

Strzembosz, Tomasz

Jan Strzembosz (1545-1606). His Manuscript and Collection of Books

Organon 26 27, 105-129

1997 1998

Artykuł umieszczony jest w kolekcji cyfrowej Bazhum, gromadzącej zawartość polskich czasopism humanistycznych i społecznych tworzonej przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego.

Artykuł został zdigitalizowany i opracowany do udostępnienia w internecie ze środków specjalnych MNiSW dzięki Wydziałowi Historycznemu Uniwersytetu Warszawskiego.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.



Tomasz Strzembosz (Poland)

JAN STRZEMBOSZ (1545-1606)
HIS MANUSCRIPT AND COLLECTION OF BOOKS

I. BIOGRAPHICAL NOTE

The manuscript of Jan Strzembosz and his book collection have not been deprived of the attention of Polish scholarship. The manuscript has been studied by Witold Rubczynski (1922), who, as Aleksander Birkenmajer observed, "knew very little about its author". In fact his knowledge was "less than very little". The book collection has received the scholarly regard of many others, writing at diverse times. But none of it has amounted to more than just brief notes, not providing much information about the library collection and its history, and next to none about its original owner. Today, in an age marked by a heightened interest in the Renaissance, Strzembosz' valuable bibliophile bequest is a worthy subject for academic attention, while the life and achievements of the enlightened and public-spirited collector who endowed us with it merit a few moments of notice.

A compilation of the facts published earlier and more recently with the material preserved in the archives and collected still before the Second World War, which has fortunately managed to survive that War, will help to give us a fuller picture of the figure of Jan Strzembosz.

In 1538 at Opoczno (now Central Poland), on a date recorded as "f. 5 *post Conductum Paschae*" the Strzembosz brothers, Mikołaj, the Reverend Andrzej, Derśław, and Ambroży, sons of Jan Strzembosz of Jabłonica and Wieniawa, and later of Dunajewice and Skrzyńsko, Justice of the Borough of Radom¹, and Owka (Eufemia), daughter of Derśław Dunin of Smogorzewo, Lord Crown Treasurer, and Małgorzata of Przysucha, concluded an act for the distribution of the patrimonial and maternal property left to them. The estates were allocated in the following way: the eldest brother, Mikołaj, and Ambroży, the youngest, received Skrzyńsko (otherwise known as Wielkie

Skrzynno or Stare Skrzynno), Lipna, and Miłaków, along with part of Wola Damujewska (otherwise Wola Krzczonowska or Wola Dambrowska), and the upper storey of the tower at Damujewice Castle; while the two middle brothers, Father Andrzej and Dersław, received the castle and its foreborough, the manor house, estate, and mill at Damujewice, as well as Trzebinia, Wygnanów, and the remaining part of Wola Damujewska. Damujewice Castle was a defensive structure erected in the mid-fifteenth century by the Dunin family of Damujewice, a place formerly known as Damajowice and now as Zameczek. In 1513-16 Damujewice was acquired by the Strzembosz family, and was to remain in their hands for the next 240 years as their chief family seat. In the mid-eighteenth century the property passed into other hands, and in fact its landlord changed several times, until, after it had fallen into ruin and total dereliction, not much more than merely the remnants of its foundations remained.

Presently, after the deaths of Mikołaj and Father Andrzej Strzembosz without issue, the entire parental inheritance passed to the two younger brothers, Dersław and Ambroży, the latter of whom was the father of the bibliophile Humanist Jan Strzembosz.

We shall devote a moment more to the family background of Jan Strzembosz, the author of the manuscript and founder of the book collection, since this will provide us with a fuller picture of the social and cultural environment in which he was born and bred. Information on this subject is provided in a relation by Okolski of 1641, rather exaggerated in tone, in keeping with the spirit of its age; and by other sources, chiefly archival materials, less florid in style but more abundant in terms of facts.

Okolski, who calls Jan Strzembosz "known for his learning and his gentle manners" – which shows that he must have come into contact with a still living memory of this individual – provides the following testimonial for the entire family: "It was a house ever illustrious for its virtue and merit . . . In this family wise man comes of wise forbear, and what is most pleasant and honourable about it is that all desire the same, and all shun the same."

Other sources establish the following facts:

Jan Strzembosz was born around 1545. He was the son of Ambroży Strzembosz of Skrzynsko, Lipna, Wola Damujewska, Miłakowo, and Machnin, and his wife, a daughter of Hieronim Krupka of Przecławice and a daughter of Ligeza of Niewiarów. Konrad Krupka of Chorążyce and Gnadowice, brother to Hieronim, Jan's maternal grandfather, was a Secretary to King Sigismundus Augustus and a member of several of the King's diplomatic missions to Prussia and to Turkey. Melchior Krupka of Mojkowice and Czajęcice, Hieronim's paternal cousin, owned a substantial and quite well-known book collection. Sebastian Krupka, Canon of Cracow, was Rector of the University of Cracow for several terms of office.

Jan Strzembosz' paternal uncle and brother to Ambroży, Father Andrzej Strzembosz, was Professor of Canon Law at the University of Cracow in the years 1542-1558. He had enrolled in the University in 1525 and obtained his master's degree in 1534, subsequently to become Doctor of Laws and Fellow of the College of Canon Law. On 10th May 1557 his deputy, the learned Stanisław of Białaczewo, Bachelor of Laws, submitted a note and petition to the effect that owing to illness the Reverend Doctor Andrzej Strzembosz would not be able to attend on the appointed days for the reinstatement of lectures in Canon Law and that he requested an allowance of more time to enable him to reach a decision as to whether to resume his duties at the University or to resign. The Rector of the University, having heard the petition and judged the grounds given in it to be sufficient and justified, granted Dr. Andrzej Strzembosz a period of one month to make the said decision as requested. Perhaps it was this paternal uncle that Jan Strzembosz was to take after with his bibliophile penchant. In the Jagiellonian Library collection of incunabula there are two books, *Summa casuum conscientiae*, by I. Trovamala, Nuremberg, 1488, and the *Orationes* of Francesco Philephus [Filelfo], Venice, 1496, bound together and bearing the initials A.S. and the arms of Jastrzębiec embossed on the front leather cover.² The reverse side of the cover carries an inscription most probably in the owner's hand: *Sum doctoris Andreae Strzembosz, 1546*. Another handwritten inscription in the book gives the information that on 15th April 1562, pursuant to the last will of the deceased, the three brothers of the late Andrzej Strzembosz, Doctor of Laws, gave these books to the College of Lawyers in the University of Cracow. A more detailed description of these items is given in the catalogue section.

Jan Strzembosz and his younger brother, Mikołaj, lost their father around 1565, probably while Jan was abroad. Their second paternal uncle, Dersław Strzembosz of Damujewice, Lord Justice of the Borough of Opoczno (1572) and Tax Collector for Sandomierz (1578-1583), who was married to Anna of Wieniec Wieniecka, was appointed their guardian. It was not until 1570 that Jan, son of the late Ambroży Strzembosz of Skrzyńsko, appeared on behalf of his brother Mikołaj and himself to acquit his uncle Dersław Strzembosz of Damujewice of the wardship and stewardship for the property.

Mikołaj, Jan's younger brother, married Anna Górnicka, daughter of Łukasz Górnicki, Royal Librarian and one of the most celebrated Polish Humanist writers [his translation into Polish of Castiglione's *Il Cortegiano* was published in 1566 – translator's note], and his wife, Barbara Broniewska, daughter of the Lord Standard-Bearer of Przemyśl. In a letter from Lipniki and dated 18th April 1594 to the Lord Chancellor, Hetman Jan Zamoyski, Łukasz Górnicki wrote, "My Lord, by God's will His Lordship the Honourable Mikołaj Strzembosz came to my house and through his friends asked for the hand of my elder daughter, Anna, in marriage. In which suit, sup-

ported by the counsel of my friends, there was no other resolution proper but to follow the will of God whither He showeth the way, and thus an agreement in writing was reached between myself and My Lord Strembosz. The wedding shall be held at Tykocin, on the holy day of Sunday next." This is followed by a courteous invitation to the wedding festivities.

Both Jan and Mikołaj Strzembosz started their university education in Cracow. In the *Album Studiosorum Universitatis Cracoviensis* there is an entry for 1561 of the name Jan Strzembosz, son of Ambroży of the Diocese of Gniezno; while Mikołaj Strzembosz, son of Ambroży of Stare Skrzywno (viz. Skrzyńsko) in the Diocese of Cracow, is registered under 1573. Furthermore there is a record of Mikołaj Strzembosz, scholar of the Bursa Hierusalem, in the Rectorial Acts for 1574. Subsequently Jan Strzembosz went abroad to continue his studies. In compliance with the spirit of cultural resurgence and transformation marking this period in Poland, he succumbed to the charm of Latinity and followed in the footsteps of many of his countrymen to Padua and Bologna. He was in Italy at the very peak of Padua's popularity with students from Poland. Each year in this period there were about 60 Poles at Padua. In 1563 Jan Zamoyski was Rector of the Faculty of Laws at Padua, and Jędrzej Gostyński Rector of the Faculty of Arts in 1567. A manuscript preserved in the Jagiellonian Library (No. 2169), entitled "In Secundum Physicorum Quaestiones per me Joannem Strzembosz Patavii et Bononiae conscriptae", containing notes made of lectures delivered at the Universities of Padua and Bologna by a few of the most renowned Italian scholars on Aristotle's *Metaphysics*, comes from this period. We have the grounds to believe (as we shall see below) that this manuscript, once it came into the hands of one of the professors of the University of Cracow in the early 17th century, was used for teaching purposes, and thereby served indirectly as a source of information on trends in Italian scholarship, making its anonymous contribution to the history of Polish-Italian relations in the field of philosophy and the teaching of philosophy. At any rate this was no isolated instance: in the contacts Poland and her people enjoyed at that time with the intellectual trends current in Europe travel for study abroad held a position of signal importance, not only because the young people of Poland who participated in this movement returned home with minds and memories full of ideas and the latest news, but also because they brought home manuscripts and printed works carrying the same information, but better and more memorably recorded. The next chapter will present a more detailed discussion of this manuscript. Albeit apparently it is concerned with lectures delivered in the years 1562-1565, it is highly probable that its author stayed abroad for a longer period, in Italy or perhaps also in France (like the poet Jan Kochanowski), or even in other countries, since it was only in 1570, when he was already 25, that he acquitted his uncle Dersław of his duties as guardian to his younger brother, who had not

yet been immatriculated in the University of Cracow, and himself assumed these family responsibilities.

The next years witnessed the Muscovite Wars of the reign of Stephen Bathory: Tczewo, Wielkie Łuki, Pskov. Jan Strzembosz took part in these military campaigns. Evidence of this is provided by a rescript granted him by the King at Grodno on 1st December 1580, allowing him in recognition of his military service in the past campaign, rendered in the company of Captain Wąsowicz, to redeem the usufruct of the village of Regnowo, a royal estate in the Powiat of Rawa [now Central Poland], from the heirs of Jakub Leśniowski. Two years later, Jan Strzembosz, "participant in the recent military campaigns" was granted permission from the King to alienate his right of usufruct for the royal estate in the village of Regnowo to the benefit of Franciszek Grotowski.

The remainder of Jan Strzembosz' life was to pass in the service of his country. In the years 1581-1590 he was Deputy Starost of Radom; in 1585 Justice of the Borough of Radom; in 1587 he attended the Sejm for the Royal Election, casting his vote for Sigismundus of Sweden; in 1592 he was elected Deputy for the Voivodeship of Sandomierz to the Crown Tribunal sitting at Lublin; and in the same year, on 22nd and 23rd May, he acted as mediator in a debate held at Lublin between a group of Jesuit theologians and a group of Protestants on the question of whether Christ's divinity was praetertemporal (had existed prior to the beginning of time).³ Finally in 1594 he was a Deputy to Sejm. In a letter dated 18th October 1594 Łukasz Górnicki sent the following news to Mikołaj Krzysztof Radziwiłł, Lord Voivode of Troki: "The deputies for Sandomierz who had been sent to His Majesty the King, that is My Lord Osoliński, Lord Chamberlain, and Mr. Ligęza, Starost of Opoczno; Mr. Jan Strębosz; Mr. Wylam; and My Lord Chodkowski, Cup-Bearer of Sieradz; having greeted His Majesty and entreated him to take counsel on account of the Commonwealth lest it receive detriment from the Tartars, achieved the following: His Majesty the King, having thanked all for their welcome and good wishes, hereby demandeth of all that they make ready and of their own free will gather round My Lord Hetman to repel the enemy."

These facts give us an idea of Jan Strzembosz' social milieu and of the cultural influences which shaped his character.

He had been born into a wealthy family of Polish gentlefolk (*szlachta*) which showed a keen interest in political and cultural affairs. In his early youth he was no doubt under the strong influence of his Uncle Andrzej, who must have enjoyed considerable authority within the family on account of his priesthood and scholarship, and who must have made a deep impression on the mind of this young boy, who years later named his first-born son after this uncle. Perhaps it was Father Andrzej who first inspired him with zeal for learning.

His short-lived period (possibly of one year's duration only) at the University of Cracow, which was still mediaeval in its academic structure and therefore in decline, with dwindling numbers of students attending it, could not have provided the crucial factor for the development of his intellect. Quite another conclusion has to be reached as regards his several years of study in Italy, a land then resplendent with ancient and new glory, and in Poland enjoying an established reputation as the leading country in cultural matters. Here the young scholar's personality was opened up to the strong influence of the new social environment which he endowed with the utmost confidence. The great hearths of Humanist learning in the Italian universities of the time overawed young newcomers with their rich store of the political and cultural affairs of Antiquity, the vastness of which these itinerants had never dreamt of before. Here the ancient philosophers, historians, and poets, whom they could learn about directly from their writings, were the subjects of profound and exciting study. Here the art of the Ancients, making its appeal through its noble moderation and its smile of tranquillity, and re-echoing its former greatness, had long since been celebrating its magnificent renaissance. Some of the ancient state institutions were spoken of well-nigh with elation. The bold, exuberant joy and enjoyment of life throbbing in Antiquity was universally praised and emulated here. Admiration and adulation of Antiquity was disseminated from the university chairs. Meanwhile, under this fervid breath of the past, a marvellous Italian national poetry flourished. This trend had long since reached other countries further afield, and there accomplished a triumph well-nigh equal to its supremacy in Italy. It was victorious in Poland, too, notwithstanding a University at Cracow still resisting its upsurge. It would come to King Stephen Bathory considering the foundation of a second university at Cracow which would not be burdened by a mediaeval tradition, and based on the Collège Royal model. To this new establishment outstanding Italian academics would be invited to contribute the intellectual acumen and atmosphere of Padua and Bologna. But this dream never became a reality.

The cultural atmosphere which Jan Strzembosz encountered at home on his return to Poland was quite similar to what he had met with in Italy. After all, his life coincided with the peak of the Polish Renaissance. As soon as he returned home he found himself within the immediate catchment area for the cultural influence of Czarnolas, home of Poland's greatest Renaissance poet, Jan Kochanowski, which was situated in the adjacent *powiat*, and must therefore have been connected with Strzembosz' parts by the ties of neighbourhood or even kinship, and which had already become renowned throughout the country. He also found a very substantial intellectual circle in Poland consisting of the graduates of Italian universities, both those who had been his contemporaries and those who had preceded him there. The academic and intellectual standard in this group was excellent: as good as,

and often higher than that of many of its Western European counterparts. The group was integrated primarily through the network of contacts enjoyed by Łukasz Górnicki, whose daughter Mikołaj Strzembosz, Jan's younger brother, was later to marry; it was a group permeated by an extremely strong current of influence from Italian culture and intimately associated with the future Lord Chancellor and Hetman, Jan Zamoyski, who had been at Padua in Strzembosz' time and must certainly have known him through the Polish student community there, and with other prominent Paduans. These Paduan old boys kept in touch with each other and had a number of venues where they would meet regularly. One such favourite haunt of theirs was the banqueting hall of Stanisław Pszonka of Babin, where he would entertain such Humanist celebrities as the statesman Jan Zamoyski, and the writers Andrzej Trzeciecki and Jan Kochanowski, but also Piotr Strzembosz, Jan's paternal cousin (son of Dersław), Lord Seneschal of Lublin, Deputy to Sejm (1592), Chairman of the Crown Tribunal (1596), and also – less seriously – Kalauz⁴ of a learned revellers' company known as the Republic of Babin (he was appointed to this "office" because, as his "letters-patent" declared, on his way from Zamość to Babin, for no reason at all he had "passed through Bystrzyca, which was five Polish miles [about ten kilometres] off the road"). Jan Strzembosz may well have taken part, too, although the Acts of Babin do not actually mention his name. At any rate he was certainly acquainted with many of the Babinians, and enjoyed fairly close relations with a good number of them. The chief bond in his relations with other Paduans consisted of the intellectual interests which they all shared on a basis of mutual experience in the Italian universities, and which are attested in the choice of works for his collection of books described in the catalogue below.

But in the Polish milieu the impact of Italian Humanism encountered and underwent an idiosyncratic reaction with the effects of the Reformation, a great religious movement supported by many of the Polish lords and adhered to by young Polish scholars returning from studies at the German universities. These zealously disseminated religious "novelties" found many an eager listener and sympathiser in Poland. Kasper Cichocki, reminiscing on the age somewhat later,⁵ wrote, "One should not overlook the *Powiat* of Opoczno, which has some splendid Catholics, particularly the Strzembosz family, especially Piotr Strzembosz, Lord Seneschal of Lublin, and many others. Under Przerembski, their leader, they have withstood the exhortations of emissaries and have not allowed themselves to abandon the Catholic faith." In the light of this remark the conduct of Jan Strzembosz, acting as mediator in the Lublin debate between Catholics and Protestants assumes a special significance, showing that in this turbulent period of conflicting religious views he was able, albeit himself a convinced Catholic, to take up a dispassionate and reconciliatory position. Since he held the offices of Justice of the Borough of Radom and Deputy both to the Crown Tribunal and

to Sejm, Jan Strzembosz was thus closely in touch with the sphere of lawyers and politicians; he had a knowledge of the law; and he came into direct contact with the affairs of state, taking an active part in them (as evidenced by the above-cited letter from Górnicki to Radziwiłł). And finally, since he was himself a gentleman-farmer, he must certainly have been on close terms with the local landowners, sharing their professional interests and enjoying their confidence, since his candidacy for deputy to Sejm was proposed, and he was successfully returned, at many a *sejmik* [local pre-parliamentary convention].

In his political standpoint Jan Strzembosz must have been associated with Jan Zamoyski, since he cast his vote for Sigismundus Vasa of Sweden in the Royal Election of 1586. What he shared with Zamoyski must have been – alongside a common Humanist university background at Padua and a mutual friend, Łukasz Grnicki – almost certainly, as we may infer, an appreciation for the Chancellor's far-reaching political vision. Other members of the Strzembosz family were also adherents of Zamoyski's party. Years later the already-mentioned Piotr Strzembosz joined the Mutiny against King Sigismundus III led by Mikołaj Zebrzydowski, whom he believed to be the successor to Zamoyski's line in politics.

Graduate of the Italian universities, religious campaigner, tribunal judge and parliamentary deputy elected to those offices by his fellow citizens, and also enthusiastic book-collector interested in a wide range of disciplines of learning (as evidenced by the books in his library), Jan Strzembosz must certainly have been regarded as a man of extraordinary intellect and personality. That is the opinion recorded by Okolski, who wrote that he was "known for his learning and gentle manners." He was indeed a noble character in terms of the passing age: Humanist, gentleman, citizen – one of the kind which in sixteenth-century Poland constituted the most enlightened group in the nation but gradually, as the seventeenth century progressed and suffered rapid decline culturally, became rarer and rarer in the ranks of the Polish gentry, until by the middle of that century it disappeared altogether.

Jan Strzembosz was twice married. His first wife was Agnieszka Jarzynianka, daughter of Jan Jarzyna, Lord Crown Cup-Bearer, and Anna Duninówna. Strzembosz' second wife was Jadwiga Gniewoszówna, widow of Mikołaj Kowalski of Klikawa and Chotynicze, in which her first husband had left her a life interest. In 1600 Jan Strzembosz paid off Mikołaj Kowalski's heirs, and retained the property for himself. In the same year he settled on Jadwiga of Olexowo Gniewoszówna, formerly wife of Mikołaj Kowalski, and currently his own wife, a sum of three thousand Polish florins in lieu of a dowry, and another three thousand by way of jointure on that part of the estate at Klikawa which had not been settled on his first wife, Agnieszka Jarzynianka, or on the children born of his first marriage. By that time Lipna, Machnin, and part of Skrzyńsko had been allocated to him in the act of settlement distributing the parental

properties, while his brother Mikołaj had received Wola Damujewska, Miłaków, and the remainder of Skrzyńsko.

As may be inferred from the above, Niesiecki, author of a well-known Polish heraldic register, was wrong in his claim that Agnieszka Jarzynianka was married a second time to Mr. Walewski, Lord Standard-Bearer of Sieradz. By his first wife Jan Strzembosz had two sons, Andrzej, who was later Prior of the Priory of Canons-Regular at Mstów, and Jan, and a daughter, Anna, who married Jakub Grabowski of Grabowa and Bogusławice. The surviving children of his second marriage were a son Piotr, and two daughters, Elżbieta, who married Jan Kierski, and Agnieszka, who married Jan Przerembski.

On the Thursday following Laetare Sunday of 1606 at Radom, Jan Strzembosz of Klikawa and Chotynicze (otherwise Wola Klikawska) entered into the registers of the Radom Borough Court his "decision and ordinance" (amending his previous "ordinance" of 1605), whereby he bound his children by his second marriage, Piotr, Halszka [Elżbieta], and Agnieszka, born of Jadwiga Gniewoszówna, to pay out to his sons by his first wife, Agnieszka Jarzynianka, a balance amounting to three thousand Polish florins, not later than within a year of the date of his death, on pain of forfeiture of a fine to the same amount. Alongside the signature of Jan Strzembosz, this document also bears his brother Mikołaj's signature, and was made in anticipation of approaching death. In fact it is the last extant record of Jan Strzembosz, albeit not an obituary or of a posthumous nature. We may therefore surmise that Jan Strzembosz departed this world before his sixty-second birthday.

In 1603 we come across his eldest son, Father Andrzej Strzembosz, Prior of the Mstów Priory of the Canons-Regular, to whom Jan had left his entire share in the estate at Skrzyńsko already in 1582, pursuing studies at Padua. His choice of a university must have undoubtedly been influenced by his father's example. In 1620 Father Andrzej endowed the potters and other guilds of Mstów with a privilege. In 1621 he attended the Provincial Synod at Piotrków. On 10th February 1624 he determined the services and work due to the Priory from the townsmen of Mstów. This document bears a number of other signatures after that of Prior Andrzej Strzembosz; one of them is the signature of a Jan Strzembosz, though not of the Prior's younger brother, but a more distant relative, the elder son of Filip Strzembosz of Damujewice and Jadwiga Chlewicka,⁶ and grandson of Derśław Strzembosz and Anna Wieniecka, who would soon (1630) become Coadjutor of the prepositure at Mstów Priory, and subsequently its Prior for many years.⁷ Niesiecki makes mention of the substantial investment he made for the decoration of Mstów Church. He had a brother, Adam Strzembosz of Damujewice, Captain of the Voivodeship of Sandomierz (1632), and Lord Starost of Skierniewice (1641), who left two sons by Małgorzata Zapolska, Zygmunt

(married to Katarzyna Kęczewska, daughter of the Lord Steward of Płock), and Filip Marcin, Lord Sword-Bearer of Sandomierz (his first wife was Katarzyna Karwicka, and his second wife was Cecylia Czarniecka, daughter of the Sword-Bearer of Cracow), and two daughters, Ewa (married to Samuel Sulgustowski) and Jadwiga (married to Adam Stokowski). Their uncle, the Prior, was the guardian of the two brothers after their father's death, and left them his estate at Skrzyńsko, Przysucha, Kozłowiec, and Małusze.

It is beyond dispute that it was through his son Andrzej that Jan Strzembosz' book collection came into the possession of Mstów Priory. Andrzej's successor as Prior was Father Jan Strzembosz, so the library most probably then came into the hands of this relative. Perhaps after the latter's death the collection became the property of the Priory only because no other member of the family claimed it as an inheritance, or perhaps it had been bequeathed to the Priory. At any rate the following words were inscribed on the volumes: *Ex catalogo librorum Conventus Mstoviensis*. We shall probably never discover, either, in what manner part of this collection found its way into the Imperial Public Library at St. Petersburg, (later known as the Leningrad Public Library) – perhaps it was along with the Załuski Library⁸ – where Aleksander Birkenmajer came across a few individual volumes out of it. We cannot yet tell at present whether those volumes which were returned to Poland after 1922 and deposited in the Biblioteka Narodowa [National Library] in Warsaw perished in the Nazi destruction of Warsaw in 1944, along with the major part of that institution, since the collections in that Library have not yet been fully made accessible. A second part of Jan Strzembosz' collection reached the Library of Warsaw University – S.J. Sienicki mentioned it in 1876 – and this part has survived. After the dissolution of the Priory in 1822, it was transferred from Mstów to Warsaw by the lexicographer Samuel Bogumił Linde, who placed it, along with the entire library formerly belonging to the Priory, in an educational establishment known as the Liceum Warszawskie, which was later transformed into Warsaw University. The catalogue of works in this part is published below, along with the reproductions of a few of the covers of these books, which testify to the fact that their external appearance was not something their owner had no concern for. Three items of this provenience (shelf numbers L.786, L.805, and L.910) were said to have been in the Krasieński Library, Warsaw, which suffered tremendous losses in 1944. What happened to these books is not known. Finally one book was in the Library of the Baworowski Foundation at Lwów, and today is in the Ossoliónki Collection in Wrocław. I reproduce its description after R. Kotula.

Assuming that Jan Strzembosz returned from Italy to Poland in 1570, the year in which he acquitted his uncle Derśław of wardship and stewardship, and bearing in mind the dates of the editions of the items in this collection, most of which were printed much later, chiefly in the 1580's, we may draw a conclusion that the collection was not assembled in Italy, but

after its owner's return to Poland. In an age when very many Poles went abroad to study, it was quite easy to acquire foreign books in Poland. Nevertheless it is clear that the intellectual atmosphere of the Italian universities influenced this collector's choice of books. The evidence for this is provided by the names of his authors, many of them the professors and fellows of Rome and Padua, especially several renowned theologians and philosophers, such as Robert Bellarmine and Francesco Toletus, and Marc' Antonio Mureto, a distinguished scholar of the Humanities. All three of these writers were on the short-list of prospective fellows for the Collegium Regium which Stephen Bathory wanted to establish in Cracow.

It may well have been that Jan Strzembosz made the decisions concerning particular acquisitions after consultation with Łukasz Górnicki, who was, after all, the Royal Librarian.

The books which have come down to us from this collection, albeit only a fragment of the original set, present a highly favourable image of their owner. They show Jan Strzembosz as a man of wide-ranging interests, a keen observer of the intellectual life of his times drawing on the very latest publications disseminated in the uppermost echelons of the Humanists' Europe, and on a wide variety of subjects as diverse as theology and philosophy, history and medicine.

Finally we should note that the specimens we have in the Jan Strzembosz Collection represent the work of some of Europe's finest and most renowned printing-houses of that period, particularly those of Italy, Switzerland, and Flanders.

II. DESCRIPTION OF MANUSCRIPT No.2169 IN THE JAGIELLONIAN LIBRARY⁹

Text in Latin, third quarter of the 16th century (most probably from the period 1561-1565); paper size 20 x 14½ cm; 206 folios plus two protective folios and two insertions pasted in; all by one hand, that of Jan Strzembosz. Contemporary binding, parchment covered with 14th-century script, formerly part of a liturgical volume.

Notes on university lectures at Padua and Bologna, commentaries to Aristotle, written or copied by Jan Strzembosz (around 1561-1565)

1. f.3-45

[Lecture by Francesco Carlo Piccolomini, Professor at the University of Padua, who lectured on Philosophy, 1561-1601]

Super secundum librum phisicorum disputatio de secundo Methaphisicae, utrum sit prohemium secundi phisicorum.

Superioribus annis dum amplissimus Cardinalis [Jacobus] Sadoletus [1547] philosophus elegantissimus hac vita feliciter frueretur, orta est non vulgaris quaedam opinio de 2-do divinae philosophiae libro, quam ipse primus promulgavit, nimirum quod esset prohemium 2-di auscultationum naturalium, et eandem pluribus confirmavit rationibus Joannes Franciscus Beatus [de Tarvisio, a Dominican, Professor of Metaphysics at Padua, 1531-43], vir eruditissimus, quibus omnibus subscripsit tandem anno 5-to elapso, firmioribus adductus rationibus philosophorum nostrae tempestatis [viz. the lecturer's contemporaries] et decus, et princeps, dominus Vincentius Madius [Maggi taught at Padua in 1531-42, and subsequently at Ferrara; he died in 1564], vir nulli eorum qui ante nos fuerunt secundus.

. . . quam ob rem nobis eundem librum hoc anno explicari, auditores praestantissimi, rem omnibus gratam . . .

[The contents suggest this comes from the milieu of Padua, prior to 1564, with a more precise date from the publication of Maggi's book five years earlier. Piccolomini lectured in Philosophy at Padua in this period.]

– f.45

. . . maximam semper apud me fuisse cuiuscumque interpretis auctoritatem atque etiam in posterum fore. Finis.

2. f.46-57v

[Lecture from the *De Generatione* Cycle by Baldassare Gambarini, Professor of Philosophy at Bologna, delivered in 1560-61, or 1562-65.] Acutissimi philosophi Baldassaris Gambarini quaestio de motu. Nulla est speculatio naturalis quae fortasse difficilior sit . . .

– f.57v

. . . qui aer motus et impulsus fert lapidem hunc. Et haec quidem de motu hactenus. Finis.

3. f.59-74v

[Lecture from the *De Generatione* Cycle by Antonio Francesco Fabi (Favy), Ordinary Professor at Bologna in the years 1543-1571, probably delivered in 1563-64.]

Quaestio de aeternitate motus Johannis [Error: Giovanni Fabi was not a professor at Bologna in the 16th century; the text should read "Antonii"] Francisci Fabii, Bononiensis philosophi ordinarii.

Videbimus sicut pollicitus sum vobis, quid sentiendum sit circa motus aeternitatem . . .

– f.74v

. . . Multa alia potuissem dicere, domini, sed eritis contenti his paucis. Finis.

4. f.76-92v

[Copy of lecture by Marc' Antonio Zimara, Professor of Philosophy at Padua, d. 1532; or alternatively discussion of thesis presented by him.]

Excellentissimi et acutissimi philosophi Marci Antonii Zimarae quaestio:
Utrum elementa remaneant formaliter in mixto?

Quaerendum est, numquid elementa remaneant . . .

– f.92v

. . . quem habet elementum predominans. Hec hactenus dicta sint, quod spectat ad istam quaestionem. Finis.

5. f. 94-111v

[Lecture from the *De Generatione* Cycle by Baldassare Gambarini, Professor of Philosophy at Bologna, delivered in 1560-61, or 1562-65.]

Disputatio de generatione et corruptione excellentissimi philosophi Baldassaris Gambarini Bononiensis, et primo de ipso si est generationis.

Imbecillitatem humanae naturae debet unusquisque potius deplorare. . .

[Constituent parts as follows:]

f. 98 An quaestio, an sit quaestio. . .

f. 99v An subiectum probetur in scientia.

f.101 Quaestio an sit quo demonstrationis genere demonstretur, et an spectet ad demonstratorem, an ad dialecticum.

f. 102 Quaestio si est an demonstretur a priori vel a posteriori.

f. 106 Quaestio an sit, an sit simplex, an complexa.

f. 108 Naturalis an debeat probabre aliquid generari simpliciter, et quomodo.

– f.111v

. . . quaerere rationem, et adversari sensui, illumque mittere. Finis.

6. f. 112-158v

[Lecture from the *De Generatione* Cycle by Baldassare Gambarini, Professor of Philosophy at Bologna, delivered in 1560-61, or 1562-65.]

Excellentissimi philosophi Baldassaris Gambarini Bononiensis disputatio de ipso quid est generationis.

De ipso quid est, ut vocant generationis disputationem habiturus . . .

[Constituent parts as follows:]

f. 112v An generatio sit substantia vel actus.

f. 114v An generatio sit subiectum simplex vel compositum.

f. 122 An fiat resolutio usque ad materiam primam.

f. 129 An datur aliquo modo haec forma corporeitatis.

f. 133 An corpora partialia diversas formas substantiales habeant.

f. 144v An substantia fundetur in materia, an in composito.

– f.158v

. . . quod a dialecticis apellatur quale est, de quo in sequenti dicemus.
Finis.

7. f. 160-205v

[Lecture from the *De Generatione* Cycle by Baldassare Gambarini, Professor of Philosophy at Bologna, delivered in 1560-61, or 1562-65.]

Acutissimi philosophi Baldassaris Gambarini Bononiensis disputatio de ipso quali generationis.

Explicatis his, que ad ipsum si est et quid est generationis pertinent . . .

[Constituent parts as follows:]

f. 160v An generatio fiat in tempore, an in instantia.

f. 162v An formae substantiales intendantur aut remittantur.

f. 173v Quid sit gradus et quot modis accipiatur.

f. 178 Utrum adveniente novo gradu corrumpatur forma, quae praeerat antea.

f. 178v Utrum forma intensa et remissa sit eiusdem speciei et numeri.

f. 179v Quid sit latitudo.

f. 180 Quid intersit magis et maius.

f. 181 An elementorum formae sint mediae inter substantiam et accidentibus, vel an sint substantiae.

f. 186 Utrum omnes qualitates assumant magis an minus.

f. 191 Utrum alteratio praecedat omnem generationem.

f. 192 Utrum generatio sit aeterna.

f. 195v Quomodo generatio et corruptio affectae sint inter se.

f. 202v Utrum facilius sit generatio vel corruptio.

f. 205 v

. . . compositionem, quam qui scit resolvere, scit etiam componere. Et haec pauca sufficiant pro disputatione de quali ipsius generationis. Finis.

Bibliological Description

Italian paper, third quarter of 16th century. Watermark with figure which is neither a human face, nor a lion or griffin (as Rubczyński described it), but an angel in a circle with a branch or lily. Similar watermarks in Briquet (*Les filigranes*), No. 675 (Pisa, 1569), and No. 670 (Pisa, 1571). Individual folios (one after f.111, and another after f. 205) missing, probably removed to make use of the unscribed pages; only a strip of f. 206 extant.

Quaternion folds. No original pagination or foliation. Some of the folios and an inaccurate pagination were marked in the times of Wisłocki [Polish bibliographer and librarian, turn of 19th century] – perhaps by the hand of Rubczyński; foliated at time of cataloguing.

Two protective folios and two insertions were added in Poland, when the manuscript was bound, as indicated by their watermark, depicting a coat

of arms with Polish armorial bearings, a horseshoe (probably the Ślepowron arms, encountered in Polish watermarks from 1582 onwards). Bound in Poland in the last two decades of the 16th century, in a folio of parchment, probably on commission from the author of the manuscript, Jan Strzembosz, as evidenced by the partially obliterated title on the front cover, probably in his hand. As far as can be made out, this old title reads "In librum 2-dum physicorum Aristotelis comentaria pataviensia".

Provenience notes. An old title inscribed on fol. I records the provenience of this manuscript: "In Secundum Physicorum Quaestiones Per me Joannem Strzembosz Patavij et Bononiae conscriptae". The bottom of the same folio bears another inscription: "Ex libris Ma Sebastiani Lubinii Drascii C.N.". An inscription in the same owner's hand on f. IV reads: "Prius et posterius non dabis in individuis eiusdem speciei Aristotelis 3 Metaphisic. T.II. M[agister] S[ebastianus] L[ubinius]".

The top of f.II bears an old numeration in a 17th-century hand: "487". In the top left corner of f.I (an insertion) there is an old Jagiellonian Library shelf number, "BB.XIII 8", with a corresponding entry in the old catalogue going back to the times of Bandtkie (around 1820), B.J. 4149, T. I, k. 61: "Strzembosz: In II-dum Phisicorum quaestiones per me Joannem Strzembosz Patavii et Bononiae conscriptae". This entry gives the manuscript number as 628, item 1259.

Explanation of provenience. The compiler, and probably also the author of these lecture notes was "Johannes Ambrosii Strebosz dioec. Gneznensis", as he is registered in 1561 in the *Album Studiosorum Universitatis Cracoviensis* (II, 42), for immatriculation in the University of Cracow. He was the elder brother of "Nicolaus Ambrosii Strzeboss de Antiqua Sczrinno dioec. Cracoviensis (*Album Studiosorum Universitatis Cracoviensis* III, 89), who was immatriculated in 1573. A record of 1577 describes both Jan and Mikołaj Strzembosz as landlords of the village of Wola Krzczonowska vel Dambrowska (also known elsewhere as Wola Damujewska), and also of Stare Skrzyzno (Skrzyńsko) and Lipna (Pawiński: *Źródła dziejowe*, Vol. XIV, p. 283). They were the paternal nephews of Derśław Strzembosz, Deputy Voivode of Radom, and Andrzej Strzembosz, Professor of Canon Law in the University of Cracow in the years 1542-1558. The two last-mentioned came from Damujewice near Opoczno. Andrzej had been immatriculated in the University of Cracow in 1525 (*Album Studiosorum Universitatis Cracoviensis* II, 226). Apart from the already-mentioned Jan Strzembosz, there were three other individuals who bore the same name, but who cannot be taken into consideration as regards ownership of this manuscript for chronological reasons. They were: 1) Jan Strzembosz, Justice of the Borough of Radom and Tax-Collector for Sandomierz, whose sons, Mikołaj, Father Andrzej, Derśław, and Ambroży, in 1538 divided their parental property among themselves (see local court documents for settlements and decrees, in

Opoczyńskie grodzkie zapisy i dekryty, No. 1, f. 41), 2) Jan Strzembosz, mentioned in 1545 among the senior fellows of the University of Cracow (*Acta Rectoralia*, II, 102/3), and finally 3) Jan Strzembosz, superior of the Priory of Canons-Regular at Mstów (cf. *Manipulus*, 1642 print by Prosper Kryliński). This last-named Jan Strzembosz was the son of Filip, and grandson of the already-mentioned Derśław Strzembosz of Damujewice, as we have already learned in the previous chapter. We also know that Jędrzej [Andrzej] Strzembosz, Jan's son and prepositor of Mstów Priory, was at Padua in 1603, many years after his father (*Archiwum Komisji do Dziejów Literatury i Oświaty*, Vol. VI, p. 33). It was this Andrzej Strzembosz who brought his father's library collection to the religious house. The following have written about the surviving parts of this collection: S.J. Siennicki (*Recueil des éditions des imprimeurs célèbres conservées dans la Bibliothèque de Varsovie*. Varsovie, 1876, Table 26, p. 182, 148, 161, and 185), R. Kotula (*Właściciele rękopisów i starodruków zbiorów wielkopolskich Z. Czarnckiego . . . w "Baworovianum" we Lwowie*. Lwów, 1929, p. 71-72, Item 358), A. Birkenmajer (*Nowe szczegóły o dziejach księgozbioru Jakuba Brzeźnickiego*. Kraków, 1932, p. 14). The extant works date back to the period 1521-1600 and bear a superexlibris with their owner's name.

The subsequent history of this manuscript was associated with the figures of Sebastian and Adam Draski.

In 1596 Piotr Strzembosz, elder son of Derśław, and paternal cousin of Jan, was Chairman of the Crown Tribunal. In the following years there were two chairmen of the Tribunal from the Ostroróg family, which was related to the Strzembosz family through the Przerembski family. They were Sędziwój Ostroróg in 1597, and Jan Ostroróg in 1600. The tutor to this last-mentioned person was Adam Draski, paternal nephew of the manuscript's next owner. Apart from these facts, it seems that nothing more can be determined about the time when the manuscript came into the possession of Sebastian Lubinius Draski, Professor of the University of Cracow. Sebastian Lubinius Draski, son of Stanisław, came from Lubień in the Diocese of Przemyśl. He enrolled in the University of Cracow in 1590 (*Album Studiosorum Universitatis Cracoviensis* III, 167), and obtained his bachelor's degree in 1594 (Muczkowski, *Liber Promotionum*, 246), followed by his master's degree in 1596 (Muczkowski, 247). He was prebendary of St. Adalbert's Church and Professor of the University. He died on 20th December 1604. In the years 1598-1600 he lectured as a Professor Extraneus, and was an Ordinary Professor in 1601-1604. He explicated on the following works by Aristotle: *Topicorum* (1598, 1604), *Elencha* (in the summer semesters of 1600 and 1604), *Metheorum* (summer of 1601, winter of 1602), *Priora* (summer of 1602), and *Ethicorum* (summer and winter of 1603). In the winter semester of 1602 Sebastian Draski lectured on "De Generatione et Corruptione", the subject given the most extensive treatment in Strzem-

bosz' manuscript (cf. a manuscript in the Jagiellonian Library, B.J. 220: "Codex diligentiarum et negligentiarum philosophicae phacultatis in Acad. Cracov. profesorum", f. 71-84). One is led to believe that Sebastian Draski used Strzembosz' manuscript for his lectures; if he did, then one has to admit that the manuscript made a significant contribution to the development of intellectual life in early seventeenth-century Poland.

Sebastian Draski's manuscripts passed down to his paternal nephew, Adam Draski, who was a Doctor of Philosophy and also a Professor of the University (see *Polski Słownik Biograficzny*, Vol. V, 361-2). The latter was the son of Jan of Błazów in the Diocese of Przemyśl, and he was immatriculated in 1602, still during his uncle's lifetime (*Album Studiosorum Universitatis Cracoviensis* III, 227). He obtained his bachelor's degree in 1611 (Muczkowski). Subsequently he was private tutor in the family of Jan Ostroróg, Lord Voivode of Poznań, and a master at the Lubrański College in Poznań. Eventually, when already a Bachelor of Divinity, he was appointed Lecturer in Greek in the University of Cracow. He died in 1648, leaving instructions in his will as to what was to be done with his book collection. Part of it was passed on to his nephews, and part bequeathed to the University of Cracow (his last will and testament, which is preserved in the Jagiellonian University Archives, 36, p.55-9, awaits detailed examination).

The Jagiellonian Library has two other manuscripts which once belonged to Adam Draski and which were definitely passed on to him from his uncle Sebastian, B.J. 1975 (with an inscribed provenience), and B.J.3241 ("In M.T. Ciceronis Partitiones") written in Sebastian Draski's hand. The date of compilation of this last-mentioned manuscript is earlier than the recorded date (1608). It was associated with Sebastian Draski's lectures on Cicero's *De Oratore*, delivered in 1599 and 1600. The name Riccoboni, a Professor of Padua, is inscribed on folio 1. However there is no connection between this piece and Strzembosz's manuscript.

Bibliographical note. A not very accurate description of Jan Strzembosz' manuscript is available in W. Rubczyński's "Tracce di studi filosofici compiuti dai Polacchi a Padova verso la fine del Cinquecento", in the volume *Omaggio dell'Accademia Polacca di Scienze e Lettere all'Università di Padova nel settimo centenario della sua fondazione*, Cracovia, 1922, p. 356-360.

III. CATALOGUE OF EXTANT PARTS OF TWO SIXTEENTH-CENTURY BOOK COLLECTIONS BELONGING TO THE STRZEMBOSZ FAMILY

a) Incunabula in the Jagiellonian Library of Cracow, bequeathed by Andrzej Strzembosz (two books bound together).

[1] TROVAMALA BAPTISTA DE SALIS DE SALVIS

Summa casuum conscientiae, quae Baptistiniana nuncupatur.

Nürnberg, A. Koberger, 1488.

Hain 14181.

B.J. [Jagiellonian Library] Incun.2555

[2] PHILEPHUS FRANCISCUS

Orationes cum aliis opusculis.

Venezia, Ph. de Pinzis, 1496.

Hain 12925.

B.J. Incun.2556.

Binding: Board half covered with embossed leather. Embossed inscription: Summa Baptistae de Salis. Superexlibris showing the Jastrzębiec arms and the initials A.S. Marks left by binding tapes.

Provenience: 1. In owner's hand: Sum d[octoris] Andreae Strzembosz, 1546. 2. In another hand: G[e]n[er]osi ac nobiles Nicolaus, Derslaus, et Ambrosius Strzembossowie, germani fratres olim Egregii viri d[omi]ni Andreae Strzembosz, Decretoru[m] Doctoris, eiusdem ultimae voluntati satisfaciend[um] librum hunc Collegio d[omi]norum iurisperitoru[m] donaverunt dederuntque Anno D[omi]ni 1562 XVij Aprilis.

b) Old printed works from the Jan Strzembosz Collection preserved in the Library of Warsaw University.

[1] BELLARMINUS ROBERTUS

De indulgentiis et iubileo. Libri I-II.

Köln, A. Hierat, 1600. 8°.

Cat. Gén. X.250.

B.U.W. [Warsaw University Library] 28.15.10.18.

Binding: Soft undyed parchment with gilt embossed inscription: R.P. Robert Belarmi. Superexlibris showing the Jastrzębiec arms with the name Joannes Strzembosz inscribed. Marks left by binding tapes.

Provenience: 1. Joannes Strzembosz.

2. Ex catalogo librorum Convent[us] Mstoviensis.

[2] CELSUS AURELIUS CORNELIUS

De re medica. Libri I-VIII.

Leyden, Officina Platiniana, 1592, 4°.

Cat. Gén. XXV, 640;

Brit. Cat. V, 102. B.U.W. 28.9.8.20.

Binding: Soft, undyed parchment with gilt embossments. Inscription: Aurelii Cornelii Celsi de Re Medica. Superexlibris showing the Jastrzębiec arms with the name Joannes Strzembosz inscribed. Marks left by binding tapes.

Provenience: 1. G[e]n[er]osus Joannes Strzembosz comparavit.

2. Ex catalogo librorum Conventus Mstoviensis.

[3] DIONYSIUS HALICARNASSENSIS

Antiquitatum Rom. libri XI.

Lausanne, E. Vignon, 1588. 2°.

Cat. Gén. XXXVIII, 611.

B.U.W. 28.10.3.5.

Binding: Calfskin with gilt embossments. Embossed inscription: Halicarnasseus. Superexlibris showing the Jastrzębiec arms with the name Joannes Strzembosz inscribed. Marks left by binding tapes.

Provenience: 1. G[e]n[er]osus Joannes Strzembosz comparavit.

2. Ex catalogo librorum Conventus Mstoviensis.

[4] GALENUS CLAUDIUS

Epitome. Partes I-IV.

Basel, T. Guarinus, 1571, 2°.

Cat. Gén. LVI, 789; Brit. Cat. XVIII, 253.

B.U.W. 28.10.3.2.

Binding: Parchment-covered board, ungilt ornament impressed with a serrating-wheel, vertical strips. Inscription: Epitome Galeni. Embossed gilt superexlibris showing the Jastrzębiec arms with the name Joannes Strzembosz inscribed. Marks left by clasps.

Provenience: 1. G[e]n[er]osus Joannes Strzembosz comparavit.

2. Ex catalogo librorum Conventus Mstoviensis.

3. Jo. Michealis . . . [illegible].

[5] GUICCIARDINUS FRANCISCUS

Historiarum sui temporis libri viginti. Partes I-II.

Basel, P. Perna, 1567, 8°.

Cat. Gén. LXVI. 63; Brit. Cat. XXI, 218.

B.U.W. 28.8.7.11.

Binding: Soft, undyed parchment with gilt embossments. Embossed inscription: Franc. Guicciardini Histor. Pars Prima. Franc. Guicciardini Histor. Pars Secunda. Superexlibris showing the Jastrzębiec arms with the name Joannes Strzembos inscribed. Marks left by binding tapes.

Provenience: 1. Joannes Strzembosz.

2. Ex catalogo libroru[m] Conven[tus] Mstoviensis.

3. Inscription on reverse of cover: L D R 6 n 9, 10.

[6] MIECHOWITA MATHIAS

Chronica Polonoru[m].

Kraków, H. Vietor, 1521. 2^o.

Estr. [Estreicher, *Bibliografia polska*] XXII, 357.

B.U.W. 28.2.2.2.

Binding: Soft, dyed parchment. Embossed inscription: Chronica Polonorum. Embossed superexlibris with the name Joannes Strzembosz inscribed. Marks left by binding tapes.

Provenience: 1. Joannes Strzembosz, Vicecapit. Radomien. possessor. Anno D. 1581.

2. Conventus Sieciech. Ordinis S. Benedicti

[7] MURETUS MARCUS ANTONIUS

Variae lectiones. Libri I-XV.

Antwerpen, C. Plantinus, 1586. 8^o.

Cat. Gén. CXXI. 1048; Brit. Cat. XLI, 11.

B.U.W. 28.17.14.20.

Binding: Soft, undyed parchment with gilt embossments. Inscription: Mureti Varium Lecti. Superexlibris showing the Jastrzębiec arms with the name Joannes Strzembos inscribed. Marks left by binding tapes.

Provenience: 1. Joannes Strzembosz.

2. Ex libris Conventus Mstovien[is].

[8] MUSSUS CORNELIUS

De divina historia. Libri I-III.

Venezia, apud Iuntas, 1587, 4^o.

Cat. Gén. CXXII. 234.

B.U.W. 7.31.4.3.

Binding: Soft, dyed parchment. Embossed superexlibris: Joannes Strzembos.

Provenience 1. G[e]n[er]os[us] D[ominus] Joannes Strzembosz comparavit.

2. Ex catalogo librorum Conventus Mstoviens[is].

3. Inscription on reverse of cover: L A R 5 n 1.

[9] ROSSELIUS HANNIBAL

Pymander Mercurii Trismegisti. Libri III-IV.

Kraków, A. Lazarus, 1586, 1584. 2^o.

Estr. XXVI, 374.

B.U.W. 28.14.4.18.

Binding: Soft, undyed parchment, embossed inscription on Part III: Pymander liber tertius. Date: A.D. MDLXXXVII. Superexlibris showing the Jastrzębiec arms with the initials J. S. and inscription Joannes Strzembosz. Inscription on Part IV: Pimandri liber quartus. Superexlibris with inscription Joannes Strzembosz. Marks left by binding tapes.

Provenience 1. G[e]n[er]osus D[ominus] Joannes Strzembosz comparavit.

2. Ex catalogo librorum Conven[tus] Mstov[iensis].

[10] THOMAS DE AQUINO

Summa totius theologiae. Partes I-III.

Antwerpen, C. Plantinus, 1585, 2^o.

B.U.W. 7.18.3.3.

Binding: Leather-covered board with ungilt embossments. Inscription: Summa s. Thomae Aquinatis. Superexlibris: inscription: Joannes Strzembosz. Marks left by clasps.

Provenience 1. G[e]n[er]os[us] D[ominus] Joannes Strzembosz comparavit.

2. Ex catalogo librorum Conventus Mstoviensis. 3. Inscription on inserted page: Pod (?) Skoryszewskim w Lelowie. [At Skoryszewski's in Lelów.]

[11] TOLETUS FRANCISCUS

Commentaria una cum quaestionibus in universam Aristotelis Logicam.

Köln, Haeredes A. Birckmanni, 1579. 4^o.

B.U.W. 28.10.4.14.

Binding: Soft, undyed parchment, embossed inscription: Logica Toleti. Embossed superexlibris: Joannes Strzembosz. Marks left by binding tapes.

Provenience 1. G[enerosus] D[ominus] Joannes Strzembosz comparavit.

2. Ex catalogo librorum Conven[tus] Mstovien[sis].

3. Inscription on inserted page: Lit. A, Rep. O, nro 3.

[12] VERGILIUS MARO PUBLIUS

Opera, quae quidem extant, omnia.

Basel, S. Henricpetri, 1586. 2^o.

Brit. Cat. LXV, 11.

B.U.W. 28.17.12.10.

Binding: Soft, undyed parchment with gilt embossments. Inscription: Opera Virgilii. Superexlibris showing the Jastrzębiec arms with the name Joannes Strzembosz inscribed. Marks left by binding tapes.

Provenience 1. G[enerosus] D[omi]nus Joannes Strzembosz comparavit.

2. Inscriptus catalogo libroru[m] Conven[tus] Mstovien[sis].

3. Accounting records on reverse of folded page.

[13] ZVINGERUS THEODORUS, senior

Theatrum humanae vitae.

Basel, E. Episcopus, 1586. 2^o.

B.U.W. 28.18.2.12.

Binding: Cardboard covered with undyed parchment. Embossed inscription: Theatrum Volumen. 1589. Superexlibris with inscription Joannes Strzembos. Marks left by binding tapes.

Provenience 1. Sum Joannis Strzembosz.

2. Ex libris Conven[tus] Mstovien[sis].

3. Inscription on reverse of cover: L D R 2 n 3.

* * *

We shall add another work although it never belonged to Jan Strzembosz' collection, since it was acquired by his son Andrzej, as recorded by the provenience note. However since its inclusion it has always been an integral part of the collection.

[14] BERNARDINUS SENENSIS

Opera, quae extant, omnia. Tomus I.

Venezia, apud Junatas, 1591. 4^o.

Cat. Gén. XI. 766.

B.U.W. 28.15.11.9.

Binding: Cardboard covered with undyed parchment. Embossed inscription: S. Bernard[ini] Sermon[es]. Tomus Primus. Superexlibris: The Jastrzębiec arms and the initials A[ndreas] S[trzembosz] P[repositus] M[stoviensis].

Provenience: 1. Andreas Strzembosz, P[repositus] M[stoviensis] comparavit].

2. Biblioth[eca] C.R.S. Mstovien[sis].

3. Inscription on reverse of cover: L n R 4 n 1.

* * *

c) A volume from the Library of the Baworowski Foundation, Lwów (now in the Ossoliński Collection, Wrocław), originally from the Jan Strzembosz Collection.¹⁰

[15] POWODOWSKI HIERONYMUS

Contiones de puro Dei verbo.

Poznań, J. Wolrab, 1578. 4^o.

Estr. XXV, 190.

B. Baw. 4870.

Binding: Soft, undyed parchment, embossed inscription: Conciones Povodovii. Superexlibris showing the Jastrzębiec arms with the inscription Joannes Strzembosz. Remains of binding strips.

Provenience: 1. Generosus Dominus Joannes Strzembosz comparavit.

2. Ex libris Conventus Mstoviensis.

BIBLIOGRAPHY

Chapter I

I. Publications

1. *Acta Rectoralia Almae Universitatis Studii Cracoviensis*, ed. W. Wisłocki, Cracoviae, 1893 & 1897. Vol. I, p. 750, 781; Vol. II, p. 69, 70, 77, 93.
2. *Album Studiosorum Universitatis Cracoviensis*, eds. Ż. Pauli & B. Ulanowski, Cracoviae, 1887. Vol. II, p. 42, 226; Vol. III, p. 89.
3. *Archiwum do dziejów literatury i oświaty w Polsce* [Archives for the History of Literature and Education in Poland], Vol. VIII, *Akta Rzeczypospolitej Babińskiej* [Acts of the Republic of Babin], ed. S. Windakiewicz, Kraków, 1875, p. 51.
4. I. Kapica Milewski, *Herbarz* [Compendium of Polish Armorial Bearings], Kraków, 1870, p.7.
5. *Kodeks Dyplomatyczny Małopolski* [Diplomatic Code of Lesser Poland], ed. F. Piekosiński in *Monumenta Medii Aevi*, Vol. XVII, Kraków, 1905, Vol. IV, p.397.
6. *Księgi Nacji Polskiej w Padwie* [Registers of the Polish Nation at Padua], ed. S. Windakiewicz, Kraków, 1888.
7. *Matricularum Regni Poloniae Summaria*, ed. T. Wierzbowski, Warszawa, 1912.
8. K. Niesiecki, *Herbarz polski* [Compendium of Polish Armorial Bearings, 1st edn. 17tc.], ed. Bobrowicz, Leipzig, 1839-1845.
9. A. Pawiński, *Liber Quitantiarum Regis Casimiri ab anno 1484 ad 1488*, Warszawa, 1897, p. 106, 110, 161, 189, 196.
10. J. Przylepski, *Disputacia Lubelska X. Adriana Radzymińskiego . . . 22 i 23 maja 1592* [Father Adrian Radzyminski His Disputation Held at Lublin on May 22 and 23 1592], Kraków, 1592.
11. S. Okolski, *Orbis Polonus*, Cracoviae, 1641, Vol. I, p.328.
12. *Scriptores Rerum Polonicarum. Diariusze Sejmu Elekcyjnego z r. 1587* [Journals of the Sejm Held in 1587 for the Royal Election], Kraków, 1887, Vol. XI, p. 118, 126.
13. *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich* [Geographical Dictionary for the Kingdom of Poland and Other Slavonic Countries], eds. Sulimierski, Chlebowski, & Walewski, Warszawa, 1885, Vol. VI, p. 779 (for Mstów).

14. W. Wiśłocki, *Incunabula Typographica Bibliothecae Universitatis Jagellonicae Cracoviensis*, Cracoviae, 1900, p. 376, 483, 517.
15. S. Windakiewicz, *Nieznane szczegóły o rodzinie Kochanowskich*, [Unknown Details Concerning the Kochanowski Family], Warszawa, 1885, p. 7.
16. Father J. Wiśniewski, *Dziekanat Opoczyński* [The Deanery of Opoczno], Radom, 1913. See Sotek & *Monumenta*, p. 101.

II. Manuscripts (most destroyed in 1944)

1. Acta Conventionalia Castri Varsaviensis, No. 4, f. 184, 186, 187: in Archiwum Główne Akt Dawnych w Warszawie [Warsaw Central Archives for Old Papers] collection.
2. Archiwum Jana Zamoyskiego, Series I, Vol. XIII, File 152, No. 36.
3. Dokumenty Papierowe [Papers], shelf no. IV, 5,2, E. No. 60: in Archiwum Główne Akt Dawnych w Warszawie collection.
4. Łęczyckie grodzkie recognitions [Judgements issued by the Court of the Borough of Łęczyca], V. 20^a, f. 157, 158: in Archiwum Główne Akt Dawnych w Warszawie collection.
5. Metryka koronna [Crown Registers], No. 43, f.664; No. 45, f. 640, 864; No. 47, f. 123; No. 49, f. 77; No. 123, f. 428; No. 127, f. 129; No. 141, f. 386: in Archiwum Główne Akt Dawnych w Warszawie collection.
6. Opoczyńskie grodzkie zapisy i dekrety [Registers and Decrees of the Court of the Borough of Opoczno], No. 1, f.41, 59: in Archiwum Główne Akt Dawnych w Warszawie collection. – Opoczyńskie grodzkie zapisy ind. [Individual Registers of the Court of the Borough of Opoczno] V. 6, f.15; V. 17, f.330: in Archiwum Główne Akt Dawnych w Warszawie collection. – Opoczyńskie ziemskie zapisy [Opoczno District Registers], No. 1, f.290, 293, 302, 305, 307, 321, 327, No. 5, f. 294, 355; V.7, f. 238: in Archiwum Główne Akt Dawnych w Warszawie collection.
7. Radomskie grodzkie zapisy [Registers of the Court of the Borough of Radom], No. 1, f.93; V. 21, f.677; V. 27, f.476; V.28, f. 147, 148; V. 36, f. 145, 148, 149, 150: in Archiwum Główne Akt Dawnych w Warszawie collection. – Radomskie ziemskie zapisy i dekrety [Radom District Registers and Decrees], No. 9, f. 557; No. 10, f. 366: in Archiwum Główne Akt Dawnych w Warszawie collection. – Radomskie ziemskie dekrety [Radom District Decrees], No. 1, f. 78: in Archiwum Główne Akt Dawnych w Warszawie collection.
8. Parchment document No. 4095 of 10th February 1624: in Archiwum Główne Akt Dawnych w Warszawie collection.
9. Teki Naruszewicza [The Naruszewicz Files] in the Archiwum Czarotoryskich w Krakowie [Czarotoryski Collection, Cracow], Vol. 24, No. 20.
10. Wyroki Trybunału Lubelskiego [Judgements of the Lublin Tribunal], No. 49, f. 4: in Archiwum Główne Akt Dawnych w Warszawie collection. No. 49, f. 4. – Zapisy Trybunału Lubelskiego [Registers of the Lublin Tribunal] V.6, f.666: in Archiwum Główne Akt Dawnych w Warszawie collection.
11. Zapisy Trybunału Piotrkowskiego [Registers of the Piotrków Tribunal] V.7, f.38: in Archiwum Główne Akt Dawnych w Warszawie collection.

Chapter II

1. J. Faccioliati, *Fasti Gymnasii Patavini*, Patavii, 1757, p. 253 & 279.
2. N. Papadopulus, *Historia Gymnasii Patavini*, Venetiis, 1726, p.301, 305, & 339.
3. S. Mazzetti, *Repertorio di tutti professori . . . della . . . Università di Bologna*, Bologna, 1848, p. 118, 122, & 139.
4. U. Dallari, *I Rotuli dei lettori, legisti e artisti dello studio Bolognese 1384-799*, Bologna, 1889, Vol. II, p. 59-176, 211, & 239.

5. A. Sorbelli, *Inventari dei manoscritti delle biblioteche d'Italia*, Vol. 16. Forli, 1911, p. 111 (mention of a lecture entitled "Lectiones eximii doctoris Baldhasaris Gamberini super praedicabilia Porphyrii").
6. For publications on Aristotle see: E. Troilo, *Averroismo e Aristotelismo Padovano*, Padova, 1939, *Opuscoli accademici* . . . 7.
7. W. Wąsik, *Sebastian Petrycy z Pilzna i jego epoka* [Sebastian Petrycy of Pilzno and His Times], Kraków, 1923. The subjects handled in the manuscript have been described by Adam Draski in *Quaestio de elementorum motu in alma academia Cracoviensis publice ad disputandum proposita mense Ianuario, die 3, hora 14, Cracoviae, 1626*.

Notes

¹ This earlier Jan Strzembosz, and his elder brother Piotr, courtier of Casimir the Jagiellonian, were the sons of Mikołaj Strzembosz of Jabłonica and Koliszowe, district and boundary court bailiff in 1478, whose first wife was Jachna, and his second wife Elżbieta. They were the grandsons of Piotr Strzembosz of Jabłonica, bailiff of Radom Boundary Court in 1442, and his wife Stachna.

² A superexlibris proper, that is one which has been made by means of a specially commissioned metal stamp, is regarded as an indication that the book which is decorated with it comes from quite a large collection, since only the possession of a fairly large collection warrants the commissioning of a special stamp. In this particular case, regardless of the nature of the superexlibris, we may surmise that this collection, owned by a university professor and wealthy landowner, must have been substantial.

³ Information on Jan Strzembosz' participation in this debate is given by Jan Przylepski in *Disputacia Lubelska*, Kraków, 1592. It has been suggested that Jan Przylepski was a pen-name used by Jan Strzembosz, since on the copy preserved in the Czartoryski Library an old handwritten inscription gives the author as Joannes Strzembosz.

⁴ A Turkish word denoting one with a good knowledge of the locality, or a local guide.

⁵ K. Cichocki, *Alloquiorum Osiecensium, sive variorum familiarium sermonum libri quinque*, Cracoviae, 1615, Lib. II. Cap. XIII, p. 156.

⁶ Sixth and youngest daughter of Jakub Chlewicki and Zofia Lubrańska, daughter of the Castellan of Brzesko. The second wife of Filip Strzembosz was Anna Nowodworska, daughter of the Castellan of Liw, widow of Marcin Kuczborski, Master of the Hunt at Płock.

⁷ Karol Estreicher has confused this Jan Strzembosz with the Humanist founder of our book-collection, cf. *Bibliografia Polska*, Kraków, 1933, Vol. XXIX, p. 360.

⁸ The Załuski Library was removed to St. Petersburg under the Partitions of Poland. In the 1920's and 30's part of it returned to Warsaw, but subsequently was burned down by the Nazis during the Second World War [translator's note].

⁹ I wish to thank Professor Jerzy Zathey of the Jagiellonian Library for this description, which I have modified somewhat (author's note).

¹⁰ Cf. R. Kotula, *Właściciele rękopisów i starodruków zbiorów wielkopolskich Z. Czarneckiego, mieszczących się obecnie w "Baworowianum" we Lwowie* [Owners of Manuscripts and Old Printed Works from the Z. Czarnecki Collection from Western Poland, Currently in the Baworowianum at Lwów], Lwów, MCMXXIX, p. 23, 71, & 72; Items 112 & 358.