

LAURA KREIGERE-LIEPIŅA
National Library of Latvia, Riga

Polish Jesuit books from the Riga Jesuit College Library (1583–1621) in the context of Polish and Latvian cultural and historical heritage¹

Abstract. The Riga Jesuit College library (1583–1621) is one of the libraries relocated by Swedish King Gustav II Adolf from Riga to Sweden in 1621 and donated to the newly founded library at Uppsala University. The Riga Jesuit College was an institution in the Polish-Lithuanian Commonwealth, where a strong alliance existed between the Jesuits in Poland and Livonia. They held the same beliefs, had common duties, and used many of the same books. The library consisted of many Polish editions and books from Polish Jesuit colleges, and formed a significant element of the intellectual milieu of the Riga Jesuit College. The Polish books reveal connections between the book trade and exchanges among colleges. Many unique copies from the old Riga Jesuit library are well preserved in the Uppsala University Library, while a few copies are found in major libraries in Poland, as well as in Lithuania and other countries. The goal of this article is to detail the former Jesuit library's valuable book collection, with references to specific Polish authors, books and prominent persons, and their links with the Riga Jesuit College library.

Keywords: Riga, Polish-Lithuanian Commonwealth, confessional time, Jesuit colleges, Uppsala University Library, libraries of the early modern age, Polish books, Polish Jesuits.

The Library of the Riga Jesuit College (*Collegium Rigense Societatis Jesu*) functioned from 1583 to 1621. The Riga Jesuit College book collection housed within it represents a significant and even unique chapter in the

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history of books in Latvia and in the wider context of European cultural history. The collection contains a variety of items, including manuscripts, incunabula and early prints from 1501 onwards, as well as rare copies and editions of books written in several languages. The college possessed many books written in Polish, published in Poland, or otherwise of Polish provenance.

In 1621, the Jesuit library was looted by the Swedish army, and its collection was transferred to Sweden, where it became part of the Uppsala University Library. This collection has attracted scholars and researchers through the centuries. 400 years later, the National Library of Latvia initiated an ambitious project to reconstruct the former Jesuit library.

This article focuses on the Polish heritage of books in the collection that once belonged to the Riga Jesuit College. A number of Polish books and research findings associated with this library are discussed, with a highlight on unique and highly valuable positions.

Significant historical persons and facts associated with the establishment of the Riga Jesuit College library

The Jesuit and diplomat Antonio Possevino (1533–1611)² played a decisive role in this period of history and in the Counter-Reformation in Livonia. Possevino had ambitious plans to lay the foundations for the expansion of the Roman Catholic Church there, which was meant to be an important stronghold of the Counter Reformation in Northern Europe³. The painting *Stefan Báthory at Pskov*⁴ by the famous Polish painter Jan Matejko (1838–1893) features King Stefan Báthory (1533–1586), Tsar Ivan IV (Ivan the Terrible, 1530–1584) and the Papal Legate Antonio Possevino, whose main task was to lead negotiations on a ceasefire between the Polish-Lithuanian state and the Russian Tsardom.

In 1582, King Stephen Báthory came to Riga accompanied by a number of distinguished Jesuits, including the court preacher Piotr Skarga (1536–1612) and Antonio Possevino. He gathered around himself as

² L. Grzebień, *Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy 1564–1995*, Kraków 1996, p. 532.

³ O. Garstein, *Rome and the Counter-Reformation in Scandinavia: Until the Establishment of the S. Congregatio de Propaganda Fide in 1622*, vol. 2: 1583–1622, Oslo 1980, p. 23.

⁴ <https://tinyurl.com/4ftxsxey> [accessed: 27.05.2021].

assistants and advisors the most accomplished Jesuit officials to facilitate the Recatholisation of Livonia⁵.

Following discussions between the King and the Riga City Council on the return of Riga churches to the Catholics, it was decided that only St. Jacob's Church, one of Riga's three main churches, would be transferred to the Catholics. All of the church's buildings and properties, including the Cistercian Nunnery of St Mary Magdalene and its properties, came under the control of the Jesuits⁶. It is believed that the Riga Jesuit College and library consequently took possession of all the convent's manuscripts, breviaries and prayer books.

In 1621, King Gustav II Adolf of Sweden (1594–1632) conquered Riga and expelled the Jesuits from the city as a means of clamping down on the Catholic faith. The Riga Jesuit College was closed and its library was transferred to Sweden, where, in 1622, the King donated the greater part of its collection to the newly founded Library at Uppsala University⁷.

Bibliographic Reconstruction of the Riga Jesuit College library

After being transferred to Sweden, the library of the Riga Jesuit College was inventoried by Johannes Bothvidi (1575–1635), the chaplain to the Swedish Royal court. The result was the Bothvidi List⁸, the oldest surviving evidence of the Riga book collection in the Uppsala University Library. The Jesuit College's books and manuscripts did not arrive in Sweden alone; they were accompanied by valuable church relics, objects, and even kitchen utensils. The Uppsala University art collection holds four Orthodox icons taken from Riga. The icons are believed to have come to Sweden along with the Jesuit heritage plundered from Riga⁹.

⁵ J. Kleijntjens, *Latvijas vēstures avoti jezuītu ordeņa arhīvos* (Fontes historiae Latviae societatis Jesu, part 2., hereinafter: Fontes SJ 2), Rīga 1941, p. VII and p. 12, 16.

⁶ O. Garstein, *Rome and the Counter-Reformation...*, vol. 2, pp. 26–27; Fontes SJ 2, p. 17.

⁷ O. Walde, *Storhetstidens litterära krigsbyten, en kulturhistorisk-bibliografisk studie*, vol. 1, Uppsala 1916, pp. 43–51; O. Garstein, *Rome and the Counter-Reformation in Scandinavia: The Age of Gustavus Adolphus and Queen Christina of Sweden, 1622–1656*, Leiden 1992, p. 63.

⁸ J. Bothvidi, *Inventarium över Jesuitkollegiets i Riga bibliotek, uppgjort av hovpredikanten, sedermera biskopen i Linköping Johannes Bothvidi*, p. 1., [1683], Uppsala University Library (hereinafter UB), U 271.

⁹ A. Grönhammar, *Krigsbyte (War-booty)*, Stockholm 2007, pp. 162–163.

However, the Bothvidi List is based on an older document, known as *folio 161*, which was discovered in Stockholm Castle. The fact that this original inventory of the Riga Jesuit College has not survived is agreed upon by Swedish researchers¹⁰ of the Riga Collection¹¹. We can therefore assume that we do not have a complete list of the library collection and other items belonging to the Riga Jesuit College that were transferred to Sweden. Nonetheless, the Bothvidi list is a valuable reference that has helped inform the reconstruction of the Riga Jesuit College library.

The Riga Jesuit College library collection was taken to Sweden in 1621, followed by the collection of the Braniewo Jesuit College library in 1626, both supplementing the collection of the newly founded Uppsala University Library¹². A little later, in 1655, the Swedish army invaded Poznań, during which time significant collections of books were confiscated from colleges and monasteries in the city. The most important collection belonged to the Poznań Jesuit College, founded in 1572. Much of the Poznań College Library was sent to the Uppsala University Library¹³.

The greatest debt in the reconstruction of the Riga Jesuit College library is owed to the outstanding Swedish bibliographer Isak Collijn (1875–1949). Collijn's archive¹⁴ contains a card index listing bibliographic information about the books and manuscripts of the Riga Jesuit College. He spent many years researching the Riga collection, but his work remains unfinished and unpublished¹⁵.

Collijn's efforts to reconstruct the Riga Jesuit College library is of great benefit to bibliographers today. The filing system he created of items in the Riga collection was a valuable source of information on various editions

¹⁰ A list of items confiscated from the Jesuits was compiled by Jesper Mattsson Kruus (1576–1622), the chief treasurer of Gustav II Adolf, and the first governor of economic affairs in Swedish-occupied Riga, whose duties included taking an inventory of Jesuit properties. (O. Walde, op. cit., p. 44; A. Granberg, *Carolina Rediviva's samling från Jesuitkollegiets bibliotek i Riga och Isak Collijns arkiv*, in: *Stockholm Slavic papers. Må Novgorod fröjda sig. Hyllningsskrift till Elisabeth Löfstrand*, Stockholm 2016, p. 80).

¹¹ The term *Riga collection* is often found in texts by Swedish researchers and refers to the book collection of the Riga Jesuit College.

¹² J. Trypućko, *The catalogue of the book collection of the Jesuit College in Braniewo held in the University Library in Uppsala*, Warszawa 2007, p. 45.

¹³ More about the book collection from the Poznań Jesuit College – P. Sjökvist, *Books from Poznań at the Uppsala University Library* in: *The Central European Journal Of Social Sciences And Humanities (CEJSH)*, Warszawa 2017, pp. 319–320.

¹⁴ I. Collijn, *Isak Collijns samling. Diverse*. Biblioteksmöte i Sthlm IFLA 1930; Korr. Inbunden, inkunabler, manus., s. l., s. d., UB 475 D:2.

¹⁵ A. Granberg, op. cit., p. 80.

and copies in the library, assisting in the compilation of bibliographical records for *The Catalogue of the Riga Jesuit College's Book Collection*¹⁶, created between 2018 and 2021 by bibliographers and researchers at the National Library of Latvia. The modern reconstruction of the Riga Jesuit College library contains 832 bibliographic records. Most of the catalogue consists of bibliographic records of books in the Uppsala Library (ca. 450 volumes), supplemented by copies from other Swedish libraries, and libraries in Lithuania, Poland, Latvia, Ukraine, Russia and Belarus. As the total number of books is not known, and many of the copies have been lost, the catalogue is considered to be incomplete.

Copies with literary value in the Riga Jesuit College library

What makes this old collection of books and manuscripts so valuable in Latvia's cultural and book history? A Jesuit education was similar throughout the entire Roman Catholic world, although *Ratio studiorum*¹⁷ methods were adapted to each country's individual situation. While the Jesuit colleges in the Polish-Lithuanian state were attended mostly by aristocrats' children¹⁸, it is believed that one of the Jesuits' tasks in Riga was to educate the Latvian people, not just the aristocracy. The Jesuits themselves learned the languages necessary for communication in the region¹⁹. Their aim was to get as close as possible to the common people, amongst whom they wanted to spread their teachings. Therefore, book publishing and educational activities at this time in Livonia can, to a great extent, be credited to the Jesuits.

Surprisingly, it was these very Jesuits who published the Catechism in Latvian²⁰. We can assume that it was supposed to be a weapon of the

¹⁶ *The Catalogue of the Riga Jesuit College's Book Collection* (hereinafter CRJ/CBC), Rīga 2021, <https://tinyurl.com/2p8t5f5d> [accessed: 31.05.2021].

¹⁷ *Ratio atque Institutio Studiorum Societatis Iesu* – the official standard for studies at Jesuit colleges, including Latin and Greek textbooks, classical authors' works and theological literature.

¹⁸ J. Niedźwiedź, *Jesuit Education in the Polish-Lithuanian Commonwealth (1565–1773)*, "Journal of Jesuit Studies" 2018, pp. 445–446.

¹⁹ O. Garstein, *Rome and the Counter-Reformation...*, vol. 2, p. 32.

²⁰ In total, 1002 copies of the Catechism were printed, a relatively large print run, though only a few copies survive – S. Šiško, *Seniespiedumi latviešu valodā, 1525–1855: kopkatalogs (Die älteren Drucke in lettischer Sprache 1525–1855: Gesamtkatalog)*, Rīga 1999, p. 39.

Catholic faith for educational purposes. Today the *Peter Canisius Catechism* is one of the most valuable books in the Riga Jesuit College book collection and in the history of Latvian culture overall²¹. It is the oldest surviving book printed in Latvian, though it was published in Vilnius in 1585, as Riga as yet had no printing house. The Uppsala University Library currently holds the only known complete copy of this publication. Two²² other copies of this publication²³, partially bound and incomplete, are held by the Warsaw University Library and the National Library of Poland.

Another important book in the history of Latvian culture is the *Catholic Agenda*, which attracted the attention of the Latvian professor Haralds Biezais (1909–1995)²⁴ at the Uppsala University Library. The professor noticed texts in Latvian on the verso of the *Catholic Agenda's*²⁵ title page²⁶ and on the margins of some pages²⁷. These liturgical texts are considered to be the oldest texts written in Latvian. Recent research on manuscripts of the agenda suggests they may have been made between 1529 and 1534²⁸; however, it is not known whether the Agenda was also used by the Riga Jesuit College²⁹.

The Uppsala University Library has at least fifteen³⁰ breviaries that were used at the end of the 15th century and in the first half of the

²¹ P. Canisius, *Catechismus Catholicorum, Iscige pammacischen, no themis Papreksche Galwe gabellems Christites macibes [...]*, Vilnius 1585, Uppsala, Utl. Rar. 174, CRJCBC No. 226.

²² I. Wienczek-Sielska, *Freed of their binding – on the specimens of the Catechismus catholicorum (Vilnius, 1585) held in Warsaw*, in: *Book for Latvia Outside Latvia*, ed. V. Zanders, Riga 2022 (forthcoming), xx. lpp. – claims that two copies are composed of three copies (fragments) of the Latvian Catechism in Warsaw.

²³ P. Canisius, *Catechismus Catholicorum, Iscige pammacischen, no themis Papreksche Galwe gabellems Christites macibes [...]*, Vilnius 1585, Biblioteka Narodowa, Warszawa SD XVI.O.6350, CRJCBC No. 228 and Biblioteka Uniwersytecka w Warszawie, Warszawa Sd.618.211, CRJCBC No. 227.

²⁴ Assistant Professor in the History of Religion since 1955 at Uppsala University.

²⁵ *Agenda sive benedictionale commune*, Leipzig 1507, Riga 160 (UB 64:79), CRJCBC No. 87.

²⁶ The first four verses of the Lord's Prayer in Latvian.

²⁷ Texts for a baptismal ceremony.

²⁸ G. Strenga, *Looking for readers [listeners]. Reflections on the history of reading in the territory of Latvia from the end of the 12th century to the beginning of the 16th century*, in: *Lasišanas pandēmija: esejas par lasišanas vēsturi Latvijā = The reading pandemic: essays on the history of reading in Latvia*, Rīga 2020, p. 39.

²⁹ H. Biezais, *Beiträge zur lettischen Kultur- und Sprachgeschichte*, Åbo 1973, p. 17.

³⁰ Only two books have ownership inscriptions from the Riga Jesuit College – David de Augusta, *De exterioris et interioris hominis compositione*, Riga 15th century,

16th century in the Cistercian Nunnery of St Mary Magdalene, Riga. These manuscripts are a very valuable collection because they provide information about the day-to-day Christian life of Cistercian nuns in Riga and the circulation of sacred literature in Riga in the late 16th and early 17th centuries. From among the valuable manuscripts in the Riga Jesuit College book collection, the *Psalterium Davidis cum canticis*³¹ should be highlighted. It contains a Liturgical calendar including the names of important Cistercian saints. As provenance inscriptions reveal, this book was sent from Riga to the Library of the Grodno Dominican Convent, and subsequently to the Vilnius University Library; it is now held in the Wroblewski Library of the Lithuanian Academy of Sciences.

A significant number of books (at least twenty five)³² once belonged to the Livonian priest Reinhold Gemekow (ca. 1532–?). From the books' inscriptions, it can be concluded that he served as a priest in Saaremaa (Oesel) and Tczew (Dersovia)³³. How Gemekow's library reached Riga Jesuit College is unclear, though Gemekow's ownership inscriptions show that the books were donated and passed on to other members of the clergy, and consequently ended up in the Riga Jesuit College library.

Valuable incunabula and manuscripts, and particular books in the context of Latvian culture make up only part of the Riga Jesuit College library's significant collection. There are many other important books there worthy of in-depth study in the context of Polish Jesuit college book collections.

Polish-origin Jesuit heritage in the Riga Jesuit College library

From the time that part of Livonia was incorporated into the Polish-Lithuanian Commonwealth, the Jesuit colleges and residences in Riga, Lithuania and Poland operated as a single, large network. From its

UB C 802, CRJCBC No. 12 and *Liber horarum*, Riga 15th century, UB C 503, CRJCBC No. 17.

³¹ *Psalterium Davidis cum canticis*, Riga 15th century, Lietuvos mokslų akademijos Vrublevskių biblioteka, Vilnius, MAB F 22 Bx 96, CRJCBC No. 27.

³² Among them thirteen incunabula.

³³ From 1560–1573/74 provost of Freudenberg (Radostowo) in the Bishopric of Warmia (A. Kopiczko, *Duchowieństwo katolickie diecezji warmińskiej w latach 1525–1821*, cz. 2 [Słownik], Olsztyn 2000, p. 86).

founding in 1583 until as late as 1621, Riga College was a Polish-administrated institution³⁴. It is clear that an extensive variety of publications by Polish authors, books autographed by Polish clergy, and Jesuit books with both marginal and more extensive, often very diverse, notes in Polish, reached the Riga Jesuit College library. The Jesuit missionaries who came to Riga generally travelled on after a short stay, but often left behind their principal combat weapon – books³⁵.

In total, the Riga Jesuit College has forty books in Polish, at least sixty four early prints published in Poland's largest cities (Kraków – thirty eight, Braniewo (Braunsberg) – eleven, Poznań – six, Nysa – six, Gdańsk (Danzig) – two, Kalisz – one). Many works in Polish and printed in the Vilnius Jesuit College printing house (*Officina Academiae Vilnensis Societatis Iesu*)³⁶ ended up in the Riga Jesuit College library. Most of these contained Christian literature or occasional poetry³⁷ honoring Lithuanian Polish noblemen and politicians – Albrycht Radziwiłł (1558–1592), Jerzy Jurjewicz Chodkiewicz (1570–1595), Sofija Chodkiewicz (née Radvilaitė, 1577–1614), and also mentioned Polish and Lithuanian students.

At least ten priests and Catholic clergymen³⁸ of Polish origin³⁹ have been identified as former owners of the books, among them Jakub Wujek (1541–1597), a Jesuit and translator of the Holy Scripture into Polish. He was a writer, theologian, Rector of the Vilnius Academy, and one of the founders and rectors of the Poznań Jesuit College⁴⁰.

³⁴ More about Riga Jesuit College's administrative documents – *Liber privilegiorum Collegii Societatis Iesu Rigensis [1255–1600]*, University of Latvia Academic Library, MS 61, R2800.

³⁵ The Riga Jesuit College library possessed many books in German also, in fact, the College was multicultural – many clergy and missionaries who operated there were of German or Polish origin.

³⁶ In total, twenty six copies published by this printing house are included in the CRJCBC.

³⁷ There are two volumes including occasional poetry in Polish in the Uppsala University Library – Riga 301 (UB 68:118) and Riga 293 (UB 68:71).

³⁸ Several of them – Jan Aland (pseud. Piotr Kazimierz Tryzna), Georgius Coppius, Stanisław Fogelweder, Sebastian Kromer; Jesuits, professors, rectors, etc. – Martinus Borowski, Philippus Frisius, Michael Gienkiewicz, Andrea Leomann, Stanisław Warszewicki, etc.

³⁹ Persons with Polish names or well known historical Polish persons. However, the identities and nationality of the Jesuits in 16th and 17th centuries is mostly unknown and open to question.

⁴⁰ L. Grzebień, op. cit., p. 765.

The Riga Jesuit College library has six books⁴¹ authored, edited, translated or contributed to by Wujek. Two other books can be considered donations by Wujek. Text written in Polish on the title page of the *Book of Psalms*⁴² states that the donor was the book's author (*Collegio Rigensis Societ. JESV. Autor dedit*), or more precisely, translator – Wujek. It is most likely that this was inscribed by one of the Riga College librarians. Wujek's edition of the New Testament⁴³ features an inscription in another handwriting (*Pro Collegio Rigensi D. Jacobus Wujehus mittit*), possibly made by a Poznań College librarian (Fig. 1).

The Riga Jesuit College had an obvious connection with the first Jesuit College in Poland, founded in 1565 in Braniewo by Papal Legate and Cardinal Stanisław Hozjusz (1504–1579)⁴⁴. There are two Sammelbands (four works including Catholic sermons and gospels)⁴⁵ with Braniewo (Braunsberg) Jesuit College provenance. One book on philosophy⁴⁶ is bearing an inscription indicating provenance from the Braniewo (Braunsberg) Jesuit College's Boarding school. Collijn identified this college annotation (*Collegii Braunsbergensis conuictorum Soc Jesu*) and indicated that it had been crossed out⁴⁷. It is not clear at which point a paper label was then glued over this inscription. The book's first owner could have been one Andrea Horna, probably a Braniewo College student.

⁴¹ M. Śmiglecki, *O bostwie przedwiecznym Syna Bozego*, Vilnius 1595, Riga 270 (UB 67:45), CRJCBC No. 724; *Nowy Testáment Páná nášzego Iesvsá Christosa*, Kraków 1594, Riga 111 (UB 55:92), CRJCBC No. 180; *Psalterz Dawidow*, Kraków 1594, Riga 106 (UB 55:30), CRJCBC No. 655; J. Wujek, *Postilla Catholiczna Mnieysza to iest Krotkie Kazánia*, Poznań 1582, Riga Fol. 75 (UB 64:222), CRJCBC No. 828; J. Wujek, *Passia to iest, hystorya męki Páná nášzego Iesvsá Chrystusá*, Poznań 1582, Riga Fol. 75 (UB 64:222), CRJCBC No. 827; J. Wujek, *Postille mnieyszey. Część Pirwsza Ożimia*, Poznań 1579, Riga 297 (UB 68:97), CRJCBC No. 829.

⁴² *Psalterz Dawidow*, Kraków 1594, Riga 106 (UB 55:30), CRJCBC No. 655.

⁴³ *Nowy Testáment Páná nášzego Iesvsá Christosa*, Kraków 1594, Riga 111 (UB 55:92), CRJCBC No. 180.

⁴⁴ J. Niedźwiedz, op. cit., p. 443.

⁴⁵ A.D. Topiarius, *Conciones in Evangelia et Epistolas*, Paris 1566, Riga 275 (UB 67:108), CRJCBC No. 774; T. Beauxamis, *De cultu ... sanctorum*, Paris 1566, Riga 275 (UB 67:108), CRJCBC No. 147; J. Feucht, *Ein Catholische Mefspredig*, Dillingen 1575, Riga 282 (UB 67:164), CRJCBC No. 390; C. Franck, *Ein Christliche Predig vnd bestendiger bericht, ob ain guthertziger Christ*, Ingolstadt 1576, Riga 282 (UB 67:164), CRJCBC No. 399.

⁴⁶ Boethius, *De consolatione philosophiae ... Lib. V*, Antwerpen 1580, Riga 373 (UB Script.lat.14), CRJCBC 185.

⁴⁷ Boarding school of the Braniewo (Braunsberg) Jesuit College (*Conuictus collegii Braunsbergensis Societatis Jesu*) – Collijn, UB 475 D:2, A 790.



Figure 1. *Nowy Testament Pána nášzego Iesvsa Christvsa*, Kraków: Piotrkowczyk Andrzej, 1594. On the title page inscription *Pro Collegio Rigensi D. Jacobus Wujehus mittit* – J. Wujek is sending the book to the Riga Jesuit College library. Uppsala University Library, Riga 111 (UB 55:92)

Additional evidence of cooperation between Braniewo and Riga is provided by the title page, adorned with ownership inscriptions from both colleges⁴⁸ – (1. *Collegij Societatis Jhesu Braunsperge[n]sis*. – 2. *Inscript. Catalogo Collegii Societ. Jesu Rigen[is] 1592*). A question remains about which college was the first to receive the book and inscribe it. I would argue that the larger and more prestigious Braniewo College gave the book to Riga for further use. This follows the assumption of the Swedish bibliographer Collijn, who considered the first owner of the book to have been the Braniewo College⁴⁹. It is not known which information Trypućko was in possession of, but the Riga institution is mentioned as the original provenance in *The Catalogue of the Book Collection of the Jesuit College in Braniewo held in the Uppsala University Library*⁵⁰.

In total, the Braniewo College catalogue lists three books with Riga provenance⁵¹, one of which is mentioned above. The second book⁵², in which the Braniewo College inscription is crossed out, is included in both catalogues. Book⁵³ number three, as its owner inscription shows, was once gifted to Theodorus Maidell (1564–1588)⁵⁴, a student at the Braniewo College, by a citizen of Riga, Casparus Mantzell (*Hunc libellum amico suo charissimo Theodoro Maidell dono dedit Casparus Mantzell Rigen*). There is no evidence, though, that this copy was part of the old Riga Jesuit College library. It is unknown how some books reached the Riga College from Braniewo or how books from Riga ended up in the Braniewo College.

Six books⁵⁵ in the Riga collection have Lublin Jesuit College provenance (*Inscriptus Catalogo Collegij Lubl. Societ. Jesu*): most of them are

⁴⁸ J. Feucht, *Ein Catholische Meßpredig*, Dillingen 1575, Riga 282 (UB 67:164), CRJ-CBC No. 390; Tryp. 1827.

⁴⁹ Collijn, UB 475 D:2, A 552.

⁵⁰ J. Trypućko, op. cit., vol. 2, p. 247, No. 1827.

⁵¹ J. Trypućko, op. cit., vol. 3, p. 139.

⁵² A.D. Topiarius, *Conciones in Evangelia et Epistolas*, Paris 1566, Riga 275 (UB 67:108), CRJ/CBC No. 774; T. Beauxamis, *De cultu ... sanctorum*, Paris 1566, Riga 275 (UB 67:108), CRJ/CBC No. 147; and J. Trypućko, op. cit., vol. 2, p. 607, No. 3075 and p. 63, No. 1184.

⁵³ *Gemma gemmarum: Vocabularius*, Leipzig 1503, J. Trypućko, op. cit., vol. 2, p. 265, No. 1888.

⁵⁴ J. Trypućko, op. cit., vol. 3, p. 130.

⁵⁵ C. Acquaviva, *Ad curandos animae morbos*, Firenze 1600, Riga 194 (UB 65:93), CRJ/CBC No. 81; Bonaventura, *Tractatus de sex alis Seraphin*, Roma 1598, Riga 194 (UB 65:93), CRJ/CBC No. 186; C. Acquaviva, *Instructio pro superioribus ad augendum conservandumque spiritum in Societate*, Firenze 1604, Riga 194 (UB 65:93), CRJ/CBC No. 82; C. Acquaviva, *Epistola Claudii Aquavivae ad patres et fratres Societatis*, Vilnius 1605, Riga

works by Claudio Acquaviva, one⁵⁶ was written by the Jesuit Giovanni Antonio Valtrini (1556–1601) with Łomża Jesuit College provenance, one⁵⁷ was written by Marcin Śmiglecki (1564–1618) with Poznań Jesuit College provenance (*Collegii Posnaniensis Soc. JESV*) and one⁵⁸ written by Thomas à Kempis (ca. 1380–1471) has a Sandomierz Jesuit College provenance inscription (*Collegij Sandomiriensis Soc. JESV*). Polish books in the Riga Jesuit College library concern a variety of topics, but most of them are typical of Jesuit and Christian literature.

At present, several of the Riga Jesuit College library copies appear to be the only ones to have survived or are very rare editions⁵⁹. Among these unique books, certain editions of Polish origin are worthy of in-depth research, in terms of both their bibliographic and historical contexts. They are a Sammelband comprising two copies – a Catechism⁶⁰ and a related edition⁶¹ in Polish, with the provenance inscription *Wolica*. Preliminary research has found no bibliographical information on these copies. Both early prints were produced at the privately owned Jan Karcan (?–1611) printing house⁶² in Vilnius, in 1594.

One of the most outstanding figures in the history of the Riga Jesuit College and most prominent spiritual leaders of the Counter-Reformation, the Polish preacher Skarga, established the Jesuit Colleges in Riga, Dorpat and Pułtusk by order of King Báthory. However, he only lived in Riga for a short time, as he was sent to the Kraków College in 1584⁶³.

194 (UB 65:93), CRJCBC No. 78; C. Acquaviva, *Epistola Claudii Aquavivae ad patres et fratres Societatis*, Dillingen 1584, Riga 194 (UB 65:93), CRJCBC No. 79; C. Acquaviva, *Epistola Claudii Aquavivae ... de studio perfectionis et caritate fraterna*, Roma 1586, Riga 194 (UB 65:93), CRJCBC No. 80.

⁵⁶ I.A. Valtrinus, *De re militari*, Köln 1597, University of Warsaw Library, BUW 608.4477, CRJCBC No. 793.

⁵⁷ M. Śmiglecki, *De notis ministrorum libri duo*, Kraków 1617, Riga 295 (UB 68:85), CRJCBC No. 723.

⁵⁸ Thomas à Kempis, *De imitatione Christi*, Augsburg 1615, Riga 274 (UB 67:104), CRJCBC No. 767.

⁵⁹ Noted as “the only extant copy” or “no other copies identified” or “one of the few extant copies” in the CRJCBC.

⁶⁰ *Katechizm albo krotkie wiary y powinności*, Vilnius 1594, Riga 214 (UB 65:232), CRJCBC No. 487.

⁶¹ *Forma Albo porządek sprawowania Swiętości Páńskich*, Vilnius 1594, Riga 214 (UB 65:232), CRJCBC No. 398.

⁶² D. Narbutienė, *Lietuvos Didžiosios Kunigaikštijos lotyniškoji knyga XV–XVII a.*, Vilnius 2004, p. 73.

⁶³ L. Grzebień, op. cit., pp. 619–620.

Skarga authored four books⁶⁴ in the Riga Jesuit College book collection. These include articles characteristic of the Counter-Reformation, and works reflecting the Catholics' struggles with Calvinists and Lutherans, and included Catholic prayers. Unfortunately, no books with any inscription by Skarga have been preserved or thus far found among the Riga College books.

Well known as a bishop of Wenden (Cēsis), Otto Schencking (1554–1637) worked to restore Catholicism in Livonia under the leadership of the Polish state⁶⁵. A few of his books ended up in the Riga Jesuit College library. In 1586, Otto Schencking donated a book⁶⁶ with the inscription (*Otto Schencking. P dedit pro collegio Rigensi Anno 1586*) to the Riga Jesuit College, affirming his close relationship with the college. This book is also valuable from another perspective – the author is the diplomat Stanisław Reszka (ca. 1544 – ca. 1600), secretary to Stanisław Hozjusz, writing about Hozjusz's passing (Fig. 2).

The biography of Bishop Otto Schencking has not been well researched, but it is known that in 1621 he fled in exile to Poland as the Swedish army neared Livonia. In Poland, the King appointed him Abbot of the Cistercian Abbey in Sulejów, where he died in 1637⁶⁷. The Riga Jesuit books⁶⁸ include one with evidence relating to Schencking's biography; on the title page it states that the book was donated to the Abbot of Sulejów Abbey and the Bishop of Wenden. It is not clear whether the book reached its intended recipient or how it reached the Uppsala University Library (Fig. 3).

The University of Warsaw's Early Printed Books Department holds at least nine books with ownership annotations made by Bishop Otto Schencking (*Episcopus Vendensis*). Most of these books were inherited by the Cistercian Convent in Sulejów.

⁶⁴ P. Skarga, *Artes duodecim sacramentarium seu Zvingliocalvinistarum*, Vilnius 1582, Riga 249 (UB 66:168), CRJCBC No. 719; P. Skarga, *Artes duodecim sacramentarium seu Zvingliocalvinistarum*, Vilnius 1582, National Archives of Sweden, Härnösand, Cdd Arkivet, CRJCBC No. 720; P. Skarga, *Vpominanie do ewanyelikow, y do wszystkich społem nie Kátholikow*, Kraków 1592, Riga 294 (UB 68:72), CRJCBC No. 721; P. Skarga, *Zołnierskie nabozenstwo*, Kraków 1606, Riga 285 (UB 67:175), CRJCBC No. 722.

⁶⁵ His origin is not clear, though he was one of the Polish clergy. *Allgemeine deutsche Biographie*, Königl. Akademie der Wissenschaften, Leipzig 1890, Bd. 31, pp. 90–91.

⁶⁶ S. Reszka, *Epistola Stanislai Rescii de transitu et dormitione ... d. Stanislai Hosii*, Roma 1580, Riga 311 (UB 68:204), CRJCBC No. 669.

⁶⁷ The King Sigismund III awarded him with the rich Cistercian Abbey in Sulejów before 1600 as a reward for zeal for heretics.

⁶⁸ *Synodus Dioecisana Episcopatus Vilmensis*, Vilnius 1602, Riga 298 (UB 68:98), CRJCBC No. 745.

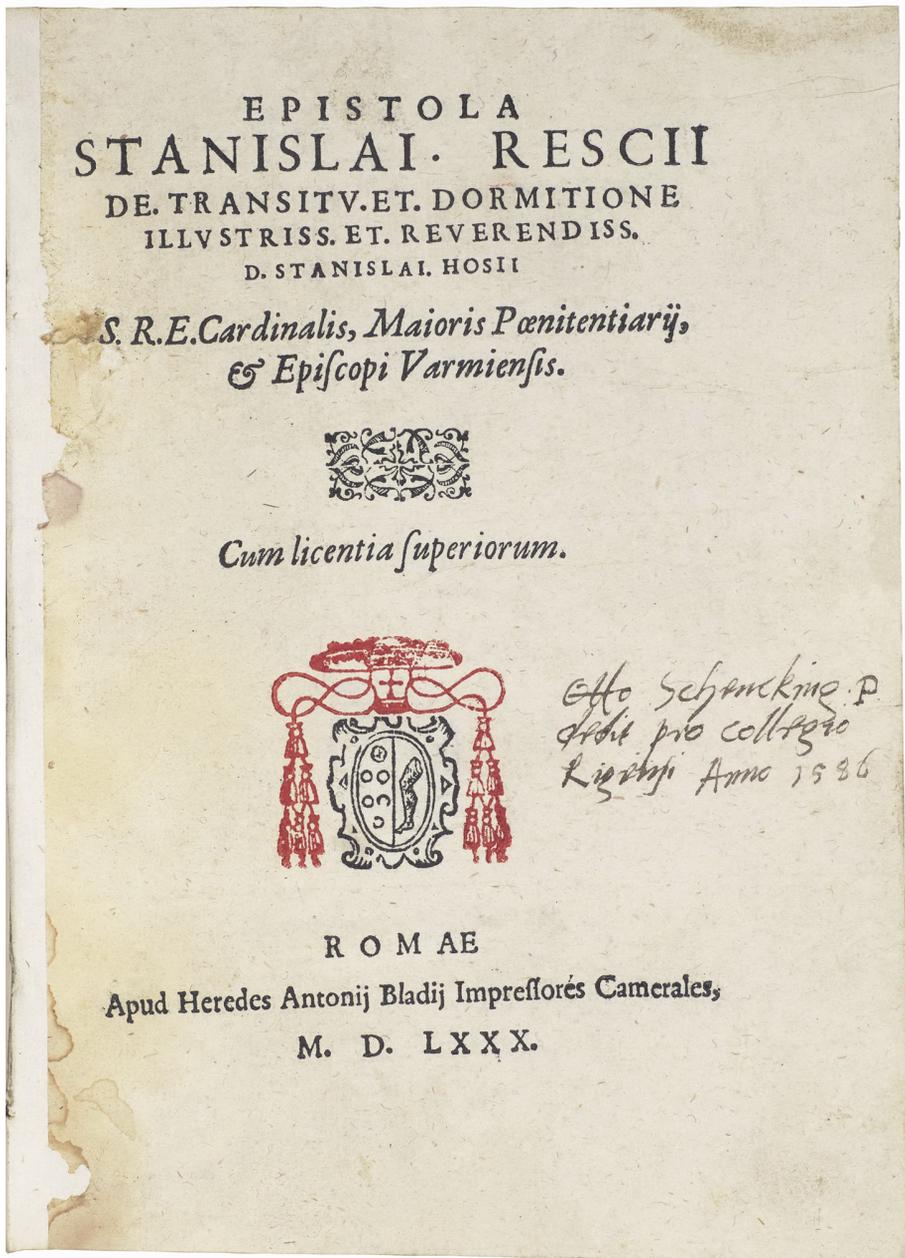


Figure 2. Stanisław Reszka, *Epistola Stanislai. Rescii de. transitu. et dormitione illustriss. et. reverendiss. D. Stanislai. Hosii S.R.E. Cardinalis, Maioris Poenitentiarij, [et] Episcopi Varmiensis*, Roma: Blado, Antonio, heirs, 1580. On the title page inscription *Otto Schencking. P dedit pro collegio Rigensi Anno 1586* – O. Schencking gifted a book to the Riga College in year 1586. Uppsala University Library, Riga 311 (UB 68:204)

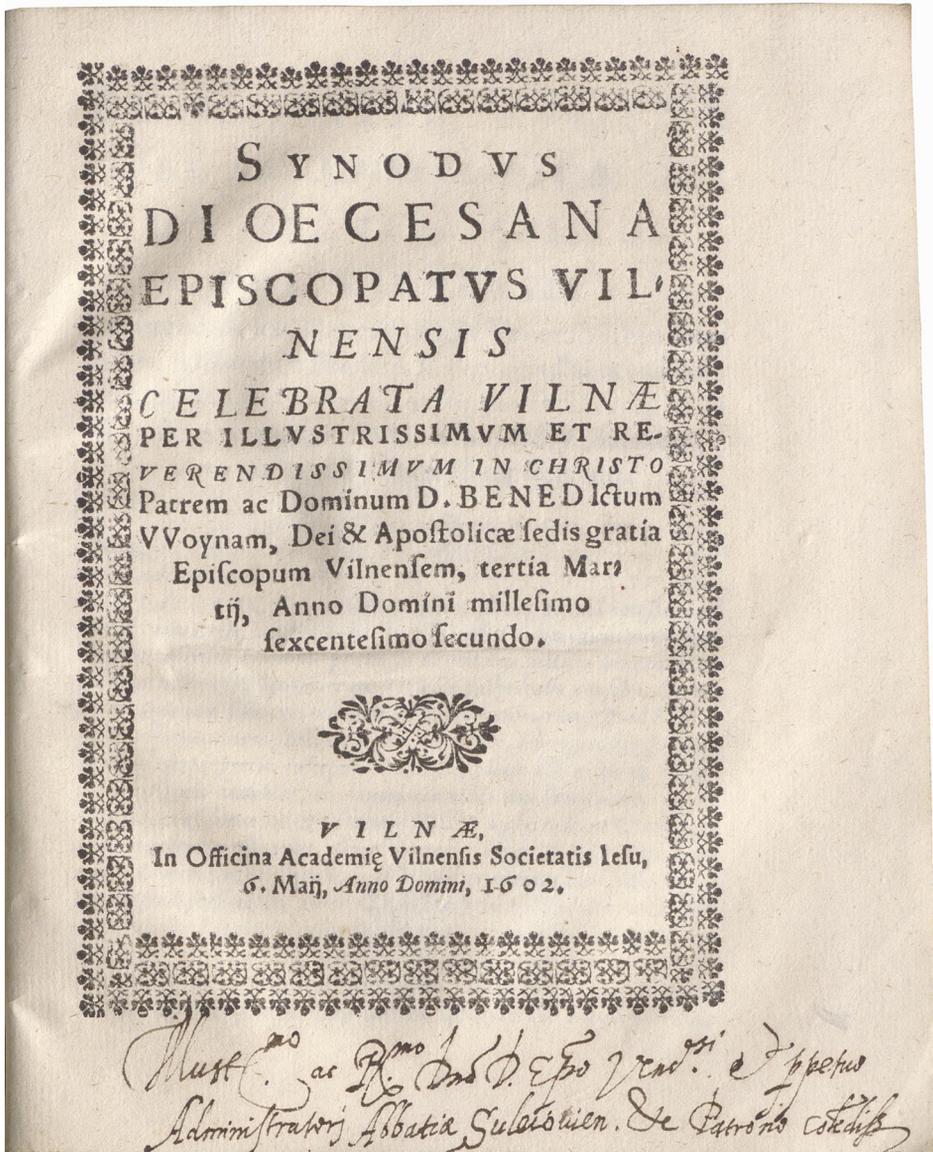


Figure 3. *Synodus Dioecesis Episcopatus Vilnensis*, Vilnius: Officina Academiae Vilnensis Societatis Iesu, 1602. *Illust[rissi]mo ac R[everendissi]mo D[omi]no D. E[pi]scopo V[iln]ensi et p[er]petuo Administratorj Abbatia Sulei[ovi]en[sis] [et] Patrono cole[n]-diss[imo]* – this book was donated to the Abbot of Sulejów Abbey and the Bishop of Wenden, Otto Schenking. Uppsala University Library, Riga 298 (UB 68:98)

However, many questions are raised by another important book⁶⁹ in the Warsaw University Library collection which once belonged to the Dorpat (Tartu) Jesuit College and the Riga Jesuit College, as evidenced by inscriptions on it. It was dated 1597 by both colleges. The third institution in which the book was held was the Jesuit College in Łomża, from where it later reached Warsaw. The binding of this book contains sections of the aforementioned *Canisius Catechism* in Latvian, which might indicate that while having once been intended for the Riga College, they were utilised practically, namely for binding⁷⁰.

One of the most difficult and complex tasks for bibliographers is identifying the owner of a book. Books have often been donated, exchanged, resold, and transferred from country to country. Provenance inscriptions in Polish prove that these books are relevant to some period in the political and cultural space of the Polish-Lithuanian Commonwealth.

Conclusion

The Riga Jesuit College book collection looted and transferred to Sweden has been well preserved for some 400 years. The library has attracted scholars of all disciplines in every period, though this compilation of books and manuscripts had not been researched extensively until the 21st century. This happened thanks to the project *Riga Jesuit College library 1583–1621*, which provides for the compilation of every item in this collection into a single catalogue, both in electronic and printed form. Riga's Jesuit heritage will become more widely available as a new resource, not previously available for scholarly research in Latvia.

Similar projects are now underway around the world for books displaced from one country to another, and for complete libraries – material worthy of study today as part of Europe's valuable cultural heritage. The book collection of the Poznań Jesuit College is currently being researched by the Uppsala University Library, including the compilation of an up-to-date catalogue⁷¹. In addition, Lviv researchers have published a catalogue of the Lviv Jesuit College library⁷². The catalogue of the Braniewo Jesuit

⁶⁹ I.A. Valtrinus, *De re militari*, Köln 1597, BUW 608.4477, CRJCBC No. 793.

⁷⁰ For detailed research on this copy, see I. Wiencek-Sielska, op. cit.

⁷¹ P. Sjökvist, *On the Order of the Books in the First Uppsala University Library Building*, "Journal of Jesuit Studies" 2019, 6(2), p. 316.

⁷² N. Szwec, *Próba rekonstrukcji biblioteki Lwowskiego Kolegium Jezuickiego (1596–1773)*, Kraków 2008.

College⁷³, published in 2007 after decades of work, is in manifold ways an important bibliographic model for other researchers.

The value of the Riga Jesuit College library is rooted in the diversity of its collection. It consists of unique items from Latvia's literary history that have survived to the present day, rare and valuable copies, and examples of medieval literature and sacred music from Livonia. The Jesuits, whose lifestyle required constant relocation, took their books with them. This is reflected in the diverse and dispersed collection of this library. Annotations in the Jesuit books concerning their authors, owners, and the places they have been all direct us towards the spiritual centres of the Jesuits in the Polish-Lithuanian Commonwealth.

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⁷³ J. Trypućko, op. cit.

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LAURA KREIGERE-LIEPIŃA

Polskie książki o proveniencji jezuickiej z biblioteki kolegium jezuickiego w Rydze (1583–1621) w kontekście dziedzictwa kulturalnego i historycznego Polski i Łotwy

Streszczenie. Biblioteka kolegium jezuickiego w Rydze (1583–1621) jest jedną z bibliotek, których zbiory w roku 1621 zostały przeniesione do Szwecji i przekazane przez szwedzkiego króla Gustawa II Adolfa do nowo założonej biblioteki Uniwersytetu w Uppsali. W kolegium jezuickim w Rydze, działającym na terenie Rzeczypospolitej Obojga Narodów, związki pomiędzy jezuitami w Królestwie i w Inflantach były bardzo silne. Po obu stronach granicy jezuici mieli te same przekonania religijne, dzielili wspólne obowiązki i przechowywali podobne dzieła.

Biblioteka posiadała wiele polskich książek z kolegiów jezuickich w Polsce, co stanowiło znaczącą część intelektualnego zaplecza w Rydze. Książki o polskiej proveniencji wskazują na powiązania tej instytucji z Polską w zakresie handlu czy wymiany pomiędzy kolegiami. Wiele dobrze zachowanych unikatowych egzemplarzy z kolegium jezuickiego w Rydze dziś znajduje się w Bibliotece Uniwersyteckiej w Uppsali, pewna ich liczba w najważniejszych bibliotekach w Polsce oraz na Litwie czy w innych krajach. Celem artykułu jest przedstawienie cennych zbiorów pochodzących z dawnego kolegium jezuickiego, w szczególności polskich autorów, oraz wybitnych osobowości i ich powiązań z biblioteką kolegium jezuickiego w Rydze.

Słowa kluczowe: Ryga, Rzeczpospolita Obojga Narodów, kolegia jezuickie, Biblioteka Uniwersytecka w Uppsali, biblioteki wczesnego okresu nowożytnego, książki polskie, jezuici polscy.

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