

THE EGYPTOLOGICAL COLLECTION OF THE FORMER ROYAL CATHOLIC COLLEGE IN BRATISLAVA

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The contribution is focused on the history of the former Royal Catholic College collection of the Ancient Egyptian antiquities, in particular from the late 19th century to the present. The mummified head of a man is the only known preserved part of the collection.

In 1997 Mrs. A. Šefčáková, an anthropologist of the Natural Science History Museum of the SNM took into to the museum's collection a head of a human mummy¹ from the College of Jur Hronec, Novohradská street. The employees of the school did not have any detailed information on the origin and history of the head.

During an inspection of the mummified head by the author of the contribution a certain similarity was found between the above-mentioned head and the head of a mummy photographed in an old Hungarian encyclopaedia.² The photography featuring the collection of the Royal Catholic College in Bratislava was shown to the author of the contribution a couple of years before by the Slovak archaeologist Mr. Š. Holčík.

The Royal Catholic College³ was an educational institution with an old tradition. It kept the tradition of an even older primary school, founded in 1557, which had declined in the period of the Reformation.⁴ The renaissance of the school on the

¹ The mummy head belonged to a man aged 35 – 45 years. The mummy was probably buried in a period from the 15th to the 20th Dynasty (Šefčáková, A. – Hudec, J. – Strouhal, E.: *Egyptská ľudská mumifikovaná hlava – nový nález zo zbierok na Slovensku*. In: *Acta Rer. Natur. Mus. Nat. Slov.*, Vol. XLVIII, Bratislava 2002, pp. 61 – 81).

² Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye*. Budapest, s.d., p. 498.

³ Schonvitzky, B.: *Pozsonyi kir. kath. Főgymnázium Története*. Pozsony 1896.

November 5th 1627 took place thanks to Cardinal Peter Pázmány (1616 – 1637)⁵ and the Emperor Ferdinand II (1618 – 1637), who supported the school despite the objections of the townsmen and despite problems with suitable rooms. The college was, together with a secondary school, entrusted to the Jesuit order, which came to Bratislava in 1622. In 1714 the college was moved from the building in Kapitulska street⁶ to Radnična street.⁷ Members of the Society of Jesus worked at the school till 1773, when the order was dismissed⁸ by Pope Clement XIV (1769 – 1774).

The Empress Maria-Theresia (1740 – 1780) then entrusted management of the college to the Bratislava Canon Carl Dujardin, who employed three former Jesuits and three priests in the college. The management of the school was transferred from the Canon to Earl Francis Balassa and later to Daniel Hersching. After a competition for teachers, he employed four lay people and four priests. During the reign of Joseph II (1780 – 1790) Juraj Sklenár also taught rhetoric at this college.⁹

In 1786 the college was moved from Radnična street to the monastery of Clarist nuns.¹⁰ The resources of the Jesuits, aimed to help the educational system, were drawn to limit and the state finances had a different destination in the period of the Napoleonic wars. Due to this fact the Emperor Francis I (1792/1804 – 1835) allowed restoration of the Benedictine order in 1802 and began talks about their taking over the college. The take over took place only in 1812.

Benedictine monks then worked at the college until its reform as the Imperial and Royal Catholic State College in 1850. After the reform the school enjoyed the attention and financial support of the Vienna government. It was in this period that the majority of the college collections originated.¹¹ The students were taught in German, with the Hungarian language slowly becoming a part of instruction

⁴The oldest school in Bratislava, verified by written sources, was known from 1302 and was a root of disputes between the Chapter and townsmen; in 1550 the town reconstructed the building of the school, in which later one regular and two helping teachers were teaching; (Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye*. Budapest, s.d., p. 354).

⁵Pázmány, born in 1570 in Great Varadin (now Oradea in Romania), became the Archbishop of Esztergom in 1616. Due to the Turkish attacks his seat was Trnava where he founded a university on May 12th 1635. The Trnava University was moved to Buda(pest) in 1777; (Nemec, F.: *Cirkevný dejepis*. Trnava 1948, pp. 118-119, 145) it became a predecessor of the present Eötvös Loránd University in Budapest.

⁶The original location of the college was in Chapter street, in the building of the present Catholic Theological Faculty of Comenius University (built in 1626 – 1635 according to project of the Italian architect Rava (Horváth, V.: *Bratislavský topografický lexikon*. Tatran 1990, p. 139f / 708).

⁷Horváth, V.: *Bratislavský topografický lexikon*. Tatran 1990, p. 246/1562.

⁸The Pope did this by his letter (breve) "Dominus ac Redemptor noster" from August 16th, 1773 (Kelly, J.N.D.: *Pápeži dvoch tisícročí*. Bratislava 1994, p. 243).

⁹Lehotská, D. – Pleva, J. (eds.): *Dejiny Bratislavy*. Bratislava 1966, p. 166.

¹⁰The monastery was abolished in 1642; the Academy of Law moved from Trnava to the monastery before the college (Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye*. Budapest, s.d., p. 355).

¹¹Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye*. Budapest, s.d., p. 356.

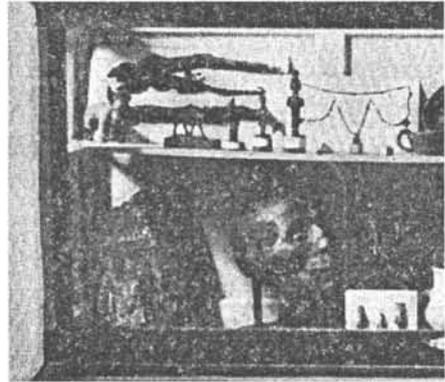


Fig. 1: The high school's collection of antiquities (Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye.* Budapest, s.d., p. 498).

after 1860. The teachers at the school also included Slovaks (teaching even in the Slovak language) – Martin Hatalla, Andrej Šoltés, Martin Čulen and Gregor Dankovský.¹²

In 1851 the first school-leaving examination took place (with the presence of the students of the Evangelical College) and a report on the school's history was published for the first time.¹³

On October 18th 1861 the Board of Directors of the College was restored and the adherents of the Vienna government were pushed out. The Benedictine abbot became head master. In 1862 the college was renamed the Royal Catholic College (kir. kath. főgymnázium). After the Austro – Hungarian Ausgleich the college gained a special position, which is why there was such a large increase in the number of students.¹⁴

The collection of antiquities originated quite late – in 1897 (**Fig. 1**). It originated thanks to gifts from the collections of M. Spitzer and Earl I. Somssich.¹⁵ According to the published catalogue of the Ancient Egyptian collection¹⁶ one can assume that I. Gond, I. Bordán and earl Zichy had contributed to this quite tiny part of the collections, representing 11 inventory numbers.¹⁷ Even the first Hungarian

¹² Lehotská, D. – Pleva, J. (eds.): *Dejiny Bratislavy.* Bratislava 1966, p. 265, 281.

¹³ Physical education had even existed as a special subject at the college since 1850 (c.f. note 10).

¹⁴ The number of students reached 500 and new classrooms had to be opened. The teacher's library, which contained a part of the former Jesuits' library and a part of the library of Trnava University, had 14,525 volumes at the time. The students' library contained 5,000 volumes. The college possessed excellent natural science collections and physical collections of old historical instruments (c.f. note 11).

¹⁵ Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye.* Budapest, s.d., p. 485.

¹⁶ *A pozsonyi kir. kath. főgymnáziumi régiség-gyűjteményi. A pozsonyi kir. kath. főgymnázium értesítője az 1900/1901 iskolai évről.* Pozsony, s.d., pp. 11-12.

Egyptologist Eduard Mahler helped with the preparation of the college catalogue of Ancient Egyptian antiquities.¹⁸

The list is simply organized. Objects of the same sort are arranged one after another with the explanatory commentary usually placed after the first antiquity.

The list of Aegyptiaca begins with a bronze sculpture of the god Osiris (inv. number C1). *Its height is 11 cm. The god has the atef-crown, flanked with ostrich feathers, on his head. In the middle of the crown there is a protective ureus – cobra, which is meant to destroy enemies. Two urei protrude from its sides on the lower part of the crown.*¹⁹ *Next to the top of the crown there is a lunar disc, because Osiris was a god of the Moon.*²⁰ *The god is holding attributes of the power in his hands – a little whip and bent stich. The statue was a gift by Mór Spitzer, a landlord from Sološnica,*²¹ *an owner of antique, numismatic and ethnographic collections.*²²

The second statue of Osiris (C2) *is smaller, with a height of 8 cm.* The material from which the statue is made is not implicitly indicated, however, one can assume that it was also made from bronze. The crown was without ram horns, with ureus on its front and *the moon disc on its top.*

The third statue of Osiris (C3), probably also made from bronze, was 6.5 cm high. Osiris had an atef-crown with a disc by the top. The crown was protected by ureus on its front and its sides were flanked by ram horns. The statue was dated to the Late Period, about 600 B.C.

The fourth statue of Osiris (C3a) had no indication of the exact height, only a brief remark, that it was even smaller (than the previous one). The statue had a damaged crown and its legs were broken off. Like all these statues of Osiris this one was also a gift from Mór Spitzer.

The next antiquity was a sacred beetle – scarab²³ (C4). It was made from a hard stone and it had a hieroglyphic inscription on its base. The meaning of the inscription was Thlk or Thrk, which is the name of the Pharaoh Taharka. In the description this king is assigned to the 15th Dynasty,²⁴ dated to 690 – 664 BC. The

¹⁷ *A pozsonyi kir. kath. főgymnáziumi régiség-gyűjteményi. A pozsonyi kir. kath. főgymnázium értesítője az 1900/1901 iskolai évről.* Pozsony, s.d., p. 11.

¹⁸ Eduard Mahler (1857 – 1945) was a native from Cífer, now in Slovakia (Dawson, W.R.–Uphill, E.P.–Bierbrier, M.L.: *Who was Who in Egyptology.* London 1995, p. 270). He worked as a private ass. prof. of Budapest University and assistant at the National Museum in the time of cataloguing of the collection.

¹⁹ It is likely to be about ram horns – type *ovis platyura paleoaegyptiaca*, representing a frequent part of the atef-crown with protective ureus-cobra on it.

²⁰ It is already an antiquitated thesis in modern Egyptology. Osiris was ruler of Underworld; there was a solar disc on the atef-crown (Griffiths, J.G.: *Osiris.* In: *Lexikon der Ägyptologie IV,* Wiesbaden 1982, col. 623-633).

²¹ Széleskút (Majtán, M.: *Názvy obcí na Slovensku za ostatných dvesto rokov.* Bratislava 1972, p. 385).

²² Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye.* Budapest, s.d., p. 485.

²³ Bianchi, R.S.: *Skarabäus.* In: *Lexikon der Ägyptologie V,* Wiesbaden 1984, col. 963-982.

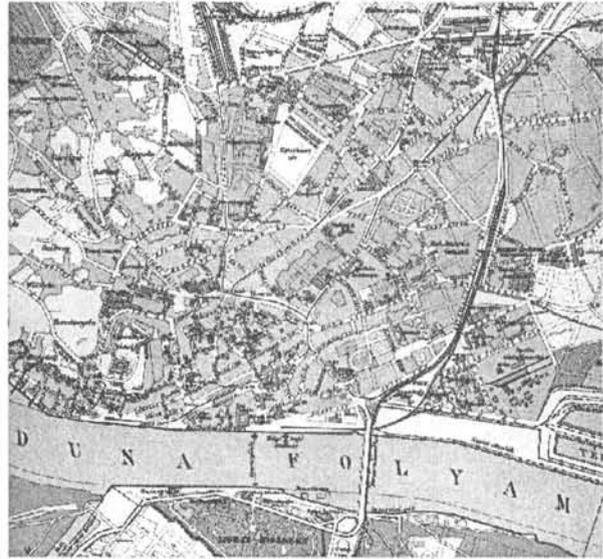


Fig. 2: Map of the old Bratislava with the position of the high school (Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye.* Budapest, s.d.)

scarab was horizontally drilled so it could be used as an amulet. It was a representation of the solar godness and a representative of happiness. The scarab was a gift to the collection by Ignác Gond.

The next bronze statue represented a sacred Apis – bull²⁵ (C5). Both horns, the back leg and a tail were broken off. It is said to have been found on the site of ancient Kition,²⁶ on Cyprus. The statue was a gift to the school by István Bordán.

Shabties²⁷ were a usual part of Egyptological collections. One shabti (C6), *an old Egyptian funeral doll*, was also represented in the collection of the college. The mummiform statue was said to be made from baked clay with green glaze.²⁸ *There are hieroglyphic signs written on the shabti's body. It is holding a hoe in one hand, a wooden plough in the other and there is a bag for seeds²⁹ hanging*

²⁴ The date is probably a mistake in print, correctly it should be the 25th Dynasty.

²⁵ Vercoutter, J.: *Apis*. In: *Lexikon der Ägyptologie I*, Wiesbaden 1975, col. 338-350.

²⁶ Modern Larnaca (birthplace of the first stoic philosopher Zénón of Kition).

²⁷ Schlögl, H.: *Uschebti*. In: *Lexikon der Ägyptologie VI*, Wiesbaden 1986, col. 896-899.

²⁸ According to preserved similar descriptions of the Evangelical Lyceum collection (Győrök, M.: *Dr. Schimko Dániel-féle érem és régiség gyűjtemény. Negyedik közlemény. A régiségek rövid lajstroma.* In: *A Pozsonyi Ágostai Hitvallású Evang. Lyceum Értesítője.* Pozsony 1888, pp. 3-22), it is possible to assume the description indicated so-called Egyptian faience.

²⁹ Bag with seeds was again an old interpretation. More probably it was a basket, which was, according to a shabti spell, used for "to transport by boat the sand of the East to the West" (Schneider, H.D.: *Shabties. An introduction to the history of Ancient Egyptian funerary statuettes*, I. Leiden 1977, p. 100) or to do other manual works.



Fig. 3: Detail of the mummified head from the collection picture (Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye.* Budapest, s.d., p. 498).

from its shoulder. The Egyptians used to put shabties by the mummy's side so that they could plough the fields of the Underworld instead of the deceased person. The hieroglyphs on the frontal part of the shabti's body indicated the name of deceased, those on the rear surface a spell from the Book of Dead, usually "Oh, shabti, when N.N. will be called to the field works in the Underworld, you should say: "I am here, here I am." There is no donor indicated in the list.

The head of the mummy (**Fig. 3** and **4**), which according to part C (Egyptian antiquities – Egyiptomi régiségek) had an inventory number C7, was written under this number together with a leg and a hand of a mummy. All the above-mentioned body parts of (one ?) mummy were gifts to the college by Earl Zichy. The origin of these parts was probably estimated by E. Mahler to the period of the Hyksos Dynasty, dated to the 15th – 16th centuries B.C.³⁰

The cartonage of the mummy had the inventory number C8. *The surface of the cartonage is coloured in black, red and yellow. There are figures of gods drawn on it; jackalheaded Anubis (god of the Underworld and mummification), who is holding a power sign (stick) in his right hand and a sign of life (key) in his left hand.*³¹ *On his left side is probably a representation of the goddess Bast.*³² *Between their two heads there is a hieroglyphic inscription as follows: "kebekh senef (refreshing drink)"*³³ – i.e. the name one of four funeral guarding ghosts. The antiquity was dated with probability to the Libyan Period³⁴ (1100 – 700 B.C.). The cartonage was donated by Earl Zichy.

³⁰ Contemporary knowledge dates the 15th, so-called Hyksos Dynasty to the period from 1648/1645 to 1590/1587 (Beckerath, J. von: *Chronologie des pharaonischen Ägypten.* Mainz 1997, p. 189).

³¹ It is very probably *ankh*, so-called "cross of life" (Derchain, P.: *Anchzeichen.* In: *Lexikon der Ägyptologie, I,* Wiesbaden 1975, col. 268f.).

³² Bast is an old form of the cat goddess Bastet. (Otto, E.: *Bastet.* In: *Lexikon der Ägyptologie, I,* Wiesbaden 1975, col. 628ff).



Fig. 4: Contemporary state of the head of the mummy (Photo by M. Červeňanský).

Number C9 includes 2 mummies of small crocodiles. One of them is still wrapped, another one is without wrappings. A gift from Earl Zichy.

The last ancient Egyptian antiquity in the list is a necklace (C10), made from blue, light, white and yellow faience beads. Even the Horus falcons, bearing the connected crown of Upper and Lower Egypt, made of green faience and two jackal heads from dark stone were connected with the necklace. The string joining the beads was modern. According to the Mahler's opinion the necklace was worn either as a amulet or as an addition to a mummy. The necklace was also a gift from Earl Zichy.

From the list of the Egyptian monuments we can deduce that a very important supporter of the college and a donator of all the organic parts of the collection was Earl Zichy. However, there is no indication by his personal name saying which member of quite a large noble family he is.

At the end of the 19th century Earl Paul Francis Zichy was well-known for his cultural activities in his property at Cífer as well as Joseph Zichy in Voderady.³⁵

³³ There were probably two of the four sons of the god Horus drawn on the representation – jackalheaded Duamutef and falconheaded Kebehsenuf (ꜥbh-snw.f – “[He, who] refreshes his brothers”), who are quite frequently represented on the scenes of sarcophagi and cartonages (Voss, M.H. van: *Horuskinder*. In: *Lexikon der Ägyptologie*, III, Wiesbaden 1980, col. 52f).

³⁴ Third Intermediate Period: 1070 – 664 B.C. (Beckerath, J. von: *Chronologie des pharaonischen Ägypten*. Mainz 1997, p. 190f).

³⁵ Sziklay, J. – Borovszky, S.: *Magyarország vármegyei és városai. Pozsonyvármegye*. Budapest, s.d., p. 485.

Francis Zichy³⁶ (1811-1900) was born in Bratislava and graduated from the college (the Royal Catholic College?). He might also have been an owner of some oriental monuments as he was the Austro-Hungarian ambassador in Istanbul in 1874 – 1879.

Another native of Bratislava, Joseph Zichy (1841 – 1924), former head of Bratislava county, might also have been a donator of the Aegyptiaca in the college's collection. After finishing his studies at the Academy of Law he travelled together with his brother Augustine (1852 – 1925) round Asia, America and Africa. Whether he also brought some ancient Egyptian objects with him from the Africa journey cannot be proved yet, because of unpublished manuscripts of his travelling diary, preserved in the Slovak National Archive.³⁷

When listing the potential Zichy donors, one should not leave unnoticed Edmund Zichy (1811-1894). In the period of the origins of the Egyptian collection he was already deceased and in addition, he lived in Vienna. However, he also travelled round the oriental countries in 1840 – 1843 and in the 1860s. He was fascinated by the Orient to such an extent that apart from other cultural and educational activities he also contributed to the launching of the Oriental Museum in Vienna.³⁸

The buildings of the college, which was in the 19th century located both in the Clarist monastery and in Kapitulska street,³⁹ between today's street Na vršku⁴⁰ and Farska street⁴¹ (Fig. 2), were not large enough for all the students. Therefore the minister of religious and general education decided in 1903 to financially support the construction of a new building, under condition that the city council provide a site free of charge. In 1908 the college is already mentioned in Groesslinggasse.⁴²

On 17th May 1919 the college on Groesslinggasse⁴³ was taken over by the Czecho-Slovak Republic under the name The First Czecho-Slovak State Real College.⁴⁴ Two years later, in 1921, two lists were made in the school – an inventory of the collection of antiquities⁴⁵ and a catalogue of the collection of antiquities.⁴⁶

³⁶ *Slovenský biografický slovník. Vol. VI*, Martin 1994, p. 444.

³⁷ *Slovenský biografický slovník. Vol. VI*, Martin 1994, p. 445.

³⁸ *Slovenský biografický slovník. Vol. VI*, Martin 1994, p. 442f.

³⁹ Since 1879 it was named Kapitelgasse or Nagy Káptalan or Káptalan út. (Horváth, V.: *Bratislavský topografický lexikon*. Tatran 1990, p. 139f/ 708).

⁴⁰ The street was originally linked with the Clarist nun Street, since 1873 it was named Dombutca (Horváth, V.: *Bratislavský topografický lexikon*. Tatran 1990, p. 197/ 1183).

⁴¹ Before it had name Plebánia út. (Horváth, V.: *Bratislavský topografický lexikon*. Tatran 1990, p. 100/ 368).

⁴² Art nouveau building of the high school was built in 1906, according to the project of architect Le(r)cher (Horváth, V.: *Bratislavský topografický lexikon*. Tatran 1990, p. 74/ 207). According to a different opinion the building was constructed in 1908 in the spirit of Hungarian national style, similarly to the Blue Church (Horváth, V. – Lehotská, D. – Pleva, J. (eds.): *Dejiny Bratislavy*. Obzor 1982, p. 214).

⁴³ The street was not renamed to Groesslingova till 1921 (Horváth, V.: *Bratislavský topografický lexikon*. Tatran 1990, p. 73/ 207).

⁴⁴ Kupkovič, K.: *Nižšie a stredné školy v Bratislave, 1805 – 1959. Vol. II*. Archív mesta Bratislavy, 1963, p. 573.

According to the catalogue the Aegyptiaca were assigned to the department B "Ancient monuments". Altogether they formed a group of 20 objects, which received 10 inventory numbers. According to the mentioned list, it can be assumed that the collection had acquired either new acquisitions during the previous 20 years or the list of the collection was not complete in the Hungarian yearbook.

New items mentioned in recent lists were as follows: *Mummy (of a child – deleted) and a torn out package with the remains of a mummified body* (signature B1, inventory No. 47). It is not mentioned in the Hungarian list and it has not got the old inventory number.

Under the inventory number 62 (signature B2) there is a text as follows: *Mummified head, hand and leg. According to E. Mahler they came from a tomb of the Hyksos Period. Price: 50 hollers, Hungarian signature C7.*

The school collection originally had two crocodile mummies, now there are five mummies of small crocodiles (sign. B3, inv. No. 63). The description: *Mummies of a small crocodiles, three wrapped, one unwrapped. Several scattered mummies of young crocodiles in the same wrapping. Price 10 hollers, Hungarian sign. C9 and perhaps also C8.*

The Egyptian necklace (sign. B5, inv. No. 65) consists, according to the new description, of pipeshaped, spiral beads and pendants. Price: 5 crowns. Hungarian sign. C10.

The statue of sacred bull is represented by two examples. The new one is made from bronze, it is smaller than the damaged specimen from Cyprus. The statue is even "empty" and filled with clay.

A completely new addition (B8, inv. No. 68) is the *bronze statue of a sitting man, perhaps with a royal crown on his head, holding the finger of his right hand on his mouth.* "Silence" is written in Hungarian catalogue. Signature C11 was later rewritten to C12 (?). It is very likely that it is a statue of the god Harpokrates (Horpakhered, or Horus the Child), who was represented with the above-mentioned children gesture. It is possible that the teacher making the inventory also had another list than the one published in the yearbook of the college from 1900/1901 with only 10 (resp. 11) inventory numbers.

Assumed from control marks, it can be stated that at least three controls were done until the 1940s. Some marks indicated several removals of the Ministry of Education and National Enlightenment (MŠANO) dated to 1940 (for example inventory No. 145/ sign. B 31) so we can assume that the last (fourth) control took place either in that year or later (*terminus post quem*).

In 1939 – 1945 period the name of the school was The First Slovak State Real College. There has been no teaching in its building from 1943, as it was situated in the "dangerous zone" (bombing threat). The building was indeed damaged by bombing⁴⁷ in 1944. However, there are no known sources about where the

⁴⁵ Archive of the City of Bratislava, Š 8874.

⁴⁶ Archive of the City of Bratislava, Š 8875.

⁴⁷ Kupkovič, K.: *Nižšie a stredné školy v Bratislave, 1805–1959. Vol. II.* Archív mesta Bratislavy, 1963, p. 605/685.

collections were located between 1943 and 1945. It is possible that they were moved, together with teaching, to The Second Slovak State Real College in Zochova street. It is also possible that they remained in the building at Groessling street 16, where there was a military hospital of the Red Army⁴⁸ after the liberation in 1945.

In 1945 – 1953 the school existed again as the First Czecho-Slovak State College in Bratislava. It is difficult to prove whether the above mentioned control of the inventory took place in the post-war period as no new records have been found out. On the basis of the law No. 31 (on the school system and education of teachers, briefly School Law)⁴⁹ from April 24, 1953 the high schools were reformed in to eleven-years secondary schools⁵⁰. The compulsory school attendance thus shortened to 8 years and higher education to 3 years. This experiment caused problems with the preparation of students for universities and it provoked the need to expand the school system to 12 years.

The Eleven-Years Secondary School at Groesslingova Street, or at that time already on Red Army street,⁵¹ also joined this 12 years system.⁵² In 1960 the 11-year schools were reformed by law No. 186 (on education system and instruction) to secondary general schools (SGS)⁵³ All these schools in Bratislava accepted the new structure from September 1, 1962. In this context the Secondary General School, the heir of the original college at Groesslingova Street, was joined with the Peter Jilemnický SGS from Palisády street (20) and together with the teaching staff⁵⁴ and part (?) of the inventory⁵⁵ transferred to the new building (1959) of SGS on Novohradská Street.⁵⁶

A primary school was established in the original college building on Red Army Street. The three parts SGS on Novohradská Street resigned completely the tradition of the college.⁵⁷ In 1962 it handed over the archive of the college to the Archive of the City of Bratislava.⁵⁸

⁴⁸ Kupkovič, K.: *Nižšie a stredné školy v Bratislave, 1805 – 1959. Vol. II.* Archív mesta Bratislavy, 1963, p. 574.

⁴⁹ Kupkovič, K.: *Nižšie a stredné školy v Bratislave, 1805 – 1959. Vol. II.* Archív mesta Bratislavy, 1963, p. 605/685. Nemeč, I.: *História našej školy.* In: *O skúsenostiach z práce na SVŠ Jura Hronca v Bratislave.* Slavín, Bratislava 1968, p. 13.

⁵⁰ *Pedagogická encyklopédia Slovenska. Vol. I, A – O.* Veda, Bratislava 1984, p. 287.

⁵¹ The street was renamed on the occasion of the 10th anniversary of the liberation of Bratislava in 1955.

⁵² Nemeč, I.: *História našej školy.* In: *O skúsenostiach z práce na SVŠ Jura Hronca v Bratislave.* Slavín, Bratislava 1968, p. 13.

⁵³ The validity of the law was from January 1, 1961 (Nemeč, I.: *História našej školy.* In: *O skúsenostiach z práce na SVŠ Jura Hronca v Bratislave.* Slavín, Bratislava 1968, p. 14).

⁵⁴ Nemeč, I.: *História našej školy.* In: *O skúsenostiach z práce na SVŠ Jura Hronca v Bratislave.* Slavín, Bratislava 1968, p. 15.

⁵⁵ Personal communication (January 2001) with I. Nemeč, former teacher of Latin language and history, who transferred full lorry of books from the old college building to Novohradská Street in 1962.

⁵⁶ Publication “40. výročie” (The 40th Anniversary), *s.d., s.l. p. 12*; Nemeč, I.: *História našej školy.* In: *O skúsenostiach z práce na SVŠ Jura Hronca v Bratislave.* Slavín, Bratislava 1968, p. 14.

Due to the new reform the SGS on Novohradská Street was again called a college⁵⁹. This college was not transferred back to Red Army Street, however, a new college has launched on Red Army street in 1972.⁶⁰ The street number of the old building has been changed from 16 to 18.⁶¹

It is clear from the above-mentioned series of connected events and reforms that the original inventory (or its part) and thus also the collection of the Royal Catholic College (or its torso) were recently situated in the building of the contemporary college on Novohradská Street. This fact allows us to presume that the mummified head which is now deposited in the Natural History Museum is identical with the head of a mummy from the collection of the former Royal Catholic College.

Some graduates⁶² of the college on Novohradská Street even remember that there was yet another mummified part (leg or hand) in the school collection as early as 1968. This could be connected with the part mentioned in the lists together with the head.

Unfortunately, no available information has been tracked down so far in archives or in the memory of former teachers concerning the fortune of further parts of the collection – 4 bronze statues of Osiris, two statues of the Apis bull, one statue of Harpokrates, scarab, shabti, necklace, cartonage and about ten mummified parts or bodies.

To conclude I would like to stress that Slovak timidity towards their own history has very deep roots. It is interesting to observe how the history of institutions in the Slovak conception is mechanically linked to the history of buildings.⁶³

⁵⁷ Nemeč, I.: *História našej školy*. In: *O skúsenostiach z práce na SVŠ Jura Hronca v Bratislave*. Slavín, Bratislava 1968, p. 14.

⁵⁸ Kupkovič, K.: *Nižšie a stredné školy v Bratislave, 1805 – 1959. Vol. II*. Archív mesta Bratislavy, 1963, p. 574.

⁵⁹ According to the law No. 168/1968 about high schools.

⁶⁰ Personal communication with Mr. Černák, deputy director of the present college on Groesslingova Street (January 11, 2001).

⁶¹ The renumeration was arranged in 1975 (Horváth, V.: *Bratislavský topografický lexikon*. Tatran 1990, p. 39).

⁶² Personal communication with deputy director of the high school on Groesslingova street (January 11, 2001). However, neither the former director of the school Prof. Z. Obdržálek, nor teacher of history J. Švach remember these objects (personal communication, January 16 and 17, 2001).

⁶³ The First Real High School's history was linked just to 1908 (Nemeč, I.: *História našej školy*. In: *O skúsenostiach z práce na SVŠ Jura Hronca v Bratislave*. Slavín, Bratislava 1968, p. 14f.) or even to 1959 (publication *The 40th Anniversary*, s.d., s.l.).