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Italian codices in Eötvös Loránd University Library, Budapest

The library of Eötvös Loránd University (ELTE)¹ is one of the oldest continuously operating public libraries in Hungary. In this case, the year of foundation is not a hollow phrase; there are books in the University Library today which have been part of its collection since the 16th century. In East-Central Europe, and particularly in Hungary, a country heavily afflicted by the tumultuous periods of history, there are very few cultural institutions which have been effectively operating for such a long time.

Originally, the University Library was the library of the Jesuit college of Nagyszombat (Trnava, since 1920: Czechoslovakia, then Slovakia) founded in 1561 by Miklós Oláh, the Archbishop of Esztergom. The Archdiocese was moved to Nagyszombat near Pozsony (Bratislava, since 1920: Czechoslovakia, then Slovakia) after its seat, Esztergom was occupied by the Ottoman Empire in 1543. The collection became a university library in 1635, when Péter Pázmány, the Archbishop of Esztergom founded the Jesuit university of Nagyszombat, the first Modern-day university of Hungary. (All medieval universities

¹ Szögi 2015.

in the country ceased to exist in the 15th century).

In 1773, Pope Clement XIV disbanded the Jesuit order, and the University (including its Library) has been a state institution ever since; for nearly 250 years. A few years later, in 1777, the university was moved to the center of the country, which had been mostly liberated from Ottoman rule by then: to the present-day capital. The extensive library collection was moved across the rivers Vág and Danube by rafts, which operation was organized by the famous inventor, Farkas Kempelen. Owing to him, the move was completed without any loss. The University and its Library were settled in the Buda Castle, restored in a Baroque style, but soon after another move took place; this time only to the other side of the Danube: to Pest. Most of the University was located at the former Pauline monastery (home to the Faculty of Law of ELTE and the Central Seminary today), and the Library was moved to its current location at Ferenciek tere. The previous building proved to be extremely small, but it was still home to the Library for more than a century; the current building was constructed in the mid-1870s.²

The University Library's historic collection, which is considered exceptionally rich in Hungary, is mostly the result of 450 years of continuous operation: the materials simply piled up. The majority of historic documents stored here were considered more or less new at the time they were introduced to the Library's collection, and were made priceless artifacts by the passing centuries. Therefore, it is important from the perspective of science history to know which works were (and are!) stored here, since these were the ones used by the teachers and the students of the University – because these were the ones available to them. In the 17-18th centuries, there was no other university in the Kingdom of Hungary. The second one was founded in 1872 in Kolozsvár (Cluj, then Cluj-Napoca, since 1920: Romania).

² Szögi - Knapp - Farkas - Kálóczi 2003, p. 33-45.; Knapp - Szögi 2012; S. n., *History of the library*, <<https://konyvtar.elte.hu/index.php/en/university-library/about-us/history-of-the-library>> (last seen: 09.08.2021).

It is important to note that by certain faculties separating and becoming independent universities, the collection of the University Library playing a central role in the life of the University diminished to some extent. There are historic documents originating from here which are currently stored in faculty libraries and at other universities. But their number is not significant.

Turning to the collection of the University Library, almost 10% of the nearly 2 million documents are old and rare prints and manuscripts. As expected, handwritten manuscripts are lower in number: there are nearly 200 codices (in Latin, Hungarian, German, Italian, Greek, Slavic, Turkish, Arabic, Persian, and Ethiopian), approximately 400 codex fragments, nearly 200 medieval charters, 850 letter patents for guilds, and 3,150 manuscripts from the modern age. This category includes the Jesuit source collections from the 17-18th centuries, correspondences of scholars, etc.³

Among the manuscripts, there are approximately 1,200 incunables, more than 10,000 antiquas (prints from the 16th century), more than 15,000 Baroque prints (from the 17th century), and approximately 80,000 prints from the 18th century. There are more than 3,000 works in the so-called Old Hungarian Library (containing Hungarian-language works by Hungarian authors printed in Hungary before 1712), and more than 2,000 *Rariora Hungarica* (rare Hungarian prints, first editions, unique copies, signed volumes, etc., from after 1711). Other works stored in the institution worth mentioning include the tens of thousands of small prints, 4,000 volumes of journals from before 1801, and more than 8,000 pieces of engravings, graphics, maps, photographs, etc.⁴

³ S. n., *Manuscripts*, <<https://konyvtar.elte.hu/en/university-library/collections/special-collections/manuscripts>> (last seen: 09.08.2021).

⁴ S. n., *Rarities*, <<https://konyvtar.elte.hu/en/university-library/collections/special-collections/rarities>> (last seen 09.08.2021); S. n., *Old prints collections*, <<https://konyvtar.elte.hu/en/university-library/collections/special-collections/old-prints-collections>> (last seen: 09.08.2021); S. n., *Periodicals*, <<https://konyvtar>

The aforementioned numbers are considered remarkable in East-Central-Europe, and especially outstanding in Hungary. Regarding the number of its historic documents, the University Library is the second or third biggest library in Hungary after the National Széchényi Library, founded in 1802, and tied with the Library of the Hungarian Academy of Sciences, founded in 1825. What makes it unique compared to the others is that the period of its continuous operation is more than twice as long; its organic development has been ongoing for 450 years.

It should not be overlooked, however, that part of its older collection from before 1801 was taken to the University Library from the monasteries disbanded due to the abolition ordered in the 1780s by King Joseph II (also Holy Roman Emperor), because the University Library was the national library at the time, before the foundation of the National Széchényi Library. (Starting from 1780, the University Library was also a legal deposit library for more than a century.) But these abolition-era books are also from the territory of the Kingdom of Hungary, and thus they are part of Hungarian cultural history. (Old catalogs starting from the 17th century and abolition-era book lists were also preserved.) Among the codices discussed below, there are a few which were taken to the University Library as a result of the abolition by Joseph II.

A few generous donations must be mentioned as well. One outstanding example is the donation of Sultan Abdul Hamid II, which enriched the library's collection with thirty-five codices. Since approximately two-thirds of the Italy-related medieval manuscripts of the University Library are among these, the background and the circumstances of the donation should be mentioned.⁵

Most of these codices were taken to Istanbul as spoils of war dur-

elte.hu/en/university-library/collections/periodicals> (last seen: 09.08.2021).

⁵ The overview of the background and the circumstances of the donation was written primarily based on the following, more detailed work: Bibor 2018, p. 241-250. See also Madas 2002, Mikó 2002b, Monok 2002.

ing the Ottoman occupation of the Kingdom of Hungary in the 16-17th centuries, and some of them were looted from the royal palace in the Buda Castle. The attempts to recover the Corvinas, the volumes of the Bibliotheca Corvina⁶, the famous library of King Matthias I (1443-1490, r. from 1458) were commenced as soon as the Ottomans occupied and robbed (1526), then invaded the Buda Castle (1529), and finally integrated it into the Ottoman Empire (1541).

Among the Hungarus patriots, only Antal Verancsics, a humanist diplomat and the Bishop of Pécs, is proven to have been successful in the 16-18th centuries: during his mission to Istanbul in 1553-1557, he obtained at least two authentic Corvinae.⁸ In addition, it can be assumed that one of his fellow envoys, Ferenc Zay obtained a codex around the same time, which contains a note from his son, Miklós Zay.⁹ Over the next 300 years, until the second half of the 19th century, not one Hungarian could achieve similar results, despite various methods applied by many (Péter Alvinczy, a minister of the Reformed Church; Gábor Bethlen and György Rákóczi I, princes of Transylvania; Péter Pázmány, the Archbishop of Esztergom; Hungarian Jesuit priests, etc.).¹⁰ It is also known, however, that some of the Corvinae which surfaced in Western Europe in the 16-18th centuries did not get to their later place of storage directly from Buda, but through Istanbul.¹¹

⁶ Mikó 2002a, Földesi 2008.

⁷ E. Kovács 2002.

⁸ Horatius - Iuvenalis - Persius, today: London, British Library, Landsdowne Ms. 836 - excerpts: Csapodi 1973 no. 337 = Madas 2009 no. 72; Thomas Aquinas, today: Wien, Österreichische Nationalbibliothek, Cod. Lat. 1391 - excerpts: Csapodi 1973 no. 638 = Madas 2009 no. 130.

⁹ Thomas Aquinas, today: Praha, Národní knihovna České republiky, Cod. Lat. VIII. H. 73 - excerpts: Csapodi 1973 no. 640 = Madas 2009 no. 131.

¹⁰ Monok 2002, p. 34-39.

¹¹ For example: Csapodi 1973 no. 58 = Madas 2009 no. 9; Csapodi 1973 no. 231 = Madas 2009 no. 50; Csapodi 1973 no. 321 = Madas 2009 no. 181; Csapodi 1973 no. 414 = Madas 2009 no. 87; Csapodi 1973 no. 590 = Madas 2009 no. 114.

Meanwhile, in the second half of the 17th century, the scientific processing of the Corvinae was started,¹² led by Peter Lambeck, a librarian in the Court Library of Vienna; in the 18th century, individual books were published about the royal library of Buda. The author of the first one was Pál Fábry, a Lutheran minister from Besztercebánya (Banská Bystrica, since 1920: Czechoslovakia, then Slovakia),¹³ while the second one was written by Xystvs Schier, an Augustinian friar from Vienna.¹⁴

The 19th century was more eventful. First, in 1805, Sámuel Teleki, the Chancellor of Transylvania, obtained a Corvina,¹⁵ then some time before 1818, Miklós Jankovich, a book and art collector, secured another.¹⁶ In 1823, he also obtained a copy of the Augsburg edition of the Thuróczy Chronicle, which was presumably made for Matthias I¹⁷, and some time before 1835, he secured the Ransanus Codex as well, which was finished after the king's death.¹⁸ Meanwhile, in 1822, István Horvát, historian, professor, and librarian, compiled the list of the Corvinas then known, based on the literature available to him.¹⁹ In 1840, József Teleki, historian and the president of the Hungarian Academy of Sciences, gifted the Carbo-Corvina to the Library of the Academy.²⁰ Four years later, the Hungarian national assembly submit-

¹² Viskolcz 2013.

¹³ Fábry 1756.

¹⁴ Schier 1766 [2nd ed.: 1799; reprint: 2019].

¹⁵ Tacitus, today: New Hawen (Connecticut), Yale University Library F. 92-145 - excerpts: Csapodi 1973 no. 620 = Madas 2009 no. 125.

¹⁶ Curtius Rufus, today: Budapest, National Széchényi Library (hereinafter: OSzK), Cod. Lat. 160 - excerpts: Csapodi 1973 no. 209 = Madas 2009 no. 41.

¹⁷ Today: Budapest, OSzK, Inc. 1143 - excerpts: Csapodi 1973 no. 653 = Madas 2009 no. 206.

¹⁸ Today: Budapest, OSzK, Cod. Lat. 249 - excerpts: Csapodi 1973 no. 565 = Madas 2009 no. 176.

¹⁹ *Bibliothecae Budensis Serenissimi Regis Hungariae Matthiae Corvini Reliquiae. Collectae studio et opera Stephani Horvát Bibliothecae Széchényiano Regnicolaris Custodis.* Pestini, M. D. CCC. XX. II. (Budapest, OSzK, Quart. Lat. 1331).

²⁰ Today: Budapest, Library and Information Center of the Hungarian Academy

ted a petition to King Ferdinand V (the Emperor of Austria under the name Ferdinand I) to collect the remainder of the Corvinae scattered all across Europe. In reply to the circular of Chancellor Metternich, the Duke of Modena made an offering, but the two codices²¹ arrived at the National Széchényi Library only in 1891 and 1927.²² Flóris Rómer, a Benedictine monk active in several academic fields, played a key role in Hungarian Corvina research as well. The year 1861 is usually quoted as the symbolic starting year of his works in this field, when he presented the Corvina he discovered in Győr.²³ There was a significant breakthrough next year, when the art historian Imre Henszlmann, the historian Arnold Ipolyi, and the archeologist Ferenc Kubinyi gained access to the collection of the Topkapi Palace in Istanbul, where they had the opportunity to examine approximately 60 codices, 12 of which were identified as Corvinae.²⁴ At the end of the same decade, in 1869, Sultan Abdul Aziz gifted four Corvinae in their original binding to King Franz Joseph (also the Emperor of Austria), and the codices were soon transported to the National Széchényi Library through the mediation of Prime Minister Gyula Andrassy.²⁵ A few years later, in 1873, the Scholasticus Corvina found its way to the national library when it was purchased from the widow of the book

of Sciences, K. 397 - excerpts: Csapodi 1973 no. 152 = Madas 2009 no. 28.

²¹ The two codices are still stored in Budapest, in the OSzK: Chrysostomus, Cod. Lat. 346 - excerpts: Csapodi 1973 no. 172 = Madas no. 34; Hieronymus, Cod. Lat. 347 - excerpts: Csapodi 1973 no. 325 = Madas no. 68.

²² Mikó 2002b p. 140-142; Madas 2002 p. 234-236.

²³ Blondus, today: Diocesan Library of Győr, Armadio I. No. 1 - excerpts: Csapodi 1973 no. 118 = Madas 2009 no. 24, facsimile edition: Blondus 2003.

²⁴ Madas 2002, p. 235.

²⁵ The four codices are still preserved in Budapest, in the OSzK: Augustinus, Cod. Lat. 121 - excerpts: Csapodi 1973 no. 75 = Madas 2009 no. 13; Polybios, Cod. Lat. 234 - excerpts: Csapodi 1973 no. 540 = Madas 2009 no. 102; Plautus, Cod. Lat. 241 - excerpts: Csapodi 1973 no. 510 = Madas no. 98; Trapezuntius, Cod. Lat. 281 - excerpts: Csapodi 1973 no. 672 = Madas 2009 no. 138.

collector Lajos Farkas.²⁶

After that, in 1877, the University Library received an incredibly valuable gift: Sultan Abdul Hamid II sent 35 codices to the institution.²⁷ Approximately one third of these are from the library of Matthias I.²⁸ Thereby, the number of authentic Corvinae then preserved in Hungary was doubled. The Hungarian origin and/or use of seven of the other (re)obtained codices is either probable or certain.²⁹ It is dubious, however, that any of the “remaining” manuscripts were taken to Istanbul from Hungary.³⁰

The value of the donation is not reduced by the fact that the most generous codex donation of Hungarian library history clearly had political motivations. In the mid-1870s, the influence of the Ottoman Empire started decreasing rapidly in the Balkans, which had been occupied since the 14-15th centuries. After Greece gained its freedom in the first half of the 19th century, and after the loss of Serbia, which became de-facto free, in 1875-1876 the Ottomans had to face the uprisings in Bulgaria, Herzegovina, and Bosnia. Furthermore, besides Montenegro (Crna Gora) and Serbia formally declaring war on them, the Russian attack was around the corner as well. In order to secure the western front, the Russian czar had multiple negotiations with the

²⁶ The codex is still preserved in Budapest, in the OSzK: Cod. Lat. 344 - excerpts: Csapodi 1973 no. 357 = Madas 2009 no. 73.

²⁷ All of the codices included in the donation are still preserved in the University Library of ELTE: Cod. Lat. 1-32 and Cod. Ital. 1-3. Among these, Cod. Lat. 1-17, 19-24, 26-28 and 32, and Cod. Ital. 1-3 are certainly, while Cod. Lat. 29 and 30 are probably of Italian origin; these will be discussed in detail later. (Additional information on the others: Biblia Cod. Lat. 18 Csapodi 1973 no. 716; Gesta Romanorum & Historia septem sapientum Cod. Lat. 25 Csapodi 1973 no. 828; Terentius Cod. Lat. 31 Csapodi 1973 no. 626 = Madas 2009 no. 220).

²⁸ Authentic Corvinae: Cod. Lat. 1-3, 5-10. Cod. Lat. 11 is almost certainly a Corvina, and the same can be assumed of Cod. Lat. 12-13. Some say that a codex from the private collection of Queen Beatrice is also a Corvina: Cod. Lat. 4.

²⁹ Codices which are not Corvinae, but, based on research, supposedly or certainly originated from or were used in Hungary are: Cod. Lat. 21-23, 25, 27, 31-32.

³⁰ Cod. Lat. 14-20, 24, 26, 28-30; Cod. Ital. 1-3.

leaders of the Austro-Hungarian Empire, and the parties guaranteed in a secret agreement in mid-January of 1877 that if Russia started a war against the Ottoman Empire, the Austro-Hungarian Empire would remain neutral, and in return, the czar would support the annexation of Bosnia and Herzegovina. (Russia declared war on 24 April 1877, and the annexation took place in the summer and fall of 1878.) In this tense situation, it was an unpleasant development for the leaders of Hungary that a few decades after the brutal crackdown of the Revolution of 1848-1849, the understandably anti-Russian Hungarian public opinion surprisingly became pro-Ottoman as well, and not two full centuries after the liberation of Hungary from under the Ottoman rule, in the fall of 1876, sympathy protests took place in Budapest, *supporting* the Ottoman Empire.³¹

Regarding the codices, the most important aspect of these demonstrations was when a few students of the royal Hungarian university (now the Eötvös Loránd University) had a ceremonial sword made, which was handed over to Abdul Kerim Ottoman commander on 13 January 1877 by a delegation of a dozen university students in Istanbul.³² (Figure 1) In Istanbul, they probably decided either at the end of January or at the beginning of February that in return for the students' demonstration, the Sultan would hand over all³³ of the aforementioned 35 codices of (certain or assumed) Hungarian origin in his possession to the university in Budapest. The manuscripts were probably restored and rebound in early spring, since the official date of the donation was 9 April, therefore, the works needed to be finished

³¹ The process is described in detail in Kazimír 2018.

³² Let us not forget that however tragicomical it may seem to gift a ceremonial sword to a military leader of the Ottoman Empire, which was currently attempting to hinder the liberation of the Balkan, 190 years after reclaiming Buda, the donation sent to the University Library was a direct compensation for *this very gesture*.

³³ Presumably due to an oversight, at least 6 codices with links to Hungary were left out from this donation. These have been in Istanbul ever since: BH nos. 1869-1874.

before that. Contrary to the original plans, the codices were handed over without any ceremony, in Vienna instead of Budapest. The aide-de-camp of the Sultan, Tahir Bey, who was originally entrusted with this task, was suddenly ordered to go home.³⁴ The official handover of the manuscripts happened on 25 April, at a significantly lower diplomatic level: the secretary of the Ottoman delegation handed them over to an official of the Foreign Office, and a minister's secretary took the donation from Vienna to Budapest on 28 April, without attracting any attention, by train. The codices were transported from the railway station to the University Library, where scholars, the Rector of the University, the Mayor and the Deputy Mayor, the Chief of Police, and others were waiting for them. The carefully packaged manuscripts went through the long trip in relatively good shape,³⁵ but the adverse storage conditions of the previous centuries did serious damage to the codices. Attached to the donation, they sent the letter of the Ottoman Foreign Minister written in French, addressed to the Rector of the University,³⁶ and they also attached the French catalog of the manuscripts, complete with a Turkish clause (*Catalogue de la Corviniana*).³⁷

All 35 codices have a gift note written in gold, which says: «[This volume has been] preserved among the books of the library of the Topkapi Palace since the rule of His Majesty Suleiman Sultan Han the Lawgiver. / A gift from His Majesty the Blessed Abdul Hamid Han II, Padishah of the Ottoman Empire, to the university of Hungary. On this 25th day of the month of Rabi al-Awwal in the year 1294» [= 9 April 1877].³⁸

³⁴ He was probably ordered back due to the approaching Russian-Ottoman war (which started on 24 April).

³⁵ Erődi 2001, p. 17-26.

³⁶ Its Hungarian and Turkish translations are included in: Erődi 2001, p. 26.

³⁷ ELTE University Library, Manuscript Collection, J 256, fol. 1r - The catalog was written in purple ink, the clause in black.

³⁸ Quoted in: *Mátyás király... 2008* no. 31 (Tünde Wehli).

Soon all 35 codices (supplemented the four returned in 1869) were temporarily displayed in the Hungarian National Museum,³⁹ but their scientific examination started much earlier, at the moment of their arrival. The first results, with summarizing notes, were published in the 1877 volume of *Magyar Könyvszemle* (Hungarian Book Review).⁴⁰ Further writings were published the following year,⁴¹ and in 1879, the genius classical scholar who died tragically young, Jenő Ábel, academic and university teacher, published his essential philological evaluation of the “reclaimed” manuscripts.⁴² In this ruthless leaflet, he irrevocably eliminated several long-lived illusions, including that together with the Corvinae, the lost works of Hypereides, Livius, Tacitus, and others could be discovered as well. And although his curt statement that «the unpublished pieces included therein have absolutely no value»⁴³ can be considered a youthful⁴⁴ exaggeration, it can be agreed that «the texts of the classic works included in the Corvin Codices are often not among the worst, but they are certainly quite mediocre».⁴⁵ This statement was nuanced by later research, but it was never negated.⁴⁶

As mentioned before, the current bindings of the codices are not the original; they were made in the early spring of 1877 in Istanbul. Regarding the previous bindings of the manuscripts, some records from

³⁹ The exact time period of the exhibition could not be established, but on 4 June, Ferenc Pulszky mentioned it at the Academy in present tense: Pulszky 1877, p. 147.

⁴⁰ For example: Pulszky 1877; Henszlmann 1877; Csontos 1877.

⁴¹ For example: [Csontos] 1878; Ipolyi 1878.

⁴² Ábel 1879.

⁴³ Ábel 1879, 102.

⁴⁴ When Ábel made his presentation that served as a basis for the publication (4 March 1878), he was not yet 20 years old, and he was barely 21 when the volume was published.

⁴⁵ Ábel 1879, 102.

⁴⁶ For example: Borzsák 1962; Hajnóczy 1990; Hajnóczy 1992.

the 19th century contain a few clues.⁴⁷ To quote Marianne Rozsondai:

The uniform Turkish cardboard bindings are either green or red, today⁴⁸ the only exception is Cod. Lat. 6, which has a white leather binding, but its decoration is identical to that of the others. The decoration consists of nothing else but seven alternating wider and thinner golden frames, and a Hungarian or Turkish crest in the center. [...] The codices [...] have suffered varying degrees of damage as they were stored in a damp environment in the Istanbul Palace. The parchment codices were affected the most by these adverse circumstances. Before they were returned, the manuscripts were restored and rebound in Istanbul. During this procedure, their original ribs were discarded together with their presumably heavily damaged original velvet or leather binding. The body of the book was sawed in at the spine, a string was threaded through the groove, and the sheets were stitched thereto. Therefore, the spines of the Turkish-bound codices are smooth. After they made it home, the manuscripts' condition deteriorated even further. Between 1982 and 1991, under the Corvina Program, a committee of professionals from different fields discussed the tasks to be carried out in order to stop the deterioration and to restore the codices. We decided to keep the Turkish bindings, since these became part of the codices' history at that point. The Turkish bindings were made too small, therefore, we had to cut them along the spine, but all codices had the exact same Turkish binding put back on in a conserved state.⁴⁹

After the procedures were completed, the manuscripts were displayed in the National Széchényi Library from 11 until 27 March 1992.⁵⁰

A few of the volumes which “returned home” from Istanbul were displayed at other occasions as well, mostly the Corvinae.⁵¹ The lat-

⁴⁷ Emödi 2006; Mikó 2014.

⁴⁸ Reference to the fact that before its restoration, the binding of Cod. Lat. 17 was white as well. (This is the only “Turkish” codex the binding of which was not restored under the “Corvina Program”, but a modern leather binding was made.)

⁴⁹ *Mátyás király...* 2008 nos. 27-28 (Marianne Rozsondai).

⁵⁰ Beöthyné Kozocsa 1991-1993; Szlabey 1995-1997.

⁵¹ For example: *Könyvkiállítási emlék* 1882 nos. 39, 190-193, 195-196, 198-199, 201, 237-238, 240, 244, 270, 297, 311, 319 (all by János Csontos); Keresztury

ter are also included in the albums about the library of Matthias I.⁵² Further research is facilitated by the fact that most of the discussed manuscripts have their digitized version accessible online, similarly to other codices of the University Library, in the ELTE Digital Institutional Repository (EDIT);⁵³ and the ones categorized as Corvinae are available at the Bibliotheca Corvina Virtualis website (BCV) as well.⁵⁴ The links to all of the digitized manuscripts will be provided later, where the University Library's codices of Italian origin are discussed. The following short descriptions only serve to provide a quick overview; those interested in further details should consult the relevant literature provided for each manuscript; these lead to further analyses.

Cod. Lat. 1

Theophrastus, *Historia plantarum; De causis plantarum*

Florence, between 1455 and 1465; Buda, end of the 1480s

Parchment, III+250 fol., 325×228 mm; script: humanistica textua-

1969; *Schallaburg* 1982 nos. 21, 393, 395-396 (all by Adrienne Fodor), *Kódexek...* 1985-1986 nos. 120, 149 (both by Adrienne Fodor); Csapodi - Csapodiné Gárdonyi 1990b nos. 57, 76, 94, 105, 107, 118-119, 122, 148, 151, 156, 162, 164, 194; *Nel segno del corvo* 2002 nos. 40-42 (Péter Tóth), Papp 2005, p. 11-15; Knapp 2006, p. 17, 19-23; *A Star in the Raven's Shadow* 2008 no. 15 (Péter Tóth); *Mátyás király...* 2008 nos. 1-4 (Tünde Wehli), 17-23 (Tünde Wehli), 24 (Marianne Rozsondai & Tünde Wehli), 25-26 (Tünde Wehli), 27-28 (Marianne Rozsondai), 29-33 (Tünde Wehli), 34 (Tünde Wehli & Máté János Bibor); *De Byzance à Istanbul* 2009, p. 76; *From Byzantium to Istanbul* 2010 p. 117, 202, 452; Beregszászi 2010, p. 7, 23; *Az ország díszére* 2020 nos. B1 (Edina Zsupán), F1 (Dániel Pócs), F2 (Edina Zsupán), F3-4 (Dániel Pócs), F5-6 (Edina Zsupán), F 8-9 (Edina Zsupán), F12-13 (Dániel Pócs).

⁵² For example: Hevesy 1923; Fraknói et al. 1927; Berkovits 1964; Csapodi - Csapodiné Gárdonyi 1990a.

⁵³ ELTE Digital Institutional Repository (EDIT): <<https://edit.elte.hu>> (last seen: 09.08.2021).

⁵⁴ Bibliotheca Corvina Virtualis (BCV): <<https://corvina.hu/en/front>> (last seen: 09.08.2021).

lis formata

Its current green leather binding was made in Istanbul, in the spring of 1877 (It previously had a lilac violet Corvina binding).

The botanic work of the ancient Greek scholar was translated to Latin by Theodorus Gaza, commissioned by Pope Nicholas V. The note on fol. I^v «Vespasianus librarius florentinus fecit fieri florentiae» («The book trader Vespasianus from Florence had [this book] made in Florence») proves that it was made in the workshop of the famous cartolaio. (Figure 2) This is the only currently known Corvina from Vespasiano da Bisticci certified with a note. The codex has a double titlepage. (Figure 3) Its painted and gilded edge with plant motifs was made in Buda. The coat of arms of Matthias I was also painted here by “the second heraldic painter” in the space left blank. The 1st and 3rd quarters of the segmented horse-head shield contain parts of the Hungarian coat of arms, while the 2nd and 4th quarters contain the Czech lion. In the inescutcheon, the coat of arms of the Hunyadi family is depicted: a raven holding a ring in its beak, sitting on a small branch, in front of a blue background. Presumably, the codex found its way to the royal library from the collection of John Vitéz of Zredna, the Bishop of Várad (Oradea, since 1920: Romania), then the Archbishop of Esztergom; or that of Janus Pannonius, the Bishop of Pécs. It was taken from Buda to Istanbul, and in 1877, Abdul Hamid II gifted it to the University Library. It is interesting to note that the first half of the aforementioned note from the Sultan is not included in this codex, but the second half is included twice: both on fol. 1r and 1v. A possible explanation of this mistake is that the notes might have been written in two phases, and the rushed work process led to some confusion.⁵⁵

⁵⁵ Csontos 1877 no. 1; Szilágyi 1881 no. 1; Mezey 1961 no. 1; Csapodi 1973 no. 636; BH no. 332; *Nel segno del corvo* 2002 no. 40 (Péter Tóth); *Mátyás király* 2008 no. 17 (Tünde Wehli); Tóth 2008 no. 1; Madas 2009 no. 128; *Az ország díszére* 2020 no. F1 (Dániel Pócs); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/cod->

Cod. Lat. 2

M. T. Cicero, *Orationes VII in Verrem*

Florence, between 1460 and 1470; Buda, end of the 1480s

Parchment, III+168 fol., 320×230 mm; script: humanistica textualis formata

Its current red leather binding was made in Istanbul, in the spring of 1877 (It possibly had a velvet Corvina binding earlier).

The speeches of Cicero against the Sicilian praetor, Verres, which are included in this codex, are among Cicero's most famous speeches. The codex's first owner might have been a Hungarian prelate (Janus Pannonius?). The coat of arms of Matthias I was painted by "the second heraldic painter" in the space left blank. The initials «M A» next to the coat of arms stand for Matthias Augustus, "His Highness Matthias". Its painted and gilded edge with plant motifs was made in Buda as well. The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁵⁶

Cod. Lat. 3

[Pseudo-]Clemens Romanus, *Recognitionum libri X, alias Itinerarium per Rufinum presbyterum Aquilegiensem traductam*

Florence, around 1469; Buda, end of the 1480s

Parchment, III+134+I fol., 320×230 mm; script: humanistica textualis formata

lat1-en> [Edina Zsupán & Dániel Pócs] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/9983>> (last seen: 09.08.2021).

⁵⁶ Csontos 1877 no. 2; Szilágyi 1881 no. 2; Mezey 1961 no. 2; Csapodi 1973 no. 192; BH no. 333; *Mátyás király* 2008 no. 18 (Tünde Wehli); Tóth 2008 no. 2; Madas 2009 no. 38; *Az ország díszére* 2020 no. F2 (Edina Zsupán); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat2-en>> [Edina Zsupán] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/21856>> (last seen: 09.08.2021).

Its current green leather binding was made in Istanbul, in the spring of 1877 (Earlier it had a red velvet Corvina binding).

The Greek apostolic novel by an unknown author is usually attributed to Pope Clement I, and was adapted to Latin by Tyrannius Rufinus. The translator dedicated his work to Gaudentius, the Bishop of Brescia. The first owner of the codex prepared in the Bisticci workshop was probably John Vitéz of Zredna. The Hungarian and Czech royal coat of arms of Matthias I, supplemented with his initials M A, was painted later by “the second heraldic painter” in the space left blank. Its painted and gilded edge with plant motifs was made in Buda as well. The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁵⁷

Cod. Lat. 4

Quintus Curtius Rufus, *Res gestae Alexandri Magni*

Italy (Naples?), between 1471 and 1475

Parchment, II+132 fol., 335×236 mm; script: humanistica textualis formata

Its current red leather binding was made in Istanbul, in the spring of 1877. Its gilded edges are gauffered (Earlier it had a velvet binding).

The text of the novel from the 1st century about Alexander the Great was copied from a 1471 edition from Venice, by Vendelinus de Spira. The scribe also copied the colophon of the printed book to the codex. Based on the Aragonese royal coat of arms indicating the owner, the book was probably taken from Naples to Buda by

⁵⁷ Csontos 1877 no. 3; Szilágyi 1881 no. 3; Mezey 1961 no. 3; Csapodi 1973 no. 201; Csapodi-Gárdonyi 1984 no. 32; BH no. 334; Szlabey 1992; *Mátyás király* 2008 no. 19 (Tünde Wehli); Tóth 2008 no. 3; Madas 2009 no. 39; *Az ország díszére* 2020 no. F3 (Dániel Pócs); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/cod-lat3-en>> [Edina Zsupán & Dániel Pócs] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/21897>> (last seen: 09.08.2021).

Queen Beatrice. (Figure 4) The codex was probably part of the private library of the exceptionally educated Queen, who was a great patron of art and loved music.

The secret writing on fol. Iv was probably inscribed by Beatrice herself. In Latin letters it says: «Anno *domini* millesimo [cd]lxxxx primo. die *dominico* post [diem] epiphaniarum *domini* veni huc agriam, tercio die venit post me huc *serenissimus dominus* rex ladi-slaus: 1490 coronatus in die *dominico* die post festum *sanctae*(?) exaltationis *sanctae* crucis [uncertain sign].» («In the 1491st year of the Lord. I came to Eger on the first Sunday after Epiphany. Three days after my arrival, the honorable King Władysław came, who was crowned in 1490, on the Sunday following the Exaltation of the Holy Cross») (Figure 5). For the interpretation of this report, it is necessary to be familiar with the historical background. After the death of Matthias I, his widow wanted to remain at least the queen of the new king, having failed to take the throne herself. This notion was not unrealistic at all; Beatrice had a key role regarding politics, economy, and military power. But the claimant to the throne, the Czech king Władysław Jagiellon, needed support, money, and soldiers. Therefore, he, at least seemingly, formed an alliance with the widow, and asked for her hand in marriage. Later, however, he kept postponing the wedding, and when it was finally held, he kept the marriage itself secret on the one hand, and was not willing to consummate it on the other hand. In order to ensure the invalidity of the marriage, the Bishop of Győr, Tamás Bakócz, who married the couple, made a mistake in the words of the service. Beatrice was being misled for a surprisingly long time, and by the time she realized her mistake, it was too late. The visit recorded in secret writing was possibly one of Władysław's attempts to request money.

The invalidity of the marriage was formally declared by the Pope only ten years later, in 1500. Afterwards, Beatrice returned to her homeland, where she lived for eight more years. In addition to

many others, she did not take this book with her to Naples in 1501, which is how the codex later ended up in Istanbul. It was gifted by Abdul Hamid II to the University Library in 1877.⁵⁸

Cod. Lat. 5

Eusebius Pamphilus, Prosper Aquitanus, *Chronica*

Florence, between 1460 and 1470; Buda, end of the 1480s

Parchment, II+79 fol., 370×265 mm; script: humanistica textualis formata

Its current red leather binding was made in Istanbul, in the spring of 1877 (Earlier it had a red velvet Corvina binding).

The historic work of the writer Eusebius, the Bishop of Caesarea, was supplemented by Prosperus Tiro until his own time. The Hungarian and Czech royal coat of arms of Matthias I was painted on it later by “the second heraldic painter”. Its painted and gilded edge with plant motifs was made in Buda as well. The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁵⁹

Cod. Lat. 6

Eusebius Pamphilus, *De evangelica praeparatione per Georgium Trapezuntium traducta*

⁵⁸ Csontos 1877 no. 4; Szilágyi 1881 no. 4; Mezey 1961 no. 4; Csapodi 1973 no. 210; BH no. 335; *Mátyás király 2008* no. 34 (Tünde Wehli & Máté János Bibor); Tóth 2008 no. 4; Madas 2009 no. 194; *Az ország díszére 2020* no. B1 (Edina Zsupán); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat4-en>> [Edina Zsupán] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/21934>> (last seen: 09.08.2021).

⁵⁹ Csontos 1877 no. 5; Szilágyi 1881 no. 5; Mezey 1961 no. 5; Csapodi 1973 no. 250; BH no. 336; *Mátyás király 2008* no. 20 (Tünde Wehli); Tóth 2008 no. 5; Madas 2009 no. 532; *Az ország díszére 2020* no. F8 (Edina Zsupán); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat5-en>> [Edina Zsupán] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/21918>> (last seen: 09.08.2021).

Florence, between 1460 and 1470; Buda, end of the 1480s.
Parchment, IV+188 fol., 330×230 mm; script: humanistica textualis formata.

Its current white leather binding was made in Istanbul, in the spring of 1877 (Earlier it had a violet velvet Corvina binding).

The Greek work of Eusebius deals with the Christian view on “pagans”; it was translated to Latin by Georgius Trapezuntius. Its first owner was probably a Hungarian prelate (György Handó, the Archbishop of Kalocsa? John Vitéz of Zredna?); the Hungarian and Czech royal coat of arms of Matthias I, supplemented with his initials M A, was painted later by “the second heraldic painter”. Its painted and gilded edge with plant motifs was made in Buda as well. The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁶⁰

Cod. Lat. 7

Scriptores Historiae Augustae – Cornelius Nepos, *De excellentibus ducibus exterarum gentium* – Anonymus, *De viris illustribus incerti auctoris*

Florence, between 1460 and 1470; Buda, end of the 1480s
Parchment, V+189 fol., 360×245 mm; script: humanistica textualis formata

Its current green leather binding was made in Istanbul, in the spring of 1877 (Earlier it had a velvet Corvina binding).

The first owner of the codex containing the works of Roman historians was probably a Hungarian prelate (György Handó? John Vitéz of Zredna?). The Hungarian and Czech royal coat of arms of

⁶⁰ Csontos 1877 no. 6; Szilágyi 1881 no. 6; Mezey 1961 no. 6; Csapodi 1973 no. 252; BH no. 337; *Mátyás király* 2008 no. 21 (Tünde Wehli); Tóth 2008 no. 6; Madas 2009 no. 53; *Az ország díszére* 2020 no. F9 (Edina Zsupán); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat6-en>> [Edina Zsupán] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/21952>> (last seen: 09.08.2021).

Matthias I, supplemented with his initials M A, was painted on it later by “the second heraldic painter”. Its painted and gilded edge with plant motifs was made in Buda as well. (Figure 6) The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁶¹

Cod. Lat. 8

Silius Italicus, *De secundo bello Punico libri XVII*

Florence, between 1460 and 1470; Buda, end of the 1480s

Parchment, II+185 fol., 320×220 mm; script: humanistica textualis formata

Its current red leather binding was made in Istanbul, in the spring of 1877 (Earlier it had a velvet Corvina binding).

The epic poem of Silius Italicus, the narration of the Second Punic War was allegedly one of the favorite reads of Matthias I. But the authenticity of the letter written thereof to Pomponius Laetus, dated 13 September 1471, is questionable according to modern research (Ágnes Ritoók-Szalay, Dániel Pócs). The first owner of the codex was probably a Hungarian prelate (György Handó? John Vitéz of Zredna?). The Hungarian and Czech royal coat of arms of Matthias I, supplemented with his initials M A, was painted on it later by “the second heraldic painter”. Its painted and gilded edge with plant motifs was made in Buda as well. The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁶²

⁶¹ Csontos 1877 no. 7; Szilágyi 1881 no. 7; Mezey 1961 no. 7; Csapodi 1973 no. 968; BH no. 338; *Nel segno del corvo* 2002 no. 41 (Péter Tóth); *Mátyás király* 2008 no. 22 (Tünde Wehli); Tóth 2008 no. 7; Madas 2009 no. 154; *Az ország díszére* 2020 no. F5 (Edina Zsupán); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat7-en/>> [Edina Zsupán] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/21985>> (last seen: 09.08.2021).

⁶² Csontos 1877 no. 8; Szilágyi 1881 no. 8; Mezey 1961 no. 8; Csapodi 1973 no. 596; BH no. 339; *Mátyás király* 2008 no. 23 (Tünde Wehli); Tóth 2008 no. 8; Madas 2009 no. 118; *Az ország díszére* 2020 no. F6 (Edina Zsupán); BCV: <<https://>>

Cod. Lat. 9

Publius Cornelius Tacitus, *Annales; Historiae*

Florence and Rome, between 1451 and 1453; Buda, end of the 1480s

Parchment, II+134 fol., 358×255 mm; script: humanistica textualis formata.

Its current red leather binding was made in Istanbul, in the spring of 1877. (Earlier it had a violet velvet Corvina binding.)

The codex contains excerpts from the historic works of Tacitus. According to Dániel Pócs, its first owner was probably Cardinal Francesco Condulmer. After his death (1453), the volume probably found its way to John Vitéz of Zredna, the Archbishop of Esztergom, through Vespasiano Bisticci. Archbishop John, as usual, added marginal notes and highlighted certain parts of the text, paying particular attention to the parts on Pannonia and Dalmatia. On fol. 131^v he wrote: «Jo.[hannes] Ar.[chiepiscopus Strigoniensis] legi transcurrendo 1467 sed mansit inemendatus». («[I.] John, Archbishop of Esztergom, quickly browsed it through in 1467, but it remained uncorrected»). The volume ended up in the possession of Matthias I after Vitéz of Zredna's death at the latest. The Hungarian and Czech royal coat of arms of Matthias I, supplemented with his initials M A, was painted on it later by “the second heraldic painter”. Its painted and gilded edge with plant motifs was made in Buda as well. The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁶³

corvina.hu/en/corvina/virtual-corvinas/codlat8-en> [Edina Zsupán] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/22021>> (last seen: 09.08.2021).

⁶³ Csontos 1877 no. 9; Szilágyi 1881 no. 9; Mezey 1961 no. 9; Borzsák 1962; Csapodi 1973 no. 621; Csapodi-Gárdonyi 1984 no. 105; *Kódexek... 1985-1986* no. 120 (Adrienne Fodor); BH no. 340; *Mátyás király* 2008 no. 3 (Tünde Wehli); Tóth 2008 no. 9; Madas 2009 no. 126; *Az ország díszére* 2020 no. F12 (Dániel

Cod. Lat. 10

Tertullianus, *Adversus Marcionem Stoicum libri V*

Florence, mid-1460s; Buda, end of the 1480s

Parchment, II+179 fol., 278×193 mm; script: humanistica textualis formata

Its current green leather binding was made in Istanbul, in the spring of 1877. (Earlier it had a violet velvet Corvina binding.)

Tertullian, the Roman lawyer who is known as a theologian today, refutes the gnostic thoughts of Marcion in this work. The codex was definitely read by John Vitéz of Zredna, who added a note at the end, on fol. 178^r writing: «finiui transcurrando Nitrie, die ij Juny 1468. Emendare bene non potui propter inemendatum exemplar» («I finished my quick readthrough on 2 June 1468, in Nyitra [Nitra, since 1920: Czechoslovakia, then Slovakia]. I could not correct it properly due to the uncorrected exemplar») (Figure 7). The volume ended up in the possession of Matthias I after Vitéz of Zredna's death at the latest. The Hungarian and Czech royal coat of arms of Matthias I, supplemented with his initials M A, was painted on it later by "the second heraldic painter". (Figure 8) Its painted and gilded edge with plant motifs was made in Buda as well. The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁶⁴

Pócs); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat9-en>> [Edina Zsupán & Dániel Pócs] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/22082>> (last seen: 09.08.2021).

⁶⁴ Csontos 1877 no. 10; Szilágyi 1881 no. 10; Mezey 1961 no. 10; Csapodi 1973 no. 628; Csapodi-Gárdonyi 1984 no. 107; BH no. 341; *Nel segno del corvo* 2002 no. 42 (Péter Tóth); *Mátyás király* 2008 no. 4 (Tünde Wehli); Tóth 2008 no. 10; Madas 2009 no. 127; *Az ország díszére* 2020 no. F4 (Dániel Pócs); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat10-en>> [Edina Zsupán & Dániel Pócs] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/21958>> (last seen: 09.08.2021).

Cod. Lat. 11

Caius Iulius Caesar, *Commentaria de bello Gallico; De bello civili; De bello Alexandrino; De bello Africano; De bello Hispaniensi.*

Florence/Naples, between 1460 and 1470

Parchment, I+213 fol. (fol. 1 is missing), 324×228 mm; script: humanistica textualis formata.

Its current red leather binding was made in Istanbul, in the spring of 1877. (Figure 9) (Earlier it had a velvet Corvina binding).

The codex includes both the authentic works of Julius Caesar, and those incorrectly attributed to him. The name of the commissioner and the copyist are at the end (fol. 212^r) of the volume: «Marinvs Tomacellvs scribi fecit amicis aeqve ac sibi. Angelus scripsit» («Marino Tomacelli had [this book] translated for his friends and for himself. Copied by Angelus.»). The first folio with the coat of arms painted on it is missing, but the painted and gilded edge with the plant motifs characteristic to the Corvinas shows that the codex belonged to the library of Matthias I. The codex was taken from Buda to Istanbul, and in 1877, Sultan Abdul Hamid II gifted it to the University Library.⁶⁵

Cod. Lat. 12

Panegyrici Latini XII

Florence, between 1450 and 1470

Parchment, II+145 fol., 257×165 mm; script: humanistica cursive

Its current red leather binding was made in Istanbul, in the spring of 1877 (It had a leather binding previously as well).

⁶⁵ Csontos 1877 no. 11; Szilágyi 1881 no. 11; Mezey 1961 no. 11; Csapodi 1973 no. 140; Csapodi-Gárdonyi 1984 no. 11; BH no. 342; *Mátyás király* 2008 no. 24 (Tünde Wehli & Marianne Rozsondai); Tóth 2008 no. 11; Madas 2009 no. 26; *Az ország díszére* 2020 no. F13 (Dániel Pócs); BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat11-en>> [Edina Zsupán & Dániel Pócs] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/22307>> (last seen: 09.08.2021).

In this codex containing poems glorifying Roman emperors, the place for the coat of arms remained blank. Based on the gauffered and gilded edge unique to the Corvinae, and the «Danubius» marginal note on fol. 6^r, the codex probably got to Istanbul from Hungary, possibly from the royal library. It was gifted by Abdul Hamid II to the University Library in 1877.⁶⁶

Cod. Lat. 13

Suetonius, *Vita Caesarum*

Florence, between 1460 and 1470

Parchment, II+181 fol. (fol. 1 and ten initials were cut out), 280×190 mm; script: humanistica cursiva.

Its current red leather binding was made in Istanbul, in the spring of 1877.

The codex containing the lives of Caesars by Suetonius was probably copied by Petrus Cenninius, but this work was not signed by him. Fol. 1 and ten initials are missing from the mutilated manuscript, but based on the gauffered and gilded edges characteristic to the leather-bound Corvinae, and the note quoted below, it seems probable that the codex got to Istanbul from Hungary, possibly from the royal library. The note related to the royal court can be found on fol. 181^r: «1487 17 Augusti In dictionem Regis Mathie pro longam obsidionem venit vyhel Imperialis civitas Austriae». («On 17 August 1487, [Bécs]Újhely, the imperial city of Austria, [was occupied by] King Matthias after a long siege»). Let it be observed that the person recording the actual historic event used the Hungarian name ([Bécs]Újhely) of (Wiener) Neustadt. The codex

⁶⁶ Csontos 1877 no. 12; Szilágyi 1881 no. 12; Mezey 1961 no. 12; Csapodi 1973 no. 931; Csapodi-Gárdonyi 1984 no. 74; BH no. 343; *Mátyás király* 2008 no. 25 (Tünde Wehli); Tóth 2008 no. 12; Madas 2009 no. 152; BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat12-en>> [Edina Zsupán] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/22339>> (last seen: 09.08.2021).

was gifted by Abdul Hamid II to the University Library in 1877.⁶⁷

Cod. Lat. 14

S. Albertus Magnus, *De mineralibus libri V*

Italy, middle of the 15th century

Paper, II+96 fol., 245×180 mm; script: humanistica cursiva textualis.

Its current green leather binding was made in Istanbul, in the spring of 1877.

The works of the Dominican friar, Albert the Great, e.g., the one *About minerals* included in this codex, served as a basis for modern natural sciences. The identity of the scribe is unknown; the spaces for initials were left blank; only the titles and rubrics were completed. The codex was gifted by Abdul Hamid II to the University Library in 1877.⁶⁸

Cod. Lat. 15

Albucasis (Abulkasim Khalaf ben Abbas el-Zehravi), *Chirurgia* per Gerardum Cremonensem traducta

Bologna, turn of the 13th and 14th centuries

Parchment, I+48 fol., 330×230 mm; script: gothica textualis formata rotunda.

Its current red leather binding was made in Istanbul, in the spring

⁶⁷ Csontos 1877 no. 13; Szilágyi 1881 no. 13; Mezey 1961 no. 13; Csapodi 1973 no. 615; Csapodi-Gárdonyi 1984 no. 102; BH no. 344; Beregszászi 2005; *Mátyás király* 2008 no. 26 (Tünde Wehli); Tóth 2008 no. 13; Madas 2009 no. 123; BCV: <<https://corvina.hu/en/corvina/virtual-corvinas/codlat13-en>> [Edina Zsupán] (last seen: 09.08.2021); EDIT: <<https://edit.elte.hu/xmlui/handle/10831/26031>> (last seen: 09.08.2021).

⁶⁸ Csontos 1877 no. 14; Szilágyi 1881 no. 14; Mezey 1961 no. 14; Csapodi 1973 no. 16; Csapodi-Gárdonyi 1984 no. 5; BH no. 345; *Mátyás király* 2008 no. 31 (Tünde Wehli); Tóth 2008 no. 14; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/29928>> (last seen: 09.08.2021).

of 1877.

The surgical manual entitled *Chirurgia* written by Abulkasim Khalaf ben Abbas el-Zehravi, or Albucasis in Latin, was very popular among even European doctors in medieval times. According to the summary of Ilona Berkovits, the richly illustrated codex, in addition to initials, miniatures, and other decorations, contains 225 images of surgical instruments, and 39 anatomical illustrations. (Figure 10) It was gifted by Abdul Hamid II to the University Library in 1877.⁶⁹

Cod. Lat. 16

Aristoteles, *Physica*; Averroës, *De substantia orbis*

Italy, first half of the 14th century

Parchment, II+59 fol., 290×215 mm; script: gothica textualis formata rotunda.

Its current green leather binding was made in Istanbul, in the spring of 1877.

According to our current knowledge, there is no proof that this codex containing philosophical works was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877.⁷⁰

Cod. Lat. 17

Aristoteles, *Analytica posteriora*; Aegidius Romanus, *De intellectus possibilis pluralitate*; Alexander Bonini de Alexandria (?), *Questio quid sit medium in demonstratione*; Pseudo Thomas de Aquino, *De*

⁶⁹ Csontos 1877 no. 15; Szilágyi 1881 no. 15; Berkovits 1937; Mezey 1961 no. 15; Csapodi 1973 no. 18; BH no. 346; facsimile edition: Albucasis 2004; Tóth 2008 no. 15; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/29929>> (last seen: 09.08.2021).

⁷⁰ Csontos 1877 no. 16; Szilágyi 1881 no. 16; Mezey 1961 no. 16; Csapodi 1973 no. 63; BH no. 347; Tóth 2008 no. 16; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/29930>> (last seen: 09.08.2021).

demonstratione; Antonius de Parma, *De unitate intellectus*; Pseudo Alanus ab Insulis, *De arte fidei catholica*

Italy (Veneto), around 1450

Parchment and paper, III+173 fol., 333×235 mm; script: humanistica textualis formata

Its current brown leather binding was made by the restorer Ágnes Ádám in 1986 (Previously, it had a white leather binding made in Istanbul, in the spring of 1877).

Regarding this codex containing various works, it was suggested in the past that it may have been in the possession of Janus Pannonius, but according to our current knowledge, there is no proof that this codex was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877. This is the only codex among the 35 gifted to the University Library which did not retain its “Turkish binding” during its restoration.⁷¹

Cod. Lat. 19

Boethius, *De consolatione Philosophiae*

Italy, turn of the 14th and 15th centuries

Parchment, I+56 fol., 275×203 mm; script: gothica textualis formata rotunda

Its current green leather binding was made in Istanbul, in the spring of 1877.

According to our current knowledge, there is no proof that this codex containing the *Consolation of Philosophy* by Boethius was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877.⁷²

⁷¹ Csontos 1877 no. 17; Szilágyi 1881 no. 17; Mezey 1961 no. 17; Csapodi 1973 no. 874; BH no. 348; Tóth 2008 no. 17; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/29959>> (last seen: 09.08.2021).

⁷² Csontos 1877 no. 19; Szilágyi 1881 no. 19; Mezey 1961 no. 19; Csapodi 1973

Cod. Lat. 20

Cicero, *De amicitia, De senectute, De officiis, Somnium Scipionis, Pro Milone*; Pseudo-Cicero, *Rhetorica ad Herennium*; Bernardus (Carnotensis), *Epistolae de cura et modo rei familiari*; Pseudo-Phalaris, *Epistola ad Demothelem*

Burgundy, first half of the 14th century; Italy, middle of the 15th century

Parchment, II+89 fol. (incomplete), 243×186 mm; four hands using different scripts (fol. 1-79: gothica textualis, fol. 80: gothica rotunda, fol. 81-82: minuscula humanistica, fol. 86-88: cursiva libraria humanistica).

Its current green leather binding was made in Istanbul, in the spring of 1877.

The main body of the codex is formed by Cicero's works, with short texts added to the very end more than a century later. The coat of arms on fol. 1r, which is also included in Cod. Lat. 24, belongs to the Castellini family from Rome. Regarding this manuscript, it was suggested in the past that it may have been in the possession of John Vitéz of Zredna, but, as András Németh established, according to our current knowledge, there is no proof that this codex was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877.⁷³

Cod. Lat. 21

Gabriel de Concoreggio: *Fabulae cum allegoriis noviter repertae; De antiquis philosophis; De poetis.*

no. 123; Csapodi-Gárdonyi 1984 no. 17; BH no. 350; Tóth 2008 no. 19; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/10520>> (last seen: 09.08.2021).

⁷³ Csontos 1877 no. 20; Szilágyi 1881 no. 20; Mezey 1961 no. 20; Csapodi 1973 no. 182; Csapodi-Gárdonyi 1984 no. 24; BH no. 351; Németh 2005; *Mátyás király 2008* no. 32 (Tünde Wehli); Tóth 2008 no. 20; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/29988>> (last seen: 09.08.2021).

Italy (Milan?), middle of the 15th century
Paper, IV+96 fol., 215×140 mm; script: humanistica textualis
Its current red leather binding was made in Istanbul, in the spring of 1877 (It originally had a leather binding with the Sforza coat of arms and the text «FRANCISCUS SFORZA MEDIOLANENSIIUM DUX POMPPP» on it).
The original owner of the codex was Francesco Sforza, the Duke of Milan (1401-1466, r. from 1450). The manuscript was probably lent to the scriptorium in Buda for copying. If so, then the codex was probably taken to Istanbul as spoils of war from Hungary. It was gifted by Abdul Hamid II to the University Library in 1877.⁷⁴

Cod. Lat. 22

Sextus Pompeius Festus: *De verborum significatione libri a Paulo Diacono abbreviati*.

Italy (Milan?), middle of the 15th century
Paper, IV+124 fol., 219×137 mm; script: humanistica textualis.
Its current green leather binding was made in Istanbul, in the spring of 1877. (It originally had a leather binding with the text «FRANCISCUS SFORZA MEDIOLANENSIIUM DUX POMPPP» on it).
The original owner of the codex was Francesco Sforza, the Duke of Milan. The manuscript was probably lent to the scriptorium in Buda for copying. If so, then the codex was probably taken to Istanbul as spoils of war from Hungary. It was gifted by Abdul Hamid II to the University Library in 1877.⁷⁵

⁷⁴ Csontos 1877 no. 21; Szilágyi 1881 no. 21; Mezey 1961 no. 21; Csapodi 1973 no. 204; BH no. 353; *Mátyás király 2008* no. 27 (Marianne Rozsondai); Tóth 2008 no. 21; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/30061>> (last seen: 09.08.2021).

⁷⁵ Csontos 1877 no. 22; Szilágyi 1881 no. 22; Mezey 1961 no. 22; Csapodi 1973 no. 256; BH no. 353; *Mátyás király 2008* no. 28 (Marianne Rozsondai); Tóth 2008 no. 22; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/30062>> (last seen: 09.08.2021).

Cod. Lat. 23

Grammatica Latina

Italy, before 1440

Paper, 108 fol., 192×130 mm; script: bastarda italica

Its current red leather binding was made in Istanbul, in the spring of 1877.

Pier Paolo Vergerio (1370-1444) met King Sigismund of Hungary (1368-1437, r. from 1387), the later Holy Roman Emperor in 1414, at the Council of Constance, and was in continuous contact with him thereafter. Vergerio's presence in Hungary is documented starting from 1425; he died two decades later in Buda. Although there is very little specific data about his activities in Hungary, his influence on the first generation of Hungarian humanists cannot be overstated. At the very end of the Latin grammar book preserved in the University Library, in addition to an excerpt from a letter written about the Council of Constance, there is also a handwritten note by Vergerio: «A. d. m. cccc. xl. fui *infirmus ad mortem / quod nunquam per antea talem infirmitatem fui passus*». («I was terminally ill in the 1440th year of the Lord, [even though] I have never suffered from an illness like this before») (Figure 11). After his death four years later, the volume probably remained in Buda, from where it was taken to Istanbul as spoils of war. It was gifted by Abdul Hamid II to the University Library in 1877.⁷⁶

Cod. Lat. 24

Alexander de Villa Dei, *Doctrinale puerorum cum commentariis* Ludovici de Guastis

Italy (Rome?), second half of the 14th century

09.08.2021).

⁷⁶ Csontos 1877 no. 23; Szilágyi 1881 no. 23; Mezey 1961 no. 23; Csapodi 1973 no. 835; BH no. 354; *Mátyás király* 2008 no. 1 (Tünde Wehli); Tóth 2008 no. 23; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/30085>> (last seen: 09.08.2021).

Parchment, I+71 fol., 245×185 mm; script: gothica textualis formata rotunda

Its current red leather binding was made in Istanbul, in the spring of 1877 (It had a leather binding previously as well).

The coat of arms on fol. 1r, which is also included in Cod. Lat. 20, belongs to the Castellini family from Rome. According to our current knowledge, there is no proof that this codex was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877.⁷⁷

Cod. Lat. 26

Plutarchus, *Vitae parallelae. Aristides et Cato Maior* per Franciscum Barbarum Venetum traductae

Italy (Venice?), first half of the 15th century (after 1416)

Parchment, I+59 fol., 205×135 mm; script: humanistica bastarda.
Its current red leather binding was made in Istanbul, in the spring of 1877.

According to our current knowledge, there is no proof that this codex containing an excerpt from *Parallel Lives* by Plutarch was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877.⁷⁸

Cod. Lat. 27

Scriptores Historiae Augustae

Italy (Milan?), second half of the 15th century

Paper, IV+180 fol., 315×225 mm; script: humanistica cursiva for-

⁷⁷ Csontos 1877 no. 24; Szilágyi 1881 no. 24; Mezey 1961 no. 24; Csapodi 1973 no. 20; BH no. 355; Tóth 2008 no. 24; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/30092>> (last seen: 09.08.2021).

⁷⁸ Csontos 1877 no. 26; Szilágyi 1881 no. 26; Mezey 1961 no. 26; Csapodi 1973 no. 527; BH no. 357; Tóth 2008 no. 26; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/30155>> (last seen: 09.08.2021).

mata

Its current red leather binding was made in Istanbul, in the spring of 1877. (It earlier had a leather binding with the text «FRANCISCUS SFORZA MEDIOLANENSIVM DVX POMPPP» on it.)

The original owner of the codex was Francesco Sforza, the Duke of Milan. The manuscript was probably lent to the scriptorium in Buda for copying. Due to the frequent and long-time contact between Hungary and Milan, the exact date when the codex arrived in Hungary could not yet be established. If this book is one of the volumes which were promised by Lodovico Sforza in one of his letters to John Corvinus, the son of Matthias I born out of wedlock but later legitimized, then the corrections are probably mistakenly attributed to John Vitéz of Zredna. Because John Corvinus sent one book to Milan, and il Moro, as promised, sent back the same volume and two others in new bindings. If so, then the codex was probably taken to Istanbul as spoils of war from Hungary. It was gifted by Abdul Hamid II to the University Library in 1877.⁷⁹ (Figure 12)

Cod. Lat. 28

Simon de Janua, *Clavis sanationis Synonimorum medicorum liber; Vocabularium medicum*

Italy, first half of the 15th century

Paper, I+218 fol., 273×205 mm; script: rotunda italica.

Its current green leather binding was made in Istanbul, in the spring of 1877 (The only data known about its earlier binding is that it had wooden boards).

In this copy of the medical work by Simon de Janua, or Simon Januensis, a scholar from Geneva from the 13th century, earlier re-

⁷⁹ Csontos 1877 no. 27; Szilágyi 1881 no. 27; Mezey 1961 no. 27; Csapodi 1973 no. 969; Csapodi-Gárdonyi 1984 no. 94; BH no. 358; *Mátyás király* 2008 no. 29 (Tünde Wehli); Tóth 2008 no. 27; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/30157>> (last seen: 09.08.2021).

searchers thought to have discovered the marginal notes of John Vitéz of Zredna, but later examinations did not confirm this hypothesis. The Turkish note at the bottom of the first page written in black ink says: «This is a book about medicine from a Greek named Jalenus [=Galenos]». The codex was gifted by Abdul Hamid II to the University Library in 1877.⁸⁰

Cod. Lat. 29

Simon de Janua, *Clavis sanationis Synonimorum medicorum liber*
Italy?, first half of the 15th century

Paper, I+223 fol., 205×140 mm; script: bastarda humanistica

Its current red leather binding was made in Istanbul, in the spring of 1877 (The only data known about its earlier binding is that it had wooden boards).

According to our current knowledge, there is no proof that this copy of the medical work of Simon de Janua, or Simon Januensis, a scholar from Geneva from the 13th century, was used in Hungary during the Middle Ages or in the early modern period. The codex was gifted by Abdul Hamid II to the University Library in 1877.⁸¹

Cod. Lat. 30

Speculum humanae salvationis

Italy?, turn of the 14th and 15th centuries

Parchment, I+49 fol., 350×265; script: gothica textualis formata fracta.

Its current red leather binding was made in Istanbul, in the spring

⁸⁰ Csontos 1877 no. 28; Szilágyi 1881 no. 28; Mezey 1961 no. 28; Csapodi 1973 no. 600; Csapodi-Gárdonyi 1984 no. 99; BH no. 359; *Mátyás király 2008* no. 33 (Tünde Wehli); Tóth 2008 no. 28; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/30282>> (last seen: 09.08.2021).

⁸¹ Csontos 1877 no. 29; Szilágyi 1881 no. 29; Mezey 1961 no. 29; Csapodi 1973 no. 601; BH no. 360; Csapodi-Gárdonyi 1984 no. 99 (note); Tóth 2008 no. 29; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/30284>> (last seen: 09.08.2021).

of 1877 (Its previous binding was also made of leather).

According to our current knowledge, there is no proof that this codex was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877.⁸²

Cod. Lat. 32

M. Vitruvius, *De architectura*; Petrus Candidus, *Historia peregrina, Grammaticon*

Italy (Milan?), 1463.

Paper, I+196 fol., 303×220 mm; script: humanistica textualis.

Its current green leather binding was made in Istanbul, in the spring of 1877 (It earlier had a leather binding with the text «FRANCIS-CUS SFORZA MEDIOLANENSIVM DUX POMPPP» on it).

The original owner of the codex was Francesco Sforza, the Duke of Milan. The manuscript was probably lent to the scriptorium in Buda for copying. Due to the frequent and long-time contact between Hungary and Milan, the exact date when the codex arrived in Hungary could not yet be established. If this book is one of the volumes which were promised by Lodovico Sforza in one of his letters to John Corvinus, then the corrections are probably mistakenly attributed to John Vitéz of Zredna. Because John Corvinus sent one book to Milan, and il Moro, as promised, sent back the same volume and two others in new bindings. If so, then the codex was probably taken to Istanbul as spoils of war from Hungary. It was gifted by Abdul Hamid II to the University Library in 1877.⁸³

⁸² Csontos 1877 no. 30; Szilágyi 1881 no. 30; Mezey 1961 no. 30; Csapodi 1973 no. 982; BH no. 361; Tóth 2008 no. 30; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/10524>> (last seen: 09.08.2021).

⁸³ Csontos 1877 no. 32; Szilágyi 1881 no. 32; Mezey 1961 no. 32; Csapodi 1973 no. 700; Csapodi-Gárdonyi 1984 no. 117; BH no. 363; Hajnóczy 1990; Hajnóczy 1992; *Mátyás király* 2008 no. 30 (Tünde Wehli); Tóth 2008 no. 32; EDIT: <<https://>

Cod. Lat. 37

Decretales Gregorii IX. cum glossa ordinaria Bernardi de Botone
Parmensis

Bologna/Padova, turn of the 13th and 14th centuries

Parchment, 201 fol., 365×235 mm; script: gothica textualis rotunda, “littera Bononiensis”

Its current brown half leather binding was made in 1846.

From the end of the 13th century, the *Decretales* by Pope Gregory IX with the glosses of Bernardus de Bottone was an often-used legal handbook. Based on the users’ notes found inside, this copy was used by Hungarians in the Middle Ages. At the turn of the 14th and 15th centuries, it was kept in the Pauline monastery at Zágráb-Remete, and later was taken to that of Lepoglava. The latter is the burial ground of Prince John Corvinus and his family, and, starting from the 1570s, it was also the center of the Hungarian Pauline province, due to the advance of Protestantism and the Ottoman conquest. Many of the Pauline manuscripts, incunables, and old prints saved from the territory of the Kingdom of Hungary were taken to the University Library from Lepoglava, after the dissolution of the Pauline monasteries in 1786. This codex might have been one of them.⁸⁴

Cod. Lat. 41

Jacobus de Turre de Forlivio, *Quaestiones in Galenum*

Italy (Padua?), turn of the 14th and 15th centuries

Paper, 240 fol., 293×215 mm; script: gothica cursiva currens notularis

Blind stamped leather binding from the Late Middle Ages

edit.elte.hu/xmlui/handle/10831/30650 (last seen: 09.08.2021).

⁸⁴ Szilágyi 1881 no. 37; Mezey 1961 no. 37; *Kódexek... 1985-1986* no. 31 (Adrienne Fodor); BH no. 367; Tóth 2008 no.; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/20587>> (last seen: 09.08.2021).

This manuscript on medicine probably found its way to the University Library after the abolition by Joseph II.⁸⁵

Cod. Lat. 43

Martinus Polonus, *Margarita decreti*

Italy?, second half of the 14th century

Parchment, 88. fol., 270×200 mm; script: gothica textualis “littera Bononiensis”

Blind stamped leather binding from the Late Middle Ages.

This copy of the Polish Dominican friar’s work on ecclesiastical law from the 13th century probably found its way to the University Library after the abolition by Joseph II.⁸⁶

Cod. Lat. 44

Jacobus de Voragine, *Legenda aurea – Legenda S. Sigismundi regis et sociorum – Legenda S. Demetrii martyris*

Italy?, turn of the 14th and 15th centuries; Hungary?, first half of the 15th century

Parchment, 484 fol., 235×167 mm; script: gothica textualis formata rotunda, gothica textualis.

Its current brown half leather binding was made in the 19th century. This copy of the popular collection of legends by Jacobus de Voragine was later supplemented by the legend of Saint Sigismund and Saint Demetrius. The codex was later kept in the Pauline monastery at Zágráb-Remete, and probably found its way to the University Library after the abolition by Joseph II.⁸⁷

⁸⁵ Szilágyi 1881 no. 41; Mezey 1961 no. 41; Tóth 2008 no. 41; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/20870>> (last seen: 09.08.2021).

⁸⁶ Szilágyi 1881 no. 43; Mezey 1961 no. 43; Tóth 2008 no. 43; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/20611>> (last seen: 09.08.2021).

⁸⁷ Szilágyi 1881 no. 44; Mezey 1961 no. 44; BH no. 370; Tóth 2008 no. 44; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/20874>> (last seen: 09.08.2021).

Cod. Lat. 46

Petrus Comestor, *Historia scholastica*; Petrus Pictaviensis, *Historia libri Actuum Apostolorum; De sepulturis apostolorum*

Italy?, second half of the 14th century

Parchment, 149 fol., 385×253 mm; script: gothica textualis formata rotunda italica

Blind stamped leather binding from the Late Middle Ages

This copy of the French theologian's work on church history from the 12th century probably found its way to the University Library after the abolition by Joseph II.⁸⁸

Cod. Lat. 95

Alexander de Nevo, *Commentaria in librum IV. Decretalium*; Johannes Andreae, *Summa de sponsalibus et matrimonio, Lectura super arbore consanguinitatis, Lectura super arboribus affinitatis*

Italy?, second half of the 15th century

Parchment, 259 fol., 410×290 mm; script: bastarda currens Italica

Natural colored leather binding from the 19th century

This codex containing medieval works on canon law probably found its way to the University Library after the abolition by Joseph II.⁸⁹

Cod. Lat. 102

S. Bernardinus Senensis, *Scripta varia autographa*

Italy, 1420-1425

Parchment, 402 fol., 160×110 mm; script: humanistica cursiva currens (Bernardino of Siena autograph)

Half leather binding from the 19th century

The autograph manuscript of Bernardino of Siena (1380-1444) is

⁸⁸ Szilágyi 1881 no. 46; Mezey 1961 no. 46; Tóth 2008 no. 46; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/20777>> (last seen: 09.08.2021).

⁸⁹ Szilágyi 1881 no. 95; Mezey 1961 no. 95; Tóth 2008 no. 95; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/51627>> (last seen: 09.08.2021).

an important work from the perspective of both church history and hagiography. The University Library bought it from the Count Silva-Tarouca family around 1947.⁹⁰

Cod. Lat. 116

Statuta notariorum in civitate Feltrensi

Feltre, 1423-1798

Parchment, VI+44 fol., 286×201 mm; script: textualis humanistica, cursiva currens

Natural colored, unadorned parchment binding

The statutes of the notaries of Feltre was bought by the University Library from Ödön Stemmer, antiquarian, in 1950.⁹¹

Cod. Lat. 117

Margarita Polonus, *Margarita decreti*

Italy, turn of the 14th and 15th centuries

Parchment, 239 fol., 190×130 mm; script: gothica bastarda formata
Half leather binding

This copy of the Polish Dominican friar's work on canon law from the 13th century was owned by Ercole Silva (1756-1840). The University Library bought the codex from Ernő Barabás around 1947.⁹²

Cod. Lat. 127

Iacobus Mediolanensis, *Contemplatio Dominicae Passionis*; Hugo de S. Victore, *Excerpta ex opere De claustro animae Regula S. Augustini*

Central Italy, first half of the 15th century

⁹⁰ Mezey 1961 no. 102; Cenci 1964; Bernardinus Senensis 1965; Tóth 2008 no. 102; EDIT: -

⁹¹ Mezey 1961 no. 116; Tóth 1972 p. 32; Tóth 2008 no. 116; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/51583>> (last seen: 09.08.2021).

⁹² Mezey 1961 no. 117; Tóth 2008 no. 117; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/51589>> (last seen: 09.08.2021).

Parchment (except fol. 2-3 and 165-166, which are paper), 168 fol.,
142×102 mm; script: cursiva textualis praehumanistica

Parchment binding

This codex containing spiritual works was bought from a Viennese
book dealer by Tamás Dolnay in 1913, who then sold it to the Uni-
versity Library in 1952.⁹³

Cod. Lat. 128

Miscellanea theologica

Padua, second half of the 15th century

Paper (except fol. 1-2 and 267-268, which are parchment), 102×72
mm; script: humanistica cursiva textualis, humanistica cursiva cur-
rens (fol. 22-23: bastarda).

Blind stamped brown leather binding from the 17th century; frag-
ments found during restoration (2001) are attached.

The codex containing a number of short works on theology was
bought by the University Library from Tamás Dolnay in 1952.⁹⁴

Cod. Lat. 130

M. T. Cicero, *De officiis* (fragment)

Italy(?), first half of the 15th century

Parchment, 8 fol., 190×125 mm; script: humanistica cursiva textu-
alis

Its white leather binding was made during its restoration (2002).

The incomplete codex containing the beginning of Cicero's work
On Obligations was bought by the University Library from Miklós
Pastinszky in 1959.⁹⁵

⁹³ Mezey 1961 no. 127; Tóth 1972 p. 32; Tóth 2008 no. 127; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/51599>> (last seen: 09.08.2021).

⁹⁴ Mezey 1961 no. 128; Tóth 1972 p. 32; Tóth 2008 no. 128; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/51606>> (last seen: 09.08.2021).

⁹⁵ Mezey 1961 no. 130; Tóth 1972 p. 32; Tóth 2008 no. 130; EDIT: -

Cod. Lat. 134

Collectio humanistica

Italy, second half of the 15th century

Parchment, I+218 fol., 137×105 mm; writing: humanistica textualis formata

Modern, restored paper binding

The codex containing a collection compiled of the texts of ancient and humanist authors was bought by the University Library from László Szabó in 1967.⁹⁶

Cod. Lat. 137

Liber de brevibus sententiis

Bologna, turn of the 14th and 15th centuries

Parchment, 14 fol., 210×140 mm; script: gothica cursiva currens

No binding

This tiny codex was bought by the University Library from Mrs. Kálmán Kapsza in 1958.⁹⁷

Cod. Ital. 1

Dante, *Commedia*

Albertanus Brixiensis, *De amore et dilectione Dei* (excerpt)

Venice, 1340s

Parchment, 84 fol., 318×243 mm; script: gothica libraria

Its current red leather binding was made in Istanbul, in the spring of 1877 (Earlier it had a leather binding).

The codex contains Dante's *Comedy* transliterated into the Venetian dialect and somewhat shortened: 2,463 lines are missing from the 14,233. The coat of arms on fol. 1^r is probably that of the Emo family from Venice. The decoration of the manuscript is unfinished: 94 images and 3 initials are complete; 5 miniatures are only drafted; and there are 77 blank spaces for pictures. The illustration of *Hell*

⁹⁶ Tóth 1972 p. 32; Tóth 2008 no. 134; EDIT: -

⁹⁷ Tóth 1972 p. 32; Tóth 2008 no. 137; EDIT: -

is complete, while only one third of *Purgatory* was finished (until fol. 37r). The completed illustrations also include the decorative frame of the initial page of *Heaven* (51r) and one of its miniatures. (Figure 13) The illustrations left unfinished provide insight into the working process of medieval illuminators. First, in the blank spaces left by the scribe, with faint writing they indicated the topic of the picture, describing the clothing of people, etc. (More than two dozen missing illustrations of this codex have these texts.) Then they drew a draft of the picture itself, still using faint lines. (There are five such drawings in the manuscript.) Finally, they painted the miniatures. The tempera covered all the words and the draft previously made. The codex was gifted by Abdul Hamid II to the University Library in 1877. It cannot be established yet, whether the manuscript got to the Ottoman Empire from Italy or Hungary. The first monographer of the codex, Ilona Berkovits, believed that the codex probably was taken to Hungary during the reign of Louis I (1326-1382, r. from 1342), where it was preserved in the royal library, until it was taken by the Ottomans as spoils of war (The hypothesis of Mária Prokopp, according to which the codex was made in Hungary, does not seem to be well-founded).⁹⁸

Cod. Ital. 2

[*Portolano*]

Italy (Venice?), 15th century

Paper, V+101 fol., 330×220 mm; script: humanistica cursiva

Its current red leather binding was made in Istanbul, in the spring of 1877.

Some say that the Benincasa map kept in the National Széchényi Library (OSzK, Fol. Ital. 8) was originally part of this codex. Ac-

⁹⁸ Csontos 1877 no. 33; Szilágyi 1881 no. 33; Berkovits 1967; Csapodi 1973 no. 221; BH no. 474; Beöthyné Kozocsa 1998; Domokos - Vida 2005; Dante 2006; Mikó 2014; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/9820>> (last seen: 09.08.2021).

According to our current knowledge, there is no proof that this volume was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877.⁹⁹

Cod. Ital. 3

Vivaldo Belcalzer?, [*Antologia etica*]

Venice, or the colony of Venetians in Constantinople, around 1400
Parchment, I+146 fol., 275×205 mm; script: rotunda italica

Its current red leather binding was made in Istanbul, in the spring of 1877.

A strong Venetian linguistic layer settled onto the anthology, which was probably compiled and translated into the vernacular in Mantova at the end of the 13th century, possibly by Vivaldo Belcalzer. The manuscript is not only intriguing from a linguistic point of view, but its text extracted and compiled from ancient and medieval works on ethics is also worth researching. The codex became well-known due to an illustration on the very last page (fol. 144v), which was presumably drawn between 1426 and 1452, and depicts the statue of an emperor in Constantinople, destroyed after the Ottoman conquest. Another important aspect of the codex, both from the perspective of the volume itself and from that of the drawing, are the notes which are currently on fol. 145-146, but which probably served as the back flyleaf before the rebinding in the 19th century. According to our current knowledge, there is no proof that this codex was used in Hungary during the Middle Ages or in the early modern period. It was gifted by Abdul Hamid II to the University Library in 1877¹⁰⁰ (Figure 14).

⁹⁹ Csontosí 1877 no. 34; Szilágyi 1881 no. 34; Ács 1948-1950; Mezey 1962; Csapodi 1973 no. 938; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/22360>> (last seen: 09.08.2021).

¹⁰⁰ Csontosí 1877 no. 35; Szilágyi 1881 no. 35; Csapodi 1973 no. 887; Papp 2005 p. 12-15; *De Byzance à Istanbul* 2009 p. 76; *From Byzantium to Istanbul* 2010 p.

Cod. Ital 4

[*Opus theoreticum ab initio mutilum, partim lingua italica scriptum, de arte cantandi, cum cantionibus*]

Italy?, 15th-16th centuries

Paper, 119 fol.

Half linen binding from the 19th century

The identification, description, and processing of the contents of this musical manuscript is a task for the future.¹⁰¹

When reviewing the 47 medieval manuscripts of the University Library which were written in Italy, or at least in an Italian environment, their high proportion is the most striking: every fourth codex of the collection belongs to them. The frequent Hungarian-Italian contact is also demonstrated by the fact that there is only one category in the University Library with a higher number of works: the ones written and/or used in Hungary in the medieval times. As the list shows, most of the almost four dozen manuscripts are humanist works, and approximately one fourth of them are authentic Corvinae. But not only the volumes from Matthias I's library are worth the attention; the works once owned by Francesco Sforza, the Duke of Milan, are just as intriguing, and the Dante codex, a nautical handbook, and the autograph manuscript of Bernardino of Siena are exceptionally important for Italian Studies. There are only two codices (Albucasis, Dante) with published facsimile editions, but almost all manuscripts have their digitized version available in the constantly expanding institutional repository EDIT (The Corvinae are, of course, also available in the Bibliotheca Corvina Virtualis developed by the national library).

Two thirds of the codices of Italian origin or written in Italian got

117, 202, 452; Palicsi 2013; Falvay 2016; Bertoletti 2017; Bibor 2018 p. 250-254; Boreczky 2018; Falvay 2018; Fridl 2018; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/20477>> (last seen: 09.08.2021).

¹⁰¹ Szilágyi 1881 no. 115; EDIT: <<https://edit.elte.hu/xmlui/handle/10831/22375>> (last seen: 09.08.2021).

to the University Library as a gift from Abdul Hamid II in 1877. Most of these (but not all of them) were taken to Istanbul from Hungary as spoils of war during the 16th-17th centuries. One third of the codices arrived in the institution either during the abolition by Joseph II at the end of the 18th century, or they were purchased by the University Library after World War II, during and after the communist takeover. Among the sellers there were aristocratic families, antiquarians suffering the effects of nationalization, and several private individuals as well.

It goes without saying that the repository of these codices, the University Library is a key partner of the Institute of Library and Information Science (KITI) when it comes to education. All first-year BA students participate in a class held at the University Library, as part of the course *Book and Library History*. Ancient Roman and Italian book culture are naturally a significant part of the syllabus of this mandatory, two-semester course. After briefly discussing the role of Etruscans in the history of writing, the book culture of Romans is discussed in detail: the development of the Latin script, the Lapis Niger, contemporary writing tools and their visual representations (e.g., the portrait of Terentius Neo and his wife), collectors (e.g., Atticus), libraries (e.g., the role of Gaius Asinius Pollio, the Bibliotheca Octavia, the Bibliotheca Palatina), etc. Important topics from the Early Middle Ages include Cassiodorus and the Vivarium, and the significance of Benedict of Nursia and his Rule. From later centuries, universities (including the first one in Bologna) and the codices written in Bologna commissioned by Charles I of Anjou (1288-1342, r. from 1301/1309/1310) from Naples (Hungarian Anjou Legends, the Nekcsei Bible) are discussed. From the era of Renaissance Humanism, significant figures include Marsilio Ficino and Vespasiano da Bisticci, who both had strong links to Hungary. Naturally, particularly important are the codices, mostly written in Italy, and the libraries of Matthias I and his wife, Beatrice of Aragon from Naples. Moving on to the history of printing, the syllabus includes Lauer's printing office in Rome, from

where the first Hungarian printer, Andreas Hess of German descent came to Buda in 1471/1472. The works of Aldo Manuzio and the art of Giambattista Bodoni are also important parts of the syllabus. The press history material includes, from the ancient times, the *Acta Diurna*, and from the Middle Ages and the early modern period, the first printed newsletter (1475) from Trieste and the *Gazzetta* (1536) from Venice. Of course, students have further opportunities to delve into Italian book and library history; second- and third-year BA students can specialize in book history, and related materials are offered in the Master's and Doctoral programs as well. For example, one of our students wrote her thesis on Vespasiano da Bisticci. As an appendix thereto, she prepared the first complete Hungarian translation of the chapters on John Vitéz of Zredna, Janus Pannonius, and György Handó included in the popular Florentine cartolaio's memoir.¹⁰²

An additional objective of the study is to further stimulate research projects (e.g., the works of the *Vestigia* Research Group¹⁰³) that have been evolving since the Italian-Hungarian librarian meetings¹⁰⁴ held around the turn of the millennium, and to encourage professional relationships, including Erasmus programs.

¹⁰² Liska 2017

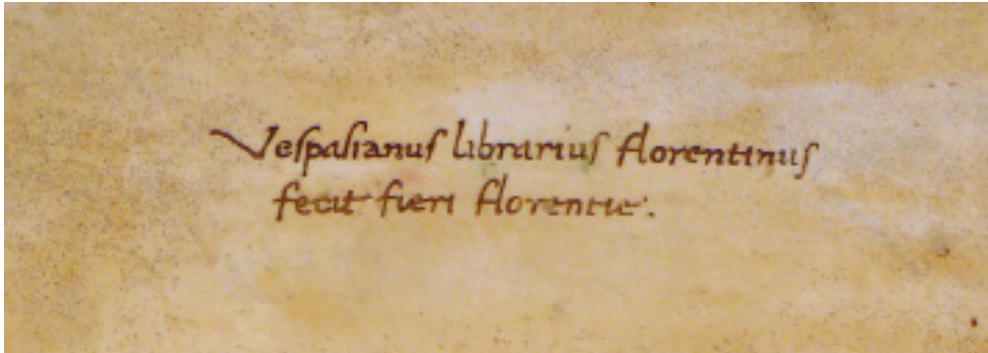
¹⁰³ *Vestigia* 2015; *Vestigia* 2018; *Vestigia* 2020. (The fourth volume is currently in the works, and it is planned to be written in English.)

¹⁰⁴ *Primo incontro...*; *Secondo incontro...*

FIGURES



1. Presentation of the ceremonial sword to Abdul Kerim – illustration in the Vasárnapi Újság (Vol. 24, no. 7, 18 February 1877, p. 101)



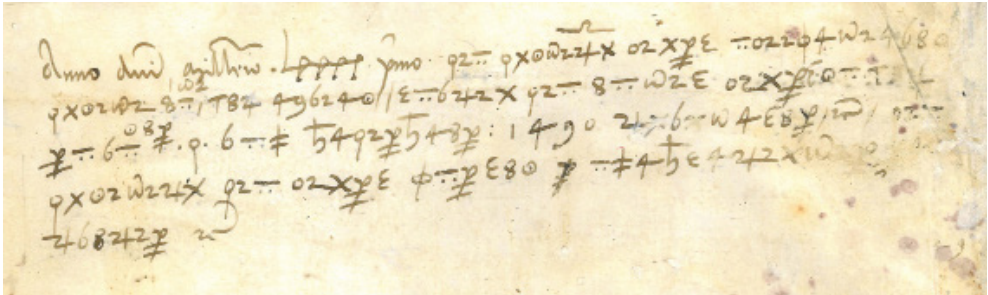
2. Note by the workshop of Vespasiano da Bisticci in the Theophrastus Corvina (Cod. Lat. 1, fol. Iv - detail)



3. Double titlepage of the Theophrastus Corvina (Cod. Lat. 1, fol. IIIv-1r)



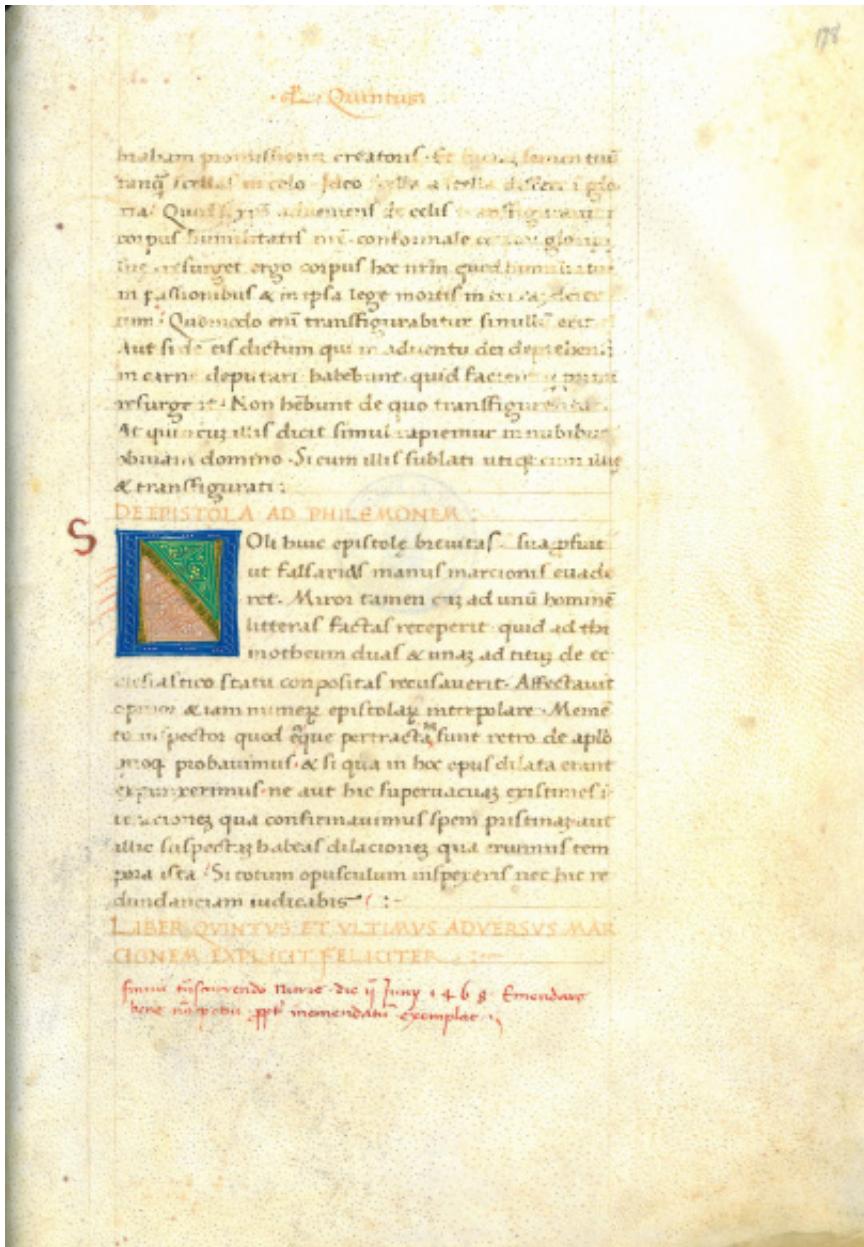
4. First page of Beatrice of Aragon's codex (Cod. Lat. 4, fol. 1r)



5. Secret writing in Beatrice of Aragon's codex (Cod. Lat. 4, fol. Iv)



6. The painted and gilded edge with plant motifs of Cod. Lat. 7
with the inscription *De viris illustribus*



7. Last page of the Tertullianus Corvina with the autograph note of John Vitéz of Zredna (Cod. Lat. 10, fol. 178r)



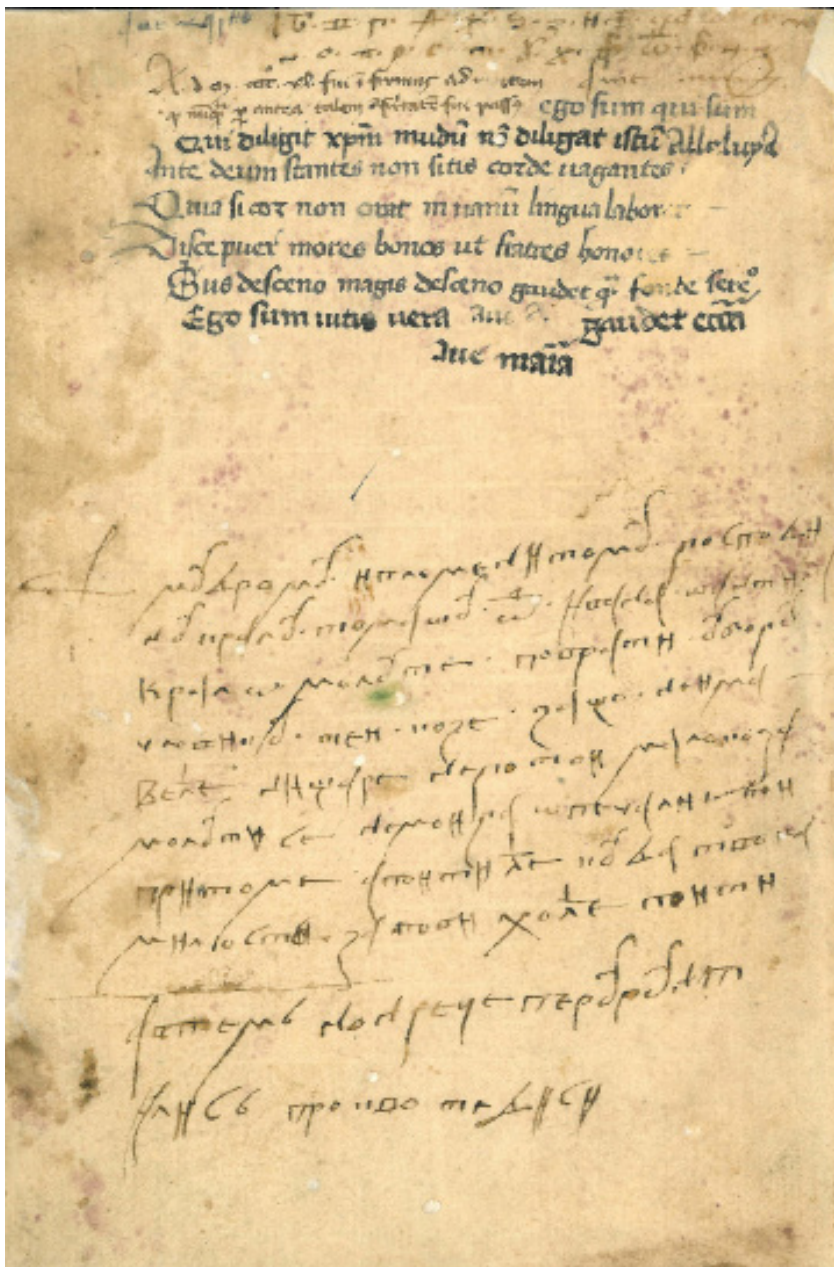
8. First page of the Tertullianus Corvina (Cod. Lat. 10, fol. 1r)



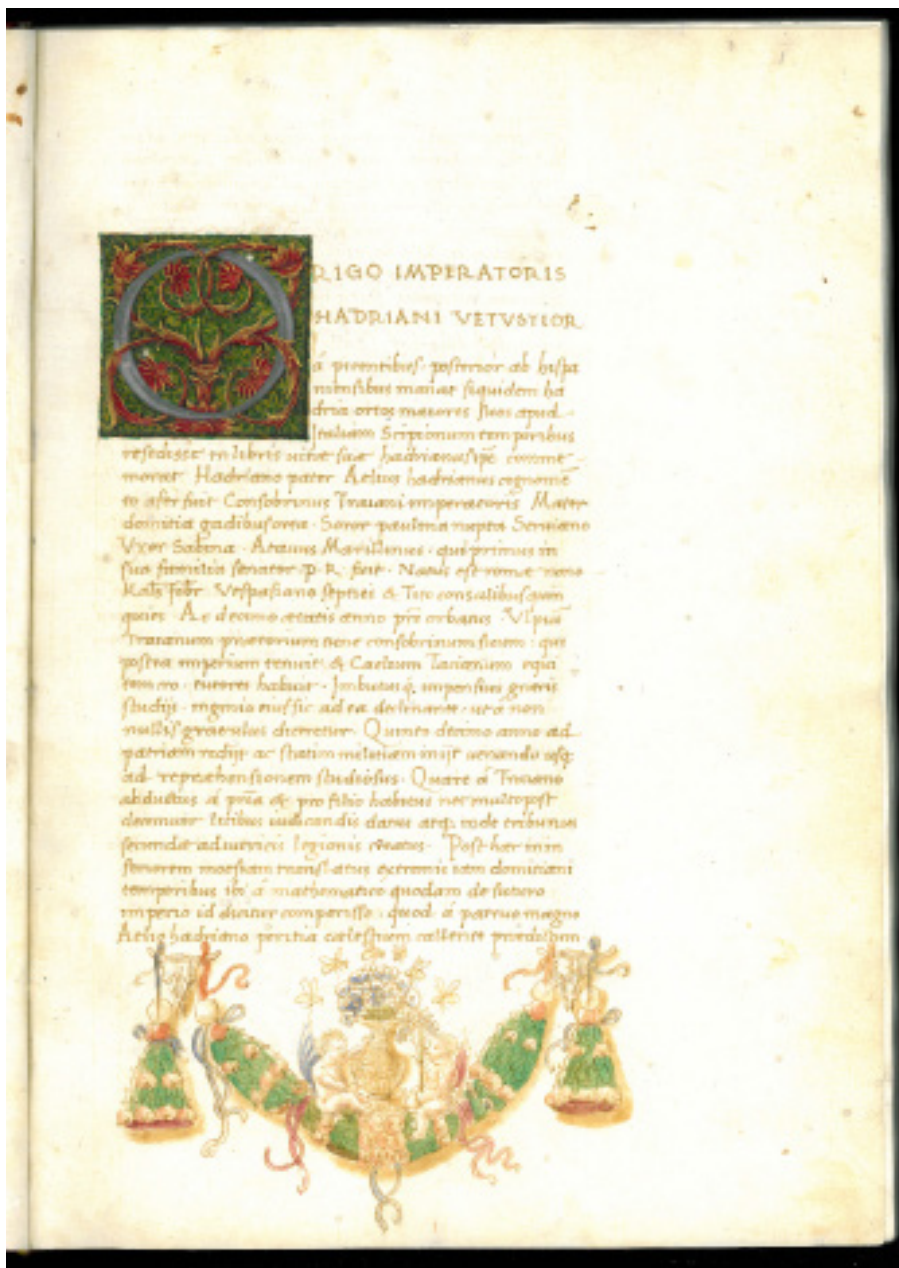
9. Binding of the Caesar Corvina (Cod. Lat. 11) made in Istanbul



10. Images of surgical instruments and a surgery in the Abulcasis Codex (Cod. lat. 15, fol. 25v-26r)



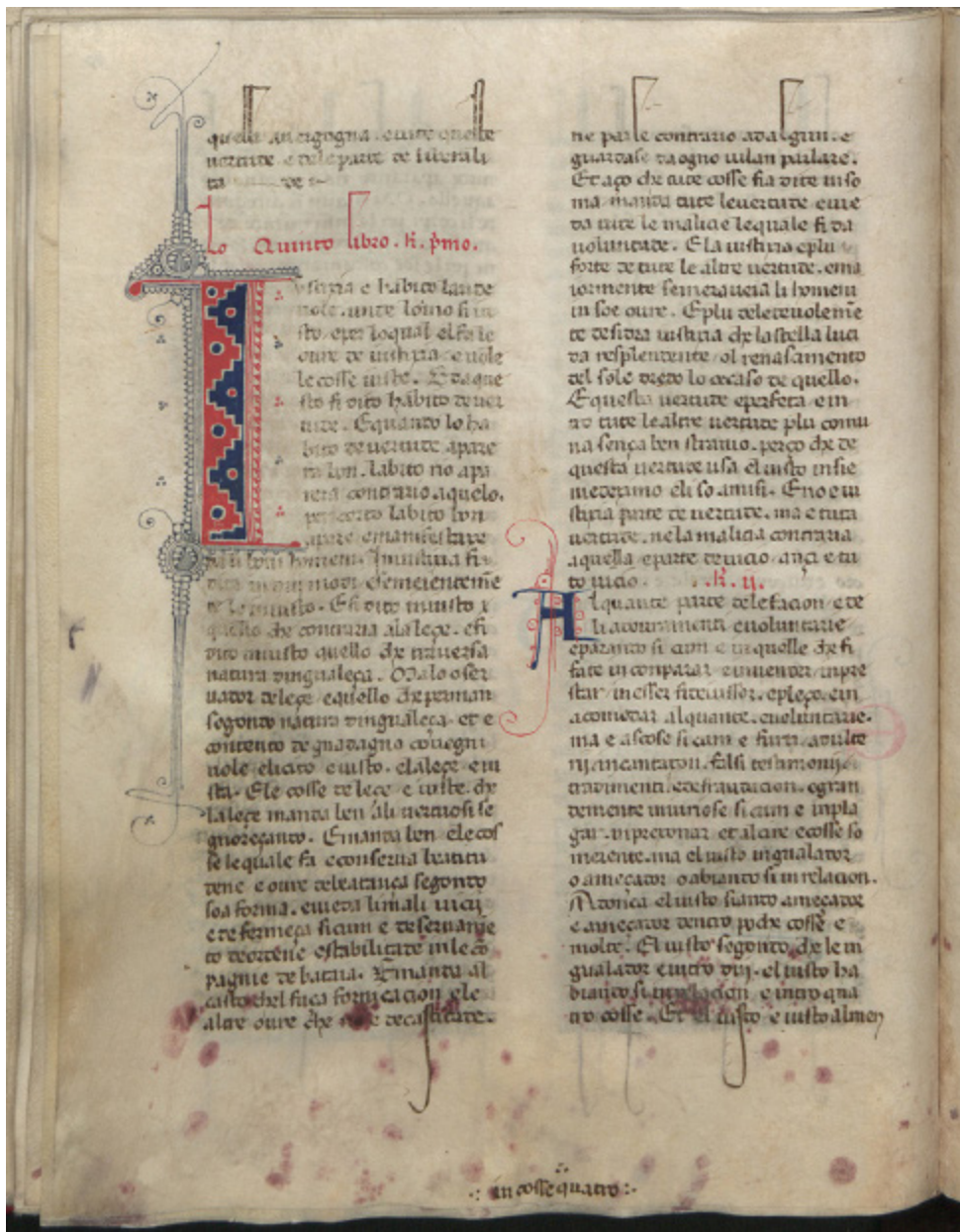
11. Pier Paolo Vergerio's note in *Grammatica Latina* (Cod. Lat. 23, fol. 108v)



12. First page of Francesco Sforza's *Historia Augusta* Codex (Cod. Lat. 27, fol. 1r)



13. Beginning of *Paradise* in the Dante Codex (Cod. Ital. 1, fol. 51r)



14. A page from the *Anthologia etica* (Cod. Ital. 3, fol. 40v)

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Abstract

Eötvös Loránd University Library, which celebrates its 460th birthday this year, is one of the oldest continually operating public libraries in Hungary. The historical nature of its collection is primarily due to its *continuous* centuries-long operation, which is extremely rare in East-Central Europe. Furthermore, other significant factors behind the growth of its collection were the abolition of monasteries ordered by Joseph II, and a few truly generous donations. Among the latter the donation of Sultan Abdul Hamid II (1877), which enriched the library's collection with thirty-five codices, stands out. Most of these medieval manuscripts were taken to Istanbul as spoils of war during the Ottoman occupation of the Hungarian Kingdom in the 16-17th centuries. The majority of the codices "gifted back" by the Sultan in 1877 are of Italian origin, most of them being humanist manuscripts, and a dozen of them were part of the Bibliotheca Corvina, the famous collection of King Matthias I (1458-1490). They include four codices of the former collection of Francesco Sforza, the Duke of Milan (1450-1466). The vast majority of the forty-seven Italian medieval manuscripts of the University Library are in Latin; from among these, the autograph manuscript of Saint Bernardine of Siena is especially significant for Italians. The Dante Codex is the most famous of the four Italian-language codices but the others, a nautical handbook, an anthology of ethics, and a musicological work are also of interest. This study briefly presents each Italian medieval manuscript preserved in the Library of the Eötvös Loránd University, offering help for their further study by referring the readers to the most important secondary literature works discussing them, especially the ones written in languages of international circulation. The links to the digital versions of the discussed manuscripts available in the institutional repository of the library, namely EDIT are given, and, in case of the corvinas, the links to their description and digital copy in the Bibliotheca Corvina Virtualis operated by the Hungarian national library are included as well. Finally, the paper concludes by an excursus detailing what elements of the Italian book culture are included

into the graduate curriculum of the programs offered by the Institute of Library and Information Science of Eötvös Loránd University. A subsidiary aim of the study is to encourage the intercultural research and professional relationships between Italian and Hungarian scholars of library and information science, which have already been boosted by the meetings between Italian and Hungarian librarians organized at the turn of the millennium.

Budapest; Bibliotheca Corvina; italian manuscripts; Library history

La Biblioteca dell'Università Eötvös Loránd di Budapest, che quest'anno celebra il suo 460° anno di fondazione, è una delle più antiche biblioteche pubbliche in Ungheria. La natura storica della sua collezione è dovuta principalmente alla sua continua attività nei secoli, elemento molto raro nell'Europa centro-orientale. Inoltre, altri fattori significativi alla base della crescita della sua collezione furono la soppressione dei monasteri voluta da Giuseppe II e alcune ingenti donazioni. Tra queste spicca la donazione del sultano Abdul Hamid II (1877), che arricchì la collezione di trentacinque codici. La maggior parte di questi manoscritti medievali furono portati a Istanbul come bottino di guerra durante l'occupazione ottomana del regno ungherese nei secoli XVI-XVII. La maggior parte dei codici donati dal Sultano nel 1877 sono di origine italiana, in particolare manoscritti umanisti, e una dozzina di essi facevano parte della Bibliotheca Corvina, la famosa collezione del re Mattia I (1458-1490). Tra questi, figurano inoltre quattro codici provenienti dall'antica raccolta di Francesco Sforza, duca di Milano (1450-1466). La gran parte dei quarantasette manoscritti medievali italiani della biblioteca sono in latino; tra questi, particolarmente significativo per la cultura italiana è un manoscritto autografo di Bernardino da Siena. Tra i quattro manoscritti in lingua italiana un codice della Commedia di Dante è il più noto, sebbene risultino di grande interesse anche i restanti: un manuale nautico, un'antologia di etica e un'opera musicologica. Questo saggio presenta sinteticamente le caratteristiche di ogni manoscritto medievale italiano conservato nella biblioteca dell'Università Eötvös Loránd, segnalando tra l'altro la bibliografia nota su questo corpus di

manoscritti. Si riportano i link alle versioni digitali dei manoscritti disponibili nel repository istituzionale della biblioteca (EDIT) e, nel caso dei manoscritti corviniani, il rinvio alla descrizione e alla copia digitale presente nella Bibliotheca Corvina Virtualis della Biblioteca nazionale ungherese. Il contributo, infine, si conclude con un excursus dedicato ai programmi offerti dall'Istituto di Biblioteche e Scienze dell'Informazione dell'Università Eötvös Loránd in relazione alla storia e alla cultura del libro italiano. Obiettivo trasversale è infatti quello di favorire la ricerca interculturale e i rapporti professionali tra studiosi di biblioteche e scienze dell'informazione italiani e ungheresi, già avviati in occasione di alcuni incontri tra bibliotecari italiani e ungheresi organizzati a cavallo del millennio.

Budapest; Biblioteca Corvina; manoscritti italiani; storia delle biblioteche