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Sixteenth-century *polonica* in the Collections of the Slovak National Library

Szesnastowieczne *polonika* w zbiorach Słowackiej Biblioteki Narodowej

Abstract.
This article discusses the 16th-century *polonica* from the collections of the Slovak National Library. They are listed, catalogued in terms of subject matter, and characterized. Their authors are also presented.

Keywords: *polonica*, 16th century, Slovak National Library

Streszczenie.
W niniejszym artykule omówiono *polonika* pochodzące z 16 wieku, znajdujące się w zbiorach Słowackiej Biblioteki Narodowej. Sporządzono ich wykaz, skatalogowano pod względem rzeczowym (przedmiotowym) i scharakteryzowano. Przedstawiono też ich autorów.

Słowa kluczowe: *polonica*, 16 w., Słowacka Biblioteka Narodowa

Introduction

This article presents the *polonica* from 16th that are in the Slovak National Library (SNL). This is done based on the catalogue of sixteenth-century prints in the SNL collection developed by Helena Saktorová, Klara Komorová, Emilia Petrenková and Ján Agnet[1].

In addition to the Introduction and Conclusion, the article contains the following parts: *List of polonica*, in which polonica are listed in alphabetical order: the descriptions include the author's name and surname, title of the work, full publishing address, print format, number of numbered and unnumbered pages, and signature number whereas *Descriptive part* consists of a list of polonica authors, along with a short biography and *Classification of polonica,* in which polonica are classified according to the substantive criterion. This last part contains also short descriptions of some of the works.

List of polonica

In SNL there are 16 polonica items from the 16th century:
Petrus de Aliaco[2], *Tractatus Petri de Eliaco episcopi Cameracensis*, *libros metheurom de impressionibus aeris et de his que in prima secunda atque tercia regionibus aeris sunt. Sicut sunt sidera cadentia stelle comate pluuia*, *ros, pruina, nix grando, ventus, terraemotus deque generates infra terram*
Cracoviae arte et impensis spectabilis viri d[omi]ni Joannis Haller
1515
4 º [1] 20, [1]
sign. IC 51990 priv. 3[3]

[1] H. Saktorová, K. Komorová, E. Petrenková, J Agnet, *Tlače 16. Storočia vo fondoch Slovenskej národnej knižnice Matice slovenskej* (next: Tlače 16.), Martin 1993.
[2] Pierre d'Ailly.
[3] Tlače 16., no 41; K. Estreicher, *Bibliografia polska*, cz. III: *Obejmująca druki stóleci XV-XVIII w układzie abecadłowym* (next:,Estreicher), vol. 12, p. 118.

Astexanus *Canones penitentionales ex varijs sanctorum Pontificum decretis collecti quorum[m] noticia viris ecclesiasticis non minus vtilis qua[m] neccessaria*,
Hieronymus Vietor Has Canones ob Christianae pietatis incrementum q[uod] potuit emendatissimum impraessit Cracoviae in Academia sua 1521 4º [4]
sign IC 51990 priv 10[4]

Cebes [Kebes] *Cebetis Thebani Socratisque discipuli tabula*, *uitae totius humanae cursus graphice continens. Additio Ioannis Camertis ordinis Minorum sacraeque Theologiae professoris*
Cracouiae in Officina Hiero.[nymi] Vietoris 1524 4º [48]
sign IC 70260 priv 3[5]

Joannes Cervus (Tucholczyk) *Epitome pontificij ac Cesarei Juris*: *de cognationibvs nvptiis, Iure dotium, donationibus, Testamentis successionibus atque regulis Iuris tum ex Pandectis, tum ex Decretalibus, et Sexto, Ioanne Cervo Tucholiensi collectore* 8º 15,5 x 10 cm [9], 145.
Cracovię Floranivs Vnglerius 1534
sign IE 4996[6]

Christiana De Fide Et Sacramentis Contra Haereticorvm Id temporis Errores Explanatio.
Cracoviae Impressum per Hieronymum Vietorem 1545 8º [20], 158, [22]
sign. IE 4996 priv 1[7]

[4] Tlače 16, no 90 ; Estreicher, vol. 12, p. 255.
[5] Tlače 16., no 400; Estreicher, vol. 14, p. 106; this work is attributed to Cebes still survives, but it is believed to be a composition by a pseudonymous author of the 1st or 2nd century AD [*Dictionary of Greek and Roman Biography and Mythology*, ed W. Smith, Boston 1867, p. 657].
[6] Tlače 16, no 403; Estreicher, vol. 14, p. 126.
[7] Tlače 16, no 973; Estreicher, t. 12, p. 202.

Computus nouus totius fere Astronomie fundamentum pulcerrimum contin[u]es [Krakov, Haller?] 1504 4 º [12],
sign. ID 57643, priv 6[8]

Jan Długosz *Vita beatissimi Stanislai Cracoviensis episcop*i, *necno[n] legende sanctor[um] Poloniae, Hungariae, Bohemie, Morauie, prussie et Slesie patronoru[m]. In Lombardica historia no[n] contente*
(Impressum Cracouiae in aedibus prouidi viri Joannis Haller) 1511
8 º 23 x 17 cm 3-171 [4]
sign. IC 51991[9]

Joannes Glogoviensis[10], *Computus Chirometralis […* *opus anno domini 1507. Quo datu est luce et impressum expensis domini Joanni Haller ciuis Cracouiens[sis] breuisusculo post tempore Magister Joannem Glogouin[sis] illius castigator, vite sue extremum clauserat diem 3 ijdus Februarias…]*[11].4 º [11]
sign. ID 57643, priv 7[12]

Joannes Glogoviensis *Computus Chirometralis. Clerus in ecclesia quattuor scatesse tenenda. Gramatica Musica Jus canonu[m] atque Kalendas (… impressum expensis domini Johanis Haller ciuis Cracouien[sis]. Anno salutis nostrae. Millessimo quingentesimoundecimo primo die Augusti*) 1511
4º [39]
sign. ID 57643, priv 9[13]

[8] Tlače 16., no 459; Estreicher, vol. 14, p. 338;.
[9] Tlače 16, no 555; Estreicher, t. 15, p. 245; *Bibliografia Literatury Polskiej – Nowy Korbut* (next: Nowy Korbut), vol. 2: Piśmiennictwo Staropolskie, Warszawa 1964, p. 128
[10] Jan z Glogowa
[11] Estreicher, vol. 17, p. 174.
[12] Tlače 16., no 782; Estreicher, vol. 17, p. 174.
[13] Tlače 16., no 783; Estreicher, vol. 17, p. 175.

Joannes Glogoviensis [*Introductorium Compendiosum in Tractatum Sphere materialis m[a]g[ist]ri Joanis de Sacrobusto*, *quem abbreuiauit ex almagesti Sapie[n]tis Ptholomei Claudij phi alexa[n]drini ex pheludio p[ro]geniti p[er] magistrum Joanne[m] Glogouie[n]sem In eodem student[m] vtilitate[m] in stellar[ium] et astronomie studio proficere cupientiu[m] cito ac facili verbor[um] stilo Anno Saluatoris cristi jesu Millesimo quingentesimo sexto (*Impressum Cracoviae 1506. In die sancti Vitalis martyris)
4 º [70]
sign ID 57643, priv 1[14]

Nicolaus Plove[15] *Tractatus sacerdotalis de sacramentis deque diuinis officijs et eorumadministratio[n]ibus*,
Impressum Cracoviae in aedibus prouidi viri d[omi]ni Joannis Haller 1519
4 º 21 x 14,5 cm, [1] 3-92, [1]
sign. ID 59379[16]

Petrus Lombardus, *Epithoma conclusionum theologicalium: pro introductione in quatuor libros sententiarum magistri Petri Lombardi episcopi parisen[isis] admodum vtile In florentissimo studio Gracovien[si] elucubratum*
In Inclyta Gracchovia Apvd Ioannem Haller 1521
4 º 18 x 13 cm [2], 149, [2]
sign ID 61058[17]

Hermes Trismegistus[18] *Pymander Mercurii Trismegisti cum commento Fratris Hannibalis Rosseli Calabri, Ordinis Minorvum regularis obseruantiae Theologiae et Philosophiae, ad S. Bernardinum*

[14] Tlače 16., no 784; Estreicher, vol. 17, p. 181.
[15] Mikołaj z Błonia.
[16] Tlače 16., no 1598; Estreicher, vol. 13, s. 174.
[17] Tlače 16., no 1540; Estreicher, vol. 21, p. 398.
[18] Fictional character.

Cracouiae professoris. Liber V de Elementis et description totius orbis
Cracoviae In officina Typographica Lazari 1586
4 º 30,5 x 19 cm. [12] 645 [24]
sign IB 7156_5[19]

Pasterskie Pvbliusa Vergilivsza Marona Rozmowy,
W Krakowie W Drukarnicy Mikolaia Scharffenbergera 1588
4º 19 x 14,5 cm [23]
ID 50099[20]

Mikołaj z Wilkowiecka, *Deus in nomine tuo. Flores Sermonum in Evangelia Dominicalia Post Festvm Sanctissimae Trinitatis, ecclesiae Catholicae usvrpata*, *Ex Patribus reliquiq[ue] priscis et neotericis Orthodoxis scriptoribus in eoru[m] qui libroru[m] copia destituuntur gratiam, magno studio et sumptu elaborati*. *Per Fratrem Nicolaum Wilkovviecko. – Ord[inis] Eremitarum D[ivi] Pauli primi Eremitae, Monasterij Czestochouien[sis] Priorem*, Cracoviae, Impressum per Mat[hiam] Gariuoliu[m] 1579 8 º, 15,5x 10,5 cm, [7], 355, [16]
sign. ID 71850[21]

Michał Wrocławczyk, [*Computus nouus totius fere astronomie fundamentum pulcherrimum continens*]
Cracoviae 1507 8º 21 x 16 cm [8]
sign ID 57643[22]

[19] Tlače 16., no 866; Estreicher, vol.26, p. 374.
[20] Tlače 16, no 1928; Estreicher, vol. 32, p. 368.
[21] Tlače 16., no 1983; Estreicher, vol. 33, p. 17; Nowy Korbut, vol. 3: Piśmiennictwo Staropolskie, Warszawa 1965, p. 390.
[22] Tlače 16, no 1991; Estreicher, vol. 33, p. 353.

Descriptive part

Authors. The authors of the polonica from SNL are: Mikołaj z Wilkowiecka, Polish Pauline monk, valued Polish religious writer, preacher, apologist, in the years 1568-1575 prior of the monastery in Rome, and in the years 1580-1581 Polish provincial[23], Jan z Głogowa, Polish astronomer, mathematician and philosopher; representative of Thomistic scholasticism and the natural science trend of Aristotelianism, later called Albertism[24], Jan Długosz, Kebes z Teb, ancient Greek philosopher from Thebes remembered as a disciple of Socrates[25], Pierre d'Ailly, French theologian, cardinal, astrologer, rector of the University of Paris, lived in 14th and 15th centuries[26] Piotr Lombard, famous Italian medieval theologian, Archbishop of Paris around 1158/59[27], Michał Wrocławczyk (Michał z Wrocławia, Michał Falkener z Wrocławia*)*, polish-german scholar: philosopher, astronomer, astrologer, mathematician, theologian and philologist, professor at the Cracow Academy[28] Wergiliusz, Hermes Trismegistus[29], Annibale Rosselli, Italian Franciscan Observant (Bernardine), professor at the Cracow Academy, in his teaching, he presented Scotism in accordance with the tradition of his order, and in his writings he promoted irenicism and hermeticism, which was popular in the West at that time[30] Mikołaj z Błonia, canonist, preacher, theologian lived in 14th century[31], Jan

[23] J. Koziej, *Mikołaj z Wilkowiecka, Feliks Wilkowiczki*, [in:] Encyklopedia katolicka , vol. 12, Lublin 2008, col. 1020-1021.

[24] See: H. Szczegóła, *Jan Głogowczyk*, Katowice 1967.

[25] *Dictionary of Greek and Roman Biography and Mythology*, ed. W. Smith, vol. 1, Boston 1867, p. 657

[26] *The Cardinals of the Holy Roman Church Biographical Dictionary [Antipope] John XXIII (1410-1415) Pisa Obedience Consistory of June 6, 1411*, 03.12.2024, https://cardinals.fiu.edu/bios1411.htm#Ailly

[27] R. Jałbrzykowski, *Lombard Piotr*, [in:] PEK, vol. 23/24, Warszawa 1911, p. 397

[28] Nowy Korbut, vol. 2 p. 154.

[29] See above.

[30] W. Murawiec, *Hannibal Rosselli – professor Akademii Krakowskiej i autor „Pymandra"*, „Folia Historica Cracoviensia", 1, 1989, p. 33.

[31] M. Zwiercan, *Mikołaj z Błonia zwany Pszczółką*, PSB, vol. 21, Wrocław-Warszawa-Kraków-Gdańsk 1976, p. 102-104.

Cervus (Jelonek) Tucholczyk, Polish lawyer, lecturer at the Cracow Academy lived in 16th century[32], Astexanus (Alexander) de Asti, Italian Franciscan.

Classification of *polonica*

In this part of the article, *polonica* are classified according to the substantive criterion.

Scholastic theology. This section includes the work titled *Epithoma conclusionum theologicalium: pro introductione in quatuor libros sententiarum* of Piotr Lombard. *Quattuor Libri Sententiarum* is Lombard's most important work, a commentary written synthetically in the years 1145-1151, in which the author wanted to thematically link all the contents of faith[33].

This section also includes *Pymander Mercurii Trismegisti* of Annibale Rosselli. This work is " […] commentary on the "Sentences" of Peter Lombard. He gave the commentary the title "Pymander", the same as the main work of Pseudo-Hermes. This name came from the Greek "poimandros", in Polish "shepherd of men". ' In Rosselli's understanding this word meant "God - shepherd of men", or "God - shepherd of spirits". This understanding is evidenced by Rosselli's prayer to Pymander, included in the second book of the work. Its main content is contained in the words: "<<Glory to you, holy Pymander, God of all spirits>>"[34].

Philosophy. *Tabula uitae totius humanae cursus* of Kebes z Teb. The work professes to be an interpretation of an allegorical picture of a tablet on which the whole of human life with its dangers and temptations was symbolically represented, and which is said to have been dedicated by someone in the temple of Cronus at Athens or Thebes. The author introduces some youths contemplating the

[32] H. Barycz, *Cervus Jan*, [in:] PSB, vol. 3, Kraków 1937, p. 235-236.

[33] T. Stolarczyk, *Analecta dominiciana. Szkice z dziejów Zakonu Braci Kaznodziejów w Polsce środkowej (XIII-XVIII w.)*, Wieluń 2016.

[34] W. Murawiec, *Hannibal Rosselli – professor Akademii Krakowskiej i autor „Pymandra"*, p. 38.

tablet, and an old man who steps among them undertakes to explain its meaning. It is intended to show that only the proper development of our mind and the possession of real virtues can make us truly happy. The author develops the Platonic theory of pre-existence, and shows that true education consists not in mere erudition, but rather in the formation of character[35].

Commentaries on the *Gospel* and individual books of the *Holy Scripture* in the form of sermons. This section includes the work titled *Deus in nomine tuo. Flores Sermonum in Evangelia Dominicalia* of Mikołaj z Wilkowiecka

Hagiography. This section includes the work of Jan Dlugosz *Vita beatissimi Stanislai Cracoviensis episcop*i

Pastoral and liturgical treatises This section includes *Tractatus sacerdotalis de sacramentis* of Mikołaj z Błonia. This work was a representative testimony to the medieval reformist tendencies, also prevalent in Poland in the 15th century. Mikołaj believed that the condition for fruitful pastoral work was the appropriate knowledge and personal holiness of priests. Mikołaj quotes many canonists, theologians and the Fathers of the Church. There is no shortage of quotations from the Bible in this work, especially from the writings of St. Paul, as well as the statements of the popes. Of particular note is the fact that the most frequently quoted is St. Thomas Aquinas, who, as we know, was not a popular author in Polish printing houses until the mid-16th century. St. Thomas was certainly an authority for Mikołaj z Błonia in legal and theological issues. In several places in his work, Mikołaj also reached directly to the Lombard *Sentences* and to the commentary on them written by John Duns Scotus[36].

Handbooks for confessors. This section includes *Canones penitentionales ex varijs sanctorum Pontificum decretis collecti* of

[35] *Dictionary of Greek and Roman Biography and Mythology*, p. 657.

[36] J. Dyl, *Traktaty duszpastersko-liturgiczne i spowiednicze oraz książki dotyczące formacji kapłanów i zakonników wydrukowane w Polsce do połowy XVI wieku*, „Roczniki Teologiczne", vol. 38/39, 1991/1992, p. 67-68.

Astexanus (Alexander) de Asti. It's part of the job *Summa Astesana* of this author. The first edition was printed in his workshop by Hieronim Wietor in 1521. This edition only had four cards[37]. On the last page, the typographer placed a woodcut depicting St. Stanislaus of Szczepanów resurrecting Piotrowin. In his book, Astesan only dealt with the more serious cases that a priest hearing confession may encounter[38].

Polemical works This section includes the work titled *Christiana De Fide Et Sacramentis Contra Haereticorvm Id temporis Errores Explanatio*

Canon and secular law. This section includes *Epitome pontificij ac Cesarei Juris* of Jan Cervus (Tucholczyk).

Technical chronology, practical astronomy, cosmology. This section includes *Computus Chirometralis* of Jan z Głogowa. It should be emphasized that Głogowczyk's chirometric computer manual is a unique work on the scale of the Polish scientific community. In the scientific literature of the Renaissance in Poland, there is no point looking for studies that would introduce the principles of chirometry, or counting time with the hand. However, this is only one of the elements that make Computus chirometralis unique. In addition to the exposition of chirometric theory and practice, the treatise is a rich source of astronomical, astrological and chronological knowledge. The calculation of chronological benchmarks is based on numerical data current for the Kraków and Polish community, i.e. on astronomical phenomena that can be observed from the geographical position of Kraków[39].

This section also includes the same author *Introductorium Compendiosum in Tractatum Sphere materialis*. This is a commentary on John of Holywood's (Joannes de Sacrobosco) *Treatise on the Sphere.* "The work, in its parts devoted to deferens, epicycles

[37] See above.

[38] J. Dyl, *Traktaty duszpastersko-liturgiczne*, p. 77.

[39] N. A. Turkiewicz, *Abstrakt pracy doktorskiej „Computus chiromentalis Jana z Głogowa. Studium chronologii technicznej z przekładem i komentarzem*, Lublin 2017.

and equivalences, in its support of the authority of the Almagest seems strongly rooted in Ptolemaic traditions, which was undoubtedly contributed to by the very discussion of the treatise of the English writer, who unequivocally supported the scholar from Alexandria. In the case of John of Głogów, referring to other thinkers also became a feature of his dissertation – it is the scientific method, individual workshop and procedure of the writer, as well as his references to Georg von Peurbach. The Cracow scholar, discussing the configurations of deferens, supported his argument with a statement from *Theoricae novae* by the Viennese, who, justifying Ptolemy's concepts, explained that the Sun moves in an annual revolution on an eccentric orbit, while two orbits complementary to it rotate concentrically around the center of the universe"[40]. Jan z Głogowa posts illustrations, presents visual images[41]. "Each illustration by Jan z Głogowa carries, like with the Viennese master, many advantages, one of the most important of which is that they constitute an excellent supplement to the prose exposition: black and white colors, silhouettes of orbits, circles and planets, diagrams of the cosmos"[42].

It is also worth mentioning here *Computus nouus totius fere Astronomie fundamentum pulcerrimum* and *Computus nouus totius fere astronomie fundamentum* of Michał Wrocławczyk. It's a collection of astronomical instructions and mnemonic poems[43].

It is also worth mentioning here *Tractatus Petri de Eliaco episcopi Cameracensis*, *libros metheurom de impressionibus aeris* of Pierre d'Ailly.

Poems. This section includes *Pasterskie Rozmowy* of Wergiliusz.

[40] R. K. Zawadzki, *Obraz Niemca w oczach Polaka, obraz Polaka w oczach Niemca. Studium nad staropolskimi traktatami kosmologicznymi przełomu Xv i XVI wieku*, „Annales Universitatis Paedogicae Cracoviensis. Studia Historicolitteraria", vol. 22, 2022, folia 354, p. 43.

[41] R. K. Zawadzki, p. 44

[42] R. K. Zawadzki , p. 44.

[43] Nowy Korbut, vol. 2, p. 155.

Conclusion

All the *polonica* found in SNL were written in Latin. The majority of the authors were Poles. Church authors predominated. The largest number of books (5) belong to section technical chronology, practical astronomy, cosmology. The remaining works belong to the sections: scholastic theology, philosophy, commentaries on the *Gospel* and individual books of the *Holy Scripture* in the form of sermons. hagiography, handbooks for confessors, canon and secular law and poems.

Further research is needed on the *polonica* from the following centuries, located in SNL. Research should also be carried out on *polonica* from other Slovak libraries.

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