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DICTIONARY WORKS FOR CLASSICAL LANGUAGES IN SLOVENIA BETWEEN THE MIDDLE AGES AND THE BEGINNINGS OF LEXICOGRAPHY

Abstract. – The history of dictionary-making for classical languages in the area of present-day Slovenia reaches back to the 14th century, the period from which the oldest preserved manuscript that can be deemed a dictionary originates. The majority of lexicographic works written in the Middle Ages were, for various reasons, lost. The manuscripts and codices preserved today in Slovenia are rare; some survived in foreign libraries and archives, while all traces of others were lost over time. The medieval codices including lexicographic texts and manuscripts containing excerpts from them do not show any peculiarities that would distinctly mark this territory; they are mostly transcripts of the best-known dictionaries produced across Western Europe at the time, although some were also produced by individual authors, for which it is not known whether they were intended for personal or wider use. The first serious attempts at lexicography for classical languages in Slovenia date back to the 16th century, the period marking the end of Humanism and the Reformation. During this period, the first printed lexicographic work was also produced, namely the four-language *Dictionarium quatuor linguarum* by the German intellectual and scholar Hieronymus Megiser, although this is more a four-language collection of words than a true dictionary. All dictionaries produced later, with the exception of two school dictionaries and a few smaller, handy dictionaries of individual Classical authors, remained in manuscript form. The first more extensive dictionary of classical languages, the *Latinsko-slovenski slovar*, was compiled between 1890 and 1918 under the editorship of the classical philologist Fran Wiesthaler. Due to numerous complicating circumstances, it was published in full for the first time only in 2007. The dictionaries written in Slovenia since the Middle Ages have overwhelmingly been written in Latin; the only Slovenian dictionary of Ancient Greek published in hard copy is the school dictionary *Grško-slovenski slovar*, first published in 1915 and revised and updated in 2015.

Introduction

The European medieval tradition of Latin lexicography starts in the 11th century;[1] its most prominent representatives are Papias, Osbern of

[1] Considine 2019b, 272; Weijers 1989.

Gloucester, Hugh of Pisa, Giovanni Balbi, and William de Breton (Guilelmus Brito), all authors of renowned and widely known lexicographic works. On the other hand, the beginnings of lexicography in classical languages in Slovenia are modest, and the same is true of the relatively modest legacy of the Middle Ages in this field. The works that can be grouped under the common designation of "dictionary" were created in a similar manner to those elsewhere in Europe: either as original works (which are few since through history they were for various reasons lost or were transferred to institutions outside Slovenian territory) or as copies made either on their own initiative and for their personal needs or in scriptoria. There can be no doubt that all monasteries in the Middle Ages had a number of dictionaries and lexical and encyclopaedic works in their libraries which they used in their studies and work and which they could use to study the works of older authors and expert authorities. Such institutions were the environment in which dictionaries (*dictionaria, dictionaries*), vocabularies (*vocabularia, vocabularies*), glossaries (*glossaria, glossaries*), and lexicons (*lexica, lexicons*) were produced.[2] The article presents some of the most important preserved dictionaries, glossaries, and works of dictionary character produced between the Middle Ages and the beginning of the 16th century.

Papias and *Dictionarium latinum* (NUK, Ms 4)

The first serious representative of the European medieval lexicographical tradition is Papias, who is considered the founder of contemporary European lexicography. His biographical information is scarce, while the peak of his work dates from mid-11th century. He originated from Lombardy, supposedly from Pavia; he probably came from ecclesiastical circles, as indicated by his knowledge of theological sources and Hebrew. His Latin-Latin dictionary titled *Elementarium* (with the full title of *Elementarium doctrinae rudimentum* or more probably *erudimentum*) was compiled between 1040 and 1050. The writer explains the principles of its composition in the introduction; the material for the dictionary was drawn from Antique, Late Antique, and early medieval authors, encyclopaedists, earlier dictionaries and glossaries. His main sources were certain classical authors, Isidore of Seville, Boethius, *Physiologus*, and, above all, *Liber glossarum*, a Latin glossary with 27,000 Latin entries arranged alphabetically, which was compiled at the Benedictine monastery of Corbie at the end of the 8th and the beginning of the 9th century and is attributed to an otherwise unknown bishop, Ansileub. Its main sources were Isidore of Seville, earlier glossaries, works of natural science (primarily medicine), works of the Church Fathers, grammarians, and encyclopae-

[2] Cf. Golob 2025, 190–191, 300–301.

dias.[3] The *Elementarium* was a model for later glossaries and dictionary works; its main novelty was that it supplemented the traditional method of dealing with glosses with the concept of derivation (*derivatio*); when needed, he marked vowel length in dictionary entries. The dictionary was used by pupils and students, initially probably by students in cathedral schools in Northern Italy, where Papias himself was probably educated.[4] However, it became a widely used manual and his personal name became a synonym for "dictionary". *Elementarium* is the first in the line of great medieval dictionaries, one of the most widely used medieval dictionary manuals until the Humanist period, and also one of the most important authorities on linguistics. Its popularity is attested by the survival of more than 100 manuscript copies dating from the 11th to the 15th century. It was first printed on 12 December 1476 in Milan (printer Dominicus de Vespolate) under the title of *Vocabularium* and by 1496 it had undergone three further printings.[5]

One of the transcriptions of Papias's dictionary is held by the National and University Library in Ljubljana in its Manuscript Collection.[6] The manuscript dates from the 14th century and is written on parchment measuring 355 × 235mm; it comprises 206 folios and is written in Gothic standard minuscule. In 1564, the parchment sheets were bound in a codex, and wooden covers covered in white leather were added. The text of Papias's dictionary (titled *Dictionarium latinum*) occupies 164 folios (f. 1–164b), and its initial letters are ornamented in red, blue, white, black, brown, purple, and gold. The second part of the manuscript contains copies of two texts by the Roman writer *Flavius Magnus Aurelius Cassiodorus* (ca. 484/490–580): *Variae* and *De anima*.[7] The manuscript came to the National and University Library from the library of Baron Jožef Kalasanc Erberg (1771–1843), an arts and antiques collector, cultural historian, and patron who was the tutor of the heir to the throne, later Austrian Emperor Ferdinand I (1835–1875; emperor from 1835 to 1848) in Vienna from 1809 to 1814. The origin of the manuscript has not been determined.

On the other hand, the preserved medieval manuscripts in Slovenia do not include any works by the Genovese Dominican Giovanni Balbi or John of Genoa (*Johannes de Balbis Ianuensis*; † supposedly 1298), the author of the lexicographical work *Catholicon*, Latin-Latin dictionary accompanied by a grammar in four volumes (*De orthographia*; *De proso-*

[3] Goetz 1891; Bishop 1978; Barbero 1990; Grondeux 2009a; Grondeux–Cinato 2018.

[4] Considine 2019b, 273.

[5] Goetz 1903; Cremascoli 1969; Rossebastiano Bart 1986; Weijers 1989; Kindermann 1999; Boulanger 2003, 273–278; Cervani 2009.

[6] NUK, Ms 4 Cassiodorus Aurelis Senator, f. 1–164b.

[7] Kos–Stelè 1931, 95–96 (Nr. 55); Golob 2010, 148–151.

dia; *De ethimologia*; *De figuris*), arranged strictly in alphabetical order, which was completed together with the grammar in 1286. The dictionary provides definitions of individual entries, etymologies, derivations, and grammatical and semantic information. Its popularity is attested by more than 200 surviving manuscripts; it was first printed in 1460 and became a model for Renaissance dictionaries.[8]

Similarly, there is no manuscript, probably also due to geographical distance, of the English Latin lexicographer and Benedictine monk Osbern of Gloucester, who lived and worked in the mid-12th century (his main period of activity was 1140–1170) at the Benedictine Abbey of St Peter in Gloucester and became known for his lexicographical work *Panormia* or *Liber derivationum*. The work comprises around 18,000 Latin words from approximately 100 classical and later Latin authors, with Plautus and his comedies particularly prominent among the classical authors, and discusses them according to the method of Priscian; individual entries under each letter are supplemented with derivations. The work is preserved in 27 complete manuscripts.[9]

The popularity of Osbern's work was greatly aided by Latin lexicographer and later Bishop of Ferrara Hugh of Pisa (Huguccio, Hugutio, or Uguccio; around 1140–1210), author of the work *Derivationes* (*Derivations*) or *Magnae derivationes* (*Great Derivations*), which was written in the second half of the 12th century. He also wrote a grammar titled *Rosarius*. In *Derivationes,* dictionary entries are arranged alphabetically and supplemented with derivations, related entries, and etymology. He collected more than 26,000 words and divided them into 2,834 groups. His main sources were Isidore of Seville, Papias, and Osbern of Gloucester. His popularity is demonstrated by the fact that more than 210 manuscripts of his work have survived, and it was also used by Dante and Petrarch.[10]

Guillelmus Brito, *Expositiones vocabulorum Biblie* and *Vocabularium biblicum* (ÖNB, Cod. 14552)

The French Franciscan monk William of Breton (Guillelmus Brito, Guillaume le Breton), who lived and worked in the mid-13th century, is the author of the dictionary *Expositiones vocabulorum Biblie* (also found under the title *Summa Britonis*). The dictionary, which includes approximately 2,500 entries arranged alphabetically, was compiled as an aid to reading the Latin *Bible* and provides definitions, derivations, and etymo-

[8] Goetz 1923, 215–217; Kapelli 1975, 379–383; Powitz, 1988; Powitz 1996; Reynolds 2009.

[9] Mai 1836; Goetz 1923, 196–215; Manitius 1931, 187–190; Robustelli della Cuna, 1975; Osberno 1996; Gatti 2001; Sharpe 2009.

[10] Manitius 1931, 191–131; Leonardi 1956/57; Reissner 1965; Cremascoli 1968; Uguccione da Pisa 2004; Kneepkens 2009; Müller 2015.

logies of words, including some Greek and Hebrew terms, for the more difficult expressions in the *Vulgata*. It was compiled between 1250 and 1270 and is one of the most important medieval dictionaries, as attested by 130 preserved manuscripts and others in abbreviated versions. Its sources and models included Isidore of Seville, Papias, Huguccio, Alexander de Villa Dei, and others, as well as classical authors such as Horace, Lucan, Ovid, and Virgil. The work was also used as a source by later lexicographers.[11] William also wrote a versified dissertation on Greek and Hebrew words (*Brito metricus*).[12]

The manuscript of this dictionary, which originated from the library of the former commandery of the Teutonic Order in Ljubljana (present-day Križanke),[13] is now held in the Manuscript Collection of the Austrian National Library (Österreichische Nationalbibliothek) in Vienna.[14] It came from the library of the Vienna commandery of the Teutonic Order, although it is not known how or when it was transferred from Ljubljana to Vienna.[15] The manuscript dates from the 14th or, at the latest, the beginning of the 15th century. It is written on parchment in octavo format and comprises 179 folios. It is bound in wooden covers covered in white pigskin, with blind-stamped decoration. Compared with Breton's original, this manuscript presents no particular peculiarities; it is a direct copy that was used in the preparation of sermons and speeches for special occasions.[16]

Vocabularium latinum (NUK, Ms 46)

According to the data gathered to date, *Vocabularium latinum* is the oldest surviving Latin dictionary from the territory of present-day Slovenia;[17] it is kept in the Manuscript, Old and Rare Prints Collection of the National and University Library in Ljubljana.[18] It originated from the Carthusian monastery in Bistra and was compiled at the end of the 14th and the beginning of the 15th century, as indicated by various datable entries. It comprises 202 folios; the sheets measure 150 x 110mm, while the texts are written partly on parchment and partly on paper. The manuscript is bound in a codex with wooden covers covered with brown leather, pre-

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[11] Daly 1966; Brito 1975; Grondeux 2009b.

[12] Brito 1968.

[13] Vidmar 2018.

[14] ÖNB, Cod. 14552 HAN MAG (Codex Vindobonensis Palatinus 14552). Incipit: *Difficiles studio partes quas biblia gestat ...*

[15] Tabulae codicum, 1893, 67; Grubmüller 1967, 30 A.4; Lackner 1998.

[16] Golob 2025, 153.

[17] Kos–Stelè 1931, 71–73 (Nr. 38); Gantar 1970; Stanonik 1973; Bergmann–Stricker 2005, 4, pp. 1939–1940 (Nr. 1031).

[18] NUK, Ms 46 Caesarius Arelatensis.

sumably dating from the 15th century. The inner side of the front cover is covered with a parchment leaf bearing a text written in minuscule, dating from the 9th century; the outer side of the back cover bears an excerpt from a calendar of saints, while the inner side of the back cover is covered with paper containing an index to a legal deed from the 15th century (concerning the judiciary, feuds, and the Code of Justinian). Folio 195 also has an initial: the letter A depicting a crowned Antichrist seated with a sceptre, with a devil and a dragon at his side. The manuscript was acquired in 1782, during the religious reforms of Emperor Joseph II, when the Carthusian monastery in Bistra (Lat. *Domus Vallis iocosae*, Ger. *Freudenthal*), founded in 1255 by the Carinthian Duke Bernhard von Spanheim (1176/1181–1256) and his son Ulrich III von Spanheim (around 1220–1269), was dissolved.[19]

The first text in the manuscript is a transcription titled *Ammonitiones*; it is a copy of part of a collection of sermons by Caesarius of Arles (*Caesarius Arelatensis*), originally titled *Sermones seu admonitiones*. The two texts are written in standard minuscule and cursive scripts; based on the differences between the scripts, it has been established that the texts were written by seven different scribes.[20] The manuscript includes several word lists: a list of words denoting certain plants (*Nomina quaedam herbarum*), which includes Latin and German names of these plants (f. 92v); a list of illnesses (*Vocabula infirmitatum*), giving the Latin names and characteristics of individual illnesses (f. 93a); and definitions of Latin words (*Interpretatio vocabulorum latinorum*; 93v–102r) in which certain Latin expressions are explained in alphabetical order, from *ab accidentibus* to *zona pellicea*.

The most intriguing part is the Latin dictionary *Vocabularium latinum* (103r–138r, 146r–153v), which comprises three shorter vocabularies: the first (f. 103r–122v) contains entries from *abdicat* to *zelus*; the second (f. 123v–138r) contains entries from *abra* to *vado;*and the third (f. 146r–153v) is a collection of words beginning with the letters A, P, C, D, L, M, E, S, and Q. Folios 138r to 145r are blank. The vocabularies in the codex are versified. The paleographical description of the manuscript states that vocabularies are written in elegiac couplets.[21] However, true elegiac couplets are rare; most entries are introduced in hexameters, which frequently feature homeoteleuton. The first vocabulary is the most extensive and occupies 40 pages, each containing approximately 24 verses, comprising a total of about 960 verses. However, as some verses define more

[19] Mlinarič 1984; Mlinarič 1988; Mlinarič 2001.

[20] Mlinarič 1984; Mlinarič 1988; Mlinarič 2001. Bergmann–Stricker 2005, 4, 1939–1940 (Nr. 1031).

[21] Kos–Stelè 1931, 72.

than one entry, the total number of definitions exceeds 1000. Conversely, some entries are defined in two or even more verses.

The entries are presented in different ways. Most frequently, verses present a word's definition (e.g. f. 103r *Accola non proprium, propriam colit incola terram*), although some definitions are incorrect. Sometimes, parallel definitions are given for two semantically or phonetically related expressions, providing a mnemonic aid. Verses often enumerate whole groups of semantically related expressions, for example terms for different types of wind (f. 121r *Ventorum species versibus complectito istis:* / *sunt subsolanus, vulturnus et eurus, eous,* / *circinus, occasus, zefirus, favonius afflant,* / *et veniunt aquilo, vulturnus et chorus ab ortu* / *atque die medio nothus inflat, affricus, austro*) or terms for generations of ancestors (f. 105v *Est avus, proavus, abavus, attavus tritavusque*). Some entries define different meanings of a word and provide its synonyms (e.g. f. 113r *Libra, bilanx, trutina, pondus pensumque, statera*, / *lanx simul examen erit equilibris in istis*). In certain instances, Latin meanings are given for Greek words adopted into Latin as loanwords (e.g. f. 105r *Basileos Grece, rex dicitur esse Latine*; f. 119v *Est serpens ydrus, coluber, sit ydra celerioris*). Sometimes the meaning of a word is emphasised through the accumulation of synonyms and related expressions (f. 112v *Interit, expirat, moritur, defungitur atque* / *occumbit vel obit, dissolvitur, exanimatur*, / *tollitur e medio, nature debita solvit*, / *nature nostre solvit generale tributum*, / *clausit ponentem, supremo funere vitam*, / *carcere corporeo resolutus spiritus exit*, / *mortuus est mundo, victurus postea Christo.*). Some entries give different meanings of the same word (e.g. f. 106v *Calculus est ratio, numerus, sententia, carbo*, / *calculus est pondus minimus, lapis ens acutus*, / *vesiceque lapis ter calculus est vocitandus*.). On occasion, homonyms are presented together with allusions to the differences in their meanings (e.g. f. 107 *Qui sculpit celat, mulier sua crimina celat*); elsewhere, wordplay (paronomasia) is employed (e.g. f. 111v *Gallus avis, Gallus populus Gallusque sacerdos*, / *est Gallus fluvius, qui bibit inde sitit.*), while other definitions resemble proverbs.

Two instances enable quotes from ancient authors to be identified:

- f. 120v contains a quotation from Virgil: *Qui superat, vincit aut vivit. Vergilius sic:* / *quid puer Ascanius superat vel vescitur aura* (v. 339 from Book 3 of the *Aeneid*);[22]

- f. 116v identifies Jerome as a source: *Sunt pastoforia loca prandendi tibi dicta* / *vel templi thalamos dic servitoribus aptos*, / *quod plus Ieronimus comprobat eximius*. The expression *pastoforia* can only refer to Jerome's *Commentary on Isaiah*, in which the expression appears as

[22] Verg. *Aen.* 3, 339: *quid puer Ascanius? superatne et uescitur aura*. Vergilius 2009, 78.

pastophorium:[23] *Praecipitur Esaiae prophetae ut ingrediatur ad eum qui habitat in tabernaculo, quod hebraice dicitur SOCHEN, ad Sobnam praepositum templi siue, ut LXX transtulerunt, TAMIAN, hoc est quaestorem et dispensatorem thesaurorum domus dei. SOCHEN autem uel "tabernaculum" interpretatur uel "pastophorium", hoc est thalamus in quo habitat praepositus templi*.[24]

Particularly interesting are those words that cannot be found in the majority of Latin dictionaries or have a different meaning in this dictionary from their usual meaning (*artabea, artonium, arugo, chorus, circinus, clavius*, *dispondius*, *empitrius, epicausterium, epilopas, frones, frunium, gaddi, gaddibona, gemellipera, glans (glantis), glis, glos, letofragus, melota, napta, nefrendus, neuma, ornix, preteriola, rumphea, sagana, scaber, scobs, stratilates*); these were discussed in an article by Kajetan Gantar more than 55 years ago.[25]

Vocabularium latinum is a Latin-Latin dictionary; there is no trace of Slovenian words. Nevertheless, it provides clear evidence that dictionaries of this type were produced in monasteries in Slovenia, but were subsequently lost in one way or another. What remains unanswered is whether any of them included Slovenian words. The contemplative orders (Carthusians, Cistercians, and Benedictines), whose activities focused primarily on education and instruction within the orders themselves and on work within the higher social strata, above all used and worked in Latin and German. Nevertheless, the inclusion of Slovenian cannot be excluded.

Of particular interest, the manuscript also contains a more extensive grammatical discussion titled *Nota tractatus de accentibus, de accentu, de dictione, de oratione, de ortographia, de prosodya* (155r–194v). All the vocabularies and the *Tractatus de accentibus* discussion are written on parchment.

Valentinus Suesstrunkl, *Vocabularium latinum* (Graz, UB Ms 988)

The University Library in Graz holds a manuscript of a Latin dictionary,[26] which was written in the early 16th century in the Carthusian monastery of Žiče (Lat. *Domus in valle Sancti Johannis*; Ger. *Seitz, Seytz, Seitzdorf*).[27] Žiče is the oldest Carthusian monastery in Central Europe

[23] Hieronymus, *Commentarii in Isaiam* (*Explanationum in Esaiam libri XVIII*) 7, 41 (ad Is. 22,15-25), vol. 27, pag. 850, lin. 49. See Jérôme 1993–1999.

[24] Sleumer 1926, 584; Stelten 1997, 188.

[25] Gantar 1970.

[26] UBG, Ms. 988 Valentinus Suesstrunkl: Vocabularium latinum.

[27] Stepischnegg 1884; Zadnikar 1972; Mlinarič 1991; Golob 2007; Curk–Vidmar–Radovanovič 2008; Oter Gorenčič–Plevnik–Sapač–Žnidaršič 2021.

and the first outside Italy or France. It was established around 1160 by Styrian Border Earl Ottokar III of Styria (Ottokar III. or Otakar III. von Steier; around 1125–1164) and his son Ottokar IV of Styria (Ottokar (Otakar) IV.; 1163–1192); the founding charter was approved in 1165. The monastery reached its peak between 1391 and 1410 when Pope Urban VI transferred the seat of the general charter there, making the monastery the central monastery of the Carthusian order for about 20 years.[28]

The first page (f. 1r) provides basic information about the vocabulary: *Hunc vocabularium collegit fr. Valentinus carth. ord. professus in Setz, qui cognominatus fuit Suestrunkl unde et iste vocabularius agnomen sortitus est, ut vocetur vocabularius Suesstrunkl. Obiit autem iste frater anno salutis 1511 in die s. purificationis gloriosissime virg. Marie foeliciter. Amen*. It states that its author was the Carthusian Valentin Suesstrunkl, who worked at the Žiče Monastery as a *profes*; that the vocabulary was named after him; and that its author died on the Feast of the Purification of the Blessed Virgin Mary (2 February) in 1511. The authorship is also confirmed by the postscript on the first page: *Vocabularium F. Valentini Carthusiani*. There is no other information on Suesstrunkl's life and work.

The dictionary comprises 463 folios measuring 210 × 140mm (quarto format). The covers and the spine are clad in leather decorated with blind-stamped plant motifs typical of Žiče Monastery. The innersides of the covers are covered with older, large-format parchment leaves bearing Biblical text from 1 *Maccabees* (1:39 and the following; the text presumably originates from the 13th century). A large number of folios (presumably entries to *Confido*) are missing after the entry *Barbari* between folios 52 and 53. Some particularly relevant and interesting entries connected with the Carthusian order are missing (*Carthusia,* etc.); the dictionary then continues with the entry *Comodo*. Three pages in the dictionary (f. 223v–224v) were intentionally left blank for additions (*separatum pro additionibus*).

It is assumed[29] that Suesstrunkl was quite ill in 1509, when the dictionary was produced, and dictated the text to a younger brother in the monastery. Since the same handwriting can be found in several surviving codices from the Žiče Monastery, this brother may have worked in the monastery as a librarian. The date on which the *Vocabularium* was completed is written in the last line (f. 463r): 1509, on the Feast of St Galla, i.e. 16 October. The Greek inscription *Τελός* is not an entry but denotes the completion of the work, hence "the end".

Suesstrunkl's vocabulary is not a typical dictionary; it is a combination of a dictionary and a lexicon, as is also indicated by the presentation of

[28] Golob 2007, 17; Curk–Vidmar–Radovanovič 2008, 428.
[29] Golob 2006, 108–109.

the entries, some of which are described in a single sentence, while others are discussed in an entire essay. Every dictionary entry is marked in bold and highlighted in red (*rubrica*); the explanations concern the expressions and realia associated with them. Greek and Hebrew expressions are also used, indicating that the work was intended for a learned readership. In addition to entries, postscripts are occasionally added in the margins of the folios; these forgotten entries, later sporadic records, and a few marginal glosses reveal at least one other scribe. It has not been determined whether Suesstrunkl modelled his work on any similar dictionary; it is probably an original work.[30]

The dictionary ends with the definition of the word *Zona*, which testifies to his use of ancient authors; the definition of this entry is the complete text of epigram 151 (titled *Zona*) from Book 14 of Martial's epigrams, *Apophoreta (Martialis Epigrammaton liber XIV)*: *Longa satis nunc sum; dulci sed pondere venter / si tumeat, fiam tunc tibi zona brevis*.[31] Further research will be needed to confirm the sources of other entries.

Suesstrunkl's dictionary is a small part of the legacy of the Žiče Carthusian Monastery, which was famous for its extremely rich library. Paolo Santonino (around 1440–1508/1510), chancellor and head of the office of the Patriarch of Aquileia, accompanied Bishop Pietro Carlo of the Italian town of Caorle on three visitation journeys to parts of present-day Slovenia between 1485 and 1487. During these travels, he made notes and subsequently reworked them in literary form, producing the *Itinerarium* (*Travel Journal*).[32] In it, he also mentions the visit to Žiče Monastery, where he and the bishop visited the library, which, according to Santonino's recollections, contained more than 2000 books, most of them written on parchment (*Cernuntur in ipsa biblioteca ad duomilia et ultra, librorum volumina, in omni scientià, et pro maiori parte in pergameno descripta: antiqua etiam, et calamo exarata, non ut iam moris est impressa ...*).[33]

Why is the dictionary now held in the University Library in Graz? The Žiče Monastery was dissolved by the Austrian Emperor Joseph II in 1782 during his religious reforms. However, Suesstrunkl's dictionary probably arrived in Graz earlier, as Žiče Monastery had been almost completely abandoned in the mid-16th century for several reasons. The Austrian Archduke Charles II of Austria (Karl II. Franz von Innerösterreich; 1540–

[30] Kern 1956, 179; Mairold 1979, 110, Abb. 342; Golob, 2006, 108–109; Zotter–Kern–Mairold 2023, Nr. 988.

[31] Martialis 2006, 477.

[32] BAV, Cod. Vat. Lat. 3795, fol. 1r-138v Itinerarium editum a Paulo Sanctonino R.mi D. Marci Barbi Cardinalis S. Marci Patriarche Aquileiensis secretario.

[33] Vale 1943; 1983, 257.

1590) therefore ordered the books from the then almost empty Carthusian monasteries of Žiče, Jurklošter, and Millstatt to be transferred to the library of the newly founded Jesuit college in Graz.[34]

Abavus maior, an epitome from *Liber glossarum*

The Archives of the Republic of Slovenia hold two glossary fragments. The first is a fragment from the 12th century glossary *Abavus maior*.[35] It comprises ten surviving cut-off parchment folios, measuring between 200 × 170mm and 235 × 184mm, which are numbered and were once part of a codex. These leaves were used to make covers for the account books of the town of Ljubljana from the 17th and 18th centuries (one from 1673, two from 1710, and two from 1711). The fragment is presumably from a codex from the Cistercian monastery in Stična and is thought to date from the second half or the final quarter of the 12th century. The relatively thick parchment, made from goatskin, contains up to 27–32 lines. The text is written in Carolingian minuscule in brown and black ink. Later, some words were underlined in blue pencil, and markings in Roman numerals were added in Late Romanic minuscule. The writing is damaged in places, frequently unreadable, but it can be established that it is the work of three different scribes.

The text is divided into two columns, each side containing between 27 and 32 entries. It contains an epitome of the glossary *Abavus maior* (fragments of letters C–F, P, R) and a marginal glossary as a supplement (some of the text on folios 1, 3, 7, 8, and 10 is missing). In addition to definitions of the entries, synonyms and explanations are added as interlinear glosses, while marginal glosses contain supplements, i.e. new words recorded by at least two scribes. These are mostly Latin words, although some are Greek and Hebrew; translations of Latin words into German are also included. Josip Šorn, the first researcher to draw attention to this glossary, states[36] that the marginal glosses correspond to entries in several foreign manuscripts: manuscript lat. 7640, from the Bibliothèque Nationale in Paris (ff. 1r–123v: versio B – Abavus maior), dates from the beginning of the 9th century, and manuscript Ms Addit. 18379, from the British Library in London (Latin dictionary *Mater verborum*). Some of the glosses are supposedly adapted from Eucherius of Lyon.[37]

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[34] Golob 2007, 17.

[35] ARS, SI AS 1080, Zbirka Muzejskega društva za Kranjsko, Muzejskega društva za Slovenijo in Historičnega društva za Kranjsko, Coll. 1, f. 1, Rokopisni fragmenti.

[36] Šorn 1892, 101–102.

[37] Šorn 1892, 100–102; Steinmeyer–Sievers 1898; 1969, 473–474 (Nr. 247); Stanonik 1957, 8ss, 56; Stanonik 1987, 15; Meineke 1993, 33–35; Golob 1994, 200–201; Golob 1996, 46, 50, 53, 71ss., 202ss., Nr. 37; Bergmann–Stricker 2005, 2, 791 (Nr. 359); Meineke 2009, 856; Golob 2018, 236–238; Golob 2021, 41–42; Golob 2025, 190–191, 272–273.

The same archival unit[38] also preserves an epitome from *Liber glossarum* (originally written as *Liber glossarium*),[39] which likewise comprises ten cut-off folios measuring 200 × 170 mm, from an otherwise unpreserved dictionary codex and is the work of three different scribes. They used different inks, with red ink marking separators (cartouches, paragraphs). Both fragments contain entries from secular and ecclesiastic texts, indicating that these glossaries served as study or learning materials at Stična Monastery and were used for the needs of its monastery school.[40]

Glossaries in the National and University Library in Ljubljana

The National and University Library in Ljubljana holds several Latin glossaries that have mostly survived only in fragmentary form.

The manuscript of the glossary titled *Glossarium in novum et vetus testamentum* with the library number Ms 11[41] originated from the Stična Cistercian Monastery (Lat. *Sitticum, Sitticium,* Ger. *Sittich*), which is the oldest surviving monastery and the only Cistercian monastery in Slovenia.[42] The most extensive text in the codex is a glossary of the *Old* and *New Testament* (*Glossarium in novum et vetus testamentum*; 1r–177v), preceded by a preface by Jerome to the *Book of Genesis*. The *incipit* reads: *Incipit liber utilis ualde, glosarius in novum et uetus testamentvm. Prologus grece, latine prelocutio vel prefatio. Proemium grece, latine breviatio.* The glossary was compiled in the second half of the 12th century; it comprises 185 parchment folios measuring 302/305 × 187mm. It is written in black ink, while the titles and the *incipit* are written in red; postscripts are circled in red, and it also includes 117 calligraphic initials. The text contains several postscripts and explanations from a later period.[43]

The fragmentarily preserved *A Latin Dictionary mainly on Natural Science Topics,* with the library number Ms 2026,[44] was produced in Southern Germany around 1300. It includes seven fragments written on parchment folios of different dimensions, originating from a codex whose original extent can no longer be precisely determined. The folios have been badly damaged by improper handling in earlier periods. Each folio is divi-

[38] ARS, SI AS 1080, Zbirka Muzejskega društva za Kranjsko, Muzejskega društva za Slovenijo in Historičnega društva za Kranjsko, Coll. I, f. 1, Rokopisni fragmenti.

[39] Golob 2018, 234.

[40] von Radics 1866, 37; Šorn 1892; Dolinar–Kološa–Trpin 1990, 17; Golob 1994, 200–201.

[41] NUK, Ms 11 BIBLIA. Glossarium in novum et vetus testamentum cum prologo beati Hyeronimi in Genesim.

[42] Mlinarič 1995.

[43] Kos–Stelè 1931, 28–29 (Nr. 7); Golob 1994, 182; Golob 2010, 72–75, 148–151; Golob 2025, 191–191, 272–273.

[44] NUK, Ms 2026 LATINSKI slovar s pretežno naravoslovnimi vsebinami.

ded into three columns; the main entries are frequently underlined in red, and many are illegible. The fragments indicate that the dictionary included all letters of the alphabet. However, the entries under each letter are not arranged alphabetically but appear in no particular order. Terms relating to the natural sciences predominate, including names and descriptions of plants and animals, ways of life, and geographical names and designations. An interesting feature is the very high number of words beginning with *K* (*kassile*, *kadiri*, *kakasim*, *kerem,* etc.).

The manuscript *Dictionary fragments,* with the library number Ms 2033,[45] originated from the Austrian-German region; it is not possible to define it more precisely. It was produced in the second quarter of the 15th century and comprises 14 paper sheets measuring from 285 × 288mm to 310 × 210mm. The dictionary fragments, which originally formed part of a larger general dictionary whose original extent cannot be determined, are divided into two columns, while the entries are underlined in red. They contain general Classical Latin words and Christian terminology, generally in alphabetical order, although not consistently.

The fragmentary *Glossary,* with the library number Ms 2077,[46] was also produced at an unknown location on the Austrian-German region; its creation is dated to the early 16th century. A total of 22 sheets in varying sizes survives. The script used is bastarda, and the beginnings of sentences are written with calligraphically shaped majuscules. In addition to the original scribe, a number of other individuals added postscripts. The glossary includes at least 442 entries, comprising both classical Latin expressions and New Latin words. Among the ancient sources used by the scribe were Plautus, Seneca, and Apuleius.

All three glossaries indicate that they were used as learning aids and were probably intended for personal use.[47]

Glossary from the Ljubljana Archdiocesan Archives

The Ljubljana Archdiocesan Archives hold a manuscript originating from the town of Kranj, where it was produced in the first half of the 14th century.[48] In the 18th century, it was owned by a townsman from Kranj, Franz Knoll, and was subsequently transferred to the ownership of the parish office in Kranj. Prior to the Second World War, it became part of the collection of the Ljubljana Archdiocesan Archives. The manuscript bears the title *Summa magistri Raymundi de Peniafort,* after the longest text in the volume; it is a transcription of a work by the Catalonian Domi-

[45] NUK, Ms 2033 SLOVARSKI fragmenti.
[46] NUK, Ms 2033 GLOSAR.
[47] Golob 2021, 140–148, 170–173, 206–209.
[48] NALJ, Sign. 6, šk. 2.

nican and canon expert Raymond of Peñafort (Ramon de Penyafort; around 1175–1275). The manuscript is written in small Gothic standard minuscule from the first half of the 14th century. It comprises 259 parchment folios measuring 170 × 120mm. The covers are made of beech wood and are partly clad in fairly badly damaged leather, while the back cover is covered with reused parchment. The majority of the manuscript consists of the aforementioned *Summa* (f. 3r–253v). Folio 2v, however, contains definitions of several Latin and Greek words, while folios from 258v to 259v contain a short glossary (392 glosses) that include Latin and German terminology for various plants, tools, equipment, animals, Latin numerals, and the like. It is arranged partly thematically and partly alphabetically and is probably a transcription of an older glossary.[49]

Glossaries from the University Library in Graz

The University Library in Graz (Universitätsbibliothek Graz) holds in its collection four glossaries created in the Middle Ages in monasteries on the territory of present-day Slovenia.

The first, with the library number Ms 234,[50] is a collection of words relating to a homily by Pope St Gregory the Great on angels (*Ex omelia b. Gregorii pape de angelis*) and originates from the Dominican monastery in Ptuj, as confirmed by the inscription on f. 1: *Liber fratrum predicatorum in Bettovia, quem si quis alienaverit* (Bettovia = Lat. *Petovio*, i.e. Ptuj, Ger. Pettau), and by a sheet added in the 14th century: *Iste liber est conventus Petoviensis ordinis predicatorum.* The text was written in the 13th century, and in the 15th century the manuscript was bound into a codex with brown leather covers. It comprises 243 parchment sheets measuring 270 × 170mm and is supplemented with a few simple illustrations. The glossary is found on folios 15r–16v and begins (*incipit*): *Scripture testantur esse angelos, archangelos, virtutes, potestates*.[51]

The second glossary is found in the manuscript with the library number Ms 690,[52] which comprises 185 paper folios measuring 300 × 220mm. It originates from the Žiče Carthusian Monastery which is confirmed by the inscription on folio 3r: *Et est monasterii s. Johannis Bapt. [in Seitz]*, it also bears a catalogue number of the Žiče Carthusian Monastery Library (Nr 140). The manuscript was created in the 15th century,

[49] Kos–Stelè 1931, 160 (Nr. 91); Stanonik 1973, 5ss.; Vodopivec 2000, 78–117, 156–159; Bergmann–Stricker 2005, 4, 1938–1939 (Nr. 1030).

[50] UBG, Ms 234 (Alte Signatur 41/30 4°).

[51] Kern 1942 (Ms 234, Alte Sign. 41/30); Stanonik 1973, 3; Bergmann–Stricker 2005, 4, 1938–1939 (Nr. 1030).

[52] UBG, Ms 690 (Alte Signatur 36/80 f°).

and the seventh text in the volume is *Glossa super apocalypsim* (f. 65r–93r), which contains terminology relating to the *Book of Revelation*.[53]

Finally, two glossaries are included in manuscript codex Ms 742,[54] which was created in the first half of the 15th century in the Žiče Carthusian Monastery, as confirmed by the owner's inscription on folios 1r, 150r, and 278r: *Est domus s. Johanni bapt. in Seytz.* The codex comprises 280 paper folios measuring 290 × 210mm; the text on folios 1r–188v is arranged in two columns, while that on folios 189r to 280v is arranged in a single column. Titles and initials are written partly in red ink and partly rubricated. The script is minuscule from the first half of the 15th century; differences in handwriting indicate the involvement of several scribes. As mentioned above, the manuscript includes two glossaries:

a) on folios 157r–180v, a collection titled *Naturalia*, which is partly an epitome from the *Physiologus* and also includes the names of trees, precious stones, etc.;

b) on folios 181r–188r, an alphabetically arranged glossary titled *Vocabula bona et rara per alphabetum*, which begins (*incipit*) *Ausis principium altariorum planete*, and ends with the definition of *zingi bengenus tritici*.[55] It is an epitome of a glossary held by the library of the Benedictine abbey in Melk under the library number Cod. 592[56] and dates from the first half of the 14th century.[57]

Incunables – *Vocabularius Ex quo* and *Mam(m)otrectus*

Two dictionaries preserved as incunables can be mentioned as transitional works between medieval manuscript dictionaries and printed dictionaries.

The incunable of the dictionary titled *Vocabularius Ex quo*[58] is held by the Manuscript, Old and Rare Prints Collection of the National and University Library in Ljubljana.[59] The work was printed in Speyer (*Spirae*) by the printer Peter Drach in 1482.[60] As indicated by its second title (*Vocabularius latino-germanicus*), it is a Latin-German dictionary named after the first three words of its preface. It was popular and widely accessible practical aid to understanding the *Bible* and other Latin texts, with

[53] Kern 1942, 419; Mairold 1980, 47.

[54] UBG, Ms 742 (Alte Signatur 36/72 F°).

[55] Kern 1956, 20–21; Kern 1967, 72; Mairold 1980, 47; Flint 1995, 167; Bergmann–Stricker 2005, 2, 626–627 (Nr. 270c).

[56] Melk, Benediktinerstift, Cod. 592 (969, K 51) (Katalog Nr. 432) Vocabularius. De etymologia. Isidorus Hispalensis. De virtute et efficacia Psalmorum. Varia.

[57] Steinmeyer–Sievers 1898, 1969, 501 footnote.

[58] Vocabularius ex quo 1482.

[59] NUK, Zbirka rokopisov, redkih in starih tiskov, Ti I 6049 – inkunabule; Gspan–Badalić 1957, 250 (št. 694).

[60] Geldner 1959.

entries arranged alphabetically and accompanied by Latin definitions and German semantic equivalents. It was the most used medieval dictionary in Germany, which is indicated by the fact that more than 280 manuscripts survive. It was compiled in the 14th and early 15th centuries, while its publication was initiated by the brothers Heinrich († 1467) and Nikolaus Bachtermünze († after 1488) of Mainz,[61] who established their printing house in Eltville in 1467. Heinrich began printing the dictionary, but when he died in 1467, Nikolaus completed the work in the same year in collaboration with Wigand Spyesz von Orthenberg. The vocabulary was subsequently issued in various forms. Peter Drach, the printer of the edition held by the National and University Library in Ljubljana, worked closely with Nikolaus Bechtermünze.[62] This copy originated from the library in Gornji Grad (Lat. *castrum Oberburg*, Ger. *Ober(n)burg*), where the bishops of Ljubljana had their residence. From there it came into the possession of Janez Krstnik Seepacher (Joannes Baptista Seepacher) in 1560, who received it as a gift from his father (*Joannes Baptista Seepacher habet hunc librum â suo parente 1560*). The distinguishing feature of this incunable is its hand-painted initials.[63]

The second incunable, of which four copies are preserved in Slovenia, is *Mam(m)otrectus super Bibliam*. It is a Franciscan medieval textbook and manual intended for the education of novices in understanding of the *Bible,* as well as for introducing them to its use in the liturgy. Its author is the Franciscan friar Marchesino da Reggio (the name Giovanni Marchesini (Joannes Marchesinus) is questionable), who lived and worked in the second half of the 13th century. Marchesino may have studied in Bologna; later, he supposedly taught as a lector in Faventia and Bologna, but spent most of his life working in the Franciscan custodia of Ferrara, including as a teacher of novices at the Franciscan monastery school in Imola. The work *Mam(m)otrectus* was written in Reggio Emilia in the last third of the 13th century (between 1279 and 1297) and was intended for young friars as a study aid in theology after completing their noviciate. It comprises 1,300 shorter texts and definitions explaining difficult Biblical expressions and passages. It covers terminology from the *Book of Genesis* (*Geneza*) to the end of the *Book of Revelation*, followed by explanation of Biblical teachings, spelling, the accentuation of Latin words, Biblical realia (holidays, garments, Hebrew months, Hebrew names, etc.), the principles of translating the *Bible* and Biblical exegesis, liturgy and

[61] Benzing 1953.

[62] Roth 1886; Roth 1901, 114–122; Voulliéme 1922; Grubmüller 1967, 30 A.4; Grubmüller, 1988–2001.

[63] Claes 1977, 37; GW M51107 (https://gesamtkatalogderwiegendrucke.de/docs/M51107.htm); ISTC –iv00363450 (https://data.cerl.org/istc/iv00363450); DB; MDZ; BSB-Ink V-309 (https://inkunabeln.digitale-sammlungen.de/Ausgabe_V-309.html).

liturgic works, hymns, legends of saints, sermons, homilies, and more. The title appears in several variants: *Mam(m)otreptus*, *Mam(m)otrectus, Mam(m)otractus*, *Mammotrepton*, *Mammothreptus*, as well as in a longer, descriptive form: *Opusculum de accentibus verborum, de orthographia, de interpretibus Sacrae Scripturae, de modo eam exponendi, et de dignitate ejusdem*. Marchesino modelled his work on William of Breton (Guillelmus Brito) and his *Expositiones vocabulorum Biblie*. Until 1470, the work circulated only in manuscript; the first printed edition appeared in 1470 in Mainz (printer Peter Schöffer; around 1425–1503), and another was published in the same year in Beromünster, Switzerland (printer Helias Helye; around 1400–1475). The work was very popular in the Late Middle Ages, particularly among students; numerous manuscripts survive, as do at least 23 incunables. However, Protestant scholars, including Erasmus and Luther, were highly critical of it.[64]

The oldest incunable of *Mammotrectus super Bibliam* in Slovenia, published in Venice in 1476,[65] is today held in the Local Studies Department of the Osrednja knjižnica Srečka Vilharja Koper library (Biblioteca centrale Srečko Vilhar Capodistria).[66] The book originates from the library of the Franciscan Monastery of St Anna in Koper.[67] The full title of the work is *Expliciunt expositiones et correctiones vocabulorum libri qui appellatur Mamotrectus tam biblie quam aliorum plurimorum librorum.* The sheets measure 210 × 160mm; numerous sheets have slightly visible stains at the edges, and the book has no covers. The text is arranged in two columns on each page, with 42 lines per column; the beginnings of individual chapters have red and blue manuscript initials.[68, 69] The Venetian edition from 1476 was a joint project by two printers working in Venice as partners (*per Franciscum de Hailbrun & Nicholaum de Franckfordia socios*); Franz from Heilbronn and Nikolaus from Frankfurt.[70] The former was the German printer Franz Remmer (around 1450–after 1486).[71] The latter was Nikolaus from Frankfurt, for whom biographical information is very scarce. He worked in Venice between 1473 and 1516

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[64] Berger 1879a, 29, 32–36, 38, 41–44, 47, 51; Berger 1879b, 19–22; Wadding 1906, 166; Allen 1914, 53; Kleinhans 1932, 413–440; Collison 1982, 48; van Liere 2003 193–206; Germann 2004, 134–148; Denery 2005, 52, 54.

[65] Marchesinus 1476.

[66] Osrednja knjižnica Srečka Vilharja Koper, Domoznanski oddelek R 31674.

[67] Frančiškanski samostan sv. Ane Koper, SIKKP: D R 31674.

[68] Reichling 1907, 98 (H.C. 10577); CMB 1924, 194; Gspan–Badalić, 1957, 188 (št. 428).

[69] For more data see the catalogue at https://plus-legacy.cobiss.net/cobiss/si/sl/bib/17136433#full.

[70] Gamba 2019, 3, 129n, 161, 179, 364 (Renner Franz, von Heilbrunn (della Fontana)); 41, 54, 67, 93n, 174, 179, 179n, 180, 182, 357, 380–381, 431 (da Francoforte Nicola).

[71] Braun 1889; Kristeller 1893, 94.

and collaborated with Renner between 1473 and 1477, as well as on individual projects later.[72]

The second incunable is kept in the collection of the Archdiocesan Archives of Maribor;[73] it is an issue published in Milan in 1481,[74] by the printers Leonhard Pachel and Ulrich Scinzenzeler.[75] Pachel (1449–1511) was born in Ingolstadt and died in Milan, and was Scinzenzeler's partner between 1477 and 1488. The cover even states the precise date of the publication, *IV. kal. sept.* (*ante diem quartum Kalendas Septembres*), i.e. 29 August 1481.[76]

The remaining two incunables are kept in the Manuscript, Old and Rare Prints Collection of the National and University Library in Ljubljana. The first is from 1489,[77] has red and blue initials, and bears a (probably) owner's signature on the last sheet: *Georgius Erlenheut Salinensis*. It was published in Nuremberg by printer Georg Stuchs.[78] The date of the publication is also stated: *IX. kal. febr.* (*ante diem nonum Kalendas Februarias*), i.e. 14 January 1489.[79] The second was printed in 1494[80] in Strasbourg by the printer Martin Flach,[81] while the copy originates from the library of the Stična Cistercian Monastery.[82]

The Periods of Humanism and Protestantism

During the period of Humanism, no dictionary works were produced in the territory of Slovenia or by any authors originating from present-day Slovenia. This is not surprising since there were no large urban centres in the geographical region, no significant educational institution (with the exception of a few monasteries), relatively few influential noble families, and even fewer that were prepared to support literary and intellectual work. In general, the majority of humanists worked outside the Slovenian territory; most were active in Vienna, while some worked in

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[72] Kristeller 1893, 86, 94; Steiff 1886; Vytautas Gerulaitis 1976, 6–8.

[73] NŠAM ŠkA R 83.

[74] Marchesinus 1481; Pallmann 1887; Steiff 1891; Sandal 1977, 1981, vol. III (*Annali tipografici dei fratelli Le Signerre, Leonhard Pachel* …); Menato–Sandal–Zappella 1997; Menato–Sandal–Zappella 2020.

[75] Pallmann 1887; Steiff 1891.

[76] Copinger 1895, I, 315 (št. 10561); CBM 1930, 750; Gspan–Badalić 1957, 188 (št. 429); Golob 2012; Urlep 2012.

[77] NUK, Zbirka rokopisov, redkih in starih tiskov – inkunabule, Ti I 10555.

[78] Voulliéme 1922, 129.

[79] Marchesinus 1489; Copinger 1895, I, 315 (št. 10567); CBM 1912, 468; Gspan–Badalić 1957, 189 (št. 430).

[80] NUK, Zbirka rokopisov, redkih in starih tiskov – inkunabule, Ti II 10781.

[81] Voulliéme 1922, 21, 23, 157.

[82] Marchesinus 1494; Hain 1831, 336 (št. 10573); CBM 1908, 153; Gspan–Badalić 1957, 189 (št. 431).

larger towns on the coast, mostly in Koper.[83] Until the 16th century, no dictionary work was created in Slovenia that drew on the medieval lexicographical tradition. It was only during the period of Protestantism that the first printed dictionary appeared, marking the beginning of both classical-language lexicography and Slovenian lexicography: Hieronymus Megiser's *Dictionarium quatuor linguarum*.

Two examples stand out among the more significant European dictionaries of classical languages published in the 16th century. The first is *Dictionarium* by the Italian Augustine monk, priest, and lexicographer Ambrogio Caleppio (also Calepino, Ambrosius Calepinus*; 1435–1511*), which was first published in 1502 in Reggio. During its compilation, the author referred to *Cornucopiae,* a collection of quotations by Niccolò Perotti (1429/1430–1480). The dictionary was published in a revised form in 1509 and was posthumously published by the printer Bernardino Benaglio in 1520, while Calepino established a model for future lexicographers (Jacopo Facciolati (1682–1769) – *Lexicon septem linguarum – Calepinus* (1719); Egidio Forcellini (1688–1768) – *Lexicon totius Latinitatis* (1771), etc.) through the clear and transparent structure of its entries; it saw numerous reprints, rewritings, supplementations, and expansions, while the name "Calepinus" became a synonym for a dictionary in general.[84]

The second is *Dictionarium* by the German humanist, scholar, and lexicographer Peter Hasenfuß (Hasenfratz; around 1490–1559), who is known under the Latinised name Petrus Dasypodius. For his students, he prepared the first humanistic Latin-German dictionary, arranged partly alphabetically and partly etymologically. It was published in 1535 in Strasbourg (*Dictionarium voces propemodum universas in auctoribus Latinae linguae probatis, ac vulgo receptis occurrentes Germanice explicans*) and was supplemented in 1536 with a shorter German-Latin dictionary (*Dictionarium Latinogermanicum, et vice versa Germanicolatinum ex optimis Latinae scriptoribus concinnatum*). The dictionary achieved exceptional popularity throughout the German-speaking territories.[85]

It can only be speculated which classical-language dictionaries could have directly influenced the first dictionary compilers in Slovenia; the preserved catalogues of the university libraries of the universities they studied at may provide an answer; however, there can be no doubt that they were acquainted with the contemporary dictionary material of the period during their studies or work.

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[83] Simoniti 1979, *passim*.

[84] Salvioni 1839; Gallina 1959, 93–120 (*Calepinus Ambrosius (I "Calepini")*); Labarre 1975; Tancke 1984, 14, 38, 42–43, 56, 59, 78, 83, 128, 161; Bravi–Ceresoli–Lo Monaco 2002; Mencaroni Zoppetti–Mencaroni 2005; De Mauro 2009; Quadrelli 2011.

[85] Wetekamp 1980; Schirokauer 1987; West 1989; Hartweg 1995; Müller 2001, *passim*, especially 62–72; de Smet 2009; Müller 2012.

The beginnings of the Slovenian lexicography of classical languages coincide with the work of Slovenian protestants; nevertheless, these mostly were not major works, but smaller glossaries containing Slovenian and Latin words. The first lists of words or smaller Slovenian-Latin glossaries cannot yet be considered dictionary works, but rather the beginnings and the predecessors of the first true dictionaries. The first such example is the literacy manual titled *Abecedarij* (*Abecedarium*), an eight-page booklet published in 1550 by Primož Trubar (1508–1586), the central figure of the Reformation in Slovenia, as an aid to learning to read.[86] However, this small work, of which only one copy survives (held by the town library in Schaffhausen, Switzerland), contains too few dictionary elements to be of greater significance in the history of lexicography.[87]

The Slovenian Protestant writer and translator Jurij Dalmatin (around 1547–1589) prepared, as a supplement to his complete translation of the *Bible*, published in 1584 in Wittenberg,[88] the first larger collection of Slovenian words, which he titled *Register*. During its preparation, he collaborated with the linguist Adam Bohorič, the author of the first Slovenian grammar, titled *Arcticae horulae succissivae* (1584), which he wrote in Latin. In gathering the material, they were assisted by colleagues from various Slovenian and Croatian regions. The *Register*, which includes 7,551 words, was almost entirely incorporated into Hieronymus Megiser's *Dictionarium quattuor linguarum*, published in 1592.[89]

The second similar work is *Otročja biblija* (*Otrozhia Biblia*), published in 1566 by the Slovenian linguist, translator, and Protestant theologian Sebastijan Krelj (1538–1567).[90] This work was highlighted by the English linguist Norman Brooke Jopson (1890–1969), who sent the Slovenian literary historian France Kidrič a description of the edition held by the British Museum in 1924. The work includes a presentation of the Slovenian alphabet (*Alphabetum Slavonicum*) and the pronunciation of some combinations of syllables; an introduction to lower- and upper-case Latin letters; the names of Slovenian letters (*nomina litterarum slavicarum*); vowels (*vocales*); and syllables (*syllabae*). This is followed by a Latin-Slovenian vocabulary (*vocabula*) containing only 24 words (Bog, Nebo, Svesda, Luna, Semlia, Shivot, Smert, Dusha, Hisna, Drushina, etc.). It was undoubtedly too short to be used for the preparation of Latin texts, yet long enough to explain certain everyday expressions and key religious concepts and symbols. The work ends with *dicta*, one Latin and four Slovenian proverbs. Supposedly, the work was devised – at least to some extent

[86] Trubar 1550.
[87] Kmecl 2000.
[88] Dalmatin 1584.
[89] Rigler 1967; Stabej 1976; Orožen 1983/84; Gjurin 1987, *passim*.
[90] Krelj 1566.

– so that Croatian children could use it, too.[91] It is a reflection of the linguistic situation of the time and the position of the Slovenian language in relation to languages with which it was in direct contact: German, Italian, Croatian, and Latin.[92]

The first modest yet true linguistic manual was *Elementale Labacense* by the Slovenian Protestant linguist and writer of the first Slovenian grammar, Adam Bohorič (around 1524–1602), to which the author added a short dictionary titled *Nomenclatura trium linguarum*. The full title of the work is *Elementale Labacense cum nomenclatura trium linguarum latinae, germanicae et sclavonicae* and it was created between 1575 and 1580. It was probably printed in Ljubljana, but no copies have survived; the last attested copy of this small booklet was sold by one of the Ljubljana antiquarians to the Netherlands in 1900.[93] *Elementale Labacense* was an alphabet primer for elementary instruction in reading Latin, German, and Slovenian, while *Nomenclatura trium linguarum* was a handy Latin-German-Slovenian dictionary for learning Latin words with the help of Slovenian or German as the mother tongue, and possibly vice versa, for learning German words through Slovenian.[94]

Megiser, *Dictionarium quatuor linguarum* and *Thesaurus polyglottus*

It is interesting for the lexicography of both the Slovenian language and the classical languages in Slovenia that their beginnings are not marked by a Slovenian but rather a German; the humanist and polyhistor Hieronymus Megiser was born in Stuttgart in 1555 and met Slovenians for the first time in the 1580s, when he studied at the University of Tübingen. There he encountered a few Slovenian Protestants and befriended them; he was a schoolmate and friend of both sons of Primož Trubar, Primož and Felicijan, as well as of Jurij Dalmatin. It was Dalmatin who helped Megiser when he was unsuccessfully trying to find a job in Germany after completing his studies; he secured him a position with the Carniolan nobleman, entrepreneur, and politician Janž Khisl (around 1530–1591 or 1592) at Fužine near Ljubljana, where Megiser worked until 1589. He then lived and worked in Graz, Klagenfurt, and Frankfurt, and died in Linz in 1619. His legacy comprises 41 printed works with more than 58 reprints and 30 manuscripts of unpublished works.[95]

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[91] Kidrič 1924a; Kidrič 1924b.

[92] Orožen 1996, 161–162.

[93] Kidrič 1924c, 128.

[94] Vodnik 1809, 47; Kidrič 1924c; Kidrič, 1924č; Gjurin 1987.

[95] Elze 1885; Doblinger 1905; Stabej 1977.

Megiser was one of the most important German authors of the 16th century whose work also had an impact in Slovenia,[96] and as a linguist he was an especially diligent collector of various linguistic material. In 1592, he published *Dictionarium quatuor linguarum* (*Four Language Dictionary*), with the full title *Dictionarium quatuor linguarum, videlicet Germanicae, Latinae, Illyricae (quae vulgo Sclavonica appelatur) & Italicae sive Hetruscae. Auctore Hieronymo Megiser*.[97] It was published in Graz (*Graecii Styriae*) by the printer Johannes Faber (*a Iohanne Fabro*; real name Hans Schmidt), who was the printer of the Protestants.[98]

The dictionary, which was the first printed standard-language dictionary and was dedicated to Emperor Maximillian, son of the Archduke Karl, comprises 344 pages and includes 8,575 Slovenian words which he collected alongside approximately 4,000 Latin and German entries.[99] A strong interest in languages, friendship with Slovenian Protestants, and his work in Slovenia were the main reasons for his interest in Slovenian, while he was additionally motivated in this direction by his scholarly interests; he probably learned Slovenian at least to the extent that he could write down a few expressions. It is difficult to determine how much material he gathered himself by word of mouth and how much he drew from existing written sources. He gathered some of the expressions from the spoken language, while the majority of entries are taken from *Register* to the *Bible*, prepared by Jurij Dalmatin and Adam Bohorič, as well as from the first Slovenian grammar written in Latin by Adam Bohorič and titled *Arcticae horulae succisivae*. These two works were his primary sources.[100] He copied most of the words from the *Register* to the *Bible*, added, as Dalmatin had done, a mark indicating the dialect from which they were taken, and added a mark indicating where in Dalmatin's *Register* the word can be found (e.g. Dalm. C 6 a), thereby giving explicit credit to his source.[101] Slovenian words were mixed with those from Croatian and Pannonian dialects that he probably obtained by word of mouth, but he could also have used as a source *Dictionarium quinque nobilissimarum Europae linguarum, latinae, italicae, germanicae, dalmaticae et ungaricae* by the Croatian bishop, diplomat, polyhistor, and inventor Faust Vrančić (1551–1617),[102] which was published in Venice in 1595.[103] It was

[96] Janko 1987, 1996, 172–173; Janko 1995, 322.
[97] Megiser 1592; Considine 2019b, 241, 243, 448, 449, 776.
[98] Breznik 1926, 110–114; Stabej 1967; Sakrausky 1998; Kersche–Merše 2016.
[99] Orožen 1995, 63.
[100] Breznik 1926, 110.
[101] Vrtovčeva 1940, 68–70.
[102] Dukat 1925; Franolić 1976; Vončina 1979; Filipović 1986; Putanec 1993; Lakić 1995, 2001; Lisac 2004; Moguš 2009, 80–86; Borić–Blažević–Marotti 2018; Considine 2019b, 447–448, 773, 801.
[103] Verantius 1595; Vrančić 1992.

printed by Niccolò Moretti, who worked as a printer in Venice between 1583 and 1608.[104]

Megiser's dictionary is also important due to its grammatical appendix, his short grammar, which includes a few examples of declensions and conjugations (*Dictionarii quatuor linguarum Hieronymi Megiseri Appendix. Exempla aliquot declinationum et conjugationum*).[105]

In 1967, the dictionary was published in a rearranged form which, in addition to the dictionary text, includes an introductory study of Megiser's life and work, sources for the *Dictionarium*, his language, and vocabulary.[106]

Two more editions were published after the first one of 1592. The second was published in Frankfurt in 1608; there is no data about it and no copies have survived, but most probably the dictionary was published in an unchanged form. The third edition was published in 1744 in Klagenfurt with a significantly supplemented and expanded collection of words; this is attested by the cover, which states that the dictionary is *correctum et auctum*, "corrected and expanded".[107] It was published at the instigation of the Klagenfurt Jesuits, while its main patron, who financially supported the publication, was the Carinthian state governor Johann Anton Oswald Count von Goëss (1694–1764, Carinthian state governor 1734–1759). The majority of the material was arranged by the Jesuit Anton Miklavc (1700–1743) from Železna Kapla in Carinthia.[108] The dictionary comprises 12,613 Slovenian words, which Megiser mostly took from the Carinthian dialect. The total number of Slovenian words thus amounts to 21,188.[109]

The principle of a multi-language dictionary is no peculiarity or rarity in this period, as demonstrated by Calepino's and Dasypodius' dictionaries as well as several others created around Megiser's time. One such example is *Dictionarium quatuor linguarum,* published in 1556 in Louvain by the Dutch humanist, philologist, and scholar Kornelis Wouters (Cornelius Valerius; 1512–1578);[110] the four-language German-French-Latin-Spanish dictionary was intended for all who wanted to learn any of these languages (*eas linguas discere volentibus*).

The second example is a dictionary work by the German scholar Nicolaus (Mikołaj) Volckmar (around 1573–1601), who worked as a teacher in Gdansk. The Polish bibliography for the 16th century states that

[104] Borsa 1980, 227.
[105] Ahačič 2007a; Ahačič 2007b, 215–223, 232–233, 242–246, 369–370.
[106] Lägreid 1967.
[107] Megiser 1744.
[108] Orel Pogačnik 1995, 245–246.
[109] Vrtovčeva 1940, 70–72; Orožen 1995, 64–65.
[110] Kornelis 1556.

the four-language dictionary was published in 1594 (*Dictionarium quadrilingue lat., germ., graec., pol.,* Gedani),[111] which is not reliable. In 1596, he published a trilingual dictionary (*Dictionarium trilingue ad discendam linguam latinam, polonicam et germanicam accomodatum*), while in the second edition in 1605 he expanded the Latin-German-Polish dictionary with Greek and thus made it four-language (*Dictionarium trium linguarum, Latine, Germanice et Polonice ... nunc denuo recusum, lingua Graeca auctum, & Quadrilingue factum*). It remained the same in the third edition in 1613[3] and 1623 (*Dictionarium Quatuor Linguarum, Latine, Germanice, & Polonice ... lingua Graeca auctum et Quadrilingue factum*) and in the fourth edition in 1624[4] (*Dictionarium latino-germano-polonico-graecum*).[112]

The third example is *Dictionarium quatuor linguarum, Latinae, Hungaricae, Bohemicae et Germanicae*, a four-language Latin-Hungarian-Czech-German dictionary printed in Vienna in 1629 by the Viennese printer and publisher Gregor Gelbhaar (†1648); the second edition was published in 1641. Its basis was the dictionary work titled *Nomenclatura* or *Dictionarium Latino-Ungaricum*, written by the Hungarian humanist, Protestant preacher, and scholar Balázs Szikszai Fabricius (1530–1576); the dictionary, intended for university use, was circulated only in manuscript during his lifetime but was printed for the first time in 1590 in Debrecen and subsequently saw seven more publications.[113]

The fourth example is *Dictionarium quatuor linguarum latino-germano-gallico-italicum*, which was published in 1628 by the Flemish scholar, printer, and publisher Levin (Levinus) Hulsius (around 1550–1606); it was published in Frankfurt by the printer Paul Jacob (Paulus Jacob). There are a few more similar examples.

It should be mentioned in connection with Megister's dictionary that the number four in the title is written differently from classical Latin (*quattuor*), i.e. with only one *t* (*quatuor*); it is not a mistake, but a very frequent simplification of a double consonant typical for medieval and modern age Latin.

Finally, the question that remains unanswered: was Megiser's dictionary only a collection of words, the result of the work of the working zeal of this German polyhistor, or was it also a learning aid? There is no information indicating that Megiser intended his dictionary to help pupils in Latin schools or students; however, it was undoubtedly used by intellectuals in their work and by pupils in their learning.

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[111] Estreicher 1875, 82.

[112] Lenartowicz-Zagrodna 2022.

[113] Melich 1906.

As a Latin dictionary, Megiser's *Dictionarium quatuor linguarum* has a limited value; it is primarily important as a collection of Slovenian words, as a source for the history of the Slovenian language, and as a source for later authors, since it was used by practically all Slovenian lexicographers until the 19th century. It is the first important dictionary work in Slovenia, the first work of Slovenian lexicography, and simultaneously also the first work of lexicography of the classical languages. It is the first example in which Slovenian (in the title, it reads "Illyrian which is generally called Slovenian" *Illyricae (quae vulgo Sclavonica appelatur)*) is placed alongside the three main languages used in the Middle Ages in Slovenia: Latin, German, and Italian.[114]

The second of Megiser's lexicographical achievements is *Thesaurus polyglottus vel Dictionarium multilingue*. It comprises a total of 1,584 pages, is dedicated to the Austrian imperial house, and was printed in 1603 in Frankfurt.[115] The dictionary is valued both as a collection of words that the author drew from approximately 400 different world languages and dialects and as a source for later dictionaries; Megiser included around 8,500 Latin and 10,445 Slovenian words in it. It was reprinted in 1977 as a source for the history of the Slovenian language, with an emphasis on Slovenian words.[116]

Conclusion

In Slovenia, Protestants broke new ground with their work both in the fields of lexicography of the Slovenian language and the lexicography of the classical languages. They laid the foundations of the first lexicographical works, although their significances as dictionaries was limited; they cannot yet be considered true dictionaries. The first two true lexicographical accomplishments of both the Slovenian and the classical languages are associated with the work of Hieronymus Megiser. His significance is also pointed to by the fact that after Megiser, despite a few attempts, no similar dictionary was published for almost 200 years. Megiser's dictionary is important because it helped preserve the Slovenian standard vocabulary until the 19th century and also has an immense documentary significance for the history of the Slovenian language. Megiser's *Dictionarium* and *Thesaurus polyglottus* are not true Latin dictionaries,

[114] Orožen 1989; Orel Pogačnik 1995; Orožen 1996; Orožen 2003, 194–207; Merše 2006a; Merše 2006b; Ahačič 2007a; Merše 2014.

[115] Megiser, Hieronymus. *Thesaurus polyglottus: vel, Dictionarium multilingue: ex quadringentis circiter tam veteris, quam novi (vel potiùs antiquis incogniti) orbis nationum linguis, dialectis, idiomatibus & idiotismis, constans ... / collectum [et] concinnatum, ab Hieronymo Megisero.* Francofurti ad Moenum: sumptibus authoris, 1603.

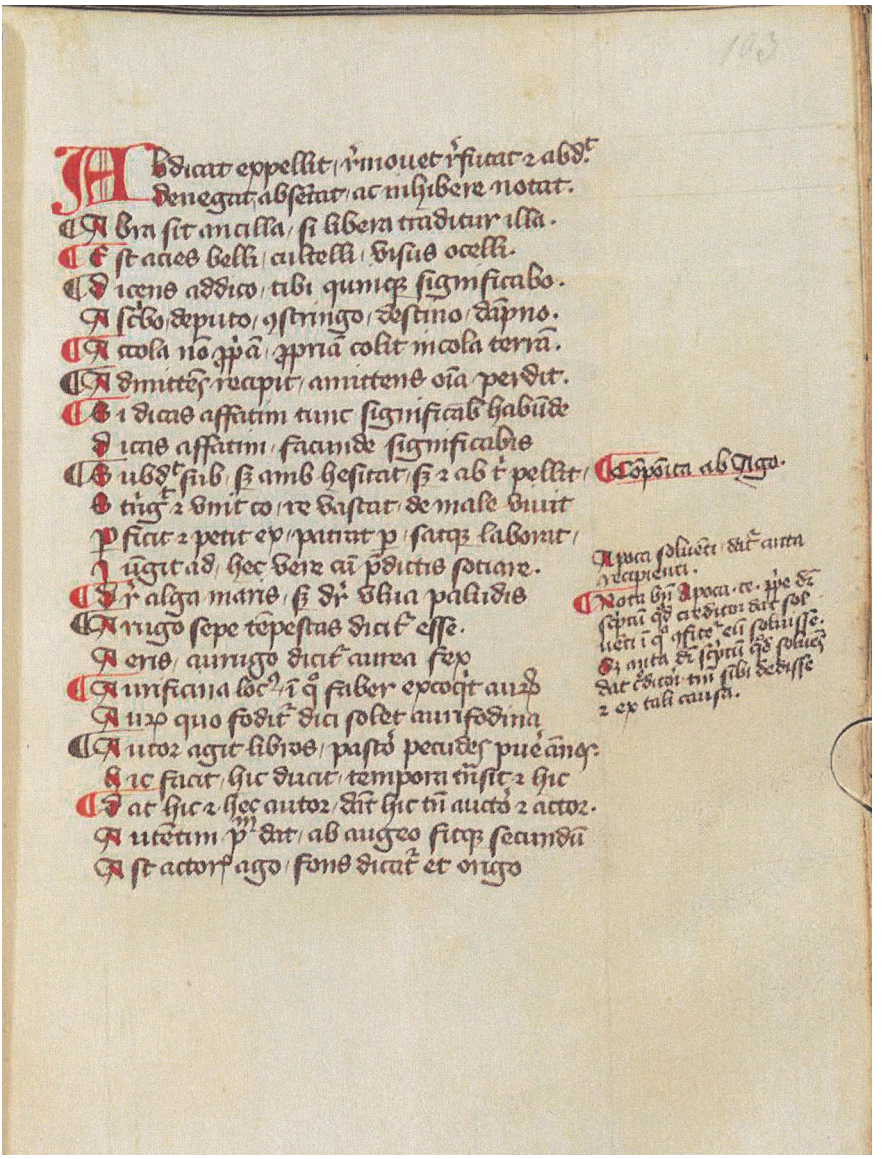
[116] Megiser 1977.

they are rather collections of words that necessarily include Latin terminology due to the importance of Latin and its use. The first high-quality Latin-Slovenian dictionary was *Latinsko-slovenski slovar*, which was compiled under the supervision of Fran Wiesthaler and published in 2007, more than 113 years after work began on it.[117]

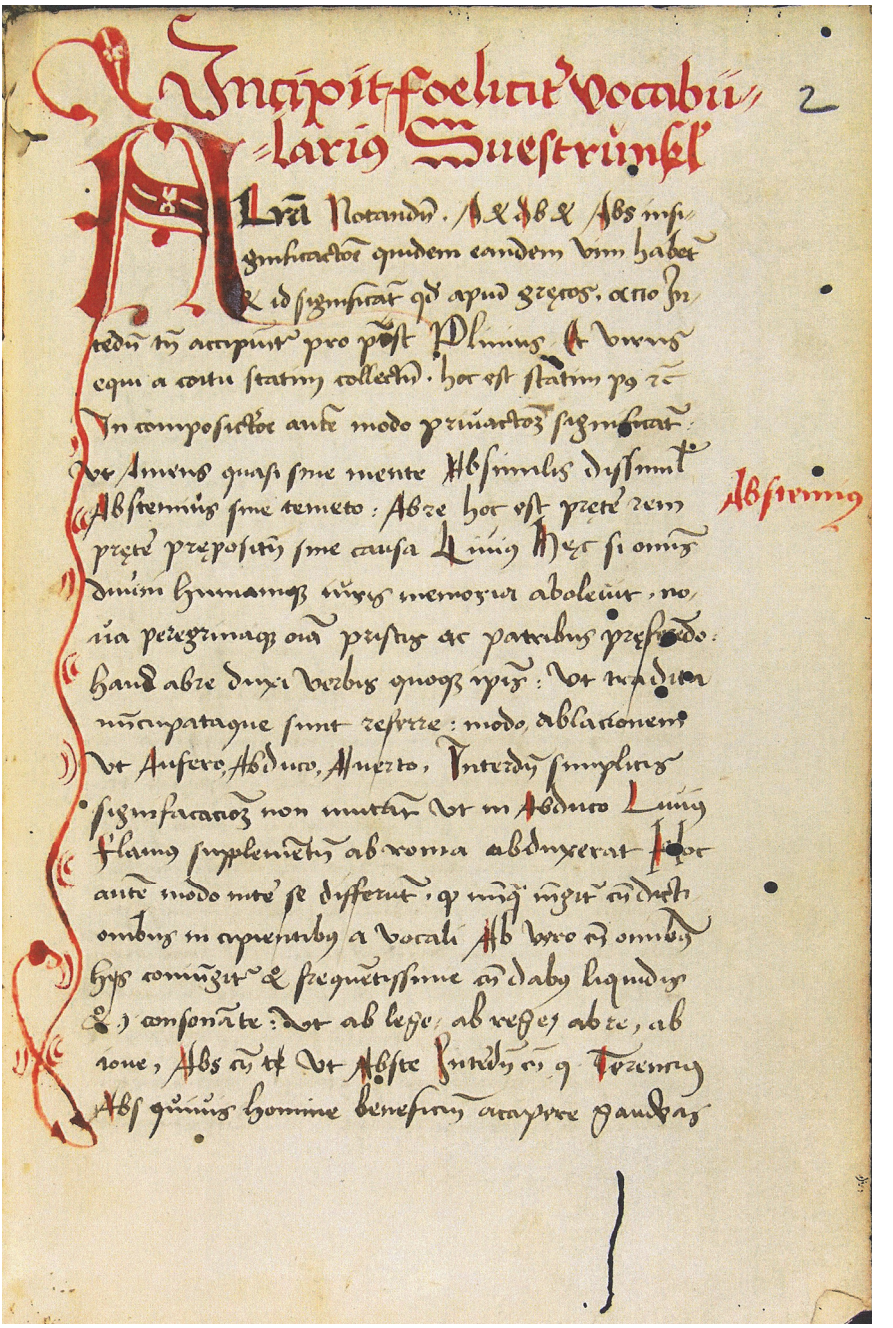
[117] Hriberšek 2010.



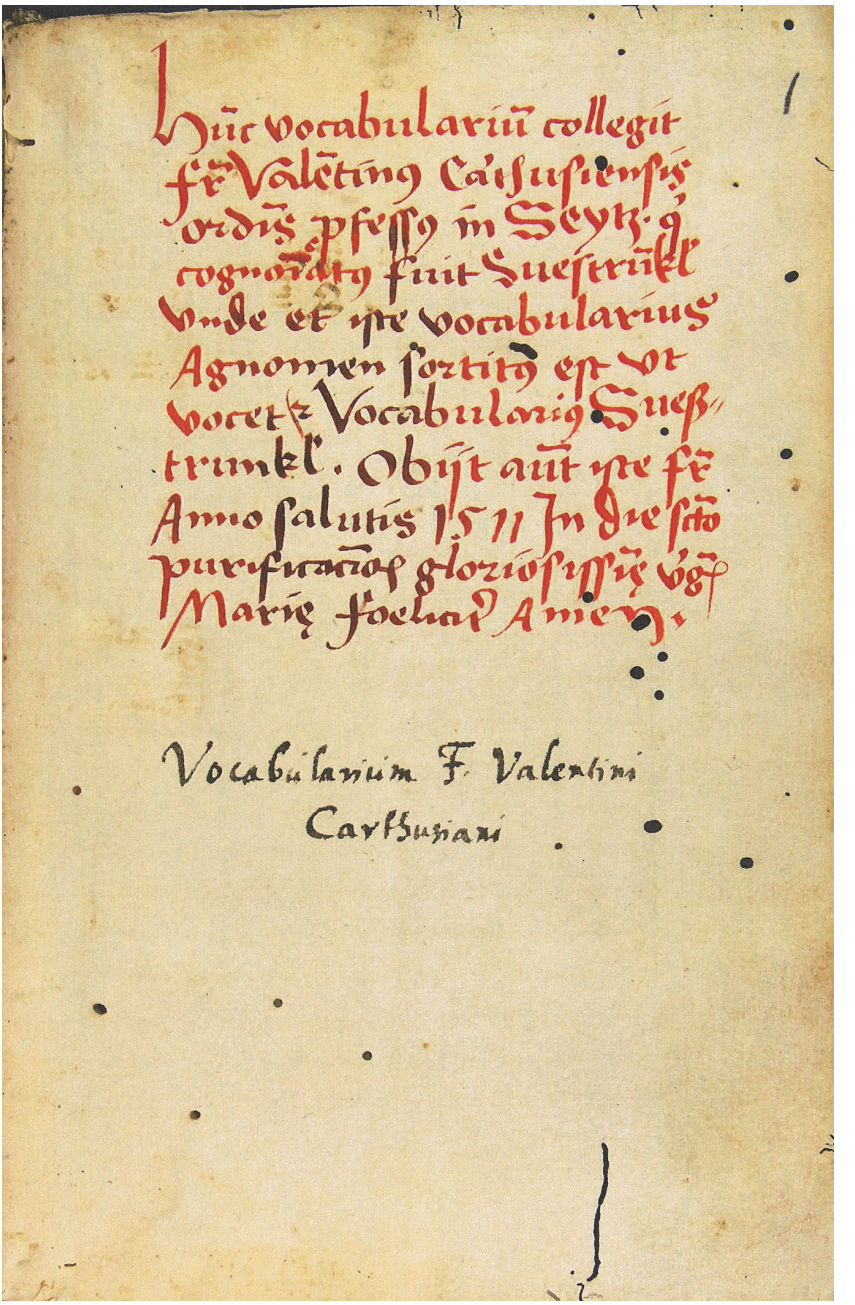
Picture 1: NUK Ms 4, Papias (1300–1400). *Dictionarium latinum* (1a); dLib.si: http://www.dlib.si/?URN=URN:NBN:SI:DOC-NOBQKD8S



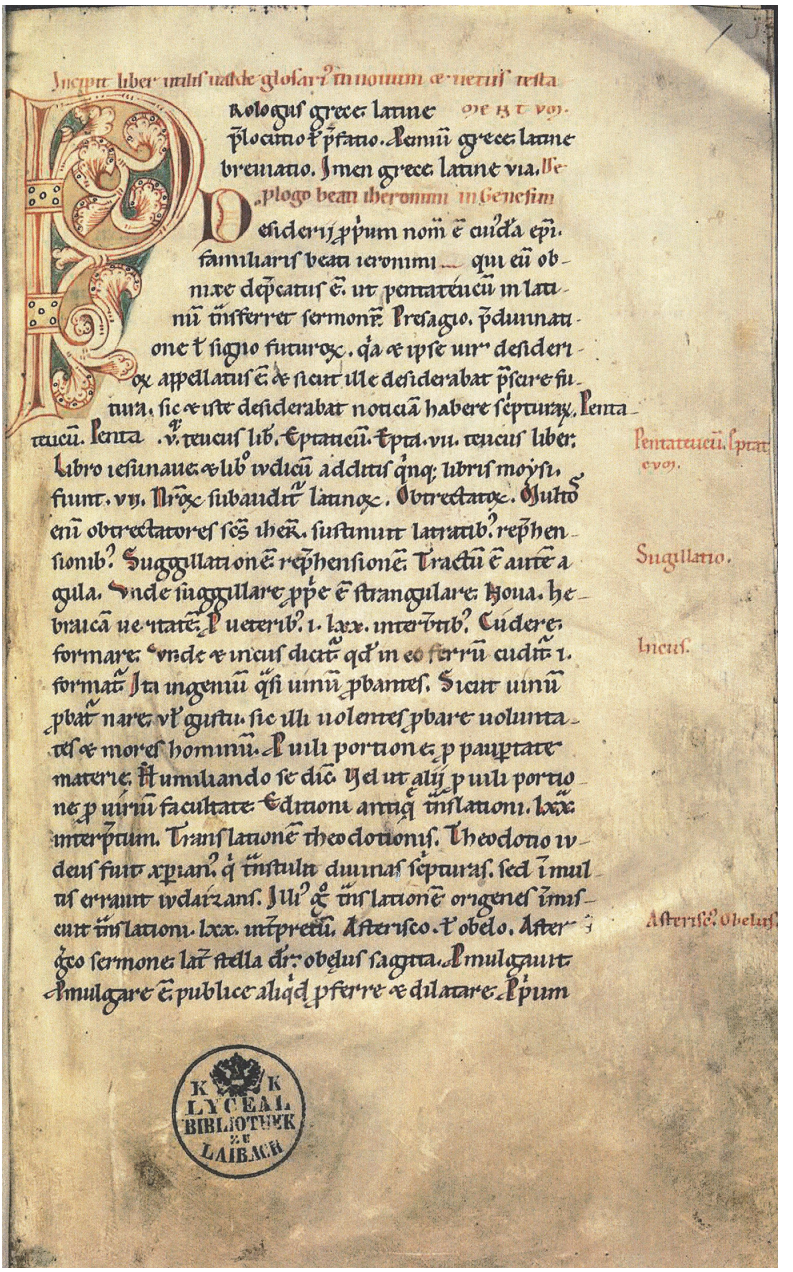
Picture 2: NUK Ms 46, *Vocabularium latinum*, f. 103a;
dLib.si: http://www.dlib.si/?URN=URN:NBN:SI:IMG-Q44DPNQH



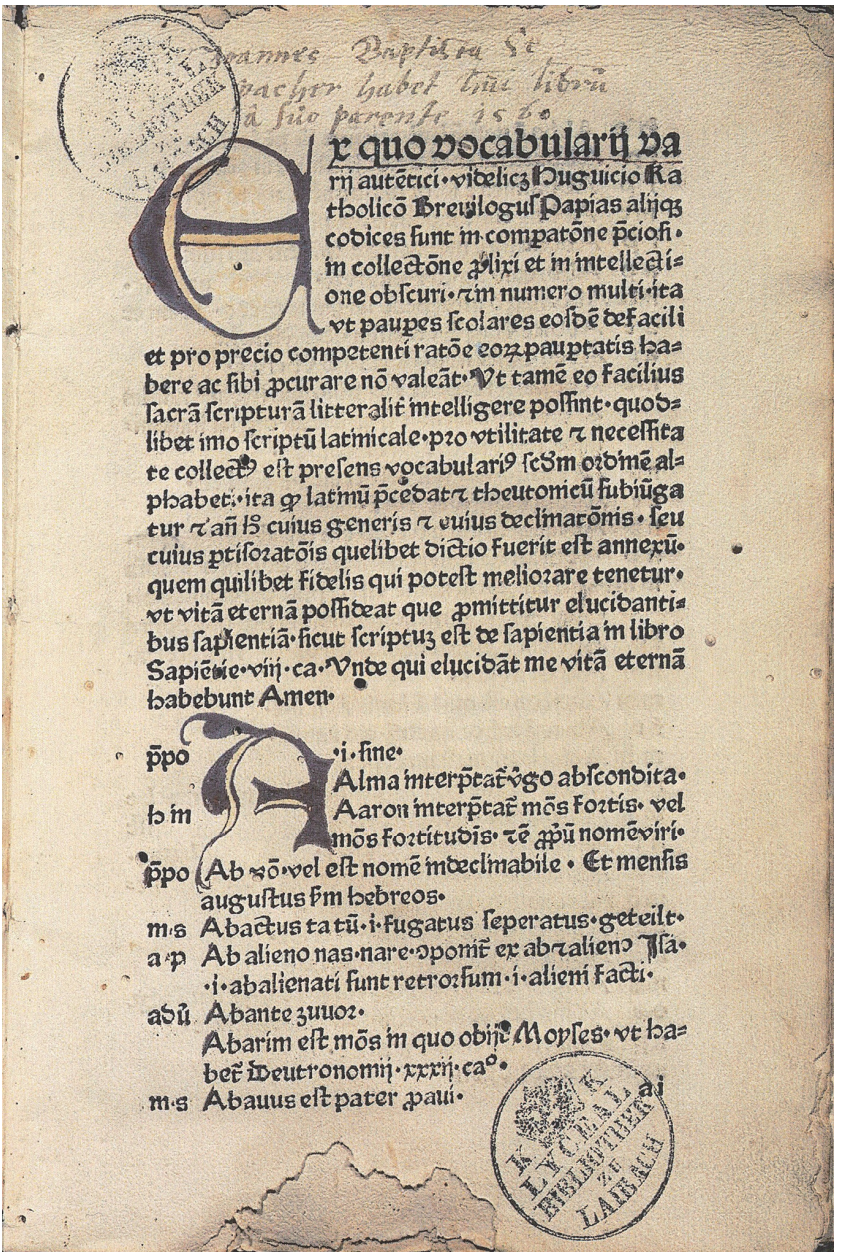
Picture 3: Graz UB Ms 0988, Valentinus Suesstrunkl, *Vocabularium latinum*, 1r; uniPUB: urn:nbn:at:at-ubg:2-29379



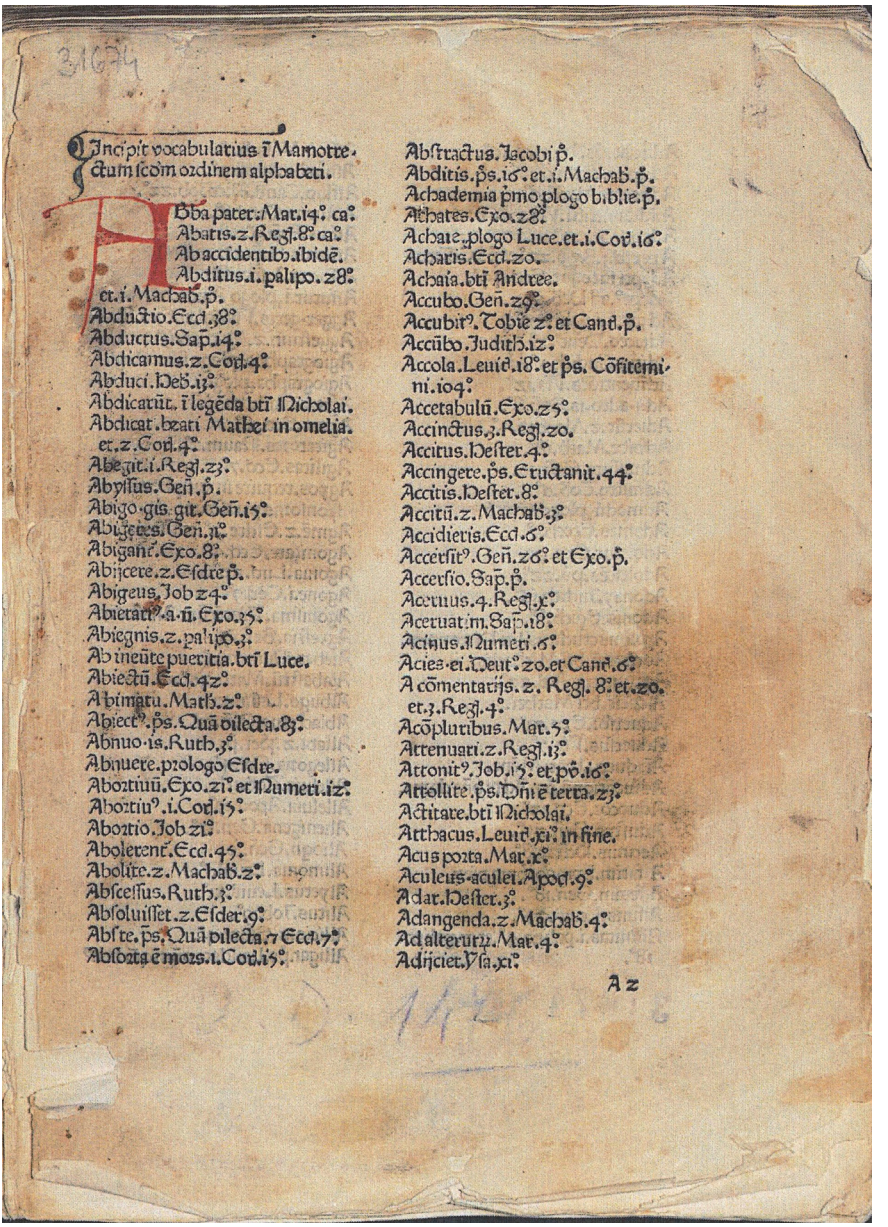
Picture 4: Graz UB Ms 0988, Valentinus Suesstrunkl, *Vocabularium latinum*, 2r
uniPUB: urn:nbn:at:at-ubg:2-29379



Picture 5: NUK Ms 11, *Glossarium in novum et vetus testamentum cum prologo beati Hyeronimi in Genesim*, 1r
dLib.si: http://www.dlib.si/?URN=URN:NBN:SI:IMG-LLWPU6AJ



Picture 6: NUK, Ti I 6049 Zbirka rokopisov, redkih in starih tiskov – inkunabule, *Vocabularius ex quo* (1482)
dLib.si: http://www.dlib.si/?URN=URN:NBN:SI:DOC-5Y0MTESE

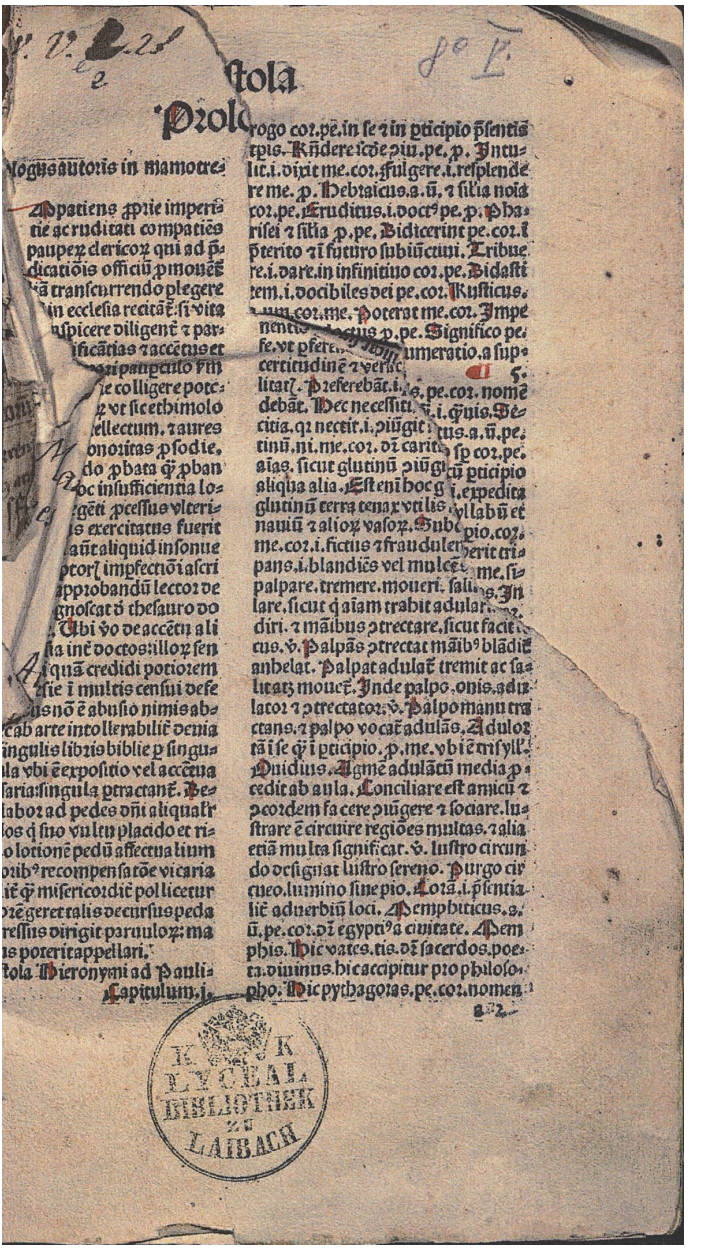


Incipit vocabulatius ī Mamotre-
ctum scom ordinem alphabeti.

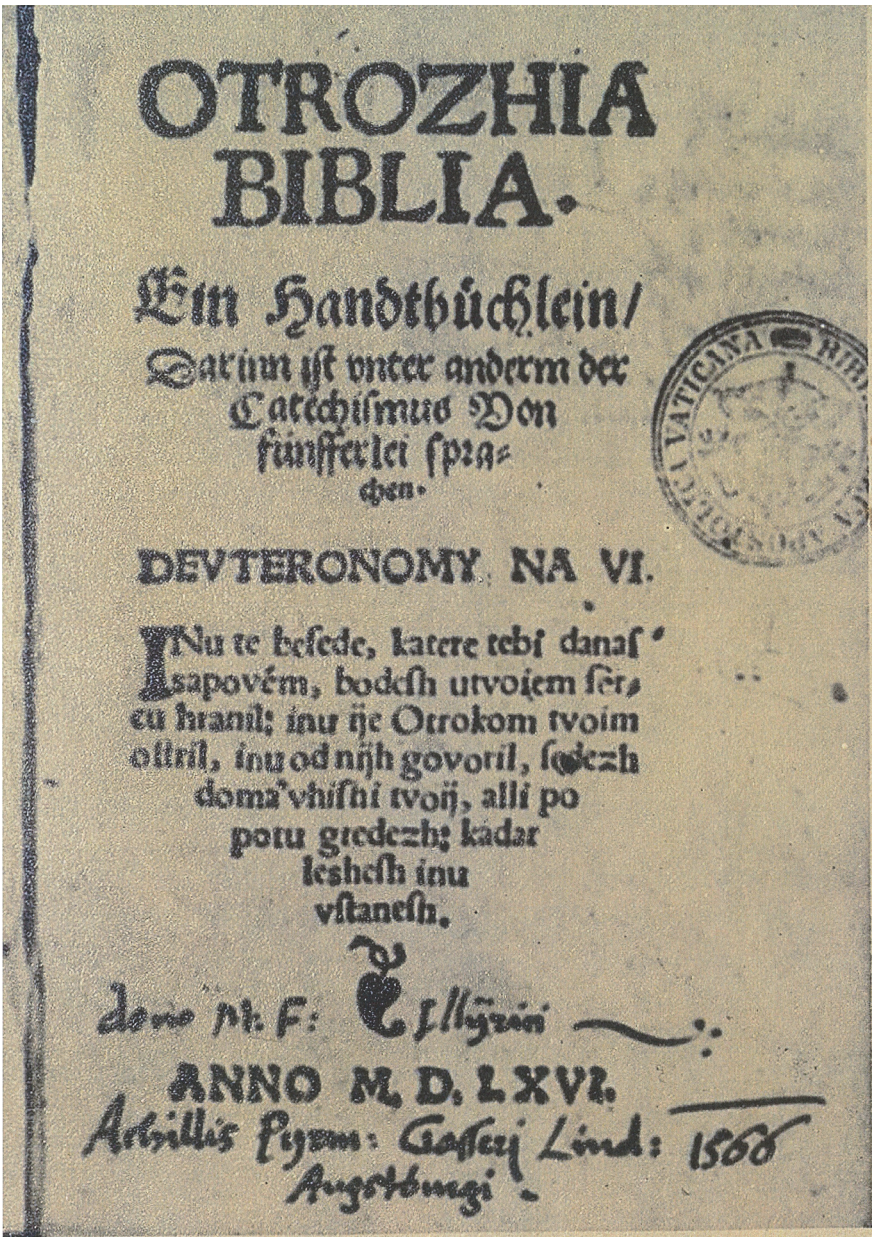
Abba pater. Mar. 14° ca°
Abatis. z. Regl. 8° ca°
Ab accidentibo. ibidē.
Abditus. i. palipo. 28°
et. i. Machab. p.
Abductio. Ecd. 38°
Abductus. Sap. 14°
Abdicamus. z. Cor. 4°
Abduci. Deb. 13°
Abdicarūt. ī legēda btī Nicholai.
Abdicat. beati Mathei in omelia.
et. z. Cor. 4°
Abegit. i. Regl. 23°
Abyssus. Gen. p.
Abigo. gis. git. Gen. 15°
Abijetes. Gen. 21°
Abigant. Exo. 8°
Abijcere. z. Esdre p.
Abigeus. Job 24°
Abietati. a. ū. Exo. 35°
Abiegnis. z. palipo. 3°
Ab ineūte puericia. btī Luce.
Abiectū. Ecd. 42°
Abimaru. Math. 2°
Abiect. ps. Quā dilecta. 83°
Abnuo. is. Ruth. 3°
Abnuere. prologo Esdre.
Aboztiuū. Exo. 21° et Numeri. 12°
Aborti. i. Cor. 15°
Abortio. Job 21°
Abolerent. Ecd. 45°
Abolite. z. Machab. 2°
Abscessus. Ruth. 3°
Absoluisset. z. Esdre. 9°
Abste. ps. Quā dilecta. 7 Ecd. 7°
Absorta ē mors. 1. Cor. 15°

Abstractus. Iacobi p.
Abditis. ps. 16° et. i. Machab. p.
Achademia pmo plogo biblie. p.
Athates. Exo. 28°
Achaie. plogo Luce. et. i. Cor. 16°
Acharis. Ecd. 20.
Achaia. btī Andree.
Accubo. Gen. 29°
Accubit. Tobie 2° et Cant. p.
Accūbo. Judith. 12°
Accola. Leuit. 18° et ps. Cōfiterni-
ni. 104°
Accetabulū. Exo. 25°
Accinctus. 3. Regl. 20.
Accitus. Dester. 4°
Accingere. ps. Etuctanit. 44°
Accitis. Dester. 8°
Accitū. z. Machab. 3°
Accidieris. Ecd. 6°
Accersit. Gen. 20° et Exo. p.
Accersio. Sap. p.
Acerbus. 4. Regl. 1°
Aceruat. m. Sap. 18°
Acinus. Numeri. 6°
Acies. ei. Deut. 20. et Cant. 6°
A cōmentarijs. z. Regl. 8° et. 20.
et. 3. Regl. 4°
Acōpluribus. Mar. 5°
Attenuari. z. Regl. 13°
Atronit. Job. 15° et pō. 16°
Attollite. ps. Dñi ē terra. 23°
Achitare. btī Nicholai.
Atthacus. Leuit. 21° in fine.
Acus porta. Mar. 10°
Aculeus. aculei. Apoc. 9°
Adar. Dester. 3°
Adangenda. z. Machab. 4°
Ad alterutr. Mar. 4°
Adijciet. Ysa. 21°

A z



Picture 8: NUK, Ti I 10555 Zbirka rokopisov, redkih in starih tiskov – inkunabule – Johannes Marchesinus. *Mammotrectus super Bibliam* dLib.si: http://www.dlib.si/?URN=URN:NBN:SI:DOC-DYZJC774



OTROZHIA
BIBLIA.

Ein Handtbüchlein/
Darinn ist vnter anderm der
Catechismus Don
fünfferlei sprą-
chen.

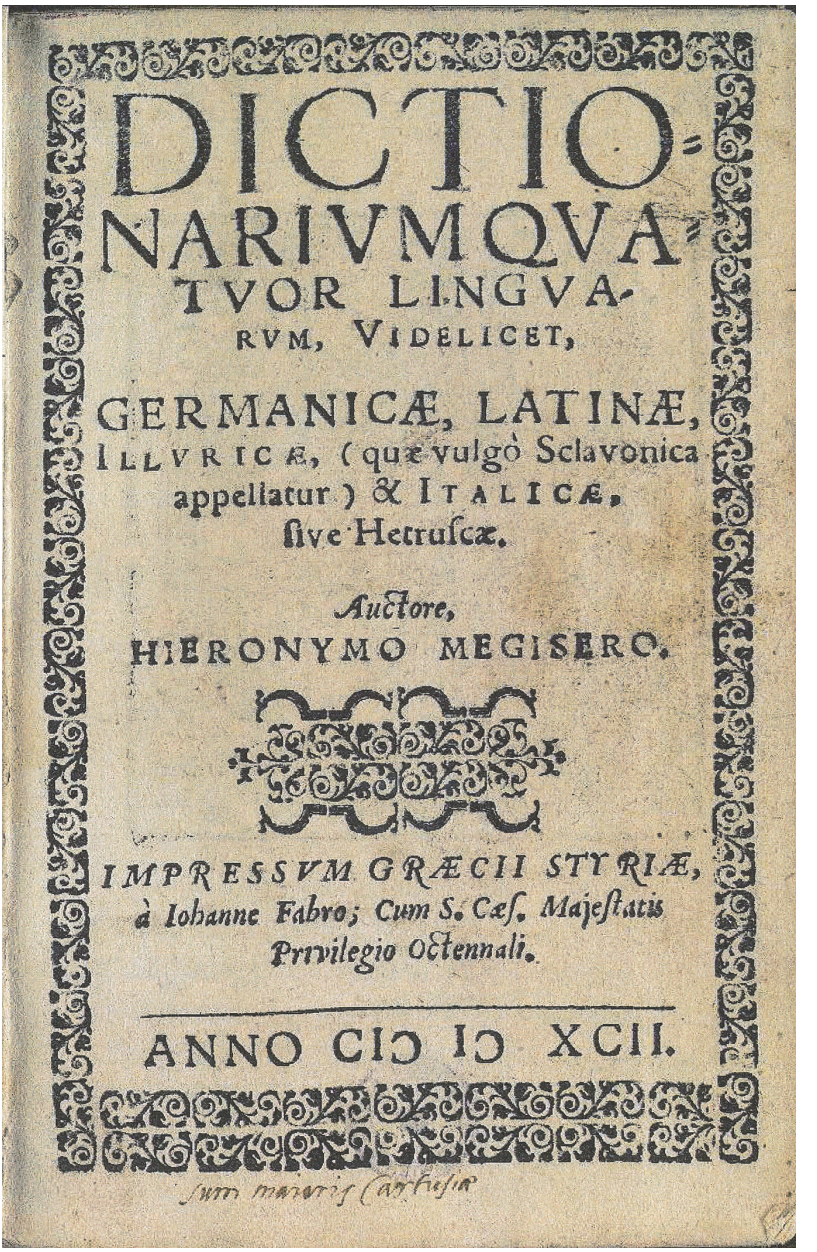
DEVTERONOMY. NA VI.

INu te beſede, katere tebi danaſ
ſapovém, bodesh utvojem ſer,
eu hranil; inu ije Otrokom tvoim
oſtril, inu od nyh govoril, ſedezh
doma vhiſhi tvoj, alli po
potu giedezh; kadar
leshesh inu
vſtanesh.

ANNO M. D. LXVI.

Arbillis Pyrrm: Gaſſeri Lind: 1566
Augſtburgi

Picture 9: NUK, R 97952 Zbirka rokopisov, redkih in starih tiskov – Sebastijan Krelj, *Otrozhia biblia* (1566)
dLib.si: http://www.dlib.si/?URN=URN:NBN:SI:DOC-C8HLYFYP



DICTIO-
NARIVMQVA
TVOR LINGVA-
RVM, VIDELICET,

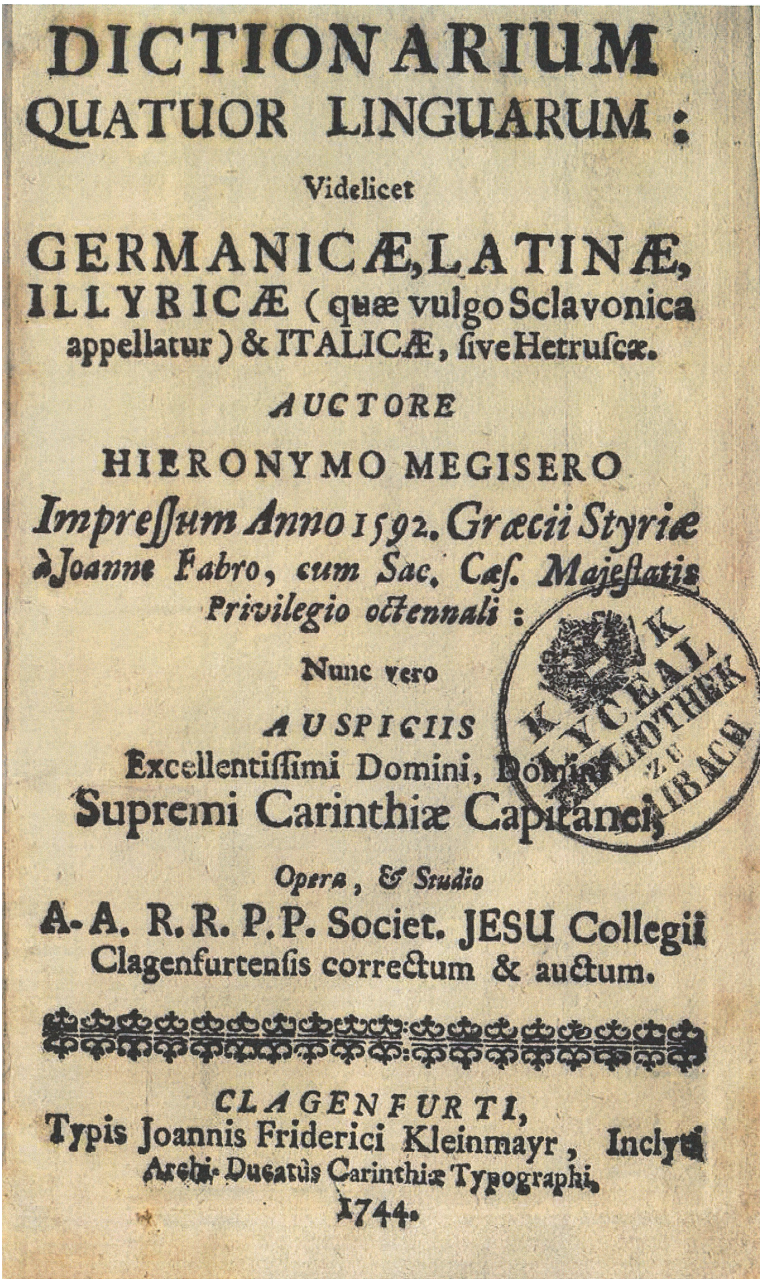
GERMANICÆ, LATINÆ,
ILLVRICÆ, (quæ vulgò Sclavonica
appellatur) & ITALICÆ,
ſive Hetruſcæ.

Auctore,
HIERONYMO MEGISERO.

IMPRESSVM GRÆCII STYRIÆ,
à Iohanne Fabro; Cum S. Cæſ. Majeſtatis
Privilegio Octennali.

ANNO CIↃ IↃ XCII.

Picture 10: NUK, R 0 6871 Zbirka rokopisov, redkih in starih tiskov – Hieronymus Megiser, *Dictionarium quatuor linguarum* (1592) dLib.si: http://www.dlib.si/?URN=URN:NBN:SI:DOC-RL06CTA6



DICTIONARIUM
QUATUOR LINGUARUM:

Videlicet

GERMANICÆ, LATINÆ,
ILLYRICÆ (quæ vulgo Sclavonica
appellatur) & ITALICÆ, ſive Hetruſcæ.

AUCTORE

HIERONYMO MEGISERO

Impreſſum Anno 1592. Græcii Styriæ
à Joanne Fabro, cum Sac. Cæſ. Majeſtatis
Privilegio octennali:

Nunc vero

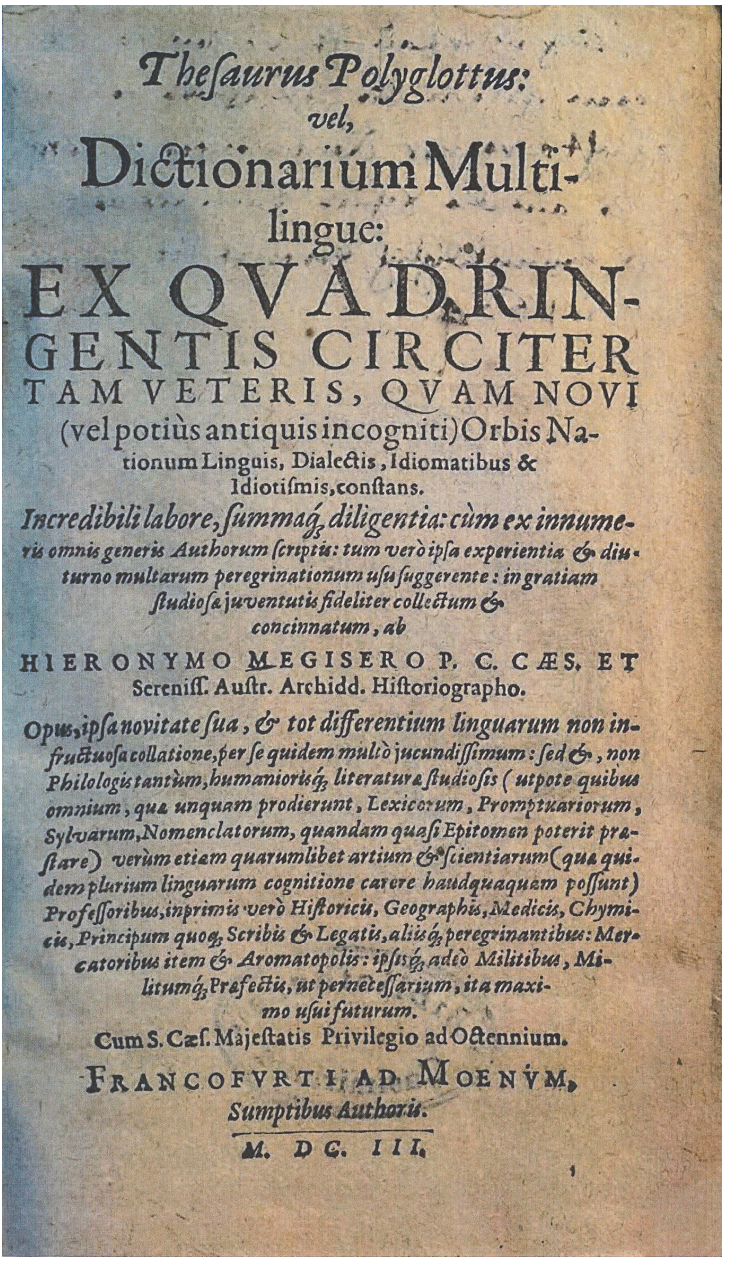
AUSPICIIS
Excellentiſſimi Domini, Domini
Supremi Carinthiæ Capitanei,

Opera, & Studio
A. A. R. R. P. P. Societ. JESU Collegii
Clagenfurtenſis correctum & auctum.

CLAGENFURTI,
Typis Joannis Friderici Kleinmayr, Inclyti
Archi-Ducatûs Carinthiæ Typographi.
1744.

K. K. LYCEAL. BIBLIOTHEK ZU LAIBACH

Picture 11: NUK, GS 0 6869 – Hieronymus Megiser, *Dictionarium quatuor linguarum* (1744)
dLib.si: http://www.dlib.si/?URN=URN:NBN:SI:DOC-9MZOFX3L



Thesaurus Polyglottus:
vel,
Dictionarium Multi-
lingue:
EX QVADRIN-
GENTIS CIRCITER
TAM VETERIS, QVAM NOVI
(vel potiùs antiquis incogniti) Orbis Na-
tionum Linguis, Dialectis, Idiomatibus &
Idiotismis, constans.
Incredibili labore, summaq; diligentia: cùm ex innume-
ris omnis generis Authorum scriptis: tum verò ipsa experientia & diu-
turno multarum peregrinationum usu suggerente: in gratiam
studiosæ juventutis fideliter collectum &
concinnatum, ab
HIERONYMO MEGISERO P. C. CÆS. ET
Sereniss. Austr. Archidd. Historiographo.
Opus, ipsa novitate sua, & tot differentium linguarum non in-
fructuosa collatione, per se quidem multò jucundissimum: sed &, non
Philologis tantùm, humaniorisq; literaturæ studiosis (utpote quibus
omnium, quæ unquam prodierunt, Lexicorum, Promptuariorum,
Sylvarum, Nomenclatorum, quandam quasi Epitomen poterit præ-
stare) verùm etiam quarumlibet artium & scientiarum (quæ qui-
dem plurium linguarum cognitione carere haudquaquam possunt)
Professoribus, in primis verò Historicis, Geographis, Medicis, Chymi-
cis, Principum quoq; Scribis & Legatis, aliisq; peregrinantibus: Mer-
catoribus item & Aromatopolis: ipsisq; adeò Militibus, Mi-
litumq; Præfectis, ut pernecessarium, ita maxi-
mo usui futurum.
Cum S. Cæs. Majestatis Privilegio ad Octennium.
FRANCOFVRTI AD MOENVM,
Sumptibus Authoris.
M. DC. III.

Picture 12: Bayerische Staatsbibliothek, Spw 1446 -1, Hieronymus Megiser *Thesaurus polyglottus, vel dictionarium multilingue* (1603) Münchener DigitalisierungsZentrum, Digitale Bibliothek: urn:nbn:de:bvb:12-bsb11280827-1

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Berger, S. (1879b). *La Bible au seizième siècle*. Paris: Berger-Levrault et C^{ie}, Librairie Sandoz & Fischbacher.

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MDZ – Münchener DigitalisierungsZentrum

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NALJ – Nadškofijski arhiv Ljubljana (Ljubljana Archdiocesan Archives)

NŠAM – Nadškofijski arhiv Maribor (Archdiocesan Archives of Maribor)

NUK – Narodna in univerzitetna knjižnica Ljubljana (National and University Library in Ljubljana); Ms – Rokopisna zbirka in nacionalni literarni arhiv (Manuscript Collection and National Literary Archive)

ÖNB – Österreichische Nationalbibliothek (Austrian National Library) – Cod. HAN MAG – Sammlung von Handschriften und alten Drucken (Department of Manuscripts and Rare Books)

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