

KATARZYNA PŁASZCZYŃSKA-HERMAN

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 <https://orcid.org/0000-0001-8475-7227>

## UNKNOWN BOOKS OF KING SIGISMUND AUGUSTUS IN THE CONGREGATION OF THE MISSION LIBRARY IN STRADOM

Polish libraries still contain many treasures waiting to be discovered. This is especially true in the case of church libraries – less researched and less popular among scholars due to a more difficult access. Numerous cases, however, show the true value of research conducted in such collections. This article is a result of the work conducted in the library of the Congregation of the Mission of St. Vincent de Paul in Stradom, Kraków.

The Stradom house is the only location of this community in Poland that has not been suppressed despite the historical turmoil. For 300 years its library has been gathering works serving mostly the clerics of the Stradom congregation, but also available to the wider audience. Mentions of the missionary priests' collection can be found in the compilations focused on the congregation history in Poland, such as the text by Father Franciszek Bączkowicz<sup>1</sup> (1911), or Stanisław Rospond<sup>2</sup> (1986). One can also find several library science master theses<sup>3</sup> dedicated to the history and characteristics of the collection. The most extensive, although still quite general study of the library's history can be found in the text by Katarzyna

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<sup>1</sup> F. Bączkowi c z, *Z dziejów domu Stradomskiego*, "Rocznik Obydwóch Zgromadzeń," 1<sup>st</sup> quarter, Kraków 1911.

<sup>2</sup> S. R o s p o n d, *Dzieje misjonarzy stradomskich*, "Meteor" 1986.

<sup>3</sup> L. M o s k a l, *Druki polskojęzyczne z XVII wieku w Bibliotece Księży Misjonarzy na Stradomiu*, Kraków 1997 (typescript); J. M a l i k, *Druki polskojęzyczne I poł. XVIII wieku w Bibliotece Księży Misjonarzy na Stradomiu w Krakowie*, Kraków 1997 (typescript); A. S z e w c, *Druki w języku polskim w Bibliotece Zgromadzenia Księży Misjonarzy na Stradomiu*, Kraków 1998 (typescript); all these works are available in the Stradom Archives or the library of the Pedagogical University of Kraków.

Mituś-Nowak.<sup>4</sup> Several interesting facts regarding the library are also noted in the *Katalog zabytków sztuki w Polsce* catalogue, edited by Izabella Rejduch-Samkowa and Jan Samek,<sup>5</sup> as well as an article by Father Wacław Umiński CM.<sup>6</sup>

The collection of old prints in the Stradom library is very uneven, as it is composed of several smaller collections, gathered gradually due to dissolutions and donations, supplemented naturally by purchases. The initial collection, created probably by the first missionaries working in the Wawel cathedral in 1682–1685, was complemented by books from the library of the Monastery of Discalced Carmelites at the St. Michael and St. Joseph church in Kraków, dissolved in 1797. In 1801, due to the regulation of the ruling Austrian authorities, three seminaries in Kraków – Castle Seminary, Academic Seminary and Stradom Seminary – were combined into one, headquartered at the congregation house. This enriched the library with the books of the *Domus Congr[egationis] Miss[ionis] in Arce* provenance, nowadays constituting a large part of the collection. In 1864<sup>7</sup> the library grew thanks to the books from the collection of the dissolved house of the St. Cross Church in Warsaw, and after the Second World War – from libraries of the Lvov houses.<sup>8</sup> In the following years, the collection was supplemented by prints from Tarnow, Zakopane and the missionary house in Kleparz, Kraków.<sup>9</sup>

While gathering materials for my master thesis devoted to bindings of old prints in the Stradom library, I came across two books that used to be a part of the collection of king Sigismund Augustus – one of the most interesting Polish Renaissance libraries. This collection has been a subject of studies for a long time. There are works devoted to it<sup>10</sup> by Edmund Majkowski, Stanisław Lisowski, Kazimierz Hartleb, Henryk Barycz et al., but it was Alodia Kawecka-Gryczowa who finally created an extensive monograph of the library of the last Jagiellon king.<sup>11</sup> Based on earlier works, as well as her own stud-

<sup>4</sup> K. Mituś-Nowak, *Biblioteka Księży Misjonarzy na Stradomiu w Krakowie*, “Fides. Biuletyn Bibliotek Kościelnych” 1/2, 2003.

<sup>5</sup> *Katalog zabytków sztuki w Polsce*, eds. I. Rejduch-Samkowa, J. Samek, vol. 4: *Miasto Kraków*, part 5: *Kazimierz i Stradom*, Warszawa 1994.

<sup>6</sup> W. Umiński, *Z działalności biblioteki stradomskiej. Biblioteka dawniej i dziś*, “Informator” 2004/2005, no. 24.

<sup>7</sup> 1864 is the date determined by Father Umiński, while the Sameks place this event in 1865, see W. Umiński, op. cit., p. [33]; *Katalog zabytków sztuki...*, p. 60.

<sup>8</sup> See *Katalog zabytków sztuki...*, pp. 59–60.

<sup>9</sup> See W. Umiński, op. cit., p. 33.

<sup>10</sup> Among others: E. Majkowski, *Materiały do dziejów biblioteki Zygmunta Augusta*, Poznań 1928; S. Lisowski, *Do dziejów biblioteki Zygmunta Augusta*, [in:] *Studnia nad książką poświęconą pamięci K. Piekarskiego*, Wrocław 1951; K. Hartleb, *Dzieje spuścizny królewskiej*, Lviv 1929; idem, *Biblioteka Zygmunta Augusta. Studium z dziejów kultury królewskiego dworu*, Lwów 1929; H. Barycz, *Dookoła biblioteki Zygmunta Augusta*, “Przegląd Biblioteczny” 1, 1933.

<sup>11</sup> A. Kawecka-Gryczowa, *Biblioteka ostatniego Jagiellona. Pomnik kultury renesansowej*, Wrocław–Warszawa–Kraków–Gdańsk–Łódź 1988.

ies and queries in Polish and foreign libraries, she created a catalogue of the preserved books as well as of the books that were lost but described in reliable inventories. Complicated history of the collection, especially its significant dispersion, made it impossible to catalogue all items constituting the royal library – a fact well known to the author.

This article presents two books that were not described in A. Kawecka-Gryczowa's catalogue. I hope that this small supplement will contribute to the goal of enlarging and preserving, at least in writing, the remaining royal library.

The moment when Sigismund Augustus started his collection is hard to define. Alodia Kawecka-Gryczowa saw the beginning of the royal library in the prints that the prince already possessed in Kraków, as well as his “school readings.” The rich inventory of the Lithuanian court, which Sigismund Augustus got in authority of in 1543, let him implement his broad plan regarding culture. Significant means were allocated to purchasing books required by the ruler, his physicians, as well as priests staying at the court. The expansion of the library was not due solely to just by practical reasons, however – the Renaissance fashion of bibliophilia and collecting, propped up by family traditions, also had an impact on the young ruler.<sup>12</sup>

We have knowledge of earlier acquisitions of objects into the library of Sigismund Augustus,<sup>13</sup> however the young king began a systematic creation of a “palace library” in 1547.<sup>14</sup> The first caretakers of the library were Jan Koźmińczyk in Vilnius (1547–1548), as well as Andrzej Trzeciecki (the Older) in Kraków (few months in 1547) followed by his descendant, Andrzej Trzeciecki (the Younger, 1548–1552). Then, the custody of the library passed to a nobleman from the court of Barbara Radziwiłł – her chancellor Stanisław Koszowski, who joined the royal court as a librarian after the queen's death. Among others, he initiated an inventory of legal works in the library. After his death in 1559, the position of the librarian was awarded to Łukasz Górnicki, who quickly gained the king's approval. During his tenure, the library was moved from Vilnius to Tykocin and he remained its custodian until the king's death.

The royal library contained books on a variety of topics – such as legal, theological, and historical works, as well as literature, etc. In her catalogue of the last Jagiellon's library, Alodia Kawecka-Gryczowa also lists tomes concerning medicine and pharmacology<sup>15</sup> (97 books). Both discovered books contain medical texts, too.

The first one, marked with the *supralibros* of Sigismund Augustus, is an *adligat* (shelfmark 100-II-P2) containing three texts: the first one is *Consilia medicinalia et varia morborum genera* by Benedictus Victorius,<sup>16</sup> printed in Venice in 1556, the sec-

<sup>12</sup> Ibidem, p. 27.

<sup>13</sup> Ibidem, pp. 29–32.

<sup>14</sup> Ibidem, p. 32.

<sup>15</sup> Ibidem, pp. 585–682.

<sup>16</sup> A. Kawecka-Gryczowa notes the presence of two other medical works of this author in the royal library: *Commentaria in Hippocratis Aphorismos* [...], Venetiis 1556 and *Liber de pleuritide ad Galeni et Hippocratis scopum* [...] editus, Venetiis 1536.

ond one is *De curandis morbis* [...] by Guillelmus de Varignana (no place and year of publication, the last page contains a signet of Henricpetri printers of Basel – a hand emerging from a cloud strikes a rock with Thor’s hammer, striking fire), while the third one is *De aegritudinibus infantium tractatus* by Leonello Vittori, published in Venice in 1557. All prints (8° format, binding dimensions 117/153 mm)<sup>17</sup> were bound according to a design created in 1547<sup>18</sup> – brown leather on a plank, pressed with gold (on the front and back board), with blind embossing on the frames. The book block, 75 mm thick, was formed using five raised bands, with covers clipped with brass brackets. The back board contains the traditional ownership formula, pressed in majuscules: SIGISMVNDI AVGVSTI REGIS POLONIAE MONVMENTVM ANNO 1560.

The supralibros on the cover of *Consilia medicinalia* [...], adapted to smaller formats, was catalogued by A. Kawecka-Gryczowa as supralibros Ia<sup>19</sup> (fig. 1), while the roll tool used on the cover received the number 19<sup>20</sup> (fig. 2). The spine of the book was decorated with a pattern consisting of small rhombuses. The print was probably bound in Vilnius.



Fig. 1. The supralibros of Sigismund Augustus (shelfmark 100-II-P2; Kawecka-Gryczowa no. Ia).

According to A. Kawecka-Gryczowa, since 1557 all books were bound in the capital of the Grand Duchy of Lithuania, where stamps Ia and Ib appeared, imitating the Kraków supralibros I. Stamp Ib is supposed to be a copy of stamp Ia, created after the original was lost or destroyed.

<sup>17</sup> In both cases I indicate the dimensions of the binding.

<sup>18</sup> First books were bound by the royal bookbinder Dawid, using plaques representing the royal coat of arms, created by engravers Killian (smaller formats) and Jan (larger formats), see A. K a w e c k a - G r y c z o w a, op. cit., p. 59.

<sup>19</sup> Ibidem, fig. 26.

<sup>20</sup> Ibidem, fig. 52.



Fig. 2. The ornamental roll (shelfmark 100-II-P2; Kawecka-Gryczowa no. 19).

The title page contains handwritten notes (fig. 3). One of them – *Datus est mi[hi]* [...] *Sylvestro Roguski per Serenissimam Reginam Poloniae Annam 1586* – shows that the print belonged to the library of Sylwester Roguski, an astronomer, mathematician and physician of Sigismund Augustus and, for nearly a quarter of a century, Anna Jagiellon. He was brought up in a burgher family in Pomerania (Świecie). He studied at the Kraków Academy and obtained a doctor's degree in medicine from the University of Padua. After returning from Italy, he gave up his scholarly career and devoted himself to practice. Roguski was trusted by the queen, a fact proven by numerous benefits received from her. As a (self-proclaimed) inheritor of a part of Sigismund Augustus' library, she gave Roguski several medical books from the late king's collection.<sup>21</sup>

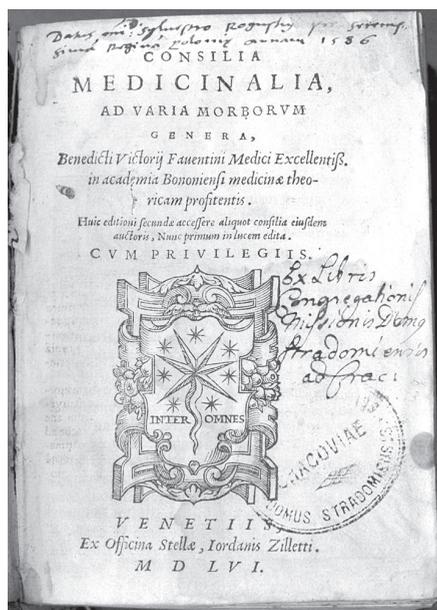


Fig. 3. Title page with Sylwester Roguski's ownership note (shelfmark 100-II-P1).

<sup>21</sup> At the number 623 in the A. Kawecka-Gryczowa catalog, there is a description of a volume bearing Sylwester Roguski's note to the effect that he received another medical book from the queen in this year.

The other, more recent note shows the book's affiliation with the Stradom missionary library: *Ex Libris Congregationis Missionis Domus Stradomiensis ad Crac [oviam]*; the title page also bears an oval stamp with the text [CONGREGATIONIS MISSIONIS] DOMUS STRADOMIENSIS CRACOVIAE.

I was not able to answer one of the most interesting questions: how did this book make it to the missionary library? Another book gifted in 1586 to Roguski by Anna Jagiellon – a several-volume text *De medica materia septem sermons* by Niccolò Faluccci, published in Venice in 1531–1533 – can be found in A. Kawecka-Gryczowa's catalogue (number 623). Apart from Koszutki's provenance note, it contains another one confirming it to be a part of Kraków's Capuchins library, followed by a note of its purchase by Karol Estreicher. Roguski died before 17<sup>th</sup> June 1602 and Capuchins arrived in Kraków in the final years of the 18<sup>th</sup> century – it's difficult to say anything about the history of the book in the period of over two hundred years. Probably it was connected with clergymen, who were most interested in creating a library in the new congregation house. A. Kawecka-Gryczowa's catalogue also contains prints of the Warsaw missionaries' provenance – perhaps this is how the book made to Stradom.



Fig.4. The supralibros of Sigismund Augustus (shelfmark 29-III-B; Kawecka-Gryczowa no. II).

The other print of Sigismund, shelfmark 29-III-B,<sup>22</sup> is also a convolute. It's an interesting combination of an accedit and another work, together creating an adligat. The first one contains the following prints: Hildegardis S., *Physica*; Oribasius, *De simplicibus libri quinque*; Theodorus Phisicus, *Dieta, docens quibusnam salubriter*

<sup>22</sup> This binding became of interest to the authors of *Katalog zabytków sztuki*, see *Katalog zabytków sztuki w Polsce...*, pp. 61–62. Reference III-B in the missionary library is given to the particularly valuable works. Many of them, including the subject volume, are kept in a vault.

*utendum vel abstinendum*, and Esculapius, *Liber unus de morborum, infirmitatum, passionumque corporis humani caussis, descriptionibus et cura*, Argentorati 1533. Attached to them is *Medicamentorum opus, in sections quadraginta octo digestum* [...] by Myrepsus Nicolaus Alexandrinus, Basileae 1549.

The book block's binding dimensions are 332/212 mm (block thickness 45 mm). The binding was made in the traditional royal library style – a plank covered with brown leather, boards are clipped with two brackets and five raised bands are visible on the spine. The book underwent renovation leading to replacement of the whole spine leather, however the front and back boards remain in a very good shape. The front board is embossed with majuscule texts: HILDEGARDIS PHYSICA on the head, ET NICOLAI in the empty field below, MYREPSI in the field above the tail and ANTIDOTARIUM on the tail. The back board contains the ownership formula and binding date: SIGISMUNDI AVGUSTI REGIS POLONIAE MONVMENTVM 1552.

The supralibros present on this print was marked as II<sup>23</sup> in the A. Kawecka-Gryczowa's catalogue (fig. 4). Three roll tools were used to decorate the binding. The first roll, made in 1542, contains Greek mythological heroes, with their names written: HECTOR, HELENA, 1542, ENEAS, PENELONIA (Kawecka-Gryczowa adds ACHILLES, which is not visible on the Stradom binding) – no. 6<sup>24</sup> in A. Kawecka-Gryczowa's work (fig. 5a and b). The second roll shows Christ in scenes described in the New Testament with fragments of biblical texts: EGO SUM PASTOR BONUS (John 10.11 and 10.14: *Ego sum pastor bonus* – “I am the good shepherd”),<sup>25</sup> CAPER CRUCEM (*capiens crucem* – bearing the cross), SVR ET VALE (Mark 2.11: *tibi dico, surge, tolle grabattum tuum et vade in domum tuam* or Luke 5.24: *tibi dico surge, tolle, lectum tuum et vade in domum* – “I say unto thee, Arise, and take up thy couch, and go into thine house”) – marked with number 11<sup>26</sup> by A. Kawecka-Gryczowa (fig. 6). The third roll depicts scenes from the Old Testament: Abraham's sacrifice, Israel's idolatry (the golden calf), Moses accepting the Law on stone tablets and Jacob's dream, accompanied by inscriptions: SCALA IACOB, PRO LEGIS, IDOLATRIA, II ISAAC – marked as number 13<sup>27</sup> in A. Kawecka-Gryczowa's catalogue (fig. 7). This binding was made in the workshop of one of the royal bookbinder in Kraków: Jerzy Moeller.<sup>28</sup>

<sup>23</sup> A. Kawecka-Gryczowa, op. cit., fig. 27. Majkowski's numbering was not changed.

<sup>24</sup> Ibidem, fig. 37.

<sup>25</sup> All biblical quotes come from King James Bible, [online] <http://www.lambfold.org.uk/sitebuildercontent/sitebuilderfiles/kjvbible.pdf>, [accessed on: May 28, 2020].

<sup>26</sup> A. Kawecka-Gryczowa, op. cit., fig. 45.

<sup>27</sup> Ibidem, fig. 46. Majkowski's numbering was not changed.

<sup>28</sup> The workshop of Dawid and Jerzy Moeller was identified by Kazimierz Piekarski. Krynicka claims that Dawid and Jerzy Moeller were bounding royal books in the same period – 1547–1555, using the same stamps I and II, but different rolls. In the second half of the 16<sup>th</sup> century, Dawid's workshop became a property of Moeller, who continued his predecessor's work, using the additional tools.



5a.

5b.

6.

7.

Fig. 5. Ornamental roll tool (shelfmark 29-III-B; Kawecka-Gryczowa no. 6).  
 Fig. 6. Ornamental roll tool (shelfmark 29-III-B; Kawecka-Gryczowa no. 11).  
 Fig. 7. Ornamental roll tool (shelfmark 29-III-B; Kawecka-Gryczowa no. 13).

The Kraków missionary library was not the only one in contact with the royal books. The Basel print *ΓΕΩΠΟΝΙΚΑ (Geoponika)* of 1539 (A. K.-G. no. 696) contains the provenance of the Warsaw missionary house, situated by the St. Cross church (*Ex libris Congregationis Mission[is] Domus Varsaviensis ad S. Crucem 1813*).

The title page of the discovered print contains a provenance note: *Istius libri est possesor Hier[onymus] Poz[naniensis] Chir[urgus] Sere[nissi]mae Reginae Poloniae Annae Jagielloniae* (fig. 8).

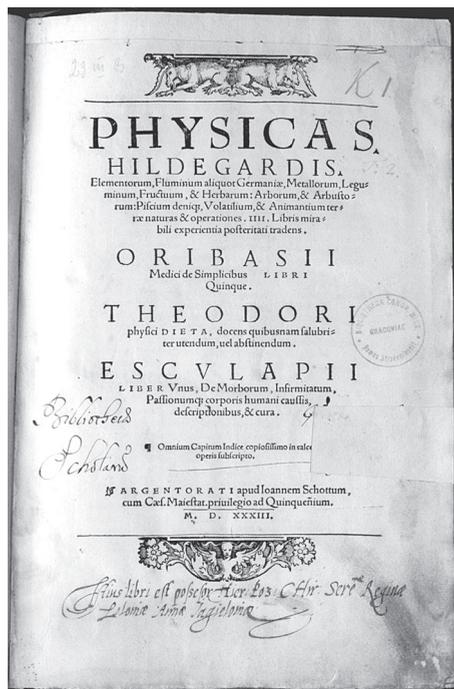


Fig. 8. The title page with the provenance of Hieronim of Poznań (shelfmark 29-III-B).

This was not the only print given to the mentioned Hieronim by Anna Jagiellon. A similar provenience can be found on the books catalogued by A. Kawecka-Gryczowa. Hieronymus received, among others, Antonius Brasavolus, *De medicamentis tam simplicibus quam compositis catharticiis* printed in 1555 (A. K.-G. no. 605), *Das New gross Distillier Buch* by Walther Hermann Ryff, Frankfurt-am-Main 1545 (A. K.-G. no. 662), and Sextus Platonicus, *De medicina animalium, bestiarium, pecorum et avium* of 1539 (A. K.-G. no. 669).<sup>29</sup>

<sup>29</sup> As well as other prints described in A. Kawecka-Gryczowa's catalogue (A. K.-G.), nos. 589, 604, 606, 610, 636, 675.

Additionally, this title page of this print contained at least two other provenences in handwriting: one, almost completely deleted (cut out), was placed on the very top of the title page, and another one, with a preserved fragment under the titles of the books comprising the accedit that reads *Bibliothecae Scholari[um]*.

Alodia Kawecka-Gryczowa mentions numerous medical books collected by the king,<sup>30</sup> probably for the use of his physicians. It is known that the king often suffered ill health, including cough, hence he could have taken some of the books helpful in treatment to Warsaw, where had been staying permanently since 1570. It's not a secret that a significant number of his books concerning these subjects were carried away to Sweden.

Although in his last will Sigmund Augustus gifted his whole collection to the Jesuit college in Vilnius (with the exception of liturgical books, gifted to St. Anne's church), the executor of his will – his sister – took some liberties with the books, with only some of them making their way to the Jesuits. The friars were not happy with a condition placed in the royal will – in return for the collection they were supposed to send a preacher to St. Anne's church every Sunday and holiday. Vice-provincial Franciszek Sunyer asked provincial Laurentius Maggio to obtain a consent to drop the condition from queen Anna, with the papal legate mediating. Alodia Kawecka-Gryczowa assumed that the Jesuit college rector Stanisław Warszawicki obtained the queen's consent, and in return the parties agreed to split the collection. The college did not offer any medicine classes, hence it wasn't interested in books concerning medicine and they stayed with the king's sister.<sup>31</sup> The queen began treating the part of the collection that was not transferred to the Jesuits as her property, generously gifting books<sup>32</sup> to her physicians, solicitors, and clergymen, including Jan Cochler-Barski, Adam Branwicki, Hieronim of Poznań, and Sylwester Roguski.<sup>33</sup>

The small find described herein gives a broader knowledge of the famous library of king Sigismund Augustus, as well as a hope for additional interesting finds to be made in old collections, encouraging us to put further efforts in order to examine libraries, which are testaments to the intellectual culture of the days of yore.

Translated by Jacek Smycz

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<sup>30</sup> See. A. Kawecka-Gryczowa, op. cit., pp. 76–77.

<sup>31</sup> Ibidem, p. 71.

<sup>32</sup> Ibidem, p. 77.

<sup>33</sup> Ibidem, pp. 77–78.

## SUMMARY

In the Congregation of the Mission Library in Stradom, Kraków, two books have been found that used to belong to the famous library of the Polish king, Sigismund Augustus. The monograph on the King's collection written by Alodia-Kawecka-Gryczowa contains a catalogue of all the books belonging to it that have been discovered so far. This article, however, extends Kawecka-Gryczowa's catalogue by the addition of two books that have remained unknown until now. After the king's death, part of his book collection went to the Jesuit college in Vilnius while the rest remained with queen Anna Jagiellon, who was her brother's will executor. Both of the newly found volumes are medical prints which queen Anna gave as gifts to her doctors, Sylwester Roguski and Hieronim of Poznań. Like other volumes belonging to the Sigismund Augustus collection, the books are bound in wood boards covered in brown leather, with the king's supralibros on the upper cover and the ownership formula SIGISMUNDI AVGUSTI REGIS POLONIAE MOVMENTVM on the lower part of the cover.

## KEYWORDS:

Sigismund Augustus' library, early printed books, monastery libraries, bookbinding, supralibros

NIEZNANE KSIĄŻKI KRÓLA ZYGMUNTA AUGUSTA  
W BIBLIOTECE ZGROMADZENIA KSIĘŻY MISJONARZY  
NA STRADOMIU

## STRESZCZENIE

W Bibliotece Księży Misjonarzy na Stradomiu w Krakowie odnaleziono dwie książki należące niegdyś do słynnej biblioteki polskiego króla Zygmunta Augusta. Alodia Kawecka-Gryczowa stworzyła monografię królewskiej książnicy, w której zawarła katalog wszystkich odnalezionych dotąd dzieł; niniejszy artykuł uzupełnia go o dwie nieznane dotąd pozycje. Po śmierci króla jego biblioteka uległa rozproszeniu. Część książek trafiła do kolegium jezuitów w Wilnie, część testatorka, Anna Jagiellonka, zachowała dla siebie. Obywa odnalezione woluminy to druki medyczne, które Anna ofiarowała swoim lekarzom – Sylwestrowi Roguskiemu i Hieronimowi z Poznania. Książki oprawione zostały w sposób charakterystyczny dla biblioteki Zygmunta Augusta w brązową skórę na desce, z wybitym na górnej okładzinie królewskim supereklibrisem i formułą własnościową SIGISMUNDI AVGUSTI REGIS POLONIAE MOVMENTVM na okładzinie dolnej.

## SŁOWA KLUCZOWE:

biblioteka Zygmunta Augusta, oprawy książkowe, stare druki, biblioteki klasztorne, intraligatorstwo





Fig. 9. Part of supralibros of Sigismundus August (inscription on the lower cover), bookbinder Jerzy Moeller, Kraków 1560 (ref. 100-II-P2).

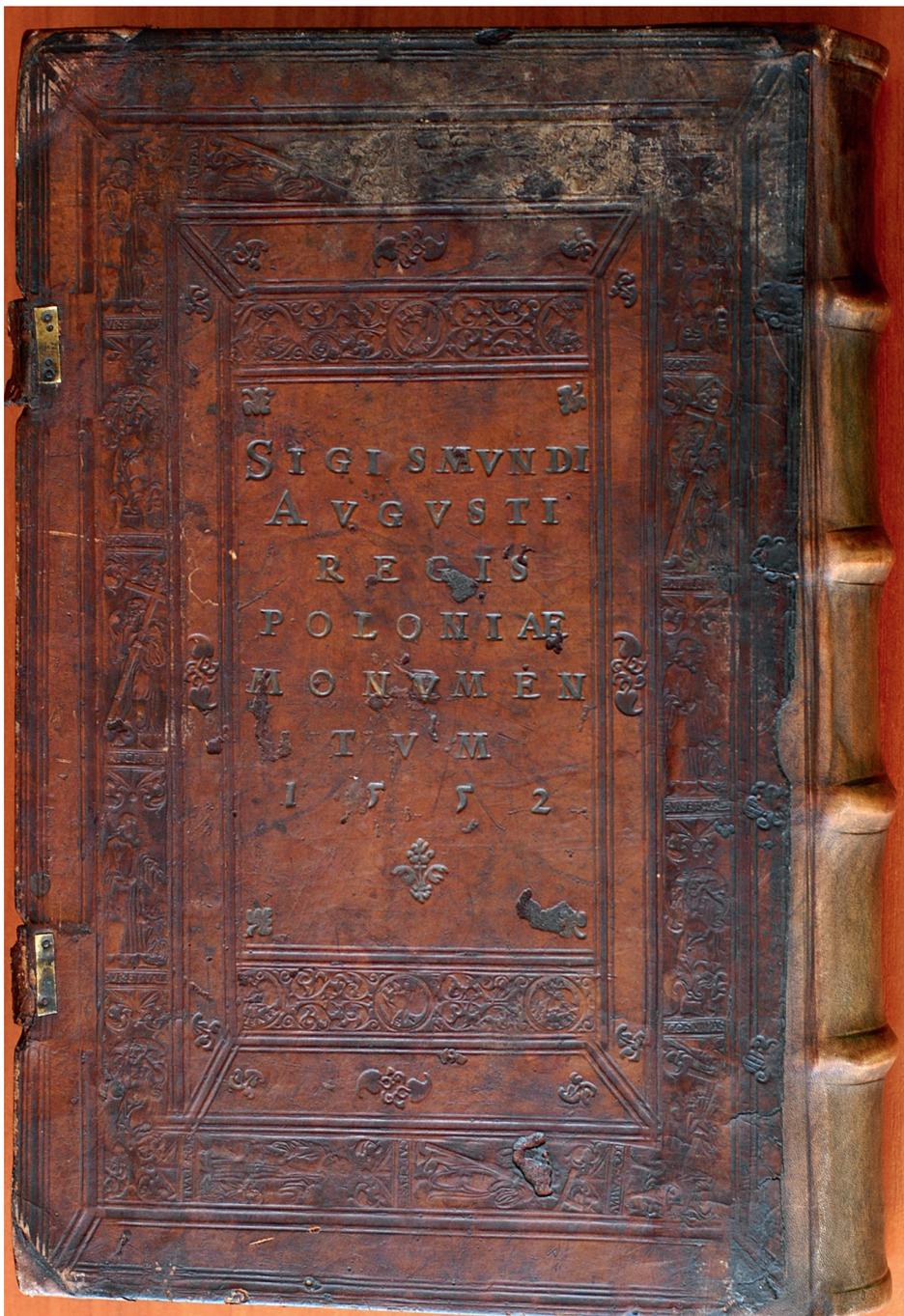


Fig. 10. Part of supralibros of Sigismundus August (inscription on the lower cover), bookbinder Jerzy Moeller, Kraków 1552 (ref. 29-III-B).