




## ARTICLES

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### From Chests to Shelves: Library of the Volodymyr Basilian Monastery and College in the 16<sup>th</sup>–19<sup>th</sup> Centuries<sup>1</sup>

**Abstract:** This article examines the history of the formation, functioning and development of the Basilians' book collection in Volodymyr from the 16<sup>th</sup> to the first third of the 19<sup>th</sup> century in the context of the monastery's educational and cultural activities. Based on the analysis of inventory descriptions from 1705, 1799, 1816 and 1819, the evolution of the library collection is traced from a relatively small collection (301 volumes in 1705) to a substantial educational and religious book repository (760 volumes in 1819). The research revealed that the formation of the book collection occurred through various channels: institutional book transmissions, targeted purchases, donations from benefactors, and bequests and inheritances of books from deceased monks. Special attention is paid to the analysis of the collection's thematic structure, which included theological, educational, scientific and historical literature in various languages. According to the 1816 catalogue, a wide geography of publishing centres was established – from London to St. Petersburg, with a predominance of publications from Warsaw (30), Venice (28), Vilnius (20) and Rome (21), indicating the monastery's active integration into the European intellectual space. Chronological analysis of the collection revealed the predominance of 18<sup>th</sup>-century publications (122 titles), comprising over 50% of the total volume, whilst maintaining a significant number of old printed books from the 16<sup>th</sup>–17<sup>th</sup> centuries. The library functioned, as a complex mechanism of knowledge transfer through four key dimensions: intellectual (translation activities, creation of new texts), educational (supporting the learning process), cultural (synthesis of Eastern and Western Christian traditions) and temporal (preservation and transmission of knowledge to subsequent generations). The research confirmed the significant

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1 The materials and findings presented in this article are part of a broader research project that will be implemented in a monograph dedicated to the history of the Volodymyr Basilian Collegium library from the 16<sup>th</sup> to the first third of the 19<sup>th</sup> century. The author expresses sincere gratitude for consultations and assistance in preparing the research to Oleksandr Okhrimenko, Jakub Łukaszewski, Nataliia Bondar, Alevtyna Sukalo, Nataliia Zabolotna, Iryna Rymarovych, Yuliia Rudakova, Olha Maksymchuk, and Dmytro Lukin for their support in working with archival materials and old printed books.

role of the Basilian library in Volodymyr, as an important cultural and educational centre of Volhynia, which served the intellectual needs of the monastic community, teachers, students and regional elite until the monastery's closure by Russian authorities in 1831.

**Keywords:** Basilians – book collection – monastic library – Volodymyr – knowledge transfer – library catalogue – old printed books – cathedral school – religious education – Volhynia

**Слова ключові:** ојцовіє базиліаніє – ксієгозбіір – бібліотека монастычна – Влодзімієр – transfer wiedzy – katalog biblioteczny – starodruki – szkoła katedralna – edukacja religijna Wołyń

## Introduction

Monastic centres have served, as hubs of spirituality, education and literacy since ancient times. In the Polish-Lithuanian Commonwealth, a special place was held by the monasteries of the reformed Uniate monastic order – the Order of Saint Basil the Great (Basilians). Their library collections reached their highest flourishing in the 18<sup>th</sup> century, when individual book collections numbered from several hundred to several thousand volumes. As Valentyna Los convincingly demonstrates, the quantitative and qualitative content of monastic libraries not only reflected the spiritual and intellectual training of the Basilians but also testified to their significant role in the cultural and educational life of the region. Through the preaching, missionary and educational activities of the monks, the spiritual and intellectual values formed within the monastery actively spread throughout the surrounding society<sup>2</sup>.

This influence was particularly noticeable in Volhynia, where Basilian monasteries maintained educational centres, notably in Volodymyr. The monks' educational activities relied on a substantial library, which, according to Maria Pidlypchak-Majerowicz's classification, belonged to the highest tier, as its volume exceeded 300 tomes – the maximum threshold for medium-tier book collections<sup>3</sup>.

The aim of this article was to conduct a comprehensive study of the formation, functioning and role of the Volodymyr Basilian Collegium library, as a cultural and educational centre of Volhynia from the 16<sup>th</sup> to the first third of the 19<sup>th</sup> century. In accordance with this aim, four research objectives were formulated:

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2 В. Лось, *Василіанські бібліотеки в світлі монастырських інвентарів Національної бібліотеки України ім. В.І. Вернадського (Правобережна Україна XVIII–XIX століття)*, [in:] *Міędzy Rzymem a Nowosybirskiem. Księga jubileuszowa dedykowana ks. Marianowi Radwanowi SCJ*, Lublin 2012, p. 605.

3 M. Pidlypchak-Majerowicz, *Biblioteki i bibliotekarstwo zakonne na wschodnich ziemiach Rzeczypospolitej w XVII–XVIII w.*, Wrocław 1996, p. 50.

to analyse the institutional context of the formation and development of the monastic library in Volodymyr; to reconstruct the quantitative and qualitative composition of the book collection based on the preserved library inventories from 1705–1819; to investigate the mechanisms of knowledge dissemination through the library collection and educational activities of the Basilians; to identify the sources and ways of library acquisition and to determine the role of individuals in forming the book collection. The object of research is the Volodymyr Basilian Collegium library as an institution for the preservation and dissemination of knowledge. The subject of research encompasses the processes of formation, functioning and transformation of the book collection, its quantitative and qualitative characteristics, acquisition mechanisms and the library's cultural and educational influence in the region.

A historiographical analysis revealed the absence of a dedicated study of this library collection. Certain aspects of the Volodymyr Basilian book collection were highlighted in the works of Orest Levytsky<sup>4</sup>, Jan Giżyński<sup>5</sup>, V. Los<sup>6</sup>, and Irena Wodzianowska<sup>7</sup>. The research source base primarily consists of book inventories from 1705<sup>8</sup>, 1799<sup>9</sup>, 1816<sup>10</sup>, and 1819<sup>11</sup>, which allow for the reconstruction of the book contents of the Volodymyr Basilian Collegium library.

The chronological boundaries span from the 16<sup>th</sup> to the first third of the 19<sup>th</sup> century. The lower boundary is determined by the publication of the earliest

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4 О.И. Левицкий, *Историческое описание Владимир-Волынского Успенского храма, построенного въ половинѣ XII в. княземъ Мстиславомъ Изяславичемъ*, Киевъ 1892.

5 J. Giżyński, *Bazylianie we Włodzimierzu i Tryhórach*, Kraków 1912.

6 В.Е. Лось, *Інвентарі бібліотек василіанських монастирів у професійній діяльності історика (Правобережна Україна, середина XVIII–початок XIX ст.)*, [ін:] *Історіографічні та джерелознавчі проблеми історії України. Книга в історії і культурі*, Дніпропетровськ 2012, pp. 202–215.

7 I. Wodzianowska, *Stan bibliotek i zbiorów archiwalnych bazylianskich klasztorów w świetle wizytacji (1799–1824)*, „Archiwa, Biblioteki i Muzea Kościelne” 2021, vol. 116, pp. 457–482.

8 Научно-исторический архив Санкт-Петербургского Института истории Российской академии наук (Scientific and Historical archive of Saint Petersburg Institute of History of the Russian Academy of Sciences, abbreviated to SPIH RAS), collection (abbreviated to c.) 52, inventory (abbreviated to inv.) 1, number of the unit (abbreviated to n.u.) 328, Журнал визитаций протоархимандрита ордена св. Василия Великого Льва Кишки 1704–705, fols. 112–115; В.І. Ульяновський, *Колекція та архів єпископа Павла Доброхотова*, Київ 1992, p. 169.

9 Інститут рукопису Національної бібліотеки України імені В.І. Вернадського (Institute of Manuscript of Vernadskyi National Library of Ukraine, abbreviated to IM VNLU), c. 231, n.u. 152, Справа про ревізію унійних церков і монастирів 1687–1829, fols. 288–289.

10 Ibidem, c. 1, n.u. 4709, Katalog Ksiąg w Bibliotece X[iąży] Bazylianów Włodzimiérskich znaydujących się Sposobem Alfabetycznym ułożony. Roku 1816. w Miesiącu Czerwcu.

11 Центральний державний історичний архів України, м. Київ (Central State Historical Archives of Ukraine in Kyiv, abbreviated to CSHAUK), c. 2074, inv. 1, n.u. 77, Акт візитації василіанського монастиря та повітових шкіл за 1819, fols. 2–3.

book *Theodori Introductive Grammatices libri Quatuor* (1520) by Theodorus Gaza, recorded in the 1816 catalogue, and the reforms of the cathedral school at the Dormition Cathedral in Volodymyr, implemented by local bishops Theodosius Lazovskyi and Ipatii Potii. The upper boundary is connected with the liquidation of the Volodymyr Collegium by Russian authorities after the November Uprising of 1830–1831. The territorial boundaries encompass the city of Volodymyr – a religious and cultural centre of Volhynia, the administrative centre of the Volhynian Voivodeship in the Polish-Lithuanian Commonwealth, and from 1795 – of the Volhynian Governorate of the Russian Empire (now Volodymyr, Volyn Oblast, Ukraine). The book collection was formed at the Dormition Cathedral and, from 1786, in the premises of the former Jesuit monastery. After the closure of the Basilian Collegium, a significant part of the book collection was dispersed among various institutions of the Russian Empire. Individual fragments of this collection are now preserved in the Vernadsky National Library of Ukraine (Kyiv, Ukraine) and the Library of the Russian Academy of Sciences (St. Petersburg, Russia).

The methodological foundation of the research is an interdisciplinary approach that combines methods from historical science, book studies and library science. The study employs the prosopographical method to examine the role of individuals in forming the book collection; the statistical method to analyse the quantitative indicators of the library collection and its thematic composition; and the comparative-historical method to collate data from library inventories of different periods. For the reconstruction of the book contents, codicological and bibliographical analysis methods from book studies were used. The application of the cultural-anthropological approach allowed for examining the library as an institution of knowledge transfer and tracing its role in the cultural and educational processes in Volhynia during the period under study.

The research is structured into four sections: 1) The Monastery, as the Heart of the Book Collection; 2) Library Composition According to Registers and Catalogues; 3) Library and Education; 4) People and Books: Sources of Acquisition. The first section illuminates the institutional context of the library's formation, demonstrating the monastery's role, as a centre of intellectual life in the region. The second part presents the quantitative and qualitative analysis of the book holdings through library inventories from the 18<sup>th</sup>–19<sup>th</sup> centuries, which allowed for tracking changes in the library's composition during the period under study. The third section provided an understanding of the mechanisms of idea dissemination and revealed cultural and educational influences, enabling an assessment of the monastic library's role in knowledge preservation and dissemination. The final part of the research uncovered the mechanisms of library collection acquisition and showed the role of individuals in forming the

book collection. This structure allowed for a comprehensive examination of the institutional context of the library's functioning, the material composition of the book collection, its cultural and educational significance, and the social dimension of the collection's formation. The research created a complete picture of the Basilian library in Volodymyr as an important cultural and educational centre.

### The Monastery as the Heart of the Book Collection

The history of the Volodymyr Basilian monastery and its library dates back to the High Middle Ages and is inextricably linked with the Cathedral of the Dormition of the Mother of God, founded in 1156–1160. Over the centuries, this centre underwent a complex transformation from a medieval cathedral school to a powerful educational and cultural centre of Volhynia. The reforms of the late 16<sup>th</sup>–early 17<sup>th</sup> centuries were of particular importance for its development, laying a solid foundation for further educational activities. The study of the institutional context of the formation and functioning of the monastic library allows for a better understanding of its role as an important intellectual centre of the region, which operated continuously until its closure by Russian authorities in 1831.

The origins of this powerful institution date back to the mid-12<sup>th</sup> century, when the episcopal Cathedral of the Dormition of the Mother of God was established, around which the Basilian monastery later developed. From its very beginning, the cathedral functioned, as a prominent centre of spirituality, culture and education, comprising a school and a book collection. A fundamental contribution to the cathedral's development was made by the Volhynian Prince Mstyslav II Iziaslavovych, who in 1160 endowed the temple with books, holy icons, liturgical vessels, precious items and land grants<sup>12</sup>. This princely foundation laid the groundwork for the monastery's further development, as an important religious and cultural centre of the region.

The gift from Prince Volodymyr Vasylykovich of Volodymyr in 1288 was of particular significance for the formation of the book collection. The Prince donated to the cathedral a "Gospels" copied in his own hand, bound in silver, and an "Apostolos-Aprakos", which initiated the tradition of local manuscript production. Additionally, he gifted large icons of the Saviour and the Mother of God, adorned with silver and inlaid with precious stones, as well as golden liturgical vessels<sup>13</sup>.

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12 *Полное собрание русских летописей, изданное по высочайшему повелѣнію Археографическою комиссіею, томъ девятый, 8. Лѣтописный сборникъ, именуемый Патріаршею или Никоновскою Лѣтописью*, Санктпетербургъ 1862, р. 223.

13 *Полное собрание русских летописей, изданное по высочайшему повелѣнію Археографическою комиссіею, томъ второй, 3. Ипатіевская лѣтопись*, Санктпетербургъ 1843, р. 222.

According to O. Levytsky's hypothesis, a school operated at the episcopal seat, established by the first Volodymyr hierarchs during the medieval period. The main purpose of the institution was the training of future clerics, which was conducted by the cathedral's *ustavnyk* until 1586<sup>14</sup>. Significant changes in educational activities occurred in 1588 when the Bishop of Volodymyr, Theodosius Lazovskyi, following the proposal of Kyiv Voivode Konstanty Vasyl Ostrogski, reformed the educational institution into a Greco-Slavonic school. The school was located in the stone episcopal castle, and the educational process was provided by two bachelors. It is important to note that Prince Ostrogski's educational initiative envisaged a substantial expansion of the book collection<sup>15</sup>.

In 1595, Volodymyr Bishop Ipatii Potii received a privilege from King Sigismund III Vasa to maintain the cathedral school using the revenues from the Monastery of the Saviour in Volodymyr<sup>16</sup>. In 1609, already as the Metropolitan of Kyiv, Ipatii Potii established a foundation of 2,500 zlotys, the interest from which was directed towards maintaining a humanistic-type school and providing for teachers<sup>17</sup>. His successor at the Volodymyr cathedral, Joakym Morokhovskyy, brought the school closer to the standards of Catholic educational institutions. In his testament of 1631, he allocated 600 zlotys for the maintenance of a bachelor<sup>18</sup>. The cathedral school provided two levels of education: the first level was for scholars, and the second for sub-bachelors, hence the cathedral school was called "the Volodymyr schools". In 1640, there were approximately 50 students of noble and burgher origin<sup>19</sup>. Bishop Yosyf Mokosiy-Bakovetskyi introduced liberal arts in the cathedral school and appointed Athanasius Furs as rector. Furs was distinguished by his rich knowledge and intellect, and inspired students in the skills of disputation<sup>20</sup>.

A new stage of development began under Bishop Venedykt Hlynskyi, who invited the Basilians to teach at the cathedral school. This marked the beginning

14 О.И. Левицкий, *op. cit.*, p. 75.

15 *Архивъ Югозападной Россіи, издаваемый временною комиссіею для разбора древнихъ актовъ, высочайше учрежденною при Кіевскомъ Военномъ, Подольскомъ и Волынскомъ генераль-губернаторѣ, часть первая, Акты, относящіеся къ исторіи православной церкви въ Югозападной Россіи*, т. 1, Кіевъ 1859, pp. 237–238.

16 *Архивъ Юго-Западной Россіи, издаваемый временною комиссіею для разбора древнихъ актовъ, высочайше учрежденною при Кіевскомъ, Подольскомъ и Волынскомъ генераль-губернаторѣ, часть первая, Акты о церковно-религіозныхъ отношеніяхъ въ Юго-Западной Руси (1322–1648 гг.)*, т. 6, Кіевъ 1883, p. 210.

17 *Ibidem*, p. 389.

18 *Ibidem*, p. 628; О.И. Левицкий, *op. cit.*, p. 78.

19 П. Кулаковський, *Писар, шляхтич і пастир: Біографія володимирсько-берестейського єпископа Йосифа Мокосія-Баковецького (1595–1654)*, Львів 2019, p. 156.

20 Й. Скрутень, ЧСВВ, *Життєписи Василян*, "Записки Чина Св. Василя Великого" 1931, т. 4, fasc. 1–2, p. 234.

of the monks' continuous presence in Volodymyr until 1831. Venedykt Hlyn-skyi increased the funding of the educational institution to 8,400 zlotys and initiated the establishment of a monastery for the monks, which was discussed at the fourth session of the Zhyrovychi Chapter on 15 May 1675<sup>21</sup>. He planned to locate the monastery on the site of the family estate of the Blessed Martyr Josaphat Kuntsevych, which the latter had purchased. The bishop's health problems, and subsequently his death, delayed the process of establishing the monastery.

The fire of 1683 had a negative impact on the functioning of the school and consequently its book collection. The flames destroyed all buildings within the cathedral grounds down to their stone walls. Over several years, all structures were restored to their original condition thanks to the Bishop of Volodymyr and Metropolitan of Kyiv, Lev Shlubysh Zalenskyi<sup>22</sup>. In addition to rebuilding the cathedral, he finally resolved the matter of founding the Basilian monastery, and in 1708 he allocated 10,000 tynfs for the school<sup>23</sup>. It was during his tenure that a full-fledged educational complex was constructed on the cathedral grounds<sup>24</sup>.

A detailed description of the monastery's life organisation and library has been preserved in the visitation act of Lev Kyshka, the Proto-Archimandrite of the Basilian Order, dated 31 January 1705<sup>25</sup>, which has not yet been introduced into scholarly circulation and thus thoroughly analysed. According to the document, the monastic complex was located on the cathedral grounds above the Luha River. At the time of the Proto-Archimandrite's visit, the monastery building remained partially completed. The monks resided in the episcopal castle. The entrance door to the monastery was on hinges, with a window above it. Behind the door was a small transverse corridor, followed by a long corridor with doors on hinges but without locks. One door led to the stone tower, another to the river. The corridor had six windows with leaded frames. On one side of the corridor were three cells: two shared one stove, and the third was to have its own stove, or presumably was to be installed, as there were no stoves anywhere yet. These rooms had three windows. On the other side was a room with a storage chamber, accessed through a door on hinges. As of 1705,

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21 О.И. Левицкий, *op. cit.*, p. 80; *Археографический сборникъ документовъ относящихся къ исторіи Сѣверо-Западной Руси, издаваемый при управленіи Виленскаго учебнаго округа*, т. 12, Вильна 1900, p. 111.

22 А. Гіль, І. Скочиляс, *Володимирсько-Берестейська єпархія XI–XVIII століть: історичні нариси*, Львів 2013, p. 35.

23 J. Giżycki, *op. cit.*, p. 21–22; CSHAUK, c. 28, inv. 1, n.u. 146, *Актова книга* (22 січня 1707–22 серпня 1711), fol. 188v.

24 І. Скочиляс, *“Володимирські Атени” XVII–початку XVIII ст.: від катедральної школи до єпархіяльної семінарії*, “Київська Академія” 2009, iss. 7, p. 67.

25 SPIH RAS, c. 52, inv. 1, n.u. 328, fols. 111v–115v.

this room was incomplete. The entire building was covered with shingles, had three chimneys and a masonry cellar.

Opposite the monastery were the schools, accessed through a tower with a bell and a porch. From the porch, a door on hinges with a latch led to a small corridor, from which one could enter a large corridor. On the left side were two rooms: one with a green stove, a window, and desks, the other also with a stove, doors on hinges, desks, and two windows. On the right side were two more rooms, similar in description. The building had two chimneys, five windows in the corridor, two doors on hinges, and the place where the third door should have been was boarded up<sup>26</sup>.

The visitation act did not contain a complete description of the documents, furnishings, and properties of the monastery, as the archive had been evacuated by Metropolitan Lev Shlubysh Zalenskyi due to the events of the Great Northern War. Nevertheless, the document states that the Basilians owned properties donated by Venedykt Hlynyskyi in Kotivka and Kadylnytsia near Kobryn, though these were retained by the Metropolitan at the Kobryn Archimandriate<sup>27</sup>.

At the time of the visitation, the Basilian community in Volodymyr consisted of four monks who were exclusively engaged in teaching activities. The monastery was headed by January Ogurtsevych, who was also the school's rector and taught theology. The rector was from Vilnius, born in 1664, took his perpetual vows in Byten, joined the Basilian Order in 1682, and had been in Volodymyr since 1700. At the time of the visitation, he was absent as, in his capacity as the Volodymyr official, he had been sent by the Metropolitan to visit parish churches approximately three weeks before the Proto-Archimandrite's arrival.

Vissarion Sukhorkovych, who taught theology, served as the school's prefect. He was born in Vitebsk in 1677, took his perpetual vows in Byten, joined the Order in 1697, and had been in Volodymyr since 1704. He complained about poor nutrition, as the Metropolitan's steward, called Liasota, did not supply the necessary provisions. He also requested the renovation of the schools and accused Hieronymus Lovetskyi of cruel treatment of students: according to him, Lovetskyi beat them and assigned tasks that were too difficult for their comprehension. Additionally, he requested that after Father Prokopiych's death, the cloak that was retained by Innocent Pikhovych should be transferred to the monastery for further use. Finally, Sukhorkovych reported several security concerns: the cook did not sleep at home and took the keys with him; there was no guard on the monastery grounds. As a result, Sukhorkovych himself was not entrusted with the key to the library.

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26 Ibidem, fol. 111v.

27 Ibidem, fol. 112.



Gennadiy Markevych was a professor of infima and taught rhetoric. The monk was born in Łomża County in 1673, took his perpetual vows in Byten, had been in the Order since 1696, and had been in Volodymyr since 1704. He reported that the nutrition in the monastery was poor and that he lacked fur clothing. When he announced this, he also requested to be relieved of his duties, to which he had been appointed, after the completion of the year and during the vacation period.

Hieronimus Lovetskyi, who taught philosophy, was a professor of syntax. He was from Yaroslav, where he was born in 1683, took his perpetual vows in Volodymyr, had been in the Order since 1702, and had been in Volodymyr since 1704. He complained that the monastery lacked a guard who would tend to the stoves, and requested to be transferred to the theological course<sup>28</sup>.

During the 18<sup>th</sup> century, the monastery suffered devastating fires that significantly impacted the ecclesiastical, educational and cultural life of the city. The fires of 1715 and 1728 ravaged the monastic buildings and cathedral that had only recently been rebuilt following the devastation of 1683<sup>29</sup>. The ruinous consequences damaged the architectural complex rebuilt by the new Bishop of Volodymyr, Lev Kyshka. Moreover, the fires led to irreparable losses in the monastery archive, destroying priceless documents that illuminated the history of both the monastery and the region as a whole. These successive tragic events substantially undermined the material foundation of the Basilian educational activities in Volodymyr.

A significant milestone in restoring the Basilians' position came in 1746, when King Augustus III issued a special privilege that not only confirmed all the historical rights and estates of the Volodymyr Basilians destroyed by fires but also granted them exclusive educational rights within a five-mile zone around the city. This document held strategic importance for the development of education in the region. It secured the Basilians' monopolistic position in the educational sphere and established the legal foundation for the restoration of their educational activities after the devastating fires. The granting of such a privilege testified to the recognition of the Basilians' special role in the cultural and educational life of Volhynia and demonstrated support for their activities from the highest state authority of the Polish-Lithuanian Commonwealth<sup>30</sup>.

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28 Ibidem, fol. 115r-v.

29 І. Скочиляс, *op. cit.*, p. 35.

30 *Архивъ Юго-Западной Россіи, издаваемый временною комиссією для разбора древнихъ актовъ, высочайше учрежденною при Кіевскомъ, Подольскомъ и Волынскомъ генералъ-губернаторѣ, часть первая, Акты объ Уніи и состояніи Православной Церкви съ половины XVII вѣка (1648–1798)*, т. 4, Кіевъ 1871, pp. 458–460.

In 1786, the Basilian monastery and school relocated to former Jesuit buildings. There they constructed a separate educational building situated opposite the monastery, as evidenced by school plans from 1828 and city plans from the second half of the 19<sup>th</sup> century<sup>31</sup>. The library was most likely located in the church or monastery building, since according to the plan, the school building contained only four classrooms, four rooms for school supervisors, and three rooms for Russian language teachers. The source base regarding the monastery's functioning in the last quarter of the 18<sup>th</sup>–early 19<sup>th</sup> centuries is limited. Therefore, the materials from the canonical visitation conducted by Proto-hegumen Adryan Andruszkiewicz on 2 June 1819 are particularly valuable for studying the history of the Volodymyr Basilian monastery in the first third of the 19<sup>th</sup> century. At that time, the Basilians owned a large stone church, built at the expense of the Słomin starosta Ignacy Sadowski (the building has survived to this day). The church had a sacristy where the monastery library was located<sup>32</sup>.

A massive fire that broke out in Volodymyr in 1803 caused catastrophic damage to the city's buildings. The Basilian complex was particularly affected: the fire completely destroyed the school and partially damaged the monastery premises. According to contemporary accounts, the Basilian library also suffered significant losses – part of the valuable book collection and school equipment were destroyed by the flames. This dealt a serious blow to the Basilians' educational activities in the city, as the loss of teaching materials and books substantially complicated the educational process. The consequences of this tragic event significantly impacted the subsequent development of the monastery's educational and cultural activities, as evidenced by later documentary accounts of attempts to restore the lost book collection and rebuild the damaged premises<sup>33</sup>. Using the November Uprising and the participation of some Basilians in it as a pretext, the Russian Empire's authorities liquidated the monastery and school in Volodymyr in 1831. The monks were accused of spreading hostile sentiments towards Russia<sup>34</sup>.

31 CSHAUK, с. 707, inv. 314, n.u. 37, Звіти візитатора шкіл Волинської, Подільської та Київської губерній, виписки з протоколів ревізії шкіл і формулярні списки за 1818 рік, fol. 24; Ibidem, с. 692, inv. 1, n.u. 6726, Найвище затверджений план міста Володимира-Волинського із зазначенням напрямків лінії Луцько-Устилузького шосе, fol. 1.

32 Ibidem, с. 2074, inv. 1, n.u. 77, fol. 1.

33 J. Giżycki, op. cit., p. 105.

34 Н.Г. Стоколос, Р.М. Шеретюк, *Драма Церкви (До історії скасування Греко-Уніатської Церкви в Російській імперії та викорінення її духовно-культурних надбань)*, Рівне 2011, p. 133; J. Giżycki, *Spis klasztorów unickich bazylianów w województwie wołyńskim*, Kraków 1905, p. 105.

The Volodymyr Basilian monastery, which emerged from an ancient cathedral institution of the 12<sup>th</sup> century, followed a complex path of development from a medieval school to a powerful educational centre of the region. Systematic reforms of the late 16<sup>th</sup>–early 17<sup>th</sup> centuries, particularly the reorganisation of the school by Bishops Theodosius Lazovskyi and Ipatii Potii, laid a solid foundation for the further development of educational activities. The involvement of the Basilians in teaching under Bishop Venedykt Hlynskyi and the subsequent expansion of the monastery complex, despite numerous fires and material difficulties, transformed the monastery into a prominent religious and cultural centre of Volhynia that successfully functioned until its closure by the Russian authorities in 1831.

### Library Composition According to Registers and Catalogues

The book collection of the Basilians in Volodymyr constituted an important intellectual centre in the Volhynia region during the 18<sup>th</sup>–early 19<sup>th</sup> centuries, as evidenced by inventory descriptions and visitation acts. The library collection, initially located in the episcopal castle together with the monastery until 1786, and subsequently in the premises of the former Jesuit collegium, was characterised by systematic replenishment of holdings and diversity of thematic repertoire. The study of preserved registers and catalogues allows us to trace the evolution of the book collection from 301 volumes in 1705 to 760 volumes in 1819, revealing the peculiarities of its formation and functioning as an educational and religious centre of the region.

The examined library inventory descriptions, unfortunately, do not provide comprehensive information about the existing book collection. This is particularly true for the 18<sup>th</sup>-century library registers, which contain only brief descriptions of books without their detailed characteristics. The oldest inventory available for this research is dated 1705. It was included in the visitation of the Volodymyr Collegium under the heading “Xięgi Klasztorne”<sup>35</sup>. The inventory encompassed 259 titles, comprising 301 volumes. The bibliographic description of this inventory included the author’s name, book title and format, and in some cases, information about the preservation condition of books or language. Notably, the register lacks information about the place and year of publication, which significantly complicates the identification of specific copies. The book register was compiled without numbering and in an arbitrary order, which likely reflected the actual arrangement of books on the shelves. Bibliographic records were made in Latin and Polish, with Cyrillic or Greek editions described in

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35 SPIH RAS, c. 52, inv. 1, n.u. 328, fols. 112–115.

Polish with a note about the language of the editions, such as: “Reguły S[więty] Bazylego W[ielkiego] Ruskie in folio” or “Grammatyka Grecka in 8vo”<sup>36</sup>.

Based on bibliographic reconstruction methods, it was possible to identify 20 inventory items, which included various editions from the 16<sup>th</sup>–18<sup>th</sup> centuries<sup>37</sup>. Among them were works on philosophy, theology, political thought and classical literature, printed in leading European publishing centres such as Geneva, Vilnius, Kraków, Basel and others. These included well-known works by European authors (Jean Calvin, Étienne Dolet), as well as works by local intellectuals (Jan Dubowicz, Kassian Sakowicz):

1. *Aedes Palatinae Ex Avitis Domûs Illustrissimae* (Vilnius 1695);
2. Aristoteles, *Polityki Aristotelesowej, To Iest Rządu Rzeczypospolitey* (Kraków 1605);
3. Biesiekierski Jan Augustyn, *Szlachcic Polski Starożytny* (Lublin 1632);
4. Calvin Jean, *Defensio Orthodoxae fidei de sacra Trinitate* (Geneva 1554);
5. Dłuski Mateusz, *Practica Prudentiae Poloticæ* (Vilnius 1670);
6. Dolet Étienne Stephanus, *Commentariorum Linguae Latinae Stephani Doleti, Epitome duplex* (Basel 1537);
7. Dubowicz Jan, *Hierarchia Abo O Zwierzchnosci W Cerkwi Bozey* (Lviv 1644);
8. Kamperger Franciscus Aloysius, *De Angelis Quæstiones Et Responsa Theologica* (Olomouc 1679);
9. Knapiesz Grzegorz, *Thesauri Polonolatinogræci Gregorii Cnapii E Societate Iesu. Tomus Tertius. Continens Adagia Polonica Selecta* (Kraków 1632);
10. Kownacki Ignacy, *Sparta Polska, Niezwyciężonemi Łaskawości Piersiami Mocna* (Zamość 1703);
11. Krobski Franciszek Józef, *Nuntia polonæ felicitatis Wychowsciorum aquila* (Zamość [1704]);
12. Rutka Teofil, *Goliat Swoim Mieczem Porazony To Iest Ioannikius Galatowski Archimandrita Ielecki* (Lublin 1689);
13. Rutka Teofil, *Miecz przeciwko Turkom Od Christusa Xiążęcia, Krola, Cesarza* (Leszno 1684);
14. Sakowicz Kassian Kalist, *Traktat o Duszy napisany przez Kassyana Sakowicza Wielebnego Oyca Zakonnika Religiey Greckiey* (Kraków 1625);
15. Sokołowski Stanisław, *Orationes Ecclesiasticæ septem* (Cologne 1587);

36 Ibidem, fol. 113r-v.

37 Ibidem, fols. 112v–114v.

16. Spruszyński Benedykt Jerzy, *Stromata Honori Sanctissimæ Virginis Mariæ Sine Labe Originali Conceptæ* (Zamość 1680);
17. Strauch Rudolph, *Moscoviae historia, quam ... in regiâ academia Gustavianâ* (Dorpat 1639–1640);
18. Sulcz Antoni, *Orbis Quod Vult: In Obiectis Centum Scientiarum. Seu Omni-Scibile Compendiosè, Et Distinctè, Explicatum* (Gdańsk 1682);
19. Tylkowski Wojciech, *Fidelis Prophetissa Seu Impletum SS. Virginis Mariæ Vaticanium* (Oliwa 1674);
20. Zyvalda Jindřich Václav, *Decursus Sexaginta septem. Annorum* (Praha 1688).

In the Department of Old printed books and Rare Editions of the Vernadsky National Library of Ukraine, one book from this reconstructed list of the Volodymyr Basilians' library has survived: Étienne Stephanus Dolet, *Commentariorum Linguae Latinæ Stephani Doleti, Epitome duplex* (Basel 1537)<sup>38</sup>. The ownership of this copy by the monastery library is confirmed by the ownership inscription on the title page: "Ex Cathalogo Librorum Bibliothecæ P[atrum] Basilianorum Collegii Vladimiriensis". Throughout its preservation, the book had various shelf marks: E 442, Q 33, Q 17. A distinctive feature of this copy is that it is a convolute; another edition is bound with it: Jodocus Willich, *Erudita Scholia In Bucolica Vergilii, In Quibus omnia* (Strasbourg 1535)<sup>39</sup>. The title page of the second alligatum within the convolute also contains a provenance inscription: "Bibliothecæ Collegii Vladimiriensis Patrum Basilianorum", however, it is not mentioned in any of the analysed library registers.

Additionally, through comparative analysis and utilisation of the informational potential of the 1816 catalogue<sup>40</sup>, it was possible to reconstruct six more items that were included in the 1705 inventory<sup>41</sup>. These editions represented valuable copies of humanistic literature, including works by Pietro Bembo, Marcus Tullius Cicero, Justus Lipsius and other classical authors, printed in prominent European printing houses of the 16<sup>th</sup>–17<sup>th</sup> centuries in Venice, Leiden, Antwerp and Florence:

1. Bembo Petrus, *Carmina Quinque Illustrium Poetarum, Quorum nomina in sequenti charta continentur* (Venice 1548);

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38 Department of Old printed books and Rare Editions of the Vernadsky National Library of Ukraine (abbreviated to IBS VNLU), n.u. Pal. 10 (1), É.S. Dolet, *Commentariorum Linguae Latinæ Stephani Doleti, Epitome duplex*, Basel 1537; M.A. Шамрай, *Каталог палеотипов из фондов Центральной научной библиотеки им. В.И. Вернадского НАН Украины*, Киев 1995, no. 720.

39 IBS VNLU, n.u. Pal 10 (2), J. Willich, *Erudita Scholia In Bucolica Vergilii, In Quibus omnia*, Strasbourg 1535; M.A. Шамрай, op. cit., no. 2476.

40 IM VNLU, c. 1, n.u. 4709, fols. 3, 4v, 6, 12, 17.

41 SPIH RAS, c. 52, inv. 1, n.u. 328, fols. 112r-v, 113v, 114v.

2. Cicero Marcus Tullius, *De Officiis Libri III* (Venice 1587);
3. Dadaci de Baeza, *Commentariorum Moralium In Evangelicam Historiam* (Leiden 1644);
4. Eustathius of Antioch, *In Hexahemeron Commentarius: Ac De Engastrimytho dissertatio aduersus Origenem. Item Origenis De eadem Engastrimytho* (Leiden 1629);
5. Lipsius Justus, *Opera Omnia* (Antwerp 1614);
6. Plautus Titus Maccius, *Roetae Antiquissimi Comoediae Omnes* (Florence 1554).

Manuscript codices held a special place in the book collection: eight titles in 27 volumes, constituting approximately 9% of the total collection. Among them were: thirteen volumes of manuscript rhetorics (*Rhethoricæ Manuscriptæ tredecim*), poetic works (*Poeses Manuscriptæ*), educational notes (*Notata Manuscripta* in 8vo, *Notata Manuscripta* in quarto), dialectics (*Dialectica Manuscripta* in 8vo), a six-volume set of theological works (*Opera Theologiæ Manuscripta* in *Tomis sex* in quarto), philosophy (*Manuscripta Philosophia* in quarto), and a collection of proverbs (*Adagia pisane* in 8vo)<sup>42</sup>.

The analysis of book formats in the Basilian library demonstrated a clear tendency towards the predominance of smaller format editions. Out of 259 inventory items, formats were specified for 212 books, which revealed the following distribution: the sexto format (6°) was least represented with only 1 book, the folio format (2°) comprised 35 books, quarto (4°) included 52 books, octavo (8°) contained 67 books, and duodecimo (12°) had 57 books. Such prevalence of small-format editions may indicate the educational nature of the library and its active use in the teaching process.

Special attention in the 1705 inventory was given to the physical preservation state of the books. In particular, the compiler identified six unbound books of various formats: dialectics (*Dyalektyka nie oprawna* in 8vo), works of Horace (*Horatius nie oprawny* in 8vo), a theological treatise on human acts (*Theologia de Actibus Humanis nie oprawna* in 4to), a work on the Council of Florence (*De Concilio Florentino nie oprawna* in 8vo), Aesop's book (*Æsopus Græcus nie oprawny* in 12mo) and seven volumes of St. Basil's rules (*Regularum S[ancti] Basily, non introligatorum in folio Tomi septem*)<sup>43</sup>. Additionally, the visitor noted seven volumes of ecclesiastical books (*Libri de Ecclesiastica Septem sed duodecimo*) as unsewn (*non ligati*)<sup>44</sup>. The presence of such a number of unbound and unsewn books may indicate either active replenishment of the

<sup>42</sup> Ibidem, fol. 113.

<sup>43</sup> Ibidem, fols. 113–114.

<sup>44</sup> Ibidem, fol. 113.

library with new acquisitions that had not yet been bound, or certain financial constraints of the monastery regarding bookbinding works.

The monastic book registry of 1705 did not include an equally important part of the Basilian book collection – liturgical books. Reconstructing the repertoire of these books during the period when the Basilian monastery was attached to the cathedral is impossible due to the lack of sources. The visitor did not conduct a detailed inspection of either the church or its furnishings due to the inability to clearly establish the property that belonged directly to the monks. This situation was caused by the special status of the temple: being a cathedral, it was not in the full ownership of the monastic community. Secular priests conducted services there, while the monks focused on teaching in schools. Because of this, the visitor instructed the superior or rector to keep separate registers: one for church property, the other for college property, since even donations intended for the monastic order were counted as church property due to the monks' affiliation with the cathedral church<sup>45</sup>.

Of particular value for this research is the description of the physical condition and storage conditions of the book collection in the visitation materials of the Volodymyr-Brest Eparchy, conducted during the administration of Bishop Felicjan Filip Wołodkowicz in 1758–1761. The book collection, which numbered 266 volumes, was located in a specially designated room of the cathedral treasury, emphasising its significance in the ecclesiastical life of the eparchy. A massive bookcase was used to store the books, with dimensions of approximately eight cubits in length and six in width (over 4 m × 3 m). However, despite the presence of a dedicated room and furniture, the preservation state of the collection caused serious concern for the visitor. A significant portion of the books had suffered from excessive moisture, and unsystematic storage complicated their use. The situation was particularly critical with 36 folios that required urgent restoration due to significant damage.

The visitation act revealed a complex history of the library collection's formation, documenting its heterogeneous origin. Part of the collection came from prominent spiritual centres: the Zhyrovychi and Derman monasteries, as well as from the Volodymyr Collegium of the Basilians of the Lithuanian Province, indicating the migration and exchange of books between different spiritual communities. The presence of books belonging to the Volodymyr Basilians indicates that the cathedral and monastic collections were stored together. At the same time, the document exposed serious deficiencies in the library's organisation, caused by the negligent attitude of chapter members towards their duties. The absence of a systematic catalogue and proper storage conditions threatened

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45 Ibidem, fol. 111v.

the future of this valuable book collection. Given the identified problems, the visitor initiated a comprehensive reorganisation of the library. The father ecclesiarch was charged with implementing a series of urgent measures: compiling a complete register of existing books, introducing their systematic placement by numbers in alphabetical order, and ensuring secure storage in a new locked cabinet. These directives demonstrate an understanding of the importance of preserving book heritage and attempts to implement elements of modern librarianship in ecclesiastical institutions of the mid-18<sup>th</sup> century<sup>46</sup>.

In 1786, a significant relocation of Basilian institutions took place: the monastery, school, and book collection were transferred to the buildings of the former Jesuit collegium, located in the central part of the city. By the end of the 18<sup>th</sup> century, the library contained 707 volumes, as documented in the monastery's visitation description of 1799<sup>47</sup>. For comparison, the Pochayiv Monastery, which was the seat of the Ruthenian Congregation of the Basilian Order, had a library consisting of 784 volumes, while slightly smaller collections were found in the Zhydychn (600) and Zahoriv (500) monasteries<sup>48</sup>.

The register of the Volodymyr library, compiled by Antonii Tarnawski during the canonical visitation on 6 June 1799, was compiled according to thematic principles, indicating the number of books and, in some cases, their format and publication language. Based on the analysis of the 1799 register, the library of the Volodymyr Basilian Monastery was clearly a powerful intellectual and educational centre of the region. The total collection numbered 707 volumes and had a clear thematic structure that reflected the main activities of the monastery.

The largest part of the collection consisted of theological and religious literature (201 volumes). The theological collection included texts of Holy Scripture, theological works, writings of the Church Fathers, dogmatic treatises, and canon law collections. Church legal texts held a special place, particularly the works of Augustine Barbosa and documents of the Tridentine and Zamość Synods, indicating attention to the canonical-legal regulation of church life.

The second largest group was educational and scientific literature (177 volumes). A significant number of philosophical works, textbooks on mathematical sciences, rhetoric, and poetics suggested the high level of educational activity at the monastery. The presence of grammars and dictionaries of various languages in the collection (particularly multilingual Calepinus) testified to intensive language study.

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46 IM VNLU, c. 160, n.u. 677, Книга візитацій церков Володимирського крилосу Володимиро-Берестейської унійної єпархії 1758–1761, pp. 77–78.

47 Ibidem, c. 231, n.u. 152, fols. 288–289.

48 I. Wodzianowska, op. cit., pp. 466–467.



Homiletic and spiritual literature (122 volumes), represented by multilingual collections of sermons and meditative texts, reflected the active pastoral work of the monks. Notably, the homiletic literature was in Latin, Polish, Italian, and French, demonstrating the broad cultural horizon of the Basilian community. Historical literature (42 volumes) encompassed both ecclesiastical and secular history.

Among the mentioned 707 volumes were linguistic books (35) and books of diverse content (130). The presence of classical authors (Demosthenes, Aristotle, Cicero) in the library warrants special mention, as this was a characteristic feature of humanistic education. A significant feature of the collection was its multilingual character. In addition to traditional Latin, the library contained books in Italian, French, Polish, Church Slavonic and Greek. Notably, the collection included secular literature, particularly comedies and tragedies (12 volumes), as well as practical educational materials (trade journals), which demonstrates the monastic community's openness to secular culture and its practical needs.

The predominance of foreign prints over Ruthenian ones in Basilian libraries was not evidence of the Latinisation of monastic centres, but rather reflected the cultural realities of the time. As V. Los aptly notes, Basilian monasteries, being in the cultural space of the Polish-Lithuanian Commonwealth, naturally assimilated European influences, including through printed materials. This is also confirmed by the publishing activities of the Basilians themselves, who printed most of their editions in Polish<sup>49</sup>. Church Slavonic and Ruthenian languages were preserved mainly for liturgical needs, therefore Ruthenian-language publications were largely limited to liturgical books. In the 1799 register, only 15 items of such "Ruskich Chorowych" (Ruthenian liturgical) books were mentioned, without indicating their titles, place of publication, or format<sup>50</sup>.

In June 1816, the most comprehensive catalogue of the Volodymyr Basilian Monastery library was compiled<sup>51</sup>. The catalogue was prepared by Korneli Kotkowski, the school prefect, who completed this task at the request of the Volyn Gymnasium, as evidenced by Report No. 57 dated 4 July 1816<sup>52</sup>. Following the received instructions, the catalogue was created in two copies: one was sent to the Gymnasium, whilst the other remained in the monastery.

The 1816 catalogue, arranged alphabetically, comprised 22 folios. The bibliographic description of each edition contained comprehensive information: the

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49 В.Е. Лось, *Уніатська Церква на Правобережній Україні наприкінці XVIII–першій половині XIX ст. Організаційна структура та культурно-релігійний аспект*, Київ 2013, р. 134.

50 IM VNLU, c. 231, n.u. 152, fol. 288.

51 Ibidem, c. 1, n.u. 4709, fol. 1.

52 Ibidem, n.u. 4709/1, Raport do Gymnazium Wołyńskiego od Szkoły Powiatowej Włodzimierskiej 1816, fol. 2.

author's surname and first name, title, place and year of publication, as well as format. Notably, the book titles were provided in their original language, except for Greek editions, including: "Homera Odisea w Greckim Języku 1542. roku in octavo" (Homer, *Οδύσσεια. Βατραχομυομαχία. Ὕμνοι. λβ*, Strasburg 1542)<sup>53</sup> and "Icoctratis Sermones varii in Octavo s[ine] l[oco] e[t] a[nno]" (Isocrates, *Λογοὶ Καὶ Ἐπιστολαί. Orationes Et Epistolæ*)<sup>54</sup>. In total, the catalogue recorded 242 book titles comprising 486 volumes. Among the multi-volume editions, particularly notable were the scientific journal *Acta Eruditorum* (Leipzig 1683–1782) in 62 volumes<sup>55</sup> and the work by Paolo Sebastiano Medici, *Dialoghi Sacri Sopra La Divina Scrittura* (Venice 1731–1737) in 32 volumes<sup>56</sup>.

The examination of the 1816 manuscript catalogue enabled the establishment of a clear linguistic distribution within the book collection. The analysis revealed the predominance of Latin editions, which constituted nearly two-thirds of the collection (150 titles, 62.24%). Polish-language editions formed a significant segment of the collection (59 titles, 24.48%). A distinctive feature of the collection was the presence of multilingual editions, accounting for 7.05% (17 titles). The remainder of the collection consisted of books in Italian (8 titles, 3.32%), Greek (5 titles, 2.07%), Russian (2 titles, 0.83%), and French (1 title, 0.41%). Such linguistic distribution vividly reflects the specifics of book culture and the intellectual environment of the region at the beginning of the 19<sup>th</sup> century.

The analysis of the thematic repertoire of 242 titles revealed a structure that reflected the intellectual context and educational priorities of the time. The largest segment consisted of humanities publications (138 items, 57%), predominantly comprising historical works (27), rhetorical manuals (25), philosophical treatises (22), and poetic literature (20). The religious section (57 titles, 23.5%) encompassed theological literature (20), homiletics (11), works on canon law (10), and other ecclesiastical publications. The classification distinguished theological literature as systematic doctrinal treatises and commentaries on Scripture; homiletics as collections of sermons and preaching aids; and canon law works as texts dealing with ecclesiastical legislation and church governance, following established bibliographic principles for religious publications of the period. The natural science and practical direction (47 editions, 19.5%) included mathematics (12), legal literature (10), physics (7), and other fields of knowledge. Such thematic distribution demonstrates the universal nature of the

53 Ibidem, n.u. 4709, fol. 9.

54 Ibidem, fol. 10.

55 Ibidem, fol. 2.

56 Ibidem, fol. 14.

collection with a distinct emphasis on the humanities, which was characteristic of the intellectual centres of that period.

The chronological boundaries of this catalogue are defined by the grammar edition of Theodorus Gaza, *Introductive Grammatices libri Quatuor* (Leuven 1520)<sup>57</sup> and the work by Yevdokim Zyablovskiy, *Статистическое Описание Россійской Имперіи Въ Нынѣшнемъ Ея Состояніи* (St. Petersburg 1815)<sup>58</sup>. The chronological analysis revealed a distinct predominance of 18<sup>th</sup>-century editions (122 titles), comprising over 50% of the total volume. The remaining books were distributed between the 16<sup>th</sup> century (22 editions), 17<sup>th</sup> century (39 editions), early 19<sup>th</sup> century (30 editions), and included 29 books without specified publication years. uch chronological structure reflected the deliberate formation of a book collection that was relevant for its time, oriented towards specific intellectual demands of the Enlightenment era. This included an emphasis on rational philosophical inquiry (evidenced by works of contemporary authors), mathematical and natural sciences (represented by physics and mathematical publications), and historical critical method (reflected in the substantial historical literature section comprising 13.3% of the collection). Simultaneously, the presence of a significant number of 16<sup>th</sup>–17<sup>th</sup> century editions indicated purposeful collection and preservation of valuable old printed books, which gave the collection historical and cultural significance.

Table 1. Distribution of Books by Place  
and Date of Publishing According to the 1816 Catalogue

No.	Place of publishing	Century					Total
		16 <sup>th</sup> c.	17 <sup>th</sup> c.	18 <sup>th</sup> c.	19 <sup>th</sup> c.	Date not specified	
1	Amsterdam	–	3	–	–	–	3
2	Antwerp	1	1	–	–	–	2
3	Augsburg	–	1	3	–	–	4
4	Bamberg	–	–	1	–	–	1
5	Basel	2	–	1	–	–	3
6	Bassano del Grappa	–	–	1	–	–	1
7	Bologna	–	1	1	–	–	2
8	Braunsberg	–	1	1	–	–	2
9	Bullioni	–	–	1	–	–	1
10	Calissium	–	–	1	–	–	1
11	Cologne	–	4	1	–	–	5

57 Ibidem, fol. 21.

58 Ibidem, fol. 22v.

No.	Place of publishing	Century					Total
		16 <sup>th</sup> c.	17 <sup>th</sup> c.	18 <sup>th</sup> c.	19 <sup>th</sup> c.	Date not specified	
12	Cologne, Frankfurt	–	–	1	–	–	1
13	Ferrara	–	–	1	–	–	1
14	Florence	1	–	1	–	–	2
15	Frankfurt	1	–	1	–	–	2
16	Frankfurt, Leipzig	–	1	1	–	–	2
17	Geneva	–	1	2	–	–	3
18	Heidelberg	1	–	–	–	–	1
19	Ingolstadt	–	–	2	–	–	2
20	Ingolstadt, Munich	–	–	1	–	–	1
21	Kraków	–	1	4	2	–	7
22	Kremenets	–	–	–	1	–	1
23	Leiden	4	8	–	–	–	12
24	Leipzig	–	–	6	–	–	6
25	Linz	–	–	1	–	–	1
26	London	–	–	1	–	–	1
27	Leuven	1	–	–	–	–	1
28	Lucca	–	–	1	–	–	1
29	Lviv	–	–	2	–	–	2
30	Messina	–	1	–	–	–	1
31	Milan	–	–	1	–	–	1
32	Naples	–	1	5	–	–	6
33	Nuremberg	–	1	–	–	–	1
34	Nyasvizh	–	–	1	–	–	1
35	Padua	–	–	1	–	–	1
36	Paris	2	1	–	–	–	3
37	Parma	–	–	1	–	–	1
38	Passau	–	1	1	–	–	2
39	Polotsk	–	–	–	1	–	1
40	Poznań	–	–	1	–	–	1
41	Regensburg, Vienna	–	–	1	–	–	1
42	Rome	1	6	13	–	1	21
43	St. Petersburg	–	–	1	1	–	2
44	Strasbourg	–	1	–	–	–	1
45	Toulouse	–	1	–	–	–	1

No.	Place of publishing	Century					Total
		16 <sup>th</sup> c.	17 <sup>th</sup> c.	18 <sup>th</sup> c.	19 <sup>th</sup> c.	Date not specified	
46	Trnava	–	–	3	–	–	3
47	Venice	6	2	20	–	–	28
48	Vienna	–	–	5	–	–	5
49	Vilnius	–	–	8	11	1	20
50	Warsaw	–	–	19	11	–	30
51	Warsaw, Leipzig	–	–	–	1	–	1
52	Wrocław	–	–	–	2	–	2
53	No place of publishing	2	2	5	–	27	36
Total		22	39	122	30	29	242
%		9.1%	16.1%	50.4%	12.4%	12%	100%

*Note: The table shows the distribution of 242 books published between the 16<sup>th</sup> and early 19<sup>th</sup> centuries across 52 publishing centers. The highest concentration of publications is observed in Warsaw (30), Venice (28), Rome (21), and Vilnius (20), collectively accounting for 41.3% of all dated publications.*

According to the 1816 catalogue, the place of publication was established for 205 books from the collection. Warsaw (30 editions) and Vilnius (20 editions) together represent the largest array of publications in the collection. This was attributed to several factors: the geographical proximity of these centres, the linguistic accessibility of the publications to readers, the cultural and political connections of the region, as well as the activity of educational institutions (especially Jesuit ones) in these cities. Notably, the editions from Warsaw and Vilnius were predominantly dated to the 18<sup>th</sup>–19<sup>th</sup> centuries, indicating active integration into the contemporary intellectual space of the Polish-Lithuanian Commonwealth.

Italian publishing centres were equally significant: Venice (28 editions) and Rome (21 editions), which together formed the second largest array of publications. Such presence of Italian editions was explained by the traditional role of these cities as centres of Catholic culture, the high quality of Venetian and Roman printing, their significance as centres of humanistic education, and the importance of religious literature for the library's formation. The chronological distribution of Italian editions spanned the 16<sup>th</sup>–18<sup>th</sup> centuries, indicating a long-standing tradition of acquisition.

The wide geography of publishing centres, ranging from London to St. Petersburg, draws particular attention. This demonstrates the diversity of intellectual interests of the library's owners, their broad international connections, openness to various cultural traditions, and high level of education. Special mention should be made of six editions that emerged from inter-city publishing

cooperation, which was a characteristic phenomenon of European printing of that time (*Table 1*).

Analysis of book formats according to the 1816 catalogue demonstrates a clear structure of the library collection. Out of 242 entries, formats were specified for 217 publications, which were distributed as follows: in octavo (8°): 129 books (59.4%); in quarto (4°): 43 books (19.8%); in folio (2°): 31 books (14.3%); in duodecimo (12°): 14 books (6.5%). For 25 books, the format was not indicated. The distribution of formats is typical for a monastic library of the late 18<sup>th</sup>–early 19<sup>th</sup> century and reflected a rational approach to building the book collection. The predominance of smaller format editions (8° and 12°), which together comprise nearly 66% of the collection, indicates a practical approach to organising the library space and emphasis on convenience of use. At the same time, the presence of a significant number of larger format editions (2° and 4°) emphasised the scholarly nature of the collection and its representativeness within the context of European book culture of that period.

During the canonical visitation of the Volodymyr monastery on 2 June 1819, Proto-hegumen Adryan Andruszkiewicz described the condition of the monastic library. The book collection was located above the sacristy on the vault and was equipped with special cabinets for book storage. The room was illuminated through a round window protected by wooden bars<sup>59</sup>. Based on this visitation description, the book collection of the Volodymyr Basilian monastery can be characterised as a well-stocked library with a distinct educational and religious orientation. The library contained 760 books, which were systematically organised according to thematic principles<sup>60</sup>.

The largest part of the collection consisted of religious and theological literature (315 books, 41.4% of the total holdings). This group included Holy Scripture (9), works of the Church Fathers (21), theological works (84), books on canon law (24), homiletic literature and spiritual discourses (122), ascetic and moral works (55). Such composition reflected the primary purpose of the monastic library: to meet the spiritual and intellectual needs of the monastic community.

The second largest group comprised educational and scholarly literature (229 books, 30.1%). This included works on physics and philosophy (69), mathematical publications (27), rhetorical works (86), and poetic compositions (47). The substantial amount of educational literature indicated the monastery's active involvement in educational activities. Historical literature (101 books, 13.3%) was represented by both ecclesiastical historiography (49) and secular history (52), which pointed to a balanced approach to historical knowledge.

59 CSHAUK, c. 2074, inv. 1, n.u. 77, fol. 1v.

60 Ibidem, fol. 3.

Of particular interest is the linguistic literature (53 books, 7%), comprising dictionaries (27) and grammars (26) of various languages, which testifies to the multilingual nature of education in the Basilian monastery. A separate group consisted of books of miscellaneous content and foreign-language publications (62 books, 8.2%), including: miscellaneous content (29), foreign languages (25), and books in Hebrew (8). The presence of such a number of foreign-language publications, particularly in Hebrew, demonstrates the monks' broad intellectual interests. This structure of the book collection reflected the dual function of the Volodymyr Basilian Monastery as both a religious and educational centre in Volhynia at the beginning of the 19<sup>th</sup> century.

The same visitation act contained a description of ecclesiastical books. In particular, the register of silver vessels mentioned a large *Gospels* in a silver gilt binding. The upper board of the binding was adorned with a gilt crucifix in the centre and images of the four evangelists in the corners, whilst the lower board had four corner bosses<sup>61</sup>. The mentioned *Gospels* was likely placed on the altar in the sanctuary for liturgical use. Other liturgical books were listed in the section of choir books (Księgi Chórowe) with titles and quantity specified: *Lenten Triodion* (4), *Festal Triodion* (3), *Octoechos* (6), *Horologion* (6), *Acts and Epistles* (1), *Trefologion* (1), *Irmologion* (2), *Prayer Book* (3). The list of liturgical books also included *Menaion* for the entire year in three sets, which could comprise 36 books. In the 1819 visitation, some books had additional characteristics regarding language and format. Thus, among seven *Liturgikons*, six were in Cyrillic script of various editions, and one was in Latin. Regarding the format of the books, the collection contained three small-format *Passion Gospels*, three different *Service Books* in folio format; four *Euchologia* (two large and two small); three *Psalters* (one in quarto and two large ones for feasts) and four copies of *The Order of Monastic Funeral* in quarto format. In total, according to the register, the ecclesiastical portion of the Basilian library numbered 87 liturgical books used in the monastery church<sup>62</sup>.

Based on the 1819 register of ecclesiastical books, it is possible to reconstruct part of the book collection. Three *Menaia* from the Volodymyr Basilian collection are currently held in the Slavonic Collection of the Library of the Russian Academy of Sciences in Saint Petersburg. Two *Menaia* (July and August) are bound in one volume<sup>63</sup>, whilst the August *Menaion* is presented as a separate

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61 Ibidem, fol. 2.

62 Ibidem, fol. 2v. The three sets of *Menaia* were counted as 36 books.

63 Научно-исследовательский отдел редкой книги Библиотека Российской академии наук (Research Department of Rare Books of the Library of Library of the Russian Academy of Sciences, abbreviated to LRAS), n.u. 5068SP, *Menaion for July and August*, Pochaiv 1761.

volume<sup>64</sup>. All three books were printed in Pochaiv in 1761, which suggests a similar place of publication for other *Menaia* from this list. The discovered copies indicate that the sets were formed heterogeneously: some volumes contained two monthly *Menaia*, others contained one, making it impossible to determine the exact number of volumes that would correspond to 36 books.

Six copies from the property of the Volodymyr Basilians have been preserved in the Department of Old printed books and Rare Editions of the Vernadsky National Library of Ukraine. All of them were printed in Pochaiv in the second half of the 18<sup>th</sup> century: *Octoechos* (the first volume, tones 1–4) 1775<sup>65</sup>, *The Order of Monastic Funeral* 1780–1790<sup>66</sup>, *Lenten Triodion* 1784<sup>67</sup>, *Service on Thursday of the Fifth Week of Great Lent* [1784]<sup>68</sup>, *Liturgicon* 1791<sup>69</sup> and *Liturgy of St John Chrysostom* 1793<sup>70</sup>.

Analysis of the inventory descriptions and catalogues of the Volodymyr Basilian library demonstrated its gradual transformation from a relatively small collection at the beginning of the 18<sup>th</sup> century to a substantial book collection with a distinct educational and religious focus at the beginning of the 19<sup>th</sup> century. The geography of publishing centres represented in the 1816 catalogue showed the broad cultural horizons of the Basilian community and its active integration into the European intellectual space, as confirmed by the predominance of publications from Warsaw, Vilnius, Venice and Rome. The library's structure encompassed a significant body of theological, educational and scholarly literature in various languages. This, together with the purposeful collection and preservation of valuable old printed books from the 16<sup>th</sup>–17<sup>th</sup> centuries, indicates a high level of library organisation and the important role of the book collection in the intellectual life of the region.

## Library and Education

The Basilian library in Volodymyr functioned as a complex mechanism of knowledge transfer that significantly exceeded the functions of an ordinary book repository. It was a dynamic intellectual centre through which a multidimensional process of knowledge transfer and transformation took place. The

64 Ibidem, n.u. 5077SP, *Menaion for August*, Pochaiv 1761.

65 IBS VNLU, n.u. Cyr. 1432p, *Octoechos* (the first volume, tones 1–4), Pochaiv 1775.

66 Ibidem, n.u. Cyr. 5520p, *The Order of Monastic Funeral*, Pochaiv 1780–1790.

67 Ibidem, n.u. Cyr. 2453p (1), *Lenten Triodion*, Pochaiv 1784.

68 Ibidem, n.u. Cyr. 2453p (2), *Service on Thursday of the Fifth Week of Great Lent*, Pochaiv [1784].

69 Ibidem, n.u. Cyr. 1747p (1), *Liturgicon*, Pochaiv 1791.

70 Ibidem, n.u. Cyr. 1747p (2), *Liturgy of St John Chrysostom*, Pochaiv 1793.



library as an instrument of knowledge transfer was implemented through four key dimensions: intellectual, educational, cultural and temporal.

The intellectual dimension manifested through the active translation work of the Volodymyr Basilians, who carried out translations from Latin, Greek, Polish and other languages, adapting Western European theological and philosophical thought to the local context. The creation of new texts based on available sources and the systematisation of knowledge were an integral part of the monastery's intellectual life.

At the turn of the 16<sup>th</sup>–17<sup>th</sup> centuries, the cathedral school functioned as a Ruthenian-Latin educational centre, where alongside the liberal arts, Church Slavonic language and patristics were taught. An important milestone in the institution's history was the establishment of a polemical-publishing centre in 1616. Its organiser was Bishop Joakym Morokhovskij, a graduate of the prestigious Greek College of St Athanasius in Rome. The theological-polemical treatises prepared at this centre were published in prominent printing houses of the time – those of Vilnius and Zamość<sup>71</sup>. The operation of such a powerful intellectual centre inevitably required the presence of a substantial library collection. In 1625, Yoakym Morokhovskij published a satirical work directed against the Socinians (Arians) in Raków, a renowned centre of Socinianism (Anti-Trinitarianism) in the Polish-Lithuanian Commonwealth, where an academy operated. His work *Włoczebne preeminentom i drużynie Kijowskiej (a schola Vladomiriensi Russica de pestilenti cum haereticis conversatione fugienda paraenesis Christiana) z szkoły Włodzimierskiej Ruskiej* (Zamość 1625), written in the form of a Włoczebny song (traditional Easter song), contained a satirical anagram against Socinian heretics. The text demonstrated the fierce religious polemic of the time between the Volodymyr Cathedral School and the Socinian Academy in Raków.

A distinguished historian of the Basilian Order, Maryan Kulczynski, Doctor of Theology and Rector (1694–1698), wrote the work *Obrona Monastyra Wileńskiego Cerkwi Przenajświętszej Trojcy* in 1702<sup>72</sup>. At the time of the book's publication, the author was the hegumen of the Holy Trinity Monastery in Vilnius. In this work, he defended the rights of the Basilians to freely elect their own archimandrite, opposed the tendencies to subordinate monastic possessions to royal authority on the basis of commendatory archimandrite, and defended the Basilian printing house in Vilnius<sup>73</sup>.

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71 I. Скочиляс, op. cit., p. 56.

72 J. Giżycki, *Bazylianie...*, p. 24; K. Estreicher, *Bibliografia Polska*, vol. 20, Kraków 1905, p. 371.

73 J. Getka, *Polskojęzyczne druki bazylińskie (XVIII wiek)*, Warszawa 2013, p. 35.

The educational and intellectual environment of the Volodymyr Collegium was shaped by the activities of prominent figures. Among them was Ignacy Kulczyński, Procurator General of the Basilian Order, who, according to Jan Giżycki's assumption, received his primary education in Volodymyr. Born in 1707 in Volodymyr, he completed his scholarly studies in Rome, where he later became the rector of the Church of Saints Sergius and Bacchus. Ignacy Kulczyński entered history as the author of the first systematic study of church history in Rus' territories, *Specimen Ecclesiae Ruthenicae* (Rome 1733). His scholarly works also include *Relationes authenticæ de statu Ruthenorum* (Rome 1727) and *Menologium bazylianskie* (Vilnius 1771)<sup>74</sup>.

Philosophical disputations were an important form of intellectual activity at the collegium. In particular, in 1746, a significant philosophical disputation was held by Ignacy Cieszkowski, the Deputy Chamberlain of Volodymyr, the materials of which were published under the title *Philosophia Rationalis quam sub auspiciis* (Lviv 1746)<sup>75</sup>. The disputation was supervised by Doctor of Theology, Professor of Philosophy and Prefect of the collegium Nikodem Karpiński. A distinctive feature of the publication is its dedication to George Maria Count de Lascaris, Bishop of Zenopolis and Infulated Abbot of Olyka, which is confirmed by the placement of his coat of arms on the verso of the title page.

The tradition of philosophical disputations was continued by Alexander Barański, Master of the Basilian Order, Doctor of Liberal Arts and Philosophy, and Prefect of the collegium. In July 1779, he conducted philosophical exercises for a group of students, including: Makary Iwanicki (son of the Volodymyr land court judge), Tadeusz Swieżawski (son of the Belz land court judge), Józef and Piotr Radziminski (sons of the Chernihiv cup-bearer), Teodor Turowicz, Jacob Misiurkowski, Teodor Paczkowski, and Jan Szumski. The results of these exercises were published in the book *Exercitationes philosophiae sub auspiciis dignissimi ac aequissimi iudicii terrestres Vladimiriensis* (1789), which was released under the patronage of the Volodymyr land court officials<sup>76</sup>. These facts attest to the high level of philosophical education at the Volodymyr Collegium and its close ties with the regional elite.

74 J. Giżycki, op. cit., p. 86; A. Susa, *Book Legacy of Ignatij Kulchynskyi*, "Visnyk of the Lviv University Series Bibliology, Library Studies and Information Technologies" 2008, iss. 3, pp. 45–64.

75 Lietuvos mokslų akademijos Vrublevskių biblioteka (Wroblewski Library of the Lithuanian Academy of Sciences), n.u. L-18/2–419/2, *Philosophia Rationalis quam sub auspiciis Illustrissimi Excellentissimi Et Reverendissimi Domini D. Georgii Mariæ Comitis de Lascaris Dei et Apostolicæ Sedis Gratiæ Episcopi Zenopolitani ... In Almo Basiliano Gymnasio Volodimiriensi publicè disputandam Proponit Perillustris Magnificus Dominus Ignatius in Cieszkow Cieszkowski ... Reverendo Patre D. Nicodemo Karpinski Ord: S. Basilii Magni Sacr: Th: Doctore, Actuali Philosophiæ Professore et Scholarum Præfecto*, Lviv 1746.

76 J. Giżycki, op. cit., p. 30; K. Estreicher, op. cit., vol. 12, Kraków 1891, p. 363.

The educational dimension was realised through the use of library collections in the teaching process. The monastery library served as a foundation for preparing sermons, compiling catechetical materials and creating educational textbooks. This facilitated the formation of a powerful intellectual environment and raised the educational level of both the monastic community and the laity.

The future Metropolitan of Kyiv, Lev Kyshka, taught rhetoric and philosophy at the Volodymyr Basilian Collegium during 1694–1696. His manuscript, a two-year philosophical course structured according to Aristotelian principles, is preserved in the Institute of Manuscripts of the Vernadsky National Library of Ukraine. The manuscript contains the complete text of the course: dialectics, logic, physics and metaphysics, which the author taught in Volodymyr<sup>77</sup>. In 1693, Lev Kyshka published in Lublin a collection of dogmatic and moral theology *Now Rożnych Przypadkow, z Pełni Doktorow Theologii Morálney Ziawiony*. While serving as a professor in Volodymyr and utilising the Basilian library, he prepared a book in Ruthenian titled *On Sacraments*, which was published in Polotsk in 1697<sup>78</sup>.

Parallel to the Volodymyr Basilian school at the cathedral, there functioned an eparchial seminary, founded by the local hierarch Lev Kyshka during the Volodymyr Eparchial Council of 1715. The educational process, as in the school, was provided by the Basilians, thus the Basilian school served as an institutional foundation for the seminary. In 1719, Lev Kyshka allocated 180,000 zlotys for the maintenance of a novitiate for monks at the Zymne Monastery and for the seminary in Volodymyr, dividing the funds equally. The foundation provided for the maintenance of 12 seminarians. In the mid-18<sup>th</sup> century, the Basilian seminary ceased its activities due to reduced funding<sup>79</sup>.

Tymoteusz Szczurowski, after completing the Volodymyr collegium, entered the novitiate at the monastery in Byten in 1759 and studied theology in Polotsk. After his priestly ordination, around 1765, he held the positions of professor and prefect at the Volodymyr collegium<sup>80</sup>. He published the school textbook *Ethologia* (Pochaiv 1772)<sup>81</sup> and was likely the author of *Wzor Doskonalsci*

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77 Н.И. Теодоровичъ, *Городъ Владимиръ Волынской губерніи въ связи съ исторіей Волынской іерархіи. Историческій очеркъ*, Почаевъ 1893, р. 79; IM VNLU, с. 306, н.у. 94Р (53), Biennium Philosophicum Principiis Aristotelis Peripateticorum Principis docente A: R: P: Leone Luca Kiszka Basiliano Insistens Auspiciis Inclyti Martyris semp[er] Josaphat In Coh[egi]o Załęsiano Anno Philosophantis in Carne Dei 1692 D[ie] 22. 7bris. Inhærens.

78 K. Estreicher, op. cit., vol. 19, Kraków 1903, p. 267.

79 В. Лось, *Актуальні питання душпастирської діяльності Греко-уніатської церкви (Волинь, друга половина XVIII-перша третина XIX ст.)*, “Волинські історичні записки” 2008, vol. 1, p. 128.

80 K. Estreicher, op. cit., vol. 30, Kraków 1934, p. 228.

81 J. Getka, op. cit., p. 234.

*Panienskiey ... Pannom Z. S. B. W. w Klasztorze Włodzimierskim ... przy weyściu do nowego Klasztoru Ofiarowany* (Pochaiv 1772)<sup>82</sup>.

The future Bishop of Chełm, Porfiriusz Skarbek Ważyński, served as rector in Volodymyr during 1767–1772. During his tenure, he prepared a two-volume work *Orationum Seu Exercitationum Oratoriarum* published in Vilnius in 1772<sup>83</sup>. A set of this work is recorded in the 1816 catalogue: “Ważyński Porfirii Exercitationum Oratoriarum Vilnæ 1772. anno in 8° Tom[i] 2”<sup>84</sup>. It can be assumed that Porfiriusz Skarbek Ważyński personally donated his work to the Basilian library.

Tadeusz Świeżawski, son of the Belz land court judge and a student of philosophy and geometry at the Volodymyr collegium, published a geometry textbook with elements of geodesy *Prawdy geometryczne z przystosowaniem do nich służącej praktyki* (Pochaiv 1779)<sup>85</sup>. The book was dedicated to Yosyf Ivanytsky, the Volodymyr land court judge.

The Basilians regularly documented the educational process, as evidenced by preserved sources. In July 1780, *Doświadczenie roczney korzyści z Nauk* was published with a dedication to Ludwik Wilga, the Starosta of Grabowiec and Knight of the Order of St. Stanislaus<sup>86</sup>. This was a programme of public examination and demonstration of educational achievements at the Volodymyr Collegium. The organisation and curriculum of the school were also reflected in *Popis roczny Szkół Włodzimierskich pod zaszczytem ... Porfirego Skarbka Wazynskiego* (Pochaiv 1783)<sup>87</sup>, which presented the pupils’ skills during the ceremonies marking the end of the 1783 academic year. The document contained texts of speeches by teachers, pupils and invited guests, making it possible to reconstruct a picture of school life at that time. These sources have particular historical value as they provide the surnames of teachers, school protectors and the best pupils.

It is also important to emphasise the educational aspect mentioned earlier: in 1779, the Volodymyr schools had the following enrolment: 112 children in the first class, 84 in the second, 65 in the third, and 28 pupils in the fourth class, as documented in *Doswiadczenie Roczne z Nauk* dedicated to Symeon Młocki, the Bishop-Nominee of the Volodymyr-Brest Eparchy (Pochaiv 1779)<sup>88</sup>.

82 Я.П. Запаско, Я.Д. Ісаєвич, *Пам’ятки книжкового мистецтва. Каталог стародруків, виданих на Україні*, кн. 2, ч. 2, Львів 1984, p. 28 (no. 2677).

83 J. Giżycki, op. cit., p. 29; K. Estreicher, op. cit., vol. 32, Kraków 1938, p. 268.

84 IM VNLU, c. 1, n.u. 4709, fol. 22.

85 K. Estreicher, op. cit., vol. 30, p. 99.

86 Idem, op. cit., vol. 15, Kraków 1897, p. 295.

87 Я.П. Запаско, Я.Д. Ісаєвич, op. cit., vol. 50 (no. 3218).

88 J. Getka, op. cit., pp. 223–224.

The cultural dimension was reflected in the synthesis of Eastern and Western Christian traditions. The library served as a platform for the development of Uniate theology, preservation of spiritual heritage and conducting dialogue through book culture. A distinctive feature of the Volodymyr Basilian library was its role in preserving local cultural traditions whilst simultaneously absorbing pan-European intellectual experience.

One of the manifestations of knowledge transfer at the Volodymyr Collegium was active theatrical activity. At the end of the 1738 academic year, on 26 July, the students performed the play *Lumen honoris seu primae magnitudinis sidus* (Lviv 1738) dedicated to Theodosius Lubenecky-Rudnytsky, Exarch of All Rus' and Bishop of Lutsk-Ostroh<sup>89</sup>. In 1754, the students presented the theatrical performance *Śława Zaczego Narodu Polskiego Niegdyś w Janie III* ([Pochaiv] 1754)<sup>90</sup>.

In 1770, the students presented to the public a tragic play *Jan Złotousty pokoy z wygnania niesie do Konstantynopolskiey stolice* (Pochaiv 1770), dedicated to John Chrysostom's return from exile to Constantinople<sup>91</sup>. It contained a dedication to the Castellan of Chernihiv, Józef Cieszkowski, who was not only a patron of the Dominican monastery but also, presumably, of the Basilian Collegium<sup>92</sup>. Tymoteusz Szczurowski, actively utilising the library collections, incorporated Jesuit theatrical methods into his pedagogical practice. On 25 March 1770, under his guidance, the collegium students performed his authored verse dialogue *Głos pochwalny Nieba i ziemi* (Pochaiv 1770), and in 1771, the performance *Widok mądrości w obraziech od pogan wyśmiany, od Leona Izawryka* (Pochaiv 1771)<sup>93</sup>.

An important component of the college's cultural life was the publication of panegyrics. In 1738, the local school prepared a panegyric to the Voivode of Chernihiv, Piotr Michał Miączyński, entitled *Echo Vocalis Tubæ ... Ad Palatini Honoris Ascensum ... D. Petri Miaczynski Palatini Czerniechoviensis* (Lviv 1738)<sup>94</sup>. Tymoteusz Szczurowski wrote panegyrics to the collegium's patron, the Starosta of Zvenyhorod, Michał Gurowski, *Poesis Didactica Totius* (Pochaiv 1770) and to his mentor Porfirusz Skarbek Ważyński *Perillustri ac*

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89 Я.П. Запаско, Я.Д. Ісаєвич, *op. cit.*, кн. 2, ч. 1, Львів 1984, p. 57 (no. 1321).

90 *Ibidem*, p. 99 (no. 1904).

91 Я.П. Запаско, Я.Д. Ісаєвич, *op. cit.*, кн. 2, ч. 2, p. 24 (no. 2582).

92 J. Giżycki, *op. cit.*, p. 17.

93 K. Estreicher, *op. cit.*, vol. 30, pp. 228–229, 231; *Wizerunki i Roztrząsania Naukowe*, vol. 54, Vilnius 1840, pp. 114–125.

94 IBS VNLU, n.u. Elz. 18 (15), *Echo Vocalis Tubæ ... Ad Palatini Honoris Ascensum ... D. Petri Miaczynski Palatini Czerniechoviensis ... Ad Divi Basilij Magni Colossum Fausti ominis successu In Collegio Vladimiriensi Repercussum Et Per Oras ac Aures Divulgatum*, Lviv 1738.

*Reverendissimo Domino Domino Porphyrio Skarbek Wazynski* (Pochaiv 1772)<sup>95</sup>. The Volodymyr school authored a congratulatory verse *Do Jaśnie Wielmożnego Jmci Pana Józefa hrabi z Tęczyna Ossolińskiego*, addressed to Józef Count of Tęczyn Ossoliński, the Voivode of Podlasie, Knight of the Order of the White Eagle, on the occasion of his appointment as voivode and his marriage to the daughter of the Starosta of Drohiczyn. The appearance of this panegyric in 1774 was motivated by the Basilians' gratitude for the support of the monastery and school<sup>96</sup>.

Arsenius Głowniewski, who in 1774 held the position of collegium prefect and professor of philosophy, and in 1782 became rector, is the probable author of a speech to the Starosta of Volodymyr with historical references to the city of Volodymyr, entitled *Mowa y wiersze Na Powitanie Jaśnie Wielmożnego Jmci Pana Mikolaia Na Ledochowie Ledochowskiego* (Pochaiv 1775). In 1791, he became the Bishop of Brest and Coadjutor of the Volodymyr-Brest Eparchy<sup>97</sup>.

Julian Antonowicz, who from 1783 taught mathematics, physics, rhetoric, French, Italian and English at the Volodymyr Collegium, published a speech entitled *Mowa z okoliczności uroczystego obchodu stoletniej pamiątki zwycięstwa Jana Sobieskiego* on the occasion of the centenary of King Jan Sobieski's victory over the Turks at Vienna<sup>98</sup>.

A significant event in the history of the collegium was the visit of Stanisław August Poniatowski, King of the Polish-Lithuanian Commonwealth, who, whilst travelling to Kaniv, visited the Volodymyr school on 8 March 1787. On this occasion, a collection of welcoming texts was published entitled *Powitanie Najjasniejszego Stanisława Augusta Krola* (Warsaw 1787). The publication contained speeches by the school's rector Aleksander Barański in Polish, addressed to the king, and a speech by Julian Antonowicz in English for Charles Whitworth, the British Ambassador to the Warsaw court. In addition to the aforementioned welcome addresses, the publication included speeches by the Chernihiv castle judge, the Lutsk land scribe, the burgrave of Zhytomyr, the Starosta of Pryluky and other dignitaries in Latin, French, German and Italian<sup>99</sup>. According to Irmina Kotlarska, the visit of the king and the British ambassador inspired Julian Antonowicz to publish the textbook *Grammatyka Dla Polakow Chcących Się Uczyc Angielskiego Języka Krótko zebrana* (Warsaw 1788),

95 K. Estreicher, op. cit., vol. 30, p. 231; *Bibliografia Polska Karola i Stanisława Estreicherów*, vol. 37, Kraków 2022, p. 284.

96 K. Estreicher, op. cit., vol. 23, Kraków 1910, p. 487.

97 D. Wereda, *Biskupi unickiej diecezji włodzimiersko brzeskiej w XVIII wieku*, „Szkice Podlaskie” 2001, vol. 9, p. 70.

98 K. Estreicher, op. cit., vol. 12, p. 178.

99 Idem, op. cit., vol. 25, Kraków 1913, p. 34.

which received financial support from the distinguished guests<sup>100</sup>. It should also be noted that the rhetoric teacher Aleksander Żurawski published the speech *Przemowa Mianą przy Szkół Otwarcu*, delivered at the school's opening on 30 September 1782 (Pochaiv 1782), which serves as an important testament to the educational traditions of the institution<sup>101</sup>.

The temporal dimension of the library's functioning was manifested through the preservation and transmission of knowledge to subsequent generations. The preservation of ancient manuscripts and old printed books, the formation of new book collections, and the cataloguing and systematisation of knowledge ensured the continuity of intellectual tradition. The library served as a connecting link between past and future, ensuring the succession of knowledge and cultural experience.

In the first third of the 19<sup>th</sup> century, the Basilian library in Volodymyr was used by Orthodox priest Sebastian Kosovych, who from 1829 taught Orthodox doctrine to Orthodox students at the Volodymyr Collegium. The purpose of his studies in the library was to process sources for writing a historical work about the city of Volodymyr (1849)<sup>102</sup>. It is quite probable that during his pedagogical work, he studied books in the Basilian library.

In his historical work, which remains unpublished to this day, the author cited four books that he studied in the collection. First and foremost was Ignacy Kulczyński's supplement to the history of the Rus' Church – *Appendix Ad Specimen Ecclesiae Ruthenicæ* (Rome 1734). From this book, Kosovych examined the sources published therein: three letters from Pope Urban VIII to King Sigismund III Vasa (dated 10 February, 11 May and 11 December 1624), as well as a letter from Kyiv Metropolitan Yosyf Velamin-Rutski to Cardinal Octavio Bandini (11 February 1624)<sup>103</sup>. From the book of Kyiv Metropolitan Cyprian Żochowski *Colloquium Lubelskie* (Lviv after 1680), the author analysed the decree of Sigismund III Vasa. The royal decree was a response to Vitebsk Archbishop Josaphat Kuntsevych's complaint against the burghers of Mohyliv. In addition to characterising the aforementioned document, S. Kosovych provided its complete text<sup>104</sup>.

For the genealogical direction of his research, particularly regarding the lineage of the Ogiński princes, the author utilised the work of Jesuit monk

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100 I. Kotlarska, «*Grammatyka dla Polaków chcących się uczyć angielskiego języka*» (1788) z historycznojęzykownawczego punktu widzenia. Rekonesans badawczy, [in:] *Zielonogórskie Seminarium Językownawcze 2014*, Zielona Góra 2014, p. 77.

101 Я.П. Запаско, Я.Д. Исаевич, op. cit., p. 48 (no. 3172).

102 IM VNLU, c. 1, n. u. 2438, С. Коссовичъ, Рассказъ о городѣ Владиміръ Волынскомъ.

103 Ibidem, fols. 31–32v.

104 Ibidem, fols. 29–30v.

Andreas Pezarski *Annibal Ad Portas, Vlodimirus Monarcha Russiae* (Warsaw 1732)<sup>105</sup>. Information about Prince Alexander Sanguszko's family was drawn from Franciszek Rzepnicki's *Vitæ Præsulum Poloniae Magni Ducatus Lithvaniae Res* (Poznań 1761–1762)<sup>106</sup>. Of the books mentioned by S. Kosovych, the first three were not recorded in the 1816 catalogue, making his testimony a unique source of information about the presence of these editions in the Basilian book collection in Volodymyr. It is worth noting that according to Kosovych's testimony, Franciszek Rzepnicki's book consisted of three volumes in four books, whilst the 1816 catalogue suggested only two volumes<sup>107</sup>.

Thus, the Basilian library in Volodymyr was not merely a repository of books, but rather a dynamic centre of intellectual life that combined the functions of an educational, cultural and scholarly hub. Through its collections, a multidimensional transmission of knowledge was carried out, encompassing various spheres of the region's intellectual and spiritual life.

### People and Books: Sources of Acquisition

The formation of the book collection of the Volodymyr Basilian Monastery in the 17<sup>th</sup>–19<sup>th</sup> centuries reflected typical mechanisms of monastic library development of that period, whilst simultaneously possessing its unique characteristics. The study of book acquisition sources has revealed not only the ways of expanding the collection but also illuminated the monastery's cultural and educational role, its connections with religious centres and patrons.

The library collection was developed through several main channels: institutional transfers of books, targeted acquisitions, donations from benefactors, bequests (testaments), and inheritance of books from deceased monks. A distinctive feature of the collection's formation was the consideration of various user categories' needs: lecturers, students, scholars and clergy, which led to the thematic diversity of the library holdings.

The institutional transfers of book collections occurred in several stages. The first large-scale addition to the library holdings might have taken place in 1637, when Volodymyr Bishop Yosyf Mokosiy-Bakovetskyi, whilst safeguarding the transfer of the Lutsk Uniate Eparchy's property to the Orthodox following the death of Bishop Jeremiasz Poczapowski, could have relocated to Volodymyr the material valuables, movable property, books and archives of the Lutsk Cathedral

105 Ibidem, fols. 45–47.

106 Ibidem, fols. 12v–13.

107 Ibidem, c. 1, n.u. 4709, fol. 19; n.u. 2438, fol. 12v.



Church of St. John the Theologian<sup>108</sup>. The register of transferred books, including Jeremiasz Poczapowski's private library, contained approximately eight volumes of various content: biblical, liturgical, theological, philosophical and homiletical in nature. Among them were both manuscripts and printed editions in Latin and Cyrillic scripts, particularly, Fabian Birkowski's *Kazania, Flores granatenensis*, works of Basil the Great, manuscript treatises, and books of Holy Scripture, which were also recorded in the Volodymyr library inventory of 1705<sup>109</sup>. In 1648, some books from Jeremiasz Poczapowski's collection were transported along with other cathedral valuables to the eparchy's second capital – Brest. This relocation was prompted by the Cossack revolution and aimed to protect the artefacts from seizure and destruction; but they were still captured, and their subsequent fate remains unknown<sup>110</sup>.

Later, in 1807, there was a significant expansion of the holdings through the incorporation of the Nyzkynychi and Zymne monasteries' libraries into the Volodymyr monastery. This is evidenced by a marginal note in the manuscript Pomiany of the Nyzkynychi monastery regarding its belonging to the Volodymyr library: "Изъ Владим[ірска]го монастыря изыять съ Квитанции 28: Jan 1847. съ № 56го Ex Базилянъ [From the Volodymyr monastery, withdrawn according to Receipt 28: January 1847, No. 56 Ex Basilian]"<sup>111</sup>.

The reverse process of transfer also took place. This is showed by the manuscript treatise "Institutionum Philosophicæ[um] Libri Quatuor In Liceo Vladimiriensi ...", created at the Volodymyr Basilian Collegium between 3 October 1766 and 18 June 1768, which subsequently appeared in the Liubar Dominican monastery<sup>112</sup>. The book's transfer occurred through the Dominican monk Angel Rzymkowski who, as a professed member of the Liubar convent, became the owner of this manuscript, as evidenced by his handwritten signature dated 30 November 1798: "Hic Liber est Iuris Angeli Rzymkowski Cler[ici] Prof[es]s[i] Ord[inis] Predi[catorum] filii C[onve]ntus Lubarensis"<sup>113</sup>. Subsequently, as was typical for that time, the monk's personal book was incorporated into the monastery's library collection, confirmed by the provenance dated

108 П. Кулаковський, *op. cit.*, p. 270.

109 М.В. Довбищенко, *Monuments Archivum Ecclesiae Ruthenae*, Third Volume, Випуск 1 *Документи до історії унії на Волині і Київщині кінця XVI–першої половини XVII ст.*, Київ 2001, pp. 242–243.

110 П. Кулаковський, *op. cit.*, p. 292.

111 IM VNLU, c. 1, n.u. 1107, Nyzkynychi Pomiany.

112 Ibidem, c. 1, n.u. 4440, Institutionum Philosophicæ[um] Libri Quatuor In Liceo Vladimiriensi sub Patrum Basilianor[um] Provinciæ Lithuanæ Titulo Sanctissimæ Trinitatis gaudentis Regimine atq[ue] Vigilantia existentibus Ingenuis Sapientiæ Sectatorib[us] Traditi et Explanati. Ab Anno 1766 D[ie] 3 8bris.

113 Ibidem, p. 225.

1808: “Ex Bibliotheca Conventu Lubarensis Ordinis Prædicatorum 1808”<sup>114</sup>. Thus, within a decade, the book transferred from Angel Rzymkowski’s personal possession to the library holdings of the Liubar Dominican monastery.

Targeted acquisitions of books for the library were carried out by both church hierarchs and educational institutions. Metropolitan Lev Shlubysh Zalenskyi made a particularly significant contribution to the library’s development, as evidenced by the visitation act of 1705. The document suggested that besides the registered books, a considerable part of the collection was stored in two chests at his episcopal castle and was not subject to inventory<sup>115</sup>.

The acquisition of educational literature for teaching purposes was a priority direction of collection development<sup>116</sup>. A documented case of such targeted acquisition was the purchase in Pochaiv in 1759 of the publication *Medytacye Albo Rozmyslania Na Ewangelie* Józef Pietkiewicz (Pochaiv 1754)<sup>117</sup>. The provenance inscription clearly indicates the book’s institutional purpose: “Ad usum P[atrum] Collegii Wlodimiriensis Ordinis S[ancti] Bazilii M[agni] Hic Liber Meditationum comparatus est Poczaivie Anno 1759”. Additional confirmation of institutional affiliation is contained in the ownership inscription on the title page: “Collegii Vladimiriensis Ord[inis] S[ancti] Basilii M[agni]”. These inscriptions not only document the fact of acquisition but also demonstrate a clear system of recording new additions to the library holdings of the Volodymyr Collegium.

Among the books currently held in the Vernadsky National Library of Ukraine, there are several copies from the Volodymyr library collection, whose method of acquisition remains unclear. These editions are identifiable only through ownership inscriptions indicating their belonging to the monastery library. For instance, the edition of Alessio da Salò Segala, *Opere Spirituali del R. P. F. Alessio Segala da Salò, Predicatore Capuccino* (Venice 1663) contains the inscription: “Bibliothecæ Monasterii Vladimiriensis Ord[inis] S[ancti] Basilii M[agni]”<sup>118</sup>.

Of particular interest is the convolute with shelf mark J 262, which combines three editions from the 17<sup>th</sup>–18<sup>th</sup> centuries. The provenance “Bibliothecæ Collegii Vladimiriensis Patrum Basilianorum” appears only on the first of them – *Krolewic Indyijski w Polski stroy przybrány Albo Historya O Świętym*

114 Ibidem, p. 2.

115 SPIH RAS, c. 52, inv. 1, n.u. 328, fol. 115.

116 В. Лось, *Василіанські бібліотеки...*, p. 610.

117 IBS VNLU, n.u. In. 3102, J. Pietkiewicz, *Medytacye Albo Rozmyslania Na Ewangelie przypadające Na wszystkie Niedziele, Dni, y Święta Uroczyste całego Roku*, Pochaiv 1754.

118 Ibidem, n.u. In. 1950, A.S. Segala, *Opere Spirituali del R.P.F. Alessio Segala da Salò, Predicatore Capuccino*, Venice 1663.

*Iozaphacie ... Ioannes Damascenus* (Kraków 1688)<sup>119</sup>. The second component of the convolute is the 1731 panegyric *Applauz Głošnobrzmiačey Sláwy Solennymi Tryumfow Ceremoniámi ... P. Marcyanowi Z Kozielska Oginskiemu Woiewodźie Witebskiemu*<sup>120</sup>, compiled by Bazyli Denisewicz in honour of Marcian Oginski's appointment as Vitebsk voivode and printed at the Basilian printing house in Supraśl<sup>121</sup>. The third print in the convolute is *Constytucye Na Zákończeniu Konfederacyi Tarnogrodzkiey* (Warsaw 1717)<sup>122</sup>. A particularly valuable item in the collection is the *Hramota* or *Pastoral Epistle* by Lviv Bishop Barlaam Szeptycki (Univ 1712). Besides the provenance "Bibliothecae Collegii Vladimiriensis Patrum Basilianorum", the copy contains the author's autograph in Cyrillic script and his seal<sup>123</sup>. Notably, this edition, which is unique, has not been previously recorded in the bibliography of Cyrillic old prints<sup>124</sup>.

Under shelf mark F 22, there is a book by Centese Giuseppe Giral di, *Discorsi quadragesimali di d. Gioseppe Giral di Centese* (Rome 1651) with the ownership inscription: "Collegii Vladimirien[sis] O[r]dinis S[an]cti B[asilii] M[agni]"<sup>125</sup>.

Donations from benefactors were an important source for expanding the library holdings. Church hierarchs and members of the Basilian Order played a particularly significant role in this process. A notable example is the gift from the former rector of the Volodymyr Collegium, Theodosius Rostocki, who, while serving as the Secretary of the Ruthenian Congregation of the Basilian Order, donated to the library on 21 January 1768 the book by Allacci Leone, *Graeciae orthodoxae tomus secundus* (Rome 1659). The donation inscription "Acieessit ad Bibliothecam Collegii Vladimiriensis Ord[inis] S[an]cti Basilii

119 Ibidem, n.u. In. 7119 (1), Ioannes Damascenus, *Krolewic Indyijski w Polski stroy przybrány Albo Historya O Świętym Iozaphacie ... y o Świętym Barlaamie Pustelniku, Pustyniwy Senáár názwany*, Kraków 1688.

120 Ibidem, n.u. In. 7119 (2), B. Denisewicz, *Applauz Głošnobrzmiačey Sláwy Solennymi Tryumfow Ceremoniámi ... P. Marcyanowi Z Kozielska Oginskiemu Woiewodźie Witebskiemu*, [Supraśl] 1731.

121 K. Estreicher, op. cit., vol. 32, s. D IV; A.A. Скеп'ян, *Афіцыйныя ўрачыстыя цырымоніі ў Полацкім і Віцебскім ваяводствах (землях) у XV–XVIII стст.*, "Веснік Полацкага дзяржаўнага ўніверсітэта. Серыя А. Гуманітарныя навукі" 2023, no. 1, p. 31.

122 IBS VNLU, n.u. In. 7119 (3), *Constytucye Na Zákończeniu Konfederacyi Tarnogrodzkiey, y innych Konfederacyi Prowincyálnych*, Warszawa 1717.

123 Ibidem, n.u. Cyr. 1016, Barlaam Szeptycki, *Pastoral Epistle (Hramota)*, Univ 1712.

124 Н. Заболотна, *До історії служіння роду Шептицьких: рідкісна друкована грамота єпископа Варлаама*, [in:] *Матеріали Міжнародної наукової онлайн-конференції до 155-річчя від дня народження Митрополита Андрія Шептицького*, Львів 2021, pp. 21–23.

125 IBS VNLU, n.u. In. 1948 (1), C.G. Giral di, *Discorsi quadragesimali di d. Gioseppe Giral di Centese. Ne' quali con nuoua inuentione si concorda in ciaschedun giorno l'epistola col Vangelo corrente*, Rome 1651.

M[agni] Ex Dono R[everendissi]mi Patris Do[mi]n[i] Theodosii Rostocki Ejusdem Ord[inis] Hieromonachi et Congr[egationis] Ruthenor[um] Secretario A[nno] 1768. Die 21 Januarii” attests to this fact. In the library, the book was assigned shelf mark D. 3<sup>126</sup>.

An interesting case of “double donation” is showed by a copy of *Socius viatorum Deus* Stanisław Kleczewski (Lviv 1755)<sup>127</sup>. Initially, on 2 February 1757, Maksymilian Ryło, a nominee for the Chełm Eparchy, presented it to the Basilian monk Jason Owsiekiewicz, as confirmed by the inscription: “Ab Ill[ustrissi]mo D[omi]no Maximiliano Ryło Nominato Chełmen[si] hic Liber Devotionis dono mihi Oblat[us] pro memoria A[nno] 1757 D[ie] 2 Febr[uarii] [La]dæ Jason Owsiekiewicz MB [podpis] M[anu] P[ropria]”. Subsequently, Jason Owsiekiewicz transferred the book to the Volodymyr college, as evidenced by his inscription “Applico Collegio n[ost]ro Vladimiriens[is] P[atrum] Jason Owsiekiewicz monachus”. The book was incorporated into the library collection with the provenance “Demum Bibliothecæ Vladimiriens[is] P[atrum] Basilianor[um]” under the shelf mark M 6.

The library also acquired Claude Texier’s *Impius infelix, seu Tres maledictiones peccatoris* (Augsburg 1695)<sup>128</sup> from the private collection of the Basilian monk Symeon Młocki, as confirmed by the inscription “Ex libris R[everendi] P[atris] Simeonis Młocki Monachi Basiliani Constat Flo[r]e[nsis] – 9 et 1”. In 1766, it became the property of the library, as evidenced by the provenance “Ex libris Bibliothecæ Collegii Vladimiriensis Ord[inis] S[ancti] Basilii M[agni] Aciecit A[nno] 1766”, and was successively assigned three shelf marks: J 42, J 43, J 31.

Porphyrius Skarbek Ważynski played a significant role in enriching the Volodymyr Basilian library, first as rector of the local collegium (1767–1772), then later assuming the positions of Proto-Archimandrite of the Basilian Order and Bishop of Chełm and Belz. His contribution to the library collection is documented by two surviving books. The first one is Urbano Bolzanio’s *Grammaticae institutiones ad Graecam linguam* (Venice 1560)<sup>129</sup>, currently held in the Vernadsky National Library of Ukraine under the shelf mark Ald. 56. The title page contains an ownership inscription from his time as hieromonk: “Porphyrii Skarbek Ważynski Hieromonachi Basiliani Rutheni”. The book

126 Ibidem, n.u. In. 890/2, L. Allacci, *Graeciae orthodoxae tomus secundus ... De Processione Spiritus Sancti, et alijs*, Rome 1659.

127 Ibidem, n.u. In. 5724, S. Kleczewski, *Socius viatorum Deus T.O.M. Per brevia Colloquia Ad modum Meditationum Itinerantibus*, Lviv 1755.

128 Ibidem, n.u. In. 1009, C. Texier, *Impius infelix, seu Tres maledictiones peccatoris*, Augsburg 1695.

129 М. Шамрай, *Альдини в бібліотеках України. Каталог*, Київ 2008, no. 112.

likely entered the library during his rectorship in Volodymyr before 1772, as evidenced by the provenance “Aplicatur Bibliothecæ Coll[egii] Vlodim[iriensis] S[ancti] Bas[illi] M[agni]” and library shelf mark Q 31. Notably, this edition is absent from the 1816 catalogue. The second book – Agresta Apollinare’s *Vita Del Protopatriarca S. Basilio Magno* (Messina 1681) – is held in the Maksymovych Scientific Library of Taras Shevchenko National University of Kyiv<sup>130</sup>. Although its title page bears only the ownership inscription “Ex libris Porphyrii Skarbek Ważynski Hieromonachi Basiliani”, without additional library provenance, the book is recorded in the 1816 catalogue and had the shelf mark L 14<sup>131</sup>. The authenticity of the ownership inscriptions on both books is confirmed by comparative analysis of the handwriting with Porphyrius Skarbek Ważynski’s signature on a 1799 charter<sup>132</sup>.

A separate source for augmenting the monastery’s book collection was donations from parishioners. Documentary evidence of this practice is a copy of the *Liturgicon* (Pochaiv 1791) with the provenance inscription: “Ten Mszał Kupiony od Parafian Unito Włodzimierskich Za Przełożenstwa K[siądz]a Salustyusza Bułharowskiego Zakonu Świętego Bazylego W[ielkie]go Roku 1805. Należy do Cerkwi Bazylikańskiej”<sup>133</sup>. This inscription not only records the fact of the book’s acquisition but also documents the community’s participation in forming the church library.

Of particular interest is the history of a copy of Plinius Secundus’s *Historia Mundi* Plinius Secundus (Basel 1530), now held in the Vernadsky National Library of Ukraine under shelf mark Pal. 934<sup>134</sup>. The provenance inscriptions on the book allow us to trace the complete path of its movement from private ownership to the monastery library. The first stage of the book’s existence is connected with Alexander Franciscus de Paula Siedlecki, who acquired it in Lutsk on 15 May 1739. This is evidenced by his handwritten inscription: “Ex Libris Alexandri Francisci de Paula Siedlecki D[omini] V[ladimiriae] m[anu propria] Su[m]ptu Ejus[d]em procurati Anno Domini 1739 [D]ie vero 15 Maii

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130 Наукова бібліотека ім. М. Максимовича Київського національного університету імені Тараса Шевченка (Maksymovych Scientific Library of Taras Shevchenko National University of Kyiv), н.у. В-166.384 Agresta Apollinare, *Vita Del Protopatriarca S. Basilio Magno*, Messina 1681.

131 IM VNLU, с. 1, н.у. 4709, fol. 2.

132 Ibidem, с. 18, н.у. 318, Грамота єпископа Холмського і Белзького Порфирія Важинського, за дорученням архієпископа і митрополита всієї Руси Теодосія Ростоцького, про консекрацію та інституцію Миколи Скородинського єпископом Львівським, Галицьким і Кам’янець-Подільським 21 березня 1799; Є. Чернухін, *Колекція рукописів та архів митрополита Андрія Шенцицького. Каталог фонду 18 Інституту рукопису Національної бібліотеки України ім. В. І. Вернадського*, Київ 2011, р. 87.

133 IM VNLU, н.у. Суг. 1747р (1).

134 М.А. Шамрай, *Каталог палеотипов...*, по. 2022.

Luceoriæ”. The next owner was his relative Veronika Siedlecka, who initially lent the book to the Volodymyr Basilians, as recorded in the inscription “Veronika Siedlecka pożyczła X[ieżom] Bazylanom Włodzimierskim”. Eventually, the book was permanently incorporated into the monastery library, as evidenced by the provenance on the endpaper “Bibliothecæ Coll[egii] Vlodim[iriensis] S[ancti] Bas[ilii] M[agni]” and its assigned library number L 11. This case is a vivid example of how private book collections of the nobility, through lending and donation, enriched monastic library holdings.

Testamentary records were an important source for augmenting the library collection. One of the earliest known examples is the testament of Metropolitan Ipatii Potii, who bequeathed all Cyrillic books to the cathedral, among which particularly valuable was a Gospel book in silver gilt binding, adorned with precious stones<sup>135</sup>.

The case of the testament of the school rector and future Bishop of Chełm, Theodorus Meleszkowicz, is thoroughly documented. Around 1620, he drew up a testament stipulating that after his death, the books from his library and a portion of money for educational needs would be transferred to the school<sup>136</sup>. However, after Meleszkowicz’s death in 1626, the Kyivan Metropolitan and administrator of the Volodymyr Eparchy, Yosyf Velamin-Rutski, revised the terms of the testament. He divided the book collection into two parts: 1) grammar books and those for elementary schools were transferred to the Volodymyr school; 2) theological, philosophical, and other specialised editions were designated for the future Uniate seminary. As of 1632, these books were still in the Metropolitan’s possession<sup>137</sup>. Yosyf Velamin-Rutski justified his intervention in Meleszkowicz’s testament through correspondence with the Congregation for the Propagation of the Faith and the papal nuncio in the Polish-Lithuanian Commonwealth. He argued that since only grammar was taught at the cathedral school, it would be more appropriate to transfer the philosophical and theological books to the future seminary, which would better serve the formation of clerics of the Uniate Church<sup>138</sup>. Thus, although the original testament was altered, the Volodymyr school still received a portion of the collection – grammar books and editions for teaching elementary-level subjects.

An established practice for augmenting monastery libraries was the incorporation of deceased monks’ personal books into their collections. A documented example of such inheritance is the transfer of the *Lenten Triodion* (Pochaiv 1784)

135 *Архивъ Юго-Западной Россіи...*, ч. 1, т. 6, р. 415.

136 М.В. Довбищенко, *op. cit.*, р. 80.

137 *Monumenta Ucrainae Historica*, vol. 9–10, Romae 1971, pp. 857–858.

138 *Ibidem*, p. 795.

from the private possession of monk Hilarion Onukowski to the monastery collection. A distinctive feature of this case is that the book was specifically added to the monastery's choir collection, as evidenced by the provenance inscription: "Post Obitum Reverendi Patris Hilarii Onukowski applicator ad Chorum Monasterii Vlodimiriensis Ordinis Sancti Basilii Magni"<sup>139</sup>. The final acquisition of the book into monastery ownership is confirmed by an additional inscription "Ecclesiæ Vlodimiriensis P[atrum] Basilianorum", which clearly indicates the copy's belonging to the library collection of the Volodymyr Basilians' monastery church. The presence of two consecutive inscriptions demonstrates the process of documenting the book's transition from private to institutional ownership.

The library suffered significant losses in the mid-17th century due to the unlawful actions of Volodymyr's archpriest and scholastic of the cathedral school, Athanasius Furs. In 1646, he carried out a large-scale theft of the most valuable books from the library collection. Among the stolen editions were particularly valuable folios of ancient authors in Greek, Latin, and Slavonic languages, which had previously been donated by Volodymyr bishops. The educational section of the library also suffered substantial losses, with school literature being stolen<sup>140</sup>. The situation became even more severe in 1648, when Bishop Yosyf Mokosiy-Bakovetskyi brought additional charges against Athanasius Furs for stealing the archives of the Volodymyr Cathedral Chapter. The loss of important documents concerning the foundation of Volodymyr churches, hospital, school, and brotherhood was particularly damaging<sup>141</sup>. After Bishop Yosyf Mokosiy-Bakovetskyi's death, his brothers and nephews appropriated, among other cathedral valuables, books from the library, as recorded in the protestation of the newly appointed Volodymyr Bishop Jan Michał Pociej dated 19 July 1659<sup>142</sup>. These events significantly impacted not only the library collection but also the documentary basis for studying the history of Volodymyr's ecclesiastical institutions.

The analysis of the sources of book acquisitions to the library of the Volodymyr Basilian Monastery revealed a complex and multifaceted system of book collection formation. The main ways of augmenting the collection were: purposeful purchases, primarily of educational literature to support the teaching process; donations from church hierarchs, members of the order, and patrons; bequests (testaments); inheritance of books from deceased monks; and institutional transfers of books between monasteries.

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139 IBS VNLU, Ibidem, n.u. Cyr. 2453p (1).

140 О.И. Левицкий, *op. cit.*, p. 79.

141 М.В. Довбищенко, *op. cit.*, p. 284.

142 CSHAUK, c. 28, inv. 1, n.u. 96, Актова книга (4 січня–20 листопада 1659), fols. 246–247.

## Conclusions

The study of the history of the Basilians' book collection in Volodymyr from the 16<sup>th</sup> to the first third of the 19<sup>th</sup> century has led to several important conclusions. Through examining the institutional context of the monastery's functioning, it is apparent that its development as an educational and cultural centre was closely connected with the activities of the cathedral school, founded in the medieval period. Of particular significance were the reforms of the late 16<sup>th</sup>–early 17<sup>th</sup> centuries, specifically the transformation of the school into a Greek-Slavonic educational institution at the initiative of Bishop Theodosius Lazovskyi (1588) and its reorganisation by Ipatii Potii (1595) with the support of King Sigismund III Vasa. The involvement of Basilians in teaching activities under Bishop Venedykt Hlynyskyi in the second half of the 17<sup>th</sup> century laid the foundations for the formation of a powerful educational centre that functioned continuously until 1831. This process was accompanied by the development of a library collection which, despite numerous fires and other obstacles, became the intellectual foundation for the monastery's educational activities.

Secondly, the evolution of the library collection from 301 volumes in 1705 to 760 volumes in 1819 demonstrated consistent development, despite numerous obstacles, particularly the fires of 1683, 1715, 1728, and 1803, which caused significant losses to the book collection. The geography of publishing centres represented in the 1816 catalogue demonstrates the broad cultural horizons of the Basilian community and its active integration into the European intellectual space. The predominance of editions from Warsaw, Vilnius, Venice, and Rome, together with the presence of books from over 50 European publishing centres, testifies to the diversity of intellectual interests and international connections of the monastery.

The thematic structure of the library reflected its dual function as both a religious and educational centre. The significant proportion of theological (41.4%) and educational literature (30.1%) in the 1819 collection, along with its multilingual character (Latin, Polish, Church Slavonic, Greek, Italian, French), attested to the high intellectual level of the monastic community and its openness to various cultural traditions.

The library functioned as a complex mechanism of knowledge transfer through four dimensions: intellectual (translation activities, creation of new texts), educational (supporting the learning process), cultural (synthesis of Eastern and Western Christian traditions), and temporal (preservation and transmission of knowledge to subsequent generations). This was evidenced by the Volodymyr Basilians' active publishing activities, organisation of philosophical disputes, theatrical performances, and other cultural and educational events.



The analysis of library acquisition sources revealed a complex system of collection development through institutional book transfers, purposeful purchases, donations from benefactors, and bequests and inheritances of deceased monks' books. Church hierarchs played a particular role in this process, notably metropolitans Ipatii Potii, Lev Shlubykh Zалenskyi and Lev Kyshka, who not only enriched the library with their own books but also provided financial support. The closure of the library by Russian authorities in 1831 led to the dispersal of this unique book collection among various institutions.

Finally, this research confirmed that the Basilian library in Volodymyr was not merely a book repository, but rather an important cultural and educational centre of Volyn, which served the intellectual needs of the monastic community, teachers, students and regional elite. Its closure by Russian authorities in 1831 and subsequent dispersal of collections among various institutions led to the loss of this unique book collection. Today, only fragments of this once impressive collection are preserved in the Vernadsky National Library of Ukraine and the Library of the Russian Academy of Sciences in St. Petersburg.

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