

Samuel Rochotsky's book collection and its fate

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RESEARCH ARTICLE

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ABSTRACT

Samuel Rochotius (Rochotský), a Protestant living in Moravia and Hungary at the turn of the 17th century, was the owner of an interesting collection of books. Some of them have been identified by Hungarian researchers. Most of them are now stored in Hungarian memory institutions, but some are in Slovakia, in Bratislava (Pozsony), Banská Bystrica (Besztercebánya), Martin (Turócszentmárton) and Košice (Kassa). The aim of the study will be to identify the personality of Samuel Rochotius, to place him in the context of contemporary scholars, and to bring to light books from his collection that have not been mentioned by Hungarian scholars in their studies so far.

KEYWORDS

Samuel Rochotius, Protestants, library, exiles

Long-term research of personalities originally from the territory of today's Slovakia, active in Bohemia and Moravia at the turn of the 17th century (before the Battle of White Mountain) gradually reveals a number of personalities whose origins are linked to Upper or Lower Hungary, respectively to the territory of today's Slovakia, but who blended into the Bohemian environment because they had already studied at Charles University or at lower schools in Bohemia, and naturally stayed on to work in Bohemian and Moravian town schools, on estates and in the service of local landowners, or found employment as administrators of Bohemian and Moravian parishes. The group of these personalities is very diverse. Some of them remained permanently or for a long time at Charles University itself or at the municipal schools that fell under its jurisdiction. However, we can also identify a group of priests, preachers, or pastors who

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worked in Bohemian, more often in Moravian towns, in the service of the Protestant-oriented nobility. The connection of Catholics with the Bohemian environment and their activities in it have not yet been studied at all.¹

Protestant clergymen of various denominations (most often Evangelicals of the Augsburg Confession – Lutherans, Utraquists, Bohemian Brethren, and Anabaptists – New Christians) represented intellectually very strong groups of urban elites, which also played an important role in the field of book culture. On the one hand, their theological as well as philosophical and philological education enabled them to be creators of literature (mostly small occasional genres, prayers, sermons, speeches or polemical tracts), on the other hand, it can be assumed that they were also owners of interesting book collections related to their profession.²

Hungarian researchers³ studying the book collection of the Rákóczi family were able to identify an interesting group of books which, according to the manuscript records in them, belonged to some Samuel Rochotius, a Moravian preacher. In the following lines, we would like to add to the knowledge about Samuel Rochotius himself, his friendship and kinship ties, his fate, and other books from his book collection (Figs 1–3).

Samuel Rochotius is sporadically mentioned in various contemporary documents. Mostly, however, in those that are in some way related to the events after the Battle of White Mountain (8 November 1620) and the subsequent political situation marked by massive recatholization, when, on the basis of the decrees of Ferdinand II, all preachers professing the Bohemian denomination were expelled. This was a common confession of faith, presented by the Bohemian non-Catholic estates at the Provincial Council in 1575. The so-called *Confessio Bohemica* was also promoted in the following period and was the legal basis of Lutheranism in Bohemia between 1609 and 1620.⁴ After the disabling of non-Catholic clergy, an offensive was launched against non-Catholic laity as well. In 1624, a mandate was issued to restore Catholicism in the towns and countryside, except for the nobility. In the royal cities the emperor decreed that only Catholics could be admitted as burghers; others were to be allowed burgherhood only if they became Catholics. In the spirit of this decree, trade was similarly restricted. In 1626, the marriage of non-Catholics was forbidden, and in 1627, mandates were also issued against the non-Catholic nobility. If the nobility did not want to change their faith, they could emigrate. Serfs did not have the right to leave. Religious mandates resulted in a mass exodus of the population from the country – emigration. The first wave of refugees for purely political reasons in 1620–1621 was followed by numerous Protestant priests in 1621–1622, then refugees from the royal towns, and the strongest stream left in 1624–1630. Although the non-noble population was not allowed to leave because of their faith, members of all classes went into exile. Czech and Moravian Protestants went to the nearest border countries, especially to Saxony, Lusatia, Silesia and Hungary.⁵

Jakub Jakobeus in the dedication of his treatise *Idea mutationum Bohemo evangelicarum in florentissimo regno Bohemiae* (On the transformations among the Bohemian evangelicals in the

¹Škovierová (2017).

²Migoń (2003).

³Oláh (2018); Harsányi (1915); Monok (1996) and Papp (2016).

⁴Gažík (2008).

⁵Dějiny české literatury I. (1959).

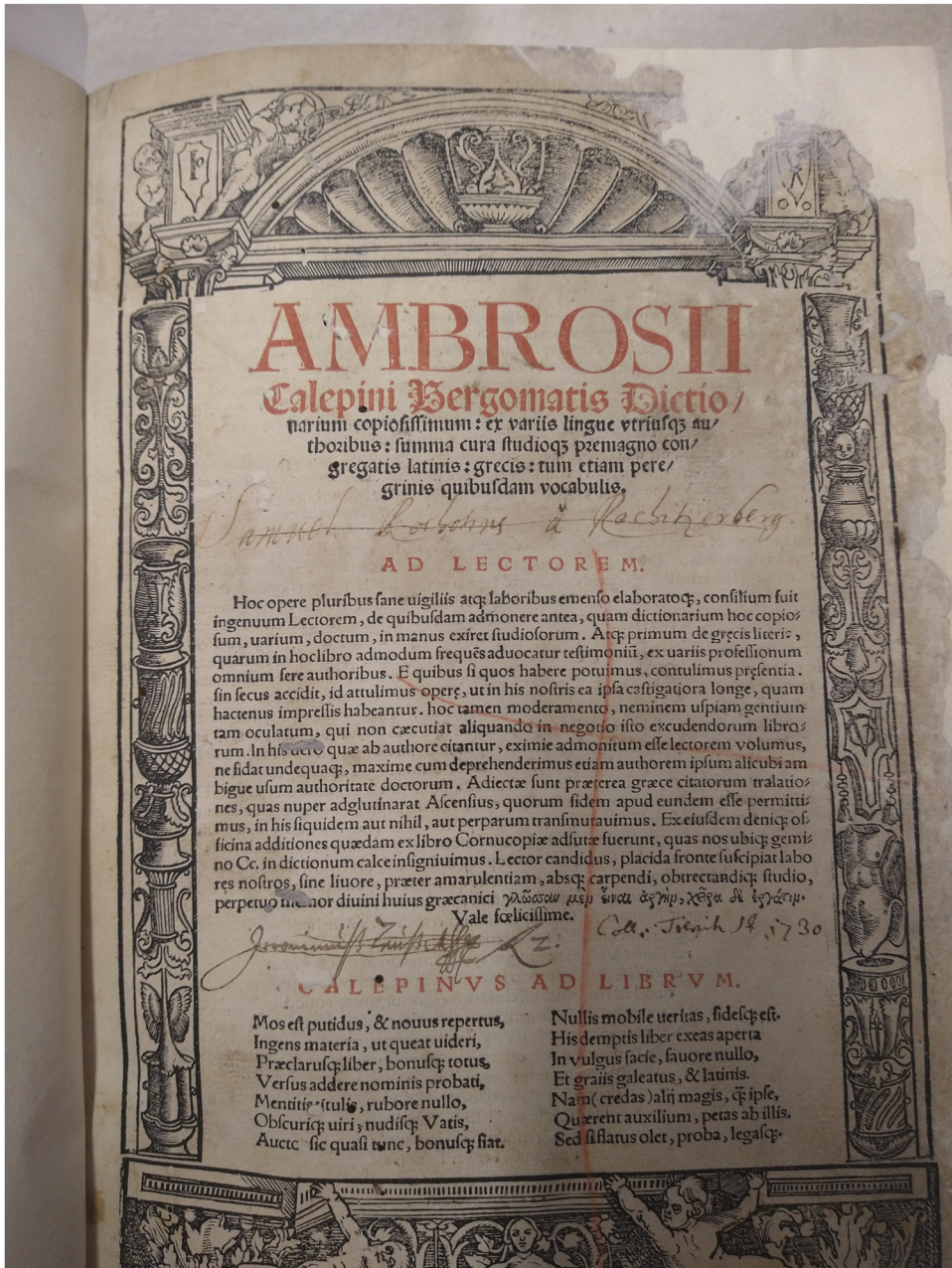


Fig. 1. Title page of Ambrosius Calepino's dictionary signed by Samuel Rochotius

Source: University Library in Bratislava, call number UKB 17. AB.546.

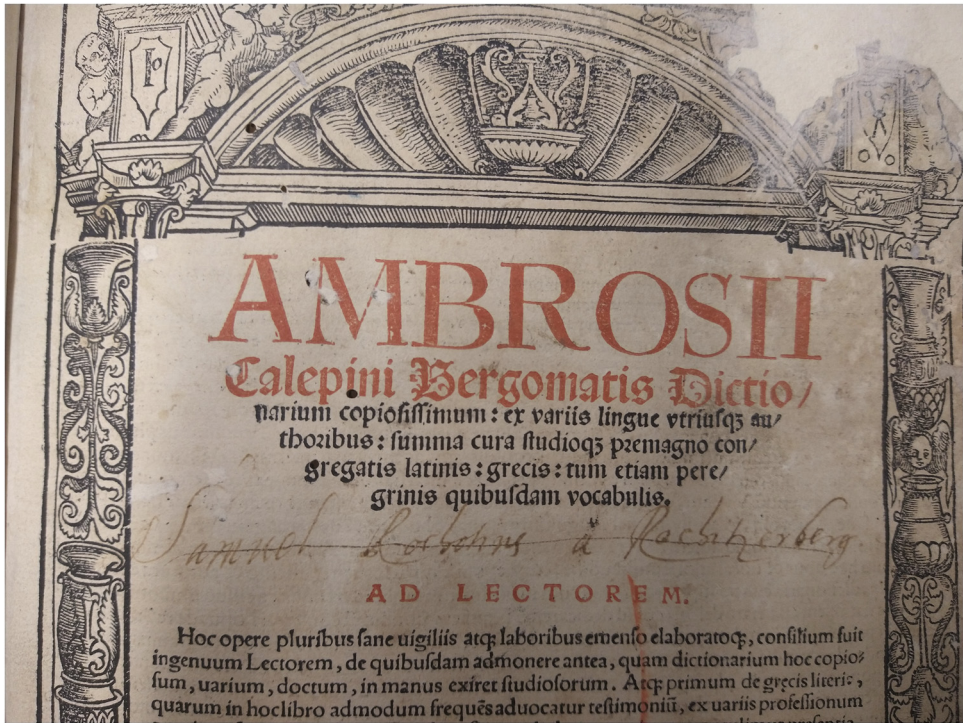


Fig. 2. Detail of the title page of the Ambrosius Calepinus dictionary with the signature of Samuel Rochotius
 Source: University Library in Bratislava, call number UKB 17. AB.546.

flowering kingdom of Bohemia), allegedly published in Amsterdam in 1624,⁶ mentions that numerous evangelical preachers found refuge on the estate of Illésházy Gáspár of Illesháza in the counties of Trenčín (Trencsén) and Liptov (Liptó) “such as the dean of Uherský Brod – Rochotius, and the preacher Veressius from Nemecký Brod, or even the priests from the estate of Mr. Hodický of Hodějov”. Other sources state that many people from Moravia and Bohemia sought help in the manor of Lednica (Lednic), and in Púchov (Puhó) in the manor of the Prince of Sedmohrad (George I, Rákóczi), others asked for support in the manor of Count de Turzó, Mr. Révay, the Nádasdi family, the Nyári family, the Vízkeleti family – to mention a few – in the area of Myjava (Miava), Vrbovce (Verbóc or Verbósz), Lubina (Lobonya), in the vicinity of Stará Turá (Ótura) and Nitra (Nyitra).⁷

The aforementioned dean of Uherský Brod (Magyarbród), Samuel Rochotius – later a protégé of Illésházy Gáspár – was, as Róbert Oláh⁸ rightly points out, a relative (perhaps a brother or nephew) of the eminent poet who boasted the title of *poeta laureatus caesareus*:

⁶Jakobeus (2010).

⁷Dějiny české literatury I. (1959).

⁸Oláh (2018); Harsányi (1915).

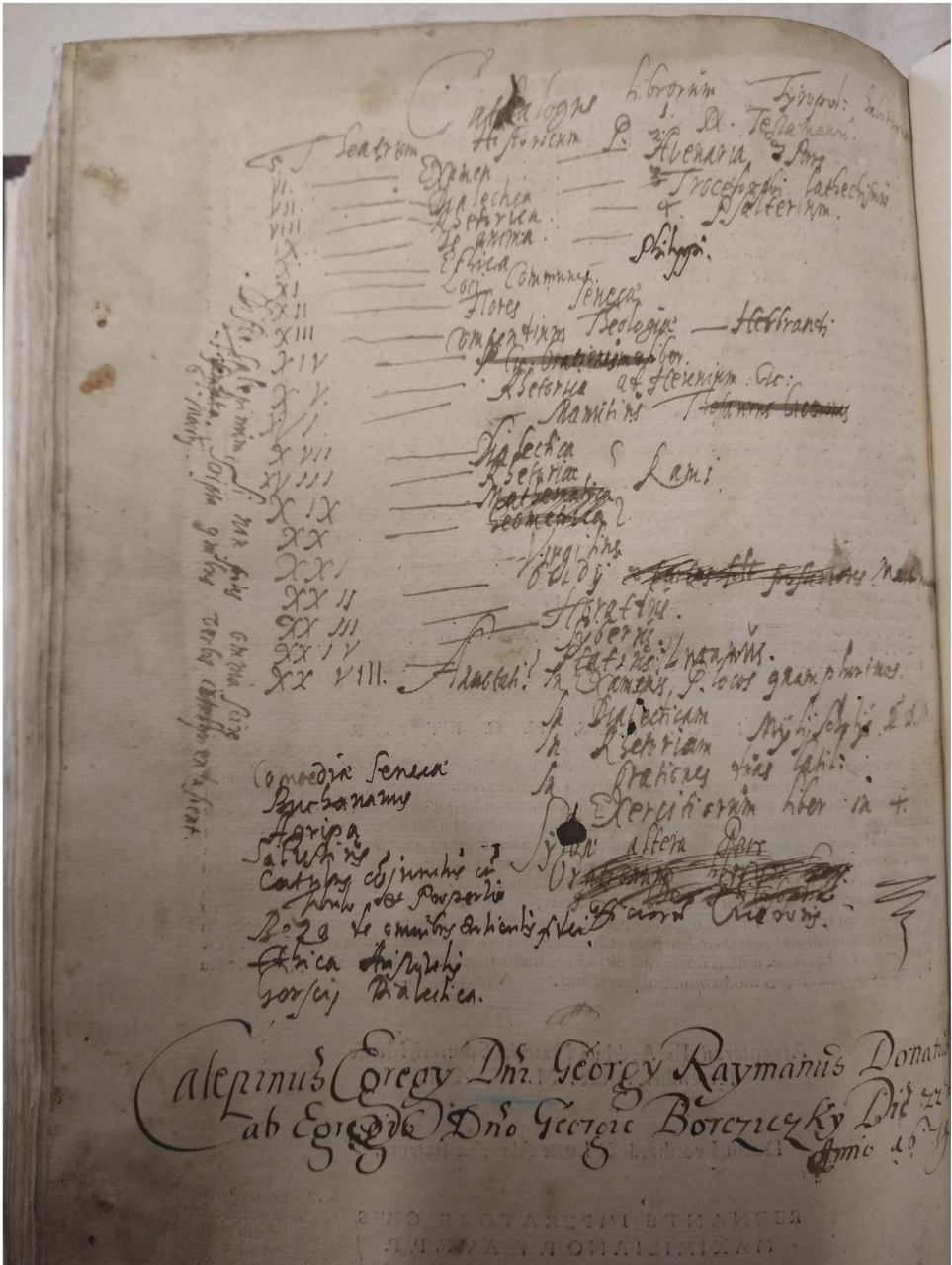


Fig. 3. "Catalogus" on the back front cover of the Ambrosius Calepinus dictionary
 Source: University Library in Bratislava, call number UKB 17. AB.546.

Ondrej Rochotius, from Nemecká Ľupča (*Németlipcse*). Reference to such a kinship can be found in the chronostich of the poem *Aliud pro Samuele, D[omini] Samuelis Rochotii a Rochiczberga, germani mei, filiolo recens nato*, which is part of Rochotius' 1607 collection *Γλυκύσφουρον*. This is a collection of poems dedicated to the benefactors, friends and relatives of Ondrej Rochotius, and it is of fundamental importance to the knowledge about the poet's relationships. The poem (3 couplets with an eteostich),⁹ dedicated to Samuel, celebrates the birth – in this case of the son – of the author's close relative – also a Samuel. The poet calls the boy his father's hope and wishes him health and all good things from God:

ALIUD

PRO SAMUELE D[omini] SAMUELIS ROCHOTII
a Rochiczberga Germani mei, filiolo recens nato.

NICoLaI Vt FerIIs faX Vna CVCVrrerat AXe,
NataLI SaMVeL RoChotIane tVo?
Vive puer spe Patris & ad pia vota bonorum,
Quo te olim referat patria grata D E O.
Da Iova augmentum nato, optatamque; salutem.
Vt puer Asiriae hic secula vincat Avis.

The name Samuel was undoubtedly a popular one in the Rochotius family. It was also the name of the son of the poet Ondrej Rochotius, as evidenced by the 7 couplets entitled *In diem A[nno]. D[omini]. Kal[endas] Junii*, by another family relative, Martin Rochotius, on the birth of the son to his nephew, O. Rochotius, dated in Bratislava and appended to the 1614 printing of *Poematium de Peste*. It should therefore be emphasized that the chronostich of the poem dedicated to Samuel does not refer to the son of Ondrej Rochotius, who was not born until 1 June 1614, but to the son of Ondrej's brother or cousin, who was also called Samuel. The boy to whom the verses are dedicated, and who was the son of a relative of O. Rochotius, was probably born on 6 December 1606.

We do not know whether Samuel Rochotius, who came to today's Slovakia, was the father or son of the chronostich of Ondrej Rochotius, but he probably arrived in our territory earlier, before 1624, although he is mentioned in the tax lists only from 1631. Until 1639 he lived in the house of the burgher of Trenčín (Trencsén), Atinai, and paid a quarterly tax of 20 – 25 denarii.¹⁰ Life in lodgings, in the houses of local inhabitants, was typical for the post-White-Mountain exiles. Hoping to return home, in the first years of exile they were not interested in settling down permanently and acquiring burgher rights; they preferred to live – albeit somewhat cramped – in the houses of the local townspeople.¹¹ We have no information about whether Samuel Rochotius served as an administrator of a church congregation after his arrival in today's Slovakia. The exiles from Bohemia did not exert any significant influence on the leadership of the Lutheran Church, which was orthodox in Hungary and quite intolerant of the followers of Calvinism. With few exceptions, they did not even take their places in the more important parishes.¹²

⁹Rochotius, O. Γλυκύσφουρον Anni Supra Sesquimillesimum C. VI. In Eunte Anno.... Mecaenatibus Strenae Loco Oblatum, fol. Diiij^{r-v}.

¹⁰Horváth (1975).

¹¹Prchal-Pavličková (2019); Zrebný (1971); L. Bobková (1999).

¹²Bernát (2019).

Information about Samuel Rochotius's Moravian location is also offered by the entry "*Samuelj Rochocio de Rochorenberg Pastori Ecclesiae Prusenowico*" found in the books of the library of György Rákóczi. Rákóczi, although an avid reader of theological books, did not purchase so many books for his own use; rather, when acquiring them, he had in mind the needs of the students of the Reformed College in Sárospatak. This is also the reason behind his eagerness to acquire the libraries of scholars, ministers, or students. The diversely varied Macaronic Latin-Hungarian entry "*Anno 1629 vettetem Lednicen egi segem segem moravabol ki usettetet predikator. R[ákóczi] G[eorgius]*" in several books claims that Rákóczi in 1629 in Lednica (Lednic) obtained books from "*some Moravian preacher (Samuel Rochotius) exiled from poor Moravia*".

Thus, as we read in the entry on the books bought by György Rákóczi, Samuel Rochotius was a parish priest in the Moravian town of Prusinovice (Prusinowitz); if he was at the same time the dean of Uherský Brod, as Jakub Jakobeus mentions, it meant that he was the spiritual leader of a group comprising several church congregations,¹³ and was forced to leave Bohemia as a result of the anti-Reformation measures of Emperor Frederick II. Initially, he probably took refuge on the Lednica (Lednic) estate near the Moravian border, which became the property of György Rákóczi after his marriage to Zuzana Lorántffy.¹⁴ The prominent Moravian nobleman, Karel the Elder of Žerotín also tried to help the victims of the recatholization in Moravia and Bohemia by securing exile in Poland and Hungary, using his contacts with the local Protestant nobility.¹⁵

Samuel Rochotius was apparently the owner of a fairly rich library. It included works by important authors of Reformed Protestantism, such as Johannes Oecolampadus, Pierre Viret, Simon Schard, Christoph Hardesheim¹⁶ and, of course, Philip Melancthon, from whom Samuel Rochotius owned three volumes of the *Opera Theologica* (pars I. – II. of 1562 and pars III. of 1563).¹⁷ Today, these books are part of the collection of the Sárospataki Reformed Christian College Library (Sárospataki Református Kollégium – 7 books), The Great Library of the Reformed College of Debrecen (A Debreceni Református Kollégium Nagykönyvtára – 2 books) and the Central Library of the Hungarian Piarist Province in Budapest (Piarista Rend Magyar Tartománya Központi Könyvtára – 2 books).¹⁸ Róbert Oláh analyzes these documents in detail from various aspects.¹⁹

Another well-known Protestant theologian who influenced the development of Reformation theology after the death of John Calvin was Girolamo Zanchi (Hieronymus Zanchius), originally from Italy. Samuel Rochotius owned a book containing his commentaries on the prophet Hosea.²⁰ From the manuscript record *Ex lib[ris] Samuelis Rochocii Comarini Empt[um] A[nn]o 1630 I die maii flor [...] den 75* we learn that the book was bought from Samuel Rochotius on 1 May 1630 by the priest Stephanus Nicolaus Strigonijs, a former student at the University of Leiden.²¹ The form of the name, *Samuelis Rochocii Comarini* in the exlibris suggests that the

¹³Winter (1899).

¹⁴Bernhard (2017); Papp (2016).

¹⁵Knoz and Turowska (2007).

¹⁶Szeghy (2011); Bernhard (2017); Monok (1996).

¹⁷Harsányi (1915).

¹⁸Oláh (2018).

¹⁹Oláh (2018).

²⁰Bóbová (2012).

²¹Herepei (1965).

book was bought in Komárno (Komárom), or Samuel Rochotius was staying in Komárno (Komárom) at that time, and was therefore Comarinus. From the abbreviations by the name of Stephanus Strigonijs (*m E o Buden*) it can be inferred that he was a priest – m[inister] E [cclesiae] in Budin. The total amount for which the book was sold/purchased is unfortunately not identifiable in the manuscript record.

In the book *Theologica theoremata et problemata*,²² which is now the property of the Slovak National Library, we find a manuscript record *Sum possessionem Joh[annis] Wisliczini ab anno 1641* and also an entry *Samuel Rochotius- a Rochinenberg*, which indicates that before the book came into the possession of Johann Wislicky in 1641, it belonged to Samuel Rochotius. Johann Wislický (Bodicenus, Vislicenus, Vislicky, Vislitzky, Viszliczenus, Viszliczki, Viszliczky, Viszlicsky, Vizliczky, Wiszliczenus), who bought the book from S. Rochotius, came from Liptovský Ondrej (Szentandrás), and was a cantor and deacon of various evangelical congregations in the territory of today's Slovakia, and finally in 1655 he became an elder of the Šariš (Sáros) seniorate, holding this position until 1673.²³

A manuscript note in the form “*Samuel Ro[ch]otivs a Ro[ch]iherberg*” is also found in a collection of homilies inspired by the Gospel of Matthew by the Protestant pastor Rudolph Gwalther Tigurin, published in Zurich in 1581,²⁴ currently part of the historical collection of the State Scientific Library in Košice (Kassa),²⁵ as well as in Ambrosius Calepin's *Dictionarium copiosissimum* from 1516, today owned by the University Library in Bratislava (Pozsony).²⁶ In the dictionary of this important Italian lexicographer we find a manuscript list of books (it could be the manuscript of Samuel Rochotius, but the book had several owners), *Catalogus librorum [...]*, in which we have been able to identify the names of the ancient classics of Seneca, Virgil, Horatius, Tacitus, but also the name of one of the most important Protestant intellectuals of the 16th century, the Scottish poet George Buchanan, or the French Reformation theologian – a disciple of Johan Calvin – Théodore de Bèze.

An interesting indirect evidence of Samuel Rochotius's close (family) relations is the dedication in the book *Consensus orthodoxus Sacrae scripturae et veteris ecclesiae....* of Elias Bergaer, the son of Peter Berger, who was the guardian of the poet Ondrej Rochotius: “*Reverendo ac Clarissimo vero [sic!] D. Samuel Rochotio de Rochorenberg Pastori Ecclesiae Prusenowico fidelissimo etc. Domino et affini charissimo librum hanc per concambium dedit 16. Januarij anno 1617. Elias Berger a Grenberg Pl et Caesareus Historicus.*”²⁷ In his dedication, Elias Berger himself uses the word *affinis*, which in early medieval Hungary was used to express a kinship relationship acquired mainly in the female line by marriage. It was not necessarily a blood relationship, but could be a relationship such as: brother-in-law, father-in-law, stepfather or son-in-law.²⁸

Other poems in the aforementioned poetry collection *Γλυκύκσφουρνου* also point to the familial or very close friendship ties between the Rochotius family and the Berger family.

²²Saktorová et al. (1993).

²³Csepregi (2019); Damankoš (2021).

²⁴Szeghy (2011).

²⁵Szeghy (2010).

²⁶Sibylová et al. (2019).

²⁷Monok (1996).

²⁸Federmayer (2017).

On the basis of this dedication, we also learn that Samuel Rochotius was still (or already) working in Prusinovice in 1617, and also that he acquired the book in question in exchange, *per concambium*, which may lead us to further – as yet only hypothetical – reflections on the nature of the relationship between the two scholars.

Considering Elias Berger's significant professional and literary activities – being an imperial historiographer and boasting the title of *poeta laureatus caesareus* – it can be assumed that he also possessed an interesting library. According to the indications, this may have been preserved in the funds of the Franciscan monastery in Skalica (Szakolca). So far, however, we know of only two books that may have been part of it and are now in the possession of Slovak memory institutions.²⁹

The handwritten notes in the books that belonged to Samuel Rochotius have a rather significant narrative value, and thanks to them we can summarize the information about Samuel Rochotius as follows: Samuel Rochotius was a close relative of the humanist poet Ondrej Rochotius, and a relative or friend of the Berger family. He was a preacher and spiritual administrator in the Moravian village of Prusinovice, near Kroměříž. His origins are linked to the territory of today's Slovakia, where he returned after the issuing of recatholization mandates against the non-Catholic bourgeoisie in Bohemia and Moravia. Initially (1629) he worked on the Lednica (Lednic) estate, later (1630) he spent a short time in Komárno (Komárom), and between 1631 and 1639 he lived in Trenčín (Trencsén). He was the owner of a library, the contents of which probably corresponded to his profession as a Protestant pastor sympathetic to Calvinism, but its extent is not yet fully known, and only fragments of it are gradually appearing. Existential reasons probably forced him to give up this library, and he gradually sold off the books. Their buyers were often various Protestant clergymen. Some of the books, which György Rákóczi apparently bought as a larger whole, were intended to serve the needs of the students of the Reformed College in Sárospatak, others, after various peripetias and changes of ownership, became the property of the historical collections of Slovak libraries. The personal name Rochotius is encountered once more in the older literature, a few years later, in connection with the church dignitary – superintendent and religious writer, author of humanistic-Baroque occasional poetry and religious prose Martin Tarnóczy (M. Martin Tarnoczy),³⁰ who in 1673, together with his father-in-law Joachim Kalinka, was brought before an extraordinary court in Bratislava (Pozsony) and accused of treason. M. Tarnóczy was taught in Beckov by a certain Jeremias Rokošin, whose name, according to J. Rezik and S. Matthaëides, can be identified with the name of Jeremias Rochotius, active in Košice (Kassa) in 1620.³¹

Even this short addition to the Rochotius family's kinship ties is a pebble that completes the mosaic of Protestant scholars originally from today's Slovakia, who, apparently, after their studies at Charles (or other) University were permanently active in Bohemia and Moravia, settled in this environment, became familiar with it, and enriched both Czech and Slovak humanist culture with their literary works, religious attitudes, and their activities in the local educational communities. It also documents the cultural, confessional and literary interactions between the two peoples, already well known in this period.

²⁹Frimmová (2014).

³⁰Maťovčík (1994).

³¹Rezik and Matthaëides (1971).

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Annex

In the appendix we list the books owned by Samuel Rochotius. The records of the books located in Sárospatak, Debrecen and Budapest have been taken in abbreviated form from the cited study by Róbert Oláh. The records of books in Slovak libraries are quoted in the form given by the libraries themselves. We have omitted information about the post-possession data of other owners in the records, and have highlighted manuscript notes that relate to the ownership or person of Samuel Rochotius. We have numbered the records in the appendix.

Sárospataki Református Kollégium – 7 books

Omnium operum ... Philippi Melanthonis, Wittebergae, excudebat Johannes Crato, 1562–1564, 2o. – VD16 M 2331

(1) A 357 – Vol. 2. *Pars secunda, continens enarrationes aliquot librorum Testamenti Veteris et nonnulla alia opuscula...* Wittebergae, excudebat Johannes Crato, 1562, 2o.

Poss.: *Samuel Rochoti[us] a Rochitzerberg[a]*

Handwritten note: *Anno 1629 vettem lednicen egi segen morvabol ki usettetet predicatortol R. G.*

(2) A 358 – Vol. 3. *Pars tertia quae continent enarrationes Evangeliorum Dominicalium, Evangelii secundum Matthaeum, Evangelium secundum Joannem, Epistolae Pauli ad Romanos*. Wittebergae, excudebat Johannes Crato, 1563, 2o.

Poss.: Samuel Rochoti[us] a Rochitzerberg[a]

Handwritten note: Anno 1629 vetettem lednicen egi segen morvabol ki usettetet predicatortol R. G.

(3) A 358/a – Vol. 4. *Pars quarta, quae continent enarrationes Epistolae ad Romanos, ad Corinthios, ad Colossenses, ad Timotheum et nonnulla alia ...* Wittebergae, excudebat Johannes Crato, 1562, 2o.

Poss.: Samuel Rochotius a Rochitzerberg[a]

Handwritten note: Anno 1629 vetettem lednicen egi segen morvabol ki usettetet predicatortol R. G.

(4) B 506

Coll. 1. Joannis Oecolampadii ... *Comme(n)tarii omnes in libros Prophetarum...* [Geneva], apud Jo. Crispinum, 1558, 2o.

Poss.: Samuel Rochoti[us] a Rochitzerberga.

Handwritten note: Anno 1629 vetettem Lednicen egi segen morvabol ki usettetet [!] predicatortol R. G.

Coll. 2. Joannis Oecolampadii ... *commentariorum in prophetas*, Tomus posterior, [Geneva], apud Jo. Crispinum, et Nicolaum Barbirium, 1558, 2o.

Coll. 3. *Commentarium Ioannis Oeclampadii in Danielem Prophetam libri duo, abstrusiorum Hebraeorum tum Graecorum scriptorum doctrina referti*, [S. l.], [s. n.], 1558, 2o.

(5) C 546a-b

Coll. 1. Viretus, Petrus, *De vero verbi Dei, sacramentorum, et ecclesiae ministerio*, Lib(ri) II. *De adulterinis sacramentis*, Lib. I., *De adulterato Baptismi Sacramento, et de sanctorum oleorum usu et consecrationibus*, Lib. I., *De adulterata Coena Domini, et De tremendis sacrae Missae mysteriis*, Lib. VI., *De thetrica Missae saltatione Cento ex veteribus poetis Latinis consarcinatus*, [Geneva], Oliva Roberti Stephani, 1553, 2o. – Adams V868

Coll. 2. Viretus, Petrus, *De origine continuatione, usu, autoritate, atque praesentia ministerii verbi Dei, et sacrame[n]torum: et de controuersiis ea de re in Christiano orbe, hoc praesertim seculo excitatis: ac de earu[m] componendarum ratione*, [Geneva], Oliva Roberti Stephani, 1554, 2o.

Handwritten note: Anno 1629 vetettem lednicen egi morvabol ki usettetet segen predicatortol R. G.

(6) C 552

Herdesianus, Christophorus, *Consensus orthodoxus Sacrae Scripturae et veteris ecclesiae, de sententia et veritate verborum coenae dominicae, adeoque de tota controversia sacramentaria*, Tiguri, apud Froschoverum, 1578, 2o. – VD 16 H 2257

Poss.: Reverendo et Clarissimo viro D[omino] Samuelj Rochocio de Rochorenberg [!] Pastori Ecclesiae Prusenowico fidelissimo etc. Domino et affini charissimo librum hanc per concambium dedit 16 Januarij Anno MDCVII. Elias Berger A Grenberg P[oeta] L[aureatus] et Caesareus Historicus

Handwritten note: Anno 1629 vetettem lednicen egj segen morvabol ki usettetet predicatortol R. G.

(7) L 534

Colloquium de norma doctrinae, et controversiarum religionis iudice ... Ratisbonae habitum mense Novembri, Anno Domini. 1601. Spira Nemetum, apud Melchiorum Hartmannum, 1602, 4o. – VD17 1:076266B

Poss.: *Samuel Rochotii a' R[ochitzer]b[er]ga*

Handwritten note: Anno 1629. vetettem lednicen egy segen morvabol ki üsettetett predicatortol. R. G.

Tiszántúli Református Egyházkerület Nagykönyvtára, Debrecen – 2 books

(8) E 1299

In Hoseam prophetam V. F. Capito commentarius: ex quo peculiaria prophetis, et hactenus fortassis nusquam sic tractata, si versam pagellam et indicem percurris, cognoscere potes, Argentorati, apud Joannem Hervagium, 1528, 8o. – VD16 B 3847.

Poss.: *S[amuel] R[ochotius] de Rochitzerperga m[anu]p[ro]p[ri]a*

Handwritten note: Anno 1629 vettem lednicen egy segen morvabol ki usettetet predicatortol R. G.

(9) A 524

Tertius tomus orationum ac elegiarum funebrium, prosequens celebrationem memoriae, non tantum illustrissimorum principum, qui prioribus tomis omissi funere, sed [et] comitum celebriorum Germaniae, varia rerum cum ad genealogias, tum historias principum Germaniae spectantium, cognitione, refertissimus, [ed. Simon Schardius], Francofurti ad Moenum, Corvinus, Feyerabend, Gallus, 1567, 8o. – VD 16 S 2285

Handwritten note: Anno 1629 vetettem lednicen egy segen morvabol ki usettetet predicatortol R. G.

Piarista Rend Magyar Tartománya Központi Könyvtára, Budapest – 2 books

INC18 A6/1; ANT 160 B/5/8

Biblia cum postillis Hugonis de Sancto Caro

(10) **Tom. V,** *Quinta pars huius operis in se continens postillas domini Hugonis Cardinalis Propheta[rum] et libro[rum] Ezechielis, Danielis, Osee, Iohelis, Michee, Naum, Abacuk, Sophonie, Aggei, Zacharie, Malchie, Machabeoru[m],* Basel, Johann Amerbach, Anton Koberger, [1501–1502]. – CIH 663. – VD 16 B2579

Poss.: *S[amuel] R[ochotius] de Rochitzerperga Ao. 1621*

Handwritten note: Anno 1629 vettem lednicen egy segen morvabol ki usettetet predicatortol R. G.

(11) **Tom. VI,** *Sexta pars huius operis continens postillas ... Hugonis cardinalis super epistolas Pauli ad Romanos ... item super Apocalypsum,* ed. Conradus Leontorius, Basel, Johann Froben, Johannes Amerbach, Johannes Petri, Anton Koberger, 1504, 2o. – CIH 663. – VD 16 B 2582

Poss.: *Samuel Rochotius a Rochitzerberga*

Handwritten note: Anno 1629 vetettem Lednicen egy segin morvaabol ki usettetet predicatortol R.G.

Štátna vedecká knižnica v Banskej Bystrici (State Scientific Library in Banská Bystrica) – 1 book

(12) ŠVK MS Ba BB 581 Hieron. Zanchi in Hoseam Primum Et Difficilium Intereor, quos Minores Vocant, Prophetarum Commentarius. Ex Praelectionibus Ipsius, olim in celeberrima tum temporis Academia Argentinensi habitus, collectus & nunc primum operà & studio haeredum in lucem editus. Cum Indice rerum et verborum locupletissimo. Neustadii : Apud haeredes Wilhelmi Harnisii M.DC. [1600], 4o. – [22], 734 s.

VD 16 Z/75

Poss.: Ex lib. *Samuelis Rochotii*

Handwritten note: *Sum Nicol. S. Strigonii m. E. o Buden Ex lib. Samuelis Rochocii Comarini Empt. Ao 1630 I die maii flor [...] den 75. – Samuelis Rochocii de Roch [...].*

Annex 1. : CHEVALIER, Antoine Rodolphe: Rudimenta hebraicae linguae. – Vitebergae : Officina Krafftiana, 1591, 4o.

Slovenská národná knižnica (Slovak National Library) – 1 book

(13) IC 56355, Theologica theoremata et Problemata, De Quibus in Inclyta Basiliensi Academia Sudzétéseis institutae fuerunt: Edite a Iohanne Iacobo Grynaeo. Pars prima. Vnà cum Indice ad calcem Operis adiecto. Ambrosius: Inter Christi serus collatio esse debet, non contentio. Basileae Per Sebastianum Henricpetri. (Anno Christi CIDIXXCVIII [= 1588] Mense septembri, 4o. – [16], 403, [5] s.

Poss: *Samuel Rochotius- a Rochinenberg*

Annex 1. : GRYNÆUS, Johann Jacob: Theologicorum Theorematum, Problematum, Aliorumque Caputum De Quibus in Inclyta Basiliensi Academia ,... Pars altera, ... Basileae, Sebastianus Henricpetrus, 1589, 4o.

Annex 2. : GRYNÆUS, Johann Jacob: Theologicorum Theorematum Et Problematum,... Pars Tertia, ... Basileae, Sebastianus Henricpetrus, 1590, 4o.

Štátna vedecká knižnica v Košiciach (State Scientific Library in Košice) – 1 book

(14) B 2°106 PA D. Matthaevs Evangelista. Homiliarum Pars prima. D. Matthaevs Evangelista. Rodolphi Gvaltheri Tigurini Homiliarum in Euangelium Iesu Christi secundum Matthaëum Pars prima, continens Capita priora XIII. Accesservnt Indices duo, Rerum (et) Verborum, Locorum item sacrae Scripturae, qui hoc Libro explicantur. Iesvs Ecce agnus ille Dei, qui tollit peccata mundi. Tigvri : Excudebat Christophorus Froshovervs, 1581

Poss.: *Samuel Ro[ch]otivs a Ro[ch]iherberg*

Handwritten note: *Cui nunc fidendum videndum Deo (entered Dei).*³²

³²This entry, as well as some of the handwritten notes inside the book, are written in a different hand than Samuel Rochotius'.

Univerzitná knižnica v Bratislave – 1 book

(15) 17. AB. 546 AMBROSII Calepini Bergomatis Dictionarium copiosissimum: ex variis lingue utriusque authorinus: summa cura studioque premagno congregatis latinis: grecis: tum etiam-peregrinis quibusdam vocabulis. Argentorati: ex Aedibus Matthiae Schirerij [...] Ductu Leonhardi & Lucae Alantseae fratrum, Mense Decembri. Anno M. D. XVI. [= 1516]. 2o. – [356] ff. **Poss.:** *Samuel Rochotius a Rochitzerberg*

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Rochotius, O.:

Γλωκκόσφορον Anni Supra Sesquimillesimum C. VI. In Eunte Anno M. DC. VII. Illus: Generos: Nobolis: Amplis: D. D. Mecaenatibus Strenae Loco Oblatum ab Andrea Rochotio à Rochitzerberg, P. L. Gymnasii Prostanensis Rectore. Anno: M. DC. VII. – 14. ff.

Poematium de peste M. Andreae Rochotii à Rochiczerperga P. L. C. & Not. Publ. Imperialis. Accesserunt eiusdem & amicorum Carminia Consolatoria Ad Illustrem ac Generosum Baronem D. Dn. Carolum à Zierotina, in Rosicz &c. Dominum, Sac. Caes. Maj. à Consilijis nec non Marchionatus Moraviae Gubernatorem. Super Obitu Generi: Baronis à Wrben. Jtem D. M. Baronis à Zastrissel. B. á Smirzicz. pie in ipso flore iuventae denatorum: Pragae, typis Matthoae Pardubiceni. – 10 ff.