

PREFACE, OR A BRIEF INTRODUCTION TO LITHUANIAN EGODOCUMENTARY RESEARCH

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This volume of *Knygotyra* features articles based on papers presented at the international conference “*Egodocuments from Medieval Codices to Modern Media: Narratives, Presentations, Identities*”¹. The conference took place in Vilnius on April 24–26, 2025, and was organized by the International Egodocumental Network² in collaboration with the universities of Łódź, Toruń, and Vilnius. It was attended by 73 presenters from 16 countries – specifically, Austria, Belgium, Czechia, Finland, France, Germany, Hungary, Iceland, Israel, Latvia, Lithuania, Norway, Poland, Switzerland, the United Kingdom, and the USA. 24 speakers represented Lithuanian academic institutions: there were 11 contributors from the Institute of Lithuanian Literature and Folklore, ten from Vilnius University (including six speakers from the Faculty of Communication), and three from the Lithuanian Institute of History.

- 1 Egodocuments from the Medieval Codex to Modern Media: Narratives, Presentations, Identities. Programme. Access online: https://www.egodocuments.kf.vu.lt/images/dokumentai/Egodokumentai_Programa_pataisyta_galutine.pdf
- 2 International Egodocumental Network. Access online: <https://egodokumenty.umk.pl>

RESEARCH PROBLEMS

The Dutch scholar Jacob Presser (1899–1970) described *egodocuments* as “those documents in which an ego deliberately or accidentally discloses or hides itself”³. He introduced the term ‘egodocument’ into scholarly discourse in 1958 to describe a broad category of autobiographical texts, including autobiographies, memoirs, diaries, travel journals, and personal letters. It is clear that such a broad conception of the egodocument opens up promising prospects for interdisciplinary research. It is no surprise that presentations given at the above-mentioned Vilnius conference reflect a broad, interdisciplinary field of research and cover different historical periods, geographical regions and the diversity of human identity and reality expressed in egodocuments from different eras – travel writing, epistolary works, diaries and memoirs, autobiographies, *vade mecum*, egodocumentary marginalia, and other self-testimonies (*Selbstzeugnisse*, self-witnessing, *écrits du for privé*, *samoświadcstwa*). Among the topics, one can see the desire to discuss the reflections of the war years and other traumatic experiences in egodocuments (e.g., Holocaust or anti-Soviet resistance testimony), performance the self through the art and cinema, and to expand the analysis of the structure, content and context of the media (requests-complaints, calendars, culinary memories, vintage postcards, drawings by children, personal songbooks, photography, hand-written notes, epigraphy and the selfie, etc.)⁴. It is no coincidence that this conference was held in Vilnius, where memory institutions have preserved abundant and valuable resources of egodocumentary heritage (for example, the more than fifty volumes of the diary of Michał Römer, a lawyer, who served as the Rector of Vytautas Magnus University in Kaunas in 1933–1939). On the grounds of being founded in 1579, Vilnius University manifests a strong interdisciplinary character in its current social and humanities research. They cover not only Lithuanian studies but also the transformation of Lithuanian society in the context of globalization, socio-cultural processes in Central Europe and specifically in the Baltic countries, and the development of information technology and digitization.

3 MASCUCH, Michael; DEKKER, Rudolf; and BAGGERMAN, Arianne. Egodocuments and History: A Short Account of the Longue Durée. *The Historian*, 2016, vol. 78, p. 11–56; here, p. 11.

4 1st International Egodocumental Network Conference: Egodocuments from Medieval Codices to Modern Media. Narratives, Presentations, Identities. Vilnius, 24–26 April 2025. Book of Abstracts, Vilnius, 2025. Access online: https://www.egodocuments.kf.vu.lt/images/dokumentai/UTF-8Egodocuments_2025_book_of_abstract.pdf

HISTORIOGRAPHY

When discussing the context in which this egodocumentary volume of *Knygotyra* came into being, it is worth briefly reviewing the historiography on the subject. A Romantic focus on egodocuments called as memoirs was spurred by the publication of historical sources, in which “szlachta did not miss their origins, then the birth and marriage of children, and even more special home events”⁵. In 1941, the renowned historian Zenonas Ivinskis assessed the memoirs of the political elite of the Grand Duchy of Lithuania as arising “from a *conscious* desire to leave some of the more significant events of the past for future generations”⁶. During the Soviet era, publications of autobiographical writings were accompanied with comments on their authors’ positive attitude towards the Lithuanian common people⁷ while rejecting “letters of a personal nature, because they are not significant to the present-day reader”⁸. Despite the persisting ideological clichés, during the Sąjūdis period (1988–1990), egodocumentary texts reviving historical consciousness were published.⁹

A fundamental change in the study of autobiographical writing began at the turn of the twentieth and twenty-first centuries¹⁰. This was spurred on by rese-

- 5 BALIŃSKI, Michał. Wstęp wydawcy. In: BALIŃSKI, Michał. *Pamiętniki historyczne do wyjaśnienia spraw publicznych w polsce XVII wieku postługujące, w dziennikach domowych Obuchowiczów i Cedrowskiego pozostałe* [Historical diaries used to explain public affairs in 17th-century Poland, the rest in the home diaries of the Obuchowicz and Cedrowski families]. Wilno, 1859, p. II.
- 6 IVINSKIS, Zenonas. *Lietuvos istorijos šaltiniai* [Sources of the History of Lithuania]. Eds. A. Nikžentaitis, S. C. Rowell. Klaipėda, 1995, p. 15–16.
- 7 Pratarmė [Foreword]. In: JURGINIS, Juozas; and ŠIDLAUSKAS, Algirdas, eds. *Kraštas ir žmonės* [The Country and its People]. Vilnius, 1983, p. 5.
- 8 Pratarmė [Foreword]. In: KUBILIUS, Jonas, ed. *Georgo Forsterio laišakai iš Vilniaus* [Letters of Georg Forster from Vilnius]. Vilnius, 1988, p. 5.
- 9 PRANCKEVIČIŪTĖ, Neringa, ed. *Elijaus Piligrimo dienoraštis apie Leono Sapiegos pasiuntynystę Maskvon 1600 metais, parengtas Władysława Trębickio* [Diary of Elias Pilgrim on the Mission of Lew Sapieha’s Mission to Moscow in 1600, Prepared by Władysław Trębicki]. *Sietynas*, 1989, vol. 9, p. 193–218; (Critical source publication see: PILIGRIMOVIJUS, Elijus. *Didžioji Leono Sapiegos pasiuntinybė į Maskvą, 1600–1601 m.* [The Grand Mission of Lew Sapieha’s Mission to Moscow, 1600–1601]. Ed. Jūratė Kiaupienė. Vilnius, 2002); PRANCKEVIČIŪTĖ, Neringa, ed. *Respublikos piliečio dienoraštis* [Diary of a Citizen of the Republic]. *Sietynas*, 1991, vol. 10, p. 84–121.
- 10 VAIŠNORAVIČIUS, Kazimieras Jonas. *Kelionė po Europą su jaunuuoju kunigaikščiu Ostrogiškiu: 1667–1669 metų dienoraštis* [Journey around Europe with the Young Duke Ostrogski: Diary of the Years 1667–1669]. Eds. Mintautas Čiurinskas, Kristina Mačiulytė, Birutė

arch into mentalities undertaken by cultural historians¹¹. Drawing on the works of James S. Amelang, Michael Mascuch¹² attempts have been made to bring to light not only the personal documents of the Lithuanian nobility but also those of townspeople. Scholars were invited to “see not only what the source says, but also what it does not say or depicts in a distorted manner”¹³. The method of reconstructing epistolary dialogue, used by representatives of Romantic historiography, was applied¹⁴. Attention was drawn to the method of *empathy* (German: *Einfühlung*) applied by the German philosopher Wilhelm Dilthey in studies of personal correspondence¹⁵. It should be noted that the authors of

- Mikalonienė, Eglė Patiejūnienė. Vilnius, 2009; VALANČIUS, Motiejus. *Namų užrašai* [Home Records]. Ed. Aldona Prašmantaitė. Vilnius, 2003; MEILUS, Elmantas. XVII a. pa-
baigos Lietuvos kasdienybė pagal jų dienoraščius [Daily Life in Lithuania in Late 17th Cen-
tury. Based on Diaries]. In: KIAUPA, Zigmantas; KIAUPIENĖ, Jūratė; RIMŠA, Edmundas;
SARCEVIČIENĖ, Jolita, eds. *Kultūrų sankirtos* [Intersection of Cultures]. Vilnius, 2000,
p. 309–325; ULČINAITĖ, Eugenija. Dienoraščiai, kelionių aprašymai, memuarai. In:
ULČINAITĖ, Eugenija; and JOVAIŠAS, Albinas. *Lietuvių literatūros istorija: XIII–XVIII*
amžius [History of Lithuanian Literature: 13th–18th Centuries]. Vilnius, 2003, p. 281–288.
- 11 BERENIS, Vytautas. Knygos kultūra ir mentalitetų istoriniai tyrimai [Book Culture and Historical Research of Mentalities]. *Knygotyra*, 2003, vol. 41, p. 44–53.
 - 12 AMELANG, James. Vox populi: popular autobiographies as sources for early modern urban history. *Urban History*, 1993, vol. 20/1, p. 30–42; MASCUCH, Michael. Continuity and change in a patronage society: the social mobility of British autobiographers, 1600–1750. *Sociology Lens*, 1994, vol. 7/2, p. 177–197.
 - 13 RAGAUSKAS, Aivas. Iš XVII a. Vilniaus miestiečių valdančiojo elito istorijos: Motiejus Vorbekas-Lettowas (1593–1663) ir jo “Atminties lobynas” [From the History of the ruling Elite of 17th-Century Vilnius City Residents: Maciej Vorbek-Lettow and his ‘Memory Treasure’]. *Lietuvos istorijos metraštis*, 1997, [vol.] 1996, p. 10. Research based on: VORBEK-LETTOW, Maciej. *Skarbnica pamięci: pamiętnik lekarza króla Władysława IV* [A treasury of memory: the diary of the physician of King Władysław IV]. Eds. Ewa Galos, Franciszek Mincer, Władysław Czapliński. Wrocław, 1968.
 - 14 DAUKANTAS, Simonas. *Laiškai Teodorui Narbutui*: epistolinis dialogas [Letters to Teodor Narbutt: Epistolary Dialogue]. Ed. Reda Griškaitė. Vilnius, 1996, p. 15–16.
 - 15 BERENIS, Vytautas. Egodokumentų tyrimai: ištakos, metodai, perspektyvos [Egodocumen-
tary research: Sources, Methods, Perspectives]. In: PACEVIČIUS, Arvydas, ed. *Egodokumen-
tai ir privati Lietuvos erdvė XVI–XX amžiuje*: straipsnių rinkinys [Egodocuments and Private
Space in Lithuania in the 16th–20th Centuries: collection of articles]. Vilnius, 2013, p. 16.
 - 16 Here are some of the most important publications from the past decade: TOLKAČEVSKI, Kšištof. Vandalizmas ar atminties komunikacija? Keletas minčių apie lenkų ir lietuvių grafičių rašymo tradiciją [Acts of vandalism or memory communication? Some thoughts on the Polish-Lithuanian graffiti writing tradition]. *Knygotyra*, 2019, vol. 73, p. 62–78; KAUNAS, Domas. Lietuviškas atvirukas kovoje prieš imperinę Rusiją [A Lithuanian Postcard in the Struggle Against Imperial Russia]. *Knygotyra*, 2022, vol. 79, p. 71–104. RAVEN, Can

the journal “Knygotyra” also contributed to developing the discourse on egodocuments through their articles¹⁶ and the publication of source materials¹⁷.

PROJECT LEGODOK

The term ‘egodocument’ was introduced into the Lithuanian academic and public discourse through the project “*Lithuanian Egodocumentary Heritage*” (LEGODOK, 2010–2013). It involved a joint team of researchers from Lithuania and Czech Republic (Miloš Řezník), France (Elisabeth Arnoul, François-Joseph Ruggiu), Poland (Waldemar Chorążyczewski, Joanna Orzeł, Agnieszka Rosa, Stanisław Roszak), and Switzerland (Fabian Brändle). During the project, systematic studies and perspectives for interdisciplinary and transnational research of egodocuments were outlined¹⁸. Furthermore, based on the concept of the egodocument, relevant eighteenth century multilanguage travel diaries of the nobles Michał Butler and Józef Hylzen were published¹⁹. Methodological breakthrough was based on the premise that the study

there be a biography of a book? Comparative observations on publications by Francysk Skaryna and Erik Pontoppidan. *Knygotyra*, 2023, vol. 80, p. 18–42. PACEVIČIUS, Arvydas. Kelionių į Lietuvą XV–XIX a. pradžioje aprašymai: egodokumentalumo ir tipologijos problema [Travels of journeys to Lithuania in early 15th–19th century: the problem of egodocumentality and typology]. *Knygotyra*, 2023, vol. 81, p. 7–37.

- 17 SCHILLER, Christiane. Christian Donelaitis und seine Zeitgenossen: das Taufbuch von Tollmingkehmen (1725–1754) als (auto-)biographische Quelle [Kristijonas Donelaitis and his contemporaries. The register of baptisms of the Parish of Tollmingkehmen from 1725 to 1754 as an (auto-)biographical source]. *Knygotyra*, 2015, vol. 64, p. 11–30; MOZŪRAS, Dovydas. Karo metų Vydūno laišškai Aleksandrui Mačiui ir Pranui Markeliui [Vydūnas’s Letters to Aleksandras Mačius and Pranas Markelis During the War Years]. *Knygotyra*, 2018, vol. 70, p. 262–274. CITAVIČIŪTĖ, Liucija. Martyno Liudviko Rėzos susirašinėjimas su lietuvių dainų rinkėjais provincijoje [Martynas Liudvikas Rėza’s Correspondence with Collectors of Lithuanian Songs in the Province]. *Knygotyra*, 2019, vol. 72, p. 183–205. STRUNGYTĖ-LIUGIENĖ, Inga. Wilhelmo Andrėjaus Rheniaus laišškai (1818) iš Bachmano dvaro prie Klaipėdos religinių raštų draugijai Londone [Letters of Wilhelm Andreas Rhenius (1818) from the Bachman Manor near Klaipėda to the Society of Religious Writings in London]. *Knygotyra*, 2021, vol. 76, p. 294–302.
- 18 See articles in the collective paper PACEVIČIUS, Arvydas, ed. *Egodokumentai ir privati Lietuvos erdvė XVI–XX amžiuje*: straipsnių rinkinys [Egodocuments and Private Space in Lithuania in the 16th–20th Centuries: collection of articles]. Vilnius, 2013.
- 19 CHORĄŻYCZEWSKI, Waldemar; PACEVIČIUS, Arvydas; and ROSA, Agnieszka, eds. *Butlerio kelionės į Italiją ir Vokietiją 1779–1780 metais dienoraštis* [Diary of Butler’s Journeys to Italy and Germany in 1779–1780]. Vilnius, 2013; PACEVIČIUS, Arvydas; ORZEŁ, Joanna; and ROSZAK, Stanisław, eds. *Juozapo Jurgio Hilzeno 1752–1754 metų kelionės dienoraštis* [Diary of Józef Jerzy Hylzen’s Journey of 1752–1754]. Vilnius, 2013.

of egodocuments as dynamic sources is linked to the Annales School, studies of mentalities, and microhistory²⁰. The growing focus on egodocumentary research forces to grapple with “subjectivity, the author’s immersion in the presentation of the self, the writer’s certain social and cultural privilege, limited by private space, education or intellectual horizons, individual characteristics, and, ultimately, the reliability of the interpretation of the events described in egodocuments”²¹. The continuity of the *LEGODOK* project is evidenced by the publication of source materials, which highlights the boundaries between privacy and public life in autobiography²². Publications include those dedicated to the typology and hybridity of autobiographical writing²³, as well as egodocumentary marginalia²⁴. The egodocumentary paradigm is

- 20 For more on the project LEGODOK research findings and future developments, see: PACEVIČIUS, Arvydas. Litewski program badań egodokumentów – LEGODOK. In: CHORAŻYCZEWSKI, Waldemar; PACEVIČIUS, Arvydas; and ROSZAK, Stanisław, eds. *Egodokumenty: tradycje historiograficzne i perspektywy badawcze*. Toruń, 2015, p. 33–42; PACEVIČIUS, Arvydas. Egodokumentų tyrimai: senos erdvės – nauji horizontai [Egodocumentary Research: Ancient Spaces – New Horizons]. In: PACEVIČIUS, Arvydas, ed. *Privačioji raštija ir egodokumentinis paveldas* [Private Writings and Egodocumentary Heritage]. Vilnius, 2017, p. 11–20.
- 21 BAIRASAUSKAITĖ, Tamara. Privati korespondencija kaip bajorų šeimos istorijos šaltinis: Białozorų, Konczę ir Römerių atvejis (XIX a. 3–9 deš.) [Private Correspondence as a Source of History of a Noble Family: The Case of Białozor, Koncza and Römer Families (1820s–1880s)]. *Istorijos šaltinių tyrimai*, 2021, vol. 7, p. 209.
- 22 PACEVIČIUS, Arvydas, ed. *Vilniaus viešosios bibliotekos dienoraštis, 1910–1911* [Diary of Vilnius City Public Library, 1910–1911]. Vilnius, 2014; BŪDA, Vincas; and PACEVIČIUS, Arvydas, eds. *Mykolas Girdvainis (1841–1925): autobiografija* [Mykolas Girdvainis (1841–1925): autobiography]. Vilnius, 2018.
- 23 GIRININKAITĖ, Veronika. SILVA RERUM termino, žanro bei tipologijos interpretacijos: Vilniaus universiteto bibliotekos rankraščių atvejis [Interpretations of the SILVA RERUM Term, Genre, and Typology: Case of Manuscripts of Vilnius University Library]. In: PACEVIČIUS, Arvydas, ed. *Privačioji raštija ir egodokumentinis paveldas* [Private Writings and Egodocumentary Heritage]. Vilnius, 2017, p. 41–69; PACEVIČIUS, Arvydas. Opisy podróży do/przez Wielkie Księstwo Litewskie w XVI–XVIII wieku: problem egodokumentalności. In: CHORAŻYCZEWSKI, Waldemar; CIECHANOWSKI, Hadrian; PIASEK, Wojciech; and ROSZAK, Stanisław, eds. *Egodokumenty – samoświadectwa – egodokumentalność: teoria i praktyka* [Egodocuments – self-testimonies – egodocumentation: theory and practice]. Toruń, 2024, p. 49–62.
- 24 PACEVIČIUS, Arvydas. Zapiski własnościowe w książkach oraz małe formy literackie jako źródło do badań mentalności. In: GWIOŹDZIK, Jolanta; WITKOWSKI, Rafał; and WYRWA, Andrzej Marek, eds. *Klasztory mnisze na wschodnich terenach dawnej Rzeczypospolitej od XVI do początków XX wieku* [Monasteries in the eastern territories of the former Polish-Lithuanian Commonwealth from the 16th to the early 20th century]. Poznań,

applied to the history of the book and travel writing²⁵, where egodocuments are presented as “sources of personal experience that allowed not only facts but also subjective individual experiences to be recorded”²⁶. Egodocuments are examined in the contexts of the social development of language and multilingualism²⁷, and even the history of gastronomy²⁸. This traditionally strong branch of research in Lithuania continues to focus on significant figures – for example, on the Vilnius Voivode Michał Kazimierz Radziwiłł-Rybeńko²⁹, the Merkinė Elder Antoni Kazimierz Sapieha³⁰, or the physician and memoirist

2014, p. 381–389; PETREIKIS, Tomas. Egodokumentai knygų parašėse [Egodocuments in Book Margins]. In: PACEVIČIUS, Arvydas. *Egodokumentai ir privati Lietuvos erdvė XVI–XX amžiuje* [Egodocuments and Private Space in Lithuania in the 16th–20th Centuries]. Vilnius, 2013, p. 307–326.

- 25 PACEVIČIUS, Arvydas. Lietuva svetimšalių keliautojų akimis: intymus pasakojimas ar propaganda? [Lithuania in the Eyes of Foreign Travelers: Intimate Story or Propaganda?]. In: ASTRAUSKIENĖ, Genovaitė; PACEVIČIUS, Arvydas; and PETREIKIS, Tomas, eds. *Kelionių aprašymai kaip egodokumentinis paveldas*: straipsnių rinkinys [Travelogues as an ego-documentary heritage: a collection of articles]. Panevėžys, 2015, p. 8–21; PACEVIČIUS, Arvydas. Vilniaus universiteto profesorių asmeninių bibliotekų raida ir likimai 1803–1832 m.: aktualios tyrimų kryptys [The Development and Fate of the Personal Libraries of Vilnius University Professors in 1801–1832: Current Research Areas]. *Knygotyra*, 2025, vol. 85, p. 13–93.
- 26 SARCEVIČIENĖ, Jolita. Būti Europoje: Teofilės Konstancijos Radvilaitės-Moravskos 1773–1774 m. kelionių pėdsakais [To Be in Europe: Following the Traces of the Journeys of Teofila Konstancja Radziwiłł-Morawska in 1773–1774]. *Acta Academiae Artium Vilnensis*, 2017, vol. 85, p. 48–49.
- 27 GIRININKAITĖ, Veronika. *Kalbų ir kultūrų sąveika keliakalbio idiolekte. Atvejo analizė*: Vytauto Civinskio Dienoraštis (1904–1910) [Interaction of Languages and Cultures in the Idiolect of a Multilingual Individual. Case Analysis: Diary of Vytautas Civinskis (1904–1910)]. Daktaro disertacija. Vilniaus universitetas. Vilnius, 2019; GIRININKAITĖ, Veronika. Kalbų kaita XVIII amžiaus pabaigos Vilniaus universiteto dėstytojų laiškuose [Alterations of Languages in the Letters of Vilnius University Lecturers in the Late 18th Century]. *Taikomoji kalbotyra*, 2020, vol. 14, p. 148–163. SUBAČIUS, Giedrius. Ignoto Grubinsko dienoraščio kalba ir rašyba [Language and Spelling in the Diary of Ignacy Grubiński]. In: MILTENYTĖ, Asta, ed. *Ignoto Grubinsko dienoraštis*. Vilnius, 2025, p. 22–33.
- 28 LAUŽIKAS, Rimvydas; ČEPRACKAS, Liutauras; DUMANOWSKI, Jarosław; and PACEVIČIUS, Arvydas. *Oginskių dvaro virtuvėje* [In the Kitchen of the Ogiński Manor]. Vilnius, 2016.
- 29 VELIČKAITĖ, Viktorija. *Maldingumo raiška Mykolo Kazimiero Radvilos Žuvelės (1702–1762) dienoraštyje* [Expression of Piety in the Diary of Michał Kazimierz ‘Rybenko’ Radziwiłł (1702–1762)]. Daktaro disertacija. Vytauto Didžiojo universitetas. Kaunas, 2024.
- 30 SARCEVIČIENĖ, Jolita, ed. *Merkinės seniūno Antano Kazimiero Sapiegos 1722–1729 metų dienoraštis* [Diaries of Merkinė Elder Antoni Kazimierz Sapieha, 1722–1729]. Vilnius,

Stanisław Morawski³¹. Thus, egodocuments in Lithuania are beginning to be understood as a methodological concept and research approach, offering the opportunity to study private writing, everyday life and emotional phenomena in a different way than in the twentieth century³². The appeal of the egodocumentary heritage, and the potential of researchers were demonstrated at above-mentioned international conference “*Egodocuments from Medieval Codices to Modern Media*” held in Vilnius in 2025.

In this volume of *Knygotyra*, dear reader, you will find nine articles devoted both to the issues in egodocument research discussed above, and to new perspectives for considerations and analysis. These include travel and mobility in the early modern period (Filip Wolański, *The Religious Experience of the Inhabitants of the Polish-Lithuanian Commonwealth in Marian Sanctuaries in Italy and Spain in Light of 18th-Century Travel Accounts*; Nataliia Voloshkova, *Books on the Road: Experiences of Reading in Robert Lee’s Travel Journal, 1824–1826*); culinary egodocumentary (Rimvydas Laužikas, *Introduction of the Historical Cookbook in the Context of Egodocumental Research: The Case of Jan Szyttler*; Jarosław Dumanowski, *Culinary Memories: A New Type of Egodocument? The Writings of Paschalis Radoliński, c. 1823*); the expression of individuality in early mystical literature (Jennifer Konrad, *The World as Vulva: Genital Metaphors in the Writing and Images of Female Mystics*). Four articles are devoted to autobiographical writing. They explore issues of hybridity and expressions of individuality in calendars (Waldemar Chorażyczewski, Arvydas Pacevičius, *Individuality Recorded in the Early Modern Polish-Lithuanian Calendars*), examine correspondence within the ‘republic of letters’ that emerged during the Enlightenment (Veronika Girininkaitė, *Thoughts on the Book Production, Usage, and the French Language in Egodocumental Letters of Reverend Remigian Kossakowski (1730–1780)*). Fryderyk Rozen examines the marginalia of old books through the lens of egodocuments (*Manuscript Notes as Egodocuments: Evidence from 16th and*

2021; SARCEVIČIENĖ, Jolita, ed. *Merkinės seniūno Antano Kazimiero Sapiegos 1730–1733 metų dienoraštis* [Diaries of Merkinė Elder Antoni Kazimierz Sapieha, 1730–1733]. Vilnius, 2024.

31 MORAVSKIS, Stanislovas. *Keleri mano jaunystės metai Vilniuje*: atsiskyrėlio atsiminimai (1818–1825) [Several Years of my Youth in Vilnius: Memories of a Hermit (1818–1825)]. Ed. Reda Griškaitė. Vilnius, 2026. 2 vol.

32 PACEVIČIUS, Arvydas. *Egodokumentai* [Egodocuments]. In: *Visuotinė lietuvių enciklopedija*. [Accessed 28 June 2026]. Access through Internet: <<https://www.vle.lt/straipsnis/egodokumentai/>>

17th-Century Early Printed Books Held in Polish Libraries), while Vaidas Šeferis attempts to reveal a different side of the Lithuanian classic Kristijonas Donelaitis by delving into marginal notes in parish baptismal registers and other official documents (*The Marginal Donelaitis: Personality Traits of Kristijonas Donelaitis in the Light of his Auto-Commentaries*).

So, enjoy your time, Dear Reader! In volume 87 of *Knygotyra*, you will find a collection of articles on modern-day egodocumentary.