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THE ROMAN CATHOLIC MONASTERIES LIBRARIES INVENTORIES' SOURCE POTENTIAL OF LUTSK-ZHYTOMYR DIOCESE AT THE END OF THE XVIIIth – BEGINNING OF THE XIXth CENTURY

Abstract. The Aim of the Research. *The inventories of the libraries of the Roman Catholic monasteries of Lutsk-Zhytomyr Diocese are important historical sources, which are helpful in the research of monks' intellectual life, monastic culture, and material base of monastic schools. The inventories of monastic libraries do not constitute a distinct historical source but are the part of the monastic visitation - a universal document that includes a description of the whole monastery.*

The Research Methodology. *Persons, who led the visitations, did not have any specific requirements for compiling the library inventories. Therefore, the inventories that we have in our disposal differ in their appearance and structure. Some of them are very detailed. They include the author and book title, place, and date of publishing. Sometimes inventories' authors recorded only the name of a book and*

the number of its copies in the library. There were also such booklists which included lists of thematic sections of the library and lists of books that belonged to them.

The Scientific Novelty. We dispose of the libraries' inventories of eleven monasteries of Lutsk-Zhytomyr Roman Catholic Diocese which are stored in the funds of the State Archive of Zhytomyr oblast.

One of the largest libraries belonged to Lutsk Trinitarian monastery. We have in the disposition the visitations of this monastery of 1799, 1816, and 1819. Only the inventory of 1799 is very detailed and placed on 45 sheets of general visitation of the monastery. It recorded the title of a book, year and place of its publishing. The rest of the inventories show how the number of books in the monastic library changed. In 1799 there were 2177 books, in 1816 – 2578, and in 1819 – 2368. The decrease in the number of books in 1819 could be caused by the fact that books were transferred to another monastery of the Order or some educational institution.

The Trinitarian monastery in Shumbar, county of Kremenets, in 1799 had only a small library with 19 books. The reason was that the rest of the books were transferred to the Trinitarian monastery in Berestechko, where a school operated. As of 1816, the monastery in Berestechko already had 1515 books, but the inventory of the library is not detailed, so we have no other information besides the genre repertoire of the library. It is interesting that we know the identity of the librarian. He was Norbert Podvisotsky.

We dispose of the inventory of two Franciscan monasteries. The first one was in Mezhyrych Ostrozky, which had 323 books in 1819. The second one was in Kremenets. His library numbered 330 books. There was a small number of books in the libraries of Franciscan monasteries because the Franciscans were not engaged in active educational activities.

Another small book collection belonged to the Carmelite Monastery in Dorostany of Dubno County – 162 books in Polish and Latin. Two Augustinian monasteries in Zaturtsi and Radzakhiv had 138 and 214 books in their libraries, respectively. More books belonged to Bernardines from the village of Yalovychi – 829. Unfortunately, the inventory of the library is not detailed and contains only a list of thematic sections and information on the number of books.

A large library of 1009 books was in the monastery of the Order of Reformation from the village of Dederkaly near Kremenets. Its inventory is detailed, so in addition to the topics of the books, we also analyzed the places of publication of the literature. Most of the books were published in Venice, Lviv, Warsaw, and Krakow.

The monastery of the Order of Piarists in Dubrovytsia held one of the largest educational institutions in Volyn. The visitation of the monastery contains the inventory of the libraries of its church, monastery, school, and library of the Dubrovytsia Collegium. The last one arouses considerable interest. We have a detailed inventory. The library numbered 2087 books in 1818. They were published between the 16th and early 19th centuries, most of them – in the 18th century.

The Conclusions. Thus, the inventories of monastery libraries are an important historical source. With their help, we can explore the amount of literature, its genres, time, and place of publication of the books. The literature of the monasteries gives an idea of the level of cultural and intellectual life in the monasteries. Also, a study of monastery inventory is important, as most of the old printed books are not preserved to this day.

Key words: inventory, monastery library, visitation, old-fashioned print, Roman Catholic monasteries, Lutsk-Zhytomyr diocese, Volyn province.

ДЖЕРЕЛОЗНАВЧИЙ ПОТЕНЦІАЛ ІНВЕНТАРІВ БІБЛІОТЕК РИМО-КАТОЛИЦЬКИХ МОНАСТІРІВ ЛУЦЬКО-ЖИТОМИРСЬКОЇ ДІЄЦЕЗІЇ КІНЦЯ ХVІІІ – ПОЧАТКУ ХІХ ст.

Анотація. Інвентарі бібліотек римо-католицьких монастирів Луцько-Житомирської дієцезії є важливим історичним джерелом з історії інтелектуального життя ченців, монастирської культури, а також шкіль, які діяли при монастирях. Вони є складовою частиною монастирської візитації – універсального документу, що містить опис всього монастирського комплексу та його майна. **Мета статті** – дослідити джерелознавчий потенціал бібліотечних інвентарів римо-католицьких монастирів Луцько-Житомирської дієцезії кінця ХVІІІ – початку ХІХ ст. **Методологія** підпорядкована принципам науковості та історизму. Вона ґрунтується на методах джерелознавчого аналізу та синтезу. Акцент зроблено на методі критичного аналізу документального матеріалу. **Наукова новизна.** Вперше проаналізовано джерелознавчий потенціал

інвентарів бібліотек одинадцяти монастирів Луцько-Житомирської римо-католицької дієцезії, що є складовою частиною візитацій, датованих кінцем XVIII – початком XIX ст. та збережених у фондах Державного архіву Житомирської області. Особи, які проводили візитацію, не керувалися визначеними вимогами щодо складання інвентаря бібліотеки. Віднайдені нами в архівних фондах інвентарі мають різну інформаційну наповненість. Деякі з них містять детальні відомості про наявні в бібліотеці монастиря книжки: автор/автори, назва книжки (повна чи скорочена), місце та рік друку, кількість наявних томів і примірників. Часто укладачі інвентарів записували лише назву книжки, її розмір, фізичний стан, кількість примірників. Зрідка зазначалися лише тематичні розділи книжкового фонду та кількість книжок у кожному з них.

Одна з найбільших бібліотек належала Луцькому монастирю тринітаріїв, про що свідчать візитації цього монастиря за 1799 р., 1816 р. та 1819 р. Однак лише інвентар бібліотеки за 1799 р. є детальним (займає 45 аркушів). У ньому було записано назву книжки, рік та місце виходу. Вивчення усіх трьох інвентарів дає змогу прослідкувати динаміку книжкового фонду бібліотеки: у 1799 р. він налічував 2177 книг, у 1816 р. – 2578, а у 1819 р. – 2368. Зменшення кількості книг у 1819 р. могло бути пов'язане з передачею початкової літератури для потреб парафіяльної школи, яка діяла при монастирі.

У 1799 р. монастир тринітаріїв у містечку Шумбар Кременецького повіту мав всього 19 книг, а основний бібліотечний фонд був перевезений до монастиря в Берестечку, де місцеві отці-тринітарії утримували школу. Станом на 1816 р. в їхньому розпорядженні було близько півтори тисячі книг, але інвентарний опис цієї книгозбірні дає можливість лише визначити її жанровий репертуар та вказати особу бібліотекаря. Ним був отець Норберт Підвисоцький.

Велику бібліотеку (близько тисячі книжок) згромадили реформати у селі Дедеркали біля Кременця. Наявність детального інвентаря дає змогу визначити її тематичну наповненість, час і місце друку творів. Найбільше з книг походило з друкарень Венеції, Львова, Варшави та Кракова.

У візитації монастиря піарів у Дубровиці Рівненського повіту 1818 р. книгозбірня поділялась на костельну, монастирську, парафіяльної школи та колеґіуму (повітової школи), які функціонували при монастирі. Найбільше книжок налічувала бібліотека колеґіуму: у розпорядженні учнів та учителів закладу було 2087 творів, виданих у XVI – на початку XIX ст.

Візитації двох францисканських монастирів (у Межиріччі Острозькому і Кременці) за 1819 р., в яких вміщені невеликі інвентарні описи книгозбірень, засвідчують, що францисканці зібрали порівняно небагато книжок (близько трьохсот), головним чином, твори, необхідні для проповідницької діяльності.

Висновки. Проаналізовані інвентарі монастирських бібліотек подібні між собою кількома рисами: поділом на тематичні розділи (хоча інколи по-різному названі), чисельною перевагою латиномовних книжок, домінуванням серед творів польською мовою проповідницької і навчальної літератури, відсутністю інкунабул, збереженістю книг, виданих переважно у XVIII ст.

Ключові слова: інвентар бібліотеки, монастирська бібліотека, церковна візитація, стародруки, римо-католицькі монастирі, Луцько-Житомирська дієцезія, Волинська губернія.

The Problem Statement. It is vital to pay attention to the monastic culture development, in which libraries played an important role, in order to study the Roman Catholic monastic communities' history in Volyn comprehensively. The book collections' existence is associated with the rich intellectual life of the monastic fraternity and is not limited to its educational activities. The monasteries were involved in the process of spreading the primary secular education actively, only after Volyn lands accession to the Russian Empire. Taking into consideration the thematic focus of monastic libraries, it seems obvious that the clergy were in need of available books primarily.

The Roman Catholic monasteries libraries' inventories allow to reconstruct the libraries' quantitative content, thematic and genre diversity of books, where and when they were printed, how they were stored.

The Analysis of Recent Researches. The monastic libraries' inventories' source study potential of Lutsk-Zhytomyr diocese is covered in domestic and foreign scientific

literature poorly. The works, written by Iryna Tsiborovska-Rymarovych, who studies old prints from Volyn monastic libraries, which are stored in the funds of Vernadsky National Library of Ukraine, stand out in the Ukrainian bibliographic work (Tsiborovska-Rymarovych, 2008; Tsiborovska-Rymarovych, 2010; Tsiborovska-Rymarovych, 2012; Tsiborovska-Rymarovych, 2013; Tsiborovska-Rymarovych, 2016). One of the researcher's articles is devoted to the analysis of the Roman Catholic monastic libraries' sources history (Tsiborovska-Rymarovych, 2018). Natalia Sinkevych analyzed the Dominican monasteries libraries' in the context of studying the monastic centers' intellectual life (Sinkevych, 2009). The scientist, Nazariy Loshtyn devoted his work to the Roman Catholic monastic libraries' issue in Galicia (Loshtyn, 2018, p. 392). Ivan Almes dealt with the Orthodox and Greek Catholic monasteries' book collections (Almes, 2017, p. 115).

The purpose of the article is to determine the source potential, based on the Roman Catholic monasteries libraries' inventories analysis of Lutsk-Zhytomyr diocese at the end of the XVIIIth – the beginning of the XIXth centuries.

The Basic Material Statement. Volyn monastic libraries' inventories do not constitute a distinct historical source but are the part of the monastic visitation – a universal historical source that includes the detailed description of the library, which always complied a separate section.

The visitors were guided by the instructions according to which the acts of visitation were drawn up. There weren't found any specific requirements for the form and content of the library inventory in them. The only known instruction, issued to the Order of Reforms visitor from 1804, stated that information concerning the library should be one of the first points of visitation (Institute of Manuscripts of the Vernadsky National Library of Ukraine, f. 314, c. 27, p. 140).

It should be mentioned that the part of the visitation in which the library was described was called "The Library Inventory". The books in inventories were divided into thematic sections. Since the library registers were compiled in an arbitrary form, their information potential was different. Hence, in some visitations we could only come across the libraries' inventory, where the title of the book was recorded (mostly incomplete), sometimes the author, place and year of publication. It happened that the description of the book gave only its title, as well as the number of copies of this work in the library. In some inventories the size of the book was fixed. It can be assumed that the books were recorded in the inventory according to the location on the shelves.

Sometimes the visitation indicated only how many books and what topics were kept in the monastery. As a result, it is quite difficult to call such a list of the book collection's thematic sections the inventory. Occasionally, visitations include a separate inventory of books of the church, monastery, as well as the school that operated at the monastery. It could also happen that there was no information about the libraries' availability in the visitations.

The several monasteries libraries' inventories of Lutsk-Zhytomyr Roman Catholic diocese source potential should be analyzed, which belonged to different orders at the end of the XVIIIth – beginning of the XIXth centuries.

The Order of the Trinitarians. Lutsk. The Trinitarian monastery was built in 1718 on the site of the Union Church of Michael the Archangel with the permission of the Greek-Union Metropolitan of Kyiv, Halych and all Rus Lev Kyshka and the Bishop of Lutsk Józef Wygowski (State Archive of Zhytomyr Region, f. 90, d. 1, c. 227, p. 1). The novitiate operated at the monastery in the first half of the XIXth century. Until 1842 it was the residence of the provincial of the Order of Trinitarians of the Rus' province in the Russian Empire

(Gach, 1999, p. 57). The monastery was closed in 1850. As a result, part of the monastery's library got into Vernadsky National Library of Ukraine funds'.

The monastery library is an example of a large collection of books: its inventory is set out on 45 sheets of the monastery's general visitation of 1799, which describes 2,177 books (1,246 works), mainly in Latin and Polish. They are divided into 24 thematic sections (*Table 1*).

The visitation describes the books storage conditions. The compiler did not mention the room where the library was located, but noted that all books were stored in the carpentry cabinets, which were locked. There were six such cabinets (SAZR, f. 90, d. 1, c. 227, p. 56). In addition, it is known that the library was located on the second floor of the monastery building, where there were an archive, an oratory and a school hall. The library wooden lacquered cabinets were made in the Ionic order architectural style, in particular, decorated with floral ornaments' carvings. Two of them were 13.5 cubits long and 6.5 cubits wide and were divided into five upper and five lower cabinets. The other four cabinets were 8 cubits long and 5 cubits wide and were divided into three upper and three lower cabinets (Tsiborovska-Rymarovych, 2010, p. 148).

Table 1

Lutsk Trinitarian Monastery's Book Collection of 1799, 1816, 1819 (SAZR, f. 90, d. 1, c. 227, p. 11-56; f. 90, d. 1, c. 293, p.8; f. 90, d. 1, c. 412, p. without pagination)

№	Thematic section	Number of works		
		1799	1816	1819
1	2	3	4	5
1	The Holy Scripture	10	28	16
2	The Commentaries on the Holy Scriptures	4	35	33
3	The Holy Fathers' Works	26	71	79
4	Scholastic Theology	28	58	64
5	Dogmatic Theology	56	197	210
6	Moral Theology	156	129	142
7	Church Law	43	81	77
8	Civil Law	24	57	57
9	Church History	58	165	169
10	Secular History	153	133	138
11	Works on mathematics	12	21	21
12	Works on medicine	31	48	46
13	Primary Schools Books	20	-	-
14	Worship Books	39	-	57
15	Books in different languages	252	190	-
16	"Political" Books	94	171	153
17	Rhetoric	104	35	125
18	Poetry	36	-	54
19	"Military" Books	5	7	5
20	Economics Books	3	7	7
21	Books authored by members of the order	65	118	59
22	Prohibited Books	12	15	14
23	Choir Books	12	-	-
24	Architecture Books	4	7	7

Continuation Table 1

1	2	3	4	5
25	Sermons in Polish	-	189	185
26	Sermons in Latin	-	98	98
27	Ascetic Works	-	286	307
28	Philosophy	-	189	184
29	Geography	-	20	-
30	"Rubricistarum"	-	16	8
31	Doctrinal Books	-	33	30
32	"Devotinis"	-	74	-
33	Manuscripts	-	100	-
34	Historical Geography	-	-	23
	Total	1247	2578	2368

The list of books begins with the Holy Scriptures section, which includes various editions of the Bible and the Gospels mostly. The oldest book in this chapter is the "Psalterium Graece et Latinae", which was published in 1611, but the publication's place was not determined. The section "The Holy Fathers' Works" united the works, written by Francis of Assisi (Padua, 1739), Ignatius Loyola (Antwerp, 1662), Basil the Great (Cologne, 1617) (SAZR, f. 90, d. 1, c. 227, p. 11) and other renowned theologians.

Lutsk Trinitarians Library enumerated 239 works on Dogmatic, Scholastic and Moral Theology. Among them we came across the works, written by Jan Alois Kulesha (1660 – 1706) "Wiara Prawosławna pismem świętym, soborami, Oycami SS. mianowicie greckimi y historią kościelną" (Vilnius in 1704), by Martin Rybczynski (1707 – 1794) "Ofiara Sprawiedliwości, albo Traktat o Czyscu", which was published in Berdychiv Carmelite Monastery publishing house in 1763; its author at that time headed the Rus' province of the Order of the Carmelites (SAZR, f. 90, d. 1, c. 227, pp. 16, 21).

Furthermore, the legal literature available in the monastery was divided into "Church Law" (43 works) and "Civil Law" (24 works). The oldest book on ecclesiastical law was Cracow edition of 1630 the "Concilium Provinciale Regni Polonia" (SAZR, f. 90, d. 1, p. 227, p. 24) authored by Bernard Maciejowski, Cardinal, Lutsk (1587 – 1600) and Cracow Bishop (1600 – 1605), known (among other things) for marrying Marina Mnishek and Tsar of Muscovy False Dmitry I. The Books on Civil Law were represented by the Sejm Constitutions Rzeczpospolita mainly, which were published in different years (SAZR, f. 90, d. 1, c. 227, p. 16).

There were 65 works in the library, mainly about the lives of saints, sermons and prayers, authored by the Trinitarian monks. For example, "Życie B. Szymona de Roxas ord. Trinitat", (Berdychiv, 1796), "Życie i Nabożeństwo do B. Szymona i Michała Trynitarów" (Vilnius, 1776), "Modlitwy do NP. Maryi w kościele Tomaszowskim XX Trynitarzów", printed in Lviv (SAZR, f. 90, d. 1, c. 227, p. 35).

In addition, the book "Sparta Polska [...]", published in 1703 in Zamość, in the section "Church History" deserves special attention. It described the miracles associated with the icon of the Virgin of Lutsk Dominican Monastery (SAZR, f. 90, d. 1, p. 227, p. 25), whose coronation took place in 1749. The icon of the Virgin of Lutsk Dominicans was a copy of the Roman icons from the Basilica of Santa Maria Maggiore in Italy. The miraculous image original burned down during a fire in Lutsk Cathedral in 1926, and only the engravings and a copy from 1640 survived (Sinkevych, 2005, p. 227).

The section “Secular History” included 153 works, mostly on the Commonwealth history. Consequently, we came across among them the “Chronicle of Poland”, written by Martin Cromer, which depicted the history of Poland from ancient times to 1505. The inventory’s compiler stated that the above-mentioned book no longer had a title page. It can be assumed that it was published in 1611 in Krakow. The renowned work “Żywoty Świętych”, written by Petro Skarha, which came out of one of the Krakow printing houses in 1760, could also be found in this section (SAZR, f. 90, d. 1, c. 227, p. 25).

Furthermore, the library kept a lot of research and educational literature on Arithmetic, Algebra and Geometry (for example, “Elementa” by Christian von Wolf (1679 – 1754) (Genoa, 1734), “Geometrya Czyli nauka o ziemiomiernictwie [...]” by Patricia Skaradke (Warsaw, 1774), “Taumaturgus Mathby ematicus” Caspar Ensi (Cologne, 1636), and several works on Geography, including the popular Basilian Hilarion Karpinsky’s “Lexykon geographiczny” (Vilnius, 1766). The section “Woks on Medicine” contained several renowned medical treatises: published in 1551 by the Greek physician of the Roman Empire Areteus of Cappadocia (the turn of the I – II centuries AD), Professor of Medicine at the University of Wittenberg Daniel Zennert (1572 – 1637), Italian and physician of the XVIth century, Professor of the University of Padua Mark Antony Zimar (1460 – 1532), the physiologist, who worked at the Academy of Sedan (in the north of France), Leiden and Basel universities, Francis Sylvania (1614 – 1672), and the treatises of Hippocrates (SAZR, f. 90, d. 1, c. 227, p. 35).

It should be mentioned that the section “Forbidden Books” was interesting, as it enumerated 12 works, which were included in various indexes of forbidden books by the Roman Catholic Church. For instance, we came across the work, written by Nicollo Machiavelli “Disputationum de republica, quas discursus nuncupavit, libri III”, published in 1599 in Venice; Ioannis Marin’s “Oconenfis Theologia Speculativa & Moralis” (Venice, 1720), which was included in the Catholic Church Forbidden Books Index in 1681, Frankfurt edition of 1595 the ancient Greek historian and politician works, Xenophon (approx. 430 BC – approx. 355 BC), as well as the works of Protestant authors, for example, “Devotiones et Cantica Luteranorum” (Dresden, 1745). One more work entitled as “De Secretis Mulinerum” (Amsterdam, 1669) and attributed mistakenly to the Dominican Father, mentor of Thomas Aquinas, the Saint of the Roman Catholic Church Albert the Great, was included in the above-mentioned section. Hence, the medical and philosophical treatise contained a variety of medical information, the magical acts’ descriptions and folklore sketches (SAZR, f. 90, d. 1, c. 227, p. 56).

Due to the inventory compiling method, we managed to determine that most books were printed in the following European book printing centers: Venice, Cologne, Augsburg, Antwerp, Rome and Vienna. Several books were published in London, as well as in Lviv and Berdychiv.

The oldest book in the library was the tome “Vita S. Benedicti”, dated 1507, but the place of publication was not indicated (SAZR, f. 90, d. 1, p. 227, p. 26). The basis of Lutsk Trinitarians Monastery library comprised the XVIIIth century’s editions: 839 works (81.4%), there were only 35 books published in the XVIth century, and 148 books published in the XVIIth century (SAZR, f. 90, d. 1, c. 227, pp. 11–56). Hence, Lutsk Trinitarians book fund was formed in the XVIIIth century.

Taking everything into account, Lutsk Trinitarian Monastery’s visitations in 1816 and 1819 do not contain any informative library inventory. As we only found a list of thematic sections and the number of copies in each of them. Apparently, the library was subject to detailed description only during general visits. In 1816 there were 2,461 books in the monastery’s book collection (Table 1). There were as many as 29 sections, among which

there were several new ones compared to 1799 (SAZR, f. 90, d. 1, p. 293, p. 8). The library's inventory compiler in the visitation for 1819 indicated the number of books of a certain size (in folio, in 4°, in 8°, in 12°) in each of the 27 thematic sections.

Shumbar, Kremenets povit (district). In 1750, Michał Blendowski, a swordsman from Nowogródek, allocated funds and a plot of land to the Trinitarian fathers for the monastery construction in this town. In 1791 the monks from Kremenets, who had only a residence without a church in the city, joined Shumbar Trinitarians. The monastery in Shumbar was closed, like most monasteries in Volyn, in 1832 (Sobczyńska-Szczepańska, 2017, p. 107).

According to Shumbar Monastery's visitation of 1799, it is known that there were few books in it. The inventory contains a list of only 19 books (the title of the work, the author, although not always, the year of publication, the physical condition of the book). It was recorded that the availability of such a small number of books was due to the fact that the rest were handed over to the Trinitarians in Berestechko, where they maintained the school. In addition, the monastery did not have a place to store the library (SAZR, f. 90, d. 1, c. 225, p. 2).

The monastery had only one copy of the Bible. The visitation's compiler stated that the title page vanished and therefore the time and place of printing could not be established. The collection also included several books on Theology, Canon Law, collections of sermons, such as Samuel Wysotsky (Warsaw, 1740), Dominican Tomasz Bogdanowicz (Czestochowa, 1716) and the Trinitarian Onufriy (Vilnius, 1730) (SAZR, f. 90, d. 1, c. 225, p. 2).

Berestechko, Dubno povit (district). The monastery in this town was founded in 1689 by the Galician Castellan Tomasz Karczewski, who owned the town of Berestechko (Sobczyńska-Szczepańska, 2017, p. 157). Given the fact that the Berestechko Monastery was constantly a novitiate, as well as philosophical and theological studies, the last mention of which dates back to 1828, this center is attributed to the large monasteries (Gach, 1999, p. 157). It was closed in 1832.

According to the library's list of books, placed before the visitation in 1816, it contained 1515 works (SAZR, f. 90, d. 1, p. 286, pp. 6–7), but only 18 thematic sections with the number of books were recorded in each. Most were historical works (256) and works on Moral Theology (185). It should be mentioned that 7 books were classified as forbidden (SAZR, f. 90, d. 1, c. 286, pp. 6–7). Norbert of St. Joseph Pidvysotskyi acted as the Trinitarian Monastery librarian in Berestechko. He was not a clergyman but served in a monastery since 1798, where he was transferred from another monastery (SAZR, f. 90, d. 1, c. 286, pp. 6–7).

The Order of Franciscans. Mezhyrich, Ostroh povit (district). The church and monastery in this town were founded by Prince Janusz Ostrożki, a Krakow Castellan, in 1612. The monastery ensemble is still a unique monument, as it is one of the few Roman Catholic complexes that performed a defensive function. The monastery's project author is considered to be the famous Polish architect Paweł Grozdicki (?– 1645), the architect of the Royal Arsenal in Warsaw and Lviv, the designer of Lviv Cathedral. The Holy Trinity Mezhyrityski Monastery was the largest center of the Franciscan Order in Volyn. The monastery functioned until the mid-50-ies of the XIXth century (Malenkov, 2006).

The library's inventory, placed in the visitation of 1804, consisted of two parts: the "Latin Library" and the "Polish Library". It was presented in the form of a table: in the first column the title of the book was entered, and in the next four columns – the book size: in folio, in 4°, in 8°, in 12°; the number of copies of each work was also indicated. The inventory's compiler indicated the year of publication, when he was enumerating the Latin books, but never recorded the place of printing (SAZR, f. 90, d. 1, p. 240, p. Without pagination).

Furthermore, the inventory showed that the library had more literature in Latin – 271 books out of 390. In addition, the repertoire of books in Latin and Polish differed. There was no thematic division. Among the books in Latin we came across works on history: “Historia Redni Polonia”, written by Martin Cromer, “Orbis Polonus”, written by Polish chronicler, member of the Dominican Order Shimon Okolsky, “Historia Hungarica”, written by Antonio Bonfini, Italian humanist, poet and historian under the Hungarian kings SAZR, pp. 90, pp. 1, pp. 240, pp. Without pagination). There were numerous works on Philosophy. In particular, there were books by Anthony Ferrari, Bartholomew Masley, Andrea Semeri and others. There were also works written by ancient authors, including “Orationis” and “Epistola” by Marcus Tullius Cicero, works by Aristotle, which were recorded under the common name “Opus Aristotelis”. There were mostly theological works and sermons by various authors among the Polish-language literature (SAZR, f. 90, d. 1, c. 240, Without pagination).

The library’s inventory was compiled differently in Mezhyrich Franciscan Monastery’s visitation in 1819: the compiler provided only a list of 10 thematic sections (Holy Scripture, Theological Books, Church Books, etc.) and the number of the Latin-language books in them. It was also noted that the monastery had books in Polish (114 copies), but they were not thematically divided; the total number of the library fund was 323 books. The book collection also contained the church’s and the monastery’s archives and various documentation: the worship’s registers, the monastery books of income and expenditure, the act materials (SAZR, f. 90, d. 1, c. 396, p. 2).

Kremenets. In 1608, owing to Martin Shyshkovsky’s, Lutsk Bishop foundation a monastery of the Franciscan Order was established in Kremenets. After the National Liberation War, under Bohdan Khmelnytskyi’s leadership, the monastery complex was repaired at the expense of Count Stanislav Potocki. The monastery was abolished in 1832, and its buildings were transferred to the Orthodox Church (Sobchuk, 2008, p. 568).

According to the library’s inventory for 1816, there were four thematic sections, in which 231 books were listed, including as many as 41 books, which were classified as forbidden books (SAZR, f. 90, d. 1, p. 288, pp. 13–17). It is known that in 1818 the monastery’s library already had 400 volumes of books (Gizycki, 1920, p. 69). In addition, the theological literature and sermons dominance in the library was quite noticeable. The list of books in the inventory contained only the book title, sometimes very abbreviated (one or two words), and the number of volumes. There was no information about the time and place concerning the books’ publication (SAZR, f. 90, d. 1, c. 288, pp. 13–19).

The books in the “History” section covered works on various topics. Consequently, there were works on the Sejm Constitutions of Rzeczpospolita, various legal documents, including, for example, the coronation procedure descriptions. The historical works embodiment was the “Kroniki Bernarda Wapowskiego z Radochoniec” (or Kronik Bernarda Lanigu). Bernard Wapowski was a renowned Polish Geographer and Chronicler. It is known that the chronicle told the story of the Slavs origin, and preserved only the part in which the account of events began in 1377, i.e., from the year of death of Grand Duke Olgerd of Lithuania, and ended in 1535. The author focused on the military political and diplomatic history of the Lithuanian-Polish state (Mytsyk, 2003, p. 688). Ancient literature was represented by the works written by Titus Livius “Orationes” and “Conciones annotations”. The section also included textbooks on Grammar, German, Geography, Geometry, and diverse dictionaries (SAZR, f. 90, d. 1, c. 288, p. 16).

The Order of the Carmelites of Ancient Observance. Dorohostai, Dubno povit. The founder of the monastery was Constance Sapiuha, who by the will of her husband

Jan-Frederik Sapieha in 1666 applied to the Apostolic See for permission to build a monastery (Giżycki, 1918, p. 107). It is known that the monks took care of the parish and maintained the school. Hence, in 1808 the school had 18 students, in 1809 23 students were enrolled, in 1811 there were 15 students (Giżycki, 1918, p. 129). The monastery was closed in 1832.

The monastery's visitation included the library's inventory in 1817. There were multifarious books on the church and the monastery, written in Latin and Polish. In total, the library had 117 works in 162 volumes. The title of the books was given succinctly (the first two or three words), sometimes only the subject matter of the works and their number were indicated (SAZR, f. 90, d. 1, p. 298, p. Without pagination). Due to the available information, we can state that the Carmelite library contained a lot of preaching and biographical literature, as well as some well-known historical works, such as Jan Długosz's "Historia".

The Order of Augustinians. Zaturtsi, Volodymyr-Volynskiy povit. The Augustinian center was founded by Jan Lidokhovskiy, a Volyn Castellan, in 1620 (SAZR, f. 90, d. 1, p. 301, p. 1). This small monastery functioned until 1832. (CSHAUK, f. 442, d. 64, c. 166, p. 148).

Although the monastery's library in 1817 had 138 books on Scholastic and Moral Theology, Homiletics, History. In the inventory, they were divided into appropriate sections without specifying the place and time of their printing (SAZR, f. 90, d. 1, c. 301, pp. 12–15).

Radekhiv, Volodymyr-Volynskiy povit. The Augustinian monastery in this village was founded by Adam Sylvester of Orange in 1753, but there was a mention that the monastery's foundation was established earlier at the expense of Wojciech Rostkowski in 1696. (SAZR, f. 90, d. 1, c. 309, p. 1). The monastery was closed in 1832.

According to the library's inventory, placed in the visitation of 1817, it is possible to state that in this small monastery the library numbered 190 works (214 volumes). The first part of the list, which had no title, contained mostly historical literature (18 works, 22 volumes). In addition, the following thematic sections were highlighted: Theology, Sermons and Rhetoric, Philosophy and Law, Ascetic Literature. The inventory did not indicate the place and year of the publication of the book. One of its distinguishing features from other inventories was the new arrivals' fixation, in particular, it was noted that 22 books were received after the general visitation in 1804, and another 8 books were purchased after the visitation in 1814. At the end of the visitation's text, the names of 8 more books were added (SAZR, f. 90, d. 1, c. 309, pp. 8–9).

The Order of the Bernardines. Yanivka, Kovel povit. In this town in 1630 the monastery was founded by Michael and Christina Malinski. In 1740 a brick church of the Assumption of the Virgin Mary was built (SAZR, f. 90, d. 1, c. 236, p. 1).

The monastery's visitation in 1807 contained a short inventory of the library, which did not contain a complete list of books, but only thematic sections and the number of books in each of them, a total of about 800 volumes; "Speeches, appeals and manifestos" in Latin and Polish (164 works) predominated, no historical and educational literature was singled out. In addition, the library kept 34 manuscripts (SAZR, f. 90, d. 1, c. 236, p. 2).

The Order of Reforms. Dederkaly, Kremenets povit. The monastery was built in 1748 at the expense of Michael Horace Price. It functioned until 1891 and was one of the few Catholic monastic centers that were not closed in the 1930-ies and 1950-ies in Lutsk-Zhytomyr diocese.

The monastery library was considerable, but we have no source evidence of the existence of the reforms of the educational institution (IMVNLU, f. 332, p. 19, p. 2). The library's inventory of 1818 was recorded in the form of a table: in the first column the year of publication of the book was recorded, in the second column the place of printing, in the next – the name

of the book, the last column indicated the number of copies in the library. First, the books were listed in Latin, then in Polish. The numbering of books was not continuous but began in each chapter.

The library's repertoire was typical. The compiler identified 12 thematic sections: Scripture (17 books), Commentaries on Scripture (122), Theological works (193), Philosophy, Geometry and Arithmetic (61), Historical Literature (118), Church History (76), Ascetic and Spiritual Literature (117), Forbidden Books (18) and others; in total – 1,009 books (SAZR, f. 90, d. 1, c. 222, p. 21).

Historical literature occupied a prominent place in the library of the Reformed Brethren. Works on the history of the Church and works on Secular history were listed separately. Furthermore, we came across the work written by Dionysius of Halicarnassus on the history of ancient Rome, one of the volumes of the History of Herodotus (London, 1715), the History of Germany by Struvius (Genoa, 1730), a study on the history of Byzantium, published in Venice in 1789 (SAZR, f. 90, d. 1, c. 222, p. 24). In the section the "Forbidden Books", there were works by Protestant theologians. All books were kept in cupboards, "and the forbidden ones are stored in the same library in a separate closed cupboard, nobody reads them because they don't have permission to do so" (SAZR, f. 90, d. 1, c. 222, p. 35).

The library kept works brought from Amsterdam, Leipzig, Paris, Antwerp, Cologne, Frankfurt am Main, London, Salzburg and other cities in Western Europe. Many books came from the printing houses of Krakow, Warsaw, Poznan and Lublin. There were 15 works published by the printing house at the monastery of the Order of Barefoot Carmelites in Berdychiv. The largest number of books in the monastery's collection was published in Venice (70 works) and Lviv (69 works) (SAZR, f. 90, d. 1, p. 222, pp. 21–35). It should be emphasized that in Lviv during the second half of the XVIIth – XVIIIth centuries there were several printing houses, including two monasteries: the Jesuit Monastery and the Franciscan Monastery (Loshtyn, 2018, p. 186).

Moreover, the books, which were kept in the church were recorded as a separate point of the visitation. These included liturgical books and materials from the current archive (the metric books, the cord books of income and expenses, books for recording the church donations, etc.) (SAZR, f. 90, d. 1, c. 222, p. 20).

The monastery's visitation in 1829 stated only that the library had 2166 books, there was no information about their subject. So, in ten years, the number of books doubled. However, the analyzed sources do not allow us to determine the reasons for such a significant increase in the book fund, although we can assume that the monastery purchased the necessary literature actively and the list of books included archival manuscripts stored in the church (IMVNLU, f. 332, c. 19, p. 2).

The Order of PR. Dubrovysia, Rivne povit. The monastery in this town was founded in 1684 on the foundation of Jan Karol Dolski (SAZR, f. 90, d. 1, p. 320, p. Without pagination), and ceased to operate in 1831.

According to the visitation of 1818 the following church's books were highlighted (there were 15 of them), 5 metric books, the books of the monastery, which include the chronicle of the monastery for 1733 – 1799, the book of income and expenses and other monastic documents (a total of 11 volumes) were singled out. 13 books are called «school». These included a "golden book" for enrolling students, a book with assignments for student exams, a general visit book, and other school records (SAZR, f. 90, d. 1, c. 320, without pagination).

The library's inventory itself had the form of a table divided into 24 thematic sections. In the first column of the table the title of the book was written, in the second – the number

of copies of the work, in the third – the year of publication, and in the fourth – the place of publication. In this inventory we came across for the first time the atlases and maps separation, despite the fact that there were as many as 178. Among them was the famous atlas of the Scottish cartographer Pinkerman, which was considered at that time the best work on Cartography, noted for its detail; they are still used today. In total, the book collection numbered 2,087 books (SAZR, f. 90, d. 1, p. 320, p. Without pagination), of which 492 (61%) were published in the XVIIIth century and only 46 (7%) came from the printing houses of the XVIth century. It is vital to add that the library of PR in Dubrovysia was replenished actively with publications of the early XIXth century, mainly educational literature (103 books), which could be explained by the povit (county) school presence in the monastery. The monastery's visitation stated that PLN 400 were spent on the needs of the library in 1818 (SAZR, f. 90, d. 1, p. 320, p. Without pagination).

The Conclusions and Prospects for Further Exploration of this Issue. Taking everything into account, the inventory is an integral part of the visitations to the Roman Catholic monasteries of Lutsk-Zhytomyr diocese. There were no fixed requirements for compiling the inventories, but in most of them, the literature was divided into thematic sections. In general, large libraries belonged to the monasteries where the schools operated. Sometimes the visitation's compiler recorded the liturgical books of the church, the monastery and the school library in separate lists. It happened that manuscripts of the current archive of the monastery were included in the description of the library.

The analyzed inventories of monastic libraries are similar in several features: division into thematic sections (although sometimes differently named), the numerical predominance of Latin books, the dominance of the Polish-language preaching and educational literature, the absence of incunabula, the largest number of books published in the XVIIIth century, which gives grounds to argue about the monastic libraries book fund's formation mainly during the Enlightenment period. In the new political conditions that prevailed in Volyn after the partition of the Rzeczpospolita, monasteries continued to replenish their libraries with new revenues, allocating certain funds from their revenues for the purchase of books.

Due to the inventories, we could determine the quantitative and thematic content of book collections, genre repertoire, time and place of printing books. The presence of large libraries in monasteries was reduced not only to the practice of schooling, but also to a high level of monastic culture and intellectual life.

The inventory did not reflect the features of the books' decoration, ways, and time of receipt in the library. However, some of the old prints from Lutsk-Zhytomyr diocese libraries of the Roman Catholic monasteries are preserved in the archives and in the relevant departments of scientific libraries, and working with them allowed to solve the research problems.

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