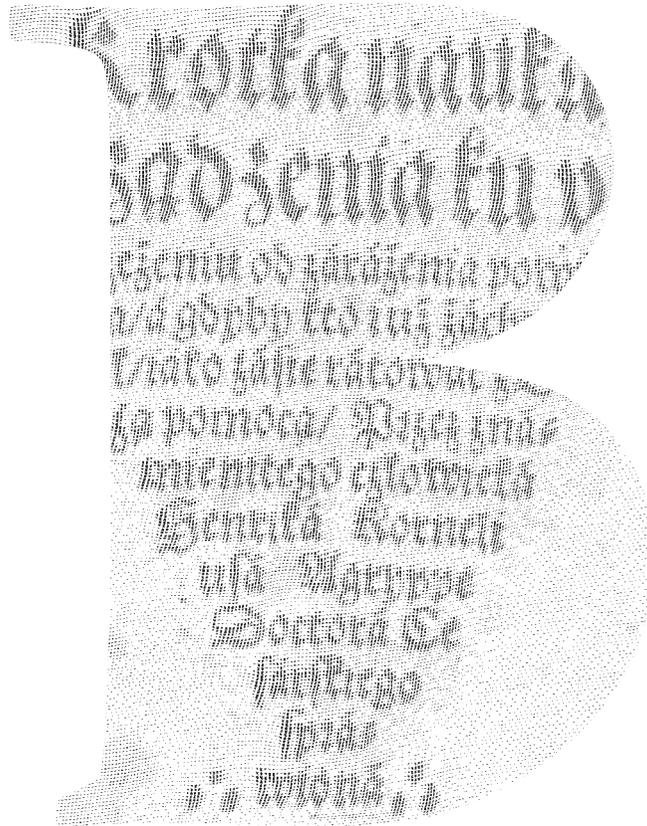


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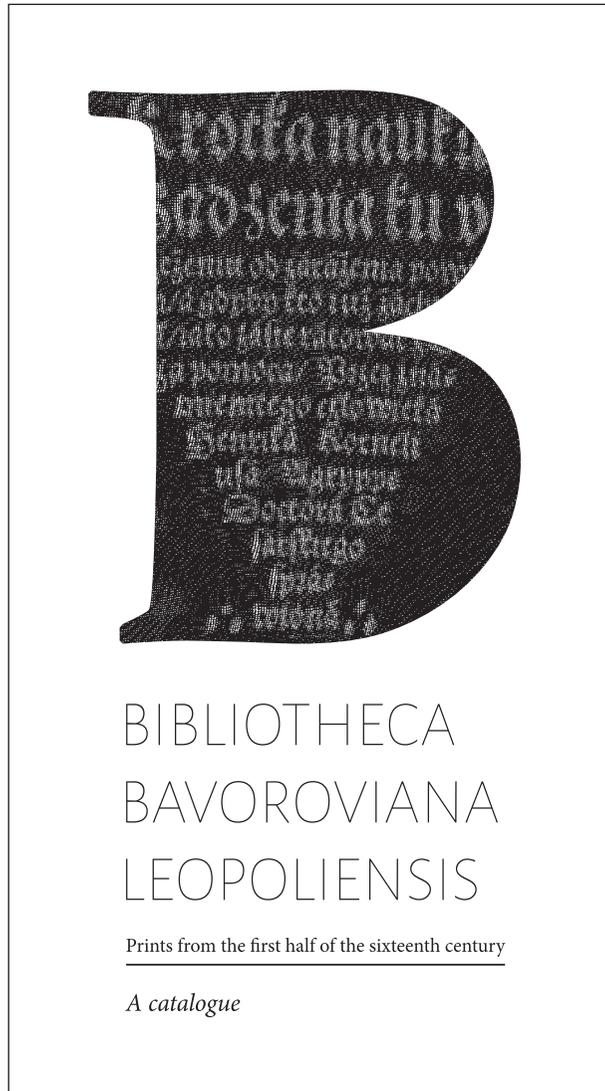
Prints from the first half of the sixteenth century

A catalogue



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The Lviv National Vasyl Stefanyk Scientific Library of Ukraine



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AD LECTOREM

The Baworowsky Library in Lviv was one of the major privately funded libraries in the period of the Partitions of Poland. Its was founded by a count Wiktor Baworowski (1826–1894), Prus II Wilczekosy coat of arms; a translator of Western-European literature into Polish, and a bibliophile¹, renowned for his eccentric behavior. His collection has its onset in Myszkowice estate near Tarnopol. Since 1857, taking Józef Ossoliński as an example, Baworowski aspired to open an entail². In 1861 Baworowski placed his book collection in an inherited building of the former Sieniawski Arsenal in Lviv, where he established a sort of library – museum which, apart from precious Polish material, held also the Slavic one, as well as a print collection, sculptures, paintings, and other relics of the former culture of the Republic of Poland. Owing to the assistance offered by a well-known collector Aleksander Batawski, Baworowski obtained whole book collections or most valuable fragments, particularly those concerning the history of Poland, among others, collections of Aleksander and Stanisław Stadnicki of Żmigród, Ewaryst and Józef Kuropatnicki, Ambroży Grabowski, Alojzy Osiński, Kazimierz Stronczyński, Leon Dembowski of Klimontowice, Dionizy Zubrzycki, and Jan Wincenty Bandtkie-Stężyński. In 1856 the library had six thousand Polish Works, three thousand foreign ones, as well as five hundred manuscripts.³ Henryk Schmitt, who began working on a catalogue of engravings and the regulations of the book collection, took care of them. Schmitt's work was continued by other librarians, Wojciech Kętrzyński among others, who registered historiographic works in the collection, as well as works by Stanisław Orzechowski, Szymon Starowolski, sermons and funeral speeches, and

also works on grammar and lexicology, literature, theology, and herbaria.

In 1894, after the death of the founder, the collection held 15,571 old prints, and over one thousand manuscripts, particularly in belles-lettres, politics, law, liturgy, theology, and mathematics and natural sciences, which – aside from other sources – came from private collections. In his will from 1881 Baworowski bequeathed the library to “the property of the land of Galicia and Lodomeria,” while the established Library of the Count Wiktor Baworowski Foundation in Lviv became administrated by the National Department (a unit of the Diet of the Kingdom of Galicia).

In 1914, a collection of count Zygmunt Czarnecki⁴, the grandson of the library's founder (1905), an *incisor Regni* Antoni Czarnecki, was purchased (for 180 thousand marks, with a provision of indivisibility), holding 6,435 works coming from various collections, for example, from castellan Bieliński or Aleksy Prusinowski. This collection consisted in thirty-eight incunabula, one thousand and a half of old prints, numerous manuscripts on the Polish law, history, books on mathematics and astronomy, religious prints (a collection of the oldest missals of the Cracow and Poznań dioceses, as well as copies of the Holy Bible, acts of synods). Among them, there were valuable and unique prints, which concerned religious matters in Poland and abroad, especially polemic and dissident literature.

In the year 1900, the Library Count Wiktor Baworowski Foundation, after having been made accessible to the public, became a significant research center (since 1901 it functioned under Rudolf Kotula management⁵).

Under occupation, the library collections disseminated – they were included into the Lviv Branch of the Library of the Academy of Sci-

ences in USSR collection. Afterwards, the collections were made part of the II Branch of Staatsbibliothek Lemberg, which already included the Ossolineum Library. Part of the documents was handed over to Cracow⁶, and then to Lower Silesia; however, these days, part of the collection

is, among other places, in the National Library in Warsaw. Nonetheless, since 1945 the foundations of the collection (with valuable collections from the 16th century⁷) have been stored in the Lviv National Wasył Stefaniuk Scientific Library of Ukraine (LNSL).



In the 16th century, in the reign of the Jagiellonian dynasty, the Republic of Poland enjoyed a period of prosperity in many areas of economic and social life, whereas an active participation in the public and cultural spheres was possible due to education, which was implemented with due respect to the humanistic ideals. The most prominent academic center at that time was Cracow, referred to by Enea Silvio as the Polish Athens⁸. Among the alumni of the Cracow Academy, there were a great number of eminent politicians, writers, and columnists. The intellectual elite of the country focused on the Wawel court, while bishops' and magnates' courts were significant centers of humanistic culture. An expression of the intellectual atmosphere of the "golden era" of the Republic of Poland was, for example, a cultural patronage, which, among others, took care of the editorial initiatives and also of the editing processes of particular texts⁹ that often promoted works in the mother tongue¹⁰. Contacts with the European centers were maintained by cooperation between Polish humanists and a number of the European authors, translators, philologists, or publishers¹¹. They were also proved by publication of the Renaissance printers¹². Not only were the Cracow printers well-informed in the then contemporary European book market, but they adjusted their publishing program to the needs of the readership of both scholastic as well as humanistic writings¹³. Furthermore, they participated in the formation of the editorial elements of the book that reveal relations between writers and readers¹⁴.

The formation of the unique *res publica litterarum*¹⁵ is depicted by the prints from the first half of the 16th century, recorded in the catalogue, belonging both to the literature of the seven lib-

eral arts that prepared to studies in the fields of philosophy and theology, and to the then shaping humanistic writing.

The Renaissance idea of man, particularly the search for answers to existential questions led the then contemporary writers to draw from the spiritual legacy of antique, as well as to the Judeo-Christian culture. What was published at that time were the texts in Greek-Roman tradition, and Cicero, Demosthenes, Homer, Ovid, Plutarch, Plato, Seneca, Euripides, Titus Flavius Josephus, Persius Flaccus, and other propagators, for example, Jan of Oświęcim – one of the first proponents of humanism in the Cracow Academy. The developing biblical studies and patristics were signs of the rejuvenation of Christian life and the Church, as well as they contributed to the emergence of the positive theology that served to defend faith¹⁶. Pope Leo X's bulla treated about this „matter,” as well as a postulate of Erasmus of Rotterdam (1465–1526) illustrates its definition: *purificatio Ecclesiae et cordis*¹⁷, being a vision of the evangelical Christian faith, whose realization was dictated in the new editions of scriptures of the Church Fathers. It was also in accordance with the views represented by Lawrence Valla (ca 1407–1457), a propagator of classical Latin and author of *Elegantiarum libri omnes*, among other oeuvres. Aside from works by Erasmus of Rotterdam, among writings penned by eminent philologists, there were also texts by Rudolphus Agricola (Huysman), conversant in Greek and Hebrew, an ardent advocate of classical studies, which he formulated in his oeuvre, entitled *De inventione dialectica*. Particularly popular in antiquity were grammar books by Aelius Donat, and by Jan of Stobnica, Theobald Billican, or Michael Falkner. Jan of Głogów was the author

of the 16th century grammar book *Minoris Donati de octo partibus orationis compendiosa interpretatio*; while Laurentius Corvinus was renowned for his coursebook to classical style, which at the same time was the “hymn” in favor of Cracow. Studies devoted to rhetoric paved the way for a participation in many important forms of public life. Moreover, it started to be regarded as a vital element of humanistic education: *orator est vir bonus, dicendi peritus* (Cato Major). A treaty by Jan Szklarek (of Dobczyce), theologian, conversant in canonical law, and a preacher, who edited a coursebook that was a companion to studies adjusted to the Polish recipient¹⁸.

Publications of the Church Fathers belonged to classic works, for example, *Philosophiae naturalis Isagoge*, published by Jan Haller, as well as texts by Albertus Magnus, a Dominican known as *doctor universalis*, who in Aristotle’s oeuvres perceived a possibility of reconciliation of scientific knowledge and faith. This group of writings can also have *Orationes* by Basil of Caesarea and *De communione Eucharistiae* penned by Ioannes Chrysostomus (“golden-mouthed”). These two writers, along with Gregory of Nazianzuz, were regarded as most eminent Fathers of the Church. Saint Bonaventure (Giovanni Fidenza), a theologian, philosopher scholastic, the eighth general of the Franciscans was also referred to as *doctor seraphicus*. Bonaventure edited the acts of his own order and was the author of two biografies of Saint Francisci (*Legenda maior s. Francisci* and *Legenda minor s. Francisci*). Also, *Breviloquium Banaventurae* edited by Rudolphus Agricola was very well-known at that time. However, Pseudo-Bonaventure is considered to have worked on the popular *Meditationes Vitae Christi*. Polish editions were edited by Baltazar Opeć (Balthazar de Cracovia) and published in 1552 in Jan Haller’s Printing House, bearing the title *Żywot pana Jesu Krista* (A Life of Jesu Krist), with a preface by Jan Sandecki, as well as *Żywot wszechmocnego syna bożego pana Jesu Krista* (A Life of the Almighty Son of God Jesu Krist) by Hieronim Wieter.

Hermeneutic (exegetic) literature, which aimed at understanding the sense of the Bible in the West, began to develop in the 4th century. It was the time, when more eminent commentators of the Bible started to emerge, whereas exegetic writings were penned by most outstanding writers of the patrological period; their form was diversified

to a great extent, that is, it ranged from typical scientific treatises to accessible homilies. Within this group, there are texts of theoretical and doctrinal nature (speculative theology), as well as of practical and moral one (practical and moral theology).

Apart from the above-mentioned editions, postillas also gained popularity, which commented on particular books of the Old and New Testaments, for instance, psalms (Jan van Campen, Andrzej Krzycki), Epistles (Michael Falkener, Stanisław Leopolda). A bishop Andreas de Escobar (1348–1448), a doctor of theology and a papal confessor, was known for his bucolic writings, such as *Confessio minor*, *De decimis*, *Canones penitentiales*. In 1535, his popular coursebook *Contenta hoc libello modus confitendi*, with exegesis, examples and canons for confessors, was published by Maciej Szarffenberg. Numerous marginalia prove its readership reception. Similar works, directed to preachers and confessors, were published by Jakub of Tuchów, Mikołaj of Błonie (Nicolaus Var-saviensis), Jan of Oświęcim, Walentyn of Poznań, while Mateusz of Kościan published *Cohortiacio Samaticarum Ecclesiarum ad antiquae et avitae religionis observationem*.

In speculative theology, writings by representatives of early scholasticism and late medieval authors were collected. The most renowned and thus most popular scholastic oeuvre, which laid the foundations for lectures in theology in the Middle Ages, were *Sententiae* penned by Peter Lombard, which were commented on in the Renaissance as well, for example by Michael Falkener. Among philosophical texts, numerous editions of Aristotle’s works, along with commentaries, should be mentioned at the beginning. From the 16th century Cracow editions of Aristotle’s works, the following have been found in the book collection, *Trium librorum de anima Aristotelis familiaris exposition*, edited by Florian Ungler, *Logica vetus* and *Textus elenchorum*, as well as monographs by Pietro Roselli, Jacob Fabri or Michael Falkener. Moreover, texts by Duns Scotus and Albertus Magnus had their commentaries written.

A considerable collection was also that of controversial literature, both by the proponents of the Catholic wing and other faiths, such as Stanisław Byliński, Jan Cochlaeus, John Eck, Andrzej Krycki, or Thomas de Vio. Filippo Archinto (1500–1558), the archbishop of Milan, a theologian, lawyer, and papal diplomat, was also the author of

several critical treatises. His *Christianium de fide et sacramentis dictum* was regarded as best lecture in faith as well as best polemical work by befriended Johannes Dantiscus. Thus, Stanislaus Hosius was delegated to prepare a Polish edition, which would be published in 1545; however, under a slightly changed title that would emphasize the role of the publication *Christiana de FIDE et sacramentis contra haereticorum id temporis errores explanatio*. This coursebook was supposed to serve as a catechism in the diocese subordinate to Dantiscus.

New religious ideas generated lively interest in the Cracow center. Andrzej Frycz Modrzewski made references to disputes that he was engaged in with friends in 1546¹⁹. Aside from texts by Modrzewski (and his adversaries), the volume also comprises writings by the initiators of the Protestant camp led by Martin Luther (and his opponent Johann Cochlaeus, and in Poland – Marcin Kromer). Worth seeing is the first Lutheran text, published for the purpose of people dwelling in the Duchy of Prussia. Albrecht Hohenzollern (1490–1568), the last grand master of the Teutonic Knights, and the first Duke of Prussia, became known as an advocate and a protector of Lutheranism, which he became interested in 1521, whereas in 1525 he definitely broke with Catholicism. For the purpose of the new religion, Albrecht formed an administrative, political, and religious organization (*Landeskirchentum*), which is depicted in the 1544 edition of the Act on the supreme power of the glory of God (*Ustawa o zwierzchnieci chwale Bozei*). In the first decree on page one, Albrecht emphasizes that after the inspection of “all [Prussian] states and districts,” he sees a need for settling church matters, “[...] so as all matter [...] is kindly and justly handled, and the servants of our Lord Jesus Christ and His holy word, just and necessary food were given [...] for the spreading of his glory and true teachings.” Owing to the collaboration between bishops, theologians, and preachers, standardization act was prepared, with regard to acts on the land assembly from the year 1525, and then under penalty for not abiding, forwarded to the followers to their “unvarying and uniform behavior.” The text was not only published for the purpose of the “education of the common man,” but also read four weeks before “the town of catechism” was introduced. Its significance was strengthened by a letter from their superiors, which concerned

the range of being effective and the nature of the proposed ceremonies as well. They referred to the patterns of behavior during mass, absolution, and teachings on murderers, funeral, and also common prayers. An expression of particular care of the correctness of the edition is the errata, placed at the end, along with the explanation of mistakes, “the printer would not know a word in Polish.” In Królewiec Albrecht initiated publication of first reformation works in Polish (in 1535–1567 eighty-one titles were released), books in Latin and German were offered to Sigismund Augustus as well²⁰. The university in Królewiec, established in 1544, favored the dissemination of the Protestant faith. Tolerance towards other faiths was characteristic of Polish Christianity in the Renaissance²¹. However, books published at that time were very useful to all Christians. They were directed to the followers of Judaism, who “regard themselves a liberated nation, curse Christians, speak foul of them, think them rejected by God, not knowing their own condemnation”²².

Asceticism, mystics, hagiography were represented by works written by eminent masters and theoreticians of the spiritual life, such as, for example, Bernard of Clairvaux. Polish saints were in focus, which proved the publication of the life of Saint Stanislaus (*Vita s. Stanislai*) edited by Jan Długosz, and also The Life of Saint Casimir. Close to this vein was also secular historiography with a leading figure of Maciej of Miechów, the author of *Chronica Polonorum* and *Tractatus de duabus Sarmatiis Asiana et Europiana et de contentis in eis*.

Filippo Buonaccorsi (*Philippus Callimachus Experiens, Bonaccursius*), an Italian humanist, was the author of *The life of Władysław of Varna*, while Sigismund von Herberstein, an envoy to Poland and the Grand Duchy of Moscow, committed his Russian experiences on pages of *Commentari della Moscovia et parimente della Russia*. From antique history Leonardo Bruni (Aretino) translated Xenophon's *Historia rerum gestarum in Graecia* and the Austrian diplomat and historian edited the history of Roman emperors.

The 16th century was the time of the increase in legislative activity of the Polish church, which resulted in reforms brought about on provincial synods (from 1510 to 1577) as well as diocesan ones. Archbishop Jan Łaski called fifteen synods whose purpose was, among other things, to pro-

tect the “purity of faith”²³; however, a sign of his legislative activity and his connections with the court are, for example, *Co[m]mune incliti Polonie Regni privilegium co[n]stitution [et] indultu[m] publicitus decretorum approbatoru[m]q[ue]*, as well as a speech delivered by pope Leo X. The teaching and exegesis of the creed, which was emphasized during the Council of Trent, were based on catechisms²⁴, whereas copies of Mass books, breviaries, directoria, and psalters were prepared for liturgical needs. The missals of the Poznań and Gniezno diocese belong to most interesting ones, as they are printed on parchment, ornamented with initials and fleurons. Psalters are unique as well, for example those edited by Walenty Wróbel, printed by Florian Ungler, Hieronim Wietor and Maciej Scharffenberg, with a preface by Andrzej Glaber of Kobylin, Professor of the Cracow Academy.

Moreover, translation of books on household management and agriculture of Pietro de Crescenzi (1230–1320/21)²⁵ – an Italian agronomist and physician who described his experience in this matter²⁶ – were attributed to this author. It is worth paying attention to Polish vocabulary²⁷ used in the translation, most probably by Andrzej Trzeciecki. Among popular prints, there were also: herbaria by Odo Magdunensis, for example, *Artium et medicinae doctora*, which was provided with names and interpretations derived from the Polish herbarium; the first herbarium in the Polish language by Falimir, as well as a coursebook (a collection of medical advice) *Regimen sanitatis medicorum Parisiensium* by Franciscus Mymerus; works in medicine, for example by Henricus Cornelius Agrippa ab Netteshym (1486–1535). This doctor of law, historian, alchemist also studied theology, medicine, literature (he was conversant in eight languages); however, Agrippa was particularly interested in astrology (published calendars), esoteric, and occultism. Since 1522, Agrippa was practicing as a physician, and also as a “tsarist physician.” In 1528, he fought the plague in Antwerp. His experiences were made part of his work, which was published by Maciej Scharffenberg in 1543 – *Krótką nauką rządzenia ku ustrzeżeniu od zarażenia powietrza* (A Short History of Rule to Warn Against the Contamination of the Air). A fear of epidemic, common at that time in Europe, also reached Poland. Hence there occurred the need of this edition, which was published in hope to “rule

and behave in a due way, or in contaminating to safe life with God’s help.” Aside from the descriptions of meals and drinks, accompanied with the necessary annotation “The Almighty made medicine from the earth, and a wise man shall not restrain from hay,” the author illustrates “a custom of letting blood in such an adventure,” in this way stressing that “much depends on that.” This procedure referred to then contemporary concept of the reasons for falling ill. The Renaissance natural history gradually liberated from metaphysics and poesy at that time. However, it was not until at the close of the 16th century that more systematic and uniform research was conducted in this matter. Nonetheless, it was Andreas Vesalius who made careful, anatomical observations, independently of Galen. His works proposed entirely new perspective on anatomy and rectified former views.

In the analyzed collection, several well-known editions of mathematical and astronomical works were found, for example, by Petrus de Alliaco, Baltazar Licht’s *Algoritmus linealis*, or *Theoriae novae planetarum* by Jerzy Peurbach (Purbach); works by Jan Blanchin, Mikołaj Prugner, Sebastian Münster’s *Horologigraphia*, or works by Jan of Stobnica. „Disciplina numerorum arithmetica est” – these words begin the treaty *Algorithmus*, which makes references to Aristotelian teachings, written probably in 1491, for the year was regarded in the text as *annus currens*. Under the influence of the European humanists, theological and philosophical thought²⁸, as well as works in mathematics, astronomy, law, and historiography were developing in Poland. Among the Polish authors, well-known in the collection, were Mikołaj of Błonie, Maciej Miechowita (Maciej of Miechów), Stanislaus Hosius, Jan Baliński, Johannes Dantiscus, Jan of Głogów, Grzegorz of Szamotuły, Jan of Tuchola, Jan of Stobnica, Mikołaj Jaskier, and Andrzej Krzycki.

A characteristic feature of the Renaissance theologians and thinkers was their involvement in the public sphere, which was reflected in numerous texts of occasional literature that often treated about then contemporary Polish and European social and political sphere. A significant number of those works is devoted to the events at the royal court, and thus they are dedicated to the king, as well as to secular and clerical dignitaries. Moreover, speeches and orations, which were delivered on ceremonial occasions in the local and Euro-

pean environment, were published at that time as well. Furthermore, epithalamiums and funeral speeches were created; coronations and battle victories were celebrated; threats like a war with Turkey or religious themes were taken up. Paweł of Krosno wrote an epithalamium in honor of Jan Lubrański, a bishop of Poznań, and extolled the marriage ceremony of Sigismund I the Old with Barbara Zápolya. Moreover, he eulogized the victory of Sigismund I the Old in the battle of Orsza and the victory over Moscow. In 1515 Paweł of Krosno had a poem “Carmina” published, which was created on the occasion of the First Congress of Vienna. Piotr Rozjusz, for example, eulogized the marriage between Sigismund II Augustus and Elisabeth of Austria. Other themes concerned the death of Sigismund I the Old.

On January 1, 1530, Romolo Quirino Amaseo (1489–1552), an alumnus of the University of Mantova, in his oration *De pace* delivered in Bologna to the pope and the emperor, summoned to peace that would favor combined operations against Turks, especially after they instigated to fight against the House of Habsburg in 1529. Turks conquered Belgrade, Rhodes, and finally Hungary, which made Turkish invasion a real threat to Europe divided by the French versus Empire conflict. Imperial hegemony led to alliance between France, Venice, Duchy of Milan, and the pope, which aimed to resist imperial rule in Italy.

In 1527 its army conquered and plundered Rome, and Pope Clement VII was imprisoned in the Castle of the Holy Angel. In 1529 a treaty of Cambrai was signed, whose benefits fell to Charles V. Characteristically, Charles V generously rewarded an Italian humanist for his speech with 300 ducats, among others, which supported Charles’s interests. On February 24, 1529 the pope crowned Charles V a Caesar, on which occasion Amaseo delivered two more orations. Another author, a Greek poet Andronicus Tranquilius Parthenius, retreated from Constantinople to Italy in 1453. Afterwards he departed for Brazil where he taught Greek, and after that to Paris. Andronicus Tranquilius Parthenius first arrived in Poland in 1512 in the retinue of primate Jan Łaski. Moreover, he maintained contacts with bishops Stanislaus Hosius and Samuel Maciejowski, as well as with Seweryn Boner. In 1544 he abided at the court of castellan Andrzej Górka, who was the addresser of a letter published in 1545. In his laudation, there is also the name of Jan Tarnowski, at whose place the poet resided afterwards. The other letter is addressed “Ad optimates Polonos admonition.” An interesting document depicting passages to Moscow as part of diplomatic mission was penned by Siegmund Freiherr von Herberstein. These texts constitute a unique and remarkably compelling panorama of the contemporary world, both because of the authors and recipients.



The Rules of Editing

In terms of language, the analyzed collection is predominantly written in Latin (257 titles), 12 titles are rendered in Polish, whereas three in German, which proves the increasing influence exerted by the humanistic ideas, along with the emphasis on literature rendered in national languages²⁹. Hieronim Wetor said: “thus I ventured so the Polish writing spread due to my own work and a considerable effort to the honor and fame of

the renowned Polish Crown³⁰. This regularity is also visible on prints that derive from Polish or European printing houses. Cracow prevailed (216 titles), while other printing houses were from Württemberg, Vienna, Venice, Leipzig, and Nuremberg. Few prints came from Königsberg, Augsburg, Basel, Strasbourg, Mainz, and Köln. A multitude of these printing houses proves the reception and access in the Republic of Poland of literature published abroad, as well as emphasizes

a prominent role the center in Cracow performed in the golden age of printing. In general, the present catalogue contains records of 275 prints from the 1st half of the 16th century, stored in the Vasyl Stefanyk National Scientific Library of Ukraine. Subsequent volumes are being prepared, that is, a catalogue of prints from the second half of the 16th century, as well as content and formal description of the collection from the 16th century³¹, illustrated against the history of the library and cultural trends of the Renaissance, as well as the 19th century. The idea to conduct the research and publish the catalogue was undertaken by Jolanta Gwioździk.

The basis for the research was the reconstruction of a historical part of the collection, along with its diagnosis, documentation, description, and an in-depth, multifaceted analysis. The methodology consisted in separating the 16th-century prints, based on the extant catalogues³² and bookplates, which was hindered by defective bookplates as well as the physical condition of the collection (damaged copies, with no title pages or first or final pages, with indecipherable notes on their provenience). The research was conducted in the Special Collections Department of the Lviv National Vasyl Stefanyk Scientific Library of Ukraine and supervised by Olha Kolosowska. Next, a catalogue of prints was compiled (by Jolanta Gwioździk and Iwona Pietrzakiewicz), which was done in accordance with the norm PN-N-01152-8 *Bibliographic description. Old prints*. Entries form was standardized by Renata Frączek, according to thesaurus Heritage of the Printed Book Database (HPB). A picture of the title page was added to description (phot. Tadeusz Maciąg). The information on the analyzed old prints was checked with regard to its occurrence in basic Polish and world sources of information (91 searched traditional and electronic sources) by Renata Frączek and Tadeusz Maciąg. The main electronic source of information used in bibliographic citations were the following: the Heritage of the Printed Book database (HPB), Karlsruhe Virtuelle Katalog (KVK), Bielefeld Academic Search Engine (BASE), central catalogue: National, Academic & Specialist Library Catalogue (COPAC), and Gateway to Library Catalogues, whose software enables the sequential search through over 300 world catalogues and databases in the Library of Congress, as well as The Euro-

pean Library – whose web portal provides access to the national European libraries. Indexing lists in bibliographic and catalogue sources point to their presence in the Polish and European cultural heritage. The vast number of titles was recorded by traditional bibliographies and catalogues, predominantly, Estricher's bibliography (256 entries), Bibliographia Polonica (203) and a Catalogue of Old Prints of the National Ossoliński Institute (170). The electronic catalogue of the National Library (BNPOL) contains 127 records; HPB – 72; COPAC – 56 were identified; GBV databases – 51 entries; BVB – 44 entries, WorldCat – 53. Among digital libraries the greatest number of entries were found in Lower Silesia Digital Library (DBC), then in Wielkopolska Digital Library (14 records), and Silesian Digital Library (ŚBC) – 13.

An outline of the history of the collection, as well as its reception, is implicit in bookplates, especially when they illustrate some excerpts of collections, either secular or religious ones, whose record, along with the localization and an attempt at dating, are included in the comments part of the catalogue, as well as very frequently elaborate marginalia. Most of the analyzed old prints come from Wiktor Baworowski's and Zygmunt Czarnecki of Rusko's collections, and are depicted in the form of stamps, *ex libris*, or *supraexlibra*. Similarly applied was *ex libris* of the Library of Count Wiktor Baworowski Foundation, compiled and elaborated in a form of an oval stamp by an engraver Eugeniusz Unger from Lviv. The engraving said: BIBLIOTH[eca] BAVOROVIANA LEOPOLIEN[sis], z herbem Wilczekosy (BIBLIOTH[eca] BAVOROVIANA LEOPOLIEN[sis] Wilczekosy coat of arms)³³. The last element of description is the cover. A vast number of prints were bound at the turn of the 19th and 20th centuries, which was most probably the result of splitting the original bookbinding blocks. Old covers were partially damaged; others were under conservation work. Only 10% of covers come from the epoch. Boards, and light and dark brown leather prevailed. They were ornamented with plaques and engravings, and traces of buckle fasteners.

Along with the work on the preparation of the catalogue, works on microbiological and physico-chemical analysis were carried on by Tadeusz Maciąg, who claimed that the collection was not microbiologically threatened, the paper was in

good condition, and storage conditions require special care on the part of the librarians. The collection also shows traces of its history, which can be perceived in spillage blots, spots, partial burning, mechanical and microbiological damage to the pages and cover. The performed analysis places special focus upon about 20% of the collection, which should be subject to conservation and binding works.

The elaboration of the 16th-century collection of prints certainly proves its unique value for the mental culture of the old, as well as today's Lviv. At the same time, this collection testifies its meaning and the role of the Polish history and culture of the bygone ages, which now comprise an element of our common heritage. Therefore, we present the readers with this catalogue, *en tibi candide Lector*.

Jolanta Gwioździk

¹ Collecting Polish materials started in 1850 at Jan Nepomucen Kamiński's prompting. For Bawowarski's biogram see *Polski Słownik Biograficzny*. Vol. 1, Kraków 1935, p. 369; Autobiography is in the collections of the Jagiellonian Library in Cracow (manuscript 6161); cf. J.I. Kraszewski: *Wiktor Baworowski*. „Tygodnik Ilustrowany” 1877, Vol. 3, no. 68, pp. 225–227.

² Cf. A. Batowski: *O Bibliotece i przyszłym zakładzie naukowym im. Baworowskich*. „Czas” 1861, no. 84–86, pp. 1–2; A. Chamera-Nowak: *Zarys problematyki dotyczącej Biblioteki Fundacji Wiktora hr. Baworowskiego*. „Czasopismo Zakładu Narodowego im. Ossolińskich” 2008, vol. 18/19, pp. 55–64.

³ W. Kętrzyński: *Biblioteka Wiktora hrabiego Baworowskiego we Lwowie*. „Tekka Konserwatorska” 1892, pp. 40–48.

⁴ For biographical entry see *Polski Słownik Biograficzny*. Vol. 4. Kraków 1938, p. 204.

⁵ See R. Kotuła: *Biblioteka Wiktora Baworowskiego we Lwowie*. Lwów 1926; *Ibid*: *Właściciele rękopisów i starodruków zbiorów wielkopolskich Z. Czarneckiego mieszcących się obecnie w „Baworovianum” we Lwowie*. Lwów 1929; *Idem*: *Katalog inkunabułów Biblioteki Fundacji Wiktora hr. Baworowskiego we Lwowie*. Lwów 1932; cf. E. Chwalewik: *Zbiory polskie. Archiwa, biblioteki, gabinety, galerie, muzea i inne zbiory pamiątek przeszłości*. Warszawa–Kraków 1926, t. 1, pp. 376–379.

⁶ *Lists of collections of the National Ossoliński Institute and the Baworowski Library evacuated to Cracow in 1944*. The National Ossoliński Institute, manuscripts 17 070, 17 071.

⁷ Cf. O. Kolosovska: *Starodruki ihz biblioteki Wiktora Baworowskiego*. In: *Kraków–Lwów. Książki, czasopisma, biblioteki XIX i XX w.* Ed. J. Jarowiecki. Kraków 1996; cf. M. Šamraj: *Katalog paleotipov iz fondov Central'noj naučnoj biblioteki im. V. I. Vernadskogo NAN Ukrainy*. Kiev 1995.

⁸ See W. Sajdek: *Humanizm chrześcijański w średniowiecznym Krakowie. Wątki neoplatońskie*. In: *Renesansowy*

ideał chrześcijaństwa. Źródła jedności narodów Europy. Ed. W. Sajdek. Lublin 2006, p. 117.

⁹ S. Łempicki: *Rola wieku złotego w dziejowym procesie kształtowania się polskiej kultury duchowej*. Lwów 1938.

¹⁰ For more on the subject see A. Kawecka-Gryczowa: *Miejsce książki w kulturze polskiej XVI wieku*. In: *Polska w epoce Odrodzenia. Państwo. Społeczeństwo. Kultura*. Ed. A. Wyczański. Warszawa 1986, p. 433.

¹¹ See *Polskie koneksje dynastii Manucjuszów* In: S. Łempicki: *Renesans i humanizm w Polsce. Materiały do studiów*. Warszawa 1951, pp. 33–83.

¹² See M. Rokosz: *Wenecka oficyna Alda Manucjusza i Polska w orbicie jej wpływów*. Wrocław 1982.

¹³ For the history of the printing house see *Drukarze dawnej Polski od XV do XVIII wieku*. Vol. 1: Małopolska. P. 1: Wiek XV–XVI. Ed. A. Kawecka-Gryczowa. Wrocław 1983, pp. 299–313 (here, literature on the subject); J. Okopień: *Pionierzy czarnej sztuki 1473–1600*. Warszawa 2002, pp. 43–49.

¹⁴ For more on the subject see J. Gwioździk: „Dialog” autorów, impressorów i czytelników w drukach I poł. XVI w. ze zbiorów Biblioteki Fundacji Wiktora hr. Baworowskiego we Lwowie. In: *Sarmackie theatrum*. Vol. 5: *Między księgami*. Ed. M. Barłowska. Katowice 2012.

¹⁵ Cf. J.S. Gruchała: *Lucunda Familia Librorum. Humanisci renesansowi w świecie książki*. Kraków 2002.

¹⁶ Cf. M. Wolicki: *Renesansowy ideał chrześcijanina w naukach humanistycznych*. In: *Renesansowy ideał chrześcijanina. Źródła jedności narodów Europy*. Ed. W. Sajdek. Lublin 2006, pp. 87–98.

¹⁷ H. Barycz: *Wstęp*. In: *Erazm z Rotterdamu: Pochwała głupoty*. Wrocław 1953, p. 25; cf. A. Nowicka-Jeżowa: *Tradycja średniowieczna w religijności katolickiej XVI wieku*. In: *Nurt religijny w literaturze polskiego średniowiecza i renesansu*. Eds. S. Nieznanowski, J. Pelc. Lublin 1994, p. 211.

¹⁸ See R. Wójcik: *O mnemotechnicznym przygotowaniu kazania o św. Stanisławie w Opusculum de arte memorativa Jana Szklarka*. In: *Mediewistyka literacka w Polsce*. Ed. T. Michałowska. Warszawa 2004, pp. 140–157. *Idem*: „Opusculum de arte memorativa” Jana Szklarka. Bernardyński traktat mnemotechniczny z 1504 roku. Poznań 2006.

¹⁹ S. Kot: *Andrzej Frycz Modrzewski*. Ed. 2. Kraków 1923, p. 70.

²⁰ See A. Kawecka-Gryczowa: *Biblioteka ostatniego Jagiellona. Pomnik kultury renesansowej*. Wrocław 1988, pp. 34–35.

²¹ For more on the subject see M. Korolko: *Tolerancja w kulturze polskiej średniowiecza i renesansu*. In: *Nurt religijny w literaturze polskiego średniowiecza...*, pp. 221–242.

²² SAMUEL Rabi Marokański: *Epistola albo List Rabi Samuela zyda ku drugiemu Rabi Isaakowi żydowi posłany*, L. 2 r.

²³ Cf. I. Szubera: *Synody prowincjonalne arcybiskupów gnieźnieńskich. Wybór tekstów ze zbiorów Jana Wężyka z r. 1761*. Warszawa 1981, pp. 18–19; A. Kiszka: *Działalność kościelna prymasa Jana Łaskiego w latach 1508–1531*. Tomaszów Lubelski 2005.

²⁴ Cf. R. Pelczar: *Ustawodawstwo synodów diecezjalnych i listy pasterskie biskupów wobec szkolnictwa kościelnego dla świeckich w Polsce od XIII do XVIII wieku*. „Archiwa, Biblioteki i Muzea Kościelne” 1997, vol. 67, pp. 325–326.

²⁵ A. Mankowicz: *Najstarszy polski druk z zakresu gospodarstwa wiejskiego (Piotr Krescentyn, „Księgi o gos-*

podarstwie...”, Kraków 1549 r.). Zeszyty Naukowe Akademii Rolniczej w Krakowie, No. 150, „Historia Rolnictwa” 1979, no. 4, pp. 57–60; cf. *Drukarze dawnej Polski...*, p. 314.

²⁶ J. Kamper-Warejko: *Poradnik Piotra Krescencjusza jako tekst użytkowy*. „Studia z Filologii Polskiej i Słowiańskiej” 2011, pp. 43–56.

²⁷ J. Migdał: *O języku Andrzeja Glabera z Kobylina, studium normalizacji polszczyzny wczesnorenesansowej*. Poznań 1999, p. 21.

²⁸ For more see S. Litak: *Czas wielkich reform*. In: *Chrześcijaństwo w Polsce*. Ed. J. Kłoczowski. Lublin 1980, p. 125.

²⁹ Cf. J. Domański: *Samoświadomość językowa Europy Zachodniej w średniowieczu i renesansie*. In: *Renesansowy ideał chrześcijanina...*, pp. 57–70.

³⁰ *Żywot pana Jezu...* k. nlb. 2 v.

³¹ The research was done within the frame of the research Project N N103 142639 „Wspólnota pamięci”. Druki XVI wieku w zbiorach Lwowskiej Narodowej Naukowej Biblioteki Ukrainy im. W. Stefanyka. [„The community memory” Oldprints in collections of the Vasyl Stefanyk National Library of Ukraine.]

³² With kind assistance of *Каталог палеотипов из фондов Львовской научной библиотеки им. В. Стефанюка АН УССР*. Сост. Р. Харабадог, Р. Биганский. Киев 1986.

³³ F. Jaworski: *Lwowskie znaki biljoteczne*. „Kurier Lwowski” 1907, pp. 80–83.

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