



Iryna Kachur

Vasyl Stefanyk National Scientific Library of Ukraine in Lviv

Lviv, Ukraine

ira-kachur@ukr.net

 0000-0003-3909-3489

Collection of Incunabula from the Vasyl Stefanyk National Scientific Library of Ukraine in Lviv: main provenance stock-keeping units

Abstract: The article contains characteristics of incunabula from Vasyl Stefanyk Lviv National Scientific Library of Ukraine (LNSLU) collection. The author provides sources from which the collection of 15th century prints gathered in LNSLU has been obtained: the Ossoliński National Institute, including family deposit collections of the Pawlikowski and Chrzanowski families; the Dzieduszycki family book collection; the library of the People's House in Lviv including Anton Petrushevich's collection; the library of Shevchenko Scientific Society; collection of the Byzantine library „Studion” founded by Andrey Sheptytsky, as well as book collections from Basilian monasteries and church libraries. The article describes the history of the dissemination of incunabula in previous centuries, their circulation in the Galician milieu (in the lands under the Austrian partition), gives the names of their owners and characterizes provenance forms.

Key words: Incunabula – provenance research – historical book collections – book bindings – ownership marks – Vasyl Stefanyk Lviv National Scientific Library of Ukraine (LNSLU).

„Z Badań nad Książką i Księgozbiorami Historycznymi” – Udział zagranicznych recenzentów w ocenie publikacji; Stworzenie anglojęzycznej wersji wydawniczej publikacji; Digitalizacja tomów archiwalnych rocznika w celu zapewnienia otwartego dostępu do nich przez Internet oraz wdrożenie i utrzymanie cyfrowej platformy redakcyjnej – zadanie finansowane w ramach umowy nr 653/P-DUN/2019 ze środków Ministra Nauki i Szkolnictwa Wyższego przeznaczonych na działalność upowszechniającą naukę.

2020 marks the 80th anniversary of Vasyl Stefanyk Lviv National Scientific Library of Ukraine (LNSLU), one of the largest scientific libraries in Ukraine. The library started its operation on the 2nd of January 1940, when the then Soviet authorities established the Lviv Branch of the Library of the Academy of Sciences of the Ukrainian Soviet Socialist Republic (hereinafter LB LAS USSR), with its seat in the pre-war building of the National Ossoliński Institute. After several changes, the institution has been using its current name since 2008. The establishment has assembled resources from most public, monastic, private and institutional book collections that were nationalized by the Soviet authorities in Lviv and western Ukraine. Among the largest and most valuable were collections from the following libraries: the Ossoliński National Institute (hereinafter ONI), Count Viktor Baworowski's Foundation, the People's House in Lviv ("Narodnyj Dim") including the collection of Anton Petrushevich, the Shevchenko Scientific Society, the Jewish Community and the library of "Studion" Univ Lavra of the Studite Monks "Studion". The Department Old Prints and Rare Books was formed early in April 1940. The management of the Department was entrusted to Rudolf Kotula¹, a librarian with forty years of experience. Yet as soon as on April 13th he was arrested by the NKVD and deported to Kazakhstan, where he died on the 11th of October the same year. On the 21st of May, Eugenia Kurkova², a specialist in incunabula in the former Ossolineum³, was appointed to the position of head of the Incunabula, Old Prints and Rare Books Department. The plan at that time was to separate books with superexlibris (supralibros) belonging to the collection of the 16th century prints and to develop their scientific catalogue⁴. On the 25-29th of October 1940, LB LAS USSR together with the Lviv University Library (hereinafter LUL), organized a scientific conference dedicated to the 500th anniversary of the invention of printing art: 19 speakers from Lviv, Kiev, Moscow and Leningrad delivered papers in Ukrainian, Polish and Russian⁵. This meeting provided an opportunity to present research related

¹ R. Kotula (1875-1940), classical philologist, bookseller, bibliophile; between 1900 and 1939 he worked at the Lviv University Library, from 1923 as director; from 1901 he also worked at the Bavorovianum and became the director of this institution in 1916.

² E. Kurkova (1885-1970) – Incunabulist, head of the Old Prints Department and the Office of Periodicals in the ONI in Lviv (1921-1940), between 1940-1941 head of the Incunabula, Old Prints and Rare Books of the Polish Sector LB LAS USSR; during the German occupation she worked in the Second Department of the Staatsbibliothek Lemberg; between 1944-1948 the head of the Old Prints Dept., then the Rare Book Office of the LB LAS USSR; Retired in 1950; buried in Lychakiv Cemetery in 1970.

³ For further details on the history of the Old Prints and Rare Books Dept. of LNSLU see: *Katalog druków XVI wieku z historycznej kolekcji Ossolineum*, ed. by D. Sidorowicz-Mulak, Wrocław 2017, pp. 45-52.

⁴ LNSLU, Manuscript Dept., F. 9, o/n., MS 5383.

⁵ The conference materials have not been published. In the Manuscripts and Old Prints Dept.

to old books. The discussion focused on the Krakow Incunabula and other 15th-century books, exceptionally valuable due to their editorial value, rarity and provenance (Kurkova, the paper “Gutenbergiana and prominent incunabula in Lviv libraries”). The speaker found that in 1940 Lviv libraries held about 700 copies press-printed in 128 print houses, while Nikolai Kiselov believed that the collection of LB LAS USSR at that time included 337 incunabula and about 6000 16th-century prints, and that “among the latter, a prominent place belongs to Polish 16th-century writers, whose selection is very complete”⁶. Kurkova listed the following rare prints: *Agenda* printed in Konrad Baumgarten’s print house in Danzig in 1499, the edition with a large woodcut initial on the first card, and St. Birgitta *Orationes* published around 1488-1490 in Rome by Stephanus Planck⁷. Other topics included issues concerning decorating palaeotypes (Mieczyslaw Jan Gębarowicz⁸, the speech “Illuminated incunabula in the Library of the Lviv Academy of Sciences of the Ukrainian SSR”) and ornamentation of prints deriving from major Italian printing houses, among others from Venice, Rome and Florence (Helena Anna Blum⁹, the paper “Characteristics and evolution of decorations on Italian incunabula”). The discussion also covered Elzevirs in the Lviv collections (Maria Chmielowska¹⁰, the paper “Elzevirs in the collection of the Lviv Branch of the Library of the Academy

of Scientific Library of Ivan Franko National University of Lviv (hereinafter SL LUL) there are typescripts of papers with authors’ corrections (MS 1525 III). Copies of some texts with corrections can also be found in the LNSLU Archive (description 1, MS 2). It should be noted that all typescripts were written in Ukrainian, which caused linguistic and stylistic errors in articles by Lviv authors of Polish origin. The articles had some other drawbacks, too, such as the lack of bibliographical footnotes and, most importantly, absence of catalogue numbers or inventory reference numbers for discussed books. The article by N. Kiselov, published in the Moscow journal “Istorik Marksist” is the fullest published information source about the conference and the exhibition held on this occasion [N.P. Kiselev, *Pyatisotletniye knigopечатaniya (Vystavka i konferentsiya vo L’vove)*, “Istorik Marksist” 1941, vol. 1, pp. 100-109].

⁶ Ibid, p. 107.

⁷ Both copies are now kept by the Ossoliński National Institute in Wrocław (ONI), catalogue no XV-16 and XV-9, see: *Katalog inkunabulów Biblioteki Zakładu im. Ossolińskich we Wrocławiu* [the Catalogue of Incunabula in Ossoliński Institute Library in Wrocław], based on K. Piekarski’s materials, ed. A. Kawecka-Gryczowa, Wrocław 1956, items 2 and 67.

⁸ M.J. Gębarowicz (1893-1984), Polish scientist and humanist, professor of art history, since 1923 curator of the Lubomirski Museum, after the outbreak of World War II one of the three directors of the ONI; later he worked as an ordinary librarian in various Lviv institutions, qualified as a *junior researcher*; buried in Lychakiv Cemetery in Lviv.

⁹ H.A. Blum (1904-1984), Polish art historian, museology critic, outstanding expert in modern art; between 1926 and 1932 she studied art history and archaeology at the University of Lviv (she defended the first doctorate in modern art in Poland); between 1937 and 1938 she studied museology at the Ecole de Louvre in Paris; a researcher at the Lviv Ossolineum; she moved to Krakow in 1944, while in 1965-1973 became curator and custodian of the Department of Figures at the National Museum in Krakow.

¹⁰ M. Chmielowska (1895-1982), a graduate of the Sorbonne, a French teacher, a long-time librarian in the ONI in Lviv, then LB LAS USSR; buried at Lychakiv Cemetery in Lviv.

of Sciences USSR (new acquisitions”)), unknown fragments of prints from a Mainz print house (Kiselov¹¹ from Moscow), and several pages of an unknown print by Jan Gutenberg found in Kiev (Boris Zdanevich from Kiev¹²). Then, considerations turned to Jewish printing tradition before 1540, including the activities of itinerant Jewish printers from the 15th and 16th century and, more broadly, the history of Jewish printing in Galicia (Jehuda Kohn¹³, the paper “Jewish old printed books in Lviv”). Next followed the dissemination and ornamentation of Armenian prints (Tadeusz Mańkowski¹⁴ gave a lecture entitled “Armenian old prints in Lviv libraries”), Church Slavonic-language books, especially from Ivan Fedorov’s print house in Lviv and the first print houses run by southern Slavs (Hilarion Świącicki¹⁵ and Ivan Krypjakewych¹⁶), and eventually Ukrainian and Belarusian incunabula (paper by Bohdan Barvinskyj¹⁷).

The events of the Second World War, the export of books by German occupiers in the spring of 1944, followed by post-war movements of Polish collections to territories within the new Polish borders had disastrous consequences for the state of Lviv book collections, especially their most valuable part, i.e. the 15th-16th century publications. In 1940 Lviv’s institutional libraries held about 1200 incunabula¹⁸, while in 1958 their number decreased to 84 items¹⁹. In his catalogue of incunabula housed in the Lviv University Library Fedir Maksymenko included descriptions of 40 works in 48 volumes, as well as abbreviated descriptions of 15th century prints stored in other libraries in Lviv: LB LAS USSR (currently LNSLU) – 23 copies; Museum of Ukrainian Art – 15; Central Historical Archive – 5; Lviv Historical Museum – one incunabulum²⁰. None of the 47 fifteenth-century prints that belonged

¹¹ N. Kiselov (1884-1965), Russian Bible specialist, palaeographer, author of incunabula and palaeotype catalogues.

¹² B. Zdanevich (1886-1966), orientalist, linguist and translator, between 1937-1941 head of the old prints department at the Library of the Academy of Sciences USSR in Kiev, author of the incunabula catalogue.

¹³ J. Kohn (born in 1875), worked at the LB LAS USSR from February 1940; from July that year the head of the Jewish literature department.

¹⁴ T. Mańkowski (1878-1956), Polish lawyer, art historian, museologist, ONI employee, expelled from Lviv in 1945, director of the Wawel State Art Collection between 1945-1951, since 1948 lecturer at the Jagiellonian University; bachelor of the Order of Polonia Restituta.

¹⁵ H. Świącicki (1876-1956), Ukrainian philologist, ethnographer, art historian, director of the National Museum in Lviv between 1905-1952.

¹⁶ I. Krypjakewych (1886-1967), Ukrainian historian, professor at Lviv University.

¹⁷ B. Barvinskyj (1880-1958), Ukrainian politician, historian, archivist, director of the Lviv University Library between 1939-1941.

¹⁸ See: E. Triller, *O inkunabulach w zbiorach lwowskich*, “Roczniki Biblioteczne” [On Incunabula in Lviv collections, “Library Yearbooks”] 1967, no. 1-2, p. 183.

¹⁹ See: *Pershodruky (inkunabuly) Naukovoyi Biblioteky L'vivs'koho Universytetu. Katalog*, ed. F. Maksymenko, L'viv 1958.

²⁰ Ibidem.

to Library of Count Viktor Baworowski Foundation remained in Lviv. Almost entire collection of Ossolineum incunabula, along with other library and museum collections, was transported to the new Ossolineum National Institute premises, opened in 1946 in Wrocław. In 1967 Maximenko's catalogue was supplemented by Eugenia Triller, who published descriptions of 15 incunabula found in the Lviv National Scientific Library²¹. In 1950 Eugenia Kurkova was retired due to a wave of ideological repressions in academic institutions, while Roman Lucyk (1900-1974) was appointed the new manager of the Old Prints Dept. in LB LAS USSR. Before the war Lucyk was as a Director of the Library and Archive of the Kaczkowski Society. He worked in various divisions of the Lviv Branch of the Library of the Academy of Sciences of the USSR since 1942. His long-standing work on incunabula resulted in catalogue²², where he recorded all the fifteenth-century prints identified in the Stefanyk Lviv Scientific Library of the Academy of Sciences of the USSR until 1974: 37 works in 39 copies. Unfortunately, the descriptions of incunabula do not contain any information about their provenance, which could help identify the book collections they originated from. Most probably it resulted not from the author's omission but from censorship interference. A typescript review by Maksymenko seems to evidence that the author had prepared much more complete annotations than the ones that were published. It states that "the incunabula descriptions are made with exceptional completeness and accuracy, including information about the history of each copy, its binding and handwritten notes"²³. Later on, in 1986, another ten defective incunabula were identified for the purpose of developing and publishing a catalogue of palaeotypes from the collections of the Stefanyk Library²⁴. Over the last decade some previously unidentified prints have been explicated, thus expanding the collection of incunabula to 55 units.

Until now the yield of incunabula collected at the LNSLU has not been researched thoroughly. However, owing to the recently undertaken efforts to develop their catalogue it has been possible to characterise the collection more precisely in terms of provenance records. This article aims at analysing the provenance of LNSLU incunabula as well as discussing their content and marginalia that indicate how the books were used by their owners.

The nucleus of the present 15th-century prints collection was formed by the pre-war Incunabula yield from Ossolineum in Lviv. When on the 14 of February 1940 it was taken over from custodian Władysław

²¹ E. Triller, *O inkunabulach...*, pp. 185-190.

²² *Inkunabuly L'vivs'koyi Naukovoyi Biblioteky im. V. Stefanyka Akademiyi Nauk URSR. Katalog*, ed. R.Y. Lucyk, L'viv 1974.

²³ LNSLU, Archive of the Rare Book Dept.

²⁴ *Katalog paleotypov yz fondov L'vovskoy nauchnoy byblyoteky im. V. Stefanyka AN USSR*, ed. R.S. Kharabadot, R.M. Byhansky, Kyev 1986.

Tadeusz Wisłocki it numbered 318 copies²⁵. A significant part of this collection was taken away by the Germans in 1944. The rest was sent to Wrocław between 1946 and 1947, under the resolution of the Council of USSR Ministers “On the transfer of historical and cultural heritage of the Polish nation”. Currently, there are twelve palaeotypes in ten volumes preserved in LNSLU. They originate from the pre-war Ossolineum, including the Pawlikowski and Chrzanowski collections deposited there²⁶.

Only three of these books bear a stamp with “Instytut Ossolińskiego” (Ossoliński Institute) inscription or a characteristic Ossolineum inventory number. The most valuable copies include an undated edition of *Modus confitendi*, a work written by a Portuguese Benedictine Andreas Escobar, probably printed in Rome around 1500²⁷. According to the *Gesamtkatalog der Wiegendrucke* (hereinafter GW)²⁸, the most authoritative incunabula catalogue, apart from the Lviv copy there are only two undated copies of this work: at the Baltimore Museum of Art (USA) and the Archdiocesan Archives in Poznań. The second piece is a Roman edition of *Confessionale. Interrogationes et doctrinae* by an unknown author, dated 1495²⁹, bound together with *Modus confitendi* (inventory reference number 84731), preserved in 6 copies. In the 19th century the adligat was rebound in cardboard covered with colourful marbled paper.

The Italian edition (Brescia 1483) of work by Ambrosius Aurelius Theodosius Macrobius also bears Ossolineum’s mark (the stamp and the inventory number 170210). These were Neoplatonic reflections on the issue of soul, harmony of the Cosmos and interpretation of dreams. This commentary on Mark Cicero’s *The Dream of Scipio*³⁰ was highly valued in the Middle Ages. In addition, the Lviv copy is interesting because of its provenance marks³¹ and binding. It is known that

²⁵ ONI, MS 17059/II, ch. 11-22. For more details see: I. Kachur, *Incunabuly z historycznej kolekcji Ossolineum w zbiorach Lwowskiej Narodowej Naukowej Biblioteki Ukrainy im. W. Stefanyka* [Incunabula from the historical Ossolineum collection in the yield of W. Stefanyk National Scientific Library of Ukraine], “Czasopismo Zakładu Narodowego imienia Ossolińskich” [2017], no. 28, pp. 41-52.

²⁶ For more details see: I. Kachur, op. cit.

²⁷ Andreas de Escobar, *Modus confitendi*, [Roma: Johannes Besicken cum Martinus de Amsterdam, c. 1500/1501].

²⁸ *Gesamtkatalog der Wiegendrucke* (GW). Vol. 1-7, Leipzig 1925-1940; Vol. 8-12, Stuttgart 1978-2013.

²⁹ *Confessionale. Interrogationes et doctrinae*, [Roma: Stephanus Planck, c. 1495]. 8°. GW 7324; *Incunabula quae in bibliothecis Poloniae asservantur*, ed. A. Kawecka-Gryczowa. Vol. 1, M. Bohonos, E. Szandorowska, Wratislaviae 1970 (IBP) †748. LNSLU, sign. CT-I 14110.

³⁰ Aurelius Theodosius Macrobius, *In “Somnium Scipionis” Ciceronis expositio. Saturnalia*, Brescia: Boninus de Boninis de Ragusia, 6 VI 1483. 2°. IBP 3497, †1488. LNSLU, sign. CT-IV 14078.

³¹ Kazimierz Piekarski’s findings in the hand-written inventory of the Ossoliński National Institute Incunabula, made between 1936 and 1937 as part of activities of the Polish Commission

the first owner of the book was Adam Jakubowicz (Adam from Vilnius, Adamus Jakubowicz de Kothra³²), son of Jakub, known for his diplomatic missions and contacts with both Krakow academic circles and Filippo Buonaccorsi, called “Callimachus” – an Italian humanist, poet, associated with the royal court, as well as with Schweipolt Fiol³³, the founder of the first Cyrillic printing house in Poland. In 1478 A. Jakubowicz took up studies at the Cracow Academy. As ownership record states: “Knyha Adamova lytvyna S’Kotry Yakoubovycha mystra pryeslavnoho ouchyenia krakovskoho kouplona za pol hryvny” (The Book of Adam Litwin of Kotra Jakubowicz, the master of the famous Krakow teaching, bought for half a hryvnia), he bought the volume by Macrobius for half a hryvnia³⁴ after he had received his Master’s degree, that is after 1488. It is known that he gave lectures in Krakow (as *extraneus non de facultate*³⁵) for about half a year. After his return to Lithuania in 1492 he took over the position of a writer after his father, and then served as secretary in the Chancellery of the Grand Duke of Lithuania Aleksander Jagiellończyk and Sigismund I the Old (from 1507 to 1510). He became a canon of Vilnius and Sandomierz in 1510³⁶. Afterwards the book became part of the Cathedral Library of the Chapter of the Latin Rite in Lviv³⁷ (inscription “Bibliothecae Venerabilis Capituli Leopoliensis”), which numbered about 600 pieces from the fifteenth and sixteenth centuries. In 1729 the Chapter probably donated the book to the Carmelites of the Old Observance monastery in Lviv³⁸, while in June 1917, on the initiative of Ludwik Bernacki, it was incorporated into the Ossolineum collection³⁹. The original, late-Gothic

for the Central Incunabula Catalogue in Poland. See also the reproduction of the page with the description of the copy (no. 170210) in: *Katalog inkunabulów...*, op. cit., Table I.

³² Kotra (Lithuanian Katra, Belarus. Kotra) is a village in present-day Belarus, in Grodno region, which Adam received from Prince Alexander Jagiellon.

³³ Nemyrovskyy E., *Nachalo slavyanskoho knyhopechatannya*, Moskva 1971, pp. 16-18.

³⁴ Hryvnia – currency, then the equivalent of 48 groszys.

³⁵ *Extraneus non de facultate* – an unpaid lecturer.

³⁶ See: *Zbiór dawnych dyplomatów i aktów miast: Wilna, Kowna, Trok, prawosławnych monasterów, cerkwi i w różnych sprawach*. Part 1, Vilnius 1843, p. 16; R. Maurer, *Urządnicy kancelaryjni królów polskich z lat 1434-1506. Studium dyplomatyczne*, Brody 1881, p. 43; K. Morawski, *Historia Uniwersytetu Jagiellońskiego. Średnie wieki i odrodzenie. Z wstępem o uniwersytecie Kazimierza Wielkiego*, Kraków 1900, vol. 2, p. 70; F. Papée, *Adam z Wilna*, [in:] *Polski słownik biograficzny*. Vol. 1, Kraków 1935, p. 21; *Metryka Uniwersytetu Krakowskiego z lat 1400-1508. Biblioteka Jagiellońska, MS. 258*. Vol. 1: *Tekst*, ed. A. Gąsiorowski, T. Jurek, I. Skierska, collab. R. Grzesik, Kraków 2004, p. 397.

³⁷ To find out more about the collection from this library see: J. Gwioździk, E. Różycki, *Druki XVI wieku w zbiorach Biblioteki Katedralnej we Lwowie* [Prints of the 16th century in the collection of the Cathedral Library in Lviv], Warszawa 2008.

³⁸ Compare K. Piekarski, *Inkunabuły i polonica XVI wieku w bibliotece katedralnej we Lwowie, “Silva Rerum” 1927*, vol. 3, p. 69; S. Sułecki, *Inkunabuły kapituły katedralnej lwowskiej w zbiorach biblioteki karmelitów na Piasku w Krakowie*, [in:] *Książka dawna i jej właściciele. Zbiór studiów*. Vol. 1, ed. D. Sidorowicz-Mulak, A. Franczyk-Cegła, Wrocław 2017, pp. 269-286.

³⁹ LNSLU, MS Dept., F. 54, op. 5, spr. 36, ch. 438.

leather binding of the volume has also been preserved. The cover centres are tooled in blind and feature a stylized vine in the shape of a pomegranate fruit with finials in the middle. The bookbinders' signets have been imprinted on the cover as two small gothic shields placed next to each other, depicting a crossed hammer and bricklayer's hook along with initials "IC" (left house mark) and initials "LPAV" (right house mark). Judging by these initials, it can be concluded that the binding was made in the 1480s in the famous Krakow workshop of "Monogrammist IC" and his partner⁴⁰, who worked, among others, for students and employees of the Krakow Academy⁴¹.

On the other hand, a one-sided print of the letter of indulgence (Nuremberg 1485), calling for the fight against the Turks and announced by the papal commissioner Jan of Latoszyn (Latoszynski)⁴², most probably comes from the unprocessed yield of Ossolineum. The copy was found in the bookbinding waste paper⁴³.

Other incunabula copies from the former Ossolineum collection in the LNSLU resources are fragments of various historical assemblages. In 1925 Wincenty Chrzanowski, son of Edward (1843-1922), doctor of law at the University of Paris, a social and political activist, donated his family book collection labelled as "Biblioteka Chrzanowskich. Moroczyn". It consisted of about 5000 volumes, including 50 manuscripts and 9 incunabula⁴⁴. An adligat has been preserved in Lviv, consisting of two Venetian editions of Roman poets: *Sylvae* (Venice 1494) by Publius Papinius Statius⁴⁵ and *Elegiae* (Venice 1493) by Albius Tibullus⁴⁶, bound in one cover. It contains 16th-century marginalia, such as hand written notes comparing Statius' text from 1494 and the 1543 edition from Aldo Manucius' print house, as well as information about the purchase of the book in 1541, which evidence how the then readers perceived these classical poets. In the late 17th century the book

⁴⁰ See: A. Lewicka-Kamińska, *O trzech introligatorach krakowskich z przełomu XV i XVI wieku*, Kraków 1980, p. 5; J.S. van Leeuwen, *The Golden Age of Bookbindings in Cracow 1400-1600*, Kraków 2011, pp. 25-26, 69; A. Wagner, *Superekslibris polski. Studium o kulturze bibliofilskiej i sztuce od średniowiecza do połowy XVII wieku*, Toruń 2016.

⁴¹ A. Wagner, op. cit., p. 118.

⁴² Johannes de Latoszyn, *Litterae indulgentiarum pro defensione catholicae fidei*, [Nürnberg: Anton Koberger, post 5 VII 1485]. 4°. A. Estr. XXI 117; GW M14242; IBP 3374, †1427. LNSLU, sign. CT-IV 21294.

⁴³ The impression was preserved in an envelope addressed to "P. Kurkowa", it was described and preserved in 2010 in the LNSLU laboratory.

⁴⁴ See: E. Chwalewik, *Zbiory polskie. Archiwa, biblioteki, gabinety, galerie, muzea i inne zbiory pamiątek przeszłości w ojczyźnie i na obczyźnie*. Vol. 1: *A-M*, Warszawa-Kraków 1926, p. 418.

⁴⁵ Statius Publius Papinius, *Sylvae*, Venezia: Bartholomeus de Zanis, 15 III 1494. 2°. GW M43274; IBP 5079, †2109. LNSLU, sign. CT-IV 14079.

⁴⁶ Tibullus Albius, *Elegiae*. Cum commento Bernardini Veronensis, Venezia: Simon Bevilacqua, 26 VI 1493. 2°. GW M47021; IBP 5370, †2210. LNSLU, sign. CT-IV 14080.

was included in the library of Vicar's College at the Nativity of the Blessed Virgin Mary college in Wiślica (note: "Ex Bibliothecae R. P. Vicarii Visliciensis die 3 Augusti 1679"), and following the dissolution of the collegiate church in 1826 it was held in the library of Ferdinand Dienheim-Chotomski (1797-1880), poet, translator and publicist, author of the *Eneida* parody (note: "Ex libris Ferdinandi Chotomski 1826").

The Chrzanowski Library held two more works of the Fathers and Doctors of the Church: St. Ambrose of Milan (Basel 1492)⁴⁷ and St. Thomas Aquinas (Nuremberg 1496)⁴⁸. Both volumes have their original, similar bindings preserved: planks, brown leather, gold and blind tooling, in the centre the motifs of pomegranate fruit/herb-of-grace with flowers in the middle, bordures decorated with the motif of *arbor vitae* with five-petalled rosettes. They date from the turn of the 15th and 16th centuries. The books also shared a similar history: first, they were owned by the Warsaw Augustinians at St. Martin's and Our Lady of Consolation Church (entries: "Liber S. Martini Conventus S. Augustini Ordinis Fratr[um] Eremitarum"), in the 18th century they were moved to the College of Vilnius Piarists (entries: "Bibl[iothecae] Coll[egii] Nob[ilii] Vilnensis Scholar[um] Piar[um]"), while in the 19th century they found their way to the Chrzanowski Library.

Another valuable deposit that enriched Ossolineum was the book collection of Gwalbert Pawlikowski, a bibliophile and a collector (1792-1852), the founder of the library in Medyka. It was transported to Lviv between 1848 and 1849 and systematically expanded by his heirs. In 1914 the collection was marked with a black oval stamp with Cholewa coat of arms and the inscription "Gwalbert Pawlikowski". Next, it was sent to Ossolineum, initially as a deposit, to be included as a separate whole bearing their own reference numbers in 1921. After World War II, the book collection consisting of 20 022 new prints and 2948 old prints was transferred to the LNSLU collection (seven incunabula were transferred to Wrocław). Currently, LNSLU holds four incunabula from the Pawlikowski collection. The copy of the Venetian edition of the ascetic treatise by Pseudo-Bonaventura (real name Guillelmus de Lanicia) *Diaeta Salutis* from 1497/1498⁴⁹ also has the binding characteristic of the Pawlikowski Library: cardboard and black half-leather, cuts coloured in bright yellow, with the reference number written on the flyleaf. A rare edition of *Compotus*

⁴⁷ Ambrosius s., *Opera*. Cum additionibus Ioannis de Lapide, Basel: Johann Amerbach, 1492. 2°. LNSLU, sign. CT-IV 21152 (the copy contains only "Pars I").

⁴⁸ Thomas de Aquino, *Summa theologiae*, Nürnberg: Anton Koberger, 15 I 1496. 2°. GW M 46440; IBP5297, †2184. The copy contains only "Pars 2", LNSLU, sign. CT-IV 21022.

⁴⁹ Guillelmus de Lanicia, *Diaeta salutis*. [Acc.:] Joannes de Caulibus, *Meditationes vitae Christi*, Venezia: Petrus de Quarengijs, 1.II.1497/1498. 8°. GW 4730; IBP 1158, †536. LNSLU, sign. CT-I 11030.

manualis (Strasbourg 1488) by a 15th century astronomer and poet Magister Anianus, co-published with *Algorithmus de integris* treatise by an English astronomer Johannes de Sacrobosco⁵⁰, is another valuable print. In turn, the sermons (*Sermones de tempore*, Venice 1495) by a French theologian, mystic and Father of the Church of St. Bernard of Clairvaux⁵¹, are part of another adligat, the binding of which has not been preserved. In the 17th century they belonged to a Dominican Bernard Abrek from Lviv (entry: “Fratris Bernardi Abrecii de Leopoli Ordinis Fra[trum] Pr[a]edicatorum Jubilarii 1632”). A work by St. Thomas Aquinas, one of the most eminent philosophers, theologians, and Doctor of the Church, titled *Catena aurea super omnia Evangelia* (Venice 1494)⁵² also comes from the collection of Dominican monks from the St. Nicholas Monastery in Kamieniec Podolski⁵³ (entry: “C[onve]ntus Camenecensis S[ancti] Nicolai Pontificis Ord[inis] Praedicatoru[m]. Illa esse testatur Possessor Libri I. [...]” and the exlibris subtitle “Bibliothecae Conventus Camenecensis Fratrum Praedicatorum”). Its original late-Gothic binding has been preserved: boards covered with leather, with centres adorned in blind tooling – a stylized vine in the shape of pomegranate fruit with lilies in the middle and tiny rosettes. The bordure features an imprint of trefoil and a star and semicircles; one clasp with a stylized letter motif and buckles have been preserved.

The ancestral library of the Dzieduszycki family was founded in the early 19th century in Poturzyca (Sokal County) by a Galician official and military officer, bibliophile Józef Kalasanty Dzieduszycki (1776-1847), Sas coat of arms. It was moved to Lviv in 1857 and expanded by Józef Kalsanty’s son, Włodzimierz. In 1940 the collection (about 30 000 vol.) was taken over by the Lviv Branch of the Library of the Academy of Sciences USSR. A small but most valuable part of the Dzieduszycki Library from Poturzyca collection was transported to Wrocław between 1944 and 1946, as evidenced by the presence of 18 incunabula and at least 27 prints from the 16th century

⁵⁰ Anianus, *Comptus manualis cum commento*. [Acc.:] Joannes de Sacro Bosco, *Algorithmus*, Strassburg: Johann Prüss, 14.XI.1488. 4°. GW 1951; IBP 364, †144. LNSLU, sign. CT-IV 21566/k.2. Co-developed with two 16th century prints. A. Kawecka-Gryczowa refers this copy, entered by K. Piekarski in 1936 without any precise marking, to lost copies, see: *Katalog inkunabułów...*, p. IX.

⁵¹ Bernardus Claravallensis s., *Sermones de tempore et de sanctis una cum homiliis et epistolis*, Venezia: Johannes Emericus de Spira pro Lucantonio Giunta, 12 III 1495. 4°. GW 3945; IBP †430. LNSLU, sign. CT-II 7878.

⁵² The monastery was founded in 1616 and dissolved in 1843. The library, which held about 1000 books after the dissolution, was handed over to the Greek-Catholic seminary in Kamieniec. Compare A. Prusiewicz, *Biblioteki na Podolu i ich exlibrisy*, “Exlibris” 1922, no. 4, p. 75.

⁵³ Thomas de Aquino, *Catena aurea super omnia Evangelia dominicalia et ferialia*. P. I-II, [Venezia]: Ioannes Rubeus Vercellensis pro Benedicto Fontana, 29 IV 1494. 4°. GW M 46104; IBP 5331, †2197. LNSLU, sign. CT-III 14070.

currently found in the ONI gathering⁵⁴. Only one volume has been preserved in the LNSLU, stamped “Biblioteka Poturzycka J. W. D. [Library of Poturzyca of Józef and Włodzimirz Dzieduszycki]”. It is an adligat containing a Venetian 1496 print by a German late Middle Ages astronomer and mathematician, Johannes Regiomontanus (Müller) *Epitoma in Almagestum Ptolemaei*⁵⁵, bound together with three editions printed in the early 16th century. The book has its original leather binding (a Wittenberg shop?): boards with blind and gold tooling; the collective title of the adligat and the date of its formation (“Geographia”, “MDXLIII”) was printed on the top lining. A gilded plaque was placed in the cover centre, depicting a scene from the Book of Genesis (“Adam and Eve”). The oldest provenance recorded on the flyleaf: “A[nn]o D[omi]ni 1584. Sum Valentini Panitonsor et eius amicor[um]” means that the adligat belonged to Valentini Panitonsor, whose name derives from the Latin word *pannitonsor*. It means a cloth shearer, a craftsman who in the final stage of cloth production cut the floss and trimmed the cloth edges. The owner also referred to the humanistic expression “sibi et amicorum”.

Church book collections incorporated into the LNSLU after 1939 included also the assemblage from the parish church of the Nativity of the Blessed Virgin Mary in Komarno⁵⁶. The library owned, among others, an adligat containing 2 incunabula concerning linguistic studies (entry “N 32 Ecclesiae Comarnen[is]”), which in the 17th century belonged to a Lviv-based municipal writer (1634-1644), judge and deputy prefect (1646-55) Maciej Dąbrowski (“Matthiae Dąmbrowski m[anu] p[ro]p[ria]”) and Kazimierz Zaliwski (“B. Casimiri Zaliwski m[anu] p[ro]p[ria]”).

The LNSLU resources include only few incunabula preserved from the pre-war Ukrainian institutions’ book collections liquidated in 1939. One of the oldest Ukrainian cultural and educational institutions, operating between 1849 and 1939, was the People’s House in Lviv (“Narodnyj Dim”). The origin of books from this collection is evidenced by the inscription “Biblioteka Russkogo Narodnogo Doma vo L’vove” (Library of the Russian People’s House in Lviv) and an inventory number, e.g. in a book by a Franciscan Baptista de Salis from the Genoa province of the Order: *Summa casuum conscientiae* (Venice 1499)⁵⁷. A copy of the “Chronicle of the World” (*Liber chronicarum*)

⁵⁴ Compare: Katalog inkunabułów...; Katalog druków XVI wieku..., op. cit.

⁵⁵ J. Regiomontanus, *Epitoma in Almagestum Ptolemaei*, Venezia: Johannes Hamann pro Casparo Grosch et Stephano Römer, 31.VIII.1496. 2°. GW M37523; IBP 4707, †1981. LNSLU, sign. CT-IV 21162/k.2.

⁵⁶ Komarno – a city located in Horodok district of Lviv Oblast (region) in western Ukraine. The church was founded by Mikołaj Ostroróg and consecrated in 1658.

⁵⁷ Baptista de Salis, *Summa casuum conscientiae*. [Add:] Sixtus IV, papa, *Bulla “Etsi dominici gregis”*, Romae 30.XII.1479, Venezia: Paganinus de Paganinis, 21.XII.1499. 8°. GW 3326; IBP 786, †335. LNSLU, sign. CT-I 14115.

by Hartmann Schedel also originates from this library. It was published in 1493 in Nuremberg in Anton Koberger's publishing house, with woodcuts from Michael Wolgemut's studio⁵⁸. Originally the book belonged to the councillor of the Austrian Imperial Court of First Instance in Lviv and a collector, Stanisław Wronowski, Topór coat of arms (1733-1839). He gathered a large library of 30 000 volumes, which was divided between the Ossolineum and various public institutions in Lviv at his request. Subsequent 9 pages of Schedel's book bear letters from the bibliophile's name ("W - r - o - n - o - w - s - k - i") and a heraldic seal with the initials "S W". The original binding (boards coated in leather with blind and gold tooling) had been covered (like all other volumes in this collection) in grey blue paper, with call marks on the back.

The library of the People's House in Lviv was also a provenance of a copy of a Latin *Bible* (Nuremberg 1493), explicated by an exegete from the late Middle Ages, a Franciscan Nicolas of Lyra⁵⁹. According to the inscription "Sum ex Libris Gregorii Pietruszewicz Parochi Nahorcensis et Muhilanen[sis] Decani Foranei Kulikovien[sis] R[itus] G[raeci] ritè Liber adscriptus in A[nn]o [1]795 Die. 7^{ma} Aug[ust]is" *The Bible* had previously belonged to the collection of a parish priest in Nahirci and Mohylany⁶⁰, Dean of Kulikiv and Zhovkva, reverent Hrigorij Petrushevich (Grzegorz Pietruszewicz, 1740-after 1803). Apart from the above mentioned entry, dated 7 August 1795, the endpaper bears a note in Polish from 1801, probably made by H. Petrushevich, referring to this edition of the *Bible* and other publications printed with commentaries by Nicholas of Lyra.

The largest contributor to the People's House in Lviv was Pietruszewicz's grandson, bibliophile Antoni Petrushevich (Pietruszewicz, 1821-1913), historian, philologist, ethnographer and social activist, since 1862 the custodian of the Metropolitan Chapter of the Greek Catholic Church in Lviv, a member of the Krakow Academy of Arts and Sciences. He gathered a large collection of Slavic cultural monuments, amounting to about 20 000 volumes, which he donated to the People's House in 1885. It formed a separate section of "Muзей A.S. Petrushevicha" (A.S. Petrushevich Museum). Most of the six incunabula preserved from his collection are theological and philosophical works, including treatises by a Spanish apologist Alphonso de Spina (Nuremberg

⁵⁸ H. Schedel, *Liber chronicarum*, Nürnberg: Anton Koberger pro Sebaldo Schreyer et Sebastianio Kammermaister, 12.VII.1493. 2°. GW M40784; IBP 4941, †2050. LNSLU, sign. CT-IV 14124.

⁵⁹ *Bible. Cum postillis Nicolai de Lyra et expositionibus Guillelmi Britonis in omnes prologos S. Hieronymi et additionibus Pauli Burgensis replicisque Matthiae Doering*, Nürnberg: Anton Koberger, 12.IV.1493. 2°. GW 4293; IBP 1047, †492. P. I. LNSLU, sign. CT-IV 14122.

⁶⁰ Nahirci and Mohylany – villages Zhovkva district, Lviv Oblast (region).

1494)⁶¹ and an Italian theologian Antonio De Bitonto (Strasbourg 1496)⁶². A richly illustrated copy of *Herbarius latinus* (Mainz 1484), however, focuses on a completely different subject, as it describes 150 plants and 96 medicines commonly found in pharmacies at that time⁶³. In the 17th century it belonged to a doctor and surgeon David of Ostrog (entry: “[...] kirurgus servus domine doktor ostrogensis Dawid”). On the other hand, the entry “Liber Paulj Tharlo de Szczekarzowicze comparatus Cracoviae” on a book written by Pope Pius II titled *Epistolae familiares* (Nuremberg 1481)⁶⁴ indicates the owner of the book in the 16th century – Piotr Tarło of Szczekarzowice⁶⁵ (1530-1565), the Canon of Cracow (1560), the Dean of Przemyśl and the Archbishop of Lviv (1561-1565). There is no information about whereabouts of the book in the following centuries. Apart from these books, A.S. Petrushevich’s stamp can be found on two fragments of the first Slavic prints by Schweipolt Fiol, published in Cracow around 1493⁶⁶. The incunabula in question have no records indicating how Petrushevich acquired them.

The gathering passion of Andrey Sheptytsky (Andrzej Szeptycki, 1865-1944), Greek-Catholic Archbishop of Lviv and Halicz, enriched the LNSLU collection with two valuable incunabula. The authorship of the first work, *Speculum exemplorum* published in Strasbourg in 1487, was mistakenly attributed to Aegidius Aurifaber⁶⁷. In 1942 Metropolitan Andrzej gave the book to his brother Klymentiy Sheptytsky (Klemens Szeptycki), the abbot of the Univ Lavra of the Studite Monks “Studion” near Lviv, as evidenced by the record “Dar vid Mytropolyta Kyr Andrey Yhumenovi Klymentiyu 8/12 [1]942” (Gift from Metropolitan Kyr Andrew to Prior Klimenti 8/12 [1]942”). The book endpaper also bears an ex-libris with an inscription written in Gothic letters: “Ex libris Eduard Grisebach”, which means that it had previously belonged to Edward Grisebach (1845-1906), a German diplomat, poet and literary critic

⁶¹ Alphonsus de Spina, *Fortalium fidei contra Judaeos*, Nürnberg: Anton Koberger, 25.II.1494. 4°. GW 1578; IBP 258, †100. LNSLU, sign. CT-II 21287.

⁶² Antonius de Bitonto, *Sermones dominicales per totum annum*, Strassburg: Johannes Grüninger, [25.I.] 1496. 8°. GW 2212; IBP 435. LNSLU, sign. CT-I 14114.

⁶³ *Herbarius latinus* [cum synonymis Germanicis], Mainz: Peter Schöffner, 1484. 4°. War. 2.3. GW 12268; IBP 2708, †1144. LNSLU, sign. CT-II 21288.

⁶⁴ Pius II papa, *Epistolae familiares*, ed. Nicolaus de Wyle. [Acc.:] *Oratio de laudatissima Maria*, Nürnberg: Anton Koberger, 16.IX.1481. 2°. GW M33692; IBP 4454, †1892. LNSLU, sign. CT-IV 14123.

⁶⁵ Szczekarzowice (Czeczarkewice) – a village in Świętokrzyskie Voivodeship, Opatów County, Tarłów Commune.

⁶⁶ *Triod' p'isna*, Krakiv, Švajpol't Fiol', [c. 1493]. 2°. GW M47501 (Jan Thurzo, 1491); IBP 5398. LNSLU, sign. CT-IV 681; *Triod' cvitna*, Krakiv: vid. Ān Turzo; druk. Švajpol'ta Fiolá, [c. 1493]. 2°. GW M47500 (Jan Thurzo, 1493); IBP 5397. LNSLU, sign. CT-IV 683.

⁶⁷ *Speculum exemplorum*, Strassburg: [Jordanus = Georg Husner], 4.III.1487. 2°. GW M4295210; IBP 5067, †2100. LNSLU, sign. CT-IV 14119.

and a great bibliophile. The library he collected – about 3200 books – was bought by an antiquarian Walter von Brüning and sold at auction in Berlin in 1930. The second incunabula is a rare Slavic first edition of *Triod' tsvitna* printed by Schweipolt Fiol⁶⁸. In 1932 a collector Borys Olchowski found this print in a candle box in an Orthodox church in Paryduby⁶⁹, and then handed it over to Metropolitan Sheptytsky. Next, the incunabulum was included in the book collection “Studion” – stamps of this institution can be found on several pages in the book. An earlier entry by a priest from Paryduby (“Ta iest Tryhod Parydubaska xiendza Danielewicza, darował x. rastowskij an[no] D[omini] 1740 [d]ie 15 maia”) indicates that Danielewicz received the print from an unidentified priest from Rastiv⁷⁰ in 1740. The original 16th century book binding, probably made in western Ukraine, has been preserved: planks covered in brown leather with blind and gold tooling. The endpapers are decorated with woodcut “folk engraving” scenes, coloured in red and yellow: the front endpaper depicts an image of St. Barbara in the church, while the back one shows figures of St. Gregory the Theologian holding a book in his hand and St. Potapios.

A single incunabulum currently owned by the LNSLU originates from the library of Shevchenko Scientific Society in Lviv, as evidenced by the stamp: “Biblioteka Nauk. Tov. im. Shevchenka u L'vovi”. These are *Opuscula* by Vincent de Beauvais, a French Dominican, encyclopaedist, philosopher and educator, a piece printed in Basel in 1481⁷¹. The note on the last page of this print – “Z knyh V. Shchurata 1909 r.” (From V. Shchurat’s books 1909) – indicates that it had previously belonged to Vasyl Shchurat (1871-1948), a Ukrainian educator, poet, translator, folklore scholar, member and chairman of the Society, academician and professor at the University of Lviv (1939-1941) and finally the director of the LB LAS USSR (1944-1948). This incunabulum was probably donated to the library of Shevchenko Scientific Society between 1936 and 1937, because there were two typescripts with bibliographical descriptions of this edition in Polish and Latin glued to the adligat. The first one bears a handwritten note: “Opys zladzhenyy Universyt. Bibliotekoyu u L'vovi v lyutim 1937 r.” (The description was made by the Lviv University Library in February 1937).

The assemblage of the Basilian Order, rich in precious manuscripts and old prints, is represented in LNSLU incunabula collection by four pieces.

⁶⁸ *Triod' tsvitna*, Krakiv: vid. Ān Turzo; druk. Švajpol'ta Fiolâ, [c. 1493]. 2°. GW M47500 (Jan Thurzo, 1493); IBP 5397. LNSLU, sign. CT-IV 682.

⁶⁹ Paryduby – a village in Stara Vyzhivka District in Volyn region.

⁷⁰ Rastiv – a village in Volyn region, Turiisk district.

⁷¹ V. Bellovacensis, *Opuscula*, Basel: Johannes Amerbach, 13.XII.1481. 2°. GW M50551; IBP 5641, †2299. LNSLU, sign. CT-IV 21293.

One is the Strasbourg edition of *De spiritualibus ascensionibus* dated 1488-1494, written by Gerard Zerbolt of Zutphen⁷², a preacher and librarian of the Brethren of the Common Life Congregation. In the early 18th century the book belonged to Jan, the son of the parish custodian Jerzy Kowczyński (inscription: Possessor Joan[n]es Kowczynski A[nno] D[omini] 1708; Anno D[omi]ni 1713 die 14 Julij Ex libris G[enero]si D[omi]ni Joannis Kowczynski Filij Ad[modu]m R[everen]di Georgij Kowczynski Curati Ecclesiae Ritus). In turn, a round purple stamp bearing the inscription “Pyechat’ Knyazhoho Monastyrya OO. Vasylyyan v Lavrovi” (stamp of the OO. Basilian princely monastery in Lavriv⁷³) indicates that in the late 19th century the incunabulum was stored in the Basilian monastery of St. Onofre in Lavriv (Lviv region). This monastery, known for its collection rich in old prints, was founded in the mid-13th century. When in 1939 Lavriv was seized by the Soviet army, officers of the People’s Commissariat for Internal Affairs of the Union of Soviet Socialist Republics (USSR) burned down all monastery collections, plundered and practically destroyed the library, and then turned the Greek-Catholic Orthodox Church of St. John into a stable. Lavriv inhabitants hid some of the icons, which afterwards were put in museums. The incunabulum in question could also have been saved in this way. However it is difficult to trace its history, as it does not contain any later provenance signs.

Three incunabula originate from the Central Basilian Archive and Library in Lviv, which was liquidated in 1946. Among them is a copy of the aforementioned “Chronicle of the World” by H. Schedel⁷⁴, purchased by the Basilians from S. Wronowski’s collection. This is evidenced by the stamp reading: “Ex Bibliotheca PP. Basilianorum Leopoliensium ad S. Onophrium” and an inscription “aplicatur bibl[iothecae] PP. Basilianorum Leopol[iensium]” next to an earlier entry of the Jesuit College from Jarosław (“Collegium Jaroslaviensis Soc[ietatis] Iesu ad BMV”) that had been crossed out. The Jesuit church and college of the Immaculate Conception of the Blessed Virgin Mary was liquidated in 1773, and it is known that its library was transported to Lviv. Then, it was partly included in the collection of the Library of the University of Lviv and partly sold at auctions or destroyed. In addition to works

⁷² Gerardus de Zutphania, *De spiritualibus ascensionibus etc.* [Acc.:] Thomas a Kempis, *Meditationes de vita et beneficiis salvatoris Jesu Christi*; Bertholdus, *Horologium devotionis circa vitam Christi*, Strassburg: Johann Prüss, c. 1488-1494. 8°. GW 10688; IBP 2348, †985. LNSLU, sign. CT-II 17880.

⁷³ Lavriv – a village in Saryi Sambir Raion district, Lviv province of Ukraine, 20 km from the Polish-Ukrainian border.

⁷⁴ H. Schedel, *Liber chronicarum*, Nürnberg: Anton Koberger pro Sebaldo Schreyer et Sebastiano Kammermaister, 12.VII.1493. 2°. GW M40784; IBP 4941, †2050. LNSLU, sign. CT-IV 14125.

by the Church Father St. Bonaventure⁷⁵, the Lviv Basilian collection held also *Liber de potestate et sapientia* by Hermes Trismegistus (Venice 1491)⁷⁶ – a mythological character and a syncretic Hellenistic deity created by combining the features of the Greek god Hermes and Thot, the Egyptian god of writing and secret wisdom, representing the triad of religion, science and art. The text of this occult work was translated into Latin by Marsilio Ficino (1433-1499), the creator of Renaissance Neoplatonism and the author of the term “platonic love”. Ficino presented the texts of Hermes Trismegist as a proof of close resemblance between pagan and Christian philosophy and confirmed their authenticity.

In 2017, the collection of LNSLU incunabula was supplemented with the only copy received as a donation after World War II. It is a Paris edition of *Consolatorium theologicum* printed in 1493, a work by a scholarly monk, Johannes de Tambaco (Johann von Dambach, 1288-1372)⁷⁷, a Dominican monk from Strasbourg. It was a popular work and in the 14th-17th centuries there were several adaptations of this piece. The Paris edition is quite rare – only a few copies have survived in European libraries, including the national libraries of France and Portugal. The LNSLU copy contains numerous marginalia in Latin dating from the 16th century, and according to inscription on the stamp (“Bibliothèque des dominicains du couvent de Paris”) it belonged to the library of the Dominican monastery in Paris. A handwritten bookseller’s note stating the price of the incunabulum indicates how it was acquired in Paris by its last owner and donor to LNSLU. It was a journalist and editor of Ukrainian origin, Volodymyr Havrylyuk (1921-2017). V. Havrylyuk was born in Stanisławów⁷⁸ and was in exile in Paris since 1946. As a correspondent of the French Ministry of Information he contributed to numerous European and American magazines, informing about the life and activity of Ukrainians in France, as well as the socio-political and religious situation in Ukraine and the USSR⁷⁹. Towards the end of his life he expressed his wish to hand over part of his personal book collection to LNSLU. According to his will, 28 cardboard boxes with books and magazines were delivered to Lviv in September 2017, with the discussed incunabulum included in the set.

⁷⁵ Bonaventura s., *Opuscula*. P. I-II, Strassburg: Jordanus de Quedlinburg [Georg Husner], 18.XII.1495. 2°. GW 4648; IBP 1137, †523. LNSLU, sign. CT-IV 14071.

⁷⁶ Hermes Trismegistus, *Liber de potestate et sapientia Dei*, per Marsilium Ficinum traductus, Venezia: Maximus de Butricis, 29.VII.1491. 4°. GW 12313; IBP 2721, †1148. LNSLU, sign. CT-II 21628/k.3.

⁷⁷ Johannes de Tambaco, *Consolatorium theologicum*, Paris: Georg Mittelhus, 1493. 8°. GW M14758. LNSLU, sign. CT-I 21297.

⁷⁸ Stanisławów – a city in Western Ukraine, currently Ivano-Frankivsk.

⁷⁹ M. Romanyuk, *Havrylyuk Volodymyr*, “Ukrayins’ka Zhurnalistyka v imenakh: materialy do entsyklopedychnoho slovnyka” 2002, vol. 9, pp. 56-58.

Incunabula from the LNSLU collection are in vast majority devoid of detailed provenance information, hence it is impossible to precisely identify their previous owners. Based on a preliminary analysis of ownership marks found in the LNSLU incunabula collection it has been established that the main sources for compiling it included: The Ossolineum National Institute including the deposits: the Pawlikowski and the Chrzanowski collections, then the Dzieduszycki family book collection, the library of the People's House in Lviv together with A.S. Petrushevich's gathering, the library of Shevchenko Scientific Society, book collection of "Studion" Studite Monks as well as monastic and church libraries, book collections from Basilian monasteries and church libraries, including those from Basilian monasteries. As a consequence of complicated and violent history of former Galicia some of those historical collections were dispersed.

The preserved specimens of incunabula, once belonging to various historical collections, are an important testimony of mental life and an essential source for the history of the region. Research on the LNSLU collection of incunabula is continued and expected to be completed soon with the publication of a scientific catalogue.

Translated by Anna Molik

Photo. 1. Andreas de Escobar, *Modus confitendi*, [Roma: Johannes Besicken cum Martinus de Amsterdam, ca 1500/1501], 8°. LNNBU, sign. CT-I 14109



Photo. 2. Bernardus Claravallensis s., *Sermones de tempore*, Venezia: Johannes Emericus de Spira pro Lucontonio Giunta, 1495. 4°. LNNBU, sign. CT-II 7878



Photo. 3. *Herbarius latinus*, Mainz: Peter Schöffer, 1484. 4°. Var. 2.3. LNNBU, sign. CT-II 21288

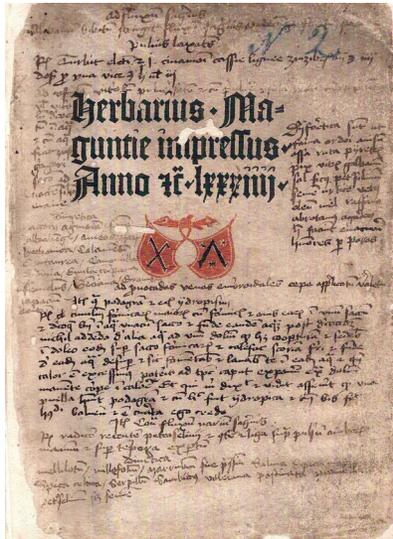


Photo. 4 a, 4 b. Fragments of engravings of folk figures of Saint Barbara with a book in her hand in the Saint Gregory the Theologian church, and Saint Patapios, used in endpapers for the copy of: *Триодъ цвітна*, Краків, вид. Ян Турзо; друк. Швайпольта Фіоля, [прибл. 1493] (*Triod' switna*. Kraków: Sz. Fiol, approx. 1493). 2°. LNNBU, sign. СТ–IV 682



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