Hártya-codex 1438-ból. 110 számozatlan levél negyedrében.

IX. Hártya-codex 1454-ből negyedré alakban kéthasábos 248 levélen.

X. Hártya-codex a 9. számúval egykorú 508 negyedré, kéthasábos levélen.

XI. Papir-codex 1467-ből 290 levéllel 2-rétben. Címe: Catalogus Regum et Pontificum; de tulajdonképen friesingeni Ottó krónikája.

XII. Thomae de Aquino, De modo confitendi et de puritate conscientiae. XV. századbeli irás.

⁴² Ibid., pp. 15–20.

I. Introitus Paratae Pecuniae ad Cameram Regiam Praesentatae.

II. Status Solutionum Camerae Hungariae contiatus usqu finem Anni 1574.

III. RATIO SVPER Perceptione et Erogatione prowentuum Camerae Scepusiensis Sacrae Caesareae Regiaequ. Mtatis de Anno Domini Millesimo quingentesimo, septuage simo septimo per me Georgium Kapronczay Perceptorem conscript.

IV. Regestum Camerae Hungariae Anno Millesimo quingentesimo septuagesimo nono, Perceptorum atqu. Erogatorum in officina Contrascribatus conscriptum 1579.

V. Ratio Mgc. Qvon. Doñi Stephani Doczy Perceptiones et Erogationes Pecuniae Coronalis Amorum IntrVI.

VI. Rationes Perceptoris Camerae Vng. Anni 1627.

VII. Liber Assignationum 1630.

VIII. Ratio Perceptoris Camerae Hungariae Angariae Primae et Secundae. Anni MD.CXXXIV.

IX. Rationes Generalis Perceptor: Sacr. Caes. ac Regiae Mattis Camerae Hung. de Anno 1639.

⁴³ Ibid., pp. 21–68.

I. Thomae de aquino. De articulis fidei et ecclie sacramentis.

II. Summa Fr. Astesani.

III. Summa seu opus de virtutibus Vilhelmi episcopi lugdunensis nec non ordinis frm pdicatorum.

IV. Biblia latina. F. I^a.

V. Interrogatorium seu Confessionale.

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- VI. Eusebii Cremonensis Epistola ad Damasum.
VII. Biblia latina. F. 1.
VIII. Biblia latina. Ez a 7.
IX. Augustini (S. Aurelii) Opuscula plurima.
X. Missale (Romanum) 4r.
XI. F. Ia. tit.: Margarita Decretaliu.
XII. Legenda Alberti Magni.
XIII. S. Augustini Canones iuxta triplicem quam edidit regulam.
XIV. Biblia cum Concordantis.
XV. Negligentie et defectus in missa confīgetes.
XVI. De statu et ruina monastici ordinis. Johannis de trittenham.
XVII. Peniteas cito libellus iste nuncupatur.
XVIII. Summula clarissimi iuriskon | sultissimi viri Raymundi brevissimo.
XIX. Egloga Theoduli. 40. fol. 50.
XX. Locher Jacobi philomusi. Theologica emphasis.
XXI. Privilegia clericorum et quedam alia hic continentur.
XXII. Raulinus O. S. B. Oratio de perfecta religionis plantatione.
XXIII. F. 1^a. tit.: Speculi finalis retributiōis tam bonō | operū q. malō.
XXIV. Epitome expositionis Canonis misse magistri Gabrielis.
XXV. (Petri Dorlandi) Viola anime p. modum dialogi inter Raymundum Sebundium : artium :
medicinae : atque sacre theologie professorem eximium et Dominicum Semi verbum.
XXVI. Pharetra fidei catholice.
XXVII. Dictionarium Latino-Germanicum Jodoci eychman.
XXVIII. Modus pdicandi.
XXIX. Textus canonum penitentialium.
XXX. Physiologus Theobaldi.
XXXI. Sermones Meffreth.
XXXII. F. I. tit.: Fasciculus tepo.
XXXIII. Lactantii opera.
XXXIV. Sermones Quadragesimales.
XXXV. Compendium iuris canonici F. 1^a.
XXXVI. Breuiarium Halberstadiense. F. 1^a.
XXXVII. Breuiarium Magdeburgense. F. 1-6.
XXXVIII. Missale ord. praed. F. 1b.
XXXIX. Statuta ordinis cartusiēnsis a domno Huigone.
XL. Resolutorium dubior. circa celebrationem missarum.
XLI. Sextus decretalium cum certis.
XLII. Heinricus de Hassia.
XLIII. Aegesippi Historiographi fidelis.
XLIV. Sermones Pomerii de tpe cōportati p. fratrem Pelbartum de Themeswar.
XLV. Rationale diuinoru.
XLVI. Sermones d. Ulrich Krafft.
XLVII. Flores Sancti Bernardi.
XLVIII. Opuscula S. Bonaventurae.
XLIX. Evangelistarum figurae.
L. Missale Wratislaviense.
LI. Aureum opus de veritate cotritionis.
LII. Secreta Sacerdotum.

LIII. Epitome aut Compendium theologicæ veritatis non minus publicis concionatoribus et scholasticis proficuum.

LIV. Missale Patauiense.

LV. Summa Johannis Andreae.

LVI. Elegantiarum, viginti precepta.

LVII. Qu. Septimi Florentis Tertulliani.

LVIII. Aurea Rosa est preclarissimam.

LIX. Epistolæ trium illustrium virorum.

LX. Missale sm. chorum ecclesie Saltzeburgensis.

LXI. Firmamentum triu ordinu.

LXII. Epitome seu breviarium dialecticæ.

LXIII. Speculum artis bene moriendi.

LXIV. Chronicon Sigeberti Gemblacensis.

LXV. Opuscula H. Bebelii, F. 1^a.

LXVI. Clarorum virorum Epistolæ.

LXVII. Der spiegel der sele. oder das heimlich gesprech von Heinrich von Hessen.

LXVIII. Gregoriana super novum testamentum.

LXIX. Postilla Guillermi.

LXX. Germania Enee Siluÿ.

LXXI. Orationes Joannis Eckii Theologi Ingolstadien.

LXXII. Novum instrumentum omne, diligenter ab Erasmo Roterodamo.

LXXIII. Glorioso rum christi confessor. Vldalrici et Symperti.

LXXIV. (Regula diuinorum officiorum.)

LXXV. F. 1^a. Aurea Rosa id e pre clarissima expositio.

LXXVI. Operum divi Hyeronimi Quintus Tomus.

LXXVII. Missale scm chorum et ritum Eysteten.

LXXVIII. De Maria Virginea Matre Divi amadei.

LXXIX. Questiones in quartu sententiarum psertim circa Sacramēto Magistri Hadriani.

LXXX. Quaestiones Quodlibeticæ. F. 1^a.

LXXXI. Biblia cum summariorum apparatu pleno quadrupliciqu.

LXXXII. Summa summarum, que silvestrina dicitur nuperrime magna cum diligentia recognita.

LXXXIII. Epistola veritatis Marsilii Ficini.

LXXXIV. (Dulce bellum in expertis).

LXXXV. Der Himmelwagen.

LXXXVI. Schütztred vñ christenliche antwurt.

LXXXVII. Sancte Romane ecclesie fidei de fensionis.

LXXXVIII. Condemnatio Doctrinalis librorum Martini Lutheri.

LXXXIX. Missale Carthusiense.

XC. M. Luther Adversus Execrabilem Antichristi Bullam.

XCI. Litaneia Germanorum.

XCII. Iudicium Martini Lutheri de votis.

XCIII. De captivitate Babylonica Ecclesiae.

XCIV. Cronick der stat Augspurg.

XCV. Paraphrasis in Evangelium Matthei et D. Pauli Epist.

XCVI. Ain götliche ermanung an die Ersamen.

XCVII. Byt und vermanug an Doctor Ochssenfart.

XCVIII. Predig oder homilien uber dem prophete.

XCIX. Homilie. F. 1^a. Divi Joannis Chrysostomi.

4. Old Hungarian works (between 1517 and 1701).

– Works in Hungarian by domestic authors (between 1551 and 1702).⁴⁴

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- C. De Canone Missae Huldrychi Zwinglii Epichiresis.
 CI. Diss biechlin sagt von den falschen kamesiereru.
 CII. Theologia cotra temerarium Martini Lutheri, de votis monasticis iudicium Joannis Dytenbergii.
 CIII. Sacri sacerdotij defensio contra Luther.
 CIV. Detectio Prae stigarum cuiusdam libelli germaniae scripti.
 CV. Enchiridion locorum communium aduersus Lutteranos.
 CVI. Tewtsche Theologie des Berthold Bischof zu Kiembse.
 CVII. Eyn Epistel des heyligen Hieronym.
 CVIII. Dialogus de bello contra Turcas.
 CIX. Autenticae Justiniani L. Imperatoris Augusti.
 CX. Concordantiae majores 1530.
 CXI. Das XXXVIII. und XXXIX. Capitel Hesechiel vom Bog. Verdeuscht durch Mart. Luther.
 CXII. Unterweisung von der beicht.
 CXIII. Secunda Pars Operum Johan.
 CXIV. Warumb die Lutherische Bücher von den Coloniensern und Lovaniensern verbrennt worden sein.
 CXV. In Daniele Prophetam Joannis Oecolam pady libri.
 CXVI. Auff das Vermeint Keiserlich Edict.
 CXVII. Quod non sit onerosa Christianis confessio. Joannis Oecolampadii.
 CXVIII. In librum Job exegemata Joannis Oecolampadii.
 CXIX. Homiliae V ex Byblia Ecky Johannis Sperandam esse in brevi victoriam aduersus Turcam.
 CXX. Declarationes Des. Erasmi Roterordami.
 CXXI. D. Erasmi Roterdami Dilvtio Eorum, que Jodocus Clithomeneus scripsit.
 CXXII. Sermones Joannis Fabri Episcopi Viennensis.
 CXXIII. Confutatio abbreviata Joannis Cochlei, aduersus Didymum Faventinum.
 CXXIV. Liber de sarcienda ecclesiae concordia Des. Erasmi Roterdami.
 CXXV. Der hungern Chronica.
 CXXVI. Müllner und Peckhen Ordnung.
 CXXVII. Vitae Romanorum Pontificum.
 CXXVIII. Homiliarius Eckii contra Sectas.
 CXXIX. Die Lehenrecht Verdeuscht.
 CXXX. Historia Joannis Hussii et Hieronymi Pragensis.
 CXXXI. Die Handlung der Uniuersithet Leuen wider Doctor Martinus Luther.
 CXXXII. Der aller Hellischt Vatter Sanct Paulus Tertius.
 CXXXIII. Ein christlich biechlein.
 CXXXIV. Paradoxa Ducenta octoginta.
⁴⁴ Ibid., pp. 70–86.
 I. Bölcs Salamon Királynac Könyuei.
 II. A Jesus Sirah könyue Magyar Nyelven.
 III. Verbőczi István. Magyar Decretom.
 IV. Telegdi Miklós. Az Evangeliomoknak mellyeket Vasarnapokon.
 V. Noe Bárkája, azaz az Atya, Fiu és Szent Lélek.
 VI. Félegyházi Tamás.
 VII. Summaia Azoknak az Articulosoknak.

– Non-Hungarian works by domestic authors (between 1517 and 1709).⁴⁵

- VIII. Káldi György. Szent Biblia.
 IX. Lex Politica Dei.
 X. Prágai András. Feiedelmeknek Serkentő Oraja.
 XI. Tanáchkozás, Mellyet Kellyen a Vallások Közzül Választani.
 XII. Dialogvs Politico – Ecclesiasticus.
 XIII. Mennyei szó a lelki államból való fel serkenésről.
 XIV. Megyesi Pál. Isteni és Istenes Synat.
 XV. Megyesi Pál. Igaz Magyar nép Negyedek Jajja.
 XVI. Megyesi Pál. Rabszabadeto isteni szent mesterseg.
 XVII. Megyesi Pál. Serva Domine.
 XVIII. Megyesi Pál. Istenhez való igaz megtérés.
 XIX. Megyesi Pál. Ketség Torkabol Kihallo Lélekek.
 XX. Megyesi Pál. Felgerjedt.
 XXI. Megyesi Pál. Győzködő Hit.
 XXII. Megyesi Pál. sok jajokban.
 XXIII. Megyesi Pál. Ezechias.
 XXIV. Megyesi Pál. Jóseph Romlása.
 XXV. Megyesi Pál. Bűnön buskodó lelek.
 XXVI. Megyesi Pál. Magyarok Hatodik Jajja.
 XXVII. Lelki Tüköre az Embernek.
 XXVIII. Siralmas szarándoki járásból.
 XXIX. Kőszegi Gáspár István.
 XXX. Lydius S. Scripturae Lapis.
 XXXI. Nánási L. István. Szű Titka.
 XXXII. Szent Irás Ramaiaara vonatott Fel Keresztyen.
 XXXIII. Praxis Pietatis.
 XXXIV. Tolnai F. István. Igaz Keresztyéni és Apostoli Tudomány.
 XXXV. Idvességes Beszélgetések Némelly válogatott.
 XXXVI. Tofeus Mihály. A⁴ Szent Soltarok Resolutiója.
 XXXVII. Sz. Dávid Psalteriuma.
 XXXVIII. Dominicalis Praedikatiók.
 XXXIX. Hegyesi István (Boros Jenei) Kegyességnek nagy titka.
 XL. Mennyei Korona.
 XLI. Négy rövid első könyvetskék.

⁴⁵ Ibid., pp. 87–93.

- I. Opusculum de laudibus et vituperio Vini et Aquae Valentini Cybelei.
 II. (Nicolaus Oláh) Catolicae Ac Christianae Religionis praecipua quedam capita.
 III. Verbőczy István. Decretum Latino Hungaricum, sive Tripartitum.
 IV. Hodik Joannes.
 V. Horváth (Andreas) Disquisitio Qua Romanam Hildebrandinam Ecclesiam.
 VI. Examen Propositionum XII.
 VII. Bethlen (Johannes) Rerum Transylvanicarum libri quator.
 VIII. Hniliczenus (Johannes) In nomine Jesu Disputatio Theologica.
 IX. Fabricius (Johannes) In nomine Jesu.
 X. Drugeth (Sigismundus Comes de Homonna). Nucleus Rerum Hungaricarum.
 XI. (Hevenessy) Ungaricae Sanctitatis Indiciae.
 XII. Kitionich (Joannes, de Koztanicza) Directio Methodica.

According to Július Sopko, Récei's work has several fundamental flaws, which other well-known lists avoided altogether. According to his inventory, the manuscript collection had 34 volumes, the majority of which, however, came from the modern era, especially from the 17th century.⁴⁶ The next creation of a new inventory took place in the 1940s, when it was prepared by Matej Fehér OP.

Book catalog of Matej Fehér OP

The last book catalog was published in 1943 at the initiative of the Bishop of Košice Štefan Madarász and it was prepared by the bishop's librarian Father Matej Fehér, a Dominican.⁴⁷

The introduction to this small piece was written by Bishop Štefan Madarász himself. At the beginning he highlighted the power of the word and the necessary need to develop science. He expressed his joy that a new one catalog of the bishop's library is coming out and emphasized that it is *in order to make accessible these intellectual treasures to interested parties and document their spiritual strength of the city of Košice, rooted in the past and his irrepressible faith in the future*. In the next part of his introduction, the bishop emphasized the Church's interest in intellectual development. Also he encouraged readers to be *prepared to fight in all areas, especially in the area religious, moral, spiritual and cultural (...)*. However, it should be noted that the entire introductory text of the bishop was tuned to a very strong Magyarizing tone.⁴⁸

The foreword to the new catalog was also written by its compiler P. Matej Fehér OP. He said that the new catalog has been long awaited and also brings an expanded list of library items fund. He also informed the readers that he added several old prints to the new catalog and that two codices were lost from the library in an unknown manner during the occupation.

XIII. Hidi Gregorius. Celebriorum Hungariae Urbium Celebriora.

XIV. Succincta & humilis informatio.

XV. Franciscus F. Otrókoci Antiqua Hungarorum Religio.

XVI. (Dobronoki Stephanus) Phrases Latinae in gratiam Ungaricae.

⁴⁶ Sopko, *Najstaršie košické rukopisné knihy*, p. 93.

⁴⁷ Fehér, Jenő Mátyás (*Vassurány, 27th October 1913 – †Buenos Aires, Argentina, 17th August 1978), Roman Catholic priest, Dominican monk, historian. He completed secondary school in Szombathely and Sopron and theology in Graz and Budapest, then specialized in history, archives and libraries. He entered the Dominican order on September 10th, 1933 and was ordained a priest on July 17th, 1938. He was commissioned to write the Hungarian history of the order. He collected material for his work in 64 monasteries and several family archives. In the years 1938–1948 he was a religion teacher in Budapest. In 1942, he became a librarian and an archivist of the diocese in Košice, later he did research in Austria, France, Bavaria, Spain and Turkey, as well as in the Dominican historical institute in Rome and the Vatican. In 1968 he was a librarian at Rutgers University (USA) and until his death he lived in Argentina. He left the Dominican order and married Anna Walter. Since 1969 he was an editor-in-chief of the New Brunswick Hungarian Historical Review, Transylvanian Magyarság, and in 1977 Buenos Aires Documenta Transsylvanica, Studio Sumiro-Hungarica.

⁴⁸ M. Fehér, *A kassai püspöki könyvtár kódexei és ősnymtatványai*, Kassa 1943, pp. 3–4.

In the end, he wrote that the new catalog was published on the initiative and generosity of the Bishop of Košice *with less volume, condensed and richer in content*. The bishop issued it with the intention of *opening the door of the bishop's library*. At the very end, he expressed respect to Viktor Récsi and thanks to his memory. He also added that with this work he should strive to fulfill the well-known sentence: *Ecclesia docens et docta*.⁴⁹

The content of the new catalog was divided as follows:

- Codexes (between the years: 1378–1467).
- Old manuscripts (between 1700 and 1809).
- Early records of the bishop's library until 1526.
- Books of the Old Hungarian Library in Hungarian until 1711.
- Books of the Old Hungarian Library in Latin until 1711.

Július Sopko evaluated Fehér's file from a professional point of view with the following statement: *From a research point of view, Fehér's inventory is only a small contribution, even compared to Récsi's work a step back. In his work, he relied exclusively on the results of Récsi and developed a kind of author's catalog, or rather index (author's) to Récsi's inventory. He figures in more than one case the name of the scriptor of the codex as the name of the author of the relevant work. His unique approach to the processing of manuscript material violates the generally valid principle: to process individual hand-copy texts within manuscript books-codexes. This scattered his individual parts organic units and it became more difficult to navigate the preserved volumes. It follows from the above that Fehér's inventory can at most fulfill the function of common author's repertoires part of the register in the modern catalog*.⁵⁰

The state of the library in the 20th century

There is a little information on the state of the bishop's (since 1995 archbishop's) library in Košice in the 20th century.⁵¹ We know that its book fund was enriched by the fund of the parish library and also by the fund from the library of the Košice Priestly Seminary after its abolition in 1950. In 1964, the individual funds were organized and expertly processed into a single unit with the creation of their uniform signature and card catalog with the name – Bishop's library.⁵²

⁴⁹ Ibid., p. 5.

⁵⁰ Sopko, *Najstaršie košické rukopisné knihy*, p. 93.

⁵¹ After the death of Košice Bishop Augustín Fisher-Colbrie (1863–1925), the bishop's library was enriched of the most important works of world Catholic literature with about 10,000 works.

⁵² I. Kotvan, *Inkunábuly v Košiciach, Jasove a v Spišskej Kapitule*, Košice 1967, pp. 5–6. In 1965, the incunabula in Košice were located in the State Scientific Library and in the library of the Bishop's Office. In the past, the most valuable collection was in the order of the Dominicans, it was also smaller in the Jesuits and Franciscans. A large percentage of this fund of Dominicans after 1945 was transferred to the Bratislava University Library. Also the remaining two collections have not been preserved as a whole, but are scattered in book collections outside of Košice. In 1922 were the incunabula of the Law Academy moved to the Košice City Public Library, later they moved to the Regional People's Library, until finally on 11.10.1963 they were taken over by the State Scientific Library.

In 1956, the state took under its control the archive and library of the Bishop's Office. It was also manifested in the fact that only authorized archivists were allowed to enter the archive. They were allowed by the Bishop's Office to enter the building, while the keys to the archives rooms were handed over to the archive department of the Regional Administration of the Ministry of the Interior (KsMV). For the researchers, the catalog was prepared according to older protocols and indexes. Whole administration of the library of the bishop's office was taken over by the State Archive of the City of Košice with the clause that it remains church property.⁵³

From other documents about the Bishop's Library, we learn, for example, that the Bishop's Library at that time was managed by the Roman Catholic Parish Office of St. Elizabeth in Košice. It was managed by the chaplain who was entrusted with managing the office.

The cataloging of the fund has not yet been completed and the number of specimens has not been determined. The state made a detailed inventory and ascertained the fund in a pre-printed form. From written reports we know that books published before 1500 were in the library, but codices and rare manuscripts were not there. In addition, information was also required as to whether the library also contains press of the labor movement and SNP. Similar data were also required for the processing of all parish libraries located in the territory of the Košice diocese, which were also registered.⁵⁴

In connection with the Bishop's library, part-time workers who helped there with simple jobs are also mentioned. They were 2nd–4th year theologians of the Košice diocese, who realised such work during their summer holidays. We have records of such brigades, for example: During 1.7.–15.8.1987 a brigade was held there, it was attended by 29 theologians. We have another record of the brigade from 7.9.1988, which confirms that not all books were written down at this time.⁵⁵ Even after 1989 brigades in the library by theologians during the summer vacation months were carried out. So, for example in the time from 6.7.1993 to 9.7.1993, 5 theologians were selecting books for the future Priestly Seminary, which was opened in 1994 in Košice.⁵⁶

In September 1988, the last revision of the fund in the Bishop's Library was carried out. The librarian, Mr. Vincent Petrik SJ, was authorised to do it. A report on his activities in the library is given by valuable summary of the state and conditions in which the Bishop's library and its fund were at that time found.⁵⁷

⁵³ Archív arcibiskupského úradu. Hereinafter: AACass. Fond BACass (Knižnica). Arcibiskupská knižnica v Košiciach. *Správa o prevzatí archívu a knižnice Biskupského úradu štátom z r. 1956.*

⁵⁴ AACass. Fond BACass (Knižnica). Arcibiskupská knižnica v Košiciach. *Pasportizácia historických knižných fondov na Slovensku – cirkevné knižnice.*

⁵⁵ AACass. Fond BACass (Knižnica). Arcibiskupská knižnica v Košiciach. *Správy o brigádach bohoslovcov v biskupskom archíve zo dňa 14.8.1987 a 7.9.1988.*

⁵⁶ A. Cibuláková, *Biskupská knižnica v Košiciach – história, súčasnosť a budúcnosť*, "Notitiae historiae ecclesiastica", (2012) no 1, p. 115.

⁵⁷ AACass. Fond BACass (Knižnica). Arcibiskupská knižnica v Košiciach. *Záznam o pracovnej náplni Ing. Vincenta Petrika.*

- We select the most important information from the preserved report:
- The book fund was divided as follows:
 - a) books that have lost their purpose value (original), but have a huge historical and artistic value (incunabula, old codices, manuscripts, prints, books with special art initials and original calligraphic modifications);
 - b) books with utilitarian value (books of a scientific and educational nature, books of a secular nature character, sermons, liturgical manuals, magazines).
 - By estimation, there could be around 30-35,000 copies in the library.⁵⁸
 - The archive contained the Catalog of incunabula from 1967, according to which 67 incunabula were deposited here (the oldest year of the specimen is listed as 1378).
 - The physical condition of the book copies of the Bishop's library was in an unsatisfactory condition. Damage (or destruction) of books was mainly caused by unprofessional care and storage. – It is essential to process the book collection into cataloged registers – to create at least a nominal one and name catalog.
 - Contact the administrators of parishes and other institutions who could help with their collections and enrich the book fund.⁵⁹

The bishop's office in Košice requested the return of its property as part of restitution. Among other things, it also requested the return of the premises of the former priest's seminary and dormitory. In 1998, the reconstruction of the entire large building began.⁶⁰ The Priestly Seminary of St. Karol Borromejský was finally ceremonially restored on October 4th, 1994, and classes of theological disciplines began there.⁶¹

In 1995, the Bishopric of Košice was appointed by Pope John Paul II. (31.03.1995) elevated to Archbishopric. From this year, his library also began to be called as Archbishop's Library. In the middle of 1996, the library of the Priestly Seminary of St. Karol Borromeo, where the Theological Institute of the Cyril Methodist Faculty of Theology of Comenius University in Bratislava worked. It became a faculty library in 2003 after establishment of Catholic University in Ružomberok and the former Theological Institute became the Theological Institute faculty. From the beginning, the library fund was adapted primarily for teachers and students of the faculty and to a limited extent for others.⁶² Opening ceremony and the consecration of the new premises of the Faculty Library took place on

⁵⁸ AKTF KU. Hereinafter: Archív knižnice Teologickej fakulty Katolíckej univerzity. Fond Historická knižnica. *Správa o súčasnom stave knižnice Biskupského úradu v Košiciach a o prácach vykonaných v priebehu roka. Strojopis*. Nedatovaný.

⁵⁹ AKTF KU. Fond Historická knižnica. *Zpráva o stave knižnice biskupského úradu v Košiciach – rukopis p. Vincenta Petrika SJ*.

⁶⁰ J. Ondovčák, *Rekonštrukcia budov Kňazského seminára v Košiciach*, in: *Teologická fakulta Katolíckej univerzity*, ed. A. Konečný, Košice 2003, pp. 18–19.

⁶¹ C. Hišem, *História teologického vzdelávania v Košiciach*, in: *Teologická fakulta Katolíckej univerzity*, p. 5–6.

⁶² B. Uličianska, *Fakultná knižnica*, in: *Teologická fakulta Katolíckej univerzity*, p. 12.

November 30th, 2003. From the former library of the Priestly Seminary and the Theological Institute thus became the Theological Library faculties.⁶³

In 2000, the Archbishop's Office decided to relocate its historical library to new premises of the Priestly Seminary. From September to December 2000 60,097 volumes as well as individual issues of various newspaper and magazine titles were thus transferred from the archbishop's library of Košice diocese to the Priestly seminary. It was done on the bases of moved fund expert opinion made in February 2001. Complex processing of the historical fund was planned to pay attention to the library only after the definitive location of all historical volumes of books to the renovated premises. The fund of the Bishop's library was complete stored in the new premises of the faculty library to July 2005, when the last phase was also completed by its transfer and storage.⁶⁴

According to the expert opinion of the restaurateur Vojtech Klema from 2001 historical library fund of the Archbishop's Library contained 60,097 copies, while the book bindings were stored after moving without regard to their historical age. They come from the 16th–20th centuries. Total an in-depth analysis of the fund would require significant time and financial resources, therefore this analysis took place by way of physical control of the selected samples.⁶⁵

After moving to the premises of the Faculty of Theology, the specimens were freed from pests by the hydrogen phosphorous method and they take care of their maintenance. They have created special conditions, optimal humidity and air temperature. Although they have undergone professional cleaning, some specimens are still damaged and require restoration. However, this activity is carried out continuously, as it is financially very demanding. The financial value of the entire fund has not yet been calculated.⁶⁶

3. The oldest manuscript works

Codices – manuscripts

According to expert Július Sopko, the Archbishop's Library in Košice has its own inventories of a total of 9 codexes (medieval manuscripts) with markings (no. 152–160). In the following section, we offer an analysis of these works.

Analyzing these codices, we see that three codices (no. 152–154) are located in records of the bishop's library from the 19th and 20th centuries, in 4 cases the original owner is completely unknown. It is different with the convolute (no. 158), which contains papal bulls and letters, the works of Isidore Seville and Ján Bondi. We assume that it originally belonged to the manuscript collection of

⁶³ L. Dolinšek, *Záverečná práca kurzu Knihovníckeho odborného minima CVTI SR*, Bratislava 2011, p. 10.

⁶⁴ AKTF KU. Fond Historická knižnica. *Protokol o prevzatí knižničného fondu košického diecézneho biskupa do správcovstva Kňazského seminára Košice zo dňa 5.3.2001*; Dolinšek, *Záverečná práca kurzu Knihovníckeho odborného minima CVTI SR*, p. 8.

⁶⁵ AKTF KU. Fond Historická knižnica. *Znalecký posudok č. 1/2001 vyhotovený reštaurátorom p. Vojtechom Klemom*.

⁶⁶ A. Božinová, *Niektoré knihy majú hodnotu milión korún*, "Staromestské listy", (2009) no 6, p. 4.

the parish library, because the above-mentioned inventory from 1604 also mentions the same title. The last two codices (no. 159–160) previously belonged to the Dominican convent.

According to Katarína Karabínová, *the evidence that book transfers were frequent also within of the libraries of the same city is also the Košice Psalter (no. 161), the creation of which is dated to the 15th–16th century*. In the case of this codex, we see that it was first part of the parish library, later it entered the bishop's library, from where it entered the city archive, and sometime after 1939 finally passed into the ownership of the current East Slovak Museum.

The transfer of books between libraries was known, as e.g. from the aforementioned library of the Dominicans in Košice, where the books reached beyond the borders of the city or the country. Already a year ago in 1781, the codices originally from the Dominican library were transferred to the parish library, because they are listed in the above inventory from this year. We believe that it is still going for the books that the city did not return to the returning Dominicans at the end of the 17th century. Liturgical codes, from the point of view of medieval book culture in eastern Slovakia, attract the most attention, they are also found in the bishop's library. In addition to the already mentioned Fragments of the East Slovak Museum are owned by the Archives of the City of Košice, other monuments are stored abroad.⁶⁷

Two volumes of manuscript sermons of master Ján from Košice were kept in the bishop's library in Košice in 1943,⁶⁸ the third was already in the library of the Jäger Lyceum. The Sermons were certainly created in Košice, because they contained many local contexts, e.g. mentions respect to St. Elizabeth with the citizens of Košice.⁶⁹ We have no further information about their further fates.

We can consider two-volume parchment gradual (*Graduale Cassoviense I. et II.*) to be the crowning work of medieval book illumination in Košice. It is huge with a notation from 1518 and is currently stored in the OSZK in Budapest⁷⁰ (no. 216–217).⁷¹ In the census from 1604, it is listed in a separate list. We know from its other fates that after 1769 it was in the monastery of the Franciscans of Košice. They were precisely the merit of the Franciscans restored significantly damaged parts of both volumes, as evidenced by the inscription on the first two sheets of paper. The second volume of the graduate first got to OSZK in Budapest in 1823 as a gift from the city municipality to the National Museum, which is documented by the entry on the front will come.⁷² The first volume of this gradual (no. 216) also has its own history. Perhaps in 1873 it got into the collections of the former Hornouhora Museum in Košice, where it was not devoted to its attention.

⁶⁷ Karabínová, *Vývoz vybraných košických historických knižníc*, p. 67.

⁶⁸ Fehér, *A kassai püspöki könyvtár kódexei és ősnymtatványai*.

⁶⁹ Repčák, *Dejiny knižnej kultúry v Košiciach*, pp. 26–27.

⁷⁰ OSZK – Országos Széchényi Könyvtár – *Széchenyiho národná knižnica v Budapešti*.

⁷¹ J. Sopko, *Stredoveké latinské kódexy Slovenskej proveniencie v Maďarsku a v Rumunsku*, Martin 1982, pp. 38–41; R. Adamko, E. Veselovská, *Graduale Cassoviense (s. XVI in): Liturgicko-muzikologická štúdia*, Ružomberok 2016, pp. 5–11.

⁷² „Civitas Cassovia pro perenni memoria Museo nationali devovit anno 1823.”

It was rediscovered only during the occupation of Košice by the Hungarians, and then it also got into OSzK collection in Budapest.⁷³

The codices of the parish, diocesan or later episcopal library contained a typical medieval educational literature, especially preaching writings, but also profane texts (chronicles, travel works and etc.)

List of codices – manuscripts:

1. Commentary on the Apocalypse Dd IU 52

The codex is the work of Ján Poppe from Kroměříž (?), made in 1438. In the 15th century it was the property of the Carthusian convent in Asbach. It probably got to Košice only in the modern era.⁷⁴

2. Isaac of Nineveh – Alcherus – Augustín – Bernard of Clairvaux – Konrad de Braclis and others. – Verses. Dd IU 53

Hand B and C wrote their texts in 1378, and two others scribes also wrote their texts in this period. The code was first created in Germany and was used by the Carthusians of Mainz in the 15th century. Ownership records come from Košice as far back as the 15th century.⁷⁵

a) Incipit libellus abbatis Ysaac Syrie (de Ninive?) De accessu anime ad deum, (sive Liber de contemptu mundi) – (Ira–42v)

It is probably the work of Yzak of Nineveh, a Christian writer from the end of the 7th century.

b) Incipit liber s Augustini (recte: Alcheri Claraevallensis) De spiritu et anima. – (47r–70r)

Only rare marginal notes of the year A. The scribe mistakenly believed that it was the work of the author named Hugo de S. Victore, respectively A. Augustín.⁷⁶

c) Aurelii Augustini liber incipit, qui vocatur Enchiridion (ad Laurentium sive De fide, spe et caritate liber unus.) – (70va–95v)

Handwritten text significantly shortened and spaced.⁷⁷

d) Incipit Liber (Aurelii) Augustini De medicina anime.⁷⁸ – (96r–106v)

e) Incipit libellus Boecius De summa trinitate.⁷⁹ – (107r–110v)

f) Incipiunt Meditationes beati Bernhardij (de interiori homine).⁸⁰ – (111r–123v)

g) (Pseudo-Bernardi Lamentatio B.M.V.)⁸¹ – (123v–128r)

h) Qualteri Burlaei De vita et moribus philosophorum.)⁸² – (128r–130r)

⁷³ I. Kotvan, E. Frimmová, *Inkunábuly Slovenskej národnej knižnice MS v Martine*, Martin 1988, p. 224.

⁷⁴ J. Sopko, *Stredoveké latinské kódexy v slovenských knižniciach*, Martin 1981, p. 168.

⁷⁵ Ibid. p. 168–169.

⁷⁶ Ibid., p. 169.

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Ibid., p. 170.

⁸² Ibid.

- i) (Expositio Bibliae – Veteris Testamenti initio et fine carens.)*⁸³ – (131r–142v)
*k) Incipit Scala (claustralium) beati Bernhardi (Claraevallensis.)*⁸⁴ – (155r–156v)
*l) Hec est (Thomae de Aquino?) oracio dominicalis.*⁸⁵ – (156v–159r)
*m) Conradi de Bracis Quaestio de anima Christi.*⁸⁶ – (159r–166v)
*n) Sermo de Assumptione B. M. V.*⁸⁷ – (167r–168r)
*o) Sermo de anima.*⁸⁸ – (168r–v)
*p) Notae.*⁸⁹ – (168v)
*r) Sermo de B. M. V.*⁹⁰ – (171r–177r)
*s) (Versus.)*⁹¹ – (177r)
*t) Nicolai de Dinkelsbühl? De casibus reservatis.*⁹² – (177v–181r)
*u) Argumentum manu scripti.*⁹³ – (181v)

3. Vojtech Raňkúv from Ježov – Matúš from Krakow – Bernard from Clairvaux Dd IU54

The codex is dated by the hand of A. in 1420. Around that time, the texts of the other hands were also created. The content of the codex testifies to its Czech origin.⁹⁴

- a) Argumentum codicis.* – (pre. adj.)⁹⁵
b) Adalberti Ranconis de Ericinio Determinatio de Communione. – (1r–6v)⁹⁶
c) Incipit liber quidam, qui comminiter dicitur Rationale divinorum operum, editus per master's degree Matheum de Cracovia. – (6v–56v)⁹⁷
d) Matthaei de Cracovia Dialogus sive conflictus conscientiae et rationis. – (59r–73v)⁹⁸
e) Sermo ad clerum. – (73v–78v)⁹⁹
f) De temptatione note. – (79v)¹⁰⁰
g) Expositio pulchra et integralis super oracione dominica. – (81r–95r)¹⁰¹

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Ibid.

⁸⁷ Ibid.

⁸⁸ Ibid.

⁸⁹ Ibid.

⁹⁰ Ibid.

⁹¹ Ibid., p. 171.

⁹² Ibid.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Ibid.

⁹⁸ Ibid., p. 172.

⁹⁹ Ibid.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

h) Meditationes beati Bernhardi (Claraevallensis). – (97r–109v)¹⁰²

i) Vita s. Albani in metro sequitur et est talis. – (110v)¹⁰³

4. Psalter Dd IU 55

According to the character of the font and the detected filigree, it was made in the 2nd half of 15th century. Content of the codex i possessor (holidays) points to the monastic origin perhaps in Germany.¹⁰⁴

5. Otto of Freising: Chronicle. – Chronicles. – About heresies. Deeds and letters and i. R3 33

The codex is dated by the scribe to the year 1467. According to the script, its origin can be placed in the Central European cultural circuit (Germany?).¹⁰⁵

a) Khathalogus regum et pontificum. – (1r–22r)

b) Divisio regnorum. – (25r)

c) Nomina civitatum. – (25r–v)

d) Chronicle quorumdam sanctorum. – (25v)

e) Ottonis Frisingensis Chronica sive Historia de duabus civitatibus. – (26r–238v)

f) Incipiunt quedam excerptiones de vita apostolici viri beati scilicet Rudberti, qualiter ad regionem pervenit Bawariam et de duce Bawarie Dagoberto. – (239r–246v)

g) Excerpta de historiis Francorum et Longobardorum. – (246v–268v)

h) De Ludewico rege in Bawaria. – (268v–280r)

i) Bullae papae Iohannis XII., Agapiti II., Leonis VIII. et Benedicti V. – (280r–287r)

k) Sequuntur cronice valde sunccinte de terris, civitatibus et castris Alemanie et terrarum circumiacencium ac prelati et principibus eorum. – (287v–305r)

l) Litterae Alberti regis apiscopo diocese Pataviensis inscriptae. – (305r–306r)

m) Epistola presbyteri Iohannis. – (306v–311r)

n) Tractatus de locis et statu terre Ierosolimitate. – (311v–329r)

o) Secuntur excerpta undecunque. – (335r–344v)

p) De Machmeto (exemplum). – (345r–353r)

r) De ducibus Bavaria. – (353r–363v)

s) Sequitur Ministerium translationis regni. Gallia Belgica convertitur. – (363v–365r)

t) Sequitur tractatus magistri Iordani, canonici Osnaburgensis De prerogativa Romani imperii (Super Roman imperio). – (365r–367v)

u) Responsio sanctissimi domini nostri pape Pij (secundi) ad oratores Bohemorum 62o (data). – (367v–370v)

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ Ibid., pp. 172–173.

¹⁰⁵ Ibid., p. 173.

v) *De diversis heresibus*. – (371r–381v)

z) *De christianorum persecutione*. – (381v–385v)¹⁰⁶

6. *Anti-Lutheran tracts* T 4. 2.

a) *Catholicae ac orthodoxae religionis adversus Lutheranam haeresim Matthiae Aquensis miscellanea assertio...* – (1r–52v)

b) *Sacri sacerdotii defensio contra Lutherum per reverendum patrem et dominum Ioannem episcopum Roffensem...* – (1r–60 r)

c) *Amuletum adversus satanae fascinum...* – (1r–22v)¹⁰⁷

7. Papal bulls and letters – Isidore of Seville: Synonyms – Ján Bondi: Practice or knowledge writing Z 10

Hand A dates the writing of its text to the year 1394. The other two hands wrote the texts a little later. According to the script, the text was originated in the German-Swiss region.

a) *Incipiunt Epistole pape Clementis* (IV. at a.). – (2r–140v)

b) *Epistolae papae Innocentii V.* – (142r–147r)

c) *Incipiunt Sinonima Ysidori*. – (147v–159r)

d) *Incipit practica sive usus dictaminis magistri Ioannis Bondi (sive Ioboldi) de Aquilegia*. – (162v–173v)¹⁰⁸

8. Henrik Perching: Interpretation of parts of the mass Z 17

The scribe dates the codex to the year 1492. It was created in a convent in Schaffhausen, Saxony? In the 15th century it was owned by an unknown convent of Dominicans and in the 16th century a monastery in Wiblingen.¹⁰⁹

9. Jodok Eychman: Latin-German glossary – Matúš z Kraków: Confessionale a i. Z 4 24 According to the writing and filigrees, the manuscript was created in the second half of the 15th century (after 1480) in the environment of the Košice Dominican Convent.

a) *Versus*. – (1 r)

b) *M. Iodoci Eychman Glossarium Latino-Germanicum*. – (1r–168v)

c) *Matthaei de Cracovia De modo confitendi et puritate conscientiae sive Confessionale*. – (1r–17r)¹¹⁰

Incunabula – first prints

In the archbishop's library, among the rarest prints there are incunabula – first editions.¹¹¹ There are a total of 66 incunabula titles in 71 volumes. Of these,

¹⁰⁶ Ibid., pp. 173–177.

¹⁰⁷ Ibid., p. 177.

¹⁰⁸ Ibid., p. 178.

¹⁰⁹ Ibid., p. 179.

¹¹⁰ Ibid., pp. 180–181.

¹¹¹ Incunabula (lat. in cunabulis, i.e.: "in the cradle") – first editions: are the oldest printed books originating from Europe, which arose in the period between the invention of letterpress, i.e. printing with movable letters (around 1450), and at the end of the 15th century.

44 are printed in German printers (if we include Basel and Strasbourg) – in Basel 17, in Cologne n. R. 8, in Strasbourg 7, in Nuremberg 6, in Leipzig 3, one each in Mainz, Speyer and Tübingen; 18 incunabula are printed in Venice, 2 in Rome and one each in Milan, Padua and Lyon.¹¹²

We offer a list of incunabula:

1. Nicolaus de Lyra: *Postil la super quattuor Evangelistas* (Basileae, Bertholdus Ruppel, non post 1468).
2. Paulus Burgensis: *Scrutinium scripturarum* (Argentinae, Johannes Mentelin, non post 1470).
3. Priscianus: *Opera* (Venetiis, Vindelinius de Spira, 1470).
4. Thomas de Aquino: *Quaestiones de duodecim quodlibet* (Romae, Georgius Laurer, asi 1470).
5. Thomas de Aquino: *Summa de articulis fidei et ecclesiae sacramentis* (Romae, Georgius Laurer, asi 1470).
6. Bartolo de Sassferrato: *Tractatus* (Venetiis, Vendelinus de Spira, 1472).
7. Perault, Guillaume: *Summa virtutum et vitiorum* (Basileae, Michael Wenssler, 1476 (1477)).
8. Bartolo de Sassoferato: *Super tribus ultimis libris Codicibus, cum additionibus Angeli de Ubaldis et Alexandri de Tartagnis* (Venetiis, Nicolaus Jenson, 1477).
9. Bartolo de Sassoferato: *Super I. et II. parte Digesti veteris* (Venetiis, Nicolaus Jenson, 1477).
10. Bartolo de Sassoferato: *Super I. parte Infortiati* (Venetiis, Nicolaus Jenson, 1477).
11. Bartolo de Sassoferato: *Super II. parte Infortiati* (Venetiis, Nicolaus Jenson, 1478).
12. Bartolo de Sassoferato: *Super II. parte Codicis* (Venetiis, Nicolaus Jenson, 1478).
13. *Corpus iuris civilis* (Venetiis, Nicolaus Jenson, asi 1478–1480).
14. Chaimis, Bartholomaeus de: *Confessionale* (Norimbergae, Fratres Eremitarum S. Augustini, 1480).
15. Pius II. – pápež: *Epistolae in Pontificatu editae* (Mediolani, Antonius Zarotus pro Johanne de Legnano, 1481).
16. Pseudo-Eusebius Cremonensis: *Epistola de morte Hieronymi* (Pataviae, Benedictus Mayr et Conradus Stahel, 1482).
17. Melber, Johannes: *Vocabularius praedicantium sive Variloquus* (Norimbergae, Conradus Zeninger, 1481–1482).
18. Vincentius Belovacensis: *Speculum naturale* (Argentinae, typogr. "Legendae Aureae", asi 1482–1483).
19. *Biblia latina cum postillis Nicolai de Lyra* (Norimbergae, Antonius Koberger, 1485).
20. Pius II. – pápež: *Epistolae familiares* (Norimbergae, Antonius Koberger, 1486).
21. Gregorius IX. – pápež: *Decretales* (Spirae, Petrus Drach, 1486).

¹¹² Komorová, *Historická knižnica v Košiciach*, p. 66.

22. Meffreth: Sermones de tempore et de sonctis sive Hortulus reginae. Pars hiemalis (Basileae, Bertholdus Ruppel, asi 1488).
23. Gerson, Johannes: Opera (Basileae, Nicolaus Kessler, 1489).
24. Rolevinck, Werner: Fasciculus temporum (Argentinae, Johannes Pruss, non ante 1490).
25. Thomas Aquinas: De arte et vero modo praedicandi (Lipsiae, Conradus Kachelofen, 1490).
26. Rudolphus de Novimagio: Legenda Alberti Magni (Coloniae, Johannes Koelhoff, sen. 1490).
27. Salicetus, Nicolaus: Anidotarius animae (Argentinae, Johannes Grúninger, 1491).
28. Augustinus, Aurelius: Expositio evangelii secundum Johannem (Basileae, Johannes de Amerbach, non post 1491).
29. Margarita Decretalium (Basileae, Nicolaus Kessler, 1491–1494).
30. Heynlin, Johannes: Resolutorium dubiorum circa celebrationem missarum occurrentium (Lipsiae, Arnoldus de Colonia, asi 1492–1495).
31. Schedel, Hartmann: Chronica (lat.) Cum xylographis Michaeli Wolgemut et Wilhelmi Pleydenwurf (Norimbergae, Antonius Koberger pro Sebald Schreyer et Sebastiano Kammermeister, 1493).
32. Johannes de Garlandia: Modus confitendi et poenitendi (Coloniae, Henricus Quentell, 1493).
33. Trithemius, Johannes: De statu et ruina monastici ordinis (Moguntiae, Petrus de Friedberg, 1493).
34. Adam Magister: Summula cum commento et glossa (Coloniae, Heinrich Quentell, 1495).
35. Beda Venerabilis: Repertorium auctoritatum Aristotelis at aliorum philosophorum (Coloniae, Heinrich Quentell, 1495).
36. Theodulus: Ecloga cum commento Odonis Picardi (Coloniae, Henricus Quentell, 1495).
37. Nider, Johannes: Praeceptorium divinae legis (Norimbergae, Anton Koberger, 1496).
38. Raulinus, Johannes: Collatio de religionis plantatione (Basileae, Johannes Bergmann, 1498).
39. Compendium iuris canonici (Argentinae, typogr. Jordani, 1499).
40. Thomas Aquinas: Summa de veritate (Coloniae, Heinrich Quentell, 1499).
41. Dorlandus, Petrus: Viola animae (Coloniae, retro Minores pro Heinrich Quentell, 1499).
42. Reginaldetus, Petrus: Speculum finalis retributionis (Basileae, Jacobus Wolff, 1499).
43. Biel, Gabriel: Epitoma expositionis sacri canonis missae (Tubingae, Johannes Otmar impensis Friderici Meynberger, 1499).
44. Theobaldus: Physiologus de naturis duodecim animalium (Coloniae, Heinrich Quentell, 1489–1500).

Historical books

For illustration, we present several samples (according to K. Komorová) from the historical database of Archbishop's library according to individual scientific disciplines.

Theology – church fathers:

- St. Hieronymus: *Opera omnia*. (Basel, off. Frobeniana, 1516).
- St. Hieronymus: *Opera omnia*. (Frankfurt and M. and Leipzig, 1684).
- Kloth, Fr. Ar. Gregor: *Der heilige Kirchenlehrer Aurelius Augustinus*. (Aachen, 1840).

Bibles and Bible commentaries:

- Novum Testamentum. (Basel, 1519).
- Erasmus, Desiderius: *Ausslegung des Evangeliums Sant Matthes*. (B. m., 16th century).
- Becanus, Martin: *Analogia Veteris ac Novi Testamenti*. (Mainz, Johann Albinus, 1620).
- *Biblia sacra vulgatae editionis*. (Augsburg, Anton Maximilian Heiss, 1723) – Latin edition of the Bible by a member of the Benedictine order, Thomas Aquinas Erhard.
- Bezanga, Hieronymus: *Introductio in Vetus Testamentum*. (Styrae, 1765).
- Jean Calvin: *In omnes D. Pauli epistolas... commentaria*. (Geneva, Jean Gerald, 1551).

Homily:

- Chrysostomus, Johannes: *In Genesin Homiliae*. (Basel, Andreas Cratander, 1523).

Missals:

- *Missale Eistettensis*. (Nuremberg, 1517).

Religious philosophy:

- *De continentia sacerdotum*. (Nuremberg, 1510).
- *Speculum artis bene moriendi*. (B. m., 1512).
- Trutfetter, Jodocus: *Epitome seu breuiarium dialecticae*. (Erfurt, Mathias Maler, 1512).
- Henricus Heibuche von Langenstein: *Der Spiegel der Seel*. (Nurnberg, Jobs! Gutknecht, 1517).
- Juan Luis Vives: *Opera*. (Basel, Nikolaus Episcopus, 1555).
- *Amuletum adversus Satanae fascinum*. (Reinsberg, 1608).
- Silbert, J.P.: *Lichtpuncte aus der hellen Kammer eines christlichen Denkers*. (Vienna, 1831).
- Marchal, I.: *Der Blumenstrauss der christlichen Jungfrau*. (Regensburg, 1867).
- Magnus, Joachim: *Wir Christen und das papstliche Friedensprogramm*. (Leipzig, 1917/18).

- *Studien der Leo-Gesellschaft*. (Vienna, 1902–1907).
- *Biblische Studien*. (Freiburg i.B., 1895–1913).

Theological reflections:

- Ott, Georg: *Eucharisticum*. (Regensburg, New York, Cincinnati, 1869).

Spiritual Exercises:

- Tanner, Konrad: *Bildung des geistlichen durch Geistübungen*. (Einsiedeln, 1846).

Apologetics of the Church:

- Hesus, Simon: *Argument disis biechleins*. (B. m., about 1521).
- Aquensis, Matthaeus: *Catholicae ac orthodoxae religionis adversus Lutheranam heresem*. (Cologne, 1542).
- Artikel vn vrsprung der waldenser vnd der armen von Lugdun... (B. m., about the 1620s. cent.).

Ecclesiastical law:

- Florence, Franciscus: *Opera iuridica*. (Nuremberg, 1756).

Church history:

- Philipp Jakob Spener: *Insignium theoria sev operis heraldici*. (Frankfurt a.M., off. Zunner, 1717).
- Eckhart, Johann Georg: *Commentarii de rebus Franciae Orientalis et episcopatus Virceburgensis*. (Wurzburg, 1729).
- Calles, Sigismund: *Annales ecclesiastici Germaniae*. (Vienna, 1756, 1762).
- Abbé Claude Fleury: *Historia ecclesiastica*. (Augsburg and Innsbruck, Joseph Wolf, 1758–1770).
- Pastor, Ludwig: *Geschichte der Päpste*. (Freiburg i. B., 1899).
- *Nekrolog auf das Jahr 1791–1800*. (Gotha, 1800).
- Adolph Heinrich Schlichtegroll: *Supplement-Band des Nekrolog auf das Jahr 1790–1793*. (Gotha, 1798).
- Franz Xaver Krausa: *Geschichte der christlichen Kunst*. (Freiburg i. B., Herder Verlag, 1897).
- Ludwig Pastor: *Geschichte der Päpste*. (Freiburg i.B., 1901–1933).

History:

- Spener, Philipp Jacob: *Insignium theoria sev operis heraldici*. (Frankfurt a.M., 1717).
- Schannot, Johann Friedrich: *Corpus traditionum Fuldensium*. (Leipzig, 1724).
- Schannot, Johann Friedrich: *Vindiciae quorundam archivi Fuldensis diplomatum*. (Frankfurt a.M., 1728. Allgemeine Geschichte, Freiburg i.B., 1835).
- Michaud: *Geschichte der Kreuzzüge*. (Aachen, 1841).
- Ressel, Zacharias: *Geschichte der neuesten Zeit*. (Vienna, 1853).
- Arneth, Alfred: *Prinz Eugen von Savoyen*. (Vienna, 1858).

Dictionaries:

- Nicolai, Johann Friedrich: *Hodogeticum orientale harmonicum*. (Jena, 1670).
- Łukaszewski, Xaver F.A.E. – Mosbach, August: *Polnisch-Deutsches Taschen-Wörterbuch*. (Breslau, 1845).
- *Allgemeine Realencyklopädie oder Conversationslexicon*, published by Wilhelm Binder. (Regensburg, 1847).
- Weber, F.A.: *Neues completes Wörterbuch der italienschen und deutschen Sprache*. (Leipzig, 1867).
- Somogyi, Ede: *Ot nyelvű zótár: A magyar, német, angol, francia és olasz nyelv zótár*. (Budapest, late 19th century).
- Kelemen, Béla: *Magyar és német tjebszótár*. (Budapest, late 19th century).

Beautiful literature:

- Calderon, Pedro don: *Schauspiele*. (Vienna, 1826).
- Geramb, Maria Joseph von: *Sammlung christlicher Erzählungen und Anekdoten*. (Aachen, 1837).
- *Cäcilie, die sechszehnjährige Braut*. (Aachen, 1848).
- Shakespeare, William: *Sämmtliche dramatische Werke*. (Berlin, 1848).

Pedagogy:

- Rein, W.: *Encyklopädisches Handbuch der Pädagogik*. (Langensalza, 1903).

Philosophy:

- Erasmus, Desiderius: *Moriae encomium*. (Strasbourg, 1511).

Economy:

- Krúnitz, Johann Georg: *Oeconomische Encyklopedie oder allgemeines System der Staats-Stadt-Haus und Landwirtschaft*. (Brunn, 1787, 1794).
- Roppelt, Johann Baptist: *Practischer Entwurf eines neu zuerrichtenden Urbartums, Saal=oder Lager=Buchs*. (Nurnberg, beginning of the 19th century).

We can also present the 19th century with a handbook for collectors of engravings, *Handbuch für Kupferstichsammler* (Leipzig 1870) by the author Andreas Andresen.

The fund also contains several volumes of the genealogical-diplomatic-statistical almanac: *Almanach de Gotha: Annuaire généalogique, diplomatique et statistique 1893, 1894, 1898* (Gotha, Justus Perthes, 1893, 1894, 1899).

Conclusion

A historical cross-section of the Archbishop's Library in Košice showed us the complex development of this library. Interesting are the beginnings of the library, which are connected with the first parish church of St. Michael (r. 1230), later the church of St. Elizabeth and its first book fund, which was mainly composed by liturgical books. Discovered book catalog from 1604, which formed the parish fund of the church of St. Elizabeth, brings the first concrete library fund. It contained up to 160 manuscripts. The acquired other catalogs of this library, which have already

been processed into books, offer us a very rich content of the library fund of the parish library. In 1804, when the Košice bishopric was established, the Bishop's Library was also founded. The bishops of Košice gradually built this library with valuable works, not only by buying and donating books from personal libraries, but some also by publishing their own theological works (e.g. Augustín Fisher-Colbrie 1863–1925). In 1964 the unification of the parish and episcopal libraries happened.

Special study attention should be paid to the rarest books in this library: codex (medieval manuscript) and incunabula (primitives). There are also some other valuable historical books. The archbishop's library in Košice has in its collection over 60,000 items of books, magazines and newspapers.

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