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(...) the poor monastery here has been consumed by fire, impoverished, abandoned
(...) – Remarks on the Oldest Catalogue of Priors of the Dominican Monastery in Oświęcim¹

Among the urgent tasks facing historiographers today is the deepening of research on monastic communities, as well as on the connections with lay ones related to them, likewise the problems of recruitment to specific monastic congregations, and the collation of data on the actual monks who lived in these sites². This essay is a contribution to research concerning the history of members of the monastery of friar preachers in Oświęcim – in this case pertaining to lists of priors. The presentation of the list of priors of the aforementioned monastery has been possible thanks to the Early Modern catalogue preserved in the Archives of the Polish Province of Dominicans in Cracow. The subject of analysis is the oldest preserved catalogue of priors of the Dominican Monastery, the notations of which were duly verified with recourse to the study of

- 1 This essay is a significantly abridged version of the text read at the conference: *Księstwo oświęcimskie. Dzieje – ludzie – kultura – dziedzictwo* [The Duchy of Oświęcim: History, People, Culture, Heritage], Oświęcim 30-31 March 2017.
- 2 See for example the remarks of K. Kaczmarek, *Konwent dominikanów poznańskich w średniowieczu*, „Ecclesia. Studia z Dziejów Wielkopolski”, vol. I (2003), pp. 35–36 (therein an extensive bibliography); see also the findings of H. Gapski, *Profesi dominikańscy konwentu krakowskiego w latach 1509–1650 (Na podstawie księgi profesji)*, in: *Studia nad historią dominikanów w Polsce 1222–1972*, ed. J. Kłoczowski, vol. I, Warszawa 1975, pp. 647–686.

other sources of monastic provenance. Preceding the discussion of the catalogue of the priors is an outline of the current state of research on the Oświęcim Monastery, a consideration of the key manuscript sources, and a description of the specifics of the aforementioned 17th-century catalogue.

In spite of a history that stretches back to the 13th century, the Dominican Monastery has to date eluded rigorous study, if one considers the literature available on the subject. Analysis of the actual members of the religious community has been even more paltry. Researchers have devoted most of their attention to the earliest history of the monastery³. Historians

- 3 A source that has an extraordinarily large amount of information on the region is nevertheless bereft of material on the history of the Dominican monastery in Oświęcim, see *Chronografia albo Dziejopis Żywiecki... Andrzeja Komoniewskiego*, eds S. Grodziski, I. Dwornicka, Żywiec 1987. The history of the monastery was mentioned in the 19th century, with the inclusion of lists of privileges and a retelling of the legend of St Hyacinth saving the Dominican house of worship from destruction at the hands of attacking Hussite troops, J. N. Gałkowski, *Rys dziejów księstwa oświęcimskiego i zatorskiego*, Lwów 1867, pp. 46, 71, 75, 113–119; see also the confirmation of the income of the Dominicans in Oświęcim from 19 VIII 1405 r. *Zbiór dokumentów Małopolskich*, eds I. Sułkowska-Kuraś, S. Kuraś, pt. V documents from the years 1401–1440, Wrocław–Warszawa–Kraków 1970, no. 1181, pp. 41–42; see also the Central State Historical Archives of Ukraine in Lviv (hereinafter CSHAUL), Fonds 140, no. 217, fo. 4 r., 6 r.; Jerzy Kłoczowski, discussing the oldest sources on the history of the monastery, stressed that it was a relatively small one J. Kłoczowski, *Dominikanie Polscy na Śląsku w XIII–XIV wieku*, Lublin 1956, pp. 128, 303; the history of the monastery was discussed in the master's thesis of Salesian Father Ludwik Lis, *Dzieje klasztoru dominikańskiego w Oświęcimiu*, Kraków 1949, Jagiellonian University Archives, WT II 253 this work, in spite of being based on extensive research into the manuscripts of the Cracow *oficjalat* (the district of ecclesiastical courts within a diocese) had until now not been used by scholars researching the Oświęcim Dominicans. Thanks to a reading of the archival material kept currently in the Archives of Metropolitan Curia in Cracow, Father Lis discussed in detail the income of the Oświęcim monastery. The history of the monastery, and particularly that of its library, was described by K. Zawadzka in *Biblioteki klasztorne Dominikanów na Śląsku (1239–1810)*, Wrocław 1999, pp. 23–37; see also the references to the Dominican monastery in Oświęcim in: A. Nowakowski, *Dzieje ustroju i prawa księstw Oświęcimskiego i Zatorskiego*, Białystok 1988, p. 129; E. Skalinska-Dindorf, *Oświęcim: zarys dziejów*, Oświęcim 1990, p. 25; also, *Kronika Oświęcimia. Dzieje Oświęcimia na tle dziejów ziemi oświęcimsko-zatorskiej do 1772 roku*, Oświęcim 2007, pp. 39–40, 47, 51, 173–174; J. Staneł, *Z dziejów ziemi oświęcimskiej*, Kraków 1959, p. 23–24, 33, 242, 256; K. R. Prokop, *Księstwo oświęcimskie i zatorskie wobec Korony Polskiej w latach 1438–1513. Dzieje polityczne*, Kraków 2002, p. 15; J. Rajman, *Księstwo oświęcimskie. Zarys dziejów i postulaty badawcze*, in: *Oswiecimensis. Kroniki zamkowe*, 2013, pp. 16–17, 41–43, 45–46, 48, 68; idem, *Średniowieczne klasztory na Górnym Śląsku. Problem rekrutacji i zasięg społeczny oddziaływania*, in: *Klasztor w społeczeństwie średniowiecznym i nowożytnym*, ed. M. Derwich, A. Pobóg-Lenartowicz, Opole–Wrocław 1996, p. 70; idem, *Pogranicze śląsko-małopolskie w średniowieczu*, Kraków 1998, p. 161, 236–237, 254–255; idem,

of the Dominicans mentioned the history of the community in descriptions of monasteries that belonged to the Polish province, but unfortunately,

Kościół średniowiecznego Oświęcimia (do końca XVI wieku), in: *Oświęcim – miasto pogranicza*, vol. II, eds B. Czwojdrak, K. Miroszewski, P. Węcowski, Warszawa 2018, pp. 362–369; P. Stanko, *Prawa i przywileje szlachty oświęcimskiej i zatorskiej do 1564 roku*, in: *Historia vero testis temporum. Księga jubileuszowa poświęcona Profesorowi Krzysztofowi Baczkowskiemu w 70. rocznicę urodzin*, eds J. Smółucha, A. Waško, T. Graff, P. F. Nowakowski, Kraków 2008, p. 513; the history of the monastery and its relations with the town of Oświęcim are presented by D. Żurek: *Rozwój miasta do końca XVI wieku*, in: *Oświęcim – miasto pogranicza...*, vol. II, op. cit., pp. 68, 71–74, 83; H. Palkij, *Rozwój miasta w czasach koronnych*, in: *Oświęcim – miasto pogranicza...*, vol. II, op. cit., pp. 126–133, 162; E. Wólkiewicz, *Instytucje kościelne w Oświęcimiu w XVII i XVIII wieku*, in: *Oświęcim – miasto pogranicza...*, vol. II, op. cit., pp. 404–407; J. Sperka, *Ziemia i księstwo oświęcimskie do połowy XV wieku*, in: *Oświęcim – miasto pogranicza*, vol. I, eds B. Czwojdrak, K. Miroszewski, P. Węcowski, Warszawa 2018, p. 84; see also the remarks on architecture and decoration of the Dominican monastery by P. Pajor, *Sztuka średniowieczna i nowożytna*, in: *Oświęcim – miasto pogranicza...*, vol. I op. cit., pp. 325–329; the burials of scions of the Upper Silesian Piasts in the Dominican church in Oświęcim are referred to by K. Jasiński: *Dominikańskie pochówki Piastów*, in: *Dominikanie w środkowej Europie w XIII–XV wieku. Aktywność duszpasterska i kultura intelektualna*, ed. J. Kłoczowski, J. A. Spież OP, Poznań 2002, *Piastowie górnośląscy* no. 13, p. 228; no 17, p. 229; no. 20, p. 229; no. 21, pp. 229, 231, 233; see also the reference to the burial of Duchess Eufrozyna, H. Zeissberg, *Kleinere Geschichtsquellen Polens im Mittelalter: eine Nachlese*, Wien 1877, p. 162; Archives of the Polish Province of the Dominicans in Cracow (hereinafter APPD), MS Pp 78, p. 91 r.; I. Rychlik referred to the foundation of Oświęcim, based on the summary of the monastery's capitulary published by S. Barącz, *Księstwa oświęcimskie i zatorskie*, Tarnów 1889, pp. 12, 28, 41. The earliest history of the Dominican monastery in Oświęcim is covered by P. Stanko: *Dzieje klasztoru dominikańskiego św. Krzyża w Oświęcimiu do połowy XIV wieku*, in: *Święty Jacek Odrowąż i dominikanie na Śląsku*, ed. A. Barciak, Katowice 2008, pp. 135–145; T. Chrzanowski, M. Kornecki, *Sztuka ziemi krakowskiej*, Kraków 1982, s. 80; P. P. Gach, *Kasaty zakonów na ziemiach dawnej Rzeczypospolitej i Śląska 1773–1914*, Lublin 1984, p. 120. For a description of the history of former Dominican buildings see The Jagiellonian University Archives, WT II 253, pp. 30–31; *Kościół poddominikański i kaplica pw. św. Jacka*, in: *Katalog zabytków sztuki w Polsce*, vol. I województwo krakowskie, ed. J. Szablowski, Warszawa 1953, pp. 25–26; Z. Latos SDB, *Troska Salezjanów o ośrodki kultu maryjnego w Polsce w latach 1898–1998*, "Seminare", vol. XIV (1998), pp. 148–149; J. Pietrzykowski, *Duchowni Polscy – dobrodziejcie salezjańscy z lat 1898–1938*, "Seminare", vol. XVIII (2002), p. 607; D. Rychtel-Mantur, *Topografia miasta*, in: *Oświęcim miasto – pogranicza...*, vol. II, op. cit., p. 169; M. Trąba, *Kościół katolicki i życie religijne miasta w XIX i XX wieku*, in: *Oświęcim – miasto pogranicza...*, vol. II, op. cit., pp. 455–459; A. Borowik, *Sztuka XIX i pierwszej połowy XX wieku*, in: *Oświęcim – miasto pogranicza...*, vol. I, op. cit., pp. 341–344; M. Fic, *Szkolnictwo oświęcimskie w latach 1772–1951*, in: *Oświęcim – miasto pogranicza...*, vol. I, op. cit., pp. 369–370. See also the discussion of the state of research on literature concerning the duchy of Oświęcim and Zator K. R. Prokop, *Księstwa oświęcimskie i zatorskie w historiografii (XV–XX w.)*, „Prace Naukowe Akademii im. Jana Długosza w Częstochowie. Zeszyty Historyczne”, vol. IX (2006), pp. 15–47.

the actual members themselves have not been studied⁴. The ancient lineage of the Oświęcim Monastery was especially stressed by one of the most outstanding Dominican historians of the 17th century, Abraham Bzowski. He indeed noted that the monastery of the Holy Cross in Oświęcim came into being thanks to the patronage of Jan, Duke of Oświęcim, and co-ruler Eufrozyna, shortly after the foundation of the Dominican Monastery in Cracow⁵. However, the Dominican historiographer was mistaken in this instance, for they should be identified as Eufrozyna, who was the wife of Duke Władysław of Oświęcim, and their son Jan I the Scholastic. The notion that the monastery was created while St Hyacinth (Jacek) was still alive was repeated by subsequent Dominican historiographers, namely Father Feliks Nowowiejski and Father Michał Siejkowski. The information recorded by Bzowski was supplemented by further details relating to the foundation, for example the donation of land or a mill on the River Sola, as well as legends connected with the expulsion of the friar preachers a dozen or so years after the death of St Hyacinth, and the return of the Dominicans to the town after 150 years, purportedly thanks to the intervention of St Hyacinth⁶. The thesis of the Dominican historiographers was recently clarified by Przemysław Stanko, who showed that the monastery was founded by Duke Władysław of Opole and completed by his son Mieszko after 1283. This dating is also confirmed by Bernard Gui's list of Dominican monasteries. Unfortunately, the sources do not provide any information about the Oświęcim Dominicans until the 1370s⁷.

4 See for example S. Barącz, *Rys dziejów zakonu kaznodziejskiego w Polsce*, vol. II, Lwów 1861, pp. 317–319.

5 A. Bzowski, *Propago D. Hyacinthi Łavmatvrgi Poloni*, Venetiia 1606, p. 5.

6 F. Nowowiejski, *Phaenix decoris et ornamenti Provinciae Poloniae S. Ordinis Praedicatorum D. Hyacinthus Odrovansius redidivus...*, Posnaniae 1752, p. 209; see the description titled *Kosciol Oswiecimski*, M. Siejkowski, *Dni roczne świętych, błogostawionych, wielebnych y Pobożnych Sług Boskich, Zakonu Kaznodziejskiego... zebrane*, Kraków 1743, no page-numbering. The manuscript cited by Sadok Barącz: *Connotatio monimentorum, privilegiorumque conventus Oswiecimensis... per A.R.P. Casimirum Lasocki S.T.L. et priorem ejusdem conventus... anno Dni 1650 mense Januario facta* informed about the foundation, which supposedly took place after the death of Jacek Odrowąż, around 1291, carried out by dukes Mieszko and Władysław, who renewed it in 1316. See footnote no. 430 S. Barącz, *Rys dziejów zakonu kaznodziejskiego*, vol. II, p. 318; see also the analysis of Dominican historiography in the Jagiellonian University Archives, WT II 253, p. 11–12.

7 P. Stanko, *Dzieje klasztoru dominikańskiego św. Krzyża...*, op. cit., pp. 138–142; J. Kłoczowski, *Dominikanie Polscy na Śląsku...*, op. cit., p. 303.

The most extensive collection of documents concerning the economic history of the Dominican Monastery in Oświęcim can currently be found in the collections of the Central State Historical Archives of Ukraine in Lviv, in group 140: "A collection of files concerning Catholic monasteries, churches and individual parishes on the territory of Poland, Ukraine, Belarus and Lithuania", which contains the materials "Privileges, decrees, contracts and documents concerning property-related matters", as of the 15th century⁸. In the collections that once belonged to Aleksander Czołowski, currently kept in the Ossolineum in Wrocław, there is a cartulary containing material concerning the property of the Dominican Monastery, and a confirmation of the privileges and rights that had been granted to the community⁹. An interesting list entitled "Index Transactionum demonstrans Documenta Conventibus Ord. Praedicat. Provinciae Poloniae, quae reperiunt in Cancellaria Regni" includes information about other monasteries, and it contains extremely concise references to documents concerning the Oświęcim community. Unfortunately, the publication dates of these were not noted, and the lists do not provide information significant for the analysis of the prosopographic make-up of the monastery¹⁰. Any discussion of the sources concerning the Oświęcim monastery should include two manuscripts. The first of these, which can be found in the collections of the National Archives in Katowice, contains both an inventory from 1785 describing the Dominican Church, and also a list of the monks who were residing in the monastery on 1 May 1786¹¹. The second manuscript of use for the purpose of working out

8 See footnote no. 33 O. M. Przybyłowicz, *Archiwalia proveniencji zakonnej diecezji krakowskiej w Centralnym Państwowym Archiwum Historycznym Ukrainy we Lwowie*, "Studia Źródłoznawcze", vol. XLIX (2011), p. 121. I would like to thank Father Marek Miławicki for kindly making available the scans of the cartulary. As well as descriptions and certified copies of documents, and extracts from the acts, the cartulary also contains some translations of these into Polish. One can even find among the transcriptions a hand-drawn map showing the nearby manorial estates. CSHAUL, Fonds 140, no. 217, fo. 20 r.

9 The manuscript also contains maps illustrating the properties of the Dominicans, see the Library of the National Ossoliński Institute (hereinafter Ossolineum), MS 9647/II, p. 19, 21, 23, 31.

10 The Library of the Polish Academy of Learning and the Polish Academy of Sciences, MS 3278 Documents from the years 1649-1798 concerning the city of Lublin and the Lublin voivodeship, fo. 137 r.

11 National Archives in Katowice, Bielsko-Biała Dept., group reference no. 29/11/0/5/13, the acts were transferred from the National Archives in Kraków. During the research for this essay, the acts with the following reference number

the composition of members of the monastery can be found in the Archivum Generale Ordinis Praedicatorum in Rome. Fortunately, a photocopy of this document can be found in the collections of the Dominicans in Cracow. The manuscript, entitled *Status Conventuum in Provincia Galiciae Occidentali Ordinis Praedicatorum cum Indiculo Fratrum Descriptus in diebus Junii Anno D[omi]ni 1806* contains succinct information about the history of specific monasteries, and a list of the monks resident in them at that time¹².

Fortunately, two inventories have been preserved in the collections of the Archives of the Polish Province of Dominicans (APPD) in Cracow: one was drawn up in 1603, and the other in 1609. The first of these, the *Privilegiorum rerum*, was written in 1603 by the then prior Father Florian Głowacki¹³. These manuscripts deserve special attention for several reasons. Above all, they are the only surviving manuscripts from the Oświęcim Monastery kept in Dominican collections. It is worth pointing out that the archival heritage of the monastery of the Holy Cross in Oświęcim was dispersed as early as the 19th century¹⁴. The aforementioned manuscript from the collections of the APDD contains a list of privileges granted to the monastery¹⁵, followed by one of itemised liturgical paraments¹⁶ and a list of books¹⁷, then the manuscript returns to diplomatic matters¹⁸. The second inventory, entitled *Conuentus Oswiecim. S Crucis Ord. Praedicator Luminaria Privilegiorum et censum reemptionaliu', Cathalogus rerum sacram in templo, Index privilegiorum et librorum, Numerus Patrum ac Fratrum Ad Prouinciale Capitulum Pro... anno Dni 1609*¹⁹, markedly diverges from the first, differing not only in terms of the format but above all in

were used: National Archives in Kraków, group 29/111 Acts of the Town of Oświęcim, reference no. 348, the manuscript has no page numbering. Damage to the edges of the pages make it impossible to read in full both the inventory and the list of personages living in the monastery.

12 AGOP, XIII 86120 23/XIX, no. 10 p. 3 a.

13 APPD, MS ref. Oś 1.

14 Father Sadok Barącz, who was writing at that time, mentioned that the monastery library in Podkamień had an 18th-century list of rights and privileges of the Oświęcim monastery. See footnote no. 430 S. Barącz, *Rys dziejów zakonu kaznodziejskiego...*, op. cit., vol. II, p. 318; see also footnote no. 127 K. R. Prokop, *Księstwa oświęcimskie i zatorskie w historiografii...*, op. cit., p. 38.

15 APPD, MS ref Oś 1, pp. 3–9.

16 APPD, MS ref Oś 1, pp. 10, 45–46.

17 APPD, MS ref Oś 1, pp. 47–48.

18 APPD, MS ref Oś 1, pp. 49–50.

19 APPD, MS ref Oś 1, pp. 13–14.

the specifics of the entries²⁰. In the first inventory, the writer set down lists of documents, but their contents were only written down six years later²¹. After citing the privileges, and listing the goblets and monstrances, a list of books is featured²². At this point, it is worth pointing out that in contrast to the first inventory, the writer set down the books in an itemised way, introduced internal numbering, and even provided the relevant format: *folio* or *quarto*. This manner of recording items was not typical for library inventories that were carried out at the beginning of the 17th century, which most often resembled makeshift lists, in which books were not put down according to thematic groups or size²³. In the next part of the inventory, the subject of privileges that had been granted to the monastery is addressed once again²⁴. The list of priors entitled: *Catalogus R[evere]ndo[r]v[m]. Patrum Priorum Conventus Oswiecim nuper ex Variis Scriptis Conventus Oswiecim[ensis] collectus*, can be found on pages 39-41, but the writer was not consistent with the information he provided. Alongside certain Christian names he wrote short pieces of information connected with the activities of a given prior, or events that affected the monastery, for example damage caused by fire²⁵.

The aforementioned catalogue has hitherto not piqued the interest of researchers. Brother Kazimierz Jucewicz repeated the list of priors when preparing his notes on distinguished priors²⁶. In addition, Father Roman Fabian Madura, the outstanding editor of the Provincial Chapters,

20 APPD, MS ref Oś 1, pp. 31–34.

21 APPD, MS ref Oś 1, pp. 15–31.

22 *Index Libroru[m] Con[ventus] Oswiecimensis Ordinis Praedicatoru[m]*, in: APPD, MS ref. Oś 1, pp. 35–36; see also J. Rajman, *Pogranicze śląsko-małopolskie...*, op. cit., pp. 236–237.

23 See the findings of Tomasz Stolarczyk contained in his articles collected in the publication: T. Stolarczyk, *Analecta Dominicana. Szkice z dziejów Zakonu Braci Kaznodziejów w Polsce Środkowej (XIII–XVIII wiek)*, Wieluń 2016, p. 153–154.; K. Zimnoch, *Biblioteka dominikańska w Choroszczu w XVII wieku*, in: *Parafia rzymskokatolicka w Choroszczu 550 lat. Księga jubileuszowa*, eds T. Kasabuła, A. Szot, Białystok 2009, p. 138; W. Szymborski, *Bracia z ulicy Freta. Studia nad dominikanami warszawskimi w epoce nowożytnej*, Kraków 2018, pp. 59–60.

24 APPD, MS ref. Oś 1, pp. 37–38.

25 See the reference to the 1519 fire. APPD, MS Oś 1, p. 39; regarding the fires in the town, which burnt the Dominican monastery in 1519 and 1564. CSHAUL, Fonds 140, no. 217, no. 147 v.; see also the comments of J. Stanek in: *Z dziejów ziemi oświęcimskiej...*, op. cit., p. 240; see the Archives of the Jagiellonian University, WT II 253, pp. 9–10, 17, 23.

26 APPD, MS Kr 907, p. 284.

likewise used the catalogue, compiling notes complementing the lists of priors²⁷. He wrote down the Christian names of the monks that stood at the head of the Oświęcim monastery, and the dates during which they held that office. Jerzy Rajman, while writing about the donations of townspeople to the Dominicans in Oświęcim, mentioned the Christian names of the priors, on the basis of the aforementioned document, pointing out that "beyond the Christian names of the priors, there is virtually no information on the backgrounds of the Oświęcim Dominicans"²⁸. Meanwhile, Ewa Wólkiewicz, in describing the history of the Church in Oświęcim during the Early Modern era, mentioned the priors of the monastery, although owing to the nature of this literary relic, she did not subject it to any broader analysis. She also recounted the fates of the Dominicans' book collections using this historic source²⁹.

The succinct nature of the sources, and to a large extent the very lack of sources, prevents the researcher from providing any more detailed information about the majority of the priors of the Oświęcim Monastery. The acts of the provincial chapters, which are a fundamental source concerning the medieval history of the Dominicans, furnish us with information about the transfers of friars from one monastery to another, or the appointment of a prior, but initially they do not mention the Oświęcim monks. Research has also extended to lists of deceased friars from the Dominican Order, and the key source in this sphere is the so-titled *Nekrografia*³⁰. With regards to the priors who carried out their duties in the 16th century, it has been possible to provide further information about their monastic careers, thanks to the preservation of the profession book of the Cracow community. At present, work is ongoing on the first volume of a biographical dictionary of Polish Mendicants in the Middle Ages (*Słownik Biograficzny Polskich Mendykantów w Średniowieczu, vol. I średniowiecze*)³¹. The supervisor of this undertaking

27 APPD, MS S 44/98, no page numbering.

28 J. Rajman, *Pogranicze śląsko-małopolskie...*, op. cit., p. 161.

29 E. Wólkiewicz, *Instytucje kościelne w Oświęcimiu...*, op. cit., pp. 405, 409–410.

30 APPD, MS Pp 78; see also the typescript edition of this tract by Dr Maciej Zdanek, the author of this essay warmly thanks him for making the typescript of *Nekrografia* available. Regarding the significance of this manuscript, see the broader discussion in: M. Zdanek, *Kaplice i ołtarze dominikańskiego kościoła Świętej Trójcy w Krakowie do początku XVII w.*, in: *Sztuka w kręgu krakowskich dominikanów*, eds A. Markiewicz, M. Szyma, M. Walczak, Kraków 2013, p. 110.

31 Accessed on 8.02.2017 thanks to the kindness of the Staff of the Dominican Historical Institute in Cracow.

is Prof. Krzysztof Kaczmarek of the Adam Mickiewicz University in Poznań, and the project is being funded within the framework of the National Programme for the Development of the Humanities, no. 11 H 12 0169 81. The aim of this project is to create a database containing biographical and bibliographical information about all the representatives of the Order of Friars Preachers in Poland. Thanks to the kindness of the authorities of the Dominican Historical Institute, this database has been used in the search for information concerning the Oświęcim priors, and the fruit of the research by people preparing the biographical dictionary enabled the clarification of information about the medieval priors of the Oświęcim monastery.

Before moving on to a consideration of the list of priors, a table has been provided below with the Christian names and years in office of the priors, taken from the catalogue that was set down in 1609.

The first mentions of priors of the Oświęcim Monastery come from 1372, and they were included among the blank forms of documents issued by Father Jacek Woroniecki and the Reverend Jan Fijałek. In one of the entries, the following description can be found: "*fratri Wederico in conventu Ossueti(mensi) ordinis Predicatorum frater Jo(hannes) prior etc*"³². There is likewise a reference to the transference of Mikołaj Sach to the Oświęcim Monastery, and also of Fryderyk, "who had once been the prior in Oświęcim", but who had then resided in Cracow, and was now returning to Oświęcim³³. In all probability, the entry under the name Wederico is a distorted version of Fredericus. Thus, the list of priors commences with Brother Fryderyk, who features as a prior in a document from 4 October 1375³⁴. The next prior of the monastery in Oświęcim was Paweł³⁵. This was certified in a document from 28 June 1376³⁶.

32 *Zbiór formuł zakonu dominikańskiego prowincji polskiej z lat 1338–1411*, ed. J. Woroniecki, introduction by J. Fijałek, index prepared by A. Vetulani, *Archiwum Komisji Historycznej*, vol. XII, pt. 2, no. 93 (1938), p. 295.

33 *Zbiór formuł zakonu dominikańskiego...*, op. cit., no. 151, p. 318; see also T. Gałuszka, *Ekonomia w małej wspólnotie zakonnej. Dominikanie w Opatowcu w latach 1283–1526*, in: *Inter oeconomiam coelestem et terrenam. Mendykanci a zagadnienia ekonomiczne*, ed. W. Długokęcki, T. Gałuszka, R. Kubicki, A. Zajchowska, Kraków 2011, p. 440.

34 *Zbiór formuł zakonu dominikańskiego...*, op. cit., no. 119, p. 306; see also J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 367.

35 See *Słownik Biograficzny Polskich Mendykantów w Średniowieczu* vol. I średniowiecze, no. record 334.

36 *Zbiór formuł zakonu dominikańskiego...*, op. cit., no. 154, p. 320.

Table no. 1

The list of priors was drawn up on the basis of *Catalogus R[eve]re[n]do[r]v[m]. Patrum Priorum Conventus Oswiecim nuper ex Variis Scriptis Conventus Oswiecim[ensis] collectus*

No.	Name	Dates in office
1	Nicolaus	1385
2	Nicolaus Ursi	1413
3	Albertus Troschan	1485–1488
4	Leonardus	1524
5	Angelus	1535
6	Dionisius	1540
7	Procopius	1546–1562
8	Leonardus	1563–1564
9	Daniel	1564
10	Thomas Rogala	1571
11	Mathias Nieszpuski	1572
12	Martinus Fiol	1577
13	Stanislaus	1580
14	Fridericus	1585
15	Hiacyntus	1586
16	Athanasius	1590
17	Sebastianus Trzemesnensis	1592
18	Florianus Glowacki	1593
19	Zacharias Oswiecimensis	1593
20	Stanislaus Cracoviensis	1595
21	Vincentius Skniłowski	1597
22	Gabriel Widawa Oliwinski	1599
23	Ludovicus Praemisiensis	1600
24	Florianus Glowacki	1602
25	Bartholomeus Radkowien	1604

Source: APPD, MS Oś 1, pp. 39–41

The first to feature in the catalogue of friars is Mikołaj, who apparently held the office around 1385³⁷. This monk should be identified as Mikołaj Ursinus, who also appears in sources as Ursi, Bear, Bar and Ursus. He is referred to as prior in 1384³⁸, 1385, 1386, and 1410–1413³⁹. The personage of Mikołaj Ursinus deserves more consideration, as his activities are relatively well-documented in sources⁴⁰. In 1384, he was appointed preacher-general, and also reader of philosophy in the Raciborz Monastery, and likewise prior of the Cracow Monastery in 1396–1403⁴¹. This educated Dominican stood at the head of a group that called for the Silesian, Prussian and Kashubian vicariates (*konraty*) to be removed from the Polish province. This led to a division into two in 1415, with a Polish and a Lower German province⁴².

- 37 APPD, MS ref. Oś 1, p. 39; also mentioned in a document from 1385. APPD, MS ref. Oś 1, pp. 15–16; see. J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit. p. 367.
- 38 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu* vol. I średniowiecze, record no. 39; see also the donations to the Dominicans from 1 XI 1385, in which Prior Mikołaj features, *Zbiór dokumentów Małopolskich*, ed. S. Kuraś, pt. I documents from the years 1257–1420, Wrocław–Warszawa–Kraków 1962, no. 178, pp. 228–229.
- 39 Duke Bolko of Cieszyn and Oświęcim confirming 25 VII 1413 the donation by Duke Jan to the Dominicans in Oświęcim mentions Prior Mikołaj Ursi APPD, MS Oś 1, pp. 18–20; CSHAUL, Fonds 140, no. 217, fo. 34 r.-v; *Zbiór dokumentów Małopolskich*, pt. V, no. 1256, pp. 143–144; see also *Zbiór dokumentów Małopolskich*, ed. I. Sułkowska-Kuraś, S. Kuraś, pt. IV documents from the years 1211–1400, Wrocław–Warszawa–Kraków 1969, no. 1071, pp. 223–224; Academic Library of PAU and PAN in Cracow, document no. 20; K. Dziwik, *Katalog dokumentów pergaminowych Biblioteki Polskiej Akademii Nauk w Krakowie*, pt. I documents from the years 1113–1571, Wrocław–Warszawa–Kraków 1966, no. 32, pp. 11–12; J. Rajman, *Księstwo oświęcimskie...*, op. cit., p. 43.
- 40 See the comments of J. Turek in: *Podział polskiej prowincji dominikanów w czasach prowincjalatu Jana Biskupca w latach 1415–1417*, "Przegląd Historyczny", vol. CVI: 2015, series. 2, pp. 302–303.
- 41 A more extensive record can be found in the acts of the provincial chapter from Opatowiec from 1384, T. Gałuszka, *Fragmety czternastowiecznych akt kapituł prowincjalnych dominikanów polskich w zbiorach Bayerische Staatsbibliothek w Monachium. Kapituła prowincjalna w Opatowcu w 1384 r.*, "Studia Źródłoznawcze", 2013, vol. LI, p. 112, 120, 121; T. Gałuszka, *Szkolnictwo konwentualne i partykularne w strukturach polskiej prowincji dominikanów XIV stulecia. Nowe ujęcie w świetle nowych źródeł*, „Roczniki Historyczne”, vol. LXXVIII: 2012, p. 199; J. Turek, *Podział polskiej prowincji...*, op. cit., p. 302; see also APPD, MS Kr 907, p. 229 a.
- 42 See more recent findings presenting the division of the province in the broader context of the history of the disputes between Poland and the Teutonic Knights: J. Turek, *Podział polskiej prowincji...*, op. cit., pp. 296–297, 316. In this text, the author wrote a critical edition of sources hitherto not used concerning the division of the province, see the decisions of the general of the Order from 21 VI 1514 establishing

The activity of Mikołaj resulted in the support of Pope Jan XXIII for this plan, and General of the Order Leonardo Dati carried out the division of the Polish province, creating the province of Lower Germany, and he appointed the aforementioned Mikołaj as provincial superior⁴³. This led to a decisive action by the then provincial superior Jan Biskupiec, who obtained the support of the monarch and archbishop Mikołaj Trąba⁴⁴. This led to the annulment of the decision by the general of the Order. This decision was taken during the meeting of the general chapter of the Order in Strasbourg on 6 June 1417⁴⁵. However, the separatists did not capitulate, and with the mediation of both the prior of the Wrocław Monastery and the papal curia, they attempted to exert pressure on the general of the Order. Thanks to further interventions from the Polish side at the Vatican, the dispute was resolved: on 3 December 1417, Pope Martin V issued a decision upholding the decision of the Strasbourg chapter⁴⁶.

two new provinces, J. Turek, *Podział polskiej prowincji...*, op. cit., Supplement no. 1, pp. 317–318; see also J. Turek, *Sigillum provincialatus cum Beata Maria Virgine. Studium pieczęci polskich prowincjałów dominikańskich z XIV i XV wieku*, "Studia Źródłoznawcze", vol. LIV (2016), pp. 76–77; J. Turek, *Jan Biskupiec, prowincjał polskich dominikanów w latach 1411-1417*, in: *Ecclesia, regnum, fontes. Studia z dziejów średniowiecza*, eds. S. Gawlas, K. Gołąbek, M. A. Janicki, R. Michałowski, M. Piber-Zbieranowska, P. Węcowski, Warszawa 2014, p. 90.

43 J. Kłoczowski, *Dominikanie Polscy na Śląsku...*, op. cit., p. 200; R. Kubicki, *Środowisko dominikanów kontraty pruskiej...*, op. cit., p. 32.

44 The issue of the division of the Polish province is discussed exhaustively in: J. Turek, *Podział polskiej prowincji...*, op. cit., pp. 287–325; Jan Biskupiec has been discussed in this text by him, *Jan Biskupiec, prowincjał polskich dominikanów...*, op. cit., pp. 87–95; in addition, he was discussed in a lecture he gave, *Co wiedział Jan Biskupiec o współczesnej Polsce i Polakach* during the conference *Dominikanie o Polsce i Polakach*, Cracow 6-7 XII 2018 r., materials from the session will be printed by the publishing house of the Dominican Historical Institute, *Studia i źródła dominikańskiego Instytutu Historycznego w Krakowie*.

45 J. Turek, *Podział polskiej prowincji...*, op. cit., p. 298.

46 For information on the release of Mikołaj from his duties as provincial superior, see *Bullarium Poloniae*, vol. IV 1417–1431, ed. I. Sułkowska-Kuraś, S. Kuraś Ac H. Wajs, Romae–Lublina 1992, no. 55, p. 13; J. Kłoczowski, *Dominikanie Polscy na Śląsku...*, op. cit., pp. 144, 200–201; R. Kubicki, *Środowisko dominikanów kontraty pruskiej...*, op. cit., pp. 32–33; T. Gałuszka, *Szkolnictwo konwentualne...*, op. cit., pp. 199–200; M. Zdanek, *Szkoły i studia dominikanów krakowskich w średniowieczu*, Warszawa 2005, pp. 95–96; J. Turek, *Podział polskiej prowincji...*, op. cit., pp. 301–307; see also J. Fijałek, *Dwaj dominikanie krakowscy: Jan Biskupiec i Jan Falkenberg. W pięćsetną rocznicę odwołania satyry antypolskiej Falkenberga w Rzymie 1424*, in: *Księga pamiątkowa ku czci Oswalda Balzera*, vol. I, Lwów 1925, pp. 275–276, 287–296; see also the Jagiellonian University Archives, WT II 253, pp. 26–27.

Returning to the catalogue of priors drawn up in the early 17th century, Albert Trochan is the next to feature after Mikołaj Ursi, with the former holding the office in 1485. This wide gap in the list of priors should be filled in with the figures that follow, beginning with Prior Paweł, who held the office 1423–1429⁴⁷. In a document of Duke Kazimierz of Oświęcim from 11 February 1429, he features as *Paulus Pres*⁴⁸. Unfortunately, the exact date of Father Paweł's death is unknown. The chronicler and theologian Walerian Litwanides⁴⁹, who lived 1574–1635, only recorded that Father Paweł, a former prior of Oświęcim, died on 8 June⁵⁰. This notation should in all probability be identified with the aforementioned dignitary, and not the prior from the year 1376.

The list of priors made in the 17th century should also be supplemented with the figure of Mikołaj Bar, who was certified as having held the office in 1410⁵¹; also Mikołaj, who was recorded in 1448⁵², and likewise Błażej in 1453⁵³. The Dominican fathers gathered at the meeting of the provincial chapter in Poznań in 1458, and decided to entrust the office of Oświęcim prior to Jan de Brandevia⁵⁴. Ten years later, at the meeting of the provincial chapter in

- 47 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu*, vol. I średniowiecze, record no. 1175; Prior Paweł appears for example in a document issued by the councillors of the town of Oświęcim certifying the sale of two 'empty' sites located near the Dominican monastery, *Zbiór dokumentów Małopolskich*, pt. V, no. 1360, pp. 294–295; see also CSHAUL, Fonds 140, no. 217, fo. 17 r., 18 r.; Ossolineum, MS 9647/II, p. 15, 16; J. Rajman, *Księstwo oświęcimskie...*, op. cit., pp. 45–46, 48.
- 48 See *Zbiór dokumentów małopolskich*, ed. S. Kuraś, pt. II documents from the years 1421–1441, Wrocław–Warszawa–Kraków 1963, no. 409, pp. 103–104.
- 49 Concerning the personages see the bios: APPD, MS Kr 907, pp. 148–151; R. Świętochowski, *Litwanides (Litus, Litwinkowicz, Adryanowicz, mylnie Andrzejowicz) Bartłomiej, imię zakonne Walerian (1574-1635)*, *Polski Słownik Biograficzny*, 1972, vol. XVII, pp. 487–488; E. Ozorowski, *Litwanides (Andryanowicz, Andrzejowicz, Litus, Litwinkowicz) Walerian Bartłomiej*, in: *Słownik polskich teologów katolickich*, ed. E. Wyczawski, vol. II h–l, Warszawa 1982, pp. 538–539; S. Barącz, *Rys dziejów zakonu kaznodziejskiego w Polsce...*, op. cit., vol. II, pp. 272–273.
- 50 APPD, MS Pp 78, fo. 40 v.
- 51 J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 367.
- 52 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu*, vol. I średniowiecze, record no. 1423; J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 367.
- 53 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu*, vol. I średniowiecze, record no. 1420; see also the reference to Father Błażej holding the office of prior in 1447, J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 367.
- 54 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu*, t. I średniowiecze, record no. 1674; *Acta Capitulum Provinciae Poloniae Ordinis Praedicatorum*, vol. I 1225–1600, ed. R. F. Madura, Roma 1972, p. 50.

Warka (1468), a monk named Marcin from the monastery in Cieszyn was transferred to Oświęcim, where he took up the duties of prior⁵⁵. In all probability it was he who was recalled by Litwanides in *Nekrografia*, with the information about the day he died: '*14 March Frater Martinus lector prior Osuietimen'[sis]*'⁵⁶.

We draw our information about the next prior from the 17th-century catalogue. He was Albertus Troschan, and he held the office from about 1485 to 1488⁵⁷. As the monastic scribe recorded, he rebuilt the church following damage that occurred as a result of a fire in 1470. This information is followed by the claim that he was a venerable and hard-working monk⁵⁸.

A thirty-year gap then occurs in the 17th-century catalogue, as after Father Troschan, it is not until 1524 that Prior Leonard appears. Meanwhile, sources provide information about several other monks who held the office in the meantime. They are: Jan (1478)⁵⁹, Wawrzyniec⁶⁰, and Father Jan Coval, who took up the office of Oświęcim prior on 17 December 1496⁶¹. The acts of the meeting of the chapter in Cieszyn in 1501 mention a reader named Father Jan Cosal, and perhaps he should be identified as the this Oświęcim prior⁶².

Thanks to the research that has been carried out on the biographical dictionary of the Mendicants in the Middle Ages, it is known that the next Oświęcim prior was Jan Turek, who was certified as holding the office on 31 August 1504⁶³. The following monk to head the Oświęcim monastery was Father Bernard Kapustka, who had joined the Dominican Order in

55 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu*, vol. I średniowiecze, record no. 1865; *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 94.

56 APPD, MS Pp 78, fo. 19 r.; see also W. Bucichowski, *Lista lektorów dominikańskich prowincji polskiej od erygowana prowincji (1225) do roku 1525*, "Przegląd Tomistyczny", vol. VI–VII, no. 566, (1997), p. 150.

57 See also the extract from the town records concerning prior Albert and the rebuilding of the monastery, APPD, MS Oś 1, p. 27; see also CSHAUL, Fonds 140, no. 217, fo. 146 v.; see J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 367.

58 APPD, MS Oś 1, p. 39; J. Rajman, *Pogranicze śląsko-małopolskie...*, op. cit., p. 237.

59 J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 367.

60 J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 367.

61 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu*, vol. I średniowiecze, record no. 2887.

62 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 138; W. Bucichowski, *Lista lektorów dominikańskich...*, op. cit., no. 407, p. 127.

63 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu*, vol. I średniowiecze, record no. 2882. In an entry from the document from 20 III 1504, prior Marcin is referenced, CSHAUL, Fonds 140, no. 217, fo. 30 r-v.

Płock, and who was assigned to the monastery in Lwów (today Lviv) in 1475, where he was supposed to be preacher for the Polish populace, and he was certified as the Oświęcim prior on 8 June 1507⁶⁴.

The next prior was indeed included in the 17th-century list – Father Leonard. It is worth highlighting that when the author of the catalogue was compiling this work and describing various monks, he devoted the most attention to this particular prior. He noted that Father Leonard's times coincided with the spread of Lutheranism. Moreover, he recorded that that the Duke of Oświęcim, as well as the master from Spytkowice and his mother, died at that time. They had been benefactors and patrons of the monastery. Father Leonard's time as prior also witnessed a devastating fire in the town, which consumed both parts of the settlement, and the period likewise saw a dispute over the village of Broszkowice, which was duly referred to the papal curia⁶⁵. The monastery's cartulary, currently kept in Lviv, contains a copy of a document from 5 March 1511 issued by Pope Julius II, in which Prior Leonard is mentioned⁶⁶. Sources continue to mention him as prior of the Oświęcim monastery until 1524⁶⁷.

Alongside the name of the prior called Father Angelus, the author noted that he died in Frydrychowice in 1535, and that he had been an outstanding custodian of the monastery. The writer likewise added that he handed down the monastery's oldest seal⁶⁸.

We have access to more information about the next prior. Father Dionizy was certified as the Oświęcim prior in 1540⁶⁹. He was Dionizy Obrzycki, and he held the office until at least 1544⁷⁰, as the author wrote in

64 *Słownik Biograficzny Polskich Mendykantów w Średniowieczu*, vol. I *Średniowiecze (medieval)*, record no. 2858; *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 106.

65 APPD, MS Oś 1, pp. 39–40.

66 The date of the document indicates 1510, but taking the years of the pontificate into account, it should be put forward by a year to 1511 CSHAUL, Fonds 140, no. 217, fo. 29 r.; see also CSHAUL, Fonds 140, no. 217, fo. 31 r.

67 See the reference from 20 IV 1524. CSHAUL, Fonds 140, no. 217, fo. 146 v.

68 APPD, MS Oś 1, p. 40; see also the reference from 26 V 1535 r. concerning the gift of property to the monastery in the times of Prior Angelus CSHAUL, Fonds 140, no. 217, fo. 146 v.

69 See the certified copies of the documents issued by King Sigismund the Old in 1540, following the request of Prior Dionizy APPD, MS Oś 1, pp. 17–20; see CSHAUL, Fonds 140, no. 217, fo. 33 r-v., 36 r-v.; see also Ossolineum, MS 9647/II, pp. 3–4.

70 The reference to Father Dionizy holding the office of prior comes 4 V 1544, CSHAUL, Fonds 140, no. 217, fo. 146 v.

this entry that he carried out his duties 'ut ultra 1544'⁷¹. In recognition of his merits, he was appointed preacher general in 1546, during the meeting of the chapter, and he held the office of prior of Bełz at the time⁷². He then twice held the office of prior of the Dominicans in Cracow, featuring first in 1558, and as prior he was vicar of the Małopolska (Lesser Poland) vicariate⁷³. He once again served as the Cracow prior in 1564-1576⁷⁴. During the meeting of the chapter in Brześć in 1568, and that held in Cracow in 1574, he was a definitor⁷⁵. He died on 14 February 1576⁷⁶. Writing about Father Dionizy, an 18th-century monastic chronicler stressed his services in defence of monastic rights and privileges, in opposition to the activities of King Henri Valois⁷⁷.

In the case of the next prior, the author of the catalogue only provided the period in which he held the office: Father Prokop was the prior from 1546 to as late as 1562⁷⁸. A reading of the acts of the chapter furnishes us with more information about this monk. Father Prokop joined the Order of Friars Preachers in Cracow, and his profession ceremony took place on 12 July 1534⁷⁹. Six years later, during the meeting of the provincial chapter in Poznań, the decision was taken to transfer him to the monastery in Bochnia, where he fulfilled his duties as a preacher⁸⁰. Walerian Litwanides, writing in *Nekro-*

71 APPD, MS Oś 1, p. 40; see also the certified copy of the document from 1405, issued at the request of the prior, APPD, MS Oś 1, pp. 17–18.

72 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 334.

73 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 345; see also APPD, MS Kr 907, p. 96, 98, 237; in the profession book of the Cracow monastery, Dionizy Obrzycki is mentioned as the prior in 1559, in the column in which priors are mentioned the next to appear is Father Jakub Puntio in 1559, and in 1562 Father Łukasz from Lwów APPD, MS Kr 9, p. 7.

74 See APPD, MS Kr 907, p. 96, 98, 237; *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, pp. 369, 378, 389–390; in the profession book of the Cracow monastery he appears as of 17 January 1564. APPD, MS 9, p. 8; he was already carrying out his duties Oświęcim prior on 10 July 1564, see Ossolineum, MS 9647/II, p. 9.

75 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, pp. 369, 390.

76 APPD, MS Pp 78, fo. 12 r.

77 BK PAN, MS 93 W. Teleżyński, *De rebus gestis provinciae Poloniae Sancti Hyacinthi Ordinis Praedicatorum*, no. 539, fo. 208 v.

78 APPD, MS Oś 1, p. 40; as prior he appears in the sources from 24 I 1546 r. CDIAL, Fonds 140, no. 217, fo. 146 v. in the first inventory setting down the lists of documents, the author recorded a donation from 1556, in which Father Prokop is mentioned as the Oświęcim prior, APPD, MS Oś 1, p. 7.

79 APPD, MS Kr 9, p. 2.

80 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 281.

grafia, recorded his death as occurring on 5 January, noting: '*Procopius olim Prior Oswietimen[isis]*'⁸¹.

It is puzzling that Father Leonard Niezabitowski, who figures next on the list of priors, is provided with no more information than the period in which he held the office, 1563–1564⁸². Meanwhile, elsewhere in historical literature, he counts as the most recognised of the priors, and his activities continue to inspire debate in academic circles⁸³. This future confessor of king Sigismund II Augustus (Zygmunt August)⁸⁴ had resided in Piotrków in 1551 as preacher⁸⁵, before he was made prior of the Oświęcim monastery. Following a decision of the provincial chapter in Płock in 1558, he was transferred to Lublin, in the capacity of a preacher⁸⁶. The acts of the meeting of the provincial chapter held in Łowicz on 25 March 1565 recall that one of the definitors was Leonard, prior of the Oświęcim monastery⁸⁷. During this same meeting of the chapter, the decision was taken that enabled prior Leonard to relinquish his duties in Oświęcim, and he was instead entrusted with the top office at the monastery in Sieradz⁸⁸. Another decision taken at this meeting was the appointment of Father Leonard, prior of Sieradz, as preacher general⁸⁹. He was certified as being prior in

81 APPD, MS Pp 78, fo. 2 r.

82 APPD, MS Oś 1, p. 40; see also J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 368.

83 APPD, MS Pr 35 S. Barącz, *Catalogus Patrum et Fratrum sacri Ordinis Praedicatorum in Polonia, Russia et Magno Ducatu Lithuaniae Mortuorum*, 1887, p. 394–395; R. Świętochowski, *Niezabitowski (Niezabidowski, Nesabydowski, starogrodzki) Leonard (zm. 1583), dominikanin*, in: *Polski Słownik Biograficzny*, vol. XXIII, 1978, pp. 100–101; R. Świętochowski, *Szkolnictwo teologiczne dominikanów*, in: *Dzieje teologii katolickiej w Polsce*, vol. II *Od Odrodzenia do Oświecenia*, pt. II *Teologia neoscholastyczna i jej rozwój w akademiach i szkołach zakonnych*, ed. M. Rechowicz, Lublin 1975, p. 220, supplement II, no. 60, pp. 272–273; H. E. Wyczawski, *Niezabitowski Leonard*, in: *Słownik polskich teologów katolickich*, ed. H. E. Wyczawski, vol. III, Warszawa 1982, p. 213; P. Kielar, *Klasztory dominikańskie na Śląsku w czasie reformacji*, in: *Studia nad historią dominikanów w Polsce 1222–1972...*, op. cit., vol. I, p. 582.

84 A. Bzowski, *Propago...*, op. cit., p. 88; see also U. Borkowska, *Królewscy spowiednicy*, in: *Ludzie, kościół, wierzenia. Studia z dziejów kultury i społeczeństwa Europy Środkowej (średniowiecze – wczesna epoka nowożytna)*, ed. W. Iwańczak, S. K. Kuczyński, Warszawa 2001, Aneks Spowiednicy królów i innych członków rodu Jagiellonów w latach 1386–1580, no. 34, p. 192.

85 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 303.

86 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 345.

87 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 357.

88 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 366.

89 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 367.

Sieradz in 1565–1567⁹⁰. Then in 1571–1580 he was prior in Wrocław, and while holding this position from 1574 he served as the vicar of the Silesian vicariate⁹¹. Meanwhile, in 1574, he was likewise instructed by the provincial chapter in Cracow to supervise the libraries in Racibórz and Głogów, which had been enriched by books brought by monks from Brzeg⁹². The provincial chapter in Przemyśl relieved Father Leonard of his duties as prior in Wrocław, and his place was taken by Father Walerian, a bachelor of sacred theology, while Father Leonard became the ordinary preacher for the Dominicans in Lwów⁹³. The important role that Father Leonard Niezabitowski played within the Dominican Order is borne witness to by the fact that he was thrice chosen to be definator of a provincial chapter, namely in Łowicz in 1565, in Cracow in 1574 and in Sandomierz in 1583⁹⁴. He died at some point after 1583⁹⁵.

Abraham Bzowski styles Father Leonard as a bachelor, and moreover, he mentions that he translated the Latin edition of the Bible into Polish⁹⁶. Walerian Litwanides, writing in his *Nekrografia*, recorded the death of Father Niezabitowski, informing that the preacher general Father Leonard had died on 2 August, adding that in the preaching of the word of God he had excelled and was a towering force, also that he was the preacher and confessor of king Sigismund Augustus. Litwanides claimed that Father Leonard had translated the Bible into Polish from the Czech edition⁹⁷. Dominican historiographers repeated this information⁹⁸.

Father Robert Świętochowski, analysing the biography and issue of the translation of the Leopolda Bible by Leonard, stressed that Bzowski's claim was correct. In his opinion, Abraham Bzowski could in his youth have

90 G. Wierzchowski, *Dzieje klasztoru dominikanów w Sieradzu od lat 30. XIII wieku do 1864 roku*, Sieradz 2012, p. 118. The acts of the meeting of the chapter held in Cracow in 1574 mention Father Leonard as the Wrocław prior, G. Wierzchowski, *Dzieje klasztoru...*, op. cit., pp. 390, 397.

91 R. Świętochowski, *Niezabitowski...*, op. cit., p. 100.

92 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 397; APPD, ref. S 12/67b
R. Świętochowski, *Słownik biograficzny OO. Dominikanów w Polsce*, vol. II: H–Ż, Kraków 1978, TS, p. 477.

93 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 425–426.

94 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 357, 390, 430.

95 R. Świętochowski, *Niezabitowski...*, op. cit., p. 101.

96 A. Bzowski, *Propago...*, op. cit., p. 90

97 APPD, Pp 78, p. fo. 54 v.

98 APPD, Pp 78, p. fo. 54 v.

met Father Leonard Niezabitowski in person, and that he might also have encountered other people who knew him well. Moreover, in Father Świętochowski's opinion, the credibility of the argument about the translation was likewise supported by the fact that he was a royal confessor, and also the tradition holding that it was indeed he who had inspired Jakub Wujek to publish the Catholic postils. Additionally, a tradition was maintained in the Order that Father Niezabitowski had held the office of inquisitor, which he was supposed to have held until 1558⁹⁹. Elżbieta Belcarzowa recently returned to the issue of the authorship of the translation of the Leopolita Bible. After outlining the principal assumptions of the theory formulated by Father Świętochowski one hundred years previously, she drew attention to the puzzling stance of Abraham Bzowski, who in spite of knowing Father Leonard in person, did not recall that the translation in question appeared in print¹⁰⁰. She then analysed both the Dominican thesis and, as one might call it, the competing Bernardine one. In the conclusion of her article, she stated the following: Until the time when the language of the entire text of the LB is studied in detail, the connections of the LB with other earlier Polish and Czech translations will also not be studied, and likewise the connections with the Latin and Greek texts, and thus the question of the authorship of the translation of the LB will remain one of the many unsolved riddles regarding the golden age of Polish literature¹⁰¹.

Leonard's position as prior in Oświęcim was taken by Daniel, from the Cracow Dominicans¹⁰². Among other duties, Father Daniel was the cantor in Cracow¹⁰³. In 1551, he was transferred to the monastery in Piotrków¹⁰⁴. However, in 1561 he was entrusted with the duties of preacher with the Łęczycza Dominicans¹⁰⁵.

Dominican sources furnish us with no information about the two subsequent priors recorded in the 17th-century catalogue. We only know that

99 See APPD, ref. S 12/67b R. Świętochowski, *Słownik biograficzny OO. Dominikanów w Polsce*, vol. II, p. 471, 473, 477, 479; R. Świętochowski, *Leonard Niezabitowski tłumaczem Biblii Leopolity*, "Ruch Biblijny i Liturgiczny", vol. XIV: 1961, no. 5, pp. 196-197; APPD, MS Pr 35 S. Barącz, *Catalogus Patrum*, p. 394.

100 E. Belcarzowa, *Czy Leonard Niezabitowski był autorem przekładu Biblii Leopolity?*, *Polonica*, 2003, vols. XXII-XXIII, pp. 401-402.

101 E. Belcarzowa, *Czy Leonard Niezabitowski...*, op. cit., p. 407.

102 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 366.

103 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 291.

104 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 303.

105 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 354.

Father Tomasz Rogala held the office in 1571 and 1572¹⁰⁶, and that Maciej Nieszpuski from the Łowicz Dominicans succeeded him in 1572¹⁰⁷.

The author of the catalogue recorded Father Marcin Fiol as the next prior, noting that he held this position in 1577¹⁰⁸. However, in fact he had already served as Oświęcim prior in 1572¹⁰⁹. In the acts of the 1568 provincial chapter, one can find information about the pardon of a certain Marcin Fiol, a fugitive from the Dominican monastery in Cracow¹¹⁰. Unfortunately, the reason why this monk had been deemed a fugitive is not specified. During the very same meeting of the chapter, he was transferred to the Dominicans in Płock¹¹¹. He was once again assigned to Płock during the meeting of the provincial chapter in Łowicz in 1586¹¹². The date of his death (29 January) and the place of his burial (Dominican Monastery in Gdańsk) are recorded in the *Nekrografia*, in which it is also noted that he had once been prior in Oświęcim¹¹³. Father Abraham Bzowski mentioned him in the list of outstanding Dominicans who had been educated at the *Studium Generale* in Cracow¹¹⁴.

106 On 19 VIII 1572, the prior was Tomasz Rogala CSHAUL, Fonds 140, no. 217, fo. 63 r. 65 r.

107 APPD, MS Oś 1, p. 40; see also CSHAUL, Fonds 140, no. 217, fo. 67 r., 74 r.

108 See also the document of King Stephen Bathory from 10 X 1577, confirming the rights of the Oświęcim monastery, in which Marcin Fiol is mentioned as prior, APPD, MS Oś 1, pp. 29–30; this document can also be found in cartularies: Ossolineum, MS 9647/II, pp. 13–14; CSHAUL, Fonds 140, no. 217, fo. 80 r-v; see also the certified copy of the donation of Jan Sulikowski from 11 IV 1577, signed by Marcin Fiol, prior of Oświęcim CSHAUL, Fonds 140, no. 217, fo. 78 r. The writer mentioned later in the document the interesting fact: 'Only Father Prior resided in the monastery during this time, as a Pastor.' CSHAUL, Fonds 140, no. 217, fo. 78 r.

109 This is confirmed by a document of conferral of Jan Sulikowski CSHAUL, Fonds 140, no. 217, fo. 61 r.; see also CSHAUL, Fonds 140, no. 217, fo. 76 r.; he held the office in 1579, in more depth in the document issued 19 V 1579, CSHAUL, Fonds 140, no. 217, fo. 82 r., 83 r., 84 r.; regarding the period in office of Father Fiol, see Ossolineum, MS 9647/II, pp. 23–24 and particularly the account of the dispute between the prior and an inhabitant of Oświęcim, which ended in a fight when the prior attempted to take a cart full of chopped wood to the monastery: ' (...) Mikołaj Lipowski lashed him with a flail, and Father Prior, defending himself, slapped Lipowski' (...) Ibid, p. 24, see also a further dispute, which involved the monarch's arbitration, Ibid., p. 25; see also J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 368.

110 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 376.

111 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 377.

112 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 464.

113 APPD, MS Pp 78, fo. 8 r.

114 A. Bzowski, *Propago...*, op. cit., p. 76.

As regards the following priors, once again we have very little information at our disposal, and the little that we do have is mainly based on the 17th-century catalogue. In 1580, the office was held by Father Stanisław, then by Father Fryderyk in 1585¹¹⁵, by Father Jacek in 1586, who had a licentiate in sacred theology, Father Atanazy in 1590¹¹⁶, and Father Sebastian of Trzemeszno in 1592¹¹⁷. It is known that the last of these, Father Sebastian from Cracow, was relieved of his duties as prior of the Oświęcim Monastery, owing to a decision taken at the meeting of the provincial chapter in Lublin in 1593, and that he was replaced by Father Florian from within the same monastery¹¹⁸.

Father Florian twice held the office of prior in Oświęcim, first in 1593¹¹⁹, and again in the years 1602–1604¹²⁰. During the meeting of the provincial chapter in Poznań in 1603, he was appointed preacher-general¹²¹. He left the office of Oświęcim prior with the consent of the provincial superior, as approved by the council of the Cracow Dominicans¹²². In 1607, during the meeting of the chapter in Lublin, Father Florian was transferred to the Oświęcim monastery as a preacher¹²³. He features further in the list of brothers residing in the Oświęcim monastery in 1609, mentioned as '*generalis et ordin'*[arius] *praedicator*'¹²⁴. One of the most important sources concerning the Duchy of Oświęcim is the *Dziejopis żywiecki*, which mentioned just one event connected with the history of the Oświęcim priors — it indeed pertains to Father Florian Głowacki: That very year [1608], during the festivities of Our Lady of the Rosary on Sunday on the first day of the month Octobris

- 115 APPD, MS Oś 1, p. 40; see also the document from 30 III 1585, in which Fryderyk Radkowski features as Oświęcim prior CSHAUL, Fonds 140, no. 217, fo. 95 r.; see also J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 368.
- 116 J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 368.
- 117 APPD, MS Oś 1, p. 40.
- 118 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 497.
- 119 It was recorded on 10 August 1593 that Florian Głowacki was serving as prior and preacher at the monastery in Oświęcim CSHAUL, Fonds 140, no. 217, fo. 119 r.
- 120 APPD, MS Oś 1, p. 40, 41, 50; see also CSHAUL, Fonds 140, no. 218, fo. 3 r., 4 r., 6 r., 7 r., 13 r., 15 r., 19 r., 20 r., 21 r., 29 r., 30 r., 31 r., 37 r., 43 r., 45 r., 53 r., 60 r., 66 r., 67 r., 80 r.
- 121 *Acta Capitulum Provinciae Poloniae Ordinis Praedicatorum*, vol. II: *a. 1603–1700*, ed. R.F. Madura, MS in the collections of the Library of the Dominican Fathers in Cracow, p. 14.
- 122 APPD, MS Kr 10, fo. 14 v.
- 123 *Acta Capitulum Provinciae Poloniae Ordinis Praedicatorum...*, op. cit., vol. II, p. 65.
- 124 APPD, MS Oś 1, p. 39.

(...) the Reverend Father Florian Głowacki, ordinary preacher of the Oświęcim monastery, monk of Saint Dominic, established the Brotherhood of the Holy Rosary of the Most Holy Virgin Mary, Mother of God, at the parish church of Żywiec, with a great assembly of the common folk, to the exultation of the State of Żywiec (...) ¹²⁵. Father Florian Głowacki died on 7 October, and next to his name in Litwanides' *Nekrografia* is the notation that he was '*praedicator generalis in Con'[ven]tu Osuietimen'[sis]*' ¹²⁶.

The next figures to hold the office of prior in Oświęcim were Father Zachariasz, who in all likelihood was already a monk at the Oświęcim monastery (1593), and Father Stanisław, who had previously been a member of the Cracow Dominicans (1595) ¹²⁷. The next prior was Father Wincenty Sknielowski – in 1597 ¹²⁸. A postscript in the profession book from the Cracow Monastery informs us that Father Wincenty died on 10 October, that he was the preacher general and the prior in Bochnia, and that he died in 1622 having contracted the plague. Another writer noted in the *Nekrografia* that he held the office of prior in a number of monasteries, and that he was the sub-prior in Cracow and joined the Order of Friars Preachers in Cracow ¹²⁹. His profession ceremony took place on 11 August 1584 ¹³⁰. During the gathering of the chapter in Piotrków in 1596 he was entrusted with the duties of confessor at the Dominican Nunnery in Poznań ¹³¹. He then took up the office of prior in Oświęcim. During the period when Father Wincenty was in Oświęcim, the material condition of the monastery was highly unsatisfactory, as testified to by his statement from 1597:

As a monastery, the poor one here has been consumed by fire, impoverished, abandoned. And for near upon one hundred years it

125 *Chronografia albo Dziejopis Żywiecki*, p. 120.

126 APPD, MS Pp 78, fo. 71; APPD, MS Pr 35 S. Barącz, *Catalogus Patrum*, p. 230.

127 APPD, MS Oś, p. 40.

128 APPD, MS Oś, p. 40; see the document concerning the failure of a manorial estate belonging to the monastery to perform its obligations, dated 7 VIII 1597, CSHAUL, Fonds 140, no. 217, fo. 124 r.; and also a further document in which Wincenty Sknielowski is mentioned as being prior, 22 V 1598, CSHAUL, Fonds 140, no. 217, fo. 133 r.; 4 V 1599, CSHAUL, Fonds 140, no. 217, fo. 136 r.; 19 IV 1599, CSHAUL, Fonds 140, no. 217, fo. 139 r.; 18 V 1599, CSHAUL, Fonds 140, no. 217, fo. 140 r.-141 r.; 27 VII 1599, CSHAUL, Fonds 140, no. 217, fo. 142 r.

129 APPD, MS Pp 78, fo. 76 v.

130 APPD, MS Kr 9, p. 13. A later writer records his name: *Bonus Pater. Cantor. Prior multis in locis et supprior hic, obiit Bochne 1622 10 X.*

131 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 535.

has been standing not far from your town yet on the very cusp of destruction. Under the past starostas *aliena Religionis* it was subjected to a siege, and these foreign pastors called for the pillars to be dismantled, and even the entire monastery, the vestiges of which you have here, as is clear to the eye. And more so than I, you are aware what the consequences were, that even while the very last of the friars were still resisting there inside the monastery, filled with considerable fear, all the lands belonging to the monastery were stolen, given away, and torn asunder (...) And owing to the fact that a great number of the privileges were burned, and as people did not remember, no soul wishes to confess that these were the properties of the monastery (...) They could have recalled how many great church fairs were once held here. And what a great many pilgrims rested in the monastery's meadows, and how many manors near the castle were raised on the monastery's land, as is indeed commonly known¹³².

It has been confirmed that he was prior of the Bełz Dominicans in 1603, and he was given the title of preacher general at that time¹³³. He then served as the prior and vicar in the Ruthenian Vicariate centred in Przemyśl in 1605¹³⁴. Sources also mention him as sub-prior of the Cracow Dominican monastery, and from 1609 he headed the novitiate¹³⁵. He was twice the sub-prior in Cracow, in 1607–1611 and 1617–1618. He also held the office of prior in Sandomierz in 1614, and later in Bochnia in 1619¹³⁶.

The next figure to be prior in Oświęcim was Father Gabriel Widawa Olewiński (1599–1600) and sources furnish us with more information on him than his predecessor¹³⁷. He died on 3 September 1622, and Walerian Litwa-

132 CDIAL, Fonds 140, no. 217, fo. 133 r.

133 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 14.

134 He took part in the meeting of the provincial chapter in Warka in 1605, *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 27, 28.

135 He first features on 12 January 1609, APPD, MS Kr 9, p. 27.

136 See the planned edition of *Nekrografia* by Maciej Zdanek; APPD, MS Pr 35 S. Barącz, *Catalogus Patrum*, p. 630.

137 See in more detail, R. Świętochowski, *Olewiński Gabriel z Widawy (zm. 1622)*, in: *Polski Słownik Biograficzny*, 1978, vol. XXIII, p. 787; see other versions of the bio of Father Olewiński APPD, S 12/67b R. Świętochowski, *Słownik biograficzny OO. Dominikanów w Polsce*, vol. II, pp. 539, 541, 543, 545; E. Ozorowski, *Olewiński (Udovius, Vidavius, z Widawy) Gabriel (zm. 1622)*, in: *Słownik polskich teologów katolickich*, vol. 3, p. 245; R. Świętochowski, *Szkolnictwo teologiczne dominikanów*, in: *Dzieje*

nides described him as a bachelor of sacred theology and preacher general, and noted that he also left a collection of sermons '*de tempore et de sanctis pro toto anno scriptos*' to posterity. He was buried at the monastery in Gidle¹³⁸. He joined the Order of Friars Preachers in Cracow, and his profession ceremony took place on 14 August 1586¹³⁹. He began his education at the *Studium Generale* in Cracow, whence he was sent to Bologna¹⁴⁰. He obtained the station of reader in 1595, and became a bachelor of theology in Cracow in 1608¹⁴¹. According to Świątochowski, he was appointed preacher general in Cracow before 1598¹⁴². He lectured at the *Studium Generale* in Cracow before 1603, and also in 1616–1619¹⁴³.

Robert Świątochowski drew attention to an interesting detail from the life of Father Gabriel. Indeed, while Gabriel was serving as reader with the Lwów Dominicans, he and other monks, along with the sub-prior Wacław Gruneweg, submitted a complaint in 1595 against Prior Andrzej Lwowczyk. The monks called for an inspection of the monastery. Owing to their efforts, the provincial superior dismissed Andrzej from his office, and the monks chose Antonin from Przemyśl as his successor. However, the provincial superior did not accept this choice. The situation was further complicated when the inspector of the monastery, Seweryn Lubomlczyk, appointed Olewiński as prior. This choice was likewise not accepted by the Lwów monastery. Next, the Fathers in Lwów decided to entrust themselves to archbishop of Lwów Jan Dymitr Solikowski, who removed Olewiński from the office and forbade him from preaching on the terrain of the archdiocese. In response to this, the monk imposed an anathema on his fellow brothers.

teologii katolickiej w Polsce..., op. cit., vol. II pt. II supplement II Hekatonas pisarzy no. 63, pp. 273–274; S. Barącz, *Rys dziejów zakonu kaznodziejskiego...*, op. cit., vol. II, p. 224.

138 APPD, Pp 78, fo. 62 v.

139 APPD, MS Kr 9, p.14. A later writer recorded by his name that he died in Cracow, that he was a bachelor of sacred theology, and that he left works containing sermons for posterity.

140 See R. Świątochowski, A. Chruszczewski, *Polonia Dominicana apud extraneos: 1520–1800*, in: *Studia nad historią dominikanów w Polsce 1222–1972*, ed. J. Kłoczowski, vol. II, Warszawa 1975, no. 82, p. 479.

141 E. Ozorowski, *Olewiński...*, op. cit., p. 245. Next to his name in the profession book is the following note: 'As early as 1593 he was a bach. l. and signed the book of accounts' APPD, MS Kr 9, p. 14.

142 R. Świątochowski, *Szkolnictwo teologiczne dominikanów...*, op. cit., p. 273.

143 E. Ozorowski, *Olewiński...*, op. cit., p. 245; R. Świątochowski, *Szkolnictwo teologiczne dominikanów...*, op. cit., p. 273.

Owing to unsuccessful efforts to restore authority, Olewiński left Lwów and went to Cracow, where he served as reader (1595–1596)¹⁴⁴. Under unclear circumstances, Father Gabriel committed certain offences, owing to which he was punished with loss of the right to vote, and this right was only returned to him in 1600¹⁴⁵.

Besides his academic activity, he held the office of prior in Oświęcim. As prior in Gdańsk, he is mentioned in the acts of the provincial chapter pertaining to the meeting in Poznań in 1603, and this source records also that the *Studium Generale* authorised him to defend his master's thesis¹⁴⁶. The Dominicans who gathered for the meeting of the provincial chapter in Lublin in 1607 asked for permission for the defence of his bachelor's degree¹⁴⁷. Father Gabriel obtained the title of bachelor of theology in 1608, which was confirmed in 1609, as is recorded in the acts of the chapter meeting held in Przemyśl¹⁴⁸. During the gathering of the chapter in Poznań in 1603, he was relieved of his duties as prior in Gdańsk, and he was sent to Piotrków as a preacher¹⁴⁹. He was later recorded as having resided in the monastery in Sieradz in 1604, where he was a reader in theology¹⁵⁰. He died in Cracow on 3 September 1622¹⁵¹. His theological dissertations were published¹⁵².

The next Oświęcim prior, Father Ludwik from Przemyśl, held the office in 1600–1602. It is worth mentioning that he had been a preacher in the Oświęcim monastery in 1597¹⁵³, and also a vicar¹⁵⁴. The description of the monk in the *Nekrografia* is especially interesting. Noting that Father

144 R. Świętochowski, *Olewiński Gabriel...*, op. cit., p. 787.

145 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 572.

146 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 12, 13–14.

147 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 63.

148 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 95.

149 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 16.

150 See the planned edition of *Nekrografia* by Maciej Zdanek.

151 E. Ozorowski, *Olewiński...*, op. cit., p. 245; R. Świętochowski, *Szkolnictwo teologiczne dominikanów...*, op. cit., p. 273.

152 E. Ozorowski, *Olewiński...*, op. cit., p. 245; R. Świętochowski, *Szkolnictwo teologiczne dominikanów...*, op. cit., p. 273–274.

153 'The Reverend and pious Father Ludwik of Przemyśl, preacher from the Monastery in Oświęcim' stood before the starosta on 21 X 1597 with regards to the privilege of 1405, CSHAUL, Fonds 140, no. 217, fo. 122 r.-v.; J. Rajman, *Kościół średniowiecznego Oświęcimia...*, op. cit., p. 368.

154 See the document from 22 IX 1597, CSHAUL, Fonds 140, no. 217, fo. 130 r.; overleaf one can see a list informing that the testimony was made by Ludwik, prior of the monastery, CSHAUL, Fonds 140, no. 217, fo. 130 v.

Ludwik died on 1 May at the age of 76, the author mentioned among other matters that he had been the preacher general, and that he held the office of prior in several monasteries over a period of almost 30 years, and that he was a good administrator who took care of matters such as the estates and property of the monasteries. Towards the end of his life, he was appointed by general Mikołaj Rudolfo as the provincial superior of Ruthenian province. He died in Cracow¹⁵⁵. Father Ludwik had joined the Order in Cracow, where his profession ceremony was held on 21 August 1587¹⁵⁶. Among the many functions that he held in the Order, one can recall that he was sub-prior of the Cracow Monastery, and also its vicar (1599)¹⁵⁷. Meanwhile, he held the office of prior in: Opatowiec, Warsaw, Oświęcim (twice, the second term he completed in 1616¹⁵⁸), Bochnia, Gdańsk, Bełż, Włodzimierz, and Toruń¹⁵⁹. He was also confessor of the Dominican nuns in Gródek in Cracow, and likewise master of the novitiate in the Cracow Monastery¹⁶⁰. In 1613, he obtained the status of preacher general¹⁶¹.

After the second term of Father Florian Głowacki as prior in Oświęcim, that position was taken by Father Bartłomiej Radkowiec¹⁶². This monk was famed for his sermons — he was a preacher at Wawel Cathedral and his sermons were apparently printed, although they have not survived to the present day¹⁶³. In a description of Father Bartłomiej from Przemyśl, who

155 APPD, MS Pp 78, fo. 31 r.

156 By his name in the profession book it is written that he was preacher general and prior of several monasteries, and that he died on 1 May 1642 at the age of 76 APPD, MS Kr 9, p. 15.

157 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 548; APPD, MS Kr 9, p. 21.

158 He is mentioned as the Oświęcim prior in a document from 19 V 1615, CSHAUL, Fonds 140, no. 218, fo. 98 r.-99 r.

159 See the planned edition of *Nekrografia* by Maciej Zdanek; APPD, MS Pr 35 S. Barącz, *Catalogus Patrum et Fratrum*, p. 403; A. Markiewicz, „Wielki, zacny w szerokości, wesoly, pański, w jasności”. *Kościół i klasztor Dominikanów św. Jacka w Warszawie w XVII wieku*, in: *Atria caeli. Epitafia i nagrobki w dominikańskim kościele św. Jacka w Warszawie*, ed. A. Markiewicz, Kraków 2009, p. 21; Ł. Myszk, *Dominikanie w Toruniu od XVI do XIX wieku. Katolicki zakon w protestanckim mieście*, Kraków 2015, passim.

160 See the planned edition of *Nekrografia* by Maciej Zdanek.

161 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 196.

162 See CSHAUL, Fonds 140, no. 218, fo. 69 r., 85 r., 86 r., 87 r. [recorded as Bartłomiej from Radków], 88 r., 89 r., 91 r., 93 r., 96 r., 100 r., 110 r., 111 r., 113 r., 119 r., 142 r.

163 Information about the prints of Bartłomieja from Przemyśl was given by A. Bzowski, *Propago...*, op. cit., p. 90; see also H. E. Wyczawski, *Bartłomiej z Przemyśla*, in: *Słownik polskich teologów katolickich*, ed. E. Wyczawski, vol. I, Warszawa 1981,

died on 3 November, it was noted that he was a master of sacred theology, an exceptional preacher who gave sermons for over forty years in various cities of the kingdom, thus awakening the minds and souls of the faithful, and that he preached in Wawel Cathedral in 1595, fighting against heresy¹⁶⁴. In the *Nekrografia*, a later postscript informs about Father Bartłomiej's place of burial: 'he was buried in the cloisters in front of the chapter house, where several of our congregation were also laid to rest'¹⁶⁵. This was supplemented by the information that he had been the founder of the Archconfraternity of the Rosary in Poland (...) a preacher at the cathedral in Cracow. A teacher of Bzowski and a close friend¹⁶⁶. He was sworn into the Order on 31 October 1567¹⁶⁷. As a bachelor of theology and preacher of the Cracow Monastery, he founded the Rosary confraternity in 1585¹⁶⁸, a fact that was stressed by its inclusion next to his name in the profession book. He was master of the novitiate of the Cracow Dominicans in 1581-1584, and prior of their monastery in 1589–1592¹⁶⁹. During the meeting of the provincial chapter in Sandomierz in 1583, he was referred to as a reader in theology at the *Studium Generale*, and he was a bachelor at that time¹⁷⁰. Three years later the Dominicans gathered at the meeting of the chapter in Łowicz and agreed to his request, allowing him to obtain his master's degree in theology¹⁷¹. He was a definitor during the meeting of the provincial chapter in Cracow in 1590¹⁷². As Maciej Zdanek has indicated, as of 1595, Father Bartłomiej was an ordinary preacher at the Cracow monastery, and also at Wawel Cathedral¹⁷³. He also served as

p. 114; S. Barącz, *Rys dziejów zakonu kaznodziejskiego...*, op. cit., vol. II, p. 86; see also APPD, MS Kr 907, pp. 90–92.

164 APPD, MS Pp 78, fo. 77 v.

165 APPD, MS Pp 78, fo. 77 v.

166 APPD, MS Pp 78, fo. 77 v.

167 APPD, MS Kr 9, p. 8.

168 See APPD, MS Kr B 1, p. 7.

169 See APPD, MS Kr 9, p. 8; regarding holding the office of prior in Cracow, see *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, pp. 461, 467, 478–479, 681; APPD, MS Kr 907, p. 91, 239; APPD, MS Pr 35 S. Barącz, *Catalogus Patrum et Fratrum*, p. 45.

170 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 447.

171 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, p. 461; see also permission to carry out his master's studies, which he did at the Kraków Academy, *Ibid.*, p. 478; he obtained his master's degree in theology at the Kraków Academy on 31 August 1586. H. E. Wyczawski, *Bartłomiej z Przemyśla...*, op. cit., p. 114.

172 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. I, s. 467.

173 See the planned edition of *Nekrografia* by Maciej Zdanek.

the prior in Przemyśl, an office that he held from 1592 until 26 April 1594¹⁷⁴. Presenting the history of the Przemyśl Monastery, a writer from that friary stressed that Father Bartłomiej came from Przemyśl, that he was a preacher at Wawel Cathedral, and also a member of the Cracow Academy, and that he obtained '*duas laureas et promotiones*' at the aforementioned academy¹⁷⁵. Signatures of Father Bartłomiej feature in the book of the council of the Cracow Monastery from 1596 to 1602¹⁷⁶. He was also a lecturer at the Cracow Academy, and held the office of dean of the theology faculty (1603)¹⁷⁷. In 1604, he features as the vicar of the Cracow Monastery¹⁷⁸. In the book of the council of the Cracow monastery, he signed himself as the Oświęcim prior on 27 January 1606¹⁷⁹, and according to the catalogue of Oświęcim priors, he had taken up that position in 1604¹⁸⁰. He participated in the meeting of the provincial chapter in Cracow in 1606¹⁸¹ and served as a definitor during the meeting of the provincial chapter at the Cracow monastery in 1608¹⁸². He died at some point after 1618¹⁸³. In Dominican historiography, it is noted that the famed historian Abraham Bzowski was educated under the supervision of Bartłomiej of Przemyśl, of whom he was a faithful and inseparable companion¹⁸⁴. After Bartłomiej, the duties of prior were taken over by Jan of Bochnia¹⁸⁵.

The oldest recorded catalogue of the priors of the Oświęcim monastery ends with Father Bartłomiej. The Dominican monastery in Oświęcim

174 APPD, MS Pm 5, pp. 52–55.

175 APPD, MS Pm 5, p. 52.

176 APPD, MS Kr 10, pp. 2–4, fo. 5 r-v, 6 v, 7 v, 8 r-v, 9 v, 11 r-v, 12 r-v, 13 r.

177 *Dwie listy profesorów teologii*, ed. J. Szujski, *Archiwum do dziejów literatury i oświaty w Polsce*, 1878, vol. I, p. 92; M. Rechowicz, *Wydział Teologiczny Akademii Krakowskiej w XVII i XVIII wieku*, in: *Dzieje teologii katolickiej w Polsce...*, op. cit., vol. II, pt. 2, p. 20.

178 APPD, MS Kr 9, p. 23.

179 APPD, MS Kr 10, fo. 18 r. In 1605 he resided in the Cracow monastery APPD, MS Kr 10, fo. 15 r.-v., 16 r.-v.; the previous prior Father Florian Głowacki was relieved of his duties in this office on 11 August 1604. APPD, MS Kr 10, fo. 14 v. Father Bartłomiej's signatures can be seen in the book of the council from 1605. APPD, MS Kr 10, fo. 18 r-v, 19 r, 20 r-v, 21 r-v, 22 r-v, 23 r-v, 24 r-v, 25 v, 26 r-v, 27 r.

180 APPD, MS Oś 1, p. 41.

181 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 43.

182 *Acta Capitulum Provinciae Poloniae...*, op. cit., vol. II, p. 80.

183 See the planned edition of *Nekrografia* by Maciej Zdanek.

184 S. Barącz, *Rys dziejów zakonu kaznodziejskiego...*, op. cit., vol. II, p. 86.

185 See copies of documents from 1609, CSHAUL, Fonds 140, no. 218, fo. 157 r., 159 r. and the following.

housed a relatively small number of monks – during the time of prior Marcin Fiol it was recorded that 'only Father prior resided in the monastery at that time, as a parson'¹⁸⁶. Nevertheless, one can find among the list of priors discussed above some distinguished individuals who stand out in terms of their personality, learning and achievements. The priors of the Oświęcim Monastery were at the same time 'separatists', outstanding preachers of Wawel Cathedral and royal confessors, people who were exquisitely educated, who left for posterity both theological tracts and collections of sermons.

186 CDIAL, Fonds 140, no. 217, fo. 78 r.

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Warszawa 2018, pp. 51–111.

Abstract

Wiktor Szymborski

(...) the poor monastery here has been consumed by fire, impoverished, abandoned (...) – Remarks on the Oldest Catalogue of priors of the Dominican Monastery in Oświęcim

Keywords:

Oświęcim,
Dominicans,
prosopography

The aim of this essay was to present the catalogue of priors of the Dominican Monastery in Oświęcim. The subject of analysis was the oldest preserved catalogue of priors, kept in the collections of Dominican archive in Cracow – this particular catalogue was set down at the beginning of the 17th century. The other most important sources concerning the history of the Oświęcim Dominicans were also discussed, works that can be found in archives in Cracow, Wrocław, Lviv and Rome. Among the Oświęcim priors, one can find Father Mikołaj Ursinus, who was behind the plan to divide the Polish province into two. One can also find royal confessors, preachers at Wawel Cathedral, and figures who likewise served as prior of Cracow's Dominican monastery. One of the priors was Father Leonard Niezabitowski, who, according to Dominican tradition, translated the Bible into Polish.

Abstrakt

Wiktor Szymborski

(...) klasztor ubogi tuteczny pogorzały, zubożały, spustoszały (...) – uwagi o najstarszym katalogu przeorów klasztoru dominikanów w Oświęcimiu

Celem niniejszego eseju jest przedstawienie katalogu przeorów Klasztoru Dominikanów w Oświęcimiu. Przedmiotem analizy był najstarszy zachowany katalog przeorów, przechowywany w zbiorach archiwum Dominikanów w Krakowie, który został utworzony na początku XVII w. Omawiane są również inne ważne źródła dotyczące historii oświęcimskich dominikanów – dzieła znajdujące się w archiwach w Krakowie, Wrocławiu, we Lwowie i w Rzymie. Wśród oświęcimskich przeorów znajdujemy m.in. ojca Mikołaja Ursinusa, który był pomysłodawcą planu podzielenia polskiej prowincji zakonu na dwie części, a także królewskich spowiedników, kaznodziejów z Katedry Wawelskiej oraz zakonników, którzy służyli również jako przeorzy w krakowskim klasztorze Dominikanów. Jednym z tych przeorów był ojciec Leonard Niezabitowski, który, jak głosi dominikańska tradycja, przetłumaczył na język polski Biblię.

Słowa kluczowe:

Oświęcim,
Dominikanie,
prozopografia