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# INCUNABULA LEFT BY FRIARS MINOR AS FOUND IN THE REGISTER OF THE COLLECTION OF THE PŁOCK SEMINARY LIBRARY, COMPILED BY KAZIMIERZ PIEKARSKI BEFORE 1939

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## ABSTRACT

Among the library resources registered by Kazimierz Piekarski before World War II, there is a collection of incunabula stored in the Library of the Theological Seminary in Płock. This great testimony to human thought is contained in 15<sup>th</sup>-century books printed in the vicinity of the Płock cathedral, the Pułtusk Collegiate Church, and the book collections of several orders from the Diocese of Płock, whose books in the 2<sup>nd</sup> half of the 19<sup>th</sup> century found their way to the collection of the library of the Seminary. Twelve incunabula included in the list were connected with four monasteries of the Friars Minor, founded in the estates which in the 19<sup>th</sup> century administratively belonged to the Diocese of Płock. These were monasteries in Płock, Pułtusk, Zaręby Kościelne and Szczawin Kościelny. After 1864, these monasteries were dissolved. The fate of the discussed collection of 15<sup>th</sup>-century books is part of the process of destroying the

culture of the Polish book. Their provenance data, preserved to this day thanks to Kazimierz Piekarski, show us their owners the intricate history of their journey.

**KEYWORDS:** Kazimierz Piekarski, Theological Seminary in Płock, incunabula, Order of Friars Minor

Polish culture suffered enormous material and spiritual losses over the past centuries. The wars raged by the Polish-Lithuanian Commonwealth, troops marching across its territories, and lootings did not spare its numerous churches, palaces, and castles. History, natural disasters such as fires and floods acted as an especially destructive force, ruining cultural heritage across many historical periods. Books collected in magnates' and noblemen's libraries, as well as those in the libraries of churches (Diocese), monasteries, and convents, were vulnerable to destruction. Many of them are only recorded in scarce sources, mentioned in brief textual, or occasionally oral, records, which are important for a Polish history of books. These brief notes often remain the only source of knowledge on once extensive and precious book collections.<sup>1</sup>

The so-called records of old books, compiled before WWII by the Polish scholar of incunabula Kazimierz Piekarski, is a priceless written source that enables us partially to recreate the collections of former ecclesiastical libraries owned by religious orders, cathedrals, collegiate churches.<sup>2</sup> Thanks to the register, we can today identify the former owners of books and identify their bindings or the content of marginalia. The record later provided grounds

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- 1 The manuscripts and incunabula have not survived to our times untouched because of the improvement of library resources; J. Zathej, 'Biblioteka Jagiellońska w latach 1364-1492' in; J. Zathej, A. Lewicka-Kamińska, L. Hajdukiewicz, *Historia Biblioteki Jagiellońskiej. Tom I, 1364-1775*, ed. I. Zarębski, Kraków 1966, p. 77.
  - 2 S. Konarski, 'Piekarski Kazimierz, Stanisław Kostka, Irydion (1893-1944)', in: *Polski Słownik Biograficzny*, vol. 26/1, fasc. 108, eds. E. Rostworowski, H. Kowalska-Kosobudzka, A. Szklarska-Lohmannowa, Wrocław-Warszawa-Kraków 1981, pp. 66-69; H. Barycz, 'Kazimierz Piekarski', *Pamiętnik Literacki*, 1946, 36, fasc. 304, pp. 313-326; A. Kawecka-Gryczowa, 'Piekarski Kazimierz Stanisław Irydion (30 III 1893- 7 II 1944)', in: *Słownik Pracowników Książki Polskiej*, Warszawa-Łódź 1972, p. 674.

for the National Library team to develop a second volume of the *Incunabula in Polish Libraries, Central Catalogue. Supplements. Indexes* (*Inkunabuły w bibliotekach polskich. Centralny katalog. Uzupełnienia. Indeksy*), which records the losses of Polish libraries after 1939,<sup>3</sup> edited by Alodia Kawecka-Gryczowa.

A set of incunabula kept in the Płock Seminary Library until WWII is among the library resources recorded by Kazimierz Piekarski. The list compiled by Piekarski, who worked at the National Library in Warsaw in 1931-1943, and later called *Incunabula from the Płock Seminary. Kazimierz Piekarski's Register from before 1 September 1939*, was luckily saved from the ravages of the war.<sup>4</sup> The lost set of incunabula was a treasure of human knowledge, contained in 15<sup>th</sup>-century books kept in the Płock Cathedral or Pułtusk Collegiate Church, as well as in the book collections belonging to several orders in the territory of the Diocese of Płock, which enriched the Seminary Library in the latter half of the 19<sup>th</sup> century.<sup>5</sup> 12 of the listed incu-

3 *Inkunabuły w Bibliotekach Polskich. Centralny Katalog. Uzupełnienia. Indeksy*, ed.

A. Kawecka - Gryczowa, comps. M. Bohonos, M. Spandowski, E. Szandorowska, Wrocław-Warszawa-Kraków 1993, pp. XIX-XX.

4 422 titles were in the set of the Płock incunabula lost during WWII, according to Kazimierz Piekarski's register, a sizable and precious collection. Piekarski handwrote the list of the collection, providing the author and the work's title. Additionally, he tried to decipher ownership entries found on the pages of volumes, also briefly describing their binding. Furthermore, he recorded the former catalogue numbers of the 15<sup>th</sup>-century Płock texts. In many cases he added his own comments related to a book's state of preservation, missing pages, or information on an incunabulum. The present paper is based on the list of 15<sup>th</sup>-century books made by Kazimierz Piekarski and preserved in the collection of the National Library in Warsaw: *Inkunabuły Biblioteki Seminarium Duchownego w Płocku. Rejestracja Kazimierza Piekarskiego sprzed 1 IX 1939 roku* (Early Printed Book Department, no cat.no.).

5 After the January Uprising, the next stage of the suppression of monasteries in the Kingdom of Poland took place in late 1864 and early 1865. At this time, an attempt was made to assess the value of monastic properties taken over by the tsarist authorities. This evaluation also covered books located in the sacristies of the monastic churches as well as library books in suppressed monasteries. Based on issued instructions, tsarist liquidators usually transferred book collections into the custody of a local parish priest, curate, or dean. Michał Juszyński, the administrator of the Warsaw Diocese Bishop Paweł Rzewuski and Sandomierz Bishop Józef, presented a case for the dissolution of former monastic book collections in 1865 to the Director of Government Commission for Interior and Religion of the Congress Kingdom of Poland (Włodzimierz Czerkasski), and requested the deposition of the former monastic book collections at the Seminary in Warsaw (P. Rzewuski) and the Seminary in Sandomierz (J.M. Juszyński). The tsarist authorities

nabula were associated with four monasteries of the Friars Minor, founded on estates located in the administrations of the Diocese of Płock in the 19<sup>th</sup> century. Three of the discussed monasteries formed part of the Order's Prussian province (*Ordo Fratrum Minorum Strictionis Observantiae Reformatorum, Provincia Prussiae*) in Płock, Pułtusk, and Zaręby Kościelne,<sup>6</sup> while the monastery in Szczawin Kościelny formed part of the greater province of St Anthony of Padua (*Ordo Fratrum Minorum Reformatorum Provincia Maioris Poloniae S. Antonii de Padua*).<sup>7</sup> The first Friars Minor to settle in the Diocese of Płock were those in Pułtusk, since it was founded as early as in 1648 (Church of St Joseph the Bridegroom of the Blessed Virgin Mary). Later foundations within the Diocese included those in Zaręby Kościelne (residence) in 1765-1774, the Church of the Most Holy Name of Jesus and the Church of St Apostles Simon and Jude, and the Church of St John the Baptist founded in 1755 in Płock.<sup>8</sup> After 1864, the monasteries of the Reformed Friars Minor in the Diocese of Płock were suppressed.

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agreed that the existing seminaries were the most appropriate to receive and use the former monastic book collections. The transportation of the book collections was conducted most throughout the Diocese of Sandomierz (1865), the Diocese of Włocław (1868), The Diocese of Warsaw (1869), and the Diocese of Płock (1870). The books reached the Płock Seminary Library as early as in 1865, thus enriching the already existing Seminary book collection. See P.P. Gach, *Mienie polskich zakonów i jego losy w XIX wieku*, Rome 1979, pp. 34-36; eadem, *Kasaty zakonów na ziemiach dawnej Rzeczypospolitej i Śląska 1773-1914*, Lublin 1984, pp.106-109, 113, 182; J.M. Marszalska, 'Księgi ze skasowanych w XIX wieku klasztorów w Królestwie Polskim w obecnym zasobie starych druków Biblioteki Wyższego Seminarium Duchownego w Płocku', in: *Życie zakonne w Królestwie Polskim w latach 1832 -1864. Polityka caratu - Kasaty - Represje*, eds. W. Graczyk, J.M. Marszalska, Kraków 2015, pp. 42 -43.

- 6 L. Bieńkowski, E. Janicka-Olczakowa, L. Mullerowa, 'Tabele źródłowe: tab. 62 mapa XXXIII', in: *Zakony męskie w Polsce w 1772 roku*, eds. L. Bieńkowski, J. Kłoczowski, Z. Sułowski, Lublin 1972.
- 7 Ibidem, Table 64, map XXXIII. As of 1818 the Monastery of the Friars Minor in Szczawin Kościelny belonged to the administrative unit of the Dioceses of Warsaw. In his bull *Vixdum Poloniae unitas* of 28 October 1925 that reorganized the territorial structure of the Catholic Church in Poland, Pope Pius XI excluded the Gostynin Deanery from the Diocese of Warsaw, incorporating it into the Diocese of Płock. It included the following parishes: Czermno, Gąbin, Dobrzyków, Gostynin, Osmolin, Pacyna, Radziwie, Sanniki, Słubice, Soczewka, Sokołów, Solec, Suserz, Szczawin, Trębki, and Zyck. See B. Kumor, 'Granice diecezji płockiej', *Studia Płockie*, 1975, 3, p. 56.
- 8 T. Żebrowski, *Zarys dziejów Diecezji Płockiej*, Płock 1976, p. 83.

After 1864, the book collections formerly belonging to the suppressed monasteries of the Reformed Friars Minor were dispersed; some were also destroyed or robbed, while others reached the Seminary Library. Included among the books brought to and deposited in the Seminary building are nine incunabula from the monasteries in Szczawina, Płock, Pułtusk, and Zaręby Kościelne, and three featuring ownership notes of the Monastery of the Reformed Friars Minor in Nowe Miasto Lubawskie (Diocese of Chełmno).<sup>9</sup>

Thanks to the provenance records compiled by Piekarski, we can trace the intricate history of some dozen incunabula and their former owners. Saved after the suppression of religious orders, monasteries, nunneries, these books found refuge on the shelves of the Płock Seminary Library until 1939, after which they were taken to Königsberg at the beginning of WWII by the Germans. An attempt to reconstruct their contents can be made due to the preserved register.

In this context, the question arises as to the importance that the reconstruction of a small part of the book collection belonging to

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- 9 On the Monastery of the Reformed Friars Minor of the Assumption of Mary at Łąki Bratiańskie (Chełmno Diocese, Chełmno Voivodeship, Prussian Province) see L. Bienkowski, E. Janicka-Olczakowa, L. Müllerowa, Source tables nos. 1-69, in: *Zakony męskie w Polsce w 1772. Materiały do atlasu historycznego chrześcijaństwa w Polsce*, vol. 1, Lublin 1972, Table 62, Map XXXIII. Interestingly, the monasteries of the Reformed Friars Minor in Mazovia were mostly founded by generous secular aristocrats. The Reformed Friars Minor arrived at Szczawin thanks to the efforts of Jakub Olbracht Szczawiński, the village's owner, Inowrocław Voivode, who reiterated his request for their arrival to the superior of the Greater Poland Province of the Reformed Friars Minor. The decision for the friars to take over the church in Szczawin, once by Jakub Olbracht's parents Jakub and Łęczyca Voivode, and his wife Zofia née Sokołowski, was taken at the Chapter meeting held in Pakość on 9 August 1661. Jakub Olbracht committed to raising a monastery at Zaręby Kościelne. The initiative originated from Franciszek Straszewski, Dobrzyń Gamekeeper, in 1764. The history of the Zaręby Kościelne followed the same pattern. On 25 May 1764, the Superior General of the Order agreed to the foundation of the monastery. Following Straszewski's death, Szymon Zaremba, Sieradz *Iudex Terrestris*, continued the project, and on 23 October 1765, the Płock Bishop Hieronim Antoni Szeptycki (1759-1773) authorised the structure. The friars persisted at Zaręby until 1864. See J.M. Marszalska, W. Graczyk, 'Zakony na Mazowszu od XVI do końca XVIII wieku', in: *Dzieje Mazowsza lata 1527-1794*, ed. J. Tyszkiewicz, Pułtusk 2015, pp. 359 - 396; P. Nowogórski, 'Architektura i wystrój kościoła franciszkanów reformatów w Szczawinie Kościelnym', *Notatki Płockie* 1998, 43, pp. 3-6; K. R. Prokop, *Nekropolie biskupie w nowożytnej Rzeczypospolitej (XVI-XVIII)*, Kraków-Warszawa 2020, p. 140.

a former monastery library might have for the study of 15<sup>th</sup>-century Polish book culture, particularly bearing in mind that the majority of the aforementioned monasteries do not exist, while the former monastery churches were incorporated into the Diocese parish structure (e.g., the former Monastery of the Reformed Friars Minor in Płock, Szczawina, or Zaręby Kościelne). Despite the richness of historical accounts, scholarship has not accounted for the losses suffered by Polish book collection because of WWII, particularly as entire historical ecclesiastical collections were taken out of the country and destroyed, as with the case of the Płock Seminary book collection.

Before 1939, the Diocesan Płock collection of handwritten and printed books from the 15<sup>th</sup> century ranked among the most precious in Poland in terms of quantity and content, recognised mainly for the authors included in the collection. It was a subject of interest for many notable Polish historians, including the medievalist and lawyer Adam Vetulani<sup>10</sup> and Piekarski.<sup>11</sup>

Already at the beginning of WWII, the Płock ecclesiastical book collection aroused the interest of several German historians who, in early 1940, came to Płock to evaluate its scholarly worth. These included Dr Kurt Forstreuter, a historian and archivist based in Königsberg, Dr Max Hein, director of the Königsberg Archives, and Dr Karl Diesch, Director of the University Library in Königsberg. Based on their evaluation, the library and archive were to be secured and brought to Königsberg. The Waffen SS took care of the transportation. In the spring of 1941, the most precious works and

10 W. Uruszczak, 'Adam Joachim Vetulani (1901-1976)', in: *600-lecie odnowienia Akademii Krakowskiej. Wydział Prawa i Administracji. Złota księga*. Uniwersytet Jagielloński, eds. J. Stelmach, W. Uruszczak, Kraków 2000, pp. 393-399.

11 Both researchers visited the Płock Seminary Library in the 1930s. Prof. Adam Vetulani recorded the manuscripts kept in the library, producing a compilation of and publication on medieval manuscripts in the Płock Cathedral Library titled: 'Średniowieczne rękopisy płockiej biblioteki katedralnej', *Roczniki Humanistyczne*, 1963, 7, fascs. 3-4, pp. 313-443. Today, it serves as a key source of information on the manuscripts kept in the Płock ecclesiastical collections until WWII, and their authors and content. Vetulani is a source book, similarly to Kazimierz Piekarski's *Registers of Books from before 1939*.

documents in the Płock Library collection were created and taken to Sierpc, from where they were transported by train to Königsberg.<sup>12</sup> Dr Karl Diesch and Prof. Stefan Götz von Selle supervised the looting of the Płock collection.<sup>13</sup> This looting led to the unprecedented destruction of one of the most valuable ecclesiastical book collections in Poland, composed of books from the early Middle Ages in the libraries of the Płock Cathedral and the Pułtusk Chapter as well as those from the monasteries once belonging to the Diocese of Płock (Ciechanów, Przasnysz, Ratowo, Skępe, Wyszogród on the Vistula, Pułtusk, or Płock). whose book collections were taken to the Płock Seminary following the suppression of the monastery in the 19<sup>th</sup> century.

The analysed set of 15<sup>th</sup>-century books from several monasteries previously owned by the Reformed Friars Minor reflects the historical destruction of Polish book culture. Book provenance entries preserved by Piekarski reveal the owners of the books, and sometimes trace their intricate itineraries. With this information, we can analyse in which monastery the books were located. Based on these examples, we learn that they did not all originate in monastic settings but often reached the shelves of monastic libraries through donations by their earlier owners, such as Płock canons or private individuals. The inscription *legavit, donavit, or offered* referred to the donor's will to donate the book to the monastery alongside their request for a intercessory prayer. This practice is evidenced by the handwritten notes left in many books, which specify the following after the donation inscription: *oretur pro eo, or oretur pro illo*.

- 12 S. Sawicka, *Straty wojenne zbiorów polskich w dziedzinie rękopisów iluminowanych*, Warszawa 1952, p. 43; M. M. Grzybowski, 'Biblioteka Seminarium Duchownego od 1710 do 1990', ink: *Biblioteka Wyższego Seminarium Duchownego w Płocku*, ed. W. Graczyk, Płock 2003 pp. 97-98; W. Graczyk, J.M. Marszalska, *Księgi rękopiśmienne i stare druki w zbiorach Biblioteki Wyższego Seminarium Duchownego w Płocku. Z dziejów kultury polskich bibliotek kościelnych w dawnych wiekach*, Kraków 2010, pp. 29-32; Sawicka, *Straty wojenne zbiorów polskich w dziedzinie rękopisów iluminowanych...*, p. 43; W. Kalicki, M. Kuhnke, *Sztuka zagrabiona. Uprowadzone Madonny*, Warszawa 2014, p. 207.
- 13 For more on this topic, see W. Graczyk, J. M. Marszalska, *Księgi rękopiśmienne i stare druki w zbiorach Biblioteki Wyższego Seminarium Duchownego w Płocku. Z dziejów kultury polskich bibliotek kościelnych w dawnych wiekach*, Kraków 2010, pp. 30-32.

Three books previously owned by the Reformed Friars Minor from the Monastery of St Joseph the Bridegroom of the Blessed Virgin Mary in Pułtusk<sup>14</sup> reached the Płock Seminary Library: the *Summa theologica*, (P. I–IV) published in Venice by Leon Wild [P. IV, Reyn. de Novimagio] in 1481, a work by the Italian theologian and Dominican Antoninus of Florence;<sup>15</sup> the *Sermones ad heremitas* from 1486, attributed to Pseudo-Augustine, (Brescia, Iac. Britannicus);<sup>16</sup> and the Nuremberg edition of *Biblia, cum postillis* by Nicholas of Lyra (*et expositionibus Guillelmi Britonis in omnes prologos s. Hieronymi et additionibus Pauli Burgensis replicisque Matthiae Doering.-Nicolaus de Lyra: Contra perfidiam Iudaeorum*), published by Anton Koberger in 1497.<sup>17</sup> The entries preserved by Piekarski reveal the lifespan of the books, and the ways they passed from some owners to others through donations. Two among the three incunabula featured the entry of the Maków preacher Franciszek Grabowski dated to 1655; he donated the books to the monastery and requested a prayer of intercession, as testified to by the inscription *oretur pro eo*. Judging from the recorded note likely on the first page of Antoninus Florentinus' *Summa theologica* from 1481, we may glean that Franciszek Grabowski was the book's first owner, which was donated for reasons unknown to the Pułtusk monastery of St Joseph the Bridegroom of the Blessed Virgin Mary in 1655. It is difficult to ascertain how the *Summa theologica* ended up

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- 14 On the Monastery of the Reformed Friars Minor in Pułtusk (Diocese of Płock, Mazovian Voivodeship, Prussian Province, of St Joseph the Bridegroom of the Blessed Virgin Mary) see: L. Bieńkowski, E. Janicka-Olczakowa, L. Mullerowa, "Tabele źródłowe nr 1-69", in: *Zakony męskie w Polsce w 1772. Materiały do atlasu historycznego chrześcijaństwa w Polsce*, vol. 1, Lublin 1972, Table 62, Map XXXIII. No documents have been preserved in the archives of the Płock Seminary that the refer to how the former book collection of the Reformed Friars Minor ended up in the Cathedral Library, and, in the Seminary Library after 1926. The rich Seminary archives and the library had already suffered extensive damage at the onset of WWII, hence the substantial limits to documentary evidence regarding provenance. See more W. Graczyk, J. M. Marszalska, *Księgi rękopiśmienne i stare druki w zbiorach Biblioteki Wyższego Seminarium Duchownego w Płocku. Z dziejów kultury polskich bibliotek kościelnych w dawnych wiekach*, Kraków 2010, pp. 25-32.
- 15 National Library (henceforth BN) *Inkunabuly Biblioteki Seminarium Duchownego w Płocku. Rejestracja Kazimierza Piekarskiego sprzed 1 IX 1939 roku*, (henceforth Kazimierz Piekarski's Register), item 480.
- 16 Ibidem, item 7.
- 17 Ibidem, item 509.



in the collection of the Pułtusk Benedictines, as confirmed by the final notes on the title page of Florentinus' work *Bened[yktyni] Pułtusk 'Nr 2 F'*.<sup>18</sup> The 1497 Bible with postilles by Nicholas of Lyra featured a preserved donation note by the Maków preacher bearing the date 1655. However, in the case of the latter book, Grabowski was not the book's first owner. Under the date 1601 Bartłomiej Dalen is recorded as *parochi in [Lidzenau?]*.<sup>19</sup> We do not know circumstances where the book entered Grabowski's property. Similar to the text by Antoninus of Florence, the Maków preacher donated the book to the Monastery of the Pułtusk Reformed Friars Minor in 1655, a fact noted by the following inscription: *Pro Conven[tu] Pultoviensi F[ratrum] Min[orum] Ord[inis] S[ancti] Fran[cisci] Refor[matorum] A[nno] D[omini] 1655 donavit Adm[odum] R[evere]ndus D[omi]nus Franciscus Grabowski Concionator Makovien[sis]. Oretur pro eo.* This book also bears evidence of having belonged to the library of the Pułtusk Benedictines in 1833, according to the recorded note: *Bibl[iotheca] Pult[oviensi] Ord[inis] S[ancti] Ben[edicti] 1833, 'Nr 1 A'*. Possibly borrowed by one of the monks and not returned in time, the book remained on the shelves of the Pułtusk Benedictine library until the suppression of the monastery in 1864, later transferred to Płock with the remainder of the former Benedictine books.

Piekarski recorded and deciphered the most interesting ownership marks on Pseudo-Augustine's *Sermones ad heremitas* from 1486.<sup>20</sup> The book featured traces of as many as seven owners, with the first three not dated by a year. Jan Langhannigk was the first owner of the book, a parish priest in Lidzbark Warmiński (1532–1559), bishop's steward (1541–1547), honorary Canon of Dobrze Miasto, and Frombork Canon from 1560,<sup>21</sup> according to the following

18 BN, *Kazimierz Piekarski's Register*, item 480. Franciszek Grabowski was a preacher at St Joseph's Parish in Maków Mazowiecki.

19 Ibidem, item 509.

20 Ibidem, item 7.

21 On 19 August 1560, he sold the Holtzenhoff Allodia and furnished the hospital for the poor in Lidzbark Warmiński. See A. Kopiczko, 'Langhannigk Jan (Langanki, Langhannki)(zm. 29 X 1567)', in: *Słownik Biograficzny Kapituły Kolegiackiej w Dobrym Mieście*, Olsztyn 1999, p. 75; eadem, 'Langhannigk Jan (Langanki, Langhannki) (zm. 29 X 1567)', in: *Duchowieństwo Katolickie Diecezji Warmińskiej w latach 1525–1821*,

record: *Ioannis Langhannigk economo Var[miensis], parochus Lidzbergen-sis, Dom[inu]s huius libri est*. Urban Rosenvalt (Rosenwald), a parish priest in Tolkowiec, was the next to own the book,<sup>22</sup> also recorded: *nunc vero Urbanum Rosenvalth possessorum habet*. Later, the book was the property of Grzegorz Langwald, *comendarius* of the Frankowo Parish, and parish priest in Lutry and Bisztynek: *Gregorium Langwald possessorum habet*.<sup>23</sup>

The work by Pseudo-Augustine was offered to the Reformed Friars Minor from Pułtusk in 1726 under unknown circumstances, according to an inscription likely inscribed on its front page: *Pro conventu Pultoviensi Ord[inis] Min[orum] S[ancti] F[rancisci] Reform[atorum] ad S[anctum] Josephum a [1]726*.<sup>24</sup> Slightly later, its owner Ignacy Bartochowski lent the *Sermones ad heremitas* to an unknown user who wrote down, by Bartochowski's name, *Requiescat in pace*. We don't know who and under what circumstances the book was presented to the Reformed Friars Minor in Zaręby Kościelne; we only know with certainty that the book was incorporated into the monastery collection in 1822, as testified by an inscription on a stamp: *Applīcatus hic liber pro conventu Zarembensi P[atrum] Reformatorum 1822*. The long itinerary of the work and its subsequent owners left peculiar traces of their use of the book. The last book's owner (before its disappearance) was the Płock Seminary. This is accounted for by the stamp pointing to the book's location in the Seminary Library: *Płock Sem. – V.4.47 – stamp [1<sup>st</sup> half of the 20<sup>th</sup> c.]*.<sup>25</sup>

cz. 2: *Słownik*, Olsztyn 2000, p. 188, (see bibliographic sources and literature).

- 22 Born in Lidzbark Warmiński in 1539, Rosenwald Urban studied in Braniewo and in Vidzeme; from 1563, he was parish priest at Tolkowiec where he stayed until 1581, see A. Kopiczko, 'Rosenwald Urban' born in 1539, in: *Duchowieństwo katolickie Diecezji Warmińskiej w latach 1525–1821*, part 2: *Słownik*, Olsztyn 2000, p. 274.
- 23 Langwald Grzegorz was born in Braniewo in 1583 where he studied for 11 years. In 1609, he was appointed commendarius of the Frankowo Parish by Fr Jerzy Fahl, Jeziorany Archpresbyter. Parish priest of Frankowo from 1610; on 7 June 1612 he was installed at the Lutry Parish (1612–1624); from 1627 Bisztynek Parish Priest (1627–1632), see A. Kopiczko, 'Langwald Grzegorz, ur. w 1583', in: *Duchowieństwo katolickie Diecezji Warmińskiej w latach 1525–1821*, part 2: *Słownik*, Olsztyn 2000, p. 189 (there literature).
- 24 BN, *Kazimierz Piekarski's Register*, item 7.
- 25 BN, *Kazimierz Piekarski's Register*, item 7.

The *Legenda aurea* by the Italian Dominican Iacobus de Voragine was another work in the collection of the Zaręby Kościelne Monastery of the Reformed Friars Minor<sup>26</sup>, its edition published in Strasbourg [Typographus Georgius Husner] in 1483. This was an extremely popular text in the Middle Ages and could be found in almost all monastic or ecclesiastical libraries.<sup>27</sup> A stamp that bore the inscription *Bibl[iotheca] XX. R[eformatorum] w Zarembach* testified to the fact that this collection of saints' lives and hagiographic legends, ordered in harmony with the Church calendar, belonged to the library of the Zaręby Kościelne Monastery of the Reformed Friars Minor.<sup>28</sup> The preserved entries allow us to assume that Henricus Andreas Geret was the book's first owner<sup>29</sup> and maybe its donor, though this cannot be confirmed. In his notes, Piekarski merely recorded the brief inscription, which he dated to the 17<sup>th</sup> century: *Eccl[esiæ] Christ[i] Henr[icus] Andr[eas] Geret*. The Płock Seminary was the last owner of the book, as was the case with Pseudo-Augustine's *Sermones ad heremitas* from 1486, as evidenced by the stamp pointing to its catalogue number in the Seminary Library, dating to the first half of the 20<sup>th</sup> century: *Płock Sem. II.10.1*.

*Explanatio Psalmorum* by St Augustine, published in Basel by Johann Amerbach in 1479,<sup>30</sup> was connected to the Płock Monastery of the Reformed Friars Minor of John the Baptist.<sup>31</sup> Piotr Lubarth, called Aurifaber, a doctor of theology, philosopher, and bibliophile, Płock Canon, and, from 1514, Płock Auxiliary Bishop, was

26 On the Monastery of the Reformed Friars Minor at Zaręby Kościelne (Płock Diocese, Mazovian Voivodeship, Prussian Province, of the Most Holy Name of Jesus and of St Apostles Simon and Jude) see L. Bieńkowski, E. Janicka-Olczakowa, L. Müllerowa, 'Tabele źródłowe nr 1-69', in: *Zakony męskie w Polsce w 1772. Materiały do atlasu historycznego chrześcijaństwa w Polsce*, vol. 1, Lublin 1972, Table 62, Map XXXIII.

27 BN, *Kazimierz Piekarski's Register*, item 332.

28 Ibidem.

29 Christophorus Henricus Andreas Geret (1666-1757), a parish priest in Toruń.

30 BN, *Kazimierz Piekarski's Register*, item 433.

31 On the Monastery of the Reformed Friars Minor in Płock (Płock Diocese, Płock Voivode, Prussian Province, of John the Baptist) see L. Bieńkowski, E. Janicka-Olczakowa, L. Müllerowa, 'Tabele źródłowe nr 1-69', in: *Zakony męskie w Polsce w 1772. Materiały do atlasu historycznego chrześcijaństwa w Polsce*, vol. 1, Lublin 1972, Table 62, Map XXXIII.

the book's first owner.<sup>32</sup> An author of theological and philosophical works, he was a great bibliophile who amassed a sizeable collection of manuscripts and incunabula. Following his death, a substantial part of his collection was given to the Płock Cathedral Library, with his brother and the executor of his estate, Stanisław Lubart, granted right of use.<sup>33</sup> Piotr Lubart provided this permission in the form of an ownership note, a sticker featuring information on the year when the book was purchased: *Liber M[a]gis[tri] Petri Lubarth de Crac[ovia] Sacrae Theologiae Proffessoris ad Sanctam Annam Plebani Anno D[omi]ni 1510 comparatus*.<sup>34</sup> Two centuries later, another Płock Canon, Maurycy Jan Jeżewski, owned the *Explanatio Psalmorum*,<sup>35</sup> which was donated most likely before his death to the Płock Monastery of the Reformed Friars Minor in 1768 with a request for an intercessory prayer: *hic liber post fata p[hilosophiae] d[octoris] Ill[ustrissi]mi M. Jeżewski Can[onici] Cath[edralis] Ploc[ensis] donatus est conventui Plocen[sis] P[atrum] Reformat[orum] 1768 oretur pro eo*.<sup>36</sup> This book also bore a catalogue number referring to the Płock Seminary Library: *Płock Sem. VIII.1.30*, while its incorporation into the Seminary's collection is testified by the stamps preserved in the book specifying its location in the Library collection.

Four incunabula preserved in the Płock Seminary Library until 1939 originated from the Monastery of the Visitation of the Blessed

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- 32 Lubart Piotr called Aurifaber (d. 1530), was a Doctor of Theology, professor at the Cracow Academy, philosopher, and bibliophile. Thanks to the patronage of Płock Bishop Erazm Ciołek, he became Commendatory Abbot at the Płock Benedictine Monastery (1513-1514), and from 1514 was Płock Auxiliary Bishop as titular Bishop Suffragan of Lacedemon. On the order of Bishop Andrzej Krzycki, he was responsible for collecting a special tax *pro fabrica ecclesiae* aimed at embellishing the Płock Cathedral; in 1523, he became Płock Archdean. See W. Graczyk, 'Lubart Piotr zw. Aurifaber (zm. 20 XII 1530)' w Krakowie, in: *Encyklopedia Katolicka* [EK], vol. 11, Lublin 2006, column 11.
- 33 M. Zwiercan, 'Piotr Aurifaber z Krakowa', in: *Encyklopedia filozofii polskiej*, ed. A. Młynarczyk, vol. 2, Lublin 2011, pp. 252-253;
- 34 BN, *Kazimierz Piekarski's Register*, item 433.
- 35 Maurycy Jan Jeżewski of the Jastrzębiec coat of arms, Płock and Włocławek Canon. He was son of Adam Jeżewski, Płock Chamberlain. See K. Niesiecki, *Herbarz Polski*, vol. 4, J.N. Bobrowicz, Leipzig 1839-1845, pp. 494-499.
- 36 BN, *Kazimierz Piekarski's Register*, item 433.

Virgin Mary in the Greater Poland Province of St Anthony of Padua (*Ordo Fratrum Minorum Reformatorum Provincia Maioris Poloniae S. Antonii de Padua*) in Szczawin Kościelny:<sup>37</sup> *Biblia, cum additione Menardi monachi*, published in Nuremberg by Anton Koberger in 1479;<sup>38</sup> *Postilla super Epistolas et Evangelia* by Guillelmus Parisiensis, also published in Nuremberg by Kasper Hochfeder in 1496,<sup>39</sup> bound with the post-incunabulum *Stellarium Coronae Mariae Virginis* by Pelbartus Ladislaus de Temesvar from 1501 (Henricus Gran pro Ioannes Rynman);<sup>40</sup> *Sermones quadragesimales Thesauri novi* by Pseudo-Petrus de Palude, published in Nuremberg by Anton Koberger in 1496;<sup>41</sup> and *Catena aurea super quattuor Evangelistas* by St Thomas Aquinas, published in Venice in 1493, featuring the typography Locatellus (pro Oct. Scoto).<sup>42</sup>

It is hard to specify when and how the 15<sup>th</sup>-century books ended up in the collection of the Monastery of the Reformed Friars Minor in Szczawin Kościelny, which was founded in the 17<sup>th</sup> century. Circumstances likely varied: the books may have been donated by the founder, or purchased, bequeathed, and borrowed by one of its first priors from another monastery. The first three among the four books featured the first, and possibly only, provenance note pointing to the Monastery of the Szczawin Reformed Friars Minor as the direct owner of the respective books. The 1479 *Bible* featured the following inscription - *Pro Con[ven]tu Szczavinensi adonad S[anctam] M[ariam] Visitantem* - dated to the 17<sup>th</sup> century, while a numerical stamp signalled that the book was part of the Płock Seminary collection: *Płock Sem. 'nr 1989'*;<sup>43</sup> *Postilla super epistolas* by Guillelmus Parisiensis had a different briefer inscription: *Pro Conv[entu] Szczavinensi 'C. 68'*.<sup>44</sup> A full record of the book's incorporation into

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37 See footnote 7.

38 BN, *Kazimierz Piekarski's Register*, item 572.

39 *Ibidem*, item 178.

40 *Ibidem*, item 178.

41 *Ibidem*, item 495.

42 *Ibidem*, item 368.

43 *Ibidem*, item 572.

44 *Ibidem*, item 178.

the monastery collection is found in *Sermones quadragesimales...* by Pseudo-Petrus de Palude, and reads: 'Pro Conventu Szczawinensi P[atrum] Reform[atorum] 1737 – sygn. D.25'.<sup>45</sup>

The edition of St Thomas Aquinas' *Catena aurea super quattuor Evangelistas* published in Venice in 1493 by Bonetus Locatellus (pro Octavianus Scoto) is exceptional in this respect.<sup>46</sup> Based on the preserved records deciphered by Piekarski, the Doctor of Theology Pio [Loga?], a Płock Dominican monk, was the first owner of the book. Jacek Miaskiewicz, Provost of the Pacyna Parish Church, later was owned the book and donated it to the Prior of the Reformed Friars Minor Florian Niwiński in 1822. The last recorded undated entry, *Pro Bibliotheca Con[ven]tus Szczawinensis PP. Reformatorum*, notes that the book had been given to the Szczawin Monastery of the Reformed Friars Minor, and thus the monastery was not its first owner.

Based on the authors and topics of the enumerated 15<sup>th</sup>-century books from the former reformed monasteries in the Płock Diocese, it is difficult to speak about the academic or theological interests of the reformed monastic circles in the 17<sup>th</sup> century. As can be ascertained by the deciphered records, they mostly referred to books previously owned by Płock Canons who offered them to monasteries for various reasons, almost always with a request for an intercessory prayer for the donor's soul. The Bible and accompanying commentaries such as, *Explanatio Psalmorum* by Aurelius Augustinus, *Catena aurea super quattuor Evangelistas* by St Thomas Aquinas or *Summa theologica* by Antoninus Florentinus, present in almost all mediaeval ecclesiastical collections, or one of the most popular mediaeval works, the *Legenda aurea* by Iacobus de Voragine, could all be found on the library shelves of the monasteries of the Reformed Friars Minor in the Płock Diocese. Were they studied or read by Franciscan monks, or did they merely complement monastery collections as valuable works of early European printing? It is almost impossible to answer this question since the material analysis of

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45 Ibidem, item 495.

46 Ibidem, item 368.

pages with visible underlining or marginalia cannot be conducted.

Interestingly, the preserved list of incunabula also featured three 15<sup>th</sup>-century books which from the no longer extant Monastery of the Reformed Friars Minor in Nowe Miasto Lubawskie (Łąki Bratiańskie),<sup>47</sup> founded by Paweł Działyński, Pomeranian Voivode, and Bratian Starost.<sup>48</sup> The first of the three books is the work by the theologian Ludolph of Saxony (Ludolph the Carthusian), *Meditationes de vita Christi*, published by the Nuremberg printer Anton Koberger in 1478.<sup>49</sup> Compilations of the mysteries of the life of Christ, popular throughout the Middle Ages, were called a *summa evangelica*. *Meditationes de vita Christi* by Ludolph of Saxony had a great impact on Carthusian spirituality, particularly within the religious practice known as *devotio moderna*, as well as on a substantial group of estimated theologians including St Ignatius of Loyola, St Francis de Sales, and the great reformers of the Spanish Carmelites, St Teresa of Avila and St John of the Cross.<sup>50</sup> The book had formerly

47 On the Monastery of the Reformed Friars Minor at Łąki Bratiańskie of the Assumption of Mary (Chełmno Diocese, Chełmno Voivodeship, Prussian Province) see L. Bieńkowski, E. Janicka-Olczakowa, L. Müllerowa, 'Tabele źródłowe nr 1-69', in: *Zakony męskie w Polsce w 1772. Materiały do atlasu historycznego chrześcijaństwa w Polsce*, vol. 1, Lublin 1972, Table 62, Map XXXIII.

48 The Reformed Friars Minor were connected with Nowe Miasto Lubawskie from the time they were brought there by an advocate of Counter-Reformation, Pomerania Voivode and Bratian Starost, Paweł Działyński, in 1624. The Monastery of the Reformed Friars Minor at the Church of St George in Nowe Miasto Lubawskie was twice destroyed in that period. Its first destruction occurred after the attack of the Lisowczyks in 1625, while its second destruction occurred in 1629 when the town was seized by the Swedes. Following these events, Paweł Działyński decided to found a new wooden monastery at Łąki Bratiańskie (1631), to where the order moved from Nowe Miasto Lubawskie. In the 17<sup>th</sup> century, the Łąki Bratiańskie Monastery was part of the Prussian Province of the Assumption of Mary of the Reformed Friars Minor. After the suppression of that Church and its Monastery in 1875 by the Prussian authorities, the miraculous statue of Our Lady of Bratian was transferred to the high altar of the Parish Church of St Thomas in Nowe Miasto Lubawskie in 1882, which thereby became a centre of Marian devotion. See W. Rozyńkowski, 'Nowe Miasto Lubawskie, sanktuarium maryjne w diecezji toruńskiej', in: *EK*, vol.14, Lublin 2010, columns 46-47 (and accompanying bibliography).

49 BN, *Kazimierz PiekarSKI's Register*, item 561.

50 J. Misiurek, 'Ludolf z Saksonii, Ludolf Kartuz (1300-1378), teolog, pisarz religijny', in: *EK*, vol.11, Lublin 2006, column 132 (and accompanying bibliography); P. Pawłowski, 'Ludolf z Saksonii i jego Vita Christi w edycji z 1495 roku ze zbiorów Biblioteki Zgromadzenia Księży Misjonarzy na Stradomiu w Krakowie (część B)', *Fides. Biuletyn Bibliotek Kościelnych* 2011, 1/2, pp. 54-63 (pp. 32-33, 54-55).

been owned by Hermanus Wejer (Weiher, Weyber),<sup>51</sup> a judicial vicar in Pomesanias and a temporary judicial vicar from Lubawa and Chełmno Canon, as noted on the title page by the inscription *Hermanus Wejer officialis Pomezanensis me possidet*. It remains unknown as to how the *Meditationes de vita Christi* ended up in the library of the Monastery of the Reformed Friars Minor in Nowe Miasto Lubawskie, as testified by the following note Usui Fratrum Minorum Refor[matorum] Conventus Neofor[ensis] deputatis [17<sup>th</sup> c.]), although it may be supposed that Wejer bequeathed part of his book collection to the Reformed Friars Minor, that which is how the books ended up in the library of the Lubawa Reformed Friars Minor.<sup>52</sup> Father Antoni Brykczyński from the Pułtusk Canon, a historian of sacred art and a bibliographer, owned the second book, as recorded by Piekarski in a stamp: X. A[ntoni] Brykczyński.<sup>53</sup> The third book belonged to the Seminary in Płock, confirmed by

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- 51 Weiher (Weyber) Hermanus (1552-1637) was born in Brabant, Belgium, and his father or relative was a court physician of Duke Johann Wilhelm of Jülich-Cleves-Berg. Having studied at the Papal Seminary in Vilnius, he was ordained to the priesthood in 1590 and served a parish priest in Welmar, Livonia. After 1601, he served as a parish priest in many parishes in the Pomesanias Officiality. He was judicial vicar of Pomesanias in 1611-1636, and from 1628 he served as the temporary judicial vicar of Lubawa and Chełmno Canon. He was Cantor of the Livonia Chapter in Wenden as of 1601. In compliance with his last will, he was buried in the Pelplin Cathedral by the altar of Mary Magdalene on 2 December 1637. He bequeathed his possessions to several orders (the Pelplin Cistercians, Malbork Jesuits, Nowe Miasto Lubawskie Franciscans, and the Bridgettines from Gdansk); see W. Zawadzki, 'Duchowieństwo Katolickie Oficjalatu Pomezanckiego w latach 1525-1821', vol. 2, *Słownik*, Elbląg 2009, pp. 258-259 (and accompanying bibliography).
- 52 Ibidem.
- 53 Fr Antoni Brykczyński, nom de plume Gwiaździc, was an art historian, professor of sacred art at the Płock Seminary, author of numerous publications on sacred buildings and architecture in the Diocese of Płock. In recognition of his merits within sacred art he was conferred the honour of the Pułtusk Canon in 1888; see M. Brykczyńska, 'Antoni Brykczyński (pseud. Gwiaździc) (1843-1913)', *duchowny, historyk sztuki, bibliograf, powstaniec styczniowy*, in: *Polski Słownik Biograficzny*, [supplement], vol.3, pp. 27-28; M. Banaszak, 'Antoni Brykczyński pseud. Gwiaździc (1843 - 1913)', *prałat papieski, kanonik pułtuski, profesor Seminarium Duchownego w Płocku*, in: *Słownik Polskich Teologów Katolickich* [SPTK], ed. H. E. Wyczawski, Warszawa 1981, pp. 222-233 (and accompanying bibliography); M. Wójcik, 'Antoni Brykczyński pseud. Gwiaździc (1843-1913)', in: EK, vol. 2, Lublin 1995, column 1119.



a stamp referring to its library collection: Płock Sem. XVII.1.4.<sup>54</sup>

*Biblia, cum Tabula Gabrielis Bruni*, published by Iohannes Froben in Basel on 27 October 1495, is the second work whose provenance was connected to the Lubawa Monastery of the Reformed Friars Minor.<sup>55</sup> According to the provenance inscription deciphered by Piekarski: 'Fr[at]er Bernardinus Żurawiński Gw[ardiani] Lub[aviensi] Fr[at]ri Ioachimo Skrzinski ad usum dedit oretur pro eo', likely on the title page of the Bible, it is known that the book was owned by Bernardinus Żurawiński, the prior of the Lubawa Monastery who gave the book to his fellow friar Joachim Skrzyński with a request for an intercessory prayer. Another recorded ownership stamp points to the Płock Seminary as the next, and last, owner of the book: *Płock Sem. I.2.6.-N.45.* - "1895". - stamp, dated to the first half of the 20<sup>th</sup> century.

*Sermones de tempore et de Sanctis*, conventionally attributed to Pseudo-Bonaventure and published in Ulm featuring Ioannes Zainer's typography, is the third 15<sup>th</sup>-century book whose provenance is associated with the Lubawa Monastery.<sup>56</sup> Judging from the notes recorded by Piekarski, most likely taken from the book's title page, it was purchased shortly following its publication in Leipzig in 1485 by Tomasz Werulesi of Braniewo. This provenance is confirmed by the inscription deciphered by Piekarski on the sticker: '1485 Liber Magistri Thomae Werulesi de Brunsberga emptus in studio Lipsnen[si] Anno D[omi]ni 1485 in habetur [...]'.<sup>57</sup> It is hard to determine when and under what circumstances the book reached the Lubawa Monastery Library. Piekarski dates the note specifying that the work was owned by the Lubawa Monastery to the latter half of the 17<sup>th</sup> century: *Loci Lubavien[sis] Fratrum Minorum de Observ[antia] extra muros perpetuo legatus et [emigratus?]*.<sup>58</sup> Similar to the books whose provenance is associated with the Szczawin Kościelny and Zaręby monasteries, it was given a stamped catalogue number of the Płock Seminary in the first half of the 20<sup>th</sup> century, where it had

54 BN, Kazimierz Piekarski's Register, item 561.

55 Ibidem, item 3.

56 Ibidem, item 395.

57 Ibidem.

58 Ibidem.

ended up in the late 19<sup>th</sup> century: *Płock Sem. XIX.1.2*.<sup>59</sup>

Furthermore, Kazimierz Piekarski described the bindings of the incunabula he recorded.<sup>60</sup> In most cases, his descriptions are succinct and superficial. However, they allow us to imagine the state of bindings of several 15<sup>th</sup>-century books in 1939, several centuries after they were made. The bindings were dated by Piekarski and in several cases featured a question mark alongside the date. According to the preserved records, the 13 discussed incunabula that came from the monasteries of the Reformed Friars Minor featured both contemporary and later bindings; in one case, Piekarski did not provide the binding's description. While this may have been a casual oversight, it is most likely that the 1496 *Postilla super Epistolae et Evangelia...* by Guillelmus Parisiensis did not have a binding.<sup>61</sup> St Augustine's work *Explanatio Psalmorum...*, published in 1497 in Basel by Ioannes Amerbach, is of interest both due to its former owner Piotr Lubarch and as it bears an impression of the date '1510' on the binding, possibly referring to the year in which the book was bound. Piekarski did not only mark the characteristic features of the old binding, recording the colour of the leather or parchment used, visible blind tooling on the leather surfaces, clasps or their preserved fragments, corner bosses or tying elements. He also provided extensive information on the books he described, enabling us to learn where it could have been bound by defining their 'binding type', e.g., Gdansk, Torun, or Leipzig. According to Piekarski, the books bound there boasted certain characteristic features of bindings from the German or Flemish circles, particularly visible

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59 Ibidem.

60 Piekarski used shorthand abbreviations to describe the bindings. He did not provide descriptions of bindings in any orderly manner, possible due to haste and lack of sufficient time. He provided full dating only when the bookbinder's impression with the date was visible. His most common remark was "contemporary binding," which meant that it was 'contemporary with the printing'. He also provided approximate dating, such as 15<sup>th</sup> century or later, which suggests that a book's binding may have been replaced, or that the first one had been damaged. This aspect will be analysed more thoroughly in a forthcoming publication on the missing set of Płock incunabula.

61 BN, *Kazimierz Piekarski's Register*, item 178.

in bindings from the Gdansk and Torun workshops.<sup>62</sup> The work *Sermones de tempore et de Sanctis* by Pseudo-Bonaventure, published in Ulm in 1481, was bound in one of the bookbinding workshops from Leipzig in 1485, four years after it had left the printing press. The binding type defined as ‘Gdansk’ was featured on two works from the discussed set: the 1497 Nuremberg edition of *The Bible* by Anton Koberger<sup>63</sup> and the *Legenda aurea* by Iacobus de Voragine, published in Strasbourg in 1483.<sup>64</sup> Piekarski recorded the ‘Torun-type’ binding on Antoninus Florentinus’ *Summa theologica* from 1481, although it was published in Venice.<sup>65</sup> A binding dated later than published book is found on Ludolph of Saxony’s *Meditationes de vita Christi*, published by Anton Koberger in Nuremberg in 1478. Piekarski recorded a late 18<sup>th</sup>-century smooth parchment binding<sup>66</sup> on the *Sermones quadragesimales Thesauri novi* by Pseudo-Petrus de Palude published by Koberger’s Nuremberg printing house in 1496.<sup>67</sup> The description of incunabulum bindings constitutes an essential element of bibliographical knowledge. Thanks to the register left by Piekarski, we are provided with a fuller image of old books, such as where the workshops that produced them may have been located as well as their characteristic features. In a way, this allows us to trace the vicissitudes of the book and its history of ownership, and to become acquainted with European typography and bookbinding workshops.

This small set of 15<sup>th</sup>-century books only familiar to Piekarski did not completely reflect the academic, that is, theological philosophical, profile of the described libraries of the Reformed Friars Minor. The book collections of those monasteries were widely dispersed after 1870. The crucial feature of these collections consisted, however, in another aspect: through the record of their

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62 ‘Oprawa w dawnej Polsce’, in: *Słownik Pracowników Książki Polskiej*, Wrocław - Warszawa-Kraków 1971, columns 689-1690.

63 BN, *Kazimierz Piekarski’s Register*, item 509.

64 *Ibidem*, item 332.

65 *Ibidem*, item 480.

66 *Ibidem*, item 561.

67 *Ibidem*, item 495.

subsequent owners or users, the changing lives of the books were recorded for posterity. This register is thus an important contribution to knowledge of the former owners and their collection practices within broad ecclesiastical circles. Thanks to the priceless records compiled by Kazimierz Piekarski, the book collection, missing since 1940, can be recreated, albeit to a limited degree and with a certain margin of error. It reflects but a small fragment of the once thriving monastic libraries, dispersed after the suppression of religious orders in the second half of the 19<sup>th</sup> century; regrettably, after 1940, they disappeared, this time forever, from the Płock Seminary Library. The books, lost because of wartime strife, reflect the dramatic fate of culture placed in the hands of people, which has been inseparably interlaced with the dramatic destruction of knowledge, scholarship, and heritage over the centuries.

Incunabula described by Kazimierz Piekarski in the *Register from before 1 September 1939*.

1. ANTONINUS Florentinus, *Summa theologica*. P. I-IV. Venezia, Leon Wild [P. IV, 2: Reyn. de Novimagio] I) 1481, II) 1481, III) 1480, IV) 1481. 2°.

Provenance: 1. Francisci Grabowski mpp. [17<sup>th</sup> c.]; 2. [Augustinus] [...]ki [18<sup>th</sup> c.]; 3. Pro Conv[entu] Pultoviensi Fr[atrum] Min[orum] S[ancti] Franci[sci] Reform[atorum] 1655 donavit R[everendi] D[omini] Franciscus Grabowski Concion[ator] Makovien[sis] 1655 oretur pro eo; 4. Bened[yktyni] Pułtusk 'Nr 2 F'

Binding: board, leather, br[own], [embossment] bl[ind], impres[sion] dest[royed], clasps, Torun, contemp[orary] [15<sup>th</sup>/16<sup>th</sup> c.]

Inc. Piekarski 480

2. AUGUSTINUS Aurelius s., *Explanatio Psalmorum*. P. I-III. Basel, Io. Amerbach, 1497. 2°.

IBP II (copy on the list of losses: +278).

Provenance: 1. Liber M[a]gis[tri] Petri Lubarth de Crac[ovia] Sacrae

Theologiae Proffessoris ad Sanctam Annam Plebani Anno D[omi]ni 1510 comparatus (sticker); 2. Hic liber post fata p[hilosofiae] d[octoris] Ill[ustrissi]mi M. Jeżewski Can[onici] Cath[edralis] Ploc[ensis] donatus est conventui Plocen[sis] P[atrum] Reformat[orum] 1768 oretur pro eo; 3. Płock Sem. VIII.1.30.- stamp [1<sup>st</sup> half of the 20<sup>th</sup> c.]

Binding: board, h[alf] binding br[own], [embossment] bl[ind], [remains] clasps, impression [date] '1510', contemp[orary] [15<sup>th</sup>/16<sup>th</sup> c.]

Inc. Piekarski 433

3. Pseudo-AUGUSTINUS s.Sermones ad heremitas. Brescia, Iac. Britannicus, 5 I 1486. 8<sup>o</sup>.

IBP II (copy on the list of losses: +294).

Provenance: 1. Ioannis Langhannigk economo Var[miensis], parochus Lidzbergensis, Dom[inu]s huius libri est [15<sup>th</sup>/16<sup>th</sup> c.]; 2. Nunc vero Urbanum Rosenthal possessorem habet [1<sup>st</sup> half of the 16<sup>th</sup> c.]; 3. Nunc Gregorium Langwald possessorem habet [16<sup>th</sup>/17<sup>th</sup> c.]; 4. Pro conventu Pultoviensi Ord[inis] Min[orum] S[ancti] F[rancisci] Reform[atorum] ad S[anctum] Josephum a [1]726; 5. Ta książka jest pożyczona mi od J. X Bartochowskiego Societatis Jesu [illegible] Requiescat in pace [17<sup>th</sup>/18<sup>th</sup> c.]; 6. Applicatus hic liber pro conventu Zarembensi P[atrum] Reformatorum 1822-stamp; 7. Płock Sem.-V.4.47-stamp [1<sup>st</sup> half of the 20<sup>th</sup> c.]

Binding: board, h[alf] binding, [embossment] blind, [remained?] bosses [15<sup>th</sup>/16<sup>th</sup> c.]

Inc. Piekarski 7

4. Biblia, cum additione Menardi monachi. Nürnberg, Ant. Kob-  
erger, 6 August 1479. 2<sup>o</sup>.

IBP II (copy on the list of losses: +457).

Provenance: 1. Pro Con[ven]tu Sczaviniensi ad S[anctam] M[ariam] Visitantem [17<sup>th</sup> c.]; 2. Płock Sem. 'nr 1989'-stamp [1<sup>st</sup> half of the 20<sup>th</sup> c.]

Binding: board, [leather] br[own], [embossment] bl[ind], bosses,

pouch, dest[royed] [15<sup>th</sup>/16<sup>th</sup> c.]

**Inc. Piekarski 572**

5. Biblia, cum Tabula Gabrielis Bruni in forma mutata. Basel, Io. Froben, 27 October 1495. 8°.

IBP II (copy on the list of losses: +478).

Provenance: 1. Fr[ater] Bernardinus Żurawiński Gw[ardiani] Lub[aviensi] Fr[atry] Ioachimo Skrzinski ad usum dedit oretur pro eo. 2<sup>nd</sup> half of the 16<sup>th</sup> c.; 2. Płock Sem. I.2.6.-N. 45.-'1895'.- stamp [1<sup>st</sup> half of the 20<sup>th</sup> c.]

cardboard binding, Pol[ish] [late 16<sup>th</sup> c.]

**Inc. Piekarski 3**

6. Biblia, cum postillis Nicolai de Lyra et expositionibus Guillemi Britonis in omnes prologos s. Hieronymi et additionibus Pauli Burgensis replicisque Matthiae Doering.-Nicolaus de Lyra: Contra perfidiam Iudaeorum. P. I-IV. Nürnberg, Ant. Koberger, 6 September 1497. 2°.

IBP II (copy on the list of losses: +493).

Provenance: 1. Ex libris Bartholomaei Dalen parochi in [Lidzenau?] [1601]; 2. Pro Conven[tu] Pultoviensi F[ratrum] Min[orum] Ord[inis] S[ancti] Fran[cisci] Refor[matorum] A[nno] D[omini] 1655 donavit Adm[odum] R[everendus] D[omi]nus Franciscus Grabowski Concionator Makovien[sis]. Oretur pro eo.; 3. Bib[liotheca] Pult[oviensi] Ord[inis] S[ancti] Ben[edicti] 1833, 'Nr 1 A'.

Binding: board, [leather] br[own], [embossment] bl[ind], Gdansk, contemp[orary] [15<sup>th</sup>/16<sup>th</sup> c.] [inscription added]: 'LXXII. 15'

**Inc. Piekarski 509**

7. Pseudo-BONAVENTURA s.

Sermones de tempore et de sanctis. [Ulm] Io. Zainer, 1481. 2°. IBP II (copy on the list of losses: +542).

Provenance: 1. 1485 Liber Magistri Thomae Werulesi de Brunsberga emptus in studio Lipsnen[si] Anno D[omi]ni 1485 in habetur [...] on sticker.; 2. Loci Lubavien[sis] Fratrum Minorum de Observ[antia] extra muros perpetuo legatus et [emigratus?] [2<sup>nd</sup> half of the 16<sup>th</sup> c.]; 3. Płock Sem. XIX.1.2.- stamp [1<sup>st</sup> half of the 20<sup>th</sup> c.]

Binding: board, [leather] br[own], [embossment] bl[ind], clasps, '1485' Leipzig

Inc. Piekarski 395

8. GUILLERMUS Parisiensis Postilla super Epistolas et Evangelia. Nürnberg, Casp. Hochfeder, 25 March 1496. 4<sup>o</sup>.

IBP II (copy on the list of losses: +1127).

Provenance: 1. Pro Conv[entu] Szczaviensi 'C. 68'

Binding: no description available; bound together with the work: *Pelbartus de Themeswar, Stellarium Coronae Mariae Virginis*. Hagenau, Her. Gran pro Io. Rynman, 28 January 1501. 4<sup>o</sup>.

Inc. Piekarski 178

9. IACOBUS de Voragine, *Legenda aurea*. Strassburg [Typ. Iordani=Ge. Husner] 1483. 2<sup>o</sup>.

IBP II (copy on the list of losses: +1269).

Provenance: 1. 'Iacobi Comest[ori]?' [16<sup>th</sup> c.]; 2. Eccl[esiae] Christ[i] Henr[icus] Andr[eas] Geret [17<sup>th</sup> c.]; 3. Bibl[iotheca] XX. R[eformatorum] w Zarembach-stamp [19<sup>th</sup> c.?]; 4. Płock Sem. II.10.1.-stamp [1<sup>st</sup> half of the 20<sup>th</sup> c.]

Binding: board, [leather] br[own], [embossment] bl[ind], Gd[ansk] [early 16<sup>th</sup> c.]

Inc. Piekarski 332

10. LUDOLPHUS de Saxonia *Meditationes de vita Christi*. P. I-II. Nürnberg, Ant. Koberger, 20 XII 1478. 2<sup>o</sup>.

IBP II (copy on the list of losses: +1475).

Provenance: 1.Hermanus Wejer officialis Pomezanensis me possidet [1<sup>st</sup> half of the 16<sup>th</sup> c.]; 2.Usui Fratrum Minorum Refor[matorum] Conventus Neofor[ensis] deputatis [17<sup>th</sup> c.]; 3.X. A[leksander] Brykczyński-stamp [19<sup>th</sup>/20<sup>th</sup> c.]; 4. Płock Sem. XVII.1.4.-stamp [1<sup>st</sup> half of the 20<sup>th</sup> c.]

Binding: parch[ment] [16<sup>th</sup> c.]

Inc. Piekarski 561

**11. Pseudo-PETRUS de Palude, Sermones quadragesimales The-sauri novi. Nürnberg, Ant. Koberger, 1496. 2°.**

IBP II (copy on the list of losses: +1838).

Provenance:1.ProConventuSzcZaviniensiP[atrum] Reform[atorum] 1737-cat.no. D.25

Binding: leather [18<sup>th</sup> c.]

Inc. Piekarski 495

**12. THOMAS de Aquino s., Catena aurea super quattuor Evangelis-tas. Venezia, Bon. Locatellus pro Oct. Scoto 4 June 1493. 2°.**

IBP II (copy on the list of losses: +2164).

Provenance: 1.Ad usum Fr[atris] Pij [Loga?] S[anctae] Theol[ogiae] D[octo]ris Filij Conventus Ploc[ensis] Ord[inis] Praed[icatorum] [18<sup>th</sup> c.]; 2.Hic liber oblatu[s] est dono ab A[dm]odum R[ever]endo Hyacintho Miaszkiewicz Praeposito Paczynensi suis Guardianatu Patris Floriani Niwiński Anno D[omi]ni 1822; 3. Pro Bibliotheca Con[ven]tus SzcZaviniensis PP. Reformatorum

Binding: h[alf] binding, cat.no on the spine: 'A.16' [18<sup>th</sup> c.]

Inc. Piekarski 368

*Translated by Magdalena Iwińska*