

Introduction

The Warsaw University Library came into being shortly after the Warsaw University was founded in November 1816, and was at first a university library, which then evolved into an independent unit, the Public Library at the Warsaw University. It was an institution independent of the university authorities, coming only under the rule of Director General, Samuel Bogumił Linde, former director of the Warsaw Lyceum and author of the monumental "Dictionary of the Polish Language". Granting the library a public status had a particular significance for the society of that time, as it referred to the first Polish public library, founded by the brothers Załuski in 1747, when the Bishop of Krakow, Andrzej Stanisław Załuski (1659-1758) and his younger brother, the Crown Referendary and then the Bishop of Kiev Józef Andrzej (1702-1774), gave to the nation a magnificent collection of circa 200,000 works, 10 000 of them manuscripts, together with a vast collection of maps and drawings. When Józef Andrzej Załuski died, the library was taken over by the state and re-named the Polish Republic Library, otherwise known as the Załuskis Library. It functioned until the end of Polish independence in 1795, and the number of books was doubled, which made the Library one of the biggest in Europe. After the third partition of Poland, the Library was moved to Petersburg on the orders of Empress Catherina II, and there formed the basis for the Imperial Public Library (today — the Sołtykow-Szczedrin Public Library in Petersburg). From then on the idea of re-creating a public national library which would satisfy the intellectual needs of society, and where the relics of old literature would be collected, was in the minds of many of the enlightened founders of both institutional and private libraries. It was this idea that gave rise to two collections which formed the foundations of the University Library: the

Warsaw Lyceum Library and the so-called Library at the Court of Appeal. The former begun its existence as a college library in 1804; it inherited the Knights School's collection, to which educational books were added, as well as those from the big libraries, built up over the ages, of monasteries, liquidated after the partition of Poland. In 1810 the Library was given a part of the book collection of Ignacy Krasicki (1735-1810), the Bishop of Warmia, the last primate of independent Poland, and an eminent writer. A few years later, in 1816 Kazimierz Chromiński, former plenipotentiary of the Załuski Library, bequeathed his collection to the Library, after his death.

The other collection which formed the basis for the newly-organized University Library was the so-called Appeal Court Library, founded by Feliks Łubieński (1758-1848), Minister of Justice at the Duchy of Warsaw, a court reformer and one of the founders of the Law College. In 1807 he created the Appeal Court Library, which was to become not only a professional law library, but also a basis for the new national collection. Łubieński appealed to society in general, and especially to monasteries, asking for old manuscripts to be donated or exchanged. Books, which were sent in great numbers, were temporarily stored in the rooms of the Kraków Bishops' Palace, situated next to the Court of Appeal building, hence the "Court of Appeal" name. Because of the lack of space the collection was not open to the public. Books were kept in cases and were given to the newly-formed college library in that form. The University Library was also enriched by two further college collections, those of The Law School and the Medical School. The library stock grew constantly through new acquisitions, gifts and exchanges, and since 1819 also through being given the so-called obligatory copy. Domestic printworks were obliged to send the Public Library at the Warsaw University one copy of each work printed by them.

The new political situation in Poland also contributed to the enlargement of the Library collection. In the Kingdom of Poland, created at the Vienna Congress in 1815, connected by a personal union with the Russian Empire — the Tsar was also the king of Poland — many administrative changes were needed, as well as changes in the church organization. Church and educational matters were administered by a ministry called the State Commission of Religious Denominations and Public Education (Polish abbreviation KRWRiOP), whose head was Stanisław Kostka Potocki (1755-1821) — politician, patron of arts, member of The Society of the Friends of Sciences (Polish abbreviation TPN), active organizer of the Warsaw University and a devout patron of Linde and the Library. Under the pressure exerted by the State Commission some of the smaller monasteries and collegiate churches were liquidated by the church authorities, as a part of the reorganizing process. Eventually, as a result of the Suppression Decree, 14 collegiate churches

and 35 monasteries were dissolved and their income, generated by considerable assets, was transferred to the University's Theological Faculty. Their sumptuous book collections were to be handed over to the Public Library. Shortly after the Suppression Decree was announced on the 4th May 1819 the director of the Library, Samuel Bogumił Linde, authorized by the State Commission, started the survey of the liquidated monasteries' libraries, together with the collections belonging to the libraries of the Jesuit Order, abolished earlier, and of the libraries of other abolished orders, liquidated in the territories seized by Prussia during the partition. The fruits of his labour were of great importance, as some of the oldest and richest monastic and collegiate libraries came within the Suppression Decree: Benedictine on Święty Krzyż (the Holy Cross) mountain and in Sieciechów; Canon Regular Lateran in Czerwińsk, Kalisz, Lubraniec, Mstów; Cistercian in Łąd, Sulejów, Jędrzejów, Wąchock and Koprzywnica; Bożogrobcy (God's Tomb's Guards) in Miechów and many others. This explains the origin of many of our books.

Jesuit libraries held a special position. After the liquidation of the Order in 1773, its libraries were handed down partly to provincial schools and partly to Piarists schools. Sometimes books were left unguarded in monasteries and were stolen. This happened in Kalisz, where a provincial school accepted only a part of the sumptuous collections of the Jesuit seminary and the Collegiate church. The Jesuit library included many works by its founder, Polish primate Stanisław Karnkowski (1520-1603). Books selected by Linde came to the Library long after he had finished his journey. In 1820, 1000 volumes, marked by Linde from the Piarist catalogue in Łomża were sent to Warsaw, and in 1827 on the order of the State Commission came the rest of the old books from the Jesuit monasteries in Kalisz, as they were considered to be of no use to the voivodship school.

Liberalism, so prevalent at the beginning of the Kingdom and the University, gave way to an ever rising wave of the Russian authorities' reaction to the growing trends among the Polish society towards liberation. Stanisław Kostka Potocki was dismissed from his ministerial office. In 1821 the Committee for University Reforms was established. It closed the Faculty of Theology and in its place created the Main Seminar, coming under the church authorities and independent of the University. In order to give the Seminar an appropriate library, the State Commission ordered the Public Library to select duplicates of theological works and to hand them to the Main Seminary and donate some books to diocesan seminaries. Thus the Linde collection, and especially its monastic provenance, was further dispersed.

The stocks of old manuscripts in the Public Library were supplemented also by way of acquisitions at antiquarian shops and at both domestic and

foreign auctions. Within some dozen years when the Library could function without restrictions an extensive collection was built up. It not only fulfilled the University requirements, but also the intellectual needs of society. Repressions after the suppression of the November Uprising in 1831 marked the end of that period of growth. Tsar Nicolas I, who realized the importance of the two great book collections — the Public Library at the Warsaw University and the TPN Library — to the Polish culture, ordered the libraries to be sealed and transported to Petersburg. The two Warsaw libraries were robbed not only of books, but also of numismatic collections, manuscripts and maps, together with the priceless Cabinet of Drawings which belonged to the University and whose core was the collection of the last Polish king, Stanisław August Poniatowski and the collection of Stanisław Kostka Potocki. The only books permitted to be kept in Warsaw were those written in Polish and, for practical reasons, some books and works necessary for the local observatory. Linde tried — in vain — to convince the authorities that almost all old Polish works and those written about Poland were in Latin. The collection of ca. 134 000 prints and 2 000 manuscripts in 1831 shrunk to 40 000 prints and 303 manuscripts in Polish.

Following the defeat of 1831 the Warsaw University ceased to exist. The Library, which now included the remnants of the collection of the Society of the Friends of Sciences, was renamed the Government Library and subordinated, up from 1840, to a new body — the Warsaw Scientific District and — through it — to the Ministry of Education in Petersburg. That official dependence resulted in some duplicates from the Imperial Public Library being sent to Warsaw. Thus, some books from the Żakuski Library and the Society of the Friends of Sciences taken earlier to Petersburg found their way back to Poland. Also the books from the secondary schools closed after the suppression of the November Uprising in 1831 were sent to Warsaw.

After 1831, all intellectual life in the part of Poland occupied by the Russians, died completely, to be enlivened only at the beginning of the 1860s as a result of liberal changes in Russia. That was reflected in the Russian Empire's policy towards Poland. Count Aleksander Wielopolski, a conservative politician and an advocate of conciliation, was appointed the Minister of Religious Denominations and Public Education. Thanks to his reforms in 1862, the Main School was opened in Warsaw. The library, now named the Main Library, was to be the school's research workshop, and it gained status of Public Library which was accompanied by considerable autonomy. The Library then began to flourish. To compensate for 30 years of inactivity, active buying began, especially in Germany. It was then that valuable collections of books on law and history, formerly owned by a Swiss historian of law, F. L. Keller, were being acquired at auctions, plus 28

incunabula and 162 sixteenth-century prints. Incorporated were also books from the collections of Medical and Surgical Academy established in 1857, as well as books sent from Petersburg by the Codifying Commission appointed to carry out a draft revision of the laws in force in the Kingdom of Poland.

That favourable period of the development of the Library ended with the January Uprising in 1863. Its defeat was followed by the intensification of Russification in the territory of the Kingdom; for example, the Polish Main School was transformed into the Imperial University of Warsaw, with Russian as the teaching language. In 1871, the Library was made a division of that University. The post-uprising repressions resulted in the dissolution of the Governing Senate. Its library, including — among others — the books from the collection of the Court of Appeal Library founded by Feliks Łubieński, was handed over, in 1865, to the Main Library. Three years later the same happened to the State Council's collection of books. In that period the Library stock grew thanks mainly to gifts, because the sums spent on the purchase of books were very small. Among the gifts the magnificent bequest of a widely-known bibliophile, Arkadij Andrejewicz Tołoczanow deserves special mention. Tołoczanow was President of the Landowners' Crediting Society and a friend of the Poles. He left to the Library a splendid collection including old prints, mostly from the 18th century.

Some more significant acquisitions came from Polish cultural establishments after their liquidation or reorganization. That was the source of the two Płock collections, one from the former Provincial School transformed, in 1840, into a Russian secondary school, and the second from the Płock Scientific Society, liquidated after the defeat of the November Uprising in 1831. Other substantial source of valuable prints were the libraries of the monasteries, especially in Warsaw, being closed on a massive scale within the framework of Russians repressions. A specially appointed commission divided the monastery collections between the Main Library and the Roman-Catholic Academy Library, formerly the Main Seminary.

In 1863, in addition to the duplicates from the Imperial Public Library, some prints came from the General Military Staff Library, the Ermitage and the Imperial Academy of Sciences. That transport also contained many "Zalusiana" (items from the Żałuskis Library), as well as books from other Polish libraries earlier taken away to Petersburg, including the Radziwills library from Nieśwież confiscated in 1772, and the Sapiehas library from Kodeń given in 1810 by Aleksander Sapieha to the Society of the Friends of Sciences in Warsaw which, after the November Uprising, were taken away together with the Society's collections.

In 1899 the University Library took over the collection of the former Polish Bank which was liquidated in 1886. The role of the Bank was then

fulfilled by the Warsaw branch of the Russian State Bank, and the substantial collection abounding in old prints and completely useless for the Russian branch found a new owner. That collection of approximately 12 000 volumes contained valuable polonica gathered by the well-known collector, Kajetan Kwiatkowski.

The history of the Imperial Warsaw University ended in August 1915, when the Russians were evacuated from Warsaw. The tsarist authorities moved the university to Rostow-on-the-Don, together with its library packed into 70 cases containing manuscripts, the oldest prints and the library's inventory and archives. Officially, the university functioned in Rostow till the outbreak of the Soviet Revolution in 1917.

Warsaw had been occupied by the Germans and, in 1916, the Polish university and its library began their activities there. After the books had been put in order, the collection was opened to the public as the University Library in Warsaw.

After Poland had regained her independence, the Library had to face enormous tasks. Having functioned, for almost half a century, as a division of a provincial Russian educational institution burdened with the Russification mission, the Library had now to fulfil the needs of the rapidly developing university of the capital city. Shortages and delays had to be made up and the resources of prints had to be supplemented with up-to-date material. The BUW had additionally to fulfil the tasks connected with the action started in 1922 and aimed at the revindication of Polish libraries from Russia. On the strength of the Riga Treaty ending the Soviet-Polish war of 1920, collections taken away in the years 1795 and 1832 began to pour, regardless of their former ownership, into the National Library which was about to be founded. Only the Cabinet of Drawings remained in the BUW. Unfortunately, revindication was only partly successful. Many valuable, rare works are still kept in Petersburg, and many were irrevocably lost. The collections evacuated to Rostow were regained only at the end of 1925.

Military operations in 1939 caused no losses in the collection of the Library. However in August 1941, following the reorganization of Warsaw libraries ordered by German occupants, 218 incunabula had been transferred to the Krasieński Library (at Okólnik Street 1) where the Division III (Sonderabteilung) of the German State Library in Warsaw was established. (Division I was the University Library and Division II, mainly collecting polonica — the National Library). At the Okólnik Street Library the most valuable collections from Warsaw libraries were gathered, first of all manuscripts and old prints. Those were deliberately set on fire by the Germans and completely destroyed after the fall of the Warsaw Uprising in November 1944.

During the Uprising, on September 11 and 12, the Germans took some 5000 old prints and ornamented publications from the Tołoczanów collection, and placed them in the Fischhorn Castle near Salzburg. Confronted with the danger that the Library building might be blown up after the fall of the Warsaw Uprising, the library collections were removed, as agreed with German authorities to the town of Pruszków, ca. 16 km from Warsaw. The action was continued till January 1945, that is until the offensive action by Soviet troops. From Pruszków the Germans took the books further to the West — to the Goerbitsch estate near Frankfurt on the Oder, as it later transpired. These books were returned to the library at the end of May 1945; the collections placed in the Fischhorn Castle were returned only in April 1946, after long negotiations. The books were terribly damp and soiled.

After the war, up from April 1945, books from the western and northern territories of the country including Gdańsk, Szczecin, Wrocław, Siedlisko and Bytom Odrzański (Carolath-Beuthen) in the Zielona Góra District, as well as from the print stores, where the prints remained safe throughout the war and directly after it, namely from Koszalin and Malbork, began to pour in. At the end of 1949, the Evangelical-Augsburg Church at Kamienna Góra handed over to the BUW the valuable Wallenberg Library which contained many old printed books. Unfortunately, because of the lack of space, the BUW had to transfer, in 1968 some 6 500 prints from the 17th and 18th century to the University Library in Łódź.

Soon after the liberation of Warsaw, in February 1945, the collection of books owned by the Synod of the Evangelical-Reformed Church in Warsaw, founded in 1776, containing many valuable manuscripts and old prints, was deposited in the BUW.

In February 1949 a separate Old Prints Division was organized. First the undescribed collections had to be identified and catalogued — some of them had been waiting it since the First World War (e.g. the Polish Bank collection of books). Only 10 years later the old prints were placed separately in the Potockis Palace (formerly owned by the Tyszkiewicz), at Krakowskie Przedmieście Street 32 (where they are kept till today) and, partly, in the store of the Institute of History of the Warsaw University. Old prints were then separated from items kept in the general store and made up to form a separate collection. When arranging the books in the new place the old topographic signature had to be maintained, the "jumping" signature, which prevented the forming of the prints and a rational use of space obtained. In this way any library and control work became utterly difficult. Thus, when a plan was put forward in 1978 to publish a catalogue of the oldest prints, a decision was made to elaborate, anew, of the 15th and 16th

century prints and to provide them with new signatures. At present, our collection of old prints amounts to more than 120 000, of which some 10 % are prints from the 16th century. It will be possible to give the exact number of these prints only after the re-cataloguing of the entire collection according to modern cataloguing principles.

In this review of the history of the old prints collection in the BUW, we have taken into account only the direct sources of their acquirement by the BUW. Only the systematic provenance studies carried out up from 1959, revealed the deeper historical layers of our resources and the existence of many old libraries the parts of which, sometimes even single copies, came to the BUW in various periods of its existence. No such library was included, as a whole, into our collection. The provenance sets already owned by the BUW were split when some books were transferred to the Principal Seminary in 1826 and, also, as a result of activities of the Government Commission in the years 1864-1868 appointed with the task to take over the collections of books from the Warsaw monasteries that had been liquidated at that time.

The presence, on individual copies, of specially prepared ownership marks such as superexlibris, exlibris and stamps should be regarded as the trace of existence of an old library. Superexlibris, depending on the technique by which they were being made, were the proper ones, that is stamped from one die ordered by a specific owner, and the book-binder's ones produced (pressed) from individual dies (so that each element of the superexlibris was being stamped separately: the coat of arms, the edging and single letters — the initials of the name and surname of the owners, or posts held by him). The development of the superexlibris was possible due to the existence of the specifically Polish heraldic system assuming that many unrelated families could use the same coat of arms. Many owners of libraries in addition to the superexlibris proper used the book-binder's exlibris; many of them only signed their books with their own hand.

The greatest parts of old libraries came to the BUW together with the monastery collections of books, and thanks to the Polish Bank Library. Some single copies of collections dispersed at an earlier time came to the BUW by various ways and at various periods. Thus, for example, we gained volumes from the library of King Zygmunt August, the biggest private 16th-century collection of books in Poland (some 4 000 volumes). The process of the dispersion of that royal library began almost immediately after the death of the King, and each book now being in the BUW has its own history (see Tables II, XV).

Among others, very small fragments of various famous Polish libraries from the 16th century, BUW has 3 volumes from the collection of Piotr Tomicki (died 1535), the Kraków bishop (including 1 with a superexlibris). Another 3 were owned by Jan Dantyszek, the Warmia bishop, poet and diplomat (died 1548) whose magnificent library decorated with superexlibris and exlibris, had been dispersed completely, many volumes having been robbed by the Swedes in the 17th century. Copies from the famous collection of doctor and bibliophile, Piotr Vedelicus of Oborniki (died 1543) were marked with 6 kinds of superexlibris. Three volumes from his library are in the possession of the BUW. The well-known library of Piotr Kmita, the Grand Crown Marshal and Kraków Voivode (died 1553) are represented in our collection also by 3 volumes, each of them being marked with a different superexlibris.

Out of the libraries of which great parts have been preserved in the BUW, certainly the most valuable collection of books detected in the course of our studies is the Stanisław Howski library, unknown till now. Howski (died 1589) was a scholar of the human sciences, a doctor of laws and an expert in the Greek language, as well as the author of the first methodology of history "De facultate historica" (Basel 1557) written by a Pole. For many years he lived in the most outstanding European centres of intellectual life of that period. In spite of intensive contacts with dissenters and a great interest in the problems of religion, Howski maintained his contacts with Catholicism and, after his return to Poland, he decided to make a career as a clergyman. He was appointed the canon of Gniezno and, later, he occupied the same post in Poznań and Płock. With great expertness Howski collected a library composed of more than 1000 volumes, bequeathed by him (in 1589) to the college of Jesuits which was about to be established in Łomża. The college was, however, opened only in 1613 and then his nephews, Stanisław, Feliks and Aleksander, executors of Stanisław Howski's will, handed over their uncle's library to a Jesuit librarian, Andrzej Obrębski. Thanks to his scrupulous notes put on the volumes of the library he was taking over (see Table XVI), we can now identify the copies owned by Howski (who usually did not sign his books), and have an idea how big the library was (see Table XVII). After the liquidation of the order of Jesuits in 1773, the college at Łomża was taken over by the Piarists. In 1807 some part of the library building were destroyed by fire during the hostilities, and the remainder of the post-Jesuit library went to the Voivodship School. Linde selected some books from a catalogue prepared by the Piarists, and those books were sent to Warsaw in 1820. The fragment of Howski's library preserved in our collections amounts to 250 works. This is quite a big part of it — sufficient to give an idea of the character of the library and, thanks to numerous marginal notes and traces

of reading — about the way the library was being made use of by its owner. In fact it was a scientific workshop, one used by a scientist with a very wide range of interests. The part of the library which remained in our collection is a product of excellent European publishing houses. It contains a great number of French books, mainly law and dissential prints. The latter were censored, in a specific way, by the Jesuit librarian who blotted out, blurred and cut out parts of the text and, even, entire pages, sometimes adding contemptuous remarks (see Tables XVIII, XIX). Some items bound together into blocks and supposed to be "haeretica" were sewn together with a thick thread and knotted in order not to destroy the whole volume. (It seems he did not remove heretical, unorthodox books from the library; he did not destroy them either — otherwise so many heretical items, not only from Howski's collection of books, would not be preserved in the library of the Łomża college).

Together with the Kalisz collection, the BUW obtained a great part of the famous library of Primate Stanisław Karnkowski (who died in 1603). The 196 volumes which are in our possession certainly represent only a small percentage of that great collection of books accumulated by a wealthy bibliophile. Karnkowski used to mark his books with superexlibris, five versions of which (some of the book-binder's variety), we have in our collection but mostly he used a stamp for that purpose (see Table XX). Such marks were often stamped on separate pieces of paper and those were later glued on as exlibris. Before his death Karnkowski divided his books into topical groups. Books dealing with theology and history were given to the Jesuit college and seminary founded by him in Kalisz. Later mathematical books were also added thereto. Books dealing with law he bequeathed to his nephew, Marcin, the Gniezno deacon and Kraków canon; other items were given to churches, monasteries and private persons. The part of that magnificent library owned by the BUW is certainly the greatest — other parts were dispersed or robbed by the Swedes during their invasion in 1656. Karnkowski's library included, first of all, books of which he was the first owner, but one can find there volumes which formerly belonged to other owners, e.g. three works owned once by Andrzej Frycz Modrzewski (with an inscription reading: "Sum Fricii" or "Fricij" — see Table XXI), Hieronim Powodowski or Stanisław Sokołowski, as well as books dedicated by their authors to the primate, e.g. by Piotr Rojzjusz.

The yield of Linde's stay in Kurzelów were the beautifully bound volumes from Jan Muscenius's library (the latinization of the name of Mucha [i.e. Fly], died 1602), professor of astrology, astronomy and theology of the Kraków Academy and its repeated rector, as well as the Kraków canon and archdeacon of the collegiate church in his native town of Kurzelów. Muscenius divided his collection of books between the Faculty of Astrology of the

Kraków Academy and the collegiate church at Kurzelów. BUW has from that collection 59 volumes beautifully bound, with ingeniously composed superexlibris, where the coat of arms was replaced by a drawing of a plant with three flowers, stalk and roots and supplemented with initials and often with the date of binding. Muscenius used to put, with great care, the prices and dates of purchase on all his books.

BUW collection also includes parts of many not so ancient but interesting collections of books containing prints from the sixteenth century. The seventeenth-century libraries particularly abounded in books published in the previous century. In presenting a few of them, we must point out that only those from the sixteenth century are dealt with here, as those which will be included into our *Catalogue*. Investigations on the provenance of prints from the seventeenth century available in the BUW are far from being completed and go on very slowly.

The Strzemboszs library collected by three generations: Andrzej Strzembosz — professor of the Kraków Academy (died 1562), his nephew Jan, the vice-starosta and Radom city judge (died 1606) and son of the latter, Andrzej, head of the Lateran regular canons at Mstów (died 1634) who offered the family library to the monastery comes from the turn of the century. Books from the Mstów monastery went to the libraries of the Warsaw Lyceum and the Court of Appeals. Linde was also there in the course of his trip — as a result, also BUW has many volumes from that collection, including 67 prints from the sixteenth century with Strzemboszs property marks, provided with several versions of the book-binder's exlibris with the Jastrzębiec coat of arms, and plain notes as well.

Considerable numbers of 16th-century prints were also found in the library of Andrzej Lisiecki (died 1639), an expert in law and the Crown Instigator (prosecutor) active in the Lublin Tribunal. Some part of this collection went to the BUW together with books from the Kalisz college of Jesuits to whom Lisiecki bequeathed his books. Two of his superexlibris (prepared by rather a poor engraver) are known, and the Jesuits marked the books with a special donation exlibris. 40 volumes from the sixteenth century have been found in the BUW.

43 prints, also from the sixteenth century, were the property of the Włocławek canon and doctor of theology, Maciej Sisinius (died 1625), the founder of a hostel for students of the Kraków Academy (named after him Bursa Sisinii). Sisinius was a citizen from Piotrków and his proper name was Weed (zizania in Latin). None of the volumes from that library known to us and bequeathed to the Dominican monastery in his native Piotrków bear the marks of their owner. The library to which these books belonged can be recognized on the basis of the notes of the monk who was exerting care over the Dominican library.

The monastery of regular canons at Miechów, guards of the Sacred Tomb — commonly known in Poland as "bożogrobcy" (God's Tomb Guards) and "miechowici" (after the name of the town of Miechów) possessed one of the biggest monastery libraries. Linde was naturally there and he took with him many books coming also from private collections. One of them, a 17th-century collection but including a great number of 16th-century prints, had the property marks of Samuel Nakielski (Christian name Andrzej, died 1652). That erudite monk, provost of the St. Jadwiga monastery at Stradom (today a district of Kraków) and, later, the custodian of the Miechów monastery and its historiographer had a proper, non-coat-of-arms superexlibris, but he used to mark his books with various variants of the book-binder's superexlibris (e.g. with the Śreniawa coat of arms!). Volumes from his library bear numerous traces of having been read, marginal and bibliographic notes indicating the thorough studies of their owner.

The library of the Benedictines' monastery on the Łysa Góra (= Bold Mountain, from the thirteenth century known as the Świętokrzyski [Holy Cross] monastery) was considered the most valuable one. True, Linde complained that it had been robbed by the treasure prospectors; nevertheless he took many valuable items from it. The library was being enriched e.g. by collections from the monastery abbots such as Stanisław Sierakowski or Michał Maliszewski. We also wish to mention two other donors, so far unknown, namely the owners of private book collections, Szymon Koch and Paweł Moczkowski. Szymon Koch, the founder of the church at Kunów and canon of the All Saints collegiate church in Kraków (died 1656), left his collection of books to the Łysa Góra monastery in 1646. The part of that collection, found in the BUW, consists of 21 volumes from the 16th-century. Absolutely unknown was Paweł Moczkowski — all the information about him comes from notes on the pages of books from his library bequeathed by him to the Łysa Góra monastery when he joined it in 1654. He signed his books: doctor of theology and medicine — there are many medical items among the 30 16th-century books from his library found in the BUW.

Interesting are two cases of giving uniform binding to all the items of libraries being handed over to the monastery. Teofil Szemberg, artillery general (died 1638) offering his collection of books to the Dominicans at Sandomierz, put all the books in uniform white sheep skin and decorated them with his superexlibris pressed in gold on the upper lining (see Table XXII). Neither Szemberg's name nor his initials appear on the exlibris which contained only his own coat of arms, emblem of his pilgrimage to the Holy Land and the motto based on a play of words of "Virtus cui sapit, ille sapit" which in a rough translation means "He is wise who is attracted by virtue". The 16th-century part of Szemberg's library possessed by the BUW

comprises 19 volumes — some of them should be found during the studies on the provenance of the 17th-century prints. Some items from that set might also be found in the seminary library.

Another similar collection is the library owned by a representative of Warsaw patricians, Stanisław Baryczka (died 1682), mayor of Old Warsaw and king's official who was granted the title of Czernichów Lord High Steward in 1664. After he had been risen to the rank of nobility, the Baryczka family emblem became their coat of arms. Stanisław Baryczka was a generous custodian of the Dominican monastery in Warsaw. He founded the refectory and the library therein and filled the latter with books, nicely bound in smooth parchment with the donor's superexlibris impressed in gold on the covers. After the liquidation of the Dominican monastery in 1864, the library was divided between the Main Library and the seminary library — the latter included most of the books from Baryczka's collection.

Ample and earlier completely unknown collection of books once owned by another Warsaw burgher and dignitary, Karol Zabrzski was found in the BUW. Ennobled at the Sejm in 1676 and given the title of Trembowla King's Cup Bearer, he bequeathed his big library to the Carmelites in Warsaw. He died before February 1683. Karol Zabrzski's library came to the BUW by two ways. Part of it came to our collection together with the library of the Carmelites after the liquidation of their monastery in 1864 (naturally some part of collection went to the seminary library). Another part now owned by the BUW was the property of the Polish Bank — the Carmelites' property marks were carefully erased from books contained in that part of Zabrzski's library. (Still, the notes made by the monastery librarian before and after the signature of Zabrzski *Ex donatione ...* and ... *pincernae Trembowlensis. Oretur pro eo* — [see Tables XV and XXIII] confirm that the books belonged to the Warsaw Carmelites library).

Although the whole collection of Karol Zabrzski's books has not yet been identified, on the basis of the 150 volumes already identified and coming from the 16th-century one can draw the conclusion that the collection was very interesting. Zabrzski was interested not only in the contents of his books but also in their origin — a great number of books are marked with the superexlibris of the outstanding bibliophiles from the sixteenth century. It suffices to mention that Zabrzski had in his collection 6 volumes from the library of King Zygmunt August (BUW has 11 of them all in all), as well as volumes with the superexlibris of Piotr Kmita, Stanisław Grzebski — professor of the Kraków Academy and author of the first technical book in Poland; of Paweł Pszonka, the author of religious poems from the 17th-century; Adam Tussinus, professor of the Kraków Academy; Melchior Krupek — a well-known Kraków bibliophile who made bindings for

his books to the patterns of King's library, and others. Attention is also drawn to the presence, in that collection, of many medical books, although nothing is known about Zabrzski's medical studies or his medical practice. Noticeable was his predilection for books on medicine which were earlier owned by famous doctors, e.g. Antoni Schneeberger, a Kraków physician, or the famous Wrocław doctor, Johannes Crato von Crafftheim (died 1585), the court physician of emperors Maksymilian II and Rudolf II. No Karol Zabrzski's property sign was found by us except his signature (*Sum Caroli Zabrzski*).

We wish to add some remarks, to this brief review of the most interesting and biggest provenance sets of the BUW, on the subject of the relics of the Załuskis library present in our collection, without quoting the generally known dates and facts from the history of that library and from the life of its founders.

Items from the Załuskis collection of books, now amounting to about 12 000, came to our library by various ways. Józef Andrzej Załuski followed two directions when collecting books for his library. Striving, all the time, at increasing his collection, he also followed an "eccentric tendency" — he namely tried to get rid of the extra copies of books selling them on auctions or giving them to other libraries. In this way many books from the Załuskis library went to Polish and foreign libraries thus avoiding being taken to Petersburg. Our Załuskis books come from the sixteenth, seventeenth and eighteenth century, the number of the 16th-century items being 1190.

Załuski tried to implement his collection penetrating all the accessible libraries at home and abroad. He was tracing books throughout entire Europe, especially in France, England, the German states, Holland and Italy. Many books purchased by J. A. Załuski in those countries came from exquisite libraries such as from the Paris Benedictines abbey St. Germain des Près or the St. Victor regular canons abbey. One can also come across some volumes from the famous Colbertine — the library of the Jean-Baptiste Colbert, a Louis XIV's minister, and from other collections owned by well-known bibliophiles and scientists — the French philologist Isaac Casaubon, the English philosopher and chemist Kenelm Digby, the Wrocław humanist and bibliophile Mikołaj Rhediger, and others. Among the more interesting "polonica" Załuski had a copy with notes made by the own hand of the Vienna and Kraków printer, Hieronim Wietor, as well as two volumes from the King Zygmunt August library.

Józef Andrzej Załuski applied mainly bibliographic criteria when collecting his books. The traces of his unwearying work can be found on all the volumes from that vast library. Each copy he had had in his hand was provided with marks made by himself which make it possible to understand

the preparation and organization of the library. From hardly noticeable lines signalling who was the author of the book, to often thorough notes informing about bibliographies and scientific aids which Załuski used these annotations confirm the simply unbelievable diligence and excellent memory of that book lover, and his enormous erudition. The remnants of that greatest private library generously offered to the fatherland of its owner for public use, found in the BUW, constitute only 3-4 % of the impressive content of Załuski collection. It does not suffice, of course, to provide a basis for drawing conclusions as to its whole wealth; nevertheless it gives ample material for studies on Załuski's methods of work and his scientific workshop. Both Załuski brothers possessed superexlibrises, exlibrises and stamps (see Table XXVI), but they marked only few volumes with them. In many more volumes the traces of the hand of the younger brother, Józef Andrzej, can be found (see Tables XXIV, XXV). Those light, often hardly noticeable marks enable the identification of that enormously big collection of books so brutally robbed from Polish society. If the organizers of new collections of books being created, after the Augustissima Maiestatis Regiae et Reipublicae Bibliotheca Zalusciana had been taken abroad, so well understood that a library which is effective to serve national culture cannot restrict itself to gathering the effects of contemporary production and that it must collect also the relics of literature from earlier periods, the Załuskis library has always been, and remains to be an inspiration and an unequalled model to be followed.

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Translated by Olga Stuckin

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