

# *Cunceviciana* in Polish Monastic, Private, and Public Libraries of the 18<sup>th</sup> and 19<sup>th</sup> Centuries<sup>1</sup>

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**Summary.** The study examines the prevalence of copies of *Cunceviciana*<sup>2</sup> in Polish libraries of the 18<sup>th</sup> and 19<sup>th</sup> centuries, with a focus on books currently held in the collection of early printed books at the Ossoliński National Institute in Wrocław. Individual copies of publications associated with Josaphat Kuntsevych from other Polish and Ukrainian book collections were also used for provenance analysis. The research is limited to works printed in Latin script prior to the 19<sup>th</sup> century. The collected data serve to illuminate the historical dissemination of *Cunceviciana* and to elucidate the factors contributing to their noteworthiness in both ecclesiastical and lay contexts within Poland over the aforementioned centuries.

**Keywords:** Josaphat Kuntsevych; *Cunceviciana*; Polish libraries; 18<sup>th</sup>–19<sup>th</sup> centuries; early printed books.

St. Josaphat Kuntsevych (1580–1623) is a significant figure in the Uniate Church as its first martyr who was also a reformer of the Basilian monastic order. As one of the most prominent and controversial figures of the Church, he continues to retain a focus of interest for researchers from various countries, and his legacy is the subject of ongoing scholarly debate.<sup>3</sup> Meletiy Soloviy, and Athanasiy Welykyj have aptly noted that Josaphat Kuntsevych is one of the most extensively studied figures in the 17<sup>th</sup>-century Church history.<sup>4</sup>

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2 The term *Cunceviciana* refers to documents and publications related to St. Josaphat Kuntsevych.

3 For a list of main sources and publications by Ukrainian and foreign researchers on Josaphat Kuntsevych, see Л. Тимошенко, 2020, с. 454–456, п. 2–6.

4 М. М. Соловій et al., 1967, с. 405.

During the 17<sup>th</sup> and 18<sup>th</sup> centuries, about 50 works dedicated to Kuntsevych were published in the Polish-Lithuanian Commonwealth, mostly in Polish and Latin.<sup>5</sup> Vasyl Kudryk, one of the founders of the Ukrainian Orthodox Church in Canada, in his book *Життя Йосафата Кунцевича* (*The Life of Josaphat Kuntsevych*),<sup>6</sup> criticizes the linguistic choices made in the literature about St. Josaphat. He notes that there was a prominent paucity of Greek Catholic narratives about Kuntsevych after his martyrdom in 1623, and suggests that earlier texts, by authors such as Susha writing in Latin,<sup>7</sup> Guépin in French,<sup>8</sup> and Kalinka in Polish,<sup>9</sup> were aimed at foreign audiences. As V. Kudryk notes, an extensive Ukrainian book on Josaphat appeared in 1902, written by Kozanevych.<sup>10</sup> An examination of the bibliography of publications dedicated to Archbishop Kuntsevych of Polatsk shows that works in Church Slavonic and Ruthenian began to appear in the 18<sup>th</sup> century, after the Council of Zamość. These works focused primarily on the liturgical content, including services, liturgical texts, prayers, *akathists*, and hymns, often published as part of collections dedicated to various saints and Church holidays rather than as stand-alone works.<sup>11</sup>

## 1. The Study's Methodology and Sources

The challenge of sourcing materials for Josaphat Kuntsevych bibliography remains of significant concern. Leonid Tymoshenko, in his monograph *Руська релігійна культура Вільна (XVI-перша третина XVII ст.)* (*Ruthenian Religious Culture of Vilnius*), aptly emphasizes the complexity introduced by the dispersion of these sources across the archival and library collections of various countries.<sup>12</sup>

5 M. Pidlypczak-Majerowicz, 2007, s. 3.

6 В. Кудрик, 1948, с. 5.

7 J. Susha, *Cvrsvs Vitae Et Certamen Martyrii, B. Iosaphat Kvncevicii Archiepiscopi Polocen[sis] Episcopi Vitepscen[sis] & Miscislaiuen[sis] Ord. D. Basilij Magni Calamo, Iacobi Svsza Episcopi Chelmen[sis] & Belzen[sis] [...] adumbratum*, Romæ: Ex Typographia Varesij, 1665.

8 See A. Guépin, 1874; A. Guépin, 1897–1898.

9 See *Żywot św. Jozafata Kuncewicza*, 1885.

10 V. Kudryk misspelled this surname: 'Kozakovych', should be 'Kozanevych'; see E. Козаневич, 1902.

11 For more information, see M. М. Соловій et al., с. 411–413, and see the chapters by Nataliia Bondar and Nataliia Zabolotna in this book.

12 Л. Тимошенко, 2020, с. 456.

To address this issue, it is crucial to conduct studies which would analyse those extant copies of *Cunceviciana* preserved in the various libraries. The purpose of these analyses is twofold: first, to identify new or previously undiscovered copies or sources, especially since there is no comprehensive bibliography of *Cunceviciana*; and second, to delineate the readership and ownership of books about St. Josaphat.

This study utilizes a collection of early printed books held at the Ossoliński National Institute in Wrocław (hereinafter referred to as *ONI*). The research also includes an analysis of copies of publications about Kuntsevych held in other Polish libraries, including the National Library in Warsaw (further shortened as *NL in Warsaw*), the Silesian Library in Katowice,<sup>13</sup> and the Czartoryski Library (a branch of the National Museum in Kraków, hereinafter referred to as *NMK*). Information on the ownership of the examined copies was also taken from the Estreichers' bibliography,<sup>14</sup> the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries at the NL in Warsaw,<sup>15</sup> and from 18<sup>th</sup> and 19<sup>th</sup> century inventories and library catalogues.

This analysis is based solely on materials obtained from early printed books, i.e., those published before 1800; it excludes works published later, and focuses on copies of publications about Kuntsevych preserved in Polish libraries during the 18<sup>th</sup> and 19<sup>th</sup> centuries.<sup>16</sup>

The selection of books about the life and activity of St. Josaphat is based on the bibliographies and literature lists found in the works of M. Soloviy and A. Welykyj,<sup>17</sup> M. Čiurinskas,<sup>18</sup> L. Tymoshenko,<sup>19</sup> and others. The main source for this study was an article by M. Pidlypczak-Majerowicz, which describes the assemblage and content of publications dedicated to Kuntsevych within the collection of early printed books at the ONI in Wrocław.<sup>20</sup>

13 I am grateful to Weronika Pawłowicz for information on the provenance of the copies of *Cunceviciana* from the Silesian Library in Katowice.

14 K. Estreicher et al., 1882–1951.

15 For the electronic version of the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries, see <https://polona.pl/sets?searchCategory=objectSets&page=0&size=24&sort=RELEVANCE&searchLike=centralny%20katalog%20polonik%C3%B3w%20xvii-xviii&copyright=false>.

16 Those copies of *Cunceviciana* kept in modern Polish libraries which have come from foreign collections have not been considered in this article, with a few exceptions.

17 M. M. Соловій et al., 1967.

18 M. Чюрінскас, 2019.

19 Л. Тимошенко, с. 454–456.

20 M. Pidlypczak-Majerowicz, 2007.

## 2. Old Libraries in Poland

The oldest libraries in Polish lands were ecclesiastical libraries, among which, two types began to develop from the second half of the 13<sup>th</sup> century: diocesan libraries, such as those associated with cathedrals, cathedral chapters, and colleges; and parish and monastery libraries.<sup>21</sup> The oldest known cathedral chapter library in Poland was established in the 11<sup>th</sup> century in Gniezno.<sup>22</sup> It was the Benedictines who initiated the first monastic libraries.<sup>23</sup> In addition to ecclesiastical libraries, the Middle Ages and the Renaissance saw the emergence of secular libraries, including royal collections such as those of Sigismund I the Old and his wife Bona, Sigismund II Augustus, and Sigismund III Vasa,<sup>24</sup> as well as academic libraries, the earliest and most famous of which was the library of the Jagiellonian University.<sup>25</sup> Polish magnates and noble families also had private libraries; the most valuable of which, during the 17<sup>th</sup> and 18<sup>th</sup> centuries, were collections held by the Branicki, Dzieduszycki, Zamoyski, Lubomirski, Potocki, Radziwiłł, Raczyński, Tarnowski, and Czartoryski families, among others.<sup>26</sup>

The private libraries of the upper clergy – such as bishops, archbishops, and metropolitans – often became Church property after their death, or even during their lifetimes.<sup>27</sup> In a similar way, the private book collections of scholars and scientists typically ended up, after their deaths, in the libraries of the educational institutions associated with their research and teaching activities.<sup>28</sup> In the first half of the 16<sup>th</sup> century, Poland saw the emergence of secular public city libraries, primarily serving city council officials and chancellors' offices.<sup>29</sup>

In the late 18<sup>th</sup> century, collecting and librarianship gained prominence among the Polish aristocracy. This was driven by political challenges and the partitions of the Polish-Lithuanian Commonwealth, which resulted in the country's prolonged absence from the European political map. According to the Polish historian Michał

21 See *Encyklopedia wiedzy o książce*, 1971, s. 222–223; *Encyklopedia książki*, 2017, s. 307–313; K. Korotajowa, 2002, s. 114.

22 See J. Rył, 1976.

23 *Encyklopedia wiedzy o książce*, s. 222.

24 For more information about the Polish royal libraries, see A. Kamler, 2015.

25 *Encyklopedia książki*, 2017, s. 347.

26 *Ibid.*, s. 323–330.

27 K. Korotajowa, 2002, s. 116–117.

28 *Ibid.*, s. 117–118.

29 *Ibid.*, s. 119.

Marczak, “aristocratic houses, even those without existing collections, quickly began to collect artefacts of national heritage, establish libraries, accumulate archives, and create art galleries in their residences and palaces”.<sup>30</sup>

### 3. Copies of *Cunceviciana* in Polish Libraries of the 18<sup>th</sup> and 19<sup>th</sup> Centuries

Our study of the copies of books about Josaphat Kuntsevych, based on the Central Catalogue of Polonica, shows that contemporary Polish libraries house the majority of publications from the 17<sup>th</sup> and 18<sup>th</sup> centuries dedicated to this saint.<sup>31</sup> Many of these books have Polish provenance in the form of the marks of earlier owners, thereby indicating their popularity within the Polish monastic and bibliophile communities.

The earliest biography of Josaphat Kuntsevych was published by Yoakhym Morokhovsky, bishop of Volodymyr-Brest; this biography was based on a manuscript by Yosyf Veliamyn Rutsky.<sup>32</sup> Morokhovsky’s book, which preceded the beatification of Kuntsevych, was published in Zamość in the first half of 1624, both in Latin (*De nece reverendissimo Patri Iosaphat Kuncewicz*)<sup>33</sup> and Polish (*Relacja o zamordowaniu okrutnym Jozaphata Kuncewicza*).<sup>34</sup> Today, both editions are extremely rare. The Latin version exists in two known copies, one of which was known to be in the Imperial Public Library in St. Petersburg (now the Russian National Library), which is mentioned in the Estreichers’ bibliography from the early 20<sup>th</sup> century.<sup>35</sup> The second copy (featuring a digitized version) of *De nece* from the collection of the Central National Library in Rome was brought into scholarly circulation only in 2019 by the Lithuanian researcher Mintautas Čiurinskas.<sup>36</sup>

30 M. Marczak, 1921, s. 3–4.

31 It should be noted that the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries, which was launched after World War II, does not provide complete information about the copies held in contemporary Polish libraries. This is because the card catalogue maintained at the National Library in Warsaw has, practically, not been updated since 2010.

32 For more information, see M. Чюрінскас, 2019, c. 245–246.

33 [J. Morokhovskyj], *De Nece Reuerendissimo Patri Iosaphat Kuncewicz Archiepiscopo Poloce[n]si ritus Graeci [...] Relatio*, Zamosci: In Typogr. Academiae excudebat Simon Nizolivs, [1624].

34 [J. Morokhovskyj], *Relacja O Zamordowaniv Okrvtnym [...] Iozaphata Kvncewicza Archiepiskopa Połockiego [...]*, w Zamosciu: [Academy Printing House], 1624.

35 K. Estreicher et al., t. 22, s. 563.

36 M. Чюрінскас, 2019, c. 246.

As for the Polish-language version of Morokhovsky's work, the Estreichers' bibliography documents only one copy from the Imperial Public Library in St. Petersburg.<sup>37</sup> However, another copy of *Relacja o zamordowaniu*, and probably the only one preserved in contemporary Polish libraries, was discovered in a collection of early printed books in the ONI.<sup>38</sup> This particular copy belonged to an unknown monk named Gabriel Frank, as evidenced by a Latin inscription on the title page. The book came to the Ossolineum from the library of the Foundation of Count Wiktor Baworowski (1825/26–1894), who began to build up his collection in the mid-19<sup>th</sup> century. During the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the Baworowski Library was one of the largest in Lviv, alongside the Ossolineum and the University Library.<sup>39</sup>

One of the most popular works among Polish readers was the *Cursus Vitae Et Certamen Martyrii, B. Iosaphat Kuncevicii*<sup>40</sup> by Bishop Yakiv Susha<sup>41</sup> of Chełm and Belz, which is still considered to be the most comprehensive biography of Josaphat Kuntsevych. There are about 20 copies of this book in modern Polish libraries,<sup>42</sup> some of which originate from older Polish book collections. One<sup>43</sup> of the two copies held at the ONI belonged to the Branicki Library in Sucha Beskidzka (now in Lesser Poland Voivodeship, Poland). The library was established in the mid-19<sup>th</sup> century by Aleksander Branicki (1821–1877), a Polish collector and traveller.<sup>44</sup> The second ONI copy<sup>45</sup> was initially owned by the monk Ludovicus Różycki – as indicated by

37 K. Estreicher et al., t. 22, s. 563.

38 ONI shelf mark: XVII-1919.

39 At the beginning of 1941, the library was merged with the collection of the Ossolineum as part of the Polish section of the Lviv branch of the Library of the Academy of Sciences of the Ukrainian SSR. During the German occupation of Lviv, these collections served as the basis for the Second Department of the newly created Staatsbibliothek Lemberg. In 1944, some of Baworowski's collection was removed from Lviv as part of a library evacuation campaign organized by the German authorities. For more information on the history and fate of the library, see A. Chamera-Nowak, 2008.

40 J. Susha, *Cursus Vitae Et Certamen Martyrii, B. Iosaphat Kuncevicii [...]*, Romae: Ex Typographia Varesij, 1665.

41 In the titles of Susha's works, the Polish form of his surname, 'Susza', is more common.

42 Information based on the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries.

43 ONI shelf mark: XVII-5225.

44 In 1948, the library was transferred to the ONI in Wrocław as a state deposit. In 2010, after negotiations with the heirs of the Tarnowski family, the Branicki Library became the property of the Ossolineum. For more information on the library, see H. Małysiak, 1986.

45 ONI shelf mark: XVII-4895.

his inscription on the title page – who could have been a Bernardine, as the copy also bears another inscription in different handwriting suggesting that it was once the property of the Bernardine monastery in Kraków on Stradom (now a district of Kraków).<sup>46</sup> The Ossolineum acquired the book as part of the Vienna collection of its founder, Józef Maksymilian Ossoliński (1748–1826), who, at the end of the 18<sup>th</sup> and beginning of the 19<sup>th</sup> century, managed to assemble one of the most valuable Polish libraries, which still exists today.<sup>47</sup>

The National Library in Warsaw possesses multiple copies of the presently analysed work by Y. Susha. One<sup>48</sup> of these copies originates from the Potocki library in Wilanów (now a district of Warsaw), which was established by the brothers Ignacy and Stanisław Kostka Potocki during the second half of the 18<sup>th</sup> century and in the beginning of the 19<sup>th</sup> century.<sup>49</sup> Meanwhile, the second copy<sup>50</sup> was formerly held in the library of the Schaffgotschs, a Silesian aristocratic family of Thuringian origin. The library, which dates back to the 17<sup>th</sup> century, was opened to the public in the early 19<sup>th</sup> century in Warmbrunn (now part of Jelenia Góra, Poland).<sup>51</sup>

A copy of the *Cursus Vitae...* from the Kórnik Library in Poznań<sup>52</sup> in the late 17<sup>th</sup> and early 18<sup>th</sup> centuries belonged to the Franciscan Reformed Monastery in Osieczna (now in Greater Poland Voivodeship, Poland).<sup>53</sup> According to a note on the flyleaf, the book eventually came into the possession of the Basilian Józef Pietkiewicz.<sup>54</sup> It is likely that Pietkiewicz used Susha's work to compile his collec-

46 For more information about the monastery, see *Klasztory bernardyńskie*, 1985, s. 154–162.

47 The Ossoliński National Institute (Zakład Narodowy im. Ossolińskich) foundation was established in 1817 by Józef Maksymilian Ossoliński, a Polish historian, bibliophile, and collector, and a prefect of the Imperial Court Library in Vienna. In 1827, his Vienna collection was relocated to Lviv, where the Ossolineum operated until the end of World War II. Following border changes in 1945, the ONI, along with a portion of its collections, was transferred to Wrocław, where it remains today. For further information on the ONI's history and collection, see F. Pajączkowski, 1948; F. Pajączkowski, 1953; J. Trzynadłowski, 2003.

48 Shelf mark: SD W.2.635 adl.

49 For more information about the library, see J. Rudnicka, 1967.

50 Shelf mark: SD XVII.3.6050.

51 The library suffered a tragic fate during and after the Second World War. It was partially destroyed, and the surviving books were distributed among various institutions. For more information, see I. Łaborewicz, 1998.

52 Shelf mark: 11576.

53 *Zabytkowe klasztory*, 2006, s. 186–187.

54 Ёосиф П'еткевич (also known as Петкевич, Петкевич, in Polish. Józef Pietkiewicz, also Piętkiewicz, Pieszkiewicz; ca. 1627–1708), was the Basilian abbot of the monasteries in Byten and Zhyrovichy (now in Belarus). He served as proto-archimandrite (from 1686 to 1690) and

tion of sermons titled *Medytacje Albo Rozmyślenia Na Ewangelie przypadające Na wszystkie Niedziele, Dni, y Święta Uroczyste całego Roku*,<sup>55</sup> which included a sermon for the feast of Blessed Josaphat the Martyr, Archbishop of Polatsk.<sup>56</sup> The last owner of the analysed copy of Susha's publication from the Kórnik Library was Tytus Działyński (1796–1861), a Polish political and cultural figure and publisher who owned a valuable book collection which was established in the first half of the 19<sup>th</sup> century, and which laid the foundation for the Kórnik Library, which still exists today.<sup>57</sup>

The Silesian Library in Katowice holds a copy of *Cursus Vitae...*,<sup>58</sup> which is from the Szembek family collection. This library was founded in the early 19<sup>th</sup> century by Józef Karol Szembek (1780–1874), a military officer and landowner in Poręba-Żegoty near Kraków. The library was later expanded by his grandson, Jerzy Józef Szembek (1851–1905), who served as the Archbishop of Mogilev.<sup>59</sup>

Based on the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries, it has been determined that certain copies of Susha's biography of Kuntsevych have been preserved in monastic libraries, mainly by the Piarists in Kraków<sup>60</sup> and the Capuchins in Nowe Miasto (now in Masovian Voivodeship, Poland),<sup>61</sup> as well as in the Princes Czartoryski Library,<sup>62</sup> which was founded during the second half of the 18<sup>th</sup> century.<sup>63</sup>

as proconsul of the Congregation of the Holy Trinity of the Order of Saint Basil the Great from 1703. For more information, see M. Wojnar, 1958, p. 297; M. Habuda, 2011. For information on J. Pietkiewicz from the database "*Bazylianie prowincji litewskiej w latach 1617–1839*", which will be available in 2025, I am grateful to Dorota Wereda.

55 J. Pietkiewicz, *Medytacje Albo Rozmyślenia Na Ewangelie przypadające Na wszystkie Niedziele, Dni i Święta Uroczyste całego Roku Według Obrządku Świętej Wschodniej Cerkwi [...]*, w *Typografii [...]* Poczajowskiy: u WW. OO. Bazylianow, 1754.

56 *Ibid.*, s. 414–415

57 For more information on the library and its founder, see B. Kosmanowa, 1978.

58 Shelf mark: 220 295 I.

59 For more information about the library's founders and its history, see J. Berger-Mayerowa, 1956; J. Berger-Mayerowa, 1972; J. M. Dziewulska, 2012–2013; A. Świętek, 2012–2013.

60 Shelf mark: 2125.XVII.761.

61 Shelf mark: XVII P.401.V. In 1864, most Capuchin monasteries in the Congress Kingdom of Poland, which was then part of the Russian Empire, were closed. The books from their libraries were collected and concentrated in the monastery in Nowe Miasto, which was one of the two monasteries that were not closed (see A. Jastrzębski, 1962, s. 353).

62 Shelf mark: 24865/II.

63 For more information about the library and its founders, see K. Buczek, 1936; T. Frączyk, 1972; W. Spaleniak, 1972.

Jan Daniel Janocki's catalogue, published in five volumes between 1747 and 1753, describing rare Polish publications held in the Załuski Library,<sup>64</sup> reveals that a copy of *Cursus Vitae...* was also kept in this book collection.<sup>65</sup> The Załuski Library is considered to be the first public library in Poland. It was founded and opened to the public in Warsaw in 1747 by the brothers Józef Andrzej and Andrzej Stanisław Załuski. However, the library only lasted until 1794. Later it was moved to St. Petersburg on Catherine II's order, and became the foundation for the Imperial Public Library (now the National Library of Russia). After the First World War, a portion of the Załuski library collection was returned to Warsaw, where it was stored in the National Library. Unfortunately, it suffered extensive destruction during the Second World War.<sup>66</sup> The copy of Susha's work from this library probably did not survive to the present day, or it remained in the collection of the Russian library.

In 1684, Susha's biography of Josaphat Kuntsevych was published in Madrid in Spanish, translated by the Basilian Miguel Pérez.<sup>67</sup> The National Museum in Kraków currently houses the only known copy of this publication in Poland; it comes from the collection of the Czartoryski princes.<sup>68</sup> The book's owner, according to an inscription on the flyleaf dated 1762, was Maria Theresa Dusmet y Layseca (ca. 1723–1774), a Spanish nun and writer.<sup>69</sup> The inscription gives her exact address and the directions to her home in case the book was lost and needed to be returned to its owner. The copy also bears the stamp of Gabriel Sanchez's bookshop in Madrid, which operated during the second half of the 19<sup>th</sup> century.<sup>70</sup> The Czartoryski family, known for importing large quantities of literature from overseas, probably bought this book from the aforementioned bookshop for their library.

64 J. D. Janocki, *Nachricht von denen in der Hochgräflich Zaluskischen Bibliothek sich befindenden raren polnischen Büchern*, vol. 1, Dresden, 1747; vol. 2, Bresslau 1749, vols. 3–5, Bresslau, 1753.

65 *Ibid.*, vol. 3, S. 28.

66 For more information about the library and its founders, see J. Kozłowski, 1986; *Bracia Załuscy*, 2011.

67 J. Susha, *Vida Y Martyrio Del B. San Josaphat Kuncewicz, Arzobispo De Polocia, [...] Aora Fielmente Traducida De Latin en Castellano è ilustrada con algunas consideraciones, y notas por el M. Fr. Miguel Perez, Doctor y Cathedratico de la Vniversidad de Salamanca [...]*, En Madrid: por Iuan Garcia Infançon, 1684.

68 Shelf mark: 24855 II.

69 See J. M. Mayoralgo y Lodo, 2018, p. 545.

70 See., e.g., catalogues of books available in the bookshop during the 1880s and 1890s: *Catálogo de libros 1880*; *Catálogo de libros 1894*.

The other work by Susa, *Saulus et Paulus Ruthenae Unionis*,<sup>71</sup> published in Rome in 1666 as a supplement to the biography of Josaphat Kuntsevych, was also present in Polish libraries of the 18<sup>th</sup> and 19<sup>th</sup> centuries. In most modern libraries, this work is bound in a single volume with the aforementioned *Cursus Vitae*. These two publications are kept in both the ONI<sup>72</sup> and the Kórnik Library<sup>73</sup> in the form of a *sammelband*, and had previously been held in Załuski's collection, as noted in J. D. Janocki's catalogue.<sup>74</sup>

As a single work, a copy of *Saulus et Paulus* is kept in the National Library in Warsaw.<sup>75</sup> It came from the Krasiński Library in Warsaw, which was founded in 1844 by Wincenty Krasiński (1782–1858), a Polish military and political figure; the library was built upon a multi-generational family book collection.<sup>76</sup>

In addition to the hagiographic literature which appeared immediately after the martyrdom of the Archbishop of Polatsk, various other forms of expression began to appear, such as panegyrics, sermons, eulogies, and other poetic and prose works dedicated to Josaphat Kuntsevych. A funeral sermon by Lev Kreuza, the Archbishop of Smolensk, delivered in Polatsk Cathedral during the funeral of Josaphat Kuntsevych, was published in Vilnius in 1625. The work entitled *Kazanie o świętobliwym żywocie y chwalebney śmierci Iosaphata Kunczewicza* was published in Polish.<sup>77</sup> Leonid Tymoshenko, in his monograph *Руська релігійна культура Вільна*, made a detailed analysis of Kreuza's sermon, mentioning three known copies from the collections of the Vasyl Stefanyk Lviv National Scientific Library of Ukraine, the Wroblewski Library of the Lithuanian Academy of Sciences, and the Library of Lomonosov Moscow State University.<sup>78</sup> Another copy of the book is preserved in the National Library in Warsaw.<sup>79</sup> This copy comes from the book collection of Count Zygmunt Czarniecki (1823–1908), a magnate, collector, and bibliophile from Greater Poland. His collection consisted

71 J. Susa, *Savlvs et Pavlvvs Rvthenae Vnionis sanguine beati Iosaphat transformatus siue Meletivs Smotricivs, archieposcopus Hierapolitanus [...]*, Romae: ex typographia Varesij, 1666.

72 ONI shelf mark: XVII-5226.

73 Shelf mark: 11577.

74 J. D. Janocki, *Nachricht von denen*, vol. 3, S. 28–29.

75 Shelf mark: SD XVII.3.3608.

76 For more information about the library, see H. Tchórzewska-Kabata, 2010.

77 L. Kreuza-Rzewuski, *Kazanie O Świętobliwym Żywocie y chwalebney śmierci [...] Iosaphata Kunczewicza arcybiskupa połockiego [...]*, [Vilnius], 1625.

78 Л. Тимошенко, 2020, с. 457.

79 Shelf mark: SD XVII.3.5729.

of around 7,000 books, including incunabula and rare editions from the 16<sup>th</sup> and 17<sup>th</sup> centuries.<sup>80</sup>

In 1629, the Dominican Fabian Birkowski<sup>81</sup> published *Głos krwie B. Iozaphata Kunczewica*, a collection of four sermons.<sup>82</sup> The first sermon unequivocally praises Josaphat Kuntsevych, while the next two were dedicated to the Moravian martyr Jan Sarkander,<sup>83</sup> and to the miraculous icon of Braniewo.<sup>84</sup> The fourth sermon describes the rules for honouring holy icons. Birkowski's publication is widely available in modern Polish library collections, with about 20 copies in circulation.<sup>85</sup> The ONI in Wrocław has one copy of the analysed work.<sup>86</sup> It originates from the aforementioned Branicki Library in Sucha Beskidzka. The copy held by the Silesian Library in Katowice<sup>87</sup> was previously part of the Szembek family's collection, while the copy from the Kórnik Library in Poznań<sup>88</sup> was part of the collection of the library's founder, T. Działyński. The copy of Birkowski's publication held in the collection of the National Library in Warsaw comes from the Potocki Library in Wilanów,<sup>89</sup> as indicated by the library seal on the title page. On the basis of the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries, it has been established that copies of the analysed publication were also kept in the Princes Czartoryski Library,<sup>90</sup> and in the libraries of the Kraków Bernardines<sup>91</sup> and Dominicans, where they can still be found today.<sup>92</sup>

The sermons of the Jesuit Kazimierz Jan Wojsznarowicz<sup>93</sup> were in high demand among Polish bibliophiles. In 1647, Wojsznarowicz published his sermon about Josaphat Kuntsevych which he had preached in the Basilian Church in

80 For more information about the library, see R. Kotula, 1938.

81 For more information about Fabian Birkowski, see J. Dąbrowski, 1976.

82 F. Birkowski, *Głos krwie B. Iozaphata Kunczewica Archiepiskopa Połockiego. Także B. Iana Sarkandra, Męczennika Morawskiego; Y Obrazu Bransbergskiego. Przy tym O śś. Obrazach, iako maią bydź sznowane Kazania Czworó [...]*, w Krakowie: w Drukarni Andrzeia Piotrkowczyka, 1629.

83 J. Swastek, 1987.

84 Obraz 'Tron Łaski' w kościele pw. Świętego Krzyża w Braniewie, see *Leksykon kultury Warmii i Mazur*, access online: [http://leksykonkultury.ceik.eu/index.php/Strona\\_główna](http://leksykonkultury.ceik.eu/index.php/Strona_główna).

85 Information based on the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries.

86 ONI shelf mark: XVII-2784.

87 Shelf mark: 221322.

88 Shelf mark: 12948.

89 Shelf mark: SD W.1.1005.

90 Shelf mark: 27990 II.

91 Shelf mark: XVII.P.275 (an incomplete copy).

92 Shelf mark: 507 II.

93 For more information about Wojsznarowicz, see M. Rozwadowska, 2014.

Zhyrovichy on 12 November 1646. The publication, titled *Krwawa Chrystusowa Winnica abo Kazanie o błogosławionym Iozaphacie Kuncewiczu*, was published in Polish in Kraków.<sup>94</sup> Two of the five copies of Wojsznarowicz's sermon in the ONI collection come from the Branicki Library in Sucha Beskidzka.<sup>95</sup> Andrzej Edward Koźmian (1804–1864), a Polish writer, bibliophile, and political activist,<sup>96</sup> owned one<sup>97</sup> of them during the first half of the 19<sup>th</sup> century. The third copy<sup>98</sup> in the ONI holdings belonged to the Dzieduszycki family's library in Potorytsia, near Sokal, founded at the beginning of the 19<sup>th</sup> century by Józef Dzieduszycki (1776–1847), who was a collector, and a military and public figure.<sup>99</sup> The fourth copy of *Krwawa Chrystusowa winnica...* from the Ossolineum collection<sup>100</sup> belonged to Albert (Wojciech) Kamiński.<sup>101</sup> Later, the book was kept in the library of the Franciscan monastery in Nowy Korczyn (now in Świętokrzyskie Voivodeship, Poland),<sup>102</sup> from where it found its way to the Chrzanowski Library in Moroczyn, which was established during the second half of the 19<sup>th</sup> century by Edward Chrzanowski (1843–1922); Chrzanowski was a Polish magnate, lawyer, and collector, as well as a military and political figure. In 1925, his son Wincenty deposited the family library in the Ossolineum in Lviv.<sup>103</sup> The fifth and last copy<sup>104</sup> of Wojsznarowicz's sermon ended up in the Ossolineum in Lviv as part of the Vienna collection of its founder, J. M. Ossoliński. It was later transferred to Wrocław.

Three copies of Wojsznarowicz's work *Krwawa Chrystusowa winnica* are also kept in the Silesian Library in Katowice. One of these copies was originally part of the Lviv University Library collection<sup>105</sup> and later became part of the collection

94 K. J. Wojsznarowicz, *Krwawa Chrystusowa winnica abo Kazanie o błogosławionym Iozaphacie Kuncewiczu, archiepiskopie połockim [...]*, w Krakowie: w drukarni Franciszka Cezarego, 1647.

95 ONI shelf marks: XVII-8366, XVII-8786.

96 For more information about Koźmian and his library, see A. Chamera-Nowak, 2015.

97 ONI shelf mark: XVII-8366.

98 ONI shelf mark: XVII-7760.

99 In 1868, the library was moved to Lviv, where it remained until the outbreak of World War II. During the war, the library was liquidated, and the collections were distributed among various institutions. For more information about the library and its founder, see M. Loges, 1926; M. Tyrowicz, 1948.

100 ONI shelf mark: XVII-2956.

101 Inscription in Latin: 'Ex Libris Alberti Kamiński'.

102 Inscription in Latin: 'Ex bibliotheca Con[ven]tus Neocorcinensis Ordinis Minorum S. Francisci Convenualium'.

103 For more information about the founder of the library and its history, see K. Tyszkowski, 1925; J. Długosz, 1972.

104 ONI shelf mark: XVII-4195.

105 Shelf mark: 220418 I. In addition to the seal of the Library of the Imperial and Royal University

of the Mohylnytsia Library (now in Nova Mohylnytsia, Ternopil Oblast, Ukraine), founded in the mid-19<sup>th</sup> century by the politician and collector Edmund Józef Justin Starzeński (1845–1900).<sup>106</sup> Together with part of the collection, the copy was later transferred from the Mohylnytsia Library to the Starzeński Pokuttia Museum in Kolomyia,<sup>107</sup> as evidenced by a stamp on one of the pages. The other two copies, now in the Silesian Library, come from the library of the Szembek family.<sup>108</sup> One copy, now in the Kórnik Library in Poznań,<sup>109</sup> belonged to T. Działyński, while the other, now in the collection of the National Museum in Kraków, comes from the collection of the Czartoryski princes.<sup>110</sup>

Wojsznarowicz's second sermon, *Novus sol in caelo Basiliano relucens, b. Iosaphat Kuncewicz*,<sup>111</sup> was given in Rome on 12 November 1648, and published in Latin in 1649. It is more modestly represented in Polish libraries, with up to ten copies.<sup>112</sup> The ONI holds a copy<sup>113</sup> from the Vienna collection of its founder, J. M. Ossoliński. The Seminary Library in Kielce preserves a copy which was once part of the monastery library of the Reformed Fathers in Pińczów (now in Świętokrzyskie Voivodeship, Poland).<sup>114</sup> The Kórnik Library's copy<sup>115</sup> belonged to its founder, T. Działyński. Another copy of the publication, which is now part of the MNK collection, comes from the library of the Czartoryski princes.<sup>116</sup>

of Lviv (currently, Ivan Franko National University of Lviv), which reads 'C.R. *Bibliotheca Univesitat. Leopoliens.*', the copy bears a stamp with the text "Doublet. Lemberg. K.K. Univ. Bibl.," indicating that the book was probably intended for exchange or sale as a duplicate. This suggests that Lviv University Library had at least two copies of Wojsznarowicz's sermon.

106 For more information about the library, see E. Chwalewik, 1926, s. 463; W. Wojciechowski, 1994.

107 The Starzeński Pokuttia Museum in Kolomyia (Polish: *Muzeum Pokuckie im. Starzeńskich*) was founded by Edmund Starzeński in 1892, on the basis of his private collection. The institution was short-lived due to a lack of local interest and ceased to exist after the founder's death in 1901. During the First World War, Russian soldiers destroyed, or took back to Russia, part of Starzeński's Kolomyia museum and library collection. The rest of the collection is now scattered among various institutions in Ukraine and Poland. For more information, see W. Wojciechowski, 1994, s. 31.

108 Shelf marks: 221498 I, 221499 I.

109 Shelf mark: 12777.

110 MNK the Czartoryski Library, shelf mark: 28450/I.

111 K. J. Wojsznarowicz. *Novus sol in caelo Basiliano relucens, b. Iosaphat Kuncewicz, archiepiscopus Polocen [...]*. Romae: ex typographia Bernardini Tani, 1649.

112 Data based on the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries.

113 ONI shelf mark: XVII-3806.

114 The shelf mark is not identified. The information about the owners is based on the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries.

115 Shelf mark: 12779.

116 MNK the Czartoryski Library, shelf mark: 28830/I.

Among the eulogistic publications glorifying the life, deeds, and martyrdom of Josaphat Kuntsevych, copies of the work *Josaphatidos sive de Nece Josaphat Kuncewicz*<sup>117</sup> were kept in Polish library collections. The book was first published in 1628 in Vilnius at the Academic Printing House. Two copies of the first edition of the publication are registered in modern Polish libraries.<sup>118</sup> The ONI in Wrocław houses one copy of the text,<sup>119</sup> which was received from J. M. Ossoliński's Vienna collection. The name of the first known owner of the book, Laurencjusz Kossowski, is mentioned in an inscription on the title page. Later, the copy belonged to the Dominican Library in Hebdów (now in Lesser Poland Voivodeship, Poland). The second copy of the first edition of *Josaphatidos*, now kept in the Czartoryski Library in Kraków,<sup>120</sup> came from this family's book collection, accumulated in Puławy.<sup>121</sup> Another copy of *Josaphatidos*, the fate of which is unknown, was kept in the Załuski Library during the 18<sup>th</sup> century, according to the aforementioned library catalogue by J. D. Janocki.<sup>122</sup>

The second edition of *Josaphatidos*, published in 1748 by the Pochaiv Basilian printing house, is more widely represented in modern Polish library collections than the first edition. The Central Catalogue of Polonica lists 16 copies.<sup>123</sup> An analysis of the available copies shows that the ONI's copy<sup>124</sup> came from the Vienna collection of J. M. Ossoliński. It had previously belonged to the library of the Augustinian monastery in Kraków. Two other copies from monastic libraries, the Bernardines' library in Kraków<sup>125</sup> and the Capuchins' library in Nowe Miasto,<sup>126</sup> are still kept in these same libraries today. Furthermore, one copy of the analysed work is part of the Czartoryski princes' collection.<sup>127</sup>

117 *Josaphatidos, sive de nece Josaphat Kyncewicz, archiepiscopi Polocen. ritus graeci [...]*, [Vilnius: Academy Printing House, 1628]. The work was published anonymously. Scholars attribute authorship to Josaphat Isakowicz, whose name is mentioned in the title (see K. Estreicher et al., t. 18, s. 646–647; M. M. Соловій et al., 1967, c. 415), and Mikołaj Kmicic (see M. Wiszniewski, 1844, s. 314).

118 See K. Estreicher et al., t. 18, s. 646–647; the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries.

119 ONI shelf mark: XVII-2190.

120 MNK the Czartoryski Library, shelf mark: 25149 I.

121 The Czartoryski collection was kept in Puławy (now in Lublin Voivodeship, Poland) from 1783 to 1830 (see K. Buczek, 1936).

122 J. D. Janocki, *Nachricht von denen*, vol. 1, p. 83–84.

123 Information based on the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries.

124 ONI shelf mark: XVIII-1776.

125 Shelf mark: XVIII P 722.

126 Shelf mark: XVIII.P.456.

127 MNK the Czartoryski Library, shelf mark: 24979/I.

A copy of the second edition of *Josaphatidos*, which is currently at the Institute of Literary Studies of the Polish Academy of Sciences,<sup>128</sup> once belonged to Prince Aleksander Antoni Sapieha (1773–1812).<sup>129</sup> In 1810, as a Latin inscription on the back of the title page indicates, the book was donated to the Royal Society of Friends of Science in Warsaw. Later, it became part of the collection of the Polish writer Wiktor Gomulicki (1848–1919)<sup>130</sup> and then of the library of the pedagogue and collector Jan Michalski (1876–1950)<sup>131</sup> and his wife Jadwiga.

The copy of the 1748 edition of *Josaphatidos* from the National Library in Warsaw<sup>132</sup> previously belonged to the Basilian, auxiliary bishop of Brest and titular bishop of Calama,<sup>133</sup> Adrian Butrymowicz, who lived in the second half of the 18<sup>th</sup> and beginning of the 19<sup>th</sup> centuries.<sup>134</sup> A copy of the same publication, which is now in the Kórnik Library in Poznań,<sup>135</sup> came from the collection of Michał Kajetan Janicki. Although information about him is scarce, it is known that his library contained other publications dedicated to Josaphat Kuntsevych; these will be discussed later. Another copy of the analysed work is currently held in the collection of the City Public Library in Biała Podlaska (now in Lublin Voivodeship, Poland).<sup>136</sup> In the first half of the 20<sup>th</sup> century, the book was part of the local library of the Józef Ignacy Kraszewski Men's Gymnasium. The inscription: “*Ся книга з Библиотеки монастира Жировицкого Чину С[вя]того Василя Великого 1758 Подписана*” (“This book from the Library of the Monastery of Zhyrovichy of the Order of St. Basil the Great 1758 Signed”) and the handwritten shelf mark ‘W 136’ indicate that, in the 18<sup>th</sup> century, this copy belonged to the library of the Basilian Monastery of the Assumption of the Blessed Virgin Mary in Zhyrovichy.<sup>137</sup>

128 Shelf mark: XVIII.2.139.

129 For more information about A. A. Sapieha, see *Bibliografia Literatury Polskiej*, 1970, s. 152–154.

130 For more information about W. Gomulicki, see R. Taborski, 1959–1960.

131 For more information on J. Michalski and his collection, which was transferred to the Institute of Literary Studies of the Polish Academy of Sciences in 1950, see S. Konarski, 1975.

132 Shelf mark: SD XVIII.2.36.

133 Calama is a former bishopric in the Roman province of Numidia in North Africa (now in the territory of Algeria).

134 For more information about Butrymowicz, see D. Wereda, 2013, s. 23–24.

135 Shelf mark: 15493.

136 A digitized copy is available online at: <https://bbc.mbp.org.pl/dlibra/publication/13039/edition/11826>.

137 For more information on the fate of the library of Zhyrovichy Monastery, which was one of the largest in the Lithuanian province of the Basilian Order of St. Josaphat, see Z. Jaroszewicz-Pieresławcew, 2021.

In the same year that the first edition of *Josaphatidos* appeared, a panegyric entitled *Tryumph Duchowny, Wielebnego Oyca Iozaphata Kunczewica*<sup>138</sup> was published in Lviv by the Jan Szeliga printing house. It is worth noting that only one copy of this work is registered in contemporary Polish library collections; it has been preserved in the ONI.<sup>139</sup> The book was part of the collection of Adam Kłodziński (1795–1858), a Polish lawyer, librarian, and writer, and the director of the Lviv Ossolineum from 1839 to 1849.<sup>140</sup>

Two panegyrics, *Rosa Kunceviana In Beato Iosaphato Kuncewicz*<sup>141</sup> and *Cruces Kuncevianae Tam in Vita & Morte Divi Iosaphati Martyris exhibitae*,<sup>142</sup> by Jan Stefan Liniewski, published in Rome in 1651 and 1652, respectively, are also registered in Poland as single copies. The two texts, previously bound together in one volume, are now kept as separate volumes in the collection of early printed books at the ONI in Wrocław. They come from the Vienna book collection of the founder J. M. Ossoliński.

The National Museum in Kraków owns the only known copy of *Rhythmus de B. Martyre Iosaphat ex Polonico idiomate Latino fere*,<sup>143</sup> which contains the Latin original and a Polish translation of a text praising the life and martyrdom of Josaphat Kuntsevych. Yakiv Susha is mentioned in the title as the translator. It remains uncertain whether the Bishop of Chełm was the author of the translation only, or also of the Latin original.<sup>144</sup> Count Emeryk Hutten-Czapski (1828–1896), a collector and archaeologist, who was named founder of the museum established after his death in 1901, was the previous owner of this copy.<sup>145</sup>

The first services, prayers, *akathists*, hymns, and songs in honour of Josaphat Kuntsevych were created after his beatification in 1643. In 1672, the Basilian

138 W. A. Szlachetowicz, *Tryumph Duchowny, Wielebnego Oyca Iozaphata Konczewica [...]*, we Lwowie: w Drukarni Iana Szeligi, 1628.

139 ONI shelf mark: XVII-2063.

140 For more information about Kłodziński, see K. Korzon, 1972.

141 J. S. Liniewski, *Rosa Kunceviana In Beato Iosaphato Kuncewicz [...]*, Romae: Typis Haeredum Ludouici Grignani, 1651; shelf mark: XVII-3924.

142 J. S. Liniewski, *Cruces Kuncevianae Tam in Vita & Morte Divi Iosaphati Martyris exhibitae [...]*, Romae: Typis Haeredum Corbelletti, 1652; shelf mark: XVII-4229.

143 [J. Susha?], *Rhythmus de B. Martyre Iosaphat ex Polonico idiomate Latino fere de verbo ad verbo translatus ab Illustrissimo ac Reverendissimo piae memoriae Iacobo Susza Episcopo Kholmensi S. R. Ecclesiae Unito*, [S.L., s.n., 17<sup>th</sup> century]; shelf mark: 5644.

144 See W. Pawlak, 2020, s. 440–441.

145 The book collection was donated to the Municipality of Kraków on the grounds of E. Hutten-Czapski's will. Currently, the collection is housed in the National Museum in Kraków. For additional information, see M. Kocójowa, 1978.

printing house in Vilnius published *Nabozny Affekt Do Błogosławionego Jozaphata Męczennika Arcybiskupa Połockiego*.<sup>146</sup> The only registered copy of this publication in Poland is kept in the ONI.<sup>147</sup> The book comes from the library of the Discalced Carmelites in Lublin. The copy found its way into the monastery library after the death of one of the brothers, 'Hyppolit', as the Latin inscription on the title page indicates.

An important event, which was extensively reported in numerous publications, was the stop-over of the relics of Blessed Josaphat in Vilnius in late September and early October 1667. Many sermons were preached on this occasion, and some of these were published. Kyprian Zhokhovskiy, then a Doctor of Theology from the Order of St. Basil, delivered four sermons, three of which were published in 1667.<sup>148</sup> Only one of these three sermons – *Relacya Czternastoletniego Wygnania z Kathedry Połockiey B. Męczennika Iozaphata*<sup>149</sup> – can be found in modern Polish libraries. A copy of this publication, which belonged to the collection of E. Hutten-Czapski, is now kept in the library of the National Museum in Kraków.<sup>150</sup> A copy of another sermon by Zochovsky, *Valete Imieniem B. Męczennika Iozaphata Kuncewicza Arcybiskupa Połockiego*,<sup>151</sup> now in the V. Stefanyk Lviv National Scientific Library of Ukraine, was previously part of the Baworowski Foundation Library.<sup>152</sup>

Several copies of Zhokhovskiy's fourth sermon, *Dobry pasterz w życiu i śmierci*, published in Kraków in 1669,<sup>153</sup> can be found in modern Polish libraries. Two of the three copies of this publication preserved in the ONI come from older Polish book

146 *Nabozny Affekt Do Błogosławionego Jozaphata Męczennika Arcybiskupa Połockiego, [...] Przełożone z łacińskiego Officium na Polskie*, w Wilnie: w Drukarni S. Troycy WW. OO. Bazylianow, 1672.

147 ONI shelf mark: XVII-5342.

148 C. Żochowski, *Wstęp Po Drodze Do Stotecznaego W<sup>o</sup> Xięstwa Lit: Miasta Wilna, Powracającego z ucieczki przed nieprzyjacielem Błogosławionego Męczennika Chrystusowego Iozaphata, Arcybiskupa Połockiego [...]*, w Wilnie: z Drukarni Akad: Societatis Iesu, 1667; Idem., *Valete Imieniem B. Męczennika Iozafata Kuncewicza, Arcybiskupa Połockiego, Witebskiego, Mscislawskiego Do Kathedry Połockiey ruszającego się [...]*, w Wilnie: z Drukarni Akad: Societatis Iesu, 1667; Idem., *Relacya Czternastoletniego Wygnania z Kathedry Połockiey B. Męczennika Iozaphata, Przy Szczęśliwym Powrocie Onego Do Tęże Kathedry [...]*, w Wilnie: w Drukarni Akad: Societatis Iesu, 1667.

149 C. Żochowski, *Relacya Czternastoletniego Wygnania*.

150 Shelf mark: 1146.

151 C. Żochowski, *Valete Imieniem B. Męczennika Iozafata Kuncewicza*.

152 See *Bibliografia Polska Karola i Stanisława Estreicherów*, vol. xxxvi/1, red. W. Walecki et al., Kraków, 2013, s. 76.

153 C. Żochowski, *Dobry pasterz w żywocie y śmierci: to iest b. Iozaphat Kuncewicz arcybiskup [...]*, w Krakowie: w druk. Stanisława Piotrkowczyka, [post 15 XI 1669].

collections, those of J. M. Ossoliński<sup>154</sup> and W. Baworowski.<sup>155</sup> The copy from the National Library in Warsaw<sup>156</sup> was previously held in the collection of the Counts Tyszkiewicz in Raudondvaris, Lithuania,<sup>157</sup> while another copy of Zochovsky's sermon belongs to the collection of the Czartoryski princes.<sup>158</sup>

The details of the visit of the relics of Blessed Josaphat to Vilnius and the festivities connected with it were described by one of the eyewitnesses, the Basilian Benedykt Michniewicz in his publication *Rosa autumnalis*. The book was published in Rome in 1667.<sup>159</sup> Two copies of Michniewicz's work are housed in the ONI in Wrocław. One of them comes from the Branicki Library in Sucha Beskidzka,<sup>160</sup> whereas the other copy was sourced from an unknown person called Szymon Sawicki.<sup>161</sup> The Capuchin monastery library in Nowe Miasto owns another copy of the publication under discussion.<sup>162</sup>

Among the masterpieces of baroque literature in the Grand Duchy of Lithuania, researcher M. Čiurinskas includes a eulogy by the Jesuit Andrzej Młodzianowski titled *Icones symbolicae vitae et mortis b. Iosaphat martyris archiepiscopi Polocensis*, which was published in Vilnius in 1675.<sup>163</sup> The book is considered one of the most elegant publications to have been dedicated to Josaphat Kuntsevych. Forty allegorical copperplate emblems precede the text of eulogies glorifying the life and virtues of Blessed Josaphat. Our analysis has shown that the book was highly sought after by Polish collectors. One copy of the *Icones symbolicae vitae et mortis*, which is now in the ONI collection,<sup>164</sup> belonged, at the end of the

154 ONI shelf mark: XVII-16201.

155 ONI shelf mark: XVII-19273.

156 Shelf mark: SD XVII.4.349.

157 The Tyszkiewicz Counts' library in Raudondvaris, not far away from the City of Kaunas, Lithuania, was established in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. During World War I and after it, a portion of the collection was either sold or stolen, while another part was deposited in the Branicki and Tarnowski residency in Sucha Beskidzka. Currently, fragments of the Tyszkiewicz book collection from Raudondvaris are held in various Polish and other libraries. For more information, see A. Romulewicz, 2016.

158 MNK the Czartoryski Library, shelf mark: 27179/II.

159 B. Michniewicz, *Rosa autumnalis coelo manibus schismaticorū inserta, Dunae aquis irrigata [...] sive beatus Josaphat Kuncevicus [...] redux Polociam ad sedem suam [...] Vilnae [...]*, [Romae]: ex Typogr. Ignatii de Lazaris, [1667].

160 ONI shelf mark: XVII-5227.

161 ONI shelf mark: XVII-7512.

162 Information based on the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries.

163 A. Młodzianowski, *Icones symbolicae vitae et mortis b. Iosaphat martyris archiepiscopi Polocensis expressae [...]*, Viln.: typ. acad. Soc. Iesv, [post 9 XII] 1675.

164 ONI shelf mark: XVII-5534.

17<sup>th</sup> and beginning of the 18<sup>th</sup> centuries, to Michał Gorczyński, a canon regular of the Lateran and professor of law and theology, who donated the book to the library of the Corpus Christi Monastery in Kraków.<sup>165</sup> In the 19<sup>th</sup> century, together with other books from this library, the copy was transferred to the collection of J. M. Ossoliński in Vienna.

Several copies of Młodzianowski's work are kept in the National Library in Warsaw. One of these copies<sup>166</sup> bears an inscription on the title page stating that, in 1680, Piotr Puzyna (1664–1717), a Jesuit theologian, and ecclesiastical and educational figure,<sup>167</sup> donated this book to the Jesuits in Minsk. The inscription on the other copy from the NL in Warsaw<sup>168</sup> indicates that it once belonged to the library of Chełmno Academy, which began as a school during the second half of the 17<sup>th</sup> century, and, later, in the mid-18<sup>th</sup> century, became a branch of Kraków Academy.<sup>169</sup> The inscription on the title page indicates that the book was bequeathed to the library by Wojciech Ciechanowski, a professor at Chełmno Academy and a doctor of philosophy.

The third copy<sup>170</sup> of Młodzianowski's work from the collection of the NL in Warsaw was previously owned by E. Hutten-Czapski. Another copy, which is now in the collection of the Warsaw library,<sup>171</sup> belonged to the Bernardine Jan Chryzostom Suchorzewski. His note on the back of the second page informs us that Suchorzewski, with permission from higher authorities, gave the book about Kuntsevych to the monastery library of the Bernardines in Piotrkowice (now in Lesser Poland Voivodeship, Poland). Later, the book found its way into the library of Michał Hieronim Juszyński (1760–1830), a Polish Church figure, poet, bibliographer, and bibliophile.<sup>172</sup> One of the copies of Młodzianowski's book from the National Library in Warsaw<sup>173</sup> belonged to Lviv University Library in the 19<sup>th</sup> century.<sup>174</sup>

165 For more information about the library, see K. Łatak, 2002.

166 Shelf mark: SD XVII.3.1406.

167 For more information about P. Puzyna, see *Encyklopedia wiedzy o jezuitach*, 1996, s. 555; "Пузыны", 2001.

168 Shelf mark: SD XVII.3.864.

169 For more information about the Chełmno Academy, see J. Krukowski, 1967, s. 149–160.

170 Shelf mark: SD XVII.3.2063.

171 Shelf mark: SD XVII.3.2563.

172 For more information about M. H. Juszyński, see J. Korpała, 1964, s. 355–358.

173 Shelf mark: SD XVII.3.4513.

174 The copy bears a stamp with the coat of arms and the text "C.R. Bibliotheca Bibliotheca Universitat.[is] Leopoliens.[is]" and a bookplate reading "Ex Bibliotheca Caesareo-Regiae Universitatis Leopoliensis", with the copy's shelf mark '79291'.

The copy of Młodzianowski's *Icones symbolicae vitae et mortis* from the collection of the Kórnik Library<sup>175</sup> belonged to the unknown M. K. Janicki mentioned above. Copies of the analysed publication are currently kept in other Polish libraries. According to the Central Catalogue of Polonica, one copy is in the collection of the Czartoryski princes,<sup>176</sup> and another copy can be found in the Capuchin Library in Nowe Miasto.<sup>177</sup>

The figure of Blessed Josaphat Kuntsevych remained of interest to preachers and Catholic writers of both Latin and Byzantine rites during the 18<sup>th</sup> century. Sermons dedicated to the Archbishop of Polatsk were published as separate editions and as part of collections intended for use on Sundays and solemn holidays;<sup>178</sup> however, this article focuses only on publications dedicated entirely to Blessed Josaphat.

One such publication is *Kazanie o Błogosławionym Jozafacie*<sup>179</sup> by the Jesuit Jerzy Barszcz, which contains two sermons in honour of Kuntsevych preached in Vilnius in 1717. In the ONI collection, these sermons are bound together in one volume with other works by this same author.<sup>180</sup> The *sammelband* includes all the preacher's publications registered in the Estreichers' bibliography.<sup>181</sup> The characteristic cardboard binding covered with grey-blue paper with a sticker on the spine indicates that the *sammelband* was produced in the 19<sup>th</sup> century for the library of W. Baworowski. The upper flyleaf bears the bookplate of the library of Alexander Konstanty Batowski (1799–1862), a magnate, historian, and collector, who bequeathed his library to Count W. Baworowski a year before his death.<sup>182</sup> Several other Polish libraries held copies of J. Barszcz's *Kazanie o Błogosławionym Jozafacie*, including the Czartoryski collection<sup>183</sup> and the library of the Jesuits in Kraków.<sup>184</sup>

175 Shelf mark: 11171.

176 MNK and the Czartoryski Library, shelf mark: 250041/I.

177 Shelf mark: XVII P.402.

178 An incomplete list of these works can be found in M. M. Соловій et al., 1967, s. 422–426.

179 J. Barszcz, *Kazanie O Błogosławionym Jozafacie Arcy-Biskupie Połockim y Męczenniku [...]*, w Wilnie: w Drukarni Akademickiej Societatis Jesu, [1717].

180 ONI shelf mark: XVIII-723-727.

181 K. Estreicher et al., t. 12, s. 381–382.

182 It is most likely that Batowski's bookplate was placed on one of Barszcz's publications. When Barszcz's sermons were bound together, the bookplate was moved to the endpaper, making it impossible to determine which of Barszcz's sermons had previously belonged to Batowski's collection. For more information about A. Batowski and his library, see K. Lewicki, 1935.

183 MNK the Czartoryski Library, shelf mark: 24976/I.

184 Shelf mark: XVII 13058.

In 1729, the Basilian printing house in Supraśl published a sermon by the Dominican Jozafat Hoffmann titled *Rada zdrowa Błogosławiony Jozafat*,<sup>185</sup> which was delivered to the Basilian church in Brest. The ONI collection's copy of this publication<sup>186</sup> used to belong to the private library of Andrzej Edward Koźmian. In the middle of the 19<sup>th</sup> century, it was transferred to the Branicki Library in Sucha Beskidzka.

In the second half of the 18<sup>th</sup> century, a polemical work against the Archbishop of Polatsk was published, namely, a letter to Josaphat Kuntsevych from the chancellor of the Grand Duchy of Lithuania, Lew Sapieha, dated 12 March 1622.<sup>187</sup> The opponents of the Union of Brest, who also opposed the spread of the cult and canonization of Blessed Josaphat, were most likely responsible for this publication. Only two copies of this work are registered in the Estreichers' bibliography.<sup>188</sup> The copy from the collection of Aleksander Branicki, the founder of the Branicki Library in Sucha Beskidzka, is currently owned by the ONI.<sup>189</sup> A second copy, from the library of the Czartoryski princes, is now part of the collection of the National Museum in Kraków.<sup>190</sup>

Mikołaj Kanty Dziedzicki (ca. 1735–1795) published his dissertation on the problems of morality, ethics, and virtues in Kraków in 1773.<sup>191</sup> The author, a graduate of Kraków Academy, a professor, and later, Vice-Rector of the Academy's branch in Biała Podlaska,<sup>192</sup> dedicated his work to the blessed martyr Josaphat Kuntsevych. The first eight pages of the publication contain a poetic eulogy in honour of the Archbishop of Polatsk; this precedes the text of the dissertation. There are five copies of this document in contemporary Polish libraries.<sup>193</sup> The copy from the ONI collection comes from the library of J. M. Ossoliński,<sup>194</sup> while another copy of Dziedzicki's publication originates from the library of the Czartoryski princes.<sup>195</sup>

185 J. Hoffman, *Rada zdrowa Błogosławiony Jozafat, albo Kazanie przy doroczney uroczystości B. Jozafata Koncewicza męczennika [...]*, w Supraślu: w Drukárni WW. OO. Bazylianow Unitów, 1729.

186 ONI shelf mark: XVIII-14959.

187 *List do JW. Imci Xiędza Jozafata Kuncewicza [...] od Pana Leona Sapiehi Kanclerza W.W.X.*, [S.l., s.n., 18<sup>th</sup> c.].

188 K. Estreicher et al., vol. 27, s. 112–113.

189 ONI shelf mark: XVIII-13291.

190 MNK the Czartoryski Library, shelf mark: 28056/II.

191 M. Dziedzicki, *Dissertatio Ethica De Virtutibus [...] per M. Nicolaum Cantium Dziedzicki [exposita]*, [Cracow: s. n., post 18 IX 1773].

192 For more information about Dziedzicki, see S. Walasek, 2018.

193 Information based on the Central Catalogue of Polonica of the 17<sup>th</sup> and 18<sup>th</sup> centuries.

194 ONI shelf mark: XVIII-4309.

195 MNK the Czartoryski Library, shelf mark: 31772/I.

## 4. Conclusions

Provenance research has shown that, in the 18<sup>th</sup> and 19<sup>th</sup> centuries, copies of *Cunzeviciana* were kept in monastic libraries and in the personal collections of monks. These were Basilian libraries as well as those of the Roman Catholic monastic orders such as the Augustinians, Bernardines, Dominicans, Franciscans, Reformed, Capuchins, and the Discalced Carmelites. At the end of the 18<sup>th</sup> century and in the early 19<sup>th</sup> century, when the political situation in Poland led to the establishment of libraries and art collections among the Polish aristocracy which were of a national character, books from monastic libraries played a key role in enriching these aristocratic collections.<sup>196</sup>

Publications about Josaphat Kuntsevych were present in significant Polish, family and private libraries, including the collections of the Załuski, Tyszkiewicz, Czartoryski, Potocki, Dzieduszycki, and Chrzanowski families, as well as those of J. M. Ossoliński, W. Baworowski, Z. Czarnecki, A. E. Koźmian, T. Działyński, and others. Some of these collections have survived the challenges of two world wars and the changing of borders to remain relatively intact. However, most of the book collections established during the 18<sup>th</sup> and 19<sup>th</sup> centuries were looted, or dispersed among different institutions and countries during the historical upheavals of the 19<sup>th</sup> and 20<sup>th</sup> centuries.

The prevalence of books dedicated to Josaphat Kuntsevych which can be found in numerous Polish libraries of the 18<sup>th</sup> and 19<sup>th</sup> centuries raises questions about the interest of Polish collectors and bibliophiles in the figure of the Archbishop of Polatsk. The high number of contemporary studies on St. Josaphat show that there is great interest in this person today. However, until his canonization in 1867, the cult of Josaphat Kuntsevych was rather limited; this, therefore, may raise questions as to why there is an abundance of books dedicated to him in Polish libraries of the 18<sup>th</sup> and 19<sup>th</sup> centuries. In order to answer these questions, it is necessary to consider the principles and motives which guided the owners of book collections in the formation of their libraries.

196 Books found their way from monastic libraries to the collections of the Polish nobility by various means. Collectors often took many books from these unprotected and disorganized monastic libraries, while others were bought at low prices through negotiations with abbots (for more information, see J. A. Kosiński, 1971, s. 67–78; J. Nowak, 1997). It is worth noting that many books from monastery libraries were acquired by Polish private and family collections following the liquidation of Roman Catholic and Basilian monasteries as part of the reforms of Emperor Joseph II. After the dissolution of the monasteries, the books from their libraries were sold at almost no cost at public auctions (see J. A. Kosiński, 1971, s. 78–81).

On the basis of E. Hutten-Czapski's collection, now housed in the National Museum in Kraków, researchers have identified three main motives for the formation of his book collection, which, in our opinion, can be applied to Polish book collections of the 18<sup>th</sup> and 19<sup>th</sup> centuries in general.<sup>197</sup> Among these motives, the third, decisive factor<sup>198</sup> influencing the formation of Polish book collections of the period under study was the sense of patriotism, and an effort to create library collections which would reflect the centuries-old cultural and scientific achievements of the Poles. These collections were intended to preserve the national cultural heritage for future generations.

In accordance with the programme declared by Józef Andrzej Załuski, the founder of the first public library in Poland, Polish collectors prioritized the gathering of the so-called '*polonica*', which included manuscripts and publications in Polish, as well as those in various languages produced within historical Polish lands; texts by Polish authors, regardless of the language and place of creation; and works related to Poland, Poles, and Polish history and culture.<sup>199</sup> Such broad criteria for the definition of '*polonica*', later adopted by Karol and Stanisław Estreichers in their comprehensive work *Polish Bibliography (Bibliografia Polska)*, include all publications dedicated to Josaphat Kuntsevych, as many of these were published either in Polish or in the so-called Polish 'historical lands', which included Vilnius, Pochaiv, and Lviv, where books about the Archbishop of Polatsk, in particular, were published.

In connection with the subject of this publication, however, it is important to stress the importance of the figure of Josaphat Kuntsevych, whose cult began to develop within the Roman Catholic Church as early as in the 17<sup>th</sup> century. This was facilitated by King Sigismund III Vasa, who supported the process for the beatification of the Archbishop of Polatsk, and later by Władysław IV Vasa. That the popularity of Josaphat Kuntsevych among Poles increased after his beatification is evidenced by the fact that he was proclaimed the patron saint of the participants in the January Uprising of 1863–1864 against the Russian Empire. To this day, St. Josaphat Kuntsevych is honoured as one of the patron saints of Poland.<sup>200</sup>

197 M. Kocójowa, 1978, s. 201–202.

198 The first two factors were the collectors' reading preferences and the need to collect literature necessary for work on non-book collections.

199 See J. A. Załuski, *Programma Literarium Ad Bibliophilos; Typothetas, et Bibliopegos, tum et quosvis Liberalium Artium amatores*. [Warszawa 1732]; J. A. Załuski, *Josephi Andr. Załuski [...] Programma Literarium Ob Exemplarivm Raritatem Mvltifariamqve Ervditionem Ex Polonico In Latinam Sermonem Translatvm Recvndi Ac Historiam Literarium Poloniae, Lithvaniae, Prussiae Et Curoniae Illvstrari Cvrvavit Georg. Petr. Schvltz., Dantisci, 1743.*

200 See K. Kuźmak, 2000.

All these facts allow us to assume that the presence of books about Josaphat Kuntsevych in the libraries of Polish aristocrats and noblemen was caused by two factors. On the one hand, it was the result of patriotic sentiments, which intensified during the second half of the 18<sup>th</sup> century and the first half of the 19<sup>th</sup> century, and which led to an ambition to collect as many handwritten and printed artefacts of the Polish heritage as possible. On the other hand, it was as a consequence of the influence of the cult of Blessed Josaphat in the Roman Catholic Church at the turn of the 18<sup>th</sup> and 19<sup>th</sup> centuries.

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