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**FRAGMENT OF THE BOOK COLLECTION  
OF VILNIUS DOMINICANS IN THE KLEMENSÓW COLLECTION  
OF THE ZAMOJSKI LIBRARY NAMED AFTER  
STANISŁAW KOSTKA ZAMOYSKI**

**Abstract**

Old prints, part of the Vilnius Dominican collection, currently held in the Zamojski Library named after Stanisław Kostka Zamoyski, originate from the 16th, 17th and 18th centuries and are the product of numerous foreign and domestic publishing houses. The collection of 92 bibliographic items includes works relating to various areas of human knowledge at the time but is directed at the needs of the congregation. The books were intended to serve the members of the convent in their pastoral and educational work. The provenance marks and notes show the previous owners of individual copies and the methods of collecting them, as well as the traces of use by actual readers. They are an important contribution to the reconstruction of this scattered book collection.

Keywords: book; old print; library; Dominicans; Vilnius; Zamojski Library

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Understanding the history of the book culture in the Republic of Both Nations (the Polish–Lithuanian Commonwealth) requires the study of historical book collections. Research in this area, whether based on documents (inventories, registers and wills) or on preserved copies of different library resources, shows the importance of the scholarly benefits it brings to different fields. Therefore, it is worth continuing and expanding the research, especially because many of these collections remain undiscovered, such as convent book collections of many congregations, whose network of houses densely covered the area of the former

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Republic of Poland. In this context Dominican libraries also deserve examination. The state of research to date is such that no monographic studies of the book collections have been written and the analysis of particular convents' libraries is far from complete, although considerable progress has been made in the last decade.<sup>1</sup> Many historical convent book collections call for further study because of either recently obtained material or new research methods, techniques and tools. The book collection of the Vilnius Dominicans, a part of which is kept in Stanisław Kostka Zamoyski Library, is one which deserves more attention. It has been studied, but the work so far has been limited to cataloguing rather than in-depth bibliographic analysis taking into account the production, spread and use of books.<sup>2</sup> A number of findings also need supplementing and verifying through the use of new, frequently international, sources of information.<sup>3</sup> Books, people and institutions, constitute a historical fact and this is why they require study in the context of many political, social, religious and cultural phenomena. Therefore, research on historical book collections, even on a small scale, should draw attention to the origins and development of the institutions which created, maintained and developed them, as well as the people influencing and using them.<sup>4</sup>

The Dominican convent, founded by St Dominic de Guzmán, was called into being by Pope Honorius III by virtue of the papal bull *Religiosam vitam*, announced on 22 December 1216, and a breve from 21 January 1217.<sup>5</sup> The rapid development of the convent coincided with the establishment of organisational construction set up at two successive general chapters in Bologna in 1220 and 1221, at which the convent was divided into eight provinces and uniform convent laws were established.

The fundamental organisational solutions adopted during the life of the founder ensured a uniform and lasting character to the Dominican community for centuries. The system of the convent cleverly combined elements of the monastic tradition with the requirements of the times and the special nature of the convent, which consisted in accepting the main mission of teaching the Christian truths so as to convert Christians and non-believers to the way of conscious life in Christian faith.

The mendicant character of the order made its members settle down in large cities, since only numerous and wealthy groups of people could secure sufficient livelihood for the populous convents in the 13<sup>th</sup> century, which relied exclusively on alms. Each convent needed 12 monks to be able to undertake defined pastoral

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<sup>1</sup> Cf. [pw.kasaty.pl](http://pw.kasaty.pl) (accessed: 10.09.2019); M. Miławicki, *Inwentarze i spisy klasztorów dominikańskich skasowanych w guberniach zachodnich Cesarstwa Rosyjskiego w XIX w. Stan źródeł i miejsca ich przechowywania*, "Haereditas Monasteriorum", 1 (2012) pp. 141–172; T. Stolarczyk, *Analecta Dominicana. Szkice z dziejów Zakonu Braci Kaznodziejów w Polsce Środkowej (XIII-XVIII wiek)*, Wieluń 2016 (also including the literature on the subject).

<sup>2</sup> Cf. I.M. Kozłowska, *Starodruki z biblioteki O.O. Dominikanów z Wilna w Bibliotece im. H. Łopacińskiego w Lublinie*, Lublin 1999 [M.A. thesis, UMCS Archives].

<sup>3</sup> Worldcat, <https://www.worldcat.org> (accessed: 3.09.2019).

<sup>4</sup> Cf. K. Migoń, *Bibliologia-nauka o kulturze książki*, in: *Encyklopedia książki*, eds. A. Żbikowska-Migoń, M. Skalska-Złat, vol. 1: *Eseje A-J*, Wrocław 2017, pp. 23–32.

<sup>5</sup> J. Kłoczowski, *Dominikanie*, in: *Encyklopedia katolicka*, vol. 4, eds. R. Łukaszyk, L. Bieńkowski, F. Gryglewicz, Lublin 1985, col. 69.

tasks. Another novelty was the strong, centralised power of the superior general and the provinces managed by the provincial superior. All authorities of the order were chosen by the relevant chapters. In addition, each friar took a vow of obedience towards the superior general.<sup>6</sup> The pope's support of the order – which was closely related to the programme of reforming the Church outlined by the 4<sup>th</sup> Lateran Council – the social demand for its activity, the precision of legislative arrangements, the highly intellectual approach and the open attitude towards society's needs ensured the popularity and development of the Dominican order. At the end of the 13<sup>th</sup> century, the order had about 600 convents with more than 10,000 monks.<sup>7</sup>

The Order of Preachers was brought to Poland on the initiative of the bishop of Cracow, Iwon Odrowąż.<sup>8</sup> In 1223 the first monastic community was established in Cracow, and in the following years communities in Sandomierz, Wrocław, Gdańsk and Kamień Pomorski were set up. In 1228 a Polish province of Dominicans was created during the general chapter, also comprising Bohemia and Moravia. In the middle of the 13<sup>th</sup> century all Polish dioceses, with the exception of the Lubuska diocese, were included within the network of Dominican convents. When a separate Czech province was established in 1301, the Polish one was left with 32 male monasteries and 3 female ones in the Polish areas of Silesia, Pomerania and Prussia. In the 14<sup>th</sup> and 15<sup>th</sup> centuries, new foundations within the Polish province appeared only sporadically, and they were mainly located in the east of the Republic of Poland. In 1612 a Ruthenian province was separated out of 12 eastern communities with its centre in Lviv, and in 1647 the general chapter in Valencia transformed the Vilnius congregation into the Vilnius province, whose centre was in Vilnius.<sup>9</sup>

The beginnings of the Dominican presence in Vilnius were not to last. The monks likely appeared there during the reign of Gediminas, and after a short stay they left the city.<sup>10</sup> Their mission was also short-lived during the times of Władysław Jagiełło. They settled for good in the capital of the Grand Duchy of Lithuania in 1501. The founding act was issued on 8 May by Alexander Jagiellon and witnessed by the bishop of Vilnius, Wojciech Tabor,<sup>11</sup> the Vilnius voivode, Mikołaj Radziwiłłowicz,<sup>12</sup>

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<sup>6</sup> J.A. Spież, *Dominikanie w Polsce*, in: *Chrześcijańska odpowiedź na pytanie człowieka. W 750-lecie służby polskich dominikanów Bogu i ludziom*, Warszawa 1974, p. 10.

<sup>7</sup> J. Kłoczowski, *Wspólnoty chrześcijańskie. Grupy życia wspólnego w chrześcijaństwie zakonnym od starożytności do XV wieku*, Kraków 1964, p. 316.

<sup>8</sup> C. Deptuła, *Iwon Odrowąż, biskup, zm. 20 lub 21 VIII 1229*, in: *Encyklopedia katolicka*, vol. 7, ed. S. Wielgus, Lublin 1977, col. 579–580.

<sup>9</sup> Spież, *Dominikanie w Polsce*, pp. 11–13.

<sup>10</sup> The basic source of information on the Dominicans' stay and activity in Vilnius, see: Lietuvos Valstybės Istorijos Archyvas (LVIA), file ref. no. F.1135-8-10. Archives of a historian Władysław Zahorski; also cf. Kozłowska, *Starodruki z biblioteki*, pp. 40–48; S. Brzozeczki, *Litewska prowincja dominikanów*, in: *Dominikanie: Gdańsk–Polska–Europa: materiały z konferencji międzynarodowej*, eds. D.A. Dekański, A. Gołębik, M. Grubka, Gdańsk 2003, p. 140.

<sup>11</sup> P. Nitecki, *Biskupi Kościoła w Polsce w latach 965–1999. Słownik biograficzny*, Warszawa 2000, p. 443.

<sup>12</sup> *Akta unji Polski z Litwą, 1385–1791*, wyd. S. Kutrzeba, W. Semkowicz, Kraków 1932, p. 127.

and the Vilnius castellan, Aleksander Jurewicz Holszański.<sup>13</sup> The king's decision was confirmed on 23 June 1501 with a papal bull by Pope Alexander VI.<sup>14</sup> The monks received the Holy Spirit Church, which dated back to the reign of Władysław Jagiełło,<sup>15</sup> a provostry, tenement houses, a grange, stable areas, an inn and Lake Raszeytes. Those properties and the king's protection secured adequate conditions for the life and activity of the Dominicans, which increased their numbers and, in turn, made the Vilnius convent one of the largest provinces.<sup>16</sup> It shared the history of the capital of the Grand Duchy of Lithuania for over 400 years, enjoying the respect and kindness of its inhabitants, as reflected in numerous grants, donations and legacies from the rulers and the wealthy Lithuanian people.

History was not kind to the convent and the Holy Spirit Church. They were struck by several fires and wars, forcing the friars to leave the city and move to other convents of the Polish province.<sup>17</sup> The rebuilding work was supported by Ludwik Pociiej, the Grand Guardian of the Grand Duchy of Lithuania,<sup>18</sup> and Brygida Sołłohubowa of the Radziwiłł family, for example.<sup>19</sup> Thanks to their efforts, today's church was erected circa 1770, together with the convent buildings.

The convent ceased to exist as a consequence of an order by the tsarist authorities in 1884, which removed the monks from the monastery and transformed the church into a parish church, conveying the management to the diocesan clergy. The friars were moved to other monasteries and the Vilnius convent became the property of the city.<sup>20</sup>

The provisions of the constitutions of the Order of the Preachers placed an obligation on each Dominican monk to use every spare moment to learn more about God. From the very beginning strong tendencies and aspirations appeared to bind the community with the university thinking, especially theological think-

<sup>13</sup> S.M. Kuczyński, *Holszański Aleksander Jurewicz, coat-of-arms Hippocentaurus (d. 1511), Lithuanian prince, Vilnius castellan*, in: *Polski słownik biograficzny*, vol. 9, ed. K. Lepszy, Wrocław 1960, pp. 586–587.

<sup>14</sup> *Podręczna encyklopedia kościelna*, vols. 9–10, ed. Z. Chelmiński, Warszawa 1906, p. 90.

<sup>15</sup> J. Garniewicz, *Świątynie wileńskie od czasów najdawniejszych do obecnych*, Kędzierzyn-Koźle 1993, p. 89; B. Orszewska, *Klejnoty wileńskie*, Wilno 2002, p. 14.

<sup>16</sup> J. Kłoczowski, *Zakon dominikański i początki wyższego szkolnictwa na ziemiach polskich*, in: *Dominikanie: Gdańsk*, p. 70.

<sup>17</sup> Cf. B.B. Jachimowicz, *Relacja o (...) upadku miasta wileńskiego (...)*, [Wilno] 1748; idem, *Światło okropne (...) pożar (...) miasta wileńskiego (...)*, [Wilno] 1748; This fire was also wrdescribed by Fr. Wojciech Bagiński, cf. *Rękopism X. Bagińskiego, Dominikanina Prowincji Litewskiej (1747-1784)*, published by E. Tyszkiewicz, Wilno 1854, pp. 8–9; E. Tyszkiewicz, *O klasztorach zgromadzeń istniejących obecnie w diecezji Wileńskiej: Dominikanie*, "Tekka Wileńska", 3 (1859) pp. 255 ff.; J.I. Kraszewski, *Wilno od początków jego do roku 1750*, vol. 2, Wilno 1842, p. 41; J.M.A. Giżycki, *Wiadomości o dominikanach prowincji litewskiej*, part 1, Kraków 1917, p. 253.

<sup>18</sup> J. Kłoczowski, *Zakon dominikański i początki wyższego szkolnictwa na ziemiach polskich*, in: *Dominikanie: Gdańsk*, p. 70.

<sup>19</sup> P.P. Romaniuk, *Sołłohub Antoni Józef, coat-of-arms Prawdzic, d. 1759, general of the Lithuanian artillery*, in: *Polski słownik biograficzny*, vol. 40, ed. H. Markiewicz, Warszawa 2000, pp. 306–308.

<sup>20</sup> LVIA, file ref. no. F.1135-8-10. Archiwum historyka Władysława Zahorskiego, p. 97.

ing. Each Dominican convent was also a school run by an educated teacher who had completed at least four years' specialised theological studies. The duty of education applied to all friars in a given monastery. The lessons took place every day after a conventual Mass and consisted in scholastic classes similar to those at university, namely readings and debates. The establishment of new monasteries without specialised teacher/theologians was forbidden.<sup>21</sup>

These educational activities led to the Dominicans becoming a kind of international school organisation with a complete system of schools of different levels and various scopes of activity, and a uniform programme approved by the general authorities. Each cloister had to have a theological school for all the monks there. The school was run by an educated teacher. It secured basic education for all members of the convent while being open to the needs of the secular clergy. Atrium studies were set up for young monastic professors, providing the fundamental knowledge of scholastic culture, while theological studies were established for monastic priests. Each province had to have so-called solemn studies. They prepared teachers of theology (tutors) who performed especially important and responsible tasks following from the basic assumptions of the order. Solemn studies, which were the most developed within the community, gained the status of general studies and were open to the monks from all provinces. It is mostly there where the intellectual elite of the order was created.<sup>22</sup> They were usually based on universities and their theological faculties. At the beginning of the 14<sup>th</sup> century, a rule was adopted according to which each province of the order was to have its own general studies. The largest ones, which functioned in Paris, Montpellier, Oxford, Bologna, Padua or Cologne, were meant to satisfy the needs of all provinces.<sup>23</sup>

The Dominican school system in Poland did not differ from the general model of the convent. According to the general assumptions, each cloister was paired with a school where a monk could deepen his theological knowledge. The convent accepted novices and had to establish an adequate school for them. Each convent had two-year programmes of study for grammar, which were to ensure a good knowledge of Latin, both spoken and written. The next stage included studies of logic and rhetoric, as well as philosophy based on Aristotle's treatises. These were necessary before starting theological studies, which were essential for the convent and its functions and which were consistent with the curriculum of the theological faculty of the university of Paris. In fact, all theological studies, regardless of their name, entailed the same, multi-year programme and – with obvious differences concerning the level – were higher theological schools.<sup>24</sup> General studies were higher schools which were authorised to grant the degree of tutor of theology and

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<sup>21</sup> Kłoczowski, *Wspólnoty chrześcijańskie*, pp. 283, 329.

<sup>22</sup> J. Kłoczowski, *Dominikanie w środkowo-wschodniej Europie i ich kultura intelektualna oraz pastoralna w wiekach średnich*, in: *Dominikanie w Europie XII-XV wieku: aktywność duszpasterska i kultura intelektualna*, eds. J. Kłoczowski, J.A. Spież, Poznań 2002, pp. 158–159.

<sup>23</sup> J. Kłoczowski, *Młodsza Europa. Europa środkowo-wschodnia w kręgu cywilizacji chrześcijańskiej średniowiecza*, Warszawa 1998, pp. 350–351.

<sup>24</sup> Kłoczowski, *Zakon dominikański*, pp. 72–73, 77.

to conduct exams for bachelor's and master's degrees in theology for the monks, with the promotion of the superior general of the order or the general chapter.<sup>25</sup>

Vilnius Dominican monks started to conduct particular studies soon after the institution was established. The students included not only the local monastic youths, but also young people from a few neighbouring cloisters.<sup>26</sup> After the Lithuanian province was established, general studies were called into being with two faculties – philosophy and theology – which had the full academic rights belonging to such an institution.<sup>27</sup> The rich programme of education, including philosophy, geometry, mathematics, theology, Church history, the Holy Bible and modern languages (French and German) – and beginning in the 18<sup>th</sup> century also architecture<sup>28</sup> – resulted in the use of the lectures of the Vilnius Academy. Gifted students went to a number of western European countries for education<sup>29</sup> and they gained the knowledge and experience to be used to raise the quality and attractiveness of pastoral work among the faithful.

The education system organised in this way was certainly a fundamental aid in the preaching and pastoral work of the friars. However, for it to fulfil its role properly, a library was also indispensable. This was the tutor's workshop, and it included a collection of various teaching resources meant for all the monks. In accordance with the monastic legislation, each Dominican convent was to have a separate space to store the books intended to be used by all the friars living there.<sup>30</sup> In the Middle Ages it also was to have its own scriptorium, where the scribes rewrote the necessary texts. Dominican libraries were among the most abundant monastic book collections. The convents in Cracow or Wrocław were also in possession of the collections included within the largest in the country. Their superiors were expected not only to take care of and support the studies, but also to secure all aids and conditions necessary for the brothers to study. In this respect, it was important for the library to be equipped with the necessary books and allocated the proper means to complete the collection of books. How they fulfilled their duties was additionally under the control of the provincial superior during his canonical visits.<sup>31</sup>

<sup>25</sup> Spież, *Dominikanie w Polsce*, pp. 18–19.

<sup>26</sup> R. Świętochowski, *Szkolnictwo teologiczne dominikanów*, in: *Dzieje teologii katolickiej w Polsce*, ed. M. Rechowicz, vol. 2: *Od Odrodzenia do Oświecenia*, Lublin 1975, pp. 253–254; Kozłowska, *Starodruki z biblioteki*, pp. 51–53.

<sup>27</sup> General studies functioned in the years 1644–1864, cf. Świętochowski, *Szkolnictwo teologiczne*, p. 214.

<sup>28</sup> Świętochowski, *Szkolnictwo teologiczne*, p. 214; M. Morełowski, *Znaczenie baroku wileńskiego XVIII stulecia*, Wilno 1940, p. 29.

<sup>29</sup> Świętochowski, *Szkolnictwo teologiczne*, p. 219.

<sup>30</sup> *Constitutiones, declarationes et ordinationes capitulorum generalium Sacri Ordinis Fratrum Praedicatorum ab anno 1220 usque ad 1650 emanatae*, Prima pars tables, ed. V. Fontana, Romae 1862, p. 42.

<sup>31</sup> *Księga konstytucji i zarządzeń Zakonu Braci Kaznodziejów: statut polskiej prowincji Zakonu Braci Kaznodziejów*, compiled by P. Krzysztofiak, transl. J. Janczak, M. Wylęgała, Warszawa 1996, pp. 35–36.



The librarian played a significant role in these tasks, which is why educated and respected monks were appointed to this post.<sup>32</sup>

The beginnings of the library of the Holy Spirit Church in Vilnius likely date back to its foundation in 1501. Although no sources confirming this fact are known, due to the fact that the monastic rules did not allow a new establishment without a tutor, it can be concluded that the Dominican monks already had a book collection at that time, especially because in the Vilnius convent there was a monk performing this role.<sup>33</sup>

It is difficult to establish the location of the library in the convent building. Because of the habits in not only different Dominican convents, but also in other congregations, books could be stored and made accessible in one of the rooms above the refectory, in the dormitory or over the scriptorium (if there was one). Care was taken to place the library at a distance from damp spaces or the threat of fire. It was also located in the buildings outside the convent. No effort was spared to fulfil the conditions outlined in the Dominican library regulations based on the habits of the Canons Regular of the Congregation of St Victor in Paris from 1113 to 1135, later developed by the superior general of the order, Humbert de Romanis in *De vita regularni* from the second half of the 13<sup>th</sup> century.<sup>34</sup>

The information concerning the location of the library in the Vilnius convent comes from the second half of the 18<sup>th</sup> century. The collection was then situated on the second floor, in a spacious room with large windows and a frescoed ceiling. The rooms of the monks and the novitiates, the novitiates' library, the prior's rooms, the refectory and the apothecary were also on the same level.<sup>35</sup>

The 13<sup>th</sup> chapter of Humbert de Romanis' work, *De officio librarii*, includes some records referring to the work of the *libraries* and the library, as well as the forms and rules of using the convent book collection.<sup>36</sup> The librarian's duty was then to ensure the proper conditions in which to store the books (protection from rain, dampness and mould, inflow of fresh air and properly marked cupboards). He was also to watch over the key to the library rooms and to lend the books for a defined time. In addition, he would make successive lists of books (the up-to-date list to be passed on to his successor) and establish the rules of collecting books and removing out-of-date or worn-out ones. Multiple copies and books which were rarely read were to be put up for sale and the proceeds were to be used to buy new ones which were more useful for educational and pastoral purposes. Every year or two an inventory was to be made, after which the books that needed cleaning and

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<sup>32</sup> I. Szostek, *Biblioteka dominikanów lwowskich w świetle katalogu z roku 1776*, in: *Studia nad historią dominikanów w Polsce 1222–1972*, ed. J. Kłoczowski, Warszawa 1975, pp. 441.

<sup>33</sup> J. Kłoczowski, *Dominikanie polscy na Śląsku w XIII-XIV wieku*, Lublin 1956, p. 215; P. Kiełlar, *Organizacja szkolnictwa dominikańskiego w XIV wieku*, "Studia Philosophiae Christianae", 5 (1969) p. 308.

<sup>34</sup> K. Zawadzka, *Biblioteka klasztoru dominikanów we Wrocławiu (1226–1810)*, in: *Studia nad historią*, p. 298.

<sup>35</sup> LVIA, file ref. no. F.1135-8-10, Archiwum historyka Władysława Zahorskiego, p. 97; Kozłowska, *Starodruki z biblioteki*, p. 54.

<sup>36</sup> Szostek, *Biblioteka dominikanów*, pp. 412–413.

maintenance were selected. Emphasis was placed on the library being equipped with pulpits and opened at established times. Books were to be borrowed on-site, otherwise only with the consent of the master teacher of the students. No private notes were to be made on the books' pages; the books were not to be damaged or handled roughly. The library equipment was to include the ink, pens, quills, rulers, scissors to trim the feathers, chalk, etc. Parchment could be obtained with the permission of the supervisor, but only to take down notes from lectures, debates or readings.

The earliest known document with information on the resources of the Vilnius library of Dominican monks is the inventory from the first half of the 17<sup>th</sup> century, which includes a list of 506 published items, probably belonging to the reference section.<sup>37</sup> It follows from the research to date that – as in many libraries of this order – the Vilnius book collection was rich in the literature necessary for the scientific, didactic and pastoral purposes of the monks. Victor Wittig listed 5,317 volumes as belonging to the library in 1655.<sup>38</sup> The majority of them were destroyed during a fire in 1748 and by the French army in 1812.<sup>39</sup> Władysław Zahorski observed that the collection included over 5,000 works,<sup>40</sup> while Józef Ignacy Kraszewski placed the number at more than 6,000.<sup>41</sup> However, none of the authors specified which period their information came from. Another researcher, Franciszek Radziszewski, first wrote about more than 6,000 volumes,<sup>42</sup> then later established the number of volumes at 5,300.<sup>43</sup>

After the Vilnius convent of Dominicans was liquidated, its book collection was dispersed. Most of the books were included within the local seminary and public libraries,<sup>44</sup> but some found their way into monastic and private collections. A relatively small part fell into the hands of the Vilnius bibliographer and bibliophile Władysław Trębicki.<sup>45</sup> He signed all these books with his name and surname,

<sup>37</sup> Archiwum OO. Dominikanów w Krakowie (ADKr), file ref. no. I.c.III 76/252, *Teka wileńska*; M. Juda, *Kultura intelektualna i duchowa dominikanów wileńskich w świetle inwentarza biblioteki z I połowy XVII wieku*, "Archiwa, Biblioteki i Muzea Kościelne", 114 (2020) pp. 123–143.

<sup>38</sup> W. Wittig, *Ex-librisy bibliotek polskich XVII i XVIII wieku*, Warszawa 1903, p. 18.

<sup>39</sup> LVIA, file ref. no. F.1135-8-10. Archiwum historyka Władysława Zahorskiego, p. 97; F. Radziszewski, *Wiadomość historyczno-statystyczna o znamienitszych bibliotekach i archiwach publicznych i prywatnych tak niegdyś byłych jako i obecnie istniejących w krajach dawną Polską składających, a mianowicie: w Królestwie Polskiem, Galicyi W.Ks. Poznańskiem i Zachodnich guberniach Państwa Rossyjskiego porządkiem abecedłowym miejsc ułożona*, Kraków 1875, p. 112.

<sup>40</sup> LVIA, file ref. no. F.1135-8-10, Archiwum historyka Władysława Zahorskiego, p. 97; *Podręczna encyklopedia*, p. 90.

<sup>41</sup> J.I. Kraszewski, *Wilno od początków jego do roku 1750*, vol. 4, Wilno 1842, p. 82.

<sup>42</sup> Radziszewski, *Wiadomość historyczno-statystyczna*, p. 112.

<sup>43</sup> *Ibid.*, p. 112; Miławicki, *Inwentarze i spisy*, p. 147.

<sup>44</sup> Wittig, *Ex-librisy bibliotek*, p. 18; E. Chwalewik, *Zbiory polskie: archiwa, biblioteki, gabinety, galerje, muzea i inne zbiory pamiątek przeszłości w ojczyźnie i na obczyźnie*, vol. 2, Warszawa–Kraków 1927, p. 483.

<sup>45</sup> M. Łuszczyńska, M. Szwarc, *Władysław Trębicki zapomniany bibliofil i bibliograf XIX wieku*, "Bibliotekarz Lubelski", (1959) no. 4, pp. 17–25; M. Łuszczyńska, *Trębicki Władysław (1806–1861), land owner, officer of the army of the Polish Kingdom, historian of literature, bibliophile*,



either in full or abbreviated. He marked many copies with a small asterisk at the top of the cover sheet, completed missing face sheets and placed remarks concerning the bibliographical uniqueness of the edition. They were precise and correct, which certainly points to his excellent bibliographical competence. He obtained his skills in this respect by working with the Vilnius publisher and bookseller of Józef and Adam Zawadzki, as well as with Adam Jocher, Rev. Michał Bobrowski and Józef Ignacy Kraszewski.

In 1861 Władysław Trębicki's book collection was bought by the Zamoyski Family Entail Library, which already had books from the Vilnius Dominican library in its collection. The volumes from Trębicki's collection were placed in Klemensów. In 1965 they found their way to the Hieronim Łopaciński Municipal Public Library in Lublin.<sup>46</sup> In May 2008 it was taken over by Stanisław Kostka Zamoyski Library.<sup>47</sup>

The collection in Klemensów includes 92 bibliographic items. Not all of them, however, are in good physical condition. There are 23 missing initial pages, and 10 volumes do not have the final pages. This is why problems appear in establishing all bibliographical data. Out of 92 publishing houses, 63 contain the place and year of publication, four prints have only the place of publication and two only the year; 18 possess neither. There are five prints whose place of publication is unidentified, and 10 with no publication year. A work by a Roman poet from the Augustus period, Pūblius Ovidius Nāsō, *Metamorphoseon*, published after 13 January 1534, should be considered the oldest.<sup>48</sup> Twenty-three prints were published in the publishing houses within the former Republic of Poland, while the other 64 came from foreign publishers. Most items (11) were published by the Vilnius Jesuit printing house, six by Cracow publishing houses, two each by ones from Kalisz and Połotsk and one each from Warsaw and Sandomierz. Out of 64 foreign publishing houses, the majority (33) were in 14 German cities, for example, Frankfurt am Mein, Cologne, Leipzig, Nuremberg and Dillingen. The second most numerous group includes books by Italian publishing houses (9), most of which (4) were published in Venice. Six prints each came from France and Austria, four from Holland, two each from Switzerland and Spain and one each from Belgium and Russia. There are eight 16<sup>th</sup>-century editions, 30 17<sup>th</sup>-century ones and 44 from the 18<sup>th</sup> century. A decisive majority of items (69) represent the

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*bibliographer*, in: *Słownik pracowników książki polskiej*, ed. I. Treichel, Warszawa 1972, p. 909; Kozłowska, *Starodruki z biblioteki*, p. 143.

<sup>46</sup> C. Nieścior, *Księgozbiór klemensowski w Bibliotece im. H. Łopacińskiego*, "Bibliotekarz Lubelski", (1959) nos. 1–2, pp. 6–8.

<sup>47</sup> The book collection of Klemensów is available in a digital version in: Książnica Zamojska im. Stanisława Kostki Zamoyskiego w Zamościu, [www.biblioteka.zamosc.pl/](http://www.biblioteka.zamosc.pl/); <http://cyfrowa.biblioteka.zamosc.pl/dlibra/collectiondescription?dirids=4> (accessed: March 2019-January 2020).

<sup>48</sup> Naso Publius Ovidius, *In P. Ovidii Metamorphosin Henrici Glareani Annotationes haud uulgares...*, Basileae, [Henricus] Petrus, 1534; Publiusz Owidiusz Nazo, (43 p.n.e. – 17 lub 18 n.e.), cf. M. Cytowska, H. Szelest, *Literatura rzymska. Okres augustowski*, Warszawa 1990, pp. 412–568.

edition from a definite year (in 3 case were have to do with double copies), while one is represented by 4, 3 and 2 editions.<sup>49</sup>

The book collection gathered in the library of the Vilnius convent served the youths studying in Vilnius as well as the monks. Thus, it had to fulfil the essential and fundamental goals that the library had been called into being for. The first was help in pastoral work, particularly preaching. The second was enabling and facilitating the education of the monastic youth. The third was intellectual work (the information can be read in nine volumes in the library of the novitiate).<sup>50</sup> An additional task, resulting from the monastic rule which obliged the friars to read, was to select the readings with the readers' interests in mind. These goals of collecting books seem to be confirmed by the part of the collection under analysis and its make-up.

A considerable part of the library resources under study are philosophical works. Attention is drawn by the commentaries and studies on Aristotle's works.<sup>51</sup>

<sup>49</sup> Cf. Kozłowska, *Starodruki z biblioteki*, pp. 152, 158–159.

<sup>50</sup> Ambrosius Calepinus, *Passerati, sive lingvarum novem. Romanae, graecae, ebraicae, gallicae, italicae, germanicae, hispanicae, anglicae, belgicae dictionarium*, Lugduni Batavorum, ex officina redidiva Abrahami Cammelini, [ca. 1655]; A. Calepinus (1435–1510), Italian humanist, cf. S. Urbańczyk, *Słowniki, ich rodzaje i użyteczność*, [Wrocław] 1964, p. 12; Antoine Goudin, *Philosophia iuxta inconclusa tutissimague divi Thomas dogmata...*, Venetiis, Typis Dominicis Lovisa, 1729. Antoine Goudin lived in the years 1639–1695, cf. *Goudin, Antoine*, Encyclopediam.com, <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/goudin-antoine> (accessed: 23.01.2020); Nicolas Louis de Lacaille, *Lectiones elementares algebrae et geometriae...*, Vilnae, Typis S.R.M. et Reip[ublicae] Academ[iae] Soc. Jesu, 1733; Nicolas L. de Lacaille, francuski astronom (1713–1762), cf. J.S. Glass, *Nicolas – Louis de La Caille, Astronomes and Geodesist*, Oxford 2013; Giovanni Domenico Musanti, *Fax chronologica ad omnigenam historiam...*, Sandomiriae, [no printing house, Coll. Soc. Jesu] 1724; Jakub Nakcyanowicz, *Praelectiones mathematicae ex Wolfianis elementis adornatae*, Vilnae, Typis S.R.M. Academicis, 1761; *Nakcyanowicz (Nakcyanowicz) Jakub*, in: *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy 1564–1995*, compiled by L. Grzebień SJ przy współpracy zespołu jezuitów, Kraków 2004, p. 450; Diego de Zuniga Ortiz, *Cursus philosophicus angelico-tomisticus*, vol. 2. [Kempton], Typis Ducalis Monasterii Campidonensis, Per Rudolphum Dreher, 1667; Diego O. de Zúñiga (1636–1680), Spanish historian, cf. *Diego Ortiz de Zúñiga*, Real Academia de la Historia, [dbe.rah.es/biografias/7529/diego-ortiz-de-zuniga](http://dbe.rah.es/biografias/7529/diego-ortiz-de-zuniga) (accessed: 26.01.2020); Jan Stefan Piasecki, *Mówca polski albo supplement do tomu pierwszego mów sejmowych...*, vol. 2, Kalisz, Druk. Coll. Soc. Jesu, 1676; Antoni Adam Skorupski, *Commentariurum philosophiae, logice scilicet metaphisicae phisicae...*, Vilnae, Typis S.R.M. Academicis, 1755; Adrian Vlacq, *Tabulae sinuum tangentium et secantium... Editio nova et emmendata a Johannae Jacobo Hentio*, Francofurti et Lipsiae, Impensis Johanni Friedrici Fleischneri, 1757; Johann J. Hentsch, (1723–1764), German philosopher and mathematician, professor of mathematics at the University of Helmstedt, cf. *The Bloomsbury Dictionary of Eighteenth-Century German Philosophers*, eds. H.F. Klemme, M. Kuehn, London 2016, pp. 319–320; Adrian Vlacq (1600–1667), Dutch Publisher, author of mathematic tables, he published logarithmic tables, cf. E.M. Bruins, *On the history of logarithms: Bürgi, Napier, Briggs, de Decker, Vlacq, Huygens, "Janus"*, 67 (1980) pp. 241–260.

<sup>51</sup> H. Podbielski, *Arystoteles – życie i twórczość*, in: *Literatura Grecji starożytnej*, ed. A. Podbielski, vol. 2: *Proza historyczna, krasomówstwo, filozofia i nauka, literatura chrześcijańska*, Lublin 2005, pp. 661–726.

They include not only the monumental Cologne edition of his works<sup>52</sup> or the commentaries on his *Physics* by Masius Didacus, a Dominican and professor of philosophy and theology at the University of Valencia,<sup>53</sup> but also the work by Karol Jezierski published in Vilnius.<sup>54</sup> A Dominican library cannot lack the works by St Thomas of Aquinas and commentaries on them.<sup>55</sup> Therefore, there are the Leiden editions from 1663 of the first volume of Part 3 of his *Summa Theologica*,<sup>56</sup> a Milan edition of his philosophical treatises<sup>57</sup> and the works by authors descending from the preaching order devoted to the philosophical views of Aquinas.<sup>58</sup> This set includes two copies of the work by the Dominican philosopher and scholar Antoine Goudin<sup>59</sup> as well as the work by the French Dominican theologian and professor of theology at the University of Padua, Pere Nicolau Arnu.<sup>60</sup>

A philosophical work by the French philosopher and theologian, Laurent Duhan, also deserves to be mentioned,<sup>61</sup> as do two works by the Jesuit, professor of the University of Graz and author of physics textbooks, Leopold Gottlieb Biwald.<sup>62</sup> The works on logic by the Portuguese philosopher and theologian, Luís António

<sup>52</sup> Aristoteles, *Commentarii Collegii Conimbricensis Societatis Jesu in quatuor libros De Coelo, Meteorologicos et Parva Naturalia Aristotelis...*, Coloniae, Impensis Lazari Zetneri, 1596.

<sup>53</sup> Didacus Masius, *Commentariorum In Vniuersam Aristotelis Philosophiam ... Aristotelis, Co-lonie Agrippinae*, Apud Conradi Butgenii Viduam, 1628. M. Didacus (1553–1608), cf. Masius, *Didactus*, CERL Thesaurus, <https://data.cerl.org/thesaurus/cnp00991500> (accessed: 23.01.2020).

<sup>54</sup> Karol Jezierski, *Aristoteles sub auspiciis ... Josephi De Ekliis Hylzen...*, Vilnae, Typographia Academiae Societatis Jesu [1749].

<sup>55</sup> S. Brzozecki, M.R. Górnjak, *Tomasz z Akwinu* (ur. 1224/25–1274), doctor of the Church, philosopher, in: *Encyklopedia katolicka*, vol. 19, ed. E. Gigilewicz, Lublin 2013, col. 848–852.

<sup>56</sup> Thomas Aquinas, *Summa totius theologiae S. Thomae Aquinatis...*, Lugduni, Sumptibus Viduae Petri Bailly et Petri Bailly, 1663.

<sup>57</sup> Thomas Aquinas, *Totus doctrinae philosophicae compendiosa tractatio...*, Mediolani [1693], Ex typographia Caroli Josephi Quinti.

<sup>58</sup> Ortiz, *Cursus philosophicus...*; Raymund Ortiz, *Ariadna thomistica Theseum ... seu Cursus philosophicus ...*, [no place of printing, after 1673].

<sup>59</sup> Goudin, *Philosophia iuxta inconclusa...*

<sup>60</sup> Nicolau Arnu, *Clipeus philosophiae Thomisticae...*, Biteriis, Henricus Martel, 1672. Pere N. Arnu lived in the years 1629–1692, cf. *Pere Nicolau Arnu*, Gran enciclopèdia catalana, <https://www.en.ciclopedia.cat/ec-gec-0005305.xml> (accessed: 24.01.2020).

<sup>61</sup> Laurent Duhan, *Philosophus in utramque partem...*, [no place of printing], Juxta Exemplar Parisiis, 1726; idem., Norimbergae, Impensa Joannis Georgii Lochneri, 1753 (2 copies), idem., Venetiis, Apud Laurentium Basilium, 1768; J. Schmutz, *Duhan Laurent (ok. 1656–1726)*, in: *Dictionary of Seventeenth-Century French Philosophers*, vol. 1, ed. L. Foisneau, London–New York 2008, pp. 390–392.

<sup>62</sup> Leopold Gottlieb Biwald, *Physica generalia Quam auditorum philosophiae accomodata...*, Graecii [Graz?], Sumptibus Josephi Mauritii Lechner, 1768; Biwald, *Physica generalis quam auditorum philosophiae...*, Graecii [Graz?], Sumptibus Josephi Mauritii Lechner, typis haeredum Widmanstadii, 1767; C. von Wurzbach, *Biwald Leopold Gottlieb (1731–1805)*, in: *Biographisches Lexikon des Kaiserthums Oesterreich*, part 1, ed. L.C. Zamarski, Wien 1856, p. 415.

Verney,<sup>63</sup> and the Jesuit mathematician and naturalist Karl Scherffer<sup>64</sup> were likely born out of the didactic requirements.

Texts on the art of saying homilies played a significant role in the education and activity of the members of the preaching order. The part of the book collection in question includes a work by the Franciscan monk Franciszek Rychłowski, who is known as the author of numerous preaching and panegyric works and as a member of the general chapters in Rome and Spain.<sup>65</sup> It also includes *Dzieło zbawienia ludzkiego* [The work of human salvation] by Antoni Stefanowicz.<sup>66</sup>

A considerable part of the source material is made up of historical works, predominantly by ancient historiographers. There are two copies of a work discussing the deeds of Alexander the Great by Quintus Curtius Rufus, a writer, historian, Roman senator and consul from the times of Tiberius, Caligula and Trajan.<sup>67</sup> There is also a work by Roman historian and biographer Gaius Suetonius Tranquillus,<sup>68</sup> as well as one devoted to the history of Rome by Marcus Velleius Paterculus, which was forgotten in ancient times but rediscovered in 1515.<sup>69</sup> Also, the collection houses the biographies of outstanding leaders and statesmen written by Cornelius Nepos<sup>70</sup> and Pliny the Elder, the author of numerous historical, grammatical and rhetorical works.<sup>71</sup> There is also a book about the history of Germany by Leonard Pappus von Tratzberg<sup>72</sup> and a frequently published work by the German Lutheran

<sup>63</sup> Aloysius Antonius Verneius, *De Re logica libri sex...*, Vilnae, Ex Typographeo S. R. M. et Reipublicae PP. Scholarum Piarum, 1766. Aloysius A. Vernejus lived in the years 1713–1792, cf. *Luis António Verney*, Escritores Lusófonos, escritoreslusofonos.net/2018/11/23/luis-antonio-verney (accessed: 24.01.2020).

<sup>64</sup> Karl Scherffer, *Institutiones logice et metaphysicae...*, Vindobonae, Typis Joannis Thomae Trattner, 1763. K. Scherffer lived in the years 1716–1783, cf. [Jesuitscience.net](https://jesuitscience.net/) (accessed: 24.01.2020).

<sup>65</sup> Franciszek Rychłowski, *Kazania Dwoiakię na Niedziele Calego Roku...*, Cracow, Dziedzice Printing House of Krzysztof Schedl, after 1672; G.A. Wiśniowiecki, *Rychłowski Franciszek (1611–1673)*, in: *Polski słownik biograficzny*, vol. 33, ed. H. Markiewicz, Wrocław 1991/1992, pp. 386–387.

<sup>66</sup> Antoni Stefanowicz, *Dzieło zbawienia ludzkiego*, Cracow, Wojciecha Gorecki Printing House, 1678.

<sup>67</sup> Quintus Curtius Rufus, ... *De rebus gestis Alexandri Magni...*, Amstelodami, Juxta exemplar Elsevirorum, 1690; idem, Patavii, [no printing house], 1755; J.R. Hamilton, *The date of Quintus Curtius Rufus*, "Zeitschrift für Alte Geschichte", 37 (1988) pp. 445–456; Cytowska, Szelest, *Literatura rzymska. Okres cesarski*, pp. 223–236.

<sup>68</sup> Gaius Suetonius Tranquillus, ... *Caesares: Obscuriorum locorum brevis...*, Coloniae, Ioannes Gymnicus excudebant, 1539; Cytowska, Szelest, *Literatura rzymska. Okres cesarski*, pp. 425–432.

<sup>69</sup> Caius Valleius Paterculus, *Historiae Romanae libri duo...*, Lugduni Batavorum, ex officina Elseviriana, 1639; S. Stabryła, *Historia literatury starożytnej Grecji i Rzymu*, Wrocław 2002, pp. 432–433.

<sup>70</sup> Cornelius Nepos, *De vita excellentium imperatorum...*, [No place or year of printing], after 1663; L. Winniczuk, *Wstęp*, in: *Kornelisz Nepos, Żywoty wybitnych mężów*, Warszawa 1974, pp. 5–30.

<sup>71</sup> Caius Plinius Caecilius Secundus, *Epistolarum libri decem...*, Petropoli, Typis Academiae Imperialis Scientiarum, 1724; Cytowska, Szelest, *Literatura rzymska. Okres cesarski*, pp. 355–359.

<sup>72</sup> Leonardus Pappus, *Epitome rerum germanicarum ab anno 1617–1643 gestarum*, [no place of printing], 1643; F.X. von Wegele, *Pappus Leonard (1607–1677)*, in: *Allgemeine Deutsche Biographie*, vol. 25, Leipzig 1887, pp. 164–165.

theologian and professor at the University of Wittenberg, Wolfgang Franz (Franzius), which was addressed to the students of theology and to preachers.<sup>73</sup> Two works on law also deserve mention, namely one by the Dutch lawyer and professor of the University of Löwen, André Delvaux,<sup>74</sup> and one by Teodor Zawacki.<sup>75</sup>

Another outstanding group is books on mathematics, science and medicine. These include authors such as Johann Christian Wolf,<sup>76</sup> Nicolas Louis de La Caille<sup>77</sup> or Johann Jacob Hentsch and Adriaan Vlacq,<sup>78</sup> as well as the Polish Jesuit and head of the Vilnius astronomic observatory, Jakub Nakcyanowicz.<sup>79</sup>

A large portion consists of school textbooks, which seems to confirm the intensive didactic work of Vilnius Dominican monks and numerous disciples around them. This includes works and exercises from the field of rhetoric,<sup>80</sup> Latin grammar<sup>81</sup> and dictionaries.<sup>82</sup>

Much is said about the owners and fate of the books analysed in the study by signs (*ex libris*, *super ex libris* and seals) as well as provenance marks.<sup>83</sup> Fifty volumes are provided with the library *ex libris*. The marks are placed on the inside of the front covers and are in the form of labels measuring 48×38 mm. Capitalised words 'BIBLIOTHECAE || CONVENTUS || GENERALIS || VILNENSIS SANCTI || SPIRITUS ORDINIS || PRAEDICATORUM ||' are embossed in a double rectangular linear border. Other signs indicating that a book belonged to a definite owner are seals. A seal with the initials F.D.S. [Frater Dominicus

<sup>73</sup> Wolfgang Franzius, *Animalium historia sacra...*, Amstelodami, Apud Joannem Janssonium, 1643; F.W. Bautz, *Franz Wolfgang*, in: *Biographisch-Bibliographisches Kirchenlexikon*, vol. 2, Hamm 1990, p. 112.

<sup>74</sup> André Delvaux (1569–1636), cf. *Delvaux, André*, CERL Thesaurus, <https://data.cerl.org/thesaurus/cnp01353402> (accessed: 24.01.2020).

<sup>75</sup> André Delvaux, *Paratitla, sive, Summaria et methodica explicatio Decretalium D. Georgii papae IX...*, Lovanii, Apud C. Coenesteyium, 1640; Teodor Zawacki, *Memoriale processus iudicarii et flosculorum legume...*, Cracoviae, Apud haeredes Iacobi Sybeneycher, 1623.

<sup>76</sup> Johann Christian Wolf, *Cosmologia generalia metodo scientifica pertractata...*, Francofurtii et Lipsiae, prostate in Officina Libraria Rengeriana, 1737; Johann Ch. Wolf, German philologist, Hebraist, polymath (1683–1739), cf. E. Jacobs, *Wolf Johann Christian*, in: *Allgemeine Deutsche Biographie*, vol. 43, Leipzig 1898, p. 761.

<sup>77</sup> Lacaille, *Lectiones elementares...*

<sup>78</sup> Vlacq, *Tabulae sinuum tangentium et secantium...*

<sup>79</sup> Nakcyanowicz, *Praelectiones mathematicae...*

<sup>80</sup> E.g. Hermann Goldhagen, *Rhetorica explicata et applicata ad eloquentiam civilem et ecclesiasticam...*, Mannheimii, ex Typographejo Electorali Aulico, apud Nicolaum Pieron, 1753; Hermann Goldhagen (1718–1794), German Catholic theologian, cf. A.Ph. Brück, *Goldhagen Herman*, in: *Neue Deutsche Biographie*, vol. 6, Berlin 1964, p. 605.

<sup>81</sup> E.g. Emmanuel Alvarez, *De institutione grammatica libri tres*, Calissi, [Typ. Coll. Soc. Jesu], 1760; Emmanuel Alvarez (1526–1582), Portuguese Jesuit, autor of a handbook on Latin grammar, cf. *Encyklopedia wiedzy*, p. 8.

<sup>82</sup> E.g. Calepinus, *Passerati, sive lingvarum novem...*

<sup>83</sup> On provenance studies, see, e.g., M. Sipayło, *O metodzie badań proveniencyjnych starych druków*, in: *Z badań nad polskimi księgozbiarami historycznymi*, Warszawa 1975, pp. 9–29; M. Strutyńska, *Struktura proveniencyjna zbioru starych druków Biblioteki Uniwersyteckiej w Toruniu. Przewodnik po zespolach. Problemy badawcze i metodologiczne*, Toruń 1999.



Siwicki] can be seen on the reverse of the title page of four books.<sup>84</sup> This type of sign and leatherbound covers with ornamental backs indicate the bibliophile interests of this monk from Grodno and Choroszcz. It should be observed that the provenance mark on Karl Scherffer's book indicates that its former owner was the Dominican monk Laurenty Bartkiewicz. Thus, the old prints from the Klemensów library supplement the knowledge about this valuable, though disperse, book collection.<sup>85</sup> The binding of one copy was signed with a heraldic *super ex libris* of the Zamoyski family, which seems to indicate that in 1815 it belonged to the library of the Zamoyski family.<sup>86</sup>

A hand-written note frequently appears stating from whom the library obtained a given book. The donors included members of the convent who donated the books they owned once they put on the monastic habit. Such information can be found on the pages of 28 volumes. They are mostly individual items, but also gifts of more than one copy. Apart from the Dominican Siwicki, the library's donors included Damian Jurkiewicz,<sup>87</sup> who was twice the prior of the local convent (1736–1738 and 1741–1744) and who presented four volumes to the convent library. Three copies were presented by Rafael Januszkiewicz<sup>88</sup> and two each by Kazimierz Strawiński<sup>89</sup> and Bronisław Nargiełłowicz. The convent library was enriched with one book

<sup>84</sup> Ambrosius Calepinus, *Dictionarium novem linguam*, Lugduni Batavorum, Ex Typographia reddiva Abrahami Commelini, [no year of publishing 17th c.]; Nicolas Louis de Lacaille, *Lectiones elementares mathematicae seu elementa algebrae et geometriae*, Viennae, Pragae et Tergesti, Typis Joannis Thomae Trattner, [1762]; Carlo Scherfer, *Institutiones logicae et metaphisicae duabus partibus coprehensae conscriptae*, Vindobonae, Typis Joannis Thomae Trattner, 1763; *Litterae annuae Societatis Anno 1607 ad Patres et Fratres Soc[ietatis] Jesu*, [no place or year of publishing]; Kozłowska, *Starodruki z biblioteki*, pp. 140, 142.

<sup>85</sup> I. Pietrkiewicz, *Rękopiśmienna spuścizna Faustyna Ciecierskiego jako źródło do dziejów kultury intelektualnej dominikanów prowincji litewskiej początku XIX wieku*, "Annales Universitatis Pedagogicae Cracoviensis. Studia ad Bibliothecarum Scientiam", (2013) p. 118; I. Pietrkiewicz, *Zbiory dominikanów grodzieńskich i ich opiekunowie*, in: *Arma Nostrae Militiae. Kultura książki i pisma Zakonu Kaznodziejskiego na ziemiach polskich*, eds. I. Pietrkiewicz, M. Miławicki, Warszawa 2019, pp. 89–112; I. Pietrkiewicz, *Kultura książki w zakonach męskich Wielkiego Księstwa Litewskiego XV–XVIII wieku*, Kraków 2019, pp. 194–196.

<sup>86</sup> Erasmus Desiderius Roterodamus, *Apophthegmatum ex optimis utriusque lingva scriptoribus collectorum libri octo*, Coloniae, Mart[inus] Gymnicus, 1547; J. Swastek, *Erazm z Rotterdamu (1466–1536), niderlandzki filolog, filozof, pedagog*, in: *Encyklopedia katolicka*, vol. 4, eds. R. Łuka szyk, L. Bieńkowski, F. Gryglewicz, Lublin 1984, col. 1062–1063.

<sup>87</sup> *Rękopism X. Bagińskiego*, p. 97. In the years 1729–1732 he was the prior in the Dominican church in Wołyńiec, cf. *Pińsk, Kościół św. Dominika*, [https://radzima.org/pl/miejsce\\_comm/6144.html](https://radzima.org/pl/miejsce_comm/6144.html) (accessed: 23.01.2020).

<sup>88</sup> He probably descended from the Lithuanian family of Januszkiewiczze, coat-of-arms Lubicz, cf. J. Ciechanowicz, *Rody rycerskie Wielkiego Księstwa Litewskiego*, vol. 3: *E-K*, Rzeszów 2001, pp. 199–202.

<sup>89</sup> He probably descended from the Lithuanian family of Strawińscy, coat-of-arms Sulima, Poraj, Szeliga, Hippocentaurus, Przyjaciół, cf. Ciechanowicz, *Rody rycerskie*, vol. 4: *L-R*, pp. 146–175.



each from Laurenty Bartkiewicz, Ferdynand Józef Grycewic,<sup>90</sup> Józef Bonawentura Korzeniowski,<sup>91</sup> Hiacynt Kozakowski,<sup>92</sup> the Dominican preacher from Petersburg, Klemens Mayłowicz,<sup>93</sup> Bronisław Bargiełłowicz, Jan Romanowski,<sup>94</sup> Jan Słuszek,<sup>95</sup> Justyn Sokulski, Reginald Sołohuba,<sup>96</sup> Grzegorz Szymak<sup>97</sup> (d. 1775), the provincial superior of the Lithuanian province, protonotary apostolic and author of the friars' catalogue since the beginning of the Vilnius convent, Antoni Wołłowicz and Aleksy Zborowski.

The donors also included laypersons. Usually, one book was presented, but in two cases – namely Antoni Czechowicz and the Vilnius notary public Aleksander Koncewicz – there were two volumes. Singular volumes were presented to the convent library by Michał Brauer from Riga, Piotr Faustus Pendecki, Laurenty Rabczyński, Jakub Rudziński,<sup>98</sup> Antoni Stefanowicz,<sup>99</sup> Antoni Szwarz,<sup>100</sup> Bazyli Turowski and Antoni Andrzej Wiczorkowski. One book found its way to the library from a Jesuit college in Pułtusk that was liquidated in 1773.<sup>101</sup>

Provenance marks also provide information regarding other owners of books from the Dominican collection before they found their way to Władysław Trębicki. In nine such cases the following names appear: Antoni Wołłowicz,<sup>102</sup> Kazimierz Minkiewicz,<sup>103</sup> Antoni Walentynowicz, Jerzy and Franciszek Jamontowie, Antoni

<sup>90</sup> He probably descended from the Lithuanian family of Grycewicz (Gricevičius), coat-of-arms Topór, cf. Ciechanowicz, *Rody rycerskie*, vol. 3, p. 99.

<sup>91</sup> In 1724 he was the prior in Pińsk, cf. *Pińsk, Kościół św. Dominika*.

<sup>92</sup> He probably descended from the Lithuanian family of Kozakowski, coat-of-arms Lilia, Kozieli, cf. Ciechanowicz, *Rody rycerskie*, vol. 3, p. 419.

<sup>93</sup> *Subscribers*, in: *Wielki tydzień dla duchownego pożytku chrześcijan wszelkiego stanu*, published by X. Jakuba Falkowskiego, Wilno 1829, p. XV.

<sup>94</sup> He probably descended from the Lithuanian family of Romanowski, coat-of-arms Bończa, Boża Wola, Prawdzic, Przyjaciół, cf. Ciechanowicz, *Rody rycerskie*, vol. 4, p. 419.

<sup>95</sup> He probably descended from one of the oldest and deserved families in Lithuania-Słuszków, coat-of-arms Ostoja, cf. Ciechanowicz, *Rody rycerskie*, vol. 5: S-Ż, p. 108.

<sup>96</sup> He probably descended from the Lithuanian family of Sołohub vel Sołohub, coat-of-arms Prawdzic, cf. Ciechanowicz, *Rody rycerskie*, vol. 5, pp. 121–122.

<sup>97</sup> *Rękopism X. Bagińskiego*, pp. 65–66.

<sup>98</sup> He probably descended from the Lithuanian family of Rudziński, coat-of-arms Prus, Prus III, Rawicz, Zaręba, cf. Ciechanowicz, *Rody rycerskie*, vol. 4, pp. 460–461.

<sup>99</sup> He probably descended from the Lithuanian family of Stefanowicz, coat-of-arms Pogonia, Syrokomla, cf. Ciechanowicz, *Rody rycerskie*, vol. 5, pp. 140–142.

<sup>100</sup> He probably descended from the Lithuanian family of Szwarz, coat-of-arms Nowina, cf. Ciechanowicz, *Rody rycerskie*, vol. 5, pp. 40, 219.

<sup>101</sup> Cf. J. Szczepański, *Kolegium jezuickie w Pułtusku (1556–1772)*, in: *Dzieje Gimnazjum i Liceum im. Piotra Skargi w Pułtusku*, Ciechanów, Pułtusk 1991, pp. 18–54; *Encyklopedia wiedzy*, pp. 553–554.

<sup>102</sup> It is probably about Antoni Wołłowicz, standard-bearer of the Grand Duchy of Lithuania, d. 1822, cf. *Urządnicy Wielkiego Księstwa Litewskiego. Spisy*, vol. 2: *Województwo trockie XIV-XVIII wiek*, ed. A. Rachuba, compiled by H. Lulewicz et al., Warszawa 2009, p. 544 no. 4068.

<sup>103</sup> It is probably about Kazimierz Minkiewicz, cup-bearer of Smolensk, living at the turn of the 17<sup>th</sup> and 18<sup>th</sup> centuries, cf. *Urządnicy Wielkiego Księstwa Litewskiego. Spisy*, vol. 1: *Województwo*

Kalinowski, Michał Staszewski, Józef Juszkiewicz, Antoni Czechowicz and the Jesuit college in Lutsk.<sup>104</sup>

In the case of four books we learn from provenance data about the time when they were included in the convent library. Three works by Leopold Biwald and *Cosmologia generalis* by Johann Christian Wolf arrived there during the priorship of Ildefons Bylewski, who held this position twice (1762–1765 and 1771–1774).<sup>105</sup>

Old prints owned by the Vilnius Dominicans in the Klemensów collection have different bindings, which are in various states of preservation. There are 78 bibliographical items which are bound individually, and the other 14 are bound jointly. Two volumes do not have bindings, while four do not have one of the covers. The next three are bound in brown leather and ornamental buckles. Five bindings are monastic: the back and half of the wooden covers are bound with leather. Thirteen books have a parchment binding, eight have a paper binding and the bindings of three volumes were made in the 19<sup>th</sup> century from cardboard and half leather. The other 44 copies have cardboard/leather bindings (42 brown and two green ones). They were also decorated using the technique of blind embossing and gold embossing. The ornaments have plant motifs. In addition, 20 bound books have the title embossed on the back. The pages of four books are engraved in red and brown. The same kind of composition and ornamental motifs on the bindings allow the conclusion that they might be the work of one bookbinding workshop and could have been commissioned by the Dominican monks because they have the *ex libris* of their library.

The Zamość part of the Vilnius Dominican book collection includes the volumes that remained in circulation. Most of them bear signs of usage. Marginal and interlinear notes, mostly illegible (blotted or crossed out) are references to other authors or other parts of the book. They come from different periods and are the work of many hands, as shown by the different ink colours and individualised handwriting. Underlining appears most frequently, which indicates intensive reading and drawing attention to the excerpts worth remembering. However, it deserves mention that they are not overused, which probably resulted from monastic rules prohibiting private notes on book pages. The fact that the books are used is also shown in the marks left after turning the pages, which are blackened and bent, and in many cases torn. All have trimmed edges.

Many old prints were from the presses of famous and respected printing houses representing the printing culture of various countries in different periods. They show the ways that books travelled all over Europe and the availability of definite works for Polish users. They might have been brought to Poland by professional book traders or through individual import, since many book users and lovers, including the clergy, purchased the books that interested them abroad and brought them home. The volumes kept in the Zamoyski Library show that their individual import or the possible purchase was not accidental, as they are the works of

*wileńskie XIV-XVIII wiek*, ed. A. Rachuba, compiled by H. Lulewicz, A. Rachuba, P.P. Romaniuk, Warszawa 2004, p. 273, no. 1771.

<sup>104</sup> *Encyklopedia wiedzy*, p. 393.

<sup>105</sup> *Rękopism X. Bagińskiego*, p. 97.

well-known and esteemed authors, and they were studied and used in a variety of educational or pastoral activities. This might have resulted from the book-collecting policy of indicating when rarely used books or double copies were sold, and using the proceeds to purchase books which were needed. This gave the book collection, or at least the part from Klemensów, a coherent character. They also direct attention to the spiritual and intellectual culture of the Vilnius Dominicans, since the circulation of the written content was and is a living and functioning phenomenon. Dominican schooling and libraries used the formation programme which was significant from the point of view of monastic and pastoral life. They established a definite canon of authors, works and evaluations of them, which was formulated from the perspective of the community they formed and which affected the faithful as well – through the consciousness of the monks. The goal which guided those activities was to satisfy the current needs of the Dominican convent and to create new ones. Additionally, they provide valuable data about the book collections of the donors and their possible bibliophile interests, as well as the complicated history of the convent library. They are an important component in its reconstruction, which due to the dispersal of the collection, constitutes an important step in this direction.

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## FRAGMENT KSIĘGOZBIORU WILEŃSKICH DOMINIKANÓW W KOLEKCJI KLEMENSOWSKIEJ KSIĄŻNICY ZAMOJSKIEJ IM. STANISŁAWA KOSTKI ZAMOYSKIEGO

### Streszczenie

Stare druki, stanowiące fragment księgozbioru dominikanów wileńskich, obecnie przechowywane w Książnicy Zamojskiej im. Stanisława Kostki Zamojskiego, pochodzą z XVI, XVII i XVIII wieku i są wytworem licznych oficyn zagranicznych i krajowych. Licząca 92 pozycji bibliograficznych kolekcja zawiera dzieła odnoszące się do różnych ówczesnych dziedzin wiedzy ludzkiej, ale ukierunkowana jest na potrzeby zgromadzenia. Książki miały bowiem służyć członkom konwentu w ich pracy duszpasterskiej i kształceniowej. Znaki i noty proveniencyjne pokazują wcześniejszych właścicieli poszczególnych egzemplarzy i sposoby gromadzenia, a ślady użytkowania rzeczywistych czytelników. Są istotnym przyczynkiem do odtworzenia tego rozproszonego księgozbioru.

Słowa kluczowe: książka; stary druk; biblioteka; dominikanie; Wilno; Książnica Zamojska