

КНИГОЗНАВСТВО

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L'VIV IN THE CULTURE OF THE MONASTERY BOOK IN CENTRAL AND EASTERN EUROPE. A THEMATIC REVIEW

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The article briefly overviews the role of books in monks' life and the capacity of monastery libraries (in L'viv) against the backdrop of the organization of monasteries and monks' activity in Central and Eastern Europe (Poland, Bohemia, Hungary) in the 11th and 13th cc. It gives details on the development and the main modern spheres of research of monastery libraries in Poland.

Key words: monastery library, reading, religious literature, L'viv.

The area of the Central and Eastern Europe is a vast territory between Germany, the Baltic Sea, Russia, the Black Sea and the Adriatic Sea; however, its core is constituted by Poland, the Czech Republic (Bohemia) and Hungary in their historical borders. In the Middle Ages this was an area of intense Christianization, together with setting up and settling down of the first order communities, of Benedictines at first, and later of Cistercians, Regular Canonics, as well as orders of knights and beggars. Old monk and canonical orders played a significant role in Bohemia and Hungary, whence their branches were established within the Republic of Poland, and especially within the Crown. A crucial crisis of the monastic life was brought about first by the Hussite wars, and then by the protestant reformation and the Turkish invasion onto the southern areas of this part of Europe.

The renaissance of the monastic life is bound with the post-Trident reform of the Church. During the 25th session of the Council of Trident (1545–1563), *Decretum de regularibus et monialibus* was set, which allowed to specify the legal acts, which from then on were legally binding in case of all “congregations and monasteries, colleges and order seats [...] in compliance with the principles of voluntary regulations or constitution”¹. The bishops' instructions were aiming at the soonest possible enforcement of these reforms, which had a significant impact upon the development and revival of order communities. In 16th–18th centuries there were 39 men's orders operating in Europe, 27 of which were located in Poland, 30 in Bohemia, and 25 in Hungary. At the turn of the 18th century Franciscans had 92 monasteries, Jesuits – 50, Piarists – 29, Pauline Fathers – 22. In Bohemia there were over 270 monasteries functioning, mainly belonging to Jesuits (43 convents), Capuchin Friars (30), Observant Friars (27), Piarists (24) and Dominicans (23)².

¹ *Dokumenty soborów powszechnych /* ukł. i oprac. A. Baron, H. Pietras. – Kraków, 2005. – T. 4 (1511–1870). – S. 807 (chapter 22).

² Data see in: *Zakony i klasztory w Europie Środkowo-Wschodniej X–XX wiek /* red. H. Gapski, J. Kłoczowski. – Lublin, 1999.

The growth of the importance of the Catholic Church in the Polish-Lithuanian Commonwealth, becoming the “mainstay of familiarity and indicator of patriotism”³, influenced various fields of social and artistic life⁴, as well as was connected with the expansion upon the ethnic and religious diversification of the Eastern lands of the state. In organizational terms, monasteries belonged to the provinces functioning within the Crown or they would create their own provinces, sometimes congregations or custodies on the Lithuanian and Ruthenian lands. Apart from the active communities established as early as in the Middle Ages, in the 17th century new monasteries were established: the Camaldolese, Discalced Carmelites, Brothers Hospitallers, Reformats, Piarists, Theatines, Capuchins (there were 11 orders altogether). All in all 1008 monasteries were functioning here, mainly of the Dominicans (166), Jesuits (137), Bernardines (117) and Calced Carmelites (59). This dominance of mendicant orders is consistent with the increase in their importance throughout the whole Europe, as well as the decrease of the role played by monk orders.

These principles are clearly visible in Lviv, which was a melting pot for many intermingling cultures, especially of the Latin, Polish, Byzantine-Ruthenian cultures, as well as of the Armenian one, which reflected the ethnicity of people⁵ and found its reflection in the Church organization. Not only was it a place of several dioceses: the Lviv Arch-Diocese of the Latin rite⁶, an Orthodox bishopric, since the 18th century – a bishopric of the Eastern Catholic Church and an arch-bishopric of the Armenian Eastern Church, as well as several order provinces of various rules were functioning here⁷.

Lviv, rightly described as *urbs monachorum*, in 1772 boasted 82 order institutions⁸, divided into 22 men’s order houses, starting from the ones established as early as in the Middle Ages: Bernardines (Ruthenian voivodeship since 1461, a parish since 1789), Dominicans (in Lviv since 1270, Ruthenian voivodeship) and Conventual Franciscans (the Małopolska province, ca. 1236), to the post-Trident period. There are two distinguishable stages of orders foundation: at the turn of the 16th century, that is in the times when the Catholic reform was going strong, especially during the rule of Jan Dymitr Solikowski in the arch-diocese, who started to rapidly introduce the decisions of the Council of Trident, and Jan Andrzej Próchnicki, as well as in the 18th century. At that time the orders functioning here were Augustinians (Kraków voivodeship), Basilian Monks (after the conclusion of the Brest Union in 1596 their monasteries were reformed and formed a uniform order authorized in 1744), Carmelites of the Ancient Observance (Ruthenian voivodeship in the period 1443–1559, and then from 1614 on), Jesuits (Ruthenian voivodeship, since 1584), Dominican Observants (Kraków voivodeship), Discalced Carmelites (Kraków voivodeship in the period 1613–1785), Reformats (Ruthenian voivodeship since 1630, cancelled in 1782), Brothers Hospitallers (Kraków voivodeship),

³ Topolska M. B. *Spółczesność i kultura w Wielkim Księstwie Litewskim od XV do XVIII wieku*. – Poznań; Zielona Góra, 2002. – S. 244.

⁴ Transformations in the Polish Catholicism in the 16th century were connected with the period referred to as the golden age of the Republic. See: Kłoczowski J., Müllerowa L., Skarbek J. *Zarys dziejów Kościoła katolickiego w Polsce*. – Kraków, 1986. – S. 84 and next.

⁵ Litak S. *Kościół łaciński w Rzeczypospolitej około 1772 roku. Struktury administracyjne*. – Lublin, 1996. – S. 9.

⁶ The diocese established upon the initiative of Casimir the Great, probably in ca. 1358, elevated to the rank of an arch-diocese after the loss of Halicz in 1412. See: Krętosz J. *Organizacja archidiecezji lwowskiej obrządku łacińskiego od XV wieku do 1772 roku*. – Lublin, 1986. – S. 33–35.

⁷ On the position and significance of orders in the culture of old Lviv, see: Gwioździk J., Pietrkiewicz I. *Rola zakonów katolickich w społeczeństwie dawnego Lwowa // Dziedzictwo polsko-ukraińskie / red. M. Melnyk, S. Chazbijewicz, K. Szulborski*. – Olsztyn, 2005. – S. 146–154 (Olsztyńskie Studia Politologiczne).

⁸ Litak S. *Kościół łaciński w Rzeczypospolitej około 1772 roku...* – S. 87.

Capuchins (Kraków voivodeship, since 1708), Missionaries (Kraków voivodeship), Pauline Fathers (Kraków voivodeship). In the period 1750–1786 Theatines and Trinitarians (Kraków voivodeship), and finally Piarists established their residences. This multitude of men's order formations, was complemented with nine nunneries.

Nuns following the rule of St. Augustine found their residence here – Bridgettines (since 1613⁹) and Regular Holy Spirit Canonical Sisters (since 1763), as well as nunneries connected with men's begging orders – Carmelite Sisters of the Ancient (1632) and New Observance (since 1641), Bernardine Sisters (since 1482, closure from 1605 on) and Dominican Sisters (1619). St. Benedictine's rule was followed by Benedictine Sisters of the Perpetual Adoration of the Blessed Sacrament (the so-called Blessed Sacrament Sisters, founded in 1715) and Latin Benedictine Sisters (since 1596), as well as Armenian Benedictine Sisters (authorized in 1690). Therefore, it must be emphasized that in terms of the number of convents in the Republic of Poland, Lviv enjoyed a significant position, after such centres as Krakow, Warsaw and Vilnius¹⁰, and moreover, this was a place where the central and eastern tendencies in the development of monastic life found their reflection.

Monasteries were firmly inscribed within the society, the religious, cultural and national life of the city, as well as the area where they were functioning, within specific social, political and economic circumstances. They frequently shared the turmoil of wars, natural disasters or other events, they constituted an integral part of the world, consolidated by the state hierarchies, religion, customs, mentality and culture. Pursuant to their charismata, orders would undertake various tasks connected with priesthood, preaching, missions, education, as well as charity, hospitals, scientific, intellectual, apostolic activities, they would support the development of literature and arts¹¹.

One of the most basic tools for executing this vocation was reading appropriately selected books, which were helpful in the congregation of a monastery, as well as they supported its activities. Therefore, it is hardly surprising that a monastic library was believed to be the first in importance, right after the church, *potissimus religiosarum thesaurus, coelestia dona*¹², in compliance with a medieval saying *Monasterium sine armario est quasi castrum sine armamentario* – a monastery without a library is like an army without weapons¹³.

The life of each of these communities was governed by certain spirituality, specified by rules, constitutions, statutes, as well as comments thereto and the so-called *consuetudines*¹⁴, the spirituality which moulded the objectives, and finally the areas of specific activities of monks. Important normative texts included also visitation acts, drawn up after canonical

⁹ J. Krętosz (*Archidiecezja lwowska obrządku łacińskiego w okresie józefinizmu (1772–1815)*). – Katowice, 1996. – S. 279) quotes the year of 1614 as the date of the foundation of the Bridgettines' nunnery in Lviv. M. Borkowska (*Zakony żeńskie w Polsce w okresie potrydenckim // Zakony i klasztory w Europie Środkowo-wschodniej...* – S. 200) specifies the year 1613.

¹⁰ Litak S. *Kościół łaciński w Rzeczypospolitej około 1772 roku...* – S. 92. Despite a smaller number of posts than e.g. in Vilnius Diocese, the most dense network of men's monasteries was located in the west and south of the Crown lands.

¹¹ Kłoczowski J. *Zakony męskie w Polsce w XVI–XVIII wieku // Kościół w Polsce*. – Kraków, 1970. – T. 2: *Wiek XVI–XVIII*. – S. 652–720.

¹² Zalewski L. *Biblioteka seminarium duchownego w Lublinie i biblioteki klasztorne w diecezji lubelskiej i podlaskiej*. – Warszawa, 1926. – S. 2.

¹³ On this subject, see: Gwóźdź J. *Biblioteka w kulturze zakonnej. Zarys problematyki // Biblioteki kościelne i klasztorne w Polsce – historia i współczesność* / pod red. H. Olszar, B. Warząchowska. – Katowice, 2008. – S. 54–64.

¹⁴ Their characteristic features as a literary genre and historic source were discussed by e.g. K. Hallinger and L. Donnat, quote after M. Derwich: *Monastycyzm benedyktyński w średniowiecznej Europie i Polsce. Wybrane problemy*. – Wrocław, 1998. – S. 151.

visitations of order and diocese authorities (of a bishop or his delegates)¹⁵, depending on the obedience rule accepted. One of the oldest rules in the western world is *regula monasteriorum*, construed according to the requirements of subsequent epochs*. Other rules, such as the rule of Saint Augustine or Saint Francis, were complemented by order founders – Saint Norbert, Saint Dominic, Saint Brigit or Saint Francis de Sales, with constitutions which determined the time, place and type of readings in the monastic life, they provided detailed regulations governing the organization of libraries, manner of enriching them, administering and rendering accessible, as well as the duties of librarians.

The order legislation, especially in case of monk orders (for Saint Benedictine a monastery was “a school of God’s service”), also referred to a place for reading out loud together, especially during the liturgy, *lectio divina* in the order choir, refectory, chapter house, as well as during work. Apart from collective reading, the daily routine included the time for an obligatory (e.g. during the Lent) and voluntary contact with a book, e.g. in the scope of the formation conducted within a monastery, studies or scientific research taken up by monks¹⁶.

In compliance with these requirements, a set of books was determined to be used by the whole community. It was referred to as *bibliotheca magna, conventii, communis*, “convent library” etc. Additionally, specialized sets of books were organized: in the noviciate, refectory, infirmary, pharmacy, at the supervisors’, chaplains’, in the sacristy, for the needs of preachers, professors, students, referred to as e.g. *bibliotheca praefecti, noviciate books, libri chorale*. There were also restricted books – *libri prohibiti*, which bore specific symbols directly upon themselves. Additionally, stamps, ex libris marks and other proprietary signs were applied. Therefore, decentralization of a library was a consequence of the purposes and manners of using books. Common books were usually stored in light rooms, usually located on the second floor, accordingly with their purpose, and also in some kind of a iconographic order¹⁷, in compliance with the symbols, valid especially in the baroque period. Libraries and bookcases were frequently ornamented, sometimes provided with descriptions of the themes books were devoted to, and the volumes themselves were put in casings.

The book collections reflected interests and needs of monks, as well as they illustrated vivid intellectual activities and high intellectual culture of various monastic circles in Europe. The monastic scriptoria were places where monks would copy the Bible most of all and comments to it, patristic (the so-called *summae sententiarum, catenae* were created at that time) and theological works. Furthermore, historic and chronicle sources were developed, accordingly with the programme of seven liberated arts. Monks would also rewrite works devoted to lay literature, mathematics, law, medicine (Greek and Arabic), philosophy, history, natural science, including numerous works by ancient classical writers. Scriptoria used to establish their own calligraphy and illumination schools, which proves the care for the artistic value of manuscripts produced and is a testimony to the immense role played by these centres in the domain of protecting the civilization heritage and handing it over to

¹⁵ Literature on post-Trident visitations, see: Derwich M. *Monastycyzm benedyktyński...* – S. 154.

* In 1597 a rule was issued to be used by Cistercians, in 1605 the issuance of the so-called reformed rule was authorized, with the declarations for Polish Benedictine Sisters of the Chełmno reform, in 1677 (second edition in 1756), the rule in the translation of a Benedictine Stanisław Szczygielski was published, in 1674 a rule with constitutions of the Camaldolese was published, in 1792 – an edition for the Benedictine congregation.

¹⁶ Świętochowski R., Chruszczewski A. *Polonia dominicana apud extraneos // Studia nad historią dominikanów w Polsce 1222–1972* / red. J. Kłoczowski. – Warszawa, 1975. – Vol. 2. – S. 467–572.

¹⁷ Kotarski E. *Media w przestrzeni sakralnej polskiego średniowiecza // Dzieło literackie i książka w kulturze. Studia i szkice ofiarowane profesor Renardzie Ociecek w czterdziestolecie pracy naukowej i dydaktycznej* / red. I. Opacki, B. Mazurkova. – Katowice, 2002. – S. 537.

new generations. In the modern epoch the monastic environment was characterised by parallel circulation of printed books and manuscripts; copying and working on books was not given up, especially in case of liturgical ones, frequently very richly ornamented¹⁸.

The foundation of historical monastic book collections were original and translated texts by writers from a monastery and outside it, devoted to all theological disciplines of that time, including the so-called positive theology selected after the Council of Trident (1545–1563)¹⁹, with the dogmatic theology, biblical studies, fundamental, moral, speculative and controversial theology. Their purpose was to – most of all – support monastic studies²⁰, according to the belief that “it is impossible to cultivate science in an appropriate manner without using books”²¹. Studies on rhetoric, as well as philosophical and theological studies fundamentally comprised philosophy, dogmatic theology and moral theology²² as they constituted the basis of this educational system²³. For practical reasons, the centre of general interests included hagiography, preaching²⁴; an important part of book collections was constituted by aesthetic and mystical writings, dominating in nunneries²⁵. Also philosophical works, texts devoted to lay and canonical law, medical treatises, classical and contemporary literature, lay and canonical historiography, were purchased and copied.

For the purposes of liturgy monks collected breviaries with accessory books: psalters, diurnals, martyrologies and patronals, as well as antyphonaries, for the purposes of church services, it was necessary to have missals with additional books: lectionaries, evangeliaries and graduals, additionally ceremoniaries, rubricellas, rituals and processionsals were used²⁶. Celebrating order and church festivals required an appropriate setting, whose fundamental element was not only liturgy or paraliturgy, but also occasional and panegyric works, expected by services participants²⁷.

The nature and size of book collections were influenced by numerous factors, such as a financial situation of a particular monastery, connected with its revenues and social – historical conditions, as well as policies governing the process of gathering collections,

¹⁸ On this subject e.g.: Gwóździk J. *Rękopiśmienne benedictina lwowskie XVI–XVIII wieku // Zapiski Lwiewської наукової бібліотеки ім. В. Стефаніка*. – Львів, 2006. – Вип. 14. – С. 233–252.

¹⁹ Por.: Jedin H. *Historia del Concilio de Trento*. – Pamplona, 1972–1981.

²⁰ Flaga J. *Formacja i kształcenie duchowieństwa zakonnego w Rzeczypospolitej w XVII i XVIII wieku*. – Lublin, 1998; Kościół w Polsce w okresie reformacji i odnowy potrydenckiej // Tüchle H. *Historia Kościoła*. – Warszawa, 1986. – Vol. 3; *Od reformacji do Oświecenia. Kościół katolicki w Polsce nowożytnej*. – Lublin, 1994.

²¹ *Regula Braci Mniejszych S. O. Franciszka jego wyjaśnienia... oraz Konstytucja Innocentego XI: Wydanie drugie*. – Przemyśl, 1918. – S. 12.

²² Gach P. P. *Struktury i działalność duszpasterska zakonów męskich na ziemiach dawnej Rzeczypospolitej i Śląska w latach 1773–1914*. – Lublin, 1999. – S. 158.

²³ Beauvois D. *Szkolnictwo polskie na ziemiach litewsko-ruskich 1803–1832*. – Rzym; Lublin, 1991. – Vol. 2. Szkoły podstawowe i średnie.

²⁴ Zuberbier A. *Teologia // Słownik Teologiczny*. – Katowice, 1989. – S. 309.

²⁵ On this theme, see: Gwóździk J. *Religijność benedyktynek ziem wschodnich dawnej Rzeczypospolitej (XVI–XVIII w.) // Religijność na polskich pograniczach w XVI–XVIII wieku / red. D. Dolański*. – Zielona Góra, 2005. – S. 239–258; Ejsudem. *Kult św. Fortunata w klasztorze lwowskich benedyktynek // Studia bibliologiczne ofiarowane prof. M. Pawłowiczowej / red. K. Heska-Kwaśniewicz, przy współudziale K. Tałuc*. – Katowice, 2005. – Vol. 15. – S. 232–249.

²⁶ Pietras T. L. *Produkcja katolickiej książki liturgicznej w Polsce od końca XV do połowy XVII wieku // Archiwa, Biblioteki i Muzea Kościelne*. – 1980. – Vol. 41. – S. 191–208.

²⁷ On this subject see: Gwóździk J. *Przekaz wizualny w staropolskiej komunikacji społecznej lwowskich benedyktynek. Zarys problematyki // Wspólnota pamięci. Szkice z dziejów kultury ziem wschodnich dawnej Rzeczypospolitej / red. J. Gwóździk, J. Malicki*. – Katowice, 2006; Ejsudem. *Druki okolicznościowe w środowisku żeńskich klasztorów kontemplacyjnych XVI–XVIII wieku // Druki ulotne i okolicznościowe. Wartości i funkcje / red. M. Skalska*. – Wrocław, 2006.

depending on the activities maintained by a particular order, including the fact of owning the order's own printing house. In Lviv printing houses were owned by Jesuits (in the period 1644–1772, its first manager was Sebastian Nowogórski) and Franciscans (in the period 1769?–1774, after Jan Filipowicz). Their production was very significant for the missionary activities, e.g. they would publish the works by Piotr Skarga, sermons, scientific dissertations, such as a dictionary by Grzegorz Knapski²⁸, or prayer books, especially *Harfa duchowna* (*Spiritual Harp*) (1583) by Marcin Laterna.

Monastic book collections were usually of a functional nature, which had its impact upon their sizes. In Lviv they usually counted from tens to tens of thousands of volumes. In this respect the oldest monasteries in the city, of Dominicans and Franciscans, were in the lead, but book collections of Bernardines, Reformats were also significant (Dominicans – nearly 10 thousand²⁹, similarly to Franciscans³⁰, Bernardines³¹ Dominican Observants³², Capuchins³³, Carmelites³⁴, Calced Carmelites³⁵, Reformats³⁶, Trinitarians³⁷) and Jesuits –

²⁸ Pidlypczak-Majerowicz M. *Biblioteki i bibliotekarstwo zakonne na wschodnich ziemiach Rzeczypospolitej w XVI–XVIII wieku*. – Wrocław, 1996. – S. 40–41.

²⁹ Archives of the Dominican Fathers in Krakow [no ref.] Gemina Adnotatio Librorum in Bibliotheca Conventus Generalis Leopoliensis Sacri Ordinis Pradicatorum [...] 1776; Library of Lviv University, 274 IV Catalogue of the library of the Dominican Fathers in Lviv, 1776 r.; National Library 10.796 Specificatio Librorum in Bibliotheca PP. Dominicanoru in Suburbio Leopoli[ensi] ad S. Mariam Magdalenam adinventorium, ca. 1784 r.

³⁰ Library of Vilnius University F4-36467 (A-3862) Inventory of Lviv Convent [...] 1676.

³¹ Archives of the Province of the Bernardine Fathers in Krakow XXII-j-1 Inventarium Rerum Sacristiae Loci Leopoliensis PP. Bernardinorum ad S. Andream Apostolum A.D. 1638 conscriptum. [part 1]; XXII-j-1 Inventarium rerum sacristiae loci Leopoliensis PP. Bernardinorum ad S. Andream Apostolum revisum et renovatum tunc custode A[dmodum] R[everendi] P[at]ri Sigismundo Komorowski a. D. 1640. [part. 3]; XXII-j-1 Inventarium rerum sacristiae loci Leopoliensis PP. Bernardinorum ad S. Andream Apostolum revisum et renovatum tunc Patre A[dmodum] R[everendi] Petro Ceinero anno D. 1643 19 Octobris [part 4]; XXII-j-1 Registr. Xiąg i inszych sprzetow do apteki conventu lwowskiego ojców Bernardynów należących za urzędu W. Ojca Custosza X. Piotra Ceinera rewidowanych die 18 Octobris anno Domini 1643. [part. 5]; XXII-j-1 Inwentarz srebra, aparatów i inszych rzeczy zakrystii conventu lwowskiego Ojców Bernardynów po kapitule leżajskiej die 18 Martii 1650 spisany [part 6]; XXII-k-4 Elenchus librorum bibliothecae conventus custodialis Leopoliensis ad S. Andream [...] 1757 die 15 Junii; XXII-k-5 Catalogus omnium librorum bibliothecae leopoliensis ordinis M[inorum] S[ancti] P[at]ri F[rancisci] Observantium anno Domini 1771 die III Maji; National Library 10.799 Conscriptio bibliothecae Conventus Leopoliensis S[anctae] Crucis [...] 1785 Anno; 10.799 Conscriptio bibliothecae Conventus S[ancti] Antonii Minoratum Leopoliensium facta Die 15 7bris 1785; 10.799 [List of books ... for the library of the monastery of the Bernardine Fathers in Lviv, 1786]; Library of the Lviv University, 285–286 Catalogus libraru bibl[iothecae] Fr[atrum] Minor[itarum] Leopoli[ensium] XVIII in.?.; 287 III Connotatio accipientium et restituentium libros huius Bibliothecae [Fratrum Minorum apud S. Andream] Anno Domini 1771 die III Maj [Books of borrowings iof the monastery until 1784]. See: Paszkiewicz U. *Rękopiśmienne inwentarze i katalogi bibliotek z ziem wschodnich Rzeczypospolitej (spis za lata 1553–1939)*. – Warszawa, 1996. – S. 37–39; Ejsdem. *Inwentarze i katalogi bibliotek z ziem wschodnich Rzeczypospolitej (spis za lata 1510–1939)*. – Warszawa, 1998.

³² National Library 10.796 Conscriptio Librorum in Conventu Leopoli[ensi] Ord[inis] S[ancti] Dominici de Observantia reperiliu[m] Facta. 1784.

³³ National Library 10.792 Consignatio Bibliothecae seu Librorum in Conventu Leopoliensi PP. Capucinatorum reperientium, late 18th c.

³⁴ National Library 10.792 [catalogue of the library of the monastery of Carmelite Fathers in Lviv, 1787].

³⁵ Archives of the monastery of Calced Carmelite Fathers in Krakow, 374 Inventarium auri, argenti, clenodiorum et totius supelectilis ecclesiae et conventus Maioris Leopoliensis fratrum Ordinis Beatae Mariae Virginis de Monte Carmelo, 1693; 375 Inventarium auri, argenti, clenodiorum et totius supelectilis ecclesiae et conventus Maioris Leopoliensis, 1697; 376 Inventarium auri, argenti, clenodiorum et totius supelectilis ecclesiae et conventus Maioris Leopoliensis, 1708; 378 Inventarium auri, argenti, clenodiorum et totius supelectilis ecclesiae et conventus Maioris Leopoliensis, 1720; 379 Inventarium auri, argenti, clenodiorum et totius supelectilis ecclesiae et conventus Maioris Leopoliensis, 1720; 380 Inventarium auri, argenti, clenodiorum et totius supelectilis ecclesiae et conventus Maioris Leopoliensis, 1726; 381 Inventarium auri, argenti, clenodiorum et totius supelectilis ecclesiae et conventus Maioris Leopoliensis, 1730; 389–397 Series librorum bibliothecae Carmeli Maioris Leopoliensis, [for the years]

this one had over 12 thousand books. Significantly less numerous – from a dozen to several hundred books – were libraries of nunneries³⁸. Lists of these libraries, often consistent with the material division of book collections, today are often the only traces of this lost world of a monastic book.

At the end of the 18th century and at the beginning of the 19th century, as a result of the dissemination of the concepts of enlightenment, anticlericalism and free thought, as well as absolute rules and political and economic changes, there occurred a cancellation of monasteries on the whole territory of the then Europe. In the central and eastern part in Hungary nine orders were cancelled completely, 161 monasteries remained. In Bohemia 14 orders were cancelled, 164 monasteries were liquidated. Within the territory of the Republic of Poland, the monastic life nearly ceased to be within the Prussian partition, in the Russian partition 64 % of men's monasteries and 13,6 % of nunneries were cancelled³⁹. These tendencies are also visible in Lviv: in the times of Josephine reforms⁴⁰ most men's monasteries and nunneries were closed down⁴¹. Their book collections would be handed over to national⁴², church, and even private libraries in Vienna, Berlin, St. Petersburg.

1748, 1754, 1761, 1765, 1769, 1772, 1777; 462 Inventarium ecclesiae conventus leopoliensis ad s. Martinum, 1772; 463 Inventarium totius suppelectilis tam ecclesiae quam conventus s. Martini, 1777; 464 Inventarium totius suppelectilis tam ecclesiae quam conventus s. Martini, 1780.

³⁶ National Library 10.797 Inventarium Librorum Bibliothecae Convent[us] Leopoliensis PP. Reformatu[m] Die 1ma Augusti Anno Domini 1789 Conscriptum.

³⁷ National Library 10.801 Catalogus aller in dem hierorts ad aedem St. Nicolai aufgehobenen Trinitaren Kloster vorgefunden Bücher, 1783; 10.801 Consignatio Librorum Bibliothecae intra moenia aboliti conventus [...] Sanctissimae Trinit[at]is Leopoliensis, ca 1788.

³⁸ Gwioździk J. Staropolskie biblioteki klasztorów żeńskich na wschodnich ziemiach Rzeczypospolitej // *Матэрыялы Другіх кнігазнаўчых чытаньняў “Кніжная культура Рэчы Паспалітай” (Мінск, 15–16 верасня 2000 з.)*. – Мінск, 2002. – С. 124–136; Ejusdem. Z dziejów biblioteki benedyktynek ormiańskich we Lwowie // *Kraków–Lwów: książki – czasopisma – biblioteki XIX i XX wieku* / red. J. Jarowiecki. – Kraków, 2003. – T. 6, cz. 1. – S. 199–211; Ejusdem. Dzieje księgozbiorów żeńskich klasztorów kontemplacyjnych wschodnich ziem dawnej Rzeczypospolitej w XIX wieku // *Kultura książki ziem wschodniego i południowego pogranicza Polski (XVI–XX w.) Paralele i różnice* / red. J. Gwioździk, E. Różycki. – Katowice, 2004. – S. 444–456; Ejusdem. Księgozbiór lwowskich karmelitanek bosych w XVIII wieku // *Kraków – Lwów: Książki, czasopisma, biblioteki XIX i XX wieku* / red. H. Kosętko. – Kraków, 2005. – T. 7. – S. 44–56; Ejusdem. Staropolskie biblioteki benedyktynek kongregacji chełmińskiej // *“Sanctimoniales”. Zakony żeńskie w Polsce i Europie Środkowej (do przelomu XVIII i XIX wieku)* / red. D. Karczewski, Z. Zygłowski, A. Radziwiński. – Bydgoszcz, 2008. – S. 320–336.

³⁹ On this theme see also: Gach P. P. *Kasaty zakonów na ziemiach dawnej Rzeczypospolitej i Śląska 1773–1914*. – Lublin, 1984; Ussas B. Z dziejów grabieży i niszczenia polskiego mienia kościelnego przez Rosjan w świetle świadectw rosyjskich (1655–1925) // *Przegląd Powszechny*. – 1936. – R. 53, T. 210, nr 4. – S. 45–66; nr 5. – S. 185–203; *Bojownicy kapłani za sprawę Kościoła i Ojczyzny w latach 1861–1915. Materiały z urzędowych świadectw władz rosyjskich, archiwów konsystorskich, zakonnych i prywatnych* / oprac. P. Kubicki. – Sandomierz, 1938. – Cz. 2: Dawna Litwa i Białoruś, t. 4: Niszczenie przez rząd rosyjski katolickich kościołów, kaplic, klasztorów [...], bibliotek [...]. Domówienie i zestawienie.

⁴⁰ With reference to Lviv Arch-Diocese, the following Josephinism dates are assumed: 1772 as the time of the first partition of Poland and the year 1815, when the so-called Catholic Restoration takes place in Austria, with the most intense period of 1780–1790. Cf.: Krętosz J. *Archidiecezja lwowska obrządku łacińskiego...* – S. 13; *ibid* also literature on the subject matter referring to Josephinism in its various aspects.

⁴¹ In the period 1772–1825 18 monasteries were cancelled, including six nunneries. On the subject of cancellations, see: Gwioździk J. Losy lwowskich klasztorów żeńskich w okresie józefinizmu // *Klasztor w państwie średniowiecznym i nowożytnym* / red. M. Derwich, A. Pobóg-Lenartowicz. – Wrocław; Opole; Warszawa, 2005. – S. 289–312 (*ibid* also literature on the subject matter).

⁴² See: Gwioździk J. Stare druki powienienicy lwowskich benedyktynek w zbiorach Biblioteki Naukowej Ukrainkiej Akademii Nauk im. W. Stefanyka we Lwowie // *Kraków – Lwów. Książki, czasopisma, biblioteki XIX i XX wieku* / red. J. Jarowiecki. – Kraków, 2001. – T. 5. – S. 73–88; Ejusdem. Księga żywotów świętych norbertańskich ksieni Doroty Kąckiej w zbiorach Biblioteki Uniwersyteckiej we Lwowie // *Вісник Львівського університету. Серія книгознавство, бібліотекознавство та інформаційні технології*. – Львів, 2007. –

Books would be sold at auctions, in second-hand bookshops, and even as waste paper⁴³. The remaining, still functioning, monastic libraries were robbed, e.g. in Galicia such an action was conducted by Tadeusz Czacki and Bogumił Linde.

In this situation, works aiming at describing and reconstructing these collections, constituting the basis for an attempt at evaluating the role and significance of monastic libraries in Lviv, their place in the former Republic of Poland, and – in a broader context – inscribing them as an element of the common heritage in the monastic culture of this part of Europe, become even more significant⁴⁴.

It is crucial to reach back to various archival sources, whose purpose would be to determine the rules for organizing and functioning of monastic libraries, such as monastic and church legislation, chronicles, menology, personal lists, visitation acts etc.⁴⁵ The preserved lists require the application of a bibliographic method, aiming at initial decomposition of the inventories, and next at recognizing, describing and developing the noted literary repertoire. The greatest body of direct information comes from particular copies of books, allowing to introduce provenience, casings, typographical or code research. Their state depends on external conditions, such as air pollution, chemical and microbiological contamination, activities of insects and rodents, light, temperature, humidity, as well as the internal ones, pertaining to the production process, fibrous composition of paper, inks used for writing or printing paints. The gathered documentation, as well as copies of books themselves, rooms and book-cases, allow to analyse the contents of book collections and the nature of literary interests of monks, to determine the place and role of reading in their everyday lives and in realizing specific functions of a monastery.

At present the activities of monasteries are documented by e.g. websites of particular monasteries or provinces. Orders continue their priesthood activities (e.g. conducting parishes, chaplains, hospital services – especially Brothers Hospitallers, in Hungary they administer 13 hospitals), educational activities – orders administer their own theological courses (e.g. the Jesuit Bobolanum) and secondary schools of various types (Piarists). Digital catalogues of contemporary collections are created (especially of the Church Libraries Federation), as well as of old ones, also digitalized, aiming at the determination of the resources of historical collections, their nature, and later their reconstruction in a digital form⁴⁶. Scientific research is being done (recently *Encyclopaedia on Jesuits*, the *Atlas of social and religious history of the Central and Eastern Europe* is being developed, with a separate map depicting intellectual achievements of orders, especially scriptoria, libraries and monastic schools), economic and publishing activities of orders are very important. This is particularly signi-

Вип. 2. – С. 54–61; Gwioździk J., Pietrkiewicz I. “Stróż serdeczny albo rozmyślenia nabożne” z XVII wieku. Lwowski ślad biblioteki cystersów szczyrzyckich // *Ingenio et Humilitate. Studia z dziejów zakonu cystersów i Kościoła na ziemiach polskich dedykowane Ojcu Opatowi dr Eustachemu Gerardowi Kocikowi O. Cist.* / red. A. M. Wyrwa. – Poznań; Katowice; Wąchock, 2007. – S. 237–253.

⁴³ This situation referring to the Great Duchy of Lithuania was described by A. Pacevičius (*Vienuolynų bibliotekos Lietuvoje 1795–1864 m.* – Vilnius, 2005).

⁴⁴ Such an attempt has been undertaken in reference to the collections of the Benedictine Sisters in Lviv, see: Gwioździk J. *Biblioteka panien benedyktynek łacińskich we Lwowie (XVI–XVIII wiek)*. – Katowice, 2001; Ejustem. *Księgozbiór benedyktynek lwowskich klasztoru pw. Wszystkich Świętych. Katalog starych druków*. – Katowice, 2004.

⁴⁵ See: Gwioździk J. *Książka w życiu ksieni Magdaleny Doroty Daniłowiczówny (ok. 1607–1687) i lwowskich benedyktynek* // *Studia bibliologiczne* / red. K. Heska-Kwaśniewicz. – Katowice, 2002. – T. 14. – S. 19–34.

⁴⁶ See: Gwioździk J. *Historical monasterial collections in digital space (selected issues)* // *Communication of memory in archives, libraries and museums: the interaction of science, policy and practice* / ed. A. Pacevičius, Z. Manzuch. – Vilnius, 2008. – P. 120–127.

ficant in the research carried out in specific countries, especially in a comparative context. There are also new international projects, documenting the intellectual culture of monastic circles, such as *Trager, Felder, Formen pragmatischer Schriftlichkeit im Mittelalter* (Dresden, 2000), Team for Research on the History and Culture of Cistercians in Poland at the Adam Mickiewicz University in Poznan or a Laboratory of Research on Religious Orders and Congregations (Laboratoire de Recherches sur l'Histoire de Congregations et Ordres Religieux – LARHCOR) at the Wroclaw University.

The network of Latin orders constituted a significant factor linking the Central and Eastern Europe with the Western one, it played an important role in the history of the European integration. Monastic scriptoria and libraries, including the ones located in the old Lviv, for generations were documenting the culture and science not only of the monastic circles, but also the intellectual culture of a specific epoch.

ЛЬВІВ У КУЛЬТУРІ МОНАСТІРСЬКОЇ КНИГИ ЦЕНТРАЛЬНО-СХІДНОЇ ЄВРОПИ. ТЕМАТИЧНИЙ ОГЛЯД

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У статті на тлі огляду організації монастирів та діяльності монахів у Центрально-Східній Європі (Польща, Богемія, Угорщина) XVI–XVIII ст. коротко висвітлено місце і роль книги у житті монахів, склад і (на прикладі Львова) обсяг монастирських бібліотек. Поінформовано про перебіг і основні напрями сучасних досліджень монастирських книгозбірень у Польщі.

Ключові слова: монастирська бібліотека, читання, релігійна література, Львів.

ЛЬВОВ В КУЛЬТУРЕ МОНАСТЫРСКОЙ КНИГИ ЦЕНТРАЛЬНО-ВОСТОЧНОЙ ЕВРОПЫ. ТЕМАТИЧЕСКИЙ ОБЗОР

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В статье на фоне обзора организации монастырей и деятельности монахов в Центрально-Восточной Европе (Польша, Богемия, Венгрия) XVI–XVIII вв. кратко показаны место и роль книги в жизни монахов, состав и (на примере Львова) объем монастырских библиотек. Представлена информация о ходе и основных направлениях современных исследований монастырских библиотек в Польше.

Ключевые слова: монастырская библиотека, чтение, религиозная литература, Львов.

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