THE CORVINIAN LIBRARY
HISTORY AND STOCK

by Cs. Csapodi

Akadēmiai Kiadō · Budapest

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The BIBLIOTHECA CORVINIANA had few rivals as regards size and value even in fiteenth-century Italy. After the death of King Matthias (1490), however, a process of gradual dispersion began. The Library was plundered during the campaigns of Sultan Suleiman in 1526, so that only scattered fragments of its stock now survive.

In his introductory study (7—109 pages) Csaba Csapodi embarks upon a full-scale representation of the Corvinian Library's antecedents, stages of development, size and composition of stock, and dispersion. His strict source examinations, based on a socio-historical approach, enable him to throw new light on earlier errors, solve so far unsettled questions and assess the Library's significance in European education. The style, literary as it is, makes the book a fascinating reading piece for the general public as well.

In the REPERTORIUM (109—466 pages) — a reconstruction of the quondam Library — all surviving Corvinian MSS are introduced, lost volumes inferred, dubious or erroneous, as well as authentic determinations specially indicated.

APPENDICES I—VIII facilitate the use of the book ranging over vast fields of Middle European Renaissance.

AKADÉMIAI KIADÓ · BUDAPEST

THE CORVINIAN LIBRARY

HISTORY AND STOCK

"STUDIA HUMANITATIS"

PUBLICATIONS OF THE
CENTRE FOR RENAISSANCE RESEARCH

Edited by

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THE CORVINIAN LIBRARY

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by

CSABA CSAPODI

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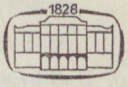

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INTRODUCTION

Immediately after the recapture of Buda, Marsigli, an Italian military engineer, hit upon what he believed to be the (alleged) relics of King Matthias's library in one of the rooms that remained intact in the midst of the smouldering ruins of the Royal Palace,[1] and not quite two years later, in 1688, the first description of the Bibliotheca Corviniana was published.[2] From that time onwards hundreds of books and articles have been written about the history of this famous Hungarian library and the manuscripts and printed books originating therefrom. The bibliography of Zolnai and Fitz devoted some 130 pages to the Corvina literature published till 1942, listing the scholarly works only and omitting all articles of the "in memoriam" character.

Seeing this vast topical literature, one may wonder whether there is any problem left unsolved by two hundred years' strenuous research into the history of the Bibliotheca Corviniana. Edit Hoffmann, to whom we are so deeply indebted for what she has done in the research of early Hungarian manuscripts, wrote in a collection of essays dedicated to the memory of King Matthias: "In the course of time so many volumes have come to light as to furnish enough information on nearly every vital question, such as, what spiritual attitude was like and what educational trends he pursued, what he thought of the fine arts, what copyists and painters he employed, by what rate his library grew, and which years were the most productive ones, etc. Only one question has remained unanswered: How many volumes did the Bibliotheca Corviniana consist of?"[3]

Unfortunately, we cannot share the optimism of Edit Hoffmann. Admittedly, research has achieved a great deal. We have fairly reliable catalogues of the material discovered so far, and also art history has attained considerable results in examining the miniatures in Corvinian MSS., although even these results are not unequivocally accepted. At the same time we are groping in the dark in nearly every other question regarding the Library. Paleographic analysis of the codices, as well as the comparative study of scripts and identification of scribes, has not been started until quite recently.[4]

[1] Marsigli, Luigi Ferdinando: Discorso intorno alla libreria famosa di Buda. Published by Ricotti, Ercole: *Sulla Biblioteca Corvina*. Torino 1879, pp 8—11. (Estr. dagli Atti della Reale Accademia delle Scienze di Torino. 15. 1879.) — Ábel, Jenő: A Corvina történetéhez (Contribution to the Corvinian history). *MKszle* 1880, pp 170—173. — Szilády p. 128.

[2] Pflugk pp 60—106.

[3] Hoffmann VII, p. 253.

[4] Csapodi-Gárdonyi I. — Csapodi-Gárdonyi II. — Csapodi-Gárdonyi XII. — Casamassima.

The same can be said about the examination of the bindings.[5] The critical assessment of sources still remains a task for the future.[6] Similar is the case in connection with the complex, all-embracing examination of the MS. collections in the major libraries abroad, an objective set by János Csontosi a hundred years ago.[7] As a striking example can be mentioned that even in so large a collection as the many thousand MSS. in the Viennese Österreichische Nationalbibliothek only a mere gleaning has been done for long decades with the aid of catalogues.[8] It was not until 1924 that owing to József Fógel's close examination of some 1200 codices, he found 13 hitherto unknown Corvinian copies to the undisputably authentic stock.[9] Indeed, Lajos Thallóczy, an expert on the Viennese collections, had a generation earlier called attention to the importance of such a research to be conducted there.[10] Notably enough, four Corvinian copies have been discovered in the Vatican during the last two decades.[11]

Nor are we any better off as regards the examination of the contents of the MSS. Apart from generalities, we have rather scanty philological information on them.[12] Thus a superficial view has become fairly widespread that the Corvinian MSS. possess not much textual value,[13] because earlier and more reliable versions of them are available. Even if it be the case, it must not be left out of consideration that the Corvinian texts were of great importance in the 15th century when more authentic versions had not yet emerged. Similarly, research has but lately begun to concern itself with the question: to what extent European humanism is indebted to those scattered Corvinian MSS. from which so many unknown or less known works of Greek and Latin antiquity had become part of international learning.[14]

[5] Koroknay I—VIII. — Schunke. — Mazal.

[6] Csapodi II, IV.

[7] Csontosi XII, p. 93.

[8] As early as 1878, Csontosi tried to obtain permission to examine the Latin manuscripts in the Court Library of Vienna. The Lord Steward's Office, however, refused to grant it on account of shortage of staff. (*MTAK MS. Coll.* Tört. 2°. 339, II.)

[9] Fógel, J.: Ismeretlen Corvin-kódexek a bécsi Nationalbibliothekban (Unknown Corvinian MSS. in the Öster. Nationalbibliothek). *Magyar Bibliofil Szemle*, 1924. pp 9—12.

[10] Thallóczy p. 6.

[11] Arrianus. Cod. Lat. Vat. 5268. (Repertorium No. 69). — Livius. Barb. Lat. 168 (No. 396). — Quintilianus. Regin. Lat. 1715 (No. 562). — Sidonius. Palat. Lat. 1587 (No. 1036). Let it be mentioned here for the sake of curiosity what Flóris Rómer wrote in 1870 [Corvin Mátyás könyvtára (The Library of Matthias Corvinus), *Arch. Ért.* 2. 1870. p. 20]: so far the number of identified Corvinian volumes shows the following division: undoubtedly authentic (with coat of arms): 65; identified on the basis of other data: 29; completed with the Jagello coat of arms after the death of King Matthias: 2; transferred to the Medici Library after the death of King Matthias: 3; total: 99. "Latent MSS. are probably preserved in Austria, Germany or Italy, although I have no doubt as the overwhelming majority of the illuminated codices of this remarkable library are known to us." — The number has well-nigh doubled since!

[12] István Borzsák's study on the Tacitus Corvinian volumes (Borzsák I. — Borzsák II.) shows how valuable results can be achieved in this field.

[13] Wattenbach p. 605.

[14] Concerning this, we have many valuable references: Ankwitz I (Chapter 6 being of special interest: Die Bibliotheca Corvina in Ofen, pp 111—126). — Csapodi XIX, pp 23—25.

This regrettable state has been due to the fact that the historical study of the Corvinian library was pushed into the background and research concentrated on the art history aspects. It seemed as if other branches of science had had nothing to say about the subject-matter. It is really difficult to understand why no studies regarding the size of the Corvina Library had been made until the very lately.[15] It looked as if our inability to answer the question of just how large the library once was considered a matter of no importance. Yet can there be imagined a problem more fundamental for the history of a one-time library than whether it consisted of 50,000 volumes, in which case it surpassed every contemporary library, or contained only some 500 volumes, in which case it was of local importance at best? (So vast differences have emerged in the estimates concerning the size of the Corvina!) No attempts have been made to reconstruct the stock, either. Admittedly, several lists have been published on the surviving and more or less authentic Corvinian MSS., and some of the lists also gave the titles of works that had become lost but are certainly known from reliable sources; all these tentative data, however, fall short of informing us exactly about the size of the one-time stock.

Contrary to the optimistic statement, we feel rather inclined to say that we have very scanty knowledge about the history of the Corvinian Library. Research here may be likened to the struggle with the hydra of the myths: two heads grow in place of each one cut off. Every problem involves two or perhaps ten further questions to be answered. And perhaps it is just this multiplicity of challenging questions that makes the Bibliotheca Corviniana so very fascinating a field of research. Here the slightest detail is likely to involve the survey of the full extent of sources with all their intricate problems.

Our subject is eloquent proof of this. First only a brief answer regarding the size of the Corvina Library was contemplated. But to answer this question, it was inevitable to go through the whole of the source material, to analyze the scholarly literature on the history of this library, to survey the lists of extant, as well as the lost, MSS. And it turned out that a critical catalogue had to be compiled as a pre-condition of all further work, because the lists drafted so far seemed to be incomplete, often contradicting each other, and lacking the necessary critical apparatus. In this way the original objective has grown into an overall attempt at reconstructing the full stock of Corvinian MSS. A repertory was envisaged to serve as a helpful source work for Corvinian research, based on a critical approach to (1) all the codices and printed books that have come down to us not only from the court of King Matthias but also from the court of Vladislas II; (2) all the works that were made on the King's order, even though with a view to being given away as presents; (3) all the presumable or dubious pieces whose Corvinian origin was put forward erroneously or without sufficient grounds (every such work had to be critically examined); (4) all the works that are known to have existed in the Library but the copies themselves are no longer extant or may be assumed to lie hidden somewhere; (5) all the works whose

[15] Csapodi VII. — Csapodi XVI.

existence in the Library is not supported by any data but were presumably not missing from there (works dedicated to King Matthias or Beatrix or their successors till the Mohács Disaster (1526); (6) and finally we had to consider all the works that did not belong to the Royal Library but were included in other collections in the Palace of Buda, or perhaps in the personal use of Kings or Queens.

This repertory will spare the researchers of the Corvinian Library the cumbersome task of entering into questions of detail again and again. It will certainly save them from the danger of deducing conclusions from uncertain, dubious or even erroneous data. But those wishing to assess the value of the Corvinian Library from the aspects of historycal scholarship will also find this repertory a useful manual: it offers a point of departure for research aimed at establishing the importance of the Corvina in literary history and science, as well as the role it once played in the spread of Central European humanism.

In order to size up the Corvinian Library, we have to delimit the portion of the original stock which is known to us, and so to proceed from part to the whole. Therefore in the first part of this work we should like to answer the question how large the library's stock of books might have been. This question is usually put in a less appropriate way: "How many books did the Library consist of?" This formulation would imply that we regard the Library of King Matthias as a complete, self-contained collection, which it never was; it never was a kind of legacy kept in locked-up cabinets whose contents were counted by items. The Corvina was never such a completed whole, rather it can be likened to a living organism which first showed symptoms of growth and later those of decline and decay. Unfortunately, it received the greatest shock when at the peak of its development King Matthias died. Nevertheless, this did not put an end to its life at once. It continued to be used, and new works were incorporated into its stock though the increment was insufficient to counterbalance the incessant lootings. In spite of this, most of the books in the Library stood in its original place in Buda for thirty-six years after the death of the King, that is till 1526. For a while, a humanist scholar here and there dedicated his work to the weak successor of the powerful patron. Nor did the scriptorium and the binding shop cease their activity on the day of the King's death. Natural inertia and the personal interest of the people employed there carried the work on for a year or two. Also the manuscripts already begun called for completion. This is well brought out by the codices that had been commenced during the life-time of King Matthias and finished with the repainted coat of arms of King Vladislas. In the same way, one of the marble lintels bore the inscription: "Wladislai regis hoc est magnificum opus".[16] Obviously it was not some new large-scale building project that this inscription refers to, it rather indicates that an unworthy successor tried to appropriate what he had inherited from the great King; nevertheless the work

[16] Gerlach, Stephan: *Tag-Buch der . . . an die Ottomanische Pforte zu Constantinople abgefertigten und durch . . . David Ungnad . . . vollbrachten Gesandschaft.* Frankfurt a. M. 1674, p. 12.

was finished in his life-time. It represented a period of decline, perhaps of agony, but it showed some signs of life. Investigation of the Corvina therefore must not end with the date of King Matthias's death.

But even if the total number of books, i.e. the size of the Library at the time of the King's death, is considered, it is not easy to decide whether only the completed volumes on the shelves or in the cabinets should be taken into account, or should perhaps also the works under preparation or just commissioned be included in the stock. During the last years of King Matthias's reign, when the growth of the Library was the most vigorous, manuscripts were being copied and painted for the Corvina in Florence, Buda and Vienna. But purchases and orders for manuscripts and printed books alike may have been in progress at several other places of which we have no knowledge at all. (In Florence alone some 150 ordered copies had been left undelivered.)[17] The codices under preparation lying abroad with or ordered from foreign booksellers formed part of the Library. Very often the textual part had been finished when the work of illumination was not yet started. Thus the Corvinian breviary of the Vatican which was copied as early as 1487 but the illumination of which was not completed in the life-time of King Matthias (it having been finished in 1492), went into the possession of Pope Benedict XIV whose coat of arms was painted over that of King Matthias. This book never reached Buda. In other instances, however, when the white Polish eagle of Vladislas is painted over the raven of Matthias in the ornamental border, it may be taken for granted that the codex had found its way into the Library.

Thus one can arrive at various results regarding the size of the Library, depending on what period of the collection is considered. Quite different figures can be suggested for the first decade of King Matthias's reign than for the years following his marriage with Beatrix; still different ones at the date of his death or at the time of the Library's gradual dispersion, let alone its final disintegration. It is out of the question, therefore, to indicate the size of the collection by one single definite figure; the question must be answered by a series of changing indexes as functions of the Library's life. But even these numerical indexes are not satisfactory since it is not the number of volumes but that of the *works* that really counts. In many instances a codex includes not one but several works.

*

Naturally, I am fully aware of the deficiencies and shortcomings of my work. It has been performed entirely by individual effort. I have received every support from the Library of the Hungarian Academy of Sciences — including mass orders of microfilms — yet the study of the original copies cannot be replaced by examinations of microfilms and slides. Nevertheless we have been able to examine the majority of the original copies autoptically.

But even so we cherish the hope that we have succeeded in paying some of the debts of research indicated nearly one hundred years ago by Flóris

[17] Fontius pp 36–37. — Kumorowitz.

Rómer when that excellent scholar, very active in this field of research, wrote: "We do not possess a systematic, critical catalogue of the Corvina relics. We have to endeavour to compile one, since the world rightly expects us to do so . . . here the question is whether we are willing—shoulder to shoulder, for the work is not for one single man—to undertake the task of honour we owe to our nation."[18]

*

Here I should like to express my heartiest thanks to all those who have helped me in carrying out my work: Peter v. Aalst (Göttweig), Gregorio de Andrés (Madrid), László Antal (Budapest), François Avril (Paris), G. Bauer (Erlangen), Iván Borsa (Budapest), István Borzsák (Budapest), Tilo Brandis (Hamburg), H. Butzmann (Wolfenbüttel), Ján Čaplović (Bratislava), Lajos Csóka (Pannonhalma), Béla Dezsényi (Budapest), A. Dietzel (Erlangen), F. Dressler (München), Burkhard Ellegast (Melk), A. Fabre-Aubrespy (Montpellier), M. S. Filippov (Leningrad), Gerlinde Frank (Erlangen), Füllner (Gotha), J. F. Grigoryeva (Leningrad), Maria Günther (Würzburg), Antonin Haas (Praha), Klaus Haenel (Göttingen), Ronald Hall (Manchester), W. G. Hassall (Oxford), Annamarie Hille (Jena), Chl. Hoelzer (Berlin), Hans Hornung (Tübigen), R. W. Hunt (Oxford), Josef Ilias (Melk), Wolfgang Irrtenkauf (Stuttgart), Zsigmond Jakó (Cluj), Miklós Jankovich (Budapest), Helmut Kind (Göttingen), Tibor Klaniczay (Budapest), Miklós Komjáthy (Budapest), Éva Koroknay (Budapest), Zoltán Kovách (Esztergom), Krekkler (Stuttgart), Sándor Maller (Budapest), Elemér Mályusz (Budapest), Albinia de la Mare (Oxford), Otto Mazal (Wien), László Mezey (Budapest), Wolfgang Milde (Wolfenbüttel), Gotbert Moro (Klagenfurt), Sándor Patyi (Budapest), Jadwiga Pełczina (Wrocław), László Béla Pétervári (Budapest), Pietro Puliatti (Modena), Branko Reisp (Ljubljana), Rockar (Gotha), Matko Rojnic (Zagreb), Heinrich Roloff (Berlin), György Rózsa (Budapest), Floridus Röhrig (Klosterneuburg), Kornél Seitl (Budapest), Laurenz Strebl (Wien), János Sulyok (Székesfehérvár), Mária Szent-Györgyi (Budapest), Marcel Thomas (Paris), Hans Thurn (Würzburg), Janina Tomaszewicz (Kraków), László Tőkés (Budapest), A. Tujakowski (Toruń), Franz Unterkircher (Wien), Emma Urbánková (Praha), Miklós Vértesy (Budapest), E. Willenberg (Neustadt a. d. Aisch), Peter Zahn (Nürnberg), and first of all my wife, Klára Csapodi-Gárdonyi, who has been of great help in my work by sharing with me the results she obtained in parallel fields of research.

I also wish to acknowledge my indebtedness to those Libraries which have promoted my work by sending microfilms and slides (of which I and my wife have made use of also in writing our joint work, the "Bibliotheca Corviniana"): *Berlin-Dahlem*, Staatsbibliothek. — *Besançon*, Bibliothèque Municipale. — *Bruxelles*, Bibliothèque Royale de Belgique. — *Cambridge*, Trinity College Library. — *Cambridge, Massachusetts*, Harvard Univ. Library. — *Dresden*, Sächsische Landesbibliothek. — *Dublin*, National Library of Ireland. — *Erlangen*, Universitätsbibliothek. — *Firenze*, Biblio-

[18] Rómer V, pp 41—43.

teca Medicea-Laurenziana. — *Göttingen*, Niedersächsische Staats- und Universitätsbibliothek. — *Holkham Wells, Norfolk*, Library of the rt. hon. the Earl of Leicester. — *Jena*, Universitätsbibliothek. — *Kiel*, Universitätsbibliothek. — *Kraków*, Biblioteka Czartoryskich. — *Kraków*, Biblioteka Jagiellońska. — *Leipzig*, Universitätsbibliothek. — *Leningrad*, Akademia Nauk SSSR. Leningradski Filial LAFOKI. — *London*, British Museum, Library. — *Madrid*, Biblioteca del Monasterio de El Escorial. — *Manchester*, Chetham's Library. — *Melk*, Stiftsbibliothek. — *Milano*, Biblioteca Trivulziana. — *Modena*, Biblioteca Estense. — *München*, Bayerische Staatsbibliothek. — *Napoli*, Biblioteca Nazionale di Napoli. — *New Haven*, Yale University Library. — *New York*, Public Library. — *New York*, Pierpont Morgan Library. — *Olomouc*, Státní Archiv, Domské a Kapitolní Knihovna. — *Oxford*, Bodleian Library. — *Paris*, Bibliothèque Nationale. — *Parma*, Biblioteca Palatina. — *Praha*, Státní Knihovna ČSSR, — Universitní Knihovna. — *Roma*, Biblioteca Casanatense. — *Roma, Città del Vaticano*, Biblioteca Apostolica Vaticana. — *Salisbury*, J. R. Abbey Library. — *Salzburg*, Universitätsbibliothek. — *Stuttgart*, Württembergische Landesbibliothek. — *Toruń*, Książnica Miejska im. Kopernika. — *Venezia*, Biblioteca Nazionale di San Marco. — *Verona*, Biblioteca Capitolare. — *Volterra*, Biblioteca Guarnacci. — *Wien*, Österreichische Nationalbibliothek. — *Wolfenbüttel*, Herzog August Bibliothek. — *Wrocław*, Biblioteka Uniwersytecka. — *Würzburg*, Universitätsbibliothek. — *Zagreb*, Nacionalnaja i Sveučilišna Biblioteka. Lastly, I express my thanks to the Hungarian Academy of Sciences and the Institute for Cultural Relations for having made it possible for me to carry on a three months' study in the Österreichische Nationalbibliothek, Vienna, and to the Deutscher Akademischer Austauschdienst whose kind invitation gave me an opportunity to visit libraries in the territory of the German Federal Republic where I had opportunity of completing my work with further valuable data.

Csaba Csapodi

THE SIZE AND DEVELOPMENT OF THE STOCK QUESTIONS OF HISTORY

"This hero sparing no expenses established a great library where more than 50,000 printed books and manuscripts were preserved." This statement regarding the Corvina can be read in a work published on library history by Johann Lomeier in 1669.[19] He fails to say on what inference—we should rather say, misunderstanding—his statement is based. Nevertheless, for two centuries or so this number prevailed in the literature.

Julius Pflugk, the first historiographer of the Corvina published this information in a modified form, according to which "some people say that the Library consisted of at least 50,000 volumes", he himself, however, only states that it could not have been very small, because Péter Pázmány offered the Turks 200,000 florins for it.[20] The next summary work on the Library, written by F. X. Schier in 1766, also considers the estimate of 50,000 volumes acceptable.[21] From that time onwards, the fabulous number almost invariably occurs in the works of several authors from Ireneo Affò,[22] biographer of Ugoleto, through István Sándor[23] to Edwards's work on library history, that is, down to the last century.[24] At most Edwards adds the qualification—allegedly.

The only dissenting opinion is to be read in a small book published by Paul Fabri in 1756: "De augusta Budensi bibliotheca commentatio".[25] His opinion was based partly on correct considerations and partly on a misunderstanding. He was right in thinking that King Matthias could not have collected so many books in so short a time. On the other hand, he interpreted the words of Lomeier as if the King's library had included 50,000 printed books in addition to codices, which is patently an erroneous assumption.

When systematic research by Hungarian scholars began on the history of the Library, based on contemporary analogies, this enormous number rapidly decreased. In 1870 Flóris Rómer emphasized that the volumes of the Corvina could not have stood erect on their shelves as was the case in

[19] Lomeier p. 188.

[20] "Quis horum librorum determinatus numerus fuerit, hactenus invenire non potui. Ad minimum quinquaginta millia voluminum tam manuscriptorum quam excussorum adfuisse quidam asseverare volunt. Non exiguum illum extitisse vel ex eo colligere licebit, quod Bozmannus (!) cardinalis ducenta millia nummorum imperalis monetae pro illis frustra Turcis obtulerit." (Pflugk pp 18—19.)

[21] "Numerus voluminum in supremo, quo pertigit, gradu dimensus a nonnullis ad quinquaginta millia extenditur; quod pace illorum permittitur." (Schier[2] p. 24.)

[22] Affò p. 60.

[23] Sándor, István: *Sokféle* (Miscellaneous). Piece 6. Győr 1799, pp 10—11.

[24] Edwards p. 394.

[25] Fabri, Paulus: *De augusta Budensi bibliotheca commentatio*. Lipsiae 1856, p. XVI.

more recent libraries. This he inferred from places of titles on the upper margin of the back cover or on the edges of the volumes. And if the books did not stand but lay beside each other, then much more room was needed for them than one might reasonably surmise to have been available in the Castle of Buda. Consequently, the hypothetical numbers of 40,000 or 50,000 must be abandoned until more reliable evidence emerges to support them, concludes Rómer.[26] A few years later he was still more definite, stating that although we have no knowledge of the size of the rooms in the Library, we cannot by any means surmise a number of 50,000 volumes. A safer estimate cannot put the number higher than 5,000.[27] That is, the earlier conjectures were cut to one-tenth with one stroke.

Ferenc Pulszky, a contemporary of his, was also sceptical about the estimate of 50,000, even though not so decisively. He referred to Vespasiano da Bisticci who considered the Vatican Library containing some 9,000 volumes at the time of Pope Nicholas V as amazingly large. True, the same author also declared that the Prince of Urbino had a still larger library and that the Corvina ranked among the richest ones, still the difference between 9,000 and 50,000 is so great that one cannot but refuse to credit the correctness of the latter figure.[28]

In the next year Arnold Ipolyi disclosed his opinion: "... based on recent calculations which are more modest", we have to reject the estimate of 50,000; nevertheless he thought that "the stock of the Library might have included some 8—10,000 volumes", since "so lavish sums were spent on the acquisition of books in Hungary as were not allotted in any other part of the world for the purposes of purchasing, binding and painting manuscripts either before or after the King's reign". (In the same year Jenő Ábel speaks of 5,000, and the Austrian Ludwig Fischer of 3,000 codices and very few printed books.)[29]

Ferenc Salamon dealt in detail with the Corvina in his three-volume work on the history of Budapest, but he refused to enter into discussion concerning the size of the stock, save a negative statement to the effect that the estimate of 40,000 volumes could not be taken in earnest.[30]

At the turn of the century, two expert opinions stood opposed to each other. János Csontosi made a casual remark in 1890 that "the latest investigations fixed the number of volumes at about 10,000".[31] In 1895, however, based on more detailed examinations and confrontation of the most diverse opinions he concluded that the number may have been 16,000.[32] In contrast, Vilmos Fraknói stated in the "Magyar Nemzet Története"

[26] Rómer, Flóris: Egy könyvtár a reformáció idejéből (A library from the period of the Reformation). *Arch. Ért.* 1870, pp 163—164.

[27] Rómer V, p. 34.

[28] Pulszky p. 151.

[29] Ipolyi pp 118—120. — Ábel I, p. 558. — Fischer p. 23.

[30] Salamon, Ferenc: *Budapest története* (A history of Budapest). Vol. 2. Budapest 1883, p. 516.

[31] Csontosi VI, p. 204.

[32] Csontosi, János: A Korvina (in: *A Pallas Nagy Lexikona*, Vol. 10. Budapest 1885, Suppl.)

(ed. S. Szilágyi) that it was perhaps higher than 1,000 but must have been lower than 3,500.[33]

The controversy continued in subsequent years as well. Gyula Schönherr, who planned to write a history of the Corvina, spoke of many thousands of lost books, in 1904.[34] In 1913, however, József Fógel lowered the number to 3,000.[35] From this estimate it was only one further step to reach the lowest figure, which was indeed taken by the same author who risked the statement in his paper on the Library of King Matthias, published in the summary work "Bibliotheca Corvina" in 1927: "... we are not, I think, mistaken when stating that the number of volumes in the Library of King Matthias might have been around five hundred."[36] Pál Gulyás also accepted the minimum estimate. In 1916 he wrote the following: "If we ... wish to refrain from exaggeration, we have to assess the stock of King Matthias' Library between 500 and 1,000."[37] Summing up the history of Hungarian libraries, in 1923, he spoke of 1,000 volumes.[38]

In recent years the expert literature abroad usually mentions, by way of casual remarks, that we may assume 3,000 or at least 3,000 volumes.[39] Nevertheless, the medieval library history of Thompson mentions 1000 volumes,[40] while the "Lexikon des Buchwesens" 1,000—1,500 volumes.[41] These low estimates are also hypothetical. Thus it is no wonder that Edit Hoffmann, seeing the great differences—one extreme being 1 per cent of the other—wrote in 1940: "Neither comparison with contemporary libraries nor the records of eye-witnesses will authorize us to draw conclusion, even approximately, as to the size of the Library, because the relevant data are uncertain and contradictory."[42]

In spite of this, we must not abandon attempts at solving the problem. Naturally, E. Hoffmann is right in stating that the sources are highly unreliable though not so much contradictory as deficient. Therefore we have to examine these data first.

[33] Fraknói IV, p. 536.

[34] Schönherr, Gyula: A római Casanate-könyvtár Korvin-kódexe (The Corvinian codex of the Casanate Library of Rome). *MKszle* 1904, p. 450.

[35] Fógel III, p. 105.

[36] Bibliotheca Corvina I, p. 20.

[37] Gulyás, Pál: *Mátyás király könyvtára* (The library of King Matthias). Budapest 1916, p. 13.

[38] Gulyás II, pp 49—51.

[39] Cf. Kirchner, Joachim: *Bibliothekswissenschaft*. Heidelberg 1951, p. 169. — Lange, W. H.: *Das Buch im Wandel der Zeiten*. Wiesbaden 1951, p. 241. — Mummendey, Richard: *Von Büchern und Bibliotheken*. Bonn 1950, p. 215. — Böhmer—Widmann p. 523.

[40] Thompson, James: *The Medieval Library*. New York 1957, p. 473.

[41] Hrsg. von Joachim Kirchner. Stuttgart 1952.

[42] Hoffmann VII, 253.

Contemporary sources contain comparatively little information on the Corvina. Interesting and more reliable data tend to occur in greater number in the writings of humanists who systematically looted the Library after the death of the great King. For a hundred and fifty years following the occupation of Buda by the Turks, scholars, book-collectors and even princes developed a keen interest in the Corvina, and they were anxious to rejoin the relics of the Library into the blood circulation of scholarship. Scholars and ambassadors touching Buda on their journeys tried to get access to the Royal Palace to see the remains of the Library. Some were refused, others were allowed to enter the Palace which was deprived of all its former splendour during the Turkish occupation, and they wrote melancholy reports on the desolate picture they saw there. One thing, however, is certain: information is by no means scanty in the years from 1541 to 1686. And from it we get a more or less reliable information on the rooms of the Library at least. Some of the visitors would even cast a cursory glance at the books lying about by the hundreds.

Unfortunately, apart from the laconic passages of Bonfini, Ransanus, Fontius and Politianus, we have but one detailed description from the period when the Library was at its peak of glory and King Matthias alive. The report written by the Florentine humanist Naldus Naldius[43] under the title "De laudibus augustae bibliothecae" contains two parts in which mention is made of the size of the Library. At the end of the introductory epistle it says that as regards quality and quantity the King's library would surpass all the libraries of the ancient world, because it would include not only the works of Greek and Latin antiquity but also those by Christian authors.[44] This is vague enough, the pompous words conveying hardly more than humanistic commonplaces. Anyway, it does not state that the Library of King Matthias is larger than the older libraries, it merely speaks of a future state when it would surpass them. That is, of the King's intention. In the concluding part of the poem a more extensive panegyric is devoted to the praise of the Library, asking the Muse to tell if anyone ever possessed more books than King Matthias. The author mentions the names of renowned book-collectors such as Attalus, Ptolemy Philadelphus, Peisis-

[43] The original codex dedicated to King Matthias is preserved in Toruń (Rep. No. 435). Its text was first published by Jaenichius in Vol. 3 of *Meletemata Thorunensia;* then by Mátyás Bél in Vol. 3 of *Notitia* (pp 589—642). — The introductory parts were published by *ITE*, Vol. 2, pp 259—296. — The work of Naldus as a source has been treated in: Csapodi II and Csapodi IV.

[44] ". . . et numero et bonitate bibliothecae tuae bibliothecas veterum sis superaturus". (*ITE* Vol. 2, p. 268.)

tratus, Eumenes, Mythridates, Lucullus, Caesar and Asinius Pollio. The last-mentioned bibliophile had collected more than 15,000 volumes in Rome, states the author. King Matthias would not be satisfied with fewer either. His library, irrespective of its size, is better and more pious in character than the ancient collections.[45] Then he continues to say that so many books have been brought home and so many are on the way home or under preparation at various places that the King seems to possess already more books than did the ancient Greeks and Latins separately, because he collects Greek, Latin as well as Christian authors.[46]

The whole of the text is diffuse and rather vague. It has no reference whatever to the 50,000 volumes, a forgery that enjoyed so wide currency in subsequent years, nor does it contain a definite statement about King Matthias' Library exceeding 15,000 volumes, or surpassing all the contemporary collections. What we can sift out from Naldus's poem is that the Corvina was an exceptionally large and valuable library and that the King was ambitious to prove his ability to perform great feats by collecting books. Sparing here the trouble of discussing the reliability of this information, we may state that it contains no palpable evidence as to the number of books.[47]

Beside Naldus, another contemporary, Ransanus, also referred to the size of the Corvina. The introductory part of his historical work includes the speech he addressed to the King when he arrived at the Court from Italy in 1488. "Travelling towards Vienna on my way to you I heard"—he says—"that you have erected a grandiose and marvellously decorous library excellent in every respect, in which you wish to collect—as I hear say—many thousands of codices of no mediocre and despicable value but of very beautiful finish as regards both form and content; and you have started collecting already."[48]

[45] "Musa, velim referas, toto quis habet in orbe
Plura vir e Graiis, refer, omnibus? omnia namque
Sunt bene nota tibi. Potes ac memorare petenti
Nunc mihi, de populis quis habet plura Latinis?
Te rogo, diva, mone, vigilata volumina apud se
Quisve libros plures quam rex Corvinus habet nunc
Mathias intraque lares patrios penates?"
- -
Unde fit orbe quidem non tam numerosior amplo
Bibliotheca sit haec Corvini regis habenda,
Quam quoque sit melior, quam sanctior omnibus illis
Quae fuerant omnia . . ." (*ITE*, Vol. 2, pp 287—288.)

[46] "Tot Corvine, tibi iam collegisse videris,
Auctoresque domi tot habes, tot ubique parantur,
Totaque loci varii varios aliunde ministrant
Scriptorum libros, ut iam tibi plura supersint
A multis olim conscripta volumina, soli
Quam Graii tenuere prius populique Latini." (Loc. cit.)

[47] Csapodi II. — Csapodi IV.

[48] "Audivi praeterea superioribus diebus, dum Viennam versus iter ad te facerem, constitui nunc a te bibliothecam ingentem et omni ex parte eximie, mirificeque ornatam, in quam (aiunt) multa milia codicum non vilis neque contempnendi praecii, id est qui sint pulchri exarati libri, intus et extra, te velle et iam caepisse congerere." (Ransanus p. 13.)

The phrase "many thousands", a vague reference again, could hardly imply more than 5000, and even that must be taken with proper reservation, knowing that humanists were not sparing with their exaggerated flattery. The word "aiunt" expressly states that the author refers to hearsay, and even that in Vienna. Even more important is the use of the future tense. What he states factually is the beginning of the collection, perhaps the building of the rooms of the Library. The many thousands of books are again associated with the King's intention. A correct interpretation of Ransanus' text does not permit an inference of many thousand volumes in 1488, but on the contrary, of the fact that the Library did not yet contain many thousand books. And considering that the date is only two years before 1490, even the highest imaginable growth rate would have been short of the many thousand mark.

The vision of a future greatness appears also from the epistle of Angelo Poliziano: "I see you have been long engaged in erecting a library which will be, as expected by everybody, the richest and most splendid of all."[49] A library surpassing all others in the future is mentioned in the epistle of Bartolommeo della Fonte, librarian of King Matthias; the letter dates from 16 September 1489, and reads: "And I shall not cease to declare at every place that Your Highness will surpass everybody by erecting this library just as you have outdone everybody in peace and in war with the greatness of bravely and cleverly performed feats."[50] So much and no more can be read in contemporary sources regarding the size of the Corvina.

As to the sources reporting on the period of decay, the only one to supply numerical data is the letter of Pierre Choque, shield-bearer to Queen Anne, wife of Vladislas II. Pierre Choque, who was in the retinue of the Queen when she was travelling to Hungary, wrote his account of December 16, 1502 in the tone of exuberant admiration: "Aussy y a grande et belle librairie jusque au nombre de troys ou quatre cens livres escript en latin, grec et hongre et la plus grant part hystoriez."[51] That is, some 3—400 volumes! József Fógel based his estimate of 500 volumes on this source.

Doubtless, Pierre Choque was an eye-witness. And more than that, he was quick of understanding and a keen observer, as it appears from his report. He concludes nearly every part of his writing with laudatory phrases: he had never seen such beauties! It is no pejorative statement when he speaks of 3—400 volumes. On the contrary, he emphasizes that the library is so large and beautiful that it contains 3—400 books! One must not forget, however, that it is not so easy to assess the quantity of books in any library.

[49] "Bibliothecam video iam pridem comparas omnium sicut expectamus non ornatissimam solum, sed etiam copiossimam. (*Analecta nova*, p. 425.)

[50] "Ego tamen affirmare locis amnibus non desisto: maiestatem tuam quemadmodum vel pace vel bello rerum fortiter ac sapienter gestarum magnitudine ceteros antecellat, ita etiam in hac bibliotheca superaturam."—He wrote nearly the same in his letter to Iohannes Morenus: "Verum quando eo animo est rex, ut quemadmodum ceteris in rebus omnibus, ita quoque in hac bibliotheca alios principes antecellat." (Fontius pp 36—37.)

[51] Published by Henrik Marczali in Közlemények a párizsi nemzeti könyvtárból (Communications from the National Library of Paris). *Magyar Történelmi Tár*, Vol. XXIII, pp 97—113.

(If a librarian is to size up the stock in a room, he immediately begins to measure the books standing on the shelves in terms of metres and average multipliers without even trying to assess the number of books with the naked eye.) In addition, Pierre Choque was not a librarian, not even a humanist scholar, but he was an arms-bearer not quite familiar with books. Therefore his estimate may have been made arbitrarily. At the same time we must not lose sight of what we read in Naldus. The books were not all placed on shelves but some of them lay under the shelves, locked up in chests. They were apt to escape the surveying eyes of an inexperienced man. (How unreliable his appraisal was appears also from his mentioning books in Hungarian, among the Greek and Latin volumes. It is very probable that he took the oriental, Hebrew and Arabic, codices of which there were many in the Library, for Hungarian manuscripts.)

In the final issue, not even Pierre Choque's numerical information—reliable and clear-cut as it may seem—can be used to solve the problem of how large the Library actually was.

The years down to 1526 abound in the reports of humanists visiting the Library, although two of them only enter into details, apart from some codices, concerning the Library itself. One of these was written by Francesco Massario, ambassador of Venice; in his letter dated 1 May 1520, Buda, he wrote in a scornful manner of what he saw in the Library, telling Zuan Battista Ramusio, secretary to the Doge, that he could not find one valuable book among the manuscripts, because all the good books had been carried away from the Library.[52]

This clearly refers to the quality and content of the books and not to the size of the Library. Presumably, he would have been less disdainful in his statement if he had seen a very large number of books. Yet we have to note that in the year when Massario visited the Library, that is some thirty years after the King's death, the art of book-printing was already widespread, and not only princes but occasionally also scholars had collections running to 1—2,000 books. Massario must have been accustomed to the sight of rapidly developing libraries in Venice, where printing shops produced enormous quantities of books to which the manuscript volumes were no longer rivals; therefore he was not really impressed by the sight of the decayed, moth-eaten manuscripts.[53] But also a degree of superciliousness is present in his words, which is the more evident if his description is contrasted with that of Brassicanus, a visitor to Buda five years later, in April of 1525.

Notably, Brassicanus's Preface to the book of Salvianus contains a description of the Corvina in which the author as eye-witness informs Stadion, Bishop of Augsburg, about the impressing size of the Library. He can hardly find words to praise its richness. He also compares it with the library of Asinius Pollio, writing: ". . . if it did not exceed it, it was certainly equal

[52] Massario pp 171—172.

[53] A letter of Caelius Calgagnini to the Bishop of Breslau, dated from Buda, 1519: ". . . interea libros quosdam cum tineis et blattis rixantes in Bibliotheca regia excutio." (*Analecta nova*, p. 93.)

to it." "I examined every book in the library. But why should I say books; as many books so many pieces of treasure were there . . . Then I really felt as if I had not been in a library but – as they say – in the bosom of Jove. I saw such a plenty of Greek and Hebrew volumes which King Matthias had purchased with immeasurable money after the fall of Byzantium and many other Greek cities, releasing them from their shackles as if they had been slaves at a slave market. I saw such a plenty of old and new books in Latin . . . as there can be found nowhere else according to my knowledge."[54]

But Brassicanus's enthusiasm should be rated just as sceptically as the depreciatory words of Massario. Being familiar not with the Italian but with the much smaller German libraries, he presented the memories of a deplorably despoiled library through the veil of his own beautifying reminiscences.[55] Nevertheless, his account is much more reliable than that of Massario, because he was a humanist of great learning and a book-collector at that who – as appears from his words – subjected the books to thorough examination.

Another source of a somewhat later date, the "Világkrónika" (World Chronicle) by István Benczédi Székely, also contains information about the size of the Library: "Furthermore he (Matthias) excelled not only in warfare but also in cultivating the fine arts, which is well demonstrated by the erection of the Buda Library where he had collected thousands of Greek, Hebrew and Latin books from all over the world."[56]

In the final analysis, no reliable numerical data are to be found in any of the available sources.

[54] ". . . si non superavit, aequavit tamen inclytus ille ac nunquam satis laudatus Pannoniae rex Matthias, qui Bibliothecam suam, quam ex omni scriptorum genere confertissimam instruxerat, in amoenissimo etiam templo consecravit . . . Inspexi libros omnes. Sed quid libros dico, quot libros, tot etiam thesauros isthic inspexi. Dii immortales, quam iucundum hoc spectaculum fuisse quis credat? Tunc certe non in bibliotheca, sed in Iovis gremio, quod aiunt, mihi esse videbar. Tantum erat hic antiquorum, Graecorum simul et Hebraicorum voluminum, quae Matthias ille rex, capta iam Constantinopoli, eversisque multis aliis amplissimis Graeciae urbibus, ex media Graecia inaestimandis sumptibus coëmerat ac tanquam mancipia ex barbarorum catastis atque compedibus receperat. Tantum erat hic Latinorum librorum et veterum et recentiorum, procul tamen ablegatis omnibus sophisticis, ut nusquam alibi, quod ego quidem sciam." (Brassicanus).—Shorter commemorations: Ceruinus, a poet of Ragusa, exclaimed in his funeral speech recited in Ragusa, 4 May 1490: Duas praecipue magnificentissimas arces erexit. Alteram Budae, alteram Vicegradi ad publicos usus: quarum alteram splendidissima etiam exornavit Bibliotheca." (*Analecta recent.*, p. 64.) — The letter of Iohannes Capellanus sent from Buda to Aldus Manutius in 1502 contains the following passage: "Scripsi iam pridem ad te . . . cum nominibus quorumdam librorum graecorum qui multi sunt in bibliotheca, quam magnificentissimus rex Mathias olim construxerat." (*Analecta nova*, p. 106.)

[55] On the modest beginnings of the imperial library see: Trenkler, Ernst: Die Frühzeit der Hofbibliothek 1368–1519 (in: *Geschichte der Österreichischen Nationalbibliothek*. Ed. Josef Stummvoll. Wien, 1968.) This work (p. 6) applies the phrase "keine intellektuelle Erscheinung" to Frederick III, contemporary of King Matthias (1440–1493). A few years after the death of Maximilian I, his successor, an inventory was made of his books in 1526, listing 174 codices and 155 printed books, a total of 329 volumes. (Böhmer–Widmann p. 544.)—Anyway, the books of Maximilian were not characterized by any explicit mark of humanism. (Trenkler op. cit.)

[56] Székely, István: *Chronica ez vilagnak yeles dolgairol* (A chronicle of the notable events of the world). Cracow 1559, Fol. 219.

INFERENCES BY COMPARISON WITH OTHER LIBRARIES

Monastic and humanist libraries, the two main types of book collections in the age of codices, included rather few items when surveyed from the modern point of view. The age before the art of book-printing was widespread knew nothing of a large library in the modern sense, not even of a collection with ten or twenty thousand books. It is interesting to note that the monastic collections which contained imposing numbers of volumes in the 10th—12th centuries did not show such a quick rate of development as to reach the size of a large library of several thousand books in the subsequent centuries.

This can be explained by two reasons. First, parallel with the copying of new codices, the older ones gradually decayed, for the monastic libraries were not private collections of bibliophiles, nor carefully guarded book museums, but were accessible to daily readers throughout the age. Secondly, the number of medieval literary works was by no means very high. It is worth mentioning here that some 35,000 incunabula are known, in spite of the many hundred presses that were producing books in great abundance in the second half of the 15th century. Perhaps nobody has made computations as to the number of different works in the overall figure given above. But we cannot be grossly mistaken to assume not more than 5—6,000 as the approximate number of early printed books (as separate works), because there were legions of bibles, breviaries, missals, and other liturgical books, calendars, grammars, etc. published in ten or twenty subsequent editions and only very few in one. Moreover, most of the codex literature had also been published in print by that time, and a great number of new works were produced by the various presses. Thus it is understandable why we cannot find more than 2,000 individual works in the largest monastic libraries at the close of the fifteenth century, although the majority of them were no longer codices but printed books. All this bears on the fact that the estimated figure 50,000 for the Corvina Library, so deep-rooted in the general opinion for a long time, could not have originated from contemporary accounts but from a later period when the accelerated growth rate of book printing may well have given rise to such exaggerated appraisals.

But when dealing with the Bibliotheca Corviniana, we should look for analogies in the humanists' libraries, the development of which meant a new epoch in library history. Their stocks were not results of some collective efforts of centuries, but were mainly connected with the names of some outstanding persons. They were feats of one man, or perhaps of two or three successive generations, and they were bound to dissolve after the death of the person who founded

them.[57] As a matter of course, several factors were responsible for their development, such as inheritance, conquest, confiscation; nevertheless most of the libraries of the humanist type owed their existence to systematic collecting and mainly copying activity. (Printed books played a secondary part in these libraries.)

The earliest extant list of a humanist prince's library is that of Filippo Maria Visconti's from 1426.[58] Considering the early date, the size of the library is very large. It consists of some 988 manuscripts which, however, were collected at random rather than by purposeful planning from the middle of the 14th century. At most 15 manuscript volumes in it were made on order by Filippo Maria. (Characteristically enough, there were only two Greek works as against 90 French volumes in the collection, owing to the strong French orientation of the Visconti family.) Most of the collection dispersed after the death of Filippo Maria (1447). The list made in 1459 for the successor Francesco Sforza included 824 items. This condottiere who became duke of Milan in 1450, more a soldier than a man of letters, wished to train his children in the knowledge of the classics. His library mainly consisted of works dedicated to him by the authors. The list of new acquisitions dated from 1469, that is ten years later, includes 126 items. At that time Galeas Maria Sforza, son of Francesco Sforza, was the ruling prince. Consequently, his library contained 950 volumes.[59] We have no evidence regarding the further development of this library; all we know is that it was destroyed during the campaign of Louis XII of France after a lapse of thirty years. Partly the king took it as booty, partly marauders plundered it.[60]

The royal library of the Aragonese of Naples also fell victim to the French conquerors. In default of lists, we cannot assess exactly the size of that library.[61]

More fortunate than the last-mentioned two was the library of the Este family of Ferrara, because it still survives in Modena. Niccolò III (1384—1441), who was a notable developer, if not the founder, of this library, invited famous humanists to his court and entrusted Guarino Veronese with the education of his son. Niccolò already was a systematic collector, who had the codices carefully copied—embellished with princely shields and emblems – and had them bound in variegated covers, most of which, however, are known to us only from contemporary descriptions, because the entire stock of the collection was re-bound at the end of the seventeenth century.[62] A particularly detailed inventory from 1436 contains 274 volumes, of which 170 are Latin, 56 French, 21 Italian, 1 Greek, 1 German, 25 miscellaneous or

[57] Dörrer, Anton: Fürstliche Bibliothekskataloge der Renaissance besonders in den Ostalpen. *Zentrbl. f. Bw.* 1955, p. 265.

[58] Pellegrin, Elisabeth: *La bibliothèque des Visconti et des Sforza ducs de Milan au XVe siècle.* Paris 1955, pp 10, 16 and 52; for the list of codices see pp 75—289 (Publications de l'Institute de Recherche et Histoire des Textes).

[59] Ibidem pp 59—60. (For the list of codices see pp 329—352.)

[60] Ibidem pp 70—71.

[61] Mazzatinti I. — De Marinis.

[62] Fava p. 12.

unidentifiable.[63] Leonello (1441–50), the son of Niccolò, was the model of an erudite Prince, who knew and wrote an excellent Latin, maintained correspondence with the greatest humanists and expanded his library by new purchases and strenuous copying of manuscript volumes. He devoted particular care to the finish as well as the content of the books. Therefore he had learned humanists copy the codices, which are characterized by the exquisite quality of the parchment, by plain but tasteful decoration, tidy and nice hand-writing, correct spelling, exact copying, etc. Unfortunately, no inventory has been passed down to us, therefore we cannot estimate the growth of this library during his short-timed rule.[64]

Borso (1450–71), the successor of Leonello and a lover of books, too, regarded his collection as a means of spreading education and not as a source of princely delight of seclusion, and readily lent out his books for the use of others even outside the boundaries of Ferrara. An inventory made in his time reports on 240 entries (143 Latin, 32 Italian, 65 French titles). Obviously this cannot be regarded as the full stock, since the list of 1436 included more items. But we know that Borso kept books also in his study, apart from his library.[65] The renaissance trend in Ferrara reached its peak during the rule of Ercole I (1471–1505), the direct successor of Borso. Ercole enriched the library with splendid codices, although the art of book-printing was already well spread in Italy in his time. He established a separate library for his personal use in his study; there he kept the newly acquired volumes together with those transferred from the old stock. In 1495, when his special collection could not be stored in his study any more, he had it moved into the oratory. On that occasion a list of 512 entries was made (codices almost without exception, mainly in Latin and Italian, with a few Greek manuscripts only). The stock of the two libraries taken together may have numbered around 700 volumes.[66] As can be seen, the stock of this library which was collected with the utmost care and with a view to value rather than to number, shows an increase of 430 volumes as a result of four generations' collecting activity from 1436 to 1495.

Much larger than the Este Collection was the library of Federigo da Montefeltro (1444–82), Duke of Urbino, who spent 30,000 ducats to acquire new books, according to Vespasiano. In 1482 Federigo possessed 1,120 volumes, all manuscripts since he did not care for printed books. The rate of growth is unknown. Nor do we know how many of these volumes were his own acquisitions, and how many his ancestors' contribution.[67]

In the history of humanist libraries, a special place of distinction should be allotted to the Medici family. Cosimo (1389–1464) founded the first public library in Italy in 1441, from the legacy of the famous humanist Niccolò Niccoli, and housed it in the San Marco monastery of Florence.

[63] Ibidem p. 7.
[64] Ibidem pp 23–30.
[65] Ibidem pp 41–70.
[66] Ibidem pp 86–94. The list of 512 books was published by Giulio Beroni: *La Biblioteca Estense e la cultura Ferrarese ai tempi del duca Ercole I (1471–1505)*. Torino 1903, pp 235–253.
[67] Böhmer–Widmann pp 521, 526–527.

Towards the end of his life, he donated a notable library to the Badia monastery near Fiesole, which owed a great deal to the scriptorium of Vespasiano.[68] His private collection, however, was presumably of slight importance. As late as 1456, in the time of Piero, his son, the family library consisted of only 158 volumes.[69]

It was the son of Piero, Lorenzo il Magnifico (1449—92), who as a contemporary of King Matthias, founded a princely library comparable to that of the Hungarian king. We can rely on the statement of Bartolommeo della Fonte who wrote that the founder of the Greek—Latin library held King Matthias as an example.[70] It is interesting to mention in this context that while the number of manuscript volumes in Greek was exceedingly low in most of the princely libraries in Italy, the visitors to the library of King Matthias unequivocally emphasize the high number of Greek books in the collection, which he had acquired from the central parts of Greece. At the same time the Medici Collection had one-third of its stock in Greek. Most of these books had been acquired by John Laskaris whom Medici Lorenzo sent on a tour of purchase to the Turkish-ruled parts of Greece, from where he returned with some 200 Greek codices.[71]

The list of the Medici Library supporting the above statement was made in 1495, including 1,017 entries.[72] By that time the collection may have suffered some losses, although the bulk of it must have survived. After the death of Lorenzo Medici, Piero, his son, reigned but for two years, and then he was expelled by the populace incited by Savonarola. Subsequently the library went into the possession of the monks of San Marco monastery who bought it from the city. The list was prepared on the occasion of sale.[73]

As compared with the fairly restricted size of the princely libraries we have accounts of some private collections of less distinguished persons approaching the size of the former. We know that Niccolò Niccoli (1363—1437) collected some 800 books.[74] Cardinal Bessarion donated a collection of 482 Greek and 264 Latin manuscript volumes to Venice.[75] We must not forget, however, that court libraries were really princely collections whose wonderfully decorated volumes were prepared by artists and illuminators working on one single book for years perhaps; parchment was costly, the work of copyists was expensive, and also the brilliant covers absorbed much labour and money; at the same time the humanist scholars must have been

[68] Ibidem p. 515.

[69] Piccolomini, Enea: Ricerche intorno alle condizioni e alle vicende della libreria Medicea Privata. *Archivio Storico Italiano*. Serie 3, T. 21. 1875, pp 107—112.

[70] "Studiosi quidem et boni viri et artium recentissimarum percupidi bibliothecae istius fama ad tuum nomen celebrandum una mecum scriptis perpetuis convertuntur. Quae adeo quaedam excitavit insignes viros, ut apud nos Laurentius Medices nobilem Graecam et Latinam paret bibliothecam." (Fontius pp 36—37.)

[71] Müller: Neue Mitteilungen über Johannes Laskaris. *Zentrbl. f. Bw.* 1884, p. 337.

[72] Piccolomini, Enea: Inventario della Libreria Medicea Privata compilato nel 1495. *Archivio Storico Italiano*. Serie 3, T. 20. 1874, pp 51—94.

[73] Piccolomini, Enea: Ricerche. Op. cit. pp 102—112 and 282—296.

[74] Böhmer—Widmann p. 515.

[75] Ibidem p. 529.

content with less pretentious collections, and in certain cases they executed the copying themselves.

Towering high above all the renaissance libraries stood the greatest and most renowned collection of the age, that of the Vatican, characterized by an extraordinary rapid rate of development. Actually the library owes its existence to Pope Nicholas V who inherited only 350 volumes in 1443, at the time of his succession. Eight years later, when he died, the library consisted of 1,209 volumes (795 Latin and 414 Greek manuscript volumes). The rate of growth exceeds a hundred per year. The next data from 1475 reports 2,527 volumes. Thus the rate of growth had slackened somewhat, the annual average being 66. Considering, however, that in 1475 the same Sixtus IV had been reigning for four years from whose time an annual average of 162 had been recorded, it is likely that the increase between 1455 and 1471 was much lower than 66 a year, and that a steep rise ensued following 1471. A yearly average increment of 162 volumes is characteristic of the period between 1475 and 1481, because in those years the stock reached 3,499 volumes, which means an increase of 972 in six years.[76]

Uneven and deficient as they are, the humanist libraries of Italian courts provide a valuable basis for making inferences about the Corvina Library. They warn us against exaggeration in either direction. First of all, they preclude the assumption of a number of many thousand volumes. As stated above, the analysis of contemporary sources confirms the same result: we cannot accept the flattering account of Naldus, who perhaps viewed the future possibilities of growth, as did Ransanus, too, whose assesssment seems equally unwarranted. There is no reason to think that the Corvina was any larger than the well-endowed Vatican Library. On the other hand, we know several Italian court libraries whose stock had exceeded 1,000 volumes in the time of King Matthias, and were of no lower quality as regards illumination and binding. Consequently, the Bibliotheca Corviniana, which was at a more advanced stage of development at that time, could not have been inferior to them in any aspect. Indeed, if it had been, it would have made little sense on the part of Federigo de Montefeltro, "the owner of the most beautiful library of the world",[77] to say that he was but an imitator of King Matthias.[78] Nor could Bartolommeo della Fonte have written in Florence in 1489 that Lorenzo Medici followed the example of King Matthias in establishing his library.

[76] Ibidem pp 520, 526 and 527.

[77] Abstemius: *De quibusdam locis obscuris*. Venezia sine anno (but not prior to 1485). GW 129. In the dedication we read: "Qua nullam in toto terrarum orbe pu chriorem esse omnes uno ore testantur."

[78] Galeotto writes in the Preface of "De incognitis vulgo": "Nam dux ex Urbino Federicus, arte bellica admirabilis Maiestatique Tuae deditissimus, ut ex eius epistola apparet, in qua plurimum se tibi commendat, penitus Serenitatem Tuam imitatur." *ITE* Vol. 2, p. 256. — According to Fraknói (ibidem p. XI) Galeotto dedicated this work to King Matthias about 1474. Although it does not appear from the text unambiguously that he imitates King Matthias in establishing and developing his library, Fógel refers it decidedly to the act of foundation of the library. (*Bibliotheca Corvina I*, p. 15.)

It would be of great help in our approximative calculations concerning the size of the Collection if the premises of the Library – or at least one of the rooms if there were more than one – had survived. We have a number of reliable descriptions of the chambers and halls of the Palace, including that of the Library. Provided the King's Palace were standing today we should be able to point out in the suite of rooms the place where the Library was housed, by means of these descriptions. In that case the measurements of the room would allow of inferences as to the maximum number of volumes it could have accommodated in fifteenth-century fashion. Unfortunately, the Palace vanished without leaving hardly any trace during the siege of 1686, the years of desolation and the subsequently carried out restoration work. Even the last two decades' excavations have failed to uncover any considerable portions of the 15th-century Palace, save for the system of fortifications. Since the Library must have been placed on the first floor, we can draw but vague conclusions as to its size from what remained of the foundation walls of the ground-floor or of the basement. Yet these inferences are not quite useless.

First of all, the crypt of the one-time Chapel has been unearthed. We are informed by Naldus Naldius and Miklós Oláh that the Library was placed in the vicinity of the Chapel. Recent research suggests a location in the eastern wing of the building, more precisely in the section south of the Chapel; the Library cannot have been housed in a separate building as was erroneously supposed by Fraknói and Fógel on the basis of an expression they found in a contract concluded on 17 June 1490 between the Hungarian barons and János Corvin.

Fraknói says: "... it is not some flattering humanist but a state document that informs us of the King having built a new palace to house the Library in, abandoning the plan of placing it in the old premises of the Royal Palace; this new building was honoured by the lords with the appellation 'Library erected as an adornment to the country' (Bibliotheca pro regni decore exstructa)." What is more, Fraknói endeavoured to find the designer of the Library's building in a certain Aristotele Fioravanti, who worked at Buda in 1467.[79]

József Fógel refers to this same document: "Even the Medicis were forced to house their library in a room by the San Lorenzo church, commissioning Michelangelo to build it. Matthias was the first to decide upon a separate palace ... His decree and its execution are supported by state

[79] Fraknói V, pp 13–14.

documents bearing all signs of authenticity. Notably, the lords electing the new king after the death of Matthias made an agreement with one of the pretenders, Prince János Corvin, a clause of which concerns the Library . . . According to this evidence the books collected by Matthias were housed in a separate building in the Palace specially erected for the purpose . . . The red marble façade of the domed library standing left of the Chapel bore the following inscription: "Matthias princeps invictus ingenti voluptati opus hoc condidit generosum."[80]

Disregarding the fact that the inscription was seen not on the façade of red marble but on a capital of red marble[81] which still exists, and which might well have supported the vault of the building, the document quoted does not speak about a specially erected library, but is says that Matthias "bibliothecam . . . exstruxit". The word "bibliotheca" meant not only the room of the library, but also and more often the library itself, that is the collection of books. The word "exstruere" again meant not only to build but also to put in layers, pile or heap up, superpose, accumulate. Consequently it may mean plainly that Matthias established a library and amassed a number of books. Therefore we have no authentic document testifying to the erection of a separate building. No foundation walls of such a separate building have remained, and no such things can be imagined in the section south of the Chapel.[82] The Hungarian lords were not primarily concerned with the building Matthias had allegedly built for the Library. The collection itself was important for them, and the prohibitive clause had been installed with a view to preventing the dissolution of the Library. Anyway, the example of the Medicis might have warned them against rash conclusions: if the Medicis did not have Michelangelo build a separate edifice a generation later and under quite different conditions of book production and demand for books, then it certainly would have been anachronistic of King Matthias to harbour such a plan.

We have to interpret the phrase of Iohannes Capellanus's letter of 1502 writing to Aldus Manutius from Buda: ". . . in ea bibliotheca, quam magnificentissimus rex Mathias olim construxerat"[83] in a similar sense. Very important is in this connection that neither Ursinus Velius nor the successive travellers made mention of a special building.

Furthermore we have to omit the possibility that the room situated south of the Chapel had been built by Matthias for the purposes of the Library. At best he had it rebuilt, or rearranged. It is evident that Fioravanti could not have built a big room for the Library in Buda in 1467. At such an early date Matthias could not possibly have thought of commissioning

[80] *Bibliotheca Corvina I*, pp 21—22.

[81] A photo of the marble capital is published in *MMT* Vol. 2, p. 475. — The capital is preserved in Vármúzeum (not on display). Recently some researchers have raised doubts as to its originating from the Buda Palace, because it turned up in Pest (i.e. the other side of the Danube). On the basis of the inscription, however, it would be difficult to say in what kind of building in contemporary Pest it might have stood.

[82] By courtesy of Kornél Seitl.

[83] *Analecta nova*, p. 106.

the erection of a library of large dimensions. When large-scale collection was in process in his last years, it would have been outdated to erect a Gothic building with arched vaults—which is definitely referred to by Naldus and Ursinus—, he would much rather have preferred a coffered one in the renaissance style.[84]

Dropping the idea of a special building, we must think of an already existing room in the Palace, that may have been built by Matthias (or by someone else), where he housed his Library. Later the increasing number of books occupied the next room as well. The available space south of the Chapel was large enough for a beautiful Library to be built there for a humanist monarch, though not large enough to accommodate a collection of many thousand volumes in an age not yet acquainted with the space-saving method of arranging rows upon rows of books standing on their edges one by the other.[85]

According to László Gerevich, the first floor afforded room enough for a hall of 8—10 meters long, and another of 5—6 meters long.[86] Further evaluation of the data may modify these figures, although considerably larger measurements are unlikely to emerge. On this basis we are inclined to suppose that the larger room was the one described by Naldus, and the smaller may have been the special room in the last years of Matthias's reign for storing the Greek and oriental volumes to which Miklós Oláh alluded. Considering the proportionate breadth of the section, we have to surmise that this was the place where the bulk of the Library was housed. Perhaps additional "spare" rooms were also available for the purpose in other parts of the Palace, as can be inferred from the words of Miklós Oláh: "Apart from this, there were two more libraries in other parts of the Castle, which, however, were of less importance."

How many books went into these rooms depended on the size of volumes and mainly on the style and arrangement of the furnishings. It is out of the question to think of the Corvina Library as one furnished after the models of the libraries of Cesena or the Laurenziana, since it would grossly contradict the description of Naldus, according to whom the books were placed along the walls on shelves protected by curtains from dust; and what could not be placed there were kept in closed cabinets beneath the shelves. The king's sofa stood between the two windows, and there were three-legged stools in the middle of the room. Thus the Library was by no means a room packed with counters and benches[87] but a representative

[84] Naldus: ". . . cameras testudine sustinet altas incurva" (*ITE* Vol. 2, p. 283). — Ursinus Velius: "Bibliothecae altissimo fornice a Mathia rege sumptuosissime comparata . . ." (*De bello Pannonico libri decem*. Ed. A. F. Kollár. Vindobonae 1762, p. 16.)

[85] As referred to above, already Flóris Rómer pointed out that the Corvinian volumes were not placed side by side.

[86] Gerevich, László: A budai várpalota története 1541-ig (The history of Buda Palace till 1541). In: *Magyarország műemlékei topográfiája*, IV. *Budapest műemlékei I*. Budapest 1955, p. 277. — Gerevich, László: *A budai vár feltárása* (The excavations of Buda Palace). Budapest 1966, pp 112—113.

[87] Hevesy held that the furnishings and arrangement of the Corvina must have

chamber where the King was wont to read, lying on the sofa, or to converse with his humanists.[88] Of course, such an arrangement afforded room for much fewer books than would a number of counters amidst a different style of furnishing.

However dangerous it would be to draw conclusions concerning the number of books from some scarcely known data of the furnishings of a completely unknown room, one thing is certain: we have to be cautious of any exaggerated number. The more so since the codices were not standing on their edges one by the other, but they were laid flat on the shelves and in the cabinets. This can be inferred from the gilt titles on the upper fringe of the leather back covers.[89]

The shelves were not able to hold several thousand but only several hundred books at most. This would confirm the statement of Pierre Choque. But in the cabinets beneath the shelves a fairly large number of books can be surmised to have found room, and there is no reason for us to suppose that particularly large-sized books were stored there.[90] Volumes of extraordinary size must have been very scarce in the Corvina Library, and therefore the cabinets running beneath the shelves did not need to be reserved for them. Anyway, the large-sized, illuminated codices were not kept in a hidden place, but rather they were placed on tables as they were displayed in the Neapolitan Library.[91] We should rather think that the cabinets kept the less ornamented books, or the copied exemplars which became superfluous, or the undecorated prints, as well as the minor salutory poems, epistles and letters. Naldus does not speak of books put in the cabinets because of their *size*, but of books put there because of their *quantity*: "quae in tabulatis superioribus prae multitudine locum non haberent, plura simul conderentur."[92]

Without attempting to risk any far-reaching conclusions on the basis of the data or rather on the spatial characteristics of the Library room, we have to establish that its supposed capacity is well in accord with the picture

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been very similar to those of the Laurenziana (Op. cit. p. 7). On the housing of medieval libraries see: Lehmann: Die Bibliotheksräume, and Ley: Das Haus und seine Einrichtung (In: Milkau: *Handbuch der Bibliothekswissenschaft*, Vol. 2). — Masson, André: La Librairie du chapitre de Noyon et l'architecture des bibliothèques françaises à la fin du moyen âge. *Bulletin des Bibliothèques de France*. 1957, pp 95—110. — Vorstius: *Grundzüge der Bibliotheksgeschichte*, pp 21 – 23.

[88] "From the huge halls of the medieval knights' castle the emphasis of life is transposed to the less spacious library room" where the scholars had their debates. (Kardos I, p. 20.)

[89] According to József Fitz, the books bound in velvet were placed on the shelf with their spines turned to the wall, while those bound in leather were fastened by silver or gold chains to sloping shelves, on which they were laid with their front (left) covers downwards. (Fitz I, p. 232.)

[90] Kálmán Lux was of the opinion that the cabinets contained the books too big to be placed elsewhere. [Lux: *A budai várpalota Mátyás király korában* (The Buda Palace in the years of King Matthias). Budapest 1920, pp 107—108.]

[91] Mazzatinti I, p. CX.

[92] *ITE* Vol. 2, p. 267.

to be drawn from the other sources.[93] On the basis of our evidence we try to periodize the different phases of the library's evolution. Our approach to this set of questions will be to inquire into the rate of development in the different periods depending on the changing conditions.

[93] It is worth while casting a glance at the question of whether or not any reasonable conclusions can be drawn as to the material conditions and consequently the size of the Library, by examining the amount of incomes King Matthias disposed of, and the prices of codices. When fixing the number of books in 16,000, Csontosi XIII tried to substantiate this large figure by emphasizing the size of sums King Matthias had spent on the developments of his Library. According to this author, the King employed 30 scribes in Buda and four in Florence, and besides he spent large sums of money on the purchase of books, especially Greek codices in Istanbul, Greece and Asia Minor. He laid out 33,000 gold pieces annually throughout 26 years, i.e. 858,000 gold pieces in all, to increase his Collection. The information on 33,000 gold pieces originates from the Chronicle of Gáspár Heltai (Heltai: *Chronica 1575*, p. 168). This evidence, however, should not be taken at its face value, as it comes a hundred years too late, and it should not be interpreted as if a budget item recurring every year through the entire period were involved. The account books of King Matthias have not come down to us, but we know that his yearly income sometimes exceeded two million florins. He was liberal with presents, and granted extraordinary sums for the purposes of foreign policy, and for the maintenance of embassies, legations, missions, etc. Just to mention one example, he sent a present worth 25,000 florins to the King of France when in 1487 he established contact with him by way of a legation. But other legations also burdened his budget with at least 20,000 florins each, not to speak of the exceptionally great expenditures that arose in connection with the legation sent to Naples in order to arrange for the journey of Beatrix to Hungary. (Cf. Csánki.) Comparing Matthias's incomes with the prices of contemporary manuscript volumes (Kirchoff: *Die Handschriftenhändler des Mittelalters*, 2. Ausg. Leipzig 1853), and with the costs of copying the codices, we see that the King could not have been limited by budgetary considerations in developing his Library, for even the sum of 33,000 florins mentioned by Heltai seems conspicuously low if contrasted to the military, court, diplomatic, etc. expenditures of the royal budget. Therefore we have to give up hope that a comparative analysis of budgetary data and codex prices will ever enable us to assess the size of the Library in any definitive way.

THE LEGACY OF THE PREDECESSORS

When trying to assess the size of the Library we have to examine the previous stock on which Matthias's collection was based and we have to seek an answer to the questions of when and at what rate the Library began to evolve from those antecedents. We must not lose from sight the fact that the most significant collection in the age, that of the Vatican, numbered 3,500 volumes in the days of Sixtus IV in 1481, but some 38 years before, in 1443 it contained as few as 350 volumes which number had risen to 1,209 by 1451. During the 30 years' period from 1451 to 1481, which is a little shorter than the entire reign of King Matthias, the increment was no more than 2,300 volumes, although the yearly average increase in the last six years was 162 volumes.[94]

Did King Matthias find a larger collection in the Palace of Buda at the beginning of his reign on which to base his world famous collection?

Fraknói supposed that King Matthias "had found a royal library in Buda, the origin of which goes back to the time of the conversion to Christianity", because St. Gerhard "spending a fairly long time at the royal court, probably made efforts to meet the demand for literature in the royal family".[95] Fraknói approached the question from too modern an angle by speaking of the demand for books in the Hungarian court at so early a date and by supposing at the same time an uninterrupted existence of a royal library through a period of four hundred years. Admittedly, interest in books was not lacking in the early stages of medieval Hungary which is fairly well demonstrated by the memory of Kálmán Könyves (Koloman of the Book) and by the passage of the chronicle speaking about him, saying "ab Hungaris Cunues Calman appellatur, eo quod libros habebat", adding immediately "in quibus horas canonicas ut episcopus persolvebat".[96] That is, the books were not used by him for purposes of study or pleasure, but rather, they were breviaries reminding the King of his early years when he was destined to become a priest. Furthermore it is very likely that he was called "Könyves" precisely because his predecessors, the first kings of medieval Hungary, had no books as a rule. Even in later times it is hard to suppose the existence of a royal library. Book collections in medieval times were much more attached to persons than to institutions (save for ecclesiastic libraries); therefore we are not entitled to suppose the existence of such

[94] Cf. Note 76.

[95] Fraknói V, p. 11.

[96] Képes Krónika (Illuminated Chronicle). In: Gombos, A. F.: *Catalogus fontium Historiae Hungaricae*, Vol. I, Budapest 1937, p. 648. — Szentpétery: *Scriptores rerum Hungaricarum*. Vol. I, Budapest 1937, pp 432—433.

libraries throughout the centuries. The other reason is that the Hungarian kings had changed their seats in medieval centuries.

On the other hand, it is not improbable that a particularly valuable book bound in ivory or argent, and richly illuminated should not have been inherited just as other pieces of treasure in the royal family. This, however, cannot be properly called a collection. A book of prayers in possession of a king or a queen followed casual, incidental courses and the chronicles and legends were preserved by the Royal Chancery as special entries of inventory;[97] there was no need for a separate library to keep them.

We may surmise the earliest existence of a royal family library in the age of the Anjous. In any case, Lajos the Great was the first to show a direct interest in secular literature. The Képes Krónika (Illuminated Chronicle) and the Pseudo-Aristotelian Secretum secretorum bear evidence of this.[98] Both of them are authentic royal codices complete with coat of arms. We may suppose that King Lajos the Great had some more books in addition to the mentioned two, in fact he may have possessed a collection of manuscripts as well,[99] though a much more modest one than the Corvina, and perhaps these books had survived into the era of King Matthias.

We are on safer grounds in the age of Sigismund when the royal seat was definitively established in Buda. His father, Emperor Charles IV, was a great patron of learning, and the founder of the first Central European University in Prague. His brother, Wenceslas (Wenzel) IV, King of Bohemia and Germany, was "a great lover of books" as he is called by Edit Hoffmann.[100] Wenceslas followed in his father's footsteps in fostering the arts and literature, and his codices are masterpieces of contemporary book-art. His library passed on to Sigismund. This is no mere hypothesis but a fact. We know that in 1455 the Hungarian King László V, having emancipated himself from the tutelage of Frederick III, asked the Emperor for "those beautiful books" that had belonged "to the late King Wenceslas and then passed down, through Sigismund, to our Lord, King Albert and are now to be found in a little turret above the castle-gate of Vienna."[101] (This turret of the Burg was pulled down during the reign of Ferdinand I.)

[97] Mályusz I, p. 300.

[98] Jakubovich, Emil: Nagy Lajos Király oxfordi kódexe (The Oxford codex of King Lewis the Great). *MKszle* 1930, pp 382–393. — *Képes Krónika.* Introduction to the facsimile edition. Budapest 1964. Vol. 2.

[99] On the book-art of the Angevin age see further: Harsen, Meta: *The Nekcsey-Lipócz Bible.* Washington 1949. — Dercsényi, Dezső: Nekcsei Dömötör bibliája (The bible of Dömötör Nekcsei). *MKszle* 1942, pp 113–125. — Idem: Manuscrit hongrois du Moyen age. *Nouvelle Revue de Hongrie 1942,* pp 109–117. — *The Hungarian Illuminated Chronicle.* Budapest 1969.

[100] Hoffmann VI, p. 29. — Krása.

[101] "Item so hat man aus der purckh gefurt allen hausrat, auch darczu vil kostlicher alter vnd newer vmbhenng turkisch tebich, kostliche grosse und schone pucher, teutsch und latein herlich bibl vnd sonst anndre pucher, in der heiligen geschrift in der schwarzen kunst vnd in naturlichen dingen, die weilent kunig Wenczlaw vnd Behem gewesen vnd nachmallen von Kaiser Sigmunden an vnsern herrn kunig Albrechten komen vnd in dem turnlein auf dem purkchtor zu Wienn gelegen sind. Begert vnser herr der kunig, in solhen hausrat vnd puher auch widerczugeben." (Gottlieb, Theodor: *Die Ambraser Handschriften.* 1. *Büchersammlung Kaiser Maximilians I.* Leipzig 1900, p. 5.)

The source mentioned bears out the fact that Sigismund did have books and that he inherited the famous library of Wenceslas, and what is more, the volumes can be traced to the age of László V. The source, however, fails to inform us whether or not the books – some 110 according to a subsequent passage in the same record—had really got into the hands of László V, and if so, whether they were in Hungary or in Bohemia, that is, in Prague. As is well known, László V spent most of his time outside Hungary, even his death occurring abroad. One thing is certain, however: the books did not remain in Vienna, but according to the same source, they were soon transferred to Wienerneustadt. It seems also likely that not all of the 110 volumes belonged to the bequest of Wenceslas, but some of them were made for Emperor Sigismund, even though they were completed or at least owned by Emperor Frederick, because he had put on them his characteristic letters A.E.I.O.U. Possessor's marks of the same kind are to be found in the volumes prepared for King Wenceslas, e.g. in the copy from 1441 of the Golden Bull and the famous Wenceslas Bible of 1447.[102]

All these pieces of evidence seem to indicate that László V did not get back the books of his ancestors from Frederick III. Another reason to think so is that the bequest of László V was divided after his death among the members of the Hapsburg family, and that the apportionment affected the books, too.[103] It would be difficult to imagine that King László V received the books, or part of the books, which, or part of which, got back to Vienna after his death. On the basis of the enumeration of an undated document on the assets allotted for László, King of Hungary and Bohemia, which included also books (prayer books, Poggio's "De vera nobilitate", the "Life of Cyrus" in Poggio's translation, and a copy of Terence), making special mention of the chattels, with nine breviaries among them, that were retained in Verona,[104] Gottlieb thinks that the books really went back to Vienna. Nevertheless, the data concerning Verona cannot be brought in relation with the transfer to László V of the books kept in Wienerneustadt.

There is another letter, however, addressed by the young king to Alfonso, King of Naples, asking him as a man of literary interest whose example he wanted to follow, to send him one or two books dealing with the outstanding feats and achievements of Roman or other princes. A similar letter was sent to Borso, Duke of Mantua.[105] Now we know that Poggio Bracciolini dedicated his translation of Xenophon's "Cyropaedia" to Alfonso, King of Naples.[106] Consequently, the book of prayers, the Life of Cyrus, the copy of De vera nobilitate and Terence etc. must have been the books King Alfonso sent in response to the request of László V; at the same time, some other presents together with the nine breviaries had been held back in Verona for some unknown reason.

[102] Ibidem pp 5 and 8.
[103] Ibidem p. 10.
[104] Ibidem p. 9.
[105] A Hungarian translation of the letter published by Fraknói: *Vitéz János élete* (The life of János Vitéz), pp 132—133. After Károly Ráth (*Győri Történelmi és Régészeti Füzetek*, Vol. I, p. 305).
[106] Walser pp 232—233.

All that has been said above seems to suggest that the books of Wenceslas and Sigismund, as well as those prepared for the use of László V, cannot be looked for in the Castle of Buda at the time of Matthias's succession. Nevertheless, some books must have been extant in Buda at that time, notably the codices of Emperor Sigismund, some of which he had inherited presumably from Wenceslas, but which had never reached Hapsburg Albert in Vienna. This can be inferred from the fact that among the Corvinian manuscripts we have two codices in which the coat of arms of Wenceslas was painted over with the coat of arms of Matthias,[107] and also a fragment of a codex containing part of Bellifortis by Kyeser, of which we can justifiably suppose that they were made for Sigismund.[108]

One might imagine that King Matthias got in possession of these books at a later date, that is he did not find them in Buda but he took them at the capture of Wienerneustadt. But if this had been the case, the question arises why he had not the coats of arms repainted in those volumes too which had been commenced on Sigismund's order and finished for Frederick III. Why did he not efface from them the megalomaniac slogan of his stubbornest enemy? Gyula Schönherr mentions the possibility that the codices of Wenceslas went into Matthias's possession during the Bohemian campaign. This would seem to be supported by the fact that Matthias's coat of arms includes the arms of Bohemia as well.[109] Nevertheless, Matthias never marched into Prague, so he could never take books away from the Hradčany, the seat of Bohemian kings. Nor does it prove anything that the Lion of Bohemia is seen in the coat of arms, because it is seen in nearly every Corvinian manuscript. It only proves that the custom of putting coats of arms in his books prevailed in the last years of his reign when he was King of Bohemia, too.

It is likely that part of the books Sigismund inherited from Wenceslas had been retained in Buda. At any rate, it could not have been a large collection, for most of Sigismund's books were transferred to Austria, possibly never to be returned from there, and mainly because the Emperor was not reputed to be a great collector.[110]

Considering all the possible books left by Sigismund in Buda and by Lajos the Great at Visegrád, the stock Matthias found at the mentioned places was certainly too modest a collection to form in any real sense the basis of the large library he was to build up.

To the books he inherited from his royal predecessors we should add those he inherited from his father—provided János Hunyadi had had books at all—as well as those he had received or collected in his youth. In this connection, therefore, we have to examine first the question of what kind of education in humanistic literature János Hunyadi had acquired.

[107] The Corvinian volumes Haly Aberudian (Rep. 314) and Encyclopaedia medica (Rep. 807).

[108] Csapodi XV.

[109] Schönherr, Gyula: A római Casanate-könyvtár (The Casanate Library of Rome). *MKszle* 1904, pp 447—448.

[110] Hoffmann VI, pp 29—36. — For the list of volumes dedicated to Sigismund, see *Bibliotheca Corvina I*, p. 89.

Hunyadi was "illitteratus",[111] i.e. he knew no Latin, and Galeotto, who certainly did not want to belittle his merits, characterized him as one who "latinae linguae expers".[112] On the other hand, we have also some reliable evidence that in his more advanced years he developed an interest in humanist literature. In a letter datable about 1453 at the earliest, Poggio Bracciolini introduces a Hunyadi who found pleasure in reading his works: "Narravit mihi venerabilis vir mihi amicissimus Nicolaus Vinch, qui ad tuam Serenitatem veniens hac iter fecit, te res meas summo cum desiderio legere, eisque plurium delectari." What is more, upon Hunyadi's request he sent him his latest works: ". . . ut desiderio tuo satis faciam, quod ille me rogavit." At the same time, another passage of his letter indicates that this interest cannot be of old, for he urges him to continue his study: "quoniam coepisti, sequere studia litterarum."[113]

Who, or what, was responsible for Hunyadi's taking this belated interest in literature? The humanists in his environment, such as János Vitéz, Sanocki and Lasocki were old acquaintances of his, upon whose incentives he might have reacted much earlier. Perhaps we are not far mistaken in our belief that the unusual intellectual precocity and scholarly ambitions which Galeotto experienced on the part of young Matthias might have had a share in arousing the father's interest, who at forty-five was not yet too old to follow suit.

Of the books Hunyadi possessed we have definite knowledge of two. Poggio himself writes of "Contra hypocritas" (a critique of corrupt monks) and of another "in quo tres continentur disputatiunculae" which must be identical with "Historia tripartita" written around 1450—51, known also by the title "Disceptationes convivales tres" (on the disputed primacy of medicine or law and on the question of a *koine* in classical antiquity). We cannot say for certain which work of Poggio's the phrase "res meas" referred to, but it possibly concerned his two dialogues written in 1440, namely "De vera nobilitate" and "De infelicitate principum". The former argues that true nobility is personal merit and not a matter of birth! This was found among the books of László V as well. Hunyadi may have read these two books by Poggio. Furthermore, the author proposed to send Hunyadi his translation of Xenophon, which he probably received.[114] Of course, one must not think he was able to read all these works in the original Latin. Even if he acquired the rudiments of Latin, he had neither time nor ambition to become engrossed in linguistic studies to such an extent. He probably had the texts orally translated to him.

If then Matthias did not inherit a great number of books, he certainly received some from his father. But the son must have owned books of his own. He knew Latin very well, as appears from the recollections of Galeotto who mentions that he acted as an interpreter between Hunyadi and the

[111] Csapodi IX.
[112] *ITE* Vol. 2, p. 225.
[113] Published in *Analecta*, p. 158—159. — Csapodi IX.
[114] Csapodi IX.

papal legates.[115] In a letter written in 1471 to Pomponius Laetus, speaking of his youthful readings, Matthias mentions: "placuit namque et in juventute nostra Silius".[116]

Notwithstanding the possibilities of inheritance from Lajos the Great, Sigismund, János Hunyadi and of Matthias's own books in his early years, the number of these volumes could hardly have exceeded one hundred. Indeed, the predecessors had very little to do with the wonderful Bibliotheca Corviniana developed from these very modest beginnings. As all his achievements, the Library too was due to his personal abilities and creative endeavours.

THE FIRST STAGE OF DEVELOPMENT DOWN TO 1472

We do not know when Matthias began the systematic collection of books. Nor can we specify the exact year of the foundation of his library. Most probably there was no act of foundation but the simple collecting activity gradually grew into a real library under the guidance of Hungarian and Italian humanists surrounding the King.

A letter to Pomponius Laetus written on 13 September 1471 by King Matthias is the first source to inform us about a systematic collection being in progress and also about the presence of a copyist or illuminator.[117]

Four very important facts can be gathered from this letter: (1) Some time before that early date Matthias had already been purchasing books in Rome and his agent had just arrived from a collecting trip. (2) His name was Blandius, "miniator noster", which implies that the King had an illuminator at that time already. (3) The Italian humanists considered it worth while to dedicate books to him, that is, his interest in books had become known in Italy by that time. Notably, the King expressed his gratitude to Pomponius Laetus, the founder of the Academy in Rome, for his having sent him a copy of Silius Italicus published in Rome under the editorship of Pomponius. (4) Matthias regarded the books not as obligatory ornamental pieces of a royal palace but as his most immediate personal effects. As he was wont in his youth, he continued the habit of daily reading in the midst of conducting wars and affairs of state. "In these days", the King writes, "we have often turned to Silius Italicus, for we were pleased with Silius when we were young, and now that we are deeply engaged in warfares we like him the more since he himself wrote about wars."

[115] *ITE* Vol. 2, p. 225.

[116] Teleki pp 454–455.

[117] Ibidem: "Reddite sunt nobis litere vestre per Blandium miniatorem nostrum his diebus Roma cum Codicibus ad nos reversum . . . Res est iam multorum ore trita, musas inter arma silere. Nos tamen ut continuis quasi irretiti bellis, quidque superest temporis, literis non sine voluptate et solamine volvemus, hinc est, quod oblatum a vobis donum gratissimo hilarique excepimus non vultu solum, sed et animo. Siliumque Italicum vestris conatibus Rome elegantissime nuperrime impressum his diebus sepius iam revolverimus, placuit namque et in iuventu nostra Silius et nunc, dum nos quoque bellis occupamur, placet eo magis, quod bella canat et ipse."

As appears from this letter, the year 1471 cannot mark the beginning. It should be put much earlier.

The initial stage of development is connected with three names: János Vitéz, Janus Pannonius, and Galeotto Marzio. Unfortunately, the connections of János Vitéz with the Corvina has not been adequately clarified as yet.[118] The question is a complicated one. The codices emended by János Vitéz bear in part the coat of arms of King Matthias and in part the arms of János Vitéz, or neither, and finally we have such codices in which the arms of János Vitéz had been painted over with the coat of arms of Matthias. Consequently, we do not know whether the codices emended by his characteristic hand belonged to János Vitéz's own library – in which case they were incorporated in the Corvina at a later date – or whether he participated in the foundation of the Royal Library, in which case he performed emendations for the King. The latter possibility can be exemplified by the Victorianus Corvinian MS. emended by the Bishop of Nagyszeben in 1462. Since the codex was probably copied in Hungary, it does not bear on the incipit page the arms of Vitéz, nor the coat of arms of the King, its belonging to the Corvina is only shown by its binding and cover with the King's arms. It is conceivable that the manuscript was a copy of Vitéz's own codex, which the bishop emended for the King on the basis of his, but it may have been his original copy. Similar uncertainties attach to the other codices which are connected with the person of Vitéz. One thing, however, is doubtless: his great personality and his splendid library[119] had a very strong influence on the developing Corvina in its initial stage . The same can be said of Janus Pannonius.

In 1465, Janus Pannonius was sent as ambassador to Italy in order to acquire the Pope's consent to the foundation of the University of Pozsony and the confirmation of János Vitéz as Archbishop of Esztergom. On his journey he displayed a strenuous activity as a book-collector. Vespasiano da Bisticci writes about him: "He bought all the books he could lay hold of in Rome, whether Greek or Latin, from every branch of science. Arriving in Florence he similarly bought up all the Greek and Latin books he could acquire, irrespective of their price."[120] The new acquisitions of Janus raised a tremendous interest in Buda; János Vitéz, Galeotto and Polycarpus were eager to borrow them; the act of borrowing implied the danger of the books' final separation from Janus's library. He was tolerant for a while, but then he wrote an epistle half in joke but half in earnest to express his indignation at this method of acquiring books: ". . . have I not sent you enough already? Only Greek books are left to me, you have taken all the

[118] Fraknói III. — Hoffmann VI, pp 57—69.

[119] ". . . si fu che fece ordinare una bellissima libraria, e volle che vi fussino libri in ogni facultà, e fecene cercare in Italia e fuori d'Italia, e molti che non si trovavono li fece iscrivere in Firenze, non guardando a spesa ignuna, pure che fussino belli ed emendati. Nobilitò quella patria di farvi venire tutti i libri che si trovarono così composti come tradutti; ed erano pochi libri nella lingua latina, che'egli non avesse." Vespasiano: *Analecta*, p. 221.

[120] Vespasiano: *Analecta*, p. 225. — Huszti II, p. 225 et seq.

Latin volumes. By Jove, it is lucky that none of you can understand Greek! If it were not for that, I would not have a single Greek work left with me. When you have learned Greek, I shall learn Hebrew, so that I may collect Hebrew books. I ask you, is the love of books so unsatiable a desire? Do you think it is no sin? . . . But you may pine for books, only you must not rob others, who are perhaps less well-to-do than you. Italy is full of such treasure. You may order books from there to your satisfaction; send money to Florence, and Vespasianus alone will supply you. Why do you take from us what is necessary for us? Do you think you alone pursue studies? Let me live not a day longer if you, taken all together, have read as much this month as I have done this very day. I call the Muses to witness that I have wanted to read and write much more. But you have wrung out of my hand the tools of work; I am forced to silence and to let my tongue rust. No one shall expect me to write any more verses, no one a work in prose, do not ask me for the new translations I planned and even started to do, do not urge me to write more letters; all these should now be done by such clever people as you and Polycarpus are . . . But the books are mine all the same, even though they are with you! My wish is not to possess but to use the books."[121]

From our point of view these lines are important inasmuch as they tell us of an eager intellectual demand for literature in the first decade of Matthias's reign. The conditions were certainly ripe for the development of a humanist royal library.

We know of literary works dedicated to King Matthias as early as 1464 and 1466. The first of these is a "Poema adhortativum ad Matthiam regem Pannoniae invictissimum" by Antonio Constantio da Fano, the second is a treatise called "Quare Christiani traduntur in manibus paganorum et Thurcarum?" by Frater Christophorus Carthusiensis. Matthias must have received them personally in some form or other, although they are not typical library objects, primarily because of their short length. Yet we should not miss one of the phrases concerning Matthias in the poem by Constantio da Fano: "te memorant musas coluisse Latinas".[122] This shows that the young King's literary interest and Latin erudition were acknowledged in Italy at that early date. Furthermore, we know that Sigismundo Malatesta presented a work entitled "De re militari" (perhaps by Valturius) to the King in 1465.[123]

Following these first vague indications of the earliest period, the relevant data show a marked increase after 1467. That year a Carthusian monk of Ferrara, a certain Andreas Pannonius (a Hungarian by origin) presented his work on the virtue of kings to Matthias.[124] Three more Corvinian MSS.,

[121] Galeotto pp 7—8. — Fraknói believed that Galeotto took such forcible steps in order to acquire the books of Janus Pannonius for the Corvina. (Fraknói V, p. 12.) For a correct interpretation of the letter, see Huszti II, pp 246—247.

[122] *Analecta nova*, pp 110—113.

[123] Balogh I, Vol. 1, p. 513. — Balogh II, pp 9 and 53.

[124] Cod. Vat. Lat. 3186. (Rep. No. 34.) — Cf. the literature quoted there. On the significance of the connections with Ferrara in the first stage of Matthias's reign, see Berkovits: *La miniatura nella corte di Mattia Corvino, Ferrara ed il rinascimento Ungherese*. Budapest 1941.

Blondus, Curtius and Frontinus, copied by Petrus Cenninius bear the same date.[125] Although it is not indicated in any of them, it is very likely that he copied them for Matthias, since Cenninius was in the King's employment.[126] Maybe, it was Janus Pannonius who recommended him to the King out of sheer self-defence, because a large-scale collection just started by a king might represent a still greater menace to the integrity of his library than what had been manifest on the part of Vitéz or Galeotto. The Vienna copy of Ptolemaeus was also completed by 1467. At the end of this Corvinian MS. we find the actual constellation of stars at the moment when the University of Pozsony was inaugurated.[127] (It is not impossible that this manuscript had originally belonged to János Vitéz and was taken over by the King at a later time.)

In any case, the frequency of the date 1467 is not accidental in the Corvinian volumes. It seems that the work of copying and purchasing in Italy got under way that year. It coincides with the inauguration of the University of Pozsony, and well fits in the changing view of the next period of the King's life. Having strengthened his internal as well as external authority, the King began to pay increasing attention to the new type of learning. The first Italian humanists appeared in his court, and also the trend of his policy underwent a change. Abandoning the earlier plan of attacking the Turks, he exhibited a western orientation, the first important result of which was his accession to the Bohemian throne in 1469. From that time onwards almost all the Corvinian manuscripts include the Bohemian lion with two tails. Even the dome of the Library represented the constellation of stars at the moment of his being crowned King of Bohemia.[128]

The third person to exert an influence on the initial development of the Library was Galeotto Marzio, a friend of Janus Pannonius. Through the invitation of the latter, he first came to Hungary in 1461 for a brief visit. In 1465 he came to Hungary for the second time, most probably in the company of Janus Pannonius returning from an Italian mission. From that time on he spent some seven or eight years in the court of Matthias, first as a prominent figure of Italian humanists in Buda, then as the librarian of the Corvina. His connection with King Matthias did not cease after his return to Italy in 1472, for he wrote his work about the deeds and wise sayings of the King, dedicated to János Corvin, in 1485.[129]

There has been much debate about the question of Galeotto's librarianship. Fraknói is probably right in interpreting the scene of New Year's presents in Galeotto as proof of his functioning as a librarian. Nevertheless, we would like to point to a circumstance Fraknói overlooked. The passage in question describes the scene of New Year's Day when all the people in the King's court presented themselves to the King carrying with them the

[125] Rep. 118, 209 and 279.

[126] Csapodi–Gárdonyi I.

[127] Wien. ÖNB Cod. Lat. 24. (Rep. 558.)

[128] Gerlach, Stephan: *Tag-buch der . . . an die Ottomannische Pforte zu Constantinopel . . . durch David Ungnad . . . vollbrachter Gesandtschaft.* Franckfurt aM. 1674.

[129] Huszti II, p. 216 and 227. — *Analecta*, pp 91—93.

symbols of their trade, and received presents from the King. The King asked Galeotto why he had not brought the symbols of his trade, that is the books he had written and which were to be found in the King's library. After this address, which shows no more than that Galeotto was an author, the scene continues with Galeotto motioning his son Johannes Marzio to bring from the Library the works "De homine" and "De incognitis vulgo". Then Matthias put as much gold and silver on the books that Galeotto received more than the rest of the court people put together. How could Galeotto's son be so well acquainted with the Library as to be able to fulfil such an errand unless his father had been the librarian allowing him to enter it every now and then?[130]

Galeotto's functioning as librarian seems to be corroborated by a contemporary, or nearly contemporary, medal depicting his head on the obverse and an open cabinet filled with books on the reverse side.[131]

The first stage of the Library's development ended with the death of Janus Pannonius and the fall from power of János Vitéz, in 1472. By that time a considerable number of books must have been collected, although very few of them can be dated with such exactitude as e.g. Galeotto's "De homine" mentioned above. No Corvinian copy of this work has survived, but it was published in print dedicated to János Vitéz, that is, before 1471. It is surprising that about one third of the authentic Corvinian books were made prior to 1471. Most of these were decorated with the Florentine void branchwork; the plain codices of this description originate, according to Edit Hoffmann, from between 1450 and 1460.[132] Of course, the dates of execution and of acquisition do not necessarily coincide, still it is not likely that King Matthias bought old codices in the first place.

The rate of growth could not be very rapid in that period. The increment resulting from sporadic purchases in Hungary and the copying activity started in Florence and Buda between 1467 and 1472 amounted to hardly more than 100 volumes. We must not forget, however, that the Italian libraries did not develop by a quicker rate either. The annual average for the Sforza Collection was 12.6 volumes between 1459 and 1469, for the Este Collection 7.3 between 1436 and 1495, for the Medici Collection 23 between 1456 and 1492. Only the Vatican Library shows an exceptionally quick rate of growth at that time. The Corvina is not likely to have excelled by a faster development any of the mentioned collections.

The high number of volumes with void branchwork needs further explanation apart from that given above by our referring to purchased and copied exemplars. Confiscation was probably also involved. A much discussed contested problem is whether Matthias had or had not confiscated the books of Janus Pannonius and János Vitéz. We have no positive indication of the incorporation of these collections into the Corvinian Library. Jenő Ábel, Edit Hoffmann and Jolán Balogh dismissed, while Mai, Weinberger

[130] *ITE* Vol. 2, p. 233. — Fraknói V, pp 11—12.

[131] For reproduction, see *Bibliotheca Corvina*, p. 12. — *MMT* Vol. 2. — *MEK* Vol. 2, p. 83.

[132] Hoffmann VI, pp 98—103.

and Fraknói argued for the possibility.[133] In any case, this way of acquiring books was not unknown in contemporary Italy. It is suggested by some experts that the books of János Vitéz were transferred by his successor, Beckensloer to Frederick III in 1476. The renegate Archbishop of Esztergom was made Archbishop of Salzburg by the Emperor,[134] and it may be taken for granted that several codices or János Vitéz had been preserved in Salzburg, from where they were transferred, in the course of time, to Vienna, or to Munich.[135]

On the other hand, it is rather difficult to believe that Beckensloer, escaping under the cloak of a pilgrimage, could have managed to take abroad any larger collection from Esztergom.

It seems to be certain, therefore, that some of the particularly valuable pieces, though by no means the entire library, were in fact taken out of the country by Beckensloer. The act of confiscation seems to be supported by the fact that remarkably high proportion of the few Corvinian volumes still extant bear the autographed emendations of János Vitéz. Four of the sixteen Corvinian books recovered from Constantinople fall into this category.

On the other hand there is hardly any doubt as to the Pécs library of Janus Pannonius, who died during his flight in 1472, was confiscated, and that his codices, mainly the Greek ones, were added to the Royal Library.[136]

In any case, the plain products of Florentine scriptoria occur in a proportion of 1/3 in the surviving part of the Corvina Library, and this very fact indicates that the Royal Library was substantially increased by the addition of the books of these two church dignitaries to the Corvina after their fall and death, respectively. This again does not mean that all the volumes owned by Vitéz were transferred from Esztergom to Buda. Such copies as had already existed at Buda might well have been left untouched at Esztergom. It was these that Beckensloer could make his choice from. Among the works of the Janus Pannonius Collection, the Greek ones were considered especially important, and probably the ancient Greek manuscripts transferred from there formed the basis of the Greek portion of the Corvina, for which it was so famous in later times.

It may be supposed therefore that the Corvinian stock, which could not have exceeded 200 or 250 copies prior to 1471–72, grew into a very considerable library of some 500 or 600 volumes after the royal confiscations were completed.

[133] Ábel I, p. 557. — Hoffmann VI, pp 58—59. — Balogh I, Vol. 1, p. 638. — Fraknói, Vilmos: Beckensloer váradi misekönyve és esztergomi Curtius kódexe (The missal and the Esztergom Curtius codex of Beckensloer). *MKszle* 1913, pp 289—293. — On similar methods of the Neapolitan Kings increasing their library by confiscating books of notabilities fallen in disgrace, see Mazzatinti.

[134] Fraknói, op. cit. in prec. Note.

[135] Csapodi—Gárdonyi XIII.

[136] Csapodi XXVI.

The fall of János Vitéz and Janus Pannonius, and the King's disappointment with his humanists[137] in all likelihood affected the fate of the Library, too. There is hardly any Corvinian MS., whether extant or supposed to have been once included in the stock, which might be dated between the years of Vitéz's death and the King's marriage to Beatrix. The failure of the first Hungarian printing-press of András Hess was also in a large measure due to these unfavourable events. The worthy printer had arrived in Buda at the worst possible point of time, 1472. The King had granted no subsidy to the printing-press, and as appears from the lines Hess penned to the Buda Chronicle, he had hesitated to undertake the publication of the Chronicle. No wonder that the printing-press came to an untimely end soon after its second product, a Basilius-Xenophon was printed. Although both these books found their way into the King's Library, Hess's short-lived activity did not play a significant role in the further development of the Library.

It follows from the foregoing that no substantial increase occurred in this second period. Nevertheless, the scholarly public was informed by Csontosi that Carlo Malagola, a university lecturer at Bologna, allegedly stated that King Matthias "bought the private collection of Manfredini, Prince of Bologna, in 1475 or thereabouts".[138] But where Malagola found his source, what the exact wording was, to what extent it was authentic, how large the collection was, etc. – all these questions were left unspecified by Csontosi. Still the data received unusually wide currency. In his paper on the Bibliotheca Corviniana, Fraknói omitted the words "or thereabouts", taking the year 1475 too much for granted.[139] Edit Hoffmann gave general validity to the statement by writing: "Following the death of János Vitéz and Janus Pannonius, Matthias was the only one in Hungary to engage in the large-scale collection of books. From that time onwards he bought also entire libraries, e.g. that of Manfredini's in Bologna in 1475, raising the required sums of money from increased tax levies."[140] (It would appear from this that Matthias had taken his forceful measures against the Estates of the Hungarian kingdom levying more and more taxes, in order to augment the stock of his Library.)

Recently, István Krisztinkovich has clarified the point in question: the King's agents bought books from the legacy of Galeotto Manfredi, prince of Faenza. The prince died in 1488.[141] Consequently, one cannot speak of an

[137] Cf. the introduction of the Carbo Corvinian volume. Hungarian Academy of Sciences. Latin Codex 8° 2. (Rep. 152.)

[138] Csontosi XIII, p. 7.

[139] Fraknói V, p. 15.

[140] Hoffmann VI, 75.

[141] *MKszle* 1963, p. 291. — It is confirmed by reliable sources that in 1478 and 1479 King Matthias made attempts at acquiring the books and the astronomical equipment Regiomontanus had left behind in Nuremberg after his death, but the King's endeavours remained unsuccessful in this negotiation. (Balogh I, Vol. 1, pp 638 and 731.)

entire library, but only of a few books, and it is particularly wrong to assume the year 1475; rather it is 1488 at the very earliest. This latter date, by the way, fits in well with the peak period of the King's large-scale purchases.

Nevertheless, a modest rate of increase did continue also after 1472. For example, Ludovico Carbo, university teacher at Ferrara, probably sent King Matthias his panegyric poem to Buda in 1475.[142]

The year 1476 was a landmark in the history of the Library. Accounts of the renowned Neapolitan Library[143] may have revived the King's interest in his own Library. As is well known, the Italian influence and his marriage had transformed the King's way of life.[144] Nevertheless, it was his connection with Italian humanism, rather than his matrimonial ties with Beatrix that had a decisive influence on the development of the Corvinian Library. There are three reasons to suppose this. First, the period of florescence of the Corvina began not in 1476 but in 1485. The rate of growth accelerated enormously in the last years of the King's life when the issues of succession led to recurrent dissensions between the King and the Queen. Secondly, Beatrix had a separate library of her own. If the Corvina Library had come about upon her initiative, she would certainly have regarded it as her own.[145] The third and weightiest argument consists in the fact that not even the marriage ties with the Neapolitan Beatrix changed demonstrably the Library's basically Florentine orientation.

The strong ties with Florence are marked by three names: Marsilio Ficino, Francesco Bandini, and Taddeo Ugoleto. Ficino,[146] the founder of the Neo-Platonic Academy of Florence, sent to Hungary his biography of Plato as early as 1477, to his friend Bandini, staying in Buda at that time. In an introductory letter Ficino writes the following: He does not send his Plato to Athens, because it has been destroyed, but rather to Pannonia, because "there flourishes the great King Matthias, endowed with wonderful power and sagacity, by which he will restore the temple of the mighty and sage Pallas within a few years".[147]

From that time on, the circle of Ficino maintained close connections with Buda, where Bandini organized a Neo-Platonic circle in imitation of the Florentine Academy. The works of Ficino, mainly his Greek translations, were much expected in Buda.[148] Cultural connections were supported also by political concerns. When the terrifying news swept over Italy in 1480 that the Turks were about to launch a war, Ficino applied to Matthias begging him to save "Fair Italy". This "Exhortatio ad bellum contra barbaros" served later as an introduction to the second volume of Ficino's Epistles

[142] Cf. Note 137.
[143] De Marinis. — Mazzatinti.
[144] Kardos I, pp 1—105. — Csánki.
[145] Csapodi V. — Csapodi VI.
[146] Marcel, Raymond: *Marsille Ficin*. Paris 1958. (Les Classiques de l'Humanisme.)
[147] *Analecta nova*, p. 274.
[148] Huszti I, pp 53—58. — On behalf of King Matthias, Bishop Miklós Báthory invited Ficinus to Buda in 1479, but the latter declined to undertake the journey; he recommended Bandini in place of himself to the grace of the King. (*Analecta nova*, pp 274—275.)

dedicated in 1482 to the Hungarian King whose military intervention at Otranto did in fact repel the Turks from that part of Italy where they planned to set foot first. Ficino and his circle continued to maintain connections with Buda as long as the King was alive.

Undoubtedly Marsilio Ficino and Francesco Bandini did much for bringing about a humanist circle in Buda, and they must have been responsible to no slight extent for the ensuing upswing of the Library. Yet rather than anybody else the pivotal personality of this period was Taddeo Ugoleto, the new librarian of King Matthias.

Regrettably little is known of his life in Hungary; much less indeed than would be necessary for a better understanding of this important stage in the history of the Library.[149] It is known for certain that he was the tutor and teacher of János Corvin. He himself informs us about his re-organizing the Corvina: "Quom Mathiae Pannoniae regis sapientissimi et invictissimi bibliothecae Graecae, Latinaeque reficiundae praeessemus . . ."[150] It is also known that he was commissioned by the King to have books copied in Florence,[151] and that he spread the fame of the Bibliotheca Corviniana there inciting Naldus Naldius to write his panegyric of the Library. It was probably on commission by Matthias that he made a tour visiting libraries abroad. This is gathered from a remark by Ugoleto that he had inspected all the libraries in Europe.[152] One can reasonably surmise that the aim of this trip was to augment the Corvina Library.

But we are at a loss when it comes to fixing the date of his entering the King's service. Ireneo Affò, an eighteenth-century biographer of Ugoleto, referring to an ode entitled "Poëtarum Parmensium laudes" by Pomponio Torelli of the sixteenth century, says that he was sent by King Matthias on a mission first to Frederick III, and then to Pope Paul II, and that he returned to Italy in 1471, before he finally entered the King's service.[153] This would mean that Ugoleto had visited Buda before 1471. Others, however, are of the opinion that it could not have been before 1477.[154] Thus the pieces of evidence concerning his missions are contradictory.

From the point of view of the Library it is not essential to know if he had really been on diplomatic errands in the King's service before 1471. His trip of acquisition to Florence could not have taken place until 1485, when he had been the tutor of János Corvin for some time. For this reason it seems plausible that he began his career as tutor and librarian somewhere about 1480. Although the development of the Library did not reach its peak until after 1485, under Ugoleto's leadership, nevertheless four important events have to be mentioned in his organizing activity before that date. First, the acquisition of the Greek codices; secondly, the completion of the ex-

[149] Affò.

[150] In the Preface to the 1499 edition of Ausonius.

[151] *Analecta nova*, pp 458–459 and 478–479.

[152] ". . . non solum Italiae, sed fere totius quoque Europae bibliothecas." (Cf. Affò p. 55.)

[153] Affò pp 7–8.

[154] Pezza, Angelo: *Storia della città di Parma*. T. 3, p. 34.

quisite furnishings; thirdly, the providing of the Corvinian MSS. with coat of arms; and fourthly, the introduction of the typically Corvinian art of book-binding.

The first representatives of Greek MSS. in the Corvina were probably those confiscated from Janus Pannonius. These books originating from Italy could not have rendered the King's Library famous for being extremely rich in Greek codices. Nor could it have become a model for the Medicis collecting a similarly copious Latin and Greek store of books. Contemporary and subsequent sources alike confirm that the King had his large collection of Greek codices brought from the interior parts of Greece then under Turkish occupation.[155] This transaction probably did not take place during the librarianship of Galeotto, who was a poor Greek scholar,[156] but in the time of Ugoleto, who knew an excellent Greek, and who had started collection before his tour to Florence as can be gathered from the description of the Library by Naldus Naldius as consisting of a Latin and a Greek department of the extraordinarily rich classical authors.

The completion of the furniture for the Library also falls within the period of Ugoleto's librarianship. A description of the sumptuous furniture can be read in the mentioned panegyric of Naldus Naldius.[157]

The supplying with coat of arms of the Corvinian MSS. assumed large proportions in the time of Ugoleto. In former years it was also customary to paint the picture of the possessor's coat of arms in the first page of the codex prepared on order or presented as a gift. We know of several such codices from the collection of János Vitéz.[158] But in contrast with this occasional practice we witness the beginnings of quite a modern trend in Ugoleto's period with all the codices originally prepared for the Library without coat of arms being supplied with the symbols of the owner. This enterprise was carried out in one single move, in one action programme, so to speak.

Edit Hoffmann has called attention to the circumstance that almost one-fourth of the extant Corvinian MSS. bear the same coat of arms painted by one and the same hand in a uniform pattern: quarters 1 and 4 of the shield are barry silver and gules of usually eight pieces, while 2 and 3 gules, Bohemian lion argent. The fess point has the charge of Matthias's inescutcheon (sur le tout de font) azure, raven sable. The body of the lion is stocky and

[155] Brassicanus: ". . . quae Matthias ille rex, capta iam Constantinopoli, eversisque multis aliis amplissimis Graeciae urbibus, ex media Graecia inaestimandis sumptibus coëmerat." — Heltai: ". . . ex omnibus terris (sed praesertim ex Graecia, iam a Turcis vastata) conquisitis veterum scriptorum Graecorum . . ." (*Historia.* Claudiopoli 1565. Introduction.) — János M. Brutus: ". . . accitis undique e Graecia praesertim . . ." Hungarian History in *Monumenta Hungariae Historica* II. Vol. 12, Pest 1863, pp 12 and 224.

[156] "Thadaeus Ugoletus utriusque linguae eruditus" (in the Introduction of the 1491 Ausonius edition, *GW* 2867). — On Galeotto, cf. the quoted letter of Janus Pannonius (*Epistolae Mathiae Corvini*, Vol. 3, p. 33).

[157] See further: Voit, Pál: Műhely a Via dei Servin (Workshop on the Via dei Servi). *Művészettört. Ért.* 1961, pp 97—130, and idem: Una bottega in Via dei Servi. *Acta Hist. Artium* VII, 1961, Nos 3 and 4, pp 187—228.

[158] Hoffmann VI, p. 69.

the golden crown on its head is large and out of proportion. The painter of these arms and of the surrounding ornaments has been termed by Edit Hoffmann as "the first heraldic painter of King Matthias". In some of the Corvinian MSS. the decorations are rather unpretentious, though they are apparently by the same master. The high time of arms painting was at the end of the 1470s and the beginning of the 1480s according to Edit Hoffmann, although the activity of the same heraldic painter can be demonstrated from the arms of a chancery deed of 1489 as well.[159] Edit Hoffmann also discovered another emblazoner's hand in more than twenty Corvinian volumes. These have arms of the same pattern as those of the above-mentioned master's, but they have white instead of argent, and the figure of the lion is slimmer, drawn in very fine lines. Characteristically, these arms go hand in hand with those covers of red, blue, green, or purple velvet or silk, distinguished by their rich flower ornaments of various colours embellishing the gilt edges. Such bindings can only be seen on Corvinian volumes. Based on this observation, Edit Hoffmann was justified in determining the painter's place of activity in Buda. Frequently enough, the letters *M* and *A* can be seen on the two sides of the escutcheon. According to Hoffmann, they stand for "Mathias Augustus", and the coats of arms of this type were used after the capture of Vienna in 1485.[160] Neither the interpretation as "Mathias Augustus" nor the deduction based on it is acceptable from our viewpoint, for the following considerations: (1) The titles of Matthias did not include the epithet "augustus". Even the codices prepared for him in 1488 and 1489 have "serenissimus rex" in their colophon, and not even the most flattering dedications addressed him by the title due to an emperor. (2) The capture of Vienna was not a fact to render him an emperor (Vienna was not yet an imperial city at that time). (3) The letters *M* and *A* cannot be discovered in any of the codices made for the King either in Buda or in Florence after 1485, not even in the volumes whose coats of arms and margins bear the arms of Austria and Vienna. What is more, not even the Philostratus-volume of the Corvinian stock has these letters, although the initial theme of its decoration was the march of the King into Vienna. Considering all this, the dating of the activity of the second decorator after 1485 is unwarranted, because those unambitious, small-sized arms are illuminated by void branchwork decorations typical of the period between 1450 and 1470. Indeed, one may rather surmise that the first full-scale emblazoning operation was carried out by the second painter.

At any rate, we have to suspect two different masters behind the two differently executed armorial bearings. As to the dates, we cannot go further back than 1469, because the arms bear the Bohemian lion. The emblazoning work can perhaps be brought in relation with the incorporation of the Vitéz and Janus collections and with the re-organization of the Corvina about 1480, on the ground of the binding technique described above. The hand of the first master can be discovered in the codices with gilt leather bindings bearing arms. These arms were mainly put in codices illuminated between

[159] Hoffmann I. — Hoffmann VI, pp 82—83.
[160] Hoffmann VI, pp 87—88.

1450 and 1470, but the floral decorations surrounding the escutcheons were probably painted at a later time. This typically Corvinian technique of binding is thought to have developed in the 1480s.[161] The arms on the covers of the Corvinian MSS. are the same quartered Hungarian–Bohemian coats of arms which were put as possessor's marks on the incipit page of the volumes. They served as ex-libris and super-ex-libris symbols in the Corvina Library, both being thought highly exciting innovations of the time.

Trying to draw conclusions concerning the size of the Library in its second stage of development, we may perhaps state that in this course of some twelve years the Library proceeded from one of its troughs (say, five volumes per year) to the onset of a very rapid rate of increment (say, 50 volumes per year). When we add the possible number of books Beatrix had brought from Naples, we may not be far out in our guess that the period under discussion was closed by a total increment of some 200 or 300 Latin and 200 Greek volumes. (It was likewise 200 codices with which Lascaris enriched the Medici Library returning from his collecting tour from the East.)[162] Thus the total stock of the Corvina may have reached the number of one thousand by 1484. Such an imposing collection rightly evoked the admiration of Florentine humanists who came to learn about it from Ugoleto's account. In spite of this it was not yet superior to the Italian collections. The most splendid period of development in which the fame of the Corvina was founded was yet to follow.

THE PEAK OF DEVELOPMENT
1485—1490

King Matthias might have felt at the height of his glory when on 1st June, 1485, he marched into Vienna at the head of his eight thousand warriors. More than twenty-five years had passed since he occupied the throne of a country in the turmoil of internal troubles and continually exposed to the external threat of fearful enemies. But he had overcome the conspiracies, he had put an end to the anarchy and he showed his invincible power to the Turks. Now he governed the strongest empire between the two mighty Emperors, of East and West, and he was lording it over Bohemian and Austrian territories. A man of forty-two with unbroken health he felt that a time of unlimited possibilities had arrived for him; an able and successful monarch, he could not now be far from the goal which his humanist friends had been exhorting him for some ten years past to attain, i.e. the imperial crown.

The capture of Vienna was a landmark in the history of the Corvina as well. But much as his marriage to Beatrix had only resulted in an indirect

[161] Koroknay I—VII. — Schunke, Ilse: Vom Stil der Corvineneinbände. *Gutenberg Jb.*, 1944—49, pp 209—227. — Schunke: Ein ostdeutscher Frührenaissance-Einband. Ibidem 1955, pp 297—300. — Végh. — Varju I. — Hunyady. — Gulyás III.

[162] Müller, K. K.: Neue Mitteilungen über János Laskaris und die Mediceische Bibliothek. *Zentrbl. f. Bw.* 1884, p. 333 et seq.

influence on the fortunes of the Library, similarly the turn of events in 1485 did not expose the Corvina to any explicit Viennese influence. Matthias's Library was far ahead of the book-collecting activity of the Hapsburgs. Humanist learning in Hungary was far more advanced than it was in Austria. He did not transfer his seat and his library to Vienna, for he did not want to exchange Buda, the centre of his empire where large-scale building plans were partly completed, partly in full swing, for an unstable peripheral place. Yet the Library was not left entirely untouched by all the consequences of the seizure of Vienna. The increase in the King's authority, the grandiose efforts for political aggrandizement and the aspirations for the highest supremacy resulted in a feverish activity. With the passing years the King's health and vigour declined. Yet he was fighting with a fervid determination to bring his plan and aims to fruition.

A planned activity unexampled before ensued in the development of the Library after 1485.[163] Ugoleto's trip to Florence and the panegyric of Naldus Naldius describing the Library were the first signs of this change. From 1485 on, also the external appearance of the codices altered. The mostly plain codices of earlier times were replaced by the finest masterpieces of Renaissance book art. In this connection mention must be made of Attavante degli Attavanti, Giovanni Boccardi, Gherardo and Monte di Giovanni (detto Fora), and Francesco d'Antonio del Cherico and of unidentified masters of Buda. Emblems hitherto unknown appeared in the ornamental borders: arms and emblems of the King, such as sand-clock, bee-hive, tub, ring, dragon, well, and armillary sphere. The dating of codices becomes more regular. Partly this explains why one third of the extant Corvinian books are dated after 1485. The portraits of Matthias and Beatrix also appear more frequently in the codices following that year.[164]

But it was not mere striving for outward splendour and a display of wealth that guided Matthias in developing the Library. He wanted to bring about something exceptionally great in this as in all other endeavours of his: he wanted to create the most splendid library of the world. Six months before the death of the King Bartolommeo della Fonte wrote to Moreno from Florence in his letter of 16 September 1489 the following: "It is the King's aim to surpass in this matter, as he did in other things, the other monarchs."[165] Fontius did not think this plan unrealizable either, for the same day he wrote in nearly identical words to Matthias that as he had surpassed everyone in both war and peace by the greatness of the achievement he had carried out with might and sagacity, so he would surpass everybody with this library as well.[166]

[163] Already Csontosi called attention to the circumstance that the year 1485 represented a turning point in the development of the Library. (Csontosi, János: Mátyás király és Beatrix királyné arcképei Corvin-codexekben (The portraits of King Matthias and Queen Beatrix in the Corvinian codices). *Arch. Ért.* 1888, pp 209—210.

[164] Ibidem, and Csontosi, János: Mátyás és Beatrix kiadatlan arcképei egykorú kéziratokban. (Unpublished portraits of Matthias and Beatrix in contemporary manuscripts) *Arch. Ért.* 1910, pp 204—212.

[165] Fontius p. 36.

[166] Ibidem.

In what respect did he want to surpass the other libraries? Not only in outward splendour but also in completeness. Renaissance libraries were nothing like modern ones, which have as one of their tasks to gather the latest results of scientific research. They strived after completeness. The ideal of the humanists being classical antiquity, literary value for them was represented chiefly by the Greek and Latin authors, including the writings of the earliest Fathers and scholastics of the Church (St. Thomas, Bonaventura, etc.). That range of literature was the storehouse of knowledge, the summary of values. The librarian's duty was to collect these manuscripts, to search for latent works, and to have them copied; that of the humanist scholar, to make them accessible by interpreting them, emending the corrupt texts and restoring the authentic version from the several variants. The Greek authors had to be translated into Latin. Humanist literature therefore mainly consisted of translations and commentaries. In addition we have pamphlets, panegyrics, epistles and orations. Most probably, they did not take these genres very seriously either, except for the letters which they published collected in volumes. Characteristically enough, the list of books compiled by Naldus Naldius did not include one single contemporary author.

The standard for the development of libraries was supplied by lists enumerating the classics. Such were e.g. the list of Thomas de Sarzano,[167] that of Marcus Cynicus made between 1481 and 1491 for Ferdinand of Aragon, King of Naples and father of Beatrix,[168] and first of all the list of desiderata of Pope Nicolas V, founder of the Vatican Library, for Cosimo Medici.[169] The works of the new literature were dedicated and offered as presents to the possessors of libraries; the authors expected fame, glory and reward in return for them.

Such a library was capable in principle of attaining the state of completeness, and the more valuable books it contained the more significant it was. Pope Nicolas V certainly had this aim in view: "We desire a library which contains every book, Latin as well as Greek . . . we want them to serve the common good of scholars."[170] King Matthias must have cherished a similar plan, the realization of which filled his last years with feverish activity. Commissioned by the King, Fontius did his best "to complete" the library within the shortest possible time: "Quo autem ea possit celerius perfici atque facilius . . ."[171]

For this purpose the work of copying was carried on with increasing intensity in Florence and started in Vienna.[172] The proportions of this large-scale copying and purchasing activity are well indicated by the relevant

[167] Hevesy p. 21.

[168] De Marinis Vol. 1, pp 231—243.

[169] The list was published by Sforza, G.: *Richerche su Niccolò V.* Lucca 1884.

[170] *Quinto centenario della Biblioteca Vaticana. Miniature del rinascimento.* Città del Vaticano 1950, p. 11.

[171] Fontius p. 36.

[172] The letter of Fontius to Johannes Morenus dated Florence, 16 Sept. 1489: "Vos autem recte feceritis, si librorum qui Viennae describuntur, indicem ad nos miseritis, ne hic iterum transcribantur . . ." (Fontius pp 36—37.)

data reporting the busiest work precisely from these years. We have knowledge of three letters Ugoleto wrote informing the King of some codices which he had had copied by order of the King and which he would soon send to Buda. The first letter mentioned the following codices: Orations of Aeschines, Tragedies of Aeschylus, Alexander the Great by Arrianus, Brutus by Cicero and Panegyricus by Pliny.[173] The second reported that the work of copying of Quaestiones Tusculanae by Cicero and Somnium Scipionis by the same author, as well as De raptu Proserpinae by Claudianus and some writings by Dio Cassius had been finished; at the same time Ugoleto sent "several books printed in Rome" so that they might be copied in Buda. The third letter speaks of a Nonius codex.[174] Angelo Poliziano informed the King in a letter of 1489 of some 18 codices which, in all likelihood, had been copied.[175]

The Greek codices were translated into Latin at Buda in this stage of the Library. Bonfini's part in this work is known to us. Ugoleto was similarly well-versed in Greek, but probably he did not participate in the work of translation, at least we have no data to prove this. Anyway he had a busy time his task being mainly to see to augmenting the stock of the Library. Of course, a librarian of that time was not the sedentary type of clerk of today, but a humanist courtier travelling in foreign lands in search for works, scribes and emendators, and directing the shipment of books from abroad. Such kind of activity is referred to in a letter of the city Florence to Vladislas II: ". . . Taddeo Ugaletto [sic] Parmensi, quem scibendis et investigandis libris Rex idem prefecerat."[176] He gave the Greek Philostratus to Bonfini to translate it while he stayed during the siege of Wienerneustadt in the winter quarters of the Queen.[177] As appears from the letter quoted above, Ugoleto spent more time in Florence than in Buda in those years. His merits as an organizer of the Library were emphasized by Georgius Anselmus Nepos in an epigram lamenting the decay of the Corvina:

"Nobile opus regis. Sed etiam docti quoque et ipsum
Hoc Tadii fuerat rari opus ingenii."[178]

It is customary to speak of Bartolommeo della Fonte as a librarian of King Matthias, although he can only have spent a short time in Buda.[179] This short period of his librarianship, however, was not independent of Ugoleto's; rather he was an assistant of the latter. He himself writes to Matthias from Florence in a letter at the beginning of 1488 that he had heard from Ugoleto about the King's patronage of literature when he (Ugoleto)

[173] *Analecta nova*, pp 458—459.
[174] *Analecta nova*, pp 478—479.
[175] Teleki Vol. XII, p. 479.
[176] Kumorovitz pp 294—296.
[177] *Analecta nova*, p. 75.
[178] Georgius Anselmus Nepos: *Epigrammaton libri septem*. Parmae 1526. Apponyi, No. 1650.
[179] *Bibliotheca Corvina I*, p. 19. — Marchesi p. 83.

was occupied in Florence with perfecting the stock of the Library.[180] It was also Ugoleto who encouraged him to dedicate his work to the Hungarian King.[181] Fontius himself praises Ugoleto as the most suitable man in charge of the development of the Collection.[182] At the same time it is quite certain that Fontius played an active part in the completion of the Library during the last months. His list of books sent from Florence will be discussed later in connection with the Corvinian catalogues.

Now, we have to attempt to answer the question, to what extent the Library might have increased in the last 5 years of its development, cut abruptly short by the King's death in 1490? What seems certain is that the rate of development steadily increased all through this period, reaching its zenith in 1489–90. For the last year of the preceding stage an increment of fifty manuscripts was tentatively determined above; the rate of growth could not have been higher than an annual average of 150 items till 1489. Copying, it is true, was carried on in three different places simultaneously in the period under discussion, viz. Buda, Florence and Vienna. But just because of the gorgeous illumination of the codices, the work was probably proceeding at a fairly slow pace. Sometimes an illuminator worked on a manuscript for a year, or perhaps several years. As to the number of scribes, we may risk the following conjecture. If there were really 30 people employed in the Buda workshop, the number of copyists among them could not have exceeded 10 or 15; in Vienna, where probably many plain volumes were prepared for University use and very few for the splendid Library of the King, the number of scribes must have been much lower. Indeed, we have no knowledge of one single Corvinian codex originating from Vienna. The highest number of scribes seems to have been employed in Florence, where copying was done on a large scale, as we know from a reference by Vespasiano.[183] As he tells us he had 200 codices prepared by 45 scribes for Cosimo Medici within 22 months. Accordingly, one man was able to finish a codex in 5 months' time. Even if we suppose that some 20 or 30 scribes were working full-time in Florence for King Matthias during his last year,[184] we can hardly put the yearly increment above 50 or 70 codices. Should the data of 30 copyists be interpreted in a way that it represents the total number of all the scribes engaged in the King's service in Buda, Florence and elsewhere, then the possible number of codices copied is still further reduced. The increment in the last year should not be rated higher than 150 even if we add Ugoleto's purchases of finished copies. The period 1485–90 might have increased the number of 1,000 codices of the already existing stock by some 5–600 copies at most. Consequently, the Corvina contained 1,500–1,600 codices at the time of Matthias's death.

[180] Fontius pp 35–36.
[181] *Analecta nova*, p. 18.
[182] "... ad tuam Bibliothecam perficiendam aptissimo ..." (ibidem).
[183] Fitz I, p. 220.
[184] Cf. the statement of Pietro de Medici, who said that as a consequence of the death of King Matthias, the scribes would have to work for lower pay, because he alone was going to engage them. (Balogh I, Vol. 1, p. 548.)

To this figure the number of acquired printed books has yet to be added. References to these are found in Ugoleto's letter, and in Matthias's letter to Pomponius Laetus which also makes mention of a printed book as early as 1471. However, it is clear that printed books were of secondary importance only in the Library, at any rate Ugoleto, who gives a detailed list of the codices, makes only a passing reference to them "as prints issued in Rome".[185] Another proof is that the number of incunabula surviving from the Corvina is very low, although all the extant early printed books of the stock were provided with the King's coat of arms. In our opinion, most of the printed books were bought with a view to making beautifully embellished manuscript copies of them.

In addition to the above allusions and indications we have indirect information of a larger shipment of books as well. József Fitz found out that Johann Eysenhut, a citizen of Vienna, was arrested in Frankfurt in 1492.[186] He was accused of having received printed books worth 343 Hungarian florins on behalf of King Matthias from the Jenson-Colonia-Oppenheimer firm, but he had embezzled the money. The sum of 343 florins could buy a very considerable quantity of books, but it is doubtful whether these books actually enriched the Corvina. It would have been a very modern way of acquiring books to conclude a bargain with a firm or to employ an agent. The librarian of the Corvina could not use some catalogue from which to choose the books to be ordered from a firm or bookseller who would then collect the books from presses in various countries and cities. Most probably it was not an assortment of different books that were involved in the purchase but rather many exemplars of a few books, intended for use in the Studium Generale at Buda that had been envisaged by the King. It is known that the King covered all the expenses of the school;[187] it is also a fact that he had several prayer books, missals and breviaries printed abroad. The shipment therefore might have been connected with this.

It is unlikely that the Corvina should have included more than 3—400 printed books. Thus the aggregate number of codices and printed books may be put at 1,800 or 2,000 volumes, which figure may be supplemented by the number of codices begun but left unfinished at the date of the King's death. Part of the latter were paid for in advance and incorporated in the Library after the King's death. These books bear the coat of arms of Vladislas. Letters exchanged by Vladislas and Florence contain information about some 150 codices that were retained because their prices had not been settled.[188] This number is a telling indication of the busy work conducted on the King's orders in the various workshops in 1490. In the final issue, the estimates of 2,000 as the lower and 2,500 as the upper figure of all the books acquired or under preparation in 1490 are not contradicted by the results obtainable by the other methods of approach. This grade of magnitude is well in line with the size of other contemporary libraries: it surpasses all of

[185] *Analecta nova*, p. 478.
[186] Fitz I, p. 220. — Fitz II, p. 156.
[187] Petrus Nigri: *Clipeus Thomistarum*. Venezia 1481. Dedication.
[188] Kumorovitz pp 294—296.

them except that of the Vatican. This quantity of books agrees with the hypothetical physical size of the Library and is in full accord with the enthusiastic report of Naldus Naldius, as well as with the hearsay information handed down by Ransanus about a library envisaged to include several thousand volumes.

Thus we can say in conclusion that approximately one tenth of the original stock of the Bibliotheca Corviniana survives and is actually preserved in the various libraries of the world.

THE DECLINE OF THE LIBRARY
1491—1526

The King's death interrupted the speedy development of the Library at the zenith of its glory, and though it survived for 36 years in its original site, this period of survival, which was longer than the reign of King Matthias, was hardly more than a process of lingering decay. The King's forward-looking policy and style of life could only have been continued by a similarly outstanding personality. Vladislas certainly did not measure up to the task. A chronic shortage of funds characterized the royal seat of Hungary in the following years, and by the day of the Mohács Disaster (1526) all the King's achievements in building the empire, bringing about a centralized state, establishing a permanent army, etc. had been frittered away. Under the conditions of utter neediness, the court was unable to develop, or even to maintain, the Corvinian Library.

To begin with, a host of the most wonderful codices was kept back in Florence. It was these that Emperor Maximilian would have liked to confiscate for his own library immediately after Matthias's death.[189] As has been mentioned above, the correspondence of Vladislas with the city of Florence in 1498 informs us of the codices in question.[190] All of these 150 codices in Florence were in the possession of the Medici family (temporarily not lords, but merchants of the Republic), because the debt was due to them. There was a huge Bible among those books which was credited by 1,400 florins. The Capponi family retained an exquisite breviary for which a payment of 500 florins was due.[191] Vladislas gave pledges that he would clear the debts, for the labour that had gone into these codices had already cost a great deal, and it would have been a pity if treasures of so great value had remained unfinished and unused, and also because he had "the same desire to complete the Library" as did Matthias.

Of course, we must not take Vladislas's promises too seriously. Eight years had passed after Matthias's death when the unconcerned successor first took steps in order to recover the valuable codices for himself in 1498. Struggling with constant financial troubles, Vladislas could not have thought

[189] Such are most of the Corvinian volumes actually preserved in Florence. — Balogh I, Vol. 1, pp 309—310.

[190] Kumorovitz, loc. cit.

[191] This is probably Cod. Urb. Lat. 112 of the Vatican. (Rep. 725.)

of developing the Library. The Florentine liabilities had remained unsettled, and the codices were left in Italy for good. It was from among these that some splendid volumes originally prepared for King Matthias later went into the possession of the Medici family. On the evidence of the colophones, and possibly on that of the coat of arms in these copies, they were originally ordered by Matthias, but the presence of Medici emblems in them suggests a direct transference from the workshops of the illuminators to the library of the Medici family.[192] Such copies are preserved in the Laurenziana in Florence today.

Georg Tanner, a university lecturer in Vienna, reported in a letter of 1555 that the Dominican friars of Venice were in possession of a good part of Matthias's books retained in Florence.[193] There is another piece of information about manuscripts of similar origin allegedly in the possession of Niccolò Zeno, a nobleman of Venice; he was said to have owned more than a hundred Corvinian Latin and Greek volumes, several of which were purchased by Girolomo Faletti for the Prince of Ferrara.[194] How reliable these data are, it would be difficult to judge now. These codices were not completed in the life-time of Matthias, and it is questionable whether they had been provided with characteristic Corvinian arms and emblems and colophones were not at all a necessary requisite of codices. (The overwhelming majority of the authentic Corvinian manuscripts does not contain one either.)

The volumes that were supposedly left behind in Vienna after the hasty departure of the Court of Matthias from there can be deducted as effective losses from the stock of the Corvina. Both Matthias and Beatrix liked to read books. During their frequent and prolonged sojourns in Vienna they probably had their favourite books with them. It is not unlikely that such codices fell into the hands of unauthorized persons after the King's death.

A still greater loss was sustained after the defeat of János Corvinus at Csontmező when the treasures, brought away from Buda, were taken back to their original place by the conquerors, together with the booty which may have included books and they were certainly subject to plunder on the

[192] Vasari writes (in his *Le vite de' piu eccelenti pittori, scultori ed architetti.* T. 3, p. 239) that Gherardo, a miniator of Florence illuminated "un' infinita di libri, e alcuni per Santa Maria del Fiore di Fiorenze, ed alcuni altri per Mattia Corvino, re d'Ungheria; i quali soppravenuta la morte del detto Re, insieme con altri di mano di Vante e d'altri maestri, che per il detto Re lavoravano in Fiorenza, furono pagati e presi dal magnifico Lorenzo de' Medici, e posti nel numero tanto nominati, che preparavano per far la libreria, e poi da papa Clemente VII fu fabricata". (Anziani, Niccolò: *Intorno a due bellissime bibbie corviniane.* Florence 1906, p. 9.)

[193] Vladislas could not obtain the codices, as demonstrated by the following letter: "Monachi Dominicani S. Johannis et Pauli in foro Bartholomaei Venetiis habent bonam bibliothecae Mathiae regis Ungariae partem, quae ob obitum Regis inopinatum primum Florentiae retenta, postea a Sixto Pontifice ipsorum monachorum generali vendita Venetiis adhuc visitur." Tanner wanted to take a look at these, but his request was refused by the monks. Although those monks "habent multos theologicos scriptores, quos Mathias Rex magna pecunia describi curavit". [Szilágyi, Sándor: Adalék a Corvinák történetéhez (A contribution to the history of the Corvinian books). *Századok*, 1885, p. 684.]

[194] Weinberger pp 37—38.

way.[195] It was after this that a decree was issued to protect the Library, prohibiting the alienation of any book from the Library erected for the glory of the country; nevertheless, János Corvinus was entitled to make a choice of the codices, for himself under the supervision of the high officials of the state.[196] János Corvinus must have availed himself of the opportunity, as we can infer from the fact that more than one Corvinian MS. was later mediated to other collectors, by George Brandenburg who had married the widow of János Corvinus.[197]

Following the first losses, the affairs of the Library were put right for a while during the reign of Vladislas. The Scriptorium was not closed immediately either. The codices begun for Matthias were given the white eagle of Vladislas, either painted in the blank shields (not yet decorated by the Corvinian coat of arms) or painted over the black raven of the Hunyadi family. Nor did the humanists leave the court, but their activity gradually declined without the enlivening, creative energy of the King, and for lack of money. Nevertheless, a few Italian humanist scholars remained in the environment of the new king: Bonfini, Cintio di San Sepolcro, Iulius Aemilius. During the reign of Vladislas Hungarian humanism was increasingly oriented towards Vienna and Bohemia. In place of Italian humanists we find the names of Bohuslav Lobkowitz of Hassenstein, Johannes Schlechta, Augustine of Olomutz, Conrad Celtis, Brassicanus, Gremper, and Cuspinianus in the list of guests at the Court. Occasionally a work was dedicated to the King. For example: "Sermo in ascensione Christi" by Dominicus Crispus Rannusius of Pistoia; "Pronostichon and panegyricon" by Nagonius of Rome (extolling Vladislas's deeds); but more important than these was "Rerum Ungaricum decades", a comprehensive history by Bonfini who had begun writing the work in the days of Matthias and finished it during the reign of Vladislas.

Surprisingly few new books were added to the stock of the Corvina in the life-time of Vladislas. Not even in the first years of his reign can we detect any sign of a planned development of the Library; nor of efforts to make the losses good. The decline is all the more striking since during the reign of Vladislas, lasting almost as long as the collecting period of Matthias, the production of books witnessed a large-scale upswing in the civilized

[195] Tubero, Ludovicus: *Commentaria suorum temporum*. Rhacusii 1784, p. 58. "Post hoc praelium, ut solita in huiusmodi eventu humanarum rerum ludibria omni ex parte ederet fortuna, supellex tam privata, quam regia praedae data . . . Quippe vestis pretiosa Regis Mathiae omnium circa gentium victoris, gemmae, codices veterum auctorum magno impendio in membranis exarati . . ." Tubero reports these events as a contemporary.

[196] "Similiter etiam Bibliothecam pro regni decore exstructam libris exhauriri non patiatur, sed universos libros ibidem relinqui faciat, liceat tamen eidem cum consilio et revisione praelatorum et baronum aliquos suo usu de illis recipere et de bibliotheca extrahere." (Pray, Georgius: *Epistolae procerum I.* Posonii 1806, p. 393.)

[197] Obsopoeus, the publisher of the Corvinian copy of Cortesius preserved in Wolfenbüttel, writes in the preface (Hagenau 1531): "Tamen cum inter alia literarum egregia monumenta ex illius [Matthiae] Bibliotheca ad manus meas pervenerint, maximo benefico illustrissimi Principis Georgii Marchionis Brandenburgensis . . . Cortesii Versiculi . . ." — Csapodi XXV.

world, owing to the spread of printing-presses. While foreign princes and humanists were everywhere busy hoarding books, our sources cease to speak of copying or acquiring books from abroad being carried on. The reasons for this were explained above: lacking money, the King could not send any to the copyists in Florence or other places abroad. And they certainly were not content with fair-spoken promises from the King. The bitter truth is revealed in the lines Johannes Schlechta wrote to Bohuslav Lobkowitz: "As a rule, we live here, the King and we, in utmost misery amidst heaps of silver and gold, and it seems that we shall have to live like this in the future, too."[198]

In a few years, the Library was found in a desolate state with no librarian to look after it.[199] Dated from 1498 a letter of Lobkowitz speaks of the books lying in dirt and dust. One could hardly find a volume one was looking for.[200] Precisely that year Vladislas sent his encouraging lines to the Florentine people, affirming his desire to develop the Library in the spirit of King Matthias.

It appears also from Lobkowitz's letter that the wanton taking and giving away of books from the Corvina started at that time. In an earlier letter of his (dated 14 September 1490) he had asked Schlechta, the Chancellor, for the following volumes: De principiis by Origines; the history by Bonfini, the Epigrams of Janus Pannonius; and a Latin codex not specified in the letter.[201] It is not likely that he was about to borrow the books, for in an undated letter he wrote to his friend: "I have asked his Majesty the King to send me the four Greek volumes of Plutarch's biographies, but having received no answer from him, I thought he had denied my request. Since, however, the proverb holds that kings' thoughts change as often as the wind, I would like to ask you to make use of the opportunity when my person is mentioned, for I think it is better for the books to stay with me than to stick in the dust and dirt, consumed by worms. You could not be more obliging to me than doing this favour."[202]

A temporary improvement set in with the marriage of Vladislas. Queen Anna cherished a taste for learning, and she was a diligent student of Latin. The Library may have been put in order in honour of her arrival, because the letter of Pierre Choque, who was in her retinue, spoke about a "beautiful library".[203] This transient change, however, could not save the situation. The almost pathological inertia of the King proved fatal after the death of the Queen. Being in straitened circumstances, he presented Corvinian MSS. to the ambassadors visiting his court. As early as 1502 Christopher Urswick,

[198] Hasisteynius II.

[199] It is an unfounded supposition that Grynaeus was librarian of the Corvina in the 1520s. (Cf. Borzsák III.)

[200] "Quodsi Graecum quippiam, situ, pulvere fortassis hoc tempore squallens, in usum nostrum erui poterit . . ." (Hasisteynius I, D_{5r}). — It stands in the Preface of Corvinian Bessarion, published in Strassbourg, 1513, that Augustinus Moravus "studuerit e pulveriuntulis inferioris Pannoniae bibliothecis eruere et in lucem proferre".

[201] Hasisteynius I, C_8.

[202] Hasisteynius II, D_{5v}.

[203] *Magyar Történelmi Tár*, Vol. 23, pp 97—113.

the English ambassador, and friend of Erasmus, had received such presents,[204] but the giving away of books became a custom after a new matrimonial contact was concluded with the Hapsburgs. The imperial delegates, mainly Cuspinianus, an excellent German humanist who visited Hungary on some 34 occasions, took away, with his companion Johann Gremper and others, the most valuable Corvinian volumes.[205] When Ulrich Fabri in 1517 described the library of Cuspinianus, emphasizing its richness in Greek and Latin manuscripts, some of them containing writings of the earliest authors not yet published in print,[206] he was obviously describing the valuable codices which had got there from the Corvinian stock. These clever humanists cannot even be reproached on account of their eagerness in acquiring books from the Corvina, since no one in Hungary really cared for it any more. In the introduction of Bessarion published in 1513, based on a copy of the Corvina, thanks were expressed to Augustinus Moravus "quod studuerit a pulverulentis inferioris Pannoniae bibliothecis eruere et in lucem proferre". In 1519 Caelius Calcagnini, a man of Bishop Hippolyt, repeated almost word for word what Bohuslav Hessenstein had written some twenty years before: ". . . in the royal library I take in my hands one book after another desperately struggling with worms and moths."[207]

The scornful words of Francesco Massero, delegate of Venice, come from the next year: he could not find a single book of any worth in the library of Buda, because "the good books have all been taken away".[208] Massero was exaggerating and his statement cannot be interpreted in a way that the better part of the Library, or all the valuable books of it, had been carried away by that time. Let us recall for a moment once more what Brassicanus visiting Buda in 1525 wrote: "So many Greek and Hebrew volumes were there . . . so many ancient and modern Latin authors . . . as are found nowhere according to my knowledge." Similarly, the words of Johann Lang, who wrote into the Corvinian copy of Horologium in 1524 that he acquired the volume from the relics (ex reliquis) of the Library of King Matthias during the reign of Lajos II, son of Vladislas, allow the sole inference that the Collection was widely regarded after the King's death as an uncared-for institution in the initial stage of dissolution. However many valuable codices were taken to the west, the overwhelming majority of the Collection, mainly the modestly decorated volumes, must have stood in their original places when Queen Maria escaped together with her court from Buda after she had received news of the defeat at Mohács. There is no indication of the books of the Collection, neglected so far, having been included in the treasures that were gathered in a hurry in the hour of escape. The Missal of Bruxelles is the only extant authentic Corvinian MS.[209] that found its way to the west among the chattels of Queen Maria. Anyway it

[204] Fógel III, p. 104.
[205] Ankwicz I. — Ankwicz II.
[206] Ankwicz I, p. 169.
[207] *Analecta nova*, p. 93.
[208] *Magyar Történelmi Tár*, Vol. 25, pp 171—172.
[209] Rep. No. 890.

was certainly not in the Library, but in the Chapel, from where it was taken away together with the rest of church treasures.

What losses occurred during the fortnight's time between the Queen's escape and Sultan Suleiman's capture of Buda is not known to us. It may well be supposed that the natives of Buda did not leave the books untouched either. We have a letter from 1637 that suggests such a possibility: György Hadritius informs Palatine Miklós Eszterházy that following the execution of the bequests of Mrs Pál Révay "nothing save books were left . . . many of which had been taken from the Bibliotheca of Buda by the ancestors of the Révay family, quo prospecto it would be perhaps advisable to leave that library penes familiam Revayanam".[210] The source does not say when the ancestors of the Révay family had taken hold of the books, but it may be assumed that the act took place in the said period, i.e. in the first days of September, 1526.

Except for these losses, the bulk of the remains of the splendid Corvinian Library must have been found by Suleiman's troops when they captured the unguarded Castle of Buda.

What happened to the Library afterwards? Was it destroyed, or was it left as it stood? Before tackling this question it is worth while, we think, to cast a cursory glance at the fate of the illuminators' workshop of Buda. How long did it contribute to the enrichment of King Matthias's Library? Did it survive to see the perilous days of the Library in 1526? Or was it dissolved at an earlier date?

[210] Thallóczy, Lajos: Egy XVII. századi adat (A data from the seventeenth century). *MKszle* 1877, p. 352, and Tagányi, Károly: Újabb adat Mátyás király könyvtárának történetéhez (New data concerning the history of the library of King Matthias). *MKszle* 1895, p. 190.

WHEN THE ILLUMINATORS' WORKSHOP OF KING MATTHIAS WAS DISSOLVED?

Apart from the method of style analysis, we rely on rather scanty evidence in assuming the existence of a scriptorium in the Royal Castle of Buda during the reign of King Matthias. We know Corvinian manuscripts provided with an Italian illuminator's or scribe's signature and indications of the place and time as well as the fact that the codex was made for King Matthias; but surprisingly enough, we have not one single copy whose colophone should betray that it was prepared in the Buda workshop of the King. This complete lack of data would lead one to think that no such workshop existed at all. Is it not by an arbitrary interpretation of certain stylistic features that has led scholarly opinion to surmise the one-time existence of a separate royal illuminators' workshop? Such doubts were expressed in an article by Pál Gulyás in 1942 written on "The alleged illuminators of King Matthias".[211] He suggested that extensive copying activity could not be continued except at places rich in old manuscripts. Buda was not such a place. In the Buda workshop, therefore, only miniaturists and perhaps bookbinders may have been engaged. (It should be noted that the term miniaturist meant rubricator rather than illuminator to Gulyás. Rubricators also emended texts.)

Faced with this scepticism, we choose to accept the contemporary evidence of Ransanus and Miklós Oláh. In a salutatory oration addressed to King Matthias, Ransanus declared in 1488 that the King had invited carpenters, sculptors and silversmiths "atque pictores, transcriptoresque librorum" from all parts of Europe.[212] Miklós Oláh, whose "Hungarica" proved to be a very reliable source in every respect, informs us on the same question as follows: "Audivi a maioribus Mathiam regem, dum viveret, aluisse semper ad triginta servos amanuenses, pingendi peritos, quorum ego plerosque, illo mortuo, noveram. Horum erant opera omnes fere Graeci et Latini codices conscripti. Praefectus his Felix Ragusinus Dalmata et ipse iam senex mihi cognitus, qui non modo Graece et Latine, sed Chaldaice et Arabice doctus: praeterea in ipsa quoque pictura exercitatus, sedulo advertebat, ne quis error in describendis libris committeretur."[213]

[211] *MKszle* 1942, pp 11—17.

[212] Ransanus p. 13.

[213] Oláh pp 8—9. — Perhaps the words of Bonfini (IV, p. 137) refer to this scriptorium: King Matthias "triclinium, cubiculum, praeterea apodyterium et paulo retractius lucubratorium (= reading place), graphiariumque locum (= writing place) perfecit" in the wood structure of the castle walls. — Gáspár Heltai speaks of "bedrooms and writing rooms". Of course, it may be supposed that the King's study was situated in that quiet place. — Excavations in the Buda Castle brought to light paints and paintpots. (Balogh I, p. 87.)

Several valuable data are supplied by these lines of Miklós Oláh. The expressions "codices conscripti", "libris describendis", "pingendi peritos", "in ipsa quoque pictura exercitatus" unmistakably confirm that King Matthias had a number of copyists work for him. At the same time, the view that all the Greek and Latin codices came from the Buda workshop should be rejected. (It is quite unlikely that Greek codices were copied at Buda.) If Oláh's words are open to an interpretation to that effect, it must be owing to the testimony of some boastful copyist from whom Oláh took his information. But most probably we have to give the statement a different meaning. To begin with, Miklós Oláh does not say that all the thirty employees were engaged at Buda; all he affirms is that so many artists were in the King's service. Thus the number may well have included those working for the King in other places, say Florence.[214]

How long did the workshop survive the King? So far researchers took it for granted that codices continued to be produced in the Royal workshop — though perhaps at a slower rate — following the King's death, as late as the Mohács Disaster, or possibly till 1541 when the Turks occupied Buda. But the question needs further examination.[215]

One thing is certain: the illumination of codices was not abandoned at once after the death of the King. Once the existence of the Buda workshop is accepted, it should also be accepted that the codices begun there were completed after the succession of Vladislas on 18 September 1490, all the more so as we have codices prepared in the style of the Buda workshop whose marginal decorations show the emblems of Matthias, although the King's arms and emblems are either repainted, the letters MR having been replaced by WR, the raven superimposed by the Polish eagle, or else the shield left void is filled in by Vladislas's coat of arms. At the same time, no such things can be found in the codices prepared abroad.

But the work of completion of the volumes already in progress at Buda could not have lasted long; they would all have been finished by 1492. But did the artists carry on work there for Vladislas, i.e. on commission by Vladislas? And if so, how long? The phrase cropping up in 1495 denoting the "Abbot of Madocsa" by the title "miniaturist of the royal books" is usually regarded as irrefutable evidence of this. Art history also attributes great importance to this phrase, linking the Abbot of Madocsa with that impressive phase of development which the Buda workshop witnessed during the last years of the King's reign.

It is therefore of crucial importance from our point of view to examine the question of the "Abbot of Madocsa". In a fragment of one of the account

[214] Heltai writes that King Matthias spent 30,000 florins a year on "scribes who copied books in Greece and elsewhere".

[215] According to E. Hoffmann, we can distinguish several hands in the products of the royal workshop up to 1533. She suggests some agreement between the letters of nobility issued before 1533 and certain Corvinian volumes. Hoffmann also thinks that the King had the work of Petantius dealing with the Turkish sultans illuminated in the workshop of Buda. (Hoffmann IX, p. 241.) In another article of hers she dates the work Historia Turcorum Imperatorum before 1512. (Hoffmann X, p. 40.) — Csapodi I. — Csapodi XVII.

books of Vladislas II the following item can be read: "Abbati de Madocza, Miniatori librorum regiorum ex commissione Regie Maiestatis, in comitatu Tholnensi dati sunt fl. LX."[216] Ever since the text was published by J. Chr. Engel in 1797 from the original then preserved in Vienna[217] the Abbot of Madocsa was regarded as the central figure of the royal workshop of illuminators at Buda continuing work after the death of Matthias. Research of the last decades has succeeded in identifying his person. He was Iohannes Antonius Cattaneus de Mediolano (Zoan Antonio Cattaneo), a Dominican monk, who started his career as commendator of the Benedictine Abbey of Madocsa in the 1480s, possibly with the commission to reorganize the monastery.[218] The task must have been a pressing one since a previous commendator had been charged to restore the sinking walls of the monastery in 1474,[219] it may therefore be supposed that Cattaneo was not given the Abbey of Madocsa merely to receive an empty title or a sheer source of income. It is proof of his successful activity that in 1515 we find again a Benedictine Abbot at Madocsa, which means that monastic life was restored there.[220]

Thus it seems doubtless that Cattaneo was the Abbot of Madocsa in 1495. But what shall we do with the title "miniator librorum regiorum"? Formerly no one doubted that it meant a person working in the King's workshop of illuminators; Gulyás, too, only argued the meaning of the word *miniator*; in his opinion it was used with reference to rubricators and emendators, i.e. men of philological erudition, at that time.[221] Our present knowledge is insufficient to throw light on the precise contemporary meaning of the word. According to Wattenbach, the word *illuminator* has been current outside Italy from the eleventh century onwards with the sense "book-painter". He quotes, among others, Benvenuto de Imola: "Parisius enim dicitur illuminiare (!), ubi in Italia dicunt miniare."[222] The Hungarian records seem to confirm Wattenbach, although they are so few that the issue cannot be certainly decided.

[216] Budapest OSZK Clmae 411.

[217] Engel pp 17–181.

[218] E. Hoffmann has established that the name of the Abbot of Madocsa was Johannes Antonius (Hoffmann X). Jolán Balogh succeeded in clarifying the identity of the Abbot of Madocsa [A madocsai apát a királyi könyvek miniátora (The Abbot of Madocsa as the miniator of the royal books). *Henszlmann lapok* 1927, No. 5].

[219] Sörös, Pongrác: Az elenyészett bencés apátságok (The dissolved Benedictine abbeys). *A pannonhalmi Sz. Benedek rend története* (The history of the Benedictine order of Pannonhalma). Vol. 12B. Budapest 1912, p. 333.

[220] Ibidem 334. — It is possible that Cattaneo also received the sum of 60 florins for the purposes of the abbey, because this sum had to be paid from the incomes of County Tolna, and Madocsa belonged to that county. — The hypothesis advanced by Ilona Berkovits (after András Harsányi) that Cattaneo came in possession of the abbey of Madocsa as early as 1482 was rejected by Jolán Balogh. According to Balogh, the only thing that seems certain is that the Abbot of Madocsa stayed in Hungary in October 1487. (Balogh Vol. I, pp 533–535.)

[221] Gulyás, Pál: Mátyás király állítólagos miniátorai (The alleged miniators of King Matthias). *MKszle* 1942, pp 13–14.

[222] Wattenbach pp 363–364.

Apart from the account book of Vladislas we have come across the term *miniator* only in one instance, namely in a letter of King Matthias written to Pomponius Laetus in 1471 quoted above: "Blandium miniatorem nostrum, his diebus Roma cum codicibus ad nos reversum." Blandius was certainly a *miniator* of the King, but still we do not know how to interpret the word. The relevant sources in Hungary always use the expressions *illuminare*, or *pingere*, unless the simple terms *fecit* or *per manus* are used. The source publication of János Csontosi based on a great number of data he had gathered concerning painters and copyists of books in Hungary does not contain the words *miniator* or *miniare*, but it contains *illuminator* and *illuminare*. In the codex of Henrik, parson of Csukárd, the following can be read: "Finitus est iste liber per manus Henrici dicti Stephani . . . cum scriptura, illuminatura, ligatura . . . 1377." In another codex we have: "Anno 1425 henricus giesperger comparavit hunc librum . . . scriptum in Wacia per johannem felicis memoriae illuminatorem episcopi Waciensis." A third data of the same type is: "Illuminavi Anno Domini 1480 et finivi librum illuminando . . . Ego Paulus de Wacia."[223] In the account book of Sigismund, Prince of Poland, the following data occur relating to his stay in Buda in 1500 and 1501: "Qui illuminare debuit libellum", "illuminatori", "quem monachus pingebat".[224] And the quoted passage in Miklós Oláh does not call the members of the royal workshop either *scriptors* or illuminators, but uses the periphrastic expression "pingendi peritos", that is, experts in painting (calligraphy).

Of the analogous data from abroad the most revealing are those connected with contemporary Bohemian practice, owing to the identity of the King's person. In Bohemian sources, the word *miniator* occurs very rarely. An MS. glossary of 1454 has: "miniator minia describit". According to other sources, *miniator* is the same as rubricator, that is a chancery official who writes in red and decorates books with vermilion.[225]

It appears that the first half of the title of the Abbot of Madocsa allows of interpretation both as illuminator and as miniator.

More consequential than that is, however, to clarify the second half of the title, that is, the term "liber regius". Notably, we have to dispose of a deep-rooted misinterpretation of this term which has resulted in a series of erroneous deductions. The expression "miniator librorum regiorum" has always been interpreted by the researchers as the *miniators* of codices in the Royal Library. Subsequently the explanation was modified and the term was understood to denote the foremost artist of the royal workshop, the Abbot of Madocsa "who was distinguished by the proud title of *miniator*

[223] Csontosi, János: Magyarországi könyvmásolók és betűfestők (Copyists and miniators in Hungary). *MKszle* 1879, pp 55 and 137.

[224] *Magyar Történelmi Tár*, Vol. 26, pp 111, 142 and 153.

[225] By courtesy of Antonin Haas, Dept. Head of the State Archives of Prague. — It seems that Polish usage also applied the term illumination to painting books. Jolán Balogh publishes a data (I, Vol. 1, p. 534), according to which an agreement came about between Jacobus de Bystricia and a priest of the Maria Church of Cracow in 1482, in which the expressions "illuminandi libros", "Bartholomaeus illuminator" and "dictam illuminaturam" can be read.

of the royal books", and who "deserved the title of royal *miniator*".[226] Furthermore, if once a leading artistic personality, an eminent book-painter, Cattaneo de Mediolano, was discovered behind the Abbot of Madocsa, the mere fact of his originating from Milan readily offered an explanation why the North-Italian, Lombardian, and in the last analysis, Milanese influence came to prevail towards the end of Matthias's reign. According to Edit Hoffmann and Jolán Balogh, there is a distinct group of the Corvinian stock, the so-called Cassianus group, that should be regarded with a high degree of certainty as deriving from the Abbot of Madocsa.[227] In contrast, Ilona Berkovits attributes them to Felix Petancius Ragusinus; and finds Cattaneo's major work in some of the pictures in a Corvinian Gradual. In her opinion the style of the Abbot of Madocsa shows a strong influence of the Ferrara school.[228]

Without any desire to take sides in a controversy of art-historians, we would like to point out that there is no reason to regard the phrase "miniator of royal books" as a term of distinction. It is simply an occupational designation. Incidentally, this much was emphasized by Gulyás, too. Consequently, if the word *miniator* means illuminator and the words *liber regius* a Corvinian book, then the same title should have been due to all the royal illuminators. Unfortunately, we have no more relevant data to prove this, because the account books of Matthias were all lost, as were those of Vladislas with the exception of one.

But apart from this consideration, the phrase "librorum regiorum" has another lesson to teach us than what has been deduced by the Corvina experts. Namely, we do not have "miniator librorum regis", or "miniator bibliothecae regiae"; consequently it is not an illuminator working for the Library that the source speaks of, but something quite different. The term "libri regii" does not mean codices of the Library, but the *register books of the royal chancery*. It means those volumes in the long series of which the texts of documents had been regularly recorded from the fourtheenth century on at the latest. Several documents survive from the late fifteenth and early sixteenth centuries to support this statement. For example, a charter issued by Lajos II in 1519 refers to a register book of Charles Robert: ". . . in libro seu registro praefati condam domini Caroli regis",[229] and another from almost exactly the same time as the book of account in question, that is, of Vladislas dated from 1498. This second document belongs to the handwritten records of Tamás Bakócz, who was accused of "multa enim falsa in librum sive registrum regium adhuc tempore quondam domini Mathiae regis scripsit".[230]

[226] Hoffmann VI, p. 163.

[227] Balogh I, Vol. 1, pp 530—535.

[228] Berkovits III, pp 72—74. — Kniewald. — Berkovits II, pp 250—259. — Csapodi XXIII. — Csapodi XXIV.

[229] Szabó, Dezső: Adalékok a királyi könyvek történetéhez (Contributions to the history of the royal books). *Turul* 1906, pp 86—88.

[230] Szilágyi, Loránt: A magyar királyi kancellária szerepe az államkormányzatban 1458—1526 (The role of the Hungarian royal chancery in the state administration). *Turul* 1930, p. 47. Accordingly, J. Balogh is mistaken to state that the term *liber*

However fascinating it would seem to look for an illuminator of the Corvinian Library behind the phrase "miniator librorum regiorum", we have to reject this interpretation, because "liber regius" is a *well-defined legal term*, similar to "homo regius". Therefore it could not be used in a different sense by the account book in the royal court. The occupation of "miniator librorum regiorum" *was connected not with the Royal Library, or the royal workshop of illuminators, but with the activity of the chancery.* The phrase "miniator of royal books" was no title of distinction, but a term by which a specifically defined sphere of activity of the chancery was denoted.

Much like the term "royal books", the term "princely books" was used in the eastern parts of the country to refer to the register books of the Transylvanian princes.[231] Unfortunately the early princely books perished as well as the royal ones, these most important sources of medieval Hungarian history. But from 1527 onwards they have survived, and we have a series of them, all termed by the name "liber regius".[232] It was probably at Buda that the Bohemian chancery registers perished,[233] because the Bohemian chancery of Vladislas also operated in Buda. This explains why only one of the similar Bohemian chancery books is extant today. Owing to the loss of these sources we are no longer able to establish with certainty what sphere of activity the Abbot of Madocsa filled in the chancery. Provided the word *miniator* meant illuminator, he may have been entrusted to paint arms at the head of the letters of nobility, because the text of these did not always contain the description of the blazon, but very often only a plain reference was made to the coat of arms to be seen at the head of the letter of nobility.[234] In the latter case, if only the text had been copied into the *liber regius*, no proof would have remained of the blazon granted. It is not impossible, however, that in this case the word *miniator* should be taken literally, and Cattaneo was a chancery officer who used red lead paint to mark the titles and initials in the "liber regius". Though far from being a philological or artistic task, the job still required attention and care of the performer.

Of course, all this is mere guess-work, the *libri regii* having been all lost. Nor do we wish to preclude the possibility of the Abbot of Madocsa having been engaged, at an earlier time, in the years of Matthias, in the royal workshop of illuminators – in which case, in turn, he could not have been "miniator librorum regiorum" at the same time. But for us it is indif-

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regius does not seem to have been used in the sense of "registrum" at the end of the fifteenth century and that it "probably assumed the said meaning in the sixteenth century".

[231] Herepey, János: Miképpen kerülte el a gyulafehérvári bibliotékának egy része az 1658. évi tatár pusztítást? (How did a part of the library of Gyulafehérvár survive the Tartar devastation in 1658?). *MKszle* 1961, p. 170.

[232] Department of Documents, Hungarian National Archives.

[233] By courtesy of Antonin Haas.

[234] In the MSS. bequests of Elemér Varju: "*Monumenta Hungariae Heraldic* " collection. (MTAK MS. Coll. 669–671.)

ferent whether Cattaneo had or had not worked in the workshop in Matthias's time, or whether it was he rather than Petancius that was responsible for the introduction of the Milanese trend; what really counts is that the occurrence of the phrase in Vladislas's book of accounts in 1495 is no proof of the royal workshop being extant and active at that date, continuing to produce the best quality codices.

There are in the mentioned book of accounts other data which are often brought up as evidence of the workshop operating in Vladislas's times. In our view these data rather prove the non-existence of the workshop at that time. What are these?

Two scribes are mentioned in the account book of 1494—95. One is said to have received a florin each on two occasions for copying Bonfini's historical work. But this scribe was not a member of the royal workshop but a man of Bonfini, "Scriptori Cronice Hungarorum, famulo videlicet Domini Anthonii Bonfyn".[235] The King thought the copyist's work so important that he conferred nobility on scribe Johannes.[236] Another scribe copied a gradual in the Buda Castle in 1495 for which he received two florins. He was named Paulus.[237] That is, two books are mentioned in two years, one of which was not copied by a member of the royal workshop but by the author's man and the other was not a Library book but a church manual. The book of accounts does not mention other codices. But how are we to explain that no other scribes crop up in the book of accounts? Is it likely that they received no fees for their work of copying if, as is supposed, the royal workshop was still in existence? But perhaps even more important than that is the entry which says that the parchment necessary for Bonfini's book was purchased on three different occasions. Had an illuminators' workshop operated in Buda in that year, there would certainly have been no need of buying parchment by instalments. Or else expenditure on other codices under preparation would also have been entered into the document, which actually was not the case.

As regards the evidence contained in the book of accounts it is more important for us what had not than what had been included in it. Sporadic payments indicate irregular rather than regular work being carried on. Orders as exceptional emergency tasks had to be executed from time to time already in the years 1494 and 1495.

The account book of the Polish Prince Sigismund contains a clinching proof that the royal workshop did not live to see the year 1500.[238] The Prince, brother of Vladislas, had a prayer book made at Buda. The work connected with the preparation of that book can be followed stage by stage in a series of entries: they bought parchment from the abbot of a monas-

[235] Engel pp 91 and 94.

[236] Tóth, László: Bonfini másolójának címeres levele (The letter of nobility of Bonfini's scribe). *Turul* 1929, p. 60. — The supposition of Tóth that Scriptor Johannes was identical with the Abbot of Madocsa was refuted by E. Hoffmann (VI, pp 163—164 and Note 318).

[237] Engel p. 112.

[238] *Magyar Történelmi Tár*, Vol. 26, pp 45, 49, 54, 111, 142 and 153.

tery; they paid a scribe in instalments; they bought cinnabar; money was paid to a book-binder and to an illuminator who decorated the book ("monachus pingebat"). So complicated was to have a book made for a member of the royal family. There is not a word about a royal workshop which would normally have been able to perform all these work-phases as a matter of routine.

The rapid dissolution of the royal workshop fits well into the picture drawn of the decay of the Library in the various sources. Why should a well organized illuminators' workshop produce new codices when the Library itself was lying in dust and dirt? What should an illuminator bearing the distinguishing title "*miniator* of the royal books" have done with a library in such condition?

It is worth while to revert to the lines quoted from Miklós Oláh in the Introduction: "I have heard from my predecessors that King Matthias engaged 30 scribes in his service." Oláh, who spent seven years in the Court from 1510 to 1516, does not say a word about work being conducted at the royal workshop in his time, but he repeats what he heard from his predecessors concerning the time of King Matthias. At the same time, he says that he knew several members of the royal workshop. How is it possible, long after the cessation of the workshop? What did those illuminators and scribes do then?

Part of them, those who had come from Italy, must have returned to their country, following the way of the Italian humanists leaving the court. Another part of them may have dispersed in Hungary finding employment in the residences of prominent ecclesiastics where the copying of codices was continued after Matthias's death. Unfortunately, however, we know still less about the remains of the libraries collected by humanist ecclesiastics. The Corvinian MSS. survived to some extent because humanists and ambassadors carried them abroad either as presents or as loans which they forgot to return. But the full stock of the ecclesiastics' libraries fell victim to the ravages of the Turkish sieges on bishops' seats during the protracted campaigns. Thus only a very faint possibility remains to establish by means of style analysis the further employment of royal scribes and illuminators in the episcopal seats.

Another and perhaps the principal field of subsequent activity for illuminators and scribes was in the royal Chancery. Already in the reign of Matthias, the issuing of documents, charters, letters of nobility, and the keeping of the register books had been a large-scale activity, and the chancery personnel is not likely to have decreased in the years of Vladislas, because daily routine called for their services. Administration did not decline, on the contrary it is likely to have expanded with the growing appetite for wealth, and also perhaps with the gentry rising in the world.[239] Art

[239] From the age of Matthias (33 years) eighteen original letters of nobility are extant, while from the 36 years of the reigns of Vladislas II and Lajos II the number of the surviving letters of nobility is sixty-one. [Csoma, József: Mohácsi vész előtti címereslevelek (Letters patent of nobility dated before the Mohács Disaster). *Turul* 1906, pp 24—25.]

history has achieved valuable results by linking certain letters of nobility with the illuminators of the royal workshop.[240] Further research may be able to reveal more facts about the employment of royal illuminators in the Chancery. It would be of equal importance, however, to compare the script of the letters of nobility issued in the years of Matthias and Vladislas with that of Corvinian volumes supposedly prepared at Buda. Such a comparative analysis could answer the question if one or another hand in the codices is discoverable in the documents of the Vladislas period.

In conclusion, it may be stated with a high degree of probability that the illuminators' workshop of King Matthias could hardly have survived the death of its founder by a year or two. After 1492 one would be looking in vain for codices painted, copied or bound in the Royal workshop of Buda.[241] The illuminators' workshop could not hold up the process of the Library's decline and ultimate dissolution.

[240] Hoffmann VI, p. 181. — Radocsay, Dénes: Gótikus magyar címereslevelek (Hungarian letters of nobility from the Gothic period). *Műv. Ért.* 1957, pp 271—285.

[241] Th. Gottlieb thinks that the Corvinian copy of Regiomontanus preserved in Vienna (Rep. 572) received its binding between 1515 and 1517. He referred to a source he promised to publish at a later point of time, which he never did publish, and therefore we cannot assess its value. But even if the source were to prove true, the binding has no coat of arms on it (not being of the Italian type provided with four clasps, but with two !); consequently, it cannot serve as evidence that the royal workshop of book-binders was active at the time specified by this author, and moreover we do not know if it was bound for King Vladislas or King Lajos II. Éva Koroknay holds that the Corvinian copies of Philostratus (Rep. 503), Beda (Rep. 108) and Theophylactus (Rep. 637), having the so-called Vladislas binding, were bound not long after the death of King Matthias, i.e. about 1490. Of the two other codices whose bindings have been dated between 1515 and 1517, one is the Regiomontanus mentioned above and the other the Hieronymus marked Cod. Lat. 654 in Vienna (Rep. 324). [The eagle on the latter is not the Jagellonian but the Hapsburgian double-headed one. This codex may have been bound for Vladislas because the emblem of Melk—the double key—makes it plausible that it was one of the books Vladislas donated to the Abbey of Melk. (Gottlieb, Th.: *Mittelalterliche Bibliothekskataloge Österreichs.* Vol. 1, p. 139.) But we do not know when it was donated to Melk. Nor are we entitled to suppose that Vladislas had all his books bound in the royal workshop.]

It has been shown in the foregoing chapters that the bulk of the Library's stock had remained in its original place until 1526 in spite of its neglected state and exposure to spoliation and incipient dispersion. Was it destroyed in that year? Did the victorious Sultan order the books to be carried to Istanbul together with the rest of the spoil, or was it left in Buda?

If we examine the relevant sixteenth- and seventeenth-century sources, we come upon a peculiar contradiction. In the sixteenth century a picture of mournful decay was generally drawn by scholars at home and abroad, but in the seventeenth century an opinion came to prevail, according to which the Library, or most of its stock, was still to be found in the Castle of Buda. Following the Mohács Disaster, the sources speak about the "Asian barbarism which has destroyed the Library", yet in 1666 the imperial librarian Lambeck saw several hundred books in the Royal Palace, although he saw them in a very desolate state and not in their original rooms. In 1686, when the Castle was recaptured, Marsigli was still able to come across about the same amount of books, part of which – some three hundred of the less damaged copies – were transferred to Vienna.

How can we explain this contradiction? Codices and printed books certainly existed in the Castle of Buda during the Turkish occupation. From the early seventeenth century onwards we have many pieces of evidence confirming this. In 1605, when the Turkish grand vizier crowned Bocskai on the field of Rákos with a royal crown presented by the Sultan to the Hungarian prince, Péter Alvinczi a preacher of Kassa, and a member of the latter's retinue of attendants, visited Buda so that he might inspect the Corvinian Library; since, however, the Pasha happened to be absent from the Palace, he was not able to satisfy his curiosity.[242] About the same time, Pál Enyedi in his historical lay on the wars in Transylvania speaks enthusiastically "of the Library of King Matthias which is still in Buda, in its original place, having suffered no ravages, because custodians were appointed to guard it. It is not true what the Germans wrote about the Library having been set on fire by Sultan Suleiman, and all of it perished".[243] Somewhat later the "Lay on the lamentable destruction of the town of Csepreg by Polish and Croatian soldiers" (1621) tells nearly the same story: "The books of King Matthias still survive in Buda, and are kept in high esteem by the

[242] Benda, Kálmán: Alvinczi Péter kassai prédikátor történeti följegyzései 1598–1662 (The historical records of Péter Alvinczi, preacher of Kassa from the years 1598–1662). *A Ráday-Gyűjtemény Évkönyve 1955*, p. 16.

[243] Mikó, Imre: *Erdélyi történelmi adatok* (Transylvanian historical data), I. Kolozsvár 1855, pp 204–205.

Turks."[244] Péter Révay states that the greater part of the Library was destroyed by the Turks after the death of Lajos II, nevertheless "certain remains of it are visible there even now"—to the best of his knowledge—"which the janizaries guard with great respect, hardly letting the Turks or Christians have access to them".[245] Perhaps it is a further embellishment of these statements that we meet with, much later, in the History of Mihály Cserei, who tells about the Turks showing Mihály Apafi I into the Palace of Buda in 1663. He was also led into "the house where the arms and books of King Matthias were preserved . . . and where very few Christians were allowed to enter by the Turks; and the Turks themselves guarded them with keen vigilance, touching neither the arms nor the books save once a year when they cleaned the former from rust and the latter from dust".[246]

Attempts were repeatedly made to get possession of the books left at Buda. Cardinal Péter Pázmány was the first to try to acquire them, but this information is late and therefore doubtful.[247] The same can be stated of a similar attempt by the Transylvanian Prince Gábor Bethlen.[248] But we know it on reliable evidence that György Rákóczi I made four attempts at purchasing the books for the College of Gyulafehérvár. First he applied to Hussain Pasha of Buda, then to the Sublime Porte. A letter of his addressed to the Sultan contains the following passage: "I believe it known by your Majesty that when Buda was occupied by the holy Sultan Suleiman, your Majesty's ancestor of blessed memory, even the cushions were suffered by him to be taken away from there; but since there were books in sufficient quantity at Fejérvár at that time, and also the lords having been mostly Papists, they did not care for the books which were no holy writings according to their belief; thus the books were left there and are preserved there to this day. Considering that it can be of no use whatever to your Majesty to keep the books there, nor could it be of any detriment to you if they were delivered to us, I beg to entreat your Majesty imploringly to surrender them to us . . . and what gold or silver should be found on them I would be willing to give as much in exchange for them: or else if your Majesty would decide on removing the gold and silver from them, be it according to your Majesty's graceful order."[249]

The attempt made by György Rákóczi was as much a failure as all the similar attempts from abroad. In 1616, Count Adolf Althan of Vienna asked Pope Gregory XV to intervene and help him obtain the books pre-

[244] Farkas, Sándor: *Csepreg története* (The history of Csepreg). Budapest 1887, pp 123—136.

[245] Rewa, Petrus de: *De monarchia et Sacra Corona Regni Hungariae*. Frankfurt 1659, p. 52.

[246] *Cserei Mihály históriája* (The history of Mihály Cserei). Ed. Gábor Kazinczy, Pest 1852, p. 11. (Újabb Nemzeti Könyvtár 1.) — Cserei began writing his History in 1709, when he was 44. He was not yet born in 1663.

[247] Lomeier pp 188—189.

[248] Szalárdi, János: *Siralmas magyar krónika* (Mournful Hungarian Chronicle). 1662. Ed. Zsigmond Kemény, Pest 1853, p. 34.

[249] Szilágyi, Sándor: A Corvina történetéhez (A contribution to the Corvinian history). *MKszle* 1882, pp 336—340.

served at Buda.[250] In 1629 Corderius, a Viennese Jesuit, applied to Palatine Miklós Eszterházy to secure him entrance into the Library of Buda from where he wanted to take some codices, if not for good, on terms of borrowing. "For there, in the hands of the Turks as if in a prison, so far unpublished works of Greek Fathers are kept hidden."[251]

After such preliminaries Peter Lambeck was successful in making his visit in 1666 mentioned above. Owing to several interventions and pressing demands on the part of the imperial ambassador, he was able to cast a cursory glance at the Buda Library, and did so to his utter disappointment: he was shown into a crypt-like subterranean room that received light through one single small window. According to Lambeck, there were some 3—400 books, mainly printed matter, lying in heaps on the ground in unspeakable dirt and dust. "In hac igitur crypta, tanquam cyclopico quodam antro, invenimus quidem celeberrimum illum et ab omnibus eruditis tam diu tamque vehementer desideratum Bibliothecae Corvinanae thesaurum, sed nec famae nec expectationi respondentem. Constabat enim is in universum trecentis circiter vel summum quadringentis libris, cumulatim in terra jacentibus et pulverulento situ ac squalore adeo coopertis, ut nullum eius generis vel taedius vel miserabilius spectaculum unquam viderim." In Lambeck's opinion this state of dereliction must have been the reason why the Turks refused to allow visitors; even they were ashamed of it.

He was permitted to take three of the books (Georgius Naziansenus, Augustinus and Janus Pannonius). This was a very poor result, considering the original aim of his enterprise which was to acquire the splendid Corvina stock for the imperial library.[252] Lambeck was accompanied on his trip to inspect the Library by Paul Tafferner, a member of the legation led by Leslie returning home from Istanbul via Buda and by an English traveller, called Henry Howard, in their company. They report on their experiences in much the same strain of disappointment. Tafferner writes the following: "Corvini quoque Bibliothecam invisere desiderantibus Prorex annuit. Hujus gloria in millibus voluminum et praestantissimorum Ecclesiae Orientalis Authorum copia ac delectu, ab altero non dum elapso saeculo constabat. Certabat cum orbis Christiani, etiam Vaticanae aemula, caeteris librariorum monumentis. Superi! quantum a fama degener apparuit! Vix quadringentos codices numeret: atque hos ipsos nullo ullius facultatis Academicae profectui, aut admodum exiguo, si compararentur, futuros. Hos eosdem tineae ac pulveres exedunt, vastant mures et arrodunt et depascitur vecors iniuria: nunquam videlicet apud Barbaros et inter rudes pretium eruditioni fuit; non secus ac Minervae apud Anticyras."[253] Howard writes the following: ". . . the library, which the Visier permitted to be seen, and formerly

[250] Frankl (Fraknói), Vilmos: A budai Corvin-könyvtár történetéhez (A contribution to the history of the Corvinian Library of Buda). *Arch. Ért.* 5, 1874, pp 297—299.

[251] Fraknói, Vilmos: Kérvény a budai Corvin-könyvtárba való bebocsátás végett az 1629. évből (A request lodged in 1629 with a view to getting access to the Corvinian Library of Buda). *MKszle* 1915, p. 218.

[252] Lambeck. — Kollár T. 2, p. 948.

[253] Tafferner, Paul: *Caesarea legatio, quam . . . ad Portam Ottomannicam suscepit Walterus comes a Leslie.* Viennae Austriae 1668, p. 176. (2nd ed. 1672, Apponyi No. 968.)

was the glory of the world, for it had a thousand volumes of rare and choice books, of excellent authors of the eastern church, how poor a thing t[h]is now and how much disagreeing with the fame and ancient lustre it had, since the few books it hath are of little or no use, being almost consumed by moth, dust and rats."[254]

The books must have been the same which, 20 years later, Marsigli saw in a vaulted cell under the ruins of the Buda Palace in 1686. Probably the room is the same as well. In his estimation the number of the books was about 800. Some 300 volumes that seemed to be of some value were listed and transferred to the imperial library of Vienna.[255]

On the strength of these pieces of evidence it would seem that there is no room left for doubt that a very considerable part of the Corvinian Library had weathered the 145 years of Turkish occupation in the Royal Palace of Buda and the volumes listed in 1686 are still awaiting discovery in the Viennese library.

Alas, this supposition, capturing and logical though at first sight, has to be dropped after a more careful examination of the facts.

First of all we have to consider that the coat of arms of King Matthias, which is regarded as the safest sign of an authentic Corvinian volume, cannot be identified on either the title page or the binding of any of the three codices Lambeck received in Buda, nor in any of the volumes that had been released —according to the records contained by them—by Hungarian prisoners from the Royal Library of Buda during the seventeenth century.[256]

Another circumstance to foster our suspicions is that no less than 51 volumes of the 54 identified Corvinian books in the Viennese library (17 of which were subsequently transferred to the Széchényi Library, Budapest) proved to have been no part of the spoil taken in 1686, because they had been carried to the West by Faber, Brassicanus and Cuspinianus as early as the first decades of the sixteenth century. At the same time none of the volumes contains any record to support the hypothesis that they were transferred to Vienna in 1686.

But the most important counter-argument has been supplied by the list of books transferred to Vienna.[257] It appears at first glance that several of the books contained in the list could not have originated from the Library in the time of King Matthias. For example, the works of Erasmus, Luther and Calepinus must have found their way to Buda at a later date, during the reign of Vladislas, or of Lajos II whose wife was a great patron of literature and learning. Queen Maria, as well as Lajos II, liked to read the letters of Erasmus; and the Queen's court chaplain, called János Henckel, was a devoted follower of Erasmus.[258] Hungarian court life continued in Buda

[254] Burbury, John: *A relation of a journey of Henry Howard from London . . . to Constantinople in the company of count Lesley*. London 1671, p. 93.

[255] Pflugk.

[256] Such is, e.g. Clmae 491 in National Széchényi Library (Rep. No. 335), which refers to "quidam captivus Hungarus".

[257] Pflugk.

[258] Horváth pp 236—239. — Hóman, Bálint—Szekfü, Gyula: *Magyar történet* (Hungarian history), Vol. 3, p. 239. — Adalékok a reformáció történetéhez (Contributions to the history of the Reformation). *Történelmi Tár* 1885, p. 354.

from 1526 till 1541. King János, who also resided there, may have had books of his own as well. The presence of books in Buda in post-Matthias times cannot be taken for a sign of the Turks having hoarded the books taken elsewhere in that city. Books could not have been attractive articles for the marauders, and the soldiers were unlikely to have received orders to gather volumes in Buda as in a sort of central store of books. The only title whose presence cannot be accounted for is a folio copy of a Hungarian printed bible. Was it a copy of the Vizsoly bible which got there by chance from the confiscated property of a Hungarian prisoner? We do not know. At any rate, one thing is certain: the books found there in 1686 must have been in Buda ever since the beginning of the Turkish occupation. The question, however, is whether they had belonged to the Corvinian stock or to some other collection?

A percentual comparison by subject-matter – based on the categories in which the books were listed in 1686 – between the entries of the list and the total stock of the extant authentic Corvinian volumes[259] shows a striking result:

Comparison of Collection II with the extant authentic stock
(in percentage)

Class of books	Coll. II of Buda 1686	Extant, authentic Corvinian books
Sacri		
1. Sancti patres aliique sacri scriptores	3.2	19.2
2. Biblia	1.9	2.2
3. Breviaria	2.9	0.6
4. Canonistici	15.6	1.1
5. Conciones	5.5	0.6
6. Epistolae	2.3	0.0
7. Expositiones in psalmos, Act. apost.	5.3	1.6
8. Missalia	3.9	1.1
9. Theologi speculativi	6.7	3.3
10. Theologi morales	0.6	1.1
11. Vitae sanctorum	1.6	0.0
12. Varia ex ascet. theol. aliisque	12.6	2.2
Total	62.1	33.0
Profani		
13. Historici	3.6	23.6
14. Juristae	10.0	0.0
15. Mathematici	1.6	2.2
16. Medici	2.3	1.1
17. Philosophici	7.2	11.0
18. Rhetorici	2.0	6.0
19. Poetici	2.9	9.4
20. Grammatici aliique scholastici	3.1	1.7
21. Miscellanea ex sacris et profanis	5.2	12.0
Total	37.9	67.0

[259] Of course, the books demonstrably originating from the library of Beatrix have not been listed with the authentic Corvinian volumes (cf. the chapter on "The Library of Queen Beatrix"), nor those ordered by King Matthias to be presented to

A conspicuous incongruity appears from the table as regards both the main features and the details. The proportion of ecclesiastical literature in the Corvinian total is 33 per cent as against 67 per cent of secular writings. The ratio is almost exactly the reverse in the list of 1686, i.e. 62.1 against 37.9 per cent. The composition of the Corvinian stock is more varied, the proportion of the item "miscellanea" being 12 per cent as against 5.2 per cent in the other list (e.g. military engineering, architecture and geography are represented only in the Corvinian side). The Church Fathers are represented by a much higher ratio in the Corvina – which is typical of the age of humanism – than in the list of 1686, in which their share is quite negligible. The discrepancy is striking in the field of legal literature as well. In the list of Pflugk, the books of Canon law constitute 15.6 per cent and those of secular law 10 per cent, while in the Corvinian stock the ratio is 1.1 per cent and 0 per cent resp.[260] The ratio of historical works in the Corvina is 23.6 per cent, as against 3.6 per cent in the other list. It is also remarkable that while 20 per cent of all authentic Corvinian volumes are represented by translations from Greek, only 3 per cent are so in the stock found in 1686. We have only one Greek volume in the list, although the Corvinian stock included plenty of them. It is also striking that the greater part of the books transferred to Vienna is composed of printed volumes, and very few codices are written on parchment, whereas the Corvinian copies are of the latter description with few exceptions. This comparison is an eloquent proof of the widely different functions of the two libraries. It is also out of the question that the less well decorated copies, unprovided with coat of arms, were handled separately in the Library and these were kept in Buda after 1526. The list of 1686 represents a *quite different composition of books, an exclusively ecclesiastical collection* in character.

The overall picture is not altered in any way if those books are added which were removed from the Buda palace during the seventeenth century, or those which were found there in 1686 but were not transferred to Vienna, but to some other places.

How can we account for the presence in Buda of such a decisively ecclesiastical, and what is more, an emphatically canonical and pastoral collection? An explanation might be perhaps that the library of the Dominican monks of Buda, or the books of some other monastery, was placed there in safety following 1526, provided it was spared by the flames when the city was put to fire. This supposition, however, is not supported by any data. None of the books brought away from Buda in the seventeenth century contains any record in them to this effect.

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various personages. At the same time the codices of Vladislas and the liturgical books bearing the arms of King Matthias have been included, although the latter were probably prepared for the use of the Royal Chapel. However, this supposition is not supported by an evidence comparable to the case with the coat of arms of Beatrix on the Queen's books.

[260] Humanists showed a particularly keen dislike for jurisprudence which they held up to ridicule. On the other hand, the new trend of education also mostly remained alien to the legal people of the period. For example, Poggio Bracciolini made a severe criticism of jurisprudence. (Voigt, Vol. 2, pp 482–491.)

The explanation, we believe, should rather be looked for in the demand for books of the royal chaplains of the Buda Castle. A court chapel had existed in Buda ever since the time of Lajos the Great, and this capella regia meant not only an edifice but also a body of priests who were increasingly engaged in performing diplomatic, administrative and chancery functions. King Sigismund built a second royal chapel in the neighbourhood of the Palace, and also organized a chapter, consisting of a provost and several canons, in honour of the Virgin Mary. The old chapel did not cease to exist, but the chancery function of the royal chaplain was stopped about 1435. We have no precise knowledge as yet about the role of the two chapels. But we know positively that the chapter of Buda Castle existed till 1526, and that King Matthias had not only rebuilt it but—according to Bonfini—"collegium adiecit honestissimum sacerdotum". This body numbered 40 members in 1485 according to the evidence of a letter by Pope Innocent VIII.[261]

This large body of ecclesiastics certainly had as its task to conduct liturgical services, chanting hymns to which, as Naldus Naldius reports, King Matthias was wont to listen.[262] In addition they may have assisted the King in managing church affairs and in settling debates with the Holy See. They must also have been responsible for printing the liturgical books.

Thus the second collection of books in the Buda Palace may have been used by this large community of court priests. The books in it were destined for daily use, and were presumably of humble finish, housed in a modest environment outside the magnificent Royal Library. Perhaps even its site can be tentatively established. The not quite clear words of Miklós Oláh have been interpreted by Ferenc Salamon in a way that the phrase "interior bibliotheca" is a printer's error for "inferior bibliotheca", in which case it would mean *lower* library.[263] If Ferenc Salamon is not mistaken, then the room of the ecclesiastical library should be looked for on the ground floor or in the underground parts of the Palace. This supposition would be well in accord with the information gathered from the years of the Turkish occupation concerning the housing of the books. If this reasoning is correct, no transposition of the stock of the Royal Library need be assumed.[264]

[261] Kumorovitz, L. Bernát: A királyi kápolna oklevéladó működése (The Royal Chapel's activity in issuing documents). *Regnum. Egyháztörténeti Évkönyv 1942—1943*, p. 466.—Miklóssy, Zoltán: Hiteleshely és iskola a középkorban (Places of authentication and schools in medieval times). *Levéltári Közlemények 1940—1941*, pp 173—174. — Kumorovitz, L. Bernát: A budai várkápolna és a Szent-Zsigmond-prépostság történetéhez (Contribution to the history of the Castle Chapel of Buda and the St. Sigismund Provostship). *Tanulmányok Budapest Múltjához XV*, 1963, pp 109—146. — Bonfini IV, p. 136.

[262] *ITE* Vol. 2, p. 383.

[263] Salamon, Ferenc: *Budapest története* (The history of Budapest). Vol. 2. Budapest 1883, p. 516.

[264] Balogh, Jolán: A budai királyi várpalota (The Royal Palace of Buda Castle). *Műv. Ért.* 1952, pp 29—33. — The books found in Buda certainly belonged to the stock of Collection II and not to some monastic library, because none of the volumes involved contain any inscription to indicate possessorship by a monastery. Moreover, they show marked relations to Esztergom, to which the Royal Chapel was certainly linked by ties of ecclesiastical administration. (Cf. Csapodi III.)

This unassuming collection failed to attract the attention of the pillaging Turks in 1526 during their first capture of Buda. They did not think much of these books since they were not provided with gold or silver mounting, nor with silver chains or gilt binding. They remained therefore in their place and continued in use during the reign of King János; they may even have increased in number. Eventually, this stock of books deteriorating for over a hundred and fifty years was considered by public opinion to have been the Corvinian Library. Hungarian prisoners kept in Buda may have taken a volume now and then to make use of them in collecting alms to raise their ransom money. It is not precluded either that even the Turks themselves presented them a volume now and then, since it was also in their interest to collect the sum of ransom.[265] This was the stock that kept the interest of scholars, monarchs and ambassadors awake for long; and a collection of this description may well have caused disappointment to a Lambeck, or a Marsigli, or even to the Netherlander Tollius after it was shipped to Vienna:

"Invenimus quidem celeberrimum illum et ab omnibus eruditis tam diu tamque vehementer desideratum Bibliothecae Corvinianae thesaurum, sed nec famae nec expectationi respondentem . . . exigui aut nullius fere pretii." (Lambeck.)[266]

"Da questo mirabile ritrouamento della Biblioteca Budense e da tutte l'altre mie dimonstrazioni creddo sempre che di quella fosse una fama maggiore del vero." (Marsigli.)[267]

"Sed ah ! ah ! pro sperata voluptate nec opinum dolorem, pro immenso, quod animo praeconceperam, gaudio ingentem cepi moerorem. Sallustium hic me integrum inventurum nonnulla spes lactaverat, quem in Budensi Bibliotheca eruditi quondam viderant, et en ! laceras heu ! situ, pulvere, vermibus corruptas nullius fere praetii reperio reliquias." (Tollius.)[268]

It follows from what has been said above that the *books found in 1686 cannot be regarded as the remains of the Corvinian Library. In the years of the Turkish occupation we look in vain for the library of King Matthias in the Buda Palace.* The splendid collection of books must have perished earlier. But exactly when and in what circumstances ? Was it in 1526 or at some later date ?

Suleiman II captured Buda thrice: in 1526, in 1529 and in 1541. The last two dates should be ruled out. In 1529 he occupied the castle for his protégé King János, and therefore he did not plunder it, nor did he set it on fire. In 1541 he captured the town for himself, therefore he had even less reason to do so. The only possible time of the Library's destruction or transference is therefore 1526.

[265] On the prisoners supplicating ransom, see Sándor Takáts: *Rajzok a török világból* (Sketches from the time of the Turkish occupation). Vol. 1. Budapest 1915, pp 206—256.

[266] Lambeck, loc. cit.

[267] Ricotti, Ercole: *Sulla Biblioteca Corvina.* Torino 1879, p. 10.

[268] Tollius p. 99.

But we have more than one piece of evidence that the Royal Palace, including the Library, was not consumed by fire in 1526 either, as stated by some western sources.[269] Travellers of later times unanimously describe the Palace as being in bad repair but essentially intact. The diary of Suleiman contains a day to day record of events: The Turks arrived in Buda on September 3rd, on the 4th the Padishah went sight-seeing on horseback through Buda, on the 5th they set fire to the city on the opposite bank of the river (Pest), on the 6th they set fire to the city of Buda, on the 7th they removed the collection of arms and other implements, the huge canon and the other canons standing in front of the Palace, furthermore the brass figure of a man surrounded by his sons standing on a column [the statues of Hercules, János Hunyadi, Matthias and László], they were busy carrying them onto river vessels all day and night, while the city was burning day and night. On the 8th, the Sultan gathered a big company for a feast in the Royal Palace. On the 13th, thinking it improper to set fire to the Royal Palace in which he had stayed for some time, he ordered janizaries to guard it and prevent it from being burnt. On the 14th, Hungarian guards were charged with the care of the Palace, and the Turks crossed the river to rejoin the main host.[270]

Mustafa Dzhelalzade, a contemporary Turkish historian, also mentions the exceptionally rich spoil, although he does not say a word about the books: "The enormous riches of the wretched king, his household equipment, his canons and canon balls that were found in Buda were seized."[271] An issue of the Neue Zeitung of the time speaks much in the same tone: The Turks captured Buda, set the city on fire, except for the Palace, and carried away the spoil on 1,400 camels and on board of many ships.[272]

We cannot therefore escape the conclusion that the immense spoil included the splendid Corvinian volumes with all their gorgeous covers and bindings of gilt, velvet and silk. In no other way can we explain how Corvinian books were recovered from Istanbul from the sixteenth century to the time of Abdul Hamid who presented the last Corvinian copies to Hungary in 1877. At most it may be supposed that a part of the books perished in the hands of the soldiers shipping the spoil.[273] Nevertheless, the bulk must have reached the Sultan's treasury in Istanbul.

By collating the four sources between 1526 and 1541, we arrive at the same conclusion: after 1526 the Library could not have remained in its original place, at most some unimportant fragments of it had been left behind. The four sources are the following: Ursinus Velius: De bello Panno-

[269] Neander: *Compendium chronicorum Wittebergae 1568.* — Rochlitz: *Türkische Chronica*, 1595.

[270] Török-magyar-kori történelmi emlékek (Historical records of the Turkish—Hungarian contacts). II. Vol. 1. *Török történetírók* (Turkish historiographers). Transl. József Thury. Budapest 1893, pp 317–319.

[271] Ibidem, II. Vol. 2, 1896, p. 168.

[272] *Newe Zeittung, wie es mit der schlacht zwüschen dem Künig von Ungern unnd dem Türkischen Keysser ergangen.* 1526. (In the Budapest collection of the Szabó Ervin Library, No. B 0941/291.)

[273] It may have been in this way that the Corvinian Cyrillus got to Raguza (Dubrovnik). (Rep. 217.)

nico libri decem; Miklós Oláh: Hungaria; Martin Brenner's preface to Brandolinus Lippus; and the dedication of Brassicanus to Salvianus; De vero iudicio.

Ursinus Velius, a humanist university teacher of Vienna and court historian, was a member of the suite of King Ferdinand visiting Buda in 1527. He reports briefly on the Hercules statue and two other statues having been removed by the Turks from the square in front of the Palace, leaving only the marble pedestal there. Of the Palace he has these few sentences to say: "Its main ornament is the high-vaulted room of the Library that had been erected by King Matthias, who was a collector of expensive books in every language but mainly Greek and Latin; the Library had been impoverished by many book-thieves, because Vladislas and his son had been negligent in this thing as in others, failing to make efforts to preserve this unmatched treasure."[274]

Praising the room of the Library Ursinus Velius does not say whether he had seen any books in it, and if so, in what condition. He speaks about the robbing of the books, but we do not know whether it affected the whole of the stock or only part of it. At any rate, he attributed the despoilment of the Library to the irresponsible management before 1526 rather than to the Turks. Had he seen the bulk of the books in the room of the Library—which were still there in 1525 as we learnt from Brassicanus above—it would be difficult to understand why he did not speak more about them, since he went to Buda with the apparent aim of becoming librarian there. At least this is what can be gathered from a letter Vadianus wrote in late 1527, that is when Ursinus Velius stayed in Hungary in the entourage of Ferdinand. Namely he wrote to Collimitius that Ursinus had been in the army of Ferdinand since the summer of that year as historian and as "bibliothecae Budensis custos".[275] Therefore we cannot interpret the words of Ursinus otherwise than that he saw the room of the Library, although he did not see the books that used to be housed in it.

The other eyewitness who was staying in Buda at the same time, though not with Ferdinand but with the escort of the widowed Queen Maria, was Miklós Oláh.[276] He gives a clear account of the destruction of the Library in 1526: after the death of King Lajos II on the field near Mohács, which took place on 29 August 1526, the Turks having seized Buda on 8 September destroyed the Library by tearing [the books] to pieces and partly by wrenching off the silver mountings and putting them to other uses.[277] Emil Jakobs,

[274] Velius, Casparus Ursinus: *De bello Pannonico libri decem.* Ed. A. F. Kollár. Vindobonae 1762, p. 16. – On Velius see Waczulik, Margit: *A török korszak kezdeteinek nyugati történetirodalma a XVI. században* (Sixteenth-century historical sources on the beginnings of the Turkish period). Budapest 1937, pp 45—49.

[275] Jakobs pp 135—145.

[276] Oláh, a man of confidence to Queen Maria, was in her company in Pozsony after the battle of Mohács. He escorted her from Buda to Székesfehérvár to the coronation of Ferdinand. (Szemes, József: *Oláh Miklós*, Esztergom 1936, pp 9—10.)

[277] Praeter has et aliae duae erant Bibliothecae in locis diversis aricis, sed prioribus inferiores, quas omnes Turca post Ludovici regis ad campum Mohát̀s interitum, qui anno 1526. 29. Augusti contigit, Buda, Septembris sequenti octava die postea capta partim dilaceravit, partim in alios usus, argento detracto dissipavit. (Oláh, pp 8—9.)

who was determined to clear the Turks of the charge of destroying the Library tried to reduce the value of this information by emphasizing that Oláh wrote his work abroad and after a lapse of nearly ten years' time, and that he relied on other people's accounts instead of his first-hand experience.[278] Admittedly, Oláh wrote his book while staying in the Netherlands between 1531 and 1536, but it is equally certain that he had spent two weeks in Buda between 16 and 28 October 1527.[279] Can one imagine that being a humanist and a bibliophile, he missed the opportunity of taking a look at the Library during his fortnight's visit?

The third eyewitness, Martin Brenner, in his preface to the Brandolinus volume, dated 1 August 1541, i.e. before the final occupation of Buda by the Turks, wrote these memorable lines: " . . . in previous years Asian barbarism had destroyed [the Library], and when I closely examined it two years ago I was hardly able to detect any trace of its earlier glory, disregarding one or two Greek authors."[280]

Although the fourth report referred to above appeared in 1530, its author Brassicanus visited Buda in 1525 and informs us of what he had seen that year. He endeavours to revive the memory of the great achievement which "now lives on in nothing save its name". He continues with the words of Virgil: "Can one keep back one's tears when relating such events?" He laments the "truly golden Library" whenever it comes to his mind how miserably it perished. Speaking about the destruction of the famous libraries of antiquity, he states: "I should dare assert under oath that we have suffered a much greater loss in this unfortunate age of ours than one is able to realize or express in words." Yet, he certainly did not rely on hearsay but on his own experience, because he wrote: ". . . when we got into this present state of ours, I searched every corner of the Library of Buda on more than one occasion, examining it with the greatest care, and now I am most inconsolably convinced that it has perished for all Christian people."[281]

The statements in contemporary sources concerning the destruction of the Library in 1526 are corroborated by the fact that previously, during the reign of Vladislas II and Lajos II, foreign humanists are known to have frequently received presents of valuable Corvinian books which they took abroad, but afterwards, that is from 1526 to 1541, during the reign of King János, we have not a single data to indicate such an occurrence. Not a single letter has survived from that period to inform us about attempts at borrowing or acquiring Corvinian volumes, whereas in former years many letters testify to such transactions. Nor do we have a codex copied from one or

[278] Jakobs pp 135—145.

[279] Balogh, Margit: *Oláh Miklós Hungriája mint művelődéstörténeti kútfő* (Hungaria by Miklós Oláh as a source of cultural history). Budapest 1903, pp 8 and 25.

[280] Brandolinus Lippus: De humanae vitae conditione et toleranda corporis aegritudine ad Mathiam Corvinum . . . dialogus. Viennae 1541.

[281] Salvianus: *De vero iudico . . . cura Johannis Brassicani*, ed. Basileae 1530. — Brassicanus also mentions in the preface of Lucianus Samostensis: *Aliquot exquisitae lucubrationes*, Vienna 1527, that the work in Greek by Marcus Monachus was taken by the Turks in 1526 from the Library of Buda. (Denis: *Wiens Buchdruckergeschichte*. No. 280.)

another Corvinian volume at Buda, and we find no record in any of the codices to indicate a transfer from the Corvinian Library in the period in question. At the same time we should have every reason to suppose that the Polish humanists, with whom King János maintained close contacts, would have certainly developed a keen interest in making use of the Corvinian collection, as did the humanists of Vienna and Prague in former years, not to mention the Hungarian scholars. Finally, we have no trace whatever of any endeavour on the part of King János or anybody else to restore the Library's stock, or to improve its management.

The assertion that Bishop Fabri of Vienna should have received Corvinian copies from King Ferdinand in Buda is mere supposition not founded on facts.[282] Its strength is also weakened by the circumstance that the Corvinian volumes that went into the possession of Fabri include his usual ex-libris stating explicitly that he had acquired the books through purchase and at his own expenditure. Not a word is said in them about a royal act of donation.

There arose a hypothesis according to which Queen Izabella leaving Buda for Transylvania in 1541 transferred some Corvinian volumes to Gyulafehérvár (Alba Iulia) and Brassó (Braşov), where they were consumed by fire in 1658 and 1689, respectively.[283] Of course, it is not impossible that a few pieces had gone over to Transylvania in 1541 from the very small fragment of the Library that had perhaps been left in Buda, but we have no evidence to prove this. The library of the Prince burnt down when Gyulafehérvár was ransacked and we have no knowledge of the composition of its stock. It is not likely that it included Corvinian volumes, because Prince György Rákóczi wrote to the Sultan expressly that no Corvinian books had been transferred to Transylvania. Isaac Basire, professor of theology and librarian of Gyulafehérvár, did not mention Corvinian volumes in his account on the destruction of the library in 1658. Pál Forró, ambassador of Gábor Bethlen, did not say anything about the Corvinian copies allegedly transferred to Gyulafehérvár, because he wrote in the dedication of his Curtius edition (Debrecen, 1619) addressed to Bethlen: "Having erected a library in your princely seat of Gyulafehérvár abounding in wise books of every description, your Majesty followed the praiseworthy example of the glorious and renowned King Matthias."[284] As for Brassó, Marsigli received information from Miklós Bethlen, according to which the burghers expelled from Buda by Suleiman had transferred many codices and printed books to the library of Brassó where they were subsequently consumed by fire.[285] But Marsigli does not state that the burghers of Buda took the books from the Royal Library. Nor would it seem plausible.

[282] Bartoniek I, pp 123—124.

[283] The Corvinian Catullus of Vienna (Cod. Lat. 224. Rep. No. 157) contains a record from the eighteenth century ". . . e bibliotheca . . . Budensi tempore ex regis Johannis de Zapolya in Transylvaniam delatus . . .", which, however, does not weigh much in the scales as it speaks not of Izabella but King János.

[284] Vita, Zsigmond: Bethlen Gábor könyvtára (The library of Gábor Bethlen). *MKszle* 1965, pp 221—227.

[285] Szilády.

One thing is certain: public opinion in the sixteenth century was convinced that the Library of King Matthias perished in 1526. For over a hundred years no one was looking for the remains of the Royal Library in the Palace of Buda; the travellers visiting the Castle did not speak of a collection of MS. volumes preserved there. The epigram of Georgio Anselmo published in Parma in 1526 laments the destruction of the Corvinian Library:

"Crescere librorum late generosa supellex
Coeperat, invicti nobile regis opus.
. . . . . .
Aspexit limis ridens Rhamnusia ocellis,
Abscidit et subito nobile regis opus.
Pro coelo licuit, fatisque furentibus, uno
Musarum et Martis tanta ruina dies?"[286]

In the dedication dated 26 June 1531, to his Heliodorus edition published in Basel 1534, Obsopoeus repeated literally what we read in Martin Brenner referred to above: "Matthiae Corvini bibliotheca omnium instructissima superioribus annis a barbarie Asiatica vastata est."[287] Vadianus, who visited an intact Buda in the times of the Jagello kings, and found there a Library despoiled by the successors ("posteri diripuere"), wrote in 1534 the following: As I hear Buda has been taken by the Turks and "clarissimis illis monumentis regiae magnificnetiae spoliata est".[288] Presumably he meant the Library, too.

In his dedication to Werbőczy's Tripartitum published in Vienna in 1545, Singrenius tells us that "locus Bibliothecae vix ostendi potest". Konrad Gessner in his dedication to Bibliotheca universalis, 1545, declared that the destruction by the Turks of that "famous library of Buda" was more lamentable than the loss of the libraries of antiquity. In his concise library history published under the title Theatrum vitae humanae, Basel 1565, Lycosthenes reports the complete destruction of the Bibliotheca Corvinia. In his Ruinae Pannoniae (1571) Schaeseus did not doubt that the Library no longer existed (although he was mistaken in two substantive points when he asserted that it fell victim to arson and looting by Turkish soldiers in 1541).

The Corvinian volumes that were recovered from Istanbul in the sixteenth century contain inscriptions which seem to lend support to the above sources and contemporary scholarly opinion on the destruction of the Library and the plundering of the books. Antal Verancsics entered the

[286] Anselmus Nepos, Georgius: Epigrammaton libri septem. Parmae 1526 (App. 1650.)

[287] Heliodoros: *Historiae Aetiopicae libri X, nunquam antea in lucem editi.* (The letter of dedication was dated 26 June 1531.) Basileae 1534. — See further: Thomas, G. M.: Miscellen aus lateinischen Handschriften der Münchener Bibliothek. *Sitzungsber. der bayer. Akad. d. Wiss. Philos.-philol. Kl.* 1875, p. 212. — Rómer, Flóris: Adalékok a Corvina történetéhez (Contributions to the Corvinian history). *MKszle* 1877, pp 350–351.

[288] Vadianus, Joachimus: *Epitome trium terrae partium.* Tiguri 1534, p. 66.

following record into the Corvinian copy of St. Thomas of Aquino, preserved in Vienna: "Liber reductus ex Constantinapoli Viennam Mense Oct. Anno Domini 1557 per Reverendissimum Episcopum Quinqueecclesiensem Dominum Anthonium Wranczium Oratorem regium, qui fuit antea ex bibliotheca Budensi invictissimi Regis Mathie Hungarie per Turchos oblatus (! instead of ablatus) Anno Domini 1526. profligato Rege Ludovico in Campo Mohachiensi." It appears that Verancsics, visiting Istanbul as an envoy, received information there that the book which he acquired had been taken away by the Turks from Buda in 1526.

The Corvinian copy of Dionysius Areopagita, preserved in Besançon, was presented by J. M. Malvezi to Singknoser, counsellor of the imperial legation in Istanbul in 1550. It contains the following record: "Ex libris bibliothecae Budensis serenissimi quondam regis Mathiae a Turcis direptae."

A more closely unidentified Elisaeus Infirmarius entered in 1568 in the Corvinian copy of Aristoteles—Argyropulos the following mournful lines on the destruction of the Library:

"Hoc — dum Turcha ferox Coruina palatia rumpit,
Budensis rapax diripit vrbis opes
Bibliotheca etiam libris spoliata venustis,
Hoste domum misere diripiente, fuit:
Pars iniecta luto periit, pars ignibus arsit,
Pars quota adhuc rigido puluere mersa iacet —
Inuentum, e tenebris tetroque e pulvere tractum,
In claram rediit sorte volente diem,
E manibus tetris Propontidis vrbe redemptum:
Eius saepe mihi lectio grata fuit."

(In the margin of the passage relating the devastation of Buda we have the date 1526 in another but likewise contemporary hand.)

Compared with these sources, we cannot give much credit to a certain Jovius (alias Giovio), a sort of half historian, half journalist who relied on second-hand information. He wrote that Suleiman wondered at the sight of Buda and took nothing with him in token of his victory but three huge brass statues.[289] Suleiman's diary quoted above speaks differently. Anyway, Jovius does not mention the Library at all.

The reports of the sixteenth-century travellers can only be correctly interpreted if we accept the statement that practically nothing was left of the Corvinian Library in the Buda Palace after 1526. Pigafetta Marcantonio, a military expert of the embassy of Verancsics in Istanbul, was the first to receive admittance to, and to provide a description of, the Castle of Buda during its Turkish occupation. He was greatly impressed by the sight of the Palace and depressed by the passing of its former glory; he mentions the magnificient portico and the rooms "among which the remains of a very

[289] Jovio, Paolo: *Commentario de le cose de turchi.* Roma 1531. Jovius had only second-hand information about the conditions in Hungary. (Cf. Waczulik, op. cit. p. 25.)

fine library was to be seen". But he fails to specify whether what he saw was the remains of books or of the furniture.[290]

A few years later David Ungnad headed a legation twice, in 1572 and in 1573, via Buda to Istanbul. A record of the first mission was published by Omichius in 1582. We read in the report that the room of the Library was beside the bedroom of Matthias and that the King had collected a few thousand books there.[291] This statement is ambiguous. It can be interpreted in one way that the books were still there, and in another that they *used* to be there in the days of the King, in which case his words referred to the room of the Library and its furniture.

A diary of the second mission was made by Stephan Gerlach, a preacher in the house of Ungnad. His records were published by Samuel Gerlach in 1674. Among other things, the diary mentions a room in which "twelve celestial signs" were seen showing the constellation of the stars at the point of time when Matthias was elected king of Bohemia. Also "a beautiful library is to be found in it".[292] Gerlach was a keen observer, which appears from his detailed description of the Esztergom Pálace, verified by the evidence of recently carried out excavations there. He certainly gave a precise description of the Buda Palace as well, which anyway shows a fair degree of agreement with the accounts published by Omichius and other travellers.

Nevertheless, none of the authors mentioned the *books* in the Library – if there were any still to be found in it. The remark of Gerlach "a beautiful library is to be found in it" would at first sight suggest that he saw a beautifully arranged stock of books. But how is one to explain that the same travellers who were so careful to describe the wall-paintings, the coats of arms, the ornaments, the Latin inscriptions, etc. were so unanimous in keeping silent on the condition of the books? What kind of books and how many of them did they see there? Had they seen the books lined up on shelves or in cabinets, or thrown upon the ground in disorder, they would certainly have had a word or two, as had the foreign humanists visiting the Library before 1526, or Lambeck in 1666, to characterize the desolate state of the volumes that had been gathering dust and dirt for several decades. It is at least strange that the members of the diplomatic missions made no attempt at acquiring a book and none of them cared to record one single title of the volumes.

It is important for our point that not much later, in 1576, Salomon Schweiger also speaks about a room, on the vault of which was seen a horo-

[290] "Quivi si vedono amplissime sale et portichi grandi et camere magnificamente construtte. Tra queste vedemmo le reliquie d'una bellissima libraria, con molte pitture et inscrizioni latine. Tutte cose che rappresentano a gl'occhi di chi le mira, un certo di grave et di nobile antichità, et che ad un tratto medesimo, sentendosi tutto rissentire, gli porge horrore et compassione, veggendo l'alta gloria di quei re tutta distrutta et rovinata." (Banfi, Florio: Pigafetta Marcantonio. *Hadtört. Közl.* 1936, pp 58 – 74.)

[291] Omichius, Fr.: *Beschreibung einer Legation und Reise von Wien aus Oesterreich auff Constantinopel durch . . . David . . . Ungnaden . . . Anno 72. verrichtet.* Güstrau 1582.

[292] Gerlach, Stephan: *Tag-Buch der . . . an die Ottomannische Pforte zu Constantinopel . . . durch David Ungnad . . . vollbrachter Gesandschaft.* Frankfurt a. Main 1674, p. 12.

scope showing the disposition of the heavens at the moment of Vladislas's accession (obviously erroneous for Matthias's accession to the Bohemia throne), but he makes no mention of books or of a library; he refers to quite a different room when relating that in a book-chamber (Buchkammer) he saw a bagful of manuscripts and also a volume of "Saints' legends", which he tried to acquire from the old Turk who lived in the room and who refused to give it to him, saying that it belonged to the Sultan.[293] Thus Schweiger saw one single book, he recorded its title and wanted to take it away with him.

There is only one among the accounts of sixteenth-century travellers, that of Reinhod Lubenau, which speaks of books seen in the Buda Palace. This traveller visited Buda in 1587 and recorded his memories much later in his advanced years. He mentions a splendid hall, supported by marble pillars, but it was in another room where "nachmal kamen wir in die Konigliche bibliotheca"; on this, however, he wastes no laudatory adjectives but states simply that "da ein Hauffen Bucher ubereinander lagen und wohnet ein alter Turch drein, der darauf Achtung gab; wollte nichts davon geben, sagtt, es sei seines Keisers und im hat verbotten".[294] What Lubenau says about the books lying in heaps on the floor resembles much better the description given by Lambeck than the rest of the sixteenth-century sources. Obviously he did not even see the old Library-room but he walked in the underground chamber where the books were thrown down in heaps as in the days of Lambeck. The picture of the old Turk reminds us of Schweiger's account.

After a lapse of four years, in 1591, another traveller, called Freiherr von Wratislaw, visited the Palace of Buda Castle. He once again mentions a hall decorated with a horoscope commemorating Matthias' accession to the Bohemian throne, where "the Library of King Matthias was housed".[295] Wratislaw uses the past tense in connection with the Library. He describes the horoscope painted on the ceiling, though he fails to speak of any books.

It appears then from all the available sixteenth-century sources that after 1526 the Royal Library was no longer in existence.

We have to examine two further contradictory data. The first is contained in a passage in the Corvina bibliography of Klára Zolnai, where the author, enumerating the source works, refers to Coelius Pannonius, alias Gergely Bánfi, as one who wrote in 1530 to a friend of his in Rome in superlative phrases about the Library of King Matthias in which he had seen works by Homer, Hesiod and others. The letter was published by Budik in 1839 from an unspecified source.[296] If it were true, the whole of our hypothesis

[293] Schweiger, Salomon: *Eine newe Reyssbeschreibung auss Teutschland nach Constantinopel und Jerusalem.* Nürnberg 1619, p. 21.

[294] Published by József Holub in: A budai könyvtár állapota a XVI. század végén (The state of the library of Buda at the end of the sixteenth century). *MKszle* 1914, p. 95.

[295] Wratislaw, Frh. v.: *Merkwürdige Gesandschaftsreise von Wien nach Constantinopel.* Leipzig 1787, p. 40.

[296] Budik loc. cit.

concerning the dissolution of the Corvinian Library in 1526 would come to nothing. Let us examine this piece of evidence more closely.

In the publication of Budik we certainly find the enthusiastic lines: "Vidi tandem Bibliothecam illam celeberrimam Mathiae Corvini, cuius thesaurum, si per otium licuerit, describam . . ." Budik ascribes the letter to Coelius Pannonius, but since it is undated, there is no evidence whatever of its having been written in the third decade of the sixteenth century. Zolnay probably inferred that date because Frater Georgius Pannonius published the Regulations of St. Augustine in Venice in 1537; as against this, we know that Coelius Pannonius was prior of "Ad Sanctum Stephanum Rotundum" church in Rome.[297] No more can be inferred from this that Coelius Pannonius was not likely to have stayed in Hungary after 1537. But we are left in the dark as to when he visited Buda. Consequently, the letter of Coelius is no proof of the Corvinian Library existing in the thirties. Furthermore it is a question, whether the names have not been mixed up. Notably, another person of similar name, a certain Caelius Calcagnini, a dependant of Ippolito d'Este, was a frequent visitor to the Corvinian Library in 1518 and 1519 and wrote extensively on the various codices in it.[298] The account attributed to Coelius Pannonius would certainly fit in the series of letters written by Caelius Calcagnini.

The other piece of evidence allegedly contradicting the supposition that the Library was scattered in 1526 concerns Gritti, lieutenant-governor of King János, who was first to "cast a covetous eye on the remains of the Corvinian Library". "Codex No. 654 of the National Library of Vienna has an inscription according to which that codex was taken by him out of the collection of Buda, and it was sent by him to Venice. This codex, originally belonging to the collection of János Vitéz, included the letters of St. Jerome and got to Vienna from the donation of Apostolo Zeno of Venice in 1723," — writes Pál Gulyás in Chapter 4 of "Bibliotheca Corvina" ("The fate of the Library after the Mohács Disaster till the fall of Buda"). He refers to the work of Henrik Kretschmayr (Lajos Gritti, Budapest 1901, pp 33—34) and to Weinberger (op. cit. p. 89). Kretschmayr, indeed, writes nearly the same: "It seems that he also sent occasional presents to the Republic of Venice from the scientific treasures of Hungarian book art he was in charge of. Codex No. 644 of the Court Library of Vienna contains a record according to which he took the book out of the Library of King Matthias and he sent it to Venice." The difference between the two statements is that the words of Kretschmayr are more conditional in character, while Gulyás commits himself in a positive manner, and also that the latter wrote No. 654 erroneously instead of 644.[299]

[297] Szabó, Károly: Régi magyar könyvészeti adalékok, 3 (Old Hungarian bibliographical sources). *MKszle* 1879, pp 181—182.

[298] The letter was published in: *Analecta nova*, pp 76—98.

[299] The MS. catalogue of Hermann (*NF*, VI, pp 4—76) also mentions in the introduction of the descriptive part on the codex that the record originated from Gritti, but no such record is contained in the detailed description itself, because no such record exists.

Now, neither No. 644 nor No. 654 contains any record in Gritti's hand. What we have inside the plate of the Hieronymus-codex No. 654 reads like this: "Augusto nostro Carolo VI Romanorum Imperatori hunc codicem dono dedit Apostolus Zeno Venetus eiusdem Poeta et Historicus Anno 1723 mense Mai." Nothing further can be ascertained about the codex bearing on the front leaf the coat of arms of Vitéz and on the cover that of Vladislas than the fact that it was donated by a man of Venetian origin to Charles VI in 1723. The rest is mere speculation based on some highly unreliable information according to which Niccolò Zeno, a member of the Zeno family, possessed a great number of Corvinian books around 1560, and if Corvinian volumes had ever been in Venice, they must have got there through the mediation of Gritti, the son of the Doge. It needs perhaps no further explanation why such dubious inferences cannot be regarded as support for the hypothesis that a considerable number of Corvinian volumes were still preserved in the Castle of Buda in Gritti's time, i.e. a few years after the Battle of Mohács.[300]

In conclusion, the apparent contradiction between the sixteenth- and seventeenth-century sources can be resolved if they are taken to refer to two different stocks of books. The travellers in the sixteenth century were fully aware that the Library had been destroyed in 1526. What they admired was the empty room of the former Library. Those in the seventeenth century gave reports of books which really existed in the Palace, although not in the former Library-room, and never formed part of the Corvinian stock. From the beginnings they had been stored in a different room, and their being there had nothing to do with a hypothetical transfer by the Turks.

The books of King Matthias—inasmuch as they were not carried away by humanists or destroyed by the looting soldiery—were transferred to Istanbul in 1526. There they were exposed to two centuries of decay by neglect, mould, vermin and mice, and also by fires not infrequent then in the Sultan's Palace.[301] Nobody cared for the codices, except perhaps some of the greedier courtiers who now and then removed a codex and turned it into money.[302]

So it happened that when a hundred years ago some European scholars, mainly experts of the Hungarian Academy of Sciences, were admitted — after many unsuccessful attempts — into the Seraglio of Istanbul, their search for the books of King Matthias and for the remains of the Greek imperial libraries[303] resulted in the discovery of 16 authentic and a few

[300] Csapodi XXI.

[301] Report to the Hungarian Academy of Sciences submitted by Ferenc Kubinyi, Arnold Ipolyi and Imre Henszlmann concerning the Corvinian MS. volumes discovered in Istanbul. (In Hung.) *Századok* 1877, p. 467. Accordingly the Grand Vizier told them that the Seraglio was repeatedly damaged by fire that destroyed the greater part of the old books.

[302] Müntz 257. — Cf. the codex Santini: *Tractatus de re militari* (Paris, Bibl. Nat. Cod. 7239; and the Note of No. 584 in the Rep.).

[303] Ipolyi, Pulszky and Vilmos Fraknói: A konstantinápolyi küldöttség jelentése (The report of the delegation sent to Istanbul). *Akad. Ért.* 1890, pp 36—42.

quasi-authentic Corvinian volumes, perhaps a hundredth part of the quantity that was carried off from Buda. After an absence of some 350 years, they were returned to Hungary in 1869 and 1877 as presents of the Padishah.[304] Nearly every one of them was seriously damaged.

Tracing the history of the Corvinian Library, we cannot but sympathize with the humanist Brassicanus, who, lamenting the fate of the Collection, quoted Virgil: "Quis talis fando temperet a lacrimis."[305]

[304] There is another interesting piece of evidence, based perhaps on a misinterpretation: in 1877 Count Zichy, Ambassador of Austria-Hungary in Istanbul, was informed about some Corvinian volumes preserved in Bagdad. He asked the French consul to clarify the matter on the spot. Unfortunately, the result is not known. The library of Bagdad was burnt down by Turkish soldiers in 1917. [A konstantinápolyi Eszki Szerail könyvtárában őrzött nyugati kódexek (Western codices preserved in the library of the Eski Seraglio in Istanbul). *MKszle* 1878, p. 93. — Hevesy p. 76.] Considering that a part of the Seraglio of Istanbul was called "Bagdad Kiosk" (Deismann p. 8), the fact may account for the confusion.

[305] Brassicanus, loc. cit. — Csapodi III. — Csapodi XXII.

As we tried to show in the foregoing, beside the Corvina, there existed another library in the Palace of Buda, modest in appearance but well supplied with books. It was not a humanist but an explicitly ecclesiastic collection, of which no detailed description can be presented here. Yet the Chapel Library, the material of which is listed in the catalogue of 1686, is important for us for two main reasons. Firstly, in the final analysis, it formed part of the collection of books in the Palace of King Matthias, whose initiative and creative energy were largely responsible for its development. Secondly, it is likely that duplicates or parallel copies of every volume of humanist interest of its stock were contained in the Corvina as well. It is quite obvious that the development programme which spared neither expenses nor efforts to acquire books through purchases and orders for copies abroad, must have primarily made use of the books already existing in the Palace, by making copies of the latter. Perhaps the scribes of the Buda scriptorium were mainly engaged in producing these copies. On the other hand, the Corvinian stock must also have had an impact on the development of the second collection of Buda by inducing the managers to acquire the necessary books (in printed form). In any case, the list of 1686 provides valuable information about the book-culture of the Palace of Buda and is apt to supplement our knowledge concerning the no longer extant Corvinian volumes. Therefore we have included all the titles in Pflugk's list into our catalogue of the Corvinian stock.

The liturgical books of the Chapel may have been kept apart from the rest of the collection at the disposal of the priests of the Royal Chapel. Notably, the ritual books used in the course of divine service (missals, graduals, antiphonaries, pontificals, breviaries, etc.) had to be kept in the immediate vicinity of the Chapel.[306] Moreover, this portion of the Chapel library must have contained the finest codices. More than one of the authentic Corvinian volumes should be regarded as belonging not strictly to the Library but, being gorgeously illuminated ritual books, to the treasures of the Royal Chapel. Such is, first of all, the Missal of Bruxelles. It would not have made much sense to keep such a codex, excelling all other books by its dazzling beauty and imposing size, in a humanist royal library. Considering its value, we think it was a rather cherished treasure of the Castle Chapel, and that it was used only on the most solemn occasions. This supposition seems to be supported also by the fact that Queen Maria, receiving news of her husband's death following the Battle of Mohács, took it with her on her flight to the

[306] Balogh I, pp 686 and 688.

west. It is not likely that in the circumstances of feverish preparation, when Queen and court were making haste to escape from the impending danger, they should have wasted time to release the more valuable books of the Library from their chains. But it can be readily explained that they packed up the most beautiful rituals along with the valuable paraphernalia of the Chapel. Another missal of the Corvinian stock, now in the Vatican, was also prepared for the Chapel, and so were the Vatican Breviary, the Corvinian Gradual, and the volume completed by the scribe called Pál "qui scribit unum Graduale in Castro Domini Regis" and who received two florins for the work from Vladislas.[307] But apart from these sumptuous books, there were probably also less decorated ones, including printed books serving the everyday needs of the Chapel.

[307] Engel op. cit. p. 112.

The study of the surviving, authentic Corvinian volumes provides sufficient ground to surmise a third library in the Palace, which consisted of not too many but carefully selected books of exquisite beauty. It was the private collection of Queen Beatrix.

Up to now the lists made of the Library of King Matthias have included indiscriminately as authentic Corvinian copies all the codices in which the arms of Hungary is (with the coat of arms of the Hunyadi family) combined with the coat of arms of the House of Aragon. This procedure started from the presumption that Beatrix did not have a library of her own after she married King Matthias and that the books dedicated to her by humanists, or made on her direct commission, were invariably incorporated in the Royal Library.[308]

The case was not so simple as that. In the age of humanism queens sometimes had a library of their own. We know a list of the library of Charlotte de Savoie, wife of Louis XI of France, compiled in 1484[309] which includes some 106 books. Eleonora of Aragon, sister of Beatrix and wife of Duke Ercole I of Ferrara, had a library which contained 74 volumes at her death.[310] It is not strange at all therefore, if it is found that Beatrix, a member of the court of Naples, famous for its love of books, had a library of her own after she moved to Buda. The supposition is confirmed by the codices which bear the combined coat of arms of Matthias and of the House of Aragon.

In another study[311] we have shown that in an age when heraldry had a real function, the shape and position of a coat of arms in the shield bore very important meanings. This circumstance should be considered and the lessons of heraldry be exploited together with the other sources of Corvinian research. It could not have been left to the discretion of the illuminator whether the first page of a codex was to receive the coat of arms of Matthias only – as in the majority of cases – or it was combined with the coat of arms of the House of Aragon in one escutcheon, or the two were represented side

[308] Weinberger explicitly states his doubts about the existence of a separate collection belonging to Beatrix (Weinberger II, pp 6–13). — In her work on early Hungarian book-collectors E. Hoffmann mentions the Origines codex of Modena, the Psalterium of Wolfenbüttel, and the Regiomontanus of Vienna as three identifiable books of Beatrix, although all three appear in her combined table headed "The Library of King Matthias", and she omits the name of Beatrix from the list of early book-collectors.

[309] Delisle, Léopold: *Le Cabinet des Manuscrits de la Bibliothèque Impériale.* T. 1. Paris 1868, pp 91–93. (Histoire générale de Paris.)

[310] Fava op. cit. pp 121–122.

[311] Csapodi V, pp 4–6. — Csapodi VI, pp 114–115.

by side in separate shields. The arrangement of the coats of arms did not depend on the whim or taste of a flattering illuminator, or on the chivalry of a king seeking his wife's pleasure or on his boastful pride in displaying his relations with a powerful royal family, i.e. with the House of Aragon. *The coat of arms was an essential propriatory symbol of the possessor of a codex.*

One should not forget at the same time that the use of the coats of arms was not regulated by national laws, written statutes, but it was governed by usage, customs of unwritten law.[312] One should take into consideration also the circumstance that the codices were not illuminated by people versed in law but by artists whose activity was not always consistent with the legal principles and usages.

Yet, to the question whether the coats of Hungary and of Aragon placed under a crown in one escutcheon could be regarded as the combined coat of arms of Matthias *and* Beatrix, heraldry answers definitely in the negative: a husband can never bear his wife's arms, and the use of combined coats is only due to wives.[313] This principle prevailed in the heraldic usage of Hungary as well, as demonstrated in the study referred to above.[314] The practice followed by Beatrix had antecedents in the usage of earlier times, and that of the subsequent queens of Hungary were no exceptions to it: the dexter half of the divided escutcheon was occupied by the royal coat of arms with the raven of the Hunyadis in the fesse point, while the sinister side bore the coat of arms of the Aragonese. We find this combination of the coats of arms of Hungary and Aragon on every document issued and sealed by Queen Beatrix.[315] At the same time, *King Matthias never had a seal with combined Hungarian and Aragonian arms, nor did he use the coat of arms of Aragon in any form.*[316] This usage was quite logical. Beatrix was entitled to the paternal arms by right of descent, and as a queen she also had a right to use the arms of Hungary, because it was identical with that of her husband. If, however, the King had used the arms of his wife, it would have meant domination, or at least a claim to domination, over the other country.[317]

[312] Áldásy, Antal: Címertan (Heraldry). Budapest 1923, pp 38 and 61. *A magyar történettudomány kézikönyve* (Manual of Hungarian historiography), II. 6. — Bárczy, Oszkár: *A heraldika kézikönyve* (Manual of heraldry). Budapest 1897, p. 36.

[313] Áldásy op. cit. pp 8—9.

[314] Csapodi V, loc. cit. — Csapodi VI, loc. cit.

[315] For example: Magyar Országos Levéltár. Diplomacy Dept. DL 24768, 59793, 71021; during her widowhood: DL 98489, 102659, etc.

[316] Kumorovitz, L. Bernát: Mátyás király pecsétjei (The seals of King Matthias). *Turul* 1932, pp 5—19.

[317] When the Anjou kings united in one escutcheon their family arms bearing fleur-de-lis with the shield crossed with fesses, i.e. the coat of arms of the Árpád House, they meant to indicate their descent on the female line and consequently also their claim to the Hungarian throne. For the same reason Charles of Durazzo, King of Naples and a pretender, and subsequently king of Hungary known by the name Károly the Little or Károly II, also included the Hungarian fesses in his coat of arms, and this motif had ever since formed an integral part of the arms of the Neapolitan kings, and so it did in the years when Naples came under the rule of the house of Aragon. Therefore the family of Beatrix had had the Hungarian fesses in their coat of

It is quite clear then that King Matthias was not entitled to introduce the combined coat of arms into the Corvinian codices. Consequently, *the codices marked by that device were prepared for Queen Beatrix.*[318] Such codices have been entered into our catalogue as items once belonging to the library of Beatrix.

The question of ownership is not quite clear in the cases of those codices in which the two coats of arms are represented not in one but in two shields placed side by side. Such position of the coats may suggest ownership by wife as well as husband.[319] The coats of arms of Aragon found elsewhere in the codex (i.e. other than the title page) can be interpreted as simple decorative elements.

Earlier catalogues of codices often erroneously marked certain MS. volumes as belonging to the library of Beatrix, and consequently to the Corvinian stock, because they contained the coat of arms of Aragon with the Hungarian bars, although the presence of the latter in the coat of Aragon was not a result of the matrimonial connection of Matthias with Beatrix; Hungarian bars had been introduced into the coat of arms of Aragon at a much earlier date.[320] A codex with an Aragonian coat of arms cannot be regarded as belonging to Beatrix when she was not yet married to Matthias simply on the grounds that it contains that arms. It may have been the property of any other member of the House of Aragon.[321] Only in the knowledge of some other evidence can we regard such codices as belonging to Beatrix.

We do not know how large the library of Beatrix was, but it could hardly have been inferior in any respect to the collections of an Eleonore of Aragon or a Charlotte de Savoie; that is, some 50 to 100 volumes is a reasonable surmise.[322]

In conclusion, the surviving books of Beatrix cannot be regarded as Corvinian volumes; at the same time, however, we have every reason to suppose that the books possessed by Beatrix were not missing from the Library of King Matthias either.

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arms from the beginning, owing to the combination of the Neapolitan with the Aragon arms. Similarly, Matthias consistently used the lion of Bohemia in his coat of arms after he had occupied the throne of that country, though he never used the Neapolitan Aragon arms. (Cf. Siebmacher: *Grosses und allgemeines Wappenbuch* I, 2. Nürnberg 1857, p. 26, Tables 56 and 57.)

[318] For details see: Csapodi V, pp 6—8. — Csapodi VI, pp 115—117.

[319] Loc. cit. pp 8—11, and pp 117—122.

[320] It is worth mentioning that the Hungarian fesses were omitted from the Aragon moiety of the seal of Beatrix, since they were contained in the Matthias moiety; of course, the seal was prepared with a more refined knowledge of heraldry than the coat of arms on the codices.

[321] The Curtius codex in the University Library is an example. (Rep. 210.)

[322] The separate existence of the Library of Beatrix is well brought out by the fact that we have no information about any codex decorated with the coat of arms of Beatrix having been carried away from Buda by humanist scholars in the times of Vladislas or Lajos II. Obviously, her books had been shipped to Naples on the Queen's returning home.

PREVIOUS SURVEYS ON THE STOCK OF THE LIBRARY

CONTEMPORARY CATALOGUES OF THE CORVINIAN LIBRARY

The collection of manuscripts of the University Library of Budapest has preserved a very interesting letter written by Dániel Cornides to György Pray. The letter dated Pest, 24th January 1778, contains the following passage: "Johannes Seivert, Vir Doctus, mihique coniunctissimus, auctor operis egregii de inscriptionibus Romanis in Transilvania repertis, omni asseveratione mihi affirmabat, sibi in Bibliotheca Guelferbitana ostensum a Bibliothecae Praefecto fuisse Codicem Manuscriptum in Folio, ipsimet Matthiae Corvini Regis manu exaratum, in quo Catalogus Regiae suae Bibliothecae Budensis Rex ipse consignavit. Fac, Guelferbito apogriphum Codicis illius obtineas, Orbemque litteratum Hungaricum hoc munere dones . . . De re autem, quam ego arcanam adhuc pressi, quamqui Tibi uni nunc aperui, dubitari noli: est enim Seivertus is, ut virum novi, ipsa veracitas. Vix putem, iocum esse unquam mentitum."

Thus, on Seivert's reliable authority, the catalogue of the Corvina existed in the ducal library of Wolfenbüttel in the eighteenth century. Of course, it is a naive supposition that it was written by King Matthias himself. Apart from the legendary figure of the humanist prince compiling a catalogue with his own hands, we should agree with Dániel Cornides that copying and publishing such a catalogue would have been an unmatched gift for the Hungarian "orbis literatus". Afterwards, Cornides wrote several letters to György Pray asking him to have the codex brought to Vienna by the Prince of Braunschweig's minister accredited to Vienna so that it might be copied at the minister's house, or else he might apply for a copy directly to the librarian of Wolfenbüttel, who was none other than Lessing "de re dramaturgica Germanorum unus omnium optime meritus" and a very helpful man—especially if the request is made more emphatic by a cask of Tokay wine.[323]

We do not know whether or not Pray took steps in this matter. The fact that Cornides had to repeat his suggestion several times indicates that Pray did not believe in it or heed the request. The alleged catalogue of the Corvina has never come to Hungary. Fifty years later István Horvát, a devoted historian of the period, hit upon the passage quoted from the letter of Cornides, he also made notes of it, but we do not know if he tried to do anything more than that.[324]

[323] Budapest. Egyetemi Könyvtár. MS. Coll. *Codex epistolarum Danielis Cornides ad Georgium Pray.* G. 117.

[324] Horvát, István: *Bibliothecae Budensis serenissimi regis Hungariae Mathiae Corvini reliquiae.* MS.: OSZK MS. Archives. Quart. Lat. 1331.

We have ourselves attempted to solve the question of this mysterious catalogue. Assisted by H. Butzmann and W. Milde (directors of the Collection of Manuscripts in the Wolfenbüttel Library), I have searched through all the Corvinian volumes preserved there, starting from the presumption that if a catalogue was really to be found there it must be in the form of an appendix to one of the Corvinian volumes. The result of the search was negative and so we may conclude that either Seivert was mistaken or the codex was lost in the course of two centuries.

Still other Corvinian catalogues are reported in a paper by József Fógel,[325] who wrote in 1924 that Bartolomeus Fontius, a librarian of the Corvina, had sent a catalogue of the Library to an acquaintance of his in Vienna, and that the same Fontius had sent lists of the Corvinian manuscripts to his friends in Florence, namely to Pico della Mirandola and Amerigo Corsini. Accordingly, we might now search for three catalogues, and also for a fourth one, because Johannes, court chaplain of King Vladislas II, had specially copied the titles of Greek codices for Aldus Manutius of Venice.[326] So far, however, none of these catalogues have come to light.

Unfortunately, the references to these catalogues were not adequately substantiated by Fógel who failed to mention where he took these statements from. We have no knowledge of a letter written by Fontius to either Pico della Mirandola or to Amerigo Corsini in 1489. Even Fógel did not refer to any catalogues forwarded to the mentioned persons in his contribution to "Bibliotheca Corvina" three years after he had written the article in question. The statement concerning the third list sent to Vienna rests on a misinterpretation of Fontius, who really addressed a letter to Giovanni Moreno, dated Florence 16th September 1489, writing to him that he had found no one on his way to Florence that could have been dispatched to Buda, and that that was the reason for his not having written to him so long. But as soon as he arrived in Florence he performed what the King had ordered him to do on the day before his departure from Buda in the presence of Moreno. Since it is the intention of the King to surpass all other monarchs in respect of his Library as in all other things, "I have sent you a book together with this letter in which I have included with care and diligence all the ancient and modern pagan and Christian authors from every branch of science, so that you may see in what order a library must be arranged. And you would do well if you sent me the list of the books you are going to have copied in Vienna lest I should make copies of them here, too".[327]

It is certainly not a Corvinian catalogue that the letter speaks of. Fógel himself modified his statement in "Bibliotheca Corvina" to the effect that Fontius sent a list of books to be copied to Vienna. But this interpretation is equally erroneous. Firstly, Fógel is wrong to suppose that Fontius had

[325] Fógel, József: Ismeretlen Corvin-kódexek a bécsi Nationalbibliothekban (Unknown Corvinian MSS. in the Nationalbibliothek of Vienna). *Magyar Bibliofil Szemle* 1924, p. 8.

[326] Hevesy p. 21.

[327] Fontius: *Epistolarum liber*. Ed. Ladislaus Juhász. pp 36—37.

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KÖNYVTÁRA

directed the letter to Vienna, because Fontius apologizes for having found no one to send to Buda. Secondly, what he speaks of is not any list of books to be copied, but of their order and arrangement (the phrase "ea . . . instituenda" refers to the word "bibliotheca"), in which he evidently envisaged gaps to be left unfilled until the authors fitting there were acquired. Such a list, if there was one made in Florence, must have been something else, because it would be strange to suppose that a Corvinian catalogue should have been prepared there and sent from there to Buda on the King's order. At the same time it is quite clear that books were copied at a rapid rate in Florence; therefore Fontius asked for the list of books that were allotted to the workshop in Vienna. However, it does not follow from all this that Moreno was staying already in Vienna and Fontius sent the letter to that city.[328]

Accordingly, we have to give up the hope of recovering a Corvinian catalogue ever sent to Vienna. The author list, or the project of library development sent by Fontius to Moreno in Buda was lost together with the Corvinian stock. All this does not preclude but rather suggests the possibility of Fontius having brought a sort of *desiderata*, a title list to Florence, to aid his memory with. Iohannes Lascaris also took one on his Greek tour as an agent of the Medicis.[329]

Nor are we any better off in respect of the catalogue sent allegedly to Aldus Manutius. In a letter written in Buda, and as it appears from the content, on 19 December 1502, Iohannes Capellanus starts off by recapitulating what he had reported in a previous letter on the reception of the Queen (Anna, wife of Vladislas II), and referring back to the titles he gave them of a few Greek books in which the Library founded by King Matthias was abounding.[330] That is, he sent no catalogue of Greek books, but only the titles of a few of the many Greek manuscripts. Of course, we should be very glad even of such a partial list, but unfortunately the inventory of the correspondence of Manutius compiled by Pastorello knows of no such letter written by Iohannes Capellanus. Only the letter referring to it is registered in the inventory.[331]

Still we have a source that has preserved for us, if not exactly a full Corvinian catalogue, at least certain of its main features. Peculiarly enough, the literature has completely neglected this very important list up to now. The sketchy catalogue in question makes up the greater part of Naldus Naldius's work, entitled "Epistolae de laudibus augustae bibliothecae atque libri IV versibus scripti eodem argumento". This source has been known for more than two centuries in the expert literature, mainly from the text publication of Mátyás Bél.[332] Yet, the source-value of the part containing

[328] Fontius started from Buda where he had a conference with the King. Matthias left for Vienna only at the beginning of 1490, and the letter of Fontius was dated in September 1489 in Florence.

[329] Müller, K. K.: Neue Mitteilungen über Joannis Laskaris und die Mediceische Bibliothek. *Zentrbl. f. Bw.* 1884, pp 371—379.

[330] *Analecta nova*, p. 106.

[331] Pastorello.

[332] Bél, M.: Notitia. Vol. 3, pp 589—642.

the authors' names was so much neglected that when publishing the text of Naldus the second time, Jenő Ábel omitted the part concerning the authors.[333] Probably this is the reason why the authors' list of Naldus has so long escaped the attention of Corvinian researchers.

Apart from the portion containing the list of authors, the whole of Naldus's work deserves appreciation, being one of the largest and most detailed source in which a contemporary author deals with the Corvinian Library. It is vital for us, therefore, to know whether the splendid codex preserved in the library of Toruń is a trustworthy description of facts, or it is only a reflection of the flattery of a humanist writing from abroad and trying to further his egoistic interests.

Corvinian experts have followed their predilections in misinterpreting or rejecting this very important source-work, without discussing the question of its reliability in a single critical study. In 1895 János Csontosi wrote the following: "The historical value of this poetical work is not much and it can be used as a source in such cases only when other contemporary historical works provide us with corroborating evidence of the description contained in it." At the same time it was he who stated that there was a separate reading room for the scholars in the Library, basing this statement precisely on Naldus,[334] who never said such a thing. Approximately forty years later József Fógel dismissed our source by the following brief sentence: "His work has little historical value because he based it on the narrative of Ugoleto and wrote it in a flattering manner."[335] Yet as early as 1925, József Huszti called attention to the fact that "the historical value of Naldus Naldius's poem on the Library of King Matthias has not yet been assessed by the expert literature in Hungary".[336]

We undertook this critical examination in a study of ours a few years ago,[337] the main points of which are given below:

The "De laudibus" by Naldus is a comparatively extensive work regarding the subject matter. It occupies 62 folios in the codex. From the Introduction we learn that Taddeo Ugoleto was sent by Matthias to Florence to increase the stock of the Corvina there, and that he praised many times the excellent qualities of the Hungarian king in his presence. Encouraged by what he had heard, Naldus decided to compose an epic poem out of the narrative. Since, however, Matthias excelled in many fields, it was impossible to expatiate on every one of them. Therefore he renounced to sing the praises of his military glory, which was anyway alien to him, occupied as he was with the emending of the King's codices. Consequently, he was content with a eulogy of the King's Library.[338]

The work of Naldus consists of five parts. In the prose Introduction he writes exuberantly of the outstanding qualities of King Matthias, Queen

[333] *ITE* Vol. 2, pp 259—333.

[334] Csontosi XIII. — Fischer, pp 8—9, has been well justified in holding it a Corvinian volume.

[335] *Bibliotheca Corvina*, p. 91.

[336] Huszti I, p. 87.

[337] Csapodi II. — Csapodi IV.

[338] *ITE* Vol. 2, pp 261—262.

Beatrix and János Corvin and gives a brief description of the Corvina. This dedication is followed by the four cantos of the epic poem, a repetition in verse of what has been said in prose. Carmen I contains generalities, Carmen II gives the description of the Library and the list of Greek authors, Carmen III includes the list of the Latin authors, and Carmen IV deals with the Christian literature in the collection.

Although Naldus had been employed by King Matthias prior to the arrival of Ugoleto as an emendator, we have no knowledge of his ever having stayed in Hungary. He had not seen the Corvina before he commenced his work, for he refers to Ugoleto and not to his own personal experiences. Second-hand information, however, does not preclude the possibility of writing true things. The questions are: (1) was he able to acquire exact information? (2) was he able to interpret the information in a correct way? and (3) was his intention to use the data honestly?

All three questions have to be answered in the affirmative. Taddeo Ugoleto, librarian of the Corvina Collection, was the very person to receive information from, who most probably had a sort of catalogue about him when he travelled to Florence in order to make new acquisitions for the Library. Naldus, indeed, owns that he had used such a list, inasmuch as he described the Greek, Latin and Christian authors "per enumerationem quandam",[339] that is by the aid of a list.

As regards the second question, Naldus as an emendator of codices was engaged in the most typically humanist task of a librarian. He also knew the grand rival of the Corvina, the Medici Library of Florence. It is a matter of common knowledge how close connections Lorenzo Medici maintained with the Neo-Platonist circle of Marsilius Ficinus who counted Naldus among his most affectionate friends.[340] So we have every reason to suppose that Naldus was able to interpret his information correctly.

As to the third question, there is no lack of high-flown words and flattering similes in Naldus's writing, which is only natural with a humanist author. There is nothing unusual in his comparing Matthias to Caesar and Alexander the Great, or his characterizing Beatrix as one whose virtue eclipses the fame of the mother of the Gracchi or that of the Sibyls. But what reason might he have to distort facts concerning the outward appearance, furnishing and stock of the Library? And cannot we suppose that he wrote the panegyric upon the instigation of Ugoleto, perhaps with the consent of the King? Considering the unusual subject-matter of the poem, we are probably not mistaken in this supposition. If so, any deviation from the facts would have involved serious consequences for the author from the side of the patron King. Certainly he made liberal use of laudatory phrases in connection with the King, the Queen and even with the Library, but in the description of the Collection he could not essentially deviate from the facts. The same applies to the list of authors. Undoubtedly, it includes but a part of the stock, as entire categories of books are only briefly touched upon;

[339] Loc. cit. p. 267.
[340] Huszti I, p. 87.

nevertheless, the authors enumerated by him were certainly included in the Corvina. Consequently, we are not faced here with a hypothetical catalogue compiled by a humanist scholar parading his knowledge of books, but with a select list of the most notable authors in the Corvinian stock, since the entire "De laudibus" is nothing else than a grandiloquent elaboration of the Ugoleto's narrative noted down by Naldus.

Thus a logical analysis of the work of Naldus seems to confirm its authenticity. A comparison with other contemporary sources brings the same result. There is only one thing that seems to contradict the other contemporaries, viz. Bonfini, Miklós Oláh and Wratislaw: Naldus knows of *one* library room, while Miklós Oláh mentions *two* vaulted rooms, one of which included the Greek manuscripts, the other the Latin ones. This contradiction was solved as early as 1766 by Schier, the first eminent historian of the Corvina, by concluding that originally the Library was housed in one room, and subsequently it received a second room.[341] Schier seems to be justified in his supposition. Naldus describes an earlier state of the Corvina, and Miklós Oláh happened to see a different Library, a deteriorating but nonetheless a greatly enlarged one as compared with the conditions in 1486. It has been shown in the previous chapters how feverishly King Matthias endeavoured in his last years to develop his Library into the greatest and completest collection in the world. Such a development programme certainly involved the necessity of expanding the premises of the Library.

In conclusion, "De laudibus" is a trustworthy source for Corvinian research, the authors mentioned in it being such as were represented by one or possibly more works in the Collection. No other source work has preserved the memory of so many Corvinian manuscripts.[342]

[341] Schier.

[342] A review by Roberto Ridolfi on Csapodi V in: *La Bibliofilia* 1964, p. 184.

Attempts at writing a history of the Corvina have always been coupled with the endeavour to track down the scattered but still extant Corvinian volumes. In 1686 Pflugk published, in the supplement of his work, the list of those Corvinian books which had been transferred to Wolfenbüttel. Almost a century later, in 1766, Schier, the first expert elaborator of Corvinian history, tried to enumerate all authentic Corvinian books.[343] His compilation has only historical value today, just as that of Mihály Kováts-Martinyi from 1808—1809.[344] In his Corvinian history of 1839, Budik[345] published a few valuable data on lost Corvinian codices, and what is even more important, he also mentioned such volumes which he knew to exist in various private collections but which have since disappeared from sight.

The first attempt at compiling a full list of the extant Corvinian books is connected with the name of E. G. Vogel who listed 93 volumes from the collections of some 17 towns in the 1849 year's volume of the periodical Serapeum. Besides the titles, he included other important particulars, specifying also the source catalogue. His list enumerates the Corvinian books according to their places of preservation.[346] Ten years later, Edwards published the list of Vogel in a two-volume work, grouping the items according to subject-matter, committing the mistake of listing one and the same book in two different groups and omitting other books at the same time.[347]

These catalogues relied on printed lists without examining the codices themselves. Since, however, the librarians of earlier times, mainly before the modern methods of research came into practice, were prone to regard a beautifully illuminated fifteenth-century manuscript volume as a Corvinian copy, their catalogues often presented as Corvinian such books which had nothing to do with the Royal Library of Hungary.

Quite naturally, Corvinian research was based on methodical principles by Hungarian scholars of the nineteenth century; after the very important expedition into the Seraglio of Istanbul, excursions were made to the great libraries of Europe.[348] Ernő Simonyi, Flóris Rómer and János Csontosi succeeded in discovering most so far unknown Corvinian volumes.[349] Neverthe-

[343] Schier, loc. cit.
[344] Kováts-Martinyi Vol. I, pp 1—23, Vol. II, pp 7—45, and pp 65—67.
[345] Budik.
[346] Vogel.
[347] Edwards.
[348] For details on the literature of the explorations in Istanbul see Zolnai–Fitz pp 45—50.
[349] Csontosi expected Rómer to produce a "complete Corvinian bibliography". (Csontosi III, p. 71.)

less, the next Corvinian catalogue of practical value was published by Ludwig Fischer, an Austrian teacher, in 1878. His brief summary work has the merit of publishing both authentic and dubious Corvinian titles.[350]

More important than that was the catalogue of János Csontosi who published in Magyar Könyvszemle, 1881, the list of Latin Corvinian volumes, altogether 108 codices from 33 libraries, according to the place of preservation. This method of grouping has ever since been followed in the Corvinian literature, and the compilation of Csontosi regarded as an indispensable tool of research, in spite of its shortcoming of omitting the Greek manuscripts and all the dubious volumes.[351] Following the publication of this catalogue, Csontosi continued with untiring zeal to trace and collect Corvinian copies, and in his article in the Pallas Lexicon he assessed the number of authentic Corvinian books to be 145, although he did not publish either the titles or the places of preservation.[352]

We owe the next and more complete catalogue to Wilhelm Weinberger,[353] who included in his list not only the dubious but also the unauthentic copies, supplied with adequate explanatory notes. His mainly philological publication has the drawback of being difficult of handling. It was not made with a primary view of Corvinian history but rather it was intended to provide data for the registration of the works of the individual authors. Therefore his descriptions of the exemplars are made in a rather slipshod way.

The next two catalogues, which are most used by recent research were compiled by two Hungarian authors, András Hevesy[354] and József Fógel.[355] They are easier to survey and more detailed than the list of Weinberger, moreover they publish the volumes which are lost but known from reliable sources. Unfortunately, and in contrast to Weinberger, these two catalogues failed to register the dubious volumes; and what is more, Fógel does not even try to account for his having omitted such items as had been established among the Corvinian volumes a little earlier by Hevesy.

Edit Hoffmann's work on early Hungarian book collectors adapted the catalogue of Fógel with the omission of the Greek authors, together with the list of the lost volumes. Her catalogue numbers agree with those in the Hungarian edition of Fógel.

The catalogues of Csontosi, Weinberger, Hevesy and Fógel were all respectable works in their times, but none of them is satisfactory today. Even in the last decades many new Corvinian volumes have been discovered. Furthermore, it appeared in several instances that even Hevesy and Fógel erroneously included certain copies as authentic Corvinian volumes in their catalogues. Their further deficiencies consist in a minimum of critical apparatus, sparsity of bibliographical data, omission of the codices prepared for King Vladislas II, a general inadequacy in the description of the contents of

[350] Fischer.
[351] *MKszle* 1881, pp 137—176.
[352] Csontosi XIII.
[353] Weinberger I. — Weinberger II.
[354] Hevesy.
[355] Fógel I. — Fógel II.

the codices which frustrates research in establishing the real value of the Corvinian Library.

All things considered, we have made an attempt to utilize the wealth of the pioneering work of those engaged in Corvinian research before us. We have extended the investigation to all the relevant fields searched through before from various angles of approach, and combined new points of departure with the former ones. We have tried to present a true critical survey of all those Corvinian volumes which are known as either authentic, or probable or dubious volumes, of even those books which were assumed by some list or other to be Corvinian copies though they are not, so that any further misinterpretation of facts may be avoided. We have included all such works whose one-time existence in the Corvinian Library can be supported by good authority or reliable evidence; as well as those presumably included in the Corvina, e.g. works dedicated to King Matthias, Beatrix and their immediate successors, and works that had been present in one or another of the contemporary collections in Hungary (in those of János Vitéz, Péter Garázda, Ippolito d'Este, etc.), because they were likely to have been copied for the Royal Library.[356] The full material of the Second Collection in the Buda Palace has also been incorporated in our Catalogue, with a distinctive mark added to the books belonging to this collection. At the same time, we have referred to such books of the Second Collection which were probably copied for the Corvina. We have included also the books which Thuróczy, Bonfini and Ransanus used for writing their works, because they had easy access to them in the Corvinian Collection. Nor have we omitted the works King Matthias ordered to be prepared for other persons. Our inventory of the stock does not stop at the date of the King's death, but is brought up to the latest point of time before the Corvina's ultimate destruction, that is, 1526.

[356] In describing the individual codices we have not aimed at presenting the entire relevant literature. Only the most important references are given. Similarly, we do not enumerate all the possessors' names, only those are mentioned who were of some consequence from the point of view of the dissolution of the Corvina. Because of the brevity of the descriptions in the Repertory, we endeavoured to refer the reader to the sources where more details are to be found.

THE RECONSTRUCTED STOCK OF THE LIBRARY REPERTORIUM

Acciaiolus, Donatus

Florentine humanist, 1429—1478

1. Expositio Ethicorum Aristotelis.

Printed book found in Coll. II of Buda in 1616. Presumably a copy of it was also included in the Corvina.
Győr. Library of the Episcopal Seminary. Ö. IV. 2.
Florence 1478. S. J. de Ripoli. GW 140. 264 fol.
Illum.: none.
Arms: none.
Binding: contemporary, blind-stamped leather prepared at Buda.
Bibliog.: Aisleitner, József: A győri nagyobb papnevelő intézet könyvtárának ősnyomtatványai (Incunabula in the Greater Seminary of Győr). Győri Szemle, 1931, pp 214—15. — Bedy, Vince: A győri székeskáptalan története (A history of the Chapter of Győr). Győr, 1938, p. 407. — Némethy, Ludovicus: Series parochiarum et parochorum archidioecesis Strigoniensis. Strigonii, 1894, p. 1015. — Koroknay V, p. 32. — Koroknay VI, p. 32.
Note: It contains the following record: "Anno 1616 die 20. Martij Generosus d[omi]nus Joannes czeczeny Tricesimator Vacien[sis] Suae Ma[ies]t[a]tis Caes[areae] in signum bonae uoluntatis Compatri suo charissimo R[everen]do d[omi]no Georgio Vasuary Abbatj de Saár Lectorj Eccl[esi]ae Jaurien[sis] eiusdemq[ue] ac Eccl[esi]-ae (Iaurien. *crossed*) Strigonien[sis] Canonico et Parocho Vyuarien[sis] dedit opus hoc Aristo[telis]: Buda ex Bibliotheca Regum Hungariae elatum." György Vasváry [Szeghy], parson of Érsekújvár, was appointed canon prelector of Győr and abbot of Sár in 1616. Apart from this inscription there is no evidence that the book belonged to the Corvina, therefore it is likely that it originates from Collection II. A copy of it probably existed in the King's Library.

2. Vita Caroli Magni.

Presumably it had been included in the Corvina.
Note: Ransanus used it in writing his work. In the list of authors he gives the name of Angelus Acciaiolus Florentinus, though erroneously, since "Vita Caroli Magni" was written not by this author but by Donatus Acciaiolus.

See also: Plutarchos. Trad. per D. Acciaiolum. (No. 525.)

*

[Pseudo-]Acro, Helenius

Explanatio in Horatii sermones.
Note: As a matter of fact, this commentary on Horace was not written by Acro but by an unknown author of the 7th century.
Cf.: Porphyrio. (No. 541.)

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Aegidius Columna = Columna, Aegidius

Aegidius Romanus = Columna, Aegidius

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Aegidius de Thebaldis

Cf.: Haly Aberudiam, trad. Aegidius de Thebaldis. (No. 314.)

*

Aegyptus Alexandrinus

Erroneously instead of Aeneas Gazaeus, q.v. (No. 5.)

*

Aelianus Tacticus

Greek military historian, c. 100 — c. 150.

3. [De instruendis aciebus.] Trad. per Theodorum Gazam.
Lost Corvinian MS.

Cat. number: Fógel E. 1.
Note: Massario saw it in the Corvina in 1520 "alcune opere de Aeliano traducte per Theodoro Gaza." (Massario pp 171—172).

4. De instruendis aciebus. Trad. per Theodorum Gazam.
+ Onosander: De optimo imperatore. Trad. Nicolaus Secundinus.

Unfoundedly regarded as a Corvinian MS.
Cambridge, Massachusetts, Harvard Univ. Library MS. Richardson 16. (Earlier: Boston, Massachusetts, Library of William King Richardson.)
Parchment 83 fol. 290 by 220 mm.
Illum.: Florence (?), c. 1480.
Binding: contemporary leather.
Arms: unidentified.
Poss.: From 1912 on, William R. Richardson; since 1951 it has been preserved in Cambridge.
Bibliog.: Census I. pp 959—960, Suppl. p. 246. — Szabó I. pp 47—48. — A Corvina könyvtárról (On the Corvina Library). Arch. Ért. 1869. pp 86, 265—266. — Csapodi–Gárdonyi III, pp 363—364.
Note: It contains a record from about 1800: "Ex Bibliotheca Corviniana." — Farkas Deák saw it in the library of the Apponyi family at Nagyappony in 1875. According to him, there was no evidence, apart from oral tradition, of its belonging to the Corvina. Probably the marginal representations of humming-birds were

taken for ravens. [Cf. A Magyar Történelmi Társulat 1875. évi kirándulása (Excursion of the Hungarian Historical Society, 1875). Századok, 1875, p. 708.] —The codex, together with the best part of the Apponyi library, was sold at an auction in London in 1892, when it was stated by the catalogue of the auction to be a Corvinian MS. [Jambrekovics, László: Egy magyar könyvvándorlásról (On the wanderings of a Hungarian Book). Könyvbarátok Lapja, 1927, p. 60.]— Edit Hoffmann thinks the coat of arms in the codex is the same as were covered, through repainting, with the arms of King Matthias in two Livius Corvinian MSS. of Verona.

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Aelius Lampridius

Roman historiographer of the 3rd cent.

Cf.: Scriptores Historiae Augustae. (No. 968.)

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Aelius Spartianus

According to PW, a forged name

Cf.: Scriptores Historiae Augustae. (No. 968.)

*

Aemilius Probus = Nepos, Cornelius

*

Aeneas Gazaeus

Greek rhetor of Palestine in the 5th—6th centuries.

5. Theophrastus sive de immortalitate animae dialogus, interprete Ambrosio Traversario.
+ Lactantius, Lucius Caelius Firmianus: Divinarum institutionum epitome.

Extant, authentic Corvinian MS.
Wien. ÖNB. Cod. Lat. 259.
Parchment 40 fol. 210 by 147 mm.
Script: humanistica rotunda. Scribe: "Ego henricus de brugis tran scripsi (!) 1451. Ego autem Carolus podocatharus cyprius auscultante Georgio Boemo emendaui p[ro] Guarini veronen[sis] exemplari op[er]a sup[ra]scripta."
Illum.: Florence, void branchwork. The arms and the flower ornaments surrounding the coat of arms were painted in Buda at a later time (before 1490).

Arms: (probably B_1) had been erased and replaced by: I[ohannes] A[lexander] B[rassicanus].

Binding: 19th century.

Poss. Brassicanus, Fabri. — It was transferred from the University Library of Vienna to the Hofbibliothek in 1756.

Descr.: NF VI/3. No. 9.

Repr.: Corvina II. Table CVII.

Bibliog.: Hoffmann I. p. 172. — Csapodi–Gárdonyi II. p. 38. — Csapodi VIII.

Cat. numbers: Fógel I. 18; Fógel II. 116; Hevesy: —; Weinberger II. 143b; Hoffmann 18 (erroneously under the name of Theophrastus–Traversari); Csapodi 146.

Note: The inner side of the cover contains the following inscription: "In hoc volumine continentur: Aegyptus Alexandrinus. — Lactantius de ira dei. — Lactantius de opificio dei sive hominis formatione. — Augustinus de spiritu et anima. — Epitome libri VII. in Lactantium." The second, third and fourth of the enumerated titles were crossed out. At present the volume contains the first and last-mentioned works. The first has the incipit: "Aegyptus Alexandrinus Latine conversus a Sancto viro Ambrosio monacho Florentino", and ends: "explicit Egyptus Alexandrinus". Above the incipit stands in Brassicanus's hand: "Aenę, platonici Dialogus de Immortalitate animę". Surriano, ambassador of Venice copied this work while staying in Buda in 1513, since however the author's name had not yet been given in the work, he did not know whether he was copying a less known author named Aegyptus Alexandrinus or Lactantius: "ab exemplari quodam habito in libraria regia et hunc libellum sequitur inscriptus alius liber lactantij firmiani de ira et furore dei et Jo. g. (?) libellus hic iacet sine titulo, ignoramus cuius autoris fuit, vel istius egipthj phylosophy, vel ipsius lactantij, vel alterius, nomen tamen ibi in calce appositus Aegyptus alexandrinus explicit." The codex containing the work copied by Surriano is now preserved in the National Széchényi Library, Clmae 371. (Cf. Bartoniek II. No. 371.) — When describing the Surriano codex, V. Fraknói (Fraknói II. pp 337—348) did not realize that he was dealing with a work by Aeneas Gazaeus and he introduced it as one by Aegyptus Alexandrinus and so it got into the lists of Fógel and Hevesy (Fógel E. 5), and the work itself among the lost Corvinian MSS. In fact we have more than one reason to believe that Surriano copied the Viennese Cod. Lat. 259: first, the texts of the two show complete agreement, and secondly, Surriano mentions that in the codex used by him Aegyptus Alexandrinus was followed by Lactantius's work "De ira et furore Dei". As shown above, the contents list on the cover of Aeneas Gazaeus mentions this work of Lactantius, second, although now it is missing, as are the third- and fourth-mentioned works, from the codex, which means that it was mutilated at a subsequent date (probably during rebounding, as we have it in a new cover). We have to note at the same time that Surriano had copied also the (Pseudo-) Augustinus's work "De spiritu et anima" whose title is equally given in the contents list of Aeneas Gazaeus's cover, though it is no more contained in the codex. Consequently, we may cancel Aegyptus Alexandrinus from the list of lost Corvinian MSS., in turn, however, we may freely assume that the Corvina Library had Lactantius's "De opificio Dei", because the Surriano codex bears evidence enough of the fact that all the works listed in the table of the Aeneas Gazaeus codex had once been contained by that codex. Thus apart from the arms that was erased—a piece of evidence not quite convincing itself—the fact that Cod. Lat. 259 is an authentic Corvinian MS. is best documented by its connection with the texts copied by Surriano.

*

Abbreviatio supra decades Blondi ab inclinatione Imperii.

Cf.: (No. 1018.)

6. Cosmographia. (Historia rerum ubique gestarum, locorumque descriptio.)

Presumably it was included in the Corvina.
Note: It also contains the history of Hungary from Sigismund to the succession of King Matthias. Made use of by Thuróczy (Mályusz pp 284, 292).

7. Epistolae. 1460—1464.
+ Historia Bohemica.

Unfoundedly regarded as authentic, although we can take it for granted that the work itself was included in the Corvina.
Cambridge, Massachusetts, Harvard Univ. Library. MS. Typ 91. (The Houghton Library 54 M — 91.)
Parchment 333 fol. 280 by 200 mm. Second half of the 15th century.
Script: humanistica rotunda. Scribe: "Leonardus Iob".
Illum.: Florence, void branchwork.
Binding: contemporary blind-stamped leather.
Arms: unidentified. Parted per pale; dexter field: or, lion rampant sable; sinister: or, wavy bars of three.
Poss.: Earlier in the Teleki Library at Marosvásárhely, now preserved in the Harvard Library since 1954.
Bibliog.: Csapodi–Gárdonyi IV. — Csapodi–Gárdonyi III. — Bustya pp 321—332. — Census Suppl. p. 257. — Mályusz pp 293—294.
Note: It might have been due to a misinterpretation of the arms that the "Catalogue of Rare Books" proclaimed the codex to be an authentic Corvinian volume in New York in 1952 (Rare Books and Manuscripts, Public Auction . . . Parke-Bernet Galleries, Inc. 1952, pp 43—46. No. 183). It described at the same time the work "Historica Bohemica" as a "History of the Hunyadis in Hungary". There can be hardly any doubt that the "Historica Bohemica" was present in the Corvina, since it really deals with the history of the Hunyadis. Thuróczy had used it as a source. The same refers to the "Epistolae", because Ransanus mentions it: "Ex quaedam papae pii epistola, qua Viennam descripsit", which "Descriptio urbis Viennensis" can be read on Folio 165 of this codex.

8. Epistolae familiares.

Printed book, unfoundedly regarded as a Corvinian volume.
Szombathely. Episcopal Library.
Nürnberg 1481. Hain 151.

Note: E. Lackner mentioned it as a probable Corvinian book in his letter to F. Rómer in 1867, because it was bought in Buda in 1512. Then it got into the possession of J. Fabri (Rómer IV., I. 366.)

Europa.

Cf.: (No. 1019.)

Historia Gothorum.

Cf.: (No. 1020.)

*

Aeschines = Aischines

Aeschylus = Aischylos

*

Aesopus

Cf.: Miscellanea ex libro Catonis . . . (No. 883.)

Note: The list of Ippolito mentions "le fabule di isopo". Several printed editions and rewritten versions of Aesop's tales had appeared from 1472 onwards. Yet we need not suppose its existence in the Corvina, since neither Pope Nicolas V, nor Marcus Cynicus put it in their lists, nor was it included in the libraries of the Medicis or Sforzas. (An Aesop copy is known from the library of Naples.) It seems as if the work was not considered worthy of a humanist's interest; rather it was used as a school manual.

*

Agathias

Byzantine historian, 6th century

9. De bello Gothorum et aliis peregrinis historiis per Christophorum Personam Romanum e Graeco in Latinum traductus et regi Mathiae dicatus.

Extant, authentic Corvinian MS.
München. Bayerische Staatsbibliothek. Cod. Lat. 294.
Parchment codex. 168 fol. 282 by 210 mm.
Script: humanistica rotunda. Scribe: Clemens Salernitanus (no signature).
Illum.: Naples, void branchwork, 1483—84, with the portrait of King Matthias.
Arms: Matthias (G_1).
Binding: originally red silk; rebound; chased gilt edges.
Repr.: Hoffmann III. — Csapodi V. — Corvina II. Table XLV.

Bibliog.: Hoffmann III. — Csapodi V. pp 14, 19. — Csapodi-Gárdonyi II. pp 32—34.
Cat. numbers: Fógel I. 112; Fógel II. 71; Hevesy 69; Weinberger 85; Hoffmann 112; Csapodi 90.

10. De bello Gothorum et aliis peregrinis historiis per Christophruom Personam Romanum e Graeco in Latinum traductus et reginae Beatrici dicatus.

Extant, authentic MS of Queen Beatrix.
Budapest. OSZK. Clmae 413. (Earlier: Wien. ÖNB Cod. Lat. 82.)
Parchment 164 fol. 292 by 212 mm.
Script: humanistica rotunda. Scribe: Clemens Salernitanus (no signature).
Illum.: Naples, state book, c. 1483—84. With the portrait of Queen Beatrix.
Arms: Beatrix (P_1).
Binding: from 1755. Chased gilt edges.
Poss.: As early as 1576 it was kept in the Hofbibliothek of Vienna.
Descr.: Bartoniek II, No. 413. — NF VI/4. No. 23.
Repr.: Hoffmann III. — NF VI/4. Table X. — Corvina I, Tables XXXV, XXXVI, Fig. 15. — Csapodi V. — Corvina II, Table V.
Bibliog.: Analecta nova p. 407. — Hoffmann III. — Csapodi V, pp 217—218. — Csapodi VI, p. 127. — Csapodi-Gárdonyi II, pp 33—34.
Cat. numbers: Fógel I, 5; Fógel II, 103; Hevesy 104; Weinberger 135; Hoffmann 5; Berkovits 26; Csapodi 29.

11. De bello Gothorum . . . (as prec.)

Unfoundedly determined as a Corvinian MS.
Berlin-Dahlem. Staatsbibliothek. Preussischer Kulturbesitz MS. Lat. Fol. 52.
Bibliog.: Hoffmann III.
Note: Vogel (add. No. 1), Edwards (No. 75) and Rose (No. 1030) described it as a Corvinian book, based on the Aragon coat of arms, although the copy had been dedicated by the translator Persona to Ferdinand, King of Naples.

*

Aischines

Greek orator and statesman of Athens, antagonist of Demosthenes

Epistola ad senatum et populum Atheniensem.

Cf.: Demosthenes. (No. 222.)

Epistola agli Athenesi.

Cf.: (No. 1026.)

Oratio contra Ctesiphontem.

Cf.: Demosthenes. (No. 222.)

12. Orationes.

Lost Corvinian MS.
Cat. number: Fógel E. 2.
Note: In a letter addressed to King Matthias (c. 1486—87) Ugoleto wrote about the "Orationes" of Aischines which he had copied and was soon to forward to Buda (Analecta nova pp 458—459).

*

Aischylos

Greek dramatist, c. 525—456.

13. *Τραγῳδίαι*

Lost Corvinian MS.
Cat. number: Fógel, E. 3.
Note: Ugoleto had it copied in Florence "Aeschyli Tragoediae", c. 1486—87, as well as the work of Aischines (Analecta nova pp 458—459) "e codice Constantinopolitano empto", obviously from Greek. Cuspinianus also saw a Greek Aischylos in the Corvina Library. In his work "Consules" he writes: "Et iam pluribus seculis non visus est Graecus Aeschylus, quem reperi". Ankwicz is right when stating that we should suspect of the Corvina, for though Cuspinianus does not mention where he encountered Aischylos, he next refers to "Joannes Monachus . . . a me nuper casu repertus" which does originate from the Corvina Library. (Ankwicz I, p. 119.)

*

Alanus ab Insulis

Cistercian monk of Flanders, 12th century

De arte fidei catholicae.

Cf.: Miscellanea I/6. (No. 874.)

De sex alis cherubim.

Cf.: Wilhelmus de Conchis. (No. 701.)

De planctu naturae.

Cf.: Martianus Capella. (No. 422.)

Parabolae.

Cf.: Miscellanea ex libro Catonis. (No. 883.)

*

Alanus de Rupe

14. Compendium Psalterii Beatissimae Trinitatis et S. Mariae.
+ Tractatus de commendatione Salvatoris.
+ Excerptum sive expositio missae.

Erroneously regarded as a Corvinian volume.
Wolfenbüttel. Herzog August Bibliothek. 88. 1. Theol. 4°.
Bibliog.: Csapodi XVIII. Csapodi XXV, p. 38.
Binding: blind-stamped leather, with no coat of arms on it.
Note: Fógel (I. 150, II. 151 and subsequently Hoffmann No. 150 and also Zolnai—Fitz) listed the codex along with the authentic ones, alleging that its cover has the coat of arms of King Matthias. The whole of this supposition was based on a printing error of the Catalogue of the Library of Wolfenbüttel (Heinemann). Notably, the Catalogue presents a colour facsimile of the hard cover of Queen Beatrix's Book of Psalms, which is also preserved in the same Library, but owing to a printer mistake, the caption of the picture says 3940 instead of the correct Catalogue number 3440. As a result, the colour cover was placed beside the codex of Alanus de Rupe bearing the Catalogue number 3490; and although the Catalogue itself does not attribute the codex to King Matthias, nor does it speak about his coat of arms on the hard cover, Fógel's list has included it among the authentic Corvinas. Anyway, the MS. is undecorated, bound together with an early printed book.

*

Albertanus Causidicus

Moralist of Brescia, c. 1190/1200—after 1250.

De arte loquendi et tacendi.

Cf.: Santini. (No. 584.)

*

Alberti, Leon Battista = Leon Battista Alberti

*

Albertus Magnus

German Dominican monk, Christian theologian and philosopher, c. 1200—1280.

15. Commentarius in textus trium librorum Aristotelis De anima. [Aristoteles: Textus trium librorum de anima cum commentariis secundum doctrinam Alberti Magni.]

Printed book found in Coll. II of Buda Palace in 1686. 2°.
Pflugk.

Compendium theologicae veritatis.

Cf.: Volumen complectens . . . (No. 1017.)

16. De mineralibus libri V.

Unfoundedly regarded as a Corvinian MS.
Budapest. EK Cod. Lat. 14.
Descr.: Mezey 14; Csontosi I. 14.

Note: It was returned from Istanbul together with Corvinian books in 1877. A simple paper codex, in 19th-century Turkish binding, with cut edges. There is no sign whatever to indicate its belonging to the Corvina Library; since its material is paper, the idea has to be rejected. It appears that we have no knowledge of one single work of Albertus Magnus among the authentic Corvina manuscripts, although this prolific author enjoyed wide popularity in the Middle Ages. The list of Pope Nicolas V includes 48 works of his, and during the life-time of King Matthias 23 of his works appeared in printed form. It can be surmised that some of his works were contained in the Corvina Library, for although the Medici Library has but one, the remains of the Library of Naples still include some six different writings of the author: De anima, De coelo et mundo, De homine, etc.

*

Albohalus Arabus

Arab astronomer, 9rd cent.

17. De iudiciis nativitatum liber cum pluribus aliis ad astrologiam pertinentibus.

Lost Corvinian MS.
Cat. number: Fógel, E. 4.

Note: The dedication of the Nürnberg edition in 1549 has the following passage: "Incidit in manus meas archetypus aliquot commentariorum de rebus coelestibus admirandae vetustatis, olim ex Bibliotheca . . . Mathiae Regis Hungariae, . . . tandem venale ad me delatum. In eo tum alii veterum Astrologorum libelli extant, tum vero is, qui nunc primum in publicum prodiit, Arabicus Astrologus." (Apponyi 1747.)

*

Alboldus

De minutiis.

Cf.: Martianus Capella. (No. 422.)

*

Albucasis, Albukasim Chalaf ben Abbas el. Zahravi

Arab physician, 11th cent.

18. Chirurgia, interprete Gerardo Cremonensi.

Unfoundedly regarded as a Corvinian MS.
Budapest. EK Cod. Lat. 15.
Arms: none.
Binding: 19th-century Turkish fashion.
Bibliog.: Mezey No. 15. — Csontosi I, No. 15. — Kniewald, Dragutin: Joannes Conversini de Ravenna. Glasz 229. Nov. ser. 3. 1957. Odelyeny liter. e jez. Srpske Akad. — Berkovits, I.: A budapesti Egyetemi Könyvtár Albucasis-kódexe (The Albucasis codex of the University Library, Budapest); MKszle, 1937, pp 229—240.
Note: It came back to Budapest from Istanbul in 1877 together with Corvinian MSS. A parchment codex in Latin from the 13th or 14th centuries, made probably in Bologna, containing many figures of surgical anatomy. We have no direct evidence of its belonging to the Corvinian stock, but Kniewald, on the basis of its contents, thought it came from the Neapolitan Royal Library to the court of Louis the Great, who in turn presented it to his physician called Conversini de Ravenna; so it may have got into the Royal Library and then to Istanbul.

*

Alcaeus = Alkaios

*

Alexander de Hales (vel Ales)

Franciscan monk, University teacher in Paris
c. 1170/80—1245.

19. De Deo trino et uno. Pars I.

Printed book found in Coll. II. of Buda.
Pflugk.
Note: We have no knowledge of such a book by this author. Perhaps only a fragment of his work, possibly a part of its "Summa" is involved. The list of Pope Nicolas V names the author, but none of his works was included in either the Medici or the Sforza collections. They might have been absent from the Corvina as well.

*

Alexander de Imola = Tartagnis

*

Alexander de Villa Dei

20. Doctrinale puerorum cum commentariis Ludovici de Guastis.

Unfoundedly regarded as a Corvinian MS.
Budapest. EK Cod. Lat. 24.

Bibliog.: Mezey No. 24. — Csontosi I, No. 24. — Ábel II, pp 94—96. — Ábel I, p. 577.

Note: It came back to Budapest from Istanbul in 1877 together with Corvinian volumes. Parchment MS. from the fourteenth century, with the coat of arms of the Castellini family, bound in nineteenth-century Turkish fashion. There is no sign whatever to indicate its belonging to the Corvinian collection.

*

Alkaios

Greek poet, 7th–6th centuries B.C.

21. Lost Corvinian volume.

Note: According to Naldus, Alcaeus Lyricus was contained in the Library.

*

Allius, Peregrinus = Peregrinus Allius

*

Alphonsus Bonihominis

Cf.: Abutalib Saraceni . . . disputatio . . . ex Arabico versa ab Alphonso Bonihominis (No. 330).

*

Altividus = Chalcidius

Ambrosio Traversari = Traversari, Ambrosio

*

Ambrosius, S.

Bishop of Milan, c. 337—397.

22. De officiis libri III.

Erroneously regarded as a Corvinian MS.
Wien. ÖNB Cod. Lat. 976.
Binding: gilt Neapolitan leather.
Bibliog.: Weinberger p. 66. — NF VI/4. No. 34.

Note: Parchment MS. from the 15th century, Aragon coat of arms and emblems. It got from the possession of Sambucus into the Viennese Imperial Library. Based on Denis, Vogel (No. 3), Edwards (No. 9), and Fischer (No. 1) listed it among the Corvinian MSS.; they may have been misled by the Aragonese coat of arms.

23. De officiis libri III.

Parchment codex found in Coll. II of Buda in 1686. As the Corvina had many of the works of St. Ambrosius, we may suppose that this one was not missing either.

Pflugk.
Note: Probably: Wien. ÖNB Cod. Lat. 705. (Earlier shelf-mark: Rec. 32.) Parchment, 12th century, 2°. Both the MS. and the plain binding are in a very poor state.

24. Opera: Hexaëmeron. — De paradiso. — De Cain et Abel. — De Abraam. — De Isac et animae natura. — De bono mortis. — De Esau et fuga Sauli. — De Iacobo et beata vita. — De sancto Iosepho patriarcha. — De benedictionibus patriarcharum. — Apologia David. — De vita Nabutae Israelitae.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense. Cod. Lat. 439. (= α S. 4. 18.)
Parchment 260 fol. 350 by 232 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1485—1490. "Attavantes pinsit." With the emblems of King Matthias.
Arms: Matthias (E_1). Also Hungarian bars are seen within the frame.
Binding: not original, chased gilt edges.
Descr.: Fava No. 70.
Repr.: Corvina II, Table XXXIV.
Bibliog.: Ancona II, No. 1562.
Cat. numbers: Fógel I, 105; Fógel II, 64; Hevesy 53; Weinberger 66; Hoffmann 105; Csapodi 80.

25. Opera: De virginibus. — Adhortatio viduitatis. — Adhortatio virginum. — Sermo de Maria Virgine. — Tractatus super epistolam Divi Pauli ad Romanos. — De Trinitate. — Epistolae ad ecclesiam Vercellensem. — De vita et honore sacerdotii sive pastoralis officii.

Extant codex, made for King Matthias, though probably not completed in his life-time and never brought to Hungary but left in Italy.
Florence. Biblioteca Medicea-Laurenziana. Plut. 14. Cod. 22.
Parchment 224 fol. 352 by 230 mm.
Script: humanistica rotunda. Scribe: "Exemplaribus satis fidis Mathie inclyti Regis hungarie et boemie S[an]c[t]i Ambrosii codices ego martinus antonius presbiter Dei gra[tia] faustissime manu propria scripsi. Opus absolutum tertio idus octobris Anno salutis MCCCCLXXXIX."
Illum.: Except for the title page, the codex was left undecorated, the places for the initials are blank. In the Flamand style. E. Hoffmann supposes Ferrara. Ancona Florence, and Boccardino Vecchio.
Arms: none.
Binding: not original.
Poss.: Medici.
Repr.: Corvina II, Table XII.
Bibliog.: Ancona II, No. 1610. — Csapodi–Gárdonyi II, p. 43.
Cat. numbers: Fógel I, 78; Fógel II, 37; Hevesy 33; Weinberger 47; Hoffmann 78; Csapodi 55.
Note: As the scribe had finished copying by Oct. 1489, the work of illumination could not be completed in the life-time of King Matthias; for the same reason the coat

of arms was not added. The word "Exemplaribus . . ." suggests that the text had been acquired in Italy, but the sample codex was found unsatisfactory, therefore a richly illuminated copy of it was contemplated. It is not likely that the texts to be copied should have been sent from Hungary to Italy.

26. Opera.

Lost Corvinian book.
The copy from which the prec. cod. was copied; cf. the note of prec. entry

In Hexaëmeron.

Cf.: Gregorius. (No. 304.)

27. Sermones XXVII. (Sermo ad exhortandam plebem. Sermo de die iudicii. etc.)
+ [Maximus Taurinensis, S.]: Sermones.
+ [Maximus Taurinensis, S.]: Homiliae.
+ Basilius Magnus: Homiliae. Trad. Rufinus.
+ Ambrosius: De poenitentia.

Extant, authentic Corvinian MS.
Paris. Bibliothèque nationale. Cod. Lat. 1767.
Parchment 201 fol. 345 by 235 mm.
Script: humanistica rotunda. Scribe: Manu Cantis Bonagij de Cantinis clerici Sanctae Mariae floris de Florentia . . . per scriptum (!) est Idibus Iulii MCCCCLXXXVIIII."
Illum.: Florence, state book, school of Attavante.
Arms: The arms of King Matthias as well as the marginal ravens are painted over by the arms of Aragon (O_2) and pictures of jewels. The coat of arms supported by a dragon twisting its tail around its neck, is a device known also from other Corvinian volumes.
Binding: originally violet velvet with gilt clasps (according to a catalogue of the early 16th century; cf. De Marinis, p. 203). Rebound with the coat of arms of Cardinal Gaillon (1593). Chased gilt edges.
Poss.: Aragon Library of Naples. — Cardinal Georges d'Amboise. — Charles II de Bourbon-Vendôme, i.e. Cardinal Gaillon (1562—1594).
Descr.: Lauer Vol. 2, No. 1767.
Repr.: De Marinis Vol. 2, Table 8. — Corvina II, Table LVI.
Bibliog.: Ancona Vol. 2, No. 1588. — Hoffmann II, p. 138. — Csapodi–Gárdonyi II, p. 32. — De Marinis Vol. 2, pp 10 and 203.
Cat. numbers: Fógel I, 119; Fógel II, 78; Hevesy 80; Weinberger 90 (dubious); Hoffmann E. 119; Csapodi 102.
Note: The contemporary inscription "Re de Ungaria" at the foot of the last page probably denoted that the book was made for the King of Hungary.

*

Ambrosius Catharinus

Dominican monk of Italy, originally Lancelotus Politi, 1487—1553.

28. Ad Carolum (V.) imperatorem, Apologia pro veritate catholicae et apostolicae fidei ac doctrinae adversus . . . Lutheri dogmata.

Lost book of Lajos II.
Printed book: [Wien] 1521, (12) 315 pp.
Note: Reprinted by I. Werbőczy shortly after the first edition of Florence, with a dedication to King Lajos II: "Hunc igitur libellum . . . nostra opera tuo nomine excusum denuo Maiestati Vestrae Serenissimae, quam citius datum est mittendum curavi." (Apponyi 144.)

*

Ambrosius, frater = Ambrosius Catharinus
Ambrosius monachus Florentinus = Traversari, Ambrosius

*

Ammianus Marcellinus

Roman historian, 330—397.

29. Rerum gestarum libri.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense. Cod. Lat. 425 (=α Q. 4. 17.)
Parchment 233 fol. 372 by 260 mm.
Script: gothico-antiqua.
Scribe: "Omnium rerum vicissitudo est. anno salutis humanae MCCCCLXXXVIII et XII mensis februarij celebre hoc opus Florentiae absolutum est." The MS. is incomplete inasmuch as the lines in Greek characters were not written in.
Illum.: Florentine, Attavante (1488), with the emblems of King Matthias.
Arms: Matthias (E_1). The ornamental border bears also the barry arms of Hungary.
Binding: not original, chased gilt edges.
Repr.: Corvina II, Table XXIX.
Bibliog.: Ancona II, No. 1107. — Fava No. 83, p. 267.
Cat. numbers: Fógel I, 101; Fógel II, 60; Hevesy 63; Weinberger 71; Hoffmann 101; Csapodi 75.

*

Anastasios

30. De vita Christiana (in Greek).

Unfoundedly determined as Corvinian.
Note: Budik, Vogel (No. 4), Edwards (No. 10), Fraknói (II, p. 344) and Fógel (E 6). Referring to Tiraboschi's "Storia della letteratura italiana" (Vol. 20, 1834, p. 49) publishes it as a Corvinian copy of the Ducal Lib., Ferrara (Biblioteca Estense, Modena). The misinterpretation is based on a letter of Girolamo Faletti which Budik interpreted erroneously. Director Pietro Puliatti of the Biblioteca Estense knows of no such volume in that Library.

*

Andreae, Antonius

Franciscan monk of Aragón, ?—1320.

31. Quaestiones [super XII libros Metaphysicae Aristotelis] Aristotelicae.

Coll. II of Buda, 1686. Probably existed also in the Corvina.
Pflugk.

*

Andreae, Iohannes

Italian canonist, c. 1270–1348.

32. Novella super I—V. Decretalium.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

See also:
Duranti: Speculum iudiciale. Cum annot. Iohannis Andreae et Baldi. (No. 243.)

Thomas Aquinas: Carena aurea, ed. Iohannes Andreae. (No. 639.)

*

Andreas

Bishop of Caesarea in Cappadocia, 6th cent.

33. Super Apocalypsim.

Unfoundedly determined as Corvinian.
Note: Budik, Vogel (No. 5), Edwards (No. 11), Fógel E (No. 7) published it with reference to Tiraboschi. Cf. Note in No. 30.

Andreas Pannonius

Carthusian of Ferrara of Hungarian descent, 15th cent.

34. Libellus de regiis virtutibus, Matthiae Corvino dicatus.

Extant, authentic Corvinian MS.
Roma. Biblioteca Apostolica Vaticana, Cod. Vat. Lat. 3186.
Parchment 107 fol. 215 by 147 mm.
Script: gothico-antiqua.
Scribe: "Scripta in cenobio beati Christophori prope ferrariam ordinis Carthusiensis die primo Septembris Anno domini Millesimo Quadringentesimo Sexagesimo septimo." (1467)
Illum.: state book in the style of Ferrara or Milan.
Arms: the arms of K. Matthias replaced by a strange one with a cardinal's hat.
Binding: not original, chased gilt edges, decorated in colours at Buda.
Repr.: MMT. II, p. 447. — Corvina II, Table LXVIII.
Bibliog.: Fraknói, V.: Andreas Pannonius. MKszle 1879, pp 117—118. — Hoffmann, E.: Andreas Pannonius "De regiis virtutibus" c. munkájáról (On the "De regiis virtutibus" by Andreas Pannonius). MKszle 1926, pp 433—434. — ITE. Vol. 1.
Cat. numbers: Fógel I, 128; Fógel II, 88; Hevesy —; Weinberger 108; Hoffmann 128; Csapodi 117.
Note: ITE Vol. I, pp XX—XXI mentions that it was probably made for the Cardinal Protector of the Carthusians. Hevesy omitted it from his list, and Weinberger also doubted its authenticity because the picture of the King is not portrait-like. Examining the codex, E. Hoffmann, however, has established that the arms were painted over, and that the multi-coloured gilt edges typical of Buda allow it to be listed among the authentic Corvinian books. It is also worth mentioning that in the Preface the author gives the name of the person who had brought the codex to Buda: Master Márk "per quem tuae Sublimitati hoc opusculum transmisi".

*

Andronicus Mathaeus Tragorinus

35. Epithalamium in nuptias Vladislai regis et Annae reginae.

Lost codex of Vladislas.
Note: The text of the speech was published in Venice in the year of the marriage (1502). (4°, Fol. 8.—. Apponyi 63.) The author certainly presented it in one form or other to the royal couple.

*

Angeli, Iohannes

German astronomer, ? – 1512.

36. Astrolabium.

Extant, authentic Corvinian printed book (perhaps from the period of Vladislas II).
Actual place of preservation unknown.
Printed book, Augsburg 1488. Radtold. 176 folios. GW 1900.
Binding: original Corvinian with coat of arms.
Note: The picture of the binding was published by Schunke. According to him, the Metropolitan Museum, New York, bought it at Sotheby's auction in London in 1965. However, the Metropolitan Museum knows of no such book in their possession. Schunke and Koroknay agree in the view that the binding was prepared after 1490, i.e. for Vladislas II. (Cf. Schunke. — Koroknay VII.)

*

Angelus de Aretio = Gambilionibus, Angelus de

Angelus de Gambilionibus = Gambilionibus, Angelus de

*

Angelus de Perusio [Ubaldis]

37. Opus ac lectura authenticorum doctorum.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

*

Angelus, Iacobus = Iacobus Angelus

Annius Florus = Florus, Lucius Annius

*

Annius, Iohannes Viterbensis

Dominican theologian, c. 1430 – 1502.

38. Auctores vetustissimi cum commentario.

Printed book found in Coll. II of Buda in 1610.
Budapest, OSZK. Inc. 230b.
Printed in Rome in 1498. Eucharius Silber. 216 fol. GW 2015.
Arms: none.
Binding: not original.
Note: The book contains the following record: "Librum hunc habui ego Constantinus Comes de Liechtenstain etc. ex bibliothecha (!), quae relicta est a Regibus Hungariae in Regio Castro Civitatis Budę tempore captivitatis mę (!), existens tunc in dicto castro servus captiuus Ahmettis Thurcarum Imperatoris, in 8. anno Captivitatis mę, Anno uero salutis 1610 die uero 26. Februarii in carcere subtus

terram, apud Tschiunchenthurn (= Csonkatorony)." The book was first reported by Farkas Deák. (Századok 1875, p. 709.) Without specifying the title, he mentioned a Corvinian book to be found in the library of Count Apponyi, Nagyappony.—László Jambrekovics still thought it was in that library (MKszle 1925, p. 67), whereas it was donated to the Library of MNM (today: OSzK) by Lajos Apponyi in 1892.

39. Tractatus de futuris Christianorum triumphis in saracenos. Ad . . . pontificem maximum Sixtum IV et reges, principes ac senatus Christianorum.

A copy of it was probably included in the Corvina.

Note: The treatise was written in 1480, when it was also published in Genoa (GW 2017). The author launched the prophecy that the year 1480 was to be a turning point in Turkish-Christian relations, inaugurating first a slow then an accelerated retrest of the Moslems. Since he dedicated it to kings, the author must have sent it to Matthias as well.

*

Anselmus Cantuariensis, S.

Archbishop of Canterbury, scholastic theologian and philosopher, 1033—1109.

Cur Deus Homo?

Cf.: Damascensus. (No. 220.)

De conceptu virginali.

Cf.: prec.

De processione Spiritus Sancti.

Cf.: prec.

Epistola ad Walerannum de fermentatione et azimo.

Cf.: prec.

Epistola secunda ad Walerannum de sacramento ecclesiae.

Cf.: prec.

Monologion.

Cf.: prec.

Proslogion.

Cf.: prec.

*

Antoninus Florentinus

Dominican, Archbishop of Florence, theologian and historian, 1389—1459.

40. Chronica.

Supposedly the work existed in the Corvina.
Note: Thuróczy used it extensively (Cf. Mályusz: pp 283, 292). A voluminous world history published in Nürnberg as early as 1484.

41. Confessionale.

Supposedly the work existed in the Corvina.
Printed book: s.l. 1477. without imprint.
Bibliog.: Fitz II, pp 142—154. — Soltész, Elisabeth: Ein Unikum-Inkunabel der Budapester Universitätsbibliothek. Gutenberg Jb. 1958, pp 59—68. — Fitz III, pp 55—58. — Fitz IV, pp 130—140.
Note: Fitz thinks it was published in Hungary by András Hess. Mrs. Soltész, however, suspects another printer who produced this work together with two other incunabula either at Buda or at Pozsony (Bratislava), if it was not the case of a wandering printer. In our opinion, Buda seems most likely. True, one of the three prints, a letter of indulgence, concerned the city of Pozsony, but since the medieval archives of that town have survived, we certainly should have come across some data (say, of taxation) relating to the printing-shop if there had existed any, which unfortunately is not the case. Buda is suggested by the fact that the types originated from the store of Mathias Moravus of Naples and that the foundation of the printing-shop took place, in all likelihood, in 1476 as inferred from the date of this publication, which is 1477. Beatrix married in 1476, therefore it is possible that the foundation of the printing-shop was in connection with the marriage. Maybe, the predilection of the Aragonese for book-printing or the mercantile spirit of an employee of Moravius had something to do with this enterprise. In any case, if a printing-shop active at Buda was connected with the Queen or her court, it must have offered its products to the Royal Library.

42. De anima et pertinentibus ad ipsam.

Printed book found in Coll. II of Buda in 1686.?
Pflugk.
Note: No printed work of such title by the author is known to us. Pflugk gave the author's name as Antonius de Florentia.

43. De virtutibus et vitiis, aliisque in fine, praesertim de Beata Virgine Maria.

Printed book found in Coll. II of Buda in 1686.
Pflugk.
Note: No printed work of that title by the author is known to us. Perhaps the author's name or the title of the book were recorded erroneously. Possibly the Confessionale is understood. But a composite volume of treatises may also be suspected, in which case the author's name was taken down from the first, the title from the last work.

44. De virtutis et vitiis in XII. titul. digestum.

Printed book found in Coll. II of Buda in 1686.
Pflugk.
Note: Cf. prec.

45. Summa theologiae. Pars III.

Printed book found in Coll. II of Buda in 1614.
Győr. Library of the Episcopal Seminary. Ö. III, 16.
Printed book. Venezia 1480. Leonardus Wild. GW 2187.
Illum.: none.
Arms: none.
Binding: half-bound, with wooden cover.
Bibliog.: Aisleitner: A győri nagyobb papnevelő intézet könyvtárának ősnyomtatványai (Incunabula in the library of the greater Episcopal Seminary of Győr). Győri Szemle 1931, 221.
Note: The book has the following record: Anno 1614 die 19. Septembris Opus hoc B. Antonini Archiep[iscop]i Florentini Buda ex Biblioteca (!) Diuorom quondam Regum Hungariae elatum, Generosus Dominus Joannes Cheteni Tricesimator Sacrae Caes[areae] Regiaeq[ue] Ma[ies]t[a]tis in Vacz mihj Compatri suo Georgio Vasuary Canonico Strigoniensi et parocho Vyuariensi in signum beneuolentiae et charitatis mutuae dedit." The donor (György Csécsényi or Cseténvi) and the canon who received the present (György Vasváry [Szeghy]) are the same persons mentioned in connection with the Acciaiolus volume similarly of Győr (Repert. No. 1), and also the book was brought from Buda, only Acciaiolus gave his present two years later. (Cf. Note in No. 1.)

46. Summa theologiae. Pars III.

Printed book found in Coll. II of Buda in 1676.
Pannonhalma. Library of the Archabbey, 122. D. 1. b.
Printed book. Venice 1480. GW 2187.
Arms: none.
Binding: contemporary Italian, blind stamped, renaissance leather, on which a parchment strip bears the title: Tertia p[ar]s Sum[m]e Anthonini.
Bibliog.: Récsey: Ősnyomtatványok és régi magyar könyvek a pannonhalmi könyvtárban (Incunabula and old Hungarian books in the library of Pannonhalma). Budapest 1904, pp 15—17.

Note: The same edition and the same portion of the work as treated in the prec. item. At the end of Part I we have the following record: "Joannes Mersycz possudet (!) me Paroch[us] Szódiniensis." — At the end of Part II: "Cum volveret[ur] et ageretur annus 1676 Budae existens acquisivi Ego Joannes Mersycz paroch[us] Szódiniensis hunc librum ex biblioticha (!) Matthiae Coruini Regis Ungariae etc (?) a Turca Buliak Bassa vocato."

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Antoninus de Parma

Quaestio disputata de unitate intellectus.

Cf.: Miscellanea I, 5. (No. 874.)

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Antonio Torquato = Torquato, Antonio

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Antonius Beccaria

Cf.: Dionysios Periegetes. Trad. Antonius Beccaria. (No. 234.)

*

Antonius Constantius Phanensis

Italian humanist poet, schoolmate of Janus Pannonius under Guarino, 1436—1490.

47. Ad Mathiam Hungariae regem. Poëma adhortativum.

Lost Corvinian MS.
Cat. number: Fógel E. 39.
Bibliog.: Csontosi IX, p. 211. — Analecta nova pp. 110—113. — Huszti II, pp 222, 378. — Hegedüs, István: Egy olasz költő Mátyás királyhoz (An Italian poet's address to King Matthias). ITK 1903, pp 79—85.
Note: Reporting on the campaign of 1464 to Bosnia, the poet encourages Matthias to continue the war. Janus Pannonius replied to him. Therefore, the author sent his work to the King. Csontosi mentions a copy of it (6 octavo leaves) from the Benedictine monastic house of Seitenstetten (Austria).

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Antonius Mancinellus = Mancinellus, Antonius

Antonius Ruguaci = Ruguaci Ferrariensis

Antonius Thebaldeus = Thebaldeus, Antonius

*

Aphthonios Sophista

Greek sophist, Syria, 3rd and 4th centuries.

Praeexercitamenta. Trad. Antonius de Bonfinis.

Cf.: Hermogenes. (No. 316.)

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Apollinaris, C. Sulpicius

Perioha.

Cf.: Terentius. (No. 1037).

*

Appianos

Egyptian Greek historian, 2nd cent. A.D.

48. De civilibus Romanorum bellis libri II interprete Petro Candido, i.e. Decembrio.

Extant, authentic Corvinian volume.
Wien. ÖNB Cod. Lat. 133.
Parchment 104 fol. 265 by 180. mm.
Script: humanistica cursiva. Scribe: Petrus Cenninius (s.n.).
Illum.: Florentine void branchwork, c. 1460—1470.
Arms: none, the tail of the title page was torn off.
Binding: Original Corvinian gilt leather with coat of arms, chased gilt edges.
Poss.: "Liber illius, qui unicam spem in deo posu[it]". "Magna virtus, magna vis omnipotentis dei creatoris nostri 1556." Transferred from the library of the Jesuit College of Vienna to the Hofbibliothek in 1773.
Descr.: NF VI/3, No. 40.
Bibliog.: Csapodi–Gárdonyi II, p. 46. — Csapodi–Gárdonyi I. — Mazal p. 356.
Cat. numbers: Fógel I, 9; Fógel II, 107; Hevesy: —; Weinberger: —; Hoffmann 9; Csapodi 140.

49. De civilibus bellis

Pseudo-Corvinian book.
Székesfehérvár. Episcopal Library, Inc. 44.
Printed book. Venice 1477. Ratdolt. GW 2290.
Arms: The coat of arms of Matthias is a forgery of later date.
Illum.: contemporary, ornately decorated margins.
Binding: leather, 18th cent.
Bibliog.: Varju, E.: Hamis Korvin-ősnyomtatvány a székesfehérvári püspöki könyvtárban (Pseudo-Corvinian incunabulum in the episcopal library of Székesfehérvár). MKszle 1902, p. 204.
Note: Probably between 1881 and 1885, Bishop János Pauer acquired it from a second-hand book seller called Loescher. Former possessor: Alessandro Volpi.

50. Romanorum liber, qui Libycus inscribitur (Historia Libyca). Trad. Petrus Candidus Decembrius, cum praefatione Petri Candidi ad Nicolaum V. papam.
+ Romanorum liber Syricus. Trad. Petrus Candidus.
+ Romanorum liber Parthicus. Trad. Petrus Candidus.
+ Romanorum liber Mithridaticus. Trad. Petrus Candidus.
+ Anonymi compendium historiae ab excessu Constantini usque ad Iohannem XXIII.

Extant MS, prepared for King Matthias but probably left incomplete in Florence.
Florence, Biblioteca Medicea-Laurenziana. Plut. 68. Cod. 19.
Parchment 315 fol. 365 by 248 mm.
Script: humanistica rotunda. Scribe: "Escriptu[m] e[st] hoc opus p[er] me Carolum hilarij fatariu[m] geminanense[m] (!) notariu[m] publicu[m] florentinu[m] ad laude[m] et gloria[m] Regis Vngarię sub anno d[omi]ni n[ost]ri y[e]h[s]u Ch[rist]i MCCCCLXXXVIIII. die uero XXX. mensis Januarij." 2nd colophon: "E scriptu[m] (!) e[st] hoc opus p[er] me eunde[m] Carolum notariu[m] geminiane[n]sem suprascriptu[m] ad laud[em] et gloria[m] felicissimę memorię regis ungarie de prox[im]o defuncti . . . Anno domini . . . MCCCCLXXXX. die XXVI me[n]sis iunij."
Illum.: Florentine, state book 1490, in the style of Attavante.
Arms: Medici (P. Leo X).
Binding: Medici.
Repr.: Corvina II, Table XVI.
Bibliog.: Ancona II, No. 1514. — Csapodi–Gárdonyi II, 33.
Cat. numbers: Fógel I, 83; Fógel II, 42; Hevesy 34; Weinberger 51; Hoffmann 83; Csapodi 60.

*

Apuleius, Lucius

Roman Neo-Platonist philosopher, ?—c. 125.

51. Opera philosophica. [Perhaps the "De dogmate Platonis".]

Lost Corvinian book.
Cat. number: Fógel E. 9.
Note: Galeotto writes that King Matthias was "in operibus Apulei Platonici ita detritus, ut eius dogmata omnino calleret". (ITE Vol. 2, p. 233.) Apuleius was represented by four volumes in the Medici Library; he was also mentioned in the list of Pope Nicolas V.

See also: Beroaldus: Commentarii in Asinum Aureum Apuleii. (No. 113.)

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Aquila Romanus

De schematibus oratoriis liber.

Cf.: Petronius. (No. 481.)

*

Aratus

There were several ancient authors of this name;
here probably the Greek poet of Sicily is concerned

52. Aratus cum expositione.

Lost Corvinian book.
The codex was sent to Buda by Poliziano in 1489.
Cat. number: Fógel E. 11.

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Aretinus, Carolus = Marzuppini, Carlo

Aretinus, Leonardus = Brunus Aretinus, Leonardus

*

Argyropulus, Ioannes

Greek scholar born in Constantinople, ? — 1486.

Cf.: Aristoteles: Libri physicorum. Trad. Ioannes Argyropulus. (No. 58.)

Cf.: Aristoteles: De coelo. Trad. Ioannes Argyropulus. (No. 57.)

*

Aristeas

Apocryphal letter under the name of Aristeas

53. Ad Philocratem fratrem de interpretatione LXX interpretum per Mathæum Palmierum e Graeco in Latinum versum, cum praefatione eiusdem ad Paulum II. papam.

Extant, authentic Corvinian MS.
München. Bayerische Staatsbibliothek, Cod. Lat. 627.
Parchment 80 fol. 172 by 123 mm.
Script: humanistica rotunda. Scribe: "D.G.V.Q.M.G.H.S.I." [Dei Genitrici Virginique Mariae Gundisalvus Hispanus Scriptor Indignus (deciphered by Atbinia de la Mare)].

Illum.: state book, Buda, about 1481. (According to Kindlers Literaturlexikon, the style refers to Taddeo Crivelli.)
Arms: Matthias (B_1).
Binding: remains of the original green silk, chased gilt edges.
Poss.: "Anno 1564 accepimus ab Ingolstade Pro bibliotheca . . . Ioannis Iacobi Fuggeri."
Repr.: Corvina II, Table XLVIII. — Kindlers: Literaturlexikon I. Zürich 1964, Table XXVII.
Bibliog.: Csontosi II, 206. — Csapodi–Gárdonyi II, 34—35. — Cat. Monac. Teil I. P. 1. Nr. 627.
Cat. numbers: Fógel I, 115; Fógel II, 74; Hevesy 75; Weinberger 88; Hoffmann 115; Csapodi 93.

*

Aristophanes

Athenian comic poet, c. 450—c. 383 B.C.

Πλοῦτος.

Cf.: Hesiodos. (No. 321.)

*

Aristoteles

384—322 B.C.

54. Opera. Pars I—III. Cum commentariis Averrois.: I. 1. Organon. — I. 2. Physica. — II. 1. De coelo et mundo. — De generatione et corruptione. II. 2. De anima. — De sensu et sensato. — De memoria et reminiscentia. — De somno et vigilia. — De longitudine et brevitate vitae. — Meteorologica. — III. 1. Metaphysica. — III. 2. Ethica ad Nicomachum. — Politica. — Oeconomica.
+ Averroës: De substantia orbis. (In II. 2.) Ed. Nicoletus Vernia.

Extant, authentic Corvinian MS. The decoration was commenced in the life-time of Matthias and finished in the days of Vladislas.
Paris. Bibliothèque Nationale. H. 1660.
Printed book. Venice 1483—1484. Torresanus et B. Blavis. (GW 2337) — 5 Vols. Parchment 420 by 275 mm.
Illum.: decorated in Buda about 1484—1491, by Master of Cassianus.
Arms: The coat of arms of King Matthias is superimposed by that of Vladislas (R_4), and so are the marginal ravens; under the letters WR the letters MR are discernible.
Binding: not original.

Descr.: Hoffmann, E.: Mátyás király könyvtárának egy ismeretlen darabja (A so far unidentified book of the Corvinian Library). MKszle 1927, pp 100—102. Idem in French: La Bibliofilia 1927, pp 282—284.
Repr.: Bibliotheca Corvina I, p. 133. — Hoffmann op. cit. — Hoffmann VI, Table 16. — Corvina II, Table LXIII. — Balogh I. Vol. 2, pp. 358—359.
Cat. numbers: Fógel I, II, C 3; Hoffmann Ny 3; Csapodi 108—112.

De anima, cum commentariis secundum doctrinam Alberti Magni.

Cf.: Albertus Magnus. (No. 15.)

55. De animalibus.

Coll. II of Buda 1686. Supposedly the work also existed in the Corvina. Pflugk.
Note: Probably identical with the MS. in Wien, ÖNB, Cod. Lat. 3167. Paper. 96 folios, 290 by 214 mm. 15th cent. Script: cursiva. Illum.: none. Binding: contemporary, black, worn leather, bearing traces of chasing.
The damaged codex has an earlier Viennese shelfmark: Rec. 261. On the cover: "Aristoteles de animalibus". The Pflugk manuscript writes, erroneously, on "Aristoteles de annalibus".

56. *Τέχνη ῥητορική* (De arte rhetorica).

Dubious Corvinian origin.
Wien. ÖNB. Cod. Phil. gr. 29.
Parchment 95 fol. 320 by 220 mm.
Script: Greek cursiva minuscula. Scribe: Probably Angelos Konstantinos de Sternatia.
Illum.: decorated in Naples or in the Abbruzzo Mts. in the second half of the 15th cent.
Arms: none.
Binding: prepared in 1754 with chased gilt edges.
Poss.: Sambucus.
Descr.: NF VI/4, No. 37. — Hunger II. Phil. gr. 29.
Repr.: NF VI/4, Table 31.
Bibliog.: Nessel Vol. IV, p. 22. — NF VI/4, p. 72.
Cat. number: Weinberger 124 (dubious).
Note: Nassel thinks it belonged to the Corvina, of which, however, he can give no evidence. According to NF it was prepared for Prince Andreo Matteo III Aquaviva. As it received a new binding in 1754, Nessel may have determined it as a Corvinian volume on the basis of the old binding or possibly of an inscription on it, in 1690. The new binding frustrates all attempts at a proper identification. Vogel (No. 8) and Edwards (Nos 13 and 49) have listed it among the Corvinian books.

57. De coelo. Trad. per Iohannem Argyropulum.

Possibly a Corvinian copy also existed, because Argyropulus dedicated the work to János Vitéz.
Bibliog.: Analecta (pp 170—172) published from the Laurenziana of Florence the Dedication of Plut. 84, cod. 1. The Venetian edition of 1507 also contains the text of the Dedication.

Liber posteriorum cum eiusdem sententiae explanatione Pauli Veneti.

Cf.: Miscellanea I/1. (No. 874.)

58. Libri physicorum VIII per Iohannem Argyropulum in Latinum traducti, cum praefatione eiusdem ad Cosmam Medicem.

Extant, authentic Corvinian MS.
Göttingen. Niedersächsische Staats- und Universitätsbibliothek. Cod. ms. philol. 36.
Parchment 202 fol. 280 by 200 mm.
Script: humanistica rotunda.
Illum.: Florentine void branchwork from about 1460.
Arms: Matthias (A_1).
Binding: traces of the original lilac velvet have remained; chased gilt edges decorated in colours at Buda.
Poss.: In 1526 it must have been removed from Buda by the Turks, since in 1568 the codex was presented by some Elisaeus Infirmarius to Georgius Haymerus in Adrianople. Subsequent possessors were: Johann Haym in Reichenstein, in 1575 Stefan Haym, still later: Th. C. d. S., then Graf Georg zu Waldeck. In 1794 it went into the possession of the University Library of Göttingen.
Descr.: Gebhard, O.: Ein Codex Corvinianus in der Universitätsbibliothek zu Göttingen. ZfBw. 1884, 133—151. Idem in Hungarian: MKszle 1884, 5—26.
Repr.: Corvina II, Table XIX.
Bibliog.: Verz. Hsch, pr. St. I. Hannover 1. Göttingen 1. — Ancona Vol. 2, No. 730. — Csapodi–Gárdonyi II, p. 37. — Casamassima p. 102.
Cat. numbers: Fógel I, 86; Fógel II, 45; Hevesy 39; Weinberger 53; Hoffmann 86; Csapodi 63.
Note: Argyropulus dedicated this first translation to Cosimo Medici, who died in 1464; consequently the text must have been produced before that date. The second translation was offered to Piero Medici, who died in 1469. As the second translation was prepared some time between these two dates, we have to suppose that the copy made for King Matthias was completed before 1469. Otherwise it would have made no sense to make a copy of the first version.

59. Libri politicorum. Ad Eugenium papam IV. Bruni Leonardi Aretini traductio.

Dubious Corvinian MS. Supposedly the work existed in the Corvina.
Wien. ÖNB, Cod. Lat. 197.
Parchment 127 fol. 238 by 170 mm.
Script: humanistica rotunda.
Illum.: Florentine (?) void branchwork.
Arms: none.
Binding: blind-stamped renaissance leather, Florence c. 1470, with fine chased gilt edges.
Poss.: Transferred from the library of Ambras to the Hofbibliothek.

Descr.: NF VI/3, No. 45.
Note: Lambeck (Vol. II, p. 845, No. CCXXII) determines it as a Corvinian MS. He was followed by Budik, Vogel (No. 10), and Edwards (Nos 15 and 51) and refuted by Hermann. Nevertheless, it is not unlikely that Lambeck based his statement on a front page and arms that was lost subsequently. Without any motivation Fógel (E. 10) describes it as lost, adding that some authorities think it identical with the Viennese copy. Pope Nicolas V includes it in his list. The Medici Library also contained this work. Considering all this and its contents, it may have existed in the Corvina as well.

60. Libri politicorum.

Erroneously determined as a Corvinian volume.
Note: Vogel (No. 9) and Edwards (Nos 14 and 50) mention the MS. in the Teleki Library of Marosvásárhely. Vogel refers to Kováts-Martinyi (p. 389).

61. Meteorum libri.

Supposedly the book existed in the Corvina.
Note: Ransanus relied on it in writing his work.

62. Philosophia et textus historiae de anima.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

63. Physicae auscultationis libri VIII.
+ Averroës: De substantia orbis.

Unfoundedly determined as Corvinian.
Budapest. University Library, Cod. Lat. 16.
Parchment 58 fol. 290 by 205 mm.
Script: gothica textualis from the first half of the 14th century.
Arms: none.
Binding: Turkish leather of the 19th cent.
Descr.: Mezey 16; Csontosi I, 16.
Bibliog.: Ábel II, pp 4—5.
Note: Recovered from Istanbul in 1877.

64. Poëtica.

Lost Corvinian volume.
Cat. number: Fógel E. 12.
Note: Sent by Poliziano to Buda in 1489.

65. Problemata et opera varia de historia animalium aliisque.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

Fragmenta ex operibus Aristotelis.

Cf.: Miscellanea Italica. (No. 887.)

66. The list of Nicolas V. recommends 41 titles by Aristotle. In 1495 the Medici Library had 40 Greek and Latin Aristotelian works. 14 Aristotelian codices are among the remains of the Neapolitan library. It can well be surmised that many other works by Aristotle were included in the Corvina.

67. [Pseudo-]Aristoteles: Secretum secretorum.

Dubious Corvinian origin. Supposedly the work also existed in the Corvina.
Oxford. Bodleian Library, MS. Hertford Coll. 2.
Parchment.
Illum.: decorated in Hungary between 1371 and 1382.
Bibliog.: Jakubovich, E.: Nagy Lajos király oxfordi kódexe (An Oxford codex of King Louis the Great). MKszle 1930, pp 382—385; and repr. — Pór, A.: János küküllei főesperes (Archdeacon János of Küküllő). Századok 1893, p. 13. — Mályusz Elemér: A Thuróczy-Krónika és forrásai (The Thuróczy Chronicle and its sources). Budapest 1967, pp 66—72.
Note: Originally prepared for King Lewis the Great, the codex bears his arms and also the arms of Poland. János Küküllei in writing his work between 1387 and 1395 refers to this work as a source. In any case, it must have been present in the Corvina, from where it was removed at the time of the final dispersion of the Library. It had been listed in the Oxford catalogue of 1697. The record has: "Ex dono Edmundi Hall Art. Mag. Coll. Pembr. Socii."

68. [Pseudo-]Aristoteles: Secretum secretorum.

Dubious Corvinian origin.
Besançon. Bibliothèque Municipale MS 431.
Note: It has an 18th-cent. record: "Constantinople". Therefore Robert (p. 186) supposed it was a Corvinian MS.

See also:
Acciaiolus: Expositio Ethicorum Aristotelis. (No. 1.)

Andreae, Antonius: Quaestiones super XII libros Metaphysicae Aristotelis. (No. 31.)

Dominicus de Flandria: Quaestiones et annotationes in libros Thomae Aquinatis De anima Aristotelis. (No. 236.)

Thomas Aquinas: Commentaria in librum de coelo et mundo Aristotelis. (No. 640.)

Trapezuntius: Contra Platonem. Comparatio Platonis et Aristotelis. (No. 668.)

Trapezuntius: In perversionem problematum Aristotelei. (No. 669.)

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Arnoldus de Villa Nova

Spanish physician and alchemist, c. 1240—1311.

Cf.: Avicenna: De viribus cordis. Trad. Arnoldus de Villa Nova. (No. 97.)

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Arrianus, Flavius

Greek historian, 2nd cent.

69. De expeditione Alexandri Magni. E Graeco trad. Paulus Vergerius.

Extant, authentic Corvinian MS.
Roma. Biblioteca Apostolica Vaticana Cod. Vat. Lat. 5268.
Parchment 311 fol. 230 by 144 mm.
Script: humanistica rotunda.
Illum.: Neapolitan decoration, Cristoforo Majoranna, c. 1486—1487.
Arms: Matthias (B_1).
Binding: not original.
Repr.: Corvina II, Table LXIX. — De Marinis Vol. 3, Table 88.
Bibliog.: Ross, J. A.: A Corvinus manuscript recovered. Scriptorium 1957. — Csapodi-Gárdonyi V. — De Marinis Vol. 1, p. 153.
Cat. number: Csapodi 118.
Note: It was listed by Fógel (E. 13) and Hevesy with the lost Corvinian books in the knowledge of Ugoleto having sent an Arrianus-codex to Buda around 1486—87 (Analecta nova pp 458—459). The codex was discovered and described in 1957 by J. A. Ross. According to the Dedication, the translation was originally prepared for Emperor Sigismund about 1434—37. Later the codex containing this translation was found by Aeneas Sylvius in Austria—obviously among the books of László V in Wienerneustadt—and sent in 1455 to Alfonzo of Naples. Commissioned by the latter, Facio Bartolommeo revised it with the aid of Giacomo Curlo and two Greek scholars, namely Nicolaus Saguntinus and Theodor of Thessalonica. The codex here described contains the revised version, therefore it is dedicated to Alfonzo. Ugoleto refers to the same codex in another letter of his. In this connection Alessandro Gaboardo wrote to Tommaso Diplovatazio the following in 1508: "Thaddeus ille Ugoletus . . . me suis literis admonuit se legisse interpretationem Arriani a Nicolao Saguntino factam." (Affò p. 73.)

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Asconius Pedianus, Quintus

Roman philologist and historian, 1st cent.

70. Commentaria in Ciceronis orationes.

Extant, authentic Corvinian MS.
Budapest, OSZK. Clmae 427. (Previously: Wien, ÖNB Cod. Lat. 152.)
Parchment 80 fol. 260 by 180 mm.
Script: humanistica cursiva. Scribe: Cenninius (s.n.).
Illum.: Florentine void branchwork, commenced by Cenninius in the 1460s and completed by the so-called first heraldic painter of King Matthias at Buda after 1470.
Arms: Matthias (B_1).
Binding: original, gilt Corvinian leather with arms and chased gilt edges.
Poss.: Cuspinianus, Fabri. — Mentioned in the Hofbibliothek in 1576.
Descr.: NF VI/3, No. 42. — Bartoniek II, No. 427.
Repr.: Corvina I, Table XIV. — Of the cover: Koroknay V, Table XIV. — Koroknay VI, Table XIV.
Bibliog.: Csapodi–Gárdonyi I. — Csapodi–Gárdonyi II, p. 46. — Hoffmann I, p. 172.
Cat. numbers: Fógel I, 12; Fógel II, 110; Hevesy 129; Weinberger 141; Hoffmann 12; Berkovits 37; Csapodi 40.
Note: A slip of paper attached to the cover of the codex had the following inscription in 1882: "Asconius Pedianus VIII. No. 158." (Könyvkiállítási emlék, p. 66.) Interpreted as the marking of the Corvinian Library. The slip of paper does not exist anymore, only its place can be made out. Its interpretation as Corvinian is erroneous in all likelihood, since nothing of this kind occurs in any Corvinian copy. There are other considerations to reject such a supposition. First, the back cover bears the gilt title because the books were placed with their back covers upwards. What sense would it have made to put a hand-written title on the other cover that was not visible on the book when placed on the shelf or desk? Secondly, the covers with the brilliant gilt arms were not usually marred by slips of paper glued to them. Consequently, the marking is of a subsequent possessor's, perhaps of Cuspinianus.

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Astesanus

Franciscan author, 14th cent.

71. Summa de casibus conscientiae.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

*

Athanasius, S.

Bishop of Alexandria, 295—373.

72. Opera (in Greek).

Lost Corvinian MS (or probably several volumes containing the works of the author).

Brassicanus saw the work in the Corvina in 1525 because he refers to "Chrysostomi, Athanasii . . . infinita opera".
Cat. number: Fógel E. 14.

73. Commentarii in Epistolas Sancti Pauli. Trad. Christophorus Persona.

Erroneous publication.
Cf.: Theophylaktos. (No. 637).
Note: The codex gives Athanasius instead of Theophylaktos as author, for which reason the catalogues listed it with the former-mentioned author's works: Vogel 12; Edwards 17; Fógel I, 23; Fógel II, 121; Hevesy 106; Weinberger 146; Hoffmann 23.

74. Contra Apollinarem de salutari epiphania Christi.
+ De divina et consubstantiali Trinitate et de humanitate Verbi contra Apollinarem.
+ De apparitione Dei Verbi in carne.
+ Epistola ad Adelfium episcopum et confessorem.
+ Ad Maximum philosophum.
+ De incarnatione Dei Verbi.
+ Epistola dilectissimo papae.
+ Dionysius ep. Alexandrinus: Ad Paulum Samosatensem epistola.
+ Athanasius: Orthodoxi et Apillinaristae dialogus de Christo.

Dubious (plausible) Corvinian MS.
Wien, ÖNB. Cod. Lat. 799.
Parchment 70 fol. 223 by 154 mm.
Script: humanistica rotunda.
Illum.: Florentine void branchwork, c. 1470.
Arms: front page cut out.
Binding: blind-stamped Italian renaissance leather with chased gilt edge.
Poss.: Brassicanus, Fabri.
Descr.: NF VI/3, No. 48.
Cat. number: Weinberger 149 (dubious).
Note: Only part of the enumerated works can be ascribed to Athanasius.—It is very likely that this codex originates from the Corvinian Library, because several of the Corvinian volumes in Brassicanus' possession were deprived of the arms either by erasure or by removal of the foot of the front page, and sometimes the whole of that page. Denis already supposed its belonging to the Corvinian stock. Included in Edwards' list under No. 18.

Disputationes, libri duo de fide.

Cf.: Didymus. (No. 224.)

*

(Cf.: (No. 1021.)

Augustinus, Aurelius, S.

Bishop of Hippo, theologian and philosopher, 354—430.

75. De civitate Dei libri XXII.

Extant, authentic Corvinian MS.
Budapest, OSZK. Clmae 121.
Parchment 432 fol. 420 by 275 mm.
Script: humanistica rotunda. Scribe: "Scriptum et completum Per Manus Petri de Middelburch Q. Zeelandia R.Q. Finis P.M. male informatus. Qui legat intelligat. p q d o p a r q l q etc." (The cryptogram has not yet been deciphered.)
Illum.: Void branchwork. According to Hoffmann, it was illuminated in Naples in 1476—78; Bartoniek proposes Central Italy and Buda, Berkovits Naples of the early 1470s when Petrus de Middelburch, then in 1475—76 another Neapolitan miniaturist, added several touches and initials to the illumination.
Arms: the front page is torn out.
Binding: contemporary red velvet with the arms of Matthias on enamelled clasps. Gilt edges decorated in colours at Buda.
Descr.: Bartoniek II, No. 121.
Repr.: Corvina I, Figs 9,10. — On the clasp, see Balogh I. Vol. 2, Fig. 606.
Bibliog.: Mátray p. 15. — Ábel I, p. 577. — Ancona Vol. 2, No. 710. — Hoffmann VIII, p. 22. — Csapodi–Gárdonyi II, p. 47.—Bartoniek II, No. 121.
Cat. numbers: Fógel I, 58; Fógel II, 16; Hevesy 7; Weinberger 9; Hoffmann 58; Berkovits 13; Csapodi 16.
Note: Recovered from Istanbul in 1869.

76. De civitate Dei.

Unfoundedly determined as Corvinian.
Wien ÖNB. Cod. Lat. 721.
Parchment 381 fol. 305 by 208 mm.
Script: humanistica rotunda.
Illum.: probably Neapolitan, void branchwork, 1480s.
Arms: none.
Binding: 18th-cent. chased gilt edges.
Descr.: NF VI/4, No. 29.
Note: Denis (Vol. I, CCXXIII) determined it as Corvinian. Vogel (No. 14) and Edwards (No. 19) mention a Vienna Corvinian manuscript, which is very probably identical with this one. There is no reason to accept it as a Corvinian volume.

77. De civitate Dei, una con commentario.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

78. De civitate Dei.

Unfoundedly determined as Corvinian MS.
Besançon. Bibliothèque municipale.
Note: Ernő Simonyi informed Flóris Rómer in a letter (Rómer IV) of an undetermined codex which was signed as Corvinian by the Library Catalogue. Unfortunately, no such codex came to light.

De corporis et animae misera vita.

Cf.: Sermones in Evangelia. (No. 975.)

Enchiridion.

Cf.: Miscellanea V/3. (No. 878.)

Enchiridion in Laurentium.

Cf.: Gregorius. (No. 304.)

79. Epistolae et epistolae aliorum ad Augustinum CXCIII.

Extant, authentic Corvinian MS.
Wien, ÖNB. Cod. Lat. 653.
Parchment 381 fol. 404 by 264 mm.
Script: humanistica rotunda.
Illum.: Florentine, state book, c. 1485—1490; "Attavantes pinsit", with emblems of King Matthias.
Arms: Matthias (E_1).
Binding: original gilt Corvinian leather cover with no arms, richly chased gilt edges with traces of decorations in many colours.
Descr.: NF VI/3, No. 75.
Repr.: NF VI/3, Tables 26 and 27. — Bibliotheca Corvina p. 107. — Zentbl. f. Bw. III, p. 5. — Corvina II, Tables CX and CXI. — Of the cover: De Marinis, Vol. 2, Table 176, No. 1102.
Bibliog.: Ancona Vol. 2. No. 1593.—Mazal p. 368.
Cat. numbers: Fógel I, 21; Fógel II, 119; Hevesy 107; Weinberger 144; Hoffmann 21; Csapodi 149.

80. Explanatio libri psalmorum.

Printed book found in Coll. II of Buda in 1686.

Pflugk.
Note: Probably identical with the early printed book of ÖNB. Ink. 19 A 4 (Venice 1493, GW 2910), bound in Hungarian renaissance leather.

81. Expositio in psalmos David a I. usque ad LVII.

Extant, authentic Corvinian MS.
Stuttgart. Württembergische Landesbibliothek. Cod. theol. et phil. fol. 152.
Parchment 372 fol. 412 by 275 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1485—1490, Attavante. With the emblems of King Matthias.
Arms: Matthias (E_1), and the arms of Bohemia, Moravia, Silesia and Lausitz in the ornamental border.
Binding: original, gilt and coloured Corvinian leather provided with arms; chased gilt edges.
Poss.: Transferred from the Cloister of Ellwangen to Stuttgart, owing to secularization.
Repr.: Bibliotheca Corvina p. 115. — Corvina II, Table LXXXVI. — Of the binding: Balogh I, Vol. 2, Table 567. — Varju I, p. 318.
Bibliog.: Heyel, W.: Die historischen Handschriften der Königl. Öff. Bibliothek zu Stuttgart. Vol. 1. Stuttgart 1889—1890, p. IX. — Szeremlei, József: Közlemények a heidelbergi egyetem és könyvtára történetéből (Communications on the University of Heidelberg and its library). Sárospataki Füzetek 1862, p. 469. — Varju I, p. 318.
Cat. numbers: Fógel I, 131; Fógel II, 91; Hevesy 95; Weinberger 110; Hoffmann 131; Csapodi 126.

82. Expositio in psalmos David a I. usque ad LVII.

False data.
Klosterneuburg. Bibliothek des Augustiner Chorherrenstiftes.
Bibliog.: Ludwig, Vinzenz Oskar: Klosterneuburg. Wien 1951. pp 232—233.
Note: Csontosi described the Stuttgart Augustinus Corvinian volume as one he had determined in Klosterneuburg (Csontosi-bequests. MTAK MS. Coll. MS. 1076). According to information received from the librarian, they never had a Corvinian volume.

83. Homiliae L.

Dubious Corvinian MS.
Berlin. Deutsche Staatsbibliothek. Theol. fol. 38.
Parchment 134 fol. 200 by 100 mm. 15th cent.
Binding: not original.
Bibliog.: Weinberger p. 16. — Rose 304.
Note: According to the old catalogue of the library "e bibliotheca Budensi huc allatae". Weinberger thinks it unfounded. Considering the renewed binding, it is not precluded that it was determined on the basis of the original cover; of course, it may originate as does the Berlin Thomas Wallensis-codex from Coll. II of Buda.

84. Liber confessionum.

Supposedly the work existed in the Corvina.
Note: The text was easily available for the Corvina, since it was owned by Bishop Tamás Debrentei in 1466. (Csánki, D.: Debrentei Himfi Tamás könyvjegyzéke 1466-ból [The book list of Tamás Debrentei Himfi from 1466]. MKszle pp 36—37.) The Medici list includes 27, while the list of Pope Nicolas V more than 100 works by Augustinus.

Liber de spiritu et anima.

Cf.: Miscellanea theologica. (No. 889.)

85. Liber retractationum.

Supposedly the work existed in the Corvina.
Note: King Matthias refers to it in a letter addressed to Cardinal Gábor of Verona, bishop of Eger, 10 December 1481: "quia et sacri doctores in dictis suis plerumque errant et liber retractationum beati Augustini extat, quem solus ipse erratorum suorum conscius conscripsit." (Mátyás király levelei [The correspondence of King Matthias], published by Fraknói, Vol. 2. Budapest 1895, p. 194, No. 103.)

86. Opus contra Faustum Manichaeum.
+ Opus contra Iulianum Pelagianum.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense, Cod. Lat. 436 (= α Q. 4. 19).
Parchment 217 fol. 372 by 260 mm.
Script: gothico-antiqua.
Illum.: Florentine, state book, c. 1485—90. "Attavantes pinsit." Emblems of King Matthias.
Arms: Matthias (E_1). Hungarian barry arms in the marginal frame.
Binding: not original, chased gilt edges.
Repr.: Corvina II, Table XXXII.
Bibliog.: Fava No. 71. — Ancona Vol. 2, No. 1561.
Cat. numbers: Fógel I, 102; Fógel II, 61; Hevesy 54; Weinberger 67; Hoffmann 102; Csapodi 78.

87. Quaestiones in Bibliam (Genesis, Exodus, Liber de tabernaculo, Quaestiones Levitici, Numerorum, Deuteronomii, Ihesu nave, Iudicum).
+ Philo Iudaeus: Quaestiones in Genesim.
+ Augustinus: De timore Domini.
+ Augustinus: De vera religione.
+ Augustinus: De beata vita.
+ Augustinus: Tractatus de assumptione Beatae Virginis Mariae in corpore et anima.
+ Eusebius Corradus Mediolanensis: Ad Sixtum IV. pontificum maximum de errore scribentium S. Augustinum fuisse heremitam.
+ Possidius Calamensis ep.: De vita et moribus S. Augustini.

Extant MS., commenced for King Matthias but probably finished after his death, never to come to Hungary.
Florence. Biblioteca Medicea-Laurenziana Plut. 12. Cod. 10.
Parchment 300 fol. 372 by 248 mm.
Script: humanistica rotunda. Scribe: "Antonius Sinibaldus Florentinus scripsit Flo[rentiae], Anno Domini MCCCCLXXXIX. p[ro] ser[enissi]mo Mathi[a] R[ege] Vngh[ariae].
Illum.: Florentine, state book, c. 1489—90 Attavante.
Arms: of Pope Leo X.
Binding: not original (Medici).
Poss.: Medici.
Repr.: Corvina II, Table XI.
Bibliog.: Csapodi–Gárdonyi II, pp 29—30. — Ancona, Vol. 2, No. 1440.
Cat. numbers: Fógel I, 77; Fógel II, 36; Hevesy 35; Weinberger 46; Hoffmann 77; Csapodi 54.

88. [Sermo] de verbis Dei.

Book found in Coll. II of Buda in 1686.
Pflugk.

89. Sermo de verbis Domini.

Codex found in Coll. II. of Buda in 1666.
Note: Lambeck removed it from Buda in 1666 (Lambeck p. 948). It got into the Vienna imperial library. According to Vogel (No. 17) and Edwards (No. 22) Cod. Lat. 706. Weinberger finds it unfounded.

90. [Pseudo-]Augustinus: Canones iuxta triplicem regulam.

Printed book found in Coll. II of Buda in 1666.
Pflugk.

91. [Pseudo-]Augustinus: De spiritu et anima.

Part of a lost Corvinian volume.
Cat. numbers: Fógel E. 15; Hevesy: lost books.
Note: Surriano copied it from a Corvinian book in 1513. The original is still extant: Wien. Cod. Lat. 259, from which the part containing Augustinus's work is missing. Cf. Note under Aenaes Gazaeus. (No. 5.)

92. [Pseudo-]Augustinus: Sacri ordinis regulae.

Codex found in Coll. II of Buda in 1686.
Pflugk.

See also: Thomas Walensis: Super X libros Augustini De civitate Dei. (No. 649.)

*

Augustinus Moravus seu Olomucensis

Bohemian humanist, vice-chancellor of Vladislas II in Bohemia, 1467—1513.

93. De numeris gestu manuum exprimendis epistola, a. 1493 ex Patavino gymnasio ad Wladislaum regem data, cum figuris manuum.

Lost book of King Vladislas II.
The text has been preserved in codex No. 24,106 of Bayerische Staatsbibliothek, Munich. (Csontosi IV.)

*

Aulus Gellius = Gellius, Aulus

Aurelius Brandolinus Lippius = Brandolinus Lippius, Aurelius

Aurelius Victor = Sextus Aurelius Victor

*

Ausonius, Decimus Magnus

Latin poet, c. 310—c. 393.

4. Opera.

Lost Corvinian volume.
Bibliog.: Fitz I, pp 224—225.
Cat. number: Fógel E. 16.
Note: Writing about his intention to publish the works of Ausonius, Taddeo Ugoleto says in the preface of his Ausonius edition printed at the press of Angelo Ugoleto in Parma, 1499: "et ea praecipue, quae diu iam obscuro delituerant; nunc opera nostra e media barbarie reperta ab inferoque (ut ita dicam) in lucem redeuntia; carieque situque obsita, uti erant, publicate." He used several versions for his text publication. For "Mosella" he had a mutilated and corrupted codex, which he endeavoured to interpret correctly. "Caetera, quae vix coniectura assequabamur, retulimus: in Eclogis nostris: quas aliquot abhinc annis scribere coeperamus, quom Matthiae Pannoniae regis sapientissimi et inuictissimi bibliothecae graecae latinaeque reficiundae praeessemus. In quo opere litterarum studiosis magis prodesse quam placere studuimus." Ugoleto fails to tell us when he had brought out Ausonius "e media barbarie", but he certainly thinks of his book-collecting tour. That "Mosella" was contained in the Corvina is obvious because he started to write his Eclogues on that work when a librarian of Matthias. The "Mosella", however, is too short a work to fill a separate codex. Therefore we must suppose that the corrupt codex was an unknown Corvinian book which included, besides Mosella, some other works as well, possibly those of Ausonius.

*

Averroës

Arab philosopher, 1126—1198.

De substantia orbis.

Cf.: Aristoteles. (No. 54.)
See also:
Aristoteles: Opera cum commentariis Averrois. (No. 54.)

Avicenna: Canon. Cantica de medicina cum comment. Averrois (No. 97.)

Columna, Aegidius: Tractatus contra Averroëm. (No. 874.)

*

Averulinus, Antonius, seu Filarete

Florentine architect and sculptor, 15th cent.

95. De architectura libri XXV. Ex Italico traducti et Matthiae regi dicati ab Antonio de Bonfinis.

Extant, authentic Corvinian MS.
Venezia. Biblioteca Nazionale di San Marco. MS. 2796. (Old marking: Mss. Lat. Cl. 8 n° 2.)
Parchment, 175 fol. 490 by 308 mm.
Script: humanistica rotunda.
Illum.: state book, Buda, with many figures, 1489. According to Berkovits, the first two pages were prepared by Cattaneo, according to J. Balogh, Master of Cassianus (= Cattaneo), while the illuminations were made by the "Master of Averulinus". With the portrait of King Matthias.
Arms: On the first title page Matthias (H), but the third and fourth quarters are exchanged. On the second title page, we see Hungarian bars in the first and fourth quarters and the emblems of raven in the second and third. At the sides of the escutcheon the letters M R appear. There are some more Hungarian arms in the marginal frames.
Binding: leather-bound wooden covers, chased gilt edges.
Poss.: Dominican prior Gioacchino della Torre acquired it in 1492 for the S. Giovanni e Paolo monastery in Venice.
Repr.: Magyar Iparművészet, 1916. p. 9. — Hevesy, Tables 47 and 48. — Corvina II, Tables LXXXIX and XC. — Balogh I, Vol. 2, pp 11, 208, 209, 288 - 290, 322 - 325.
Bibliog.: Csontosi V, pp 181 - 192. — Tóth, László: Agostino Sagredo levele Bonfini Averulinus-fordításának velencei kódexéről (The letter

of Agostino Sagredo on the Venice codex containing the Averalinus translation by Bonfini). MKszle 1930, pp 209–211. – Berkovits II. – Balogh I, Vol. 1, pp 521–527, 539. – Balogh, Jolanda: Ercole de Roberti a Buda. Acta Hist. Artium Acad. Sci. Hung. VI. 1959. pp 277–281. – RAL 31/1833

Cat. numbers: Fógel I, 134; Fógel II, 93; Hevesy 97; Weinberger 112; Hoffmann 134; Csapodi 129.

Note: The date 1489 can be read on recto of fol. 95. Bonfini states that he translated it into Hungarian in three months (Rerum Hungaricarum decas IV, book 7).

96. Trattato di architettura.

Lost Corvinian volume.

Note: In the introduction of his Averulinus translation mentioned in the prec. item, Bonfini writes: "Bandinus . . . Antonii Averulini Civis florentini opus mirabile de architectura nuper ad maiestatem Vestram attulerit . . . quod e vernacula lingua in latinam quam primum traducendum curasti." (Analecta nova, p. 58.)

*

Avicenna

Arab physician, philosopher and astronomer, 980–1037.

97. Canon. Trad. Gerardus Cremonensis.
+ De viribus cordis. Trad. Arnoldus de Villa Nova.
+ Cantica de medicina, cum commentariis Averrois.

Supposedly the work existed in the Corvina.

Note: The Venice edition of 1483 (GW 3119) has been demonstrated among the books of Bishop János Filipec, an intimate and ambassador of King Matthias. (Csapodi XX.)

*

Baco, Roger

98. Erroneously determined as Corvinian.

Note: Rómer writes about a Baconian copy of Corvinian origin allegedly in the library of Venice (Rómer II, pp 281–282) which he searched for unsuccessfully; therefore he thought the information was erroneous. The name of Bacon is not included in the lists of Pope Nicolas V, nor in the recommendatory list of Marcus Cynicus, nor in the Medici list. Consequently, there is no reason to suppose its inclusion in the Corvina.

*

Balbus, Hieronymus

Italian humanist, lecturer at the University of Vienna, c. 1450–c. 1536.

De laudibus bellicis regis Pannoniae carmen.

Cf.: Cicero: Somnium Scipionis. (No. 197.)

*

Baldus de Perusio = Ubaldis, Baldus de

Baldus de Ubaldis = Ubaldis, Baldus de

*

Baptista Mantuanus

Italian Carmelite friar, philosopher and humanist poet, 1448–1516.

99. Parthenice. Pars I. Mariana, ad Mathiam regem Ungariae et Bohemiae.

Extant, authentic Corvinian MS.
Budapest, OSZK. Clmae. 445.
Parchment 68 fol. 250 by 155 mm.
Script: humanistica rotunda.
Illum.: according to E. Hoffmann, Mantua c. 1485–88; according to Berkovits, Lombardy, c. 1480–90; according to J. Balogh, Maestro del libro d'ore di Bona di Savoia (= Giovanni Pietro di Birago).
Arms: that of Matthias overpainted by the coat of arms of Antonio Pignatelli (subsequently Pope Innocent XII).
Binding: not original.
Poss.: Purchased by Lajos Ernst (Ernst Museum Budapest) in Paris, from 1938 in the OSZK.
Descr.: Bartoniek II, No. 455.
Repr.: Hoffmann to be quoted below. — MEK. Vol. 2, p. 271. — Corvina I, Fig. 14.
Bibliog.: Hoffmann, E.: A Széchényi-könyvtár új Corvin-kodexe (A new Corvinian codex in the Széchényi Library). MKszle. 1939, pp 105–109. — Balogh II, pp 32–34, 78.
Cat. numbers: Fógel I, 70; Fógel II, 28; Hevesy 26; Weinberger II, 8a; Hoffmann 70; Berkovits 42; Csapodi 45.

*

Bartholinus, Richardus

Italian poet, at the turn of the 15th cent.

100. Epithalamium in Ludovici regis ac Mariae reginae matrimonium.

Lost codex of Vladislas II.
Note: In his work entitled Odeporicon, Vienna 1515, the author published the text of the speech he held on the wedding of Lajos II and Mária in 1515. He adds that he

had passed the oration to Vladislas because "His breviter dictis versiculos cum epistolii praefatione obtuli subscribendosque putavi." He published the dedication to Vladislas as well. (Analecta nova, pp 36—37.)

*

Bartholomaeus Anglicus de Glanvilla

English Franciscan, 13th cent.

101. Vocabularius de proprietatibus rerum.
+ Macrobius: De somnio Scipionis.
+ Macrobius: De Saturnalibus.

Printed book found in Coll. II of Buda in 1686.
The works included may have been copied for the Corvina as well.
Pflugk.
Note: It may have been a composite volume, for the book of Bartholomaeus appeared in several editions from 1470 on, as did those of Macrobius from 1472, although we have no knowledge of the two authors having ever appeared in one volume. Another work of Macrobius has indeed an extant Corvinian copy.

*

Basilius Magnus, S.

Bishop of Caesarea, c. 330—379.

102. De divinitate Filii et Spiritus Sancti contra Eunomium a Georgio Trapezuntio Latine versus. Praefatio Iohannis Bessarionis ad Eugenium papam, Georgii Trapezuntii ad Bessarionem responsio.
+ De Spiritu Sancto ad Amphilochium episcopum Iconii.

Extant, authentic Corvinian MS.
Budapest, OSZK. Clmae 415. (Formerly in Wien, ÖNB. Cod. Lat. 831.)
Parchment 156 fol. 220 by 143 mm.
Script: humanistica cursiva. Scribe: Cenninius (s.n.).
Illum.: Florentine void branchwork from before 1472. Cenninius.
Arms: Matthias (B_1) painted over the arms of János Vitéz, or possibly of Janus Pannonius.
Binding: contemporary blind-stamped Italian renaissance leather, chased gilt edges.
Poss.: Fabri. — It was transferred in 1756 from the University Library of Vienna to the Hofbibliothek.
Descr.: NF VI/3, No. 50. — Bartoniek II, No. 415.
Repr.: Corvina I, Table XIII.
Bibliog.: Hoffmann VI, p. 62. — Fraknói II, pp 337—344. — Csapodi–Gárdonyi I, p. 340. — Csapodi–Gárdonyi II, p. 46. — Bartoniek II, No. 415.

Cat. numbers: Fógel I, 25; Fógel II, 123; Hevesy 108; Weinberger 150; Hoffmann 25; Berkovits 28; Csapodi 31.

Note: According to Hoffmann, the arms of János Vitéz is painted over by that of Matthias. Something similar is indicated by perlustration. It is remarkable, however, that there is no translator's dedication to János Vitéz as we have one in the Surriano copy (OSZK Clmae 371). Surriano says in his copy that he used two codices. One of them had the introduction dedicated to János Vitéz, while it did not contain Bessarion's epistle addressed to Pope Eugene IV, and Trapezuntius's to Bessarion. He inserted the introduction into the copy he made. There are several indications to show that he really used two copies, for he observed repeatedly: "in alio exemplari desunt haec verba". It is impossible to suppose that the copy of János Vitéz should have been without the dedication addressed to him, while another Corvinian volume has preserved it. Therefore we must suppose that the arms referred not to him but to Janus Pannonius. Balogh succeeded in clarifying that the two arms were identical. (Hoffmann VI, p. 200, note 171.) Accordingly, one of the two Basilius codices in the Corvina had originally belonged to János Vitéz—and this one is lost—,the other to Janus Pannonius. Provided our supposition is correct, we have one more reason to maintain our view concerning the confiscation of the books of János Vitéz and Janus Pannonius.

103. De divinitate Filii et Spiritus Sancti contra Eumonium a Georgio Trapezuntio Latine versus. Cum praefatione Georgii Trapezunti ad Iohannem Vitéz.

Lost Corvinian volume.

Cat. number: Fógel E. 18.

Note: Previously it was in the possession of János Vitéz. Cf. prec. item. It must have been an old codex for Surriano writes that he made his copy: "Ex satis depravato exemplari, quod in Regia libraria habetur". In contrast, the extant copy described in prec. item has been preserved in a good condition.

De dignitate sacerdotali.

Cf.: Chrysostomus. (No. 170.)

104. De legendis libris gentilium. Trad. Brunus Aretinus Leonardus, cum praefatione eiusdem.

+ Xenophon: Apologia Socratis. Trad. Brunus Leonardus Aretinus.

Lost Corvinian volume.

It was printed by András Hess in Buda in 1473 (GW 3702). 20 folios.

Bibliog.: Review of Horváth, J.: Irodalmi műveltségünk megoszlása by József Huszti. ITK 1935, p. 429.

Cat. number: Fógel E. 17.

Homiliae. Trad. Rufinus.

Cf.: Ambrosius. (No. 27.)

105. Homiliae in Hexaëmeron. (Greek original.)

Dubious, or lost Corvinian volume.
Wien. ÖNB. Cod. Theol. Gr. 219.
Paper MS. 100 fol. 213 by 142 mm.
Script: Greek cursiva minuscula.
Illum.: modest decoration.
Arms: none.
Binding: from 1755, chased gilt edges.
Poss.: Sambucus.
Bibliog.: Reimmann p. 234.
Cat. number: Weinberger 122. (dubious.)
Note: Lambeck (Vol. III, p. 126) and Nessel originates it from the Corvina, possibly on the basis of an earlier cover or of an inscription on it, of which we have no traces anymore. Brassicanus informs us that this or other Greek works by Basilius were present in the Corvina. He says further that he had the above work among his books and that he intended to publish it: "Hexaëmeron integrum et longe copiosius, quam vel ab Argyropylo vel ab Eustachio ad Syncleticam Germanam in linguam latinam conversum sit." Before that he mentions that the generosity of King Lajos II might have made it feasible for him to bring away valuable Greek works from the Library. He owns that he had "Nazianzensis et Basilii multa nunquam adhuc visa vel edita"—works rare as they were to be copied elsewhere than from the Corvina for a man like him. Anyway, Basilius belongs to the authors who stated: " . . . vidimus . . . infinita opera" in Buda.

106. Homiliae in Hexaëmeron, Latine redittae ab Eustatchio diacono.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 426. (Formerly: Wien. ÖNB. Cod. Lat. 1076.)
Parchment 42 fol. 243 by 164 mm.
Script: humanistica semicursiva. Scribe: unknown (Hungary).
Illum.: Buda, modest marginal decoration, c. 1470—90, by the so-called first heraldic painter of King Matthias.
Arms: erased (probably B_1), replaced by CMP; in quartz-light the outlines of the crown can be well made out.
Binding: contemporary brown leather.
Poss.: Cuspinianus (Weinberger interpreted the CMP letters as referring to Celtis, which is erroneous.)—Fabri. — It was transferred in 1756 from the University Library of Vienna to the Hofbibliothek.
Descr.: NF VI/3, No. 32. — Bartoniek II, No. 426.
Repr.: Corvina I, Fig. 29.
Bibliog.: Ankwitz I, p. 114. — Csapodi-Gárdonyi I. — Hoffmann I, p. 175. — Casamassima pp 103—104, 115.
Cat. numbers: Fógel I, 29; Fógel II, 127; Hevesy 109; Weinberger 154; Hoffmann 29; Berkovits 36; Csapodi 39.

Libellus de institutione iuvenum, per Brunum Aretinum Leonardum traductus.

Cf.: Lactantius. (No. 382.)

Liber de liberalibus studiis et ingenuis moribus, per Brunum Aretinum Leonardum e Greco in Latinum conversus. Cum praefatione eiusdem, ad Colucium Salutatum.

Cf.: Miscellanea II/9. (No. 875.)

Basilius Magnus et Libanius: Epistolae mutuae (in Greek).

Cf.: Miscellanea Graeca II/18. (No. 885.)

107. Basilius Magnus et Gregorius Nazianzenus: *Ἐπιστολαί.*

Lost Corvinian volume.
Cat. number: Fógel, E. 19.
Note: In 1528 it was published by Obsopoeus in Hagenau from the library of Pirckheimer (Epistolae Graecae). In his dedication to Pirckheimer, the editor wrote the following: "Cum nuper inspiciendum mihi obtulisset ex Bibliotheca tua . . . Georgius Lentius codicem epistolarem Basilii et Gregorii, quem cum ob literarum charactere, tum ob vetustatem vehementer videre cupiebam. Est enim, ut mihi coniecturam facienti visum est ante ducentos aut ampliores annos descriptus, inque regis Ungariae Bibliothecam repositus." That the copy of Pirckheimer was a Corvinian volume is substantiated by the fact that he had another Corvinian book, namely a Georgius Nazianzenus (q.v.). According to Simonsfeld (p. 551) the "Epistolae" might perhaps be identical with the Munich Cod. gr. 497, which is refuted by Weinberger (p. 41) on the grounds that this codex was bought by the town council of Augsburg in 1545 from Antonius Eparchos in Venice.

See also: Origenes: Librorum epitome per . . . Basilius Magnum digesta. (No. 463.)

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Basilius

Bishop of Ancyra, ?—364.

Ad Letonium de vera integritate virginitatis, cum praefatione Ambrosii Traversari.

Cf.: Miscellanea II/8. (No. 875.)

*

Beda Venerabilis

English Benedictine scholar, historian, theologian, 673—735.

108. De natura rerum capitula I—XLIX.
+ Seneca: Quaestiones naturales.

Extant, authentic Corvinian MS, begun for King Matthias and finished for Vladislas.
Munich. Bayerische Staatsbibliothek. Cod. Lat. 175.
Parchment 72 fol. 345 by 236 mm.
Script: humanistica rotunda.
Illum.: state book, Buda in 1490. According to J. Balogh, by "Master of Cassianus".
Arms: Vladislas (R_3), beside the arms, the letters M R are visible beneath the letters W R. The marginal ravens are covered by painting.
Binding: contemporary gilt Corvinian leather with arms, on the front cover: eagle argent. Perhaps a raven was painted first. Chased gilt edges.
Poss.: "Johanni Jacobo Fuggero . . . a Kirchberg et Weisenhorn etc. Bedam . . . olim a Serenissimo (Mathia replaced by:) Wladislao Hungariae Bohemiaeque regi in deliciis habitum, Georgius Hermanus observantiae et amoris erga d.d. anno 1544."
Repr.: Corvina II, Table XLIV. — Bibliotheca Corvina p. 105. — Balogh I, Vol. 2, p. 352.
Bibliog.: Csontosi IV, p. 210. — Hoffmann IX, pp 237—238. — Koroknay II, p. 128. — Balogh I, Vol. 1, p. 531.
Cat. numbers: Fógel I, 111; Fógel II, 70; Hevesy 70; Weinberger 84; Hoffmann 111; Csapodi 89.

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Benedictus Chelidonius = Chelidonius, Benedictus

Benincasa, Gratiosus = Gratiosus Benincasa and Portolano

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Benvenutus de Rambaldis de Imola

Italian humanist, ?—1391.

Commentaria imperatorum Romanorum.

Cf.: Suetonius. (No. 612.)

109. Libellus augustalis, seu imperatorum omnium vitae a Iulio Caesare ad Venceslaum abbreviata descriptio, recensitus et Matthiae regi dicatus ab Antonio Thebaldeo.

Extant, authentic Corvinian MS.
Venice. Biblioteca Nazionale di San Marco. MS. 3850. (Earlier shelfmark: Mss. Lat. Cl. 10. No. 235.)
Parchment 54 fol. 170 by 130 mm.
Script: humanistica rotunda. Scribe: Antonius Thebaldeus.

Illum.: Northern Italy, state book, in the style of Attavante, decorated c. 1480–90. With the portrait of King Matthias.
Arms: Matthias (B_1).
Binding: not original, ungilt edges (probably trimmed during rebinding).
Repr.: Corvina II, Table XCII.
Bibliog.: Csontosi V. — Csapodi–Gárdonyi II, pp 28–29.
Cat. numbers: Fógel I, 136; Fógel II, 95; Hevesy 99; Weinberger 114; Hoffmann 136; Csapodi 131.
Note: Thebaldus writes in the dedication: "Mandavit mihi Maiestas Tua, ut libellum De vitis imperatorum emendarem; quem et si propter barbarorum colluvionem pertinacis mende omni ex parte depravatum reperi, conatus sum reddere emendatiorem ac proprio scribere χηρογράφω (Analecta nova p. 451).

110. Libellus augustalis seu imperatorum omnium a Iulio Caesare ad Venceslaum abbreviata descriptio.

Lost Corvinian MS.
This is the same copy from which Thebaldeo had to rewrite the text on commission by King Matthias. See the prec. item.

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[Pseudo-] Bernardus Carnotensis

Epistola paraenetica ad Raimundum.

Cf.: Cicero: De amicitia. (No. 182.)

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Bernardus Claravallensis, S.

French Cistercian, 1190—1153.

111. De consideratione ad Eugenium III. papam.

Codex found in Coll. II of Buda in 1686.
Pflugk.

112. De consideratione ad Eugenium III. papam.
+ [Pseudo-] Bernardus: De interiore homine.
+ Hugo de S. Victore: Soliloquium de arrha animae.

Extant, authentic Corvinian MS.
Budapest. OSZK. Clmae 429. (Formerly: Wien. ÖNB. Cod. Lat. 1079.)
Parchment 71 fol. 240 by 161 mm.
Script: humanistica semicursiva. Scribe: Unknown (Hungary).
Illum.: Buda, after 1470, by the so-called first heraldic painter of King Matthias.

Arms: Matthias (B_1).
Binding: original gilt Corvinian leather with arms, chased gilt edges.
Poss.: Brassicanus. — Fabri. — Transferred from the University Library of Vienna to the Hofbibliothek in 1756.
Descr.: NF VI/3, No. 33. — Bartoniek II, No. 429.
Repr.: NF VI/3, Table 8. — Corvina I, Table XLIII. — On the binding: Varju I, p. 315. — Hunyadi Table XX. — Balogh I, Vol. 2, p. 552.
Bibliog.: Hoffmann I, p. 175.
Cat. numbers: Fógel I, 30; Fógel II, 128; Hevesy 110; Weinberger 155; Hoffmann 30; Berkovits 39; Csapodi 42.

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Bernardus de Gordesio = Gordesio, Bernardus de

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Bernardus Iustinianus

Venetian humanist, 1408—1489.

Vita Beati Laurentii Iustiniani.

Cf.: Laurentius Iustinianus. (No. 386.)

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Bernardus Saracenus Venetus

Emendationes et enarrationes in Plautinas comedias.

Cf.: Plautus. (No. 512.)

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Beroaldus, Philippus

Italian philosopher, 1453—1505.

113. Commentarii in Asinum Aureum Lucii Apuleii.

Book found in Coll. II of Buda, 1686.
Pflugk.
Note: It does not appear from the list whether it was a codex of a printed book Probably the Venice edition of 1501 is involved, published with a dedication to Péter Váradi (Analecta nova pp 40—42).

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Bertrachinus, Iohannes = Iohannes Bertrachinus

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Bessarion

Cardinal, Neo-Platonist philosopher of Greek origin, mainly active in Italy, 1403 (?)—1472.

114. Adversus calumniatorem Platonis.

Supposedly the work existed in the Corvina.

Note: Bessarion maintained manyfold connections with Hungary and Hungarian scholars who studied in Italy. He kept Gatti in his company. Therefore we may take it for granted that his principal works existed in the Corvina. (Huszti I, pp 17—18.) The Neo-Platonist work of great importance written against Trapezuntius must have been included, because the books of the Aristotelian Trapezuntius have survived as authentic Corvinian volumes. Anyway, the work appeared in printed form as early as 1469.

115. De ea parte Evangelii, ubi scribitur: "Si eum volo manere, quid ad te?"
+ Epistola ad Graecos.
+ De sacramento Eucharistiae.

Extant, authentic Corvinian MS.

Budapest. OSZK. Clmae 438. (Formerly: Göttweig. Stiftsbibliothek. Cod. Lat. 260.)

Parchment 56 fol. 285 by 200 mm.

Script: humanistica rotunda. Scribe: "Leonardus Iob scripsit."

Illum.: According to E. Hoffmann, Florence, c. 1450—1470; according to Berkovits, probably Umbria or Emilia, the 1460s; void branchwork.

Arms: Matthias (B_1), painted over the arms of Bessarion. Also a marginal escutcheon with the raven emblem.

Binding: original, gilt Corvinian leather with arms.

Poss.: Originally possessed by the author. The second and the third items in the volume were published by Augustinus Moravus from a Corvinian codex in 1513 ("Ex libro syncerae fidei transcripta, qui in Bibliotheca Budensi Pannoniae inferioris habetur"); — Fabri. Bartoniek holds that Fabri received it from Ferdinandus in Buda, although none of the Corvinian books of Fabri had a record to confirm such an act of donation, but all of them were bought by the possessor.

Descr.: Bartoniek II, No. 438. — Bartoniek I.

Repr.: Bartoniek I. — Corvina I, Table XVI. — Of the cover: Bartoniek I. — Koroknay V, Table XV. — Koroknay VI, Table XV.

Bibliog.: Csapodi–Gárdonyi II, pp 41—42. — Bartalus pp 17—18.

Cat. numbers: Fógel I, 87; Fógel II, 46; Hevesy 40; Weinberger 54; Hoffmann, 87; Berkovits 41; Csapodi 44.

Note: Fógel listed (E 21) the second and third essays in the volume erroneously with the lost Corvinian books, because they were published from the Corvina.

116. Epistolae et orationes.

Supposedly the work also existed in the Corvina.

Printed book. (Paris 1471. Crantz-Friburger. 40 folios. GW 4184.)
Note: Including his speech against the Turks. He sent printed copies with special dedications to such monarchs upon whose aid he counted in the Turkish campaign. The following exemplars are known: Louis XI of France, Edward IV of England, Frederick III of Austria. In addition, there exist copies dedicated in hand writing. Beyond doubt, he sent a copy to King Matthias among the first.

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Bir Mahumed Ben Bir Achmed Chali

117. De moribus hominum et principum praecipue instituendorum (in Persian).

Dubious, latent Corvinian book.
Note: It is supposed to have been in the Kirchenbibliothek of Neustadt an d. Aisch. Published by Vogel (No. 23) and Edwards (No. 76) referring to Hirschling: Beschreibung sehenswürdiger Bibliotheken, Bd. 2, p. 458. According to Fischer (p. 24) it was not found there. According to information received from the Library, there is no evidence of the book ever having been there.

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Blondus Flavius Forliviensis

(Flavio Biondo) papal secretary, 1388—1463.

118. Romae instauratae libri III.

Extant, authentic Corvinian MS.
Győr. Library of the Episcopal Seminary. Armadio I, No. 1.
Parchment 106 fol. 240 by 154 mm.
Script: humanistica cursiva. Scribe: "Exscriptum Florentie VI. Idus Iulias MCCCCLXVII." Cenninius (s.n.).
Illum.: Florentine void branchwork. 1467. Cenninius.
Arms: Matthias (B_1).
Binding: contemporary blind-stamped renaissance leather, slightly gilt, with gilt edges.
Repr.: Corvina I, Fig. 7. — Of the cover: Koroknay V, Table IV. — Koroknay VI, Table IV.
Bibliog.: Rómer, Flóris: A ft. győri káptalan könyvtárában őrzött Corvin-codex ismertetése (Description of the Corvinian codex preserved in the library of the Chapter of Győr). Győri Történelmi és Régészeti Füzetek, 1861, pp 8—14. — Kisfaludy, A. Béla: A győri püsp. nagyobb seminarium könyvtárából (From the library of the Greater Episcopal Seminary of Győr). MKszle 1884, p. 29. — Csapodi-Gárdonyi I, p. 338. — Csapodi-Gárdonyi II, p. 46.
Cat. numbers: Fógel I, 88; Fógel II, 47; Hevesy 41; Weinberger 101; Hoffmann 88; Berkovits 45; Csapodi 64.

Historiarum . . . decades.

Cf.: (No. 1022.)

Italia illustrata.

Cf.: (No. 1023.)

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Boccaccio, Giovanni

1313—1375.

119. De casibus virorum illustrium.

Extant, authentic Corvinian MS.
Budapest. OSZK. 425. (Formerly: Wien. ÖNB. Cod. Lat. 437.)
Parchment 95 fol. 283 by 217 mm.
Script: gothico-antiqua. Scribe: "Scriptus ad petitionem Nobilis civis Iohannis de Fleschoballis de Florentia anno domini 1422, completus die 12a septembris . . . Manu fratris Baptiste de civitate Narnie ordinis fratrum heremitarum sancti Augustini; tunc temporis studentis Florentie."
Illum.: the front page has been torn out, the rest of the pages bear a few minor initials. Florence.
Arms: removed with the front page.
Binding: original gilt Corvinian leather with arms and chased gilt edges.
Poss.: Brassicanus, Fabri.
Descr.: NF VI/3, No. 3. — Bartoniek II, No. 425.
Repr.: Corvina I, Fig. 1. — Of the cover: Koroknay V, Table XI. — Koroknay VI, Table XI.
Bibliog.: Csapodi–Gárdonyi II, p. 31.
Cat. numbers: Fógel I, 20; Fógel II, 118; Hevesy: —; Weinberger: II, 143d; Hoffmann 20; Berkovits 35; Csapodi 38.

120. Genealogiae deorum.

Supposedly the work also existed in the Corvina.
Note: In the list of Ippolito we have a "geneblogo del bocacio" (probably erroneous reading). It was included in the Sforza Library as well.

See also: Brunus Aretinus Leonardus: Dialogus de . . . Dante, Petrarca et Boccaccio. (No. 367.)

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Boëthius, Ancius Manlius Severinus

Roman statesman and philosopher, c. 480—524.

121. Opera.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

122. De consolatione philosophiae.

Dubious or supposedly Corvinian book.
Actually in the collection of Dezső Láng, Mexico. (21. D. F. Callejon Gral. Anaya 54.)
Bibliog.: Négy lappangó Corvin-kódex (Four latent Corvinian codices). MKszle 1887, p. 314.
Cat. number: Fógel E. 23.
Note: D. Láng purchased the codex in 1966. (By courtesy of Magda Jóboru, director-general, OSZK. M. Jóboru got a letter containing relevant information from Ottó Beöthy, secretary of Hungarians' World Association, on 16 May 1966.) According to Budik, a private library is known to have possessed a Corvinian book of such description. (Parchment codex, 2°, several miniatures have been cut out.) We have had no opportunity to examine the book as yet. Beyond doubt, the work existed in the Corvina. It was published in 60 editions before 1500.

123. De consolatione philosophiae.

Unfoundedly determined as Corvinian.
Budapest. University Library. Cod. Lat. 19.
Parchment 56 fol. 275 by 203 mm.
Script: gothica textualis. 14th—15th cent.
Arms: none.
Binding: 19th-cent. Turkish cover, the edge has been removed by cutting.
Descr.: Mezey No. 19; Csontosi I, No. 19.
Bibliog.: Ábel I, p. 576. — Ábel II, pp 84—87.
Note: Recovered from Istanbul in 1877 together with Corvinian books, although there is no evidence of its ever having belonged to the Corvina.

124. Arithmetica, Geometria, Musica.

Parchment codex found in Coll. II of Buda in 1686. Supposedly the work also existed in the Corvina.
Pflugk.
Note: Pflugk published it without the name of the author. ("Volumen per antiquum (!) manuscriptum in pergam.") Tollius mentions in his book of travels (p. 100) that he saw "Boethii Arithmeticam, Geometriam, Musicam" in the Vienna Hofbibliothek, among the books recently shipped from Buda. (It used to exist in the library of the Dominicans of Buda. Wien. ÖNB. Cod. Lat. 55. Inscription in the 10th-cent. codex: "Liber fratrum praedicatorum de Buda." NF I, No.74 and II, No. 205. In addition to three works of Boethius, it contained "Fragmentum

de musica", "Hugbaldus Elnonensis: Musica Enchiriadis et scholia Enchiriadis de arte musica", "Hugbaldus Elnonensis: De musica fragmentum". Nevertheless, the Dominican codex cannot be identical with that one listed by Pflugk and Tollius because of the different order of the works and mainly because Pflugk published it without the name of the author, whereas the front page of the Dominican codex displays twice the name of Boethius and also the titles in a different sequence.)

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Bohuslavus Lobkovitz de Hassenstein

Bohemian humanist, c. 1450—1510.

125. Opuscula ad Wladislaum Pannonie et Bohemie regem in funere Anne regine coniugis elegia consolatoria. Elegia ad XIV sanctos, quos vulgo auxiliatores vocant, de peregrinatione sua gratias agens. Ad Iohannem Sturnum de avaritia libellus. Summos Christianos principes contra Thurcas excitans adhortatorium carmen.

Lost book of Vladislas II.
Printed book s.l.a.n. and press name, c. 1507—8. 4°, 20 folios.
Note: In the dedication Sturnus informs Augustinus Moravus that Bohuslav had delivered a speech on the wedding feast of Queen Anna as he did recently on her burial. He wished the King had a copy of the text, therefore he asked the author to have it printed. Since the author refused to do so, he had a copy made of it in secret. Probably this hand-written version of the speech had also been sent to the King, although Moravus may have preferred the other way round in that he had several works of Lobkovitz printed which he handed over to King Vladislas II.

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[Pseudo-] Bonaventura

126. Sermones de tempore.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

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Bonfinis, Antonius de

Italian humanist, historian, 1427 ?—1502.

127. De historia Asculana libellus, Beatrici reginae dicatus.

Lost codex of Queen Beatrix. Supposedly the work also existed in the Corvina.
Cat. number: Fógel E, 24.
Note: Bonfini says in his Hungarian History (Decas IV, Book 7) that arriving in Hungary he presented Beatrix with this book. Budik states that the library of the Duke of Ferrara had a copy of it.

128. Epigrammaton libellus Iohanni Corvino dicatus cum praefatione, ubi de instituendo novo principe agitur.

Lost Corvinian book.
Cat. number: Fógel E, 26.
Note: Bonfini brought it in 1486 for János Corvin. (Cf. prec. item.)

129. Libellus brevis de Corvinae domus origine.

Lost Corvinian MS.
Cat. number: Fógel E, 25.
Note: Brought by Bonfini in 1486 for King Matthias. (Cf. prec.) According to Budik, the Marciana Library of Venice has a copy of this book. On this basis Vogel (No. 53) and Edwards (No. 96) put it on their lists. In contrast, Weinberger did not find it in the catalogue of the Library (p. 53).

130. Rerum Hungaricarum decades IV et dimidia.

Lost MS of Vladislas II.
Bibliog.: Jakubovich, Emil: Bonfini-töredék a Magyar Nemzeti Múzeumban (A fragment of Bonfini in the National Museum of Hungary). MKszle 1919, pp 111—117. Idem: Az eredeti Bonfini-kódex második töredéke (The second fragment of the original Bonfini codex). MKszle 1925, pp 19—27. — Bartoniek II, No. 434.
Note: A fragment of four pages has been preserved in the OSZK, Budapest, Clmae 434, possibly originating from this codex. According to the statement of Emil Jakubovich, it probably consisted of four leaves. The work of copying was completed in 1495 by the hand of the Scriptor Iohannes. Through the mediation of Schlechta, chancellor of King Vladislas II, Bohuslav Lobkovitz of Hassenstein borrowed it from the King "Historia Antonii Monphini" (!). In 1490, 14th Sept. Bohuslas wrote his letter (Hasisteynius II) which, however, can be related to that part of the work which was completed by that time. Even if he did receive the book, he certainly returned it, for Cuspinianus wrote in 1513 that 5 decades was available in the Corvina. (Cuspinian: Briefwechsel. No. 22, p. 45. Cf. Ankwitz I.) In his "Chronica", Gáspár Heltai writes that the whole of the book was lost "by Bonfini and King Vladislas". The fragment of four leaves came to light from two book covers, one in Nuremberg, the other in the Franciscan library of Szeged; the size of the folios: 255 by 190, 262 by 170, 241 by 230, 240 by 172 mm.

131. Symposion de virginitate et pudicitia coniugali.

Extant, authentic MS of Queen Beatrix. A copy may have existed in the Corvina as well.
Budapest. OSZK. Clmae 421. (Formerly: Wien. ÖNB. Cod. Lat. 2365.)
Parchment 171 fol. 295 by 191 mm.
Script: humanistica rotunda.
Illum.: possibly Florentine, rather primitive, c. 1485. Emblems of Aragon.
Arms: Beatrix (P_5).
Binding: not original with gilt edges. According to the former ÖNB catalogue, it had decorated covers.
Poss.: Sambucus.

Descr.: NF VI/4, No. 24. — Bartoniek II, No. 421.
Repr.: NF VI/4, Table XI. — Bibliotheca Corvina, p. 153. — MMT Vol. 2, p. 477. — Corvina I, Table XXXVII.
Bibliog.: Weinberger II, pp 7—8. — Bonfinis, Antonius de: Symposion. Ed. Stephanus Apró. Budapest 1943. (Bibliotheca scriptorum medii recentisque aevorum.) Introduction. — Csapodi V, p. 218. — Csapodi VI, p. 115.
Cat. numbers: Fógel I, 37; Fógel II, 135; Hevesy 111; Weinberger 159; Hoffmann 37; Berkovits 31; Csapodi 34.
Note: The inscription "Manus Bonfini nostri propria avunculi" has been interpreted as if the codex originated from the hand of Bonfini, which is erroneous since the text is full of spelling mistakes that cannot be ascribed to the author. (Cf. Apró, I. to be quoted below.) Perhaps the inexpert illumination originates from him (cf. Csontosi: Arch. Ért. 1880, p. 312, and Weinberger II, pp 7—8, who suggest that it was a rough copy from which the illuminated one was completed. It could not have been a rough copy for the mentioned reason, although it can still be surmised that it was not the exemplar presented to the Queen — which again is contradicted by the fact that the codex was bought by Sambucus in Naples where Beatrix returned after the death of King Matthias).

See also:

Aphthonius Sophista. Trad. Antonius de Bonfinis. (No. 316.)

Averulinus. Ex Ital. trad. Antonius de Bonfinis. (No. 95.)

Hermogenes. Trad. Antonius de Bonfinis. (No. 316.)

Herodianos. Trad. Antonius de Bonfinis. (No. 317.)

Philostratos. Trad. Antonius de Bonfinis. (No. 503.)

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Bonifacius, pope, VIII

1294—1303.

132. Liber VI. Decretalium.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

133. Sexti libri decretalium compilatio illustrata divisionibus, additioni. busque.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

*

Bosco, Iohannes Iacobus Manlius de
Italian physician, 15th cent.

134. Compendium de regimine sanitatis.

Lost Corvinian MS.

Bibliog.: Katalog der Handschriften der Universitätsbibliothek Erlangen, 2. — Fischer, Hans: Die lateinischen Papierhandschriften. Erlangen 1936.

Cat. numbers: Fógel E, 28; Weinberger 45 (less probable).

Note: The University Library of Erlangen has a plain paper copy registered under No. 669, formerly 715. 15th cent., 31 folios. 215 by 145 mm. Blind-stamped leather cover. The author's dedication to King Matthias provides evidence enough that the book did exist in the Corvina, but the faulty text of the very dedication, provided it is not due to a faulty description of the catalogue, suggests a second copy of the original: "Serenissimo domino Mathiae Hungarie Bohemie . . . Rex (!) in honore (!) et pro conservanda sanitate Regie Maiestatis . . . medicus Cesaree Maiestatis confeci in hunc qui sequitur modum." According to Vogel (Suppl. No. 3) and Edwards (No. 89) it was formerly in the University Library of Altdorf from where it got to the University Library of Erlangen.

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Brandolinus Lippus, Aurelius

Augustine monk of Florence, 1440—1498.

135. De comparatione reipublicae et regni.

Erroneously determined as Corvinian. (The work was intended for King Matthias.)

Florence. Biblioteca Medicea Laurenziana. Plut. 77. Cod. 11.

Note: Contemplating to dedicate the work to King Matthias, the author chose to write it in the form of a dialogue between Matthias and János Corvin. After the King's death, he went to Florence where he finished the work, dedicating it to Lorenzo Medici; this exemplar was dedicated by the author's brother to Cardinal Giovanni Medici (later Pope Leo X). (ITE. Vol. 2, p. VIII.) — Vogel (Zusätze No. 4) and Edwards (No. 77) listed it with the Corvinian books. Weinberger 52 (less probable).

136. De humanae vitae conditione et toleranda corporis aegritudine ad Mathiam et Beatricem reginam dialogus. (1489.)

Lost Corvinian MS.

Cat. number: Fógel E, 29.

Note: Published in Vienna (1541), Basel (1541, 1543), and Paris (1562).

137. De ratione scribendi libri tres.

Supposedly the work existed in the Corvina.

Cat. number: Fógel E, 30.

Note: From the dedication of the Basel edition of 1545: "quum Rhetoricam in Pannonia invitatus a Matthia Rege docuisset, ex ea praecepta collegit et a ratione dicendi ad rationem scribendi tam docte transtulit et tam diligenter accomodavit, ut nihil neque maiorum nostrorum neque nostra memoria doctius aut elegantius in eo genere scriptum videatur".

138. Paradoxa hominis Christiani ad Beatricem reginam.

Latent codex allegedly originating from the Collection of Queen Beatrix.
Note: György Fejér presented the title of this parchment codex in his article "T. Vadasi Jankovics Miklós Gyűjteményéről" (On the collection of Miklós Jankovics), Tud. Gyűjt. 11 Nov. 1817, pp 19—20. The codex has been lost from sight. Jöcher also knew about a work of the same title by Brandolinus, although there is no evidence of his having dedicated it to Beatrix whether during or after the lifetime of King Matthias. — Giulio Nigri (Storia degli scrittori fiorentini. Ferrara 1722, p. 74). He states erroneously that the work was dedicated to King Matthias. (Mayer, Elisabetta: Un umanista italiano della corte di Mattia Corvino, Aurelio Brandolino Lippo. Studi e Documenti. Annuario 1937, pp 120—168.)

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Brunus Aretinus, Leonardus

Florentine humanist, 1369—1444.

Dialogus de modernis quibusdam scriptoribus: Dante, Petrarca et Boccaccio in comparatione ad antiquos ad Petrum Paulum Iustinopolitanum.

Cf.: Isocrates. (No. 367.)

Rerum suo tempore in Italia gestarum commentarium.

Cf.: Iustinus. (No. 373.)

See also:

Aristoteles: Libri politicorum. Trad. Brunus Aretinus Leonardus. (No. 59.)

Basilius: De legendis libris gentilium. Trad. Brunus Aretinus Leonardus, cum praefatione eiusdem. (No. 104.)

Basilius: Libellus de institutione iuvenum. Trad. Brunus Aretinus Leonardus. (No. 382.)

Basilius: Liber de liberalibus studiis. Trad. cum praefatione Brunus Aretinus Leonardus. (No. 875.)

Demosthenes: Orationes. Trad. Brunus Aretinus Leonardus (No. 222).

Platon: Kriton. Trad. Brunus Aretinus Leonardus, cum commentariis eiusdem. (No. 507.)

Platon: Phaidon. Trad. Brunus Aretinus Leonardus, cum introductione (No. 507.)

Xenophon: Apologia Socratis. Trad. Brunus Aretinus Leonardus, cum argumentatione eiusdem. (Nos 104, 507.)

*

Bunderlius, Sebastianus

German humanist, 15th cent.

139. Oratio ad salutandam . . . Mariam archiducissam Austriae . . . sponsam designatam Ludovici Ungariae . . . regis . . . nomine . . . studii Viennensis. Vindobonae 1513. Vietor. (6) lev. 4°. (Apponyi 97.)

Supposedly belonged to the collection of Queen Maria.

*

Burgundio Pisano

Jurist of Pisa, ?—1194.

Cf.: Damascenus: Sententiae. Trad. cum praefatione Burgundio Pisano. (No. 220.)

*

Caesar, Caius Iulius

c. 100—44.

140. Opera: Commentarii de bello Gallico. — De bello civili. — De bello Alexandrino. — De bello Pharnacis. — De bello Africano. — De bello Hispaniensi.

Extant, authentic Corvinian MS.
Budapest. Egyetemi Könyvtár Cod. Lat. 11.
Parchment 213 fol. 342 by 240 mm.
Script: humanistica rotunda. Scribe: "Angelus scripsit". "Marianus Tomacellus scribi fecit amicis suis aeque ac sibi".
Illum.: According to Hoffmann, Florence; Berkovits, Naples (?) c. 1460/1470.
Arms: front page missing.
Binding: originally blue velvet, at present 19th-cent. Turkish, with gilt edges decorated at Buda in colours.
Descr.: Mezey No. 11.—Csontosi I, No. 11.
Repr.: Corvina I, Fig. 11.
Bibliog.: Ancona, Vol. 2, No. 726.—Ábel II, pp 18—20.—Ábel I, p, 571.—Csapodi–Gárdonyi II, pp. 29.
Cat. numbers: Fógel I, 57; Fógel II, 15; Weinberger 34 (non-authentic); Hoffmann 57; Berkovits 12; Csapodi 14.
Note: Recovered from Istanbul in 1877. Owing to rebinding and mutilation, its Corvinian character is only shown by the coloured gilt edge which fully agrees with the edges of other Corvinian books.

141. Commentarii de bello Gallico.

Lost Corvinian MS.

Note: Fontius writes in a letter addressed to Bernardo Rucellai: "Ceterum ne locorum gallicarum, quae petis, oblitus videar, ea penes me non sunt et quae Saxetti erant, iampridem ad Pannonios migrauere. Sed passim circumferentur in impressis Caesaris Commentariis." (Marchesi: Fontio p. 132.) The first edition of the collected works of Caesar was published as early as 1469.

142. De bello Gallico libri VII.
+ De bello civili libri III.
+ Hirtius: Belli Gallici liber VIII.
+ Hirtius: Bellum Alexandrinum.
+ Hirtius: Bellum Africanum.
+ Hirtius: Bellum Hispaniense.

Erroneously determined as a Corvinian MS.

Budapest. Országos Széchényi Könyvtár. Clmae 179. (Formerly: Quart. Lat. 160.)

Parchment 218 fol. 284 by 195 mm.

Illum.: Florence.

Arms: Parted per pale, two coats; first, barry of six pieces or and azure; second, azure, one-tailed lion or without a crown.

Binding: 15th cent.

Descr.: Bartoniek II, No. 179.

Bibliog.: Ismét egy címertani kérdés (A question of heraldry once more). Arch. Ért. I, 1879, p. 295; Hoffmann V, pp 18—19; Hoffmann VIII, pp 18—19.

Note: It was taken from the Jankovich Collection to the OSZK. According to Iván Nagy [Címertani kérdések (Questions of heraldry). Arch. Ért. 2. 1870, pp 261—262] arms were printed in many varieties and often in the wrong colours by the Italians. He thinks the arms was Vladislas's. But on the same grounds he might have attributed it to Matthias, who also used arms of similar blazoning [Kumorovitz: Mátyás címerei (The coats of arms of Matthias)]. According to E. Hoffmann (VI, p. 209, note 331) it has been erroneously associated with Vladislas. Bartoniek holds it a forgery, which is unlikely, for no one wishing to raise the value of a codex by putting in it a false arms would have committed such a gross mistake. Admittedly, Italian-printed arms of Matthias are often wrongly coloured—e.g. the arms in the Carbo Corvinian book—but in this instance it is safer to surmise a genuine though unidentified coat. Bars and lion rampant are not rare in coats of arms abroad.

143. Opera.

Determined as a Corvinian MS on insufficient grounds.

Besançon. Bibliothèque Municipale 843.

Note: U. Robert thinks it is Corvinian, but it has the arms of Aragon, as stated by Weinberger (p. 16).

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Calderinus, Domitius

Italian humanist, 1446—1478.

144. Commentarium in Iuvenalem.
+ Commentarium in Silvas Papinii Statii.
+ Interpretatio in Sappho Ovidii.
+ In Propertii loca ad Franciscum Aragonensem, Ferdinandi regis Neapolitani filium.

Extant, authentic Corvinian book.
Florence. Biblioteca Medicea-Laurenziana. Acquisti e doni 233.
Parchment 281 fol. 346 by 233 mm.
Script: humanistica cursiva. Scribe: Fontius (s.n.).
Illum.: Florence, state book, c. 1485/1490. "Attavantes de florentia pinsit."
Arms: Matthias (E_1). In the margin of the page: bars, cross patriarchal, Galicia, Moravia.
Binding: not original, chased gilt edges.
Poss.: First deposited at the State Archives of Florence as the property of the Monti family of Pisa. In 1899 Gyula Schönherr bought it for the OSZK, but through intervention of the Italian government it went—by force of their right of option—to the Library of Florence. (Schönherr I, 287/III.)
Repr.: Ábel IV; Corvina II, Table XVIII.
Bibliog.: Ábel IV, pp 157—167.—Ancona Vol. 2, No. 1542.—Csapodi–Gárdonyi II, pp 31—32.—Casamassima p. 114.
Cat. numbers: Fógel I, 85; Fógel II, 44; Hevesy 37; Weinberger 19. (Place of preservation erroneously indicated Budapest OSZK); Hoffmann 85; Csapodi 62.

De vita Suetonii.

Cf.: Suetonius. (No. 612.)

See also: Georgius Merula: Adversus Domitii Calderini commentarios in Martialem. (No. 296.)

*

Calepinus, Ambrosius.

Augustinian monk, 1435—1511.

145. Dictionarium.

Coll. II of Buda, 1686. Printed book.
First published in 1502.
Pflugk.

*

Callimachus Experiens

Filippo Buonacorsi, Italian humanist, 1437—1496.

Attila

Cf.: (No. 1024.)

146. Historia de rege Vladislao.

The work may have existed in the Corvina, considering its subject and the contact Callimachus maintained with Buda. Cf. Kulcsár, I.

147. Poëmata.

Supposedly the work also existed in the Corvina. Also poems of the author (Vat. Lat. 2869, Barb. Lat. 2031) addressed to King Matthias and Queen Beatrix. In 1483—84 he spent a longer time at Buda as an ambassador of the King of Poland, therefore he probably presented his poems to the royal couple. Cf. Huszti I, 88; Huszti, J.: Callimachus Experiens költeményei Mátyás királyhoz (The poems of Callimachus Experiens addressed to King Matthias). Ért. MTA XXIV/11, Bp. 1921/1924.

*

Calpurnius Siculus

Roman poet, in the age of Nero.

148. Bucolica.
+ Nemesianus, M. Aurelius Olympius: Bucolica.

Supposedly the work was included in the Corvina. In 1493—94 the two works were published in Parma by Thaddeus Ugoletus, in the press of his brother, Angelus Ugoletus (22 fol. GW 5924): "e uetustissimo atque emendatissimo Thadaei Vgoletti codice e germania allato in quo Calphurni 5 et Nemesiani, uti impressi sunt, tituli leguntur". Ugoleto probably acquired the ancient codex for the Corvina while on his collecting tour; either the original or an illuminated copy of it was added to the Collection. If the latter be the case, Ugoleto might have kept the original for himself. By no means could he acquire it in Germany after the King's death, for in 1491 he was active in Parma, and also because the tense atmosphere during the Hungarian—German wars in 1490—91 was anything but favourable for a collecting tour in Austria or other German-speaking areas.
Cat. number: Fógel, E. 84.

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Candidus Decembrius = Petrus Candidus Decembrius

Candidus, Eustachius

Canon of Bologna, astrologer, second half of the 15th cent.

149. Iudicium seu prognosticon pro annis 1486/1487 ad Mathiam Ungariae Bohemiaeque regem.

Lost Corvinian volume.
First published in Rome (1485), Stephan Planck. GW 5968. 4 fol.
Bibliog.: Mátyás királynak ajánlott ismeretlen jóskönyv 1485-ből (An unknown book of prophecies dedicated to King Matthias in 1485). MKszle 1909, pp 190—191. The text of the dedication published in Analecta nova p. 104.

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Candidus, Petrus = Petrus Candidus

Capella, Marcianus = Marcianus Capella

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Caracciolus, Robertus (de Licio)

Italian Franciscan, 1425—1495.

150. Institutiones asceticae et theologicae titulo operis quadragesimalis.

Coll. II of Buda, 1686.
Pflugk.

151. Sermones de laudibus sanctorum.

Lost book of Queen Beatrix. Published in Napoli, 1489. Mathias Moravus. GW 6051.
The edition was dedicated by Iohannes Marcus Cynicus Parmensis to Queen Beatrix; of the 2000 copies "Decrevi . . . primum horum istud Celsitudini tuae transmittere".
Cat. numbers: Hevesy: lost; Apponyi 15.

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Carafa, Diomede = Diomede Carafa

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Carbo, Ludovicus

Humanist of Ferrara, 1435—1482.

152. Dialogus de Mathiae regis laudibus.

Extant, authentic Corvinian book.

Budapest. MTA Library. Latin Codex 8° 2.
Parchment 40 fol. 184 by 128 mm.
Script: humanistica rotunda.
Illum.: Ferrara, void branchwork, c. 1473—75.
Arms: Matthias (M_1).
Binding: remnants of the original red silk, with gilt edges.
Poss.: Purchased and donated to the MTA in 1840 by Count József Teleki.
Repr.: Corvina I, Table XX.
Bibliog.: ITE, Vol. 2. p. IX—X.—MTAK. RAL. 3/1840.—Ancona Vol. 2. No. 728.–Kazinczy, Gábor: Mátyás király kortársai tanúsága szerint (Contemporary opinions on King Matthias). Pest 1863, pp 191—193.—Hoffmann IV, p. 173.
Cat. numbers: Fógel I, 46; Fógel II, 4; Hevesy 6; Weinberger 8; Hoffmann 46; Berkovits 1; Csapodi 3.
Note: The text contains a reference to the conspiracy lead by János Vitéz as an event of past times; it also speaks about the King's intention to stop study tours to Italy, but does not mention his marriage with Beatrix. Therefore both text and illumination were prepared between 1473 and 1475.

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Carolus Aretinus = Marzuppini, Carlo

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Cassianus, Iohannes

Monk, theologian, c. 360—c. 430/444.

153. Collationes patrum.

Supposedly the work existed in the Corvina.
Ransanus used it in writing his work.

154. De institutis coenobiorum.
+ De vita Cassiani.

Extant, authentic Corvinian MS. Commenced for King Matthias, completed for Vladislas II.
Paris. Bibliothèque Nationale Cod. Lat. 2129.
Parchment 131 fol. 385 by 270 mm.
Script: gothic texture. Scribe: "Divi Mathiae invictissimi Ungarie et Boemie regis impensa, opus a Petro de Abbatis Burdegalensi cive scriptum."
Illum.: Buda, c. 1490—91. E. Hoffmann suggests Cattaneo, Kniewald and Berkovits, Petantius, Balogh, J. Master of Cassianus (= prob. Cattaneo).
Arms: Vladislas (R). The arms of King Matthias were painted over or replaced at several places in the frames. The inscription on fol. 15 refers to King Matthias; fol. 40 has "M[athias] C[orvinus] R[ex] V[nga-

riae]"; beside the arms of Vladislas we see the letters M R. Furthermore Dalmatian, Bohemian, and Aragon coats.
Binding: not original, chased gilt edges.
Descr.: Lauer II, No. 2129.
Repr.: Hevesy, Table XLIII, XLIV. — Bibliotheca Corvina pp 129, 131. — Hoffmann VI, Table 15–MEK Vol. 2, p. 261. — Corvina II, Table LVII—LIX. — Balogh I, Vol. 2, pp 353, 355—357.
Bibliog.: Hoffmann VI, 92—95 — Kniewald 61—62, 72. — Berkovits III. — Balogh I, Vol. 1, pp 530—531, 534—546 and references; Csapodi I, 28—38. — Csapodi-Gárdonyi II, 45. — Balogh II, 29—32, 75—77. — Csapodi V, 209. — Csapodi VI, 122. — Hoffmann IX, 237—238. — Csapodi XXIII. — Csapodi XXIV.
Cat. numbers: Fógel I, 120; Fógel II, 79; Hevesy 81; Weinberger 92; Hoffmann 120; Csapodi 103.
Note: The codex could not have been completed before 1491, for the Aragon coat is seen by the arms of Vladislas. In 1492 this could hardly have been possible, since Vladislas proclaimed his marriage with Beatrix null and void in that year. Under such circumstances, the miniaturist would certainly have repainted the arms of Aragon, as he had those of King Matthias.

*

Cassius, Dio

Roman historian, consul, c. 155 — c. 235.

155. Scripta.

Lost Corvinian MS.
Sent by Ugoleto to Buda around 1486. Scribe: Iohannes Carpensis. (Analecta nova p. 479.)
Fógel, E. 32.

156. [Getica].

Determined as a Corvinian MS on insufficient grounds. Perhaps from Coll. II of Buda.
Besançon. Bibliothèque Municipale 846.
Paper 352 fol. 340 by 240 mm. 16th cent.
Note: There is no evidence whatever of its Corvinian history except for the gloss: "Il provient de la Bibliothèque de Bude formée par le roi de Hongrie et de Bohême, Matthias Corvinus."

Oratio M. Antonii in funere Iulii Caesaris per Baptistam Guarinum translata.

Cf.: Poëta Christianus. (No. 935.)

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Cf.: Miscellanea ex libro Catonis . . . (No. 883.)

*

Catullus, Valerius

Roman lyric poet, c. 87—c. 54.

157. Carmina.
+ Tibullus, Albius: Carminum libri IV.
+ Propertius, Sextus Aurelius: Carminum libri IV.

Extant, authentic Corvinian MS.
Wien. ÖNB. Cod. Lat. 224.
Parchment 171 fol. 237 by 165 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1450—75.
Arms: Matthias (B_1).
Binding: not original, coat of Savoy, gilt edges.
Poss.: "Codex hicce Manuscriptus Catulli, Tibulli et Propertii . . . jussu Matthiae Regis Ungariae descriptus e Bibliotheca ejusdem Budensi tempore Ex Regis Johannis de Zapolya in Transsilvaniam delatus e Supellectili sublata Principis Michaelis Apafi Bibliothecae Serenissimi Ducis Eugenii de Sabaudia demisso adscriptus a Samuele Köleseri de Keres-Eér Consiliario Gubern[iali] Transilvanico." The gloss from the late 17th cent. is no proof of the codex having been removed during the reign of János Szapolyai from Buda to Transylvania. At the dispersion of the bequests of Apafi, the codex went into the possession of Sámuel Nádudvari who presented it to Köleséri. It found its way to the Hofbibliothek in 1738.
Descr.: NF VI/3. No. 52.
Repr.: ib. Table IX; Corvina II, Table CVI.
Bibliog.: Jakó. — Ancona Vol. 2, No. 754. — Hermányi Dienes, J.: Nagyenyedi Demokritus (The Democritus of Nagyenyed). Ed. Tibor Klaniczay, Budapest 1960, p. 247. — Seivert, J.: Nachrichten von siebenbürgischen Gelehrten. Pressburg 1785, p. 241.
Cat. numbers: Fógel I, 16; Fógel II, 114; Hevesy 112; Weinberger 143; Hoffmann 16; Csapodi 145.

158. Carmina.
+ Tibullus: Carmina.
+ Propertius: Elegiae.

Determined as a Corvinian MS on insufficient grounds.
Wolfenbüttel. Herzog August Bibliothek. 65. 2. Aug. 8*g*.
Parchment 171 fol. 148 by 79 mm. 15th cent.

Script: humanistica cursiva. Scribe: Clemens Salernitanus (s. n.)
Illum.: Central or South Italy.
Binding: purple velvet.
Bibliog.: Csapodi XXV, p. 37.
Cat. number: Weinberger 175 (less plausible).
Note: It first occurs in Pflugk as a Corvinian volume (p. 110), subsequently published as such by Vogel (No. 25), and Edwards (No. 53). They were possibly misled by the purple velvet binding. The title page has been cut out. The codex contains two unidentified coats. Heinemann 3718.

159. Carmina.
+ Tibullus: Carmina.
+ Propertius: Elegiarum libri.

Dubious, latent Corvinian volume.
Weinberger (p. 21) mentions that according to the Literarischer Anzeiger 1797 (p. 314) the Teleki family got a Corvinian book of similar content. Weinberger supposed one in the OSZK, where, however, no such codex can be found.

160. Carmina.
+ Tibullus: Carmina.
+ Lygdamus: Elegiae VI.

Determined as Corvinian on insufficient grounds.
Budapest. OSZK. Clmae 137.
Parchment 85 fol. 236 by 149 mm. 15th cent.
Arms: none.
Binding: contemporary, blind-stamped leather.
Poss.: "MDXXVIII. praesens Liber mihi donatus fuit ab Ill. domino Indico (?) meo discipulo Iacobus Antonius." — Jankovich Miklós.
Bibliog.: Ábel I, 570. — Ráth 253. — Hoffmann V, 18. — Hoffmann VIII, 18—19.
Note: No evidence whatever of its Corvinian history.

See also: Tibullus. (No. 657.)

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Celsus, Aulus Cornelius

Roman physician, 1st cent. A. D.

161. De medicinis libri VIII.

Extant, authentic Corvinian MS.
München. Bayerische Staatsbibliothek. Cod. Lat. 69.
Parchment 217 fol. 286 by 201 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (A_1).

Binding: original violet velvet, gilt edges decorated in colours at Buda.
Poss.: "Liber Poggii secretarii apostolici explicit."
Repr.: Corvina II, Table XLIII.
Bibliog.: Csontosi IV, p. 210.
Cat. numbers: Fógel I, 110; Fógel II, 69; Hevesy 71; Weinberger 83; Hoffmann 110; Csapodi 88.

*

Cenninius, Petrus

Florentine humanist, scribe, 1445—c. 1478 (?)

162. De natura syllabarum.

Supposedly the work existed in the Corvina.
On the grounds that Cenninius copied codices for King Matthias.
Bibliog.: Csapodi–Gárdonyi I.

*

Ceruinus, Aelius Lampridius

Poet of Ragusa, 1463—1520.

163. Supposedly the work existed in the Corvina, in Vladislas' period.

Bibliog.: Analecta recent. pp 42—44.
Note: On 29 April 1490 Ceruinus delivered a memorial speech on King Matthias. The text is contained in Vatican cod. No. 2939. Supposedly he forwarded the speech to Vladislas for he concluded it by stating that Vladislas was the true and legal successor of Matthias, who would defend Ragusa as well as the rest of the Christian world. Extolling Vladislas, he approves of his election. All this flattering had an apparent end. Three more letters and a poem to Vladislas are known to have been written by Ceruinus (Vatican No. 1678).

*

Chalcidius

Roman philosopher of the Platonist school, 5th cent.

164. Altividi de immortalitate animae liber.

Extant, authentic Corvinian MS.
Budapest. OSZK. Clmae 418. (Formerly: Wien. ÖNB. Cod. Lat. 2391.)
Parchment 52 fol. 260 by 186 mm.
Script: gothico-antiqua.
Illum.: Florence, void branchwork, c. 1450—70.
Arms: Matthias (B_1).
Binding: contemporary, blind-stamped, Italian renaissance leather, with gilt edges.

Poss.: Fabri, formerly probably Cuspinianus. In 1756 it was transferred from the University Library of Vienna to the Hofbibliothek.
Descr.: NF VI/3. No. 21. — Bartoniek II, No. 418.
Repr.: NF VI/3. Table V. — Corvina I, Fig. 8.
Cat. numbers: Fógel I, 39; Fógel II, 137; Hevesy 113; Weinberger 160; Hoffmann 39; Berkovits 30; Csapodi 33.
Note: The coat of the former possessor is painted over with that of Matthias. According to Hoffmann (VI. 80) this seems to be the same as the one in the Livius-Corvinian copies of Verona.

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Chelidonius, Benedictus

Benedictine monk, Latin poet; Germany, at the turn of the 15th cent.

165. Voluptatis cum virtute disceptatio . . . Viennae Pannoniae coram Mariam Hungarorum reginam recitata Viennae 1515.

Lost book of Queen Maria.
Printed book. Viennae Pannoniae 1515. Singrenius.
Bibliog.: Majláth, Béla: Hungaricák a bécsi könyvkiállításon (Early Hungarian books at the Vienna book exhibition). MKszle 1882, pp 185—186.

*

Christophorus Carthusiensis

Carthusian monk, 15th cent.

166. Quaestio ad Matthiam Ungarorum regem: Quare Christiani tradantur manibus paganorum et Turcarum.

Lost Corvinian MS.
Contemporary copy: Wien. ÖNB. Cod. Lat. 5343.
Cat. number: Fógel E. 43.

*

Christophorus de Varisio

Italian Franciscan monk, 15th cent.

167. Vita beatae patris Iohannis de Capistrano.
+ Expositio regulae S. Francisci.

Paper codex, allegedly from Coll. II of Buda, 1686.
Supposedly the work existed in the Corvina.
Bologna. Biblioteca Universitaria di Bologna. Vol. 672.

Note: The codex dates from 1476. Cover not original. A slip of paper glued in has the following gloss: "Iste liber concessus est ad usum fratris Raphaelis de Gorlitz." Another gloss from the 18th cent.: "Codex ... in arce Budensi ab Aloysio Ferdinando Co. Marsigli ... repertus anno 1686 inter reliquos libros ac codices bibliothecae, quae olim congesta fuit a Matthia Corvina." The work certainly existed in the Corvinian Collection since the most renowned feat of János Hunyadi was shared by Giovanni di Capistrano whose canonization was supported by King Matthias between 1460 and 1464. [Cf.: Mátyás király levelei (The correspondence of King Matthias). Külügyi osztály. Vol. I. Ed. Vilmos Fraknói. Budapest 1893. 10, pp 59—60.] Therefore contemporary biographies of Capistrano were probably present in the Corvina. Apponyi (No. 179) also supposed a printed edition in 1489, i.e. in the days of Matthias. On the Bologna codex cf. Szilády, Áron: Report. Akad. Ért. 1868. 137—138; Veress, E. 225.

*

Chrysostomus, Iohannes S.

Patriarch of Constantinople, c. 354—407.

168. Adversus vituperatores vitae monasticae libri per Ambrosium Monachum e Graeco traducti.

Erroneously determined as Corvinian.

Note: Csontosi writes in his work (Csontosi III.) that the collection of Fiesole had a codex which was probably copied by A. Sinibaldi for King Matthias in 1461. As a matter of fact, it was copied for "venerabili Patri Matthaeo". The place of the coat left void; binding not original. (Bandinus: Cod. lat. suppl. Vol. 2, pp 729—730.)

169. *Ἑρμηνεία εἰς τὴν πρὸς Κορινθίους δευτέραν ἐπιστολήν.*

Extant, authentic Corvinian MS.
Paris. Bibliothèque Nationale Graec. 741.
Paper 265 fol. 285 by 205 mm.
Script: Greek minuscula cursiva, 15th cent.
Illum.: only a head-piece.
Arms: King Henry II of France.
Binding: French royal.
Bibliog.: Omont II, No. 741; Omont I, p. 453.
Cat. numbers: Hevesy 83; Weinberger 45 (erroneous, like Weinberger II, 89c); Csapodi 107.

Note: A contemporary hand put to the end "Re dungaria", just like in the Ambrosius Codex of Paris, which is an authentic Corvinian book with arms. The coat of Matthias was probably later painted over with that of the king of France.— Former marking: Fontenebl.-Reg. 2339.

De compunctione cordis ad Stelechium.

Cf.: Miscellanea II/2. (No. 875.)

170. Dialogus S. Iohannis Chrysostomi et [Pseudo-]Sancti Basilii, qui intitulatur: De dignitate sacerdotali, in Latinum conversus.

Extant, authentic Corvinian MS.
Wien. ÖNB. Cod. Lat. 977.
Parchment 66 fol. 267 by 185 mm.
Script: humanistica rotunda. "Explicit . . . 1465."
Illum.: Florence, void branchwork, 1465. The coat and the bordure compony were added by the "first heraldic painter" of King Matthias at Buda.
Arms: Matthias (B_1).
Binding: original, gilt Corvinian leather, with arms and gilt edges.
Poss.: Fabri. Transferred from the Ambras Collection to the Hofbibliothek.
Descr.: NF VI/3. No. 19.
Repr.: NF VI/3. Table V. — Hoffmann I. — Corvina II, Table CXVII.
Bibliog.: Ancona Vol. 2, No. 756. — Ankwicz II, pp 213—214. — Hoffmann I, 170—174. — Mazal p. 360.
Cat. numbers: Fógel I, 27; Fógel II, 125; Hevesy 122; Weinberger 152; Hoffmann 27; Csapodi 154.
Note: The partner to the imaginary dialogue is not Basilius Magnus Bishop of Caesarea, as indicated in the MS, but another friend of Chrysostomus, also called Basilius.

171. Diversa in sanctos encomia (in Greek).

Lost Corvinian volume.
Note: Brassicanus mentions it in the list of works he intended to publish. Before that he says that he saw countless Greek MSS. of immense value in the Corvina. Most of these perished later, but he had been presented by the generous King of Hungary with some precious Greek codices so that everyone would be admiring the things of unique value he was going to publish.

Epistola ad Theodorum amicum lapsum.

Cf.: Miscellanea II/3. (No. 875.)

172. Homiliae in epistolas Pauli I. et II. ad Timotheum, ad Titum, ad Philemonem, per Ambrosium monachum [Traversari] e Graeco in Latinum translatae.
+ Epistolae I—III. ad Olympiadem matronam.

Extant, authentic Corvinian MS.
Budapest. OSZK. Clmae 346.
Parchment 155 fol. 368 by 254 mm.
Script: gothico-antiqua, according to Csapodi–Gárdonyi: Buda.
Illum.: Florence, state book, c. 1485—90. Attavante. With the emblems of King Matthias.
Arms: Matthias (E_1). In the marginal frame: cross patriarchal, bars, Austria, Vienna, Moravia, Silesia.
Binding: not original, chased gilt edges.
Poss.: 1560. Alphonsus dux Mutinensis. Transferred to the Este Library by Girolamo Faletti. In 1847 Prince Francesco of Modena was sending it as a present to the Hungarian nation but it was held up in Vienna to be forwarded to the OSZK in 1891. After World War I it had to be

returned to Italy but since 1927 it has been preserved in the OSZK. Modena marked: α R 4. 19. Vienna: ÖNB. Cod. Lat. 13698.
Descr.: Bartoniek II, No. 346.
Repr.: Bibliotheca Corvina p. 117. — Corvina I, Table XXXII.
Bibliog.: Csontosi VII. — Csontosi VIII, 226—230. — Fava No. 77. — Ancona Vol. 2, No. 1576. — Hoffmann V, 22. — Hoffmann VIII, 22; Waldapfel.
Cat. numbers: Fógel I, 68; Fógel II, 26; Hevesy 61; Weinberger 17; Hoffmann 68; Berkovits 21; Csapodi 24.
Note: The ornamental border includes the arms of Vienna, therefore the codex cannot be dated before 1485. One of the "Homiliae" was sent by Poliziano to Buda in 1489.

173. *Ὑπομνήματα εἰς τὸν ἅγιον Ματθαῖον.*

Extant, authentic Corvinian MS.
Wien. ÖNB. Suppl. gr. 4.
Parchment 333 fol. 335/340 by 250 mm.
Script: Greek minuscula cursiva.
Illum.: 11th. cent. The prime initial cut out.
Arms: none.
Binding: original, gilt Corvinian leather, with arms, chased gilt edges. Csontosi published it (No. 33) erroneously among those translated into Latin.
Poss.: Ammonios Kyrillos Notarios (prior to King Matthias). — Wien. Stadtbibliothek. Transferred in 1780 to the Hofbibliothek.
Descr.: NF IV/2. No. 60. — Hunger I, Suppl. gr. 4.
Repr.: About binding: Corvina II, Table CXXVII. — Balogh I, Vol. 2, Table 560.
Cat. numbers: Fógel I, B. 3; Fógel II, B. 6; Hevesy 121; Weinberger 128; Csapodi 164.

174. *Ὑπόμνημα εἰς τὸν ἅγιον Ματθαῖον Εὐαγγέλιον ἐν ὁμιλίαις.*

Extant, authentic Corvinian MS.
Wien. ÖNB. Theol. gr. 1.
Parchment 322 fol. 425 by 280/288 mm.
Script: Greek minuscula cursiva.
Illum.: plain initials.
Arms: none.
Binding: dated 1754, splendidly chased gilt edges.
Poss.: Sambucus.
Bibliog.: Mazal p. 355. — Reimmann pp 273—274.
Cat. numbers: Hevesy 120; Weinberger 120 (dubious); Csapodi – .
Note: According to Lambeck (Vol. IV, 182. Theol. gr. 123) "ante ducentos circiter annos exaratus, pertinuitque olim ad Regis Hungariae Matthias Corvini Bibliothecam Budensem; post cujus barbaram dissipationem a v[iro] cl[arissimo] Johanne Sambuco Tirnaviensi redemptus". Weinberger is right when stating that Lambeck perhaps considered the original binding. The codex also has the gloss by a 17th-cent. hand (Lambeck?): "Ex Bibliotheca Budensi Regis Hungariae Mathiae Corvini".

175. Homiliae XXIX in Epistolam ad Corinthios.
+ Contra Iudaeos sermones VI.
+ De filiorum educatione. Trad. Franciscus Mariottus de Aretio, cum praefatione eiusdem.
+ De peccato et confessione.
+ De virtute et malitia oratio.
+ De morte et interpretatione Epistolae ad Thessalonicenses.
+ De futuro iudicio.

Corvinian MS destroyed during World War II.
First: Warszawa. Biblioteka Universytecka; then: Leningrad Ermitage. 5.7.17; finally: Warszawa. Biblioteka Narodowa. Ms. Lat. F. v. I. 99.
Parchment 317 fol. 360 by 250 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1485—90. Attavante. With the emblems of King Matthias.
Arms: Matthias (E_1).
Binding: 19th-cent. leather, gilt edges.
Poss.: The codex was transferred in 1817 into the University Library of Warsaw, then, following the defeat of the Polish insurrection in 1830—31, it was taken to the Ermitage, St. Petersburg (Leningrad). After World War I it was recovered by the Polish only to be burnt by the Germans in 1944, together with the stock of the National Library of Warsaw.
Repr.: Korzeniowski, Laborde, Sawicka (quoted below). Of the double title-page and the last pages bearing the glosses photographs have survived in the bequests of Flóris Rómer, now preserved in the Collection of MSS. of the OSZK (Facs. II. Corvina 56 a/g).
Bibliog.: Rómer III. Schönherr I. 287/IV. — Lelewel, Joachim: Bibljograficznych ksiag dwoje. T. 2. Wilno 1826. 346. — Korzeniowski, Józef: Zapiski z rękopisów carskiej biblioteki publicznej w Petersburgu. Kraków 1910. 10—13. — Laborde, Comte A. de: Les principaux manuscrits à peintures conservés dans l'ancienne Bibliothèque Impériale Publique de Saint-Pétersbourg. 2. p. Paris 1938. pp 115—116, Table XLVIII. — Sawicka, St.: Les principaux manuscrits à peintures de la Bibliothèque Nationale de Varsovie. Bulletin de la Société française de reproductions de manuscrits à peintures. 1935. Paris 1938. pp 142—146. No. 20. Table XXII. (Cf. Balogh, J. I, Vol. I, p. 314.) — Divéky p. 168.
Cat. numbers: Fógel I, 132; Fógel II, 83; Hevesy 87; Weinberger 96; Hoffmann 132; Csapodi 180.
Note: The cover has a 16th-cent. inscription: "Hic liber Matthie Serenissimi (?) regis Vngarie olim p[er] immanissima[m] clade[m] Christianorum (?) Buda vastata et ultrocitroq[ue] deportata tota Bibliotheca." The same hand from which the gloss on the removal of the codex originates wrote a brief survey of Polish and Hungarian history from "Luchus" and Attila to István Báthory, exclaiming in the end: "Vivat ergo rex Stephanus".

Homiliae VII de laudibus gloriosissimi Pauli apostoli.

Cf.: Miscellanea II, 6. (No. 875.)

176. Homiliae (in Greek).

Dubious, latent Corvinian codex.
Paper.
Note: Weinberger (p. 36) holds that in the 18th cent. the Jesuit Library of Mainz had a beautiful Chrysostomus which "vormals in der berühmten corvinischen Bibliothek war" (Reference: Gercken: Reisen durch Schwaben usw. Stendal 1783–88. Vol. III, p. 45). Weinberger could not establish whether it was still in Mainz or perished during the French revolution. The question calls for clarification.

Liber de compunctione cordis ad Demetrium.

Cf.: Miscellanea II, 1. (No. 875.)

Liber de reparatione lapsi ad Theodorum amicum suum.

Cf.: Miscellanea II, 4. (No. 875.)

Sermo de patientia.

Cf.: Sermones in Evangelia. (No. 974.)

Super illo verbo verissimo, quod nemo laeditur nisi a se ipso liber.

Cf.: Miscellanea II, 5. (No. 875.)

*

Cicero, Marcus Tullius

106–43.

177. Opera: De natura deorum. — De divinatione. — De officiis. — Laelius de amicitia. — Paradoxa Stoicorum ad M. Brutum. — Cato maior de senectute. — Fragmentum libri I. de academicis. — Timaeus. — Somnium Scipionis. — De legibus. — De fato.
+ Niccolò Niccoli: Commentum in peregrinationem Germaniae.

Extant, authentic Corvinian MS.
New York. Pierpont Morgan Library. Morgan MS. 497.
Parchment 272 fol. 320 by 210 mm.
Script: gothico-antiqua.
Illum.: Florence, in the style of Cherico; according to Hoffmann c. 1450–70; Census, c. 1485, with the emblems of King Matthias.

Arms: Matthias (E_1).
Binding: not original, gilt edges.
Poss.: Formerly Franciscus Sassettus, having his motto "Mitia fata mihi". According to Census Suppl. it was originally prepared for a member of the Chyurlia di Lizzano family. In 1870 it was possessed by the Jesuit monastery of Rome, then after a lengthy period of unknown whereabouts De Marinis, antiquarian book seller, forwarded it into the Pierpont Morgan Library in 1912.
Repr.: Díszlapok Table XI. — Corvina II, Table LIII.
Bibliog.: Díszlapok p. 11. — Berzeviczy II, pp 280—283. — Ancona Vol. 2, No. 1703. — Schütz p. 552. — Allen pp 321—323. — Census II, 1461, Suppl. p. 347. — Csapodi–Gárdonyi III, pp 361—363.—Szabó II, pp. 8—11.
Cat. numbers: Fógel I, 117; Fógel II, 76; Hevesy 76; Weinberger 106; Csapodi 99.

178. Opera aliqua.

Determined as a Corvinian MS on insufficient grounds.
Monastic House of Admont.
Note: István Bartalus wrote in a letter to F. Rómer that he had seen this Corvinian book in Admont. Illuminated as the other MSS. with the difference that the arms has a bear instead of a raven, probably the emblem of a subsequent owner (Rómer IV, p. 444). On the same: Hon, 1876, No. 144.

179—180. Opera cum commentariis.

Coll. II of Buda, 1686. Two printed books 2*g*.
Pflugk.

Opera quaedam.

Cf.: (No. 1025.)

181. Brutus sive de claris oratoribus.

Lost Corvinian volume.
Ugoleto had it copied in 1486 in Florence from where he sent it to Buda. (Analecta nova pp 458—459.)
Cat. number: Fógel E. 34.

182. De amicitia.
+ De senectute.
+ De officiis.
+ De somnio Scipionis.
+ Fragmenta ex operibus Ciceronis (Pro Milone. Rhetoricae ad Herennium).
+ [Pseudo-]Bernardus Carnotensis: Epistola paraenetica ad Raimundum.
+ [Pseudo-]Phaleris: Ad Demothelem epistola.

Determined as a Corvinian MS on insufficient grounds.

Budapest. Egyetemi Könyvtár Cod. Lat. 20.
Parchment 89 fol. 250 by 185 mm. First half of the 14th cent.
Script: gothica textualis.
Arms: Castellini family.
Binding: 19th-cent. Turkish, leather.
Descr.: Mezey No. 20.—Csontosi I, No. 20.
Bibliog.: Ábel II, pp 71—78.
Note: In 1877 it was recovered from Istanbul as a present of Sultan Abdul Hamid, but there is no evidence of its ever belonging to the Corvina.

183. De finibus bonorum et malorum libri IV.

Coll. II of Buda, 1686, but not shipped to Vienna.
The work may have existed in the Corvina.
Budapest. OSZK Clmae 141.
Parchment 49 fol. 240 by 183 mm. 15th-cent. Italy (?).
Script: humanistica cursiva, palimpsest, probably written on the parchment of two different codices.
Illum.: Initials in colour pen-design.
Arms: none.
Binding: renewed, 18th—19th-cent. half-binding.
Poss.: "Anno Domini 1686. 17. [Septembris] Occasione recuperationis praeclarissimae Arcis Budensis hic Liber Manuscriptus Ciceronis ex famigeratissima beatae olim reminiscentiae Regis Hungariae Matthiae Corvinj Bibliotheca, per me Martinum Hajnal Inclyti Co[mi]t[a]tus Comaromien[sis] Jurassor[em] ac G[ene]ralem dictj Co[mi]t[a]tus Perceptorem, in memoriam ejusdem foelicis recorda[ti]onis Regis est translatus."
Descr.: Bartoniek II, No. 141.
Bibliog.: Csontosi, János: A pozsonyi sz. ferencrendiek tartományi könyvtárának kódexei (The codices of the Franciscan provincial library of Pozsony). MKszle 1878. pp 49—50.
Cat. number: Weinberger 23.
Note: Mutilated at the beginning. It ends: "philippi podocatharj de cypro".

184. De legibus.

Lost Corvinian MS.
Massario saw it in 1520 in the Corvina Library, "uno bel libro Cicero de Legibus".
Cat. number: Fógel E. 37.

185. De oratore libri III.
+ Orator ad Brutum.

Dubious Corvinian MS, supposedly the work existed in the Corvina.
Budapest. OSZK Clmae 148.
Parchment 122 fol. 231 by 163 mm.
Illum.: Central Italy, perhaps Umbria, Florence, void branchwork, c. 1470.

Arms: Tamás Bakócz, Archbishop of Esztergom.
Binding: contemporary, blind-stamped brown leather, bearing "Agnus dei" on its mounting, chased gilt edges.
Poss.: Tamás Bakócz. — "M. Georgij Rithaimerij Stiri sum MDXXIII." — "Nunc Christophori Gasty (?), et haeredum suorum anno 1525." — In 1729 Count József Illésházy.
Descr.: Bartoniek II, No. 148.
Bibliog.: Ancona Vol. 2, No. 712. — Hoffmann V, pp 19–20. — Hoffmann VIII, pp 19–20. — Hoffmann VI, p. 178.
Note: According to a 16th-cent. inscription "Ex Bibliotheca Regis Mathiae" it can be surmised that either directly from the library of János Vitéz or through a Corvinian mediation it found its way to the collection of Bakócz. This combination is based on a piece of information, according to which the codices examined in Istanbul in 1889 included a Ptolemaeus copy with glosses of Hungarian interest and an "Agnus dei" on the mounting. Unfortunately this codex has been rebound in the meanwhile, and the mountings cannot be examined any more. (Ung. Rev. 1889, p. 734.—Deissmann No. 44.) Perhaps the association of the two codices with the name of Vitéz is not devoid of all likelihood. True, his coat is not detectable beneath the arms of Bakócz, but this is no counter-argument, since not all of the Vitéz codices were supplied with his arms (Cf. Hoffmann, E. VI, p. 69); anyway, the signs of erasure are not always visible in the case of a coat painted over with another. Of course, the reference to the Corvina may be due to the confiscation of Bakócz's legacy by the King as part of the coverage of the Turkish wars (Fraknói IV, p. 430), in which case the codex might have been taken to the "Royal Palace", or put on sale.—At all events, the subject-matter of the work substantiates its inclusion in the Corvina.

186. De senectute seu Cato Maior ad Atticum.
+ Laelius de amicitia.
+ Paradoxa ad Brutum.
+ Somnium Scipionis.

Dubious Corvinian origin.
Göttweig. Stiftsbibliothek 555 (earlier 446).
Parchment 95 fol. 181 by 120 mm. 15th cent.
Illum.: void branchwork. Florence.
Arms: erased.
Bibliog.: Rómer, Flóris: Archaeológiai levelek (Archaeological letters). 15. Arch. Ért. 2. 1870, p. 154. — Falvy, Zoltán: Göttweig és Vorau magyar vonatkozású kéziratai (MSS. of Hungarian interest in Göttweig and Vorau). MKszle 1959, pp 122–125.
Repr.: **Falvy** i. m. 123.
Note: Referring to information from the abbot of Göttweig, Rómer writes in 1870 that the front page of the codex had Corvinian arms rather blurred by erasures. Today no trace of it can be detected. In any case, the Corvinian Bessarion got from Göttweig into the OSZK.

187. Epistola ad Atticum.

Lost Corvinian book.
Note: Antonio Bruccioli wrote a letter to Benedetto Varchi of Florence in 1544, speaking about two Corvinian volumes he received from the French ambassador

in Istanbul: "L'epistola di Cicerone ad Attica e Macrobio col suo greco." Written on the finest parchment and in the best hand the codices originate from the Buda Library of King Matthias. (Müntz p. 258.) The Macrobius codex exists in Florence; Laurenziana. Plur. 65. Cod. 36. It has no coat of arms, still according to the gloss it was recovered from Istanbul and belonged to King Matthias. (Cf. No. 414 of Repert.) Dorez (Les mss. à peintures de la bibl. de Lord Leicester à Holkham Hall. Paris 1908) thinks it is identical with the Cicero copy of the Leicester Library. (Weinberger p. 85.)

Epistola mandata a Octaviano.

Cf.: (No. 1026.)

Epistolae

Cf.: Plautus. (No. 513.)

188. Epistolae ad familiares.

Extant, authentic Corvinian MS.
Dresden. Sächsische Landesbibliothek. Dc 115.
Parchment 258 fol. 250 by 170 mm.
Script: humanistica rotunda.
Illum.: Florence (or Naples?), void branchwork, c. 1460—70. The coat of arms and the ornamental borders were painted over by the so-called first heraldic painter of King Matthias at Buda.
Arms: Matthias (B_1).
Binding: original, gilt Corvinian leather, with arms; chased gilt edges.
Bibliog.: Schnorr. Dc No. 115. — Tröger pp 155—156.
Cat. numbers: Fógel I, 74; Fógel II, 33; Hevesy 29; Weinberger 40; Hoffmann 74; Csapodi 49.
Note: During World War II the codex was so badly damaged as to be of no use any more. Photoprint of the front page is available in the Archives of the OSZK MS Coll. Facs. II. Corvina 31.

189. Libri orationum.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

190. Orationes.

Presented by King Matthias to János Vitéz. The work must have existed in the Corvina.
Wien. ÖNB Cod. Lat. 11.
Parchment 316 fol. 380 by 265 mm.
Script: humanistica rotunda.
Illum.: Florence, c. 1470. In the style of Francesco d'Antonio del Cherico.
Arms: János Vitéz.

Binding: contemporary, blind-stamped, Italian renaissance leather, gilt edges. There are three clasps. The two lateral ones have the arms of János Vitéz while the upper one that of King Matthias. (Quartered escutcheon: 1. barry, 2. cross patriarchal, 3. raven with the ring, 4. argent, lion of Beszterce gules, bearing a crown.) The fourth clasp is missing.
Descr.: NF VI/3. No. 59.
Repr.: NF VI/3. Tables XII, XIII. Of the cover: Gottlieb Table XV; Balogh, J. I, Vol. 2, p. 409.
Bibliog.: Hoffmann VI, p. 62. — Fraknói III, pp 199 — 200. — Ancona Vol. 2, No. 749.
Note: In the opinion of Fraknói and also Hoffmann, János Vitéz wished to emphasize his Hungarian nationality by using the Hungarian arms. This explanation is highly anachronistical and unlikely. More probably King Matthias presented the codex to him, supplying it with his own arms as well (as in the case of the Plautus MSS. where the arms of Matthias are seen at the top, and those of Vitéz at the foot of the front page). Hermann comes to the same conclusion (NF VI/3, No. 59). If this be the case, the work must have been included in the Corvina. A copy also survived from the collection of Péter Garázda (Munich. Clm. 15.734).—Vogel No. 31, and Edwards No. 56, are probably identifiable with this volume.

191. Orationes.

Printed book found in Coll. II of Buda in 1686. 2°.
"Volumen orationum."
Pflugk.

192. Orationes VII in Verrem.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 2.
Parchment 166 fol. 340 by 230 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (A_1).
Binding: 19th-cent. Turkish, leather, originally bound in violet velvet. Gilt edges decorated in colours at Buda.
Descr.: Mezei No. 2. — Csontosi I, No. 2.
Repr.: Corvina I, Table III.
Bibliog.: Ábel I, p. 575. — Ábel II, pp 62—68.
Cat. numbers: Fógel I, 48; Fógel II, 6; Hevesy 16; Weinberger 25; Hoffmann 48; Berkovits 3; Csapodi 5.
Note: Returned by Sultan Abdul Hamid from Istanbul in 1877.

193. Orationes VII in Verrem.

Determined as a Corvinian MS on insufficient grounds.
Besançon. Bibliothèque municipale. 531.
Note: In a letter addressed to Flóris Rómer (Rómer IV), Ernő Simonyi says that the catalogue of the library determines it as Corvinian, although the codex supplies no evidence of this. Weinberger (p. 16) also thinks this opinion unfounded.

194. Quaestionum Tusculanarum libri V.

Lost Corvinian MS.
Ugoleto sent it to Buda around 1486. Scribe: Iohannes Carpensis. (Analecta nova p. 478.)
Cat. number: Fógel E. 35.

195. Somnium Scipionis.

Lost Corvinian MS.
Ugoleto sent it to Buda around 1486. Scribe: Iohannes Carpensis. (Analecta nova p. 478.)
Cat. number: Fógel E. 36.

196. Somnium Scipionis.
+ [Macrobius]: Saturnalia.
+ Commentaria de honesta disciplina.

Coll. II of Buda, 1686. Printed book 2°.
Perhaps a composite of three works is involved.
Pflugk.

197. Somnium Scipionis.
+ Balbus, Hieronymus: De laudibus bellicis regis Pannoniae carmen.

It is contested whether the dedication attaches to King Matthias. Printed book, S. l.n. GW 6909.
According to BMC 1487 (?), dedicated to King Matthias.
Note: Csapodi, Csaba: Genauere Datierung von Drei Inkunabeln ohne Jahr. Gutenberg Jb. 1965. 122—123. (In this study we argued that "rex Pannoniae" mentioned in the work was identical with the Emperor Maximilian I, and that Balbus dedicated the book to him when publishing it in 1492—93. Recent investigations show that our conclusion in this study is highly doubtful.)

198. Commentarii in orationes Ciceronis.

Coll. II of Buda, 1686. Printed book 2°.
Pflugk.

This most popular author in that age must have been represented by several works or copies in the Library. The list of Nicholas V recommends all of his writings. The Medici Collection in 1495 had 48 Cicero volumes; the Sforza Collection had 31 in 1426.

See also:
Georgius Merula: Annotationes in Ciceronis Orationem pro Quinto Ligario. (No. 296.)

Victorinus: Commentum in Ciceronis librum de inventione. (No. 697.)

Commentaria in Ciceronem. (No. 775.)

Commentaria in orationes Ciceronis. (No. 777.)

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Claudianus, Claudius

Latin poet, c. 4th or 5th cent.

199. Opera: Carmina maiora et publica. — Panegyricus dictus Probino et Olybrio consulibus. — Carmina maiora. — De raptu Proserpinae.

Supposedly the work existed in the Corvina.
Note: Published by Angelo Ugoleto, brother of Taddeo, in Parma in 1493 (GW 7060) with the emendation of the latter who undertook the work because he had found annoying mistakes in the works of Claudianus when reading them onetime (aliquando). "Collatis igitur antiquissimis tribus codocibus et praesertim quodam venerandae vetustatis, quem ex Germania attuleram." A similar note is to be found in the Calpurnius-Nemesianus edition (q.v.). Ugoleto probably acquired this valuable ancient exemplar when on his collecting tour in Germany. If this supposition is correct, then either it was attached to the Corvinian stock, from where Ugoleto removed it on his departure, or he had an illuminated copy made for the Royal library, and then he kept the original.

200. De raptu Proserpinae.

Lost Corvinian MS.
On order of King Matthias Ugoleto had it prepared in Florence. Scribe: Iohannes Carpensis (Analecta nova p. 479).
Cat. number: Fógel E. 38.

*

Claudius Mamertinus = Mamertinus, Claudius

*

[Pseudo-] Clemens Romanus

Unknown author, probably 3rd cent.

201. Recognitionum libri X, alias Itinerarium per Rufinum presbyterum Aquilegiensem traductum.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 3.
Parchment 134 fol. 300 by 230 mm.
Script: gothico-antiqua.
Illum.: Florentine void branchwork before 1472; fol. 2v was subsequently illuminated at Buda.
Arms: Matthias (A_1).

Binding: 19th-cent. Turkish leather. Originally purple velvet, with gilt edges decorated in many colours at Buda.
Descr.: Mezey No. 3. — Csontosi I, No. 3.
Repr.: Corvina I, Table II and Figs 5, 6.
Bibliog.: Ancona II, No. 719.
Cat. numbers: Fógel I, 49; Fógel II, 7; Hevesy 17; Weinberger 26; Hoffmann 49; Berkovits 4; Csapodi 6.
Note: Emended by János Vitéz, therefore it could not be prepared after 1472. In 1877 it was returned as a present from Sultan Abdul Hamid from Istanbul.

See also: Epistolae Clementinae. (No. 808.)

*

Clichtoveus Jodocus

French scholar and theologian, c. 1472—1543.

202. De regis officio opusculum: quid optimum quemque regem decet, ex sacris literis et probatorum authorum sententiis historiisque depromens.

Lost book of Lajos II.
Printed book in Paris 1519. Stephanus. 72 p.
Apponyi 134.
Note: The author dedicated his work to Lajos II: "Tuam igitur aditurus eximiam celsitudinem, offero illi pręsens munisculum." Place left blank for arms in woodprint frame of the front page. The exemplar presented to the King certainly had the arms.

*

Colantonius Lentulus

Cf.: Diomedes Caraffa: De institutione vivendi. Trad. ex Italico Colantonius Lentulus. (No. 228.)

*

Columna, Aegidius (seu Aegidius Romanus)

French Augustine monk, scholastic theologian, c. 1243—1316.

De peccato originali.

Cf.: Miscellanea theologica. (No. 889.)

203. Quaestio metaphysicalis de regimine principum.

Supposedly the work existed in the Corvina.
Note: Thuróczy used it in writing his work. Cf.: Mályusz.

Quid sit medium.

Cf.: Miscellanea I/8. (No. 874.)

Tractatus contra Averroëm, qui vocatur de plurificatione intellectus possibilis.

Cf.: Miscellanea I/2. (No. 874.)

*

Concoreggio, Gabriel de

Humanist of Milan, 15th cent.

204. Fabulae cum allegoriis noviter repertae.
+ De antiquis philosophis.
+ De poëtis.

Extant, probably authentic Corvinian MS.
Budapest. EK. Cod. Lat. 21.
Paper 96 fol. 218 by 138 mm. Middle 15th cent.
Script: humanistica rotunda.
Arms: none.
Binding: 19th-cent. Turkish, leather. The earlier leather binding had the name and portrait of Francesco Sforza, Duke of Milan.
Descr.: Mezey No. 21. — Csontosi I, No. 21.
Bibliog.: Ábel II, pp 99—102. — Ábel I, p. 578.
Note: Returned to Budapest from Istanbul in 1877 through the favour of Sultan Abdul Hamid. Considering the marriage plans and the cultural connections of János Corvin and the Sforza House (cf. Note to the Festus codex, No. 256), we are inclined to think that the book was taken to Istanbul in 1526 together with the other Corvinian volumes. Otherwise the presence of Sforza-books there cannot be explained. The simple paper codex had probably been sent to Buda to be copied for the Royal Library.

*

Constantinus Porphyrogenitus = Konstantinos Porphyrogennetos

Constantius Fanensis = Antonius Constantius Fanensis

*

Consultus

I e rhetorica.

Cf.: Martianus Capella. (No. 422.)

*

Corippus, Flavius Cresconius

African Latin grammarian, 6th cent. A.D.

205. Iohannis, seu De bellis Libycis.

Lost Corvinian MS.
Cat. number: Fógel E. 40.

Note: Cuspinianus saw it in the Corvina (Cuspinianus II, p. 216): "Bellum verum Libycum, quem Iohannes contra Aphros gessit, Fl. Cresconius Corippus octo libris prosequutus est, quibus titulum fecit Iohannidos, quos in regia bibliotheca Budensi repperi." First Budik, then Fraknói (I, pp 127—128) thought the book was in the Trivulzio Library of Milan. The latter suspected that the Corippus codex of that library was a host book of the Corvinian copy, though he failed to find it. Supposing the presence of the arms of King Matthias, Csontosi (No. 77) listed it with the authentic Corvinian volumes, referring to the work of Mazzuchelli: Flavii Cresconii Corippi Iohannidos libri VII. Mediolani 1820. In another article [Hazai vonatkozású kéziratok a Gróf Trivulzio-család milanói könyvtárában (MMS. of Hungarian interest in the Milan library of the Count Trivulzio family). MKszle 1891, pp 144—150; cf. Csontosi II, p. 214 and idem in German in Lit. Ber. 1879, p. 98] he maintains that this Corippus codex was transferred to the collection of the Trotti family. In 1883 Jenő Ábel refuted these statements. [Corippus Johannisáról (On the Iohannis of Corippus). Egyetemes Philologiai Közlöny 1883, pp 938—950.] He called in doubt that the arms of Matthias could be found in it. This was not stated by Mazzuchelli either, on the contrary, he said that the exemplar seen by Cuspinianus was lost subsequently. Nor did it got into the Trotti Library from the Trivulzio Collection; only the Corvinian Iohannes Scholasticus got there, to find its way later to the OSZK. The Corippus codex has remained in the Trivulziana to this day. The question was taken up once more by Gyula Schönherr in 1896 (Schönherr II, pp 161—168). He concluded that the Milan Corippus could not be identical with the copy seen by Cuspinianus, primarily because Cuspinianus spoke of 8 books whereas the Milan codex has 7, and also because the copy Cuspinianus saw in the Corvina began with the following words: "Signe, duces gentesque feras . . .", while the incipit of the preface, of the Milan copy has: "Victoris proceres . . ." Similarly Ankwicz (I, p. 118) precludes its being a Corvinian book. — See also: Sabbadini, Remigio: Le scoperte dei codici latini e greci ne' secoli XIV e XV. Nuov. ed. Firenze 1967, p. 35

*

Cornelius Nepos = Nepos, Cornelius

Corpheus = Orpheus

*

Cortesius, Alexander

Italian humanist, papal secretary, 1469—1499 ?

206. De Mathiae Corvini Ungariae regis laudibus bellicis carmen.

Extant, authentic Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek 85. 1. 1. Aug. 2°.

Parchment 32 fol. 275 by 175 mm.
Script: humanistica cursiva.
Illum.: Rome or Umbria, c. 1487—88, with the portrait of King Matthias.
Arms: Matthias (G_3).
Binding: original, red silk. Chased gilt edges.
Poss.: Obsopoeus received it from George of Brandenburg, second husband of the widow of János Corvin. (Cf. Note to the next item.)
Descr.: Heinemann, No. 2884.
Repr.: Hevesy, Tables XXXVI—XXXIX. — Balogh, J. Vol. 2, pp 377, 378. — Corvina II, Table CXXXIII.
Bibliog.: Havas, László: A. Cortesius panegyricusa Mátyás és a pápaság érintkezésének tükrében (The panegyric of Cortesius and the contacts between Matthias and the Pope). ITK 1965, pp 323—326. — Csapodi XXV, p. 31.
Cat. numbers: Fógel I, 149; Fógel II, 150; Hevesy 147; Weinberger 167; Hoffmann 149; Csapodi 172.
Note: The text says that Wienerneustadt was captured a few days before (i.e. on 17 August 1487), therefore the codex could not be prepared prior to that date. Nor could it reach King Matthias after 1488, because Cortesius was a man of confidence to Pope Innocent VIII, with whom Matthias broke off amicable relations in 1488.

207. De Mathiae Corvini Ungariae regis laudibus bellicis carmen.

Supposedly the work existed in the Corvina.
Inc. (Rome, after 1487, Eucharius Silber) 26 fol. GW 7794.
Note: Second edition by Obsopoeus, Hagenau 1531, based on the Corvinian copy, with no knowledge of the first edition. "Tamen cum inter alia literarum egregia monumenta ex illius [Matthiae] Bibliotheca ad manus meas pervenerint, maxime beneficio illustrissimi Principis Georgii Marchionis Brandenburgensis Principis nostri clementissimi huius eximii poetae T. Alexandri Cortesii Versiculi in eius laudem conscripti . . . non passus sum, ut illi ipsi diutius in tenebris delitescerent."

208. [The praise of the works of peace of King Matthias.]

A copy may have existed in the Corvina.
Note: In the preface to Corvinian "De laudibus bellicis" Cortesius states that he wrote a book on the warfares of Matthias, another about his peaceful deeds, which he had at hand and was about to send on its way. ("Mitto priorem nunc. Secundum qui adhuc est in manibus, paulopost missurus.") He may not have sent it after all, because of the deteriorated relationship of Matthias and the Pope. (Havas: Cortesius, p. 326.) The book never appeared in printed form.

*

Crescentiis, Petrus de = Petrus de Crescentiis

Cresconius Corippus = Corippus, Cresconius

*

Crispus, Benedictus

Bishop of Milan, 685—732

Medicinalis liber

Cf.: Sidonius. (No. 1035.)

*

Crispus, Rannusius = Rannusius Crispus

*

Curtius Rufus, Quintus

Roman historian, 1st cent. A.D.

209. De gestis Alexandri Magni libri, qui exstant III—X.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 160.
Parchment 176 fol. 274 by 187 mm.
Script: humanistica cursiva. Scribe: "Escripsit Florentie petrus cenninius 1467. VII. idus aprilis."
Illum.: Florence, void branchwork, 1467. Cenninius.
Arms: Matthias (B_1) blurred.
Binding: original gilt Corvinian leather, with arms; chased gilt edges.
Poss.: Miklós Jankovich, early 19th cent.
Descr.: Bartoniek II, No. 160.
Repr.: Corvina I, Table XII. – Cover: MKszle 1890, 4. Supplement. – Fraknói IV, p. 542. – Balogh, J. I, Vol. 2, p. 397. – Hevesy, Table VIII.
Bibliog.: Ábel I, p. 570. – Ancona Vol. 2, No. 713. – Hoffmann V, pp 14—15. – Hoffmann, VIII, pp 14 – 15. – Csapodi–Gárdonyi I, pp 333, 335—336. – Csapodi–Gárdonyi II, p. 46. – Rómer, Flóris I, pp 136 – 140.
Cat. numbers: Fógel I, 59; Fógel II, 17; Hevesy 8; Weinberger 10, Hoffmann 59; Berkovits 14; Csapodi 17.

210. De gestis Alexandri Magni libri, qui exstant III—X.

Extant, authentic MS. of Queen Beatrix.
Budapest. EK. Cod. Lat. 4.
Parchment 132 fol. 335 by 236 mm.
Script: humanistica rotunda.
Illum.: Naples, void branchwork, c. 1471—75.
Arms: Aragon (O_1).
Binding: 19th-cent. Turkish, leather; formerly purple velvet. Chased gilt edges.
Descr.: Mezey No. 4. – Csontosi I, No. 4.
Repr.: Corvina I, Table XVIII.

Bibliog.: Csapodi V, pp 214—217.—Csapodi VI, pp 124—126.—Vértesy, Miklós: Titkosírás egy Corvinában (Cryptogram in a Corvinian book). MKszle 1961, pp 167—169.—Ábel II, pp 17—18.—Ábel I, p. 570.
Cat. numbers: Fógel I, 50; Fógel II, 8; Hevesy 21; Weinberger 27; Hoffmann, E. 50; Berkovits 5; Csapodi 7.
Note: Evidence of its having belonged to Beatrix is found in the separate chapter on Beatrix's Library. The date of preparation can be settled on two grounds: (1) it was copied from the early printed edition of Vendelinus de Spira, Venice 1471 (GW 7871, the copy contains the colophone as well); (2) it has not the united arms of Beatrix and Matthias, consequently it must have been made before their marriage (1476).—It was returned to Hungary by Sultan Abdul Hamid in 1877.

211. De gestis Alexandri Magni, cum glossis.

Lost Corvinian book.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E, 44.
Note: The glosses probably originate from Bartholomaeus Merula, because it was published with his notes in 1494.

See also: Orationes ex operibus historiographorum Romanorum: Livius, Curtius . . . (No. 928.)

*

Cynthius de Dionysiis, Franciscus = Franciscus Cynthius

*

Cyprianus, Thascius Caecilius, S.

Bishop of Carthage, c. 200/210—258.

212. Opera: De habitu virginum. — De lapsis. — De ecclesiae catholicae unitate. — De Dominica oratione. — De mortalitate. — De opere et elemosynis. — De bono patientiae. — De zelo et livore. — Ad Demetrianum. — De origine idolorum. — De sacramento. — De bono martyrii. — Litterae. — Adversus Iudaeos. — Oratio.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 529.
Parchment 198 fol. 327 by 230 mm.
Script: humanistica rotunda. The room for Greek words left void.
Illum.: Florence, void branchwork, between 1450 and 1470.
Arms: Matthias (A_1).
Binding: 18th-cent. French black marocain, with gilt edges decorated in colours at Buda.
Poss.: Chrétien Guillaume de Lamoignon de Malesherbes (died 1794). — Count MacCarthy-Reagh. — From 1824 Sir Thomas Phillipps, Cheltenham (MS. 4361). — In 1964 the OSZK acquired it at an auction of the Sotheby Co. London.

Repr.: Sotheby quoted below. — Corvina II, Table VIII.
Bibliog.: Két eladó Corvin-codex Angliában (Two Corvinian codices on sale in England). MKszle 1889, pp 366—367. — A cheltenhami Corvin-codexek (The Corvinian codices in Cheltenham). Ibid., p. 331. — Erdélyi, Pál: Cheltenhami Korvin-kódexek (Corvinian codices in Cheltenham). MKszle 1897, pp 414—417. — Sotheby et Co. London. Catalogue of Western and Oriental Manuscripts and Miniatures. 1964. — Csapodi–Gárdonyi VI.
Cat. numbers: Fógel I, 73; Fógel II, 31; Hevesy 28; Weinberger 39; Hoffmann 73; Csapodi 46.

213. Epistolae.
+ Liber de praeeminentia et cura pastorali erga salutem subditorum.
+ Pontius diaconus: De vita et obitu S. Cypriani.
+ Liber de duobus montibus, scilicet Syna terrestri et Syna caelesti.

Dubious Corvinian MS.
Wien. ÖNB Cod. Lat. 798.
Parchment 58 fol. 230 by 150 mm.
Script: humanistica cursiva.
Illum.: Florence, void branchwork, c. 1470.
Arms: room left void.
Binding: blind-stamped Italian renaissance leather, gilt edges.
Descr.: NF VI/3. No. 47.
Weinberger 148 (dubious).
Note: Denis holds it belonged to King Matthias, of which there is no evidence whatever. He may be supported to some extent by the possessor names of Brassicanus and Fabri, both of whom had many Corvinian books. In any case, the work must have existed in the Corvina. Vogel (No. 33) and Edwards (No. 30) had put it on their lists.

214. Epistolae.

Parchment codex found in Coll. II of Buda, in 1686.
Pflugk.
Note: Probably identical with the Vienna codex, ÖNB Cod. Lat. 763 (formerly Rec 59) mutilated at the end, 15th cent. 2°, cursiva; modestly illuminated, rebound.

Tractatus de XII abusionibus saeculi.

Cf.: Sermones in Evangelia. (No. 975.)

*

Cyreneus Theodoretus = Theodoretus Cyreneus

*

Patriarch of Alexandria, ?—444.

215. Opera. (In Greek.)

Lost Corvinian book (or several codices).
Brassicanus saw it in the Corvina in 1525, "... Cyrilli ... infinita opera ..."
Cat. number: Fógel E, 46.

Ad Acacium de appompeo.

Cf.: Didymus. (No. 224.)

Epistola ad Acacium.

Cf.: Didymus. (No. 224.)

Communitoria.

Cf.: Didymus. (No. 224.)

216. Expositio in Cantica canticorum.

Erroneus data.
Csontosi XI. and Weinberger (No. 99) published it under the name of Cyrillus, although the work was written by Honorius Augustodunensis, q.v.

217. Thesaurus de sancta et consubstantiali Trinitate (contra haereticos) a Georgio Trapezuntio e Graeco in Latinum traductus.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 358.
Parchment 126 fol. 278 by 195 mm.
Script: gothico-antiqua.
Illum.: plain, because the front page has been removed and the initials cut out.
Arms: missing together with the front page.
Binding: original, gilt Corvinian leather, with arms, chased gilt edges.
Poss.: From the Dominican monastery of Ragusa it was transferred in 1890 to the National Museum of Bosnia, then to the OSZK in 1897.
Descr.: Bartoniek II, No. 358.
Repr.: Corvina I, Fig. 3.—Cover: MEK Vol. 2, p. 231.—Hunyady Table XXI.
Bibliog.: Ismeretlen Corvin-codex Ragusában (Unknown Corvinian codex in Ragusa). MKszle 1890, p. 370.—Thallóczy pp 1—9.—Hazakerült korvin-kódex (Recovered Corvinian codex). MKszle 1897, p. 319.
Cat. numbers: Fógel I, 66; Fógel II, 24; Hevesy 9 (erroneously noted 378); Weinberger 20; Hoffmann 66; Berkovits 23; Csapodi 26.
Note: Surriano had it copied at Buda in 1514 (Fraknói II, p. 340).

218. Thesaurus de sancta et consubstantiali Trinitate (contra haereticos) a Georgio Trapezuntio e Graeco in Latinum traductus.

Lost Corvinian book.
Bibliog.: Fraknói II, pp 337—340; Bartoniek II, No. 371.
Note: The version of the text to be found in the codex OSZK Clmae No. 371, copied for Surriano at Buda in 1514, is based on this exemplar and not on the one described in the prec. item, which does not contain the dedication Trapezuntius addressed to the King of Naples, while this codex has got it. The dedication to King Alfonso makes it likely that this second exemplar was transferred from Naples to the Corvina, possibly with the books of Beatrix.

*

[Pseudo-]Cyrillus

A book of tales from the second half of the 16th cent. mentions a bishop called Cyrillus as its author.

219. Speculum sapientiae seu Liber quadripartitus apologeticus, e Graeco in Latinum translatus.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 1037.
Parchment 72 fol. 245 by 166 mm.
Script: humanistica rotunda.
Illum.: void branchwork, according to E. Hoffmann Florence, c. 1460—1470; by NF probably Lombardy, 1443. (However, the date in the *explicit* refers to the year of translation.)
Arms: cut off with the tail of the front page.
Binding: original, gilt Corvinian leather, with arms and gilt edges.
Poss.: Fabri. Transferred from the Vienna University Library to the Hofbibliothek in 1756.
Descr.: NF VI/1. No. 12.
Bibliog.: Mazal, p. 360.
Cat. numbers: Fógel I, 28; Fógel II, 126; Hevesy 114; Weinberger 153; Hoffmann 28; Csapodi 155.
Note: Advertised as a so far unknown work, the codex was published by Balthasar Corderius, Vienna 1630, although it appeared in print in the 15th century.

*

Damscenus, Iohannes, S.

Greek monk, theologian, c. 700—c. 760.

220. Sententiae a Burgundio Pisano traductae e Graeco, cum praefatione ad Eugenium III. papam.
+ Anselmus, Cantuariensis: Monologion.
+ Anselmus: Pro[s]logion.

+ Anselmus: Cur Deus homo?
+ Anselmus: De processione Sancti Spiritus.
+ Anselmus: Epistola ad Walerannum de fermentatione et azimo.
+ [Eadmerus monachus]: De voluntate triplici vel de similitudinibus.
+ Anselmus: De conceptu virginali et de originali peccato.
+ Anselmus: Epistola secunda ad Walerannum de sacramento ecclesiae.

Extant, authentic Corvinian MS.
Budapest, OSZK Clmae 345.
Parchment 292 fol. 351 by 238 mm.
Script: humanistica rotunda.
Illum.: Florence, c. 1485—1490. Attavante. With the emblems of King Matthias.
Arms: Matthias (E_1) was erased and partly painted over with an escutcheon gules, patriarchal cross azure. The outlines of the original coat of arms can be made out on the recto of the page, as also the bars in Quarter I can be revealed by transillumination. Raven displayed, holding a ring in its beak, in the ornamental border.
Binding: original, gilt Corvinian leather, with arms and chased gilt edges.
Poss.: Milan, Trivulzio Library. — Milan, Trotti Coll. — Acquired through purchase by OSZK in 1886.
Descr.: Bartoniek II, No. 345.
Repr.: Corvina I, Tables XXII, XXIII. — Fraknói IV, p. 540 (The facsimile has a reconstructed arms of Matthias). — Cover: Corvina I, Table XLVII. — Koroknay V, Table XVI. — Koroknay VI, Table XVI. — Balogh I, Vol. 2, p. 389.
Bibliog.: Csontosi: Jelentés a N. Múzeum könyvtárának állapotáról 1885—86-ban (Report on the conditions of the National Museum Library in 1885—86). MKszle 1886, pp 188—189.—Csontosi VIII, pp 223—226; Ancona Vol. 2, No. 1575.—Hoffmann V, p. 17.—Hoffmann VIII, p. 17.
Cat. numbers: Fógel I, 65; Fógel II, 23; Hevesy 10; Weinberger 18; Hoffmann 65; Berkovits 20; Csapodi 23.

*

Daniel Monachus

Genuine name: David Dishypatos, 15th cent.

Vita Iohannis Scholastici.

Cf.: Iohannes Scholasticus. (No. 357.)

Cf.: Didymus. (No. 224.)

*

Dante

1265—1321

221. La divina commedia.
+ Liber Sententiarum Salomonis.
Dubious Corvinian origin.
Budapest. EK Cod. Ital. 1. (Former marking: Cod. Lat. 33.)
Parchment 81 fol. 325 by 240 mm.
Script: gothica.
Illum.: plenty pictures. First half of the 15th cent. (According to Berkovits: Venice, c. 1345.)
Arms: Emo family.
Binding: 19th-cent. Turkish, leather, earlier plain leather.
Descr.: Csontosi I, No. 33.
Repr.: Dante: Isteni színjáték (The Divine Comedy). Transl. Mihály Babits. Budapest 1965.
Note: Presented by Sultan Abdul Hamid to Hungary in 1877. József Kaposi (First traces of interest in Dante and Dante codices in Hungary. Budapest 1909, pp 16—49, in Hungarian) attributes the arms to Bandini-Baroncelli. Considering the latter's connection with King Matthias, he takes it for granted that the codex was transferred from the Corvina to Istanbul. — Ilona Berkovits (A budapesti Egyetemi Könyvtár Dante-kódexe. Budapest 1928; and *id.* Un codice Dantesco nella Biblioteca della R. Univ. di Budapest. Budapest 1931) thinks that Pietro Emo, taken prisoner of war at the siege of Chioggia in the 14th cent., had brought the codex to Buda. — J. Balogh (I. Vol. I, p. 314) also attributes the arms to the Emo family, and thinks King Matthias received the book from Giovanni Emo who lived in his court from 1463 to 1470. — In any case the presence in the Corvina of a Divina commedia, and also its Latin translation, may be supposed. Beatrix certainly had an Italian copy, and King Sigismund had its Latin version by Iohannes de Serravalle in 1416—17. The two-volume exemplar preserved at Eger is probably the one the author dedicated to Sigismund. (Kaposi op. cit. pp 20—35.)

Vita nuova e canzoni.

Cf.: Petrarca: Trionfi. (No. 479.)

See also: Brunus Aretinus Leonardus: Dialogus de modernis quibusdam scriptoribus: Dante, Petrarca et Boccaccio. (No. 367.)

*

David Dishypatos = Daniel monachus

Decembrius, Petrus Candidus = Petrus Candidus

*

Demosthenes

384—322 B.C.

Oratio adversus epistolam Philippi, trad. Ianus Pannonius.

Cf.: Plutarchos. (No. 522.)

222. Orationes Olynthiacae III contra Philippum regem Macedonum de pace servanda ad senatum et populum Atheniensem, pro Diopite, pro Ctesiphonte, a Bruno Aretino Leonardo traductae.
+ Aischines: Oratio contra Ctesiphontem, trad. a Bruno Aretino Leonardo.
+ Aischines: Epistola ad senatum et populum Atheniensem.
+ Philippus rex Macedonum: Epistola ad eundem senatum et populum. Trad. Brunus Aretinus Leonardus.

Extant, authentic Corvinian MS.
München. Bayerische Staatsbibliothek Cod. Lat. 310.
Parchment 109 fol. 268 by 184 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (B_2).
Binding: original, gilt Corvinian leather, with arms and chased gilt edges.
Poss.: János Vitéz made glosses in it, perhaps he owned it previously.
Repr.: Corvina II, Table XLVI. — Cover: Végh, Table I.
Bibliog.: Csontosi II, p. 205. — Csontosi IV, p. 211. — Még egy Vitéz által javított kódex (One more codex emended by Vitéz). MKszle 1880, pp 88—89. — Hoffmann II, p. 138.
Cat. numbers: Fógel I, 113; Fógel II, 72; Hevesy 72; Weinberger 86; Hoffmann 113; Csapodi 91.

223. [Orationes].

+ *Προοίμια δημηγορικά*
+ Theodoros Prodromos: *Μέθοδος*
+ *Δημοσθένους βίος.*

Unfoundedly determined as a Corvinian MS.
Wien. ÖNB Phil. gr. 105.
Paper 166 fol. 270 by 174/185 mm.
Illum.: plain codex, c. 1300.
Binding: 1754, no edges.
Descr.: Hunger II. Phil. gr. 105.
Note: Nessel (IV, p. 62) holds Busbeck brought it from Istanbul. The inscription to this effect, however, was omitted during rebinding. Nessel does not state it is a Corvinian book. Simonsfeld determined it as a probable Corvinian copy, without sufficient grounds.

*

Didymus Alexandrinus, S.

Leader of the catechetical school of Alexandria, c. 313—c. 398.

224. Liber de Spiritu Sancto a Beato Hieronymo translatus, cum praefatione eiusdem.
+ [Pseudo-]Paschasius Diaconus: De Spiritu Sancto.
+ Athanasius: Libri duo de fide.

+ Cyrillus Alexandrinus: Ad Acacium de apopompaeo, de Graeco in Latinum trad.
+ Cyrillus Alexandrinus: Epistola ad Acacium.
+ Cyrillus Alexandrinus: Communitoria tres.
+ Proclus: Homilia in natale Domini nostri Iesu Christi. (Laudatio in Dei Genitricem Mariam.)
+ Daniel monachus [David Dishypatos]: Vita Iohannis Scholastici.
+ Iohannes abbas Raithuensis: Epistola ad Iohannem Climacum [Scholasticum].
+ Iohannes Climacus [Scholasticus]: Epistola ad Iohannem abbatem Raithuensem.
+ Iohannes Scholasticus: Spiritualis gradatio seu Scala Paradisi.

Extant, authentic Corvinian MS.
New York. Pierpont Morgan Library. Morgan MS. 496.
Parchment 225 fol. 340 by 230 mm.
Script: humanistica rotunda. Scribe: "Scriptum hoc opus per me Sigismundum de Sigismundis Comitem Palatinum Fer[rariensem] Anno a natiuitate Domini n[ost]ri Iesu Christi MCCCCLXXXVIII. die IIII. Decembris uidelicet in die Iouis In ciuitate Florent[iae]."
Illum.: Florence, 1487. Gherardo and Monte di Giovanni (del Fora).
Arms: beside the portrait of Matthias, his arms (F_2), beside that of Beatrix, the Aragon (O_2) one. The letters M. A. above the portrait of Matthias in the margin, and also at another place.
Binding: not original, with gilt edges.
Poss.: Till 1870 in the library of the Collegio del Gesù of Rome, then after a period of uncertain place of preservation by way of second-hand book-seller De Marinis of Florence, it got into the Morgan library.
Descr.: Díszlapok pp 12—13; Census II, p. 1461; Census Suppl. p. 347.
Repr.: Díszlapok, Table XIV. — Fógel p. 141. — Hevesy, Tables XX—XXII. — Balogh I, Vol. 2, pp 370—371. — CorvinaI I, Tables LI—LII.
Bibliog.: Rómer II, pp 300—303. — Berzeviczy II, pp 280—283. — Schütz p. 552. — Allen p. 321. — Ancona Vol. 2, No. 1423. — Csapodi–Gárdonyi II, pp 48—49. — Csapodi-Gárdonyi III, pp 361—362. — Szabó I. pp 3—7. — Csapodi V, p. 206. — Csapodi VI, p. 117.
Cat. numbers: Fógel I, 116; Fógel II, 75; Hevesy 77; Weinberger 107; Hoffmann 116; Csapodi 98.

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Dinckelspiel, Nicolaus de = Nicolaus de Dinckelspiel

Dio, Cassius = Cassius Dio

*

Diodoros Sikeliotes

Sicilian Greek historian, c. 80—c. 30 (?)

225. *Βιβλιοθήκη. Ἱστοριῶν βιβλία τινὰ τὰ εὑρισκόμενα.*

Extant, authentic Corvinian book.
Wien. ÖNB Suppl. gr. 30.
Paper 248 fol. 286 by 205 mm.
Script: Greek cursiva minuscula. Scribe: Iohannes Thettalos ho Skutariotes. 1442. *ἐγγράφη ἐν φλωρεντία διὰ χειρὸς ἐμοῦ ἰω[άνν]ου τοῦ σκουταριώτ[ου]*.
Illum.: quite plain.
Arms: none.
Binding: blind-stamped leather, with blue edges.
Poss.: Brassicanus. — Fabri. — Wien. Univ. Bibl. Since 1756 Hofbibliothek.
Descr.: Hunger I, 30.
Bibliog.: Vogel–Gardthausen 197. and Ntr. — Bick. No. 63. — Borzsák III.
Cat. numbers: Fógel I, B. 4; Fógel II, B. 7; Hevesy 115; Weinberger 130; Csapodi 166.
Note: Cuspinianus in his "Consules" (Basel 1553) repeatedly mentions a mutilated Diodorus manuscript: "nuper, cum oratorem agerem Caesaris Maximiliani ad Hungarię regem Vladislaum, Diodori Siculi, Procopii et Ioannis Monachi [= Zonaras] historias, hactenus latinitate non donatas et nostris incognitas e tenebris erui, ut Latinos adirent ac multa, quae nos fugerunt, edocerent" (p. 569). — "Sex [!] ego libros Graecos a decimosexto usque ad vigesimum reperi Budae in Bibliotheca regia, cum illic oratorem Caesaris agerem, e quibus paucula pro commodo meo excerpsi" (Cuspinianus: De consulibus Romanorum. Basileae p. 160). Two of the Books were translated into Latin by the Vienna University teacher Angelus Cospus of Bologna, which he published, together with a chapter of Zonaras, in Vienna in 1516. A copy of the 1518 edition of Diodoros bears the gloss by the hand of Hans Dernschwamm: "Hunc Angelum Cospum ego Jo. D. novi Anno domini 1515 Posonii, cum ipsum Diodorum transferret in domi Praepositurae Posoniensis." (The provost being Hieronymus Balbus.) In his dedication to the Emperor, Cospus says that he owes the text to the courtesy of Cuspinianus who readily surrendered to him not only this but also other Greek authors. (Ankwitz I, pp 119–120). It appears that Cuspinianus did not bring away the codex from the Library; he only copied pages of it. It was Brassicanus who removed it. Notably, the full surviving text of Diodorus was published in Greek by Obsopoeus, Basel 1539. (Apponyi 271. Diodori Siculi libri, qui extant omnes.) In the dedication he writes the following lines: "reliquias ab Jano Pannonio quondam Quinqueecclesiensi episcopo ab interitu vindicatas ac deinceps ab eruditissimo viro Joanne Alexandro Brassicano . . . nobis per Joannem Petreium communicatas et nunc tandem a me transcriptas edimus." The same Obsopoeus writes a letter to Camerarius in 1536, saying: "Habeo iam sub manibus quinque libros Diodori Siculi Graece scriptos quondam in Italia episcopo Quinqueecclesiensi, nempe 16, 17, 18, 19 et 20, quos ego mihi et tibi et omnibus studiosis describo. Quidam me vertendos misit, sed tamen laborem properare nolo, itaque clanculum transscribo." (Simonsfeld, p. 567). The codex bears no evidence of its ever belonging to Janus Pannonius, although this possibility is not precluded, because it is a Greek work copied in Florence. Only it could not have been prepared for him, then a child of eight. As Obsopoeus received the codex from Brassicanus, we may postulate it as a Corvinian book. Anyway, Melanchthon also thought that Diodorus Siculus was first published from the Corvina. (Borzsák: Gryneus, p. 72.) — Fógel (E, 115) lists it, erroneously, with the lost Corvinian books.

226. Historiarum libri I—VI. Trad. Poggio Bracciolini.

Supposedly the work existed in the Corvina.
Thuróczy used it in writing his book. (Mályusz pp 286—287.) The translation by Poggio was published as early as 1472. (Bologna. GW 8374.)

*

Diogenes Laërtios

Grammarian of Athens, 3rd cent. A.D.

Vitae atque sententiae eorum, qui in philosophia claruerunt.

Cf.: Miscellanea IV/1. (No. 877.)

227. Vitae atque sententiae eorum, qui in philosophia probati fuerunt.

Coll. II of Buda, 1686. Printed book 2°.
Pflugk does not give it but the title leaves no doubt as to the name of the author.

*

Dimedes Carafa

Neapolitan statesman and humanist, 1406—1487.

228. De institutione vivendi. Trad. ex Italico Colantonius Lentulus.
Extant, authentic MS of Queen Beatrix.
Parma. Biblioteca Palatina. G. G. III. 170. 1654.
Parchment 41 fol. 170 by 120 mm. 1476.
Script: humanistica rotunda. Scribe: "Iohannes Marcus Cynicus exscripsit". Gilt letters on lilac and green parchment.
Illum.: Naples, 1476. With the portrait of Beatrix and Aragon emblems.
Arms: Beatrix (P_3), lower down, the arms of Carafa (barry 4 argent and 3 gules, "Fidelitas" signature).
Binding: not original, the inside of the plate covered with blue silk. According to Csontosi it may have been part of the original binding. Gilt edges decorated in colours other than typical of Buda.
Repr.: MKszle 1890, Tables 2, 3. — Corvina II, Table LXIV.
Bibliog.: Csontosi: A pármai Corvin-codex (The Corvinian codex of Parma). MKszle 1878, pp 319—328. — Csontosi: Diomedes Carafa: De institutione vivendi. A pármai Corvin-codexből (From the Corvinian codex of Parma). MKszle 1890, pp 54—86. (With the text of the codex.) — Csapodi–Gárdonyi II, pp 40—41. — Csapodi V, pp 205, 218. — Csapodi VI, pp 115, 128.
Cat. numbers: Fógel I, 123; Fógel II, 82; Hevesy 86; Weinberger 95; Hoffmann 123; Csapodi 113.
Note: Wedding present of the author to Beatrix. According to Kristeller (Iter Italicum I, p. 49) the codex had been prepared not for Beatrix but for Carafa.

229. Instruzione dei cortigiani. Ed. Giovan Marco da Parma [Iohannes Marcus Cynicus]. Alla Beatrice de Aragona Regina de Hungaria.

Lost book of Queen Beatrix.
Early printed book. [Naples 1487. Mathias Moravus.] GW 6116.
Bibliog.: Csontosi: Diomedes Carafa. MKszle 1890, p. 64. — Mayer, Elisabetta: Un opusculo dedicato a Beatrice d'Aragona, regina d'Ungheria. Studi e Documenti Italo-Ungheresi. Annuario I, 1936, pp 201—238.
Note: The only copy, printed on parchment, is preserved in the Trivulzio Library of Milan (Inc. C 219). Having no coat of arms in it, and only very modestly illuminated, the codex can hardly represent the copy of the Queen. GW gives 1489 as the year of publication, but we think the book appeared earlier because the dedication does not speak of Carafa as dead (he died in 1487). According to BMC, Mathias Moravus used these types from 1480 to 1489. — An earlier MS. copy may have also been among the books of Beatrix for we know a Neapolitan and also a Florentine copy dedicated to her. The latter was prepared by Petrus Molinus, a scribe of Diomedes Carafa.

*

Dionysios (Alexandrinus)

Bishop of Alexandria, ?—c. 264/265.

Ad Paulum Samosatensem.

Cf.: Athanasius. (No. 74.)

*

[Pseudo-]Dionysios Areopagita

Unknown 5th-cent. Greek author whose works were erroneously attributed to the Bishop of Athens of the 1st cent.

230. Opera: e Graeco in Latinum per Ambrosium Traversari traducta: De coelesti hierarchia ad Timotheum episcopum Ephesi liber. — De ecclesiastica hierarchia ad eundem liber. — De divinis nominibus ad eundem liber. — De mystica theologia ad eundem liber. — Epistolae X.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense Cod. Lat. 1039 (= α U. 5. 24).
Parchment 175 fol. 260 by 175 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (B_1).
Binding: original, gilt Corvinian leather, with arms and chased gilt edges.
Poss.: "S. Petri Mutinę ad usum Reverendissimi patris Domini Benedicti Bacchinij Cassin." It got from the S. Peter monastery, Modena, into the Este Coll. as late as 1798.
Repr.: Corvina II, Table XLII.

Cat. numbers: Fógel I, 107; Fógel II, 66; Hevesy 55; Weinberger 80; Hoffmann 107; Csapodi 87.

231. Opera: Graeco in Latinum per Ambrosium Traversari traducta: De coelesti hierarchia ad Timotheum episcopum Ephesi liber. — De ecclesiastica hierarchia ad eundem liber. — De divinis nominibus ad eundem liber. — De mystica theologia ad eundem liber. — Epistolae X.

Extant, authentic Corvinian MS.
Besançon. Bibliothèque municipale. Ms 166.
Parchment 125 fol. 285 by 200 mm.
Script: gothico-antiqua. Scribe: "Absolui presbiter ego indignus francischus [Collensis] Florentia civitate oriundus pridie Kl. octobris MCCCCLVII."
Illum.: Florence, void branchwork, 1457.
Arms: Matthias (A_6). Painted over an earlier arms with a cardinal's hat.
Binding: contemporary blind-stamped leather, with chased gilt edges.
Poss.: Presented in 1550 by Johannes Maria Malvezius to Marcus Singkhnoser, imperial counsellor in Istanbul "Ex libris Bibliothecae Budensis serenissimi quondam Regis Mathiae a Turcis direptae." In 1573 it was purchased by Alphonsus de Gamitz in Vienna.
Bibliog.: Robert p. 188. — Csapodi–Gárdonyi II, p. 35.
Cat. numbers: Fógel I, 44; Fógel II, 2; Hevesy 1; Weinberger 4; Hoffman 44; Csapodi 1.

232. Opera.

Unfoundedly determined as a Corvinian MS.
Modena. Biblioteca Estense (=α H. 3. 12).
Parchment 239 fol. 15th cent.
Illum.: in the style of Attavante.
Arms: unidentified.
Bibliog.: Fava No. 87.
Note: E. Hoffmann (IV, p. 177) suggests the possibility of Corvinian origin, because two Corvinian books of Verona have the same arms inside as this volume, and the arms of Matthias on the cover. Further, two Vienna Corvinian volumes (Cod. Lat. 2384 and 2391) have this coat of arms painted over with the arms of Matthias. It would seem that the King bought several codices from the library distinguished by that emblem. Since, however, the Modena codex has been rebound, we have no evidence of its Corvinian history. Had we positive knowledge of the King having purchased an entire, so far unidentified, library, we might perhaps risk such a statement.

Epistola ad Tymotheum de felici martyrio apostolorum Petri et Pauli.

Cf.: Miscellanea II/7. (No. 875.)

*

Dionysios Halicarnasseus

Greek rhetor and historian of the Augustan period.

233. Libri de originibus seu antiquitatibus Romanorum.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense Cod. Lat. 435 (= α Q. 4. 4).
Parchment 396 fol. 363 by 250 mm.
Script: gothico-antiqua.
Illum.: Florence, c. 1485—90. Attavante or his workshop. With the emblems of King Matthias.
Arms: Matthias (E_1). In the ornamental border: Hungarian bars, Moravia and Lausitz.
Binding: not original, chased gilt edges.
Repr.: Corvina II, Table XXXI.
Bibliog.: Ancona, Vol. 2, No. 1560. — Fava No. 75.
Cat. numbers: Fógel I, 99; Fógel II, 58; Hevesy 56; Weinberger 72; Hoffmann 99; Csapodi 77.

*

Dionysios Periegetes

Greek poet of the turn of the 1st cent.

234. Orbis descriptio. Trad. e Graeco Antonius Beccaria.

Supposedly the work existed in the Corvina.
Thuróczy used it in writing his book. (Mályusz p. 286.) Published as early as 1477.

*

Dioscorides Pedanios Anazarbeus

Greek physician in the times of Nero.

235. *Περὶ ὕλης ἰατρικῆς* [De materia medica].

Lost Corvinian book.
Sent by Poliziano to Buda in 1489. We have to think of the original Greek text, because its Latin translation did not appear until 1523.
Cat. number: Fógel E, 93.

*

Dominicus de Flandria

Dominican monk of Florence, theologian and philosopher, died c. 1500.

236. Quaestiones et annotationes in libros Thomae Aquinatis De Anima Aristotelis.

Coll. II of Buda, 1686.
Pflugk.

*

Dominicus de S. Geminiano

Italian canonist, first half of the 15th cent.

237. Lectura aurea rubricarum de vita et moribus clericorum.
Printed book. Coll. II of Buda, 1686.
No such title has been associated with this author. Maybe a fragment of his "Super sexto Decretalium" is involved.
Pflugk.

*

Domitius Calderinus = Calderinus, Domitius

*

Donatus Aelius Grammaticus

Roman grammarian, 4th cent. A.D.

Vergilii Maronis vita.

Cf.: Miscellanea IV/3. (No. 877.)

See also: Vergilius: Opera, cum commentariis Servii, Donati . . . (No. 695.)

*

Dorotheus

Bishop of Tyrus, ecclesiastical historian, 4th cent.

238. Opera. [*Σύγγραμμα ἐκκλησιαστικὸν περὶ τῶν ο' μαθητῶν τοῦ χυρίου.*]

Lost Corvinian book.
Brassicanus noted the works of Dorotheus in the Corvina in 1525.
Cat. number: Fógel E, 47.

*

Duns Scotus, Iohannes

Franciscan scholastic philosopher and theologian, c. 1270—1308.

239. Quaestiones super IV. Sententiarum.

Coll. II of Buda, 1686.
Pflugk.
Probably identical with: Wien. ÖNB Cod. Lat. 1539. (Earlier marking: Rec. 481.) Parchment 2°, 148 fol. 14th cent. (Denis II, No. CCCCXCIV.)

240. Volumen in IV. librum Sententiarum.

Coll. II of Buda, 1686. Printed book, 2°.
Pflugk.
Perhaps identical with inc. Wien. ÖNB XVI C 2. (Hain 6430.)

See also:
Mauritius Hibernicus: [In quaestiones dialecticas Duns Scoti]. Epitome in theoremata ac eiusdem tractatus de primo principio. (No. 428.)

Philosophia Scoti et Thomae Aquinatis in unum conciliata. (No. 933.)

*

Duranti, Guillelmus

French canonist, 1237—1296.

241. [Duranti, Guillelmus:] Rationale divinorum officiorum. Vol. 2.

Coll. II of Buda, 1686. Printed book. Large 2°.
Pflugk.

242. [Duranti Guillelmus:] Divinorum officiorum liber.

Coll. II of Buda, 1686.
Parchment codex.
Pflugk.

243. [Duranti, Guillelmus:] Speculum iudiciale. Pars 3. et 4. cum additionibus Iohannis Andreae et Baldi de Ubaldis.

Coll. II of Buda, 1686. Printed book. Large 2°.
Pflugk.

*

Eadmerus monachus

Benedictine Abbot of Canterbury, c. 1060—1137.

De voluntate triplici, vel de similitudinibus.

Cf.: Damascenus. (No. 220.)

*

Elinius

244. Historia. [De origine barbararum nationum post Constantinum.]

The work may have existed in the Corvina.
Ransanus used it: "quae aliquot in locis superiorum librorum sum ipse sequutus." He mentions it also in the list of works he used.

*

Emilius = Aemilius

Emmanuel Moschopulos = Moschopulos, Emmanuel

*

Ennius, Quintus

Roman poet, 239—168.

245. Latent, allegedly of Corvinian origin.

Note: Lubenau mentions in his description of travels that in 1587 "zu Wien in des Keisers Bibliotheca" . . . "ich sie selber in meiner Hand gehabt". The codex was brought by the Emperor Ferdinand there. King Matthias wrote it "mit eigener Hand auf Pergament" (!) Actually no Corvinian book of such description can be found in Vienna. Perhaps Lubenau came across a codex which contained, among other writings, a work of Ennius, too.

*

Erasmus Roterodamus

c. 1466—1536.

246. Adagiorum chiliades tres et centuriae fere totidem.

Coll. II of Buda, 1686. Printed book 2°.
First edition of the work published in 1500 under the title Adagiorum collectanea. The edition entitled "Adagiorum chiliades" was first published in 1508. (Cf. Bibliotheca Erasmiana. Répertoire des œuvres d'Érasme. Nieuwkoop 1961.)
Pflugk.

247. Verteutschte Auslegung über das Wort Christi. Mainz 1521. — Verteutschte Auslegung über diesen Spruch Christi . . . — Verteutschte Auslegung über sant Hieronymus. Mainz 1521.

Lost books of Queen Maria.

Note: Queen Maria was a devoted follower of Erasmus. Her court chaplain János Henckel writing to Erasmus from Sopron in 1528, said about the Queen: "paraphrases tuas, delicias suas, quas antea germanice verso legit, nunc latine et ut a te scripte sunt, quotidie volvit et revolvit et intelligit". [Adalékok a reformáció történetéhez (Contributions to the history of Reformation). Történelmi Tár, 1885, p. 354.]

*

Eterianus, Hugo = Hugo Eterianus

*

Eucharius Silber

248. Pflugk takes this man for the author of Formularium procuratorium which is erroneous, because he was the printer of the book.

*

Euclides

Greek mathematician at the turn of the 4th cent. B.C.

Opus elementorum.

Cf.: Propositiones mathematicae. (No. 945.)

*

Eumenius

Latin panegyrist, c. 255—c. 300 (?)

Gratiarum actio Constantino Augusto Flaviensium nomine.

Cf.: Panegyrici Latini. (Nos 930 and 931.)

*

Euoctilis, Honorus

249. Opera. Dies Aegyptiaci.

Lost Corvinian MS.

Note: Lajos Szádeczky saw a 19th-cent. codex in the Library of the Lemberg Ossolinsky Institute (No. 11), which had the following gloss: "Dies Aegyptiaci ex

secundo volumine Honori Euoctilis, qui in serenissimi domini Matthaei (!) regis Hungariae celeberrima bibliotheca de eodem rege sumptu magno comparata habentur." [Szádeczky, Lajos: Lengyel-földi levéltárakról (On Polish archives). Századok. 1881, p. 317.]

*

Euripides

480—405

Ἑκάβη, Ὀρέστης, Φοίνισσαι.

Cf.: Hesiodos. (No. 321.)

*

Eusebius (Caesariensis) Pamphili

Bishop of Caesarea, historian, Greek Church father, c. 263—339.

250. Chronica cum interpretatione S. Hieronymi presbyteri et superadditis Prosperi.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 5.
Parchment 77 fol. 340 by 240 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (A_4).
Binding: 19th-cent. Turkish, leather. Originally bound in purple velvet. Gilt edges decorated in colours at Buda.
Descr.: Mezey No. 5; Csontosi I, No. 5.
Repr.: Corvina I, Table IX. — Mezey, Table 45.
Bibliog.: Ábel I, 573. — Ábel II, 27—35. — Ancona Vol. 2, No. 720.
Cat. numbers: Fógel I, 51; Fógel II, 9; Hevesy 18; Weinberger 28; Hoffmann 51; Berkovits 6; Csapodi 8.
Note: Returned through the courtesy of the Sultan from Istanbul in 1877.

251. Chronicon et Chronicon Prosperi, trad. in Latinum.

Latent, allegedly Corvinian MS.
Cat. number: Fógel E, 49.
Note: According to Petzhold (Neuer Anzeiger für Bibliographie. 1854) it was in the Stollberg Library of Wernigerode (Za 35.), formerly in the Zeisberg Library, when valued at 12,000 thalers it was sold. The cover bears the coat of arms of Matthias. Parchment 2°, 154 fol. Italy, 15th cent. Förstemann (Die gräflich Stollbergsche Bibl. zu Wernigerode. Nordhausen 1866. p. 82) determined it as probably Corvinian. Weinberger (p. 54) refutes this supposition. Rómer (IV, Part 1. fol. 402) designates the codex like this: "Sanctissimi Hieronymi Presbyteri adiuratio in librum De temporibus ab Eusebio Caesariensi episcopo aeditum in lingua Graeca et ab ipso Hieronymo in latinum conversa." He does not mention a coat of arms on the cover.

252. De evangelica praeparatione, a Georgio Trapezuntio trad. cum praefatione eiusdem ad Nicolaum V. papam.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 6.
Parchment 185 fol. 340 by 240 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (A_1).
Binding: 19th-cent. Turkish, leather; originally bound in violet velvet, with gilt edges decorated in colours at Buda.
Descr.: Mezey No. 6. — Csontosi I, No. 6.
Repr.: Corvina I, Table VI.
Bibliog.: Ancona Vol. 2, No. 721. — Ábel II, 6.
Cat. numbers: Fógel I, 52; Fógel II, 10; Hevesy 19; Weinberger 29; Hoffmann 52; Berkovits 7; Csapodi 9.
Note: Sent back to Hungary from Istanbul in 1877 as a present by Sultan Abdul Hamid.

Ex enumerationibus Eusebii de temporibus per Olympiados poëtarum quorundam Latinorum vitae.

Cf.: Miscellanea IV/6. (No. 877.)

253. In Cantica canticorum.

Latent, allegedly Corvinian MS.
Budik, Vogel (No. 36) and Edwards (No. 33). Referring to Tiraboschi they allocate it to the Princely Library of Ferrara.
Cat. number: Fógel E, 48.

*

Eusebius Corradus Mediolanensis

Italian monk, theologian and lawyer, ?—1500.

Ad Sixtum IV. pontificem maximum de errore scribentium S. Augustinum fuisse heremitam.

Cf.: Augustinus. (No. 87.)

*

Eustatchius Candidus = Candidus, Eustatchius

*

Eustatchius diaconus

Archbishop of Thessaloniki, 12th cent.

Cf.: Basilius: Homiliae in Hexaëmeron ab Eustatchio Latine redditae. (No. 106.)

*

Eutropius

Roman historian, 4th cent. A.D.

Cf.: Suetonius. (No. 612.)

*

Falcutius, Nicolaus = Nicolaus Falcutius

Felix Ragusinus = Petancius

[Pseudo-]Fenestella = Fiocchi, Andrea

*

Ferrariis, Johannes Petrus de

Italian lawyer, at the turn of the 14th and 15th centuries.

254. Practica iudicialis.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

*

Ferrarius Torquata = Torquatus, Antonius Ferrariensis

Ferrer, Vincentius = Vincentius Ferrer

*

Festus, Sextus Pompeius

Roman grammarian, 2nd and 3rd centuries A.D.

255. De verborum significatione.

Lost Corvinian volume.
Bibliog.: Thewrewk, Emil: A Corvinabeli Festus-Codexről (On the Corvinian Festus codex). Akad. Ért. 1877. pp 197—205. — Idem: Codex Festi breviati Corvinianus. 1878. (Nyelvtudományi Közlemények. 14.)

— Idem: A Festus Pauli-féle Corvin-codex (The Corvinian codex of Festus Pauli). EPhK 1878. pp 4—12. — Idem: Der Festus Pauli Codex der Corvina. Literarische Berichte aus Ungarn 1878. pp 97—103. — Ábel II, p. 88. — Ábel I, p. 577.

Cat. number: Fógel E, 50.

Note: In a letter of 10 Nov. 1488 the Prince of Milan writes to János Corvin: Most of the works of Festus are unknown in Italy, but he has received positive information ("certo accepimus") that "integrum in Bibliotheca Vestra et quam Serenissima parentis Vestri Majestas summa laude et opera vere Regia comparat, aut inter libros eruditissimi Viri Domini Thadei [Ugoleto] Parmensis perceptoris Vestri esse". He asks him either to send it to be copied by them in Milan or else have a copy made of it for them as soon as possible. [Mátyáskori diplomáciai emlékek (Diplomatic documents from the reign of Matthias). Hist. Dept. IV. Vol. 3, p. 445. — Id. MKszle 1877. p. 149.] E. Thewrewk supposes that the Corvina did not have a complete Festus, which is unknown to this date, but an abstract of it made by Paulus Diaconus. True, the quoted letter refers to positive information, still it is to be considered that should a complete Festus have existed in the Library, a copy of it could well have been prepared for János Corvin from Nov. 1488 till Matthias' death and in that event the text should have come down to us.

256. Libri de verborum significatione a Paulo Diacono abbreviati.

Extant, probably authentic Corvinian MS.

Budapest. EK Cod. Lat. 22.

Paper 124 fol. 220 by 150 mm.

Arms: none.

Binding: 19th-cent. Turkish, leather; formerly bound in Italian leather with the name and portrait of Francesco Sforza, Duke of Milan, 1447—1466.

Descr.: Mezey No. 22. — Csontosi I, No. 22.

Bibliog.: cf. prec. item.

Note: Since the codex was taken from Buda to Istanbul (from where it was returned in 1877 by the Sultan), it can be surmised that it originated from the Sforza Collection, the more so since János Corvin was pledged in marriage to Bianca Sforza.

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Ficinus, Marsilius

Florentine humanist; Neo-Platonist philosopher, 1433—1499.

257. Bellum Platonicum de daemonibus.

Erroneous publication.

Note: Fógel E. (No. 53) erroneously includes the title in the list of the lost works of Ficinus, the translator, the author having been Psellus. See under Psellus. Fógel E. (No. 108) listed it under Psellus as well.

258. Commentarius in Platonis Convivium de amore.

Supposedly the work existed in the Corvina.
Bibliog.: Huszti I, p. 180. — Hoffmann VI, pp 128—130.
Note: Its inclusion in the Corvina can be taken for granted because of the direct connection Ficinus maintained with King Matthias and also because a copy of the first form of this work dedicated to Janus Pannonius has survived to this day (Wien ÖNB Cod. Lat. 2472). This codex has the arms of Bishop Orbán Nagylucsey Dóczy. Whether it belonged to him or to Janus Pannonius, the codex existed in the environment of the court, therefore it must have been present in the Corvina as well, even before the publication of the collected works of Ficinus (Cf. No. 506).

Compendium in Timaeum.

Cf.: Platon. (No. 506.)

260. De Christiana religione.

Supposedly the work was included in the Corvina.
Published first in Florence, 1476, then in Venice, 1482.

260. De triplici vita. (1. De vita sana. 2. De vita longa. 3. De vita coelitus comparanda.)

Extant codex prepared for Matthias, possibly not completed in his lifetime, therefore it was retained in Florence.
Florence. Biblioteca Medicea-Laurenziana. Plut. 73. Cod. 39.
Parchment 178 fol. 258 by 164 mm.
Script: humanistica rotunda. Scribe: unknown, "XIV Septembris MCCCCLXXXVIII in agro Caregio" [Firenze].
Illum.: Florence, Attavante. With the emblems of King Matthias.
Arms: one of Matthias's painted over with the coat of the Medicis. On the recto of fol. 80 where Part 3 dedicated to the King begins, the arms of Matthias can be well discerned under the Medici coat.
Binding: not original, with the Medici coat.
Repr.: Corvina II, Table XVII.
Bibliog.: Ancona II, No. 1518. — Huszti I, pp 80—81.
Cat. numbers: Fógel I, 84; Fógel II, 43; Weinberger II, 51 a; Hoffmann 84; Csapodi 61.
Note: The first part (De vita sana) was dedicated to Lorenzo Medici, the second (De vita longa) to Filippo Valori, the third (De vita coelitus comparanda) to King Matthias (dated 10 July 1489). All three came out of the press by the end of November 1489 (Hain 7065). Probably the author sent an exemplar to Matthias, who had an ornament book of state copied of it in the workshop of Attavante in Florence.

261. De vita Platonis.

Lost Corvinian book.
Cat. number: Fógel E, 52.

Note: In a letter Ficinus wrote to Bandini staying at Buda: "Natus est mihi nuper . . . Plato quidam . . ., qui quamvis avo illo suo patrique nostro Platoni longes it impar, videtur tamen nescio quomodo, utcumque potest, idole similis." Johannes Pannonius (see: V. Kovács, Sándor. ITK 1970. pp 63—66) answering wrote to Ficinius: "Legi Budae in epistola ad Bandinum, iterum prooemio tuo super Platonem . . ." (Analecta nova pp 274, 278). "Vita Platonis" was dated 1477. (Della Torre p. 607.)

262. Epistolarum ad amicos libri VIII, cum praefatione Philippi Valor ad Mathiam regem Hungariae.

Extant, authentic Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek 73. Aug. 2°.
Parchment 297 fol. 295 by 200 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1489. The workshop of Cherico. With the emblems of King Matthias and the portraits of Matthias and Beatrix.
Arms: Matthias (G_3). In the ornamental border we can also see the cross patriarchal and bars.
Binding: original, claret velvet (with traces of fine mounting). Chased gilt edges.
Descr.: Heinemann No. 2706.
Repr.: Hevesy Tables XV, XVI. — Corvina II, Tables CXXX—CXXXI.
Bibliog.: Ancona Vol. 2, No. 841. — Casamassima p. 114. — Csapodi XXV, pp 31, 33.
Cat. numbers: Fógel I, 147; Fógel II, 148; Hevesy 150; Weinberger 165; Hoffmann 147; Csapodi 170.
Note: The last folio bears the date 6 July 1488, ante quem precluded.

263. Epistolarum libri duo III. et IV. — Proëmium: Exhortatio ad bellum contra barbaros.
+ De vita Platonis.
+ Quantum astronomi metiuntur, tantum astrologi mentiuntur.

Extant, authentic Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek 12. Aug. 4°.
Parchment 148 fol. 230 by 155 mm.
Script: humanistica cursiva. Scribe: Sebastianus Salvinus.
Illum.: Florence, 1482; the workshop of Cherico.
Arms: Matthias (J). The ornamental border has the following blazoning: 1. raven, 2. bars, 3. the lion of Bohemia (erroneously one tailed and without crown), 4. a dragon twisting its tail around its neck.
Binding: original, green velvet (with traces of fine mounting). Chased gilt edges.
Poss.: Presented by Professor Lansius of Tübingen to Prince August in 1623.
Descr.: Heinemann No. 3011.
Repr.: Corvina II, Table CXXXVIII.
Bibliog.: Ancona Vol. 2, No. 1391. — Csapodi–Gárdonyi II, pp 35, 36, 48. — Casamassima p. 113. — Csapodi XXV, pp 30, 33—35, 41.

Cat. numbers: Fógel I, 143; Fógel II, 144; Hevesy 149; Weinberger 172; Hoffmann 143; Csapodi 175.

Note: A letter of Ficinus to Bandini, 9 May 1482, contains the following lines: "Dedicavi Mathiae invicto Pannoniae regi geminos nostrarum libros epistolarum, qui nunc Francisci Iunii opera exscribuntur." (Analecta nova p. 275.) On 20 September he writes to Bandini: "Misi nuper nonnulla ad Mathiam invictum Pannoniae regem ex nostra hac officina iam diu deprompta . . . Exscripsit autem haec Amitinus frater fere alter ego Sebastianus legitimus theologiae professor." (Analecta nova p. 276.) The codex includes a colophon: "Transcripsi hoc op[us] . . . Sebastianus Saluinus amitinus Marsilij Ficini philosophi suo seculo singularis. Non quia scriptor ipse sim, cum . . . iampridem fuerim professor . . . in sacra pagina magister, licet indignus. Sed ut morem gererem francisco iunio . . . tamquam insigni philosopho, . . . Marsilio Ficino nanciscererq[ue] occasionem commendandi me ipsum . . . inuicto regi pannonię."

Epistolarum libri duo III. et IV.

Cf.: Synesius. (No. 618.)

264. Exhortatio ad bellum contra barbaros.

Lost Corvinian MS.

Note: This letter of Ficinus encouraging Matthias to prepare for war against the Turks menacing Italy bears the date 1 October 1480. It is not likely that he had waited for two years before forwarding it to the King as an introduction to his book of correspondence.

265. Platonica theologia de immortalitate animarum.

Lost Corvinian book.

Inc. Florence 1482. Hain 7075.

Note: Ficinus wrote to Bandini on 9 May 1482: "Caeteri vero libri, quos optatis, sunt iam in manibus impressorum; expressi cum fuerint, legati ad vos accedent." (Analecta nova p. 275.) No other work of Ficinus was published in 1482; this one, completed on 7 November, should be spoken of therefore in the letter. Its presence at Buda is demonstrated by Johannes Pannonius writing to Ficinus: "Legi Budae . . . in prooemio theologiae tuae." (Analecta nova p. 278.) Matthias was certainly not satisfied with the printed version but had an ornament book of state copied from it.

See also:

Iamblichius: De Aegyptorum Assyrorumque theologia. Trad. Marsilius Ficinus. (No. 346.)

Platon: Opera. Trad. Marsilius Ficinus. (No. 506.)

Plotinos: Opera, cum commentariis. Trad. Marsilius Ficinus. (Nos 519, 520.)

Porphyrius: De abstinentia. Trad. Marsilius Ficinus. (No. 542.)

Psellus: Bellum Platonicum de daemonibus. Trad. Marsilius Ficinus. (No. 550.)

Priscianus Lydus: In Theophrastum interpretatio de sensu et phantasia. Trad. et expl. Marsilius Ficinus. (No. 544.)

Synesius Platonicus: Liber de vaticinio somniorum. Trad. Marsilius Ficinus. (No. 618.)

Trismegistus, Hermes: Pimander seu de patientia . . . Dei, Marsilio Ficino interprete. (No. 674.)

*

Filarete = Averulinus

Filelfo, Francesco = Philelphus, Franciscus

*

Filelfo, Gianmario

266. De bellicis artibus et urbanis.

Erroneously determined as a Corvinian MS.
Modena. Biblioteca Estense Cod. Lat. 222. (= Q. 5. 9.)
Note: According to Fava (p. 65) the arms at the foot of the *incipit* page was originally prepared for King Matthias. The book was subsequently dedicated to Duke Borso whose arms can be seen at the top of the same page. According to E. Hoffmann (IV, p. 172) the arms at the foot of the page is not the Hungarian coat but one parted per fess, having one head of a leopard in the upper and two in the lower field, not unlike the heraldic devices of Dalmatia.

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Fiocchi, Andrea

Canon of Florence, died in 1452. His work was frequently attributed to the ancient author Fenestella

267. De magistratibus Romanorum.

Lost Corvinian MS.
Note: Vadianus saw it in the Corvina in 1513: "Hi duo libelli Fenestellae non sunt, sed Andreae Prochii [!] Florentini, qui eum Francisco Cardinali . . . S. Clementis dicavit, sicut in exemplo deprehendi scripto, ex Bibliotheca Budensi Mathiae Ungariae regis." (Published from "Vadianische Analekten", St. Gallen 1945. p. 38 by Ankwicz I, p. 114.)

*

Flavius Philostratus = Philostratus, Flavius

*

Florus, Lucius Annius

Roman historian, 2nd cent. A.D.

268. Bellorum Romanorum libri II. Epitome rerum Romanarum de Historia Titi Livii.

Coll. II of Buda, 1686. This codex was not shipped to Vienna with the rest of the Coll. Supposedly the work also existed in the Corvina.
Budapest. OSZK Clmae 167.
Parchment 141 fol. 277 by 162 mm.
Script: humanistica rotunda. Scribe: Leonardus [Iob].
Illum.: Florence, void branchwork, 15th cent.
Arms: washed off completely; only traces of the laurel wreath encircling the arms can be made out in quartz light.
Binding: 18th-cent.
Poss.: "1686 Buda a Cels[issimo] Electore allatus." (Maximilian Emanuel Prince of Bavaria.) — "Fridericus Augustus Guilielmus Spohr possessor codicis hujus Coruiniani." — Jankovich M.
Descr.: Bartoniek II, No. 167.
Bibliog.: MNM kiáll. p. 285. — Hoffmann V, p. 18. — Hoffmann VIII, p. 18. — Ábel I, p. 575. — Kulcsár II, p. 5.

Bellum Romanorum.

Cf.: Miscellanea III/2. (No. 876.)

269. [Florus:] Epitome decadum XIV. T. Livii, in CV libros distinctum est.

Coll. II of Buda, 1686. Printed book. Large 2°.
Pflugk.

Historiarum epitome.

Cf.: Livius. (No. 405.)

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Fonseca, Rodericus = Rodericus Fonseca

Fonte, Bartolommeo della = Fontius, Bartholomaeus

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Fontius, Bartholomaeus

Florentine humanist, 1445—1513.

270. Opera cum praefatione ad Mathiam regem Hungariae: Thadeus vel de locis Persianis. — Commentarium in Persium poëtam. — De mensuris et ponderibus ad Franciscum Saxettum epistola. Florentiae. (1 June 1472) — Donatus vel de poenitentia ad Iulianum Medicem Petri

filium. — Pauli Ghiaccetti vita. — Oratio in laudem oratoriae facultatis Florentiae habita. (De eloquentia.) (7 November 1481) — Oratio in historiae laudationem Florentiae habita. (6 November 1482) — Oratio in bonas artes Florentiae habita. (8 November 1484) — Oratio in laudem poëtices. Florentiae habita. (4 November 1485) — Oratio de sapientia. Florentiae habita. (7 November 1486) — Oratio in satyrae et studiorum humanitatis laudationem Florentiae habita. (7 November 1487) — Saxettus [Carmina ad Iohannem Corvinum Mathiae regis filium dicata].

Extant, authentic Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek 43. Aug. 2°.
Parchment 194 fol. 300 by 200 mm.
Script: humanistica cursiva. Scribe: Fontius (s.n.)
Illum.: Florence, state book, c. 1488. The workshop of Attavante. With the emblems of King Matthias.
Arms: Matthias (E_1). The barry coat of Hungary also occurs in the ornamental border.
Binding: original claret velvet, gilt mounting of silver, chased gilt edges (with blurred trace of colour decoration).
Descr.: Heinemann No. 2522.
Repr.: Heinemann No. 2522. — Corvina II, Table CXXVIII.
Bibliog.: Hegedüs. — Affò pp 19 — 20. — Marchesi pp 113, 120—121. — Ancona Vol. 2, No. 1599. — Csapodi–Gárdonyi II, pp 31—32. — Casamassima p. 114. — Csapodi XXV, pp 31, 34.
Cat. numbers: Fógel I, 145; Fógel II, 146; Hevesy 148; Weinberger 163; Hoffmann 145; Csapodi 168.

271. Commentarium in Auli Persii satyras sex cum dedicatione Fontii ad Laurentium de Medicis.
+ Epistola ad Franciscum Saxettum de mensuris et earum vocabulis.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 292.
Parchment 122 fol. 184 by 135 mm.
Script: humanistica rotunda.
Illum.: Naples, void branchwork, c. 1480—1490. (According to Hoffmann, Florence.)
Arms: blank, green laurel wreath, letters MA in the room left blank for the arms; peaks of a crown are visible at the top of the wreath.
Binding: pink parchment; the borders are trimmed, therefore no chased edge can be seen.
Poss.: It was in the Hofbibliothek, Vienna, as early as 1576.
Descr.: NF VI/4. 18.
Repr.: Corvina II, Table CVIII.
Cat. numbers: Fógel I, 19; Fógel II, 117; Hevesy 116; Weinberger II, 143c; Hoffmann 19; Csapodi 147.

272. Commentaria in Valerium Flaccum.

Supposedly the work existed in the Corvina.
Note: On 30 January 1488, on sending the Taddeus copy, Fontius remarks: "Quem non longo post tempora subsequuntur maiora nostra in Valerium Flaccum nomini tuo dedicata volumina". (Fontius, pp 35—36.)

273. Oratio habita coram Mathia rege Hungariae.

Lost Corvinian MS.
Note: He sent the MS. of his speech he delivered in December 1489 to Robertus Salviatus, with some remarks of his on the speech (Fontius, p. 38). Matthias must have received it first. [Cf. Hegedüs, István: Irodalomtörténeti tallózások az olasz könyvtárakban (Literary historical gleaning in the libraries of Italy). ITK 1898, p. 473.]

274. Tadeus vel de locis Persianis.

Lost Corvinian volume.
Cat. number: Fógel E, 54.
Note: In the introductory lines to this work Fontius says that he sent it ("perbrevem perque humilem hunc sermonem") upon the request of Ugoleto (Analecta nova 18). The piece is included in the Corvinian volume of his collected works, a codex prepared at the workshop of Attavante which, however, cannot be identical with the "perbrevis sermo". It is possible, therefore, that the author sent a copy of "Tadeus" in advance as a piece of information about his character not long after Ugoleto's arrival in Florence, i.e. about 1487.

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Forlivio, Iacobus de

Italian physician, 13th—14th centuries.

275. Expositiones in aphorismos Hippokratis, una cum quaestionibus.

Coll. II of Buda, 1686. Printed book. Large 2°. Supposedly the work also existed in the Corvina. Pflugk.
Note: Perhaps it is identical with the early printed book: Wien. ÖNB Ink. 9. C 1. (Hain 7248.) Bound in Hungary (?)

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Franciscus Barbarus Venetus

A patrician of Venice, ?—1454.

Cf.: Plutarchos: Vitae parallelae . . . Trad. Franciscus Barbarus. (No. 527.)

*

Franciscus Cynthius de Dionysiis

Humanist poet of Ancona, 15th cent.

276. Supposedly one of his works existed in the Corvina. As a Poet Laureate he was endowed in 1487 with landed property by King Matthias who also entrusted him with important political commissions (Berzeviczy I, p. 284; Balogh I, Vol. 1, p. 646; Analecta nova p. 178).

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Franciscus Mariottus de Aretio

Cf.: Chrysostomus: De filiorum educatione. Trad. Franciscus Mariottus. (No. 175.)

*

Franciscus Maro (de Maironis)

Franciscan theologian, lecturer at Paris University,
?—c. 1328.

277. Quaestiones super primum librum Sententiarum.

Coll. II of Buda, 1686. Supposedly the work also existed in the Corvina.
Pflugk.
Wien. ÖNB Cod. Lat. 4792.
Paper 129 fol. 423 by 290 mm.
Script: gothica textualis. 1449.
Illum.: state book, Northern Italy.
Arms: none, front pieces are missing.
Binding: blind-stamped, Hungarian renaissance leather, chased yellow edges.
Poss.: "Liber fratris michaelis emptus padue nouem ducatis." — János Vitéz.
Bibliog.: Fraknói III, pp 190—193. — Hoffmann VI, p. 59.
Descr.: NF VI/2. pp 8—9.
Note: The codex has a record by János Vitéz: "Deo gratias, finivi repetendo die ultimo octobris 1463. Z. Inceperam autem repetere eodem anno in festo beati Gregorii." From his collection the work got into the Corvina, or possibly into Coll. II of Buda, if a copy had already been made for the Royal Library. The cover seems to have been added after 1490. — Pflugk does not specify in this case whether a codex or a printed book is involved, but the particulars, such as the title and size (large folio), Hungarian binding and the original environment in the Vienna Library (Rec. 496) make it certain that it was one of the books removed from Coll. II of Buda in 1686.

*

Franciscus Nardus de Neritonio

Dominican of Sicilian origin, ?—1480.

278. Quaestiones super libros XII Metaphysicae.

Supposedly the work was included in the Corvina.

Note: As he was invited by King Matthias to occupy the post of regent in the Convent of the Dominican Order of Buda, and as he was considered a prominent scholar and theologian, we may safely suppose that at least this most important one of his works, a commentary on Aristotle, was included in the Corvina. (Harsányi p. 154.)

*

Frontius, Sextus Iulius

Roman consul and tactitian, c. 30—104.

279. Strategematon libri IV. (De re militari.)

Extant, authentic Corvinian MS.
Kraków. Biblioteka Czartoryskich Cod. 1514.
Parchment 99 fol. 186 by 115 mm.
Script: humanistica cursiva. Scribe: "Exscriptum florentię hoc opus idibus iuniis anno ab incarnatione christi Millesimo CCCCLX septimo [1467] . . . Hoc opus, o lector, descripsit petrus auorum cuius cennina est nomine dicta domus." [Petrus Cenninius.]
Illum.: Florence, void branchwork, c. 1456.
Arms: Matthias (B_1).
Binding: renewed.
Poss.: Charles Chodkiewicz, Polish commander-in-chief, — 1621. Sternberg — c. 1653. Gosthynski — 1697. Tarkowski. —Komorowski Library. — 1788. Czaczki.
Repr.: Corvina II, Table XXII.
Bibliog.: Dobrowolski, Kazimierz: Rękopis bibljoteki Macieja Korwina przechowany w Muzeum Czartoryskich w Krakowie. Kraków 1926. — Kutrzeba, Stanislaus: Catalogus codicum manu scriptorum Musei Principum Czartoryski Cracoviensis. Vol. 1. Cracoviae 1908—13. 226. — Csapodi–Gárdonyi I, p. 338. — Csapodi–Gárdonyi II, p. 46. — Katalog Wystawy No. 1.
Cat. numbers: Fógel I, 152; Fógel II, 32; Weinberger II, 59a; Hoffmann 152; Csapodi 67.
Note: According to Galeotti, Matthias referred to this book when discoursing with his scholars about the military art of ancient Rome (ITE Vol. 2, p. 224). Therefore Fógel (No. 55) listed it erroneously among the lost Corvinian volumes under the title "Epitome rei militaris".

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Gabriel de Concoreggio = Concoreggio, Gabriel de

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Galenus

Greek physician, c. 130—c. 201/210.

280. De compositione pharmacorum.

Lost Corvinian volume.
Cat. number: Fógel E. 56.
Note: Sent by Poliziano to Buda in 1489. Fógel thinks it is identical with "Encyclopaedia medica". It is a mistake as the Encyclopaedia had been prepared at a much earlier date and passed from the collection of King Wencelas into the Corvina.

*

Galeottus Martius

Italian humanist, courtier of King Matthias, 1427—1497.

281. Carmina.

Supposedly the work was included in the Corvina.
Note: Considering his position, the full oeuvre of this author must have been represented in the Corvina. One of the poems was devoted to Janus Pannonius.

282. Chiromantia perfecta.

Supposedly the work was included in the Corvina.
Cat. number: Fógel E. 62.
Note: From the Monastery of S. Anthony of Padua, the only extant copy is reported by Analecta, p. 291.

283. De egregie, sapienter, iocose dictis et factis regis Mathiae ad inclytum Iohannem, eius filium.

Lost Corvinian MS.
Cat. number: Fógel E. 61.
Note: The OSZK has preserved a 15th-cent. copy (Clmae 301). E. Hoffmann (V. 12.) holds the MS. is the original rough copy made in Italy because the portrait in it bears no resemblance to the King's picture and the coat of arms is crudely executed. Bartoniek (II, 301) thinks that both are forged. For our part, precisely on evidence furnished by the coat of arms, we have to reject the possibility of forgery, although we do not accept the book for a Corvinian one and even less for Galeotti's manuscript. Notably, the arms are on an escutcheon parted per fess, the chief barry of eight pieces, argent and gules, the base being void. It cannot be a counterfeit for a forger ought to have known better than to apply a coat of arms least like that of Matthias. It could not have been the product of Galeotti's hand, since he, being librarian of the Corvina, knew all the variants of the arms Matthias introduced in codices and otherwise. The bars argent and gules are not exclusively typical of Hungary; the coat of the Carafa house has the same, as can be seen e.g. in the Diomedes Carafa codex where it is placed

below the arms of Beatrix. Anyway the codex in question is not an ornament book of state, judging by the crudely penned illumination. Perhaps we are not too far out in our guess to suppose that it was a rough copy someone made in a hurry from the volume of the Royal Library or from the codex of János Corvin. In that case we should be grateful to the copyist for having saved for posterity the illumination pattern of the original in no matter how crude a form.

284. De homine libri II.

Lost Corvinian MS.
Cat. number: Fógel E. 57.
Note: Galeotti states that it existed in the Corvina. In the New Year scene of presentation mentioned in the Introduction: "Galeottus innuit filio suo, Iohanni Martio, ut librum De homine et De incognitis vulgo ex regia bibliotheca afferret." (Galeotti p. 223). The work was written in 1470—71 for Galeotti refers to Matthias as to one: "nondum octavum et vicesimum annum egressus est". Matthias was born in 1443. In 1471 János Vitéz was not yet disgraced: Matthias "viros doctos ad culmen dignitatis vexit". The work was published dedicated to János Vitéz, in Venice c. 1471 (69 fol. 4°, BMC VII. p. 1134). Budik, Vogel (No. 61) and Edwards (No. 99) take a copy, allegedly of Ferrara, for the Corvinian one.

285. De incognitis vulgo.

Lost Corvinian MS.
Cat. number: Fógel E. 59.
Note: Cf. prec. — Brassicanus passed the Library copy to the publisher Oporinus where all traces of the book were lost. (Analecta p. 286.) The work is contained by two codices in Vienna: Cod. Lat. 3166 and 12,509. (ITE Vol. 2, pp. X—XI.) Vogel (No. 60) and Edwards (No. 98) think one of these to be Corvinian. The one marked was probably copied in the Corvinian Library because it starts with the extant text of Philostratus dedicated to Matthias. — Galeotti wrote this work about 1477, dedicating it to Matthias.

286. De incognitis vulgo.

Supposedly also the printed copy existed in the Corvina because it was published in 1478 with a dedication to Matthias.

287. Invectivae in Franciscum Philelphum.

Supposedly the work was included in the Corvina.
Bibliog.: Analecta pp 246—248.

288. Invectiva in Apologiam Francisci Philelphi.

Supposedly the work was included in the Corvina.
Bibliog.: Analecta pp 247—249.

289. Liber excellentium, sive de excellentibus.

Erroneous supposition.
Note: Fógel (E. No. 60) and Hevesy list the book among the lost Corvinian volumes. Galeotti, however, dedicated this work to Charles VIII of France in 1492 while on his French tour. Completed after the death of Matthias, it could not reach the Corvina. Cf.: Introduction to the Galeotti ed. by L. Juhász.

290. Refutatio obiectorum De homine a Georgio Merula inchoatorum.

Supposedly the work was included in the Corvina.
Published in Bologna, 1476. (Hain 7437. Apponyi 6.)
Cat. number: Fógel E. 58.

See also:
Georgius Merula: In librum de homine Galeotti. (No. 296.)

Janus Pannonius: Epistola ad Galeottum. (No. 522.)

*

Gambilionibus, Angelus de

Italian lawyer, 15th cent.

291. Super volumine Institutionum.

Coll. II of Buda, 1686. Printed book. Large 2°.
Pflugk.
Note: Several works of similar titles were written by this author; here perhaps his "Lectura super Institutionum libros IV" is to be understood.

*

Péter Garázda = Petrus Garázda

*

Garzoni, Iohannes

Italian University lecturer, humanist, ?—1501.

292. Ad Mathiam Pannoniae regem de bello ab eodem cum Iohanne Sagona feliciter gesto libellus.

Lost Corvinian volume.
Bibliog.: Juhász, László: Adalékok az 1437—1490. évekből (Data from the years 1437—1490). Budapest 1931. 16—17. — Balogh I, Vol. 1, p. 315.

*

Gaza, Theodorus

Greek grammarian and philosopher, active in Italy, ? — 1478.

Cf.: Aelianus Tacticus, trad. Theodorus Gaza. (Nos 3, 4.)

Cf.: Theophrastos: Historia plantarum. — De causis plantarum. Trad. Theodorus Gaza. (No. 636.)

Cf.: Trapezuntius: In perversionem Aristotelis a Theodoro Gaza editam. (No. 669.)

*

Gazaeus, Aeneas = Aeneas Gazaeus

*

Gazuli, Iohannes

Astronomer of Ragusa, 15th cent.

292a. Supposedly one of his works existed in the Corvina.
Note: This author was invited by King Matthias in 1459 to present himself and his expert books at Buda, but he refused to come on account of his advanced years. (Gelcich and Thallóczy: Diplomatarium Ragusanum. 1887. pp 613—618.) — Janus Pannonius expressed his gratitude to him for the book of astrology. (Balogh I, Vol. 1, pp 447, 645, 654.)

*

Gellius, Aulus

Roman author and philologist, c. 125—165.

293. Noctes Atticae.

Extant, authentic Corvinian MS.
Manchester. Chetham's Library Cod. No. 27900.
Parchment 251 fol. 336 by 229 mm.
Script: gothico-antiqua.
Illum.: Florence, void branchwork, second half of the 15th cent.
Arms: probably that of Matthias, blurred.
Binding: original, gilt Corvinian, leather, with coat of arms.
Poss.: earlier in the Chester Library.
Repr.: Corvina II, Table XXIV. — Cover: Balogh J. I. Vol. 2, Table 564. — Hobson and Szabó as below.
Bibliog.: Hobson: Two renaissance Bindings. 2. A Binding for Mathias Corvinus. The Book Collector. 1958, pp 265—268. — Borsa, Gedeon: Új korvinát fedeztek fel Angliában (New Corvinian book discovered in England). Élet és Tudomány 1959, No. 1. — Szabó, György: A newly discovered Corvinus manuscript in Chetham's Library Man-

chester. Újonnan felfedezett Corvina a manchesteri Chetham's Libraryban. Bibliofilia. 1959.
Cat. number: Csapodi 70.

294. Noctes Atticae.

Erroneously determined as a Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek 61. 12. Aug.
Descr.: Heinemann No. 3672.
Bibliog.: Csapodi XXV, p. 37.
Note: In the old catalogue of the Library it was registered as Corvinian. Vogel (No. 43) and Edwards (No. 57) included the work in their list. Probably they considered it Corvinian on account of its claret velvet cover reinforced with gilt mounting. The coat of arms it contains has nothing to do with Matthias. The colophon has: "1403 . . . scriptum".

*

Gemistos Plethon = Plethon, Georgios Gemisthos

*

Gennadius Massiliensis

Semi-Pelagian early Christian literary historian, 5th cent.

De scriptoribus ecclesisticis. (De viris illustribus.)

Cf.: Marcellinus. (No. 418.)

*

Georgius de Hungaria

Hungarian author, ?—1502.

295. De moribus Turcorum.

Supposedly the work was included in the Corvina.
Bibliog.: Palmer: Georgius de Hungaria and the Tractatus de moribus Turcarum. Bulletin of the John Rylands Library. Vol. 34. 1951, pp 44—68.
Note: Two editions are known from the years of King Matthias: Urach c. 1480—81 and Rome c. 1481—84. (Hain 15,673, 15,674, BMC IV, 128.)

*

Georgius Merula Alexandrinus

Italian humanist and historian, c. 1430/1431—1494.

296. Opera: Commentaria in satyras Iuvenalis. — Adversus Domitii Calderini Commentarios in Martialem. — Annotationes in Ciceronis Ora-

tionem pro Quinto Ligario. — In Ovidii Saphus epistolam interpretatio. — Plinianorum quorundam locorum correctiones. — In librum de homine Galeotti Narniensis.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense Cod. Lat. 441. (= α S. 4. 2.)
Parchment 304 fol. 342 by 230 mm.
Script: humanistica cursiva.
Illum.: Florence, state book, c. 1486—90. Attavante. With the emblems of King Matthias.
Arms: Matthias (E_1). In the ornamental border also the barry coat of Hungary.
Binding: not original.
Repr.: Corvina II, Table XXXV.
Bibliog.: Fava No. 76. — Ancona II, No. 1563.
Cat. numbers: Fógel I, 103; Fógel II, 62; Hevesy 64; Weinberger 73; Hoffmann 103; Csapodi 81.
Note: Completion before 1486 precluded by this date figuring as the date of dedication in the second part.

See also: Galeotti: Refutatio objectorum De homine a Georgio Merula inchoatorum. (No. 290.)

*

Georgius Polycarpus = Kosztolányi, Georgius

Georgius Trapezuntius = Trapezuntius, Georgius

*

Gerardus Cremonensis

Cf.: Albucasis: Chirurgia, interprete Gerardo Cremonensi. (No. 18.)

Cf.: Avicenna: Canon, trad. Gerardus Cremonensis. (No. 97.)

*

Gerson, Iohannes

Theologian, Chancellor of Paris University, 1363—1429.

De salutatione angelica.

Cf.: Miscellanea theologica. (No. 889.)

*

Giovanni Battista Mantovano, Fra = Baptista Mantuanus

Giustiniano, Sebastiano = Iustinianus, Sebastianus

Glanvilla = Bartholomaeus Anglicus

Glyca, Michaël = Michaël Glyca

*

Gordesio, Bernardus de [Bernardus Gordonio]

Physician of Montpellier, ?—1305.

297. Practica seu Lilium medicinae.

Printed book found in Coll. II of Buda in 1686. Supposedly it was included in the Corvina.
Pflugk.

*

Grammaticus (?)

298. De elegantiis et reciprocis.

Printed book found in Coll. II of Buda in 1686. 4°. "Sine initio et fine". Owing to incomplete designation, neither the author nor the work can be identified.
Pflugk.

*

Gratianus

Italian canonist, 12th cent.

299—300. [Gratianus: Decretum.] Concordia discordantium canonum.

Coll. II of Buda, 1686. Printed books, of two different editions; one 4° the other 2°.
Pflugk.

301. [Gratianus: Decretum.] Concordia discordantium canonum de jure constitutionis naturae humanae.

Coll. II of Buda, 1686.
Pflugk.
Note: Pflugk fails to specify if it is a codex or a printed book. It only marks it as 4°. If a printed book, it may be perhaps identical with: Wien. ÖNB Ink. IV G 22. (Hain 7900.)

*

Gratiosus Benincasa

Carthographer of Ancona, 15th cent.

302. Duodecim mappe delineatae.

Dubious Corvinian MS.
Istanbul. Top kapu serai, Library. Deismann 47.
Parchment and paper 317 by 227 mm, 2nd half of the 15th cent.
Binding: blind-stamped leather.
Note: The report of the Commission of the Hungarian Academy of Sciences (Akad. Ért. 1890, pp 36—42) states that "on account of its binding and appearance it seems to be a relic of the Corvina". Unfortunately such generalities have no evidence whatever. The codex ought to be thoroughly examined. Fógel (E. No. 20) lists it with the lost Corvinian volumes without any further reference; he only states that a copy of it has been preserved in Vienna (Cod. Lat. 4857). Cf. Ung. Rev. 1889, 734. — Jakobs 113. — Deismann 47.

*

Gregoras, Nicephorus

Greek theologian, c. 1295—1359.

Declaratio de pascha et carnisprivio (in Greek).

Cf.: Miscellanea Graeca I/8. (No. 885.)

Epistolae (in Greek).

Cf.: Miscellanea Graeca I/6. (No. 885.)

Epistolae IV (in Greek).

Cf.: Miscellanea Graeca I/16. (No. 885.)

Florentinus vel de sapientia (in Greek).

Cf.: Miscellanea Graeca I/17. (No. 885.)

Monodia in funere Theodosii Mestochitae (in Greek).

Cf.: Miscellanea Graeca I/7. (No. 885.)

See also: Synesius: Oratio in insomniis, explicata a Gregora Nicephoro. (No. 885.)

*

303. Dialogi de vita et miraculis patrum Italicorum libri IV.
+ Vita Gregorii Magni per Iohannem Diaconum.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense Cod. Lat. 449. (= α G. 3. 1.)
Parchment 298 fol. 340 by 230 mm.
Script: humanistica rotunda. Scribe: ". . . ad honorem dei, at[que] serenissimi regis ungariae laudem Flo[rentia]e 1488. 13. februarii. MT.
Illum.: Florence, state book, c. 1488—1490. Gherardo and Monte di Giovanni (del Fora). With the portrait and emblems of King Matthias.
Arms: Erroneously combined arms of Matthias and Beatrix. Parted per fess, the dexter half contains the arms of Matthias: 1. bars; 2. cross patriarchal; 3. the arms of Dalmatia; 4. the arms of Bohemia; the sinister half has the arms of Aragon. The fess point has an in-escutcheon with the raven emblem of Matthias. That is, the illuminator committed the blunder of including into the Corvinian coat of arms the arms of Aragon which Matthias never used in his own heraldic device. The codex was certainly made for the King, according to the evidence of the colophon; the same is brought out by the fact that Matthias's and not Beatrix's portrait is represented in the codex.
Binding: not original, with chased gilt edge.
Repr.: Corvina II, Table XXXIX.
Bibliog.: Fava No. 81. — Ancona Vol. 2, No. 1109. — Csapodi V, pp 205—206. — Csapodi VI, p. 117. — Csapodi-Gárdonyi II, pp 42—43.
Cat. numbers: Fógel I, 95; Fógel II, 54; Hevesy 58; Weinberger 74; Hoffmann 95; Csapodi 84.

304. Expositio in Cantica canticorum.
+ Augustinus, S.: Enchiridion in Laurentium.
+ Ambrosius, S.: In Hexaëmeron.

Codex found in Coll. II of Buda, in 1616.
Esztergom. Library of Cathedral. MS. II. 6.
Parchment 167 fol.
Script: gothica minuscula. Scribe: "Finit per me fratrem Maurum Eystatensem conuentualem In Scheyrn . . . Anno domini Millesimo Quadringentesimo septuagesimo tertio . . ." The three parts were prepared in succession in 1469, 1471 and 1473.
Illum.: in the Gothic style.
Arms: none.
Binding: Contemporary, plain leather with mounting.
Bibliog.: Knauz I, pp 269—274. — Lehmann: Handschriften. pp 166—167.

Cat. number: Weinberger 56 (dubious).

Note: According to the inscription: "Hic liber ex Bibliotheca Budensi alatus [!] est ad Laurentium Fereczfy [!] Secretarium regni Hungariae, nunc vero possidetur per me Emericum Czobor. An[n]o 1648. die 20 Julii." Lehmann thinks that the codex could never have been kept at Buda, for it was completed in Scheyern in 1473 and there it remained till 1610, as can be inferred from a catalogue compiled there, including items identifiable with the parts of this book. In our opinion, the codex may be a duplicate copied from the original in Scheyern. The question calls for more detailed examination. According to an old catalogue of the Esztergom Library, the codex had been preserved there in 1674.

305. Homiliae in Ezechielem prophetam.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense Cod. Lat. 448. (= α U. 4. 9.)
Parchment 260 fol. 345 by 230 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1485—1490. "Attavantes pinsit." With the emblems of King Matthias.
Arms: Matthias (E_1).
Binding: not original.
Repr.: Corvina II, Table XXXVIII.
Bibliog.: Fava No. 72. — Ancona Vol. 2, No. 1564.
Cat. numbers: Fógel I, 106; Fógel II, 65; Hevesy 59; Weinberger 69; Hoffmann 106; Csapodi 83.

*

Gregorius Nazianzenus, S.

Bishop of Constantinople, c. 329/330—c. 390.

306. Opera (in Greek).

Lost Corvinian MS.
Cat. number: Fógel E. 83.

Note: Brassicanus mentions it among the works of the most prolific authors of the Corvina. He also boasts of having "Nazianzeni ac Basilii multa nunquam adhuc visa vel edita", — works which he intended to publish. Most probably he had removed those so far unknown and unpublished books from the Corvina, in common with so many other works. Pirkheimer wrote a letter to Georg Spalatinus (Nuremberg, 13 May 1529) saying: "Nactus praeterea sum codicem Graecum eiusdem Gregorii ex Ungariae spoliis, ultra quinquaginta opuscula eiusdem sanctissimi ac doctissimi viri continentem." (Pflugk pp 49—51, cf.: Simonsfeld p. 551. and Weinberger pp 34, 41.)

307. *Ἐπιστολαί.*

Erroneous publication.
Fógel E. (No. 83) publishes the item: Epistolae referring to Brassicanus, although the latter never stated that he had seen the epistles; he only mentions the name of the author.

See also: Basilius Magnus—Gregorius Nazianzenus: Epistolae. (No. 107.)

308. Libri apologetici. (Orationes IX a Rufino in linguam Latinam translatae.)

Removed from Coll. II of Buda by Lambeck in 1666.
Wien. ÖNB Cod. Lat. 759.
Parchment 96 fol. 290 by 210 mm. South-Germany, c. 1100.
Script: minuscula. Scribe: Georgius "Suscipe tui munus benedicte Gregorii, Quod sibi persoluas in celis nunc ubi regnas".
Illum.: plain, the initials are pen-drawn.
Arms: none.
Binding: 15th-cent. gothic, blind-stamped brown leather, untouched.
Descr.: NF II. No. 26.
Cat. number: Weinberger 147 (dubious).
Note: The codex contains the following inscription: "liber hic mihi Petro Lambecio Hamburgensi S. Caes. Maiestatis Consiliario, Historiographo et Bibliothecario Aulico donatus fuit a Tursis in Arce Budensi A. 1666. d. 10 Martij."

*

Gregorius Nyssenus, S.

Bishop of Nyssa, Asia Minor, ?—394.

309. De vitae perfectione, sive vita Moysi, per Georgium Trapezuntium e Graeco in Latinum conversa.

Supposedly the work was included in the Corvina.
Note: Péter Várady, Archbishop of Kalocsa, used to have it in his library. (Bologna, University Library Cod. 2682. Hoffmann VI, p. 134.)

310. [*Περὶ κατασκευῆς ἀνθρώπου. Ἀπολογητικὸς περὶ τῆς ἑξαημέρου.*]
Supposedly the work was included in the Corvina.
Note: Brassicanus writes that among the "multa nunquam adhuc visa vel edita" works he was going to publish a Greek book, that of "Gregorij Nysseni in Genesim enarrationes". Previous to this he owns that he brought away many books from Buda through the grace of the Hungarian King, therefore we may suppose that this one also originated from Buda.

311. Opera (in Greek).

Lost Corvinian volume (or volumes).
Cf.: Note to the prec. item.

*

Guarino, Baptista

Humanist of Ferrara, 1434—1513.

312. Libellus ad nobilem adolescentem Maffeum Gambaram de ordine docendi et studendi.

Extant, authentic Corvinian MS.
Jena. Universitätsbibliothek Bos. 8°. 1.
Parchment 34 fol. 210 by 130 mm.
Script: humanistica rotunda. Scribe: "E Ferraria 17. Aprilis 1459." (According to Casamassima, however, this indicates the date of the work rather than the codex completed.)
Illum.: Buda, after 1469.
Arms: Matthias (B_1).
Binding: contemporary, blind-stamped renaissance leather, ungilt edges.
Poss.: Johann Andreas Bose, Professor of Jena (1626—74).
Repr.: Corvina II, Table XXI.
Bibliog.: Csontosi, János: A jénai Corvin-codex (The Corvinian codex of Jena). MKszle 1881, pp 1—8. — Hoffmann VI, p. 83. — Koroknay I. — Csapodi–Gárdonyi II, p. 35. — Tröger pp 157—158. — Casamassima p. 102. — Hoffmann I, pp 170—171.
Cat. numbers: Fógel I, 90; Fógel II, 49; Hevesy 43; Weinberger 58; Hoffmann 90; Csapodi 66.
Note: The date of preparation should be placed between 1459 and 1472, because a marginal gloss of the copyist mentions: "De Jano Pannonio intellegit, nunc Episcopo Quinqueecclesiensi." In spite of the statement by Casamassima, we think the codex was written in 1459 when Janus Pannonius became bishop of Pécs. The arms and the bordure compony could not have been painted before 1469, since the arms includes the lion of Bohemia.

Oratio in inchoando feliciter Ferrarinensi gymnasio habita anno 1453.

Cf.: Poëta Christianus. (No. 935.)

See also:
Strabo: Geographia, translata a Baptista Guarino. (No. 610.)
Cassius Dio: Oratio M. Antonii in funere Iulii Caesaris, per Baptistam Guarinum traducta. (No. 935.)

*

Guido de Monte Rotherii

Cleric, 14th cent.

313. Manipulus curatorum de officiis pastorum animarum.

Coll. II of Buda, 1686. Printed book 2°.
"Guido Rodericus de Monte".
Pflugk.

*

Haly Aberudiam Heben Rodan (Ali ibn Ridwan)

Arab astronomer.

314. Commentarius in Claudii Ptolemaei Quadripartitum ex Arabica lingua in Hispanicam et iussu Alphonsi regis Castiliae, opera Aegidii de Thebaldis in Latinum translatus. (Liber astrorum.)

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 2271.
Parchment 422 fol. 408 by 303 mm.
Script: gothica textualis formata.
Illum.: Hoffmann: Bohemia, Unterkircher: Prague, c. 1400.
Arms: The arms of Wenceslaus, King of Bohemia and Germany, is replaced by that of Matthias (B_2).
Binding: gilt, dark-green and deep claret Corvinian leather, with arms and chased gilt edges.
Poss.: formerly Wenceslaus, King of Bohemia and Germany.
Repr.: Corvina II, Table CXX. — Varju II. Of the cover: Gottlieb Table 12. — Varju II. — MEK Vol. 2, p. 286. — Hunyady Table XVIII. — Balogh I, Vol. 2, p. 402.—Corvina II, Table CXXI.
Bibliog.: Varju I, p. 318. — Varju II, pp 21—25. — Mazal p. 363. — Hermann, H. J.: Eine unbekannte Wenzelshandschrift. Mitteilungen des Instituts für Österr. Gesch. 1900. pp 162—165. — Krása pp 1, 21, 52, 56, 57, 214, 215, 251, 257, 258.
Cat. numbers: Fógel I, 34; Fógel II, 132; Hevesy 117; Weinberger 158; Hoffmann 34; Csapodi 158.

*

Hasistenius, Bohuslavus = Bohuslavus Lobkovitz de Hassenstein

*

Heliodoros

Greek novelist of 4th (?) cent. A.D.

315. *Αἰθιοπικῆς ἱστορίας βιβλία δέκα*

Cf.: Polybius. (No. 539.)
Fógel E. (No. 64) and Hevesy list the work erroneously among the lost Corvinian volumes.

*

Helius Spartianus = Aelius Spartianus

Hermes Trismegistus = Trismegistus, Hermes

*

Hermogenes Tarsensis

Greek rhetor, active in Rome during the reign of Marcus Aurelius.

316. De arte rhetorica praecepta. Trad. et Mathiae regi dicavit Antonius de Bonfinis.

+ Aphthonius Sophista: Praeexercitamenta. Trad. Antonius de Bonfinis.

Lost Corvinian MS. (1486.)

Cat. number: Fógel E. 27.

Note: Bonfini presented his translation of Hermogenes to King Matthias in 1486 (Rerum Hung. Decas IV. liber 7). The 1538 edition of Lyon published with Bonfini's dedication to Matthias includes Aphthonius, too, another translation by Bonfini (Analecta nova p. 47). Although the dedication refers to Hermogenes, the codex may have contained the not too long Aphthonius translation as well.

*

Herodianos

Greek historian, 2nd—3rd centuries A.D.

317. De Romanis imperatoribus libri VIII. (Historiarum libri VIII) per Antonium de Bonfinis in Latinum traducti et Matthiae regi dicati.

Extant, authentic Corvinian MS.

Salzburg. Universitätsbibliothek $\frac{M\ II}{135}$ (Earlier: V. 2. C. 41.)

Parchment 128 fol. 288 by 189 mm.

Script: humanistica cursiva. Scribe: "Ad ser[enissi]mu[m] Regem Matthiam . . . a Io[hanne] Francisco comite Augustali et familiare Pontificio transcripti ob Magnam i[n] Regem Vngarię et Boemię deuotionem."

Illum.: the first sheet has been torn out.

Arms: the first leaf may have had one.

Binding: contemporary, green silk, with gilt edge.

Poss.: Ivan Paur presented the codex to Schallhammer, postmaster of Sopron, who in turn sold it to the Library of Salzburg in 1873. (Paur Iván. MKszle 1889, p. 366.)

Cat. numbers: Fógel I, 130; Fógel II, 90; Hevesy 93; Weinberger 109; Hoffmann 130; Csapodi 125.

Note: Bonfini says that he translated the work from the Greek original for King Matthias (Rerum Hung. Decas IV. liber 7. 179). E. Hoffmann dates the illumination before 1485, which is unlikely for Bonfini arrived in 1486 in Hungary and he made the translation subsequently.

Ἱστορίων βιβλία.

Cf.: Polybios. (No. 539.)

*

Herodotos

Greek historian, c. 484—c. 425 B.C.

318. Opera.

Lost Corvinian volume.
Note: Naldus lists it among the authors. Ransanus and Thuróczy used the book as a source-work, the latter the translation by Laurentius Valla (Mályusz p. 285).

*

Herolt, Iohannes

German Dominican, ?—1468.

319. Sermones discipuli de tempore et de sanctis una cum Promptuario exemplorum.

Coll. II of Buda, 1686. Printed book.
Pflugk.

*

Heron

Greek mathematician and engineer, 1st cent. B.C.

320. *Πνευματικά.*
+ *Περὶ διόπτρας.*
+ *Βελοποϊκά.*
+ Plethon, Georgios Gemistos: *Μέθοδος εὑρέσεως ἡλίου καὶ σελήνης.*

Dubious Corvinian MS.
Wien. ÖNB Phil. gr. 140.
Paper 114 fol. 230 by 160 mm. Second half of the 15th cent.
Script: Greek minuscula cursiva.
Illum.: with head-pieces and numerous figures.
Binding: from 1754, with yellow edges.
Poss.: Brassicanus, Tengnagel.
Cf.: Notes to prec. items concerning Brassicanus. (No. 310.)
Descr.: Hunger: Phil. gr. 140.

*

Hesiodos

Greek poet, ? - ?

321. *Ἔργα καὶ ἡμέραι.*
+ Euripides: *Ἑκάβη, Ὀρέστης, Φοίνισσαι.*
+ Sophokles: *Οἰδιπούς*
+ Theokritos: *Εἰδύλλια*

+ Aristophanes: *Πλοῦτος*
+ Homeros: *Βατραχομυομαχία.*

Extant, authentic Corvinian MS.
Wien. ÖNB Phil. gr. 289.
Paper codex 191 fol. 203 by 152 mm.
Script: Greek minuscula cursiva. Scribe: "Franciscus".
Illum.: plain.
Binding: from 1754, no edges.
Descr.: Hunger II, Phil. gr. 289, and Hunger I, Suppl. gr. 18.
Bibliog.: Bick pp 59—61.
Note: The last leaf has a record by the hand of Tamás Bakócz: "Thome Car[dina]li-Strig[oniensis]." Another gloss says "Augerius De Busbecke comparauit Cons stantinopolj." It must have been taken to Istanbul together with the rest of the Corvinian stock. Another Greek Vienna codex (Suppl. gr. 18) contains the work of Hesiodus, formerly possessed by Brassicanus, then Fabri; maybe, it also originates from the Corvina.

322. Opera et dies. Trad. Nicolaus de Valla.

Lost Corvinian MS.
Cat. number: Fógel E. 65.
Note: Coelius saw this codex in the Corvina which excelled "sumptibus Regis Florentiae scripta, scripturae elegantia" (Budik, p. 44). Considering the normally plain finish of the Greek Corvinian codices, and Coelius's similar remarks on the Sallust and Tacitus Corvinian codices, we may surmise that in this case, too, we have to do with a Latin version made at Florence. Anyway, it follows from the nature of things that if a Greek Hesiodus existed in the Corvina there had to be a translation of it, too, which had been accessible ever since 1471. Ranzanus probably used the translated instead of the original copy.

See also: Moschopulos: Commentarii in Hesiodum. (No. 432.)

*

Hieronymus, S.

Latin Church father, c. 347—420.

323. Breviarium in Psalmos David.

Extant, authentic Corvinian MS.
Paris, Bibliothèque Nationale Cod. Lat. 16,839.
Parchment 370 fol. 350 by 245 mm.
Script: humanistica rotunda. Scribe: "Antonius Sinibaldus Florentinus quondam regis Ferdinandi regis Sicilię scriptor et librarius exscripsit Florentiae Anno D[omi]ni MCCCCLXXXVIII ultimo men[sis] Februarii pro serenissimo Math[ia] rege Vngharie virtutum cultori et alumno."
Illum.: Florence, state book, 1488. "Attavantes pinsit". With the emblems of Matthias.
Arms: Matthias (E_1). In the bordure compony barry arms of Hungary, the arms of Moravia and Galicia.

Binding: not original, with gilt edge.
Repr.: Corvina II, Table LXII.
Bibliog.: Bure, Guillaume de: Catalogue des livres de la Bibliothèque de feu M. de duc de la Vallière. 1. partie, tome 1. Paris 1783. pp 161—162, No. 444. — Ancona Vol. 2, No. 1589. — Csapodi–Gárdonyi II, pp 29—30.
Cat. numbers: Fógel I, 122; Fógel II, 81; Hevesy 82; Weinberger 94; Hoffmann 122; Csapodi 106.
Note: Weinberger reckons, according to the Florentine calendar, the 29th February 1488 as 1489, and thinks that the codex was not completed in the lifetime of Matthias. This, however, is a false calculation and even in 1489 the codex had time enough to be finished. No traces of repainting either in the arms or in the emblems.

324. Commentaria in Ezechielem prophetam.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 654.
Parchment 333 fol. 410 by 272 mm.
Script: humanistica rotunda. Scribe: "Nicolaus presbiter feventinus scripsit".
Illum.: Florence, state book, c. 1485—1490. "Attavantes pinsit". With the emblems of King Matthias.
Arms: Matthias (E_1). In the ornamental border: the arms of Vienna, Moravia, Hungarian bars and cross patriarchal and the lion of Beszterce.
Binding: Contemporary (or early 16th-cent.?) gilt leather decorated in colours, with two clasps; blank place for arms on the front cover while on the back cover the arms of Melk (two keys placed crosswise with their feathers upwards) and the Hapsburg eagle (these seem to have been stamped in subsequently). Chased gilt edges. Koroknay, É. [III, p. 128] thinks it is of the Vladislas style, mainly for the eagle charge which, however, has nothing to do with the eagle of the Jagello House.
Poss.: Benedictine Abbey of Melk, Emperor Maximilian II.
Descr.: NF VI/3. 76.
Repr.: Ibid. Table XXVI, XXVIII. — Bibliotheca Corvina I, p. 113.— Corvina II, Table CXII.
Bibliog.: Ancona Vol. 2, No. 1594; Csapodi–Gárdonyi II, p. 44; Mazal p. 369; Koroknay III, p. 128.
Cat. numbers: Fógel I, 22; Fógel II, 120; Hevesy 118; Weinberger 145; Hoffmann 22; Csapodi 150.
Note: Gottlieb (Mittelalterliche Bibliothekskataloge Österreichs I, p. 139) writes that Lajos II presented a few state books to the Monastery of Melk which got into the hands of Maximilian in 1558 and were preserved in the Kammerbibliothek till 1575. Because of the arms of Melk, we think it unquestionable that this book is one of the codices mentioned by Gottlieb.

325. Commentarii in Epistolas S. Pauli ad Galatas, ad Ephesios, ad Titum, ad Philemonem.
+ Nicolaus de Lyra: Postilla super S. Pauli epistolam ad Hebraeos.

Extant, authentic Corvinian MS.
Budapest. OSZK 347. (Formerly: Modena. Biblioteca Estense. α S. 4. 24. — Wien. ÖNB Cod. Lat. 13,697.)
Parchment 278 fol. 346 by 237 mm.
Script: humanistica rotunda. Fitz (III. p. 89) thinks it had been prepared in imitation of the 1470 edition of Swenheym and Pannartz. Scribe: "Anno salutis MCCCCLXXXVIII. M. L. P."
Illum.: Florence, state book, c. 1488. Gherardo and Monte di Giovanni. With the emblems of King Matthias and the portraits of Matthias and Beatrix.
Arms: Matthias (F_1). In the ornamental border: ravens holding rings in their beaks.
Binding: not original, with chased gilt edge.
Descr.: Bartoniek II, No. 347.
Repr.: Corvina I, Tables XXXIII, XXXIV; MEK Vol. 2, p. 267; Balogh I. Vol. 2, p. 368.
Bibliog.: Csontosi VII. — Fava No. 80. — Ancona Vol. 2, No. 1577. — Csapodi–Gárdonyi II, p. 43. — Waldapfel. — Rómer Flóris: — A Corvina ügyében tett újabb nyomozásokról (On recent searches for Corvinian books). Akad. Ért. 1868. II, p. 39. — Hoffmann V, p. 22. — Hoffmann VIII, p. 22.
Cat. numbers: Fógel I, 69; Fógel II, 27; Hevesy 60; Weinberger 16; Hoffmann 69; Berkovits 22; Csapodi 25.

326. Contra Iovianum.

Lost Corvinian book.
Note: Galeotti writes (ITE Vol. 2, pp 245—246) that King Matthias, having a theological discourse with Gatti, ordered this book to be produced and prelegated from it. Since the debate took place in Esztergom, the book was present in the library of János Vitéz; and if the King knew it thoroughly, he himself must have had it in his own Library.

327. Epistolae.

Latent Corvinian MS.
Parchment 2°, plain.
Arms: Matthias (?).
Cat. number: Fógel E. 66.
Note: In 1851 it was put up to auction at a price of 400 florins when the Tross Library was sold out in Paris. (Catalogue de la librairie Tross. Paris. 1854. — Petzhold. Anzeiger. 1852. p. 25. Cf.: Weinberger p. 77.) The library of Péter Váradi also included a copy of this work. (Hoffmann VI, p. 133.)

328. Epistolae ad viros destinatae et epistolae aliorum ad Hieronymum CXXVII, sermones.
+ Epistolae ad virgines et mulieres XCVIII.
+ Invectivae et alia opuscula: Altercatio Luciferani et orthodoxi. — Libellus adversus Helvidium de perpetua virginitate B. Mariae. — Adversus Iovinianum. — Apologia adversus libros Rufini. — etc.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 644.
Parchment 397 fol. 555 by 355 mm.
Script: humanistica rotunda.
Illum.: Naples, void branchwork, c. 1465—1470. (According to E. Hoffmann Northern Italy.)
Arms: that of János Vitéz, with the archiepiscopal cross indicating a date after 1465.
Binding: contemporary gilt leather decorated in colours. The royal arms of Hungary and Bohemia are supplemented with the arms of Vladislas (gules, eagle ore), either because the codex was completed in the latter's time, or because of subsequent modification.
Descr.: NF VI/4. No. 1.
Repr.: ibid. Table 1. — Ancona Vol. 2, No. 755. — Corvina II, Table CIX. — Of the cover: Mazal p. 366.
Bibliog.: Mazal p. 365. — Schunke p. 262. — Csapodi XXI. — Csapodi–Gárdonyi XIV, p. 223.
Cat. numbers: Weinberger II, 143e.—Csapodi 148.
Note: With the glosses and emendation of János Vitéz: "Finivi hanc primam partem huius libri legendo et emendando die XI Iulii 1470. — Finivi hanc secundam partem legendo et emendando die XXVI Iulii 1470. — Finivi legendo et emendando die prima Septembris 1470. Emendare ad plenum non potui propter varia exemplaria, emendatior tamen est aliis similibus, quas viderim. Io." A long-standing error should be clarified in connection with the subsequent history of this codex. On page 27 of Bibliotheca Corvina I. the following note is to be read: "Cod. 654 (erroneously instead of 644 !) of the National Library of Vienna contains a record, according to which the work had been taken out of the Buda Collection and sent to Venice by him (i.e. Gritti). This codex of the epistles of St. Hieronymus was originally possessed by Vitéz, and transferred as a present by Apostolo Zeno to Vienna in 1723." The description of NF VI/4, No. 1 suggests a similar course: The codex was mediated by Gritti to Venice, who came in possession of it in 1529 as Sultan Suleyman's governor of Buda [!]. It seems the codex got subsequently to the Zeno family, because according to Tiraboschi, Nicolo Zeno possessed a number of Corvinian codices at about 1560, some of which were bought by Girolamo Faletti for Alfonso II d'Este, Duke of Ferrara; these are today in Modena. In 1723 Apostolo Zeno, a successor of Nicolo Zeno, presented it to King Charles III, and so it arrived in the Vienna Library. — The involvement of Gritti, however, is lacking all solid foundation. The codex provides no information save that it was presented to the Emperor in 1723 by Apostolus Zeno Venetus, poet and historiographer of Charles III. All the rest is sheer speculation: a member of the Zeno family in the 18th century might have had a Corvinian codex because another one in the 16th century was known to have one; this Zeno was a citizen of Venice just like Gritti; Gritti used to visit Buda, consequently the codex was mediated by Gritti. In this manner a Gritti plundering the Corvinian stock of books had been introduced into the Corvinian history. — Anyway, he is not mentioned in the lists of Fógel and Hevesy, resp., because they regarded the codex in question as belonging to Vladislas.

329. Epistolae.

Coll. II of Buda, 1686. Printed book; large 2°.
Pflugk.

330. Expositio Evangelii secundum Mathaeum.
+ Expositio Evangelii secundum Marcum.
+ Commentarius in Ecclesiasten, adiectis duobus additamentis.
+ [Pseudoš-] Hieronymus: Epistola ad Chromatium et Heliodorum episcopos.
+ Vita matris Dei, inscripta: Vita Beatae Mariae secundum Epiphanium, secundum Hieronymum.
+ [Pseudo-] Ignatius: Epistola ad B. Mariam. — B. Mariae ad Ignatium et Ignatii ad Iohannem evangelistam epistolae II.
+ Abgari epistola ad Christum et Christi responsio.
+ Abutalab Saraceni et Samuelis Iudaei disputatio, quae fides praecellat, an Christianorum vel Saracenorum vel Iudaeorum, ex Arabico versa ab Alphonso Bonihominis Hispano.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 930.
Parchment 238 fol. 355 by 237 mm.
Script: humanistica rotunda. Scribe: "Scriptum hoc opus per me Sigismundum de Sigismundis comitem Palatinum Fer[r]ariensem an[n]o domini MCC[CC]LXXXVIII mens[is] octobris die XVIIII. etc."
Illum.: Florence, state book, 1488. Gherardo and Monte di Giovanni. With the portrait and emblems of King Matthias.
Arms: Matthias (F_2). A raven emblem in the ornamental border.
Binding: original, Corvinian gilt leather decorated in colours, with arms, chased gilt edges.
Poss.: Reported from the Hofbibliothek of Vienna as early as 1576.
Descr.: NF VI/3. 79.
Repr.: NF VI/3. Tables XXXIV—XXXVI. — Hevesy Table XIX. — Hoffmann, VI. Table 13. — Balogh I, Vol. 2, p. 369. — Corvina II, Tables CXV—CXVI. Of the cover: Gottlieb Table X. — Hunyady Table XVII. — Balogh I, Vol. 2, p. 399. — Mazal p. 362.
Bibliog.: Ancona Vol. 2, No. 1430; Csapodi–Gárdonyi II, pp 48—49.
Cat. numbers: Fógel I, 26; Fógel II, 124; Hevesy 119; Weinberger 151; Hoffmann 26; Csapodi 153.

331. Vitae antiquorum patrum, ordine alphabetico conscriptae.

Coll. II of Buda, 1686. Printed book 2°. Pflugk.

See also:

Didymus: Liber de S. Spiritu a B. Hieronymo transl. (No. 224.)

Eusebius: Chronica, cum interpret. S. Hieronymi. (No. 250.)

Notitia de Pamphilo ex S. Hieronymi libro de viris ill. (No. 473.)

Sacchia: Vita B. Hieronymi. (No. 580.)

Biblia cum comment. Hieronymi. (No. 719.)

*

Hieronymus de Udine

Italian Franciscan, 15th cent.

332. Vita beati patris Iohannis de Capistrano.

Supposedly the work was included in the Corvina.
Cf.: Note to Christophorus de Varisio, with which it was published in 1523. (No. 167.)

*

Hilarius Pictaviensis

Bishop of Poitiers, c. 315—367.

333. De Sancta Trinitate libri XII.

Extant, authentic Corvinian MS.
Zagreb. Nacionalna i Sveučilišna Biblioteka. R 4071.
Parchment 134 fol. 343 by 240 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—1470. Incomplete illumination with room for initials left blank.
Arms: Matthias (A_1).
Binding: original, red velvet; gilt edges decorated in colours at Buda.
Poss.: in 1826 Count János Draskovich.
Repr.: Corvina II, Table CXLIII. — Berkovits op. cit. below, p. 269.
Bibliog.: Rómer Flóris: Adalékok a Corvina történetéhez (Contributions to the Corvinian history). MKszle 1877. 349. — Schönherr I, 287/IV. — Berkovits, Ilona: A zágrábi miniatúra-kiállítás (The exhibition of miniatures in Zagreb). MKszle 1965. pp 268—271.
Cat. numbers: Fógel I, 151; Fógel II, 152; Hevesy 156; Weinberger 1; Hoffmann 151; Csapodi 179.

*

Hippocrates

Greek physician, 466—377.

Cf.: Forlivio: Expositiones in aphorismos Hippokratis. (No. 275.)

*

Hirtius

Roman consul, ?—43 A. D.

Belli Gallici liber VIII.

Cf.: Caesar. (No. 142.)

Bellum Alexandrinum.

Cf.: Caesar. (No. 142.)

Bellum Africanum.

Cf.: Caesar. (No. 142.)

Bellum Hispaniense.

Cf.: Caesar. (No. 142.)

*

Homeros

334. Opera.

Lost Corvinian MS.
In the Corvina, Coelius saw the exquisite state book copied in Florence. (Budik 10.) Naldus lists it among the authors. In the list of Ippolyto it is introduced as a Greek text.
Cat. number: Fógel E. 68.

Βατραχομυομαχία

Cf.: Hesiodos. (No. 321.)

Fabula Bellerophontis. Trad. Ianus Pannonius.

Cf.: Plutarchos. (No. 522.)

See also: Vita Homeri (No. 877).

*

Honoratus, Servius = Servius Honoratus

*

Honorius Augustodunensis

Dominican monk, 12th cent.

335. Expositio in Cantica canticorum.

Removed from Coll. II of Buda in 1631.
Budapest. OSZK Clmae 491.
Parchment 106 fol. 14th cent.
Arms: front piece missing.
Binding: contemporary, blind-stamped leather of the Gothic style.

Poss.: an early 16th-cent. gloss reads: "Liber Nicolai de Janossy castellani castri dedes." (Dédes, County Borsod, was the castle of the Perényi family. The castle was taken by the Turks in 1567.) — 1655. Conventus Soproniensis. — Later it was preserved by the Franciscan Order, first in Pozsony, then in Szombathely and finally in Budapest.

Bibliog.: Csontosi, János: A pozsonyi sz. ferenciek könyvtárának kódexei (Codices in the library of the St. Franciscan Order of Pozsony). (Erroneously Cyrillus is mentioned as author.) MKszle 1878. pp 47—50. — J. Hajdu, Helga: A kézirattár állományának gyarapodása a felszabadulás óta (The increment of the stock of MSS. archives after 1945). OSZK évkönyve, Vol. I, p. 110

Cat. number: Weinberger 99 (dubious).

Note:

"Hunc libellum quidam captivus Hungarus liberatus e Turcica captivitate [de] Buda, ibidem dum semel debuisset Bibliothecam Regiam purgasse, hanc clam etulit et R. Comarensi Magnifico Ernesto a Kolonicz supremo Capitaneo obtulit, ille autem parocho Lony ddto 1631. 18. die Novembris."

Clavis physiae.

Cf.: (No. 1027.)

336. Libri septem: De imagine mundi. — De temporibus mathesis. — De philosophia mundi. — De affectionibus solis. — De aetatibus mundi chronicon. — De luminaribus, sive scriptoribus ecclesiasticis. — De haeresibus.

Lost Corvinian book.

Bibliog.: Weinberger, W.: Beiträge zur Handschriftenkunde II. Sitzungsberichte der kais. Akad. Wien. Philos.-Hist. Kl. 161/4, p. 77.

Note: The above work was published in Basel in 1544. The dedication by Iohannes Herold to Rochius Martinus, prince of Stapfenfelden reads (4 fol.) " . . . Exemplar primum nactus fueram ex quodam nostro amico, qui a Brassicano id habuerat, nimirum Brassicanus ex Bibliotheca Budensi . . ."

*

Honorus Euoctilis = Euoctilis, Honorus

*

Horatius Flaccus, Quintus

65—8. B.C.

337. Opera: Epistolarum libri II. — De arte poëtica liber. — Sermonum libri II. — Carminum seu odarum libri IV. — Epodon liber. — Carmen saeculare.

+ Iuvenalis: Satirae.

+ Persius: Satyrae.

Extant, authentic Corvinian MS.

London. British Museum. Landsdowne MS. 836.

Parchment 234 fol. 250 by 165 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1450—1470. With a portrait of King Matthias.
Arms: Matthias (B_1).
Binding: not original, gilt edge.
Poss.: "Ex Bibliotheca Regis Mathiae Dono Reverendissimi Episcopi Quinquecclesiensis [!] Domini Anonij Verantij Amici Honorandissimi Constantinopolj" [c. 1555—1557]. — 17th cent. Gisbertus Cuperos, a Dutch scholar. — 18th cent. John Bridges of Lincoln's Inn. — Lord Macclesfield. — Tylor. — Askew. — J. Matthews Marquis of Landsdowne.
Repr.: MKszle 1896. — Corvina II, Table XXIII.
Bibliog.: Kropf, Lajos: A British Museum korvin-kódexe (A Corvinian codex in the British Museum). MKszle 1896. pp 1—8.
Cat. numbers: Fógel I, 91; Fógel II, 50; Hevesy 46; Weinberger 62, Hoffmann 91; Csapodi 69.

338. Opera.

Lost Corvinian MS.
Cat. number: Fógel, E. 69.
Note: Poliziano forwarded the codex to Buda in 1489. It is of a much earlier date than the previous one. Not infrequently libraries had several copiesof it; e.g. the Medici Coll. possessed 4 copies of Horace.

See also:
Porphyrio: Commentaria in odas Horatii. (No. 541.)

Acro: Commentaria in odas Horatii. (No. 541.)

*

Hugo de Prato Florido

Dominican of Florence, ?—1322.

339. Sermones dominicales super Evangelia et Epistolas per totum annum.

Coll. II of Buda, 1686.
Pflugk.
Note: It may be identical with one of the following incunabula: Wien. ÖNB. Ink. 2 E 4 (Hain 8996), or Ink. 26 A 9 (Hain 8999).

*

Hugo de Sancto Victore

Scholastic theologian and philosopher of Paris, late 11th cent. — 1141.

Soliloquium de arrha animae.

Cf.: Bernardus Claraevallensis. (No. 112.)

Hugo Eterianus

Italian theologian in the court of Emmanuel, Emperor of Byzantium, c. 1110/1120—1182.

340. De Spiritus Sancti processione.

Supposedly the work also existed in the Corvina.
Note: Published by Herold in Basel, 1543. In the dedication he emphasizes that the work has so far been unknown and of a great value. Then he writes the following: "domino sit laus, qui Brassicano talem mentem dedit, ut Budanae Bibliothecae (quas bonorum autorum copiae cornu erat), ante Turcicam irruptionem libros selectiores ruinae eriperet, auctoresque Viennam Austriae secum deferret, alias multis bonis libris iam destituti essemus."

*

Hyperides

Greek rhetor of Athens, a contemporary of Demosthenes, ?—322 B.C.

341. Opera cum scholiis.

Lost Corvinian book.
Cat. number: Fógel, E. 70.
Note: Brassicanus saw it in the Corvina in 1525: "vidimus integrum Hyperiden cum locupletissimis scholiis."

*

Iacobus, Angelus, de Scarpia

Florentine humanist, early 15th cent.

Cf.: Ptolemaeus: Geographiae libri VIII. Trad. Iacobus Angelus. (No. 557.)

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Iacobus Forliviensis = Forlivio, Iacobis de

*

Iacobus Philippus Bergomensis

Italian Augustinian monk, 1434—1520.

342. De claris selectisque mulieribus.

Lost printed book of Queen Beatrix from the years when she lived in Esztergom. Publ. in Ferrara, 1497 (Hain 2813). Dedicated to Beatrix by the author. [Rómer, Flóris: Egy Beatrix királynénak ajánlott ősnyomtatvány (An early printed book dedicated to Beatrix). MKszle 1876. pp 84—90.]

343. Supplementum chronicarum.

Supposedly the work also existed in the Corvina.
Note: First ed. published in 1483. The work contains mention of King Matthias. The author probably sent his next work "Supplementum supplementi chronicarum" (Venice 1503) to Beatrix, for in it the part dealing with Matthias was considerably expanded, mentioning, besides the marriage of Beatrix, that "ad quam nos librum de claris mulieribus nuper aeditum [!] dicavimus". Since, however, Beatrix was no longer living in Hungary at that time, the book is practically no concern of ours. Bonfini used this work. (Kulcsár II, p. 4.)

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Iacobus Publicius = Publicius, Iacobus

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Iacobus de Voragine

Dominican monk, later Archbishop of Genoa, 1230—1298.

344. Lombardica historia, seu Legenda aurea sanctorum.

Coll. II of Buda, 1686.
Supposedly the work also existed in the Corvina.
Pflugk.
Note: Ransanus referring to "Vita Leonis papae" and "Vitae undecim millium virginum" probably had found these works in this edition of legends.

345. Lombardica historia seu Legendae sanctorum in ord. alphabetico collecta.

Coll. II of Buda, 1686.
Pflugk.

See also: Legendae sanctorum. (No. 853.)

*

Iamblichos Chalkideos

Greek Neo-Platonist philosopher in the age of Constantine the Great, ?— c. 330.

346. De Aegyptiorum Assyrorumque theologia. Trad. Marsilius Ficinus.

Lost Corvinian MS.
Cat. number: Fógel, E. 71.
Note: Having finished the translation, Ficinus lent it to Ugoleto who was to make a copy of it. Ficinus addressed his letter to "Tideo procuratori" writing: "Dedi nudius Tertius Antonio librario nomine tuo petenti Platonicum Iamblichum exscribendum." He emphasizes that he did not aim at a literal but rather at a

sensible translation, which Ugoleto would certainly notice during reading. (Analecta nova p. 288. The title Tideus procurator probably refers to Ugoleto, as a guardian of the Library.) He also sent message to Bandini notifying him about the completion of the translation: "Coactus fuissem traducere insuper in Latinum ... divum Iamblichum de Aegyptiorum Assyrorumque theologia. (Ibid. p. 285.) In the dedication of his historical work, Bonfini also refers to the codex: "ut D. inquit Ianblichus [!]".

347. *Λόγοι περὶ τῆς Πυθαγορικῆς αἱρέσεως.*

Dubious Corvinian origin.
London. British Museum. Addit. MS. 21,165.
Parchment 280 by 190 mm.
Script: Greek minuscula cursiva. Scribe: *αὕτη ἡ βίβλος ὑπάρχει ἰωάννου θετταλοῦ τοῦ σκουταριώτου· μετέγραψεν δὲ ἐν φλωρεντίᾳ.*
Illum.: Florence, state book, 15th cent.
Arms: none.
Binding: contemporary, blind-stamped leather.
Poss.: J. A. Brassicanus. — 1635, Jo. Fridericus Brassicanus. — 1739, the Servites of Vienna. — 1837, Abbot Bearzi, agent of the King of Naples in Vienna. — 1854, Tross, book-seller of Paris. — 1855, British Museum.
Bibliog.: Gulyás, Pál: Egy elveszettnek hitt valószínű Korvin-kódexről (On a probable Corvinian codex that has been considered lost). MKszle 1923. pp 245—247. — Gulyás, Pál: Über einen bisher als verschollen gehaltenen vermutlichen Corvinianus. ZfBw. 1926. — Weinberger II, p. 8.
Note: F. C. Alter (Allgemeine Liter. Anzeiger 1797, I, p. 76) mentions that the codex was bought at a second-hand market of Vienna in 1739, from where it got to the monastery of the Servites of Vienna. Therefore Vogel (Suppl. No. 7) and Edwards (No. 94) publish it as a Vienna Corvinian codex. Weinberger (p. 68) also searched for it in Vienna, although in vain because the codex had been transferred to London. Anyway, the codex furnishes no evidence of it ever belonging to the Corvina. Gulyás thinks that the glosses in red ink originate from the hand of János Vitéz, which Hoffmann refutes, saying that the archbishop did not know Greek. On the other hand, Brassicanus mentions the work among the codices he wanted to publish, and at the same place he also owns that he had removed many a Greek codices from the Corvina. The work of Diodorus Siculus mentioned at the same place has been determined as an authentic Corvinian book.

See also: Simplikios. (No. 603.)

*

Ianus Pannonius

Bishop of Pécs, humanist poet, 1434—1472.

348. Elegia ad Antonium Constantium Phanensem.

Supposedly the work was included in the Corvina.
In 1464 Ianus Pannonius wrote it in response to Antonius Constantinus on behalf of King Matthias. (Analecta nova p. 110 and Hegedűs I. ITK 1903, 79—85.)

349. Epigrammata.

Lost Corvinian MS.
Cat. number: Fógel E. 92.
Note: Collected by Péter Várady at the direct order of King Matthias. P. Várady writes in a letter: "Epigrammata illius, quae Nos alias iussu Regis Matthiae in unum collegisse meminimus." (Analecta p. 29.) Bohuslav Lobkowitz of Hassenstein asked Schlechta in a letter of 14 Sept. 1490: "expecto tamen abs te et Originem de principiis et Epigrammata Ioannis Pannonii . . . qui mihi a Regia Bibliotheca debentur." (Bohuslaus: Nova epist. app. Pragae 1570.)

Epistolae ad Galeottum Martium.

Cf.: Plutarchos. (No. 522.)

350. Poëmata.

Removed from Coll. II of Buda by Lambeck in 1666.
Wien. ÖNB Cod. Lat. 3274.
Paper codex 134 fol. 180 by 140 mm.
Script: humanistica cursiva.
Illum.: very few pen-drawn decorations; abounding in deleted and emended parts.
Arms: none.
Binding: from 1753.
Cat. numbers: Weinberger 161 (dubious).
Note: It is not a rough copy in spite of the many corrections. It contains no reference by Lambeck on the date of removal (whereas the Gregorius Nazianzanus of similar fate does); probably the act of rebinding is responsible for the loss of date. Referring to Lambeck's Commentarii II, 994, the record states: "ad Mathiam Corvinum Regem olim pertinuit". — Vogel No. 51; Edwards No. 95.

351. Supposedly all of the writings by Ianus Pannonius were included in the Corvina (thus: the Panegyricus on Guarino, the translations of the love poems of Marcello, the Panegyricus on Marcello, the elegies, the epic known by the title "Annales", etc.) (Cf. Huszti II.)

See also:
Demosthenes: Oratio adversus epistolam Philippi. Trad. Ianus Pannonius. (No. 522.)

Homeros: Fabula Bellerophontis. Trad. Ianus Pannonius. (No. 522.)

Plutarchos: De dictis regum. Trad. Ianus Pannonius. (No. 521.)

Plutarchos: De utilitate inimicitiarum. Trad. Ianus Pannonius. (No. 522.)

*

[Pseudo-]Ignatius, S.

Bishop of Antiochia, ?—c. 110.

352. Epistolae. (Non-authentic letters.)

Lost Corvinian volume.

Bibliog.: Gárdonyi, Albert: Thurzó János boroszlói püspök kódexe a vatikáni könyvtárban (The codex of János Thurzó, Bishop of Breslau in the Vatican Library). MKszle 1903, p. 440. — Vattasso: Cod. Vat. Lat. 524. — Quentin, D. H.: Un témoignage sur le codex Corvinianus des Épitres de S. Ignace. (Revue Bénédictine 1907. pp 104—106.)

Cat. number: Fógel E. 72.

Note: Cod. Vat. Lat. 524, Vatican, which was prepared in 1514—1515 for Zsigmond Thurzó, Bishop of Breslau, and which contains apocryphal letters attributed to St. Ignatius of Antiochia—besides the epistles of Paulinus of Nola, Ausonius and the presbyter Uranius—has preserved a contemporary record in the fifth epistle (157^v): "ut nostrum testatur exemplar grate vetustatis ex bibliotheca invictissimi regis Mathiae Corvini Pannoniarum desiderabilis memorie." Maybe, this record speaks of the original Greek instead of the Latin version; at least Marianus Victorinus mentions a Greek codex in his work on St. Hieronymus in 1578: "... in antiquissimo Ignatii Graeco codice, qui Matthiae Ungarorum regis erat ..." Baronius probably borrowed from him the data on the epistles of Ignatius (cf. Baronius: Annales ecclesiastici. LVII. 64).

Epistola ad B. Mariam.

Cf.: Hieronymus. (No. 330.)

*

Ildefonsus Toletanus

Spanish monk, ?—667.

De viris illustribus.

Cf.: Marcellinus. (No. 418.)

*

Ilkusz, Martinus

Marcin Bylica z Olkusza, Polish astronomer, courtier of King Matthias, 15th cent.

353. Iudicium de cometa, qui apparuit anno Domini 1468, vigesimo secundo die mensis septembris in civitate Histropolitana, alias Posoniensi, pro serenissimo principe Mathia Dei gratia Hungariae etc. rege compositum.

Lost Corvinian MS.

Cat. number: Fógel, E. 73.

Note: A copy of the work extending to 11 leaves got from the collection of Ferenc Kazinczy into the College Library of Sárospatak. It perished during World War II. Probably it was a duplicate, being written on paper. First published by Csontosi: A sárospataki könyvtárnak kéziratai (MSS. in the library of Sáros-

patak). MKszle 1881, pp 248—255. Cf.: József Barcza: Kazinczy Ferenc első könyvtára Sárospatakon (Coll. I of Ferenc Kazinczy at Sárospatak). MKszle, 1963, p. 246. — Kazinczy Ferenc levelezése (The correspondence of Ferenc Kazinczy), Vol. 22. 1927, 139. — The text of the work has been preserved in "Tractatus varii", a 15th-cent. codex of Munich (Cod. Lat. 18,782. Catalogus Monacensis. T. II. 3).

354. Iudicium de natura et effectibus cometae anno 1472. Martini plebani Budensis ad Matthiam regem Hungariae datum.

Lost Corvinian MS.

Note: The text of the work has been preserved in a Munich codex (Bayerische Staatsbibliothek. Cod. Lat. 18,770. Fol. 184).

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Imola, Alexander de = Tartagnis

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Institoris, Henricus

Dominican monk, 15th–16th centuries.

Clypens fidei.

Cf.: (No. 747.)

*

Iohannes papa XXI = Petrus Hispanus

*

Iohannes abbas Raithuensis.

Epistola ad Iohannem Scholasticum.

Cf.: Didymus. (No. 224.)

See also: Iohannes Scholasticus: Epistola ad Iohannem Raithuensem. (No. 224).

*

Iohannes Andreae = Andreae, Iohannes

Iohannes Annius = Annius, Iohannes

Iohannes Argyropulus = Argyropulus, Iohannes

*

Iohannes Bertrachinus

355. Repertorium iuris utriusque.

Coll. II of Buda, 1686. Printed book, large 2°.
Pflugk.

*

Iohannes Chrysostomus = Chrysostomus, Iohannes

Iohannes Climacus = Iohannes Scholasticus

Iohannes Damascenus = Damascenus, Iohannes

Iohannes de Bosco = Bosco, Iohannes de

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Iohannes de S. Sophia

Consilia medica.

Cf.: Medicinae. (No. 873.)

*

Iohannes Diaconus

Benedictine monk of Montecassino, 9th cent.

Vita Gregorii Magni.

Cf.: Gregorius Magnus. (No. 303.)

*

Iohannes Monachus = Zonaras

Iohannes Nagonius = Nagonius, Iohannes

*

Iohannes Palomar (Palmer Anglus)

English canonist, 15th cent.

356. Tractatus [de concilio Basiliensi].

Coll. II of Buda, 1686.
Pflugk.
Note: Pflugk does not specify whether a codex or a printed book is understood. It may, perhaps, be identical with the Vienna codex, ÖNB Cod. Lat. 5114. (Earlier: Rec. 98.)

*

Iohannes Petrus de Ferrariis = Ferrariis, Iohannes de

Iohannes Philippus de Lignamine = Lignamine, Iohannes Philippus de

*

Iohannes Scholasticus sive Climacus

Greek monk, c. 579 — c. 649.

357. Spiritualis gradatio seu Scala Paradisi. Trad. Ambrosius Traversari, cum praefatione eiusdem.
+ Ad pastorem liber.
+ Daniel monachus [David Dishypatos]: Vita Iohannis Scholastici.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 344.
Parchment 189 fol. 263 by 172 mm.
Script: humanistica rotunda. "Explicit . . . 1470."
Illum.: Florence, void branchwork, 1470. (According to Bartoniek Central Italy.)
Arms: Matthias (N) (Weinberger II, and Hevesy state erroneously that the arms of János Vitéz had been superimposed by that of Matthias.)
Binding: contemporary Italian renaissance blind-stamped leather with chased gilt edge.
Poss.: Transferred from the collection of Lajos Farkas to the Library of the OSZK (MNM) in 1873.
Bibliog.: János Csontosi: A Farkas Lajos-féle gyűjtemény codexei a Magyar Nemzeti Múzeum Könyvtárában (The codices of the Coll. of L. Farkas in the Library of the MNM). MKszle 1876, pp 134—140. — Hoffmann, II, p. 137. — Hoffmann VIII, p. 15. — Hoffmann V, p. 15. — Fraknói III, pp 198—199. — Ancona Vol. 2, p. 717.
Descr.: Bartoniek: Codices. No. 344.
Repr.: Corvina I, Table VIII.
Cat. numbers: Fógel I, 64; Fógel II, 22; Hevesy 11; Weinberger 11; Hoffmann 64; Berkovits 19; Csapodi 22.
Note: On the basis of the strange shape of the arms, Csontosi regarded it as a pseudo-Corvinian book. Since, however, it was emended by János Vitéz ("Finivi legendo et signando die 26. Septembris 1470. Jo."), we may rightly suppose Corvinian provenience of the book.

Epistola ad Iohannem abbatem Raithuensem.

Cf.: Didymus. (No. 224.)

Spiritualis gradatio, seu Scala Paradisi.

Cf.: Didymus. (No. 224.)

*

Iohannes Stercze de Querszh

Astronomer of Cracow, 15th cent.

358. Disputatio contingentia et accidentia ex stellis hoc anno 1467. pro . . . fama studii Cracoviensis comportata.

Supposedly the work was included in the Corvina.
Note: A 15-cent. paper codex existed in the Warszawa Krasinski Library, containing the following record: "Hic in praesentia Mathiae Regis Hungariae disputationen fecit cum Martino plebano Budensi 1468." (Divéki, Adorján: A lengyelországi könyvtárakról (On the libraries of Poland). Levéltári Közl. 1927, pp 45—46.) The whole MS material of the Krasinski Library was destroyed by fire during World War II. (Cf. Lajos Hopp's letter to Béla Zolnai, MTAK MS Collection.)

*

Iohannes de Tambaco

Dominican monk, theologian of Prague, 1288—1372.

359. De consolatione theologiae.

Coll. II of Buda, 1686. Printed book.
Pflugk.

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Iohannes Viterbiensis = Annius, Iohannes

*

Iohannes Vitéz

Archbishop of Esztergom, c. 1408—1472.

360. Epistolae collectae per Paulum de Iwanich nec non annotationibus grammaticis in margine illustratae.

Supposedly the work was included in the Corvina.
Bibliog.: Csontosi X, p. 173. — Fraknói, Vilmos: Vitéz János élete (The life of János Vitéz). p. 152. — Fraknói, Vilmos: Vitéz János levelei és beszédei (Epistles and speeches by János Vitéz). MKszle 1887, pp 59 - 62.
Note: An ÖNB (Cod. Lat. 431) codex contains the full material. In the Chapter of Prague a 15th-century manuscript version of this (Hist. prof. No. 531) has been preserved. In view of the close terms János Vitéz and King Matthias maintained, we may take it for granted that the correspondence, the pieces of which were collected by Pál Ivanics, a clerical of Zagreb, in the King's lifetime, was present in the Library, as well as the other correspondence of famous humanist scholars, e.g. of Ficinus.

361. Orationes politicae.

Supposedly the work also existed in the Corvina.
Note: Seven orations are to be found in a codex of the library of the Prague Chapter (cf. the second-mentioned work of Fraknói in prec. item).

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De summa temporum.

Cf: (No. 1028.)

*

Iosephus Flavius

Hebrew historian, 37—after 70.

362. Antiquitatum Iudaicarum libri XIII.

Erroneously determined as a Corvinian MS.
Praha. Státní Knihovna ČSSR – Universitní Knihovna. A. XIV. 14.
Parchment 150 fol. 470 by 300 mm.
Script: gothic.
Illum.: state book, 13th cent.
Binding: gilt leather, with the arms of Hungary (16th—17th cent.).
Descr.: Truhlár. 2427.
Bibliog.: Weinberger in his review of Iacobs, Zentrbl. f. Bw. Vol. 38, p. 133.
Cat. number: Weinberger 98.
Note: Weinberger considered it an authentic Corvinian book, as he thought the title-page showed the emblems of King Matthias: sand-glass, barrel, well; the cover has the arms ot Bohemia and Hungary (15th cent.). Weinberger confused in this case the Prague codex of Iosephus Flavius with the Corvinian St. Thomas Aquinas also preserved there, since the latter had got the emblems of King Matthias, whereas the much earlier Iosephus Flavius could not contain them. The cover tables do have the mentioned arms, although not in their combined form; the front plate shows the lion of Bohemia and the back plate the Hungarian arms in its later form (bars on the sinister and cross patriarchal on treble mound in the dexter half; the cross patriarchal does not stand in the open crown but the crown is placed under the mounds). Also the shape of the coat of arms is of a later date, typical of the early 17th century.

*

Isidorus Hispalensis

Archbishop of Seville, c. 560—636.

De viris illustribus. De scriptoribus ecclesiasticis.

Cf.: Marcellinus. (No. 418.)

363. Etymologiae.
Supposedly the work was included in the Corvina.
Note: Thuróczy used it as a source work. (Mályusz p. 291.)

364. Expositio historiae sacrae legis.

Dubious Corvinian MS.

Note: Vogel (No. 52) and Edwards (No. 38) publish it among the Corvinian volumes in the Laurenziana: Parchment codex, 1490. Ioh Iac. Crucennacensis. Reference: Bandini T. 1. p. 696. As a matter of fact, this is nothing else than the second work in the Florentine Petrus Lombardus codex (Rep. No. 490).

Libellus, quem de diversis opusculis patrum collegit.

Cf.: Petrus Lombardus. (No. 490.)

[Sententiarum libri] De summo bono.

Cf.: Miscellanea V, 1. (No. 878.)

Vitae patrum Veteris et Novi Testamenti.

Cf.: Marcellinus. (No. 418.)

365. Erroneous statement.

Note: Wallaszky (p. 90) mentions a Corvinian 'Isidorus Hispalensis in the Library of Dresden, the first leaf of which bears the arms of King Matthias, "in ultimo sequentia conspiciuntur verba: Iohannes M. Cynicus fieri curavit". Wallaszky is in error concerning the name of the author, for the Valturius Corvinian copy of Dresden has the above concluding words.

*

Isocrates

Rhetor of Athens, 436—338.

366. Orationes duae e Graeco in Latinum versae per Mihaëlem Chesserium [= Keserű, Michaël], quarum prima reges, altera subditos docet. (1. Oratio de regni administratione ad Nicoletum Salaminiorum in Cypro regem. Ad regem Wladislaum. — 2. Oratio, quae Nicoles sive symmachicos inscribitur.) Bologna (c. 1506—1512). I. A. de Benedictis. [26] fol. Apponyi 1957.

Lost printed book of Vladislas II.

Note: Hain (9313) and Reichling consider it an early printed book from about 1500, but dating should be based on the reference made to the son of Vladislas (born in 1506) and on the circumstance that the printer died in 1512.

367. De regimine principatus, ad Nicolaum Cypri regem, trad. e Graeco in Latinum per Carolum Aretinum i.e. Carlo Marzuppini.

+ Brunus Leonardus Aretinus: Dialogus de modernis quibusdam scriptoribus (Dante, Petrarca et Boccaccio) in comparatione ad antiquos ad Petrum Paulum Iustinopolitanum.

Dubious Corvinian MS.
Wien. ÖNB Cod. Lat. 229.
Parchment 32 fol. 227 by 145 mm.
Script: in the first work, humanistica cursiva, in the second, rotunda.
Illum.: Northern Italy, 3rd quarter of the 15th cent. The first work is a state book, the second has coloured initials.
Arms: the foot of the title page has been torn off.
Binding: not original.
Poss.: Brassicanus; Fabri; in 1756 it was transferred from the University Library, Vienna, to the Hofbibliothek.
Descr.: NF VI/1. No. 103.
Note: Since we find several similarly mutilated copies among the Corvinian volumes labelled by the names of Brassicanus, Fabri and St. Nicholas College of Vienna, we may propose a Corvinian consideration for the book; the more so because the glosses in it suggest the hand of János Vitéz.

368. Oratio ad Demonicum. Latine versa a Lapo Castelliunculo, cum praefatione eiusdem.
+ Eiusdem orationis alia versio.
+ Oratio de laudibus Helenae, e Graeco per Iohannem Petrum Lucanum conversa.
+ Oratio in funere Euagorae regis Cypri, Latine versa.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 430. (Formerly: Wien ÖNB Cod. Lat. 256.)
Parchment 40 fol. 216 by 144 mm.
Script: humanistica semi-cursiva, Hungary.
Illum.: Buda, after 1470, the so-called "first heraldic painter" of King Matthias.
Arms: Matthias (B_1).
Binding: 18th cent.
Poss.: Brassicanus; Fabri; in 1756 it was transferred from the University Library, Vienna, to the Hofbibliothek.
Descr.: NF VI/3. No. 31. — Bartoniek II, No. 430.
Repr.: Corvina I, Fig. 28.
Bibliog.: Hoffmann, I, p. 175. — Casamassima p. 116.
Cat. numbers: Fógel I, 17; Fógel II, 115; Hevesy 145; Weinberger II, 143a, Hoffmann 17; Berkovits 40; Csapodi 43.

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Iulianus de Toledo

369. Opera. (Liber prognosticorum futuri saeculi.)
+ Albuinus Gorziensis: De Antichristo.
+ Liber formularum.
+ Poëma de Troia destructa.

Unfoundedly determined as a Corvinian MS.
Wien. ÖNB Cod. Lat. 861.
Parchment 96 fol. 180 by 105 mm.
Illum.: Austria, end of 12th cent.
Arms: none.
Binding: 1755.
Poss.: TW monogram 1488. — Gremper: "Emi hunc librum hic Vienne . . . 1519." — Cuspinianus. — Fabri.
Descr.: NF II, pp 274—275.
Note: Ankwitz (I, p. 117, Note 33) mentions it, without any motivation among the Corvinian codices acquired by Gremper. The codex, however, furnishes no evidence of this. It contains records on epidemic diseases around Aachen in 1502.

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Iulius Aemilius = Milius

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Iulius Capitolinus

Allegedly Roman historian, one of the Scriptores Hist. Aug.

Cf.: Scriptores Historiae Augustae. (No. 968.)

*

Iustinianus

Emperor of Byzantium, 527—565.

370. Digestum vetus de tortis.

Coll. II of Buda, 1686. Printed book 2°.
Pflugk.

See also: Institutiones imperiales. (No. 846.)

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Iustinianus, Bernardus = Bernardus Iustinianus

Iustinianus, Laurentius = Laurentius Iustinianus

*

Iustinianus, Sebastianus

Venetian ambassador at the turn of the 15th—16th centuries.

371. Oratio habita coram Vladislao rege Pannoniae.

Lost book of Vladislas II.

Bibliog.: Csontosi X, p. 217.
Note: The author addressed this speech against the Turks to Vladislas in 1500. The MS. of its Italian version is preserved in Vienna (Cod. 5900). About the same time it was published in print in Latin (Venezia, Bernardinus Venetus de Vitalibus. HR 9645. Apponyi 40) and Italian (ibid. BMC V, p. 549).

*

Iustinus, M. Iunianus

Roman historian, c. 2nd—3rd centuries.

372. Epitome Historiarum Trogi Pompei.

Unfoundedly determined as a Corvinian MS.
Praha. Státní Knihovna ČSSR – Universitní Knihovna. VIII. H. 72.
Parchment 169 fol. 203 by 129 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, 15th cent.
Arms: room for arms left blank.
Binding: contemporary blind-stamped leather, chased gilt edge.
Bibliog.: Ábel, Jenő: Garázda Péter. EPHK 1880, pp 98—100. – Hoffmann VI, 106. — Haynald Lajos levele a Magyar Tudományos Akadémiához (The letter of Lajos Haynald to the Hungarian Academy of Sciences.) 1874, 6. I. MTA RAL 35/1874.
Note: According to Truhlář No. 1655 it seems to be Corvinian, although it contains the following note: "Iste liber est meus vi[deli]c[e]t petri Garazda de vngaria."

373. Epitome Historiarum Trogi Pompei.
+ Brunus Aretinus, Leonardus: Rerum suo tempore in Italia gestarum commentarium.
+ Rerum Graecarum ad equitem Angelum Aczarolum commentarium.

Unfoundedly determined as a Corvinian MS.
Dresden. Sächsische Landesbibliothek. Dc 172.
Parchment 152 fol.
Script: gothico-antiqua.
Illum.: Florence, void branchwork, 15th cent.
Arms: parted per fess; the upper field: or, a bird sable with red beak holding no ring; the lower field: azure.
Binding: plain 18th-cent. leather. Well-trimmed.
Poss.: "E Bibliotheca Maur. Car. Chrn. Woogii" purchased it in 1755.
Descr.: Schnorr Dc No. 172.
Cat. number: Weinberger 41.
Note: According to Weinberger an authentic Corvinian book, while according to Hevesy, a 17th or 18th cent. counterfeit. Frigyes Petrovics, as early as 1833 established in his letter to the MTA (MTAK Coll. of MSS.) that the codex was a pseudo-Corvinian volume.

374. Epitome Historiarum Trogi Pompei.

Lost Corvinian book.

Note: István Szamosközy writes: "Flavii Proculi Iustini de origine regum et regnorum Epitomen, in membrana elegantibus characteribus manuscriptam, ex Mathiae regis bibliotheca Budensi casu quopiam ad me delatam, totius meae librariae supellectilis principem, quam ante hanc bellorum voraginem non contendendam habebam, eadem intemperie stolidae multitudinis amisi", he lent it to a Jesuit called Antonio Marietto and it had perished when the Kolozsvár Jesuit Monastic House and Library was devastated. Unpublished historical works of István Szamosközy, 1566—1603. Vol. 3. Budapest 1877. pp 105—106. Monumenta Hungariae Historica. II. Vol. 29. — Jakó pp 237—244. A Iustinus must have been included in the Corvina, because it was used by Thuróczy as a source work (Mályusz pp 228—289). Anyway, as has been indicated, the work was present in the library of Péter Garázda. The Medici Coll. contained four copies of the work.

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Iuvenalis, Decimus Iunius

Roman poet, c. 55 — c. 130.

375. Satirae.

Lost Corvinian book.

Note: The list of Naldus mentions it. True, the satires of Iuvenalis are contained in the Corvinian Horace now in London, but we can hardly imagine that a separate Iuvenalis did not exist in the Corvina; the Medici Coll. contained four exemplars of it. Over six editions were published in the 15th cent.; including the one published in 1486 by Georgius Valla with a dedication to the Hungarian János Thuz.

Satirae.

Cf.: Horatius. (No. 337.)

376. Satirae.
+ Persius: Satirae Thebaidorum cum notis.

Erroneously determined as a Corvinian MS.
Montpellier. Bibliothèque de la Faculté de Médecine. No. 125.

Note: 9th-cent. codex. On the verso of the first leaf: "Mathias 1469". On the basis of this, Pithou writes the following in the Persius edition of Iuvenalis, Paris 1585: "quod de Budensis cladis reliquiis in Thassilonis quondam ducis coenobium [= Lorsch] relatum fiusse ex Matthiae adscripto nomine facile adductus sum, ut crederem". Hevesy lists it with the lost Corvinian volumes, with reference to Kolbius: Cat. cod. ms. monast. Sangallensis 1759. II, p. 398. Montpellier took over the codex from Oratoire de Troyes, fonds de Pithou. According to Jenő Ábel this is an erroneous supposition, because the codex was preserved in Lorsch as early as the 10th cent., and the name Matthias can be referred to anyone of that name. (Ábel III, p. 322.) Gottlieb (Wer ist der in Codex Montepessulanus 125 genannte Matthias? Eranos Vindobonensis 1893.) and Weinberger also deny it. (Weinberger p. 39.) — Akad. Ért. 1874, p. 5. — RAL 35/1874.

See also:

Calderinus: Commentarii in Iuvenalem. (No. 144.)

Georgius Merula: Commentaria in satiras Iuvenalis. (No. 296.)

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Jakob von Lilienstein = Lilienstein, Jakob von

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Keserű, Michaël

Hungarian humanist, Bishop of Bosnia, 15th–16th centuriets.

Cf.: Isocrates. Trad. Michaël Chesserius. (No. 366.)

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Konstantinos Porphyrogennetos, VII.

Emperor of Byzantium, 905—959.

377. *Ὑπόθεσις τῶν βασιλικῶν ταξειδίων καὶ ὑπόμνησις τῶν ἀπλίκτων.*

Extant, authentic Corvinian MS.
Leipzig. Universitätsbibliothek. Rep. I. n. 17.
Parchment 263 fol. 325 by 230 mm.
Script: Greek cursiva minuscula.
Illum.: only a few plain headpieces and modestly decorated initials here and there. 12th cent.
Arms: none.
Binding: original gilt Corvinian leather, with arms and gilt edges.
Poss.: Fabri. — "B. Egnatius de Constantino . . . librum Romani filio reliquit." — Leipzig. Stadtbibliothek. — Since 1962 ibid. Universitätsbibliothek.
Bibliog.: Naumann 28. — Tröger pp 158—159. — A lipcsei Városi Könyvtár ritkaságainak átadása (The surrender of the rarities of the Municipal Library of Leipzig). MKszle 1962, pp 364—365.
Cat. numbers: Fógel I, B 7; Fógel II, B 2; Hevesy 44; Weinberger 60; Csapodi 68.

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[Kosztolányi] Georgius Polycarpus

Hungarian humanist, canon, c. 1431—1489.

378. Oratio coram amplissimo conventu electorum Sacri Imperii Nurembergae acta XVI. Kl. Martias 1461.

Supposedly the work was included in the Corvina.
The text survives in several 15th-cent. codices, e.g.: OSZK Clmae 210, and 372.

Bibliog.: Hazai és külföldi könyvtári búvárlatok (Investigations in libraries at home and abroad). MKszle 1883, p. 211. — Fraknói, Vilmos: Mátyás király diplomatái (The statesmen of King Matthias). Budapest 1898. pp 8—9. — Publ.: Nicolaus Barius, Georgius Polycarpus de Kostolan, Ed. L. Juhász. Lipsiae 1932. pp 7—12. (Bibliotheca med. rec. aevi).

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Kyeser, Conradus

German physician and tactician, 1366—1405.

379. Bellifortis.

Fragment of an extant, authentic Corvinian MS.
Budapest. MTAK Latin Codex. 2° 14.
Paper codex, 8 fol. 394/403 by 271/279 mm.
Script: gothica bastarda.
Illum.: Southern Germany, colour pen-drawn designs, c. 1414—1415.
Arms: none.
Bibliog.: Csapodi, XV. — Quarg, Götz: Conrad Kyeser aus Eichstätt. Bellifortis. 2 Vols. Düsseldorf 1967. — Quarg, Götz: Der Bellifortis von Conrad Kyeser. Technikgeschichte 1965. pp 293—324.
Note: Recovered from the library of the Seraglio, Istanbul, in 1889. Large-size pictures, symbolic representations of stars and astrological inscriptions include the figure of the sun as a portrait of King and Emperor Sigismund. Therefore we have to suppose that it formed part of the booty shipped from Buda to Istanbul.

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Lacapenus, Georgius

Greek monk, grammarian, 14th cent.

Epistolae et in easdem grammatica (in Greek).

Cf.: Miscellanea Graeca I. 12. (No. 885.)

*

Lactantius, Lucius Caelius Firmianus

Latin rhetor, c. 250—317.

380. De ira et furore Dei.

Fragment of a lost Corvinian book.
Note: Surriano saw it in the same codex from which he copied Aeneas Gazaeus (q.v.). It is identical with the Vienna Corvinian book (Cod. Lat. 259), which, according to the old list of contents, used to contain the title work of this item now lost.

381. De opificio Dei, sive hominis formatione.

Lost Corvinian fragment.
Cf. prec. note.

382. Divinarum institutionum adversus gentes libri IX.
+ De ira Dei ad Donatum.
+ Basilius Magnus: Libellus de institutione iuvenum per Brunum Aretinum Leonardum traductus.

Determined as a Corvinian MS on insufficient grounds.
Reported from the Franciscan Library of Pozsony in 1878.
Paper codex, 196 fol. State book. The coat of arms has been cut out.
Binding: not original, the edges are trimmed. By Csontosi (XI. p. 51) it is probably Corvinian; we see no sign to indicate this.
Cat. number: Weinberger 100, dubious.

Divinarum institutionum epitome.
Cf.: Aeneas Gazaeus. (No. 5.)

383. Divinae institutiones.

Unfoundedly determined as a codex of Queen Beatrix.
Besançon. Bibliothèque municipale. Ms 170.
Poss.: Granuele C. de Cantecroy.
Repr.: Hevesy Table XIII.
Bibliog.: Robert p. 186; Hoffmann II; 138; Weinberger p. 16.
Cat. number: Hevesy 2.
Note: Already Wallaszky (p. 89) reported on "Mabillonius porro in Itinere Germanico [1683] ex edit. Fabricii pag. 6. testatur, Vesantione apud Abbatem Boisettum plures extitisse Codices ex Budensi in Granuellanem translatos, e.g. Lactantii de Religione, Titi Livii secundum Volumen." — Hevesy included it in the list of authentic Corvinian books on the basis of the arms of Aragon contained in it and also because he took the dwarfs with pointed caps in the ornamental border as indicators of Hungarian national costumes and suggestive of a Hungarian workshop. This, however, is an unfounded supposition not only because pointed caps and top-boots are not exclusive characteristics of Hungarian costumes, but rather because it has the coat of arms of Aragon by itself and not in combination with that of Matthias. If the book belonged to Beatrix, it was prepared before her marriage and outside Hungary.

*

Lactantius Placidius = Placidius Lactantius

Ladislaus Vetési = Vetési, Ladislaus

Lampridius Aelius = Aelius Lampridius

Lancelotus Politi = Ambrosius Catharinus

*

Lapus Castelliunculus

Florentine humanist, 15th cent.

Cf.: Isocrates: Oratio ad Demonicum, trad. Lapus Castelliunculus. (No. 368.)

Cf.: Xenophon: Praefectus equitum. Trad. Lapus, Castelliunculus, cum praefatione eiusdem. (No. 704.)

*

Lascaris, Theodorus II

Emperor of Byzantium, 1254—1258.

384. Epistolae.

Lost Corvinian MS.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E. 74.

*

Laudivius Sacchia = Sacchia, Laudivius

*

Laurentius de Monacis

Venetian poet, statesman, 14th cent.

385. Carmen de casu reginarum et de lugubri exitu Caroli Parvi regis Hungariae.

Supposedly the work was included in the Corvina.
Thúróczy used it as a source work (Mályusz).

*

Laurentius Iustinianus

Patriarch of Venice, 1381—1455.

386. Fasciculus amoris in coena Domini.
+ Bernardinus Iustinianus: Vita Beati Laurentii Iustiniani

Coll. II of Buda, 1686.
Pflugk.

*

Laurentius Valla = Valla, Laurentius

Lecapenus = Lacapenus

Lentulus, Colantonius = Colantonius Lentulus

*

387. Liber sermonum.

Latent, dubious Corvinian MS. Supposedly it was included in the Corvina.
Csontosi and Fraknói described it from the Franciscan Library of Szentantal (County Pozsony, Bačfa) in 1878. Its actual place of preservation is unknown to us.
Parchment 101 fol. 330 by 230 mm. Early 15th cent.
Arms: front-matters missing.
Binding: blind-stamped leather, with gilt edges.
Bibliog.: Csontosi XI, p. 49. — Fraknói III, pp 79–87. — Rómer IV.
Note: According to glosses from 1457 and 1458, János Vitéz emended it while a prisoner in Esztergom, and in Nagyvárad, resp. Inscriptions of later date: "Emericus Gemmasius M[agister] V[erbi] D[ivini] in Ecclesia Budensi 1612." — "Hic liber ex Bibliotheca Matthiae Corvini Regis Ungariae, quae modo Budae captiva detinetur ad me pervenit Em. R. Péczeli." — "Ex libris Emerici Regii Peczelii Concionatoris Uyvariensis 1622." These records allow of a supposition that the book got from the collection of János Vitéz directly into the Corvina, because in 1457 Vitéz was not likely to make emendations for the Corvina, and, on the other hand, his book got to the Buda possessor through the Corvina. When it was removed from the Corvina, we have no knowledge of. All we know from the note of 1622 is that the book originated from the Royal Library. As an important representative of patristic literature, it certainly was included in the Corvina, if once possessed by Vitéz.

388. Liber sermonum.

Unfoundedly determined as Corvinian.
Budapest. MTAK Latin Codex 2° 9.
Parchment 169 fol. 283 by 197 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, 15th cent.
Arms: room for arms left void.
Binding: contemporary, blind-stamped Italian renaissance leather, chased gilt edges.
Note: Based on the similarity the binding shows to the cover of the Corvinian book of Győr, Rómer determines it as possibly Corvinian (MTAK MS. Collection, Catalogue of codices). The codex itself has a 19th-cent. stamp: "Ex Bibliotheca antiqua Budensi Corviniana."

*

Leon Battista Alberti

Italian architect, c. 1404—1472.

389. De re aedificatoria.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense. Cod. Lat. 419. (= α O. 3. 8.)
Parchment 256 fol. 400 by 262 mm.
Script: humanistica rotunda.
Illum.: Buda or Florence, c. 1485–90. State book (According to Hoff-

mann at Buda by the so-called "first heraldic painter of King Matthias". According to Ancona, Florence, Attavante.)

Arms: Matthias (H). In the ornamental border cross patriarchal, raven, lion of Beszterce, the arms of Bohemia, Austria, Dalmatia, Silesia, Galicia and also an unidentified coat: parted per pale, dexter half barry six or and sable; sinister half or. The ornamental border of Fol. 209^{v} has the arms of the Báthory family.

Binding: not original, chased gilt edges.

Repr.: Corvina II, Table XXVIII; Balogh I. Vol. 2. p. 10.

Bibliog.: Fava 84. – Ancona Vol. 2. No. 1106. – Balogh I. Vol. 1. p. 530.

Cat. numbers: Fógel I, 98; Fógel II, 57; Hevesy 52; Weinberger 75; Hoffmann, 98; Csapodi 74.

390. De re aedificatoria.

Extant, authentic Corvinian MS.

Olomouc. Statní Archiv. Domské a Kapitolní Knihovna. Cod. Lat. C. o. 330.

Parchment 210 fol. 332 by 224 mm.

Script: humanistica rotunda. Scribe: Presbiter Francischus Collensis Scripsit Floretię[!]

Illum.: Florence, state book, c. 1485–1490. "Attavantes pinsit." With the emblems of King Matthias.

Arms: Probably Matthias (E) painted over with the arms of the Szapolyai family: gules, mound-like flames or, with a grey wolf rampant. Also in the ornamental border the arms of Vienna, cross patriarchal, the coats of Moravia, Silesia, etc. are painted over.

Binding: contemporary, gilt brown leather, with no arms; gilt edges.

Poss.: "Ex Biblioth[eca] Cathedr[alis] Eccl[esi]ae in Olom[ucio]."

Repr.: Corvina II, Table LIV. – Balogh I. Vol. 2. p. 9.

Bibliog.: Csontosi VIII, p. 31. – Hoffmann VI, p. 124. – Csapodi–Gárdonyi II, p. 35. – Csapodi, Csaba: Filipec (Pruisz) János váradi és olmützi püspök könyvei [The books of János Filipec (Priusz) Bishop of Olomutz and Várad]. MKszle 1967, pp 243–249. – Bistřicky, Jan–Dokol, František–Kouřil, Miloš: Státní Archiv v Opavě. Průvodce po rhcivurch fondech, svazek 3 pobočka v Olomouci. (Bistřicky, J.–Boháčeh, M.–Čáda, F.: Seznam rukopisů metropolitní kapituly v Olomouci. p. 132.)

Cat. nunbers: Fógel I, 118; Fógel II, 77; Hoffmann 118; Csapodi 100.

Note: Ever since the erroneous publication of Csontosi (Fógel, Hoffmann) the statement has been reiterated that on evidence of a gloss the book belonged to János Filipec, Bishop of Várad and Olomutz.

*

Leonardus Aretinus = Brunus Aretinus Leonardus

Leonardus de Utino = Utino Leonardus de

*

Leonicenus Omnibonus

Italian philosopher and grammarian, 15th cent.

391. Commentum in Lucanum.

Supposedly the work was included in the Corvina.
It occurs in the list of Ippolito "omnibone sopra lucano".

*

Libanios Sophista

Greek rhetor and Sophist philosopher, c. 314—c. 393.

Epistolae CLVI et eiusdem vita (in Greek).

Cf.: Miscellanea Graeca I/3. (No. 885.)

Basilii Magni et Libanii epistolae mutuae XXII (in Greek).

Cf.: Miscellanea Graeca I/18. (No. 885.)

*

Lignamine, Iohannes Philippus de

Physician of Messina, early 16th cent.

392. Veritates de sanguine Christi.

Coll. II of Buda, 1686. Printed book.
Pflugk.

*

Lilienstein, Jakob von

Dominican monk, 15th—16th cent.

393. Liber de divina sapientia ad Wladislaum II. regem Ungariae necnon Bohemiae.

Lost codex of Vladislas II.
The Munich Bayerische Staatsbibliothek registered a codex under Clm 26, 827, which was probably drafted by the author; the date 1505, as well as the roughly copied paper codex was not likely the one presented to the King.

Bibliog.: Grabmann, Martin: Der "Liber de divina sapientia" des Jakob von Lilienstein. Eine ungedruckte scholastisch-mystische Summa aus dem Beginn des 16. Jhs. (= Grabmann: Mittelalterliches Geistesleben. Bd. II. München 1936 pp 585—602.)

*

Livius, Titus

Roman historian, 59 B. C. — 17 A. D.

394. Historiarum decas I. Ab urbe condita.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 22.
Parchment 231 fol. 355 by 245 mm.
Script: gothico-antiqua. Scriptor: "Iohannes Franciscus [Martinus] de S[an]c[t]o Geminiano scripsit."
Illum.: Florence, void branchwork, c. 1460—1470. According to Hermann, in the style of Francesco d'Antonio del Cherico.
Arms: Matthias (A_5).
Binding: not original counterfeit coloured floral decoration with gilt edges of Buda.
Poss.: Cuspinianus. — Fabri. — In the Hofbibliothek ever since 1576.
Descr.: NF VI/3. 57.
Repr.: Ibid. Table X; Corvina II, Table XCVIII.
Bibliog.: Csapodi–Gárdonyi II, pp 39—40. — Ancona Vol. 2. No. 751.
Cat. numbers: Fógel I, 1; Fógel II, 99; Hevesy 123; Weinberger 132; Hoffmann 1; Csapodi 136.

395. Historiarum decas I. Ab urbe condita.

Extant, authentic Corvinian MS.
Cambridge. Trinity College Library. Cod. 1235. O. 4. 4.
Parchment 180 fol. 330 by 238 mm.
Script: humanistica semi-cursiva.
Illum.: Northern Italy, void branchwork, c. 1450—70.
Arms: Matthias (A_1), supported by unidentified arms on either sides; the one on the inner side: gules two bars undy, argent; the other on the outer side is blurred. Maybe, the arms were painted at a later date.
Binding: contemporary, blind-stamped leather.
Poss.: 1496. Iohannes Caspar de Bübenhofen. — 1530. Greifenstein.
Repr.: Corvina II, Table IX. — Pongrácz, quoted below.
Bibliog.: Pongrácz, József: A cambridgei korvin-kódex (The Corvinian codex of Cambridge). MKszle 1912, pp 1—7. — James, Montague Rhodes: The Western Manuscripts in the Library of Trinity College Cambridge. Vol. 3. Cambridge 1902. pp 251—252.

Cat. numbers: Fógel I, 71; Fógel II, 29; Hevesy 27; Weinberger 37; Hoff mann, 71; Csapodi 48.
Note: In contemporary handwriting: "Epithauium [!] Mathie nouissimi regis. Mathias iaceo rex". . .

396. Historiarum decas I. Ab urbe condita.

Extant, authentic Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Barber. Lat. 168.
Parchment 212 fol. 257 by 242 mm.
Script: humanistica rotunda.
Illum.: perhaps Buda, c. 1469—1485.
Arms: Only the first title page survives, containing the title of the book; the second with the arms has been torn off.
Binding: original, gilt Corvinian leather, with arms.
Poss: "Lucae Vingardj" — "Olindrj Vrodj"(?)
Repr.: of the cover, Corvina II, Table LXXXI.
Bibliog.: Marucchi p. 35. — Rosivach.
Cat. number: Csapodi 121.

397. Historiarum decas I. Ab urbe condita.

Unfoundedly determined as a Corvinian MS.
Verona. Biblioteca Capitolare CXXXV. 123.
Parchment 194 fol. 330 by 233 mm.
Poss.: "M. Antonii Montani J. Bapt. medici . . . filii Mario Bevilaque comiti pro augenda bibliotheca munus . . . 1580."
Cat. numbers: Hevesy 100; Weinberger 117 (dubious).
Note: According to Hevesy, the arms of Matthias on the title page was replaced by the arms of the Orsini family, but the original Corvinian cover still bears the arms of Matthias. However, no arms can be seen either on the title page or on the cover. Hevesy erroneously published this book together with two other Livy Corvinian volumes of Verona.

398. Historiarum decas I. Ab urbe condita.

Unfoundedly determined as a Corvinian MS.
Wien. ÖNB Cod. Lat. 18.
Parchment 229 fol. 365 by 258 mm.
Script: humanistica rotunda.
Illum.: Florence, c. 1470. In the style of Francesco d'Antonio del Cherico.
Arms: space for the arms left blank.
Binding: contemporary, blind-stamped (partly gilt) Italian renaissance leather, with chased gilt edges.
Poss.: 15th cent. "D[omi]n[u]s Emericus abbas Bivlcz" (according to Endlicher = Bulcs). — In 1576 it was found in the Hofbibliothek.
Descr.: NF VI/3. 62.
Repr.: ibid.

Note: According to NF, Dibdin (p. 473) publishes the book as Corvinian on insufficient grounds.

399. Historiarum decas III. De secundo bello Punico.

Extant, authentic Corvinian MS.
New York. Public Library. Spencer Coll. 27.
Parchment 223 fol. 360 by 240 mm.
Script: gothico-antiqua. Scribe: Iohannes Franciscus Martinus Geminane[n-sis] est scriptor".
Illum.: Florence, void branchwork, c. 1460—1470.
Arms: Matthias (A_1).
Binding: new, leather, with gilt edges.
Poss.: La Moignon Coll. — Sir Thomas Phillipps Library. Ms. 3010. Cheltenham. — Chester Beatty Coll. — Spencer Coll. 1933 through the mediation of the Quaritch Company.
Repr.: Corvina II, Table L. — Allen.
Bibliog.: Két eladó Corvin-codex Angliában (Two Corvinian codices on sale in England). Mkszle 1889. pp 366—367. — A cheltenhami Corvin-codexek (The Corvinian codices of Cheltenham). MKszle 1891. p. 333. — E[rdélyi], P[ál]: Cheltenhami Korvin-kódexek (Corvinian codices in Cheltenham). MKszle 1897 pp 413—414. — Hofer p. 942. — Allen. — Census II, pp 1340—1341. — Csapodi–Gárdonyi II, pp 39—40. — Csapodi–Gárdonyi III. pp. 361—363. — Szabó I. pp 12—14.
Cat. numbers: Fógel I, 72; Fógel II, 30; Hevesy 45; Weinberger 38; Hoffmann 72; Csapodi 97.

400. Historiarum decas III. De secundo bello Punico.

Extant, authentic Corvinian MS.
Verona. Biblioteca Capitolare. Cod. Lat. CXXXVI. 124.
Parchment 214 fol. 352 by 245 mm.
Script: gothico-antiqua.
Illum.: Florence, void branchwork, c. 1450—1470. According to an 18th-cent. inscription, it was illuminated by Girolamo dei Libri; Hoffmann thinks this impossible, because G. dei Libri was born in 1474.
Arms: unidentified.
Binding: original, gilt Corvinian leather, with arms and chased gilt edges.
Repr.: Corvina II, Table XCVI. — Of the cover: Balogh, I. Vol. 2. p. 392.
Bibliog.: Rómer II, pp 282—283. — Hoffmann II, p. 139.
Cat. numbers: Fógel I, 138; Fógel II, 97; Hevesy 101; Weinberger 116 (dubious); Csapodi 133.

401. Historiarum decas III. De secundo bello Punico.

Dubious Corvinian MS.
Budapest. OSZK Clmae 87.
Parchment 170 fol. 372 by 265 mm.

Illum.: Italy (Verona, Bologna?), 14th cent.
Arms: none.
Binding: 18th cent.
Poss.: Miklós Jankovich, 1830.
Bibliog.: Fejér, György: T. Vadasi Jankovics [!] Miklós gyűjteményéről (On the collection of Miklós Vadasi Jankovics). Tudományos Gyűjtemény 1817. XI/6. 19. — Hoffmann VIII. p. 2.
Note: Inscription: "dono accepi Bude 1504 B." György Fejér first describing the codex took the letter B for the abbreviated name of Brassicanus. But Brassicanus visited Buda some twenty years later. According to Ábel (V. p. 74) the abbreviation stands for Balbus. Hoffmann (V. pp 2—3) denies any Corvinian relation of the book; nevertheless the date and place of donation do not preclude Corvinian origin. — It has been described as a latent codex by Weinberger (p. 21).

402. Historiarum decas III. De secundo bello Punico.

Erroneous publication.
Dublin. National Library of Ireland. Chester Beatty Library MSW 118.
Note: We made the following statement in the second edition of Corvina II (Note on p. 34): "Hevesy 45. London. Chester Beatty. Livius. (The codex is actually preserved in Dublin. National Library of Ireland, MSW 118). It can be established on the basis of the microfilm we received from the Library that Hevesy was wrong when ascribing the arms to Matthias." Well, in this case we, and not Hevesy, committed a mistake. Notably, the books of the Library were transferred to the Library of Dublin, and so was the 15th-cent. codex MSW 118 containing Decas III. of Livy which bears the arms of the Este family instead of Matthias's. The other codex containing Decas III. of Livy published without register mark by Hevesy from the Chester Beatty Library has been transferred to the Public Library, New York; this one is indeed an authentic Corvinian book provided with arms. (Cf.: Csapodi 97.)

402a. Historiarum decas III. De secundo bello Punico.

Unfoundedly determined as a Corvinian MS.
Wien. ÖNB Cod. Lat. 19, 20, 21.
Descr.: NF VI/3. 56, 61, 63.
Repr.: NF VI/3. Tables XVI, XVIII.
Note: These three codices very similar in appearance were completed in the workshop of Francesco d'Antonio del Cherico around 1470, bound in contemporary blind-stamped Italian renaissance leather. The room for the arms is blank in both. Only Dibdin (A bibliographical . . . tour III. London 1821. p. 473) took them for Corvinian books, without sufficient grounds.

403. Historiarum decas III. De secundo bello Punico.

Unfoundedly determined as a Corvinian MS.
Besançon. Bibliothèque municipale. MS 838.
Scribe: Iohannes Cruder theutonus.
Merely the Aragon arms is included. Cf.: Wallaszky p. 89; Robert; Weinberger p. 16. Same as for the Lactantius codex. Cf. Fischer 49.

404. Historiarum decas IV. De bello Macedonico.

Extant, authentic Corvinian MS.
Wien. ÖNB Sn. 12,758. (In Fógel 311—40. In Hoffmann 10,489.)
Parchment 170 fol. 352 by 235 mm.
Script: gothico-antiqua. Scribe: "Iohannes Franciscus Martinus Geminianensis descripsit."
Illum.: Florence, void branchwork, c. 1460—1470. (According to Unterkircher, in the style of Francesco d'Antonio del Cherico.)
Arms: Matthias (A_5).
Binding: not original (16th cent.?)
Poss.: Johannes Jacobus comes of Wolkenstein. — Transferred from the Fideikommissbibliothek (No. 10,489) to the Hofbibliothek.
Repr.: Corvina II, Table CXXV.
Bibliog.: Csontosi IX, p. 33.
Cat. numbers: Fógel I, 42; Fógel II, 140; Hevesy 103; Weinberger 119; Hoffmann 42; Csapodi 162.

405. Historiarum decas IV. De bello Macedonico.
+ Florus: Historiarum epitome.

Extant, authentic Corvinian MS.
Verona. Biblioteca Capitolare Cod. Lat. CXXXVII. 125.
Parchment 207 fol. 360 by 250 mm.
Script: gothico-antiqua.
Illum.: Central Italy, void branchwork, c. 1450—1470. An 18th-cent. record has: "Hieronimi dei libri minio fecit initiales litteras" (contested by E. Hoffmann on the same grounds as in No. 400).
Arms: The arms of Matthias painted over with an unidentified coat.
Binding: original, gilt Corvinian leather with arms and chased gilt edges.
Repr.: Corvina II, Table XCV. — Of the cover: Hunyady Table XXIII; Balogh I. Vol. 2. p. 393.
Bibliog.: Rómer II, pp 282—283. — Hoffmann II, p. 139.
Cut. numbers: Fógel I, 139; Fógel II, 98; Hevesy 102; Weinberger 115 (dubious); Hoffmann 139; Csapodi 134.

406. Historiarum decades tres. I, III, IV.

Coll. II of Buda, 1686.
Pflugk.
Wien. ÖNB Cod. Lat. 3099.
Paper codex 296 fol. 405 by 292 mm. 14th cent.
Script: cursiva.
Illlum: plain, save for red and blue initials.
Arms: none.
Binding: not original, no chased edges are visible. The old cover must have been badly damaged by vermin.

Note: Old marking (Rec. 475), size (Pflugk fol. maj.), and contents (the three books in one volume), as well as the gloss in red ink reminiscent of the hand of János Vitéz, make it almost certain that the codex originates from Buda.

407. Historiarum decades III. et IV.

Printed book from Coll. II of Buda, in 1615.
Esztergom. Library of Cathedral. Inc. XV. I. 23.
Printed book: Rome 1472. Sweynheim—Pannartz. (Hain 10,131) 236 fol. 400 by 280 mm.
Illum.: plain, without rubrication, the places of initials left blank.
Binding: contemporary wooden plate, with blind-stamped half-leather binding, yellow edges.
Arms: none, the front piece being missing.
Bibliog.: Knauz I, pp 269–274.
Note: The record reads: "Anno 1616. die 20. Martij Generosus d[omi]nus Ioannes Chetenj Tricesimator Vacien[sis] suae Ma[ies]t[a]tis Caesa[reae] in signum bonae uolunt[a]tis Compatri suo charissimo R[everen]do d[omi]no Georgio Vasuary Abbatj de Sáár Lectorj Eccl[esi]ae Jaurien[sis] eiusdemq[ue] ac Eccl[esi]ae Strigonien[sis] Canonico et Parocho Vyuarien[sis] dedit opus hoc T[iti] Liuij ex Bibliotheca Regum Hungariae Buda elatum." — Handwritten glosses, partly in Spanish.

See also:
Orationes ex operibus historiographorum Romanorum, Livius, Catullus . . . (No. 928.)

[Florus:] Epitome decadum T. Livii. (Nos 268, 269.)

Lobkowitz, Bohuslaus = Bohuslav Lobkowitz de Hassenstein

*

Lucanus, Iohannes Petrus

Cf.: Isocrates: Oratio de laudibus Helenae. E Graeco trad. I. P. Lucanus. (No. 368.)

*

Lucanus, Marcus Annaeus

Roman poet of Hispania, 39—66.

408. Opera.

Lost Corvinian volume.
Coelius saw this state book made in Florence for Matthias. "Libri exquisiti et pretiosissimi, inter quos Homeri . . . Lucani opera, sumptibus Regis

Florentiae scripta, scripturae elegantia excellunt." (Budik p. 10). Naldus included it in the list of authors. By Galeotto (22. cap.) King Matthias cited from the codex.

409. Pharsalia.

Dubious Corvinian origin.
Veszprém. Episcopal Library. E 1.
Printed in Rome 1469. Sweynheim—Pannartz. (Hain 10,231.)
Illum.: void branchwork.
Arms: the room for the shield left void.
Binding: contemporary, blind-stamped renaissance leather. On the basis of the unusually ornate cover, É. Koroknay supposes that it was completed in the Buda workshop of the Dominican monks for the use of the Royal Library.
Repr.: Koroknay II. — Koroknay IV. — Koroknay V, Table IX. — Koroknay VI, Table IX.
Bibliog.: Koroknay II; Koroknay IV.

See also: Leonicenus Omnibonus: Commentum in Lucanum. (No. 391.)

*

Lucianus Samosatensis = Lukianos Samosateos

*

Lucretius Carus

Roman poet and philosopher, 94—55.

410. De rerum natura libri VI.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 170.
Parchment 134 fol. 250 by 160 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, prior to 1481.
Arms: Matthias (B_1) (?) blurred.
Binding: original, gilt Corvinian leather with arms dated 1481, chased gilt edges. The coat of arms has been blurred by overprint.
Poss.: Fabri. — The codex was transferred from the Ambras Collection to the Hofbibliothek.
Descr.: NF VI/3. 43.
Repr.: Corvina II, Table CIV. — Of the cover: Balogh I. Vol. 2. p. 391. — Mazal p. 358.
Bibliog.: Mazal 358.
Cat. numbers: Fógel I, 13; Fógel II, 111; Hevesy 124; Weinberger 142; Hoffmann 13; Csapodi 143.

*

Ludovicus Bolognus

Italian lawyer, c. 1447—1508.

411. Consilia iuridica.

Coll. II of Buda, 1686. Printed book. Large 2°.
Pflugk.

*

Ludovicus de Guastis

Cf.: Alexander de Villa Dei: Doctrinale puerorum cum commentariis Ludovici de Guastis. (No. 20.)

Cf.: Plinius: Epitome in "Historia naturalis" abbreviatum per Ludovicum de Guastis. (No. 876.)

*

Lukianos Samosateos

Greek satirist, c. 120/125 — after 180.

412. Lost Corvinian MS.

Cat. number: Fógel E. 76.
Note: Caelius Calcagnini borrowed it in 1519 from the Royal Library: "Lucianum et Vernerum obvius accepi." (Analecta nova p. 92.) Perhaps the book was identical with what Brassicanus published in Latin translation in Vienna. Lucianus: Aliquot exquisitae lucubrationes per J. A. Brassicanum recens latinae redditae . . . ac uberrimis scholiis illustratae. Viennae Austriae 1527. Singrenius. Including: Demonactis philosophi Cyprii vita, Dialogus . . . qui scribitur parasitus, Scytha seu hospes, Harmonides, Herodotus sive Aëtion. (Apponyi 193.)

*

Luther, Martin

413. Adversus decreta conciliorum, pontificumque.

Printed book found in Coll. II of Buda in 1686.
It could not be specified more exactly which of Luther's works is involved.
Pflugk.

See also: Ambrosius Catharinus . . . adversus Lutheri dogmata. (No. 28.)

*

Lyra, Nicolaus de = Nicolaus de Lyra

*

Macrobius, Ambrosius Theodosius

Proconsul in Africa, 5th cent. A. D.

414. Saturnaliorum libri V.

Extant, authentic Corvinian MS.
Florence. Biblioteca Medicea-Laurenziana. Plut. 65. Cod. 36.
Parchment 116 fol. 350 by 230 mm.
Script: humanistica cursiva.
Illum.: void branchwork, 15th cent.
Arms: space for the shield left blank, only the laurel wreath is visible.
Binding: contemporary, the mounting bears the Medici arms.
Bibliog.: Schönherr I, 287/III. — Hoffmann VI, p. 104. — Könyvkiállítási emlék No. 239. — Fraknói, Vilmos: Újabb adatok Vitéz János könyvtárának történetéhez (New contributions to the history of the library of János Vitéz). MKszle 1879. pp 3—4. — Ancona Vol. 2. No. 430. — Fraknói I, pp 128—219.
Cat. number: Weinberger 50.
Note: The inscription reads: "Questo libro fu del Re Mathia d'Vngheria comprato in Constantinopoli dall'oratore Francese, e mandato a messer Antonio Brucciolo, il quale l'ha mandato a me Pier Francesco Riccio addi 29 di febbrajo 1544." We know a letter Antonio Bruccioli sent from Venice to Benedetto Varchi on 24 Aug. 1544, writing about two Corvinian books which he got from the French ambassador in Istanbul: "l'epistole di Cicerone ad Attica e Macrobio col suo greco", in the most beautiful handwriting and on the best-quality parchment. The codices were shipped from Buda to Istanbul "con altri assai". He was sending them to Pierfrancesco. (Müntz. p. 258.) — According to Csontosi (MKszle 1878, p. 129) the glosses of János Vitéz are visible in one of them. However, the glosses are due to the scribe. But the works had to be included in the Corvina, since Péter Garázda also had them (München Cod. Lat. 15,738). From the Medici Collection 6 Macrobius codices are known; 2 have survived from the Library of Naples.

De somnio Scipionis.

Cf.: Bartholomaeus Anglicus. (No. 101.)

De Saturnalibus.

Cf.: Bartholomaeus Anglicus. (No. 101.)

Saturnalia.

Cf.: Cicero. (No. 196.)

*

Magister Sententiarum = Petrus Lombardus

Mairo, Franciscus = Franciscus Maro

*

Mamertinus Claudius

Roman consul, in 362 A. D.

Cf.: Panegyrici Latini. (Nos 930, 931.)

*

Mancinellus, Antonius

415. Erroneous publication.

Fógel E. 77. published it as a lost Corvinian book under the title "Opusculum quoddam ad Mathiam regem", referring to the notes of Csontosi. In all probability the "Carmen de floribus" (Rome 1489. Hain 10016) is involved, dedicated by the author to Bishop János Vitéz jun. "serenissimi Regis Hungariae Bohemiaeque oratori"'.

*

Manilius, Marcus

Latin poet, of the Augustan age.

416. Astronomicon. (In rhyme.)

Supposedly the work was included in the Corvina.

Bibliog.: Zsák, A.: Egy ismeretlen Vitéz-kódex (An unknown codex of Vitéz). KMszle 1907, pp 207—216.

Note: The Vatican Library has preserved a copy (Pal. Lat. 1711), which János Vitéz emended jointly with Galeotti "Legi et emendavi cum Mgro Galeotto 1469. Jo. Ar. Strg." The front page bears the arms of János Vitéz.

*

Manlius, Iohannes Iacobus de Bosco = Bosco, Iohannes

*

Mansionerius Veronensis, Iohannes

Cf.: Brevis annotatio de Plinii oratoribus collecta per I. Mansionerium. (No. 612.)

*

Manuel Moschopulos = Moschopulos, Manuel

*

Marbodeus Gallus

Bishop of Rennes, 1036–1123.

417. Unfoundedly determined as Corvinian. Cuspinianus published it in Vienna, 1511, dedicated to Augustinus Moravus, secretary to Vladislas. Therefore Schier (pp 45–46) concluded that Cuspinianus had brought the book away from Buda. Fógel, E. (No. 78) listed it with the lost Corvinian volumes. There is nothing improbable in his supposition, although we have no evidence to support it. Cuspinianus acquired the book from other places as well.

*

Marcellinus comes Illyricus

Latin historian of Byzantium, 6th cent.

418. Chronicon.
+ Gennadius Massiliensis: De scriptoribus ecclesiasticis. (De illustribus viris.)
+ Isidorus Hispalensis: De viris illustribus.
+ Ildefonsus Toletanus: De viris illustribus.
+ Isidorus Hispalensis: Vitae patrum Veteris et Novi Testamenti.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 138.
Parchment 73 fol. 265 by 172 mm.
Script: the first leaf in humanistica semi-cursiva; the rest in humanistica cursiva. "Explicit . . . A. D. MCCCCLXXI." Italy.
Illum.: Buda, c. 1471–1490, the so-called "first heraldic painter of King Matthias" (by NF Florence).
Arms: Matthias (B_1).
Binding: original, gilt Corvinian leather with arms and chased gilt edges.
Poss.: Gremper. — Brassicanus. — Fabri. — Philippe de Croy (1546). — Transferred from the Ambras Coll. to the Hofbibliothek (MS. Ambras 257).
Descr.: NF VI/3. 28.
Repr.: Ibid. Table VIII. — Corvina II, Table CII.
Bibliog.: Ankwicz II, pp 213–214. — Hoffmann I, pp 170–171. — Mazal p. 356.
Cat. numbers: Fógel I, 10; Fógel II, 108; Hevesy 125; Weinberger 139; Hoffmann 10; Csapodi 141.

*

Marcus Cynicus, Iohannes

Cf.: Diomedes Carafa: Instruzione . . . Ed. Marcus Cynicus. (No. 229.)

*

Marcus Manilius = Manilius, Marcus

*

Marcus Monachus Anachoreta

Greek monk, ? — after 430.

419. Lost Greek Corvinian MS.

Cat. number: Fógel E. 79.

Note: Brassicanus saw this volume in the Corvina in 1525. In a note to the Lucian edition (Aliquot exquisitae lucubrationes per Iohannem Alexandrum Brassicanum recens . . . red. Viennae 1527.) he writes the following (B1v): "superiori anno (id quod uix sine lachrymis commeminisse possum) in regia Budae Pannoniae Bibliotheca cum aliis innumeris ac iuxta inaestimandi precii ac utilitatis Graecis authoribus per Turcorum immanissimam impressionem absumptus aut exportatus esset" the work of Marcus monachus Anachoreta.

*

Marlianus Mediolanensis, Iohannes Franciscus

Senator of Milan, lawyer, 15th cent.

420. Epithalamium in nuptiis Blancae Mariae Sfortiae et Iohannis Corvini.

Extant, authentic Corvinian MS.
Volterra. Biblioteca Guarnacci. Cod. Lat. 5518. (IV. 49. 3. 7.)
Parchment 25 fol. 210 by 150 mm.
Script: humanistica rotunda.
Illum.: Lombardia, Ambrogio de Predis. 1488.
Arms: Matthias (C_3); on the first title page also the arms of Hungary joined to the coat of arms of the Sforza family are visible.
Binding: original, gilt leather, which might originally have borne a coat of arms and a portrait in the middle, because the cover is cut out at the corresponding places and replaced by new pieces of leather.
Poss.: 1592. Piero Lisci, Volterra.
Repr: MKszle 1888, Tables 5 and 6; Balogh J. I. Vol. 2, 375; Corvina II, Table XCVII. — Of the cover: De Marinis: Legatura. Vol. 3. p. 22. No. 2591.
Bibliog.: Ábel IV. — ITE Vol. 2, XV. — Salmi 71, 74. — Balogh I, Vol. 1, 319, 526—527. — Huszti, József: Adalékok Marliani Korvin János epithalamiumának történetéhez (Contributions to the Epithalamium of János Korvin written by Marliani). MKszle 1927, 140—142.

Cat numbers: Fógel I, 140; Fógel II, 141; Hevesy 146; Weinberger 118 (dubious); Hoffmann 140; Csapodi 135.

*

Maro, Franciscus = Franciscus Maro

Marsilio Ficino = Ficinus, Marsilius

*

Martialis, M. Valerius

Roman poet, 42—102.

421. Epigrammata.

Extant, authentic Corvinian MS.
Salisbury. Private Library of J. R. Abbey. JA 3223.
Parchment 201 fol. 250 by 160 mm.
Script: humanistica rotunda.
Illum.: Northern Italy, the coat of arms was painted at Buda subsequently.
Arms: Matthias (A_3).
Binding: not original.
Poss.: Phillipps. — Chester Beatty Collection. — C. H. S. S. Hornby. Shelley House, Chelsea 1931.
Repr.: Hoffmann to be quoted below. — De la Mare to be quoted below, LVIIb.
Bibliog.: Hoffmann, Edit: Ismeretlen Corvin-kódex (An unknown Corvinian codex). MKszle 1930, pp 393—394. — Csapodi–Gárdonyi VII, pp 268—269. — De la Mare, Albinia—Alexander, Jonathan: Catalogue of the Italian manuscripts in the Collection of Major Abbey. London 1969. New York—Washington 1969. pp 133—134.
Cat. number: Csapodi 124.
Note: On the acquisition of the codex Poliziano writes the following: (Opera. Basileae 1553. p. 245) "Et iterum in altero [Martialis codice] tum quidem, quum legebamus, Francisci Saxetti florentini negotiatoris, nunc autem Taddaei Ugoletti Parmensis, docti viri, qui regis Pannonum Matthiae regis prorsus animi Principis libros ornamentaque alia Florentiae nobis ista prodentibus procurabat. (Marchesi: Della Fonte pp 80—81). — Fógel (No. 80) listed it with the lost Corvinian book referring to Affò p. 56. The codex came to light only in 1931 when it was put up to auction by the Hoepli firm of Milan. See also: Branca p. 348.

421a. Epigrammata.

Unfoundedly determined as a Corvinian MS.
Hannover. Niedersächsische Landesbibliothek. IV. 506.
Parchment 15th cent.
Bibliog.: Gulyás, Pál: Egy ismeretlen Vitéz-kódex (An unknown Vitéz-codex). MKszle 1910. pp 1—5.
Note: According to a catalogue of the Library it is a Corvinian MS. ("nach einer unverbürgeten Sage").

See also: Georgius Merula: Adversus Domitii Calderini Commentarios in Martialem. (No. 296.)

*

Martianus Capella

Roman author of Carthage, 5th cent. A.D.

422. De nuptiis Philologiae et Mercurii libri II.
+ De septem artibus libri VII.
+ Alanus ab Insulis: De planctu naturae contra Sodomiae crimen.
+ Consultus: De rhetorica.
+ Alboldus: De minutiis.

Extant, authentic Corvinian MS.
Venezia. Biblioteca di San Marco. MS 4054. (Formerly: MS. Lat. Cl. 14. No. 35.)
Parchment 267 fol. 368 by 258 mm.
Script: humanistica rotunda. Scribe: "Alexander Verasanus scripsit."
Illum.: Florence, state book, c. 1485—1490. "Attavantes florentinus pinsit." With the emblems of King Matthias.
Arms: The arms of Matthias are erased, only Type E and the coat of arms of Austria are detectable.
Binding: not original, chased gilt edges.
Poss.: 1492. Gioacchino della Torre, Dominican prior of Venice. (Probably for this reason Weinberger supposed that the codex had not been completed in the life-time of Matthias, and that it remained in Italy. This supposition cannot be supported by factual evidence.) — S. Giovanni e Paolo monastery.
Bibliog.: Schönherr I. — Mazzatinti II, pp 217—218. — Leonardi, Claudio: I codici di Marziano Capella. Milano 1959—1960. Estratti de Aevum 33. 1959, pp 443—489; 34. 1960, pp 1—99; pp 411—524. — Balogh I, Vol. 1, p. 319. — Ancona Vol. 2, No. 1573. — Csapodi–Gárdonyi II, pp 28—29.
Repr.: Bibliotheca Corvina p. 109. — Perino, Antonio: Facsimile della miniature di Attavante Fiorentino, contenute nel codice Marziano Capella. Venezia 1878. — Corvina II, Tables XCIII—XCIV.
Cat. numbers: Fógel I, 137; Fógel II, 96; Hevesy 98; Weinberger 113; Hoffmann 137; Csapodi 132.

*

Martinus frater = Martinus Polonus

Martinus Ilkus = Ilkus, Martinus

*

Martinus Polonus

Polish Dominican of Silesia, ?—1228.

423. Opusculum de chronicis et gestis summorum pontificum et imperatorum. [Chronica summorum pontificum et imperatorum.]

Coll. II of Buda, 1686.
Supposedly the work was included in the Corvina.
Thuróczy used it as a source work. (Mályusz pp 296—298.)
Pflugk.

424. Martiniana Decreti et Decretalium seu Tabula Martiniana Decreti.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 2139.
Parchment 277 fol. 338 by 233 mm.
Script: gothica textualis formata. Scribe: unidentified master of Lombardy.
Illum.: Lombardy (Milan?); according to Hoffmann, E. c. 1450—1460, according to NF the 1470s or 1480s.
Arms: Matthias (C_1). The small escutcheon placed below the possessor's arms: argent, dragon vert with a woman's head, letters on both sides: IO — AN; SA — CA (in Fógel's explanation the escutcheon is ascribable to Giovanantonio Sacca, a jurist and the donator, perhaps also the scribe of the codex.) The type of the Corvinian arms allows the hypothesis that the codex was prepared at Buda.
Binding: contemporary, gilt renaissance leather decorated in colours, with no arms; two clasps and chased gilt edges.
Poss.: As early as 1576 it was preserved in the Hofbibliothek.
Descr.: NF VI/1, No. 63.
Repr.: Ibid. Table XI. — Corvina II, Table CXIX.
Bibliog.: Mazal p. 368.
Cat. numbers: Fógel I, 33; Fógel II, 131; Hevesy 126; Weinberger II, 157a, Hoffmann 33; Csapodi 157.
Note: Sacca, citizen of Parma and a relative of Ugoleto, visited Buda in 1488, in the previous year he was recommended by the Duke of Milan to Matthias. (Weinberger II, p. 12; Balogh I. Vol. 1, p. 646; Balogh II. pp 34, 80.) Consequently, the codex may be dated to 1487 or somewhat earlier. By NF the cover was prepared at Buda, between 1515 and 1527.

425. [Martinus Polonus: Martiniana Decreti.] Decretalia per alphabetum compilata.

Printed book from Coll. II of Buda, 1686. 2°.
Pflugk.

426. [Martinus Polonus: Martiniana Decreti.] Vocabularius iuris utriusque, nuncupatus Tabula Martiniana.

Coll. II of Buda, 1686.
Pflugk.

*

Marullus, Michaël

Italian poet originating from Constantinople, ? — c. 1500.

427. Supposedly the work also existed in the Corvina. Not published in print until 1497; since, however, it includes an epigram addressed to King Matthias and another one to Beatrix, we may suppose that the author sent these epigrams, or perhaps a book of his collected poems, to the King.

*

Marzuppini, Carlo

Italian poet, ? — 1453.

Cf.: Isocrates: De regimine principum. Trad. Carlo Marzuppini. (No. 367.)

*

Mathias Palmierus = Palmierus, Mathias

*

Mauritius Hibernicus

Irish Franciscan, ? — 1513.

428. Epitoma in theoremata Iohannis Scoti et etiam eiusdem tractatus de primo principio. [In quaestiones dialecticas Duns Scoti.]

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

*

Maximus Pacificus = Pacificus Maximus

Maximus Planudes = Planudes Maximus

*

Maximus Taurinensis, S.

Bishop of Turin, c. 380 — after 465.

Homiliae.

Cf.: Ambrosius. (No. 27.)

Sermones.

Cf.: Ambrosius. (No. 27.)

*

Mayronis = Franciscus Maro

*

Mela, Pomponius

Geographer of Hispania, c. 37—54.

De situ orbis libri III, seu Cosmographia.

Cf.: Miscellanea III/4. (No. 876.)

*

Mercurius Trismegistus = Trismegistus, Hermes

Merula, Georgius = Georgius Merula

*

[Pseudo-]Methodius, S.

429. Revelationes divinae a sanctis angelis factae de futuro triumpho in Turcos.

Supposedly the book belonged to Vladislas.
Note: According to the book, either Vladislas II or the German Emperor would defeat the Turks. The compilator's aim was to urge the King to begin war against the Turks, therefore he must have sent the book to the King. The first edition was published in 1494—1495 without an impress (Hain 11,119; Apponyi 51); a dated edition was issued also in the years of Vladislas in Basel, 1498 (Hain 11,121).

*

Michaël Glyca

Byzantine monk and historian, 12th cent.

430. Historia. [Annales ab initio mundi usque ad annum 1118.]

Lost Corvinian MS.
Cat. number: Fógel E. 63.
Note: The codex was sent by Poliziano to Buda in 1489. Vogel (No. 45) and Edwards (No. 81) mention an exemplar allegedly from Ferrara.

*

Milius, Iulius

Italian humanist, physician of King Matthias.

431. Supposedly the work was included in the Corvina.

Note: Bonfini writes in the dedication of his Philostratus translation that he received encouragement from Iulius Aemilius: "vester Medicus, de valetudine vestra semper optime meritus et poëta non contemnendus". Supposedly, the King was also sent the poems of Iulius Aemilius, who continued to keep the post of court physician during Vladislas II and was member of the Sodalitas Danubiana. In the Cosmographia of Appuleius, published in Vienna, 1497, he addressed a laudatory poem to Celtes.

*

Monaci, Lorenzo de = Laurentius de Monacis

*

Moscopulos, Manuel

Polyhistor of Byzantium, 13th—14th cent.

432. Commentarii in Hesiodum. (In Greek.)

Supposedly the work also existed in the Corvina.
Included in Brassicanus's list of works he wanted to publish.

Lexicon in ordine Alphabeti. (In Greek.)

Cf.: Miscellanea Graeca I. 10. (No. 885.)

*

Musaios

Several Greek authors are known by this name;
here probably the author of Hero and Leander is meant.

433. Lost Corvinian book.

Included in Naldus's list of authors.

*

Nagonius, Iohannes Michaël

Italian poet, humanist, 15th cent.

434. Ad divum Wladislaum . . . regem pronostichon et panagyrichon.

Extant, authentic Corvinian MS from the time of Vladislas.
Praha. Státni Knihovna ČSSR — Universitni Knihovna. VIII. H. 76.

Parchment 116 fol. 230 by 160 mm.
Script: humanistica cursiva; the first page is written with ornate letters in gold, c. 1491.
Illum.: state book.
Arms: Vladislas (R_6).
Binding: ornate silk binding.
Descr.: Truhlář 1659.
Poss.: Kuttenberg. Sodalitas B. V. Mariae sine labe conceptae. 1638.
Bibliog.: Photographs of the Prague codices in the NM (in Hung.) Arch. Ért. 1879, pp 364—365. — Analecta nova pp 297—404 furnishes a text publication. — Truhlář, Josef: Verzeichnis der neugeordneten handschriftlichen Cimelien der k. k. Universitätsbibliothek in Prag. Prag 1903. p. 12.

*

Naldus Naldius

Florentine humanist, 1436—after 1513.

435. Epistola de laudibus augustae bibliothecae atque libri IV, versibus scripti eodem argumento ad serenissimum Mathiam Corvinum Pannoniae regem.

Extant, authentic Corvinian MS.
Toruń. Książnica Miejska im. Kopernika. Cod. Lat. R. Fol. 21. 107.
Parchment 62 fol. 330 by 250 mm.
Script: gothico-antiqua.
Illum.: Florence, state book, c. 1486. Attavante. With the emblems of King Matthias.
Arms: Matthias (E_1).
Binding: not original, originally purple velvet. In 1723 Jaenichius gave the following description: "involucrum holosericum purpurei coloris, floribus et auro inter-textum, fibulae, quibus clauditur liber ex argento, eaeque quatuor sunt." Gilt edges.
Poss.: Since 1684 it has been preserved in the library of the secondary school of Turun until quite recently. Now it is in the municipal library.
Repr.: MKszle 1894. — Schönherr, Gyula: Hunyadi Corvin János. Bp. 1894. — Fraknói IV, p. 534. — MMT Vol. 2, p. 474. All these colour reproductions have been made from the copy painted by Károly Cserna for the Library of the NM. — Corvina II, Table LXXXVII.
Bibliog.: Jaenichius: De meritis Mathiae Corvini. Thorn 1717. — Idem in: Melethemata Thorunensia, Vol. 3, 1723. — Bél: Notitia. T. 3. pp 589—642, where the complete text is also published. — Rómer III, pp 1—2. — Schönherr, Gyula: A thorni Corvin-codexról (On the Corvinian codex of Turun). MKszle 1894, pp 305—313. — Csapodi II. — Csapodi IV. — Ridolfi, Roberto: La Bibliofilia 1964. p. 184.
Cat. numbers: Fógel I, 133; Fógel II, 92; Hevesy 96; Weinberger 111; Hoffmann 133; Csapodi 127.

*

Nazarius

Roman panegyrist from the imperial age.

Cf.: Panegyrici Latini. (Nos 930, 931.)

*

Nemesianus, M. Aurelius Olympius

Latin poet, 3rd—4th cent.

Bucolica.

Cf.: Calpurnius. (No. 148.)

*

Nepos, Cornelius

Roman historian, c. 94—c. 24 B. C.
His works, including the codices below, were published for a long time under the name of Aemilius Probus.

436. De excellentibus ducibus exterarum gentium.

Dubious (probable) Corvinian book.
Kiel. Universitätsbibliothek. 39. MS K. B. 4°.
Parchment 63 fol. 230 by 180 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork.
Arms: the space for the shield left blank.
Cat. number: Weinberger 59.
Note: The cover has a contemporary record: "Ex bibliotheca Mathie Coruini Regis vngarie". Weinberger (No. 59) has serious doubts as to its Corvinian origin, because we have got two other Corvinian exemplars of this work. (Cf. the next two items below.) This argument, however, cannot be accepted for there are other works in two or more exemplars included in the stock. Besides, the other two works by Cornelius Nepos are contained in composite volumes. We have every reason to suppose that so popular a work should have been available in a separate volume as well.

De excellentibus ducibus exterarum gentium.

Cf.: Miscellanea III/1. (No. 876.)

De excellentibus ducibus exterarum gentium.

Cf.: Scriptores Historiae Augustae. (Nos 968, 969.)

*

Niccolò Niccoli

Italian humanist, c. 1364—1437.

Commentum in peregrinationem Germaniae.

Cf.: Cicero. (No. 177.)

*

Nicephorus Gregoras = Gregoras Nicephorus

*

Nicetas Choniatas

Greek historian, turn of the 12th and 13th centuries.

Historia.

Cf.: Miscellanea Graeca II. (No. 886.)

*

Nicolaus Abbas (?)

437. Libri secundi Decretalium pars I.

Printed book from Coll. II of Buda, 1686.
Pflugk.
Note: Neither the author nor the work can be determined.

*

Nicolaus de Ausmo (seu Auximo)

Italian Franciscan, first half of the 15th cent.

438. Supplementum summae Pisanellae.

Extant, authentic Corvinian MS.
Budapest. OSZK Inc. 197.
Printed book: Venezia [before Aug. 1473.] Vendelinus de Spira. (Hain 2150, BMC V. p. 163.) 341 fol. 335 by 235 mm.
Illum.: Venetia c. 1473. (According to Berkovits, Ferrara.)
Arms: dexter side: the arms of Pope Sixtus IV (1471—1484), the Rovere-arms; sinister side: the quartered shield of Matthias, with crown; 1. barry of eight pieces; 2. the lion of Bohemia; 3. a raven; 4. the field is worn beyond recognition.

Binding: contemporary, blind-stamped, Italian leather.
Poss.: Franciscans of Pozsony, Szombathely and Budapest.
Repr.: Mrs. Soltész v. infra. — Corvina I, Table XLI.
Bibliog.: Csontosi III, pp 65—79. — A Corvin-könyvtárhoz tartozó ősnyomtatványok (Incunabula pertaining to the Corvinian Library). MKszle 1878. pp 55—56. — Soltész, E.: Seltene Wiegendrucke in der Ung. Nationalbibliothek. Gutenbg. Jb. 1959. — Csapodi XXVIII.
Cat. numbers: Fógel I, II, C. 4; Berkovits 43; Csapodi 47.
Note: From the arms of Sixtus IV it is usually concluded that the codex had been presented by the Pope to King Matthias, or possibly to the University of Pozsony founded by King Matthias. The binding is certainly Italian, for the parchment leaf at the front and another one at the back of the book are remains of a 12th-cent. Italian public notary's document.

*

Nicolaus de Dinckelspiel

Augustinian monk, lecturer in the University of Vienna, 1370—1433.

439. Quaestiones sententiarum.

Coll. II of Buda, 1686.
Paper codex, 14th cent.
Note: It was no part of the shipment forwarded to Vienna. Flóris Rómer notes (Rómer IV) that the Alsókubin Csaplovics Collection contains a book of the above title, whose inscription testifies removal from Buda in 1686: "Anno 1686 die 2 [septem]br[is] ezen követ (!) Buda Varaban Sogor Bucsanj Sigmod (!) Ur eö k[e]g[ye]lme nyervén nékem Sogoranak emlekezetiert . . . adta." (Getting in possession of it in the Castle of Buda on 2 September 1686, my brother-in-law called Zsigmond Bucsányi presented this book as a souvenir to me, his brother-in-law.) The actual place of preservation of this codex is not known to us. Jan Čaplović, director of the MS. Coll. of the Library of the Academy, Bratislava, has kindly informed me that the codex is no more in the library of Alsókubin (Dolný Kubin).

*

Nicolaus de Fara

440. Vita Iohannis de Capistrano.

Supposedly the work also existed in the Corvina.
Cf.: Those mentioned by Christophorus de Varisio. (No. 167.)

*

Nicolaus de Lyra

Franciscan, professor of theology in Paris, ?—1340.

441. Commentaria in Actus apostolorum, Apocalypsin.

Printed book from Coll. II of Buda, 1686. Large 2°.
Probably the "Postilla super Actus apostolorum, Epistolas canonicas et Apocalypsin".
Pflugk.

442. Expositiones Psalmorum.

Coll. II of Buda, 1686. Codex 2°.
Pflugk.

443. Lectura in Sacram Scripturam, [in Pentateuchum].

Coll. II of Buda, 1686. Codex 2°.
Pflugk.
Wien. ÖNB Cod. Lat. 3991.
Paper codex 187 fol. 292 by 217 mm.
Script: gothica cursiva, "finis . . . 1467".
Illum.: In the beginning no initials are found, then rubricated capital letters follow with no other ornamentation.
Binding: gothic type, blind-stamped leather, yellow edges.
Poss.: "Iste liber est conue[n]t[us] s[an]cti Thome m[arty]ris Quinq[ue]-eccl[esiensis] fundati fr[atru]m p[rae]di[catorum]." — "Hunc librum habet Magister Nicolaus de Ezeek praedicator ecclesiae Quinqueeccle-siensis, a fratre Paulino ordinis praedicatorum per modum concambii propter Epistolas Hieronimy (!)". — "legauit Magister Nicolaus de Ezek . . ." (The rest was blurred.)
Note: Undoubtedly identical with the corresponding item in Pflugk. Inc.: "lectura Nicolai de Lira . . . prologus de commendatione sacre scripture". (Former note of Vienna: Rec. 23.)

444/445. Postilla in Novum Testamentum. Super IV Evangelistas.
Two printed books found in Coll. II of Buda, 1686.
Pflugk.

Postilla super Epistolam S. Pauli ad Hebraeos.

Cf.: Hieronymus. (No. 325.)

446. Postillae in IV Evangelia.

Coll. II of Buda, 1686.
Paper codex. Large 2°.
Poss.: "quas scribi fecit . . . Egidius Cantularius . . . per me Henricum de Wysdorp de Colonia . . . 1462." Removed from Buda by Marsigli. (Szilády p. 136).

447. III. pars super prophetas et libros Macchabaeorum.

Coll. II of Buda, 1686. Printed book. Large 2°.
Probably the third part of "Glossae in universam Bibliam".
Pflugk.

*

Nicolaus de Mirabilibus

Italian (or Hungarian) Dominican,
professor of theology in Buda, 15th cent.

448. Disputatio nuper facta in domo magnifici Laurentii Medices.

Lost Corvinian book.

Bibliog.: Ábel, Jenő: Nicolaus de Mirabilibus élete és munkái (Life and works of Nicolaus de Mirabilibus). ITE Vol. 1, pp XXVI—XLIV. — Harsányi, pp 170—171. — Analecta nova p. 287.

Note: Ficinius wrote to King Matthias the following on 6 Sept. 1489: he had been told that "Nicolaus noster theologus singularis" left lately for Pannonia, but stopped on his way in Florence, giving lectures and having discussions. Here Ficinius, in all probability, refers to the sending of a copy of the speech of Nicolaus de Mirabilibus, published in Florence, 27 June 1489.

449. Tractatus de praedestinatione hominis iuxta doctrinam Thomae Aquinatis.

Erroneously regarded as a Corvinian MS.
Wien. ÖNB Cod. Lat. 1566.
Parchment 25 fol.
Poss.: Fabri.
Descr.: NF VI/1. 142.
Bibliog.: Huszti I, p. 173. — Harsányi pp 170—171. — Ábel, Jenő: Nicolaus de Mirabilibus. ITE Vol. 1, pp XXVI—XLIV.

Note: Vogel (No. 62) and Edwards (No. 39) list the work erroneously among the Corvinian books. While teaching in Buda, the author delivered this speech in the presence of King Vladislas in 1493. But the speech was dedicated to Johannes Schellenberg, Royal Chancellor, whose arms were also put on the codex; besides, the concluding lines speak about "alio opere, quod de vera felicitate ad pientissimum regem nostrum Wladislaum scribimus"; i.e. he had dedicated other works, but not this one, to the King. The blind-stamped leather binding was probably prepared at the Buda workshop of the Dominicans.

450. De vera felicitate.

Supposedly it belonged to Vladislas II.

Cf.: prec. item.

*

Consilia medica.

Cf.: Medicina. (No. 873.)

*

Nicolaus de Valla

Cf.: Hesiodos. Trad. Nicolaus de Valla. (No. 322.)

*

Nicolaus ep. Modrusiensis = Nicolaus Machinensis

*

Nicolaus Falcutius

Florentine physician, ?—1412.

451. Antidotarium medicinale.

Coll. II of Buda, 1686. Printed book.
Supposedly the work was included in the Corvina. Perhaps identical with the following early printed book:
Wien. ÖNB Ink. 2. F 31. (Hain 12,763.)
Binding: gothic type, blind-stamped leather (only the back cover survives), yellow edges. The inner side of the cover has the date 1490 and the epitaph of King Matthias: "Qui domui reges . . ."

*

Nicolaus Machinensis de Chatero

Bishop of Modrus, humanist, statesman,
first quarter of the 15th cent. ?— c. 1480.

452. De mortalium felicitate.

Supposedly the work existed in the Corvina.
Bibliog.: Fraknói, Vilmos: Miklós modrusi püspök élete, munkái és könyvtára (Life, works and library of Nicholas bishop of Modrus). MKszle 1897, pp 1—23. — Huszti, József: Francesco Maturanzio magyar vonatkozású költeményei (Francesco Maturanzio's poems related to Hungary). EPhK 1927, pp 7—8. — Monumenta Latina Litteraturam Hungaricam Illustrantia. Ed. Ladislaus Juhász. T. III. fasc. 1. Budapest 1931. p. 13.

Note: The author arrived in Hungary as an ambassador of Pope Pius II; he spent some time in the environment of János Vitéz, later he entered the King's service. Upon encouragement by János Vitéz he wrote this work, dedicating it to him and Pope Pius II. The texts of the treatise and the two dedications have been preserved in the Vienna Cod. Lat. 2431. In all probability, the work was also offered to Matthias, or else it was subsequently acquired for the Corvina.

*

Nicoletus Vernia

Italian Averroian philosopher, late 15th cent.

Cf.: Aristoteles: Opera. Ed. Nicoletus Vernia. (No. 54.)

*

Nicomachus Geraseus

Greek Neo-Platonist, c. 100 A. D.

453. Arithmetica et Geometria. (In Greek.)

Supposedly the work existed in the Corvina.
Note: Brassicanus intended to publish this work from his private collection. Since previously he spoke about the Greek codices he had removed from the Corvina, we may suppose the work to be *Εἰσαγογὴ ἀριθμητικῆς* or perhaps *Θεολογούμενα τῆς ἀριθμητικῆς*.

*

Niger, Franciscus, Pescennius

Italian grammarian, ? — 1499.

454. Supposedly the work also existed in the Corvina.
The list of Ippolito includes Franciscus Nigiera and Francisco Nigra. His Grammatica and Ars de scribendis epistolis were published in 1488.

*

Nigri, Petrus = Petrus Nigri

*

Nikephoros Kallistos Xanthopulos

Divine of Constantinople, historian, mid-14th cent.

455. *Ἐκκλησιαστικὴ ἱστορία.*

Extant, authentic Corvinian MS.
Wien. ÖNB Hist. gr. 8.
Parchment 510 fol. 340 by 245 mm.

Script: Greek minuscula cursiva.
Illum.: less ornate, c. 1320.
Arms: none.
Binding: 1754, gilt edges.
Poss.: Dudith, András. — Georg Logau.
Descr.: NF IV/2. 96. — Hunger. II, Hist. gr. 8.
Repr.: NF IV/2. Table L.
Bibliog.: Letters of P. S. Allen. Ed. by H. M. Allen. London 1939. p. 211. — Lehmann, Paul: Geschichte der alten Fuggerbibliotheken. I. Tübingen 1956, p. 22.
Cat. numbers: Fógel I, B 1; Fógel II, B 4; Hevesy 127; Weinberger 126 (dubious); Csapodi 165.
Note: The codex furnishes no evidence of its belonging to the Corvina, but there are some facts to support its authenticity. The Latin translation of the work was published in 1553 by Iohannes Langus, counsellor of Ferdinand I. The editorial dedication contains the following lines: "Quum namque ante annos multos ex Budensi regia bibliotheca, quam Matthias Coruinus Pannonum Rex pulcherrimam Graecis et Latinis libris lectissimis refertam instituit, surreptus, diu in privati hominis bonis fuisset et postea per milites Turcicos in miserabili casu et direptione Pannoniae inter reliquam praedam Constantinopolim deportatus in foro ibidem scrutario uenisset, perquam commode accidit, ut a Christiano eodemque studioso homine emptus, postliminio in eandem Pannoniam sit reuersus. Ubi tandem in dominium praeclari et eruditi viri Georgii Logi . . . concessit, unde nobis Maiestas tua iubente eius Latine vertendi potestas est facta." See further the introduction of Lazius, Wolfgangus: Liber de passione Domini nostri Jesu Christi. Basileae (1551). According to Lambeck (Vol. VIII, pp 114—118; at the time the register mark of the codex being Hist. Eccl. Graec. 7) the book was bought by András Dudith in Istanbul. He passed it to Georg Logau. Since the codex was rebound in 1754, we must suppose that the note on András Dudith was introduced on the old cover; otherwise we cannot explain where Lambeck derived the data from. Also the original binding must have been genuine Corvinian like those of the Greek Chrysostomus, or of Konstantino Corvinian copy; this is the only explanation of András Dudith having purchased a Greek codex as a Corvinian book in Constantinople. In any case, this is not the only example to prove that the rebinder Van Svieten in the 18th cent. deprived us of valuable data never to be made good. — On the other hand, Fógel is unsupported when stating in his catalogue that the codex was taken to Istanbul "in 1541 following the capture of Buda".

*

Nikomachos = Nicomachus

*

Nilus

Greek monk, ?— c. 430.

456. Super Trinitate.

Latent, allegedly Corvinian MS.
Vogel (No. 67) and Edwards (No. 40) determine it by referring to Tirabosch.
Cat. number: Fógel E. 86.

*

Nonius Marcellus

Roman grammarian and philosopher. 4th cent. A. D.

457. De proprietate Latini sermonis.

Lost Corvinian MS.
Cat. number: Fógel E. 87.
Note: Ugoleto had it copied for King Matthias around 1486: "Iussu tuo regio exarari curavi Nonii de proprietate sermonum. Codex manibus viri Mediolanensis non indocti scriptus." (Analecta nova p. 479.) — Also the list of Ippolyto included the name of the author in two variants: "Annibale Marzelino" and "Noni Marzato".

*

Omnibus Leonicenus = Leonicenus Omnibonus

*

Onkelius Chaldeus

Onkelios Hagger Jewish exegetist, 1st cent. A. D.

458. Lost Corvinian MS.

Bibliog.: Apponyi 1756. — Ankwitz I, p. 123. — Babinger, Franz: Hans Dernschwams Tagebuch einer Reise nach Konstantinopel. München 1923, p. XXVIII.
Note: Sebastian Münster writes to Dernschwam the following in the introduction of his Rudimenta mathematica published in Basel, 1551: "Hoc unum mihi adhuc dolet, quod in dissipatione nobilissimae Budensis bibliothecae . . . tibi non plura contigerint exemplaria . . . Certe non mediocri gaudio me affecisti referens, quomodo ex spoliis illis tibi contigerit (licet non sine pecunia) ingens illud volumen Onkelii Chald. interpretis, cuius Thargum, seu versionem huc usque in Pentatheucum duntaxat, non autem in prophetas vidimus."

*

Onosander

Greek Neo-Platonist, 1st cent. A. D.

De optimo imperatore.

Cf.: Aelianus Tacticus. (No. 4.)

*

Oppianos

Greek poet, 2nd cent. A. D.

459. *Ἁλιευτικὰ καὶ κυνηγετικά.*

Dubious Corvinian MS.
Wien. ÖNB Phil. gr. 135.
Parchment 197 fol. 240 by 170 mm.
Script: Greek minuscula cursiva. Scribe: Kretikos (s.n.), first half of the 15th cent.
Illum.: rather ornate.
Binding: 1754, no edges.
Poss.: Brassicanus. — Johann Wilhelm Baron von Schönkirchen. — Tengnagel.
Bibliog.: Bick. 77.
Note: Brassicanus included the title in his list of works he planned to publish. Previous to that he mentioned that he had removed several Greek codices from the Buda Library.

*

Oribasius

Greek physician, 326 – c. 403.

460. Compendium trium librorum.

Lost Corvinian MS.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E. 88.

*

Origenes

Greek theologian, c. 185 – c. 253/254.

461. De principiis.

Lost Corvinian MS.
Cat. number: Fógel E. 89.
Note: Bohuslav Lobkovitz in a letter of 14 Sept. 1490 requested a copy to be borrowed to him from the Library: "expecto tamen abs te et Originem de principiis et Epigrammata Ioannis Pannonii et Historias Monchini [!] et codicem Latinum, qui mihi a Regia Bibliotheca debentur." (Hasisteynius II, C 8.)

462. Homiliae.

Extant, authentic codex of Beatrix.
Supposedly the work also existed in the Corvina.
Modena. Biblioteca Estense. Cod. Lat. 458. (= α M. 1. 4.)
Parchment 160 fol. 510 by 370 mm.
Script: gothica textualis formata.
Illum.: Florence, state book, c. 1476 – 1490. Cherico.
Arms: Beatrix (P_1).

Binding: not original.
Repr.: Fava p. 208. — Hevesy Table XVIII. — Corvina II, Table XL.
Bibliog.: Fava No. 78. — Csapodi V, 219. — Csapodi VI, 115. — Ancona Vol. 2, No. 814.
Cat. numbers: Fógel I, 97; Fógel II, 56; Hevesy 65; Weinberger 77; Hoffmann 97; Csapodi 85.

463. Librorum epitome per Gregorium Theologum et Basilium Magnum digesta. (In Greek.)

Supposedly the work also existed in the Corvina.
Note: Brassicanus included the title in the list of works he planned to publish. Previous to that he owns that the King generously allowed him to remove Greek codices from Buda.

See also:

Pamphilus: Sermo . . . pro Origene. (No. 473.)
Rufinus: Praefatio in Apolog. Pamphili pro Origene. (No. 473.)

*

Orosius, Paulus

Divine of Hispania, 5th cent.

464. Historiae adversus paganos.

Supposedly the work was included in the Corvina.
Note: Thuróczy used the book as a source work. (Mályusz p. 291.) It used to be in the Medici Collection; a copy survives from the Library of Naples.

465. Historiae adversus paganos.

Unfoundedly determined as a Corvinian MS.
Paris. Bibliothèque de l'Arsenal. No. 7632.
Note: According to Flóris Rómer (VI. p. 6) it is an ornate manuscript which, however is considered Corvinian only by public opinion.

*

Orpheus

Greek mythical poet

466. [Argonautica et hymni.] (In Greek.)

Lost Corvinian MS.
Naldus mentions the book among the Greek authors.

*

Otto Frisingensis

Bishop of Freising, — 1158.

467. Historia Danica, cum enarratione rerum ab origine mundi gestarum usque ad tempora authoris huius libri.

Coll. II of Buda, 1686. Printed book. Large 2°.
Supposedly the work also existed in the Corvina.
Pflugk.

*

Ovidius

43 B. C. — 17 A. D.

468. Opera.

Lost Corvinian MS.
Note: Naldus included the work in his list of authors. Ransanus relied on it. Apart from this, one complete Ovid at least should be supposed to have been present in the Corvina, since seven are known from the Medici and three surviving codices from the Neapolitan Collection. János Vitéz possessed the Metamorphoseon libri XV. (Wien. ÖNB Cod. Lat. 173. The room for the arms has been left void, but the glosses originate from János Vitéz. It was transferred from Salzburg to Vienna in 1806. NF VI/1, No. 94.) — Coll. II of Buda contained two copies of Ovid (V. infra). The Metamorphoseon libri and the Fasti were included in the collection of Péter Garázda. (V. Kovács, Sándor: Garázda Péter. ITK 1957, 52.)

469. Metamorphoseon libri cum scholiis [Raphaelis] Regii.

Coll. II of Buda, 1686. Printed book.
Supposedly the work also existed in the Corvina.
Pflugk.

470. Metamorphoseon liber emendatus.

Coll. II of Buda in 1686. Printed book 2°.
Pflugk.

Ex libro Metamorphoseon. Epistolae

Cf.: Plautus. (No. 513.).

471. Epistolae heroidum.

Supposedly the work also existed in the Corvina.
In the list of Ippolyto: "Ovidius Epistolae".

See also:
Calderinus Domitius: Interpretatio in Sappho Ovidii. (No. 144.)

Georgius Merula: In Ovidii Saphus epistolam interpretatio. (No. 296.)

Plautus . . . annexa sunt alia ex libro Metamorph. epistolarum [Ovidii]. (No. 513.)

*

Pacatus, Latinus Drepanius

Roman rhetor, 4th cent. A. D.

Panegyricus dictus Theodosio.

Cf.: Panegyrici Latini. (Nos 930, 931.)

*

Pacificus Maximus

Italian humanist, poet, second half of the 15th cent.

472. Hectalogium ad Mathiam Pannoniae regem.

Lost Corvinian book.
Cat. number: Fógel E. 90.
Note: Published in Florence, 1489. Antonius Miscomini. Hain—Reichling 10,934. The author dedicated his work to King Matthias: "Hoc quidquid libelli est, Sacratissimae Maiestati tuae dedicavi." (Analecta nova 405.) The author also dedicated copies of his work to Lorenzo Medici, Francesco Solderini and the Turkish Sultan. (Kardos I, 98—99.)

*

Palmer Anglus = Iohannes Palomar

*

Palmerius, Mathaeus

Florentine humanist, 1406—1475.

Liber de temporibus.

Cf.: (No. 1029.)

See also: Aristeas: Ad Philocratem. Trad. Mathaeus Palmerius. (No. 53.)

*

Palomar, Iohannes = Iohannes Palomar

*

Pamphilus

Greek theologian of Caesarea, ?—c. 309/310.

473. Sermo apologeticus pro Origene a Rufino in Latinum translatus.
+ Rufinus Aquilegiensis: Praefatio in Apologeticum Pamphili pro Origene.
+ Notitia de Pamphilo ex S. Hieronymi libro de viris illustribus.

Extant, authentic Corvinian MS.
Würzburg. Universitätsbibliothek. Mss th. q. 6.
Parchment 57 fol. 233 by 155 mm.
Script: gothico-antiqua.
Illum.: Florence, c. 1466—1470, void branchwork.
Arms: Matthias (B_1).
Binding: contemporary, blind-stamped Italian renaissance leather, with plain gilt edges.
Poss.: Monasterium B. Virginis de Ebrach (17th cent.).
Repr.: Corvina II, Table CXLII.
Bibliog.: Stählin. Blätt. Bay. Gymn. 1910. 362.
Cat. numbers: Weinberger II, 175a; Csapodi 178.

*

Papinius Statius = Statius, Papinius

*

[Pseudo-] Paschasius Diaconus

De Spiritu Sancto.

Cf.: Didymus. (No. 224.)

*

Paulus Diaconus

Italian historiographer and theologian, c. 720/724—c. 799.

Historia Romana.

Cf.: Suetonius. (No. 612.)

Historia Langobardorum.

Cf.: (No. 1030).

See also: Festus: Libri de verborum significatione a Paulo Diacono abbreviati. (No. 256.)

*

Paulus Venetus

Italian Augustinian monk, philosopher and theologian, ? — 1428.

Cf.: Aristoteles: Libri posteriorum cum explanatione per Paulum Venetum. (No. 874.)

*

Peregrinus Allius

Cf.: Herodotos: Vita Homeri, trad. cum dedicatione Peregrini Alii. (No. 877.)

*

Perottus, Nicolaus

Italian humanist, theologian, ? — 1480.

474—475. Liber commentariorum seu Cornucopiae linguae Latinae.

Coll. II of Buda, 1686. Printed books. Large 2°.
Pflugk.

See also: Polybios: Historiarum libri e Graeco trad. per Nicolaum Perottum cum eiusdem introductione. (No. 540.)

*

Persius Flaccus, Aulus

Roman poet in the first cent. of the imperial age

Satyrae Thebaidorum cum optimis notis marginalibus et interlinearibus.

Cf.: Iuvenalis. (No. 376.)

Satyrae.

Cf.: Horatius. (No. 337.)

See also:

Fontius: Commentarium in Persium poëtam. (No. 270.)

Fontius: Commentarium in Persii satyras sex. (No. 271.)

Fontius: Thadeus vel de locis Persianis. (No. 274.)

*

Persona, Christophorus

Italian humanist, ?—1485.

Cf.: Agathias: De bello Gothorum. Trad. Christophorus Persona. (Nos 9, 10, 11.)

Cf.: Theophylaktos: Commentaria in Epist. S. Pauli. Trad. Christophorus Persona. (No. 637.)

*

Petancius Ragusinus, Felix

Dalmatian humanist, head of the scriptorium of Matthias and courtier of Vladislas II.

476. Genealogia Turcorum imperatorum . . . dedicata . . . Vladislao Hungariae regi.

Extant authentic MS of Vladislas II.
Budapest. OSZK Clmae 378.
Parchment scroll 395 by 217 mm.
Script: humanistica rotunda.
Illum.: Buda, illustrated. According to Bartoniek, 1490—1512, to Kni-e wald, 1502.
Arms: none.
Binding: none.
Poss.: The OSZK purchased the MS. in 1908 from the antiquary Rosenthal of Munich.
Descr.: Bartoniek II, No. 378.
Repr.: Kniewald I; Hoffmann VI. Table XXX.
Bibliog.: Berkovits III. — Kniewald I. — Hoffmann VI, pp 166—167. — Hoffmann V, pp 103—104. — Banfi, Florio: Felix Ragusinus. Janus Pannonius. I. 1947, pp 679—706. — Balogh I. Vol. 1, pp 537—540, and bibliography quoted there. — Csapodi XXIII. — Csapodi XXIV.
Note: Published by Conradus Adelmann between 1541 and 1555 under the title "De origine, ordine et militari disciplina Magni Turcae libellus". In the dedication, he wrote: "Incidi hiis diebus in libellum a Ragusino quodam, qui aliquamdiu apud Turcas versatus fuit, iam olim victorisissimo Matthiae regi Ungariae dicatum."

477. Historia Turcica.

The codex originally prepared for Vladislas II was left incomplete and never reached the King.
Nürnberg. Stadtbibliothek. MS. Solg. 31 2°.
Parchment 36 fol.

Script: humanistica rotunda.
Illum.: Buda, illustrated, according to Kniewald, 1502 (to Hoffmann, between 1512 and 1516).
Repr.: Kniewald: Petančić. — Hoffmann VI, Table XXXI.
Bibliog.: Hazai és külföldi könyvtári buvárlatok (Researches in libraries home and abroad). MKszle 1883, p. 214. — Berkovits III. — Kniewald I. — Kniewald II. — Hoffmann VI, pp 167—168. — Hoffmann V, pp 104. — Banfi, op. cit. — Balogh I. Vol. 1, pp 537—540 and bibliography quoted there. — Csapodi XXIII. — Csapodi XXIV.
Note: Earlier opinions hold that the codex was written and illuminated by Petancius, which supposition, however, was a grave mistake. Petancius cannot be taken for the scribe of the work, who committed mistakes of spelling betraying a poor knowledge of Latin.

478. Quibus itinetibus Turci sint aggrediendi, ad Vladislaum Hungariae et Bohemiae regem.

Lost MS of Vladislas II.
Bibliog.: Ankwitz I, pp 207—208. — Ankwitz II, p. 203. — Kniewald, Dragutin: Felix Petančić 1502 o putevima kojima volja naposti Turke. Poseban otisak iz Pitog Broja Vesnika Vojnoy Muzeju. Beograd 1958, pp 25—58. — Banfi cf. prec. item.
Note: The memorandum was addressed to Vladislas II in 1502. Later it went into the possession of Gremper, then Cuspinianus; the latter published it in Vienna in 1522.

*

Petrarca, Francesco

1304—1374.

479. Le rime. (Trionfi. — Sonetti e canzoni.)
+ Dante: Vita nuova e canzoni.

Dubious MS of Queen Beatrix.
Paris. Bibliothèque nationale. Ital. 584.
Parchment 248 fol. 254 by 164 mm.
Script: humanistica rotunda. Scribe: "Scripto per mano d'Antonio Sinibaldi nell anno MCCCCLXXVI. in Firenze." — "MCCCCLXXVI à di ultimo di settembre Scripto et finito per A. Sinibaldi in Firenze."
Illum.: Florence, state book, Antonio del Cherico.
Arms: double escutcheon presenting the arms of Louis XII of France.
Binding: purple velvet. Contemporary mounting; black raven-like birds without rings are visible on the silver clasps.
Repr.: Csapodi–Gárdonyi VIII. — Csapodi–Gárdonyi IX. — De Marinis Vol. 2, Table 180, No. 1141.
Bibliog.: Csapodi–Gárdonyi VIII; Csapodi–Gárdonyi IX.
Note: Tammaro de Marinis (Appunti e ricerche bibliografiche. Milano 1940, p. 91, Table CLVI) and in his wake Hobson (Two renaissance bindings. The Book Collector. 1958, p. 267) published the codex as a Corvinian volume on the basis of its binding.

On the basis of several arguments (e.g., the date of completion of this exceptionally beautiful state book coincides with that of the marriage of Beatrix; Sinibaldi was employed as a copyist by King Matthias; on the betrothal of Beatrix the triumphal procession of Trionfi was included in the programme; one of the illustrative pictures suggests the representation of Visegrád; the codex had been completed much earlier than Louis XII occupied the throne, therefore his arms could not have been originally put on it) Mrs. Csapodi concludes that it was a nuptial present of Matthias to Beatrix. The room below the broad crown may have originally been occupied by the marshalled arms of Queen Beatrix, which were completely erased and replaced by the coat of arms of Louis XII.

480. Trionfi.

Unfoundedly determined as a Corvinian MS.
London. Private collection of M. Robinson.
Parchment 44 fol. 251 by 143 mm.
Script: humanistica cursiva.
Illum.: Central Italy.
Arms: Medici.
Binding: not original.
Bibliog.: Csapodi–Gárdonyi XVI.
Cat. numbers: Hevesy 47; Weinberger II, 62a.
Note: First described in the following publication: Quaritch, B.: Paleography. London 1894, where p. 77 deals with the codex attributing its illumination to Attavante. Below a figure of a Roman warrior the letters MA meaning either Marcus Aurelius or Marcus Antonius are seen. In 1922 the London Quaritch firm (A Catalogue of rare and valuable books. Nr. 371. 1922. No. 1239) advertised the codex again, though not as one of the Corvinian books, but explaining the letters MA in the ornamental border as the signature of Attavante (Maestro Attavante). However, Attavante never signed his works like that. Hevesy rather arbitrarily stated that the letters MA are placed on both sides of the coat of arms, and, for this reason, the codex was an authentic Corvinian volume. On the basis of Hevesy the Quaritch firm (A Catalogue of Illuminated and other Manuscripts. London 1931, No. 119) subsequently advertised the work as a plausible Corvinian book, maintaining its connection with Attavante. The same cataloguale so presented the facsimile reproduction of the leaf in question. The letters MA now interpreted in two ways, however, are not placed on the two sides of the Medici arms as if they were remains of an earlier Corvinian coat of arms, but side by side in a small table in the middle section of the base of the ornamental border, much in the same way as on the first leaf of the Didymus Corvinian copy where they occur twice. Nevertheless, these letters cannot be exclusively referred to King Matthias. The codex seems to be of much later origin. The binding can be dated 1800 or so, and the unusually good condition of the codex itself seems to have made any rebinding unnecessary. In our opinion, it is a counterfeit prepared about 1800, amalgamating various 15th-cent. elements, still characteristic of the period of Neoclassicism rather than the Renaissance.

See also:
Brunus Aretinus, Leonardus: Dialogus de Dante, Petrarca et Boccaccio. (No. 367.)

Suetonius. (No. 612.)

*

Petronius Arbiter, T.

Confidential man of Nero

481. Satyricon.
+ Rutilius Lupus, P.: Schemata.
+ Aquila Romanus: De schematibus oratoriis liber.

Dubious Corvinian MS.
Wien. ÖNB Cod. Lat. 179.
Parchment 57 fol. 4°. 15th cent.
Script: humanistica rotunda.
Illum.: Florence, void branchwork.
Arms: the lower half of the first leaf torn off by a rude hand.
Binding: contemporary, Italian renaissance blind-stamped leather, with no signs of chasing.
Poss.: Cuspinianus; Fabri; St. Nicolaus College, Wien. Transferred from the University Library to the Hofbibliothek.
Note: On the leaf opposite the first, mutilated page some traces of illumination are visible indicative of the technique of the so-called "first heraldic painter of King Matthias". The mutilation of the title page took place after 1540, because it affected also the final lines of the inscription which were dated from 1540 and referred to the St. Nicholas College.

482. Satyricon.

Latent Corvinian codex.
Cat. number: Fógel E. 94.
Note: According to Budik it is a 15th-cent. parchment codex with the following inscription on its last page: "Bibliothecae Budensi relectus a Bartolomaeo Fontio." (Cf.: Négy kódex p. 324.)

483. Fragmentum.

Latent, allegedly Corvinian MS.
Budik mentions it as one of unknown history.

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Petrus Candidus Decembrius

Italian humanist, 1399—1477.

Grammaticon libri II.

Cf.: Vitruvius. (No. 700.)

Historiae peregrinae libri II.

Cf.: Vitruvius. (No. 700.)

Vitae quorundam Latinorum poëtarum.

Cf.: Miscellanea IV/4. (No. 877.)

See also:

Appianos: De civilibus Romanorum bellis. Trad. Petrus Candidus. (No. 48.)

Appianos: Romanorum liber, qui Lybicus inscribitur. Trad. Petrus Candidus cum praefatione eiusdem. (No. 50.)

Appianos: Romanorum liber Syricus. Trad. Petrus Candidus. (No. 50.)

Appianos: Romanorum liber Parthicus. Trad. Petrus Candidus. (No. 50.)

Appianos: Romanorum liber Mithridaticus. Trad. Petrus Candidus. (No. 50.)

*

Petrus de Crescentiis

Senator of Bologna and lawyer, 1230—c. 1316.

484. Libri XII de agricultura. (Ruralia commoda.)

Latent, allegedly Corvinian book.
Cat. number: Fógel E. 41.
Note: Camerarius in his work "De re rustica" (Nürnberg 1577) states it was written for King Matthias, which is impossible for the author died two hundred years earlier. Already Schier (p. 60) supposed, correctly, that Camerarius had seen a copy that was dedicated to King Matthias. It must have been present in the Corvina, because Bonfini referred to it in his Hungarian history. Anyway, the work was fairly well known in the 15th century, having been published in several editions before 1471.

*

Petrus de Sopronio

Hungarian Franciscan, 15th cent.

485. Praeconisatio beati patris Iohannis de Capistrano.

Lost Corvinian volume.
Note: The author addresses King Matthias: "Et tu, a Deo Electe Mathia, serenissime Rex Hungariae, qui fuisti aliquando comes itineris sui una cum genitore tuo . . . redde testimonium." The work was completed after 1463 and printed in 1523. (Apponyi 179.)

*

Petrus Hispanus

Pope John XXI, 1276—1277.

486. Dialectica.

Lost Corvinian codex.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E. 67.

487/1—2. Summulae [logicales] cum resolutionibus quaestionum philosophicarum usque ad libros physicos inclusive. Tom I—II.
Printed books found in Coll. II of Buda in 1686. 4°.
Pflugk.

488/1—2. Summulae. Tom. I—II.

Printed books found in Coll. II of Buda in 1686. 2°.
Pflugk.

*

Petrus Lombardus

[Magister Sententiarum]
Scholastic philosopher, theologian, Archbishop of Paris;
late 11th cent.—1164.

489. Glossa ordinaria super Epistolas Pauli apostoli.

Coll. II of Buda, 1686. Codex.
Pflugk.

Libri Sententiarum excerpti.

Cf.: Sermones in Evangelia. (No. 975.)

490. Sententiarum libri IV.
+ Isidorus Hispalensis: Libellus, quem de diversis opusculis patrum collegit.

Extant codex, originally prepared for King Matthias.
It was not completed in his life-time, therefore was probably retained in Italy.
Florence. Biblioteca Medicea-Laurenziana. Plut. 21. Cod. 18.
Parchment 307 fol. 342 by 230 mm.
Script: humanistica rotunda. Scribe: "Exemplaribus satis fidis Mathie incliti regis Vngarie et Bohemie Sancti isidori episcopi de expositione Historie sacre legis Ego frater Iacobus iohannes Alamannus Crucen-

nacensis Ordinis fratrum beatissime virginis Marie de monte Carmelo fideliter excripsi. Opus absolutum Kl. aprilis Anno ab incarnationis [!] domini MCCCCLXXXX.

Illum.: Florence, or Central Italy, state book, with Medici emblems.

Arms: Medici (Pope Leo X).

Binding: Medici.

Repr.: Corvina II, Table XV.

Bibliog.: Gulyás I, p. 198. — Ancona Vol. 2. No. 1490. — Csapodi–Gárdonyi II, p. 38.

Cat. numbers: Fógel I, 82; Fógel II, 41; Hevesy 38; Weinberger 48b; Hoffmann 82; Csapodi 59.

Note: The codex displays no sign of its being a Corvinian book. Still the colophon betrays that it was copied from a Corvinian exemplar. However, it is not likely that copies of the King's book should have been made in Florence for anyone else but the King. Most probably an exemplar, proper in text but inadequate in appearance, was re-copied for the use of King Matthias. The part of the scribe had been completed immediately before the King died but that of the miniaturist at a later date, and that already for the Medici House. A colophon of similar wording is to be found in the Vatican breviary (Rep. 725.), which had also been copied from an "exemplar of King Matthias", although this Vatican codex contains the arms of the King, too. — On the basis of the second work in the codex. Edwards (No. 38) listed the codex under the name of Isidorus in his catalogue,

491. Sententiae theologorum.

Book found in Coll. II of Buda in 1686. 2°.
Pflugk.

492. Volumen IV librorum Magistri Sententiarum.

Coll. II of Buda, 1686. Printed book. Large 4°.
Pflugk.

Petrus Nigri

Dominican of Bohemia, member of the teachers' staff in the Buda Studium generale, ? — c. 1482.

493. Clypeus Thomistarum.

Lost Corvinian book.

Printed book: Venetia 1481. Raymundus de Novimagio. (Hain 11,888). Published with a dedication to King Matthias.

Bibliog.: Harsányi pp 179, 182—184, 202, 225. — Harsányi, András: Petrus Niger "Clypeus Thomistarum"-ának (1481) változatai (Variants of "Clypeus Thomistarum" by Petrus Niger [1481]). MKszle 1938, pp 145—150.

Cat. number: Fógel E. 85.

*

Petrus poëta Hispanus (?)

494. Carmina.

Lost Corvinian MS from the time of Vladislas.

Note: Bohuslav Lobkowitz of Hassenstein expressed gratitude on behalf of Vladislas for the poem sent to him: "Bohuslaus ex persona Wladislai Regis ad Petrum Poëtam Hispanum" thanks for the poems "Quae mihi misisti, vates doctissime, nuper carmina." (Hasisteynius I, p. 257.)

*

Petrus Scotus = Schott, Peter

*

Peuerbach, Georgius de

Austrian astronomer, 1423—1461.

495. Canones pro compositione et usu gnomonis geometrici pro reverendissimo domino Iohanni [Vitéz] archiepiscopi Strigoniensi compositi.

Supposedly the work was included in the Corvina.

Edition: Peuerbach: Quadripartitum geometricum. Nürnberg 1516. (Apponyi 1625.) A 15th—16th cent. MS of the work: Perugia, Archivio di S. Pietro CM 18.

496. Tabulae eclypsium seu Tabulae Varadienses.

Supposedly the work was included in the Corvina.

Bibliog.: Analecta pp 176—177.

Note: Considering the interest Matthias took in matters of astronomy and the part János Vitéz played in contemporary education, we have to take it for granted that a copy of this work was acquired for the Corvina. This tabular representation of the constellation at the meridian of Nagyvárad was originally prepared for János Vitéz.

497. Theoricae novae planetarum.

Supposedly the work was included in the Corvina.

Bibliog.: Bunyitay: A váradi püspökség története (The history of the Várad bishopric). Vol. 1, p. 286. — Hoffmann VI, p. 69. (Erroneously Regiomontanus as author as in Weinberger II.) — Ameisenowa. — Katalog wystawy No. 2.

Note: Included in the collection of János Vitéz, Cracow, Bibl. Jagiell. Rps. 599, bound in Buda. Printed as early as 1472.

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[Pseudo-]Phaleris

Ad Demothelem epistola.

Cf.: Cicero. (No. 182.)

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Pharsa (?)

Expositio disputationis Gregorae in palatio. (In Greek.)

Cf.: Miscellanea Graeca I, 19. (No. 885.)

*

Phila (?)

Epigrammata in quaedam Evangelii mysteria et sanctos.

Cf.: Miscellanea Graeca I, 9. (No. 885.)

*

Philelphus, Franciscus

Italian humanist, 1398—1481.

498. Epistolare.

Coll. II of Buda, 1686.
Supposedly the work also existed in the Corvina.
Pflugk.
Note: Considering the significance of the author and the importance of the content, we have to suppose that the Royal Library had a copy of the work that existed in Coll. II; and this seems the more plausible since the work was printed as early as 1486.

499. Satyrae.

Printed book found in Coll. II of Buda in 1686.
Supposedly the volume also existed in the Corvina.
Pflugk.

See also:

Galeotti: Invectivae in Franciscum Philelphum. (No. 287.)

Galeotti: Invectiva in Apologiam F. Philelphi. (No. 288.)

Xenophon: De republica Lacedaemoniorum. Trad. F. Philelphus, cum praefatione. (No. 704.)

Xenophon: De laudibus Agesiali. Trad. F. Philelphus, cum praefatione. (No. 704.)

*

Philippus Bergomensis = Iacobus Philippus Bergomensis

Philippus Beroaldus = Beroaldus, Philippus

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Philippus rex Macedonum

Epistola ad senatum Atheniensem. Trad. Brunus Leonardus Aretinus.

Cf.: Demosthenes. (No. 222.)

*

Philo de Alexandria seu Iudaeus (senior)

Hebrew theologian of Alexandria, c. 30 B.C. – 45 A.D.

500. *Περὶ τοῦ βίου μωσέως.*
+ *Περὶ ἰωσηφ.*

Supposedly the work existed in the Corvina.
Note: Brassicanus mentions it among the works he was going to publish from his own collection. Previously he speaks of the countless Greek MSS. he saw in the Corvina.

Quaestiones in Genesim.

Cf.: Augustinus. (No. 87.)

*

Philo Iudaeus (iunior)

501. *Περὶ ἀρετῶν ἢ χι ἀνδρείας καὶ εὐσεβείας, καὶ φιλανθρωπίκς καὶ μετανοίας.*

Supposedly the work was included in the Corvina.
Cf.: prec. Note. (No. 500.)

*

Philoponus, Iohannes, Grammaticus

Greek grammarian of Alexandria at the turn of the 6th and 7th cent.

502. Commentarius in Hesiodum. (In Greek.)

Supposedly the work existed in the Corvina.
Cf.: prec. Note.

*

Philostratus II. Flavius

Greek sophist, c. 170 – c. 244.

503. Heroica ab Antonio de Bonfinis latine versa cum praefatione Bonfinis ad Mathiam regem Hungariae.

+ Philostratus III. Lemnius: Imagines, ab Antonio de Bonfinis traductae.
+ Philostratus II.: De vitis sophistarum, Antonio de Bonfinis interprete.
+ Epistolae XXV ab Antonio de Bonfinis latine versae.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 417. (Formerly: Wien. ÖNB Cod. Lat. 25.)
Parchment 172 fol. 358 by 222 mm.
Script: humanistica rotunda.
Illum.: Florence (or Buda?), highly ornate state book, c. 1487—1490. Boccardino Vecchio. (According to Berkovits: Attavante and his workshop.) With the emblems of King Matthias.
Arms: Matthias (H). In the ornamental border there are many variants of coats; the arms of Austria, Dalmatia, Galicia, Silesia and the lion of Beszterce are visible, too.
Binding: original, gilt Corvinian leather with Vladislas' arms; chased gilt edges.
Poss.: 1513 Gremper. — Cuspinianus. — Fabri. — As early as 1576 the MS was found in the Hofbibliothek.
Descr.: NF VI/3, p. 78; Bartoniek II, No. 417.
Repr.: NF VI/3, Tables 31—33. — Hevesy Tables XXXI—XXXII. — MMT Vol. 2, pp 59, 468, 469. — Corvina I, Tables XXIV—XXXI. — Corvina II, Table VI.—Balogh I. Vol. 2, p. 373. — Of the cover: Koroknay V, Table XVIII. — Koroknay VI, Table XVIII.
Bibliog.: Analecta nova p. 65—75. — Ankwicz II, p. 201. — Ankwicz I, pp 114—121. — Hoffmann VI, p. 78. — Corvina I, pp 46—53.— Ancona Vol. 2, No. 1592. — Koroknay I, p. 128. — Schunke p. 262.
Cat. numbers: Fógel I, 3; Fógel II, 101; Hevesy 130; Weinberger 134; Hoffmann 3; Berkovits 29; Csapodi 32.
Note: The translation was finished by Bonfini at the beginning of 1487 upon the direct order of Ugoleto. Thus the illumination was finished in the life-time of King Matthias, only the binding was prepared during Vladislas's reign. Discovered by Vadianus in the Corvina, the MS. was obtained by Gremper who "multis sane laboribus, multis praecibus, multis denique lachrymis . . . extorsit" from Vladislas. (From the preface of the 1516 Philostratus ed.) Cf. the letter of Jacobus Spiegel addressed in 1514 to Petrus de Motta, in Isokrates: De regno gubernando, Vienna 1514. (Apponyi 99.)

504. *Ἡρωικός.*
+ *Εἰκόνες.*
+ *Βιοὶ σοφιστῶν.*
+ *Ἐπιστολαί.*

Lost Corvinian MS.
Note: Bonfini's translation was based on this MS. which later probably got into the hands of Bohuslav Lobkowitz of Hassenstein. One of his epigrams says: "In libros Philostrati donatos. Hoc me Schlechta meus donavit munere." (Ábel V, p. 101; Hasisteynius I, p. 125.)

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Philostratus III. Lemnius

c. 191—? A.D.

Imagines, ab Antonio de Bonfinis traductae.

Cf.: Philostratus II. (No. 503.)

Pindaros

Greek poet, 522—c. 445.

505. Lost Corvinian MS.
Note: Naldus mentions it in the list of authors. The Medici Collection also contained three Pindaros codices.

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Pius Pope II = Aeneas Sylvius

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Placidius, Lutatius

Roman grammarian, 5th or 6th cent.

Cf.: Statius: Thebais cum interpretatione Placidii Lutatii. (No. 609.)

*

Planudes Maximus

Greek polyhistor, 1260—1310.

De vocum differentiis ex arte Gregorae. (In Greek.)

Cf.: Miscellanea Graeca I, 13. (No. 885.)

*

Platon

427—c. 348—347 B.C.

506. Opera. E Graeco trad. Marsilius Ficinus. — Ficinus: Vita Platonis. — Hipparchus. — De philosophia. — Theages. — Meno. — Alcibiades. — Minos. — Euthyphro. — Parmenides. — Philebus. — Hippias maior. — Lysis. — Epitome Ficini in Theaetetum. — Theaetetus. —

Ion. — Sophista. — Civilis de regno. — Protagoras. — Euthydemus. — Hippias minor. — Charmides. — Laches. — Clitophon. — Cratylus. — Gorgias. — Commentarium Ficini in Convivium. — Convivium. — Phaedrus. — Apologia. — Crito. — Phaedo. — Menexenus. — Respublica. — Compendium Ficini in Timaeum. — Timaeus. — Critias. — De legibus. — Epinomis. — Epistolae. — Naldus Naldius in huius operis laudem.

Lost Corvinian volume.

Note: Two undated letters of Ficinus sent to Buda to Bandini may be quoted here: "Accedit ad vos tandem Plato noster" and "Platonem, Bandine, quem expetistis, arbitror iam ad vos ante has litteras pervenisse." Another letter of his addressed to Bandini on 30 May 1485 contains the following lines: "Quod Platonis nostri libri ab impressoribus sint expressi, pia Philippi Valoris opera et magnifica manu factum est. Quid autem minus eleganter expressi, id partim negligentia impressorum vel potius oppressorum ... accidisse putato." (Analecta nova 277, 281.) Undoubtedly the edition published by the press of Laurentius Venetus, Venice, c. 1484—1485, is involved, which was presented by Ficinus to Lorenzo Medici. As a matter of fact, the letters are addressed to Bandini and Bandini is spoken of in them as the receiver of the copies, still we have to consider that he acted in the court of Matthias as the leader of the Platonist circle at the time. Consequently, the copy had been sent to King Matthias or else a duplicate must have been present in the Library, possibly in the form of a state book copied with rich illumination.

Epistolae Leonardo Bruno interprete.

Cf.: (No. 1031.)

507. Phaidon, interprete Bruno Aretino Leonardo, cum introductione.
+ Gorgias.
+ Axiochus, interprete Ranuccio, cum epistola eiusdem ad Antonium episcopum Cavensem.
+ Apologia Socratis, interprete Bruno Aretino Leonardo, cum argumento eiusdem.
+ Kriton, interprete Bruno Aretino Leonardo, cum commentariis eiusdem.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 2384.
Parchment 137 fol. 257 by 170 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1450—1470.
Arms: Matthias (B_1). Painted over a strange (Manfredini) coat of arms.
Binding: original, gilt Corvinian leather, provided with arms and chased gilt edges.
Poss.: Brassicanus. — Fabri. — In 1756 it was transferred from the University Library to the Hofbibliothek.
Descr.: NF VI/3. 20.
Repr.: NF VI/3. Table V. — Corvina II, Table CXXII. — Of the cover: Mazal 359.
Bibliog.: Hoffmann I, 173. — Mazal p. 361.
Cat. numbers: Fógel I, 38; Fógel II, 136; Csapodi 159.

508. Politeia, cum versione Latina a Marsilio Ficino.

Unfoundedly determined as a Corvinian MS.
Wien. ÖNB Philos. et philol. gr. 1.
Paper codex 161 fol. 438 by 283 mm. The first half of the 16th cent.
Illum.: none.
Scribe: Konstantinos Angelos (?).
Binding: 1754.
Poss.: Sambucus.
Bibliog.: Hunger II. — Nessel Vol. 4.
Note: It is a Corvinian volume according to Gerstinger, Hans: Johann Sambucus als Handschriftensammler. (Festschrift der Nationalbibliothek in Wien. 1926. 318, 363.) According to Weinberger (II, p. 8) it is an unfounded supposition.

509. De politia coelesti. (?)

A so far undetermined MS of Coll. II of Buda.
Pflugk.
Note: Plato must have been represented by a large number of Greek and Latin codices in the Corvina; from the Medici Collection 6 Greek and 9 Latin Plato codices are known. The court of Matthias was distinguished by a strong Platonic interest. (Cf.: Huszti I.)

See also:
Bessarion: Adversus calumniatorem Platonis. (No. 114.)

Ficinus: Commentarius in Platonis Convivium de amore. (No. 258.)

Ficinus: De vita Platonis. (Nos 261, 263.)

Ficinus: Platonica theologia. (No. 265.)

Psellus: Bellum Platonicum de daemonibus. (No. 550.)

Trapezuntius: Contra Platonem. (No. 668.)

*

Plautus, Titus Maccius

Roman comic poet, c. 254—184.

510. Comoediae, quae supersunt, cum prologis et argumentis.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 241.
Parchment 281 fol. 337 by 228 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork. Prior to 1459.
Arms: Matthias (A_1).

Binding: original, violet velvet, with gilt edges decorated in colours at Buda.
Poss.: formerly Gianozzo Manetti (died in 1459). — In 1526 it was taken to Istanbul along with the rest of the booty; it was restored by Sultan Abdul Aziz in 1869.
Descr.: Bartoniek II, No. 241.
Repr.: Corvina I, Table XI.
Bibliog.: Mátray pp 6—7; Ábel I, p. 569. — Ancona Vol. 2, No. 715. — Hoffmann V, p. 16. — Hoffmann VIII, p. 16.
Cat. numbers: Fógel I, 61; Fógel II, 19; Hevesy 13; Weinberger 13; Hoffmann 61; Berkovits 16; Csapodi 19.

511. Comoediae XX.

King Matthias had it prepared for János Vitéz.
Wien. ÖNB Cod. Lat. 111.
Parchment 297 fol. 280 by 195 mm.
Script: humanistica rotunda.
Illum.: Ferrara, c. 1465.
Arms: the coat of János Vitéz; in the head ornamental border the arms of Matthias are visible.
Binding: not original, white parchment through which traces of the underlying original binding are discernible. Chased gilt edges.
Poss.: In 1806 it was transferred from Salzburg to Vienna.
Descr.: NF VI/1. No. 97.
Repr.: NF VI/1. Table 55. — Hoffmann VI, Table 12. — MMT Vol. 2, 455.
Note: The arms of János Vitéz occupy the possessor's space, therefore the codex certainly belonged to him. The coat of arms of King Matthias cannot but be explained as indicative of the King's having had it prepared for János Vitéz. On either side of the Vitéz arms a portrait is to be seen: an elderly man clad in lilac on the right, and a blond youth in grey and lilac attire on the left; the latter has a book in his right hand extending it to the older man, and in his left hand he has his red cap. In general the portrait of the elderly man is accepted to be the representation of János Vitéz, but that of the young man has given rise to prolonged debates. Fraknói inclined to suspect either Janus Pannonius or János Vitéz junior (Fraknói III). At the same time he maintained that no decisive answer to the question can be reached until the third coat of arms "visible above the portrait of the youth" is identified (azure dexter arm holding a sword). He took the arms in the upper section of the ornamental border for the coat of arms of Hungary which, in his opinion, was meant to emphasize the Hungarian nationality of János Vitéz. Fischer (p. 10) was the first to recognize that the coat of arms was related to King Matthias. He regarded the dubious shield as the escutcheon of Bosnia, despite the fault in its tinctures. He was right in this respect, too. He was wrong, however, to suppose that the youth represented the messenger forwarding and handing over the codex. Fraknói later decided the youth represented Janus Pannonius. Jolán Balogh accepted his view and had a long debate over the question with József Huszti. [Balogh, J.: Mantegna magyar vonatkozású portréi (Hungarian-related portraits of Mantegna). Századok 1925, 234–63. — Huszti, J.: Mantegna és Janus Pannonius (Mantegna and Janus Pannonius). Századok 1926, 613–19. — Balogh, J.: Pótlások és javítások (Addenda and corrigenda). Ibid. 889–93. — Huszti, J.: Janus Pannonius és Mantegna (Janus Pannonius and Mantegna). Századok 1927, 110–11]. E. Hoffmann (VI, 65–6) joined Huszti: "As there is nothing to support the opinion that the donor was

Janus Pannonius, we cannot but reject the possible involvement of Janus Pannonius and make recourse to the earlier statement by Fraknói, according to which the youth can only be identified after the riddle of the undetermined arms is solved."

We have to note that the coat of arms in question is not placed above the youth's portrait, but in the middle of the outer section of the ornamental border. Beneath it, there is another portrait representing, according to Hermann (NF VI/1, 97), Duke Borso of Ferrara. It would follow that the codex was prepared in Ferrara. But Duke Borso cannot be brought in connection with this shield. We should not share the worry of E. Hoffmann concerning the tincture of the arms either, as similar errors are not infrequent in the arms of Hungary. (For instance, the base of Italian-made cross patriarchal is painted blue instead of red in the Corvinian Carbo codex which was also made in Ferrara.) Hermann takes the Hungarian arms for the shield of Matthias, and the youth for the donor King.

The connections of the three shields and the portrait of the youth allow of rather interesting inferences. First of all, the codex could not have been prepared before 1465 for the shield of Vitéz had already the archiepiscopal cross. On the other hand, the lion in the shield of Matthias does not necessarily point to a date after 1469, as this part of the arms is carelessly executed in any case: the one tailed lion proper may suggest the arms of the Hunyadis (lion of Beszterce), in spite of the faulty tinctures. And once the date of preparation may be put to 1465, the youthful representation of the portrait is no more to be wondered at, because the King was 22 in that year. The arms of Bosnia may remind us of the victory the King had won at Jaica when he regained Bosnia. The handing over of the book (letter of appointment?) may refer to the fact that Vitéz was confirmed in his office of archbishop in 1465 through the intervention of King Matthias. All this, however, is sheer speculation, which has a support in the fact that the codex was a present of Matthias. — Vogel No. 70 and Edwards No. 59 determined it as Corvinian.

512. [Comoediae.]
+ Bernardus Saracenus Venetus: Emendationes et enarrationes in Plautinas comoedias.

Coll. II of Buda, 1686. Printed book.
Pflugk.
Note: The list indicates only the commentary of B. Saracenus, although they were published together with the comedies of Plautus.

513. Comoediae volumen ludentis avaritiam senum.
+ [Ovidius:] Ex libro Metamorph, epistolarum.
+ Cicero: Epistolae.

Printed book found in Coll. II of Buda in 1686.
Pflugk.
Note: It must have been a composite volume, because we have no knowledge of al three works published in one single volume.

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Plethon, Georgios Gemistos

Μέθοδος εὑρέσεως ἡλίου καὶ σελήνης.

Cf.: Heron. (No. 320.)

Plinius Secundus maior

Roman strategist and natural scientist, 23—79.

514. Historiae naturalis libri XXXVII.
+ Suetonius: Vita Plinii ex cathalogo virorum illustrium.

Extant, authentic Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Vat. Lat. 1951.
Parchment 518 fol. 2 vols: 1—181; 182—518. 421 by 276 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1450—70, the arms were painted subsequently in Buda.
Arms: Matthias (A_5). The coat of arms of the Tomacelli family is displayed in ornamental border on Fol. 24^r encircled with the inscription: Data, Fata, Secutus.
Binding: not original, provided with the arms of Pope Pius VII and of the Cardinal Librarian F. X. De Zelada.
Repr.: Corvina II, Table LXVII.
Bibliog.: Nogara, Bartholomaeus: Codices Vaticani Latini. T. 3. Romae 1912.
Cat. numbers: Fógel E. 95; Weinberger II, 107a; Csapodi 116.
Note: The coat of arms of King Matthias was introduced at a later date at Buda, and the ornamental border with the arms on Fol. 24 was also subsequently added since it is not decorated with void branchwork as are the initials in the codex. — Perhaps it is identical with that "Plinio molto correcto" which was used by Massero while in the Corvina in 1520, and on which he performed 3,000 emendations. It seems that Massero took that Pliny to Rome. Nor is it likely that he performed the work of emendation at Buda. Anyway, he published his commentaries on Pliny in Basel, 1537, dedicated to János Szapolyai.

515. Historia naturalis digesta in XXXVII. tomos.

Coll. II of Buda, 1686. Printed book. Large 2°.
Pflugk.

516. Historiae naturalis libri II.

Coll. II of Buda, 1686.
Pflugk.

517. Historiae naturalis liber II.

Coll. II of Buda, 1686. Printed book.
Pflugk.

Epitome in "Historia naturalis" abbreviatum per Ludovicum de Guastis.

Cf.: Miscellanea III/3. (No. 876.)

See also: Merula, Georgius: In Plinianorum quorundam locorum correctiones. (No. 296.)

*

Plinius, Caecilius Secundus minor

Roman consul and orator, 62—c. 114.

518. Epistolae.

Supposedly the work was included in the Corvina.
The work was included in the library of Bishop Orbán Dóczy of Nagylucse (Wien. ÖNB Cod. Lat. 48).

Panegyricus dictus Traiano imperatori.

Cf.: Panegyrici Latini. (Nos 930, 931.)

De viris illustribus and

De duobus oratoribus. Probably erroneous. (No. 612.)

*

Plotinos

Egyptian Greek Neo-Platonist philosopher, 205—270.

519. Opera a Marsilio Ficino e Graeco in Latinum traducta, cum commentariis. (Part of the full work.)

Lost Corvinian book.
Note: In a letter of 6 February 1490 Ficinus informed King Matthias that he was going to forward the continuation of what had already arrived to him: "Videbis post haec operosum Plotini opus, ex parte nunc in Pannoniam, ubi tibi totum ex parte monstretur, allatum." (Analecta nova 287.)

520. Opera a Marsilio Ficino e Graeco in Latinum traducta, cum commentariis.

Lost Corvinian MS.
Cat. number: Fógel E. 96.
Note: As early as 6 January 1489, Ficinus informed Bandini that "Philippus Valor, valoris et gratia plenus, regique vestro omnium deditissimus, Plotini textus commentariaque regi transscribit volumine regio." 33 quinternio had already been made ready (Analecta nova 285-286). Perhaps the whole of the codex was completed in a year and this event had been referred to in the letter of Ficinus quoted in the previous item.

Ἐννεάδες.

Cf.: Porphyrius. (No. 543.)

*

Plutarchos

Greek historian, 50—120.

521. De dictis regum et imperatorum per Iohannem episcopum Quinque-ecclesiensem [Ianus Pannonius] e Graeco in Latinum translatus, et Mathiae Hungariae regi dicatus.

Dubious, or lost Corvinian MS.
Leipzig. Universitätsbibliothek Rep. I. 80. (Formerly in the same place in the city library.)
Parchment 43 fol. c. 1465.
Script: humanistica rotunda.
Illum.: quite plain.
Arms: none.
Binding: contemporary, blind-stamped leather. Buda.
Poss.: Ianus Pannonius. — Johann Fridericus Steinbach Aurobaco-Variscus, ecclesiastic of Leipzig, 18th cent.
Bibliog.: Csapodi XXVI, pp 391—392.
Descr.: Naumann XII.
Cat. numbers: Fógel E. 91; Weinberger 61a (rather dubious).
Note: A copy of the work certainly existed in the Corvina for Janus Pannonius dedicated it to King Matthias, but it is highly dubious that it was identical with this volume as supposed by Miss É. Koroknay (IV, pp 102—104) on the basis of the binding. This supposition is contradicted by the circumstance that the leaves of the codex are quite undecorated, disregarding a less ornate initial in red and blue. The copyist did not excel at his work at all; obviously he did not understand the text, having been a very poor scholar. The unusual quantity of emendations may have originated from the hand of Janus Pannonius as well. The text ends mutilated. The dedication is dated 1465. Vogel (No. 72) and Edwards (No. 62) listed it with the Corvinian books.

522. Libellus de utilitate inimicitiarum. Translatus per Iohannem ep. Quinqueeccl. [Ianus Pannonius.] 1456.
+ De curiosite. (De negotiositate.) 1457.
+ Demosthenes: Oratio adversus epistolam Philippi, traducta per Iohannem ep. Quinqueeccl. [Ianus Pannonius.]
+ Ianus Pannonius: Epistola ad Galeottum Martium.
+ Homeros: Fabula Bellerophontis, trad. per Ianum Pannonium.

Supposedly the work was included in the Corvina.
Bibliog.: Naumann XI.—Csapodi XXVI. p. 391.
Cat. number: Weinberger 61b.
Note: A contemporary blind-stamped Italian renaissance leather-bound MS. is preserved in the University Library of Leipzig (Rep. I. 98). It was not copied by Janus Pannonius, but it is likely that he possessed it.

523/1—4. *Βίοι παράλληλοι.* Vols I—IV.

Lost Corvinian volumes.

Note: Bohuslav Lobkowitz of Hassenstein writes to Chancellor Schlechta: "Petivi a Regia Maiestate vitas Plutarchi graecas, quatuor voluminibus inclusas et quoniam nihil respondit, negatum mihi putavi; sed quia proverbium est, regum mentes simul cum aëre mutari, rogo, si quando mei mentio orta fuerit, ne occasioni desis: quandoquidem melius arbitror, eadem volumina apud me esse, quam illic squallere in pulvere et a tineis corrodi. Hoc mihi in praesentia nihil gratius facere potes." (Hasisteynius II, D 5_v.) — On the same subject he wrote in a letter of 14 August 1506 to Augustinus Moravus: "De Plutarcho graeco adeo obmutuisti, ut ipse quoque tandem rem tibi toties inculcare erubescam: quamquam vix quicquam sit in re saltem libraria quod hoc tempore malim." (Hasisteynius III, 104.)

524. *Βίοι παράλληλοι.*

Unfoundedly determined as a Corvinian MS.
Wien. ÖNB Suppl. gr. 11.
Paper 178 fol. 320 by 220 mm.
Script: Greek minuscula. Probably Florence, third quarter of the 15th cent.
Arms: none.
Binding: contemporary, blind-stamped Italian renaissance leather, with chased gilt edge.
Poss.: in 1780 it was transferred from the Stadtbibliothek to the Hofbibliothek.
Descr.: NF VI/3. No. 16; Hunger I, 11.
Repr.: of the cover De Marinis Vol. 2, Table 171, No. 1055.
Bibliog.: Soltészné.
Cat. number: Weinberger 129 (dubious).
Note: According to Weinberger and Hermann, Kollár (Lambeck–Kollár Suppl. Vol. 1, Sp. LXXXVII, No. 548) determined it as a Corvinian book without sufficient reason. Vogel (No. 71) and Edwards (No. 60) included it in their lists.

525. Vitae parallelae ex Graeco in Latinum traductae per Donatum Acciaiolum. Proëmium eiusdem ad Petrum Medicem.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 23.
Parchment 219 fol. 362 by 255 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, at about 1470.
Arms: erased; originally probably Matthias (A_1).
Binding: renaissance, blind-stamped leather, with chased gilt edges.
Descr.: NF VI/3. No. 58.
Note: According to Lambeck (Vol. II, 943) "Pertinuit olim hic manuscriptus ad Bibliothecam Budensem Matthiae Corvini Regis Hungariae". It was transferred from the Ambras Coll. (MS. Ambras 286) to the Hofbibliothek. Based on Lambeck, Vogel (No. 73) and Edwards (No. 61) put it in their lists. According to Hermann (NF VI/3, No. 58) there is no evidence of its being a Corvinian volume. When, however, the shield and its environment are examined thoroughly (with the aid of ultraviolet rays), traces of the coat of arms of Matthias become visible.

526. Vitae parallelae in Latinum traductae.

Unfoundedly determined as a codex of Beatrix.
Modena. Biblioteca Estense Cod. Lat. 429. (= α W. 1. 4.)
Parchment 335 fol.
Script: "Die XV mensis novembris anno MCCCCLXVIIII opus hoc perfectum fuit. Omnium rerum vicissitudo est."
Arms: Aragon.
Note: According to Fava (pp 145, 269) it is probably Corvinian, because the arms of Beatrix is contained in it. As a matter of fact, it is an Aragon coat attributable to any member of the Aragon family. (Hoffmann IV.)

527. Vitae parallelae Aristidis et Catonis Maioris. Trad. Franciscus Barbarus Venetus.

Unfoundedly determined as a Corvinian MS.
Budapest. EK Cod. Lat. 26.
Parchment 59 fol. 205 by 135 mm.
Illum.: quite plain. First half of the 15th cent.
Arms: none.
Binding: 19th cent. Turkish, leather.
Descr.: Mezey No. 26. — Csontosi I, No. 26.
Bibliog.: Ábel II, p. 6.
Note: Recovered with some Corvinian volumes from Istanbul, but without any trace of its belonging to the Corvinian stock.

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Poggio Bracciolini

Italian humanist, 1380—1444 ?

528. Contra hypocritas.

Supposedly the work existed in the Corvina, as a bequest of János Hunyadi.
Bibliog.: Csapodi IX.
Note: Poggio had sent this work of his to Hunyadi: "dedi Nicolao duo opuscula ex meis ad te deferenda, alterum contra hypocritas . . ." (Analecta pp 158—159.

529. Historia tripartita seu Disceptationes convivales tres.

Supposedly the work existed in the Corvina, as a bequest of János Hunyadi.
Bibliog.: Csapodi IX.
Note: Poggio sent this work to Hunyadi "alterum, in quo tres continentur disputatiunculae". (Analecta pp 158—159.)

530—531. Alia opera.

Supposedly they existed in the Corvina, as a bequest of János Hunyadi.
Bibliog.: Walser pp 209—210, 235, 248. — Csapodi IX.

Note: Beside the two works mentioned by their titles above, Poggio had forwarded some other works of his to Hunyadi at an earlier date: "Narravit mihi... Nicolaus Vinch, qui ad tuam Serenitatem veniens hac iter fecit, te res meas summo cum desiderio legere." (Analecta pp 158—159.) Probably the dialogues entitled "De nobilitate" and "De infelicitate principum" or perhaps the "De varietate fortunae" are referred to here.

See also: Xenophon: De institutione Cyri. Trad. Poggio Bracciolini. (No. 705.)

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Poleton, Sicco

Humanist of Padua

De illustribus scriptoribus.

Cf.: Suetonius. (No. 612.)

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Politianus = Poliziano

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Politicus (?)

532. De modo et virtutibus gubernandi rempublicam.

Coll. II of Buda, 1686.
Supposedly the work existed in the Corvina.
Pflugk.
Note: Neither the author nor the work can be identified, but the subject-matter indicated by the title probably made the book's inclusion in the Corvina necessary

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Poliziano Angelo

Italian humanist 1454—1494.

533. Commentaria in laudes poëticae.

Lost Corvinian MS.
Cat. number: Fógel E. 100.
Note: Poliziano wrote to King Matthias that he was going to send the work to him. (Analecta nova pp. 425.) The name of the author is contained in the list of Naldus as well.

534. Laudes poëticae historiaeque fere omnium vatum.

Lost Corvinian MS.
Cat. number: Fógel E. 98.
Note: Poliziano sent it to King Matthias. (Analecta nova pp. 426.)

535. Nutriciae. (Silva, cui titulus Nutriciae.)

Latent codex, allegedly prepared for King Matthias, but completed after his death for some other collector.

Cat. number: Fógel E. 99.

Note: Referring to Tiraboschi, Budik wrote that there was a small 4° parchment MS. in Ferrara, which contained a poem dedicated to King Matthias, although the codex itself had gone into the hands of Cardinal Antonio Gentile. — Poliziano certainly dedicated the work to King Matthias as shown by his letter to the King from or about 1486—87. (Maier, Ida: Ange Politien. Genève 1966, p. 427.) It first appeared in print in Florence, 1491. (Analecta nova pp 425—26.)

536—538. Alia opera (Mantho.—Rusticus. — Miscellanea.)

Supposedly they were included in the Corvina.

Note: Poliziano published several works in print during the life-time of King Matthias. The close contact they maintained makes it plausible that these found their way into the Corvinian stock: Sylva, cui titulus Mantho. Firenze 1482. Hain 13,231. — Sylva, cui titulus Rusticus. Firenze 1483. Hain 12,233. — Miscellaneorum centuriae cum prafatione ad Laurentium Medicem. Firenze 1489. Hain 13,221.

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Polybios

Greek historian, 205—124.

539. *Ἱστορία.* I—V.

\+ Herodianos: *Ἱστορία.*

\+ Heliodoros: *Αἰθιοπικῆς ἱστορίας βιβλία δέκα.*

Extant, authentic Corvinian MS.

München. Bayerische Staatsbibliothek Cod. Graec. 157.

Parchment 169 fol. 277 by 211 mm. 14th cent.

Script: Greek minuscula cursiva.

Illum.: quite plain.

Arms: none.

Binding: 15th-cent. blind-stamped leather.

Poss.: Presented by Camerarius to Prince Adalbert V of Bavaria in 1577.

Bibliog.: Simonsfeld pp 539—547, 561. — Rómer I, pp 349—351. — Hardt II, No. 157.

Cat. numbers: Fógel I, B. 8; Fógel II, B. 3; (probably Fógel E. 101); Hevesy 73; Weinberger 81 (plausible); Csapodi 94.

Note: An inscription on the last leaf says that it was removed from Constantinople after the fall of Byzantium. — Mathaeus Sebastianus writes in his work "Oratio de rege Pannoniae Mathia recitata", Wittenberg 1551, that Polybios had been first published from the Library of King Matthias. Melanchthon testifies the same. (Borzsák: Grynaeus p. 72.) — Heliodorus was first published by Obsopaeus; he wrote in the preface 1534 to the Basel edition, which he dated 1531, that the work "Devenit ad me servatus ex ista clade Ungarica, qua serenissimi quondam regis Matthiae Corvini bibliotheca omnium instructissima superioribus annis a barbarie asiatica uastata est. Hunc cum aliis nonnullis miles quidam plane gregarius et ab omnibus tam graecorum, quam latinorum disciplinis abhorrentissimus iam apud nos tinctorem agens, tum uero illustrissimum principem Casimirum Marchionem Brandenburgensem laudabilis memorie (deceased in Buda 21 Sept. 1527) comitatus in Ungariam forte fortuna non sine mente reor,

sine numine diuum sustulit, quia auro exornatus nonnihil adhuc splendescebat, ne scilicet tam bonus author et uisus et lectus paucissimis interiret." A Latin translation of Heliodorus was published by the Polish Stanislaus Warschewiczki in Basel, 1552, with the dedication of Melanchthon. The translator's dedication to King Sigismund of Poland contains a reference to books "quae in bibliotheca Pannoniae Mathiae inventa est". Possibly among the Greek codices left in the Library after the plunder of 1526.

540. Historiarum libri I—V. e Graeco in Latinum per Nicolaum Perottum traducti cum eiusdem introductione.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 234.
Parchment 198 fol. 320 by 231 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1450—1470.
Arms: Matthias (A_2).
Binding: original, violet velvet, with gilt edges decorated in colours at Buda.
Poss.: "Possessor huius libri Ibrahim Maczar Donatus a Caesarea Ma[ies]t[a]-te Anno post adventum Mahumet 966" = [1558—1559]. — Presented in 1869 by the Sultan Abdul Asis to Francis Joseph I.
Descr.: Bartoniek II, No. 234.
Repr.: Corvina I, Table X.
Bibliog.: Mátray pp 7—9. — Ancona Vol. 2, No. 714. — Hoffmann V, p. 16. — Hoffmann VIII, p. 16.
Cat. numbers: Fógel I, 60; Fógel II, 18; Hevesy 12; Weinberger 12; Hoffmann 60; Berkovits 15; Csapodi 18.

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Polycarpus, Georgius = Kosztolányi, Georgius

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Pomponius Infortunatus

In Marci Annaei Lucani vitam.

Cf.: Miscellanea IV/5. (No. 877.)

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Pomponius Laetus

Italian humanist, 1428—1497.

Cf.: Silius Italicus: De secundo bello Punico. Ed. Pomponius Laetus. No. 598.)

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Pomponius Mela = Mela, Pomponius

Pomponius Porphyrio = Porphyrio, Pomponius

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Pontius diaconus

De vita et obitu S. Cypriani.

Cf.: Cyprianus. (No. 212.)

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Porphyrio, Pomponius

Roman grammarian, c. 200—250.

541. Commentaria in odas Horatii.
+ Acro, Helenius: Explanatio in Horatii sermones.

Extant, authentic Corvinian MS.
Milano. Biblioteca Trivulziana. MS. 818.
Parchment 301 fol. 350 by 235 mm.
Script: humanistica cursiva. Scribe: Fontius (s. n.)
Illum.: Florence, state book, c. 1485—1490. Attavante.
Arms: Matthias (E) painted over by a strange coat of arms: barry of four pieces, tenné and azure. The ornamental border contains the arms of Austria and Vienna. Provided with the emblems of King Matthias.
Binding: original, gilt Corvinian leather, the arms are blurred by superimposition. Chased gilt edges.
Repr.: Santoro Table 71. — Corvina II, Table XXVI.
Bibliog.: Fraknói I, pp 126—127. — Ancona Vol. 2, No. 1556. — Santoro No. 87.
Cat. numbers: Fógel I, 94; Fógel II, 53; Hevesy 51; Weinberger 64; Hoffmann 94; Csapodi 72.

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Porphyrios

Greek Neo-Platonist philosopher, 232—300.

542. De abstinentia a Marsilio Ficino e Graeco in Latinum traducta.

Supposedly the work existed in the Corvina.
Cat. number: Fógel E. 102.
Note: Ficinus informed Bandini in Buda in a letter of 6 January 1489 (Analecta nova p. 286) that he had done part of the translation of this work. We may suppose, on the basis of the contact of Ficinus with Matthias, that the translation, once finished, was sent to the King.

543. *Βίος Πλωτίνου.*
+ Plotinos: *Ἐννεάδες.*

Extant, authentic Corvinian MS.
München. Bayerische Staatsbibliothek Cod. graec. 449.
Paper 262 fol. 275 by 186 mm.
Script: Greek minuscula cursiva. Scribe: *Δημήτριος Τριβώλης Πελοποννήσιος ἐκ Σπάρτης [1465] ἐν Γορτύνῃ Κρήτης.*
Illum.: less ornate.
Arms: none.
Binding: blind-stamped leather.
Poss.: in 1595 it was incorporated in the Augsburg library from where it was transferred to Munich in 1806. Vogel (No. 74) and Edwards (No. 63) published it erroneously as a book preserved in the Augsburg library.
Bibliog.: Csontosi II, pp 201—202, 213. — Vogel–Gardthausen p. 105. — Hardt, Cod. 449.
Cat. numbers: Weinberger 82 (plausible); Csapodi 95.
Note: Inscription: "Ex Budensis Biblioth[ecae] direptione felici manu ereptum. Eximium et ab Opt. Max. Ferdinando imp[eratore] ac August[o] Jac[obo] Schegkio medico . . . in sing[ularis] clem[entiae] testim[onium] . . ." It may originate from the very modest remains of the Library that had not been removed by the Turks in 1526. In this connection we may refer to the lines of Martin Brenner: "there was hardly any trace of the earlier splendour visible there, save for a few Greek authors." Martin Crusius also mentions in one of his records that Schegk had a Plotinus codex originating from the Corvinian Library. (Weinberger.)

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Possidius Calamensis

Bishop of Calame (Africa), ? — 431.

De vita et moribus S. Augustini.

Cf.: Augustinus. (No. 87.)

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Priscianus Lydus

Greek philosopher, 4th cent. A. D.

544. In Theophrastum interpretatio de sensu et phantasia, Latine traducta et exposita a Marsilio Ficino, cum praefatione Philippi Valoris ad Mathiam regem.

Extant, authentic Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek. 10. Aug. 4°.
Parchment 145 fol. 230 by 150 mm.

Script: humanistica cursiva. Scribe: Lucas Fabiani de Ficinis (s. n.).
Illum.: Florence, state book, c. 1484—90. In the workshop of Attavante(?)
Arms: Matthias (E_3), in the ornamental border also the arms of Dalmatia are visible.
Binding: original red silk, with chased gilt edges. The coat of arms is other than typical of Attavante, therefore the codex was probably not turned out from his workshop.
Descr.: Heinemann No. 2994.
Repr.: Ibid.; Corvina II, Tables CXXXVI—CXXXVII.
Bibliog.: Casamassima p. 113. — Csapodi–Gárdonyi II, pp 35—36. — Ancona Vol. 2, No. 1598. — Analecta nova p. 286. — Csapodi XXV, p. 34.
Cat. numbers: Fógel I, 142; Fógel II, 143; Hevesy 151; Weinberger 171; Hoffmann 142; Csapodi 174.

545. In Theophrastum interpretatio de sensu et phantasia. (In Greek?)

Lost Corvinian MS.
Cat. number: Fógel E. 103.
Note: The codices sent by Poliziano to Buda in 1489 included also a "Priscianus" MS. As the Priscianus treated in the preceding item was brought by Valori, commissioned by Ficinus, to Buda at the beginning of 1490, this copy cannot be identical with that one. (Analecta nova p. 286.) Perhaps Poliziano sent the Greek original because the consignment of Poliziano abounded in Greek authors, including also Zonaras that survived as a Corvinian volume.

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Probus, Aemilius = Nepos, Cornelius

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Proclus

Patriarch of Constantinople, ?—446.

Homilia in natale Dei.

Cf.: Didymus. (No. 224.)

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Proclus Diadochus

Greek Platonist philosopher, 410—485.

546. Commentarius in Platonicum Alcibiadem.

Unfoundedly determined as a Corvinian MS.
Cat. number: Fógel E. 104.
Cf.: (No. 30).
Note: Vogel (No. 76) and Edwards (No. 65) described it from Ferrara. Brassicanus also mentions a Hesiod commentary by Proclus which he intended to publish. Previously he wrote about the great number of Greek codices he had removed from the Corvina.

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Procopios

Lawyer and historian of Byzantium, c. 500—570.

547. *Ἱστορίαι.*

Lost Corvinian MS.
Cat. number: Fógel E. 105.
Note: Cuspinianus saw it in the Corvina: "Budae in bibliotheca regia, dum illic oratorem Caesaris Maximiliani apud Vladislaum regem agerem, mirae vetustatis Procopium Graecum reperi, quem mihi rex mutuo dedit, in quo, cum conferrem cum Latino, multa deesse observavi, tam lacer et mancus venit ad manus interpretis, quod et crebro lamentatur." (Cuspinianus: Austria. Frankfurt 1601, p. 569.) He also made mention of it in his work "De consulibus": "Sic nuper cum oratorem agerem . . . ad Hungariae regem Vladislaum, Diodori Siculi, Procopii et Iohannis Monachi historias, hactenus Latinitate non donatas et nostris incognitas e tenebris erui, ut Latinos adirent . . ." (Cuspinianus I, p. 569.)

*

Propertius, Sextus Aurelius

Roman poet, c. 50 — c. 16.

548. De amoribus Cynthiae.

Unfoundedly determined as a Corvinian MS.
Besançon. Bibliothèque municipale.
Note: Flóris Rómer [VI] mentions from hearsay an alleged Corvinian book copied by Sinibaldi.

Carmina.

Cf.: Catullus. (No. 157.)

Carmina.

Cf.: Catullus. (No. 158.)

Carmina.

Cf.: Catullus. (No. 159.)

Carmina.

Cf.: Tibullus. (No. 657.)

Fragmentum.

Cf.: Statius cum parte voluminis Propertii. (No. 608.)

See also: Calderinus Domitius: In Propertii loca ad Franciscum Aragonensem Ferdinandi regis filium. (No. 144.)

*

Prosper Aquitanus

A monk of Gallia, ?—c. 455/463.

Cf.: Eusebius: Chronica cum superadditis Prosperi. (Nos 250, 251.)

*

Protertisus, Georgius

549. Compendium philosophiae.

Lost Corvinian codex.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E. 106.

*

Psellus, Michaël

Greek monk, Neo-Platonist philosopher, ?—c. 1078—79.

550. Bellum Platonicum de daemonibus. Trad. Marsilius Ficinus.

Lost Corvinian MS.
Cat. number: Fógel E. repeatedly listed it under No. 108 and No. 53 among the works of Ficinus.
Note: Ficinus mentions it in a letter of 6 January 1486 among the works he had translated (Analecta nova p. 285); in another letter, 6 February 1490, he writes that he had sent it to King Matthias: "Praeterea non dedignaberis librum Michaelis Pselli de daemonibus legere, breviter a me traductum. Qui Platonicos Christianis in daemonum opinione conciliat." (Analecta nova pp 286—287.)

551. Dioptria.

Latent, supposedly Corvinian MS.
Vogel (No. 78) and Edwards (No. 101) mention it from Ferrara.

552. Epistolae.

Latent, allegedly Corvinian book.
Vogel (No. 79) and Edwards (No. 102) described it from Ferrara. —
Cat. number: Fógel E. 109.

*

Ptolemaios, Klaudios

Alexandrian Greek astronomer and geographer, 1st cent. A. D.

553. Centiloquium.

Coll. II of Buda, 1686.
Supposedly the work also existed in the Corvina.
Pflugk.
Probably identical with: Wien. ÖNB Cod. Lat. 2388. (Formerly Rec. 687.)
Parchment 56 fol. 255 by 178 mm. 13th cent.
Illum.: plain.
Binding: new, with no chased edges.

554. *Γεογραφικὴ ὑφήγησις*

Extant, authentic Corvinian MS.
Wien. ÖNB Hist. gr. 1.
Parchment 98 fol. 597 by 442 mm.
Script: Greek minuscula cursiva. Scribe: Iohannes Thettalus Skutariotes (signed). Florence, 1454.
Illum.: Florence, state book, with maps and geodetic figures.
Arms: none.
Binding: contemporary Florentine, blind-stamped renaissance leather with traces of mounting. Gilt edges.
Descr.: NF VI/3. No. 11.
Repr.: NF VI/3. Table 4.
Bibliog.: Vogel–Gardthausen p. 167. and Ntr. — Mazal p. 355. — Bick.
Cat. numbers: Fógel E. 107; Weinberger 125 (dubious).
Note: According to an inscription, the Ptolemy codex of Oxford (Bodleiana Cod. Arch. Selden MSS. 3375; formerly Seld. Graec. 40) was copied in 1482 by Iohannes Athesinos, scribe of Konrad Celtes, from an exemplar of 1454. Below the inscription in Greek, the following Latin words are found: "In Buda inferioris pannonie." (Also the number of leaves in the two codices is the same.) The exemplar from which the copy was made had been in the Corvinian stock as can be inferred from a letter of 26 April 1486 of Chancellor Schlechta informing Celtes: "Mitto ad vos notarium vestrum cum Ptholomeo greco integre perscripto." On 3 May 1498 Celtes thanked for the codex and promised that "tibi exemplar Ptolomei Grece integre exscriptum una cum librario tuo transmiserim". (Ábel V, p. 101.) Another proof of the work having existed in the Corvina is supplied by Coelius Calcagnini who was pleased to inform Iacobus Ziegler in 1519 "accepi codicem Graecum Ptolemei mihi longe gatissimum." (Caelius 96 – 97; Analecta nova p. 92.) Bohuslav Lobkowitz of Hassenstein also would have liked to acquire it.

To Chancellor Schlechta he sent his letter (26 Nov. 1500) writing: "De Ptolemeo Greco nihil dicere audeo, ne fortassis impudentior sim: quem tamen si mihi a regia potestate impetraueris, oppido me donatum putabo." (Hasisteynius III, 75. fol.) See also: "Eques Sigismundus de Herberstein Caesari a consiliis . . . hieme proximo Caesaris ad Moscorum principem orator fuit . . . Is me tunc docuit . . . seque Budae . . . in bibliotheca Mathiae Regis Graece ac vetustis admodum characteribus conscriptam Ptolemei Geographiam vidisse, in qua ῥὰ vt interpres vertit, sed ῥὰς ποταμὸς legatur." (Hutten, Ulrich: Ad Bilibaldum Pirckheymer . . . Epistola. Aug. Vind. 1519. fol. D 4v — 5r. (By courtesy of Ágnes Ritoók.)

555. *Γεογραφικὴ ὑφήγησις.*

Unfoundedly determined as a Corvinian MS.
Besançon. Bibliothèque municipale MS 480.
Paper codex 242 fol. 290 by 200 mm.
Note: Weinberger (p. 16) mentions that the codex had been unfoundedly taken for a Corvinian MS. An early inscription reads: "Il provient de la Bibliothèque de Buda formée par le roi de Hongrie et de Bohême, Matthias Corvinus."

556. Geographiae libri VIII in Latinum traducti.

Dubious Corvinian origin.
Istanbul. Top kapu serai, Library. Deismann 44.
Parchment 98 fol. 557 by 415 mm. with maps c. 1450.
Bibliog.: Fraknói Vilmos: A konstantinápolyi küldöttség jelentése (Report of the delegates to Istanbul). Akad. Ért. 1890, pp 36—42. — Ung. Revue 1889, p. 734. — Deismann No. 44.
Note: In 1889, when the Committee of the Hungarian Academy of Sciences visited Istanbul, the symbol "Agnus Dei" was still visible in one of the mountings of the cover, therefore Fraknói inferred that the book used to belong to a high priest, and to a Hungarian one at that, since the Roman geographical names in the map of Pannonia are also given in Hungarian. He suggested Vitéz or Janus Pannonius as possessors on no insufficient ground. It should be noted that the mountings of the Cicero codex OSZK Clmae No. 148 also show the "Agnus Dei" symbol. This latter codex which went into the possession of Bakócz from the Royal Library, was prepared in or about 1470, i.e. long before Bakócz, therefore it may have been possessed by Vitéz originally. — In an undated letter Nándor Éber informed Flóris Rómer (Rómer IV.) of a Ptolemy codex provided with arms and bound in violet velvet, which he saw in the Seraglio. Fraknói does not refer to a coat of arms; but, according to Deismann, the front leaf is missing; it is possible that when Éber examined it, the front page was still intact, and that it was removed at a later date.

557. Geographiae libri VIII. Trad. e Graeco in Latinum Iacobus Angelus.

Extant, authentic Corvinian MS.
Paris. Bibliothèque nationale. Cod. Lat. 8834.
Parchment 110 fol. 435 by 390 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1485—1490. Attavante. With maps and figures. Provided with the portrait of Matthias.
Arms: Matthias (E_2).

Binding: not original.
Repr.: Hevesy Table XXXIV. — Corvina II, Table LXI.
Bibliog.: Ancona Vol. 2, No. 715.
Cat. numbers: Fógel I, 121; Fógel II, 80; Hevesy 84; Weinberger 93; Hoffmann 121; Csapodi 105.

558. Magnae compositionis libri (seu Almagest) a Georgio Trapezuntio traducti.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 24.
Parchment 212 fol. 362 by 272 mm.
Script: gothico-antiqua. "Finis 17. Marcij MCCCCLXVII." According to E. Hoffmann the scribe of János Vitéz; Hermann suggests a scribe of Buda.
Illum.: Buda, with geometric figures.
Arms: Matthias (D).
Binding: blind-stamped renaissance leather, with gilt edges decorated in colours at Buda.
Poss.: Ratzenberger. — Transferred from the Municipal Library of Vienna to the Hofbibliothek in 1780.
Descr.: NF VI/4. 48.
Repr.: NF VI/4. Table 48; Hevesy Table 45; Corvina II, Table XCIX.
Bibliog.: Hoffmann VI, p. 88.
Cat. numbers: Fógel I, 2; Fógel II, 100; Hevesy 132; Weinberger 133; Hoffmann 2; Csapodi 137.
Note: Attached to the end of the codex, a horoscope displays the constellation of stars as the observer saw it from Esztergom Cathedral at 2 p.m. 5 June 1467, i.e. the date when the University of Pozsony was inaugurated. One is be tempted to think that the codex was a present by János Vitéz to King Matthias on the occasion of the inauguration of Pozsony University, because in spite of the horoscope taken at Esztergom, the King's instead of János Vitéz's coat stands in it. But the illumination of the codex, which was copied as early as 1467, could not be completed before the 1480s. Therefore the only conclusion to be drawn is that the book, originally quite plain, used to belong to Vitéz and received its finely executed illumination at a subsequent date when it was already incorporated in the Corvina.

See also:
Haly Aberudiam: Commentarius in Ptolemaei Quadripartitum. (No. 314.)
Regiomontanus: Epitome in Almagesti Ptolemaei. (No. 572.)
Theon: Commentaria in Almagest Ptolemaei. (No. 634.)
Trapezuntius: Introductio in Ptolemaei grammaticam. (No. 670.)

*

Publicius, Iacobus

Florentine humanist, 15th cent.

559. Bella Matthiae regis.

Supposedly the work existed in the Corvina.

Note: In his work entitled "Panagericon domus Lavallensis" (Paris. Bibl. Nat. Cod. Lat. 7809), the author wrote the following: "Cum e Lusitania discedens, illustrissimus dux, statuerim nostrorum atque exterarum hominum egregiam virtutem litterarum memoria commendare, duo maxima atque aspera bella ab uno invictissimo Pannonie rege Mathia, eadem tempestate gesta brevi perscripsi: quorum alterum adversum Iohannem Theucrorum maximum, alterum vero contra Georgium perfidum Bohemorum regem gestum est. Nec tamen longe post sapientissimi Strigoniensis archiepiscopi preclaram vitam." (Bertalot, Ludwig: Humanistische Vorlesungen in Deutschland im 15. Jh. Zeitschrift für Geschichte der Erziehung und des Unterrichts. V. 1, 1915, pp 1—24.)

560. Vita Iohannis Vitéz.

Supposedly the work existed in the Corvina.
Cf. prec. item.

*

Quintilianus Marcus Fabius

Roman rhetor, c. 35/36 — c. 95/100 A. D.

561. Institutionum oratoriarum libri XII.

Extant, authentic Corvinian MS.
Budapest OSZK Cmlae 414. (Formerly: Wien. ÖNB Cod. Lat. 105.)
Parchment 278 fol. 280 by 200 mm.
Script: gothico-antiqua.
Illum.: Umbria, void branchwork, c. 1460—1470.
Arms: the coat of Matthias had been erased from the title page, so that only traces of the crown are visible. In the place of the shield the name Quintilianus stands in the handwriting of Brassicanus.
Binding: original, gilt Corvinian leather provided with coat of arms which, however, is concealed by superimposition. Chased gilt edges.
Poss.: "Liber est Johannis Alexandri Brassicani . . . Budę anno 1525. mensis decembris die 6." (It is probably due to Brassicanus that the Corvinian emblems were almost completely erased.)
Descr.: NF VI/3. No. 87. — Bartoniek II, No. 414.
Repr.: NF VI/3, Table 40. — Corvina I, Table XV. — Cover: MKszle 1905, p. 317. — Hunyady Table XIX. — Koroknay V, Table X. — Koroknay VI, Table X.
Cat. numbers: Fógel I, 7; Fógel II, 105; Hevesy 133; Weinberger 137; Hoffmann 7; Berkovits 27; Csapodi 30.

Verba Quintiliani de Institutione oratoria.

Cf.: Miscellanea. IV/7. (No. 877.)

562. [Pseudo-]Quintilianus: Declamationes.

Extant, authentic Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Regin. Lat. 1715.
Parchment 76 fol. 253 by 170 mm.
Script: gothico-antiqua.
Illum.: Buda, not before 1469.
Arms: Matthias (B_1).
Binding: not original.
Repr.: Csapodi X; Corvina II, Table LXXXII.
Bibliog.: Marucchi pp 29, 95. — Csapodi X.
Cat. number: Csapodi 122.
Note: The date of illumination should not be put before 1469, because the coat of arms includes the lion of Bohemia.

563. [Pseudo-]Quintilianus: Declamationes.

Latent book of János Corvin.
Printed book: Parma 1494. Angelus Ugoletus. Ed. Thaddeus Ugoletus. 98 fol. Hain 13,659. BMC VII, p. 946.
Note: According to Csontosi (III) the library of Lavantal, Styria, used to preserve an early printed parchment copy of the work, with the coat of arms of King Matthias on the front page. As the book was published four years after the King's death, it was not a Corvinian book, nor could it be placed there with the coat of Matthias. Therefore the idea suggests itself that Ugoleto sent it to his one-time disciple, János Corvin.

Declamationes.

Cf.: (No. 1032.)

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Rainerus = Raynerus

Rambaldis, Benvenuti = Benvenuti de Rambaldis

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Rannusius Crispus, Dominicus

Cleric of Pistoia, 15th—16th centuries.

564. Sermo de ascensione habitus coram rege Wladislao.

Extant, authentic Corvinian MS from the period of Vladislas II.
Istanbul. Top kapu serai, Library. Deismann No. 46.
Parchment 14 fol. 198 by 144 mm.
Script: humanistica rotunda.
Illum.: Bohemia, c. 1490—1516.
Arms: Vladislas (R_5).
Binding: 19th cent. Turkish, leather: originally panel bound in white leather covered in green silk, with yellow edges.
Repr.: Csontosi, quoted below.

Bibliog.: Csontosi, János: II. Ulászlónak ajánlott kézirat a konstantinápolyi Eszki Szerailban (A manuscript dedicated to Vladislas II, now preserved in the Eski Seraglio, Istanbul). MKszle 1889, pp 26—44. — Deismann No. 46. — Hoffmann IX, p. 244.

Note: There is nothing in the text to indicate either the place or the date of the delivery of the speech. In 1889 Ármin Vámbéry took the book to be shown at the MTA, then in 1890 he returned it to its place of preservation in Istanbul.

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Ransanus, Petrus

Bishop of Luceria, ambassador of the King of Naples in the court of King Matthias, 1428—1492.

565. Epitome rerum Hungaricarum.

Originally prepared for King Matthias. Having been completed after the King's death it was not delivered to the Library.

Budapest. OSZK Clmae 249.

Parchment 169 fol. 247 by 163 mm.

Script: humanistica rotunda.

Illum.: South Italy (Naples?) or perhaps Buda, 1490. With the portrait of King Matthias and Beatrix.

Arms: Vladislas II (R_1) and Tamás Bakócz.

Binding: 16th cent. blind-stamped parchment, with gilt edges.

Poss.: Tamás Bakócz. — Péter Révay. — Palatine György Thurzó 1611. — The Dubnic library of the Illésházy family. — Miklós Jankovich. — From 1835 at its present place of preservation.

Descr.: Bartoniek II, No. 249.

Repr.: Corvina I, Tables XXXVIII, XXXIX and Figure 17.

Bibliog.: János Csontosi: Mátyás és Beatrix arcképei (The portraits of Matthias and Beatrix). Arch. Ért. New Series 8, 1888, p. 313. — Ransanus. — Csapodi V, pp 206—207. — Csapodi VI, pp 118—119. — Hoffman V, p. 24. — Hoffmann VIII, p. 23. — Berlász Jenő: Über die Vorbesitzer des Ransanus-Kodex. MKszle 1969, pp 97—107. — MNM kiáll. II, pp 286—287. — Kulcsár, Péter: Ransanus Epitoméjának kéziratai. MKszle 1969. pp 108—121.

Cat. numbers: Fógel I, 62; Fógel II, 20; Hevesy; Weinberger 22 (improbable); Hoffmann 62; Berkovits 17; Csapodi 20.

Note: Ambassador Ransanus arrived at Buda in 1488 and he stayed in the court till the death of Matthias. He received encouragement from Queen Beatrix to write a history of Hungary: "Cum superioris anni hyeme Viennae agerem, tua Beatrix regina sapientissima tradidit mihi legendum codicem quendam, in quo scribitur series principum, qui ab Atila ad tuam usque tempestatem regnum in Hungaria tenuere. Cumque perlecto libro animadvertissem eam seriem non tali nitore orationis explicatam, qualem rerum Maiestas ac dignitas postulasset: Regina ipsa hortante contuli me ad scribendum stilo paulo cultiore." (From the introduction to the volume.) The manuscript duly completed was sent home to be copied and illuminated in the finest ornate style; hence the Neapolitan character

of the codex. It was probably completed in the last days of Matthias, because his portrait, and that of Beatrix, is seen on the front page where both of them are addressed in the dedication. Accordingly, the coats of the royal couple must have been shown also in the ornamental border, in their due positions below the portraits. In the opinion of E. Hoffmann and Fógel this had been the case, indeed, until the arms were replaced by those of Bakócz and Vladislas. Nevertheless, the original coats are "discernible even today" (Hoffmann VI, 179). For our part, not even by the thoroughest examination have we been able to discover any trace of the coat of Matthias under the coat of Vladislas. On the other hand, it can be imagined that the coat of Beatrix, which was later erased, had originally been visible in the place where now the coat of arms of Bakócz is displayed; notably, while the crown stands loose, i.e. unframed, on the escutcheon of Vladislas, the cardinal's hat of Bakócz is unjustifiably bordered and on a rather roughly painted ground-colour, which is indicative of a subsequent repainting; perhaps also a portion of a peak of the crown can be made out, although the tiny spot of gold may belong to the illumination as well. Also the tassels in the bordure compony may have been added to the original ornaments of the shield at a later date. The codex was by no means a property of the Royal Library; on the death of Ransanus (1492) his nephew called Johannes A. de Siculus, Panormita Dominican prior inherited it, who presented the book with a new dedication to Bakócz; it was on this account that the coat of arms of the Primate was painted in the codex. From all this a history of the codex can be constructed: It was made ready save for the introduction of the coats of arms when tidings of the death of Matthias were received in Naples where it was believed that Vladislas had concluded a valid marriage with Beatrix, for which reason the codex was provided with the coats of the new royal couple. Since, however, Vladislas thought it expedient to keep the marriage in secret in the initial times and later on he himself demonstrated that the marriage had been *a priori* declared as void and null, a protracted course of inimical negotiations followed, ending in the annullment of the marriage. Under the changed circumstances the codex was of no use in its original form; since it could not be offered either to Vladislas or to Beatrix, the practical-minded relative of Ransanus presented it to Bakócz putting the latter's coat of arms in place of that of Beatrix which had been erased. The coat of Vladislas need not have been removed, because the case was not one of possessorial arms, the codex having received a new dedication. The front piece with the original illuminated leaf (that used to bear the coat of arms or the empty space for it) is now missing. The portion of text has been preserved on leaves attached subsequently. Also the end-leaf is missing, which presumably contained the colophon with the name of King Matthias.

*

Raynerus de Pisis

Dominican monk, ?— 1351.

566. Pantheologia.

King Matthias had it purchased as a present for the Carthusian monastery of Lövöld (today Városlőd, Veszprém County). The work was supposedly included in the Corvina as well.

Esztergom. Library of Cathedral. Inc. I, 1. Printed book (Nürnberg 1477, Koberger) 440 fol. 483 by 327 mm. Hain 13,018. Of the two original volumes only one survives.

Illum.: Nuremberg.

Arms: Matthias (C_2).

Binding: original, gothic blind-stamped leather, with mountings and clasps 1488. Monastery of Lövöld. Yellow edges.
Poss.: in 1558 Canon Miklós Cserghő presented the book to the Archidiocesan Library.
Repr.: Corvina I, Figure 26. — Balogh I, Vol. 2, p. 414. — Of the cover: Koroknay V, Tables I, II, III. — Koroknay VI, Tables I, II, III.
Bibliog.: Knauz I; Berzeviczy I, 231–232; Berkovits I, 348–350.
Cat. numbers: Fógel I, C 2; Fógel II, C 2; Berkovits 44; Csapodi 53.
Note: Indicating no ownership, the coat of arms is placed on the 2nd page of the text. The inscription reads as follows: "Iste liber est domus vallis sancti Michaelis archangeli in leueld ordinis Carthusiensis. Emptus eidem domui per Inclitum regem Mathiam Anno domini 1480. quo anno cum domina Regina Beatrice contorali sua visitauit et pernoctauit in predicto claustro . . . et expost emit plures libros et donavit plura ad edificia piscine in alia Leweld et ad edificium librarie."

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Regiomontanus, Iohannes

German astronomer, a courtier of King Matthias, 1436—1476.

567. Calendarium.

Supposedly the work existed in the Corvina.
Several editions of this work were published during the reign of King Matthias.

568. Canones LXIII in tabulam primi mobilis cum tabula, cum dedicatione ad regem Mathiam.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 412. (Formerly: Wien ÖNB Cod. Lat. 2363.)
Parchment 102 fol. 285 by 203 mm.
Script: humanistica rotunda. According to Hermann, it was copied probably at Buda.
Illum.: The gothic ornamental border was painted at Buda, and the ornate front page with a dedication to King Matthias at the workshop of Cherico, Florence, at about 1470.
Arms: Matthias (K), encircled by the inscription "Timor Domini initium sapientiae".
Binding: original blind-stamped leather with gilt edges.
Poss.: "Marpacher Benedictus in Perg" (?) 1524. It is reported from the Hofbibliothek as early as 1576.
Descr.: NF VI/3. No. 71. — Bartoniek II, No. 412.
Repr.: NF VI/3. Table 21. — Hevesy Table XII. Corvina I, Table XXI, Figure 27.
Bibliog.: Hoffmann VI, 80. — Koroknay I. — Koroknay IV, p. 107. — Peuerbach: Tabulae eclypsium. Wien 1514. — Ancona Vol. 2, No. 1717.
Cat. numbers: Fógel I, 36; Fógel II, 134; Hevesy 135; Weinberger II, 158b; Hoffmann, 36; Berkovits 25; Csapodi 28.

Note: The coat of arms contains the lion of Beszterce instead of Bohemia, yet the codex cannot be dated prior to 1469, for in a letter of 4 July 1471, addressed to Christian Roder, an astrononer of Hamburg, Regiomontanus wrote the following lines from Nuremberg: " . . . illud novum de primo mobili, quod nuperrime patrono meo regi pannoniarum dedicavi . . ." (Published by Murr, Ch. Th.: Memorabilia bibliothecarum publicarum Norimbergensium. Noribergae 1786. Vol. 1, p. 204.) Fógel E 110. erroneously includes it in the list of lost Corvinian books.

569. [De usu astrolabii armillaris.]

Supposedly the work also existed in the Corvina.

Note: Regiomontanus designed this astronomical instrument while in Nuremberg, presenting in concentric circles the pictures of meridian, zoological belt, the courses of the sun and the moon. He also gave an explanatory note to the instrument which, however, was not published before 1544 (Newald, p. 179). Regiomontanus certainly sent it to Matthias. It is remarkable that the *sphera armillaris* figures among the emblems of Matthias in the Corvinian books.

570. Defensio Theonis contra Trapezuntium.

Lost Corvinian MS.

Note: Regiomontanus prepared this work on commission by Matthias contra Trapezuntius who had appropriated the work of Theon. The only copy of this work in manuscript form was reported by Newald (p. 174) from the observatory of Pulkov. Recently: Akadémia Nauk SSSR Leningradski Filial LAFOKI. R IV op. I. No. 935. Cf.: Zinner, E.: Leben und Wirken des . . . Regiomontanus. 2. Aufl. Osnabrück 1968, pp 155—156.

571. Ephemerides astronomicae ab anno 1475, ad annum 1506.

Supposedly the work existed in the Corvina.

Note: Published by Regiomontanus, Nuremberg, 1474 (Hain 13,790). In the same year it was also published by Radtold in Venice (Hain 13,791). Several publications of the work are known from year to year following that date.

572. Epitome Almagesti, seu Megales syntaxeos Ptolemaei cum praefatione ad cardinalem Bessarionem.

Extant, authentic MS of Beatrix. A parallel copy supposedly existed in the Corvina.

Wien. ÖNB Cod. Lat. 44.

Parchment 136 fol. 327 by 225 mm.

Script: gothico-antiqua. According to Hermann, the MS. was probably copied at Buda.

Illum.: Florence, state book, c. 1476—90. Francesco d'Antonio del Cherico. Astronomical figures are shown in the book. The portrait of Beatrix is encircled by the inscription: "Rerum perfectio est ordo".

Arms: Beatrix (P_2).

Binding: contemporary gilt and painted leather, with no coat of arms. Hevesy erroneously described it as having a coat. Gottlieb, in our opinion,

is mistaken to date it between 1515 and 1517. Gilt edges decorated in colours at Buda.
Poss.: Reported from the Hofbibliothek as early as 1576.
Descr.: NF VI/3, No. 73.
Repr.: NF VI/3, Table 24. — Hevesy Table 35. — Berzeviczy I, p. 309. — Balogh I. Vol. 2, p. 361. — Corvina II, Table C. — Of the cover: Gottlieb Table 14. — Hunyady Table XVI.
Bibliog.: Ancona Vol. 2, No. 839. — Csapodi V, pp 206, 217, 219. — Csapodi VI, pp 115, 129; Newald p. 169; Casamassima pp 115—6; Mazal p. 366.
Cat. numbers: Fógel I, 4; Fógel II, 102; Hevesy 134; Hoffmann 4; Csapodi 138.

573. Super torqueto astronomico instrumento ad Iohannem [Vitéz] archiep. Strigoniensem problemata XXI.

Supposedly the work also existed in the Corvina.
Bibliog.: Fraknói III, p. 6. — Csontosi X. (Wien, Cod. lat. No. 5291.)

574. Tabulae directionum et profectionum, Iohanni [Vitéz] archiep. Strigoniensi dedicatae.

Extant, authentic Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek. 69. 9. Aug. 2°.
Parchment 90 fol. 290 by 215 mm.
Script.: gothico-antiqua.
Illum.: Bavaria, almost completely plain, before 1472.
Arms: Matthias (C_4).
Binding: contemporary blind-stamped (German?) leather, with yellow edges.
Descr.: Heinemann No. 2660.
Repr.: Corvina II, Table CXXIX.
Bibliog.: Szádeczky 421. — Csontosi: A krakkói könyvtár hazai vonatkozású kéziratai (MSS. relating to Hungary in the Cracow library). MKszle 1882, p. 386. — Katalog wystawy. — Csapodi XXV, pp 30, 35—36.
Cat. numbers: Fógel I, 146; Fógel II, 147; Hevesy 153; Weinberger 164 (dubious); Csapodi 169.
Note: The work was prepared by Regiomontanus at Esztergom in 1467, with the help of Márton Ilkusz, astronomer of King Matthias, as indicated by the Regiomontanus codex No. 597 of the Jagello Library of Cracow. — Emended and glossed by János Vitéz.

575. Liber tabularum de directionibus, 1467 in arce Strigoniensi compositarum.

Erroneous publication.
Note: Fógel E. No. 111 mentions it among the lost Corvinian volumes referring to Wiszniewsky: Hist. de la lit. Polonaise. Cracovie. 1842. This book must be identical with the surviving Corvinian copy treated in the preceding entry.

576. Tabulae primi mobilis.

Erroneously determined as a Corvinian codex.
Besançon. Bibliothèque municipale. Ms. 481.
Bibliog.: Robert p. 187.
Cat. numbers: Hevesy 3; Weinberger 5 (probable); Weinberger II (erroneous).
Note: Paper codex. Hevesy takes it for a Corvinian volume, on the basis of the coats of Poland and Lithuania on the binding. Weinberger determined it first as a probable, later as a pseudo-Corvinian book. The arms of Lithuania on the cover excludes its ever belonging to Vladislas, even though the Jagellonian coat would suggest a connection.

*

Regius, Raphaël

Cf.: Ovidius: Metamorphoseon libri cum scholiis Raphaelis Regii. (No. 469.)

*

Richardus Bartholinus = Bartholinus, Richardus

Robertus de Licio = Caracciolus, Robertus

Rodericus Fonseca = Encyclopaedia medica

*

Rolewinck, Werner

German Carthusian monk, 1425—1502.

577. [Fasciculus temporum.]

Lost Corvinian MS.
Note: Coelius Calcagnini wrote in 1519 to Iacobus Ziegler: "Lucianum et Vernerum obvius accepi." (Analecta nova p. 92, Caelius pp 96—97.) Although another author named Werner may also be thought of, still most probably it was the world history that enjoyed great popularity in many editions since 1474. A copy of the work was included in Coll. II of Buda as well.

578. Fasciculus temporum.

Printed book found in Coll. II of Buda in 1686. Major 4°.
Pflugk.

*

Rufinus Aquilegiensis

Theologian and historian, ?— 410.

Praefatio in Apologeticum Pamphili pro Origene.

Cf.: Pamphilus. (No. 473.)

See also:
Basilius: Homiliae. Trad. Rufinus. (No. 27.)

[Pseudo-]Clemens Romanus: Recognitionum libri, per Rufinum trad. (No. 201.)

Gregorius Nazianzenus: Libri apologetici a Rufino translatae. (No. 308.)

Pamphilus: Sermo apologeticus pro Origene a Rufino translatus. (No. 473.)

*

Ruguaci Ferrariensis, Antonius

579. Prognosticon ad Matthiam regem Hungariae.

Erroneous publication.
Note: Fógel E. 112 published it with reference to that state archives of Torino without any closer designation. It can be taken for certain that Prognosticon by Antonius Torquata Ferrariensis is involved which also comes up under Fógel E. 120.

*

Rutilius Lupus

*

Sabellicus

Rerum Venetarum decades.

Cf.: (No. 1033.)

Schemata.

Cf.: Petronius. (No. 481.)

*

Sacchia, Laudivius

580. Vita Beati Hieronymi.

Supposedly the work was included in the Corvina.
Printed book (Buda?), c. 1478–79.
Note: A printed edition with no date of the work has survived, which according to E. Soltész was published in Hungary (Ein Unikum-Inkunabel der Budapester Universitätsbibliothek. Ein neues Dokument für das Wirken einer unbekannten

ungarländischen Druckerei im XV. Jahrhundert. Gutenberg Jb. 1958, pp 59—68.) (Cf. Antonius Florentinus: Confessionale, No. 41 and the bibliography.) Printed in Hungary during the reign of King Matthias, the work was probably included in the Corvina.

*

Sallustius Crispus, Caius

Roman historian, 86—c. 36.

581. De coniuratione Catilinae.
+ De bello Iugurthino.

Dubious or lost Corvinian MS.
Budapest. OSZK Clmae 257.
Parchment 84 fol. 255 by 171 mm.
Script: humanistica rotunda.
Illum.: Umbria, void branchwork, mid-15th cent.
Arms: Matthias (similar to B_1).
Binding: contemporary blind-stamped Italian renaissance leather.
Poss.: "Antonij Galeotae vrbinatis fratrum amicorumque dono datus a Guidubaldi Gasparis Vrbani 1549." Transferred from the collection of Miklós Jankovich to the OSZK.
Descr.: Bartoniek: Codices. No. 257.
Bibliog.: Gulyás's review on the work of Weinberger. MKszle 1908, p. 361. — Gulyás, Pál: Irodalmi hamisítványok (Literary forgeries). MKszle 1909, p. 333. — Ábel I, p. 571. — Ancona II, No. 711. — Hoffmann VIII, p. 17. — Ráth p. 253.
Cat. number: Weinberger 14.
Note: E. Hoffmann and P. Gulyás thought that the coat of arms was a counterfeit painted at a later date. Bartoniek takes it for an original one. The execution of the coat really raises doubt as to its authenticity. The unskilled heraldic painter would not matter much since Corvinian books have been found with similarly poor craftsmanship, yet the circumstance that the bars are white while the lion is silver gives grounds for suspicion since no such tincturing is known in Corvinian heraldic art. (The reverse practice is !) Coelius saw the work, a Sallustius codex that represented great value and had been prepared in Florence, in the Corvina (Budik p. 10). Tollius probably refers to the same when writing that he expected to find among the books transferred from Buda to Vienna in 1686 "Sallustium ... integrum ... quem in Budensi Bibliotheca eruditi quondam viderunt". Accordingly, Fógel E. 113 lists it with the lost volumes, calling in question the authenticity of the codex OSZK 257.

582. De bello Catilinae.

Unfoundedly determined as a Corvinian MS.
Budapest. OSZK Cod. Lat. 258.
Parchment 40 fol. 200 by 135 mm.
Illum.: Tuscany, 15th cent.
Arms: traces of a worn-off shield.
Binding: 18th cent.

Poss.: "Ex libris Vinc. M. Kar. Ca. St. Pr. Amphiss." with Saxon and Polish arms. Transferred from the collection of M. Jankovich to the OSZK.
Bibliog.: Hoffmann V, 18.
Note: Hoffmann VIII. p. 18 says that it used to be regarded as Corvinian, without referring to names of persons.

Coniuratio Catilinae.

Cf.: (No. 1034).

Coniuratio Catilinae.

Cf.: (No. 1035).

See also.: Orationes ex operibus historiographorum Romanorum: Livius, Curtius, Sallustius. (No. 928.)

*

Salvianus Massiliensis

Bishop of Marseilles, c. 400—after 480.

583. De vero iudicio et providentia Dei.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 826.
Parchment 130 fol. 216 by 133 mm.
Script: humanistica semicursiva.
Illum.: Florence, void branchwork from between 1450 and 1470. The coat was subsequently added by the so-called first heraldic painter of King Matthias.
Arms: Matthias (B_1).
Binding: not original, with no gilt edges.
Poss.: Brassicanus; Fabri.
Descr.: NF VI/3, No. 49.
Repr.: Corvina II, Table CXIV.
Cat. numbers: Fógel I, 24; Fógel II, 122; Hevesy 138; Weinberger gave no number to the item but very probably he took it for Corvinian; Hoffmann, 24; Csapodi 152.
Note: Brassicanus published this codex in 1530.

*

Santini, Paulus

Italian tactician, mid-15th cent.

584. Tractatus de re militari et de machinis bellicis.

+ Laudes XIV Romanorum (Italice).
+ Anonymi liber de imagine mundi (Italice).
+ Anonymi libri IV de Providentia.
+ Albertanus Causidicus: Opusculum de loquendo et tacendo (Italice).
+ Proverbia philosophica (Italice).

Dubious Corvinian MS.
Paris. Bibliothèque nationale Cod. Lat. 7239.
Parchment.
Script: humanistica rotunda.
Illum.: state book, with c. 400 illustrations.
Arms: completely erased.
Bibliog.: Csontosi VI, p. 210. — Hoffmann VI, pp 49—50. — Jähns, Max: Geschichte der Kriegswissenschaften. I. München—Leipzig 1889, pp 279—282. (Geschichte der Wissenschaften in Deutschland. Neuere Zeit. Bd. 21). — Rómer IV, p. 242.
Note: Girardin French ambassador in Istanbul acquired the book in 1687 from the library of one of the seraglios in the Turkish capital. (Relative passages of the diary by Girardin have been introduced into the codex.) According to more recent statement the work was written by Mariano Jacopo, alias *Taccola*. Csontosi was mistaken when writing that the coat of Matthias was replaced by that of Vladislas. By courtesy of Thomas Marcel we have learned that nothing can be made out of the coat of arms. Csontosi probably confused the information Flóris Rómer (Rómer IV) gave on the coat of Cassianus of Paris with the subsequent entry's material on a "Tractatus". — Vogel (No. 82) published it as a Corvinian volume attributed to Paul Santini ". . . Doch hatten die Türken alles Gold an und in demselben abgekratzt." Edwards (No. 86) also put it in his list. Reference: Gley, art. Corvina. Biogr. Univ. X. 26.

*

Sappho

Greek poetess, c. 628—c. 568 B. C.

585. Lost Corvinian volume.

Naldus mentions the name among the authors.

*

Sarepont, Iacobus de

De theologia.

Cf.: Miscellanea theologica. (No. 889.)

*

Savetinus, Paulus = Santini, Paulus

Scholasticus, Iohannes = Iohannes Scholasticus

*

Schott (Scotus), Peter

Jurist, humanist of Strasbourg, 1459—1491.

586. Epithalamion in nuptias Matthiae Hungarorum et filiae Ferdinandi Neapolitanorum regis, A. 1477 (!) celebratas.

Lost Corvinian MS.
Note: A verse of 20 lines in all. The epithalamium was undoubtedly handed over or forwarded in another form to the royal couple. Published: Schott, Petrus: Lucubratiunculae. Argentinae 1498. M. Schott. Hain 14,524. Apponyi 1559.

*

Schwarz, Peter = Petrus Nigri

Scotus, Iohannes = Duns Scotus

Sebastiano Giustiniano = Iustinianus, Sebastianus

*

Seneca, Lucius Annaeus

Roman statesman, natural historian, philosopher and poet, c. 4B. C.—65 A. D.

587. De moribus.

Coll. II of Buda, 1686. Printed book 2°.
Pflugk.

588. Epistolae morales.

Coll. II of Buda, 1686. Printed book 2°.
Pflugk.

589. Epistolae et controversiae.

Coll. II of Buda, 1686.
Printed book.
Pflugk.

Quaestiones naturales.

Cf.: Beda. (No. 108.)

590. Tragoediae: Hercules furens, Thyestes, Thebaïs, Hippolitus, Oedipus, Troades, Medea, Agamemnon, Octavia, Hercules Oetaeus.

Extant, authentic Corvinian MS.
Oxford. Bodleian Library. 2481. 599 MS. Auct. F. 1. 14.
Parchment 162 fol. 346 by 248 mm.
Script.: early humanistica gothico-antiqua.
Illum.: North Italy, 15th cent.
Arms: Matthias (A_1).
Binding: original, gilt Corvinian leather with coat of arms.
Poss.: The codex was acquired by Henry Lillo consul of England in Istanbul in 1608.
Repr.: Corvina II, Table LV.
Bibliog.: Madan, Falconer–Craster, H. H. E.: A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford. Vol. II. P. 1. Oxford 1922, p. 390.
Cat. numbers: Hevesy 79; Weinberger II, 89b; Csapodi 101.

591. Varia opera philosophica: De remediis fortuitorum. — De septem liberalibus artibus. — [Pseudo-Seneca = Martinus ep de Braga:] De quattuor virtutibus. — Proverbia. — Liber de moribus. — De beneficiis. — De providentia Dei. — De beata vita. — Liber de tranquillitate animi. — De brevitate vitae. — De ira. — De consolatione libri tres. — De quaestionibus naturalibus. — [Pseudo-Seneca:] Verba Ecclesiastes filii David regis. — De clementia ad Neronem.

Extant authentic Corvinian MS.
Paris. Bibliothèque nationale Cod. Lat. 6390.
Parchment 136 fol. 315 by 220 mm.
Script: minuscula gothica.
Illum.: North Italy, 14th cent.
Arm: none.
Binding: 19th cent. (P. Lefèvre, for Louis XVIII.)
Poss.: "Iacobi parleonis armiensis iuris doctoris."
Repr.: Corvina II, Table LX.
Cat. numbers: Hevesy 85; Weinberger 91 (dubious); Csapodi 104.
Note: The gilt edges probably originate from the original binding. Although no coat of arms occurs in this codex, its last leaf has the contemporary inscription: "Re dungaria" like the Ambrosius codex of Paris which is an original Corvinian book.

592. Latent Corvinian book.

Note: In the diary of his travels, Lubenau mentions that he found a work of Seneca in the imperial library of Vienna in 1587 which "König Mathias mit eigener Hand auf Pergament geschrieben . . . und von Ferdinando dahin bracht". (Holub.) Obviously, the codex was not written by the King. Lubenau probably saw a book provided with coat of arms or containing inscriptions which indicated origin from the Buda library. Owing perhaps to rebinding, this book has been lost from sight.

*

Seneca, Thomas

Italian humanist, 15th cent.

593. Historia Bononiensis de gestis Galeatii Marescotti et Hannibalis Bentivoli libri IV, versibus heroicis compositi.
+ Tribrachus Mutinensis: Oda de vera nobilitate.

Extant authentic Corvinian MS.
München. Bayerische Staatsbibliothek Cod. Lat. 341.
Parchment 64 fol. 245 by 172 mm.
Script: gothico-antiqua. On the inner side of the front cover an autographic verse of Fontius can be found.
Illum.: North Italy, void branchwork, c. 1460—70.
Arms: Matthias (B_1).
Binding: original gilt Corvinian leather provided with coat of arms and chased gilt edges.
Repr.: Bibliotheca Corvina I, p. 121. — Corvina II, Table XLVII.
Bibliog.: Csontosi II, pp 204–5. — Csontosi IV, p. 211. — Csapodi–Gárdonyi II, pp 31—2. — Casamassima p. 114.
Cat. numbers: Fógel I, 114; Fógel II, 73; Hevesy 74; Weinberger 87; Hoffmann 114; Csapodi 92.

*

Serenus Sammonicus, Quintus

Roman author, 3rd cent. A. D.

Liber medicinalis.

Cf.: Sidonius (No. 1036.)

*

Servius Honoratus, Maurus

Roman grammarian and rhetor, 4th cent. A. D.

594. Commentarii in Vergilium.

Lost Corvinian MS.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E. 114.

See also: Vita Vergilii excerpta e commentariis Servii Honorati. (No. 692.)

*

Severianus

Bishop of Gabala, Syria, ?— after 408.

595. In Genesim conciones XIV. (In Greek.)

Supposedly the work was included in the Corvina.
Note: Brassicanus wrote it was included in his library. Previously he mentioned the valuable Greek works he had removed from the Corvina and intended to publish.

*

Sextus Aurelius Victor

Roman historian, governor of Pannonia, 4th cent. A. D.

Liber de imperatoribus Romanorum.

Cf.: Scriptores Historiae Augustae. (No. 968.)

*

Sextus Rufus, Festus

Roman historian, 4th cent. A. D.

Romanae historiae liber.

Cf.: Miscellanea III/7. (No. 876.)

*

Sicco Polenton = Polenton, Sicco

*

Sidonius, Gainus Sallius

Panegyricus.

Cf.: (No. 1036.)

*

Silius Italicus, Caius

Roman consul, poet, 25—101.

596. De secundo bello Punico libri XVII.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 8.
Parchment 185 fol. 320 by 220 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (A_1).
Binding: 19th-cent. Turkish, leather, formerly silk or velvet. Gilt edges decorated at Buda.
Descr.: Mezey No. 8.— Csontosi I, No. 8.
Repr.: Corvina I, Table IV.
Bibliog.: Ábel II, 13—16. — Ábel I, 569. — Ancona Vol. 2, No. 723.

Cat. numbers: Fógel I, 54; Fógel II, 12; Hevesy 22; Weinberger 31; Hoffmann 54; Berkovits 9; Csapodi 11.
Note: Received as present of the sultan Abdul Hamid, from Istanbul in 1877.

597. De secundo bello Punico libri XVII.

Unfoundedly determined as a Corvinian MS.
Venezia. Biblioteca Nazionale di S. Marco. Class. XII. Cod. LXVIII (4519).
Note: According to Rómer (II, pp 281—2) it is a Corvinian book, but apart from the chased gilt edge there is no evidence to support his proposition. Nor does Rómer disclose by whom the book is held Corvinian.

598. De secundo bello Punico. Edidit Pomponius Laetus.

Lost Corvinian book.
Printed book: Rome 1471. The printer of Silius Italicus. Hain 14,734. BMC IV, 13.
Bibliog.: Fitz II, pp 67—70.
Cat. number: Fógel E. 116.
Note: Sent by Pomponius Laetus to Buda for King Matthias who acknowledged receipt in a letter of 13 September 1471. Teleki Vol. XI, pp 454—5.

599. De secundo bello Punico libri XVII.

Lost Corvinian MS.
Note: King Matthias wrote in his letter to Silius Italicus mentioned above that in his early years he had read his work: "placuit namque et in juventute nostra Silius". Since the Silius Corvinian volume that survives was prepared between 1460 and 1470, it does not seem likely that the King's remark referred to those years.

*

Simeon, Rabbi = Symeon, Rabbi

*

Simon de Ianua

Physician of Genova, 12th cent.

600. Clavis sanationis alias Liber synonymorum medicorum.

Unfoundedly regarded as a Corvinian MS.
Budapest. EK Cod. Lat. 28.
Paper codex, 15th cent.
Arms: none.
Binding: 19th-cent. Turkish, leather.
Descr.: Mezey No. 28; Csontosi I, No. 28.
Note: Recevied together with the Corvinian books presented to Hungary by Sultan Abdul Hamid, but there is no evidence to prove its Corvinian origin.

601. Clavis sanationis alias Liber synonymorum medicorum.

Unfoundedly regarded as a Corvinian MS.

Budapest. EK Cod. Lat. 29.
Cf.: prec. entry.
Descr.: Mezey No. 29.—Csontosi I, No. 29.

602. Clavis sanationis.

Supposedly the work also existed in the Corvina.
Note: In the list of Ippolito mention is made of a "Simone Januense" or "Simon Genuensis". On account of its content, the book was probably included in the Corvinian stock.

*

Simplikios

Greek Neo-Platonic philosopher, 6th cent.

603. *Περὶ Πυθαγορικῆς αἱρεσέως.*

Lost Corvinian MS.
Bibliog.: Gulyás, Pál: Egy elveszettnek hitt, valószínű Korvin-kódexről (About a probable Corvinian codex believed to be lost). MKszle 1923, pp 245—7. — Weinberger p. 66.
Note: In a Iamblichus codex of the British Museum (Addit. MS. 21,165, registered No. 347 in our Repertorium), once belonging to Brassicanus, the following record of Brassicanus can be read: "Simplicius illos quatuor Jamblichi libros commentariis illustravit ... nos Budae vidimus cum hac subscriptione: *Σιμπλικίου πόνος οὗτος, Ἰάμβλιχε, δῶτορ ἑάων ἱλαθι νικηθεὶς ἀλλ' ὑπὸ σῶν ἐπέων.*

*

Solinus, C. Iulius

Roman geographer, 3rd cent. A. D.

604. De mirabilibus mundi.

Supposedly the work existed in the Corvina.
Note: Ransanus and Thuróczy used the work as a source. (Mályusz p. 291.) Marcus Cynicus included it in his list of suggested works.

*

Solinus, C. Iulius

Roman grammarian

De variarum herbarum qualitate et virtute medica.

Cf.: Medicinae. (No. 873.)

*

Sophocles

Greek dramatist, c. 495 — c. 405.

605. Lost Corvinian book.
Note: Naldus included it in his list. The work existed in the Medici Library.

Οἰδιπούς.

Cf.: Hesiodos. (No. 321.)

*

Spartianus, Aelius = Aelius Spartianus

*

Statius, Publius Papinius

Roman poet, c. 40—95.

606. Silvarum libri V.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 140.
Parchment 56 fol. 260 by 175 mm.
Script: gothico-antiqua. Italy. Scribe: unknown, perhaps of Hungary.
Illum.: Buda, c. 1470—90. The so-called first heraldic painter of King Matthias. (According to Hermann Florence, about 1470.)
Arms: Matthias (B_1).
Binding: original gilt Corvinian leather, with coat of arms and chased gilt edges.
Poss.: "Liber est Alexandri Brassicani philosophi et Jureconsulti Budę ann. 1525 Mensis [Decem]bris die VI.". — Fabri. — It was transferred from the Ambras collection to the Hofbibliothek (MS Ambras 466).
Descr.: NF VI/3, No. 29.
Repr.: NF VI/3, Table VIII. — Corvina II, Table CIII.
Bibliog.: Ancona Vol. 2, No. 1387. — Hoffmann I, pp 170—1. — Mazal p. 357.
Cat. numbers: Fógel I, 11; Fógel II, 109; Hevesy 137; Weinberger 140; Hoffmann 11; Csapodi 142.

607. Silvarum libri V. (2 Vols)

Lost Corvinian book.
Note: In the catalogue in verse of Naldus we read: "Statius . . . advenit; et libros, siluas quos ille profondas nominat: ostentans, manibusque volumina binis bina ferens, aditus subit . . ." (p. 623.)

608. Silvarum libri cum parte voluminis Propertii Aurelii.

Coll. II of Buda, 1686. Printed book. 2°.
Pflugk.

609. Thebais, cum interpretatione Placidii Lutatii.

Coll. II of Buda, 1686.
Supposedly the work also existed in the Corvina.
Note: It is not entered in the list of Pflugk, but Tollius saw it in 1687 in the Vienna Library, among the books removed from the Buda Palace "Lutatium seu Lactantium Placidum in Statii Thebaidos". The work was fairly well known; it was mentioned in the list of suggested works compiled by Pope Nicholas V, and was published several times between 1476 and 1500.
Probably identical with the entry to follow:
Wien. ÖNB Cod. Lat. 3118.
Paper codex 51 fol. 300 by 210 mm, 15th cent.
Script: humanistica semicursiva.
Binding: not original.
Note: Owing to soaking, the first two and the last leaves of the codex are frayed. At the end we can read: "Finis lactantii super Statii thebaidos, Galeotti martii narnensis liber". (Perhaps this inscription and the marginal glosses are due to the hand of Galeotto.) Earlier Vienna marking: Rec. 417. It is worth mentioning here another Statius volume preserved in Vienna (ÖNB Ink. XXV C 5). This early printed book, which contains the Thebais and Achilleis, both by Statius, was published *sine anno* by the press of Stephanus Corallus, Parma, c. 1473 (Hain 14,984). The front leaf of this beautiful volume illuminated in North-Italian style bears the coat of arms of Ratzenberger, a contemporary Viennese humanist, but the leaf 139^{r} has the following record: "Lod. Carbo recognouit Julio mense 1483 durante adhuc Veneto bello et saeviente peste." The marginal notes are in the same hand. A panegyric of King Matthias written by Carbo, of Ferrara, has survived as an authentic Corvinian book (Rep. No. 152). The printed book that used to belong to Ratzenberger has a white parchment cover from the 16th or 17th century, with gilt-stamped arms in the middle; both the shield and the helmet bear the King's raven emblem with the ring. Considering the coat of arms, and Carbo's part, we may surmise that the book had gone from the Corvinian stock into the possession of Ratzenberger; the presence of the Corvinian shield cannot be explained otherwise.

See also: Domitius Calderinus; Commentarii in Silvas Papinii Statii. (No. 144.)

*

Stephanus, S. rex = Libri decretorum S. Stephani

Stercze, Iohannes = Iohannes Stercze

*

Strabo

Greek geographer, c. 64—19.

610. Geographia a Guarino Baptista in Latinum translata.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense Cod. Lat. 472. (α X. 1. 10.)

Parchment 250 fol. 400 by 275 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1460—80, in the style of Cherico.
Arms: Matthias (B_1). Painted on the coat of the Sassetti family.
Binding: not original, chased gilt edges.
Repr.: Corvina II, Table XLI.
Bibliog.: Fava No. 79. — Hoffmann IV, p. 176. — Ancona Vol. 2, No. 815.
Cat. numbers: Fógel I, 109; Fógel II, 68; Hevesy 66; Weinberger 78; Hoffmann 109; Csapodi 86.

611. Geographia. De situ orbis.

Coll. II of Buda, 1686. Printed book, 2°.
Pflugk.

*

Suetonius Tranquillus, Gaius

Roman historian, c. 75—160.

612. De XII Caesaribus.
+ Plinius Secundus iunior [?]: De viris illustribus.
+ Brevis annotatio de duobus Plinii Veronensis oratoribus ex multis hinc collecta per Iohannem Mansionerium Veronensem.
+ Eutropius: Historia Romana.
+ Paulus Diaconus: Historia Romana.
+ Petrarca [Benvenuti de Rambaldis de Imola]: Commentaria imperatorum a Iulio Caesare usque ad tempora sua.
+ Calderinus, Domitius: De vita Caii Suetonii Tranquilli.
+ Ex libro VII. Siconis Poletoni De illustribus scriptoribus.

Extant, authentic Corvinian MS.
Venezia. Biblioteca Nazionale di San Marco. MS. 3585. (MSS. Latin Cl. 10. No. 31.)
Parchment 168 fol. 290 by 210 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1450—70. In the style of Cherico.
Arms: the coat of Matthias is erased; traces of the Sassetti arms are visible underneath.
Binding: contemporary, blind-stamped leather, with not gilt edges.
Poss.: Venezia. The monastery of S. Giovanni e Paolo.
Repr.: Corvina II, Table XCI.
Bibliog.: Hoffmann, IV. — Csapodi–Gárdonyi II, pp 31 — 2. — Casamassima p. 114.
Cat. numbers: Fógel I, 135; Fógel II, 94; Hoffmann, 135; Csapodi 130.

613. De XII Caesaribus.
+ De grammaticis et rhetoribus.

Dubious Corvinian MS.
Berlin – Dahlem. Staatsbibliothek. Preussischer Kulturbesitz MS lat. fol. 28.
Parchment 236 fol. 175 by 90 mm.
Script: humanistica rotunda. Scribe: "Antonius Sinibaldus Florentinus illustrissimi domini do[mini] Ioannis de Aragonia familia[r]is exscripsit. Neapoli MCCCCLXXVII. Iun. XXV."
Illum.: state book, Naples (?)
Arms: Aragon (O_2).
Binding: not original.
Poss.: "Bibliothecae Electorali Brandenburgicae d. d. Daniel Weimann." – Bibliotheca Ducum ab Altaemps.
Descr.: Rose 1019.
Note: Rose determined the book as an authentic Corvinian volume, on the basis of a record ("allatus ex Bibliotheca Budensi") he found in an old catalogue of the Library. In his opinion the book may have been a present from Ferdinand of Aragon to Beatrix, his daughter, or to King Matthias, his son-in-law. But it may have as well been left at Buda by Johannes of Aragon. Also an original Corvinian binding may have suggested the route from Buda to Berlin. The new cover renders the question unresolvable. Vogel (No. 84) and Edwards (No. 69) entered the book into their catalogues. The other work ("Suetonio in grammatica") of the codex may have been included in the collection of Ippolito.

614. De XII Caesaribus.

Unfoundedly determined as a Corvinian MS.
Budapest. OSZK Clmae 262.
Parchment 213 fol. 273 by 185 mm.
Illum.: Central Italy, 15th cent.
Arms: space for the coat was left blank.
Binding: contemporary.
Poss.: Transferred from the Jankovich Collection to the OSZK.
Bibliog.: Ábel I, 572. – Hoffmann VIII, 18 – 19. – Ancona Vol. 2, No. 716.
Note: MNM kiáll. p. 215 suppose a possible Corvinian origin, of which, however, we find no proof.

615. Vitae Caesarum.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 13.
Parchment 181 fol. 280 by 190 mm.
Script: humanistica cursiva. Scribe: Petrus Cenninius (s. n.); second half of the 15th cent.
Illum.: the first leaf is missing; and the initials are cut out.
Arms: missing.
Binding: 19th-cent. Turkish, leather. Chased gilt edge. The original binding is not known.

Descr.: Mezey No. 13. — Csontosi I, No. 13.
Bibliog.: Ábel I, p. 572. — Ábel II, pp 24– 27. — Csapodi–Gárdonyi I, pp 337 — 8; Csapodi–Gárdonyi II, p. 47.
Cat. numbers: Weinberger 36 (dubious); Csapodi 15.
Note: The codex was returned from Istanbul as a present of Sultan Abdul Hamid in 1877. Although both the coat of arms and the original covers are missing, it can be recognized as an authentic Corvinian book on the basis of the following inscription: "1487 17. Augusti In dicionem Regis Mathie p[er] longa[m] obsidio-[nem] ta[n]d[em] venit Vyhel Imp[er]ial[is] c[ivitas] Austrie."

Vita Plinii ex cathalogo virium illustrium.

Cf.: Plinius. (No. 514.)

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Sulpitius Severus

Church historian of Aquitania, ?— 420.

616. De vita et obitu Sancti Martini episcopi.

Supposedly the work existed in the Corvina.
Note: Ransanus used the work as a source. Anyway, it also existed in 11-cent. Hungary; the monastery of Pannonhalma was named after St. Martin. (Csapodi XI, p. 15; Csapodi XII; Mezey: A kéziratosság századai [The centuries of MSS.] in: Kovács p. 67.)

*

Symeon, Rabbi

617. Logica. (In Hebrew.)

Lost Corvinian MS.
Note: According to the dedication dated 1526 to the Basel edition of 1527, the codex was removed by Symon Grynaeus "exemplar quoddam Logicum, quod ex Pannonia inferiore secum Budorim (!) attulit", who forwarded it to Sebastian. Münster asking him to translate the work into Latin: "Finita aeditio (!) ista . . . quam in linguam Hebraicam transtulit de lingua Hagarena magister noster Mosche, filius sapientis philosophi Schmuelis (!) filii Thubonis Hispani bonae memoriae Benedictus . . . Ego scriptor Jehosias filius Ephraim cognominatus Hoschil de Cracovia. (By courtesy of István Borzsák.)

*

Synesius Platonicus Cyrenaeus

Archbishop of Ptolemais, Neo-Platonist philosopher, c. 370 — c. 413.

Epistolae CX. (In Greek.)

Cf.: Miscellanea Graeca I, 4. (No. 885.)

618. Liber de vaticinio somniorum e Graeco in Latinum translatus a Marsilio Ficino, cum praefatione Philippi Valoris ad Mathiam regem.
+ Ficinus, Marsilius: Epistolarum libri II (III et IV) ad Mathiam regem et alios.

Extant, authentic Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek. 2. Aug. 4°.
Parchment 127 fol. 260 by 170 mm.
Script.: humanistica cursiva. Scribe: Franciscus Iunius (s. n.). The two dedications may have been written by Luca Fabiani de Ficinis.
Illum.: Florence, state book, c. 1484—85. Attavante. The part by Ficinus is also headed by an illuminated double title page.
Arms: Matthias (E_3). Raven, patriarchal cross, Hungarian bars, coat of arms of Dalmatia and Bohemia occur in the ornamental border.
Binding: original, claret velvet. Chased gilt edges.
Descr.: Heinemann No. 2924.
Repr.: Corvina II, Tables CXXXIV—CXXXV.
Bibliog.: Ancona Vol. 2, No. 1597. — Csapodi-Gárdonyi II, pp 35—6. — Casamassima pp 112—3. — Csapodi XXV, pp 31, 34—35.
Cat. numbers: Fógel I, 141; Fógel II, 142; Hevesy 154; Weinberger 169; Hoffmann 141; Csapodi 173.
Note: Philippus Valor wrote in his dedication to King Matthias (1484) that earlier he had dedicated to him Vols 3 and 4 of the epistles by Ficinus, but since he was told that "volumen hoc ante triennium ad te missum" had got into the hands of robbers, he had a new copy made of them, as well as of Synesius. (Analecta nova p. 476.)

619. Liber de vaticinio somniorum.

Erroneous publication.
Note: Hevesy also included it in the list of the lost Corvinian books. On the basis of a letter of Valori (Analecta nova p. 476) he supposes that two copies existed in the Corvina. However, the letter refers not to two Synesiuses, but to the two books of epistles by Ficinus which were copied in the same volume.

Oratio de insomniis, explicata a Gregorio Nicephoro. (In Greek.)

Cf.: Miscellanea Graeca I, 5. (No. 885.)

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Taccola = Santini

*

Tacitus, Publius Cornelius

Roman historian, c. 54—c. 120.

620. Annalium libri XI—XVI.
+ Historiarum libri I—V.

Extant, authentic Corvinian MS.
New Haven, Connecticut. Yale University Library F. 92. 145.
Parchment 196 fol. 270 by 190 mm.
Script: humanistica rotunda.
Illum.: North Italy, c. 1450—70.
Arms: Matthias (A_1).
Binding: original, gilt Corvinian leather, provided with coat of arms and gilt edges.
Poss.: "Beati Rhenani sum . . . Ex dono Iacobi Spiegelii . . . An[no] Salut[is] M. D. XVIII."
Repr.: Borzsák II. — Corvina II, Table XLIX. — Of the cover: Végh II. — Hunyady Table XV. — Balogh I. Vol. 2, p. 553. The History of Bookbinding 525—1950. An Exhibition held at the Baltimore Museum of Art. Baltimore 1927. Table XXXIX.
Bibliog.: A marosvásárhelyi Corvin-codex (The Corvinian codex of Marosvásárhely). Arch. Ért. 2, 1870, p. 33. — Allen p. 315.— Aranka Györgyhöz írt ismeretlen levelek (Recently discovered letters written to György Aranka). ITK 1935, p. 50. — Ankwicz I, p. 114. — Allen: The Yale MS. of Tacitus. The Yale University Gazette 1937, p. 84. — Borzsák I. — Borzsák II. — Szabó I, pp 15—17. — Borzsák III, p. 64. — Borzsák IV, p. 263. — Csapodi–Gárdonyi III. — Census. Suppl. 34. Bustya p. 331.
Cat. numbers: Fógel I, 92; Fógel II, 51; Hevesy 48; Weinberger 65; Hoffmann 92; Csapodi 96.
Note: The codex was probably removed from Buda in 1514 by the learned ambassador Jacob Spiegel, legal adviser of Emperor Maximilian, because he presented it in 1518 to his humanist friend Beatus Rhenanus. After a period of three hundred years' latency, it was discovered in Strassburg in 1805 by Sámuel Teleki, Lord Chancellor of Transylvania, who purchased it for his library in Marosvásárhely. (Earlier literature referred to it as a Corvinian volume of Marosvásárhely.) In 1935 the American antiquary G. Wells gave the book to Yale University.

621. Annalium libri XI—XVII.
+ Historiarum libri I—V.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 9.
Parchment 132 fol. 360 by 260 mm.
Script: gothico-antiqua.
Illum.: prior to 1467. By E. Hoffmann: Florence, by Berkovits: Naples (?) It shows close affinity with the style of the miniaturist Gioacchino di Giovanni de Gigantibus.
Arms: Matthias (A_1).
Binding: originally violet velvet, rebound in 19th-cent. Turkish, leather, edges decorated in colours at Buda.
Descr.: Mezey No. 9. — Csontosi I, No. 9.
Repr.: Corvina I, Table XVII.

Bibliog.: Ábel I, p. 571. — Ábel II pp 20—23.—Borzsák I. — Borzsák II.—Ancona II, No. 724.
Cat. numbers: Fógel I, 55; Fógel II, 13; Hevesy 23; Weinberger 32; Hoffmann 55; Berkovits 10; Csapodi 12.
Note: Inscription by János Vitéz: "Io[hannes] Ar[chiepiscopus] Legi transcurrendo 1467, sed mansit inemendatus." — Returned from Istanbul as part of the present from the Sultan Abdul Hamid.

622. Annalium libri XI—XVI.
+ Historiarum libri I—V.
+ Germania.
+ De oratoribus dialogus.

Erroneously determined as a Corvinian MS.
Wien. ÖNB Cod. Lat. 49.
Parchment 236 fol. 325 by 222 mm.
Descr.: NF VI/4. No. 27.
Repr.: NF VI/4. Table XIII.
Note: Determined as Corvinian by Vogel (No. 86) and Edwards (No. 70). However, Weinberger (p. 66) established that it originated not from the Corvina but from the Library of Naples; it bears the arms of Aragon as well as the shelfmark of the Neapolitan library. János Zsámboky purchased it in Naples.

623. Fragmenta.

Erroneous publication.
Note: Edwards (No. 71) determined it as Corvinian, referring to Oberlin who based the Leipzig edition of 1801 on this book, then in the possession of general Dorsner. Nevertheless, as stated by István Borzsák (Borzsák I, II) the volume was identical with the New Haven Tacitus. Oberlin says in the preface that the copy he used was the Tacitus codex of Buda once possessed by Beatus Rhenanus

624. A so far undetermined book.

Lost Corvinian MS.
Bibliog.: Budik p. 10.
Cat. number: Fógel E. 117.
Note: Sent by Poliziano to Buda in 1489. As a matter of fact, two authentic Corvinian volumes have survived, but one of these stayed in Hungary, according to János Vitéz, as early as 1467, therefore it cannot be the book in question; the other one, being by and large contemporaneous with the first, is also ruled out. More likely an ornate book should be thought of, of which Coelius said that in the Corvina he had seen a codex of great value prepared in Florence.

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Tambaco, Iohannes de = Iohannes de Tambaco

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Tartagnis de Imola, Alexander

Libri tres iuris utriusque.

Cf.: Ubaldis, Baldus de. (No. 678.)

*

Terentius Afer, Publius

Latin comic writer, c. 190—159.

625. Comoediae.

Lost Corvinian MS.
Note: Naldus includes it in the authors' list. János Vitéz must have had a copy of it, for his correspondence contains quotations and parables taken from the work. (Marót, Egon: Terenz in Ungarn. Das Altertum. 1962, pp 244—5.) The Medici Library had 4 copies, and 3 copies survived from the Neapolitan library.

626. Comoediae.

Unfoundedly determined as a Corvinian MS.
Budapest. EK Cod. Lat. 31.
Paper codex 151 fol. 198 by 142 mm.
Script: gothica bastarda. Scribe: "Galoysius Haudry scripsit 1444."
Illum.: none.
Arms: none.
Binding: 19th-cent. Turkish, leather. The original edge has been cut off during rebinding.
Descr.: Mezey No. 31. — Csontosi I, No. 31.
Note: It was recovered from Istanbul together with some Corvinian books, although there is no proof of it belonging to the Buda library. (Ábel II, pp 11—12.)

Comoediae.

Cf.: (No. 1037.)

627. [Fragmentum] Pars voluminis.

Coll. II of Buda, 1686. Printed book, large 2°.
Pflugk.

*

Tertullianus, Quintus Septimius Florens

Theologian of Carthage, c. 160—after 220.

628. Adversus Marcionem Stoicum libri V.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 10.
Parchment 178 fol. 290 by 200 mm.

Script: humanistica rotunda.
Illum.: Florence, void branchwork, before 1468.
Arms: Matthias (A_1).
Binding: originally violet silk. Rebound in 19th cent. Turkish, leather. Gilt edges decorated in colours at Buda.
Descr.: Mezey No. 10. — Csontosi I, No. 10.
Repr.: Corvina I, Table V. — Balogh I, Vol. 2, p. 360.
Bibliog.: Ancona Vol. 2, p. 725.
Cat. numbers: Fógel I, 56; Fógel II, 14; Hevesy 24; Weinberger 33; Hoffmann 56; Berkovits 11; Csapodi 13.
Note: Inscription by János Vitéz: "finivi transcurrendo Nitrie die ii Iunii MCCCCLXVIII. Emendare bene non potui propter inemendatum exemplar". Perhaps it was not copied in Florence but, as can be inferred from the inscription, in Buda. Recovered from Istanbul in 1877 together with the other Corvinian volumes of the Egyetemi Könyvtár of Budapest.

629. Apologeticum.

Supposedly the work existed in the Corvina.
Note: From the library of János Vitéz there survived an exemplar copied by "Briccius" at Nagyvárad in 1455. At present the codex is preserved in Salzburg (A. VII. 39). (Fraknói, Vilmos: Váradon írt Vitéz-codex [A Vitéz codex copied at Várad]. MKszle 1880, 244—247.) Vitéz possessed also other works by Tertullianus, for Aeneas Sylvius had some of this author's writings copied from Vitéz' book. (Fraknói, J.: Vitéz J. élete [The life of J. Vitéz], p. 162.) Aeneas Sylvius mentions the fact in a letter of 22 January 1455, therefore the "Apologeticum" copied in 1455 is out of the question. If Vitéz had other works of Tertullianus, it can be readily supposed that also the Corvina contained these.

*

Thebaldeus, Antonius

Italian humanist, 15th cent.

630. Oratio ad Mathiam invictissimum Pannoniae regem.

Supposedly the work existed in the Corvina.
Bibliog.: Huszti, József: Antonius Thebaldeus költeménye Mátyás királyhoz (A poem by Antonius Thebaldeus to King Matthias). Klebelsberg-emlékkönyv 1925, pp 347—360. — Huszti, J.: Le relazioni di Antonio Thebaldeo colla corte di Mattia Corvino. Archivum Romanicum. 1927, pp 223—229.
Note: The speech was written to celebrate Prince Fernando, younger brother of Ippolito d'Este, whom Beatrix planned to invite to stay in the Royal Court probably with the intention of ousting János Corvin from the succession. György Móré was sent on a mission to Ferrara about the matter in 1488. The poetic oration ought to have been delivered on the occasion when Fernando was to be introduced by Thebaldeo to the King. But the affair was protracted and eventually frustrated by the intervention of the King's death. Nevertheless, from the text of the speech, which survives in two different codices (Vat. Lat. 2835 and Vat. Lat. 3389, the latter being in the author's own hand), it can be surmised that Thebal-

deo had sent it well in advance to the King. This is the more plausible since he had received commission from the King to re-edit the work of Benvenuti de Rambaldis—a fact indicating earlier connections.

631. Vitae imperatorum.

Supposedly the work existed in the Corvina.
Note: In the dedication of Benvenuti de Rambaldis, Thebaldeus expressed his hope that this codex would please the King: "expectabis a me novam editionem, quae singulorum imperatorum vitas non ita ieiunias, sed floridiores et uberiores enarrabit summo cum studio; nam nihil esset tam arduum atque laboriosum, quod illius nutu avidissime non exequerer."

See also: Benvenuti de Rambaldis: Libellus augustalis . . . recensitus et Mathiae regi dicatus ab Antonio Thebaldeo. (No. 109.)

*

Thebaldis, Aegidius de

Cf.: Haly Aberudiam: Commentarius in Ptolemaei Quadripartitum, ex Arabica lingua trad. Aegidium de Thebaldis. (No. 314.)

*

Theodoretus Cyrensis

Bishop of Cyrus, Syria, c. 393—c. 460.

632. In Psalterium integrum commentaria.

Lost or latent Corvinian MS.
Cat. number: Fógel E. 45.
Note: In 1525 Brassicanus saw the work in the Corvina. — Budik mentions an allegedly Corvinian exemplar in Marciana of Venice, without referring to shelfmark. Weinberger (p. 53) states that the catalogue of the Venetian library includes several different exemplars, though without reference to King Matthias. The question needs more detailed investigation. The Medici Library had 4 Theodoretus codices, all in Greek.

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Theodorus Gaza = Gaza, Theodorus

Theodorus Lascaris = Lascaris, Theodorus

*

Theodulus

Cf.: Miscellanea ex libro Catonis, Theoduli . . . (No. 883.)

*

Oratio. Formula testamenti. (In Greek.)

Cf.: Miscellanea Graeca I, 14. (No. 885.)

Orationes aliae III, epistolae VI. (In Greek.)

Cf.: Miscellanea Graeca I, 15. (No. 885.)

*

Theokritos

Greek poet of Sicily, c. 210—c. 245.

633. *Εἰδύλλια.*

Lost Corvinian MS.
Note: Naldus mentions it among the authors (and in doing so he did not rely solely on the composite volume described in the entry to follow). The work also existed in the Medici Library.

Εἰδύλλια.

Cf.: Hesiodos. (No. 321.)

*

Theon Alexandrinus

Greek astronomer and mathematician, c. 350—400.

634. Commentaria in Almagest Ptolemaei.

Supposedly the work was included in the Corvina.
Bibliog.: Rome, A.: Notes sur les Ms. astronomiques Norimbergensis Gr. cent. V, App. 8. Scriptorium 1948, 113—117.
Note: Regiomontanus was commissioned by King Matthias to write Defensio Theonis in connection with this work.

See also: Regiomontanus: Defensio Theonis. (No. 570.)

*

Theophanes

635. Lost Corvinian MS.

Cat. number: Fógel E. 118.
Note: Brassicanus mentions it among the "infinita opera" he saw in the Corvina in 1525. Of the several authors named Theophanes, the historian Theophanes Isaacius (748—817) may be understood.

*

Theophrastos

Greek philosopher, c. 370—c. 285.

636. Historia plantarum. Ex Graeco in Latinum traducta per Theodorum Gazam Thessalonicensem, cum praefatione eiusdem ad Nicolaum V. papam.
+ De causis plantarum, ex Graeco trad. per Theodorum Gazam.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 1.
Parchment 250 fol. 338 by 238 mm.
Script: humanistica rotunda. Scribe: "Vespasianus librarius florentinus fecit fieri florentiae", Antonius Sinibaldi (s. n.).
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (A_2).
Binding: originally violet silk, rebound in 19th cent. Turkish, leather. Gilt edges decorated in colours at Buda.
Descr.: Mezey No. 1. — Csontosi I, No. 1.
Repr.: Mezey Table 44. — Corvina I, Table I and Fig. 4.
Bibliog.: Ábel II, 5—6. — Corvina I, 24. — Ancona Vol. 2, No. 718.
Cat. numbers: Fógel I, 47; Fógel II, 5; Hevesy 25; Weinberger 24; Hoffmann 47; Berkovits 2; Csapodi 4.
Note: Dedicated by the translator to Pope Nicholas V, the book had been prepared before 1449. It was removed by Suleiman from Buda to Istanbul in 1526, and returned by Sultan Abdul Hamid in 1877.

See also: Priscianus Lydus: In Theophrastum interpretatio de sensu . . . (No. 545.)

*

Theophrastus-Traversari = Aeneas Gazaeus

Hoffmann erroneously listed the book of Aeneas Gazaeus under this name.

*

Theophylaktos

Bulgarian archbishop, 11th cent.

637. Commentaria Athanasii in Epistolas Sancti Pauli, Latine versa a Christophoro Persona.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 656.
Parchment 346 fol. 375 by 260 mm.
Script: humanistica rotunda.
Illum.: Florence, state book, c. 1485—90. Attavante.
Arms: The coat of arms of Matthias is replaced by that of Iohann VI, Markgraf von Bergen op Zoom (died 1532). The ornamental border still has the Hungarian bars, as well as the coat of arms of Moravia and Galicia.
Binding: contemporary, gilt and painted Corvinian leather with the blank shield of the quartered escutcheon, chased gilt edges.
Poss.: Iohann Markgraf von Bergen op Zoom. — Fabri. — In 1576 it was in the Hofbibliothek.
Descr.: NF VI/3. No. 77.
Repr.: NF VI/3. Tables XXIX, XXX. — Corvina II, Table CXIII. — Of the cover: MKszle 1905, p. 321. — Gottlieb Table 13. — Balogh I. Vol. 2, p. 566. — MEK Vol. 2, p. 215.
Bibliog.: Ancona Vol. 2, No. 1595. — Koroknay I, p. 126. — Mazal p. 364.
Cat. numbers: Fógel I, 23; Fógel II, 121; Hevesy 106; Weinberger 146; Hoffmann 23; Csapodi 151.
Note: The codex erroneously ascribes the work to Athanasius, therefore it is published under that name in several catalogues of the Corvinian Library.

*

Thomas Aquinas, S.

Scholastic theologian and philosopher. Dominican monk, c. 1225/1227—1274

638. Catena aurea seu Continuum in Lucae Evangelium.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 1391.
Parchment 205 fol. 365 by 260 mm.
Script: gothico-antiqua. Scribe: "Per me Henricum Amstelredammis alias Sença paura. Anno domini MCCCCLXVIII."
Illum.: Bologna.
Arms: the front leaf is cut off.
Binding: original, gilt Corvinian leather, provided with coat of arms and chased gilt edges.
Poss.: In 1576 in the Hofbibliothek.
Descr.: NF VI/1, No. 96.
Repr.: Of the cover: Gottlieb Table 11. — MKszle 1905, p. 319. — Balogh I. Vol. 2, p. 561. — Corvina II, Table CXVIII.
Bibliog.: Csapodi–Gárdonyi II, pp 37—38. — Mazal p. 361.

Cat. numbers: Fógel I, 31; Fógel II, 129; Hevesy 139; Weinberger 156; Hoffmann 31; Csapodi 156.

Note: "Liber reductus ex Constantinopoli Viennam Mense octobris anno domini MDLVII per Reverendissimum Dominum Episcopum Quinqueecclesiensem Dominum Anthonium Vrancium Oratorem Regium, qui fuit antea ex Biblioteca [!] Budensi inuictissimi Regis Mathie Hungarię per Turchas allatus, anno Domini MDXXVI. profligato Rege Ludouico in Campo Mohachiensi."

639. Catena aurea, seu continuum super Evangeliis SS. Lucae et Iohannis. Ed. Iohannes Andreae.

Supposedly the work was included in the Corvina.

Printed book: Rome 1470. Svenheym—Pannartz. Two volumes. Hain 1330.

Note: Introducing Part 2, J. Andreae mentions that he was encouraged by Cardinal Johannes Carvajal, who died a "few days ago" (1469) to publish this work. — Carvajal had merits in the preparation of the victory of Nándorfehérvár. Andreae makes further mention of Capistrano and János Hunyadi as well: "Iohannes Vaivoda hujus inclyti Matthiae Regis pater". Therefore it is likely that he sent an ornate copy of his work to King Matthias, not inferior in any way to the one known from the collection of cardinal Bernaldo Ercoli. (Apponyi 1.)

640. Commentaria in librum De coelo et mundo Aristotelis.

Extant, authentic Corvinian MS.

Praha. Statní Knihovna ČSSR — Universitní Knihovna. Cod. VIII. H. 73.

Parchment 209 fol. 350 by 245 mm.

Script: antiqua rotunda.

Illum.: Florence, state book, c. 1485—90. Attavante (?) According to Hoffmann, Gherardo and Monte di Giovanni. With the emblems of King Matthias.

Arms: Matthias (E_2). The ornamental border contains the patriarchal cross and the arms of Dalmatia, Bohemia, Galicia, and Moravia.

Binding: original, gilt Corvinian leather with coat of arms and chased gilt edges.

Poss.: "Matthjas király Bibliotekayabol ualo könyv, melyet hoztam ala az Wgrocz warabol" (This book originates from the library of King Matthias, which I have brought from the castle of Ugróc). — "Vnus ex libris Nicolay Zaj de Chemer". The father of Miklós Zay was ambassador in Istanbul; he may have brought home the book from there. — "Franciscus Comes de Sugh" (?)

Descr.: Truhlář No. 1656. — Hamanová, Pavlina: Z dějin kňizni vazhy. Praha 1959, p. 72.

Repr.: Urbánková, Emma: Rukopisy a vzácné tisky pražské Universitní Knihovny. Praha 1957, Table 45. — Hamanová, op. cit. Table II.

Bibliog.: Rómer, Flóris: Ismeretlen Corvin-Codex (An unknown Corvinian codex). Arch. Ért. 1. 1869, pp 4, 109—113, 286. — Prágai codexek fényképei a Nemzeti Múzeumban (Photographs of Prague codices in the National Museum). Arch. Ért. 1879, pp 364—365. — Ancona Vol. 2, No. 1429.

Cat. numbers: Fógel I, 124; Fógel II, 84; Hevesy 88; Weinberger 97; Hoffmann 124; Csapodi 114.

641. Commentarium in librum I. Sententiarum.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense Cod. Lat. 432. (=α W. 1. 8.)
Parchment 443 fol. 370 by 255 mm.
Script: gothico-antiqua.
Illum.: Florence, state book, c. 1485—90. "Attavantes pinsit". With the emblems of King Matthias.
Arms: Matthias (E_1).
Binding: not original, chased gilt edges.
Repr.: Corvina II, Table XXX.
Bibliog.: Ancona Vol. 2, No. 1559.
Cat. numbers: Fógel I, 108; Fógel II, 67; Hevesy 67; Weinberger 70; Hoffmann 108; Csapodi 76.

642. De rege et regno.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 2458.
Parchment 164 fol. 220 by 140 mm.
Script: humanistica rotunda.
Illum.: North-Italy, void branchwork, c. 1460—70. (According to Hermann probably Naples, c. 1480.)
Arms: Matthias (B_1).
Binding: contemporary blind-stamped Italian renaissance leather with gilt edges.
Poss.: Fabri, formerly perhaps Cuspinianus. Transferred from the University Library of Vienna to the Hofbibliothek in 1756.
Descr.: NF VI/4. No. 11.
Repr.: NF VI/4, Table 2; Corvina II, Table CXXIII.
Cat. numbers: Fógel I, 40; Fógel II, 138; Hevesy 140; Weinberger II, 160a; Hoffmann 40; Csapodi 160.

Summa de articulis fidei et ecclesiae sacramentis.

Cf.: Miscellanea theologica. (No. 889.)

643. Summae theologiae pars I.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

644. Summae theologiae liber II. partis II.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

645. Summae theologiae pars III. additionum.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

646. Tabula quaestionum libri II. partis II.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

647. Tractatus de unitate formarum.

Codex found in Coll. II of Buda in 1686.
Pflugk.
Note: It may be taken for certain that it is identical with the codex of the following shelfmark: Wien. ÖNB Cod. Lat. 3956:
Thomas, Aquinas: Quodlibetum theologicum cum registro.
+ Tractatus de unitate formarum.
Paper codex 158 fol. 307 by 213 mm. 15th cent.
Script: cursiva.
Illum.: only the initials are decorated in red and blue.
Binding: contemporary, blind-stamped Hungarian renaissance leather, with yellow edge.
Note: Incomplete codex badly damaged by soaking. Its old Vienna marking: Rec. 514. In the Pflugk list it was entered with the second-mentioned title, because it is given in the explicit. Beside its binding, its Hungarian origin is also documented by a slip of paper left somehow in the volume with the notes: "Nobili et egregio", "Georgius ewsi ewsy", "Administrator strigoniensis".

[Pseudo-]Thomas Aquinas: De demonstratione.

Cf.: Miscellanea I/4. (No. 874.)

See also:
Dominicus de Flandria: Quaestiones et annotationes in libros Thomae Aquinatis De anima Aristotelis. (No. 236.)

Philosophia Scoti et Thomae Aquinatis in unum conciliata. (No. 933.)

*

Thomas de Capua

Cardinal of Italian origin, before 1185—1239.

648. Dictamina philosophica.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

Note: Possibly identical with: Wien. ÖNB. Cod. Lat. 447. 14th-cent. parchment of 123 folios, rebound, incomplete. Earlier Vienna marking: Rec. 676, "summa dictaminis Magistri Thome de Capua".

*

Thomas Walensis (Waleys)

English Dominican, theologian, 14th cent.

649. Enarrationes super X libros Augustini De civitate Dei.
+ Threvetus, Nicolaus: Enarrationes in capita reliqua libri XI.

Coll. II of Buda, 1686.
Berlin-Dahlem. Staatsbibliothek. Preussischer Kulturbesitz. MS theol. lat. fol. 160.
Parchment 198 fol. 170 by 120 mm.
Script: gothica.
Illum.: mutilated at the beginning; ornate initials; 14th—15th cent.
Arms: the front piece is missing.
Binding: original leather.
Poss.: "Ex bibl. Ezech. Spanhemii."
Descr.: Rose No. 486.
Cat. number: Weinberger 3.
Note: According to an inscription: "Ex bibliotheca Budana, quae capta a Caesareis et aliis confoederatis a[nn]o 1686." It formed no part of the shipment to Vienna.

*

Threvetus, Nicolaus

English Dominican, c. 1258—1328.

Enarrationes.

Cf.: Thomas Walensis. (No. 649.)

*

Thukydides

Greek historian, 471—c. 400.

650. Lost Corvinian volume.

Naldus mentions it among the authors.

651. *Συγγραφὴ περὶ τοῦ πολέμου τῶν Πελοποννησίων καὶ Ἀθηναίων.*

Unfoundedly determined as a Corvinian MS.
Wien. ÖNB Suppl. gr. 44.
Paper codex 252 fol. 280 by 200 mm. 15th cent.

Descr.: Hunger I, No. 44.
Bibliog.: Vogel-Gardthausen p. 199.
Note: Kollár (Suppl. p. 576) holds that the scribe was Ioannes Skutariotes and that it was a Corvinian volume, although he puts forward nothing to support these statements. Weinberger (p. 58) even calls it in doubt that the scribe was Skutariotes.

*

Thuróczy, Iohannes

Hungarian lawyer and chronicler, c. 1435—c. 1489.

652. Chronica Hungarorum.

Supposedly the work was included in the Corvina.
Printed book: Brünn 1488. [Stahel—Preunlein.] Hain 15,517.
Note: It is inconceivable that the author, Chief Justice of the Minor Royal Chancery, should not have presented a copy of his work to the King. Anyway, he relied on material in the Corvina in writing his book. (Cf.: Mályusz: Thuróczy.)

653. Chronica Hungarorum.

Dubious or lost Corvinian MS.
Budapest. OSZK Inc. 1143.
Printed book: Augsburg 1488. Radtolt. Published by Theobald Feger. Hain 15,518.
Bibliog.: Varju, Elemér: A Thuróczi-krónika kiadásai és a Magyar Nemzeti Múzeumban őrzött példányai (The various editions of the Turóczi Chronicle and its exemplars preserved in the Hungarian National Museum). MKszle 1902, pp 363—402. — Fitz, J.: Die Ausgaben der Thuróczy-Chronik. Gutenberg Jb. 1937. — Balogh, Jolán: Mátyás király arcképei (The portraits of King Matthias). MÉK Vol. 1, p. 510. — Balogh I. Vol. 1, pp 328—9. — Mályusz, Elemér: A Thuróczy-krónika XV. századi kiadásai (15th cent. editions of the Thuróczy Chronicle). MKszle 1967, 1—11.
Cat. number: Fógel E. 121.
Note: The book dedicated to the King was provided with the wood-print coats of Matthias and Beatrix. The exemplar in the OSZK is printed on parchment and the dedication is set in gilt characters. The arms and illustrations surpass, as regards the miniaturist's craftsmanship, most of the illuminated copies of the work. Consequently, it is not improbable that we are dealing with the King's copy. At the same time we are warned by the circumstance that Radtolt's Euclides published in 1482 with a dedication to the Doge of Venice has survived in five copies with gilt-set dedication (GW 9428); furthermore the British Museum preserved an ornately decorated parchment exemplar of Thuróczy (IB 6663) that was described by Jácint Rónai in 1861 as a Corvinian book. (Rómer I, fol. 154.)

654. Chronica Hungarorum.

Printed book unfoundedly determined as once the property of Queen Beatrix.

Budapest. OSZK Inc. 1143a.

Note: Exemplar of the same edition as that of the preceding entry, similarly printed on parchment with dedication in gilt type. Its finish also surpasses the general standard of illumination, even though it is somewhat inferior to the previously described copy. On these grounds we supposed earlier that it might have belonged to the Queen's collection (the coats of arms of both King and Queen being present in the book do not preclude such an assumption). Since, however, the exemplar of the British Museum, which we had an opportunity to examine by way of microfilm copy, proved to be equal in finish, our earlier assumption lost its cogency. (Csapodi V, pp 209, 220. — Csapodi VI, p. 130.)

655. Descriptio mirabilis casus Caroli regis cognomento Parvi, nec non lugubrefactum reginarum Hungariae.

Supposedly the work was included in the Corvina.

Bibliog.: Mályusz p. 301. — Kardos II, p. 79.

Note: Before writing his Chronicle, Thuróczy compiled, on the basis of Lorenzo Monaci, the life story of Károly Kis (Charles II of Durazzo), which he later incorporated in his major work. Considering his position and the historical interest of the King, we may safely suppose that he had presented a copy to the King.

*

Tibullus, Albius

Latin poet, c. 48—19 B. C.

656. Carmina.

Alleged, latent Corvinian book.

Note: Weinberger (p. 21) states that the Literarischer Anzeiger (1797, p. 314) reported a Corvinian Tibullus volume possessed by the Teleki family. We have no further data on this entry.

Carmina.

Cf.: Catullus. (Nos 157—160.)

657. Carmina.
+ Catullus: Carmina.
+ Propertius: Carmina.

Unfoundedly determined as a Corvinian MS.

Hamburg. Staats- und Universitätsbibliothek Cod. 139. in scrinis. (Formerly CB I, 444—447.)

Parchment 164 fol. 217 by 141 mm.

Illum.: Ferrara, void branchwork. 15th cent.

Arms: the front leaf is for the most part torn off.

Cat. number: Weinberger 57 (dubious).

Note: As to authenticity, a long debate took place between Isler and Csontosi concerning the question whether in earlier years a fragment or the imprint of King Matthias's coat of arms was detectable in the codex. (Isler: Ein Codex Corvinianus in der Hamburger Stadtbibliothek. Zentrbl. f. Bw. 1884, pp 444—447;

1885, pp 64—65, 103. — Csontosi: Mit tartsunk a hamburgi Corvin-codexről? [What shall we think of the Corvinian codex of Hamburg?] MKszle 1885, pp 232—244. — Isler: A hamburgi Corvin-codex [The Corvinian codex of Hamburg]. MKszle 1887, pp 340—342.) In point of fact, Ch. Petersen (Geschichte der Hamburgischen Stadtbibliothek. Hamburg 1838, p. 205) writes "wie ein Bruchstück des ausgerissenen Wappens zeigt, aus der Bibliothek des Königs Mathias Corvinus". But he must have been mistaken by a similarity of illumination, for the surviving fragment of the first leaf belonged to the middle part of the inner border of the leaf and not to the coat of arms. In the portion corresponding to the imprint of the arms in the leaf before the one that was removed, traces of blue paint are visible which has nothing to do with the coat of arms of Matthias. (See further Philologica Hamburgensis. Hamburg 1905, p. 16, No. 72.)

658. Elegiarum libri II.
+ Vergilius: Bucolica.
+ Vergilius: Georgicon.

Unfoundedly determined as a Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek. 5. Aug. 8°.
Parchment 96 fol. 156 by 77 mm. Central or South-Italy, first half of the 15th cent.
Script: humanistica cursiva. Scribe: "Clemens Salernitanus feliciter scripsit".
Arms: completely erased.
Binding: parchment.
Descr.: Heinemann No. 3704.
Bibliog.: Csapodi XXV, p. 37.
Cat. number: Weinberger 174 (improbable).
Note: Weinberger mentions it as a less probable Corvinian codex, without buttressing his opinion by force of evidence. The catalogue of Heinemann states that at the foot of the front page two satyrs are seen to support a thing that might be vaguely taken for a shield.

*

Timaeus Locrensis

Ancient Greek Pythagorean philosopher

659. De principiis rerum.

Supposedly the work was included in the Corvina.
Note: János Vitéz possessed a codex in which he wrote the following: "visa Bud' 1464 . . ." This codex is currently preserved in Hannover: IV. No. 505. (Cf.: Gulyás: Egy ismeretlen Vitéz-kódex a hannoveri királyi könyvtárban [An unknown Vitéz codex in the Royal Library of Hannover]. MKszle 1910, pp 1—5.)

*

Tinctoris, Iohannes

Italian musicologist, 15th cent.

660. Terminorum musicae diffinitorium ad . . . dominam Beatricem de Aragonia.

Lost book of Queen Beatrix.
Printed book: [Treviso 1476. Gerardus de Lissa.] Hain 15,527. BMC VI, 886.
Note: Published s.l.a.n., the dedication refers the work to a date prior to 1476, i.e. the year of her (Beatrix virgo) marriage. Since the printer inferred began to use the types in 1476 according to BMC, the year of publication cannot be other than 1476. No copy survived in Hungary.

661. Complexus effectuum musicae.

Lost codex, allegedly of Queen Beatrix.
Note: Emil Haraszti [Zene és ünnep (Music and festival) MEK Vol. 2, pp 312—314] makes the statement without mentioning his source that the work was dedicated by the author to Beatrix before her marriage. During her life-time the work was not published in print.

662. De inventione et usu musicae.

Lost codex, allegedly of Queen Beatrix.

Cf.: prec. entry.

663. Tractatus de regulari valore notarum.

Cf.: prec. entry.

*

Tolhopff, Iohannes

University lecturer in Leipzig, astronomer of King Matthias

664. Stellarium cum praefatione ad Mathiam regem Hungariae.

Extant, authentic Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek. 84. 1. Aug. 2°.
Parchment 31 fol. 278 by 195 mm.
Script: humanistica rotunda.
Illum.: Buda, state book, provided with several astronomical figures, c. 1480.
Arms: Matthias (D).
Binding: original, red velvet with gilt edges.
Poss.: Prince Augustine of Braunschweig inherited the work in 1618 from Sophia of Brandenburg. It got to the family probably through the mediation of George of Brandenburg.

Descr.: Heinemann No. 2866.
Repr.: Hevesy Table 46; Corvina II, Table CXXXII.
Bibliog.: Balogh I. Vol. 1, pp 645, 657. — Csapodi XXV, pp 30, 35, 41—42.
Cat. numbers: Fógel I, 148; Fógel II, 149; Hevesy 155; Weinberger 166; Hoffmann 148; Csapodi 171.

*

Torquatus, Antonius, Ferrariensis

Physician and astronomer of Ferrara, 15th cent.

665. Prognosticon de Europae eversione, ab anno 1480 usque ad annum 1538, quod ad . . . Matthiam regem Hungariae dixit anno 1480.

Lost Corvinian MS.

Bibliog.: Analecta nova p. 454; Apponyi No. 260.
Cat. number: Fógel E. 120.
Note: A copy of the book was possessed by the Ossolinsky Institute of Lemberg in 1881 (Cod. No. 11, Szádeczky p. 317). Several copies survive in Vienna (e.g. Cod. Lat. 7306/koll. 1, a plain paper MS.). The Gotha Library has it in a 16th- or 17th-cent. composite volume: Ch. B. 46. (Roob, Helmut: Humanistenhandschriften in der Gothaer Bibliothek. p. 99. In: Renaissance und Humanismus. Besorgt v. J. Irmscher. Berlin 1962. Deutsche Akademie d. Wiss. zu Berlin. Schriften d. Sektion f. Altertumswiss. 32.)

*

Tortellius, Iohannes Aretinus

666. Commentariorum grammaticorum de orthographia dictionum e Graecis tract. opus.

Supposedly the work existed in the Corvina.
Note: The list of Ippolito mentions "Torrelio in grammatica". From 1471 on it was published in several editions.

*

Tragorinus, Mathaeus Andronicus = Andronicus Mathaeus Tragorinus

*

Trapezuntius, Georgius

Aristotelean philosopher of Greek origin, active in Italy, 1395 to 1484.

667. Compendium grammaticae ad Andream filiolum.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 428. (Formerly: Wien. ÖNB Cod. Lat. 2343.)
Parchment 42 fol. 298 by 196 mm.
Script: humanistica rotunda. "Anno domini Millesimo quadringentesimo septuagesimo." Probably Buda.

Illum.: Buda c. 1470–90. The so-called first heraldic painter of King Matthias.
Arms: Matthias (B_1).
Binding: original, gilt Corvinian leather, provided with arms and chased gilt edges.
Poss.: Cuspinianus. — Fabri. — In 1756 it was transferred from the University Library of Vienna to the Hofbibliothek.
Descr.: NF VI/3, 34. — Bartoniek II, No. 428.
Repr.: NF VI/3, Table 8. — Corvina I, Table XLIV. — Hoffmann I. — Balogh I. Vol. 2, p. 342.
Bibliog.: Hoffmann I, 175. — Kniewald 70–71.
Cat. numbers: Fógel I, 35; Fógel II, 133; Hevesy 142; Weinberger II, 158a; Hoffmann 35; Berkovits 38; Csapodi 41.

668. Contra Platonem. (Comparatio Platonis et Aristotelis.)

Lost Corvinian MS.
Cat. number: Fógel E. 122.
Note: Transferred from the Royal Library into the possession of Bohuslav Lobkowitz of Hassenstein. In his elegy he owns the fact of donation: "De libris G. Trapezuntii contra Platonem. — Codice me regum donavit maximus, alti dogmata qui lacerat vesano dente Platonis." (Hasisteynius I, p. 158.) — In 1511 Jan Schlechta borrowed from the inheritors of Bohuslav: "libros Georgii Trapezuntii, quos scripsit contra Platonem, quem sibi Maiestas Regia, dum adhuc in curia ageret, cum nonnullis aliis libris dono dedit ... Est autem liber non impressus, sed scriptus." (Op. cit. fol. A_6.) — In 1516 Johann Eck saw it in the University Library of Vienna: "Georgium Trapezuntium in eleganti eopere, quod pro Aristotelis defensione contra Platonem ... scripsit, ex Bibliotheca Mathiae Regis Ungariae ... allato." (Ankwicz I, 114.) By Ankwicz, the Vienna ÖNB Cod. Lat. No. 5413 is a copy made from the lost codex. (Zwei unbekannte Briefe Johann Ecks an Johann Cuspinian. MIÖG 1916, p. XXXVIII.)

669. In perversionem problematum Aristotelis a Theodoro Gaza editam et problematicae Aristotelis philosophiae protectio.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 218.
Parchment 86 fol. 230 by 160 mm.
Script: humanistica cursiva. Scribe: "Theodoricus olim Jo. Tuscanellae famulus manu ueloci scripsit Romae."
Illum.: Rome, void branchwork, 3rd quarter of the 15th cent.
Arms: Matthias (B_1), originally the coat of Aragon (paly of nine, or and gules). This is a proof in itself of the coats of type B having been painted at Buda.
Binding: original gilt Corvinian leather, provided with arms and gilt edges.
Poss.: Probably Cuspinianus. — Fabri.
Descr.: NF VI/3, No. 92.
Repr.: NF VI/3, Table 47. — Corvina II, Table CV.
Bibliog.: Csapodi–Gárdonyi II, p. 49. — Mazal p. 359.
Cat. numbers: Fógel I, 15; Fógel II, 113; Hevesy 136; Weinberger II, 142b; Hoffmann 15; Csapodi 144.

670. Introductio in Ptolemaei constructionem grammaticam Graecam.

Lost Corvinian book.
Note: Dedicated to King Matthias. As a matter of fact, we have here a case of plagiarism, as the work was written by Theon and was entitled Commentaria in magnam Ptolemaei syntaxim. (Newald p. 173.)

671. Isagoge dialectica ad Petrum Gambacurtam de Pisis.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 2485.
Parchment 52 fol. 194 by 130 mm.
Script: humanistica cursiva. Scribe: "Nicolaus Pupie[n]sis sc[ri]psit".
Illum: Florence, void branchwork. The coat of arms and the ornaments surrounding it were painted at Buda by the so-called first heraldic painter of King Matthias, between 1470 and 1490.
Arms: Matthias (B_1).
Binding: contemporary, blind-stamped Italian renaissance leather, with chased gilt edges.
Poss.: Joachim Frh. v. Entzmüller 1667. In 1784 it was transferred to the Hofbibliothek.
Descr.: NF VI/3, p. 35.
Repr.: Corvina II, Table CXXIV.
Bibliog.: Csapodi–Gárdonyi II, Nos 44—45.
Cat. number: Fógel I, 41; Fógel II, 139; Hevesy 141; Hoffmann 41: Csapodi 161.

672. Rhetoricorum libri.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 281.
Parchment 121 fol. 366 by 273 mm.
Script: gothico-antiqua.
Illum.: Buda, in the 1480s.
Arms: Matthias (D).
Binding: originally violet velvet; only the wooden plates have survived. Gilt edges decorated in colours in the Buda style.
Descr.: Bartoniek II, No. 281.
Repr.: Bibliotheca Corvina p. 125. — Hoffmann VI, Table 14. — Corvina I, Table XLV. — Balogh I. Vol. 2, p. 344. — Corvina II, Table IV.
Bibliog.: Éber Nándor levele (The letter of Nándor Éber), in: Rómer IV. — Hoffmann VI, p. 85. — Hoffmann V, pp 95—99. — Berkovits III, pp 35—84. — Balogh I. Vol. 1, p. 532.
Cat. numbers: Fógel I, 63; Fógel II, 21; Hevesy 14; Weinberger 15; Hoffmann 63; Berkovits 18; Csapodi 21.
Note: Returned from Istanbul in 1869 as a present by Sultan Abdul Aziz.

See also:
Basilius: De divinitate . . . a Georgio Trapezuntio e Graeco in Latinum verso. Cum responsione Trapezuntii ad Bessarionem. (No. 102.)

Idem: cum praefatione Trapezuntii ad Johannem Vitéz. (No. 103.)

Diogenes Laërtius: Vitae. Trad. Georgius Trapezentius. (No. 877.)

Cyrillus: Thesaurus . . . a Georgio Trapezuntio trad. (Nos 217, 218.)

Eusebius: De evangelica praeparatione a Georgio Trapezuntio trad. (No. 252.)

Gregorius Nazianzenus: De vitae perfectione. Trad. a Georgio Trapezuntio. (No. 309.)

Ptolemaeus: Magnae compositionis libri. Trad. a Georgio Trapenzuntio. (No. 558.)

*

Traversari, Ambrosius

Italian monk of the Camaldolian order, 1378 – 1439.

See: Aeneas Gazaeus: Theophrastus . . . interprete Ambrosio Traversari. (No. 5.)

Basilius: Ad Letoium. Cum praefatione Ambrosii Traversari. (No.875.)

Chrysostomus, Iohannes: Homiliae . . . translatae per Ambrosium Traversari. (No. 172.)

Diogenes Laetius: Vita atque sententiae . . . trad. Ambrosius Traversari. (No. 877.)

Dionysius Areopagita: Opera . . . trad. Ambrosius Traversari. (Nos 230, 231.)

Iohannes Scholasticus: Scala . . . trad. Ambrosius Traversari, cum eiusdem praefatione. (No. 357.)

*

Treveth, Nicolaus = Threvetus, Nicolaus

*

Tribellius Pollio

Roman historian.

Cf.: Scriptores Historiae Augustae. (Nos 968, 969.)

*

Tribrachus, Caspar, Mutinensis

A poet of Modena, 15th cent.

673. Eclogae ad archiepiscopum Strigoniensem Iohannem Vitéz.

Dubious Corvinian MS, supposedly the work existed in the Corvina.
Budapest. OSZK Clmae 416. (Formely: Wien. ÖNB Cod. Lat. 2489.)
Parchment 28 fol. 195 by 134 mm.
Script: Ferrara, c. 1470.
Illum.: Ferrara, void branchwork, c. 1470. With the portrait of János Vitéz.
Arms: János Vitéz.
Binding: not original.
Poss.: In the late 15th or early 16th cent. "Lucas de Farnad artium baccalaureus." — "Georgius de Felpech arcium baccalaureus." — Fabri.
Note: The codex of János Vitéz could hardly have got into the possession of a Hungarian national if not through the dispersion of the Corvina; therefore we may surmise that it had been transferred to the Corvina from the Vitéz collection. At the same time, it is likely that a work existing in the library of Vitéz was not missing from the Royal Library.

Oda de vera nobilitate.

Cf.: Seneca, Thomas. (No. 593.)

*

Trismegistus, Hermes

Fictitious author; the book is a compilation of 2nd- and 3rd-cent. Neoplatonic writings

674. Pimander seu de potestate et sapientia Dei, Marsilio Ficino interprete

Lost Corvinian book.
Note: According to Naldus, the volume occupied the foremost place among the Greek authors in the Corvina: "Ergo vides illum, tabulae qui primus inhaeret, qui loca prima tenet, Hermem, sed qui Mercurius, ter maximus idem." According to Brandolinus Lippus ("De humanae vitae conditione") King Matthias used to refer to Trismegistus as one of the highest authorities: "Fatemur plane, neque enim nos ii sumus, qui aut Democrito aut Epicuro aut dissidentium inter se philosophorum turbae assentiamur, cum et Plato, et eo longe antiquior Trismegistus et Deum unum atque aeternum esse et ab eo factum mundum atque hanc rerum naturam universam productam esse fateatur." (ITE Vol. 2, p. 33.) But precisely because Matthias was well-read in his Trismegistus we may conclude that he knew it not in the Greek original, which may have been in the Corvina for all that, but in a Latin translation by Marilius Ficinus: Pimander seu de potestate et sapientia Dei, first published in Treviso in 1471.

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Triveth, Nicolaus = Threvetus, Nicolaus

*

Trogus Pompeius

Roman historian, contemporary of Livius

Cf.: Iustinus: Epitome historiarum Trogi Pompeii. (Nos 372—374.)

*

Ubaldis, Angelus de = Angelus de Ubaldis

*

Ubaldis, Baldus de (de Perusio)

Jurist of Perugia, 15th cent.

675. Rubricae Institutionum in IV libros divisae.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

676. Liber super usibus feudi.

Codex found in Coll. II of Buda in 1686.
Pflugk.

677. [Opus incertum] "in fine cum additionibus super II. parte Speculi imperialis".

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

678. ——: et Alexander de Imola [Tartagnis]: Libri tres iuris utriusque.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

See also: Duranti: Speculum iudiciale, cum commentariis Andreae et Baldi de Ubaldis. (No. 243.)

*

Ugolino Verino

Italian Platonic philosopher, 1438—1516.

679. Epigrammaton libri VII ad Mathiam regem Pannoniae, Christianorum clipeum adamantissimum.

Cat. numbers: Fógel E. 123; Weinberger 49 (less probable).
Note: In 1484 the poet dedicated a volume of his collected works to King Matthias; the codex was brought to Buda by the author's son. (ITE Vol. 2, pp XIII–XIV, 337. See also: Huszti I, p. 88.) The Laurenziana of Florence has preserved a contemporary copy (Plut. 39. Cod. 40), which, however, is a quite plain paper MS., and as such cannot be taken for the King's copy.

*

Ulpianus, Domitius

Jurist of Alexandria, ?—228 A.D.

680. Supposedly the work was included in the Corvina.

The author occurs in the list of Ippolito.

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Utino, Leonardus de

Italian Dominican, 15th cent.

681. Sermones aurei de sanctis.

Latent Corvinian MS.
Cat. number: Fógel E. 124.
Note: According to Budik, a private collection not specified by him used to possess a state book of parchment with the coat of King Matthias.

682. Quadragesimale.

Dubious Corvinian volume.
Gyöngyös. Scientific Library of the OSZK Inc. No. 54.
Printed book: Venice 1473. F. de Hailbrunn–N. de Frankfordia. Hain 16,117.
Bibliog.: Bán, Imre: Az Orsz. Széchényi Könyvtár Gyöngyösi Tud. Könyvtára (The Gyöngyös Scientific Library of the OSZK). MKszle 1955, pp 144–145. — Bán, Imre: Corvina a gyöngyösi volt ferences könyvtárban? (A Corvinian volume in the quondam Franciscan library of Gyöngyös?) ITK 1955, pp 98–99.
Note: According to a 17th-cent. inscription: "Ex bi . . . theca . . . ae Regis . . . gariae s(?) . . . inhabit . . ." The binding was made in 1756. Between 1686 and 1689 the book belonged to the Franciscan monastery of Pest. The book probably originates from Coll. II of Buda and not from the Royal Library.

*

Valentinus Presbyter = Sermones in Evangelia

*

Valerius Flaccus

Latin epic poet, 1st cent. A.D.

683. Argonauticon.

Lost Corvinian MS.
Cat. number: Fógel E. 51.
Note: Naldus included it in his list of authors. Angelo Poliziano writes the following: "... codicem proxime nobis Argonauticon Valerii Flacci perveterem Taddeus Ugoletus Parmensis, Matthiae pannoniarum sapientissimi et invictissimi regis aulicus, homo literatissimus ostendit, e quo fluxisse opinor et caeteros qui sunt in manibus." (Poliziano: Opera. Basel 1553. p. 230. — Marchesi pp 80—81. — Affò p. 56.) Ugoleto may have come upon the book while on his purchasing tour in Italy, or else he took it there in order to have an ornate copy made, in which form he showed it to Poliziano. (Cf. Branca p. 347.)

See also: Fontius: Commentaria in Valerium Flaccum. (No. 272.)

*

Valerius Maximus

684. Erroneously determined as a Corvinian codex.

Sankt Paul in Lavanttal. Benediktinerstift.
Parchment 81 fol. 360 by 250 mm.
Script: humanistica rotunda.
Illum.: Toscana, 15th cent.
Arms: unidentified, or, man's heart gules pierced through by a sword, beside the shoulders of the escutcheon stand the letters M and A.
Descr.: Eisler, Robert: Die illuminierten Handschriften in Kärnten. Leipzig 1907, pp 77—79. (Beschreibendes Verzeichnis der illuminierten Handschriften in Österreich. 3. Bd.)
Repr.: ibid. Table 36.
Cat. numbers: Hevesy 94; Weinberger II (erroneous).
Note: Hevesy determined it as Corvinian on the basis of the letters. E. Hoffmann, however, correctly stated in her review of Hevesy's book (Hoffmann II) that in this case the letters MA show so marked a difference from the ordinary MA type that they cannot refer to King Matthias but to a so far unknown owner of the coat of arms. Weinberger succeeded in discovering the same coat and letters in a Pliny codex of Vatican Cod. Lat. 1950.

*

Valla, Laurentius

Italian humanist, c. 1415—1465.

685. It can be surmised that the author was represented by a work of his in the Corvina.

Note: The author's name is included in the list of Ippolito. He had a close connection with the Neapolitan court. His work Elegantiae Latini sermonis was published in many editions from 1476 onwards. While staying in Padua, Janus Pannonius had two works by him, which he lent to his friend called Podocatharus. (Huszti II, 243.)

*

Valla, Nicolaus de = Nicolaus de Valla

*

Valor, Philippus

Florentine humanist, 15th cent.

See: Ficinus: Epistolarum ad amicos libri VIII, cum praefatione Philippi Valoris. (No. 262.)

Synesius: Liber de vaticinio somniorum, cum praefatione Philippi Valoris. (No. 618.)

Priscianus Lydus: In Theophrastum interpretatio . . . cum praefatione Philippi Valoris. (No. 544.)

*

Valturius, Robertus

Italian humanist, tactician, 15th cent.

686. De re militari. Ad Sigismundum Pandulpum. Malatestam.

Extant, authentic Corvinian MS.
Dresden. Sächsische Landesbibliothek. R 28 m.
Parchment 235 fol. 365 by 260 mm.
Script: gothico-antiqua. "Io[hannes] M[arcus] Cynicus fieri curavit."
Illum.: Naples, M. Cynicus, c. 1476—84. With over a hundred colour illustrations from the field of military technique.
Arms: Matthias (G_2). In the ornamental border: cross patriarchal; barry coat of Hungary; raven; the arms of Galicia, Bohemia and Dalmatia.
Binding: 17th-cent. blind-stamped leather with no edges visible.
Poss.: purchased by Frederick Augustus II.
Descr.: Schmidt, R. 28 m.
Repr.: Bibliotheca Corvina I, p. 119. — Bibliotheca Corvina II, p. 131. — De Marinis Vol. 1, Table 304. — Balogh I. Vol. 2, p. 376. — Photocopy in the MSS Coll. of the OSZK Facs. II, 97.
Bibliog.: Csontosi VI, pp 208—9. — Tröger pp 155—6. — De Marinis Vol. 1, p. 51. — Csapodi-Gárdonyi II, pp 40—41. — Balogh I. Vol. 2, p. 376.

Cat. numbers: Fógel I, 75; Fógel II, 34; Hevesy 30; Weinberger 42; Hoffmann 75; Csapodi 50.

Note: The codex was copied from the 1472 edition printed in Verona. The coat of arms of Vienna is absent, therefore dating before 1485 is possible. During World War II the codex was ruined beyond repair.

687. De re militari.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense. Cod. Lat. 447. (α S. 4. 17.)
Parchment 231 fol. 342 by 230 mm.
Script: humanistica rotunda.
Illum.: According to E. Hoffmann, Lombardy; according to Fava-Salmi, Venice or Romagna. With over a hundred pen-and-ink drawings, c. 1460–70.
Arms: Matthias (A_1).
Binding: 18th-cent. cover with chased gilt edges.
Poss.: In 1560 the book went into the possession of the Este library through purchase by Alfonso II.
Repr.: Fava-Salmi Table XVI/1. — Corvina II. Tables XXXVI–XXXVII.
Bibliog.: Fava-Salmi No. 23. — Csontosi VI, pp 209–10. — Fava No. 85.
Cat. numbers: Fógel I, 104; Fógel II, 63; Hevesy 68; Weinberger 79; Hoffmann 104; Csapodi 82.

Note: We are probably dealing with the copy King Matthias received in 1465 from Sigismondo Malatesta: Ambrosio Griffo reported to Francesco Sforza, Duke of Milan (dated Buda, 14 april, 1465) ". . . uno Libro de re militari . . . nel quale . . sonno depicti molti et varij Instrumenti bellici, composto per uno . . . giovane docto de Ariminio". Jolán Balogh stated correctly that we should identify it as the work of Valturius, who, however, was not a youth but a man of 50 at that time; but the mistake may be due to the reporter as well. Namely, Valturius, born in Rimini (de Ariminio), was a military architect of Sigismondo Malatesta.

688. De re militari.

Dubious Corvinian book.
Istanbul. Top kapu serai, Library.
Printed book: Verona 1472. I. N. de Verona. Hain 15,847.
Bibliog.: Fraknói, Vilmos: A konstantinápolyi küldöttség jelentése (Report of the delegation to Constantinople). Akad. Ért. 1890, p. 40.

Note: Csontosi proposed the possibility of deriving the book from the Corvina. (Csontosi VI, pp 208–9.) His assumption is the more plausible since the Corvinian Valturius of Dresden was copied precisely from the 1472 edition.

*

Varro, Terentius, M.

Roman polyhistor, 116–28 B.C.

689. Lost Corvinian volume.

Naldus mentions the work among the authors. The Medici Library contained three copies.

*

Vegetius Renatus, Flavius

Roman tactician, 4th cent. A.D.

690. De re militari.

Lost Corvinian book.
Cat. number: Fógel, E. 125.
Note: According to Galeotto, King Matthias used to refer to Vegetius and Frontinus when it came to discussing the military art of ancient Rome. (ITE Vol. 2, p. 224.) Frontinus's work survives as an authentic Corvinian book.

*

Velius, Caspar Ursinus

Imperial historian and poet, 1493—1538.

691. Oratio dominica. Vienna 1524.

Supposedly belonging to the property of Lajos II.
Note: The volume contained two epigrams addressed to Lajos II and another to Queen Mary.

*

Vergerius, Petrus Paulus (Vergerio)

Italian humanist, 1370—1444.

Epistola ad Carolum de victoria contra Bucicaldum.

Cf.: Zeno. (No. 707.)

See also: Arrianus: De expeditione Alexandri Magni. Trad. Paulus Vergerius. (No. 69.)

*

Vergilius Maro, Publius

79—19

692. Opera: Bucolica. — Georgica. — Aeneis.
+ Vita Vergilii, excerpta ex commentariis Servii Honorati.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 92.
Parchment 252 fol. 287 by 195 mm.
Script: humanistica rotunda. Scribe: Leonardus Iob (s.n.).
Illum.: Florence, state book, second half of the 15th cent. (The title leaf is missing but the imprint of the branchwork can be made out on the preceding page.)
Arms: the foot of the first leaf has been cut off; the shield on fol. 60 has been repainted in gold (covering the blue cross beneath).
Binding: original, gilt Corvinian leather, with coat of arms and chased gilt edges.
Poss.: "Liber est Iohannis Alexandri Brassicani philosophi et iureconsulti Budę anno 1525 mensis decembreis die 6." — Fabri. — In 1756 the codex was transferred from the University Library of Vienna to the Hofbibliothek.
Descr.: NF VI/3, No. 26.
Repr.: NF VI/3, Table 6. — Corvina II, Table CI. — Of the cover: MMT Vol. 2, p. 473; MKszle 1905, p. 314. — Balogh I. Vol. 2, Table 554. — Kindler Bd. 1, Table VII.
Bibliog.: Ancona Vol. 2, No. 753. — Mazal p. 356.
Cat. numbers: Fógel I, 6; Fógel II, 104; Hevesy 143; Weinberger 136; Hoffmann 6; Csapodi 139.

Bucolica.

Cf.: Tibullus. (No. 658.)

Georgicon.

Cf.: Tibullus. (No. 658.)

693. Opera.

Lost Corvinian book.
Cat. number: Fógel E. 126.
Note: Massero saw "une Virgilio vecchio de lettere Longobarde" in the Corvina in 1520.

694. Opera. Bucolica. — Georgicon. — Aeneis.

Latent book of Lajos II.
Printed book: Venice 1501. Aldus Manutius.
Note: The book used to be in the library of the secondary school of Toruń. P. Fabri writes ("De augusta Budensi bibliotheca commentatio". Lipsiae c. 1756, p. XIII): "Contigit mihi feliciter videndi Virgilium Aldinae editionis Anni 1501. in 8, horum artificium opera, coloribus, litterisque ex aureis laminis constantibus ornatum ac vel ideo inaestimabilem, quod usibus Ludouici II. Regis Hungariae ... seruierit. A Iohanne Dubrauio, dicti regis Praeceptore, atque dein Episcopo

Olomucensi et Ferdinandi Romanorum Regis Consiliario intimo accepit illum Melchior Pirnesius, Philosophiae et Medicinae Doctor, Thorunii lumen. Cymelion hoc possidet . . . Sam. Luth. Geret, in Gymnasio Thorun."

695. Opera, cum commentariis Servii Donati, Landini. Cum praefatione Christophori Landini ad Petrum Medicem.

Presented by János Corvin to his bride Maria Bianca Sforza.
Innsbruck. Universitätsbibliothek. Incun. 109. G. 8.
Printed book: Florence 1487. [Bernardus Nerlius.] 382 fol. Copinger 6061. BMC VI, 678.
Inscription: "Dux Zouanes Opauie sponse sue dilecte manu propria." — "Blanca M. sfortia vicecomes manu propria."
Bibliog.: Schunke, Ilse. Gutenberg Jb. 1944—49, p. 222. Note 4. — Wieser, H.: Zwei Bände aus dem Besitz Blanca Maria Sforzas. Biblos 1956. — Balogh I. Vol. 1, p. 313.

See also: Servius Honoratus: Commentarium in Vergilium. (No. 594.)

*

Verino, Ugolino = Ugolino Verino

Vernerus = Rolewinck, Werner

Vernia, Nicoletus = Nicoletus Vernia

Verulinus = Averulinus

*

Vetési, Ladislaus

Hungarian humanist, 15th cent.

696. Oratio ad summum . . . pontificem Sixtum IV. pro praestanda oboedientia nomine Matthiae regis. IV. nonas Februarii MCCCCLXXV.

Lost Corvinian book.
Printed book: [Rome, s. a.] 12 fol.
Note: Two early printed editions, both undated, are known: the one by the Schurener press (Hain 16,079, Szabó Károly III, 87), the other by the Planck press. (Hain 16,080, Szabó Károly III, 88; Apponyi 55. The former is dated by BMC between 1474—1477.)

*

Victorinus, Caius Marius

African Neo-Platonist philosopher, 4th cent. A.D.

697. Commentarii in Ciceronis librum De inventione.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 370.
Parchment 94 fol. 303 by 204 mm.
Script: humanistica rotunda.
Illum.: Hungary, possibly Nagyvárad, before 1462.
Arms: none.
Binding: original, gilt Corvinian leather with coat of arms. Gilt edges.
Poss.: "Doctoris Antonii Buffa liber baronis a monte liliorum, C[astel] Alto et Haiden." — Gusztáv Emich.
Descr.: Bartoniek II, No. 370.
Repr.: MKszle 1886, Table I. — Corvina I, Table XLII. — Of the cover: MKszle 1886, Table II. — Hunyady Table XXII. — Fraknói IV, p. 536. — Corvina I, Table XLVIII. — Balogh I. Vol. 2, Table 562.
Bibliog.: Fraknói, Vilmos: Vitéz János által emendált Corvin-codex (Corvinian codex emended by János Vitéz). MKszle 1886, pp 1—7. — Új Korvin-kézirat a Magyar Nemzeti Múzeum Orsz. Széchényi Könyvtárában (A new Corvinian MS. in the OSZK, MNM). MKszle 1905, pp 376—377. — Hoffmann X, p. 24. — Csapodi–Gárdonyi X.
Cat. numbers: Fógel I, 67; Fógel II, 25; Hevesy 15; Weinberger 21; Hoffmann 67; Berkovits 24; Csapodi 27.
Note: János Vitéz put in the following gloss: "Emendaui quantum fieri potui et finiui Cibinij XXVII. Septembris MCCCCLXII. Jo." Consequently, the codex went from his possession into the Corvina and then it was bound, because some of the marginal glosses are cut off.

*

Victorinus de Wsehrad

698. Iura regni Bohemiae, cechice conscripta et regi Uladislao Bohemiae et Hungariae dedicata.

Lost book of Vladislas II.
Bibliog.: Csontosi X, 234.
Note: The ÖNB possesses a copy (Cod. Lat. 7696). This is a completely plain paper MS. that cannot be identical with the one dedicated to the King. The binding dates from 1552.

Vincentius Bellovacensis

Speculum histoiale.

Cf.: (No. 1038.)

*

Vincentius Ferrer (de Valentia)

Dominican monk, 1346—1419.

699. Sermones in festa totius anni.

Book found in Coll. II of Buda in 1686.
Pflugk.

*

Vitéz, János = Iohannes Vitéz

*

Vitruvius Pollio

Roman architect, 1st cent. B.C.

700. De architectura libri.
+ Petrus Candidus Decembrius: Historiae peregrinae libri III.
+ Petrus Candidus Decembrius: Grammaticon libri II.

Extant, probably authentic Corvinian MS.
Budapest. EK Cod Lat. 32.
Paper codex 195 fol. 305 by 220 mm.
Script: humanistica rotunda. "Finitus 1463."
Arms: none.
Binding: 19th-cent. Turkish, leather. The original contemporary leather binding used to bear the portrait and name of Francesco Sforza. The book has been trimmed.
Descr.: Mezey No. 32; Csontosi I, No. 32.
Bibliog.: Ábel II, 58–62.
Note: Recovered from Istanbul in 1877 together with the Corvinian volumes. Like the Festus codex this one had also been probably removed from Buda in 1526; otherwise it would be difficult to explain how a Sforza codex got to Istanbul.

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Vulcatius Gallicanus

Allegedly Roman historian

Cf.: Scriptores Historiae Augustae. (Nos 968, 969.)

*

Wilhelmus de Conchis

French scholastic philosopher, c. 1080—1154.

701. Philosophia.
+ Alanus ab Insulis: De sex alis Cherubinorum.
+ Libellus, qui "Columba deargentata" inscribitur.
+ Liber naturalium de proprietatibus rerum.

Codex found in Coll. II of Buda in 1686.
München. Bayerische Staatsbibliothek Cod. Lat. 15,407. 50 fol. 15th cent.

Binding: gothic blind-stamped leather.
Cat. number: Weinberger 89 (dubious).
Note: Inscription: "Librum hunc philosophicum ex antiquissima et celeberrima bibliotheca Budiensi [!] desumptum (postquam nimirum ab exercitu Christiana recupereta fuit civitas illa 2. Septenbris Anno 1686) ob rei memoriam donauit monasterio [Ror] infrascriptus et proprio sigillo manuque signatus perillustris ac generosus dominus dominus Ioannes Albertus Notthafft L. B. de Weissenstain in Affecking." Transferred from the monastery of Ror to Munich. (Csontosi: IV, p. 221.) Fischer No. 53.

Philosophia.

Cf.: (No. 1039.)

*

Xenophon

Greek historian, 434—355 B.C.

Apologia Socratis. Trad. Brunus Aretinus Leonardus.

Cf.: Basilius. (No. 104.)

702. *Κυρουπαιδεία.*

Extant, authentic Corvinian MS.
Erlangen. Universitätsbibliothek MS. 1226. (Formerly: Cod. Gr. 88.)
Parchment 56 fol. 360 by 235 mm.
Script: Greek minuscula cursiva.
Illum.: poorly ornate. Byzantium.
Arms: none.
Binding: not original, paper cover, with untouched edges.
Bibliog.: Simonsfeld pp 558—560. — Csapodi XXVI, p. 390.
Cat. numbers: Fógel I, B 6; Fógel II, B 1; Hevesy 32; Weinberger 43 (probable); Csapodi 52.
Note: Presented by Battista Guarino to Janus Pannonius, from whose library it got to the Corvina. Published in Latin by Camerarius, who wrote: "interpretati sumus ea, quea extarent in vetere libro allato ex bibliotheca Budensi et mecum communicato a doctissimo viro Vincentio Obsopoeo." It is the Erlangen copy that used to belong to Obsopoeus. From 1529 Obsopoeus acted as director of the secondary school founded by George Brandenburg from whom he probably received the book.

703. *Κυρουπαιδεία.*

Extant, authentic Corvinian MS.
Wien. ÖNB Suppl. gr. 51.
Parchment 269 fol. 250 by 175 mm.
Script: Greek cursiva minuscula. 15th cent.
Illum.: a head-piece and initial in red; more or less decorated initials here and there.
Arms: none.
Binding: contemporary gothic blind-stamped leather. Gilt edges.

Poss.: Brassicanus. — Fabri.
Descr.: Hunger I, Suppl. gr. 51.
Cat. numbers: Fógel I, B 5; Fógel II, B 8; Weinberger 131 (probable); Csapodi 167.
Note: Inscription: "Liber est Iohannis Alexandri Brassicani . . . Budę in pannonijs. ann[o] a natu Iesu MDXXV Mensis nouembris die XXVIIII." — Brassicanus had an authentic Corvinian book dated from Buda and from the said time.

704. De republica Lacedaemoniorum, latine a Francisco Philelpho, cum eiusdem praefatione.
+ De laudibus Agesilai regis Lacedaemoniorum. Latine a Francisco Philelpho.
+ Praefectus equitum seu tractatus de re equestri, Latine versus a Lapo Castelliunculo cum eiusdem praefatione.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 422. (Formerly Wien ÖNB Cod. Lat. 178.)
Parchment 55 fol. 251 by 155 mm.
Script: humanistica rotunda. Scribe: unknown, Hungarian.
Illum.: Buda, c. 1470—90, the so-called first heraldic painter of King Matthias. (According to Hermann, Florence.)
Arms: the tail of the first leaf is torn off.
Binding: original, gilt Corvinian leather, provided with arms; chased gilt edges.
Poss.: Fabri. (Formerly probably belonging to Brassicanus.) — Transferred from the University Library of Vienna to the Hofbibliothek in 1756.
Descr.: NF VI/3, No. 30. — Bartoniek II, No. 422.
Repr.: Corvina I, Figure 30. — Of the cover: Hevesy Table IX. — Balogh I. Vol. 2, p. 390. — Koroknay V, Table XII — Koroknay VI, Table XII.
Bibliog.: Hoffmann I, p. 175. — Casamassima p. 116.
Cat. numbers: Fógel I, 14; Fógel II, 112; Hevesy 144; Weinberger II, 142a; Hoffmann 14; Berkovits 32; Csapodi 35.

705. De institutione Cyri. (Cyropaedia.) Trad. Poggiio Bracciolini.

Extant, authentic Corvinian MS.
Wien. ÖNB Cod. Lat. 438.
Parchment 91 fol. 280 by 180 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, 3rd quarter of the 15th cent.
Arms: the front leaf is missing.
Binding: contemporary, blind-stamped Italian renaissance leather, portions of which have been forcibly torn off together with parts of the leather where the clasps used to be.
Poss.: Brassicanus. — Fabri. — Transferred from the University Library of Vienna to the Hofbibliothek in 1756.
Descr.: NF VI/3, No. 13.

Bibliog.: Csapodi IX.

Note: Inscription: "Liber est Iohannis Alexandri Brassicani Iureconsulti ac philosophi Bud[ae]." As Brassicanus acquired the codex in Buda, and since the front leaf is missing, it can be safely supposed that he removed it from the Corvina. Moreover, it seems very likely that the book is the same Poggio sent to János Hunyadi: "liber Xenophontis de vita Cyri Persarum regis, in quo optimus describitur princeps." (Analecta pp 158—159.)

706. Historiae Graeciae. (De rebus Graecorum).

Lost Corvinian MS.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E. 127.

*

Zeno, Jacopo

Nobleman of Venice, 1418—1481.

707. Commentarii de vita, moribus, gestisque Caroli Zeni.
+ Vergerius, Petrus Paulus: Epistola ad Carolum de victoria contra Bucicaldum.
+ Oratio funebris Leonardi Giustiniani.
+ Respublica Venetiarum ad Ludovicum regem Ungariae.

Dubious or lost Corvinian MS.
Padova. Seminario. Cod. XLVI.
Parchment 202 fol. 265 by 172 mm.
Illum.: state book.
Arms: that of Zeno, with a mitre.

Bibliog.: Banfi, Florio: Un nuovo codice Corviniano? Archivio. Suppl. a Corvina rassegna italo–ungh. I, 1939, pp 30—32. — Zeno, Jacopo: Vita Caroli Zeni a cura di Gasparo Zonte. Bologna 1940. Rerum Italicarum Scriptores. Tom. XIX. parte VI, pp VIII, XV.

Note: In 1591 Hieronimo Diviaco published the Life of Carlo Zeno in an abridged form in Italian translation. He dedicated it to Catharinus Zeno and in the dedication addressed to the patron he wrote the following: "con ragione la Maestà di Mattia Corvino Re d'Ungaria dava luogo a tale loro Historia tra le cose sue. La quale (spogliato egli del Regno, e andato il tutto in preda a' Barbari) scritta in membrana miniata d'oro, come a punto hora si vede, fu con altre pretiose spoglie condotta a Constantinopoli, e comperata [!] all'incanto con altri bellissimi Libri dall'Illustriss. Sig. Nicolò padre vostro, mentre giovanetto l'Anno 1533. quivi si tratteneva col prestantissimo Pietro Zeno Avolo suo la seconda volta Ambasciatore appresso di Solimano gran Signore de'Turchi. Onde se con l'istessa ragione come cosa singolare è anco conservata sa V. S. Illustriss. degno figlio e discendente da così alta e generosa prosapia." Muratori, who published the biography of Zeno, referred the lines of Diviaco to the Padua codex, determining it as Corvinian. In contrast, Zonte, who more recently has conducted investigations into the question, repudiates this statement on the grounds that the biography of Zeno occurred as early as 1524 in a catalogue of the Paduan library and that the copy in question could not have got there from Istanbul in 1533. But the exemplar of 1524 was described as a paper MS. while the other one, actually preserved in Padua, is an ornate parchment codex. The problem calls for more

scrutiny. Also the Yale University Library has an exemplar provided with the coat of Pius II to whom the Vita was dedicated by Zeno. (Census pp 161—162.)

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Zominus Grammaticus de Pistoia

Grammarian of Florence, 15th cent.

Abbreviatio de situ orbis.

Cf.: Miscellanea III. 5. (No. 876.)

*

Zonaras Iohannes

Byzantine historian, turn of the 11th and 12th centuries.

708. *Ἐπιτομὴ ἱστοριῶν.*

Extant authentic Corvinian MS.
Wien. ÖNB Hist. gr. 16.
Parchment 482 fol. 315 by 220 mm.
Script: Greek cursiva minuscula. Scribe: *ἐγράφει καὶ τοῦτο χερσὶ μεμολισμέναις ἐκ πολλῶν ἁμαρτιῶν τοῦ Ἰωάσαφ.* 14th cent.
Illum.: ornate head-pieces.
Arms: none.
Binding: 1754, chased gilt edges.
Descr.: Hunger II, Hist. gr. No. 16.
Repr.: Corvina II, Table CXXVI.
Bibliog.: Vogel - Gardthausen p 212. — Ankwicz I, pp 120—123. — Cuspinian: Briefwechsel München 1933, pp 18—33. (Veröffentlichungen der Kommission zur Erforschung der Reformation und Gegenreformation. Humanistenbriefe 2)
Cat. numbers: Fógel I, B 2; Fógel II, B 5; Hevesy 128; Weinberger 127; Csapodi 163.
Note: In 1489 Poliziano forwarded a Zonaras volume to Buda which may have been identical with this. The codex provides no evidence of its belonging to the Corvinian stock, but other sources bear sufficient proof of it. For example, emperor Maximilian I wrote to Cuspinianus a letter on 3 February 1513, saying: "Et sicut relatum est nobis, est in bibliotheca Castri Budensis unus auctor Graecus Ioannes Monachus, qui scripsit de transmigratione gentium. Adhibe omne studium, ut comperietur et roga serenissimum fratrem nostrum, ut sit contentus, quod tu eum ad nos deferas vel transmittas. Quem nos curabimus fieri latinum . . ." And Cuspinianus brought the book with him. On 20 August 1514 Maximilian ordered him to send the codex to Nuremberg to be translated by Pirckheimer. Cuspinianus, however, failed to send the book to Nuremberg, instead he had parts of it translated by Angelus Cospus in Vienna. Following the death of Cuspinianus, his son sold his library to Fabri. In this way the codex got into the possession of Fabri, although it is not precluded either that it was possessed temporarily by Brassicanus, who had put his glosses in it. Fabri acquired several Corvinian volumes from Brassicanus too. The codex had found its way into the Hofbibliothek before 1556. (For more details, see Ankwitz I, 121—123.)

Abgari epistola ad Christum et Christi responsio.

Cf.: Hieronymus. (No. 330.)

Abutalib Saraceni et Samuelis Iudaei disputatio, quae fides praecellat.

Cf.: Hieronymus. (No. 330.)

Alphabetorium ordinis Carthusianorum.

Cf.: Miscellanea theologica. (No. 889.)

Antiphonale. (OSZK Clmae 424.) = Graduale.

Antiphonarium. (Wien. Cod. Lat. 1812.) Erroneously determined by Kovachich = Breviarium Romanum.

Aristide rhetoris nomine legationis oratio ad Achilleum. (In Greek.)

Cf.: Miscellanea Graeca I. 1. (No. 885.)

709. Ascetica et theologica.

Printed book found in Coll. II of Buda in 1686.
Pflugk.
Note: The title is deficient, therefore we cannot establish what work is involved.

710. Auctarium in Psalterium Davidicum.

Book found in Coll. II of Buda in 1686.
Pflugk.

711. Biblia.

Extant authentic Corvinian MS.
Erlangen. Universitätsbibliothek MS. 6. (Formerly: MS. 231.)
Parchment 476 fol. 273 by 198 mm.
Script: gothica minuscula.
Illum.: Bologna, 14th cent.

Arms: none.
Binding: original gilt and painted Corvinian leather provided with the portrait of King Matthias; gilt edges decorated in colour at Buda
Poss.: The Erlangen library received it from the library of Ansbach, which again probably owed it to the generosity of George Brandenburg, who married Beatrix Frangepan, widow of János Corvin.
Repr.: of the cover: Hevesy Table X. — Hunyady Table XIV. — MEK II, pp 221. — Corvina II, Table X. — De Marinis: Legatura Vol. 3, Table DXVI.
Bibliog.: Fischer, Hans: Die lateinischen Pergament-Handschriften der Universitätsbibliothek Erlangen. Erlangen 1928, pp 9—11. (Katalog der Handschriften der Universitätsbibliothek Erlangen. Neubearb. Bd. 2.) — Lutze, Eberhard: Die Bilderhandschriften der Universitätsbibliothek Erlangen. Erlangen 1936, pp 262—264. (Katalog . . . Bd. 6.) — Kyriss, Ernst: Die Einbände der Handschriften der Universitätsbibliothek Erlangen.Erlangen. 1936, pp 37—39. (Katalog . . . Bd. 6. 2.) — Balogh II, pp 24—25, 69.
Cat. numbers: Fógel I, 76; Fógel II, 35; Hevesy 31; Weinberger 44; Hoffmann 76; Csapodi 51.

712. Biblia. I—III.

Extant codices prepared for King Matthias and retained in Florence after his death.
Firenze. Biblioteca Medicea-Laurenziana. Plut. 15. Cod. 15, 16, 17.
Parchments 278, 307, 192 fol. 532 by 365 mm.
Script: gothico-antiqua.
Illum.: Florence, c. 1489—91. The first volume was just commenced by Attavante, the second left plain, while the third was treated by Gherardo and Monte di Giovanni.
Arms: none, only the front leaf of the third volume has the cross patriarchal, the Hungarian bars and the coats of arms of Dalmatia and Galicia in the ornamental border.
Binding: Medici.
Repr.: Ancona Vol. 1, Tables LXXXI, LXXXII. — Hevesy Tables XXIII, XXIV. — MKszle 1945. — Salmi. — Corvina II, Tables XIII—XIV.
Bibliog.: Gulyás I, p. 196. — Ancona Vol. 2. Nos 1393, 1461. — Berkovits Ilona: Egy Corvin-kódex származása (On the origin of a Corvinian codex). MKszle 1945, pp 22—37. — Balogh I. Vol. 1, pp 541, 543. — Csapodi–Gárdonyi XI.
Cat. numbers: Fógel I, 79, 80, 81; Fógel II, 38, 39, 40; Hevesy 36; Weinberger 48a; Hoffmann 79, 80, 81; Csapodi 56, 57, 58.
Note: Only the arms and the portrait representing Matthias in the third volume show that the book was originally prepared for him.

713. Biblia.

Originally prepared for King Matthias, but left incomplete in Florence after his death.

Bibliog.: Anziani, Niccolò: Intorno a due bellissime bibbie Corviniane. Firenze 1906. — Gulyás I, 197–198. — Ancona Vol. 1, Table 89; Vol. 2, No. 1579.

Note: In the correspondence of Vladislas II with Florence mention is made of an "ingens quoddam Biblie volumen" which Matthias had ordered to be prepared at great expenses, and which was still debited with a sum of 1400 florins. (Kumorovitz.) In the opinion of Anziani this bible is identical with the seven-volume one commented on by Nicolaus de Lyra which, having been presented by Pope Leo X to Emmanuel, King of Portugal, has been preserved in the Torro de Tombo, Lisbon. The work of copying was finished some time between 1495 and 1497 and that of the illumination was carried out at the workshop of Attavante. Anziani in this context also refers to a contract of 1494 in which Attavante obliged himself to execute the work of illumination of an eight-volume bible, the last volume being Magister Sententiarum. Now then, a codex of Magister Sententiarum (Petrus Lombardus) has been preserved in Florence, which used to be copied for King Matthias from a codex of his, but was passed over to the Medicis after his death (Florence, Plut. 18. Cod. 21). Anziani takes this Florentine codex for Volume 8 in question. In any case, it is remarkable that Volume 6 contains an astronomical emblem representing the zodiac in a form that also occurs among the emblems of King Matthias, and further, that a portrait of Charles VIII of France in the book bears a striking resemblance to that in the Corvinian bible of Florence. More exhaustive examinations would be needed to solve the question.

714. Biblia.

Lost dubious Corvinian MS.

Note: From the bequests of Pál Mághy, Ferenc Mathusnay preserved a bible in 1529: "Vagyon nala egy byblya arannyal irott es az Boglarok ezwst es meg Aranyozot rayta". (He has in his house a bible written with gilt letters, and the clasps are of gilt silver). According to Csontosi (Mághy Pál arannyal írott bibliája [The bible of Pál Mághy, written in gilt letters], MKszle 1879, pp 108–111), such gilt codices were very precious rarities at that time; and this particularly ornate codex probably got from the Corvina to Mághy, the more so since he was Vice-Palatine in 1504. It is also worth mentioning that his son, Sebestyén Mághy, published the poems of Janus Pannonius in 1513, presumably from the Corvinian copy.

715. Biblia.

Parchment codex found in Coll. II of Buda in 1686. "deest multum". Pflugk.

Poss.: "Collegy Christi Strigonien[sis]."

Note: It can be assumed that the book is identical with Wien. ÖNB Cod. Lat. 1215. (Earlier: Rec. 31.) Parchment MS. of 265 folios. Prepared in Esztergom, 1394. Twenty-one leaves are missing in the first and some further in the last portion. Decorated with a number of modest, though finely executed initials. Binding: not original. Fol. 152: "Explicit p[ri]ma p[ar]s siue medietas biblie sc[ri]pta post s[e]c[un]dam in vigi[liam] b[ea]ti luce ew[a]n[gelis]te, Vtraq[ue] p[er] B[er]nhardum incepta. p[er] Temlinu[m] v[er]o finita in Castro Strigoniensi Anno D[omi]ni M° CCCm° Nonagesimo quarto."

716. Biblia. [Fragmentum.]

Dubious Corvinian MS.
Budapest. EK Cod. Lat. 18.
Parchment 412 fol. 260 by 150 mm.

Script: gothica textualis.
Illum.: mid-13th cent.
Arms: The front piece is missing.
Binding: originally red velvet, rebound in 19th-cent. Turkish, leather.
Descr.: Mezey No. 18. — Csontosi I, No. 18.
Note: Returned by Sultan Abdul Hamid from Istanbul. It is not impossible that the codex originated from the Corvinian stock, because red velvet binding was typical of that library. Of course, more evidence is wanted.

717. Biblia.

Lost book of the Royal Chapel.
Note: The inventory of the Royal treasures brought to safety and temporarily deposited in the Castle in Pozsony contains the following information (19 November 1527) "Ain grosse pergamene schone iluminierte lateinische wibl, in rot samet eingepunden, mit silber beschlagen und vergult". (Balogh I. Vol. 1, 316.)

718. Biblia integra.

Printed book found in Coll. II of Buda in 1686. 4°.
Pflugk.

719. Biblia sacra cum commentariis D. Hieronymi a libro Esdrae usque ad Ecclesiasticum inclusive.

Printed book found in Coll. II of Buda in 1686. 4°.
Pflugk.

720. Biblia Hebraica.

Perished, allegedly Corvinian book.
Note: Budik (p. 5) mentions that somebody saw fragments of the ornately executed codex in a bookbinder's shop when it was just being cut to pieces.

721. Biblia Ungarica.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.
Note: Perhaps the Vizsoly bible (1590) which may have been added to what had remained in Buda from Collection II; but it is also possible that "2°" was erroneously written in Pflugk, in which event the translation of the New Testament by Gábor Pesti (1536) should be considered.

722. Biblia Ungarica.

Lost Corvinian MS.
Cat. number: Fógel E. 22.
Note: ". . . Ladislaus bathori, qui Bibliam in nostro vulgari exposuit et Rex Mathias in sua Libraria reponi mandavit." (Gyöngyösi: Vitae fratrum.) For more details, see Mezey, László: A "Báthory-biblia" körül (On the Báthory-bible). A MTA Nyelv- és Irodalomtudományi Osztályának Közleményei (Publication of the Dept. of Linguistics and Literary Theory, MTA), VIII, 1956, pp 191–221.

723. Biblia. Vetus Testamentum cum scholiis.

Printed book found in Coll. II of Buda in 1686. 2°. "vix est hujus operis medietas."
Pflugk.

724. Pars Bibliorum Veteris Testamenti.

Codex found in Coll. II of Buda in 1686.
Pflugk.

Biblia: Evangelia = Evangelia.

725. Breviarium, secundum consuetudinem Romanae curiae.

Extant codex prepared for King Matthias and retained in Italy after his death.
Roma. Biblioteca Apostolica Vaticana. Urb. Lat. 112.
Parchment 598 fol. 393 by 272 mm.
Script: gothica textualis formata. Scribe: "Exemplaribus satis fidis Mathie inclyti regis hungarie et boemmie breuiarij Codicem ego martin[us] antonius presbyter dei gratia faustissime manu propria scripsi. Opus absolutum pridie k[a]l[end]as nouembris Anno salutis MCCCCLXXXVII."
Illum.: Florence, state book, elaborated by Attavante, who, as indicated by a date on a picture, was working on it in 1492. With the portraits of Matthias and Beatrix, and the emblems of the King.
Arms: Matthias (E_1), here and there replaced by the coat of Cardinal Agostino Trivulzio. Cross patriarchal, Hungarian bars, the coats of Galicia, Dalmatia and Bohemia are seen in the ornamental border.
Binding: rebound and provided with the coat of Pope Gregory XVI. Gilt edges.
Poss.: Cardinal Agostino Trivulzio.
Descr.: Díszlapok pp 5—8. — Stornaiolo I. — Miniatura del rinasc. pp 73—74.
Repr.: Ancona Vol. I, Tables 94, 95. — Hevesy Tables 25, 26. — Díszlapok Tables 1—11. — MMT Vol. 2, p. 461. — Corvina II, Tables LXXIII—LXXX. — Fraknói IV, p. 539. — Of the cover: De Marinis Vol. 2, Table 181. — Miniatura del rinasc. Table 27.
Bibliog.: Ancona Vol. 2, No. 1571. — Banfi, Florio: Il Breviario di Mattia Corvino nella Biblioteca Apostolica Vaticana. Corvina 1943, pp 561—582. — Salmon, Vol. 1. No. 345. — Stornajolo pp 140—143.
Cat. numbers: Fógel I, 127; Fógel II, 87; Hevesy 90; Weinberger 105; Hoffmann 127; Csapodi 120.

726. Breviarium.

Lost Corvinian volume.

Note: The breviary described in the prec. entry was copied from this book "Exemplaribus . . . Matthiae".

727. Breviarium.

Erroneous publication.
Note: Weinberger No. 104 publishes the Vatican Missal Cod. Urb. Lat. 110 erroneously as a breviary.

728—736. Breviaria.

Books found in Coll. II of Buda in 1686.
Four of these are codices of parchment, 5 printed books.
Pflugk.

The following volumes can be identified with these by a considerable degree of certainty:

(a) Breviarium Strigoniense.

Wien. ÖNB Cod. Lat. 1481.
Parchment 301 fol. 313 by 220 mm.
Script: gothica textualis formata.
Illum.: transition from the Gothic into the renaissance style; highly ornate.
Binding: markedly ornate Hungarian renaissance blind-stamped leather (of Buda?), gilt edges.
Descr.: Denis II. DCCCLXXXI.
Note: Glosses in Spanish on three different pages, originating from 1507—1531, Esztergom. ("En el castillo de Strigonia . . . Sennor Don Luys dela Cueva colonel dela Gente espannola del Reyno de Vngaria" etc.) — Old Vienna shelfmark: Rec. 24.

(b) Breviarium Strigoniense.

Wien. ÖNB Cod. Lat. 1812.
Parchment 380 fol. 2°. 15th cent.
Script: gothica textualis formata.
Illum.: a few pen-and-ink drawings.
Binding: simpler (Gothic) blind-stamped leather that used to have four clasps. Untouched edges.
Note: The codex of very poor condition contains glosses relating to Esztergom. Old Vienna shelfmark: Rec. 29.

(c) Breviarium Strigoniense.

Wien. ÖNB Cod. Lat. 1829.
Parchment 481 fol. 260 by 166 mm. 15th cent.

Script: gothica textualis formata.
Illum.: more ornate, but poorly executed.
Binding: rebound with untouched edges.
Note: The last pages are in a bad condition. Glosses relating to Esztergom occur also in this codex. Kovachich, misunderstanding these glosses (Scriptores minores. Vol. 2, pp 379—382), speaks of an antiphonary: "Ex vetusto Antiphonario in membrana scripto ex Bibliotheca Budensi ad Viennensem Caesaream translato." It seems that he was still aware that the codex had been transferred from Buda to Vienna. Old Vienna shelfmark: Rec. 27.

(d)—(e) Breviarium Strigoniense.

Wien. ÖNB Ink. E 17.
Printed book: Nuremberg 1484. Stuchs. GW 5469.
Note: Bound together from two different damaged copies in a way that the leaf sizes of the portions alternate (the one being shorter by 3 cm than the other). The book was rebound and given a stylish cover. It contains scribbles relating to Esztergom, which induced Kovachich to consider it Corvinian. Notably, in Scriptores minores (Vol. 2, pp 282—283) he publishes certain glosses: "Ex vetusto Breviario Strigoniensi in folio, veteri caractere monastico impresso anno 1484 ex eadem Budensi Bibliotheca allato, nuncque in Caesarea Bibliotheca Vindobonae asseorvato." Anyway, it can be supposed that a copy of the work existed in the Corvina, for it was printed on order of Matthias: "imprimi mandatum per . . . Mathiam . . . Regem . . ."

737. Breviarium Strigoniense.

Supposedly the work was included in the Corvina.
Printed book: Venice 1480. Radtolt. GW 5468.
Note: According to the imprint: "Serenissimo principe Mathia Ungarie rege invictissimo regnante ob multorum clericorum utilitate imprimi iubente . . ."

738. Breviarium.

Lost codex of the Royal Chapel of Buda.
Note: The inventory of the assets of the Chapel (Pozsony 1530) contains the following item: "Item unus Liber Breviarij, in pergameno scriptus, veluto rubeo obtectus, cum fibulis argenteis deauratis in Capsa rubea corea." (Knauz II. pp 10—16.)

739. Calendarium.

Unfoundedly determined as a Corvinian MS.
Budapest. OSZK Clmae 396.
Parchment 13 fol. 203 by 128 mm.
Illum.: by Bartoniek, Flandria; E. Hoffmann thinks (MKszle 1926, 213—219) that the codex was executed in the workshop of Philippe de Mazerolles, court painter of Charles the Bold of Burgundy, c. 1460—70.
Arms: none.
Binding: not original.
Bibliog.: Hoffmann VIII, pp 213—214.
Repr.: MKszle 1926.
Bibliog.: Hoffmann V, pp 30—32. — Hoffmann IX, pp 213—214.

Note: A hardly legible gloss reads: "Callendentarium (!) . . . Hungariense Jacob H - - zeu - - 1686". — Forrer holds (Ein Kalender für König Mathias Corvinus. Zeitschrift für Historische Waffenkunde 1920, pp. 221—240) that the book was made for King Matthias for the representations of the weapons in the miniatures are indicative of Hungary. (Cf. Tóth, Zoltán: Mátyás király idegen zsoldos serege [The mercenary army of foreign soldiers of King Matthias]. Budapest 1925, pp 100—101.) Forrer adds that a bird figuring in the ornamental border resembles the Corvinian raven with the ring and that the name of Lajos, King of Hungary, is written in the calendar at the date of 25 August (the name's day of Lajos). At the same time the names of Hungarian saints are missing from the calendar. No reference is given to St. Stephen of Hungary either. On the basis of the data of the workshop, Emil Jakubovich (G. Wells adománya [The gift of G. Wells]. MKszle 1926, pp 427—431) and E. Hoffmann consider it possible that the codex was presented by Charles the Bold to King Matthias. However, the entire combination rests on a very unstable reasoning. If it be a present by Charles the Bold, why does it not include the coats of arms of Charles and Matthias?

Canones apostolici = *Κανόνες ἐκκλησιαστικοί.*

740. Carmen in obitum regis Mathiae Corvini.

Latent MS. possibly prepared for Beatrix or János Corvin.
Cat. number: Fógel E. 8.
Note: Budik mentions it from an unspecified private library written with silver letters on black paper. 4°. 5 fol.

741. Carmen Sapphicum de electione Matthiae regis Hungariae in regem Bohemiae.

Supposedly it was included in the Corvina.
Note: The copy on a leaf of the text has been preserved in a 15th-cent. composite volume of the Prague University Library: IV. D. 23. (Truhlář No. 677.)

742. Catena super Trinitate. (In Greek.)

Latent, allegedly Corvinian MS.
Cat. number: Fógel E. 33.
Note: According to Budik, it is preserved in the library of Ferrara. Vogel (No. 24) and Edwards (No. 44) entered the work into their lists.

Chorale.

Cf.: (No. 1040.)

743. Chronica Hungarorum. (Codex Sambuci.)

Erroneously attributed to Vladislas II.
Budapest. OSZK Clmae 406. (Earlier: Wien. ÖNB Cod. Lat. 3374.)
Paper codex 58 fol. 295 by 215 mm. At the turn of the 15th and 16th cent.
Illum.: completely plain.
Arms: none.
Binding: 1755.

Poss.: János Zsámboky (Sambucus) bought it in Pistoia, in 1563.
Descr.: Bartoniek II, No. 406.
Note: On the head of the first leaf the number 1493 is visible, which Bartoniek took for a date, whereas it was probably a shelf-mark. On the front fly-leaf v° there is a hardly legible inscription which Bartoniek resolved as follows: "Regis Ladislai liber. Budae in sala minori no 1332." She referred the name to the person of Vladislas II. This explanation cannot be accepted. What sense would have it made to specify in a codex of Vladislas II that it was in Buda? The phrase "rex Ladislaus" is not denoting him but László IV (Kun László = Ladislas the Cumanian, 1270–1272) to whom the chronicle was dedicated; and so "Regis Ladislai liber" is natural. The number 1332 is not a shelf-mark (denoting No. 1332 in the big hall), because another blurred number, possibly 1502, is seen crossed out above it. The last line of the chronicle also contains the number 1332, marking the date of completion. Here, therefore, we have the old custom of writing the date of completion beneath the date of acquisition so that the possessor may learn, by way of deduction, the age of the book. Such a plain paper manuscript could hardly have been owned by a royal person. Considering all circumstances, we cannot but think that somebody made a copy of the chronicle in Buda in 1502, whether in the Library or the Chancery. As convincingly demonstrated by E. Mályusz, the Chancery used to be the principal place of preservation for chronicles, legends, etc. (Mályusz pp 298–301.)

744. Chronica Hungarorum. (Series principum.)

Lost Corvinian MS.
Ransanus wrote the following in the dedication of his work: "Beatrix regina sapientissima tradidit mihi legendum codicem quendam, in quo scribitur series principum, qui ab Atila ad tuam usque tempestatem regnum in Hungaria tenuere. (Analecta nova, pp 428–433.) Cf. Tóth, Zoltán: Szent István legrégibb életirata nyomán (In the wake of the earliest biography of St. Stephen of Hungary). Századok 1947, pp 24–94.
Note: Possibly there existed several more chronicles in the Corvina, because – conceding the supposition of E. Mályusz – we still have to consider that, beside the Chancery, also the Royal Library, renowned for its abundance of historical works, had one or two chronicles of Hungary, mainly of the more ornately executed types. The above-quoted lines of Ransanus also testify to this, since it is out of the question that the Queen should have lent the Chancery's exemplar to be copied by Ransanus.

745. Chronicon Budense.

Supposedly the work existed in the Corvina.
Printed book: Buda 1473. Hess A. GW 6686.
Cat. number: Fógel E. 42.

746. Chronicon Pictum (earlier Vindobonense).

Doubtful Corvinian MS.
Budapest. OSZK Clmae 404. (Earlier: Wien. ÖNB Cod. Lat. 405.)
Parchment 73 fol. 303 by 210 mm.
Script: gothica textualis formata.
Illum.: Buda, state book, before 1370.
Arms: Louis the Great.
Binding: 16th cent.

Bibliog.: Jakubovich, Emil: Nagy Lajos király oxfordi kódexe (The Oxford codex of Louis the Great). MKszle 1930, pp 382–393. — Zsinka, Ferenc: A Bécsi Képes Krónika török bejegyzései (The Turkish glosses in the Illuminated Chronicle). MKszle 1923, pp 248–250. — NF V/3, 120. — Bartoniek II, No. 404. — Képes Krónika (Illuminated Chronicle). Facsimile ed. Introduction.

Note: In 1462 the codex was in Hungary, because the codex of the MTAK (L. cod. 4° 12 = K 32) was copied from it in that year: "de cronica Despoti Brankovics [died 1456], quam . . . rex Francie eidem domino despoto in preclarum munus protullerat." Emil Jakubovich advanced the opinion that if once this gorgeously ornate codex arrived at the court of King Matthias, endeavours must have been made to acquire it for the Royal Library.

747. Clypeus fidei Sacrae Romanae ecclesiae adversus Piccardorum haeresim.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

Note: Written by Henricus Institoris; first printed in 1501.

748. Codex canonicus, seu rubricae cum variis titulis de translatione.

Coll. II of Buda, 1686.
Pflugk.

749. Codex canonicus epistolarum [pontificum,] cum scholiis in Epistolas S. Pauli apostoli.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

750. Codex Colocensis.

Unfoundedly determined as a Corvinian MS.
It used to be preserved in the Archidiocesan Library of Kalocsa. Its present place of preservation is unknown.

Note: According to the unfounded opinion of some authorities it formed part of the Corvina. (Felsmann, József: A Kalocsai Kódex [The codex of Kalocsa]. Bp. 1896.)

751. Codex continens resolutiones morales, aliasque ex Bibliis sumptas annotationes.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

752. Codex decretalium cum summariis suis.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

753. Codex iuridicus.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

754. Codex iuris canonici.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

755. Codex iuris civilis.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

756. Codex iuris civilis et canonici.

Printed book found in Coll. II of Buda in 1686. 4°.
Pflugk.

757—758. Codex iuris utriusque.

Two codices found in Coll. II of Buda in 1686.
Pflugk.

759—773. Codex sacrorum canonum, codices canonistici.

Books found in Coll. II of Buda in 1686.
Pfugk.
Note: 5 printed books, major 2°, and 10 codices, of which 5 are marked as parchment 2°. The following volumes are probably of this group: Wien, ÖNB Cod. Lat. 2145 (earlier: Rec. 522) and Wien, ÖNB Cod. Lat. 2202 (earlier: Rec. 523). The other 5 codices, for lack of such specification, may be considered paper codices, possibly identical with: Wien, ÖNB Cod. Lat. 4169 (earlier: Rec. 483), Wien, ÖNB Cod. Lat. 5107 (earlier: Rec. 521), Wien, ÖNB Cod. Lat. 5085 (earlier: Rec. 518), Wien, ÖNB Cod. Lat. 5093 (earlier: Rec. 509), and particularly Wien, ÖNB Cod. Lat. 4036 (earlier: Rec. 529). This last-mentioned one, now in a very poor condition (and rebound) originates undoubtedly from Hungary, partly copied by Wolfgangus de Wacya in 1453; in 1471 it was possessed by Magister Michael de Kápolna, canon of Győr, and later by Magister Jacobus de Kápolna.

Codex Sambuci = Chronica Hungarorum

774. Codex theologicus.

Codex found in Coll. II of Buda, in 1686.
"pervetustus vix legibilis".
Pflugk.

775. Commentaria in Ciceronem.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

Commentaria de honesta disciplina.

Cf.: Cicero. (No. 196.)

776. Commentaria in prophetas Veteris Testamenti usque ad II. librum Macchabeorum.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

777. Commentaria in Orationes Ciceronis.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

778. Commentarius in librum III, IV et V Decretalium.

Coll. II of Buda, 1686.
Pflugk.
Wien. ÖNB Cod. Lat. 4182.
Paper codex 292 fol. 305 by 215 mm. 15th cent.
Script: cursiva.
Illum.: many ornate red and blue initials.
Binding: contemporary, plain leather in a rather poor condition, with untouched edges.
Note: Old Vienna shelfmark: Rec. 512. Very much damaged by soaking. Pflugk entitled it "De vita honestateque clericorum"; as the Vienna codex has the incipit: "De vita et honestate clericorum", we may safely suppose that it originates from Buda.

Compendium historiae ab excessu Constantini usque ad Iohannem XXIII.

Cf.: Appianus. (No. 50.)

779. Compendium morale pro sermonibus et collationibus asceticis faciendis.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

Concordantia discordantium canonum = Gratianus

780. Constitutiones iuris civilis ex omni veteri iure collectae.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

781. Constitutiones Regni Hungariae.

Supposedly the work was included in the Corvina.
Printed book: Leipzig 1488. (Copinger 1757.)
Law-book of King Matthias. [Hubay, Ilona: Mátyás király törvénykönyve (The law-book of King Matthias). MKszle 1939, pp 234—246.]

Cornucopiae linguae Latinae = Perottus

782—783. Corpus Iuris Civilis.

Books found in Coll. II of Buda in 1686.
Two books. The one being printed, the other a fragment of a parchment codex: "pars corporis iuris civilis".
Pflugk.

De arithmetica, geometria et musica = Boethius

784. De auctoritate papae tractatus.

Paper codex found in Coll. II of Buda in 1686.
Bologna. Biblioteca Universitaria.
Paper codex. 4°. 15th cent.
Bibliog.: Szilády p. 137.
Note: From the Bologna bequests of Marsigli who had acquired the book in Buda. It includes the ceremonial rules for coronation of German emperors, and a letter of ambassador Petrus de Gualfredinus to Sigismund. The tail of the front leaf has: "Praedicatorum Vormatiae."

De conflictu vitiorum atque virtutum.

Cf.: Sermones in Evangelia. (No. 975.)

785. De dialogis.

Lost Corvinian MS.
Note: Bohuslav Lobkowitz of Hassenstein received it in 1502 from Vladislas II. (Hasisteynius I, 157.) Apart from the title, nothing further is known.

De imagine mundi. (In Italian.)

Cf.: Santini. (No. 584.)

786. De libro gratiae in quo sermones ascetici de variis sanctis, una cum tractatu in fine, de eruditione filiorum regalium, simul et de consolatione super morte amici, ubi de poenis purgatorii suffragiisque ecclesiae.

Printed book found in Coll. II of Buda in 1686. 2°.
Probably it is a composite volume.
Pflugk.

787. De ministris et ordinibus ecclesiae una cum vitis sanctorum in fine.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

788. De natura et proprietatibus diversarum arborum.

Codex found in Coll. II of Buda in 1686.
Pflugk.

789. De origine barbararum nationum post Constantinum..

Supposedly the work was included in the Corvina. Ransanus used it as a source work.

De providentia libri IV. (Italice).

Cf.: Santini. (No. 584.)

790. De re rustica libri XX. (In Greek.)

Supposedly it was included in the Corvina.
Note: Brassicanus intended to publish "Graeci innominati autoris libros uere aueros XX de re rustica" from his own collection: he mentions previously that he had acquired many Greek books in Buda.

791. De sacramentis in genere cum quaestionibus et resolutionibus theologiae.

Codex found in Coll. II of Buda, in 1686.
Pflugk.

792. De sollemnitatibus missarum, articulis fidei, decem praeceptis, octo beatitudinibus etc.

Codex found in Coll. II of Buda in 1686.
Pflugk.
Wien. ÖNB Cod. Lat. 3979.
The codex includes:
Dicta sanctorum patrum de sollemnitatibus missarum.

+ Henricus de Vrimaria: Tractatus super decalogum.
+ Diaeta salutis.
+ Tractatus de confessionibus audiendis.

Paper codex 193 fol. 297 by 215 mm.
Script: cursiva. Scribe: Ipolitus de Weresmarth, studens ac declinista Quinqueecclesiensis, 1431.
Illum.: several minor decorations and plenty of more ornate letters.
Binding: contemporary, plain damaged leather. Untouched edges.
Note: Earlier Vienna shelf-mark: Rec. 472. The first leaves are badly damaged. Possessed by Mátyás, canon of Bács, in 1453. Since the codex was made in Hungary, it was certainly transferred from Buda to Vienna. The concise title as given in Pflugk agrees with the subject of the book.

De vita honestateque clericorum = Commentarius in librum . . . Decretalium.

793. De virtutibus et vitiis mystice ad intellectum transsumptis ex Gestis Romanorum, aliisque historiis applicata.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

794. [Decisiones Rotae Romanae.] Distinctiones seu conclusiones antiquae DD. de Rota.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

795. Decisiones quaestionum theologicarum.

Codex found in Coll. II of Buda in 1686.
Pflugk.

796. Declarationes p tifonim circa curiam Romanam, regnum Galliae etc

Codex found in Coll. II of Buda in 1686.
Pflugk.

797. Decretales cum commentariis et epistolis pontificum.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

798. Decretorum ecclesiasticorum codex.

Codex found in Coll. II of Buda in 1686.
Pflugk.

799. Dialogi de bono animarum pastore.

Codex found in Coll. II of Buda in 1686.
Pflugk.

800. Dictionarium de priscorum proprietatibus.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

801. Dictionarium Latinum.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

802. Dissertatio de Deo Trino.

Latent allegedly Corvinian codex.
Rómer (IV. I. fol. 443) informs us of such a codex: "Corvin Codex A[lsó] Lendván? elveszett" (A Corvinian codex at Alsólendva? lost). No particulars of any kind are given.

803. Distinctiones mathematicae.

Codex found in Coll. II of Buda in 1686.
Supposedly the work was included in the Corvina.
Pflugk.

Distinctiones seu conclusiones antiquae = Decisiones Rotae.

804. Divinorum officiorum liber.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

805. Divisio agrorum spectantium ad varias Hungariae ecclesias ab anno 1500 ad 1527.

Marsigli transferred it from Coll. II of Buda in 1686.
Bologna. Biblioteca Universitaria.
Talliage-list of the Chapter of Esztergom with an m.p. note of Marsigli: "Manoscritto trovato nella biblioteca di Buda". Paper codex. (Veress p. 224; Szilády p. 136.)

806. Ecz-Chájjim.
+ Szefer ha-Miczvoth.

Hebrew codex stolen from Buda in 1686.

Note: Stadtbibliothek of Leipzig. [Héber-Corvinák (Hebrew Corvinian volumes). MKszle 1877, pp 258—259]. Although Hebrew books were represented in a great abundance in the Corvina, we are not entitled to link this book with either the Royal Library or Collection II of Buda, because it may have as well belonged to the Jewish inhabitants of Buda. The codex was prepared in Istanbul in 1470, and probably reached Buda some time during the Turkish occupation.

807. Encyclopaedia medica.

Extant authentic Corvinian MS.
Roma. Biblioteca Casanatense Cod. Lat. 459. (A. I. 20.)
Parchment 295 fol. 380 by 240 mm.
Script: gothica minuscula.
Illum.: Bohemia, at the turn of the 14th and 15th centuries (according to some, Lombardia, Giovanni de Grassi's school) and Buda, the so-called first heraldic painter of King Matthias. With many illustrations.
Arms: Matthias (B_1) painted over the coat of arms of Wenceslaus of Bohemia.
Binding: not original; traces of gilt edges.
Poss.: first Wenceslaus of Bohemia and Germany, later perhaps the Paulite monastic house of Budaszentlőrinc.
Repr.: Schönherr, quoted below. — Corvina II, Tables LXV—LXVI.
Bibliog.: Schönherr, Gyula: A római Casanate könyvtár Korvin-kódexe (The Corvinian codex of the Casanata Library of Rome). MKszle 1904, pp 435—469. — Schönherr I, Vol. 4. — Caputi 5, No. 459. — Krása pp 52, 257, 258. — Salmi p. 43, Tables 37, XXV. — Indice e cataloghi. Nuova serie II. Catalogo dei manoscritti della Biblioteca Casanatense. Vol. 5. Roma 1958, p. 95. — Arte Lombarda dei Visconti agli Sforza. Milano 1959, p. 51, Tables 44—48.
Cat. numbers: Fógel I, 125; Fógel II, 85; Hevesy 89; Weinberger 102 (dubious); Hoffmann 125; Csapodi 115.
Note: A great number of plant names in Hungarian were introduced into the book during the 15th cent. — Hevesy identified it with the work "Historia plantarum" by Rodericus Fonseca, which cannot be accepted for Fonseca lived a good many years later.

808. Epistolae Clementinae.

Codex found in Coll. II of Buda in 1686.
Pflugk.
Wien. ÖNB Cod. Lat. 904.
Parchment 88 fol. 407 by 270 mm, 13th cent.
Illum.: less ornate, with initials in black and red.
Binding: badly damaged, leather-bound wooden plates, plain (or blurred blind-stamp)?
Note: Earlier Vienna shelf-mark Rec. 11. The identity with the entry is supportednot only by the title but also by a document of 1356 drafted in Hungary (actually Ser. n. 3512), which was found in the book. A copy of "epistolae Clementinae" was also found among the books of Tamás Debrentei. (MKszle 1891, 36—37.)

809. Epistolae et exhortationes promiscuae de variis festivitatibus sanctorum, in fine huius libri reperiuntur aliquot quaestiones theologicae.

Codex found in Coll. II of Buda in 1686.
Pflugk.

810—811. Epistolae et institutiones asceticae. Tomus I.—II.

Codices found in Coll. II of Buda in 1686.
Pflugk.

812. Epistolae et institutiones asceticae cum exhortationibus annexis in fine.

Codex found in Coll. II of Buda in 1686.
Pflugk.

813. Epistolae D. Pauli apostoli incipiendo ab iis, quae sunt ad Romanos et finiendo ad Corinthios.

Codex found in Coll. II of Buda in 1686.
Pflugk.

814. Epistolae D. Pauli apostoli incipiendo a Galatis usque ad Hebraeos inclusive.

Codex found in Coll. II of Buda in 1686.
Pflugk.

815. Epistolae variorum pontificum.

Book found in Coll. II of Buda in 1686.
Pflugk.

816. *Εὐαγγέλια τέτταρα. (Τετραευαγγέλιον)*

Dubious Corvinian MS.
Wien. ÖNB Theol. gr. 337.
Parchment 303 fol. 96 by 67 mm.
Script: Greek minuscula, mostly gilded letters.
Illum.: remarkably ornate, with illustrations; 13th cent.
Arms: none.
Binding: 1755. Gilt edges.
Poss.: Data from the Hofbibliothek from the early 17th cent.
Descr.: NF IV/2. No. 92.
Repr.: NF IV/2. Table 49.
Bibl.: Reimmann p. 204.

Cat. number: Weinberger 123 (dubious).
Note: Lambeck (Lambeck–Kollár Vol. II, p. 126. Theol. gr. 33) derives the book from the Corvina. He possibly considered the original binding. The question cannot be settled now. Vogel (No. 39) and Edwards (No. 5) took it for a Corvinian book.

817. *Εὐαγγέλια τέτταρα.*

Dubious Corvinian MS.
Wien. ÖNB Theol. gr. 154.
Parchment 302 fol. 240 by 185 mm.
Script: Greek minuscula, partly gilt letters.
Illum.: Byzantium, ornament book of state, 11th cent.
Arms: none.
Binding: 1755. Gilt edges.
Poss.: Data from the Hofbibliothek from the early 17th cent.
Descr.: NF IV/2. No. 5.
Repr.: NF IV/2. Tables 6—9.
Bibliog.: Berkovits: A magyar miniaturafestészet kezdetei (The beginnings of miniature painting in Hungary). Magyarságtudomány 1942, 511. — Reimmann p. 202.
Cat. number: Weinberger 121 (dubious).
Note: Lambeck: (Lambeck–Kollár Vol. III, pp 110—126. Theol. gr. 29) "ad celeberrimam Regis Hungariae Mathiae Corvini Bibliothecam Budensem olim pertinuit". Kollár, as he remarks, does not know what Lambeck based his statement on. Maybe, on the original binding or some other evidence of which we have no knowledge. The question cannot be settled for certain anymore. Vogel (No. 38) and Edwards (No. 3) registered the book in their lists.

818. *Εὐαγγέλια τέτταρα.*

Unfoundedly determined as a Corvinian MS.
Budapest. EK Cod. Graec. 1.
Parchment 372 fol. 237 by 180 mm.
Script: Greek mixta minuscula, partly gilt letters. 11th cent.
Illum.: state book, with full-leaf pictures.
Arms: none.
Binding: 16th-cent. blind-stamped leather.
Poss.: Péter Garázda; Janus Pannonius.
Repr.: Kubinyi U. 1.
Bibliog.: ibid. — Csapodi XXVI, p. 380.
Note: Vogel (Suppl. 6) and Edwards (No. 4) accepted it as Corvinian on insufficient grounds.

819. *Εὐαγγέλια τέτταρα .*
\+ *Συναξάριον. Μηνολόγιον.*

Unfoundedly determined as a Corvinian MS.
Bratislava. Ústredná Knižnica SAV, Lycealna Knižnica. 394.
Parchment 280 fol. 240 by 180 mm.
Illum.: state book with illustrations, 10th cent.

Arms: none.
Binding: purple velvet, silver clasps.
Bibliog.: Endlicher, Stephanus, F. L.: Examen criticum codicis Graeci quatuor evangeliorum Posonii in Bibliotheca Lycaei a.c. adservati. (Commentationes theologicae. Ed. C. F. C. Rosenmüller. T. 2. p. 2. Lipsiae 1833, p. 47.) — Harmath, Károly: A pozsonyi evang. lyceumi könyvtár régi nyomtatványainak és kéziratgyűjteményének ismertetése (A description of the MSS. and incunabula in the library of the Evangelic Lyceum of Pozsony). A pozsonyi ev. lyceum 1877/8. és 1878/9. évi évkönyve. — Gabriš, Karel: Codex Maurocordatianus. Communio Viatorum. Theological Quarterly. Praha. 1958, pp 33–36, 168–183, 258–262, Table 4; 1959, pp 354–361.
Note: Purchased in 1183 by Komnenos II Alexios. — Endlicher refers to tradition saying that it used to be preserved in the Corvina, then in Silezia, from where a generous Zay passed the book to the Pozsony library. Others hold that it was acquired by Károly Rayger in 1699, then by a Lutheran preacher, Gleichgross of Pozsony; from 1722 on it has been preserved in the Evangelic Lyceum of Pozsony.

820. Evangeliarum. (In Greek.)

Determined as a Corvinian MS on insufficient grounds.
Budapest. OSZK Cod. Graec. 1. (Old shelf-mark 2. Quart. Graec.)
Parchment 296 fol. 210 by 160 mm.
Script: Greek mixta minuscula. 12th cent.
Illum.: state book, with illustrations.
Arms: none.
Binding: not original (1856), originally plain, brown leather-bound wooden plates.
Poss.: It was acquired at auction by Miklós Jankovich "Ex Bibliotheca Carpzowianae Cimeliis" (Helmstadt). Exlibris: Ioannes Iacobus a Stainach. From the Jankovich Collection it was transferred to the OSZK in 1836.
Bibliog.: Kubinyi 11. — Kubinyi, Mária: A Magyar Nemzeti Múzeum görög kéziratai (Greek MSS. in the MNM). Antik Tanulmányok. Studia Antiqua. 1. 1954, pp 275–280.
Note: György Fejér determined it erroneously as Corvinian. (Tud. Gyűjtem. 1817. Vol. XI, p. 11.)

821. Evangelia quattuor. (Codex aureus.)

Dubious Corvinian MS.
Madrid. Biblioteca del Escorial. Vitrina 17. Z. III. 19.
Parchment 170 fol. 370 by 230 mm.
Script: gilt letters. 11th cent.
Bibliog.: Haenel, Gustavus: Catalogi librorum manu scriptorum, qui in bibliothecis Galliae . . . Hispaniae . . . asservantur. Lipsiae 1830. p. 923. — Antolin, Guillermo: Catálogo de los códices latines de la Real

Biblioteca del Escorial. Vol. 4. Madrid 1916, pp 280—282. — [Csontosi]: Az escuriali codex aureusról (On the codex aureus of the Escorial). MKszle 1881, pp 78—79. — Catalogue des manuscrits de la bibliothèque royale des ducs de Bourgogne. Bruxelles—Leipzig 1842, CXI—CXV. — Peña, José Maria Escudero de la: El Codice Aureo de la Biblioteca del Escorial. Museo Español de Antiguedades. Tom. V, p 503. — Schönherr I, Vol. 5.

Note: The codex used to belong to Conrad II, then Henry III, Emperors of Germany. A printed catalogue of the Madrid library ascribes it to King Matthias; Queen Mary, widow of Lajos II, presented it to Philipp II and so it reached the Escorial. Should this statement be factually corroborated, then we would deal with an extremely valuable Corvinian volume, as precious as the Bruxelles Missal Mary really rescued from Buda. Further investigations are needed to settle the question. Csontosi (No. 105) registered it as Corvinian. Vogel (No. 37) and Edwards (No. 2) describe it from Bruxelles.

Evangelium apocryphum, quod Infantia Salvatoris vocari solet.

Cf.: Sermones in Evangelia. (No. 975.)

822. Evangelistarium secundum ritum tramontanorum.

Extant codex, originally prepared for King Matthias but completed after his death, for Vladislas II. (Probably ordered for the use of the Royal Chapel of Buda.)

Holkham, Wells, Norfolk. Library of the rt. hon. the Earl of Leicester. MS. 18.

Parchment 138 fol. 325 by 215 mm.

Script: gothica textualis formata.

Illum.: Buda, 1490. According to De Marinis: Venice, the master of Simonetta: Vita di Sforza. In the ornamental border we find the letters LA. [Ladislaus = Vladislas]

Arms: Vladislas (R_2). In the shield the white eagle of Vladislas was replaced by the black raven of Matthias.

Poss.: Thomas Coke Earl of Leicester (1697—1759). — Fógel, and in his wake Zolnai—Fitz, referring to Corriere della Sera 1927, No. 33, state erroneously that the codex was purchased at auction by the New York Pierpont Morgan Library.

Repr.: Corvina II, Table XX. — Gulyás I, p. 197.

Bibliog.: Gulyás I, pp 198—200. — Dorez, Léon: Les manuscrits à peinture de la bibliothèque de Lord Leicester à Holkham Hall. Paris 1908, pp 97—99. — Bibliotheca Corvina p. 99, note 220. — Treasures of Holkham Library. Notes for colour slides. 1960, pp 19—21. — Szabó, György: Where is the Evangelistarium of Mathias Corvinus? The New Hungarian Quarterly 1962, pp 149—151. — Hoffmann IX, pp 237—238. — Hoffmann V, p. 98. — Balogh I. Vol. 1, p. 531. —. Kováts, Sándor: George Szabó reneszánsz-kutatásai Amerikában (George Szabó's Renaissance researches in America). ITK 1965, pp 538—539. — Csapodi–Gárdonyi VII, pp 268—269.

Cat. numbers: Fógel I, 89; Fógel II, 48; Hevesy 42; Weinberger II, 57a; Hoffmann 89; Csapodi 65.

823. Explanationes in prophetas.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

824. Expositiones Evangelorum cum tractatu de indulgentiis.

Codex found in Coll. II of Buda in 1686.
Pflugk.

825. Expositiones in Evangelia.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

826. Expositiones psalmorum Davidicorum.

Codex found in Coll. II of Buda in 1686.
Pflugk.
Note: It seems plausible that the book is identical with Wien, ÖNB Cod. Lat. 1375 (earlier: Rec. 520), which is incomplete at the beginning as well as at the end, just as in Pflugk's "initio et fine lacer", and also of major 2°, as in Pflugk (415 by 300 mm). This mixed codex of paper and parchment is in a very poor state. Rebound, untouched edges. More ornate initials here and there.

Fasciculus temporum = Rolewinck, Werner

827. Formularium procuratorum [curiae Romanae].

Printed book found in Coll. II of Buda in 1686.
In Pflugk "per Eucharium Silber". E. Silber, however, was not the author but the printer (Rome, 1481) of the work.
Pflugk.

Genealogia deorum = Poëta Christianus

828. Gesta Romanorum.
+ Historia septem sapientum.

Dubious Corvinian MS.
Budapest. EK Cod. Lat. 25.
Paper codex 108 fol. 278 by 213 mm.
Script: gothica textualis. Scribe: Máté Sztárai? (s.n.), 1474.

Arms: none.
Binding: 19th-cent. Turkish, leather.
Descr.: Mezey No. 25. — Csontosi I, No. 25.
Bibliog.: Katona, Lajos: A Gesta Romanorum Sztárai-kódexe (The Sztárai codex of the Gesta Romanorum). EPhK 1898, p. 403.
Note: Rubricator's hand: "1474 Varadiensis". Considering that it was returned from Istanbul in 1877, it seems very likely that the book of Nagyvárad origin got to Istanbul together with the Corvinian volumes. A connection with János Vitéz is precluded by the fact that he died in 1472. At all events the work was used by Ransanus.

829. Glossa ordinaria super Epistolas Pauli apostoli.

Codex found in Coll. II of Buda in 1686, 2°.
Pflugk.
Wien. ÖNB. Cod. Lat. 4262.
Paper codex 182 fol. 290 by 200 mm.
Script: gothica cursiva.
Illum.: only ornate initials.
Binding: Gothic blind-stamped leather. No edges can be discerned. Damaged by soaking, mutilated at the end. Old Vienna shelf-mark: Rec. 491. Considering the title's identity, further the size and the early shelf-mark of the MS., it seems certain that the copy originates from Buda.
Descr.: Denis Vol. 2, No. CXCIX.

830. Graduale. Pars II. a sabbato sancto usque ad dominicam XXIV. post Pentecosten.

Extant, authentic Corvinian MS. (Possibly of the Royal Chapel of Buda.)
Budapest. OSZK Clmae 424. (Earlier: Wien ÖNB Cod. Lat. 1769.)
Parchment 201 fol. 503 by 370 mm.
Script: gothica textualis formata.
Illum.: Buda, c. 1480–90.
Arms: on separate shields Matthias (L_1) and Beatrix (O_2).
Binding: 1755, plain gilt edges.
Poss.: It was transferred from Tübingen to the Hofbibliothek of Vienna.
Descr.: NF VI/4, No. 47. — Bartoniek II, No. 424.
Repr.: NF VI/4, Table 47. — Bibliotheca Corvina p. 127. — Hevesy Tables XL–XLII. — Corvina I, Tables XL, XLVI. — Balogh I, Vol. 2, pp 254, 385. — Corvina II, Table VII.
Bibliog.: Varju II, pp 5–20. — Hoffmann VI, p. 86. — Berkovits: Egy Corvin-kódex származása (On the origin of a Corvinian codex). MKszle 1945, pp 22–37. — Berkovits: Une ambassade hongroise en France. Revue d'Histoire Comparée 1938, pp 251–253. — Berkovits II. — Berkovits: Una miniatura della Biblioteca Corvina. Acta Historiae Artium VII. 1960, pp 79–90. — Radó p. 14. — Corvina I, pp 68–80. — Szigeti, Kilián: Adalékok a Mátyás Graduale eredetének kérdé-

séhez (Contributions to the origin of the Gradual of Matthias). MKszle 1963, pp 327–332. — Jean Porcher's review of Corvina I: Bulletin des Bibliothèques de France 1964, p. 124. — Balogh I, Vol. 1, p. 543. — Szigeti, Kilián: A budai hajdani várkápolna zenei élete a XIV–XVI. században (Musical life of the Royal Chapel of Buda in the 14th–16th centuries). Magyar Zene 1968, pp 402–428. — Csapodi V, pp 207–208. — Csapodi VI, pp 119–120. — Soltész, Elisabeth: Zur Herkunft des Corvin-Graduals und zur Ikonographie seiner Miniaturen. MKszle 1968, pp 334–342.

Cat. numbers: Fógel I, 32; Fógel II, 130; Hevesy 105; Weinberger 157; Hoffmann 32; Berkovits 34; Csapodi 37.

Note: Called formerly "antiphonary", this codex was the subject of much debate as to its origin. Edit Hoffmann thinks it was prepared at Buda after Flemish models. Elemér Varju holds that it was made for Louis XI of France who sent it by Johannes Filipec to Matthias in 1487. (Varju based his view on the consideration that the Gradual follows the French custom inasmuch as it starts with Easter instead of Advent.) In contrast, E. Hoffmann pointed out convincingly that a codex left incomplete (and just in the beginning at that) would have made rather a poor present. Hermann agreed with Varju's dating of 1487, but suggested that the book was prepared at Buda for Matthias and Beatrix, the work of illumination having been executed, in part by a North-Italian miniaturist, after Netherlandish patterns. He rejects the theory of French origin, accounting for the start with Easter Eve by declaring that the book was Vol. II. Ilona Berkovits again took a stand for the book's French origin and said that it was an incomplete codex that was finished at Buda, taking Cattaneo for the master of the illustrations. — Jean Porcher decidedly rejected the possibility of a present by the king of France, pointing to the poor execution of the illustrative material, also emphasized by E. Hoffmann. Eventually Kilián Szigeti succeeded in clarifying the problem by an analysis of the text. It appeared that the codex was a Franciscan ritual, which in all probability King Matthias ordered to be prepared for the Franciscans of the Royal Chapel of Buda. The combined coats of Matthias and Beatrix cannot indicate Beatrix as the possessor, since these were introduced as decorative elements. (The front-leaf is missing.) Elisabeth Soltész cannot support her dissent from Kilián Szigeti.

831. Graduale I–IV.

Lost codices of the Royal Chapel of Buda. (4 Vols.)

Note: The 1530 inventory of the properties of the Royal Chapel deposited in the Pozsony Chapter contains the following item: "Quatuor libri in pergameno in latis voluminibus cantuales pro choro." Emperor Maximilian had it transferred to Vienna in 1569. (Knauz II. 10, 16.) It is not precluded that this book is the same as the Gradual of the prec. item which must have consisted of four volumes, too, for the surviving parts make up only one-fourth of the entire text.

832. Graduale. (The so-called Graduale of Vladislas.)

Dubious codex of Vladislas.
Esztergom. Library of Cathedral. MSS. I, 3.
Parchment 399 fol. 625 by 425 mm.
Script: gothica textualis formata.
Illum.: According to Berkovits: Bohemia, Janicek Zmilely z Pisku.
Arms: none.

Binding: 16th-cent. blind-stamped leather with the lion of Bohemia in the middle and the eagle of Poland in the corners of the tail margin.
Bibliog.: Berkovits: Az esztergomi Ulászló Graduale (The Gradual of Vladislas of Esztergom). MKszle 1941, pp 342—353. — Berkovits I, pp 356—369. — Radó, Polikárp: Esztergomi könyvtárak liturgikus kéziratai (Liturgical manuscripts in the Esztergom libraries). In: A pannonhalmai főapátsági főiskola évkönyve 1940/41 (Yearbook of the Teachers' College, Archabbey of Pannonhalma). pp 100—105.
Note: Considering the presence of Hungarian saints in the book, Berkovits supposes that it was prepared for use in Hungary; in her opinion the coat of arms on the table and the date of completion suggest Vladislas II as a customer. The absence of the Hungarian coat, however, undermines this assumption. Berkovits supposes that the arms of Hungary had originally been represented in the head corners, which again is in flat contradiction to medieval Hungarian usage prescribing central position for the coat of Hungary. The question of origin is, therefore, in need of elucidation.

833. Graduale.

Dubious Corvinian MS., possibly of the Royal Chapel.
Istanbul. Top kapu serai, Library. Deismann 68.
Parchment 318 fol. 502 by 358 mm. Cut round during rebinding; formerly 518 by 366 mm.
Scribe: "Franciscus de Futhak" 1463.
Illum.: state book.
Arms: none.
Binding: 19th-cent. Turkish, leather.
Bibliog.: Ung. Revue 1889, p. 733. — Deismann No. 68.
Note: The scribe having been Hungarian, the codex must have reached Istanbul together with the Corvinian books.

834. Graduale.

Lost MS. of Vladislas II.
Note: Prepared by scribe Pál at Buda in 1495: "Paulo scriptori, qui scribit unum Graduale in Castro Domini regis . . . dati sunt 2 Fl." (Liber rationum de erogationibus aulae Wladislai regis Hungariae. Bp. OSZK Clmae 411.)

835. Grammatica Latina.

Unfoundedly regarded as a Corvinian MS.
Budapest. EK Cod. Lat. 23.
Paper codex 108 fol. 192 by 130 mm.
Script: Italy, 15th cent.
Illum.: completely plain.
Arms: none.
Binding: 19th-cent. Turkish, leather.
Descr.: Mezey No. 23. — Csontosi I, No. 23.
Bibliog.: Ábel I, 577. — Ábel II, 88—94.
Note: The last leaf contains Slavonic glosses. — Presented by Sultan Abdul Hamid in 1877. There is no proof whatever of its once belonging to the Corvina.

836/1—10. Hebraici libri.

Ten printed books found in Coll. II of Buda in 1686. 3 major 2°, 7 2°.
Pflugk.
Bibliog.: Krausz, Sámuel: A régi budai könyvtárnak eddig ismeretlen kódexei (So far unknown codices of the ancient library of Buda). MKszle 1900, pp 190—197. — Helyreigazítás (Rectification). MKszle 1901, p. 112. — Héber korvinák (Hebrew Corvinian books). MKszle 1877, pp 258—259. — Kohn, Sámuel: A zsidók története Magyarországon (A history of Jews in Hungary). I. p. 373.
Note: Neither titles nor their subject-matter are known. The Corvina included many Hebraic books. Brassicanus wrotes: "Tantum erat hic antiquorum Graecorum simul et Hebraicorum voluminum que Matthias . . ." — It cannot be decided whether the Hebrew books looted at Buda in 1686 originate from Coll. II or from a Jewish school. Wallaszky (p. 36) mentions such books from the Stadtbibliothek of Mainz: 5 codices in Turkish and Hebrew bear the inscription: "praeda bibl. Budensis, quam ab expugnatione eius urbis anno 1686 excellentissimus . . . Ioannes Carolus liber baro a Thüringen inde tulit ac anno 1692 collegio Moguntino liberalitate donavit."

837. Heraclitus seu de vita humana et fortuna liber. (In Czech.)

Dubious Corvinian MS.
Note: This ornament book of state containing Czech translations of wise saying of Latin and Greek authors bears the following inscription: "Aus der Bibliothek zu Pesth [!] 1686 einem Soldaten in die Haende gefallen und von Zernecke (mayor of Thorn) . . . in Wien zufällig gekauft und der hiesigen Bibliothek übermacht." The codex was dedicated to Wilhelm of Helferstein and Bernstein, principal governor of László V. Described by Rómer III. pp 1—2. Earlier description by Curtze: Die königliche Gymnasial-Bibliothek zu Thorn. (Schönherr I.) As the Corvinian Naldus, similarly preserved in Thorn, also originates, according to an inscription, "Aus der Bibliothek zu Pesth", the reference to "Pest" in the Heraclitus codex likewise denotes provenience from Buda. But the Corvinlan Naldus was reported from Thorn as early as 1684, while the other book came to light in 1686. Neither the style of the text nor the name of the one-time possessor speak for Corvinian origin.

838. Heroica manuscripta. ("deest titulus et auctor libri".)

Coll. II of Buda 1686.
Probably Philostratus?
Pflugk.

839. Historia belli Romani.

Printed book found in Coll. II of Buda, in 1686. 2°. No further precise determination is possible.
Pflugk.

Historia septem sapientum.

Cf.: Gesta Romanorum. (No. 828.)

840. Historia universalis.

Erroneous publication.
Note: According to the "Annuario della biblioteche italiane", the Biblioteca Casanatense of Rome has a "Storia Universale appartenuta alla biblioteca di Mattia Corvino." Information received from that Library does not bear out this statement.

Historiographus = Gesta Romanorum

841. Horae.

Unfoundedly determined as a Corvinian MS.
Budapest. OSZK Clmae 205.
Parchment 218 fol. 89 by 60 mm, c. 1500. Belgium.
Arms: none.
Binding: 19th cent.
Descr.: Bartoniek: Codices No. 205.
Bibliog.: Hoffmann IX, pp 214–215. — Hoffmann V, pp 32–33.
Note: The last leaf has the inscription: "pro Deo et Patria Matthias Rex". The text bears evidence of a later date. Anyway, the codex has no Hungarian relation whatever.

842. *῾Ωρολόγιον.*
+ *Μηνολόγιον.*
+ *Τὰ κοντάκια ὅλου τοῦ χρόνου.*
+ Triparia contracta, apolytica, diversa cyclorum notatio et festorum mobilium in annos 1452 usque ad annum 1474.

Extant, authentic Corvinian MS.
Wrocław. Biblioteka Uniwersitecka. R. 492.
Paper codex. 239 fol. 140 by 105 mm.
Script: Greek cursiva minuscula. 15th cent.
Illum.: altogether two head-pieces.
Arms: none.
Binding: 16th-cent. leather.
Repr.: Corvina II, Table CXLI.
Cat. numbers: Hevesy 4; Weinberger 6 (dubious); Csapodi 177.
Note: The first three leaves left blank by the copyist contain inscriptions in Latin, while in the last leaves J. Lang's glosses are to be read. — An inscription says: "Hunc libellum Io[hannes] Langus consequutus est ex reliquiis Bibliothecę Matthię Coruinę regis Pannonię regnante Ludouico Wladislaj filio Pannonię et Boiemię rege anno Dominj 1524." — On the basis of this inscription the book can be accepted for a Corvinian volume.

843. Horoscopi.

Bibliog.: MKszle 1880, pp 381–387.
Note: We may safely suppose that the Buda library included a great number of horoscopes, not only because of the observatory established in Buda but also on

the evidence of a horoscope in the Corvinian Ptolemaeus of Vienna and two others known from the Jagello Library of Cracow, both connected with the person of János Corvin (Cod. Lat. 2858, paper, 4 fol. 222 by 160 mm).

844. Index hymnorum ecclesiae in festa, cum annotationibus temporis, quo singuli dicendi sunt.

Coll. II of Buda, 1686.
Pflugk..

845. Informationes asceticae.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

846. Institutiones imperiales. (Perhaps Iustinianus?)

Printed book found in Coll. II of Buda in 1686. 4°.
Pflugk.

847. Instructiones et expositiones ceremoniarum ecclesiae catholicae cum rubricis.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

848. Iuris allegationes de appellationibus.

Codex found in Coll. II of Buda in 1686.
Pflugk.

849. Ius canonicum cum epistolis pontificum.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

850. Ius canonicum.

Printed book found in Coll. II of Buda in 1686.
"in codice utrinque lacero".
Pflugk.

851. *Κανόνες ἐκκλησιαστικοὶ τῶν ἁγίων ἀποστόλων.* (Canones apostolici.)

Lost or dubious Corvinian codex.
Note: In 1525 Brassicanus saw a "grandem librum" in the Corvina, which was "Canones apostolici". It can be readily identified with the Greek MS. Busbeck brought with him from Istanbul. At present: Wien. ÖNB Hist. gr. 56. Parchment, 285 by 210 mm, dated around 1000.

Cat. number: Fógel E. 31.

Laudes XIV Romanorum (Italico idiomate).

Cf.: Santini. (No. 584.)

852. Lectura super IV. et V. Decretalium.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

Legendae Sancti Stephani = Vita S. Stephani

853. Legendae sanctorum.

Lost Corvinian volume.
Note: In 1576 Schweiger saw the book in the Buda Castle, allegedly in the room of the Library, i.e. not in Coll. II. (He saw only this single book !) Cf.: Schweiger, Salomon: Eine newe Reyszbeschreibung ausz Teutschland nach Constantinopel. Nürnberg 1608.

854. Legendae sanctorum regni Ungariae in Lombardica Historia non contentae.

Supposedly a copy existed in the Corvina.
Printed book: Strassburg c. 1484—87. Prüss. Hain 9996.
Note: This book bearing on Hungary, published in the life-time of Matthias, could not possibly have been missing from the Corvina.

855. Lexicon Latinum.

Paper codex transferred from Coll. II of Buda in 1686.
Bologna. Biblioteca Universitaria.
Note: Marsigli acquired the book in Buda and left it over in his bequests in Bologna. Medical dictionary, Latin explanations of Greek and Arabian terms. (Szilády p. 136.)

Libellus, qui "Columba deargentata" inscribitur.

Cf.: Wilhelmus de Conchis. (No. 701.)

Liber de septem signis = Kyeser

856. Liber decretorum Sancti Stephani regis Ungariae.

Parchment codex found in Coll. II of Buda in 1686. Supposedly the work also existed in the Corvina.
Pflugk.

"ex parte igne absumtus".
Cat. number: Fógel E. 75.
Note: Budik also mentions a parchment copy 2° whose last leaves were consumed by fire. He does not specify the place of preservation. Vogel (No. 54) and Edwards (No. 83) registered it as a Corvinian book of the Hofbibliothek of Vienna. We have failed to track it down.

857. Liber distinctionum.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.
It seems identical with the following codex: Wien. ÖNB Cod. Lat. 2179.
Excerpta e parte I. Decreti Gratiani cum rubrica.
Parchment 32 fol. 270 by 178 mm. 13th cent.
Illum.: rather ornate.
Binding: not original.
Note: The damaged codex, whose last leaves are missing, bears the inscription: "Liber Distinctionum". Old Vienna shelf-mark: Rec. 511. In size it answers to the measurements given in Pflugk, who also speaks of a parchment MS.

858. Liber Graecus incertus.

Codex found in Coll. II of Buda in 1686.
"Manuscriptum volumen Graecum".
Pflugk.

859. Liber inscriptus collegialis ecclesiae Strigoniensis.

Codex found in Coll. II of Buda in 1686.
Pflugk.

860. Liber Italicus pervetustus.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

861—862. Liber medicus.

Books found in Coll. II of Buda in 1686.
One is a codex of parchment, the other a printed book. No details are known. Perhaps a kind of Hortus sanitatis is involved.
Pflugk.

863. Liber metaphysicorum.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

Liber naturalium de proprietatibus rerum.

Cf.: Wilhelmus de Conchis. (No. 701.)

864. Liber Sancti Albani, seu Vita S. Albani, imperatoris filii, a Hungariae rege quondam in filium adoptati.
+ Augustinus, Aurelius: Ad Cyrillum epistola.
+ Urbanus papa V.: Versus X heroici mittens imperatori unum "Agnus Dei".

Erroneously determined as a Corvinian MS.
Oxford. Bodleian Library. MS. Canon. Pat. Lat. 17.
Parchment 57 fol. 182 by 118 mm.
Illum.: Venice, Cristoforo Cortese.
Script: humanistica semi-cursiva. "1461".
Arms: René Anjou.
Descr.: Pächt, O.–Alexander, J. J. G.: Illuminated manuscripts in the Bodleian Library Oxford. Oxford 1966. No. 449.
Bibliog.: Pongrácz, József: A cambridgei Korvin-kódex és a Trinity College magyar vonatkozású egyéb kéziratai (The Corvinian codex of Cambridge and other Hungarian related MSS. in Trinity College). MKszle 1912, pp 5–6. — Csapodi XIII.
Cat. numbers: Hevesy 78; Weinberger 89a.
Note: An old printed catalogue of the Oxford Library (Coxe, Henricus: Catalogi codicum manuscriptorum Bibliothecae Bodleianae. P. 3. Oxonii 1854, 290–291.) states that "olim (Mathiae I. ?) regis Hungariae, cujus arma gentilia in fronte videntur". Hevesy went as far as to mention the Aragon arms in connection with the codex: "surmontée d'un corbeau". On this ground he published it among the authentic volumes. Fógel, however, omitted it. Coxe, and in his wake Hevesy, was mistaken by the presence of the Hungarian bars in the Anjou arms.

Liber sententiarum Salomonis.

Cf.: Dante. (No. 221.)

865—869. Libri incerti capellae regiae. I—V.

Lost books of the Buda Chapel.
Note: Among the royal properties deposited in Pozsony, mention is made in 1527 of "zwai puecher pergamenein, das ain in swarz samet eingebunden" and in 1530 of "tres Libri cum Fibulis argenteis". (Knauz II, pp 10—16.)

870. Litterae deversorum.

Note: Supposedly the Corvina included a great abundance of epistles, panegyrics, and collections of letters as these represented a literary genre in that period and scholars and poets often sent collections of letters as a present to their friends. (See, e.g. the collection of letters of Ficinus among the Corvinian volumes.)

Lucidarius.

Cf.: Sermones in Evangelia. (No. 975.)

Magister Sententiarum = Petrus Lombardus

Mappae maritimae = Portolano

871. Mappae nauticae.

Unfoundedly determined as a Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek. 4. 1. Aug. 4°.
Parchment 14 fol. 245 by 180 mm.
Binding: 16th-cent. slightly gilt leather, gilt edges.
Bibliog.: Csapodi XXV, p. 37.
Note: Vogel (No. 57) and Edwards (No. 85) published the work as Corvinian, but Heineman (No. 2932) dated it from 1554 and named Baptista Agnese as the author. His dating seems to be correct as the areas discovered by Spanish and Portuguese explorers in South America (e.g. "el streto de maglana") are shown in great detail. The sheets of maps probably originate from different periods. No mention is made of the Turks, for instance (Cappadocia is indicated in Minor Asia). From Hungary, the names Strigonia, Buda, Draua, Saua, Modrusa and "Uaradinum hic iacet corpus s. ladislao" (!) are brought into prominence. It should be noted that this latter is the only explanatory inscription in the atlas.

Martiniana Decreti = Martinus Polonus

872. Mathematicus codex.

Coll. II of Buda, 1686.
No title, only the subject-matter is indicated.
Pflugk.

873. Medicinae diversae.

Codex found in Coll. II of Buda in 1686.
"Volumen, cui titulus Medicinae diversae."
Pflugk.
Wien. ÖNB Cod. Lat. 3959.
Paper codex 263 fol. 305/308 by 215 mm.
Nicolaus de S. Sophia – Iohannes de S. Sophia: Consilia seu receptae medicae ab illis diversimodis morbis ordinatae.
+ Solinus: De variarum herbarum et radicum qualitate et virtute medica.
+ Vocabularius alphabeticus herbarum.
Script: cursiva. Scribe: 84^{r}: "Completa 1394".
Illum.: only coloured initials.
Binding: contemporary, plain mauve leather, with traces of removed mounting.
Note: The identity with the book described by Pflugk is fairly well brought out by a fragment of a letter dated Buda 1486 which was inserted between fol. 134 and fol. 135 of this codex damaged by soaking. Further proofs are agreeing measurements (measurement given in folios in Pflugk), the material being of paper (at least Pflugk does not speak of parchment), and the old Vienna shelf-mark: Rec. 504.

Μηνολόγιον.

Cf.: Horologion. (No. 842.)

874. Miscellanea I.
1. Aristoteles: Liber posteriorum, cum eiusdem explanatione per Paulum Venetum. 1449.
2. [Columna Aegidius] Aegidius Romanus: Tractatus contra Averroëm, qui vocatur De plurificatione intellectus possibilis.
3. [Columna Aegidius] Aegidius Romanus: Quid sit medium?
4. [Pseudo-]Thomas Aquinas: De demonstratione.
5. Antonius de Parma: Quaestio disputata de unitate intellectus. 1451.
6. Alanus ab Insulis: De arte fidei catholicae.

Unfoundedly determined as a Corvinian MS.
Budapest. ÉK Cod. Lat. 17.
Parchment and paper. 173 fol. 333 by 235 mm. Italy (Venice), c. 1451.
Arms: unknown.
Binding: 19th-cent. Turkish, leather.
Descr.: Mezey No. 17. — Csontosi I, No. 17.
Bibliog.: Ábel II, pp 87—88.
Note: Presented by Sultan Abdul Hamid in 1877. According to Kubinyi, who had an opportunity to inspect the codex while in Istanbul, the old binding had the following inscription: "Hic liber est magistri Barnabe Trainatis artium et medicinae doctoris, quem emit in . . . cipri a ser[enissimo] Benedicto de . . . Regio Cancellarie 1497 (or 1491) 17a februarii."

875. Miscellanea II.
1. Chrysostomus, Iohannes S.: Liber de compunctione cordis ad Demetrium.
2. Chrysostomus, Iohannes S.: De compunctione cordis ad Stelechium.
3. Chrysostomus, Iohannes S.: Epistola ad Theodorum amicum lapsum.
4. Chrysostomus, Iohannes S.: Liber de reparatione lapsi ad Theodorum amicum suum.
5. Chrysostomus, Iohannes S.: Super illo verbo verissimo, quod nemo laeditur, nisi a se ipso liber.
6. Chrysostomus, Iohannes S.: Homiliae septem de laudibus gloriosissimi Pauli apostoli. — Civitates et loca, per quae beatissimus Paulus iter faciens verbum veritatis annunciavit.
7. [Pseudo-]Dionysius Areopagita: Epistola ad Tymotheum de felici martyrio apostolorum Petri et Pauli.
8. Basilius episcopus de Ancyra: Ad Letoium de vera integritate virginitatis. Cum praefatione Ambrosii monachi [Traversari].
9. Basilius Magnus S.: De liberalibus studiis et ingenuis moribus. Per Brunum Leonardum Aretinum e Graeco in Latinum conversus, cum praefatione eiusdem ad Colucium Salutatum.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense. Cod. Lat. 391. (= α G. 4. 22.)
Parchment 241 fol. 320 by 190 mm.

Script: gothico-antiqua. Scribe: "Anno salutis humanae MCCCCLXXXVII et VIIa Aprilis hoc pręclarum opus Florentiae absolutum est ... Omnium rerum vicissitudo est."
Illum.: Florence, 1487. "Attavantes pinsit". With the emblems of King Matthias.
Arms: Matthias (E_1). Raven displayed in the ornamental border towards the head.
Binding: not original, chased gilt edges.
Repr.: Corvina II, Table XXVII.
Bibliog.: Fava No. 73. — Ancona II, No. 1558.
Cat. numbers: Fógel I, 96; Fógel II, 55; Hevesy 62; Weinberger 68; Hoffmann 96; Csapodi 73.

876. Miscellanea III.
1. [Nepos, Cornelius] Probus, Aemilius: De excellentibus ducibus exterarum gentium.
2. Florus Annaeus Lucius (abbreviator Titi Livii): Bellum Romanum.
3. Plinius Secundus: Epitome in "Historiam naturalem" abbreviatum per Ludovicum de Guastis ad principem Paulum Guinisium Lucensem.
4. Mela, Pomponius: De situ orbis libri III.
5 Zominus Grammaticus: Abbreviatio de Situ orbis.
6. [Nepos, Cornelius] Pomponii Attici vita.
7. Sextus Rufus: Romanae historiae liber.

Extant, authentic Corvinian MS.
Modena. Biblioteca Estense. Cod. Lat. 437. (= *a* Q. 4. 15.)
Parchment 157 fol. 360 by 240 mm.
Script: gothico-antiqua. Scribe: unknown, "Mitia fata mihi, Franciscus Sassettus Thomae filius florentinus civis faciendum curavit."
Illum.: Florence, state book, c. 1460—80; in the style of Cherico. The coat of arms was subsequently painted by the so-called first heraldic painter of King Matthias.
Arms: Matthias (B_1).
Binding: not original, chased gilt edges.
Poss.: formerly Sassetti.
Repr.: Corvina II, Table XXXIII.
Bibliog.: Fava No. 82. — Ancona Vol. 2, No. 1108.
Cat. numbers: Fógel I, 100; Fógel II, 59; Hevesy 57; Weinberger 76; Hoffmann 100; Csapodi 79.

877. Miscellanea IV.
1. Diogenes Laërtius: Vitae atque sententiae eorum, qui in philosophia claruerunt, ab Ambrosio Traversari traductae, cum dedicatione Traversari ad C. Medicem.
2. Herodotos: Vita Homeri, Latine traducta, cum dedicatione Peregrini Allii ad Laurentium Medicem.

3. Donatus Aelius Grammaticus: Vergilii Maronis vita.
4. Petrus Candidus: Vitae quorundam Latinorum poëtarum.
5. Pomponius Infortunatus: In Marci Annaei Lucani vitam.
6. Ex enumerationibus Eusebii de temporibus per Olympiados poëtarum quorundam Latinorum vitae.
7. Verba M. Fabii Quintiliani: De institutione oratoria libro X, cum de poëtis Latinis tractat.

Extant, authentic Corvinian MS.
Milano. Biblioteca Trivulziana. Cod. No. 817.
Parchment 203 fol. 331 by 227 mm.
Script: humanistica rotunda. Scribe: unknown, "Franciscus Sassettus Thomae filius Florentinus civis faciundum curavit. Mitia fata mihi."
Illum.: Florence, state book, c. 1450—70. The school of Francesco d'Antonio de Cherico.
Arms: Matthias, repainted, but the imprint of the coat can be discerned on the preceding leaf.
Binding: original, gilt Corvinian leather provided with arms; gilt edges.
Descr.: Santoro No. 85.
Repr.: Santoro Table 70. — Corvina II, Table XXV.
Bibliog.: Ancona Vol. 2, No. 1105. — Fraknói I.
Cat. numbers: Fógel I, 93; Fógel II, 52; Hevesy 50; Weinberger 63; Hoffmann 93; Csapodi 71.

878. Miscellanea V.
1. Isidorus Hispalensis: [Sententiarum libri.] De summo bono.
2. Visio eiusdem fratris (?)
3. Augustinus, Aurelius S.: Enchiridion.

Codex transferred from Coll. II of Buda in 1614.
Esztergom. Municipal Archives. 1348. r. sz.
Parchment 46 fol. 230 by 164 mm.
Script: gothica cursiva.
Illum.: none, save for plain red and blue initials; rubricated. 14th and 15th centuries.
Arms: none.
Binding: 17th- or 18th-cent. leather.
Poss.: "Ex libris Francisci Subich 1762."
Note: According to the inscription: "Petrus Czene Szencinus Comparaui hunc librum ex Bibliotheca Buden[si] a Sereniss[imo] Rege Matthia collecta fll. 1 Anno d. 1614." — The volume has been badly mutilated; not only its front and back but also a great portion of its middle are missing. It used to contain, according to the list on the cover and inscriptions, the following works, in addition to the remaining ones: "De Sacrae Scripturae perspicuitate et obscuritate, altitudine et humilitate. — [Pseudo-]Augustinus [= Fulgentius]: De fide ad Petrum. — De discretione spirituum. Probably the fragments of a completely deranged codex were rescued from Buda, to be rebound at a more or less later date.

879. Miscellanea ascetica.

Codex found in Coll. II of Buda in 1686.
Pflugk.

880. Miscellanea ascetica cum legendis de sanctis, de ritibus ecclesiae, missae etc.

Codex found in Coll. II of Buda in 1686.
Pflugk.

881. Miscellanea de divinis et terrestribus.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

882. Miscellanea ex ascetica et theologia.

Parchment codex found in Coll. II of Buda, in 1686.
Pflugk.

883. Miscellanea ex libro Catonis, Theoduli, Tobiae de contemptu mundi, parabolarum Alani, fabularum Aesopi.

Printed book found in Coll. II of Buda in 1686.
Pflugk.
Note: In all likelihood it is a composite volume, the first part of which is a collection known by the title "Disticha Catonis", published in countless editions after 1470.

884. Miscellanea ex medicis, theologicis, aliisque.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

885. Miscellanea Graeca I.

1. Aristide rhetoris nomine legationis oratio ad Achilleum. (In Greek.)
2. Altera oratio contra proditores et quasi eiuratores mysteriorum. (In Greek.)
3. Libanios Sophista: Epistolae CLVI. — Eiusdem vita. (In Greek.)
4. Synesius ep. Cyreneus: Epistolae CX. (In Greek.)
5. Synesius: Oratio in insomniis, explicita a Gregora Nicephoro. (In Greek.)
6. Gregoras, Nicephorus: Epistolae. (In Greek.)
7. Gregoras, Nicephorus: Monodia in funere Theodori Mestochitae. (In Greek.)
8. Gregoras, Nicephorus: Declaratio de pascha et carnisprivio. (In Greek.)
9. Philae epigrammata in quaedam evangelii mysteria et sanctos. (In Greek.)

10. Moscopulos, Emmanuel: Lexicon, ordine alphabeti. (In Greek.)
11. Observationes quaedam grammaticae. (In Greek.)
12. Lacapenus: Epistolae et in easdem grammatica. (In Greek.)
13. De vocum differentiis ex arte Gregorae, de iisdem ex Maximo Planude. (In Greek.)
14. Theodulus magister de S. Gregorio: Oratio. — Formula testamenti. (In Greek.)
15. Theodulus magister de S. Gregorio: Orationes aliae III. — Epistolae VI. (In Greek.)
16. Gregoras: Epistolae IV. (In Greek.)
17. Gregoras: Florentinus vel de sapientia dialogus. (In Greek.)
18. Basilius Magnus et Libanius: Epistolae mutuae XXII. (In Greek.)
19. Pharsa: Expositio disputationis Gregorae in palatio. (In Greek.)
20. Sentantiae theologorum de Deo. — Versiculi et orationes D. Gregorii etc. (In Greek.) — His omnibus ponitur index Graecus.

Lost Corvinian MS.
Cat. numbers: Fógel E. 128—148.
Note: Dénes Szittyay published the data from a letter of 1576 he found on fol. 267 of Cod. Germaniae 155 of the Jesuit Library, Rome: "Libri in Graeco antiquo et manuscripto volumine ex Bibliotheca Mathiae Regis Ungariae in Poloniam delato hi continentur." Szittyay, Dénes: Ismeretlen görögnyelvű Corvin-kódex (An unknown Corvinian codex in Greek). MKszle 1924. 93—94.

886. Miscellanea Graeca II.
Nicetae Choniatae historiae fragmentum etc.

Unfoundedly determined as a Corvinian MS.
Paris. Bibliothèque Nationale. Suppl. gr. 607.
Note: Schöne (Über den Mynoskodex) is inclined to consider the book Corvinian because before it was rebound in 1900, it contained the following gloss in Greek characters (!): "Lucas Coronensis illegator librorum Budensis", the date being indiscernible. Only a vague copy of this inscription has survived which is inadequate to substantiate a Corvinian link. Such a note might have readily been introduced in the 16th century. Therefore Weinberger already refused to acknowledge it as a Corvinian book. Nor did the later catalogues include it in their lists. For more detail, see: Balogh I, 595—596. See further: Omont, Henri: Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale. 3. p. Paris 1888. 282. This description also publishes the titles in the codex in Latin.

887. Miscellanea Italica: Aristoteles, Cicero, Seneca, Cassiodorus etc.

Unfoundedly determined as a Corvinian MS.
Budapest. ÉK Cod. Ital. 3. (Earlier: Cod. Lat. 35.)
Parchment 143 fol.
Scribe: "J. H. S. Johannes Darius scripsit atramento nimphyrius pinxit . . . Kiriaco Anconitano ad scribendum adducto." c. 1440.
Descr.: Csontosi I, No. 35.
Bibliog.: Ábel II, pp 6—11. — Babinger, Franz: Johannes Darius. (Bayerische Akad. d. W. Philos.-Hist. Kl. Sitzungsberichte. 1961/5.)

Note: Csontosi described it as a codex in Spanish. Dethier considers the codex, which is in Italian, a likely Corvinian volume: "Augusteion vagy Nagy Jusztinian óriás lovasszobra" (Augusteion or the huge equestrian statue of Justinian the Great). MTA Évkönyvei. XI/10. 1868.

888. Miscellanea philosophica ut videntur, quia vix legibilis.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

889. Miscellanea theologica.
1. Augustinus, Aurelius S.: Liber de spiritu et anima.
2. Sarepont, Iacobus de: Aurissa, quam qui intelligit, potest loqui de theologia.
3. Modus sermocinandi in capitulo. Auctor ex ord. Praed.
4. Alphabetorium ordinis Carthusianorum.
5. Thomas Aquinas, S.: Summa de articulis fidei et ecclesiae sacramentis.
6. Gerson, Iohannes: Tractatus de Salutatione angelica.
7. [Columna Aegidius] Aegidius Romanus: De peccato originali.

Codex removed from Coll. II of Buda in 1615.
Esztergom. Archdiocesan Library. MSS. I. 213.
Paper codex 160 fol. 290 by 220 mm.
Script: cursiva, originating from various different hands.
Illum.: completely plain, rubricated.
Arms: none, the front being missing.
Binding: contemporary, blind-stamped leather (on sackcloth instead of wood), places of 4 clasps are discernible.
Bibliog.: Knauz I, 1880, pp 269—274.
Cat. number: Weinberger 55 (dubious).
Note: Inscription: "Hic liber Ex Bibliotheca Regum Hungariae Budae existenti est allatus. Anno a Nato Christo 1615. Et mihi Paulo Ruber, Praeposito Beatae Mariae Virginis de Saagh et Sancti Thomae dono datus per Egregium Martinum Stepp Ciuem Comaromien[sem]."

890. Missale Romanum.

Extant, authentic Corvinian MS. (probably belonging to the accessories of the Royal Chapel).
Bruxelles. Bibliothèque royale. MS. 9008.
Parchment 430 fol. 400 by 285 mm.
Script: gothica textualis formata.
Illum.: Florence, ornament book of state, 1485—87. "Actavantes de Actavantibus de Florentia hoc opus illuminavit A. d. MCCCCLXXXV." "Actum Florentiae A.D. MCCCCLXXXVII." With the portraits of Matthias and Beatrix.
Arms: The coat of Matthias (probably E_1) is repainted or covered in many places with the arms of the Spanish Hapsburgs (Charles V, Philip II). In the ornamental border at the head of the first leaf, Matthias (E) in one colour (gold) is visible.

Binding: not original, purple leather with silver clasps. Gilt edges.
Poss.: Transferred to Bruxelles by Queen Maria, widow of Lajos II.
Repr.: Bibliotheca Corvina I, pp 103, 111.—Hevesy Tables XXVII—XXX. —Balogh II, pp 363—367. — Corvina II, Tables I—III.
Bibliog.: Müntz, Eugène: Le missel de Mathias Corvin à la Bibl. Royale de Bruxelles. Gazette Archéologique 1883. Paris. pp 116—120. — Gheyn, J. van den: Catalogue des manuscrits de la bibliothèque royale de Belgique. T. 1. Bruxelles 1901. pp 277—279. — A brüsszeli Korvina-missale leírása (A description of the Corvinian Missal of Bruxelles). MKszle. 1904. pp 369—371. — Ancona Vol. 2, No. 1574.
Cat. numbers: Fógel I, 45; Fógel II, 3; Hevesy 5; Weinberger 7; Hoffmann 45; Csapodi 2.
Note: According to the testimony of inscriptions in the codex, the governors of the Netherlands took the oath of office on this book for over two hundred years.

891. Missale Romanum.

Extant, authentic Corvinian MS. (probably belonging to the accessories of the Royal Chapel).
Roma. Biblioteca Apostolica Vaticana. Cod. Urb. Lat. 110.
Parchment 238 fol. 364 by 253 mm.
Script: gothica textualis formata. Hungary.
Illum.: Buda, ornament state book, c. 1488—90. According to J. Balogh, under the influence of F. de Castello Italico. With the portrait of King Matthias.
Arms: Matthias (C_1). In the ornamental borders, the arms of Aragon, cross patriarchal, raven, the arms of Austria, Dalmatia, etc.
Binding: contemporary, purple velvet. Chased gilt edges.
Repr.: Hevesy Tables XLIX—LI. — Balogh II, p. 345. — Corvina II, Tables LXX—LXXII. — Miniatura del rinasc. Table 19.
Bibliog.: Stornaiolo I. — Díszlapok. — Balogh I, Vol. 1, p. 532. — Miniatura del rinasc. p. 58. — Hoffmann V, pp 98, 100. — Hoffmann X, p. 36. — Salmon Vol. 2, No. 371.
Cat. numbers: Fógel I, 126; Fógel II, 86; Hevesy 91; Weinberger 104 (he writes, erroneously, breviary); Hoffmann 126; Csapodi 119.

892. Missale.

Latent, alleged Corvinian MS.
Cat. number: Fógel E. 81.
Note: According to Budik the codex is preserved in a private library in Vienna. "Finit 2. Iunii 1468." Parchment illustrated by beautiful paintings, some of which have been cut out and removed.

893. Missale.

Unfoundedly determined as a Corvinian MS.
Wolfenbüttel, Herzog August Bibliothek. 6. Aug. 4°.
Parchment 268 fol. 245 by 184 mm. 14th and 15th cent.

Illum.: state book.
Arms: Brandenburg-Prussia and Poland.
Binding: pink velvet, gilt edges.
Descr.: Heinemann No. 2955.
Bibliog.: Csapodi XXV, p. 36.
Cat. number: Weinberger 170 (dubious).
Note: The old catalogue of the Library describes it as a Corvinian book, which is contradicted by the arms. The ornate quality may have led the keepers to class it with the other Corvinian volumes in the Library. Vogel (No. 63) and Edwards (No. 45) included the book in their lists.

894. Missale.

Lost Corvinian book.
Note: In a letter of 29 November 1499, addressed to their ambassador in Rome the signoria of Florence referred to "Uno Messale ornato molto magnificamente fatto già ad instantia del Re Mattia di Ungheria". The codex, formerly possessed by Mico di Nicolo del Grasso Cappono, belonged at that time to Paolo Ruccellai. The signoria was willing to purchase it, provided it suited their ends; therefore they asked to inspect the book. Balogh I, p. 315.

895. Missale fratrum minorum secundum consuetudinem Romanae curiae.

Prepared on commission by King Matthias whose intention was to give it away as a present.
Roma. Biblioteca Apostolica Vaticana. Rossiana. Cod. Lat. 1164.
Parchment 277 fol. 364 by 253 mm.
Script: gothica textualis formata. Scribe: "Anno domini Millesimoquadringentesimo Sexagesimonono finitus est presens liber per manus Georij [!] Kathedralis et Institoris in Wyenna."
Illum.: Vienna, state book, 1469, with the portrait of King Matthias.
Arms: Matthias in the canon picture.
Binding: not original, claret velvet; but the mounting and the gilt clasps may belong to the original binding as well.
Poss.: At the end of the 18th cent., the Franciscan monastic house of Vienna. — László Festetich. — A. Kallenbach. — Carola Ludovica Bourbon. — Rome, Colleg. del Gesù S. J. In 1868 Fraknói reported it from Rome as an entry of the Rossiana Library of the Jesuits in Rome. After the dissolution of the monastic house in Rome, the Rossiana Library was transferred into the Jesuit monastery Wien-Lainz, from where the book was reported by the catalogue of Tietze. Subsequently it was incorporated in the Vatican Library.
Descr.: Tietze, Hans: Die illuminierten Handschriften der Rossiana in Wien-Lainz. Leipzig 1911, No. 31. Beschreibendes Verzeichnis der illuminierten Handschriften in Österreich. — Díszlapok, pp 9—10.
Repr.: Tietze Table 23.— Hevesy Table XI.— Díszlapok Tables XII—XIII.—Fraknói IV, p. 541. — Balogh I, Vol. 2, p. 384. — Corvina II, Tables LXXXIII—LXXXV.
Bibliog.: Frankl, Vilmos: Egy ismeretlen Corvin-codex Rómában (An unknown Corvinian codex in Rome). MKszle 1868, pp 445—447.—Rómer,

Flóris: Adalékok a Corvina történetéhez (Contributions to the history of a Corvinian book). MKszle 1877, p. 350. — Salmon Vol. 2. No. 354.
Cat. numbers: Fógel I, 129; Fógel II, 89; Hevesy 92; Weinberger 162; Hoffmann 129; Csapodi 123.
Note: Below the canon picture, a hand identical with that of the text wrobe: "Ego Mathias Rex Hu[n]garie co[n]cessi hoc missale fr[atr]i Thome de Hu[n]garia p[ost] cui[us] obitu[m] maneat p[raese]ns liber in prouincia qua claudit diem extremum." The writing falls within the frame, i.e. is contemporaneous with the picture. The calendar does not introduce Hungarian saints, therefore friar Thomas was probably active abroad (in Vienna?).

896. Missale praemissis calendario et benedictione salis et aquae.

Unfoundedly determined as a Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek. 1. Aug. 4°.
Parchment 286 fol. 255 by 190 mm. 14th—15th cent.
Arms: unidentified; silver shield with black, diagonal fess, later in time.
Binding: claret velvet, not contemporary, bearing traces of very rich mounting.
Descr.: Heinemann No. 2923.
Bibliog.: Csapodi XXV, pp 36—37.
Cat. number: Weinberger 168 (dubious).
Note: An old catalogue of the Library marks it as of probable Buda origin. This assumption is erroneous. Admittedly the calendar includes the names of St. Stephen (Ladislas is omitted) and Imre (Emericus) referring to them as "rex Ungariae" (!), still it does not give them red letters denoting festival days. At the same time, the festivals include the names of Emperor Henrich, Empress Kunigunda, Kilian, tokens of Germanic origin, although from a region that used to maintain strong connections with Hungary.

897—908. Missalia.

Books found in Coll. II of Buda, 1686.
11 printed and 1 questionable. Of the printed ones, 4 parchment 2°, 5 paper 2°, and 2 paper 4°.
Pflugk.

(909. *Left open.*)

Modus sermocinandi in capitulo. Autor ex ord. Praed.

Cf.: Miscellanea theologica. (No. 889.)

910. Multiloquium.

Lost Corvinian MS.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E 82.

911. Notata ex iure civili, in articulos distincta.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

912. Notata iuridica.

Codex found in Coll. II of Buda in 1686.
Pflugk.

913. Notata philosophica.

Codex found in Coll. II of Buda in 1686.
Pflugk.

914. Notata super II. Decret.

Codex found in Coll. II of Buda in 1686.
Pflugk.
Note: Perhaps identical with: Wien. ÖNB Cod. Lat. 4169. (Earlier shelf-mark: Rec. 483.) Written in 1449, much damaged paper codex.

915. Observationes astrologicae.

Codex found in Coll. II of Buda in 1686.
Supposedly a copy of the work also existed in the Corvina.
Note: Perhaps identical with: Wien. ÖNB Cod. Lat. 4146. (Earlier shelf-mark: Rec. 484.) Eschuid, Iohannes: Summa astrologiae iudicialis. Italian renaissance, blind-stamped leather.

916. Observationes astronomicae ex astris desumptae.

Codex found in Coll. II of Buda in 1686.
Supposedly the work also existed in the Corvina.
Pflugk.
Note: Perhaps identical with: Wien. ÖNB Cod. Lat. 3976. (Earlier shelf-mark: Rec. 487.) 15th-cent. paper codex, plain, save for one single initial at the beginning; badly damaged by soaking. Rebound. Invisible edges. There is an epistle bound in the codex, saying: "Magnifico Canonij (!) Mathyus (!) de Palocz fr[atr]j n[ost]ro car[issi]mo", written by another hand "Nobili Vi[r]o G[r]ego[r]io Kezege (?) Georg[ius] Ar[chi] Ep[iscopus] Strig[oniensis] in Mediolano."

917. Observationes practicae medicinales.

Codex found in Coll. II of Buda in 1686.
Supposedly the work also existed in the Corvina.
Pflugk.
Note: Perhaps identical with: Wien. ÖNB Cod. Lat. 5249. (Earlier shelf-mark: Rec. 526.) Collectanea medica. 15th-cent. paper codex, badly damaged, in contemporary Gothic blind-stamped leather.

Observationes quaedam grammaticae. (In Greek.)

Cf.: Miscellanea Graeca I. 11. (No. 885.)

918. Officium Beatae Mariae Virginis.

Lost book of Lajos II.
Note: The inventory of the royal treasures deposited in Pozsony contained the following item on 19 September 1527: "Ain pergamenen shon petpuechel, iluminiert, in schwarz samet einpunden und mit silber beslagen und vergult." (Balogh I, p. 316.) —A register taken mainly of the jewels of the same deposit on 22 April 1528 when the bequests of Lajos II were surrendered to three counsellors of Queen Mary in Pozsony, mentions only one single book: "officium Beatae virginis cum tectorio veluti nigro deargentatum et illuminatum". (II. Lajos kincseinek összeírása [The registration of the treasures of Lajos II], Történelmi Tár 1890, pp 367—369.)

919. Operis theologici fragmentum.

Codex found in Coll. II of Buda in 1686.
Pflugk.

920. Opus iuris civilis.

Codex found in Coll. II of Buda in 1686.
Pflugk.

Oratio contra proditores et quasi eiuratores mysteriorum. (In Greek.)

Cf.: Miscellanea Graeca. I. 2. (No. 885.)

921. Orationale Matthiae regis Hungariae.

Dubious MS. of King Matthias. (Not included in the Library.)
Budapest. OSZK Clmae 206.
Parchment 76 fol. 140 by 105 mm. 1466.
Script: Gothic.
Illum.: state book.
Arms: none.
Binding: not original, with the original clasps of silver.
Poss.: Sámuel Literáti Nemes. — Miklós Jankovich.
Descr.: Bartoniek II, No. 206.
Bibliog.: Hoffmann IX, p. 221.
Note: In the book: "Oratio regis pro victoria."—"Ottomanne gentes fremunt, populi machinant malum . . ." — "Contra turcos." — "Tempore intestini belli."

922. Orationale Wladislai II. regis.

Extant, latent MS. of Vladislas II.
Kraków. Biblioteka Jagiellonska. Rps. 4289. (Place of preservation after World War II is unknown.)
Parchment 213 fol. 138 by 96 mm.
Script: gothica bastarda. c. 1475—80.

Illum.: with many pictures.
Arms: none.
Repr.: Ameisenowa Figs 148—151.
Descr.: Ameisenowa pp 100—103.
Bibliog.: II. Ulászló király imádságos könyve (The prayer-book of King Vladislas II). MKszle 1884, 322—323. — Divéki. — Katalog wystawy No. 7.
Note: A note in the book says: "Hic liber Vladislai Secundi . . . Opera Ioannis Drzewicky Scholastici Lanciciensis, Canonici Cracoviensis ex Boemia nactus et in pignus perpetui amoris . . . Adamo de Drzewica Sacrae Regiae Maiestatis a Secretis Fratri Charissimo donatus Anno gratiae 1544." (MKszle 1884, 322—323 and Hoffmann VI, p. 164 publish the date erroneously as 1504 and state accordingly that the act of donation took place in the life-time of the King.)

923. Orationale Vladislai regis.

Erroneously attributed to Vladislas II.
Oxford. Bodleian Library. MSS. No. 15,857.
Parchment 80 fol.
Note: According to E. Hoffmann, (VI, p. 49, 164) Polish researchers erroneously attribute it to Vladislas I (Modlitewnik Wladyslawa Warnenczyka. Kraków 1928), because script and illumination in the codex point to a later date, and also the portrait of the King definitely represents Vladislas II and not Vladislas I. On the basis of the Polish arms and the youthful figure of the King, she thinks that "the book was prepared at the time when Vladislas was crowned King of Bohemia and heir apparent of Poland, i.e., 1470—1471, either in Bohemia or Poland". We have to refer to E. Hoffmann. It is impossible to account for the absence of the Bohemian coat of arms in a book prepared for the King of Bohemia. What is at most conceivable is that the Polish eagle represents in this case the family arms of the Jagellos and not the arms of Poland, which, however, seems very unlikely. The catalogue of Madan (Vol. 3, Rawlinson MSS. 15,857) definitely considers it a property of Vladislas I. Decisive among the arguments is the fact, pointed out by E. Hoffmann, that the eagle in the arms has a crown, which is characteristic of the coat of Vladislas I, while the eagle is mostly uncrowned in that of Vladislas II. In contrast to assumptions derived by way of style analysis, the codex dates before 1440 and belongs to Vladislas I.

924—926. Orationale.

Three lost books of the Royal Chapel of Buda.
Note: The inventory of the royal treasures deposited in Pozsony (1527) has the following item: "Drei kleine petpuechl, unbeschlagen". (Balogh I, Vol. 1, 316.)

927. Orationes ecclesiae in singula anni festa.

Parchment codex found in Coll. II. of Buda in 1686.
Pflugk.

928. Orationes ex historiis Titi Livii, Sallustii, Curtii.

Extant, authentic Corvinian MS.
Berlin-Dahlem. Staatsbibliothek. Preussischer Kulturbesitz. MS. lat. fol. 99. (Temporarily preserved in Tübingen in former years.)

Parchment 187 fol. 226/227 by 142/145 mm.
Script: humanistica cursiva. Scribe: Cenninius (s. n.).
Illum.: Florence, Cenninius, void branchwork, c. 1460—70.
Arms: the coat of Matthias is painted over, but there remained the letters M and A at the sides of the shield, i.e. the coat was of type A.
Binding: not original, chased gilt edges.
According to Weinberger, the glosses are due to János Vitéz.
Poss.: in the 17th cent. it was preserved in the Strachov monastery of Prague.
Repr.: Corvina II, Table LXXXVIII.
Descr.: Rose II/3, No. 1006.
Bibliog.: Tröger pp 153—154.
Cat. numbers: Fógel I, 43; Fógel II, 1; Weinberger 2 (probably); Hoffmann 43; Csapodi 128.

929. Ordo missalis secundum consuetudinem Romanae curiae.

Unfoundedly determined as a Corvinian MS.
Wolfenbüttel. Herzog August Bibliothek.
Note: Vogel (No. 68) and Edwards (No. 47) based on Pflugk (p. 110), published it as Corvinian. Probably the missal of Wolfenbüttel (l. Aug. 4°) is involved. See No. 896.

930. Panegyrici Latini XII.

Supposedly the book was included in the Corvina.

Note: The work, containing panegyrics of Plinius, Mamertinus, Eumenius, Nazarus, Pacatus, was at one time possessed by Orbán Dóczy, of Nagylucse (Wien. ÖNB Cod. Lat. 48). It is possible that the statement of Ugoleto, according to which he had copies made of "Plinii Panegyricus" in Florence referred to this book. Although this work of Pliny is too short to fill a book, nevertheless the first panegyrics in the volume are his.

931. Panegyrici Latini XII.
1. Plinius: Panegyricus dictus Traiano imperatori.
2. Mamertinus, Claudius: Panegyricus Maximiano Augusto dictus. — Genethaliacus Maximiani Augusti. — Panegyricus dictus Constantino filio Constantini.
3. Eumenius: Gratiarum actio Constantino Augusto Flaviensium nomine. — Panegyricus Constantino imperatori dictus. — Panegyricus coram Maximiano et Constantino imperatoribus. — Panegyricus Constantino caesari recepta Britannia dictus. — Pro restaurandis scholis oratio.
4. Nazarus: Panegyricus dictus Constantino imperatori.
5. Pacatus: Panegyricus dictus Theodosio.

Unfoundedly determined as a Corvinian MS.
Budapest. EK Cod. Lat. 12.
Parchment 143 fol. 250 by 150 mm. Second half of the 15th cent.

Arms: the room of the shield is left blank in a green wreath of laurel.
Binding: 19-cent. Turkish, leather. Csontosi refers to Dethier whose list speaks of a calf-leather binding. Chased gilt edges.
Descr.: Mezey No. 12. — Csontosi I, No. 12.
Bibliog.: Ábel I, p. 576. — Ábel II, pp 78—84.
Cat. number: Weinberger 35 (dubious).
Note: Recevied together with some Corvinian books from Istanbul, although there is no evidence whatever of its belonging to the stock. At best, one can imagine that this rather plain exemplar served as a basis for the copyist Ugoleto employed to make the ornate book for the Corvina.

932. Philosophia notata et utcunque putredine corrupta.

Codex found in Coll. II of Buda in 1686.
Pflugk.

933. Philosophia Scoti et Thomae Aquitanis in unum tractatum conciliata.

Printed book found in Coll. II of Buda in 1686.
No determination is feasible.
Pflugk.

934. Philosophica manuscripta.

Two codices, one of them being parchment, found in Coll. II of Buda in 1686.
Pflugk.

935. Poëta Christianus: Genealogiae deorum carmine heroico concinnatae.
+ Cassius Dio: Oratio M. Antonii in funere Iulii Caesaris per Baptistam Guarinum translata.
+ Guarinus, Baptista: Oratio in inchoando feliciter Ferrariensi gymnasio habita anno 1453.

Extant, authentic Corvinian MS.
Budapest. OSZK Clmae 423. (Earlier: Wien. ÖNB Cod. Lat. 109.)
Parchment 35 fol. 282 by 175 mm. 15th cent.
Script.: humanistica rotunda.
Illum.: completely plain.
Arms: the tail of the first leaf has been cut off.
Binding: original, gilt Corvinian leather with arms, chased gilt edges.
Poss.: Cuspinianus; Fabri.
Descr.: Bartoniek VI, No. 423.
Repr.: Corvina I, Fig. 2. — Of the cover: Koroknay V, Table XIII; Koroknay VI, Table XIII.
Cat. numbers: Fógel I, 8; Fógel II, 106; Hevesy 131; Weinberger 138; Hoffmann 8; Berkovits 33; Csapodi 36.

Pomponii Attici vita.

Cf.: Miscellanea III. 6. (No. 876.)

936. Pontificale Strigoniense.

Codex found in Coll. II of Buda in 1686.
Budapest. OSZK Clmae 317.
Parchment 141 fol. 325 by 228 mm. 14th cent. Hungary.
Arms: none.
Descr.: Bartoniek II, No. 317.
Bibliog.: Bartoniek, Emma: Az Orsz. Széchényi Könyvtár 317. sz. középkori kódexéről (On the medieval codex No. 317 of the OSZK). MKszle 1923, pp 200—204.
Note: Prepared for use in Hungary. Since the coronation ceremony is described in it, Bartoniek assumes that it was deposited in Buda to be in safety from the Turks approaching Esztergom. This assumption is not acceptable. The rites of coronation of kings and even emperors are to be found in other pontificals of Hungary not necessarily of Esztergom origin (e.g., the Filipec-pontifical, now in Esztergom, was copied for Filipec, Bishop of Várad between 1476 and 1481 from a service book of the age of Louis the Great. Cf. Berkovits I, pp 298—305). A gloss in the codex reads: "Anno 1686. In actuali Insultu quando Buda Fuit recuperata ego Praedicatorum Frater Franciscus Szwrtey tunc temporis portavi ex ipso [!] Bibliotheca Budensi hunc librum ad Conventum Cassoviensem." On the inner side of the cover we find a document written by Bishop Mihály of Milkó, vicar general of János Vitéz, confirming the permit of wake for the parish of Kövesd (1470).

937. Pontificale.

Unfoundedly determined as a Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Ottob. 501.
Repr.: Balogh I, Vol. 2. pp 379, 381.
Bibliog.: Hoffmann VI, pp 136—169. — Fraknói, Vilmos: Ifjabb Vitéz János Pontificaléja a Vatikáni Könyvtárban (The pontifical of János Vitéz jun. in the Vatican). Rome 1903. — Balogh I, Vol. 1. p. 542. — Balogh II, pp 32 — 33, 78.
Cat. number: Weinberger 103 (dubious).
Note: Prepared in Rome in 1489 for János Vitéz jun., bishop of Szerém. In the ornamental border a raven with ring, displayed, can be seen. Incomplete.

938—939. Portolano.

Fragments of codices unfoundedly determined as Corvinian MSS.
Budapest. EK Cod. Ital. 2. (Earlier shelf-mark: Cod. Lat. 34.) — OSZK Fol. Ital. 8.
Note: The fragment preserved in the University Library arrived from Istanbul together with some Corvinian books in 1877. Tivadar Ács [Egy elveszettnek vélt Corvina térképmelléklete (Map supplement of a Corvinian book considered lost). Térképészeti Közlöny 1950, 333—350] determines the MS. entitled "Remunda luna . . ." as Corvinian and thinks it originally belonged to the fragment Fol. Ital. No. 8, OSZK. His unfounded assumption was refuted by László Mezey [Egy állítólagos Corvin-kódex (An alleged Corvinian codex). Az Egyetemi Könyvtár Évkönyvei I, 1962, pp 133—139, Table 2].

940. Postilla cum additionibus super Evangelia et Apocalypsim.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

941. Postilla in psalmos.

Codex found in Coll. II of Buda in 1686.
Pflugk.

942. Postilla super libros Machabaeorum.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

943. Praetestificatio verarum visionum a Deo fluentium seu liber alias dictus Stivias simplicis hominis.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

944. Processus iudiciarius iuris canonici.

Book found in Coll. II of Buda in 1686.
Pflugk.

945. Propositiones mathematicae cum insigni opere Elementorum Euclidis et commentationibus in geometricam artem.

Printed book found in Coll. II of Buda in 1686.
Supposedly the work also existed in the Corvina.
Pflugk.
Note: Probably a printed edition of the works of Euclid in Latin translation, Venice 1482. GW 9428: Opus elementorum in geometriam artem cum commentariis Johannis Campani.

Proverbia philosophica.

Cf.: Santini. (No. 584.)

946. Proverbia variis sermonibus dialogisque amplificata.

Codex found in Coll. II of Buda in 1686.
Pflugk.

947. Psalterium Beatae Mariae Virginis.

Extant book of Queen Beatrix.
Melk. Stiftsbibliothek. Cod. 1845.

Parchment 175 fol. 100 by 80 mm. 15th cent.
Script: gothica textualis formata.
Illum.: state book.
Arms: Aragon.
Binding: not original, gilt edges.
Repr.: MKszle 1880. — Berzeviczy I, pp 407, 411.
Bibliog.: Csontosi, János: Beatrix királyné imakönyve Mölkben (The book of prayers of Melk of Queen Beatrix). MKszle 1880, pp 377—381.— Csapodi XIV. — Csapodi V. — Csapodi VI.
Cat. number: Hevesy 49.
Note: See the chapter on the Library of Queen Beatrix in this book.

948. Psalterium cum glossa.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

949. Psalterium Davidis.

Extant authentic MS. of Queen Beatrix.
Wolfenbüttel. Herzog August Bibliothek. 39. Aug. 4°.
Parchment 221 fol. 195 by 130 mm.
Script: gothico-antiqua.
Illum.: Florence, state book, c. 1476—90. Cherico. Aragon emblems.
Arms: Beatrix (P_2).
Binding: original gilt Corvinian leather inwrought with colours and provided with arms, the crown on the shield encrusted with ruby; gilt edges decorated in colours (other than Buda). The binding fully agrees with the middle portion of the cover of a 15th-cent. Livy codex bearing the arms of Aragon. (Cf.: Marinis, Tammaro de: La legatura . . . Vol. 1, Tables 1 and 16, p. 21, No. 175. The codex is now in the possession of the successors of Senator Borletti of Milan.)
Descr.: Heinemann No. 3440.
Repr.: Corvina II, Table CXXXIX. — Of the cover: Heinemann, erroneously under No. 3490. — Hevesy Table XIV. — Hunyady Table XXIV. — De Marinis: La legatura. Vol. 3, Table F2, No. 2948. — Corvina II, Table CXL. — Herbst, quoted below.
Bibliog.: Ancona II, No. 840. — Herbst, H.: Eine Corvinenhandschrift der Bibliothek zu Wolfenbüttel. Zeitschrift für Bücherfreunde. NF 19. 1927, pp 96—98. — Szmertinki Menyhért levele, melyben Hevenesi Gábort tudósítja némely kéziratok felől, melyeket Budáról Mátyás király könyvtárából külföldre kivittek (The letter of Menyhért Szmertinki informing Gábor Hevenesi of the MSS. taken abroad from the Library of King Matthias). Tud. Gyűjt. 1836. VI, pp 116—117. — Csapodi V, pp 217, 219. — Csapodi VI, pp 115—118. — Csapodi XXV, pp 31—32.
Cat. numbers: Fógel I, 144; Fógel II, 145; Hevesy 152; Weinberger 173; Hoffmann 144; Csapodi 176.

Note: Judged by the possessor's coat of arms and the emblems, the codex was undoubtedly made for Queen Beatrix. Since the cover bears the arms of King Matthias, the book was probably prepared as the King's present to his wife. The calendar part includes the Hungarian saints.

950. Quaestiones canonisticae.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

951. Quaestiones de augustissimo Altaris Sacramento.

Paper codex found in Coll. II of Buda in 1686.
Bologna. Biblioteca Universitaria.
In the bequests of Marsigli who acquired the codex in Buda; 14th-cent. MS. in leather-bound boards. (Szilády p. 137.)

952. Quaestiones libri sex principiorum.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

953. Quaestiones philosophicae ex libro physicorum.
Codex found in Coll. II of Buda in 1686.
Pflugk.

954—956. Quaestiones theologicae de sacramentis in genere et in particulari.

Books found in Coll. II of Buda in 1686.
Two codices and one printed.
No determination is possible.
Pflugk.

957. Quaestiones theologicae de virtutibus et vitiis.

Printed book found in Coll. II of Buda in 1686. Major 2°.
No determination is feasible.
Pflugk.

958. Rubricae de iudiciis. [Commentarius in Rubricam Decretalium de iudiciis.]

Codex found in Coll. II of Buda in 1686.
Pflugk.
Wien. ÖNB Cod. Lat. 4227.
Paper codex 404 fol. 310 by 220 mm. 15th cent.

Script: cursiva.
Illum.: plain.
Binding: not original. Traces of yellow edges.
Note: The codex removed from Buda was identical with this as can be demonstrated, first of all, by an incomplete gloss giving the same title "Rubrica de judi—", at the beginning of the codex; further proof is provided by a letter written in Hungary, inserted between fol. 447 and fol. 448: "Venerabili patri domino Nicolao decretorum D[octori] Cantori Canonico et Vicario Strigoniensi ... Petrus Waciensis Episcopus." 11 May (s.a.) Vác. The text of the letter includes "prior Monasterii sancti Jacobi de hic Wacie fundati" and "Stephanus praepositus ecclesiae sancti Thomae in Synodo quidem per me celebrata". A fragmentary slip of paper inset has "... icolaus ... otarius". Earlier Vienna shelfmark: Rec. 482.

959—963. Sacri canones.

Books found in Coll. II of Buda in 1686.
One codex and 3 printed books. (Two major 2°, one 4°.)
No determination is feasible.
Pflugk.

964. Saragan.

Counterfeit.
Bibliog.: Csontosi, János: Egy hamisított Corvin-codex a müncheni könyvpiacon (A forged Corvinian codex in the Munich book market). MKszle 1888, pp 286—309 (with the reproduction of the binding).
Note: In 1888 possessed by Munich antiquary G. Hess. Armenian church song-book made in 1662 on whose board the raven encircled with an inscription concerning King Matthias was a forgery.

965. Satyrae.

Printed book found in Coll. II of Buda in 1686.
Perhaps one of the Juvenal editions.
Pflugk.

966. Scholia in partem aliquam Veteris Testamenti.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

967. Scholia in Psalmos.

Codex found in Coll. II of Buda in 1686.
Pflugk.

968. Scriptores Historiae Augustae. (Aelius Spartianus, Vulcatius Gallicanus, Iulius Capitolinus, Trebellius Pollio, Aelius Lampridius, Flavius Vopiscus): Vitae Imperatorum Romanorum.

+ [Nepos, Cornelius] Aemilius Probus: De excellentibus ducibus exterarum gentium.
+ [Sextus Aurelius Victor] Plinius: De imperatoribus Romanorum.

Extant, authentic Corvinian MS.
Budapest. EK Cod. Lat. 7.
Parchment 187 fol. 368 by 255 mm.
Script: humanistica rotunda.
Illum.: Florence, void branchwork, c. 1460—70.
Arms: Matthias (A_1).
Binding: 19th-cent. Turkish, leather, originally velvet. Gilt edges (Buda) decorated in colours.
Descr.: Mezey No. 7. — Csontosi I, No. 7.
Repr.: Corvina I, Table VII.
Bibliog.: Ancona Vol. 2, No. 722. — Ábel II, pp 35—58. — Ábel I, pp 574 — 575.
Cat. numbers: Fógel I, 53; Fógel II, 11; Hevesy 20; Weinberger 30; Hoffmann 53; Berkovits 8; Csapodi 10.
Note: Returned to Hungary by Sultan Abdul Hamid from Istanbul in 1877.

969. Scriptores Historiae Augustae.

Extant, probably authentic Corvinian MS.
Budapest. EK Cod. Lat. 27.
Paper MS. 180 fol. 320 by 225 mm.
Script: humanistica cursiva.
Illum.: 15th cent.
Arms: none.
Binding: 19th cent. Turkish, leather. Originally leather, bearing the portrait and name of Francesco Sforza. Cf. note to the Festus codex.
Descr.: Mezey No. 27. — Csontosi I, No. 27.
Bibliog.: Ábel I, p. 573.
Note: Returned to Hungary by Sultan Abdul Hamid from Istanbul in 1877.

Sententiae theologorum. (In Greek.)

Cf.: Miscellanea Graeca I, 20. (No. 885.)

Series principum = Chronica Hungarorum

Sermo de cupiditate.

Cf.: Sermones de Evangelia. (No. 975.)

970—972. Sermones ascetici.

Books found in Coll. II of Buda in 1686.
Pflugk.

Note: Two codices and one printed 4°. The one being folio MS. "vix legibiles ob vetustatem librique puredinem", the other parchment 4°, perhaps identical with: Wien. ÖNB Cod. Lat. 1320 (earlier shelf-mark: Rec. 527), which is a 15th-cent. ornate book, badly damaged and mutilated; the measurements also agree: 218 by 164 mm (rebound).

973. Sermones ascetici in quosdam textus Evangeliorum.

Codex found in Coll. II of Buda in 1686. 2°.
Pflugk.
Note: Perhaps identical with: Wien. ÖNB Cod. Lat. 4147 (earlier shelf-mark: Rec. 499). 15th-cent. paper MS. rebound, with several fine initials. For the most part the orations and other moralizing works by Chrysostom, without the author's name being given. Measurements: 297 by 217 mm, i.e. folio as in Pflugk.

Sermones discipuli = Herolt, Iohannes

974. Sermones in dominicas et festa totius anni.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

975. Sermones in evangelia.
+ Petrus Lombardus: Libri Sententiarum excerpti.
+ Lucidarius sive dialogus inter magistrum et discipulum.
+ Sermo de cupiditate.
+ Cyprianus, S.: Tractatus de XII abusionibus saeculi.
+ Augustinus, Aurelius: De corporis et animae misera vita.
+ Chrysostomus, Iohannes: Sermo de patientia et gratiarum actione circa mortuos.
+ De conflictu vitiorum atque virtutum.
+ Evangelium apocryphum, quod Infantia Salvatoris vocari solet.
+ Collectanea theologica varii argumenti.

Codex found in Coll. II of Buda in 1686.
Pflugk.
Wien. ÖNB Cod. Lat. 4237.
Paper codex 326 fol. 295 by 215 mm. 15th cent.
Script: cursiva. Scribe: "Valentinus presbiter".
Illum.: almost completely plain.
Binding: contemporary plain leather, badly damaged; it used to have 5 pieces of mounting; untouched edges (the flyleaves originate from a 13th cent. breviary showing neums).
Note: Pflugk publishes the book under the following title: "Opus Valentini presbiteri in Evang." Valentinus, however, was no author but the scriptor. Fol. 287^{r}: "Explicit lucidarius Manu p[ro]p[ri]a Valentin[i]." — Fol. 306^{v}: "Manu p[ro]-p[ri]a Valentin[i] p[re]sb[ite]r[is]." Inscription: "Venerabilis Ludovicus dei gratia Rex Ungarie et Bohemie etc. fidelibus nostris Capitulo strigonien[si] salute[m] et gratiam." Earlier shelf-mark: Rec. 480.

976. Sermones sacri de Beata Maria Virgine.

Codex found in Coll. II of Buda in 1686.
Pflugk.

977. Sermones sacri in Cantica Canticorum.

Codex found in Coll. II of Buda in 1686.
Pflugk.
Perhaps identical with: Wien. ÖNB Cod. Lat. 693. (Earlier shelf-mark: Rec. 16.)

978—979. Sermones sacri in dominicas totius anni.

Books found in Coll. II of Buda in 1686.
One printed 2°; the other, codex.
Pflugk.

980. Speculum Caesarei et pontificii iuris per titulos ordine alphabetico conscriptos.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

981. Speculum codicis iuridici.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

982. Speculum humanae salvationis.

Unfoundedly regarded as a Corvinian MS.
Budapest. EK Cod. Lat. 30.
Parchment 49 fol. 350 by 265 mm. 14th—15th cent.
Arms: none.
Binding: 19th-cent. Turkish, leather. No data concerning the original binding.
Descr.: Mezey No. 30; Csontosi I, No. 30.
Note: Returned from Istanbul with some Corvinian books, with no evidence whatever of its belonging to the stock.

983. Statuta urbis Romae.

Latent, authentic Corvinian printed book.
Printed: [Roma c. 1471. Udalricus Gallus. Hain—Reichling 15,019.] 168 fol. 400 by 270 mm.
Illum.: state book.

Arms: Pope Paul II († 1471) and Matthias.
Binding: contemporary, blind-stamped leather with mountings of gilt silver.
Bibliog.: Published by Hevesy based on Catalogue des livres de ducs D'Altemps. Roma, Dario G. Rossi. 1908, Part. 2; No. 1736. — According to Gulyás [A Korvina két maradványa Amerikában (Two relics of the Corvina in America). MKszle 1915, p. 127.] the book is preserved in the New York Pierpont Morgan Library, which library, however, has refuted this statement in answer to an inquiry.
Cat. number: Fógel I.—II. C. 1.
Note: Judged by the coats of arms it seems certain that the book was presented by Pope Paul II to King Matthias. The volume was put to sale at an auction in 1908 when it was allegedly taken to an unknown place in America.

984. Stilus curiae Romanae seu cancellariae papalis.

Codex found in Coll. II of Buda in 1686.
Pflugk.
Wien. ÖNB Cod. Lat. 5077.
Paper codex 477 fol. 310 by 210 mm. 15th cent.
Script: cursiva.
Illum.: plain.
Binding: not original, untouched edges.
Note: The codex damaged by soaking has an early Vienna shelf-mark Rec. 486. 102r: "Dilecto Filio Johanni de Vsk preposito eccl. Quinqueeccl[esiensi]".

985. Summa Hostiensis super titulos Decretaliorum.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

986. Summa quaestionum theologiae.

Codex found in Coll. II of Buda in 1686.
Pflugk.

987. Summa theologica.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

988. Summa vitiorum cum aliis.

Codex found in Coll. II of Buda in 1686.
Pflugk.

989—990. Supplementum iuris canonici cum eiusdem rubricis.

Printed books found in Coll. II of Buda in 1686. (The one 4°, the other 2°.)
Pflugk.

991. *Σύνεσις καὶ Ἀπόκρισις Ἰησοῦ.*

Erroneously determined as Corvinian.
Bibliog.: Krausz, Sámuel: A régi budai könyvtárnak egy eddig ismeretlen kódexe (A so far unknown codex of the ancient library of Buda). MKszle 1900, pp 190—197. — Krausz, Sámuel: Helyreigazítás (Rectification). MKszle 1901, 112.
Note: The 1703 German edition of the work translated from Greek based on the Hebrew original states that "e Graeco manuscripto Budensi germanice versa". As a matter of fact, a later apocryphal German writing is involved, which could never have been in the Corvina.

992. Szefer ha-Miczvoth.

Unfoundedly determined as a lost Corvinian MS.
Jena. Universitätsbibliothek.

Note: A gloss says that the codex originates from the "booty of Buda", of which there is no other evidence whatever. Cf. note to "Ecz-Chájjim". (No. 806.)

993. Theologicus liber (?)

Codex found in Coll. II of Buda in 1686.
Certainly no title but the subject-matter is indicated.
Pflugk.

994. Tintinabulum eruditorum.

Lost Corvinian MS.
Sent by Poliziano to Buda in 1489.
Cat. number: Fógel E. 119.

995. Tituli Decretalium et constitutiones ecclesiasticae.

Codex found in Coll. II of Buda in 1686.
Pflugk.

Tobias de contemptu mundi.

Cf.: Miscellanea ex libro Catonis . . . (No. 883.)

996—997. Tomus utriusque iuris.

Codices found in Coll. II of Buda in 1686.
The one "ut videtur, vix enim ligibilis est ob vetustatem et putredinem"
Pflugk.

998. Tractatus de feudis, dedicatus . . . Wladislao Hungariae Bohemiaeque regi.

Lost book of Vladislas II.
Bibliog.: Csontosi X, pp 195—196.
Note: A 16th-cent. copy has survived from the collection of Ferdinand I, Wien ÖNB Cod. Lat. 3485.

999. Tractatus de Turcis, prout ad praesens ecclesia sancta ab eis affligitur, collectus . . . a quibusdam fratribus praedicatorum ordinis. 1474.

The work supposedly existed in the Corvina.
Bibliog.: MKszle 1877, pp 77—78. — BMC II. 414. — Apponyi 10.
Note: A prophecy according to which the rule of the Turks would be broken by a Christian monarch other than Frederick III. First published in print s.l.a. [Roma 1475. Schurener. Hain 15,680. BMC IV, 57.] — Second publication Nuremberg 1481. Hain 15,681. Apponyi 10.

1000. Tractatus de virtutibus moralibus aliisque variis, ordine alphabetico digestis.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

1001. Tractatus summularum logicae.

Book found in Coll. II of Buda in 1686.
Pflugk.

1002. Varia ascetica cum quibusdam decisionibus theologicis et sermonibus sanctorum patrum.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

1003. Varia de utriusque Testamenti textibus, de virtutibus et vitiis.

Codex found in Coll. II of Buda in 1686.
Pflugk.

1004. Varia de virtutibus et vitiis, sanctis angelis, sacramentis ecclesiae etc.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

1005. Varia ex grammatica et rhetorica manuscripta.

Parchment codex (or codices?) found in Coll. II of Buda in 1686.
Pflugk.

1006. Varia ex sacris et profanis.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.

1007. Veritates theologicae cum Genealogia patrum Veteris Testamenti.

Parchment codex found in Coll. II of Buda in 1686.
Pflugk.
It seems identical with: Wien. ÖNB Cod. Lat. 505:
Series patriarcharum a mundo condito usque ad Christum.
+ Compendium theologicae veritatis.
Parchment 119 fol. 238 by 167 mm. 14th cent.
Script.: gothica textualis formata.
Illum.: one single decorative initial.
Binding: not original.
Note: Most of the volume is made up of the "Compendium", whose incipit reads: "Veritatis theologicae sublimitas . . ." "Explicit veritas theologiae". Title and content, as well as the former shelf-mark (Rec. 470) show a fair agreement all being typical of the group transferred from Buda to Vienna.

1008. Vita Beatae Margaritae.

Supposedly a copy existed in the Corvina.
Note: Used by Ransanus. — King Matthias applied to the Pope in 1462—64 urging the canonization of Princess Margit (St. Margaret of Hungary). [Mátyás király levelei (The correspondence of King Matthias). Külügyi osztály Vol. I, Publ. Fraknói, Vilmos. Budapest 1893, p. 57.]

1009. Vita Leonis papae.

Supposedly the book also existed in the Corvina.
Note: Used by Ransanus.

Vita matris Dei.

Cf.: Hieronymus. (No. 330.)

1010. Vita Sancti Stephani regis.

Supposedly a copy existed in the Corvina.
Note: Used by Ransanus.

1011. Vita undecim millium virginum.

Supposedly the work existed in the Corvina.
Note: Used by Ransanus. It can also be imagined that some collection of the lives of saints rather than a special book is being involved. (Lombardica Historia.)

1012. Vitae sanctorum.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

1013. Vocabularium Graecolatinum et Latinograecum.

Authentic Corvinian MS.
Wien. ÖNB Suppl. gr. 45.
Paper codex 329 fol. 300 by 210 mm.
Script: Greek minuscula cursiva. Scribe: Janus Pannonius. Ferrara, c. 1450.
Illum.: plain.
Arms: none.
Binding: blind-stamped leather prepared in Hungary (transition from Gothic to renaissance).
Poss.: Janus Pannonius. — Brassicanus. — Fabri. — Transferred from the Univ. Lib. Vienna to the Hofbibliothek in 1756.
Descr.: Hunger. Suppl. gr. 45.
Bibliog.: Bick pp 54—55; Vogel—Gardthausen p. 479; Nachtr. 446.
Note: ÖNB MSS. Coll. Ser. nov. No. 3953 (fol. 63) contains a note by Denis, director of the Library, according to which the Vocabularium contains the following inscription: "*Ιανος ὁ παννονιος ἰδια χειρι ἐγραψεν ὁταν τὰ ἑλληνικα γραμματα μαθεν ἐμελεν.*" That is, Janus Pannonius wrote the gloss when studying Greek (probably in Ferrara). This inscription vanished, possibly during the restoration of the sorely damaged codex. The note of Denis was discovered and published by Bick. As the Vocabularium was later possessed by Brassicanus (whose ex libris was subsequently covered with that of Fabri), we have to suppose that he acquired the book, as he did the others he boasted of in his account, from the Corvinian stock during his stay at Buda. At the same time, this supposition fairly well corroborates another assumption concerning the confiscation of the library of Janus Pannonius for the Corvina. Certainly, the Corvinian Library could not be without a Greek dictionary, because Bonfini was translating Greek books into Latin in the Library, and also because Ugoleto taught Greek to János Corvin. The list of Ippolito mentions a "vocabulista Greco" and a "vocabulista Greco e latino".

1014. Vocabularium linguae Latinae.

Printed book found in Coll. II of Buda in 1686.
Pflugk.

1015. Vocabularium utriusque iuris, cum decisionibus quaestionum.

Printed book found in Coll. II of Buda in 1686. Major 2°.
Pflugk.

1016. Vocabularius antiquorum adagiorum.

Printed book found in Coll. II of Buda in 1686. 2°.
Pflugk.

1017. Volumen complectens VII libros de SS. Trinitate, de creatura mundi de corruptela peccati, de incarnatione Verbi, de gratia Spiritus Sancti, sive de medicina sacramentali, de statu finalis iudicii. [= Albertus Magnus: Compendium theologicae veritatis.]

Printed book found in Coll. II of Buda in 1686.
Pflugk.

The lists of Corvinian books and other volumes from Buda known by their authors' names or at least by their titles include, for the most part, vague and sometimes quite erroneous information on partly authentic and partly uncertain entries.

Naldus Naldius stated credibly enough that historians were represented by a very large number of works in the Corvinian Library. After enumerating six of the most famous Roman historians, he declares that he had to omit the names of the rest of the authors because a complete account of the historians in the Library would have filled an unduly large volume — which is, of course, an exaggerated statement not unusual with humanists. At the same time, he refers only in a general way to the legal works of the Library, adding that there were besides them medical books, too.

Speaking about ars magica, Galeotto informs us of the King's skill in physiognomy, the knowledge of which he had acquired from the best experts.[357] This strongly implies the presence of such books in the Corvina, although none of them are known to us by title.

Brassicanus mentions that nowhere had he seen such a plenty of Hebrew books, of which no further authentic evidence survives. The Hebrew, Arab and Turkish volumes reported from Mainz, Königsberg, Jena and Leipzig cannot be listed with the Corvinian stock, because the records found in them only say that they were removed from Buda without mentioning the Royal Palace. At the same time, we know that Turkish and Jewish schools existed at Buda, and thus the works in question may have originated from these establishments as well.[358]

Gottlieb mentions in a general remark of his that Vladislas II presented a few state books to the Abbey of Melk which passed to the collection of Maximilian II in 1558.[359]

In turn, we have to refute the statement of Wallaszky, according to whom the coat of arms with the raven can be detected in 30 Corvinian

[357] Csánki, Dezső: *Mátyás udvara* (The court of King Matthias). pp 57—58.

[358] Gárdonyi, Albert: Budai török könyvek Mainzban (Turkish books of Buda preserved in Mainz). *MKszle* 1905, pp 88—89. — Weinberger I, 36. — Rómer III. — Héber korvinák (Hebrew Corvinian volumes). *MKszle* 1877, pp 258—259. — Hochmut, Ábrahám: Héber korvinák (Hebrew Corvinian volumes). *Veszprémi Hetilap*, May 20, 1877. — See further Zolnai—Fitz.

[359] Gottlieb: *Mittelalterliche Bibliothektskataloge Österreichs* Bd. 1, p. 139. From among the Corvinian volumes transferred to Melk only one can be identified: Hieronymus codex, marked Cod. Lat. 654 in Vienna (Rep. 324). It bears superimposed escutcheons of Melk and of the Hapsburg House.

volumes in Dresden.[360] Similarly unfounded is the statement that 17 Corvinian volumes were transferred to the Vienna imperial library from the library of Olomouc in 1837. The titles of these modestly executed paper codices, mainly monastic works, have not been included in our catalogue. According to Petzhold, A. Müller, who made the discovery, had been misled by Richter, who supposed that binding in claret velvet was a specialty of the Corvina, whereas in fact it was also characteristic of the Carthusians.[361]

A Corviman early-printed book was reported from Wolfenbüttel in 1901; since no title was mentioned, the book cannot be traced up. (Csapodi XXV, p. 43.)

[360] Wallaszky 89.

[361] Cf. Zolnai and Fitz, bibliography on pp 120—121. See further: Hegedüs, István: Arezzoi emlékek (Memories of Arezzo). *A Kisfaludy Társaság Évlapjai*. Vol. 39, p. 113. — Rómer, Flóris: Adalékok a Corvina történetéhez (Contributions to the Corvinian history). *MKszle* 1877, p. 351. — Müller, Lajos: A Corvina történetéhez (Contributions to the Corvinian history). *Irodalmi Értesítő* 1874, pp 189—191 and 204—205.

Aeneas Sylvius

Cf.: (No. 6.)

1018. Abbreviatio supra decades Blondi ab inclinatione Imperii ad Iohannis XXIII. papae tempora.

Supposedly the work existed in the Corvina.
Note: Bonfini used it (Cf.: Kulcsár II. p. 4).

1019. Europa.

Supposedly the work existed in the Corvina.
Note: idem.

1020. Historia Gothorum.

Supposedly the work existed in the Corvina.
Note: idem.

*

Athenaios

Greek grammarian

1021. Unfoundedly regarded as a lost Corvinian MS.
Note: Publishing the dedication Bonfini addressed to King Matthias in his "Symposion", Analecta nova (pp 57—63) erroneously refers to a fragment of dedication to a 1514 edition of Athenaios (which was not addressed to King Matthias). On the basis of this fragment, István Apró would like to trace a lost Athenaios Corvinian volume in his edition of Bonfinius. (Cf.: Apró p. XX. — Csapodi XXVII.)

*

Blondus Flavius Forliviensis

Cf.: (No. 118.)

1022. Historiarum ab inclinatione Romanorum imperii decades.

Supposedly the work also existed in the Corvina.
Note: Bonfini used it. (Cf. Kulcsár I, pp. 14—24. — Kulcsár II, p. 4.)

1023. Italia illustrata.

Supposedly the work also existed in the Corvina.
Note: idem.

*

Callimachus Experiens

Cf.: (No. 146.)

1024. Attila.

Supposedly the work existed in the Corvina.
Note: By courtesy of Péter Kulcsár. Cf.: (No. 1028).

Cicero

Cf.: (No. 177.)

1025. Opera quaedam. Tusculanarum disputationum libri V. — Paradoxa Stoicorum. — Laelius de amicitia. — Cato maior de senectute.

Dubious Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Barb. Lat. 73.
Parchment 129 fol. 240 by 160 mm.
Script: humanistica rotunda. Scribe: Arnoldus Kempenik de Colonia.
Poss.: "Olindj Vrodij" — "Liber Antonij Clave Brugensis". — "Joannes Norman." — "Augeri Busbequj."
Bibliog.: Prete No. 73. — Rosivach.
Note: According to the Maronian catalogue of the Barberini collection (Barb. Lat. 3159.) the work was included in the Corvinian Library. The codex bears no traces of this. Still the record "Olindi Vrodj" encourages us to surmise that the volume Barb. Lat. 168 is an authentic Corvinian MS. (See further Notes to Entry 1036.)

1026. Epistola mandata a Octaviano.
+ Aischines: Epistola agli Athenesi.

Dubious Corvinian MS.
Leningrad. Saltykov-Shchedrin Library.
Poss.: Pierre Seguier.
Bibliog.: Baryasenkov, V. M.: A 150 éves Szaltükov-Scsedrin Könyvtár történetéhez (Contribution to the history of the 150-year-old Saltykov-Shchedrin Library). MKszle. 1964. p. 364.
Note: By courtesy of J. F. Grigoreva.

*

Honorius Augustodunensis

Cf.: (No. 335.)

1027. Clavis physicae de natura rerum, excerptum de quinque libris cuiusdam Chrysostomi Periphysicon.

Lost Corvinian MS.
Note: The early sixteenth-century MS. of ÖNB Cod. Lat. No. 3166 contains the following works: 1. Philostratus: Heroica, Icones, Vitae sophistarum, Epistolae, inter-

prete Antonio Bonfinio (with a dedication to King Matthias). 2. "Clavis physica e Crisotonii Periphysicon excerpta". 3. Galeotto: De rebus incognitis ad Mathiam regem. 4. Quattuor disticha: Augustinus Moravus Olomucensis ad lectorem. The original copy of the first work dedicated to Matthias survives as an authentic Corvinian MS. (Rep. No. 503). The original copy of the work of Galeotto did not survive, but Galeotto himself states that it did exist in the Corvinian Library (Rep. No. 286). Augustinus Moravus was a courtier of Vladislas II. Thus it seems plausible that the MS. was copied in the early sixteenth century from the original then preserved at Buda.

*

Iordanes

Historian of German origin, 6th cent.

1028. Historia imperatorum Romanorum. [De summa temporum.]

Lost Corvinian MS.

Note: The paper codex of ÖNB Cod. Lat. No. 3216 (copied in 1513) contains three works. The first being Agathias: De bello Gothorum, translated and dedicated to King Matthias by Christophorus Persona. Consequently, this was copied from the Munich Cod. Lat. No. 294 Corvinian book at Buda. The next work is "Historia imperatorum Romanorum" which is actually a part of Iordanes' "De summa temporum vel origine actibusque gentis Romanorum". (Monumenta Germaniae Historica, Auct. ant. T. V. pars 1. pp 40—52. publ. by Mommsen, paragraphs 315—387.) It can be safely supposed, therefore, that this book was also copied in Buda. The third work is "Historia Gothorum" (incipit: "Gothos sive agri inopia . . .") Fragment from the work "Attila" by Callimachus Experiens. Cf. No. 1024.

*

Palmerius, Mathaeus

Cf.: (p. 304.)

1029. Liber de temporibus.

Supposedly the work existed in the Corvina.
Note: Kulcsár II, p. 4.

*

Paulus Diaconus

Cf.: (p. 305.)

1030. Historia Langobardorum.

Supposedly the work existed in the Corvina.
Note: Kulcsár II, p. 4.

*

Platon

Cf.: (No. 506.)

1031. Epistolae. (Trad. Leonardus Brunus Aretinus)

Extant, dubious Corvinian MS.
Madrid. Biblioteca Monasterio de San Lorenzo el real El Escorial. g. III. 3.
Parchment 96 fol. 250 by 169 mm.
Script: humanistica rotunda. Scribe: G[undisaluus] H[ispanus] (Albinia de la Mare's definition).
Illum.: state book, made in Buda.
Arms: erased, though the traces of the arms of Matthias can be made out (?)
Binding: gilt renaissance leather decorated in colours, of Venice or Buda.
Bibliog.: Antolin, Guillermo: Catalogo de los códices latinas de la real biblioteca del Escorial. Vol. II, Madrid 1911, 260.

*

[Pseudo-]Quintilianus

Cf.: (Nos 561—563.)

1032. Declamationes.

Extant, authentic Corvinian MS.
Paris. Bibliothèque nationale Cod. Lat. 7803.
Parchment 90 fol.
Illum.: Florence, void branchwork c. 1450—1470.
Arms: Matthias (A_1), beneath it, the arms of János Vitéz.
Poss.: János Vitéz.
Bibliog.: Avril, François's review on Bibliotheca Corviniana. Bulletin des Bibliothèques de France. 1970. pp 107—108.

*

Sabellicus, Marcus Antonius Coccius

Italian historian, 1436—1506

1033. Rerum Venetarum ab urbe condita decades.

Supposedly the work existed in the Corvina.
Note: Kulcsár II, p. 4.

*

Sallustius

Cf.: (No. 581.)

1034. Coniuratio Catilinae.
+ Bellum Iugurthinum.

Erroneously regarded as a Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Barber. Lat. 39.
Bibliog.: Prete. No. 39. — Rosivach.

Note: Prete states that this MS marked earlier 2507 originates from the Corvinian Library, according to the seventeenth-century catalogue of Maroni (Barber. Lat. 3159)-although Maroni attributes the work to Cicero instead of Sallustius, — Prete adds. Rosivach is right in stating that the shelf-mark 2507 was erroneously put into the volume when it was rebound in 1806, because the MS. described by Maroni with No. 2507 bears recently the self-mark Barber. Lat. 73. (Cf.: Rep. No. 1025), and erroneously the old number 1401. Consequently, MS. Barber. Lat. 39. has no connection whatever with the Corvinian Library.

1035. Coniuratio Catilinae.
+ Bellum Iugurthinum.

Unfoundedly regarded as a Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Barber. Lat. 40.
Parchment 74 fol. 208 by 138 mm.
Script: gothico-antiqua and humanistica rotunda (13th–15th centuries).
Arms: none.
Binding: parchment.
Poss.: "Dono . . . Georgij ab Austria Maximiliani Imperatoris Nipotis Petrus a Castello."
Bibliog.: Prete No. 40. — Rosivach.
Note: According to Moroni's catalogue (see the previous entry), the MS. originate from the Corvinian Library, but there is no proof to support this statement. s

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Sidonius, Gaius Sollius Modestus Apollinaris

Statesman, bishop and poet of Gallia, c. 432 – c. 485

1036. Panegyricus.
+ Serenus Sammonicus, Quintus: Praecepta de medicina parvo pretio parabili.
+ Crispus, Benedictus: Medicinalis liber.

Extant, authentic Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Vat. Palat. Lat. 1587.
Parchment. 200 by 145 mm.
Script: humanistica cursiva. Scribe. Petrus Cenninius 1468.
Illum.: Florence, void branchwork. The flower ornaments surrounding the coat of arms were painted in Buda at a later time.
Arms: Erased.
Note: The MS. contains glosses of János Vitéz. Discovered by Csapodi-Gárdonyi in 1973.

*

Terentius Afer, Publius

Cf.: (No. 625.)

1037. Comoediae. Andria, Eunuchus, Heautontimorumenos, Adelphoe, Hecyra, Phormia.
+ Apollinaris, C. Sulpicius: Periocha.

Dubious Corvinian MS.
Roma. Biblioteca Apostolica Vaticana. Barber. Lat. 83.
Parchment 123 fol. 245 by 180 mm.
Arms: The first leaf had been torn out.
Binding: 19th century.
Poss.: "Lucae Vingardi" — "Olindi Vrodi (?)" — "Augeri Busbequij".
Bibliog.: Prete No. 83. — Rosivach.
Note: Considering that the first leaf of No. 168 of the Barberini collection had been also torn out and that this volume is an authentic Corvinian MS., once in the possession of Vingardi, then of Vrodus, we may accept the statement of Maroni's catalogue, according to which the MS. here described originates from the Corvinian Library. Probably the binding was supplied with arms, and the volume was deprived of this evidence while being rebound in the nineteenth century.

*

Vincentius Bellovacensis

French dominican, 13th cent.

1038. Speculum historiale.

Supposedly the work existed in the Corvina.
Note: Bonfini used it. (Cf.: Kulcsár II, pp 4—5.)

*

Wilhelmus de Conchis

Cf.: (No. 701.)

1039. Philosophia.

Extant, authentic Corvinian MS.
Madrid. Biblioteca nacional. Res. 28.
Arms: King Matthias, painted over another coat of arms.
Poss.: Originally the volume may have belonged to Wenceslaus.
Bibliog.: Krása, pp 21, 61, 261.
Note: The MS. was discovered by Prof. G. Schmidt and has been reported on by Krása, though not to any greater depth. Nor have we been able to acquire a microfilm copy of it.

1040. Chorale.

Extant MS. of Queen Beatrix.
Napoli. Biblioteca Nazionale. VI-E-40.
Parchment 64 fol. 443 by 303 mm.
Script: gothica. 15th cent.
Arms: none.
Bibliog.: Raffaele Arneze: I codici notati della biblioteca nazionale di Napoli. Firenze 1967. pp 109—111. — Raffaele Arneze: (Biblioteca di Bibliografia Italiana 47.) Un Corale del secolo XV in notazione mensurale appartenente alla Biblioteca Nazionale di Napoli. Aspernas 1960. No. 3.
Note: Fol. 64^{v}: "Ad serenissimam ungherie Reginam." "Regia progenies et regi nupta Beatrix."

THE SCOPE AND IMPORTANCE OF THE CORVINIAN LIBRARY

Having completed our catalogue, we feel justified in listing the entries in alphabetical order, deviating from the generally adopted method of listing the works according to collections and extant and lost volumes. Grouping by places of preservation regards the codices as objects of art instead of surviving relics of a one time organism. We obtain a more reliable view of the collection of the Buda Palace by seeing what works by what authors were represented in it than by enumerating the fragmentary groups which historical contingencies allotted to various places of preservation.

Needless to say, not even an attempt at the completest possible enumeration of the stock can exempt scholarship from further minute research, without which no true assessment of the real scope of the Corvinian Library can be achieved. To attempt this task is clearly out of the question here. Still we think it worth while to try and indicate briefly the greatness of King Matthias's Library.

First, a survey of this catalogue will impress anybody by the imposing number of authors and the great variety of works contained in it. The collection of Pope Nicholas V, for example, shows far less variety of books. About 650 works of some 350 authors of the stock are still known today, after so many disasters that overtook the Corvina in the course of time. The overwhelming majority of these works is extant, the rest can be more or less safely inferred from authentic data. At any rate, we have been rather cautious in making inferences. We have to consider at the same time that a fairly large portion of the stock is of such a kind as to prevent any closer approach and therefore could not be included in the catalogue. For example, of the Hebrew and Greek works we have but very scanty knowledge. Moreover if we take into account that a composite volume may have included a large number of works, then we may suppose without the risk of exaggeration some 4,000 to 5,000 works in the Corvina whose stock of volumes can therefore be put at 2,000 and 2,500. At all events a closer examination of the stock leads to the supposition that the Bibliotheca Corviniana—whose development showed a remarkable upswing towards the end of King Matthias's reign—was not very far from attaining to the ideal of perfection mentioned by Fontius. As a matter of fact, the total output of written literature was not exceedingly large in the fifteenth century.

A wide range of works by a great number of authors, i.e. its copiousness and inclusiveness have been the primary reasons for which the Corvina was admired. The ornate quality of the books and the splendid furnishings of the Library hall were of secondary importance from this point of view. Not only Italian libraries (the Medici, Sforza and Aragonese collections) but

some transalpine ones vied with the Corvina for splendour in the fifteenth century. The library of Wenceslas, King of Germany and Bohemia, for example, and what is more, earlier Hungarian collections as well as the Vatican boasted of works (the Hungarian Illuminated Chronicle, the Bible of Nekcsey, the Illuminated Vatican Legendary, etc.) whose execution was superior to most Corvinian books. Even of the codices Matthias ordered to be made in Florence and Buda during his last 5 or 6 years he had only the first two leaves lavishly illuminated; apart from some gorgeously executed initials and the floral decorations of the ornamental borders, the rest of the codex had no claim for distinction, save perhaps the neat and well-balanced script. Many of the Corvinian volumes are decorated with void branchwork, making no pretence whatever to exceed average level.

On the other hand, the Corvina knew no rival, from the point of view of content north of the Alps, not even in Italy, except perhaps for the Vatican, if the Greek material is considered. The fact that the Corvinian Collection was not an ordinary one of easily accessible works is well brought into prominence by one single data, namely that sixty per cent of its stock was constituted by works unpublished in the life-time of the King. The absence of printed works cannot be explained solely by aesthetic reasons. It is also beyond doubt that unique exemplars of several works survive among the relics of the Corvina.[362]

Another characteristic feature is the great number of Latin translations of original Greek works, a fact which lends special value to the Collection. Two-thirds of the 650 Greek language works originate mainly from ancient Greek, and but to a slight extent from Byzantine authors. This is nearly as much as the number of ancient Roman authors' works, and more than the total number of medieval and humanistic writings taken together. Of course, humanists visiting Buda mainly aimed at acquiring what they thought particularly valuable among the codices, and they mainly recorded these, still the ratio should not be ascribed to mere chance. As far as Greek codices are concerned, it is important to remark that hardly a few of them are supplied with coats of arms, and that their identification as Corvinian rests on historical evidence. Therefore we shall never be able to establish the Corvinian origin of most of the Greek codices that used to belong to the Library of King Matthias. The plain quality of the Greek codices may be taken as another proof that the King collected them for their content rather than for their beauty of finish, and primarily for the purpose of translating them into Latin. As a matter of fact, very few 15th-century humanists knew Greek. So it was in Italy, and no less so in Hungary. We have no knowledge of Greek codices copied at Buda, but we have plenty of evidence concerning translating activity conducted there.

It may be said in conclusion that the Corvinian Library contributed substantially to making European humanists acquainted with ancient Greek culture.

*

[362] Such are the volumes of Naldus, Carbo and Cortesius dedicated to King Matthias, as well as the copy of Constantine Porphyrogennitus and the work of Nikephoros Kallistos.

This reconstruction of the original stock, fragmentary as it is, is apt to show the extent of the loss of exquisite values King Matthias collected for the pleasure of wit — (*ingenii volupati*) — and for the glory of the country — (*pro regni decore*). His achievement did not pass without leaving indelible marks on the development of Hungarian — and general European — culture. The glory of his work was not only admired at home and abroad, it was not only the subject of reminiscence paying homage to the learned, generous and just King, but the codices that survived from his Library helped to advance humanist learning in Middle Europe.[363]

More than one Greek classic, in its original or translated form, entered the currents of scholarly life from the Corvinian Library, to which in the first place, transalpine countries owed their early lessons in Greek culture.

Nevertheless, following the death of King Matthias, the seat of Middle European humanism shifted to Vienna, and the pride of publishing hitherto unknown works fell to the lot of German humanists. At the same time, in Hungary the central role of the Royal Court was taken over by minor centres of humanist circles, first at the seats of high priests, then at country seats of magnates.

[363] Ankwitz I, pp 111—126. — Csapodi XIX, pp 24—25 and 29.

APPENDICES

I. CONCORDANCE LIST

Berkovits	Repert.	Berkovits	Repert.	Berkovits	Repert.	Berkovits	Repert.
1	152	12	140	23	217	34	830
2	636	13	75	24	697	35	119
3	192	14	209	25	568	36	106
4	201	15	540	26	10	37	70
5	210	16	510	27	561	38	667
6	250	17	565	28	102	39	112
7	252	18	672	29	503	40	368
8	968	19	357	30	164	41	115
9	596	20	220	31	131	42	99
10	621	21	172	32	704	43	438
11	628	22	325	33	935	44	566
						45	118

Csapodi	Repert.	Csapodi	Repert.	Csapodi	Repert.	Csapodi	Repert.
1	231	29	10	57	712	85	462
2	890	30	561	58	712	86	610
3	152	31	102	59	490	87	230
4	636	32	503	60	50	88	161
5	192	33	164	61	260	89	108
6	201	34	131	62	144	90	9
7	210	35	704	63	58	91	222
8	250	36	935	64	118	92	593
9	252	37	830	65	822	93	53
10	968	38	119	66	312	94	539
11	596	39	106	67	279	95	543
12	621	40	70	68	377	96	620
13	628	41	667	69	337	97	399
14	140	42	112	70	293	98	224
15	615	43	368	71	877	99	177
16	75	44	115	72	541	100	390
17	209	45	99	73	875	101	590
18	540	46	212	74	389	102	27
19	510	47	438	75	29	103	154
20	565	48	395	76	641	104	591
21	672	49	188	77	233	105	557
22	357	50	686	78	86	106	323
23	220	51	711	79	876	107	169
24	172	52	702	80	24	108	54
25	325	53	566	81	296	109	54
26	217	54	87	82	687	110	54
27	697	55	25	83	305	111	54
28	568	56	712	84	303	112	54

Csapodi	Repert.	Csapodi	Repert.	Csapodi	Repert.	Csapodi	Repert.
113	228	130	612	147	271	164	173
114	640	131	109	148	328	165	455
115	807	132	422	149	79	166	225
116	514	133	400	150	324	167	703
117	34	134	405	151	637	168	270
118	69	135	420	152	583	169	574
119	891	136	394	153	330	170	262
120	725	137	558	154	170	171	664
121	396	138	572	155	219	172	206
122	562	139	692	156	638	173	618
123	895	140	48	157	424	174	544
124	421	141	418	158	314	175	263
125	317	142	606	159	507	176	949
126	81	143	410	160	642	177	842
127	435	144	669	161	671	178	473
128	928	145	157	162	404	179	333
129	95	146	5	163	708	180	175

Csontosi	Repert.	Csontosi	Repert.	Csontosi	Repert.	Csontosi	Repert.
1	219	28	102	55	222	82	86
2	581	29	106	56	53	83	875
3	75	30	112	57	711	84	305
4	672	31	157	58	312	85	641
5	540	32	164	59	270	86	29
6	510	33	618	60	262	87	233
7	636	34	170	61	618	88	296
8	192	35	219	62	544	89	303
9	201	36	330	63	949	90	389
10	250	37	394	64	263	91	876
11	252	38	418	65	206	92	462
12	968	39	558	66	664	93	610
13	596	40	561	67	435	94	687
14	621	41	606	68	175	95	230
15	628	42	638	69	95	96	725
16	152	43	692	70	422	97	895
17	118	44	935	71	109	98	177
18	620	45	317	72	400	99	224
19	333	46	115	73	405	100	890
20	79	47	640	74	397	101	323
21	324	48	686	75	541	102	557
22	503	49	188	76	877	103	154
23	172	50	377	77	205	104	231
24	325	51	9	78	220	105	821
25	637	52	161	79	228	106	251
26	830	53	108	80	414	107	327
27	70	54	593	81	24		

Edwards	Repert.	Edwards	Repert.	Edwards	Repert.	Edwards	Repert.
1	711	27	170	53	158	79	418
2	821	28	172	54	157	80	455
3	817	29	173	55	188	81	430
4	818	30	213	56	190	82	708
5	816	31	219	57	294	83	856
6	949	32	231	58	394	84	95
7	164	33	253	59	511	85	871
8	25	34	308	60	524	86	584
9	22	35	324	61	525	87	664
10	30	36	323	62	521	88	686
11	33	37	330	63	543	89	134
12	50	38	364	64	544	90	263
13	56	39	449	65	546	91	270
14	60	40	456	66	558	92	935
15	59	41	638	67	561	93	294
16	70	42	830	68	606	94	347
17	73	43	725	69	613	95	350
18	74	44	742	70	622	96	129
19	76	45	893	71	623	97	422
20	79	46	890	72	692	98	285
21	87	47	929	73	702	99	284
22	89	48	50	74	703	100	435
23	102	49	56	75	11	101	551
24	106	50	60	76	117	102	552
25	158	51	59	77	135		
26	115	52	70	78	206		

Fógel I.	Repert.	Fógel I.	Repert.	Fógel I.	Repert.	Fógel I.	Repert.
1	394	21	79	41	671	61	510
2	558	22	324	42	404	62	565
3	503	23	637	43	928	63	672
4	572	24	583	44	231	64	357
5	10	25	102	45	890	65	220
6	692	26	330	46	152	66	217
7	561	27	170	47	636	67	697
8	935	28	219	48	192	68	172
9	48	29	106	49	201	69	325
10	418	30	112	50	210	70	99
11	606	31	638	51	250	71	395
12	70	32	830	52	252	72	399
13	410	33	424	53	968	73	212
14	704	34	314	54	596	74	188
15	669	35	667	55	621	75	686
16	157	36	568	56	628	76	711
17	368	37	131	57	140	77	87
18	5	38	507	58	75	78	25
19	271	39	164	59	209	79	712
20	119	40	642	60	540	80	712

Fógel I.	Repert.	Fógel I.	Repert.	Fógel I.	Repert.	Fógel I.	Repert.
81	712	102	86	123	228	144	949
82	490	103	296	124	640	145	270
83	50	104	687	125	807	146	574
84	260	105	24	126	891	147	262
85	144	106	305	127	725	148	664
86	58	107	230	128	34	149	206
87	115	108	641	129	895	150	14
88	118	109	610	130	317	151	333
89	822	110	161	131	81	152	279
90	312	111	108	132	175	B 1	455
91	337	112	9	133	435	B 2	708
92	620	113	222	134	95	B 3	173
93	877	114	593	135	612	B 4	225
94	541	115	53	136	109	B 5	703
95	303	116	224	137	422	B 6	702
96	875	117	177	138	400	B 7	377
97	462	118	390	139	405	B 8	539
98	389	119	27	140	420	C 1	983
99	233	120	154	141	618	C 2	566
100	876	121	557	142	544	C 3	54
101	29	122	323	143	263	C 4	438

Fóg el II.	Repert.	Fógel II.	Repert.	Fógel II.	Repert.	Fógel II.	Repert.
1	928	27	325	53	541	79	154
2	231	28	99	54	303	80	557
3	890	29	395	55	875	81	323
4	152	30	399	56	462	82	228
5	636	31	212	57	389	83	175
6	192	32	279	58	233	84	640
7	201	33	188	59	876	85	807
8	210	34	686	60	29	86	891
9	250	35	711	61	86	87	725
10	252	36	87	62	296	88	34
11	968	37	25	63	687	89	895
12	596	38	712	64	24	90	317
13	621	39	712	65	305	91	81
14	628	40	712	66	230	92	435
15	140	41	490	67	641	93	95
16	75	42	50	68	610	94	612
17	209	43	260	69	161	95	109
18	540	44	144	70	108	96	422
19	510	45	58	71	9	97	400
20	565	46	115	72	222	98	405
21	672	47	118	73	593	99	394
22	357	48	822	74	53	100	558
23	220	49	312	75	224	101	503
24	217	50	337	76	177	102	572
25	697	51	620	77	390	103	10
26	172	52	877	78	27	104	692

Fógel II.	Repert.	Fógel II.	Repert.	Fógel II.	Repert.	Fógel II.	Repert.
105	561	119	79	133	667	147	574
106	935	120	324	134	568	148	262
107	48	121	637	135	131	149	664
108	418	122	583	136	507	150	206
109	606	123	102	137	164	151	14
110	70	124	330	138	642	152	333
111	410	125	170	139	671	B 1	702
112	704	126	219	140	404	B 2	377
113	669	127	106	141	420	B 3	539
114	157	128	112	142	618	B 4	455
115	368	129	638	143	544	B 5	708
116	5	130	830	144	263	B 6	173
117	271	131	424	145	949	B 7	225
118	119	132	314	146	270	B 8	703

Fógel E. lost	Repert.	Fógel E.	Repert.	Fógel E.	Repert.	Fógel E.	Repert.
1	3	33	742	65	322	97	523
2	12	34	181	66	327	98	534
3	13	35	194	67	486	99	535
4	17	36	195	68	334	100	533
5	5	37	184	69	338	101	539
6	30	38	200	70	341	102	542
7	33	39	47	71	346	103	545
8	740	40	205	72	352	104	546
9	51	41	484	73	353	105	547
10	59	42	745	74	384	106	549
11	52	43	166	75	856	107	554
12	64	44	211	76	412	108	550, 257
13	69	45	632	77	415	109	552
14	72	46	215	78	417	110	568
15	91	47	238	79	419	111	575
16	94	48	253	80	421	112	579
17	104	49	251	81	892	113	581
18	103	50	255	82	910	114	594
19	107	51	683	83	307	115	225
20	302	52	261	84	148	116	598
21	115	53	257, 550	85	493	117	624
22	722	54	274	86	456	118	635
23	122	55	275	87	457	119	994
24	127	56	280	88	460	120	665
25	129	57	284	89	461	121	653
26	128	58	290	90	472	122	668
27	316	59	285	91	521	123	679
28	134	60	289	92	349	124	681
29	136	61	283	93	235	125	690
30	137	62	282	94	482	126	693
31	851	63	430	95	514	127	706
32	155	64	315	96	520	128	885

Hevesy	Repert.	Hevesy	Repert	Hevesy	Repert.	Hevesy	Repert.
1	231	40	115	79	590	118	324
2	383	41	118	80	27	119	330
3	576	42	822	81	154	120	174
4	842	43	312	82	323	121	173
5	890	44	377	83	169	122	170
6	152	45	399	84	557	123	394
7	75	46	337	85	591	124	410
8	209	47	480	86	228	125	418
9	217	48	620	87	175	126	424
10	220	49	947	88	640	127	455
11	357	50	877	89	807	128	708
12	540	51	541	90	725	129	70
13	510	52	389	91	891	130	503
14	672	53	24	92	895	131	935
15	697	54	86	93	317	132	558
16	192	55	230	94	684	133	561
17	201	56	233	95	81	134	572
18	250	57	876	96	435	135	568
19	252	58	303	97	95	136	669
20	968	59	305	98	422	137	606
21	210	60	325	99	109	138	583
22	596	61	172	100	397	139	638
23	621	62	875	101	400	140	642
24	628	63	29	102	405	141	671
25	636	64	296	103	404	142	667
26	99	65	462	104	10	143	692
27	395	66	610	105	830	144	704
28	212	67	641	106	637	145	368
29	188	68	687	107	79	146	420
30	686	69	9	108	102	147	206
31	711	70	108	109	106	148	270
32	702	71	161	110	112	149	263
33	25	72	222	111	131	150	262
34	50	73	539	112	157	151	544
35	87	74	593	113	164	152	949
36	712	75	53	114	219	153	574
37	144	76	177	115	225	154	618
38	490	77	224	116	271	155	664
39	58	78	862	117	314	156	333

Vogel	Repert.	Vogel	Repert.	Vogel	Repert.	Vogel	Repert.
1	164	10	59	19	102	28	172
2	25	11	70	20	106	29	173
3	22	12	73	21	112	30	188
4	30	13	74	22	711	31	190
5	33	14	76	23	117	32	206
6	830	15	79	24	742	33	213
7	50	16	87	25	158	34	219
8	56	17	89	26	157	35	231
9	60	18	95	27	170	36	253

Vogel	Repert.	Vogel	Repert.	Vogel	Repert.	Vogel	Repert.
37	821	54	856	71	524	88	664
38	817	55	394	72	521	89	686
39	816	56	414	73	525	90	692
40	263	57	871	74	543	91	702
41	262	58	418	75	544	92	703
42	270	59	422	76	546	93	708
43	294	60	285	77	949		
44	935	61	284	78	551	Supplement	
45	430	62	449	79	552	1	11
46	308	63	893	80	558	2	115
47	312	64	890	81	561	3	134
48	324	65	435	82	584	4	135
49	323	66	455	83	606	5	725
50	330	67	456	84	613	6	818
51	350	68	929	85	618	7	347
52	364	69	503	86	622		
53	129	70	511	87	638		

Weinberger	Repert.	Weinberger	Repert.	Weinberger	Repert.	Weinberger	Repert.
1	333	31	596	60	377	89	701
2	928	32	621	61a	521	90	27
3	649	33	628	61b	522	91	591
4	231	34	140	62	337	92	154
5	576	35	931	63	877	93	557
6	842	36	615	64	541	94	323
7	890	37	395	65	620	95	228
8	152	38	399	66	24	96	175
9	75	39	212	67	86	97	640
10	209	40	188	68	875	98	362
11	357	41	373	69	305	99	216, 335
12	540	42	686	70	641	100	382
13	510	43	702	71	29	101	118
14	581	44	711	72	233	102	807
15	672	45	134	73	296	103	937
16	325	46	87	74	303	104	891
17	172	47	25	75	389	105	725
18	220	48a	712	76	876	106	177
19	144	48b	490	77	462	107	224
20	217	49	679	78	610	108	34
21	697	50	414	79	687	109	317
22	565	51	50	80	230	110	81
23	183	52	135	81	539	111	435
24	636	53	58	82	543	112	95
25	192	54	115	83	161	113	422
26	201	55	889	84	108	114	109
27	210	56	304	85	9	115	405
28	250	57	657	86	222	116	400
29	252	58	312	87	593	117	397
30	968	59	436	88	53	118	420

Weinberger	Repert.	Weinberger	Repert.	Weinberger	Repert.	Weinberger	Repert.
119	404	139	418	159	131	48b	491
120	174	140	606	160	164	51a	260
121	817	141	70	161	350	57a	822
122	105	142	410	162	895	59a	280
123	816	143	157	163	270	62a	481
124	56	144	79	164	574	89a	862
125	554	145	324	165	262	89b	590
126	455	146	637	166	664	89c	169
127	708	147	308	167	206	107a	514
128	173	148	213	168	896	142a	704
129	524	149	74	169	618	142b	669
130	225	150	102	170	893	143a	368
131	703	151	330	171	544	143b	5
132	394	152	170	172	263	143c	271
133	558	153	219	173	948	143d	119
134	503	154	106	174	658	143e	328
135	10	155	112	175	158	157a	424
136	692	156	638			158a	667
137	561	157	830	Weinberger II.	Repert.	158b	568
138	935	158	314			160a	642
				8a	99	175a	473
				48a	712		

II. LIST OF PLACES OF PRESERVATION

Admont. Stiftsbibliothek

Cicero	Rep. 178.

Alsó-Kubin (= Dolný Kubin). Čaplovič Library (Old reference. The book is not available.)

Rep. 439.

Berlin-Dahlem. Staatsbibliothek. Preussischer Kulturbesitz

Lat. fol. 28.	Rep. 613.
Lat. fol. 52.	Rep. 11.
Lat. fol. 99.	Rep. 928.
Theol. fol. 38.	Rep. 83.
Theol. fol. 160.	Rep. 649.

Besançon. Bibliothèque municipale

MS 166.	Rep. 231.
MS 170.	Rep. 383.
MS 431.	Rep. 68.
MS 480.	Rep. 555.
MS 481.	Rep. 576.
MS 531.	Rep. 193.
MS 838.	Rep. 403.
MS 846.	Rep. 156.
? Augustinus	Rep. 78.
? Propertius	Rep. 548.

Bologna. Biblioteca Universitaria

Vol. 672.	Rep. 167.
De auctoritate	Rep. 784.
Divisio	Rep. 805.
Lexicon	Rep. 855.
Nicolaus de Lyra	Rep. 447.
Quaestiones	Rep. 951.

Bratislava. Ustredná Knižnica SAV, Lycealna Knižnica

394. Rep. 819.

Bratislava. Library of the Franciscan Monastery (Liquidated; the actual place of preservation of the codex is unknown to us.)

Lactantius	Rep. 382.

Bruxelles. Bibliothèque royale

Ms 9008.	Rep. 890

Budapest. A Magyar Tudományos Akadémia Könyvtára (Library of the Hungarian Academy of Sciences)

Latin Codex 8° 2.	Rep. 152.
Latin Codex 2° 9.	Rep. 388.
Latin Codex 2° 14.	Rep. 379.

Budapest. Egyetemi Könyvtár (University Library)

Cod. Lat. 1.	Rep. 636.
Cod. Lat. 2.	Rep. 192.
Cod. Lat. 3.	Rep. 201.
Cod. Lat. 4.	Rep. 210.
Cod. Lat. 5.	Rep. 250.
Cod. Lat. 6.	Rep. 252.
Cod. Lat. 7.	Rep. 968.
Cod. Lat. 8.	Rep. 596.
Cod. Lat. 9.	Rep. 621.
Cod. Lat. 10.	Rep. 628.
Cod. Lat. 11.	Rep. 140.
Cod. Lat. 12.	Rep. 931.
Cod. Lat. 13.	Rep. 615.
Cod. Lat. 14.	Rep. 16.
Cod. Lat. 15.	Rep. 18.
Cod. Lat. 16.	Rep. 63.
Cod. Lat. 17.	Rep. 874.
Cod. Lat. 18.	Rep. 716.
Cod. Lat. 19.	Rep. 123.
Cod. Lat. 20.	Rep. 182.
Cod. Lat. 21.	Rep. 204.
Cod. Lat. 22.	Rep. 256.
Cod. Lat. 23.	Rep. 835.
Cod. Lat. 24.	Rep. 20.
Cod. Lat. 25.	Rep. 828.
Cod. Lat. 26.	Rep. 627.
Cod. Lat. 27.	Rep. 969.
Cod. Lat. 28.	Rep. 600.
Cod. Lat. 29.	Rep. 601.
Cod. Lat. 30.	Rep. 982.
Cod. Lat. 31.	Rep. 626.
Cod. Lat. 32.	Rep. 700.
Cod. Graec. 1.	Rep. 818.

Cod. Ital. 1.	Rep. 221.
Cod. Ital. 2.	Rep. 938.
Cod. Ital. 3.	Rep. 887.

Budapest. Országos Széchényi Könyvtár (National Széchényi Library)

Clmae 87.	Rep. 401.
Clmae 121.	Rep. 75.
Clmae 137.	Rep. 160.
Clmae 141.	Rep. 183.
Clmae 148.	Rep. 185.
Clmae 160.	Rep. 209.
Clmae 167.	Rep. 268.
Clmae 179.	Rep. 142.
Clmae 205.	Rep. 841.
Clmae 206.	Rep. 921.
Clmae 210.	Rep. 378.
Clmae 234.	Rep. 540.
Clmae 241.	Rep. 510.
Clmae 249.	Rep. 565.
Clmae 257.	Rep. 581.
Clmae 258.	Rep. 582.
Clmae 262.	Rep. 614.
Clmae 281.	Rep. 672.
Clmae 301.	Rep. 283.
Clmae 317.	Rep. 936.
Clmae 344.	Rep. 357.
Clmae 345.	Rep. 220.
Clmae 346.	Rep. 172.
Clmae 347.	Rep. 325.
Clmae 358.	Rep. 217.
Clmae 370.	Rep. 697.
Clmae 371.	Rep. 218.
Clmae 372.	Rep. 378.
Clmae 378.	Rep. 476.
Clmae 396.	Rep. 739.
Clmae 404.	Rep. 746.
Clmae 406.	Rep. 743.
Clmae 412.	Rep. 568.
Clmae 413.	Rep. 10.
Clmae 414.	Rep. 561.
Clmae 415.	Rep. 102.
Clmae 416.	Rep. 673.
Clmae 417.	Rep. 503.
Clmae 418.	Rep. 164.
Clmae 421.	Rep. 131.
Clmae 422.	Rep. 704.
Clmae 423.	Rep. 935.
Clmae 424.	Rep. 830.
Clmae 425.	Rep. 119.
Clmae 426.	Rep. 106.
Clmae 427.	Rep. 70.
Clmae 428.	Rep. 667.
Clmae 429.	Rep. 112.
Clmae 430.	Rep. 368.
Clmae 434.	Rep. 130.
Clmae 438.	Rep. 115.
Clmae 445.	Rep. 99.
Clmae 491.	Rep. 335.
Clmae 529.	Rep. 212.
Cod. gr. 1.	Rep. 820.
Fol. Ital. 8.	Rep. 939.
Inc. 197	Rep. 438.
Inc. 230b	Rep. 38.
Inc. 1143.	Rep. 653.
Inc. 1143a	Rep. 654.

Cambridge. Trinity College Library

Cod. 1235. O. 4. 4.	Rep. 395.

Cambridge, Massachusetts. Harvard University Library

MS Richardson 16.	Rep. 4.
MS Typ. 91.	Rep. 7.

Dresden. Sächsische Landesbibliothek

Dc 115.	Rep. 188.
Dc 172.	Rep. 373.
R 28 m	Rep. 686.
? Isidorus	Rep. 365.

Dublin. National Library of Ireland

MSW 118.	Rep. 402.

Erlangen. Universitätsbibliothek

MS 669.	Rep. 134.
MS 1226.	Rep. 702.
MS 6.	Rep. 711.

Esztergom Főszékesegyházi Könyvtár (Library of Cathedral)

MSS I. 3.	Rep. 832.
MSS I. 213.	Rep. 889.
MSS II. 6.	Rep. 304.
Inc. I. 1.	Rep. 566.
Inc. XV. I. 23.	Rep. 407.

Esztergom. Városi Levéltár (Municipal Archives)

1348 r. sz.	Rep. 878.

Fiesole

? Chrysostomus	Rep. 168.

Firenze. Biblioteca Medicea-Laurenziana

Plut. 12. Cod. 10.	Rep. 87.
Plut. 14. Cod. 22.	Rep. 25.
Plut. 15. Cod. 15—17.	Rep. 712.
Plut. 18. Cod. 21.	Rep. 713.
Plut. 21. Cod. 18.	Rep. 490.

Plut. 39. Cod. 40. Rep. 679.
Plut. 65. Cod. 36. Rep. 414.
Plut. 68. Cod. 19. Rep. 50.
Plut. 73. Cod. 39. Rep. 260.
Plut. 77. Cod. 11. Rep. 135.
Acquisti e doni 233. Rep. 144.

Gotha Laudesbibliothek

Ch. B. 46. Rep. 665.

Göttingen. Niedersächsische Staats- und Universitätsbibliothek

Cod. Ms philol. 36. Rep. 58.

Göttweig. Stiftsbibliothek

555. Rep. 186.

Győr. Püspöki Szeminárium Könyvtára (Library of the Episcopal Seminary)

Ö III. 16. Rep. 45.
Ö IV. 2. 1. Rep. 1.
Armadio I. No. 1. Rep. 118.

Gyöngyös. Az Országos Széchényi Könyvtár Gyöngyösi Tudományos Könyvtára (Affiliate Library of OSZK, Gyöngyös)

Inc. 54. Rep. 682.

Hamburg. Staats- und Universitätsbibliothek

Cod. 139. in scrinis. Rep. 657.

Hannover. Niedersächsische Landesbibliothek

IV. 505. Rep. 659.

Holkham, Wells, Norfolk. Library of the rt. hon. Earl of Leicester

MS 18. Rep. 822.

Innsbruck. Universitätsbibliothek

Incun. 109. G. 8. Rep. 695.

Istanbul. Top kapu serai, Library

Deismann 44. Rep. 556.
Deismann 46. Rep. 564.
Deismann 47. Rep. 302.
Deismann 68. Rep. 833.
? Valturius Rep. 688.

Jena. Universitätsbibliothek

Bos. 8° 1. Rep. 312.
? "Szefer" (Hebrew book) Rep. 992.

Kiel. Universitätsbibliothek

39. 4°. Rep. 436.

Klosterneuburg. Stiftsbibliothek

(erroneous data) Rep. 82.

Kraków. Biblioteka Czartoryskich

Cod. 1514. Rep. 279.

Kraków. Biblioteka Jagiellonska

Rep. 4289. Rep. 922.

Leipzig. Universitätsbibliothek

Rep. I. n. 17. Rep. 377.
Rep. I. 80. Rep. 521.
Rep. I. 98. Rep. 522.
? "Ecz-Chajjim" (Hebrew book) Rep. 806.

Leningrad. Ermitage

(later Warszawa, g. v.) Rep. 175.

Leningrad. Library Saltykov-Shchedrin

Cicero Rep. 1026.

London. British Museum Library

Addit. MS 21165. Rep. 347, 603.
Landsdowne MS 836. Rep. 337.

London. Private Coll. of M. Robinson

Petrarca Rep. 480.

Madrid. Biblioteca del Escorial

Vitrina 17. Z. III. 19. Rep. 821
g. III. 3. Rep. 1019.

Madrid. Biblioteca nacional.

Res. 28. Rep. 1039.

Mainz

? Rep. 176,

Marosvásárhely (= Tîrgu Mureş)

(At present: Cambridge USA and New Haven) Rep. 7, 620.

Manchester. Chetham's Library

Cod. No. 27900.	Rep. 293.

Melk. Stiftsbibliothek

Cod. 1845.	Rep. 947.

Mexico. Private Coll. of Dezső Láng

Boethius	Rep. 122.

Milano. Biblioteca Trivulziana

Cod. No 817.	Rep. 877.
Cod. No 818.	Rep. 541.

Modena. Biblioteca Estense

Cod. Lat. 222.	Rep. 266.
Cod. Lat. 39[1].	Rep. 875.
Cod. Lat. 419.	Rep. 389.
Cod. Lat. 425.	Rep. 29.
Cod. Lat. 429.	Rep. 526.
Cod. Lat. 432.	Rep. 641.
Cod. Lat. 435.	Rep. 233.
Cod. Lat. 436.	Rep. 86.
Cod. Lat. 437.	Rep. 876.
Cod. Lat. 439.	Rep. 24.
Cod. Lat. 441.	Rep. 296.
Cod. Lat. 447.	Rep. 687.
Cod. Lat. 448.	Rep. 305.
Cod. Lat. 449.	Rep. 303.
Cod. Lat. 458.	Rep. 462.
Cod. Lat. 472.	Rep. 610.
Cod. Lat. 1039.	Rep. 230.
α H. 3. 12.	Rep. 232.

Montpellier. Bibliothèque de la faculté de médecine

No. 125.	Rep. 376.

München. Bayerische Staatsbibliothek

Cod. Lat. 69.	Rep. 161.
Cod. Lat. 175.	Rep. 108.
Cod. Lat. 294.	Rep. 9.
Cod. Lat. 310.	Rep. 222.
Cod. Lat. 341.	Rep. 593.
Cod. Lat. 627.	Rep. 53.
Cod. Lat. 15407.	Rep. 701.
Cod. Lat. 18770.	Rep. 354.
Cod. Lat. 24106.	Rep. 93.
Cod. Lat. 26827.	Rep. 393.
Cod. Graec. 157.	Rep. 539.
Cod. Graec. 449.	Rep. 543.

Napoli. Biblioteca Nazionale

VI-E-40.	Rep. 1040.

Neustadt a. d. Aisch. Kirchenbibliothek

(erroneous data)	Rep. 117.

New Haven. Yale University Library

F. 92. 145.	Rep. 620.

New York. Pierpont Morgan Library

Morgan MS 496.	Rep. 224.
Morgan MS 497.	Rep. 177.

New York. Public Library

Spencer Coll. 27.	Rep. 399.

Nürnberg. Stadtbibliothek

MS. Solg. 31. 2°.	Rep. 477.

Olomouc. Státní Archiv (State Library). Domské a kapitolní knihovna

Cod. Lat. C. o. 330.	Rep. 390.

Oxford. Bodleian Library

Canon Pat. Lat. 17.	Rep. 864.
MS Auct. F. 14.	Rep. 590.
MS Hertford Coll. 2.	Rep. 67.
MSS. No. 15,857.	Rep. 923.

Padova. Seminario

Cod. XLVI.	Rep. 707.

Pannonhalma. Bencés Főapátság Könyvtára (Library of the Benedictine Arch-abbey)

122. D. 1. b.	Rep. 46.

Paris. Bibliothèque nationale

Cod. Lat. 1767.	Rep. 27.
Cod. Lat. 2129.	Rep. 154.
Cod. Lat. 6390.	Rep. 591.
Cod. Lat. 7803.	Rep. 1032.
Cod. Lat. 7239.	Rep. 584.
Cod. Lat. 7809.	Rep. 559.
Cod. Lat. 8834.	Rep. 557.
Cod. Lat. 16839.	Rep. 323.
Graec. 741.	Rep. 169.
Suppl. gr. 607.	Rep. 886.
Ital. 584.	Rep. 479.
H 1660.	Rep. 54.

Paris. Bibliothèque de l'Arsenal

No. 7632. Rep. 465.

Parma. Biblioteca Palatina

G. G. III. 170. 1654. Rep. 228.

Praha. Státní Knihovna ČSSR (State Library, Czechoslovakia) — Universitni Knihovna

Cod. Lat. A XIV. 14. Rep. 362.
Cod. Lat. VIII. H. 72. Rep. 372.
Cod. Lat. VIII. H. 73. Rep. 640.
Cod. Lat. VIII. H. 76. Rep. 434.

Roma. Biblioteca Casanatense

Cod. Lat. 459. Rep. 807.

Roma. Biblioteca Apostolica Vaticana

Cod. Vat. Lat. 1951. Rep. 514.
Cod. Vat. Lat. 3186. Rep. 34.
Cod. Vat. Lat. 5268. Rep. 69.
Cod. Palat. Lat. 1711. Rep. 416.
Cod. Palat. Lat. 1587. Rep. 1036.
Cod. Barb. Lat. 39. Rep. 1034.
Cod. Barb. Lat. 40. Rep. 1035.
Cod. Barb. Lat. 73. Rep. 1025.
Cod. Barb. Lat. 83. Rep. 1037.
Cod. Barb. Lat. 168. Rep. 396.
Cod. Urb. Lat. 110. Rep. 891.
Cod. Urb. Lat. 112. Rep. 725.
Cod. Regin. Lat. 1715. Rep. 562.
Ottob. Lat. 501. Rep. 937.
Rossiana. 1164. Rep. 895.

Salisbury Private Coll. of Major J.R.Abbey

J. A. 3223. Rep. 421.

Salzburg. Universitätsbibliothek

Cod. Lat. M II. 135. Rep. 317.
A VII. 39. Rep. 629.

Sankt Paul in Lavanttal. Benediktinerstift

Valerius Maximus Rep. 684.

Seitenstetten. Stiftsbibliothek

Antonius Constantius Rep. 47.

Stuttgart. Württembergische Landesbibliothek

Cod. theol. et phil. fol. 152. Rep. 81.

Székesfehérvár. Püspöki Könyvtár (Episcopal Library)

Inc. 44. Rep. 49.

Szentantal (= Franciscan Library, Bačja)

(Lost, library defunct; present place of preservation is not known to us.) Rep. 387.

Szombathely. Püspöki Könyvtár (Episcopal Library)

Aeneas Sylvius. Rep. 8.

Toruń. Książnica Miejska (Municipal Library), im Kopernika

Cod. Lat. R. Fol. 21. 107. Rep. 435.
? Heraclitus Rep. 837.
? Vergilius Rep. 694.

Venezia. Biblioteca Nazionale di San Marco

MS 2796. Rep. 95.
MS 3585. Rep. 612.
MS 3850. Rep. 109.
MS 4054. Rep. 422
MS 4519. Rep. 597.
? Baco Verulamius Rep. 98
? Theodoratus Rep. 632.

Verona. Biblioteca Capitolare

Cod. Lat. CXXXV. 123 Rep. 397.
Cod. Lat. CXXXVI. 124 Rep. 400.
Cod. Lat. CXXXVII. 125 Rep. 405.

Veszprém. Püspöki Könyvtár (Episcopal Library)

Lucanus E. 1. Rep. 409.

Volterra. Biblioteca Guarnacci

Cod. Lat. 5518. IV. 49. 3. 7. Rep. 420.

Warszawa. Biblioteka Narodowa

MS Lat. F. v. I. 99. Rep. 175.

Wernigerode. Gr. Stollbergsche Bibliothek

Za 35. Rep. 251.

Wien. Österreichische Nationalbibliothek

Cod. Lat. 11. Rep. 190.
Cod. Lat. 18. Rep. 398.

Cod. Lat. 19—21.	Rep. 402a.
Cod. Lat. 22.	Rep. 394.
Cod. Lat. 23.	Rep. 525.
Cod. Lat. 24.	Rep. 558.
Cod. Lat. 44.	Rep. 572.
Cod. Lat. 48.	Rep. 518.
Cod. Lat. 49.	Rep. 622.
Cod. Lat. 55.	Rep. 124.
Cod. Lat. 92.	Rep. 692.
Cod. Lat. 111.	Rep. 511.
Cod. Lat. 133.	Rep. 48.
Cod. Lat. 138.	Rep. 418.
Cod. Lat. 140.	Rep. 606.
Cod. Lat. 170.	Rep. 410.
Cod. Lat. 179.	Rep. 481.
Cod. Lat. 197.	Rep. 59.
Cod. Lat. 218.	Rep. 669.
Cod. Lat. 224.	Rep. 157.
Cod. Lat. 229.	Rep. 367.
Cod. Lat. 259.	Rep. 5, 91, 380.
Cod. Lat. 292.	Rep. 271.
Cod. Lat. 438.	Rep. 705.
Cod. Lat. 447.	Rep. 648.
Cod. Lat. 505.	Rep. 1007.
Cod. Lat. 644.	Rep. 328.
Cod. Lat. 653.	Rep. 79.
Cod. Lat. 654.	Rep. 324.
Cod. Lat. 656.	Rep. 637.
Cod. Lat. 705.	Rep. 23.
Cod. Lat. 706.	Rep. 89.
Cod. Lat. 721.	Rep. 76.
Cod. Lat. 759.	Rep. 308.
Cod. Lat. 763.	Rep. 214.
Cod. Lat. 798.	Rep. 213.
Cod. Lat. 799.	Rep. 74.
Cod. Lat. 826.	Rep. 583.
Cod. Lat. 861.	Rep. 369.
Cod. Lat. 904.	Rep. 808.
Cod. Lat. 930.	Rep. 330.
Cod. Lat. 976.	Rep. 22.
Cod. Lat. 977.	Rep. 170.
Cod. Lat. 1037.	Rep. 219.
Cod. Lat. 1215.	Rep. 715.
Cod. Lat. 1320.	Rep. 970.
Cod. Lat. 1391.	Rep. 638.
Cod. Lat. 1481.	Rep. 728a.
Cod. Lat. 1539.	Rep. 239.
Cod. Lat. 1566.	Rep. 449.
Cod. Lat. 1812.	Rep. 728b.
Cod. Lat. 1829.	Rep. 728c.
Cod. Lat. 2139.	Rep. 424.
Cod. Lat. 2145.	Rep. 759—773.
Cod. Lat. 2271.	Rep. 314.
Cod. Lat. 2179.	Rep. 857.
Cod. Lat. 2202.	Rep. 759—773.
Cod. Lat. 2384.	Rep. 507.
Cod. Lat. 2388.	Rep. 553.
Cod. Lat. 2431.	Rep. 452.
Cod. Lat. 2458.	Rep. 642.
Cod. Lat. 2485.	Rep. 671.
Cod. Lat. 3099.	Rep. 406.
Cod. Lat. 3118.	Rep. 609.
Cod. Lat. 3166.	Rep. 1027.
Cod. Lat. 3167.	Rep. 55.
Cod. Lat. 3216.	Rep. 1018.
Cod. Lat. 3274.	Rep. 350.
Cod. Lat. 3953.	Rep. 1013.
Cod. Lat. 3956.	Rep. 647.
Cod. Lat. 3959.	Rep. 873.
Cod. Lat. 3976.	Rep. 916.
Cod. Lat. 3979.	Rep. 792.
Cod. Lat. 3991.	Rep. 443.
Cod. Lat. 4036.	Rep. 759—773.
Cod. Lat. 4146.	Rep. 915.
Cod. Lat. 4147.	Rep. 973.
Cod. Lat. 4169.	Rep. 759—773.
Cod. Lat. 4227.	Rep. 958.
Cod. Lat. 4237.	Rep. 975.
Cod. Lat. 4262.	Rep. 829.
Cod. Lat. 4792.	Rep. 277.
Cod. Lat. 5077.	Rep. 984.
Cod. Lat. 5085.	Rep. 759—773.
Cod. Lat. 5093.	Rep. 759—773.
Cod. Lat. 5107.	Rep. 759—773.
Cod. Lat. 5114.	Rep. 356.
Cod. Lat. 5249.	Rep. 917.
Cod. Lat. 5343.	Rep. 166.
Cod. Lat. 5900.	Rep. 371.
Cod. Lat. 7306.	Rep. 665.
Cod. Lat. 7696.	Rep. 698.
Hist. gr. 1.	Rep. 554.
Hist. gr. 8.	Rep. 455.
Hist. gr. 16.	Rep. 708.
Hist. gr. 56.	Rep. 851.
Phil. gr. 29.	Rep. 56.
Phil. gr. 105.	Rep. 223.
Phil. gr. 135.	Rep. 459.
Phil. gr. 140.	Rep. 320.
Phil. gr. 289.	Rep. 321.
Philos. et philol. gr. 1.	Rep. 508.
Suppl. gr. 4.	Rep. 173.
Suppl. gr. 11.	Rep. 524.
Suppl. gr. 30.	Rep. 225.
Suppl. gr. 44.	Rep. 651.
Suppl. gr. 45.	Rep. 1013.
Suppl. gr. 51.	Rep. 703.
Theol. gr. 1.	Rep. 174.
Theol. gr. 154.	Rep. 817.
Theol. gr. 219.	Rep. 105.
Theol. gr. 337.	Rep. 816.

Formerly in ÖNB, actually in OSZK

Cod. Lat. 25.	Clmae 417.	Rep. 503.
Cod. Lat. 82.	Clmae 413.	Rep. 10.
Cod. Lat. 105.	Clmae 414.	Rep. 561.
Cod. Lat. 109.	Clmae 423.	Rep. 935.
Cod. Lat. 152.	Clmae 427.	Rep. 70.
Cod. Lat. 178.	Clmae 422.	Rep. 704.
Cod. Lat. 256.	Clmae 430.	Rep. 368.

Cod. Lat. 405.	Clmae 404.	Rep. 746.
Cod. Lat. 437.	Clmae 425.	Rep. 119.
Cod. Lat. 831.	Clmae 415.	Rep. 102.
Cod. Lat. 1076.	Clmae 426.	Rep. 106.
Cod. Lat. 1079.	Clmae 429.	Rep. 112.
Cod. Lat. 1769.	Clmae 424.	Rep. 830.
Cod. Lat. 2343.	Clmae 428.	Rep. 667.
Cod. Lat. 2363.	Clmae 412.	Rep. 568.
Cod. Lat. 2365.	Clmae 421.	Rep. 131.
Cod. Lat. 2391.	Clmae 418.	Rep. 164.
Cod. Lat. 2489.	Clmae 416.	Rep. 673.
Cod. Lat. 3374.	Clmae 406.	Rep. 743.

Wolfenbüttel. Herzog August Bibliothek

Cod. 43.	Aug. 2°	Rep. 270
Cod. 65. 2.	Aug. 8°	Rep. 158
Cod. 69. 9.	Aug. 2°	Rep. 574
Cod. 73.	Aug. 2°	Rep. 262
Cod. 84. 1.	Aug. 2°	Rep. 664
Cod. 85. 1. 1.	Aug. 2°	Rep. 206
Cod. 1.	Aug. 4°	Rep. 896
Cod. 2.	Aug. 4°	Rep. 618.
Cod. 4. 1.	Aug. 4°	Rep. 871.
Cod. 6.	Aug. 4°	Rep. 893.
Cod. 10.	Aug. 4°	Rep. 544.
Cod. 12.	Aug. 4°	Rep. 263.
Cod. 39.	Aug. 4°	Rep. 949.
Cod. 61. 12.	Aug. 4°	Rep. 294.
Cod. 5.	Aug. 8°	Rep. 658.
88. 1. Theol.	4°.	Rep. 14.

Wroclaw, Biblioteka Uniwersytecka

R 492. Rep. 842.

Würzburg. Universitätsbibliothek

MSS th. q. 6. Rep. 473.

Zagreb. Nacionalna i sveučilisna Biblioteka

R 4071. Rep. 333.

III. AUTHENTIC CORVINIAN CODICES LISTED IN THE PRESENT REPERTORIUM

5. Gazaeus, Wien ÖNB Cod. Lat. 259.
9. Agathias, München Bay. Staatsbibl. Cod. Lat. 294.
10. Agathias, Budapest OSZK Clmae 413.
24. Ambrosius, Modena Cod. Lat. 439.
27. Ambrosius, Paris Cod. Lat. 1767.
29. Ammianus, Modena Cod. Lat. 425.
34. Andreas Pannonius, Roma Vatican Vat. Lat. 3186.
36. Angeli, unknown place of preservation.
48. Appianus, Wien ÖNB Cod. Lat. 133.
53. Aristeas, München Cod. Lat. 627.
58. Aristoteles, Göttingen Cod. Ms. philol. 36.
69. Arrianos, Roma Vatican Vat. Lat. 5268.
70. Asconius, Budapest OSZK Clmae 427.
75. Augustinus, Budapest OSZK Clmae 121.
79. Augustinus, Wien ÖNB Cod. Lat. 653.
81. Augustinus, Stuttgart Cod. theol. et phil. fol. 15 ?.
86. Augustinus, Modena Cod. Lat. 436.
95. Averulinus, Venezia MS. 2796.
99. Baptista Mantuanus, Budapest OSZK Clmae 445.
102. Basilius, Budapest OSZK Clmae 415.
106. Basilius, Budapest OSZK Clmae 426.
109. Benvenutus de Rambaldis, Venezia MS. 3850.
112. Bernardus, Budapest OSZK Clmae 429.
115. Bessarion, Budapest OSZK Clmae 438.
118. Blondus, Győr Armaduo I. No. 1.
119. Boccaccio, Budapest OSZK Clmae 425.
140. Caesar, Budapest EK Cod. Lat. 11.
144. Calderinus, Firenze Acquisti e doni 233.
152. Carbo, Budapest MTAK Latin Codex 8° 2.
157. Catullus, Wien ÖNB Cod. Lat. 224.
161. Celsus, München Cod. Lat. 69.
164. Chalcidius, Budapest OSZK Clmae 418.
169. Chrysostomus, Paris Graec. 741.
170. Chrysostomus, Wien ÖNB Cod. Lat. 977.
172. Chrysostomus, Budapest OSZK Clmae 346.
173. Chrysostomus, Wien ÖNB Suppl. gr. 4.
174. Chrysostomus, Wien ÖNB Theol. gr. 1.
177. Cicero, New York P. Morgan. MS. 497.
188. Cicero, Dresden Dc 115.
192. Cicero, Budapest EK Cod. Lat. 2.
201. Clemens, Budapest EK Cod. Lat. 3.
206. Cortesius, Wolfenbüttel Cod. 85. 1. 1. Aug. 2°.
209. Curtius, Budapest OSZK Clmae 160.
212. Cyprianus, Budapest OSZK Clmae 529.
217. Cyrillus, Budapest OSZK Clmae 358.
219. Cyrillus, Wien ÖNB Cod. Lat. 1037.
220. Damascenus, Budapest OSZK Clmae 345.
222. Demosthenes, München Cod. Lat. 310.
224. Didymus, New York Morgan MS. 496.
225. Diodoros, Wien ÖNB Suppl. gr. 30.

230. Dionysios, Modena Cod. Lat. 1039.
231. Dionysios, Besançon Ms 166.
233. Dionysios, Modena Cod. Lat. 435.
250. Eusebius, Budapest EK Cod. Lat. 5.
252. Eusebius, Budapest EK Cod. Lat. 6.
262. Ficinus, Wolfenbüttel Cod. 73. Aug. 2°.
263. Ficinus, Wolfenbüttel Cod. 12. Aug. 4°.
270. Fontius, Wolfenbüttel Cod. 43. Aug. 2°.
271. Fontius, Wien ÖNB Cod. Lat. 292.
279. Frontinus, Kraków Czartoryski Cod. 1514.
293. Gellius, Manchester Cod. No. 27900.
296. Georgius Merula, Modena Cod. Lat. 441.
303. Gregorius, Modena Cod. Lat. 449.
305. Gregorius, Modena Cod. Lat. 448.
312. Guarino, Jena Bos 8° 1.
314. Haly Aberudiam, Wien ÖNB Cod. Lat. 2271.
317. Herodianos, Salzburg Cod. Lat. M II. 135.
321. Hesiodos, Wien ÖNB Phil. gr. 289.
323. Hieronymus, Paris Cod. Lat. 16839.
324. Hieronymus, Wien ÖNB Cod. Lat. 654.
325. Hieronymus, Budapest OSZK Clmae 347.
328. Hieronymus, Wien ÖNB Cod. Lat. 644.
330. Hieronymus, Wien ÖNB Cod. Lat. 930.
333. Hilarius, Zagreb R 4071.
337. Horatius, London Landsdowne Ms 836.
357. Johannes Scholasticus, Budapest OSZK Clmae 344.
368. Isokrates, Budapest OSZK Clmae 430.
377. Konstantinos, Lepzig MS Rep. F. Nr. XII. I. nr. 17.
379. Kyeser, Budapest MTAK Latin Codex 2° 14.
389. Leon Battista Alberti, Modena Cod. Lat. 419.
390. Leon Battista Alberti, Olomouc Cod. Lat. C. O. 330.
394. Livius, Wien ÖNB Cod. Lat. 22.
395. Livius, Cambridge Cod. 1235. O. 4. 4.
396. Livius, Roma Vatican Barb. Lat. 168.
399. Livius, New York Publ. Lib. Spencer Coll. 27.
400. Livius, Verona Cod. Lat. CXXXVI.
404. Livius, Wien ÖNB Cod. Lat. Sn. 12758.
405. Livius, Verona Cod. Lat. CXXXVII.
410. Lucretius, Wien ÖNB Cod. Lat. 170.
414. Macrobius, Firenze Plut. 65. Cod. 36.
418. Marcellinus, Wien ÖNB Cod. Lat. 138.
420. Marlianus, Volterra Cod. Lat. 5518. IV. 49. 3. 7.
421. Martialis, Salisbury J. A. 3223.
422. Martianus, Venezia 4054.
424. Martinus Polonus, Wien ÖNB Cod. Lat. 2139.
435. Naldus, Torun R. Fol. 21107.
438. Nicolaus de Ausmo, Budapest OSZK Inc. 197.
455. Nicephorus Callistus, Wien ÖNB Hist. gr. 8.
473. Pamphilus, Würzburg M. p. th. q. 6.
503. Philostratus, Budapest OSZK Clmae 417.
507. Platon, Wien ÖNB Cod. Lat. 2384.
510. Plautus, Budapest OSZK Clmae 241.
514. Plinius, Roma Vatican Vat. Lat. 1951.
525. Plutarchos, Wien ÖNB Cod. Lat. 23.
539. Polybios, München Cod. Graec. 157.
540. Polybios, Budapest OSZK Clmae 234.
541. Porphyrio, Milano Cod. No. 818.
543. Porphyrios, München Cod. Graec. 449.
544. Priscianus, Wolfenbüttel Cod. 10. Aug. 4°.
554. Ptolemaios, Wien ÖNB H. gr. 1.

557. Ptolemaios, Paris Cod. Lat. 8834.
558. Ptolemaios, Wien ÖNB Cod. Lat. 24.
561. Quintilianus, Budapest OSZK Clmae 414.
562. Quintilianus, Roma Vatican Regin. Lat. 1715.
568. Regiomontanus, Budapest OSZK Clmae 412.
574. Regiomontanus, Wolfenbüttel Cod. 69. 9. Aug. 2°.
583. Salvianus, Wien ÖNB Cod. Lat. 826.
590. Seneca, Oxford MS. Auct. F. 1. 14.
591. Seneca, Paris Cod. Lat. 6390.
593. Seneca T., München Cod. Lat. 341.
596. Silius, Budapest EK Cod. Lat. 8.
606. Statius, Wien ÖNB Cod. Lat. 140.
610. Strabo, Modena Cod. Lat. 472.
612. Suetonius, Venezia MS. 3585.
615. Suetonius, Budapest EK Cod. Lat. 13.
618. Synesius, Wolfenbüttel Cod. 2. Aug. 4°.
620. Tacitus, New Haven F 92. 145.
621. Tacitus, Budapest EK Cod. Lat. 9.
628. Tertullianus, Budapest EK Cod. Lat. 10.
636. Theophrastos, Budapest EK Cod. Lat. 1.
637. Theophylaktos, Wien ÖNB Cod. Lat. 656.
638. Thomas Aquinas, Wien ÖNB Cod. Lat. 1391.
640. Thomas Aquinas, Praha Cod. VIII. H. 73.
641. Thomas Aquinas, Modena Cod. Lat. 432.
642. Thomas Aquinas, Wien ÖNB Cod. Lat. 2458.
664. Tolhopff, Wolfenbüttel Cod. 84. 1. Aug. 2°.
667. Trapezuntius, Budapest OSZK Clmae 428.
669. Trapezuntius, Wien ÖNB Cod. Lat. 218.
671. Trapezuntius, Wien ÖNB Cod. Lat. 2485.
672. Trapezuntius, Budapest OSZK Clmae 281.
686. Valturius, Dresden R. 28. m.
687. Valturius, Modena Cod. Lat. 447.
692. Vergilius, Wien ÖNB Cod. Lat. 92.
697. Victorinus, Budapest OSZK Clmae 370.
702. Xenophon, Erlangen MS 1226.
703. Xenophon, Wien ÖNB. Suppl. gr. 51.
704. Xenophon, Budapest OSZK Clmae 422.
705. Xenophon, Wien ÖNB Cod. Lat. 438.
708. Zonaras, Wien ÖNB Hist. gr. 16.
711. Biblia, Erlangen MS. 6.
807. Encyclopaedia medica, Roma Casanate Cod. Lat. 459.
830. Graduale, Budapest OSZK Clmae 424.
842. Horologium, Wrocław R. 492.
875. Miscellanea, Modena Cod. Lat. 391.
876. Miscellanea, Modena Cod. Lat. 437.
877. Miscellanea, Milano Cod. No. 817.
890. Missale, Bruxelles MS. 9008.
891. Missale, Roma Vatican Urb. Lat. 110.
928. Orationes, Berlin MS. lat. fol. 99.
935. Poeta Christianus, Budapest OSZK Clmae 423.
968. Scriptores Hist. Aug., Budapest EK Cod. Lat. 7.
983. Statuta urbis Romae, unknown place of preservation.
1013. Vocabularium, Wien ÖNB Suppl. gr. 45.
1031. Platon, Madrid g. III. 3.
1032. Quintilianus, Paris Cod. Lat. 7803.
1036. Sidonius, Roma Vatican Palat. Lat. 1587.

Authentic, extant until World War II when it was destroyed:

175. Chrysostomus, Warszawa MS. Lat. F. v. I, 99.

Codices begun for King Matthias but not completed before accession of Vladislas II:

54. Aristoteles, Paris H. 1660.
108. Beda, München Cod. Lat. 175.
154. Cassianus, Paris Cod. Lat. 21299.
822. Evangelistarium, Holkham Wells MS. 18.

Codices begun for King Matthias but probably left in Italy, owing to the King's death:

25. Ambrosius, Firenze Plut. 14. Cod. 22.
50. Appianus, Firenze Plut. 68. Cod. 19.
87. Augustinus, Firenze Plut. 12. Cod. 10.
260. Ficinus, Firenze Plut. 73. Cod. 39.
490. Petrus Lombardus, Firenze Plut. 21. Cod. 18.
565. Ransanus, Budapest OSZK Clmae 249.
712. Biblia, Firenze Plut. 15. Cod. 15, 16, 17.
725. Breviarium, Roma Vatican Urb. Lat. 112.

Authentic codices of Queen Beatrix:

131. Bonfini, Budapest OSZK Clmae 421.
210. Curtius, Budapest EK Cod. Lat. 4.
228. Diomedes Carafa, Parma G. G. III. 170. 1654.
462. Origenes, Modena Cod. Lat. 458.
572. Regiomontanus, Wien ÖNB Cod. Lat. 44.
947. Psalterium, Melk Cod. 1845.
949. Psalterium, Wolfenbüttel 39. Aug. 4°.
1040. Chorale, Napoli VI—E—40.

Prepared on order by King Matthias as presents:

190. Cicero, Wien ÖNB Cod. Lat. 11.
511. Plautus, Wien ÖNB Cod. Lat. 111.
566. Raynerus, Esztergom Inc. I, 1.
895. Missale, Roma Vatican Cod. Lat. 1164

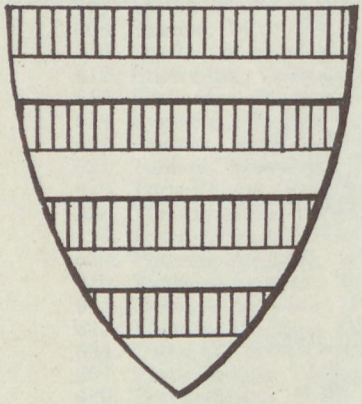
Authentic codices of King Vladislas II:

434. Nagonius, Praha VIII. H. 76.
476. Petancius, Budapest OSZK 378.
564. Rannusius, Istanbul Deismann 46.

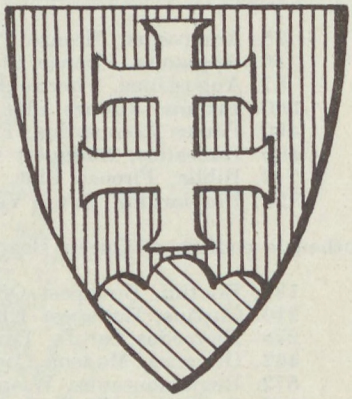
Begun for Vladislas II, but left unfinished:

477. Petancius, Nürnberg MS Solg. 31. 2°.

IV. TYPES OF COATS OF ARMS (FIGS 1—12)



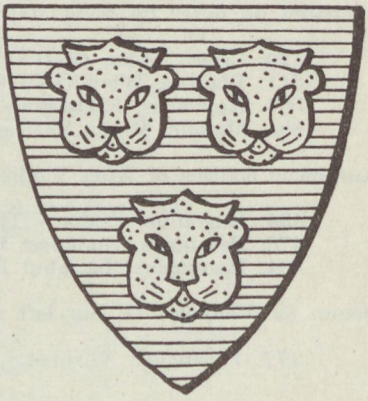
1



2



3



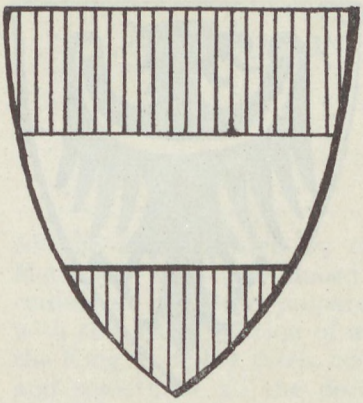
4

Fig. 1. Arms of Hungary. Barry of eight pieces, gules and argent. Originally the arms of the House of Árpáds

Fig. 2. Gules, a cross patriarchal, placed above the so-called mounts, in fact a base of three trefoils fashioned in the Romanesque style. Originally the arms of the Hungarian Kingdom

Fig. 3. Lion of Bohemia. Gules, a lion rampant argent, double tailed, bearing a crown on the head

Fig. 4. Arms of Dalmatia. Azure, three panther's heads or



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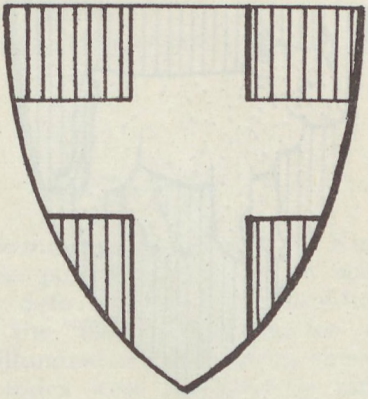

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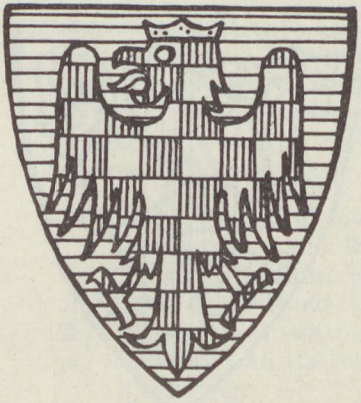

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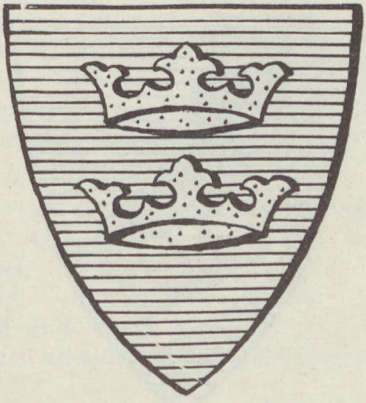

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Fig. 5. Arms of Austria. Gules, a fess argent
Fig. 6. Arms of Vienna. Gules, a cross argent
Fig. 7. Arms of Moravia. Azure, an eagle displayed, checky gules and argent
Fig. 8. Arms of Galicia. Azure, two, occasionally three crowns or

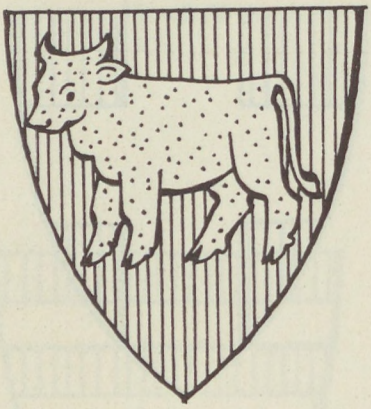

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Fig. 9. Arms of Lusatia (Lausitz). Gules, an ox statant or
Fig. 10. Arms of Silezia. Or, an eagle displayed sable
Fig. 11. Arms of the Hunyadi family. Azure, a raven sable holding a ring in its beak, standing on a three-leaved twig or, with resting, rarely spread wings
Fig. 12. Lion of Beszterce. Argent, a lion rampant gules holding a crown or in its right front leg's paw

V. DESCRIPTION OF ARMS OCCURRING IN THE CORVINIAN MANUSCRIPTS

All the arms painted by the so-called "second heraldic painter of King Matthias" were introduced subsequently as possessor's devices in such codices as had been prepared at an earlier date. Similar is the situation with the major portion of arms painted by the "first heraldic painter" of the King, in many cases, however, also the illuminations around the shield, and sometimes all the decoration in the codex were prepared by him. The other kinds of arms types, coming in a great variety, bear almost unexceptionally a marked likeness to the style in which the codex was illuminated; therefore the arms of this class may be attributed to the illuminator himself. This interconnection of arms and illuminations provides much evidence as to the determination of the illuminator's person.

A Arms attributed to the "second heraldic painter of King Matthias": cross-quartered shield. 1. and 4. arms of Hungary, barry of eight pieces gules and white;* 2. and 3. gules, a lion rampant double tailed white. The design of the lion is characteristically slender. Inescutcheon: azure, a raven sable (of the Hunyadi family). This type occurs in six variants:

- A_1 The shield is topped by a crown; the letters M and A are seen at the right and left sides of the shield.
- A_2 Like A_1, without the letters added.
- A_3 Like A_1, without the crown added.
- A_4 Neither a crown nor the letters M and A are added.
- A_5 A crown and the letters M and A are added, but the inescutcheon is missing.
- A_6 The inescutcheon is missing, both crown and letters added, above the letters symbol of abbreviation can be seen.

B Attributed to the "first heraldic painter of King Matthias". Blazoning agrees with that of Type A, only argent is used instead of white, the lion seems stouter, clumsy, the crown it wears on its head is rather flat and disproportionately wide, and the raven in the inescutcheon is sitting on a gold twig of three leaves. Two kinds can be distinguished:

- B_1 With a crown added.
- B_2 Without a crown added.

* For reasons of codicological determination, distinction has to be made between tinctures in "argent" and "white", which is not usually observed in the general practice of blazoning.

C Similar to Types A and B as regards the pattern of blazoning, though different in execution. Variants:

C_1 The bars are made argent, the lion is white and of an elaborate design (painted at Buda).
C_2 The bars and the lion are painted white. On top of the shield there is a tall, mitre-like crown (painted in Hungary).
C_3 As regards blazoning, the shield is identical with Type B_1, only the lion is slenderer and has a crown not only on its head but also in one of its front paws.
C_4 Tincture like Type B_1, without inescutcheon added. An extraordinarily tall crown is placed above the shield.

D Identical in blazoning with Types A and B, but characterized by simple designed and very slender lions faced opposite to each other, the one in the 3rd quarter looking to the left. (This type occurs in the codices painted at Buda.)

E Shields in the Attavante codices: cross-quartered escutcheon; 1. barry of eight pieces argent and gules; 2. a cross patriarchal with the treble mount. The cross is rather massive and discontiguous with the mount which is comparatively small (mostly vert, sometimes or); 3. the arms of Dalmatia; 4. the lion of Bohemia; with inescutcheon (mainly) argent. Variants:

E_1 Inescutcheon argent.
E_2 Inescutcheon azure.
E_3 Identical with E_1, with white tincture instead of argent.

F Arms in the Gherardo and Monte di Giovanni codices: similar to Type E_2, but the cross patriarchal is characteristically slender and contacted with the mount; the mount being comparatively large and distinctly membered. Variants:

F_1 As regards tincture, the shield agrees with Type E_2.
F_2 The treble mount is tinctured or; the arms of Dalmatia, as well as the inescutcheon, is coloured violet instead of azure; the panther heads are coloured gules.

G Similar to Types E_2 and F_1, but somewhat differently executed.

G_1 The treble mount is missing from beneath the cross patriarchal.
G_2 Like Type G_1, but with a comparatively large inescutcheon.
G_3 Like Type G_1, but with somewhat differently shaped cross patriarchal and lion.
G_4 The cross patriarchal is coloured gules.

H Cross-quartered escutcheon. 1. Barry arms of Hungary; 2. lion of Bohemia; 3. arms of Austria; 4. arms of Moravia. Inescutcheon in the fess point.

J Mainly agrees with Type K, but differs from every other arms in that it has the cross patriarchal in the first and the bars in the second quarter.

K Shields in the Cherico codices. This type resembles in blazoning Type E_2, but the lion of Bohemia is replaced by the lion gules of Beszterce. The treble mount is missing from beneath the massive cross patriarchal.

L_1 Agrees in blazoning with Type K, showing marked differences in the execution.

L_2 The same as preceding with still more difference in the execution. No crown is added.

M_1 Cross-quartered shield without inescutcheon added. 1. Barry arms of Hungary; 2. cross patriarchal; 3. raven; 4. lion. The tinctures are fully confused: azure, cross patriarchal gules; azure, lion proper, etc.

M_2 Cross-quartered shield without an inescutcheon added. 1. Barry arms of Hungary; 2. gules, lion or without a crown; 3. raven; indistinct, blurred through wear and tear.

N The raven alone.

O Arms of the House of Aragon. Variants:

- O_1 Cross-quartered shield. 1. and 4. Barry arms of Hungary, combined with the fleur-de-lis of the Angevins and the cross patriarchal of Jerusalem; 2. and 3. the coats of Aragon, paly, gules and or.
- O_2 The quarters are ordered contrariwise to the system in Type O_1, 1. and 4. being barry gules and or.

P Reginal arms of Queen Beatrix: the arms of King Matthias combined in a shield with that of the Aragons. Variants:

- P_1 Dexter: Type K of King Matthias, sinister: Type O_2 of the Aragons.
- P_2 K combined with O_1.
- P_3 Portions of the arms of King Matthias: 1. Barry; 2. azure, a cross patriarchalor; 3. a raven; 4. lion of Bohemia. Type O_2 of the arms of Aragon.
- P_4 Erroneous blazoning, the arms of the Aragons being placed dexter, that of King Matthias sinister.
- P_5 Cross-quartered shield. 1. Barry arms of Hungary; 2. and 3. cross patriarchal of Jerusalem and fleur-de-lis of the Angevins, barry of many pieces of Hungary; 4. the raven.
- P_6 Resembling Type F_1 of King Matthias' arms (but the arms of Hungary is barry or and gules), combined with Type O_2. The

inescutcheon with the raven of King Matthias being misplaced in the fess point of the shield instead of the fess point of the arms of Matthias. (The arms of the Aragons are erroneously introduced, because the codex was made for King Matthias.)

R Arms of Vladislas.

R_1 Cross-quartered shield. 1. and 4. Barry arms (white instead of argent) of Hungary; 2. and 3. lion of Bohemia single tailed and without a crown; inescutcheon gules, eagle of Poland.

R_2 Cross-quartered shield without a crown and inescutcheon. 1. Barry arms of Hungary; 2. Eagle of Poland; 3. Arms of Dalmatia; Lion of Bohemia.

R_3 Resembling Type C, except for the inescutcheon with the eagle white of Poland. Letters W and R standing beside the shield.

R_4 Eagle of Poland, with the letters W and R on either side of the shield.

R_5 Cross-quartered shield: 1. and 4. Barry arms of Hungary; 2. and 3. lion of Bohemia. Neither a crown nor an escutcheon added.

R_6 Similar to Type B_1, except for the eagle of Poland replacing the raven in the inescutcheon.

VI. LIST OF ABBREVIATIONS

Ábel I.	Ábel, Jenő: "Die Bibliothek des Königs Matthias Corvinus". *Literarische Berichte aus Ungarn.* 1878, 556—581.
Ábel II.	Ábel, Jenő: Corvin-codexek (Corvinian codices). *Ért. MTA* 1879, VIII, No. 1.
Ábel III.	A Corvina Juvenalis-codexéről (On the Corvinian Juvenalis). *Egyetemes Philológiai Közlöny* 1887, 321—326.
Ábel IV.	Ábel, Jenő: Két ismeretlen Corvin-codexről (Two so far unknown Corvinian codices). *MKszle* 1888, 140—167.
Ábel V.	Ábel, Jenő: Magyarországi humanisták és a Dunai Tudós Társaság (Humanists in Hungary and the Danubian Learned Society). *Ért. MTA* 1880, VIII, 8.
Affò	Affò, Ireneo: *Memorie di Taddeo Ugoleto Parmigiano, bibliotecario di Mattia Corvino.* Parma 1781.
Akad. Ért.	*Akadémiai Értesítő*
Allen	Allen, Walter: The Four Corvinus Manuscripts in the United States. *Bulletin of the New York Public Library,* 42. 1938, 315—323.
Ameisenowa	Ameisenowa, Zofia: *Rękopisy i pierwodruki illuminowane Biblioteki Jagiellonskiej.* Wroclaw—Kraków 1958.
Analecta	Ábel, Jenő: *Analecta ad historiam renascentium in Hungaria litterarum spectantia.* Budapest 1880.
Analecta nova	Ábel, Jenő—Hegedüs, István: *Analecta nova.* Budapest 1903.
Analecta recent.	Hegedüs, Stephanus: *Analecta recentiora.* Budapest 1906.
Ancona	Ancona, Paolo d': *La miniatura fiorentina.* Secoli XI—XVI. Vols 1—2. Firenze 1914.
Ankwicz I.	Ankwicz-Kleehoven, Hans: *Der Wiener Humanist Johannes Cuspinian.* Graz—Köln 1959.
Ankwicz II.	Ankwicz, Hans: Magister Gremper aus Rheinfelden, ein Wiener Humanist und Bibliophile des XVI. Jh. *Zentrbl. f. Bw.* 1913.
Apponyi	Apponyi, Alexander: *Hungarica.* Ungarn betreffende im Ausland gedruckte Bücher. 1. Bd. München 1903.
Apró	Bonfinis, Antonius de: *Symposion.* Ed. St. Apró. Budapest 1943. (Bibliotheca scriptorum medii recentisque aevorum.)
Arch. Ért.	*Archeológiai Értesítő*
Balogh I.	Balogh, Jolán: *A művészet Mátyás király udvarában* (Fine arts in the court of King Matthias). Vols 1—2. Budapest 1966.
Balogh II.	Balogh, Jolán: *Adalékok Milánó és Magyarország kulturális kapcsolatainak történetéhez* (Contributi alla storia delle relazioni d'arte e di cultura tre Milano e l'Ungheria. Budapest 1928.
Bartalus	Bartalus István jelentése a felsőausztriai kolostoroknak Magyarországot illető kéziratairól és nyomtatványairól a Magyar Akadémiának (István Bartalus's report to the MTA on MSS. and prints relating to Hungary, now in Upper-Austria monastic houses). *Ért. MTA* Pest 1870, I, 11.
Bartoniek I.	Bartoniek, Emma: A Magyar Nemzeti Múzeum Orsz. Széchényi Könyvtárának Bessarion-Corvinájáról (The Bessarion Corvinian MS. in the National Széchényi Library, National Museum, Hungary). *MKszle* 1937, 120—125.
Bartoniek II.	Bartoniek, Emma: *Codices manu scripti Latini medii aevi.* Budapest 1940. Catalogus Bibliothecae Musei Nationalis Hungarici 12.

Bél	Bél, Mathias: *Notitia Hungariae.* T. 3. Vindobonae 1737.
Berkovits	List of Corvinian books in the volume: *Corvina I.*
Berkovits I.	Berkovits, Ilona: Főszékesegyházi Könyvtár (Library of Chatedral). *Magyarország műemléki topográfiája I. Esztergom műemlékei* (Topography of the monuments in Hungary I. The monuments of Esztergom). Budapest 1948, 291–371.
Berkovits II.	Berkovits, Ilona: Egy korvina-miniatúra (A Corvinian miniature). *Műv. Ért.* 1959, 250–259.
Berkovits III.	Berkovits, Ilona: Felice Petanzio Ragusino, capo della bottega di miniatori di Mattia Corvino. *Archivio, Supplemento a Corvina, rassegna italo–ungherese.* 1941, 53–84.
Berzeviczy I.	Berzeviczy, Albert: *Beatrix királyné* (Queen Beatrix). Budapest 1908.
Berzeviczy II.	Berzeviczy, Albert: Két eltűnt és újra előkerült Corvincodexről (Two disappeared and recently recovered Corvinian codices). *MKszle* 1912, 280–283. R. P. *Budapesti Szemle* Vol. 151, Budapest 1912, 307–311.
Bibliotheca Corvina I.	*Bibliotheca Corvina. Mátyás király budai könyvtára* (The Library of King Matthias in Buda). Ed. Berzeviczy, Albert–Kollányi, Ferenc and Gerevich, Tibor. Budapest 1927.
Bibliotheca Corvina II.	*Bibliotheca Corvina. La Biblioteca di Mattia Corvino re d'Ungheria.* Trad. dall'ungherese di Luigi Zambra. Budapest 1927.
Bick	Bick, Josef: *Die Schreiber der Wiener griechischen Handschriften.* (Museion. Abhandlungen. I. Bd. 1.) Wien–Prag–Leipzig 1920.
BMC	*Catalogue of books printed in the 15th century now in the British Museum.* Vols 1–9. London 1908–1962.
Bonfini	Bonfinis, Antonio de: *Rerum Ungaricum decades.*
Borzsák I.	Borzsák, István: A Corvina-könyvtár Tacitusai (The works of Tacitus in the Corvina). *Antik Tanulmányok* 1961, 183–197.
Borzsák II.	Borzsák, Stefan: Die Tacitus-Handschriften der Bibliotheca Corviniana. *Az Egyetemi Könyvtár Évkönyvei.* I, 1962, 141–156.
Borzsák III.	Borzsák, Stefan: War Simon Grynaeus Kustos der Bibliotheca Corviniana? *Acta Classica Univ. Scient.* Debrecen. I, 1965, 63–75.
Böhmer–Widmann	Böhmer, Aloys–Widmann, Hans: Von der Renaissance bis zum Beginn der Aufklärung. (= Milkau: *Handbuch der Bibliothekswissenschaft.* 2. Aufl. III, 1. Bd. Wiesbaden 1953. 516–529.)
Branca	Branca, Vittore: Mercanti e librai fra Italia e Ungheria. *Venezia e Ungheria nel rinascimento.* A cura di V. Branca. Firenze 1973. 335—352.
Brassicanus	Salvianus: *De vero iudico et providentia Dei.* Ed. J. A. Brassicanus. Basileae 1530. Dedication.
Budik	Budik, P. A.: Entstehung und Verfall der berühmten von König Mathias Corvinus gestifteten Bibliothek zu Ofen. *Jahrbücher der Literatur.* 88. 1839. Wien. Anzeige-Blatt. 37–56.
Bustya	Bustya, Elemér: A marosvásárhelyi Teleki-téka és egy Amerikában felbukkant Piccolomini-korvina (The Teleki Library of Marosvásárhely and the Corvinian Piccolomini recently discovered in America). *MKszle* 1965, 329–332.
Caputi	Caputi, A. M.: *Catalogo dei manoscritti della Biblioteca Casanatense.* Roma 1958.
Casamassima	Casamassima, Emanuele: A Corvin-kódexek néhány másolójára vonatkozó észrevételek és megjegyzések (Observations and comments on some of the copyists of the Corvinian codices). *MKszle* 1965, 100–118.
Cat. Monac.	*Catalogus codicum Latinorum Bibliothecae Monacensis.* T.I.P 1. Monachii 1892.

Census	Ricci, Seymour de—Wilson, W. J.: *Census of the Medieval and Renaissance Manuscripts in the United States and Canada.* Vols 1—3. New York 1935—1940.
Census Suppl.	Bond, W. M.: *Supplement to the Census.* 1962.
Chastel	Chastel, André: *Art et humanisme à Florence au temps de Laurent le Magnifique.* Paris 1959. (Publications de l'Institut d'Art et d'Archéologie de l'Université de Paris. 4.)
Coelius	Coelius Pannonius: *Epistola* (In: Budik p. 44.)
Coll. II.	Collection II of Buda.
Copinger	Copinger, C. W. A.: *Supplement to Hain's Repertorium.* Vols 1—2. London 1895.
Corvina I.	Berkovits, Ilona: *Illuminated Manuscripts from the Library of Matthias Corvinus.* Budapest 1963.
Corvina II.	Csapodi, Csaba—Csapodi-Gárdonyi, Klára: *Bibliotheca Corviniana.* The Library of King Matthias Corvinus, King of Hungary. Budapest 1969. — R. P. Shannon, Ireland 1969. — R. P. New York—Washington 1969. — German editions: München — Berlin 1969. — Budapest 1969. — Hungarian ed.: Budapest 1967.
Csánki	Csánki, Dezső: *I. Mátyás király udvara* (The court of King Matthias I). Budapest 1884.
Csapodi	Csapodi, Csaba: Description of surviving authentic Corvinian Manuscripts. (= *Corvina* II, 35—78.)
Csapodi I.	Csapodi, Csaba: Mikor szűnt meg Mátyás király könyvfestő műhelye? (When did the illuminators' workshop of King Matthias stop to operate?). *MKszle* 1963, 27—42. Abs.: Quand l'atelier des illuminateurs du roi Matthias a-t-il cessé de travailler? — R. P. MTAK Közl. 34.
Csapodi II.	Csapodi, Csaba: Naldus Naldius hitelességének kérdése (To what extent can we rely on Naldus Naldius?). *MKszle* 1960, 293—303.
Csapodi III.	Csapodi, Csaba: Mikor pusztult el Mátyás király könyvtára? (When did the Library of King Matthias perish?). *MKszle* 1961, 399—421. Abs.: Quand la bibliothèque du roi Matthias Corvin a-t-elle été détruite? — R. P. MTAK Közl. 24.
Csapodi IV.	Csapodi, Csaba: Il problema dell'autenticità di Naldo Naldi. *Acta litteraria Acad. Scient. Hung.* 1963. VI, 1—2, 167—176.
Csapodi V.	Csapodi, Csaba: Beatrix királyné könyvtára (The library of Queen Beatrix). *MKszle* 1964, 201—224. Abs.: La bibliothèque de la reine Beatrice. — R. P. MTAK Közl. 41.
Csapodi VI.	Csapodi, Csaba: La biblioteca di Beatrice d'Aragona, moglie di Mattia Corvino. *Italia ed Ungheria* dieci secoli di rapporti letterari. Budapest 1967. 113—133.
Csapodi VII.	Csapodi, Csaba: Die Bibliotheca Corviniana und die Ergebnisse der neueren Forschungen. *Zentrbl. f. Bw.* 1971. 577—588.
Csapodi VIII.	Csapodi, Csaba: "Aegyptus Alexandrinus". *MKszle* 1968, 263—265.
Csapodi IX.	Csapodi, Csaba: Hunyadi János és Poggio Bracciolini (János Hunyadi and Poggio Bracciolini). *Filológiai Közlöny* 1965, 155—159.
Csapodi X.	Csapodi, Csaba: A Vatikáni Könyvtár Quintilianus korvinája (The Quintilian of the Corvina now in the Vatican). *MKszle* 1965, 219—221.
Csapodi XI.	Csapodi, Csaba: A legrégibb magyar könyvtár belső rendje (The arrangement of the oldest Hungarian Library). A pannonhalmi könyvtár a XI. században (The library of Pannonhalma in the 11th century). *MKszle* 1957, 14—24.
Csapodi XII.	Csapodi, Csaba: Die Aufstellung der Klosterbibliothek Pannonhalma (St. Martinsberg) im 11. Jh. *Gutenberg Jb.* 1969, 308—312.

Csapodi XIII. Csapodi, Csaba: Az oxfordi "Liber Sancti Albani" és a Corvina-könyvtár (The Oxford "Liber Sancti Albani" and the Corvinian Library). *MKszle* 1967, 157—159.

Csapodi XIV. Csapodi, Csaba: Beatrix királyné Psalteriuma Melkben (The Psalter of Queen Beatrix now in Melk). *MKszle* 1960, 428—430.

Csapodi XV. Csapodi, Csaba: Az úgynevezett "Liber de septem signis" (The so-called "Liber de septem signis"), Kyeser "Bellifortis"-ának budapesti töredékéről (On the fragment of Kyeser's Bellifortis in Budapest). *MKszle* 1966, 217—236.

Csapodi XVI. Csapodi, Csaba: Mekkora volt a Corvina-könyvtár? (The size of the Corvinian Library in recent estimation). *MKszle* 1969, 122—135. Abs. in English

Csapodi XVII. Csapodi, Csaba: Quando cessò l'attività della bottega di miniatura di Mattia? *Acta Historiae Artium Acad. Scient. Hung.* XIV, 1968. 3—4, 223—233.

Csapodi XVIII. Csapodi, Csaba: Sajtóhibából lett "hiteles" korvina (A printer's error giving rise to an "authentic" Corvinian volume). *MKszle* 1963, 332—333.

Csapodi XIX. Csapodi, Csaba: The History of the Bibliotheca Corviniana. (= *Corvina* II, 11—37.)

Csapodi XX. Csapodi, Csaba: Filipec (Pruisz) János váradi és olmützi püspök könyvei (The books of János Filipec [Pruisz], Bishop of Várad and Olomouc). *MKszle* 1967, 243—247.

Csapodi XXI. Csapodi, Csaba: Gritti mint a Corvina Könyvtár állítólagos fosztogatója (Gritti as an alleged plunderer of the Corvinian Library). *MKszle* 1971, 171—174.

Csapodi XXII. Csapodi, Csaba: Wann wurde die Bibliothek des Königs Matthias Corvinus vernichtet? *Gutenberg Jb.* 1971, 384—390.

Csapodi XXIII. Csapodi, Csaba: Felix Petancius Ragusinus és a Bibliotheca Corviniana (Felix Petancius Ragusinus and the Bibliotheca Corviniana). *Szomszédság és közösség.* Délszláv—magyar irodalmi kapcsolatok. Budapest 1972. 39—52.

Csapodi XXIV. Csapodi, Csaba: War Felix Petancius Ragusinus Illuminator des Königs Matthias Corvinus? *Gutenberg Jb.* 1972. 148—155.

Csapodi XXV. Csapodi, Csaba: Die Corvinischen Codices in Wolfenbüttel. *Wolfenbütteler Beiträge.* Aus den Schätzen der Herzog August Bibliothek. Frankfurt aM. 1972. 29—44.

Csapodi XXVI. Csapodi, Csaba: Die Bibliothek des Janus Pannonius. Acta *Litteraria Acad. Scient. Hung.* 1972. XIV, 3—4, 389—400.

Csapodi XXVII. Csapodi, Csaba: Báthory Miklós Cicero-kódexe és egy állítólagos Athenaios-korvina. (The Cicero Codex of Miklós Báthory and an allegedly Corvinian MS. of Athenaios). *Antik Tanulmányok.* 1972. 96—98.

Csapodi XXVIII. Csapodi Csaba: Ein erhaltengebliebener Codex der Academia Isotropolitana. *Armarium.* (In press.)

Csapodi-Gárdonyi I. Csapodi-Gárdonyi, Klára: Mátyás király könyvtárának scriptorai (Scribes working for the Library of King Matthias). I. Petrus Cenninius. *MKszle* 1957. Abs.: Petrus Cenninius scripteur du roi Mathias Corvinus. — R. P. Az Országos Széchényi Könyvtár Kiadványai 45.

Csapodi-Gárdonyi II. Csapodi-Gárdonyi, Klára: Les scripteurs de la bibliothèque du roi Mathias. *Scriptorum* 1963, 25—49.

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Mazzatinti II.	*Inventari dei manoscritti delle biblioteche d'Italia.* Vol. 2. Forli 1892.
Medici Library	Inventario della libraria Medicea privata, compilata nel 1495. *Archivio Storico Italiano.* Ser. 3. T. 20. 1874, 51—94.
Mezey	Mezey, László: *Codices Latini medii aevi Bibliothecae Universitatis Budapestinensis.* Budapest 1961.
MEK	*Mátyás király emlékkönyv* (King Matthias memorial volume). Budapest 1940. Vol. 1—2.
Miniatura del. rinasc.	Quinto centenario della Biblioteca Vaticana. Miniatura del rinascimento. *Città del Vaticano.* 1950.
MIÖG	Mitteilungen des Instituts für Österreichische Geschichtsforschung.
MKszle	*Magyar Könyvszemle.*
MMT	*Magyar Művelődéstörténet* (Hungarian cultural history). Vol. 2. Magyar renaissance (Hungarian Renaissance). Budapest s.a. (1938).
MNM	Magyar Nemzeti Múzeum (National Museum of Hungary).
MNM kiáll.	A Magyar Nemzeti Múzeum könyvtárának történelmi és irodalomtörténeti kiállítása (History and literary history exhibition of the Library of the National Museum, Hungary). *MKszle* 1877, 261—330.
MTA	Magyar Tudományos Akadémia (Hungarian Academy of Sciences).
MTAK	A Magyar Tudományos Akadémia Könyvtára (Library of MTA).
MTAK kiadv.	A Magyar Tudományos Akadémia Könyvtárának Kiadványai (Publications of the Library of MTA).
MTAK Közl.	A Magyar Tudományos Akadémia Könyvtárának Közleményei (Communications of the Library of MTA).
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Newald	Newald, Richard: Vier Gestalten aus dem Zeitalter des Humanismus. (= Newald: *Probleme und Gestalten des deutschen Humanismus.* Berlin 1963, 163—181.)
NF	Beschreibendes Verzeichnis der illuminierten Handschriften in Österreich. Neue Folge: *Die illuminierten Handschriften und Inkunabeln der Nationalbibliothek in Wien.* 1—7. Bd. (Bd. 5—7 Hrsg. von H. J. Hermann. 1928—1938.)
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Omont II.	Omont, Henri: *Inventaire sommaire des manuscrits grecs de la Bibliothèque Nationale.* 1e p. Paris 1886.
OSZK	Országos Széchényi Könyvtár (Széchenyi National Library).
ÖNB	Österreichische Nationalbibliothek. Wien.

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RAL — MTAK Coll. of MSS. Régi Akadémiai Levéltár (Old MTA archives).

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