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## **THE INVENTORY OF THE BOOKS OF THE ABBEY LIBRARY OF CISTERCIANS IN SZCZYRZYC UNTIL THE END OF NINETEENTH CENTURY**

The first confirmed records of the monastic library in Szczyrzyc date back to the period of abbot Joachim I Cieniawski (1592-1607). During this period monastery in Szczyrzyc was inspected by Cardinal Jerzy Radziwiłł (1591-1600) in 1597<sup>1</sup>. According to the teachings of the Council of Trent bishops were obliged to particularly care for the intellectual development of the diocesan and monastic clergy, their religious life and mental acuity<sup>2</sup>. It is difficult to imagine a religious formation without access to such an important educational tool as a book. In the Polish territories of the latter half of the 16th century we may uncover numerous fundamental recommendations and orders in which the creators of synodal legislation referred to acquisition, collection, storage and, first and foremost, practical application of books<sup>3</sup>.

By the end of the 16th century all churches, diocesan and monastic alike, in Kraków diocese were subject to visitation and inspection. During his inspection cardinal Jerzy Radziwiłł paid particular attention to, among other factors and issues, the level of education of the contemporary clergymen (including monastic clergy) and the availability of the indispensable liturgical books and theological and spiritual works in the church, collegiate and monastic libraries. According to the recommendations of the cardinal:

*[...] all churches are obliged to possess the following books: Roman Missal, breviary, antyphony, Agenda, graduale, Constitutions of parochial synod in Gniezno, Trident Catechism in Latin and in Polish, postils of Fr. Jakub Wujek T.J in Polish and other necessary books [...]*<sup>4</sup>.

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\* Translated by Spektra Sp. z o.o.

<sup>1</sup> E. Łużyńska, J.M. Marszalska, *Szczyrzyc. Dzieje budowy opactwa cysterskiego*, Wrocław 2005, pp. 37-38, 94-95; F. Machay, *Działalność duszpasterska kardynała Radziwiłła, biskupa krakowskiego 1591-1600*, Kraków 1936; R. Raj, *Klasztor Matki Boskiej w Szczyrzycu*, Arch. i BOCist., [tn – Archiwum i biblioteka opactwa cystersów- Archive and Library of the Cisterian Abbey], no signature, p. 86.

<sup>2</sup> J.M. Marszalska, *Historyczny księgozbiór dawnej biblioteki parafialnej w Pilźnie. Zarys dziejów i stan obecny*, in: *Dzieje miasta Pilzna*, vol. 2: Pilzno. Archeologia – Kultura – Społeczeństwo, ed. B. Stanaszek, Pilzno 2014, p. 25.

<sup>3</sup> *Ibidem*

<sup>4</sup> F. Machay, *Działalność duszpasterska kardynała Radziwiłła, biskupa krakowskiego 1591-1600*, Kraków 1936, p. 20-21.

By the end of the 16th century the monastery in Szczyrzyc possessed, as confirmed by the post-inspection records, an extensive book collection<sup>5</sup>. It included both hand-written books (including liturgical books) and 15th century printed works (incunabule) as well as books published before 1597 in first European and Polish printing houses. The following books, filed under *Libri Ecclesiastici*, were recorded: [1] *Quattuor libri expositionis Lyrae Pomeridana*, [2] *Bernardus super Cantica*, [3] *Bernardus de tempore*, [4] *Summae Angelicae tria volumina*, [5] *Catalogi Sanctorum tria volumina*, [6] *Libri Sanctorum de tempore duo*, [7] *Liber Cassianus*, [8] *Sermones de tempore et Sanctis*, [9] *Liber Contemplatione vitae*, [10] *Moralia s. Gregorii*, [11] *Vocabularium*, [12] *Expositiones Psalmorum*, [13] *Statuta Carthusianorum*, [14] *Pissanella Hortulus elegantiarum*, [15] *Liber de tribus legibus*, [16] *Speculum exemplorum*, [17] *Dionisius Carthusianus*, [18] *Stellarium*, [19] *Liber homiliarum*, [20] *Liber sermonum*, [21] *Missalia octo*, [22] *Liber lectionum de tempore*, [23] *Liber lectionum de Sanctis*, [24] *Gradualia quattuor*, [25] *Antiphonaria 6*, [26] *Libri collectorum tres*, [27] *Libri compendiorum duo*, [28] *Regula s. Benedicti*, [29] *Liber definitorum*, [30] *Liber [...] duo volumina*, [31] *Bibliorum duo volumina*, [32] *Liber Evangeliorum et epistolarum*, [33] *Psalteria quinque*, [34] *Vitae Christianorum*, [35] *Tractatus de Sacramentis*, [36] *Manipulus curatorum*, [37] *Homiliarum*, [38] *Liber Lombardica de Sanctis*, [39] *Historiae Sancti Stanislai*, [40] *Copiarium Privilegiorum Monasterii*<sup>6</sup>.

By the end of the 16th century the gathered collection was not particularly impressive in terms of quantity. It was not catalogued and, furthermore, the cardinal gave the abbot an order to: [...] *purchase new books relating to spiritual matter each year. This year abbot should purchase St. Bernard's Opera Omnia, Concilium Tridentinum, Catechismum Romanum, Directorii Palanci pro audiendis confessionibus et per iuramen morientium, Agenda Cassiani I and friars should gather together around the table and read them*<sup>7</sup>.

It is worth noting that canon Krzysztof Kazimirski, inspecting the monastery on the behalf of Jerzy Radziwiłł, examined clergymen on the basic and fundamental articles of theology. Due to poor results achieved by certain priests (including monks) he recommended to purchase and study the work of Jesuit Jan Polanco, *Breve directorium ad confessarii ac confitentis...*, or Dominican Marcin Azpliceut, *Manuale sive enchiridion confessoriorum ac poenitentium...* and at times he also recommended catechism of Canisius<sup>8</sup>. These book were absent from the inventory of the abbey library during inspection.

The inspection of the monastery conducted between 13th and 18th of August 1597 is an excellent written historical resource concerning the history of the monastery in the latter half of the 16th century. In case of the monastic library these are the first historically confirmed information concerning the existence of a book collection in the monastery in Szczyrzyc. Among 40 titles we may list six antyphonaries, eight missals, five Psalters and 4 graduale

<sup>5</sup> *Acta Visitationis Archidioecesis Cracoviensis 1727-1742*, t. 23, p. 850.

<sup>6</sup> Among the listed books the following survived: cartulary of the privileges bestowed upon the monastery, antyphonaries and graduales. The majority of the recorded books are 15th century print-works including *Regula Benedicti*, works of St. Bernard of Clairvaux, St. Dionisius Carthus, St. Thomas Aquinas, *Legenda Lombardica*, indexes and vocabularies, The life of St. Stanislaus, bishop and martyr and others. See: J.M. Marszałska, *Katalog inkunabulów Biblioteki opactwa oo. cystersów w Szczyrzycu*, Kraków 2002, pp. 45-80.

<sup>7</sup> R. Raj, *Klasztor Matki Boskiej w Szczyrzycu*, Arch. i BOCist., bez sygn., p. 86.

<sup>8</sup> J.M. Marszałska, *Historyczny księgozbiór dawnej biblioteki parafialnej w Pilźnie. Zarys dziejów i stan obecny*, in: *Dzieje miasta Pilzna*, vol. 2: Pilzno. Archeologia – kultura – społeczeństwo, ed. B. Stanaszek, Pilzno 2014, p. 28.

which undoubtedly served monks in celebrating liturgy. Furthermore we may indicate two copies of the Bible, collections of homilies, collections of Kolekta prayers, the life of St. Stanislav, bishop and martyr, Regula Benedicti and Liber Definitorum, a book containing the resolutions of the Cistercian General Chapter. Of particular interest are two works concerning Carthusians: *Statuta Carthusianorum* and vague and unspecified works of Dionisius Carthus. Works of the founder of the Cistercian Order, St. Bernard of Clairvaux, were represented by a singular book *Sermones de tempore et de Sanctis et de diversis*, published in 1495 in Basel and still kept in the monastery till this day<sup>9</sup>. This may be the reason behind cardinal's recommendation given to Cistercians from Szczyrzyc to purchase St. Bernard's *Opera omnia*, a book they should have included in their library. Also the works of contemporary popular Angelus of Clavasio „*Summa Angelica de casibus conscentiae*” were represented in the monastic library in three copies. In turn, „*Liber Lombardica de sanctis*” is nothing else than the, at that time, wildly popular hagiographical work „*Legenda aurea*” by Jacopo de Voragine, published in several European printing houses. Among the books recorded during the 1597 inspection a book „*Copiarium Privilegiorum Monasterii*”, commonly referred to as cartularium of the Szczyrzyc monastery documents, draws particular attention. It is not one of the preserved monastic cartularia of the Cistercian Order as these stored in the archive in Szczyrzyc date back to the first half of the 17th century<sup>10</sup>. The aforementioned, the oldest cartularium did not survive to modern day.

Liturgical books, Holy Scripture, monastic charters, Regula Benedicti and works of Church Fathers, initially collected and stored mainly for their „spiritual utility”, gave rise to the orderly and organized monastic library.

*Inventarium Cjrzickiego Kościoła... descriptum vero Anni z 1727*<sup>11</sup>, started during the period of governance of abbot Mikołaj Romiszowski (1684-1727) and finished during the governance of abbot Florian Andrzej Gotartowski (1753-1765) and containing information concerning liturgical books, is another major written historical resource. The inventory was compiled by several priors of the monastery in Szczyrzyc but the greatest contribution to cataloguing church furnishings and equipment was made by prior Antoni Stawski whose name was put on the face sheet of the inventory<sup>12</sup>. People cataloguing the church assets also took into account liturgical books which they divided into three principal categories: choir books, sacristy books and canons. Among the choir books, customary stored in the monastic choir, three new Psalters with „brazen bindings”, including two „Antwerp” Psalters, five graduale, including one „new, in folio” graduale with „brazen bindings”, five antyphonaries,

<sup>9</sup> J.M. Marszalska, *Katalog inkunabulów Biblioteki Opactwa oo. Cystersów w Szczyrzycu*, Tyniec 2002, p. 51, entry no. 15.

<sup>10</sup> J.M. Marszalska, *Najważniejsze źródła rękopiśmienne do dziejów klasztoru oo. Cystersów w Szczyrzycu*, „*Nasza Przeszłość*”, 104/2005, pp. 37-70.

<sup>11</sup> *Inventarium Cjrzickiego Kościoła omnia ornamenta*, in Dei Honorem, Dedicata, Ordine Sequenti in se contens descriptum vero Anno Domini 1727 conscriptus R.P. Antonius Stawski 1728-1740, Arch. i BOCist., no signature, p. 49; J.M. Marszalska, *Mikołaj Romiszowski profes paradyski, późniejszy opat szczyrzycki w świetle wybranych dokumentów opactwa oo. Cystersów w Szczyrzycu*, in: *Opactwo cysterskie w Paradyżu. Jego rola w dziejach i kulturze pogranicza*, Zielona Góra 2004 pp 73-84; J.M. Marszalska, *Opaci komendataryjni wobec książki. Przyczynek do dziejów opactwa Cystersów w Szczyrzycu*, in: *Klasztor w Państwie średniowiecznym i nowożytnym* ed. M. Derwich, A. Pobóg – Lenartowicz, Wrocław – Opole – Warszawa 2005.

<sup>12</sup> J.M. Marszalska, *Najważniejsze źródła rękopiśmienne do dziejów klasztoru oo. Cystersów w Szczyrzycu*, „*Nasza Przeszłość*”, 104/2005, p. 67.

three printed on parchment and two printed on paper, two hand-made collections of hymns, two processionale, including „one old, printed” and several hand-written, were listed. As the creator of the inventory noted there was also a lectionary, „new, bound and gilded”. The following sacristy books were listed:

[...] *Missal ordinis finished in red French polish with a red, silk band” two old missals and a new Roman edition missal”* which was, as noted „*purchased by Rev. Nicolaus Romiszowski and bound in red Morocco leather, with a leather dustcover and with a red, silk band”*[...]”<sup>13</sup>.

Furthermore, two old Roman Missals, *four requiem missalette, an old Roman agenda finished in white French polish, one Passionale and an old Roman breviary*, probably damaged as the cataloguer noted that it had „*poor French polish*”, a damaged cover, were listed.

In the first part of the 18th century, apart from the listed missals, breviaries or agendas, the sacristy of the Szczyrzyc church also contained three canons, including „two old ones” and one, as noted, *brand new Roman canon illustrated with copperplate engravings and finished in red Morocco leather, with red band*. It was stored in a leather dust cover. The canon was procured for the church in Szczyrzyc by Abbot Franciszek Gerard de Hirtemberg Pastoriusz (1738-1752)<sup>14</sup>.

Other written historical sources concerning the monastic library in the first half of the 18th century did not survive. The inventory of liturgical books from the first half of 18th century does not fully reflect the entire library stock as the liturgical books, as an indispensable element, served monastic priests during choir prayers and in celebrating liturgy. The inventory and the list of the books were drawn up during the parochial visitations or general inspections of the church and monastery. Despite the lack of written evidence the existence of an organized library in the monastery in Szczyrzyc is undeniable. It is confirmed by the existence of the book collection preserved to this day and the only two surviving sheets of the oldest known library inventory: *Catalogus librorum Monasterij Ciricensis iuxta alphabetum auctorum mense Augusto Anno Domini 1755. Conscriptus*<sup>15</sup>. The inventory was taken during the period of the governance of abbot Florian Andrzej Gotartowski (1753-1765)<sup>16</sup>. The book collection must have been sizable if the abbot gave instructions to organize and catalogue it. Reconstruction of the exact catalogue of books is impossible because only two first pages listing books beginning with the letter „A” survived. The catalogue was drawn up on a handmade paper by a singular individual as indicated by identical handwriting, in numerous places rather sloppy. Cards were divided into columns. The middle (the widest) column contained names of the authors and titles of books, the right column listed book format of the work. There was no separate column for places and dates of publication of printed works. The authors and books were not listed in alphabetical order, for instance, the catalogue begins with: Ariosto Alexander and his work *Enchiridion* and a few rows below

<sup>13</sup> Inventarium Cirzickiego Kościoła [...], Arch. i BOCist., no signature, p. 49.

<sup>14</sup> J.M. Marszalska, W. Graczyk, *Opaci i przeorzy klasztoru oo. cystersów w Szczyrzycu od XIII do XX wieku*, Tyniec 2006, pp. 155- 162.

<sup>15</sup> *Catalogus librorum Monasterij Ciricensis iuxta alphabetum auctorum mense Augusto Anno Domini 1755. Conscriptus*, Arch. i BOCist., no signature.

<sup>16</sup> J.M. Marszalska, W. Graczyk, *Opaci i przeorzy klasztoru oo. cystersów w Szczyrzycu od XIII do XX wieku*, Tyniec 2006, pp.163-169.

*Alciatus* or *Acta Synodu gnieźnieskiego* etc. are recorded. The inventory (within the scope of the „A” letter) does not differentiate between book formats. Book formats *in folio*, *in quarto*, *in octavo* and *in duodecimo* were interspersed<sup>17</sup>.

In the aspect of the bibliographic description of the particular works „*Catalogus librorum Monasterij Ciricensis*” is not an example of high level „librarian and cataloguing skills”. It is a phenomenon rather frequent among the numerous inventories of monastic libraries from the 18th century. The descriptions used are curt and restricted to listing the name and surname of an author and a few words from the title of a book. Titles of works were abbreviated in accordance with the judgment of the monk taking the inventory of the books, e.g. *Paradoxa, Abecadarium liber*” or „*Axiomata chrześcijańskiej filozofii* [tn – Axioms of Christian Philosophy]”. The 1755 catalogue was drawn up in Latin and only a single entry provides a Polish title: „*Summariusz osób Świątobliwych Zakonu O.S. Benedykta X. Węgrzynowicza*” [tn – O.S. Benedict’s and Fr. Węgrzynowicz’s Summary of Sainly Individuals]. None of the entries includes information concerning place and neither date of publication nor the name of publishing house. Similarly, signatures of books and their physical location on shelves are not included. The two preserved catalogue sheets jointly list 46 bibliographical entries and cannot be considered a representative example for the purpose of ascertaining the size of the book collection in the library in Szczyrzyc in the first half of the 18th century.

Only the inventory taken in 1826 under the orders of the Austrian governorate authorities during the so called „Szczyrzyc priorate” (1794-1918)<sup>18</sup> period can be considered a *sensu stricto* inventory covering the entirety of the library stock in the Szczyrzyc monastery. At that time a complete inventory of the church, cloister and farm buildings of the monastery as well as the entirety of the sacristy furnishings was taken twice. The inventory also includes the books stored in the monastic library. Currently four copies of the aforementioned 1826 inventory are stored in the archives of Cistercians Order in Szczyrzyc. Three of the copies take form of separate „poszyty”, notebooks comprising of loosely bound sheets and pages, whereas the fourth copy was included in the overall Szczyrzyc monastery inventory. This inventory was taken during the governance of prior Gerard Zimowski (1823-1834)<sup>19</sup> and is titled: *Inventarium Klosters zu Szczyrzyce aufgenommen in Folge hoher Gub. Verordnung von 13 Juny 826 durch den Kreiskommisar von Karchesy mit Zuziehung des Tymbarker lat. Dechant Daneck am 26 August bis 8 – ten September, dann am 23 September bis 30 October des Jahres 1827*<sup>20</sup>.

<sup>17</sup> Probably the intention of the individual making records was to create a library catalogue rather than a library inventory, both of which are often equated. The principle difference between an inventory and a catalogue is in the distinct role of both lists. A catalogue is used to circulate book collection and make it available; additionally it indicates where a given book is stored. In turn, an inventory is principally interested in ascertaining property and assets of a given institution in regard to the available assets. See: J. Grycz, „*Bibliotekarstwo praktyczne*”, Warszawa 1945, p. 71, A. Więckowska, H. Pliszczyńska, „*Podręczny słownik bibliotekarza*”, Warszawa 1955, p. 88.

<sup>18</sup> J.M. Marszalska, W. Graczyk, *Opaci i przeorzy klasztoru oo. cystersów w Szczyrzycu od XIII do XX wieku*, Tyniec 2006, pp.181- 217.

<sup>19</sup> J.M. Marszalska, W. Graczyk, *Opaci i przeorzy klasztoru oo. Cystersów w Szczyrzycu od XIII do XX wieku*, ... pp. 193-195.

<sup>20</sup> *Inventarium Klosters zu Szczyrzyce aufgenommen in Folge hoher Gub. Verordnung von 13 Juny 826 durch den Kreiskommisar von Karchesy mit Zuziehung des Tymbarker lat. Dechant Daneck am 26 August bis 8 – ten September, dann am 23 September bis 30 October des Jahres 1827*, Arch. i BOCist., no signature; W. Jabłońska, „*Inwentarze i katalogi biblioteczne w zbiorach rękopiśmiennych Biblioteki Zakładu Narodowego im. Ossolińskich*”, in: Ze skarbca Kultury. Biuletyn Informatyczny ZniO, 20/1969, pp. 104-105.

The preserved inventory of the book collection of the monastery includes the following sections: Biblia Sacra – 16 vol., Commentarii – 26 vol., Opera Patrum – 40 vol., Theologi morales – 118 vol., Dogmatici – 26 vol., Vitae Patrum Sanctorum – 37 vol., Concionatores latini – 167 vol., Kazania polskie – 113 vol., Panegirici – 26 vol. Libri religiosorum – 44 vol. Iura canonica – 60 vol., Iura civilia – 40 vol. Historicii – 111 vol. Libri controversii – 84 vol., Philosophi – 36 vol., Rethores – 71 vol., Poetae – 41 vol., Grammatici – 21 vol., Geographi, Medici, Astronomi et Mathematici – 25 vol., Politici – 31 vol., Ascetae – 348 vol.<sup>21</sup>

The inventory was taken by a single individual, as indicated by the identical handwriting across all pages, and drawn up on handmade paper. The inventory is not furnished with any form of protective cover. Inventory files were stitched together with a thin tread forming a spine. The inventory was divided into columns: on the left side of the file are two columns which include the following information:

- a) Consecutive numbering for all works across all sections
- b) Separate numbering for works within separate sections

The middle column provides description of a book including author and title, the right column indicates place of publication (locus editionis) and year of publication (*annus editionis*), the remaining columns record the book format: *in folio*, *in quarto*, *in octo*, *in duodecimo*, *in sextodecimo*.

The inventory lists 1513 books in total, however, it is impossible to explicitly and precisely ascertain the number of volumes and confirm how many of the listed books could be identified as incunabule as only 10 entries concerning 15th century printed books include the exact date of publishing.

In numerous cases the individual taking the inventory of the books in monastery, apart from the full name (or at times only a surname) of the author, noted down only the place and year of publication omitting title of the book. The reverse instances in which the title but not the date and place of publication are listed also occur. None of the entries include the name of a printing house. The manner in which books were recorded in the inventory is an evidence of certain laxity, incompetency and haste of the individual taking the inventory. Descriptions of some of the books include a small annotation: *Perfect Opuscule*. This proves that the individual taking inventory of the library in Szczyrzyc was familiar with the contents of the book. The book collection in the monastery was further divided into sections in which individual books are listed without the adherence to the alphabetical order in respect to authors or titles of particular works. There are also no annotations concerning assigning books with signatures identifying physical location of individual volumes.

In essence all four catalogues from 1826 list the same sections apart from one inventory which lacks the *libri prohibita* section. As indicated by the comparisons between the 1826 catalogues the number of listed book is essentially identical. The sole quantitative discrepancy concerns books relating to the subject of asceticism. One of the inventories lists 348 books under the *Ascetae* section whilst the other lists 374 volumes. The discrepancy of 26 books, which could result from the mistake on the part of the copyist, can be observed. Furthermore, in one of the 1826 catalogues, in the section listing books relating to the subject

<sup>21</sup> Inventarium Klosters zu Szczyrzyce aufgenommen in Folge hoher Gub. Verordnung von 13 Juny 826 durch den Kreiskommisar von Karchesy mit Zuziehung des Tymbarcker lat. Dechant Daneck am 26 August bis 8 – ten September, dann am 23 September bis 30 October des Jahres 1827, Arch. i BOCist., no signature, k. 9v-22v.

of asceticism, a number of entries describing works published in 1864 were added in writing. Arguably this annotation was made at a later date as a form of supplement. The catalogue of monastic library in Szczyrzyc constructed in such manner was a far cry from the norms and regulations governing the proper and accurate bibliographical description. The individual taking inventory was first and foremost concerned with indicating the quantity of collected books, an act important for making inventory of the entirety of the assets of the monastery. Particularly due to the fact that in the first half of the 19th century the property of orders (and monasteries within orders) was subject to obligatory inventorying preordained by the Austrian partitioning authorities. It also applied to monasteries which were not annulled or dissolved. The Cistercian abbey in Szczyrzyc and Carmelite monastery in Czerna were examples of such monasteries.

Another inventory of the assets of the monastery in Szczyrzyc was taken by the end of the sixties of the 19th century under the orders of Austrian authorities. It was conducted during the period of governance of prior Wincenty Wojciech Kolor (1869-1905)<sup>22</sup>. Inventory covered the entirety of monastery buildings, outbuildings and church and sacristy furnishings. The inventory also covered all parchment documents including bestowals bestowed by Polish kings and princes over the span of several centuries upon the monastery and, furthermore, liturgical books and vestments constituting a part of sacristy furnishings as well as the monastic library. A highly detailed description of the monastery buildings from that period survived and serves as an invaluable resource for the studies concerning the monastery towards the end of 19th century<sup>23</sup>.

Subsequent, third, inventory was titled: *Inwentarz klasztoru męskiego Księży Cystersów w Szczyrzycu, Diecezji Tarnowskiej a Starostwa Limanowskiego w Galicji na wskutek rozporządzenia wysokiego C.K. Namiestnictwa we Lwowie z dnia 20 II 1868, za L.: 6285 I 4 –stycznia 1869 za L.: 68026*<sup>24</sup>. [Inventory of the Cistercian monastery in Szczyrzyc, Tarnowska diocese in Limanowskie Starost, taken by the decree of governorship in Lviv]. It is a book bound in cardboard hardcover. The detailed inventory of the church and monastery assets is preceded by a historical introduction describing foundation of the monastery and its history. Pages 57 through 97 contain a list of liturgical books stored in church sacristy and the entirety of the resources of monastic library. Cataloguer taking the inventory used designation: *strictly liturgical books* among which he noted Missals, including „*pro defunctis funereal Missals bound in leather but without metal bindings, nine Psalters bound in leather and brass*”<sup>25</sup>, „*canon Abbatiale*”, „*antiphonary bound in leather*”, „*four books of Agenda bound in leather; two gospels in ordinary covers, twelve breviaries bound in leather, two volumes each*”<sup>26</sup>.

Apart from the titles of liturgical books inventory entries include information concerning the material value of books in Polish złoty currency and specific information indicating

<sup>22</sup> J.M. Marszałka, W. Graczyk, *Opaci i przeorzy klasztoru oo. Cystersów w Szczyrzycu od XIII do XX wieku...*, pp. 204-207.

<sup>23</sup> E. Łużyńska, J.M. Marszałka, *Szczyrzyc. Dzieje budowy opactwa cysterskiego*. Wrocław 2005, pp. 118-138.

<sup>24</sup> *Inwentarz klasztoru męskiego Księży Cystersów w Szczyrzycu, Diecezji Tarnowskiej a Starostwa Limanowskiego w Galicji na wskutek rozporządzenia wysokiego C.K. Namiestnictwa we Lwowie z dnia 20 II 1868, za L.: 6285 I 4 –stycznia 1869 za L.: 68026*, Arch. i BOCist., no signature.

<sup>25</sup> *Inwentarz klasztoru męskiego Księży Cystersów w Szczyrzycu z 1869 r.*, Arch. i BOCist., no signature, p. 57.

<sup>26</sup> *Inwentarz klasztoru męskiego Księży Cystersów w Szczyrzycu z 1869 r.*, Arch. i BOCist., no signature, p. 57v.

that the cataloguer taking inventory of the books from sacristy in Szczyrzyc compared the number of books with the inventory taken in 1827 noting that:

*[...] from 2 missals recorded in the previous inventory under entry no. 67 one is missing, from the missals recorded under entry no. 168 four are missing, from 11 Psalters recorded under entry no. 176 two are missing and the books recorded in this inventory under entries no. 172, 173, 174 and 175 deteriorated over the time and were summarily removed<sup>27</sup>.*

Apart from the liturgical books the inventory also lists register books stored at that time in the sacristy of the church in Szczyrzyc, including:

*“Public register of individuals born outside the Parish and buried in Szczyrzyc since 1859”, three volumes of indexes of the register books dating back to 1786, two volumes of Examen sponsorum dating back to 1845, book of announcements dating back to 1854, record of Abstinence Association members, six „natorum, copulatorum i mortuorum” registers from Jodłownik and Kostrza-Ryje municipalities dating back to 1786 and 1852 respectively.*

The register books were for the first time included in the inventory in 1869 due to the establishment of the parish in Szczyrzyc<sup>28</sup>. For obvious reasons the material value of parochial books was not recorded like the value of liturgical books. *The books discussed herein-above, under entries 12 through 21, were not classified as strictly administrative or official<sup>29</sup>.*

The list of books in possession of the monastic library in the latter half of 19th century was located on pages 59 through 97. The books were catalogued, similarly to the entirety of the inventory, by a single individual. Inventory files are divided into columns. On the left side of a file there are columns listing ordinal numbers within which a current ordinal number (from the current inventory) and ordinal number from the previous inventory are specified. Next is the column describing title of a book and full name of the author. On the right side of a file there are columns containing editorial and publishing description including: place and date of publication followed by the specification of a book format: *in folio, in 4-o, in 8-vo, in 12 – cimo, in 16 – decimo*. The last column indicates value of a book in Austrian or Polish currency and was left empty.

The entirety of the monastic library resources was divided into thematic sections; the arrangement of sections was virtually identical to the division used in the 1826 inventory.

The cataloguer recorded and listed following books: Biblia Sacra – 16 vol., Commentarii – 26 vol., Opera Patrum – 40 vol., Theologi morales – 73 vol., Dogmatici – 26 vol., Vitae Patrum Sanctorum – 37 vol., Concionatores latini – 167 vol., Kazania polskie – 113 vol., Panegirici – 25 vol., Libri religiosorum – 44 vol. Iura canonica – 60 vol., Iura civila – 40

<sup>27</sup> Inwentarz klasztoru męskiego Księży Cystersów w Szczyrzycu z 1869 r., Arch. i BOCist., bez sygn., p. 57.

<sup>28</sup> Cistercians were in charge of the parish since its foundation, the first annotation concerning the parish dates back to 1238; in 1244 parish was taken over by Cistercians from Ludźmierz; in 1298 parish was dissolved and incorporated as a subsidiary into Góra św. Jana parish; in 1798 Florian Amand Janowski, bishop of Tarnów, dissolved parish in Góra św. Jana and incorporate it as a subsidiary into the reinstated parish in Szczyrzyc; the oldest register book dates back to 1790. The oldest register books are being kept in the monastic archive in Szczyrzyc. See: Schematyzm Diecezji tarnowskiej, Tarnów 1977, p. 507.

<sup>29</sup> Inwentarz klasztoru męskiego Księży Cystersów w Szczyrzycu z 1869 r., Arch. i BOCist., no signature, p. 57v.

vol. *Historicii* – 111 vol. *Libri controversii* – 84 vol., *Philosophi* – 36 vol., *Rethores* – 71 vol., *Poetae* – 40 vol., *Grammatici* – 21 vol., *Geographi*, *Medici*, *Astronomi et Mathematici* – 25 vol., *Politici* – 31 vol., *Ascetae* – 379 vol.

The entirety of the library stock was recorded within individual sections without arranging entries alphabetically by book title or by author. The majority of entries records the book format, place and year of publication but omits name of a printing house. The last column usually indicating the material value of a book is left empty. The inventory entry 1480 reads: “*Apart from the works listed herein-above the convent purchased with own funds the following books for the library*” followed by a list of thirty books purchased by the monastery in Szczyrzyc across the span of forty years starting with 1826. This brief statement is contradicted by the comparison of both library inventories, from 1826 and from 1869, which indicates that the changes in the quantity of books occurred in two sections. The section containing books concerning the subject of asceticism lists 374 books in 1826 and 379 books in 1869 – barely 5 more books. The principle difference is observable in the section containing books concerned with moral theology. In this case the situation is reversed. In 1826 inventory listed 118 books on this subject whereas the 1869 inventory records only 73 volumes. Possibly the distinct difference of 45 books remaining in stock of the monastic library in 1826 and missing from the 1869 inventory was a result of, e.g. withdrawal of the books from use or their destruction. The quantity of books in the remaining sections of both inventories is identical. Therefore, the quantitative status of the monastic book collection in the first and second halves of the 19th century did not differ by much. The arrangement of sections was also identical. Therefore we may conjecture that the library, despite consisting of more than 1500 books, did not present growth trend. It is evidenced by the incomplete stock in nearly all sections. This situation was the result of, among other factors, poor financial standing of the monastery as well as the lack of interest in intellectual and spiritual development of the modest convent more interested in economical survival than in intellectual and spiritual development. Furthermore, the rough period of the so called “priorship” of the monastery in Szczyrzyc, covering the years of the partitioning of Poland (1794 – 1918) was not conducive for the growth of the library. Quite opposite, due to the numerous historical and geographical tours of the Galicia a great deal of monastic book collections was depleted. Monastery in Szczyrzyc was already at that time deemed to be “mightily ancient” and full of the memorabilia of the past. In 1849 the monastery in Szczyrzyc was visited by two historians from Kraków, Józef Jerzmanowski and Józef Łepkowski. At a later date the travelers described the abbey and its library in an article published in “*Biblioteka Warszawska*” [tn – Library of Warsaw] entitled “*The excerpt from the 1849 archeological travel across Galicia*” where they wrote:

*[...] not much was left of the former archive of the monastery and the library suffered greatly because in 1794 manuscripts and much of printed matter, along with other numerous works inherited from dissolved monasteries and convents, was relocated to Lviv and incorporated into the university library where they burned down in the fire of 1848. Part of the library was moved to the seminary in Tarnów<sup>30</sup>.*

<sup>30</sup> J. Łepkowski, J. Jerzmanowski, „*Ułamek z podróży po Galicji odbytej w roku 1849*”, „*Biblioteka Warszawska*”, 3/1850, pp. 193 -224; The issue of the supposed relocation of the book collection of library in Szczyrzyc to the seminary in Tarnów has been explained on the grounds of archival research by J.M. Marszałska in her publication

The information concerning the fate of the Szczyrzyc library after the 1794 published by scholars on the pages of "Biblioteka Warszawska" magazine is false. On the basis of the conducted studies and the preserved documents from the bishop's consistory in Tarnów there are no substantive grounds to prove the seizure of the part of the library in Szczyrzyc (including manuscripts) by the library of Seminary in Tarnów. This conclusion is supported by historical facts. In 1794, when the books from Szczyrzyc were supposed to "apparently find themselves in" the library in Tarnów, the building of Seminary in Tarnów did not yet exist, even more so the Seminary library. The information concerning relocation of the Szczyrzyc library to Lviv after 1794 is similarly undocumented. Such claim is rather unlikely. Unlike the case of library in Tyniec the monograph by Ludwik Finkel and Stanisław Starzyński<sup>31</sup> does not mention the presence of books from library in Szczyrzyc in the collections of the University of Lviv library. The collections in the University of Lviv library and in the existing seminary libraries were expanded by incorporating books from the dissolved monasteries and convents in the area of Galicia. The Cistercian monastery in Szczyrzyc lost its status as an abbey but continued to function uninterruptedly as a priorate until 1918 and was never a subject of dissolution. Therefore the reason for depletion of the collection of the monastic library, particularly in the area of manuscripts, possibly results from, among other factors, great interest of numerous outstanding Polish scholars, antiquarians or even common traders and merchants. Meanwhile, in the first half of the 19th century, the monastery (plagued by multiple natural disasters and calamities) uneasily faced everyday hardships struggling against the threat of famine, pestilence and lack of funds for current needs. The preserved 19th century monastic inventories compiling information concerning the gathered book collection are reflective of the status and wealth of the monastery and its access to moveable goods and real estate in the difficult period of priorate.

### **The inventory of the books of the Abbey library of Cistercians in Szczyrzyc to the end of nineteenth century**

#### **Summary**

The first historically confirmed records of the library of Szczyrzyc monastery are from the time of abbot Joahim I Cieniawski (1592-1607). Among the 40 titles of books recorded during the visitation in 1597 was: six antiphonals, eight missals, five psalters, four graduals, two copies of the Bible, homiliarz, kolektarz, the life of St. Stanislaus bishop and martyr, the St. Benedict's rule and also *Liber Definitorum*, which is the book of the resolution of the General Chapters of the Cistercian. The first catalogue of books was made in 1755 and was entitled *Catalogus librorum Monasterij Ciricensis iuxta alphabetum authorum mense Augusto Anno Domini 1755. Conscriptus*. It is a pity that only two initials cards including a list of books within the letter "A" were preserved until modern times. Three nineteenth century inventories provide full knowledge about this collection of books taking into account the title of a book, the author's name, the description of a book (place and year of publication) and format of a book. The person who wrote the book made their thematic segregation.

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entitled „Biblioteka opactwa cystersów w Szczyrzycu do końca XIX stulecia. Dziedzictwo wieków”. Tarnów 2007, pp. 64-65.

<sup>31</sup> L. Finkel, S. Starzyński, *Historia Uniwersytetu Lwowskiego*, Lwów 1894.

Undoubtedly the number of books, titles and in particular the authors demonstrate the need and the importance which the Szczyrzyc monastery given to the books which reading had to help the monk in his pilgrimage to God

**Keywords:** monastery, Cistercian, books, Szczyrzyc, inventory

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