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## Publications Related to Slovakia Issued by the Trnava Academic Printing House in the 17<sup>th</sup> and 18<sup>th</sup> Centuries and Their Presence in Selected Libraries<sup>1</sup>

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The intent of the authors of the study was to call attention to *slovacicums* from the viewpoint of the history of book culture as a specific segment of the programme of publications of the Trnava Academic Printing House. In addition to focusing on the author-publisher environment, the authors also touched on the questions of translation and patronage. Special attention is dedicated to the reasons behind the publication of *slovacicum* prints in Trnava. It appears that they were above all intended to support everyday piety, to reinforce faith and last but not least, to education the young. Nor can we ignore the importance of works that marked various occasions and were linked to the leading figures of life in the region. It transpires that they were produced by a range of Slovak authors and translators. The full range of their activity and importance will only be illuminated by further research. As for the *slovacicum* prints present in historical book collections and modern libraries, the essential prerequisite for continuing the research is the meticulous and detailed processing of the prints in electronic catalogues, including the complete provenance data. Despite the incomplete processing of the bibliographies, *slovacicums* undoubtedly represent a broad area of interest with opportunities for further research into our cultural history.

*Slovacicums*, output analysis, Academic Printing House in Trnava, 17th–18th centuries, libraries.

### 1. Objective

The objective of the study is to present *slovacicums*, which were included in the publishing programme of the Jesuit printing house in Trnava from the viewpoint of their role in the history of book culture – a discipline that deals with the function of books in society.<sup>2</sup> The history of book printing, publication, distribution, libraries and readership contribute to the research, forming a broad interdisciplinary platform. Nowadays, we have a good understanding of the role that the first university institution, based in today's Slovakia for 143 years, played in the development of scientific research and national awareness. It is not coincidental that the first efforts to codify

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<sup>1</sup> The study is a partial output of the project APVV-22-0130 “Private aristocratic libraries of the 18th and 19th centuries in western and central Slovakia“.

<sup>2</sup> The linguistic aspects of the Trnava prints were studied by the older generation of Slovak and Czech authors (e.g. A. A. Baník, V. J. Gajdoš, E. Pauliny, J. Vilikovsky, etc.).

the domestic language were born in Trnava, a consequence of the intellectual milieu created in the city by the university prior to its departure. Further, the contribution focuses on selected *slovacicum* prints in the output of the Trnava Academic Printing House; in the second section, it briefly mentions their presence in selected libraries with both historical and modern collections.

## 2. Main Material

There is a long tradition of research into the Academic Printing House, the initial focus was an effort to create the most precise record of its printed output.<sup>3</sup> Together with other materials, it represents a source for further research in this field.

The identification of the prints in question was based on an analysis of the retrospective bibliographies which map the production of the Academic Printing House in detail. They are, above all, the bibliography by H. Radváni,<sup>4</sup> a broader *Bibliografia územne slovacikálnych tlačí 18. storočia*<sup>5</sup> and the *bibliography of the Academic Printing House in Trnava, Ave Tyrnavia*.<sup>6</sup> From the viewpoint of establishing the production of *slovacicum*s for the book market, the catalogues of publications of the Academic Printing House, issued between 1710 and 1773, were utilised as the basis of the analysis. We started our investigation into the presence of *slovacicum*s in library collections with the preserved inventories of the Jesuit colleges and residences and the collections of various memory institutions. Finally, we would like to mention a publication whose content is exceptionally inspirational for all those engaged in research into the operation of Trnava University, the inventory compiled immediately after the abolishment of the order in 1773, which lists all the assets of the college and the printing house.

## 3. *Slovacicum*s as Part of the Publication Programme of the Academic Printing House in Trnava

### 3.1. The Academic Printing House in Trnava and Its Publication Programme (1648–1773)

The establishment of the Academic Printing House in Trnava was closely related to the needs of the university and it was one of the tools that the university used to achieve its objectives and purposes: the dissemination and support of the Catholic faith, training of domestic clergy and upbringing and education through printed matter. The material and equipment of the printing house corresponded to its mission; over the course of time, it established its own type foundry, paper mill and a high-quality bookbinding workshop. In its journey to develop a stable position it was helped by royal privileges that granted it the right to publish lucrative titles.

Having gradually consolidated its position in the printing industry during its first decades of operation, by the turn of the century it held a lead position in the country. From the very beginning and for the whole time it was active, various types of religious works held an important position in the publication programme; specialist theological works and the creation of sermons and treatises intended for daily worship. Another large group of works were those intended to be used in education, ergo textbooks, graduation prints and dissertations. In addition to basic works

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<sup>3</sup> Petrik, G.: Magyarország bibliographiája 1712–1860. Tom. I–IV. Budapest, 1888–1892 and addenda, vols. V–VIII, 1971–1972, 1989; Zelliger, A. Pantheon Tyrnaviense: Bibliographicam continens recensionem operum typis Tyrnaviensibus aa. 1578–1930. Tyrnaviae: Soc. s. Adalberi, 1931.

<sup>4</sup> Radváni, H.: Jazykové slovaciká a polyglotné tlače obsahujúce slovenčinu vydané Trnavskou univerzitou v rokoch 1648–1777. Bratislava: University Library in Bratislava, 2003.

<sup>5</sup> Käfer, I. – Kovács, E.: Ave Tyrnavia!: opera impressa Tyrnaviae Typis Academicis, 1648–1777. [1. kiad.]. Trnava: Typi Universitatis Tyrnaviensis, 2013.

<sup>6</sup> Klimeková, A. – Augustínová, E. – Ondroušková, J.: Bibliografia územne slovacikálnych tlačí 18. storočia. Vols. 1–6. Martin: Slovak National Library, 2008.

of grammar, intended to be used in the grammar school, there were also dictionaries and various linguistic and stylistic handbooks for different levels of study. A specific group were specialist works for the new developing professional disciplines of history, law and later, the natural sciences. A stimulus for the publication of these types of literature was provided by interventions of the state authorities in the educational process at the university; for instance, a decree of 1753 required that there must be a published textbook for all subjects taught.

The printing house also issued works by ancient authors, adapted for use in schools, along with invitations and play bills of theatre productions. In addition, it published legal ruling, various ordinances, laws and manifestos, along with the statutes and regulations of various orders and fraternities, and official prints ordered by various institutions. Throughout the whole time of its operation, the print programme included popular and educational calendars, occasional prints of prose or poetry, along with single-sheet prints and art prints. As an institutional printing facility, the Academic Printing House fulfilled the roles of publisher, distributor and bookshop.

An interesting contribution, and one of the very first on the topic of *slovacicums*, was that of the priest and cultural worker Ján Klempa (1839–1894). His wide scope of research activities included ecclesiastical, cultural and literary history. He published his articles and studies in Slovak periodicals, calendars and anthologies. In 1893 he published a study on books printed in Trnava, from the late 16th century through to the early 19th century,<sup>7</sup> in the 1st volume of his *Tovaryšstvo* anthology. It contains a selective list of prints, published by the Academic Printing House in Slovak. His main sources were the bibliography of A. Zelliger, contemporary periodicals such as *Slovenské pohľady*, *Slovenský letopis*, *Národné noviny*, and the annual reports of the grammar school in Trnava.

In the list in his article Klempa draws attention to the Trnava edition of the work *Rituale Strigoniense* of 1656, which was initially released in Bratislava in 1625 with a foreword by Cardinal Péter Pázmány. He dates the beginning of operation of the Printing House to as late as 1665, but this date is not correct, as the Academic Printing House went into operation in 1648. Further, Klempa names other selected titles in chronologic order up to 1790, but some of the information is wrong, for example he records Benedikt Szöllösi's songbook *Cantus catholici – pýsne catholjcke* of 1665 as a Trnava print. Today it is known that this edition was produced in Levoča<sup>8</sup> and it was only produced in Trnava in 1700. Klempa's contribution also notes that from 1743 to 1836 the printing houses in Trnava issued 51 separate Slovak sermons, collected and published in two volumes<sup>9</sup> by the religious writer and Enlightenment worker Michal Rešetka (1794–1854), the owner of an important library.<sup>10</sup>

H. Radváni researched *slovacicums* published by the Trnava printing houses for a long time. His research also specifically included editions released by the Academic Printing House, both entirely in Slovak and multilingual. The Hungarian researcher E. Kovács also made a partial study of this topic in her study into the Jesuit ambience in Trnava.<sup>11</sup>

<sup>7</sup> Klempa, J.: Knihtlačiareň v Trnave: (Začiatok). In: *Tovaryšstvo*, Sborník literárnych prác. V Storočnú Pamäť Prvého Učeného Slovenského Tovaryšstva, I. Trnava, 1893, pp. 93-97.

<sup>8</sup> Čaplovič, J.: Bibliografia tlači vydaných na Slovensku do roku 1700. Vol. 2. Martin: Matica slovenská, record No. 2481.

<sup>9</sup> Kazne prihodné od rozličných nekdi kazatelow w gazika slowenském pwedané. Trnava, 1831 and 1834.

<sup>10</sup> Sabov, P. et al.: Sprievodca po historických knižniciach na Slovensku. Vol. 1. Martin: Slovak National Library, 2001, pp. 50-54.

<sup>11</sup> Kovács, E.: Szlovák vagy cseh? A Tractatus Cometographicus nyelvi kérdései. In: "Üstököst látni" Az 1680. évi üstökös művelődés- és tudománytörténeti emlékei. Budapest: MTA Könyvtár és Információs Központ, pp. 515-525; Kovács, E.: Jazykové slovackální tisky v nejnovějším svazku (V. 1671–1685) Régi Magyarországi Nyomtatványok (Staré uherské tisky). In: Kniha. Zborník o problémoch a dejinách knižnej kultúry. Martin: Slovak National Library, 2024 [in production].

### 3.2. *Characterisation of Slovacicums*

According to Radváni, the Academic Printing House issued 225 entirely Slovak and 80 multilingual titles from 1648 to 1777.<sup>12</sup> From among them, the largest group was the Latin-Hungarian-Slovak language versions (32), followed by the Latin-Hungarian-German-Slovak versions (21) and the Latin-Slovak versions (12). The remaining works were in various combinations of the above languages, e.g. German-Slovak (5) and Latin-Hungarian-German-Slovak-Croatian (6).

In the first decades of its operation, one or two *slovacicums* were released each year; in some years, there were none. This was a result of the low overall production capacity of the printing house as a consequence of the unstable political situation and epidemics. The situation gradually began to change after 1711, when these prints were published more frequently and regularly, but a different number were printed every year. Three to five such titles per year was the norm; in the second half of the 18th century, the publication programme contained as many as six (1771, 1772), seven (1763) or even nine (1764) titles. The highest number of *slovacicums* were issued during the last year that the Academic Printing House operated under the administration of the Jesuits (1773), when 11 titles were published.

From the viewpoint of content and focus,<sup>13</sup> a clear majority of publications were religiously oriented. Prayer books were the most numerous (79), followed by regulations of orders and fraternities (28) and an equal number of catechisms. Other religious publications include sermons (20), polemic works (19) and catechismal works (13). The final group of publications were less common and may be grouped together as songbooks (6), prayers pertaining to pilgrimages (6) and the biographies of saints (4).

Non-religious, ergo secular publications were mainly intended for education; textbooks and dictionaries for teaching Latin in the early years (38), calendars (6), catalogues (8)<sup>14</sup> and economic treatises (2).<sup>15</sup> We would especially like to draw attention to the note stating the language of the document, and the period usage: some of the works, although written in Slovak, have title pages and introductions in Latin.

### 3.3. *Authors, Translators and Recipients of Dedications*

Authors, compilers and translators are mainly domestic figures. Of the non-domestic figures, the leading representatives of the Jesuit order are worth a mention, for example, the author of language textbooks, the Jesuit Emanuel Alvarez (1526–1582) from Portugal, the German Jesuit Hermann Busenbaum (1600–1668) and the author of the first Catholic catechisms Peter Canisius (1521–1597). His catechisms were published by the Academic Printing House from 1759 onwards (in 1760, 1762, 1768 and 1773). According to the 1773 inventory of the printing house, it had 110 unbound copies of the 1768 edition in storage.<sup>16</sup>

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<sup>12</sup> Radváni, H.: Jazykové slovaciká a polyglotné tlače obsahujúce slovenčinu, c. d., p. 186.

<sup>13</sup> Due to the scope of the material, it is not possible to carry out a detailed analysis of each group of works in this contribution.

<sup>14</sup> The catalogues of the printing house from the period 1710–1773.

<sup>15</sup> Two editions of the work *Iter oeconomicum* (1707 and 1713) by Ján Lyczey (1650–1714). The handbook for the maintenance of management records contains a dictionary of Latin terms with translations into vernacular languages.

<sup>16</sup> Haimann, Gy. et al.: A nagyszombati jezsuita kollégium és az egyetemi nyomda leltára, 1773. Budapest: Balassi Kiadó, 1997, p. 278, section Slavonici, No. 699.

The handbook *Medulla Theologiae moralis* (Münster, 1645) was compiled by Busenbaum based on his lectures on moral theology at the university in Cologne.<sup>17</sup> This popular work boasted over 200 editions across Europe, five of which were issued in Trnava.<sup>18</sup> The Trnava editions include the addendum *Arbor affinitatis ... et consanguinitatis* with terms in Latin with translations into German, Hungarian and Slovak. This addendum was also separately published in 1725 and 1742, the 1773 inventory (without stating the year) has 40 copies of it held in stock.<sup>19</sup>

Likewise, works by other German authors were also regularly reissued, for example, the catechism by the Franciscan Bernard Mercator (17th century) *Nucleus catecheticus* (the 1711 edition contains sentences and terms in Slovak)<sup>20</sup> and the anonymous Jesuit translation of a catechism from German *Swětlo we tmách*, which came out in 1717 and 1758.

This trend of repeated editions can also be seen in the case of textbooks used for the later years of study at the grammar school by the French Jesuit François Antoine Pomey (1618–1673), his *Flos latinitatis* (1745, 1773) and *Syntaxis ornata* (1745, 1748, 1754). In their individual chapters, these editions contained translations of Latin expressions into Hungarian and Slovak. However, the most frequently published were three volumes of a book of grammar, *Grammaticarum Institutionum...liber*, by Alvarez, adapted for domestic pupils. Its various editions were published in Latin-Hungarian-Slovak (1693, 1699, 1743 and later) and Hungarian-Slovak (for example, 1703, 1713, 1717). Titles intended for complete beginners also appear, for example, the bilingual title *Libellus Alphabeticus ...Začátkové Latinského a Slowenského gazyka* (1703, 1728) and the *Sllabikar Slowensky* (1725);<sup>21</sup> they included prayers and the Christian catechism.

According to the preserved inventory, language textbooks also had long print runs, from hundreds to thousands of printed copies.<sup>22</sup> Slovak expressions, translated from Latin terminology, were provided next to their equivalent Hungarian and German versions within poetic volumes intended for the later study years. *Gradus ad Parnassum* published many times over (1725, 1729, 1747 and 1771) is a good example.

As noted above, the range of Hungarian authors is much more extensive, but they generally only had one or two works, and their editions, published. They were mostly members of the Jesuit and Franciscan orders and worked as teachers and priests in the parishes of the individual districts, often in the vicinity of Trnava.

The 1760s saw the publication of catechisms by the Jesuit priest and missionary Melichar Andreášsky (1718–1780): *Knižička catechetická* (1763 and 1764), *Krestianske naučenj* (1764) and *Katechismus Spjwaný* (1764). In addition to the Trnava editions, their popularity is evidenced by the Košice and Buda editions. A decade later, the catechism of the Franciscan Serafín Bošáni was published (1713–1785), intended, above all, for youth education “*naywjc Mládeži wydané...*” (1771, 1772, 1773).

Polemic treatises, which were approximately the third largest group of religious literature in the study sample, began to appear from the beginning of the 18th century onwards. They consisted of various handbooks, directions and instructions, often in the form of questions and

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<sup>17</sup> Entry H. Busenbaum. In: Encyclopedia Britannica. Available at: <https://www.britannica.com/biography/Hermann-Busenbaum>

<sup>18</sup> 1725, 1726, 1736, 1742 and 1754.

<sup>19</sup> Haiman, Gy.: A nagyszombati jezsuita kollégium..., c. d., p. 247, No. 210.

<sup>20</sup> In addition to the 1st edition in 1711, the Academic Printing House issued three further editions up to 1773 (1721, 1728 and 1748).

<sup>21</sup> As a side note, according to the 1773 inventory of the printing house it had 2600 unbound copies in storage. Haimann, Gy.: A nagyszombati jezsuita kollégium..., c. d., p. 276, section Slavonici, No. 660.

<sup>22</sup> Haimann, Gy.: A nagyszombati jezsuita kollégium..., c. d., p. 276, section Slavonici.



answers, leading to the reinforcement of faith, defence of the Catholic confession and to convert members of other confessions. The individual titles were only issued once, rarely twice, some even without crediting the author. Of the authors of these treatises we should mention the Lopašov priest Martin Jurikovič and his work *Krestianske Naučenj Skrze sto otázek...* (1708), the Jesuits Martin Sentiványi (1633–1705) with *Padesát prjčin ... ku Poznánj...* (1716) and Michal Kromholc (1672–1739) with his *Panna z úst draka witržena...* (1728). Polemic texts<sup>23</sup> were also published by the priest Štefan Dubnický (1675–1725), who made an active contribution to the recatholisation of Trenčianska Teplá, where he worked. The title pages of his works clearly reflect the author's and the publisher's responsibility with formulations such as *opera et impensis*, and *opusculum suum*.

A similarly large group is formed by works written for various occasions. The title pages and dedications of the individual editions reveal the diversity of events and occasions for which they were produced and to whom they were dedicated. Some of the dedications were to members of the church hierarchy (popes, bishops and archbishops in office), but the majority were to European and/or Hungarian saints (St. Ladislaus, St. Zorard). Prayers and sermons were to generate favour with a wide range of saints; most often they were addressed to St. Ignatius of Loyola, Joseph Calasanctius, Francis of Assisi and Francis Xavier. John of Nepomuk and St. Joseph were also popular. Of the female saints the most popular were St. Anna and particularly St. Bridget.

A separate group was made up of titles which were written for the funerals of holders of district offices and their family members, their official inauguration, the consecration of churches and parish anniversaries, ergo various occasions connected with the life of a particular community, while their authors worked in the locality in question.

One of the first dedications expressed gratitude to “Domini ac Moecenatis gratiotissimi” Franciscus Antonius Gössinger (?–1729), an imperial official at Bratislava Castle and a member of the Marian Fraternity.<sup>24</sup> It was on the title page of a theatre play performed by the students of the Jesuit grammar school in Skalica, *Catharina Gurzianorum Regina* from 1701.

There were a large number of authors and recipients of funeral sermons; the priests that prepared them dedicated them to the grieving family and those left bereft. For instance, the church dignitary and priest from Liptovský Mikuláš, Ján Ivanovič (?–1773), was the author of the last farewell to Baroness Eva Pongrácz (1744),<sup>25</sup> wife of the royal advisor Baron Ján Péterffy, and the sermon on the death of the Vice-Governor of the Liptov District, František Pongrácz (1758). The previously mentioned M. Kromholc was also the author of a speech upon the death of Katarína Okoličány (1719),<sup>26</sup> wife of the Prefect of the Orava Compossessorate, Ondrej Pongrácz, given at her funeral in Banská Bystrica “w Kosteľe Swatého Krjže Nácyj Slowenskég...” [in the Church of Holy Cross of the Slovak people]. Analogously, a priest from Vrbové, Pavol Mačunda, dedicated a sermon *Wečná Památka Sprawedliwého... Aneb Truchlé Kázahj...* (1743) to Imperial General Jozef Pestvármegyey (1680? –1743), which he gave a month after his death in the church in Vrbové. The funeral speech on the death of Countess Juliana Nádasdy (1731–1759) was given in Kysucké Nové Mesto in 1759, dedicated as consolation to her husband

<sup>23</sup> Orthodoxa Propugnatio...To gest: Kratičké katolícké dokázánj... (1717), Manna absconditum... manna skryta (1718), Congruum colloquium: Rozmlouwanj farára katolíckého... (1719), Edoctus coluber tortuosus... Wywedenj točliwi had (1723).

<sup>24</sup> Federmayer, F.: Kráľovskí úradníci Gössingerovci a ich rôzne heraldické znamenania. In Federmayer, F.: Zbierka erbových pečatí. Bratislava: Comenius University in Bratislava, 2019, Volume I, (name index A–L pertaining to the collection), Pečať – prameň rodovej heraldiky a genealógie, pp. 21–25.

<sup>25</sup> Ivanovič, J.: Welikomožná Panj Ewa Pongrácz ... Vprímná Manželka. Roku 1744 zesnulá... Trnava, 1744.

<sup>26</sup> Kromholc, M.: Prjklad Žiwota Dobrého a Smrti Dobrég a urozeneg Panj Katerjne Okolicany... Trnava, 1719.

Count János Szunyogh of Budetin (1724–1798). Its author was the local priest and Nitra canon, Michal Petrik (1722–1781).<sup>27</sup> The publishing of funeral sermons on the occasion of the death of the important provincial dignitary Count Jozef Illesházy (1700–1766) is also interesting. As A. Škovierová notes, as many as four different funeral texts by four different authors, all from 1766, provide information about the life (and death), career and activities of this magnate: the Jesuit priest, Michal Hoffmann, wrote in Latin, a priest from the order of Trinitarians, Rupertus in German, the Podskalie parish priest, Sándor Löley, in Hungarian and a from Trenčianska Turná, Ján Krstiteľ Beško (1714–1775), in Slovak.<sup>28</sup> The above examples of prints occasioned by funerals represent the unification of the theological and biographical dimensions of the text. The scope of the information given about the life, education, career and family may vary, but they nevertheless represent an important source of information related to genealogy and regional history.

For some prints it is possible to find evidence of the names of compilers and translators. For instance, the preacher and writer Benignus Smrtník (1650–1710) noted the source of inspiration on the title page of his work *Kunnst dobre umriti* (1696 and 1697).<sup>29</sup>

As noted above, in addition to their own works, authors often took a foreign example which they translated and adapted for Slovak readers. The most frequent example was the use of a Latin or German text, rarely do we find translations from Hungarian. The journey to create a work on the usefulness of catechism and instruction of youths<sup>30</sup> for the Slovak reader is worth noting: the translator – Esztergom canon Ján Robík (1648–1701) – based his work on the German translation of the original, with the title page stating that the original text had been written in Italian.

The first Slovak translation of a Franciscan regulation was issued in Trnava in 1713, which “...na srozumiteľný wedle vlasti nasseg gazyk” [in a language that could be understood by local readers] was provided by the Franciscan provincial, Dionysius Schneider (1658–1740).<sup>31</sup> An unknown translator adapted the work of the German Jesuit and author of polemic treatises Simon Mayer (Simon Mayer, 1650–1721), *Catholische Gegen-Reime...*, which was first published in Vienna in 1713 and two years later was “w gazyku slowenském vytisštěný” [printed in Slovak]. The educator and author of balneological treatises, Ján Krstiteľ Vrablanský, was the author of the translation of the original Latin polemic treatise of the church dignitary G. Mártonffy (1663–1721).<sup>32</sup> The text from 1709 was “na slowenský gazyk preložena” [translated into Slovak] and published three decades later, in 1739. The treatise of the Franciscan, Emericus Pfendner, that was intended to provide spiritual consolation during a plague epidemic, is likewise a translation from Latin. Both language versions were issued in 1739 at the expense of the city of Trnava. The work of the Pauline Father, Ladislav Kummer (1700–1741) and his description of the Marianka

<sup>27</sup> Petrik, M.: Bolestná žalost a Žalostná bolesť nad smrťou ... Groffky Juliany De Nadasd... (1759). The quality of the text is confirmed by its inclusion in the second volume of the collection of sermons by Michal Rešetka: *Kázne Prihodné od rozličných cetbi kazateľov w jaziku slowenském powedané*, vol. II. Trnava, 1834, pp. [87]–102.

<sup>28</sup> Škovierová, A.: Jedna téma – tri varianty. Latinská, nemecká a vernakulárna verzia kázne za zomrelým Jozefom Illesházim. In Radimská, J. (ed.): *K výzkumu zámeckých, měšťanských a církevních knihoven: jazyk a řeč knihy*. České Budějovice: University of South Bohemia, 2009, pp. 371–384.

<sup>29</sup> ...z Archimedes Krestianskeho z wetšsý částky wybraný a wypsáný. The inspiration for Smrtník's work was a treatise by the German Carmelite Hillarius, and Sancto Anastasio Archimedes Christianus sive Speculum Tripartitum (Vienna, 1655). Palkovič, V.: Benignus Smrtník a jeho dielo Kunšt dobre umriti ako eschatologický a etický kódex. Nitra: Constantine the Philosopher University in Nitra, Faculty of Philosophy, 2017, p. 27.

<sup>30</sup> Wiložení o užitku a potrebe Katechismusa, To gest ... na Wlasky jazyk složene, a potom na němeczky wyložene ...na Slowensky Gazyk Wiprāwené. (1702)

<sup>31</sup> P. Dionýz Šnajder. Available at: <http://www.frantiskani.sk/nekr/01/snajder.htm>

<sup>32</sup> Denuo erumpens Lacrymarum Scaturigo (1709).

pilgrimage site also deserves attention.<sup>33</sup> It was first published in German in Bratislava in 1734; subsequent translations were published in Trnava – in 1742 a translation into Latin and in 1748 into Hungarian. The 1743 translation into Slovak was also taken over by the Pauline priest Jozef Nunkovich (?–1755). The work of the well-known German Jesuit Franz Neumayr (1697–1765), who actively published, also travelled to its recipients rather quickly. His *Kern des Christenthums* was released in Augsburg in 1762 and a Slovak translation was printed a year later.

In addition to the authors and translators, the emergence of various works was facilitated by those who, due to the office they held or their personal involvement, arranged for and supported specific editions. For example, we have the repeated issue of *Rituale Strigoniense*, published under the auspices of the Archbishops of Esztergom, Péter Pázmány, Georg Lippay, Georg Szelepcsényi and Emmerich Esterházy.<sup>34</sup> This book for the mass<sup>35</sup> contains the phrases and terms in the vernacular languages for two parts of the service, “On the Sacrament of Baptism” and “On the Sacrament of Marriage”.

### ***Slovacicum* in Historical Libraries**

#### ***1. The Printing House Inventory and Catalogue of Publications***

The Academic Printing House was not only a printing house but also a bookshop which strove to achieve the highest sales possible for its publications. Therefore, from 1710 onwards it issued its own catalogue of publications. They were not regularly released nor did they contain the whole of the printed works; rather it was a selective offer of both older and more recent works that pertained to various specialist publications from its own production, and a selection from other printing houses. With the exception of two catalogues (1724, 1739),<sup>36</sup> the *slovacicum*s were grouped together in the *Libri slavonici* category. This category mainly contained the various editions of sermons, prayers and catechisms and included the abbreviated title, name of the author, format and price. Many of these titles were also found in the 1784 offer from the printing house of the Royal University in Buda.<sup>37</sup>

An important source of information regarding the printing house, its facilities and the individual editions kept in stock is provided by the assets inventory,<sup>38</sup> compiled in the year that the Jesuit order was abolished (1773). The list of books which were stored in the premises of the printing house was divided into bound works and those that were “in cruda”, that is unbound. Both groups were categorised in an identical way into their specific areas of specialisation based on Jesuit traditions. *Slovacicum*s formed an independent category (similarly to Germanicum, and Hungaricum) marked as *Slavonici*, but the above editions of Alvarez’ textbooks were categorised as *Humanistici*. Based on the data entry for the individual titles, it is possible to make an estimate of the price and length of the print run of these works. Whereas the number of bound copies ranged between 2 and 20, the number of available copies of unbound titles was several times higher, ranging from dozens to 3,000 copies. This opens the possibility to make a study of the different options for the sale of these different works, the level of literacy of the population and the popularity of the texts.

<sup>33</sup> Puteus aquarum viventium, to gest: Maryanska ...Studnice Milosti... (1743).

<sup>34</sup> 1656, 1682, 1692, 1715, 1745 and 1772.

<sup>35</sup> Karpinský, P.: Analýza konjunkcií v slovenských častiach ostrihomského rituálu. In Kesselová, J. – Imrichová, M. (eds.): Epištoly o jazyku a jazykovede: zborník štúdií venovaný doc. PhDr. Františkovi Ruščákovi, CSc., pri príležitosti životného jubilej. Prešov: Vydavateľstvo Prešovskej univerzity v Prešove, 2012, s. 154–168.

<sup>36</sup> The 1724 catalogue only contained works in Latin; the location of the 1739 catalogue is unknown.

<sup>37</sup> Catalogus Librorum, Qui in Regia Universitatis Typographia Budensi Reperiuntur. Budae, 1784.

<sup>38</sup> Haimann, Gy.: A nagyszombati jezsuita kolégium..., c. d.



## 2. Catalogues of Historical Libraries

The presence of *slovacicums* has been verified, first of all, in the published lists of works in the early Jesuit libraries (up to 1711).<sup>39</sup> However, they mainly kept foreign works. In addition, due to the lack of detail in the descriptions we were unable to identify any *slovacicums* in them. When making use of heuristics it is necessary to realise that these editions were intended for everyday or frequent use (prayers, songbooks), ergo they were exposed to a degree of physical degradation or there was no reason for them to go into long term storage (calendars, textbooks). Those produced for a specific event (occasional prints) did not have a long or numerous print run. All this has an effect on their presence in the lists of prints. Undoubtedly, copies of individual titles were stored in the university library, but the complete catalogue is not available. We assume that *slovacicums* could be found in parish libraries, since many of the prints were intended to reinforce community piety and support its religious life.

Nowadays, some titles can be found in church collections (the library of the Archdiocese of Esztergom, those of abolished church orders and educational institutions) or appear in lists of individual prints and in private libraries. For instance, F. Wagner's stylistic handbook, *Universae phrasologiae Latinae corpus* (1750), was owned by a student, Ján (Joannes) Volný<sup>40</sup> in 1824. A number of them were part of the libraries of the important collectors of works, Juraj Ribay<sup>41</sup> and Michal Rešetka<sup>42</sup> and were held in the extensive library of the Esterházy.<sup>43</sup> The identification of prints in lists and catalogues of the period is markedly affected by the differing practices of the original recordkeepers, which governs the quality of records (the author, title, place and year of publication).

Today, a significant portion of the output of the Trnava Academic Printing House is held in the leading libraries of Slovakia, the University Library in Bratislava, Slovak National Library in Martin and State Scientific Library in Košice. They acquired them as successor institutions or during the centralisation of church, school and aristocratic libraries in the 1950s. It is expected that other prints might be located, for example, in the library of the private collector Vavrínek Čaplovič (1778–1853), which today is part of the Orava Museum collection. In Trnava, a number of prints are stored in the West Slovak Museum library and the Saint Adalbert Association library.

Following the transfer of the university and the greater part of its library, a large number of prints ended up in institutions in what is today Budapest, especially in the collections of the Országos Széchényi Könyvtár National Library and the Eötvös Loránd University library. Thanks to the systematic distribution of works to the individual Jesuit offices and the system of education, Trnava prints may also be found elsewhere outside of Slovakia, especially in the Czech Republic (in the collections of the Olomouc Research Library, the Moravian Library and the National Library in Prague) and in the Austrian National Library in Vienna.

## 4. Conclusion

The intent of the authors of the study was to call attention to *slovacicums* from the viewpoint of the history of book culture as a specific segment of the programme of publications of the

<sup>39</sup> Magyarországi Jezsuita Könyvtárak 1711-ig I: Kassa, Pozsony, Sárospatak, Turóc, Ungvár. Szeged, 1990; Magyarországi Jezsuita Könyvtárak 1711-ig II: Nagyszombat 1632-1690. Szeged, 1997.

<sup>40</sup> Online catalogue. State Scientific Library in Košice. Record available at: <https://sclib.svkk.sk/his01/Record/000000542>

<sup>41</sup> National Library in Prague. STT – databáze prvotisků, starých tisků a map 1450-1800 [Database of Incunabula, Old Prints and Maps 1450–1800]. Available at: [https://aleph.nkp.cz/F/?func=file&file\\_name=find-b&local\\_base=stt](https://aleph.nkp.cz/F/?func=file&file_name=find-b&local_base=stt)

<sup>42</sup> Slovak National Library in Martin. Online catalogue. Available at: <https://chamo.kis3g.sk/search/query?theme=snk>

<sup>43</sup> Monok, I. – Zvara, E. É.: Esterhasiana Biblioteca: A gyűjtemény története és könyvanyagának rekonstrukciója. Esterhazyana: a Magyar Tudományos Akadémia Könyvtár és Információs Központ Esterházy-közleményei. Budapest: Magyar Tudományos Akadémia Könyvtár és Információs Központ; Kossuth Kiadó, 2020.

Trnava Academic Printing House. In addition to focusing on the author-publisher environment, we also touched on the questions of translation and patronage. We strove to highlight the reasons that *slovaciums* were printed in Trnava, which were above all to support everyday piety, to reinforce faith and last but not least, to educate the young. Nor can we ignore the importance of works that marked various occasions and were linked to the leading figures of life in the region. It transpires that they were produced by a range of Slovak authors and translators. The full range of their activity and importance will only be illuminated by further research. As for the *slovacium* prints present in historical book collections and modern libraries, the meticulous and detailed processing of prints in electronic catalogues, including the complete provenance data, appears to be a *sine qua non*. To conclude, we may say that despite the incomplete processing of the bibliographies, *slovaciums* represent a broad area of interest with opportunities for further research into our cultural history.

### **Jazykové slovaciká vydané v Akademickej tlačiarňi v Trnave v 17. a 18. storočí a ich výskyt vo vybraných knižniciach**

Miriam Ambrúžová Poriezová – Erika Juríková

Vznik trnavskej Akademickej tlačiarne bol úzko spätý s univerzitou, pre ktorú sa stala jedným z nástrojov pre naplnenie stanovených cieľov a úloh. Tlačiareň bola vybavená vlastnou písmolejárnou a vďaka štedrosti kardinála Leopolda Koloniča získala aj cyrilské písmo určené na tlačenie literatúry pre ostatné slovanské národy v Uhorsku. Významné miesto vo vydavateľskom programe počas celého trvania jej činnosti patrilo náboženským dielam rôzneho obsahu, odborným teologickým prácam, kázňovej tvorbe či spisom určeným každodennej zbožnosti. Druhú veľkú skupinu tvoril segment určený vzdelávaciemu procesu, teda učebnice, promočné tlače, dizertácie. Okrem základných gramatických diel pre gymnázium sa tlačili slovníky a rôzne jazykové a štylistické príručky pre jednotlivé stupne štúdia. Osobitnou skupinou boli diela odborného charakteru z rozvíjajúcich sa vedných disciplín histórie, práva a neskôr prírodných vied. V tlačiarňi vychádzali tiež diela antických autorov upravené pre školské potreby, pozvánky a obsahy divadelných hier. Samostatnú položku vo vydávaní predstavovali uznesenia snemov, rôzne nariadenia, zákony a manifesty, okrem nich aj stanovy a regule rôznych rádov a bratstiev, či úradné tlače zadané rozmanitými inštitúciami. Počas celého svojho pôsobenia mala tlačiareň vo vydavateľskom programe populárnonáučné kalendáre, príležitostné tlače vo forme prózy aj poézie a vyhotovovala aj jednolistové tlače a grafické listy. Akademická tlačiareň ako inštitucionálna tlačiareň vystupovala aj v roli vydavateľa – nakladateľa, bola distribútorom a kníhkupectvom, pričom naplnenie svojich vydavateľských plánov realizovala prostredníctvom vlastných finančných zdrojov.

Na základe analýzy zachovaných kníhkupeckých katalógov môžeme sledovať činnosť akademickej tlačiarne nielen z kvantitatívneho, ale aj kvalitatívneho hľadiska. Analýzou katalógov získame obraz napr. aj o jazykovej rozmanitosti vydávaných diel. Hoci prevládajúcim jazykom tlači bola jednoznačne latinčina, jazyk vtedajšej učenej Európy, v ktorom sa realizovala univerzitná výučba, predsa nájdeme medzi produkciou akademickej tlačiarne diela vydané v nemeckom, francúzskom, chorvátskom, srbskom jazyku, ako i tlače v dobovom slovenskom jazyku. Autorky v príspevku analyzujú jazykové slovaciká, ktoré vyšli v akademickej tlačiarňi, z rôznych hľadísk. Predmetom záujmu je predovšetkým okruh autorov, resp. prekladateľov týchto tlači a ich obsahový rozbor, pozornosť sa venuje aj polyglotným tlačiam so slovenčinou. Súčasťou výskumu je i otázka dedikácií a významu mecenátu v tomto smere. V závere príspevku sa sleduje výskyt týchto tlači vo vybraných knižniciach.