

# MANUSCRIPT NOTES AS EGODOCUMENTS: EVIDENCE FROM 16<sup>TH</sup>- AND 17<sup>TH</sup>- CENTURY EARLY PRINTED BOOKS HELD IN POLISH LIBRARIES

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**Summary.** *This article examines the theoretical and practical application of the concept of the egodocument to handwritten annotations preserved in early printed books. Building on the approaches developed by Jacques Presser and further expanded by Winfried Schulze, it argues that expressions of the author's 'ego' can be identified in a wide range of written traces, including marginalia, glosses, and ownership inscriptions. These annotations, while often overlooked or treated merely as auxiliary bibliographic data, constitute a rich and still underexplored body of sources for the study of personal experience, mentality, and subjective perception in the early modern period.*

*The study situates books firmly within the sphere of private life. In early modern Europe, books functioned not only as carriers of textual content but also as everyday objects embedded in social practices, personal relationships, and domestic environments. They were stored alongside personal belongings, exchanged as gifts, and used collectively within families or scholarly communities. As such, they became natural spaces for recording individual experiences, reflections, and emotions. Handwritten*

*notes – which were accessible to both wealthy and modest owners – offered a particularly democratic medium of self-expression.*

*The article identifies and analyzes several categories of annotations that may be interpreted as egodocuments. These include ownership inscriptions, which often go beyond simple declarations of possession to include information about purchase, price, circumstances of acquisition, or interpersonal relations. In some cases, such entries incorporate emotional language, revealing attachment, memory, or respect for others. Authorial dedications, though sometimes formulaic, can also reflect social bonds and hierarchies. Other types of notes – such as prayers, curses against book thieves, records of personal grievances, or comments on contemporary events – offer direct insight into the beliefs, fears, and emotional states of their authors.*

*Particular attention is given to the role of books as sites of ideological engagement. Marginal annotations could serve as tools of polemic, especially in the context of the Counter-Reformation, where readers actively modified texts to align them with their confessional positions. Similarly, censorial interventions demonstrate that even institutional practices could bear traces of individual agency and worldview.*

*Methodologically, the article highlights the potential of egodocument analysis to complement traditional approaches in the history of the book and intellectual history. It emphasizes that even brief, seemingly insignificant notes can provide valuable evidence, particularly in the case of individuals who left no other written records. By expanding the range of sources considered as egodocuments, the study opens new perspectives for investigating both individual personalities and broader social attitudes.*

**Keywords:** *egodocuments, early printed books, handwritten annotations, provenance research, early modern period.*

**Rankraštiniai užrašai kaip egodokumentai: duomenys iš XVI–XVII a. senųjų spausdintų knygų, saugomų Lenkijos bibliotekose**

**Santrauka.** *Šiame straipsnyje nagrinėjamas egodokumento sąvokos teorinis ir praktinis pritaikymas rankraštinėms pastaboms, išlikusioms senosiose spausdintose knygose. Remdamasis Jacqueso Presserio sukurtais ir Winfriedo Schulze'o toliau plėtotais metodais, autorius teigia, kad autoriaus „ego“ išraiškas galima atpažinti įvairiuose rašytiniuose pėdsakuose, įskaitant*

*marginalijas, glosas ir nuosavybės įrašus. Šios pastabos, nors dažnai nepastebimos arba traktuojamos tik kaip pagalbiniai bibliografiniai duomenys, sudaro turtingą ir vis dar nepakankamai ištirtą šaltinių rinkinį, skirtą asmeninės patirties, mentaliteto ir subjektyvaus suvokimo ankstyvojo naujųjų amžių laikotarpio tyrimams.*

*Šiame tyrime knygos aiškiai priskiriamos privataus gyvenimo sričiai. Ankstyvųjų naujųjų amžių Europoje knygos veikė ne tik kaip tekstinio turinio nešėjos, bet ir kaip kasdieniniai objektai, įsitvirtinę socialinėse praktikoje, asmeniniuose santykiuose ir namų aplinkoje. Jos buvo laikomos kartu su asmeniniais daiktais, keičiamasi jomis kaip dovanomis ir naudojamos kolektyviai šeimose ar mokslininkų bendruomenėse. Tokiu būdu jos tapo natūraliomis erdvėmis, kuriose buvo užrašomos asmeninės patirtys, apmąstymai ir emocijos. Rankraštinės pastabos – prieinamos tiek turtingiems, tiek kukliems savininkams – suteikė ypač demokratišką saviraiškos priemonę.*

*Straipsnyje išskiriamos ir analizuojamos kelios anotacijų kategorijos, kurias galima traktuoti kaip egodokumentus. Tarp jų – nuosavybės įrašai, kurie dažnai apima ne tik paprastą nuosavybės patvirtinimą, bet ir informaciją apie pirkimą, kainą, įsigijimo aplinkybes ar tarpasmeninius santykius. Kai kuriais atvejais tokie įrašai pasižymi emocingu stiliumi, atskleidžiančiu prisirišimą, prisiminimus ar pagarbą kitiems. Autorių dedikacijos, nors kartais ir yra šabloniškos, taip pat gali atspindėti socialinius ryšius ir hierarchijas. Kiti užrašų tipai – tokie kaip maldos, prakeikimai knygų vagims, asmeninių skundų įrašai ar komentarai apie šiuolaikinius įvykius – suteikia tiesioginę įžvalgą apie jų autorių įsitikinimus, baimes ir emocines būsenas.*

*Ypatingas dėmesys skiriamas knygų, kaip ideologinio įsitraukimo vietų, vaidmeniui. Parašėse palikti komentarai galėjo būti naudojami kaip polemikos priemonės, ypač kontrreformacijos laikotarpiu, kai skaitytojai aktyviai keisdavo tekstus, siekdami juos suderinti su savo konfesinėmis pažiūromis. Panašiai ir cenzūros įsikišimai rodo, kad netgi institucinėse praktikoje galėjo atsispindėti individualios veiklos ir pasauležiūros pėdsakai.*

*Metodologiniu požiūriu straipsnyje pabrėžiamas egodokumentų analizės potencialas papildyti tradicinius knygos istorijos ir intelektualinės istorijos metodus. Jame akcentuojama, kad net trumpi, iš pirmo žvilgsnio nereikšmingi užrašai gali būti vertinga medžiaga, ypač tų asmenų atveju, kurie nepaliko jokių kitų rašytinių šaltinių. Išplečiant šaltinių,*

*laikomų egodokumentais, spektrą, tyrimas atveria naujas perspektyvas tiek atskirų asmenybių, tiek platesnių socialinių nuostatų tyrimams.*

**Reikšminiai žodžiai:** *egodokumentai, senosios spausdintos knygos, rankraštinės pastabos, proveniencijų tyrimai, ankstyvoji Naujųjų amžių istorija.*

## INTRODUCTION

The aim of this article is to examine how the concept of the ego-document can be employed in the interpretation of specific manuscript notes found within early printed books. The theoretical framework of the analysis – namely, the concept of the *egodocument* – is subject to varying interpretations among scholars. The range of sources that Jacques Presser (1899–1970) classified as egodocuments has since been significantly expanded. The theoretical foundations for classifying new sources as egodocuments were developed by Winfried Schulze, who emphasized that an author's personality can manifest in different texts regardless of their genre. The world of values and emotions does not have to be described explicitly to be accessible to historical analysis. An author's 'ego' can reveal itself in the way they write about other subjects. Further development of egodocument theory led to a research approach, in which, the focus is on identifying the personalities of authors within texts<sup>1</sup>. Such archival enquiries have already yielded interesting results, including the identification of new materials that enable the study of the inner world<sup>2</sup>. This concept forms the theoretical basis of the present article, which aims to treat handwritten notes found in the pages of early printed books as egodocuments – that is, to explore within them the personalities of their authors and their subjective perceptions of reality. It should, however, be noted at the outset that not every entry among the vast number of manuscript notes in early printed books can be qualified as an egodocument. Indeed, these notations are highly diverse in nature, which is a fact that has been systematically documen-

1 CHORAŻYCZEWSKI, Waldemar; and ROSA, Agnieszka. Egodokumenty – egodokumentalność – analiza egodokumentalna – spuścizna egodokumentalna. In: *Egodokumenty: tradycje historiograficzne i perspektywy badawcze*. Eds. Waldemar Chorażyczewski, Arvydas Pacevičius, Stanisław Roszak. Toruń, 2015, p. 11–14.

2 CHORAŻYCZEWSKI, Waldemar. Privacy od documents – documents of privacy. Remarks on personal sources in historical and archival studies. *Archeion*, 2023, vol. 124, p. 128–150; FALKOWSKI, Piotr; and SIUDA, Kamila. Egodocumentality of personal life: personality – mentality – world of values. One example selected archives of the 20<sup>th</sup> century. *Archeion*, 2023, vol. 124, p. 151–189.

ted by William H. Sherman in his study of English library collections<sup>3</sup>. Of particular importance for the methodology of research on handwritten inscriptions in early books is the article by Tomas Petreikis, in which, various types of marginalia and their respective research potential are discussed<sup>4</sup>. Arvydas Pacevičius developed a valuable classification of handwritten ownership marks, some of which display close similarities to marginalia in that they reflect the thoughts of their authors<sup>5</sup>. The psychological dimension of eighteenth- and nineteenth-century marginalia has been examined by Heather Jackson<sup>6</sup>. Stephen Orgel interprets marginalia as a means by which readers engage with the texts of books<sup>7</sup>. Individual volumes containing marginalia and manuscript notes referring to the private sphere were also subject to investigation<sup>8</sup>. The greatest potential for self-expression lay in the practice of inscribing brief, diary-like entries or personal reminiscences within early printed books, as well as in marginal notes containing opinions on the text – namely, egodocumentary marginalia<sup>9</sup>. Consequently, the boundary for these entries is set by the inclusion of subjective elements, such as emotional states, life experiences, personal data, or individual belief systems.

Manuscript notes in early printed books appear in two guises: in their original state – and, by extension, in digital facsimiles – and as excerpts incorporated in printed and online catalog entries<sup>10</sup>. They are also the subject of analysis

- 3 SHERMAN, William Howard. *Used books: marking readers in Renaissance England*. Philadelphia, 2007.
- 4 PETREIKIS, Tomas. Marginalijos kaip knygos istorijos šaltinis: istoriografinis aspektas. *Knygotyra*, 2011, vol. 57, p. 67–85.
- 5 PACEVIČIUS, Arvydas. Senujų knygos nuosavybės ženklų tipologija. *Knygotyra*, 2004, vol. 43, p. 50.
- 6 JACKSON, Heather Joan. *Marginalia: readers writing in books*. New Haven; London, 2001.
- 7 ORGEL, Stephen. *The reader in the book: a study of spaces and traces*. Oxford, 2015.
- 8 An example is a copy of Kasper Niesiecki's armorial *Korona Polska*, in which, information on the births, marriages, and deaths of members of the Działyński family was recorded. These annotations testify to the cultivation of genealogical memory and the conscious preservation of family tradition. See: ROSZAK, Stanisław. Ego-documents – some remarks about Polish and European historiographical and methodological experience. *Biuletyn polskiej misji historycznej*, 2013, vol. 8, p. 38.
- 9 PETREIKIS, Tomas. Egodokumentai ir privati Lietuvos erdvė XVI–XX amžiuje. Ed. Arvydas Pacevičius. Vilnius, 2013, p. 307–324.
- 10 The Jagiellonian Library catalog serves as an example of an online repository that includes provenance notes – <https://katalogi.uj.edu.pl>. Furthermore, the *Material Evidence in Incu-*

in various monographs and scholarly articles dedicated to the history of book collections and the individuals who owned and used them. The primary sources for this article consist of the collection of sixteenth- and seventeenth-century early printed books held at the National Library of Poland, much of which is accessible via the *Polona* digital library<sup>11</sup>. Interesting research perspectives arising from a focus on handwritten annotations in early printed books within a single historical collection were presented by Arvydas Pacevičius in his studies of paleotypes stored in the library of Vilnius University<sup>12</sup>. The research is further supported by a key secondary source: the catalogue of sixteenth-century imprints from the University of Warsaw Library<sup>13</sup>. Based on these sources, a survey of various types of marginalia will be conducted, exploring their potential to be utilized as egodocuments.

## THE ROLE OF BOOKS IN PRIVATE LIFE

The subject of the book appears in many ways in the history of everyday or private life. The book served as a medium for content that shaped personal life. Research on books in different environments reveals the customs and practices related to book use within various social groups. For example, among the students of Kraków Academy, complex relationships often existed regarding the borrowing of textbooks. On the one hand, this was a form of mutual assistance in response to the scarcity of handwritten codices; on the other hand, this practice sometimes led to legal disputes<sup>14</sup>.

The rules of social conduct described in books shaped patterns of interpersonal relations, as exemplified by the great influence that Baldassare Castiglione's *The Book of the Courtier* had on courtly life<sup>15</sup>. Collections of letter-writing models (*Modus epistolandi*) helped people conduct correspondence according to the

*nabula* (MEI) database represents a vital resource for the study of ownership inscriptions – see: <https://data.cerl.org/mei>.

11 <https://polona.pl/>

12 PACEVIČIUS, Arvydas. The Culture of the Book in Lithuania and the Provenance of Post-Incunabula. In: *Vilniaus universiteto bibliotekos paleotipai: katalogas*. Eds. Nojus Feigelmanas, Irena Daugirdaitė, Petras Račius. Vilnius, 2003, p. xlix-lxviii.

13 *Katalog druków XVI wieku w zbiorach Biblioteki Uniwersyteckiej w Warszawie*. Warszawa, 1994–2018. 8 vol.

14 BORODA, Krzysztof. *Studenci Uniwersytetu Krakowskiego w późnym średniowieczu*. Kraków, 2010, p. 234–236.

15 DELUMEAU, Jean. *Cywilizacja Odrodzenia*. Warszawa, 1987, p. 339.

prevailing manners and spread new customs<sup>16</sup>. In societies with a high level of education, the influence of the book on private life became considerable. In the seventeenth-century Netherlands, book demand was enormous: in 1655 alone, fifty thousand copies of Cats's volume of poems were sold. In this society, shared reading was a popular practice in family life<sup>17</sup>. Books functioned within the private sphere; they were kept among other personal belongings. In the chest of one Warsaw priest, books lay together with a towel, tablecloths, a shawl, and pillowcases<sup>18</sup>. Books that formed part of large libraries were also integrated into social and personal relationships. In the seventeenth-century Poland, magnates' books were not merely representative objects in palace libraries<sup>19</sup>. For instance, books were commonly given as gifts to relatives and friends<sup>20</sup>. An insight into interests – and thus also into the sphere of worldview – is likewise provided by travelling libraries that accompanied aristocrats on their journeys<sup>21</sup>.

The use of books in the private lives of scholars and of those living far from scholarly pursuits, of the wealthiest and of those of average means, exerted a varied influence on the physical form of the volumes. Taste, social status, and prevailing cultural trends were often reflected in bookbindings made to individual order, although this means of expressing one's worldview was accessible only to wealthier owners. Not everyone could afford to commission bookplates or purchase bindings decorated in a chosen style. Most early printed books have bindings whose purposes were practical rather than ideological. However, a method accessible to everyone for inscribing one's own views, reflections, or experiences in a book was to make handwritten notes. The significance of handwritten notes as egodocuments is further underscored by the fact that, beyond institutional libraries, inscriptions were also made in private collections. Their authors wrote primarily for themselves, or occasionally for family members or friends to whom they lent their books.

- 16 JELICZ, Antonina. *Życie codzienne w średniowiecznym Krakowie: (wiek XIII–XV)*. Warszawa, 1966, p. 166–167. Notes in books allow us to learn about small details of daily life, such as the cost of ingredients needed for a potion.
- 17 ZUMTHOR, Paul. *Życie codzienne w Holandii w czasach Rembrandta*. Warszawa, 1965, p. 196.
- 18 LILEYKO, Jerzy. *Życie codzienne w Warszawie za Wazów*. Warszawa, 1984, p. 255–256.
- 19 CZAPLIŃSKI, Władysław; and DŁUGOSZ, Józef. *Życie codzienne magnaterii polskiej w XVII wieku*. Warszawa, 2024, p. 165.
- 20 Ibid, p. 167.
- 21 JARCZYKOWA, Mariola. Biblioteczka podróżna Janusza II Radziwiłła (1612–1655). *Biblioteki – prasa – Silesiana*, 2001, vol. 13, p. 34–45.

## HANDWRITTEN ANNOTATIONS IN EARLY PRINTED BOOK STUDIES

Handwritten annotations have long been used in research on the history of books and libraries. A category of handwritten notes added to early printed books that has long attracted the interest of researchers consists of the inscriptions made by former owners of the volumes, indicating that the book belonged to them, i.e., the provenance inscriptions. Even before the Second World War, documenting these inscriptions had become standard practice in some early printed book catalogues. In the catalogue of sixteenth-century Polish early printed books in the Gniezno Chapter Library, the raw texts of the ownership inscriptions were added to the bibliographic descriptions<sup>22</sup>. By contrast, other handwritten notes had not yet been taken into account in the descriptions of early printed books. Marginal notes and glosses were very briefly taken into account in another pre-war catalogue dedicated to sixteenth-century Polish prints in the Library of the Society of Friends of Science in Poznań<sup>23</sup>. Gradually, an increasing attention was also paid to other types of annotations in early printed books. An early example is the catalogue of the Seminary Library in Poznań, for which, Kamil Kantak included transcripts of handwritten notes from early printed books. Some of these entries contained personal reflections, such as: *Na stroie nowe delikatne niewystam co dyabeł odarł iedne z nich, o gdyby tak i drugim czynił, arcydobrze by było* (Regarding women's new delicate clothes, the devil stripped one of them; oh, if he were to do the same to the others, it would be wonderfully good)<sup>24</sup>.

Handwritten notes in early printed books were also used beyond bibliographic catalogues – primarily in studies of intellectual culture and, so far to a lesser extent, in research on the mentality of historical book users. In the works of Polish historians, one of the most important examples is a reconstructed book collection: that of Mikołaj Czepel (1452–1518), one of the first humanists in Poland, a lawyer, and a professor at Kraków Academy. The identification of books from his library was made possible by the following inscription executed by the librarian of the Library of the Academy of Kraków: *Liber testamentaliter*

22 FORMANOWICZ, Leon, ed. *Katalog druków polskich XVI-go wieku Biblioteki Kapitulnej w Gnieźnie*. Poznań, 1930.

23 DOBRZYŃSKA-RYBICKA, Ludwika; and KOEHLERÓWNA, Aniela, eds. *Katalog druków polskich XVI w. znajdujących się w Bibliotece Towarzystwa Przyjaciół Nauk w Poznaniu*. Poznań, 1929.

24 KANTAK, Kamil. Spis książek XV wieku Książnicy Seminarium Duchownego w Poznaniu. Część pierwsza. *Roczniki Towarzystwa Przyjaciół Nauk Poznańskiego*, 1918, vol. 45, no. 131.

*legatus pro libraria theologorum studii Cracoviensis olim venerabilis ac egregii viri domini Nicolai Czepel de Posznania, decretorum doctoris, praepositi wratiszlaviensis et plocensis, qui ex humanis cessit ultima aprilis Anno Christi 1518, cuius animam Dominus Deus habeat* (The testamentary book bequeathed for the library of the theologians of the Kraków Studium by the once venerable and distinguished man, Lord Mikołaj Czepel of Poznań, Doctor of Decrees, provost of Wrocław and Płock, who departed from this world on the last day of April in the Year of Christ 1518, whose soul may the Lord God hold). Anna Lewicka-Kamińska, outlining the research directions on the reconstructed library of Mikołaj Czepel, indicated as one of the research tasks “to deepen the understanding of personality”<sup>25</sup>. A comprehensive analysis of Czepel’s library, conducted by an outstanding expert in Renaissance books, yielded only modest conclusions regarding the inner world of the collection’s owner. Mikołaj Czepel was influenced by the humanism then reaching Poland and was drawn to Neoplatonism. He took care to collect books published within the sphere of the Romance culture close to him<sup>26</sup>.

A similar methodology, based on the analysis of handwritten annotations in books, has been applied in studies of the libraries of professors at Kraków Academy from the late Middle Ages and the dawn of the Renaissance. By using ownership inscriptions on the books, Waława Szelińska reconstructed the 32 libraries of professors at Kraków Academy in the 15<sup>th</sup> and early 16<sup>th</sup> centuries. The analysis of the book collections made it possible to describe the ideas and philosophical directions adopted by the Kraków professors – Augustinianism, nominalism, and Scotism. This also made it possible, to some extent, to examine the intellectual culture and mentality of Kraków scholarly circles<sup>27</sup>.

An example from the following century, drawn from previous research, is the libraries of seventeenth-century Polish magnates. Despite differences in the profile of their collections, these libraries were dominated by religious works, which reflects the growing interest in devotional literature under the influence of the Counter-Reformation. The fewest books in magnates’ libraries were on philosophy, as this field of knowledge did not play a significant role in the education system of the elites at that time<sup>28</sup>.

25 LEWICKA-KAMIŃSKA, Anna. *Renesansowy księgozbiór Mikołaja Czepla w Bibliotece Jagiellońskiej*. Wrocław, 1956, p. 18.

26 Ibid., p. 26.

27 SZELEŃSKA, Waława. *Biblioteki profesorów Uniwersytetu Krakowskiego w XV i początkach XVI wieku*. Wrocław, 1966, p. 266–274.

28 CZAPLIŃSKI, Władysław; and DŁUGOSZ, Józef. *Życie codzienne magnaterii polskiej w XVII wieku*. Warszawa, 2024, p. 171–172.

A second avenue in the use of annotations in books was biographical research. Sometimes, these notes contained information not recorded elsewhere. An example of this is an incunabulum that was once owned by the famous physician Jan Solfa (1483–1564). He recorded that he received his doctorate in medicine from the University of Bologna in fifteen sixteen (1516): *1516 p[rae]sentat[us] hora 23 die nona Januarij, die vero xi eiusd[em] 1 q[ua]rtale pl[us] 23 hora[m] accepi insigne doctorat[us] in medica fac[ul]tate Bononie* (In 1516, having been presented at the 23<sup>rd</sup> hour on the ninth day of January, and on the 11<sup>th</sup> day of the same first quarter, I received the insignia of the doctorate in the Faculty of Medicine at Bologna). Prior to the discovery of this note, the time and place of Jan Solfa's doctoral studies had remained speculative<sup>29</sup>.

Alongside the growth of research on handwritten notes in early printed books, significant advances were made in cataloguing and describing such annotations within historical collections. A notable milestone in this field was the compilation of a catalogue of sixteenth-century early printed books held by the University Library in Warsaw<sup>30</sup>. The publication of the eight-volume catalog took place from 1994 to 2018 and was based on research begun in the years 1994–2018. The volumes of the catalog included indexes of various types of handwritten annotations. The following types were distinguished: book prices, censorship notes, authorial dedications, indexes, marginalia, prayers, maxims, remarks about the book or author, poems, spells and prayers against book thieves, astronomical records, bibliographical notes, library records, household records, historical notes, monastic and church records, medical notes, legal notes, natural science records. In addition to this index, ownership notes were included – these can be found through a separate index of historical book owners, and they are by far the most numerous.

Some of the handwritten entries identified during the cataloguing of early printed books contain content falling within the scope of interest of scholars studying egodocuments. Sylvie Mouysset analyzed information on purchases, expenses, genealogical notes about the deaths and births of family members, as well as simple notes on other events from family life recorded in 'livres de raison'. This type of source made it possible to understand the mentality of its authors, who considered some events worthy of being recorded while omitting others (interest in women's lives is notably marginal)<sup>31</sup>. Apart from the

29 SPANDOWSKI, Michał. Zapiski Jana Solfy w inkunabule medycznym z 1496 roku. *Roczniki Biblioteczne*, 2017, vol. 61, p. 268–269.

30 *Katalog druków XV i XVI wieku w zbiorach Biblioteki Uniwersyteckiej w Warszawie*.

31 MOUYSET, Sylvie. *Papiers de famille: Introduction à l'étude des livres de raison* (France, XVe–XIXe siècle). Rennes, 2007.

similar range of topics they cover, 'livres de raison' analyzed as egodocuments share another feature with the annotations found in early printed books: the information they contain about the domestic life of townspeople was not recorded anywhere else. It is important to note that, on the pages of a single early printed book, entries concerning various aspects of life may be recorded, for example, economic and religious notes reflecting the life of the Cistercians in Wąchock Monastery<sup>32</sup>. The content of the entries could be even more diverse, combining prayers, economic records, and poems<sup>33</sup>. Research on collections of early printed books reveals, and will likely continue to reveal, new texts that fall within the scope of studies on egodocuments. However, are autobiographical notes and records of family or community life the only texts found on the pages of early printed books that allow us to approach the 'ego' of their former users?

Before taking a closer look at the notes made by private owners, two other facts should be emphasized. First, many books from private collections have no inscriptions at all. Consequently, the mere act of making a note already constitutes a trace of personal choice, a subtle mark of the author's individuality. Not all annotations were made out of personal necessity. Students recorded teachers' comments on the texts of books as part of their educational program. Librarians made entries in books confirming that the volumes belonged to the institution and noting how they came into its possession. However, it is sometimes possible to discern personal characteristics of the authors of notes made in the course of official duties and professional responsibilities. However, the way in which they carried out these tasks may reveal traces of personal involvement. Copies were studied of Theodor Zwinger's *Theatrum vitae humanae* (Basel, 1604) that had been subjected to censorial intervention in line with the *Index librorum expurgatorum* which contained guidelines concerning a number of textual modifications in the text of the books. The removal of prohibited passages from the text was not always a mechanical application of the instructions from the *Index*. In some cases, the results of the censors' work displayed individual characteristics<sup>34</sup>.

32 *Katalog druków XV i XVI wieku w zbiorach Biblioteki Uniwersyteckiej w Warszawie*, no. 5965.

33 *Katalog druków XV i XVI wieku w zbiorach Biblioteki Uniwersyteckiej w Warszawie*, no. 5774/b.

34 BAUDRY, Hervé. A Theatre of Cleanliness: A Study of Early Modern Book Microcensorship and the Digital Humanities. In: *Theatrum Libri: Book Printing, Reading and Dissemination in Early Modern Europe*. Eds. Milda Kvizikevičiūtė, Viktorija Vaitkevičiūtė-Verbickienė. Vilnius, 2022, p. 31.

The well-preserved library collection of the Jesuits in Łomża has made it possible to analyze the work of one of the institution's remarkable librarians. The Jesuit censor, Andrzej Orembski (ca. 1567–1639) carried out his activity in the Jesuit library in the college in Łomża. His approach to books reflects the culture of the environment in which he operated. The attitude shaped by the Counter-Reformation encouraged intensive polemics, including during the reading of books, and manifested itself in the addition of polemical notes on their pages when the books did not align with the position of the Roman Church. Thus, Orembski engaged in polemics with heretics on the pages of the books he managed<sup>35</sup>. In this, he was a representative of his time. However, the surviving books from his library allow for a deeper insight into the individuality of the Jesuit. He also recorded information about the binding of the books and the repair of damaged volumes. In the books he worked on, his individual traits and worldview are also visible. He appeared to be torn between obedience to the Order and the belief that every book might be of some value. In cases not clearly regulated by official guidelines, Orembski tended to act with caution and suspicion. He regarded intellectual freedom and independent thought as dangerous, and systematically removed their traces from the books. Apart from ideological matters, Orembski's notes also reveal his more down-to-earth interests in curiosities from the world, monsters, and wine<sup>36</sup>.

To conclude this section of the article, the 20<sup>th</sup> century saw a steady increase in scholarly interest regarding manuscript notes within the cataloguing of early printed books in Poland. Information concerning these annotations was recorded with growing precision in special collection catalogues. Furthermore, manuscript entries served as a foundation for detailed research into individual figures – their lives, professional work, worldviews, and personal interests. The subsequent section of this paper will discuss various types of manuscript notations and the potential for utilizing them to gain insight into the inner world of their authors.

The interweaving of personal elements with non-personal content is a phenomenon likewise observed in the analysis of other source types, such as correspondence. See: KUCHARSKI, Adam. O sobie, ludziach i świecie. Listy Jakuba Kazimierza Rubinkowskiego do Elżbiety Sieniawskiej jako egodokumenty i źródła wiadomości gazetowych (1716–1726). In: *Kobiece kręgi korespondencyjne w XVII–XIX wieku*. Eds. Bożena Popiołek, Uszuła Kicińska, Agnieszka Słaby. Warszawa; Bellerive-sur-Allier, 2016, p. 34.

35 WIENCEK-SIELSKA, Izabela. *Przekreśl, wytnij, zaszyj*: siedemnastowieczny cenzor – studium przypadku. Warszawa, 2024, p. 462–463.

36 Ibid., p. 469–470.

## TRACES OF THE SELF IN MANUSCRIPT NOTATIONS

Recording ownership in a book reveals the individuality of its owner, as not all early printed books contain such inscriptions. The reason for making a record could have been prudence, fear of theft, attachment to the book, or a love of order. The motives could vary, and specifying them requires finding other primary sources (even other notes within the same books) that allow us to get closer to the person who made the entries.

The simplest ownership inscriptions have a very straightforward structure. Sometimes, this consisted merely of the owner's name, as in the following seventeenth-century entry: *Casimiri Podgorski*<sup>37</sup>, or in a slightly longer version: *Ego sum possesor Martinus Przigockij Anno D[omi]ni 1617 (I am the owner, Martin Przigocki, in the year of our Lord 1617)*<sup>38</sup>.

Some book owners recorded additional information, with the year of purchase being a common practice: *Ego sum possesor Martinus Przigockij Anno Domini 1617 (I am the owner, Marcin Przygocki, Anno Domini sixteen seventeen)*<sup>39</sup>. Sometimes, descriptions were provided of how the book came into the owner's possession. This could have been a purchase, for example: *Jacobi Christophorij Pileri Emptus Cracouie quatuor florenis AD 1619 (Jacobus Christophorij Pileri, purchased in Kraków for four florins, in the year 1619)*<sup>40</sup>, purchase with the approval of superiors: *F[rat]ris Antonij Orłowieczki Or[dinis] S[ancti] Fran[cisci] Con[ventualis] de licentia super[iorum] emptus 3b[us] flor[enis] 1666 (...)* <sup>41</sup>, or a donation: *Haec II Volumina Epistolarum Schwenckfeldicarum ad Bibliothecam*

37 CERVUS, Jan. *Epitome pontificij ac caesarei iuris*. [Kraków: Florian Ungler, 1534]. Copy: National Library of Poland, call number SD XVI.O.6418, l. 28 r.

38 *Diurnale horarum ecclesiae cathedralis Posnaniensis*. Lipsiae: Melchior Lotterus: expensis et cura [...] Georgij Denarij, Germanice Pfennig, 1538. Copy: National Library of Poland, call number SD XVI.O.6189, l. b2 v.

39 *Diurnale horarum ecclesiae cathedralis Posnaniensis*, Excudebat Lipsiae: Melchior Lotterus; expensis et cura [...] Georgij Denarij, Germanice Pfennig, 1538, l. b2v, National Library of Poland, call number SD XVI.O.6189.

40 BZOWSKI, Stanisław Abraham. *Rozaniec Panny Maryey, teraz nowo w Krakowie v s. Troyce reformowany*, W Krakowie: v Woyciecha Kobylińskiego, [post 1 VII] 1600. Copy: National Library of Poland, call number SD XVI.Qu.743. Inscription on the title page.

41 BENEDICT OF NURSIA. *Regula błogosławionego y Bogu upodobanego oycy Benedicta s. na polski ięzyk pilnie przełożona*. W Krakowie: w drukarni Andrzeia Piotrkowczyka, [post 3 III] 1597. Copy: National Library of Poland, call number SD XVI.Qu.1528. Inscription on the title page.

*Valerianam accesserunt ex liberali donatione Viri et Civis nostratis honestissimi Johannis Christophori Cundisii Bibliopolae et Bibliopegi. Quem Semper Bene! A. 1724 d. 29 Septembr[is] (These two volumes of Schwenckfeldian letters were added to the Valerian Library through the generous donation of our honorable citizen and man, Johann Christoph Cundis, bookseller and bookbinder. May he always prosper! September 29, 1724)*<sup>42</sup>.

The description of the purchase could be expanded to include additional circumstances, revealing the buyer's interests – or perhaps even aspects of their character: *Ta xiega Kalista Menowskiego za Ktorą dał[m] zło. 4 ojcu Makaremu Ktory został ślepiem w Monasteru czernihowskij[m] S. Troicy Iylinski (This book of Kalist Menowski, for which I gave 4 złoty to Father Makary, who went blind in the Monastery of the Holy Trinity and St. Elias in Chernihiv)*<sup>43</sup>. Such a note about the monk's blindness may reflect human concern for the ill, or perhaps an interest in the lives of monks. The fact of the book being given as a gift was also recorded, with descriptions of the relationship between the donor and the recipient: *Hunc librum Joachimus Olaff donavit condiscipulo suo Casparo Czirenbergio Anno 1588 11 Cal[endas] Sept[embris] (This book was given by Joachimus Olaff to his fellow student Kaspar Czirenberg in the year fifteen eighty-eight)*<sup>44</sup>. Here's another example with a different description of the gift: *Hunc librum ego Paulus Hermannus dono dedi D[omi]no Jacobo S. [...] in pignus p[er]petuae memoriae (This book I, Paulus Hermannus, have given to Master Jacob as a token of eternal remembrance)*<sup>45</sup>.

Ownership inscriptions do not always limit themselves to purely legal or historical information. Here is an example of an inscription that focuses on the owner and the history of the book, but also contains elements that may be interpreted as expressions of the author's feelings: *Ex libris Georgii Weneri*

42 SCHWENCKFELD, Caspar. *Das zweite Buch des andern theils des Epistolars*. [s.l.: s.n.], 1570. Copy: National Library of Poland, call number SD XVI.F.1955 I. Inscription on the flyleaf.

43 *Nowy Testament Pana naszego Iesusa Christusa, znowu z lacińskiego y z graeckiego na polskie [...] / przełożony przez d. Iakvba Wvyka. W Krakowie: w drukarni Andrzeia Piotrkowczyka, [post 3 V] 1594. Copy: National Library of Poland, call number SD XVI.O.355, f.) (5 r.).*

44 CIREMBERGIUS, Ioachimus. *Praetoris urbani sev iudicis eiusque effectuum, virtutum ac officiorum absoluta descriptio*. Regiomonti Borvssiae: in officina Johannis Daubmann, VII 1570. Copy: National Library of Poland, call number SD XVI.O.549. Inscription On the guard leaf.

45 BÈZE, Theodor. *Tractatus tres de rebus grauissimis scripti*. Genevae: [Jean Crespin], 1565. Copy: National Library of Poland, call number SD XVI.O.551, l. M3 v.

*Regiomontani Borussi, quam possidet ex haereditati Parentius sui desideratissimi D[omi]ni Georgii Wernerii Diaconi apud Labenicensis Regiomontanos meritissimi (Ex libris of Georgius Werner of Königsberg in Prussia, which he possesses from the inheritance of his most beloved father, Lord Georgius Werner, the most deserving deacon at Labiawa in Königsberg)*<sup>46</sup>. In this inscription, apart from identifying the owner and describing the book's history, the attention is drawn to the adjectives *desideratissimi* and *meritissimi*, with which Pastor Georg Werner (1589–1643) described his father. These expressions are not standard in ownership notes. The content of the entry may therefore be treated as an expression of the feelings Georg Werner held toward his father. It is only a small trace, and an insufficient basis for drawing firm conclusions about the relationship between the two figures. To reach reliable conclusions, one would need access to a greater number of sources. Nevertheless, the note made in the book would still have significance as one of the texts that allows us to gain insight into the personal relationship between these two individuals.

These few examples show that descriptions of the purchase or gifting of books often included more personal information. In some cases, these inscriptions thus allow us to approach the personal sphere of their authors. Describing the donor may suggest a deeper interest in the person themselves – a desire to preserve the story behind the act of giving the book. However, caution is advised, as some entries were conventional in nature. One such example is the statement that a book was purchased for oneself and for friends. In the Renaissance, this was a common phrase that does not necessarily indicate a willingness to share the book. Rather, it may reflect the reception of fashionable expressions. It should be noted that entries seemingly of a personal nature could follow conventional formulas, as exemplified by the addition of 'et amicorum' (for friends) in ownership inscriptions<sup>47</sup>.

The second type of a handwritten entry typical for early printed books, although appearing much less frequently than ownership inscriptions, are author dedications to the people to whom they gave their books as gifts. Like ownership notes, dedications can take a very concise form. They do not always even indicate who the recipient was or on what occasion the book was given; in one of his books, Martin Mylius simply wrote: *Donum auctoris*<sup>48</sup>, or,

46 KVIŽIKIČIŪTĖ, Milda; PRAŠKEVIČ, Eva; and VAITKEVIČIŪTĖ, Viktorija, eds. "Oficina Plantiniana" Nacionalinėje bibliotekoje: katalogas. Vilnius, 2022, no. 11.

47 PEARSON, David. *Provenance Research in Book History: a hand book*. Major New Edition. Oxford, 2019, p. 37–38.

48 *Katalog druków XV i XVI wieku w zbiorach Biblioteki Uniwersyteckiej w Warszawie*, no. 6807/b.

in a rather bland way, listed both persons: R[everendo] D. Stanislaio Ilovio c[um] g[ratia] auctor misit (*The author sent [this] to the Reverend Lord Stanislaus Ilovius as a courtesy*)<sup>49</sup>. Sometimes, these statements come across as purely courteous, such as: *Nobilitate vera, pietate, prudentia, virtutibus et eruditione clarissimo viro D[omi]no Volterto Ridesel ab Eisenbach etc. D[omi]no et patrono suo, omni pietate et observantia colendo observantiae ergo mittit praeses* (*To the most illustrious man, distinguished by true nobility, piety, prudence, virtues, and learning, Lord Wolter Ridesel of Eisenbach, etc.; to his lord and patron, honored with all piety and respect – the presiding author sends this out of respectful devotion*)<sup>50</sup>. In some dedications, however, traces of the relationship between the giver and the recipient are visible. Kaspar Landsidel (1514–1560) recalled a former friendship with Andreas Musculus (1514–1581): *Opti[mo] et doctiss[imo] viro M[agistro] Andreae Musculo C[aspar] Lansid[elius] antiqvij Sosalitij ergo*<sup>51</sup>. Pastor Christoph Pezel (1539–1604) honored his patron, the governor of Legnica, Wenceslaus von Neukirch Zedlitz (1551–1613), by presenting him with his work accompanied by a dedication: *Nobiliss[imo] D[omino] Capitaneo Zedlicio patrono suo [...] Chr[istophorus] P[ezelius] D[edicat]*<sup>52</sup>. Here is another example, featuring an element of the interpersonal relationship: *Generoso uiro D[omi]no Andreae Zernijczki dono obtulit autor obseruantiae ergo* (*To the generous man, Lord Andrzej Zernijczki, the author offered [this] as a gift, therefore out of obedience*)<sup>53</sup>.

The research question concerns the possibility of treating spells against book thieves recorded in books as egodocuments. On the one hand, many of these entries consist of standardized, repeated formulas, which arguably lack the element of unique personal expression. Conversely, certain texts provide significant insight into the mentality and belief systems of their authors. Arvydas Pacevičius drew attention to charms and incantations as a distinct literary form and as a source for the study of mentality in his reflections on ownership inscriptions<sup>54</sup>. These spells frequently invoked supernatural powers; for instance: *Nemo audeat eum accipere cavendo [...] divina indictio non impune erit* (*Let no one*

49 Ibid., no. 4723/b.

50 Ibid., no. 5054.

51 Ibid., no. 5717.

52 Ibid., no. 6411.

53 Ibid., no. 4270/b.

54 PACEVIČIUS, Arvydas. Zapiski własnościowe w książkach oraz małe formy literackie jako źródło do badań mentalności. In: *Klasztory mnisz na wschodnich terenach dawnej Rzeczypospolitej od XVI do początków XX wieku*. Eds. Jolanta Gwioździk, Rafał Witkowski, Andrzej Marek Wyrwa. Poznań, 2014, p. 386.

*dare to receive him cautiously... divine judgment will not go unpunished*)<sup>55</sup>, *Hic liber meus testis est Deus* (God is the guardian and witness of this book)<sup>56</sup>, or: *Quis mihi istum librum biruit Jesum Christum non videbit* (Whoever takes this book from me will not see Jesus Christ)<sup>57</sup>. Other spells had the character of a curse: *Kto tę xiąszke ukradnie, temu ręka upadnie* (Whoever steals this book, their hand shall fall off). Sometimes the sufferings awaiting the thief were described in detail: *Hunc mihi si rapies nequam scelerate libellum, effodiet corvus lumen utrumque tibi* (But if you, wicked and impudent, seize this vile little book, a crow will dig out your heart and both your eyes)<sup>58</sup>.

Some handwritten notes in early printed books are direct records of their authors' experiences and views. The variety of these texts is as great as the range of human emotions and experiences. Sometimes, a wronged person would pour out their sorrow onto a page of a book, as did a certain monk from a monastery of regular canons, who felt unfairly punished by his superior: *Accepi aliquot alapas a R[evere]ndo D[omi]no Zubero Praep[osi]to Calissiensi Can[onico] Regulari fer[ia] 4ta die 19 Julij temp[o]re Vespertino et habui sessionem trium dieru[m]. Ipse scit Deus quod non fuerim ebrius tum temporis ipsa dictante conscientia bona, ipse Viderit, haec scripsi 21 Julij feria 6ta Amen* (I received several alms from the Reverend Lord Zuber, Provost of Calisia, Canon Regular, on Wednesday, the 19<sup>th</sup> of July, in the evening, and I held a session of three days. God Himself knows that I was not drunk at that time, my own good conscience testifying, He Himself saw. I wrote this on Friday, the 21<sup>st</sup> of July. Amen.). Interestingly, the monk did not write this in a personal breviary or prayer book, but in a large-volume folio of over 500 pages<sup>59</sup>.

Another monk from the Norbertine monastery in Witów probably mocked a fellow monk by attributing to him fictitious titles: *Sebastianus a Gosciska Zieleński Episcopus suffraganeus Gnesnens[is] Plocens[is] Can[onic]us Praepositus Wratislaviens[is]* (Sebastian of Gociszka Zieleński, Suffragan Bishop of Gniezno and Płock, canon, provost of Wrocław). These malicious remarks were also recorded in a theological book of over 700 pages<sup>60</sup>. Another, verse-like note illustrates its author's admiration for Hetman Stanisław Żółkiewski (1547–1620): *Poległ*

55 *Katalog druków XV i XVI wieku w zbiorach Biblioteki Uniwersyteckiej w Warszawie*, no. 6372.

56 *Ibid.*, no. 5840.

57 *Ibid.*, no. 6871.

58 *Ibid.*, no. 6631/b.

59 *Ibid.*, no. 5927/a.

60 *Ibid.*, no. 5969.

*hetman znamienity/ Wodz w utarczkach nie pobyty / Ociec wszech sirot łaskawy / Nauczyciel świata prawij. (A noble hetman has fallen / A commander unbeaten in battle / A gracious father to all orphans / A righteous teacher of the world)*<sup>61</sup>.

Personal notes often appeared alongside texts unrelated to the author's inner world. These combinations shed light on their attitudes toward the events described. For example, a description of mouse plague was accompanied by a prayer for protection against disease, often linked to the invasion of rodents carrying illnesses. This may reflect a sense of fear, helplessness, and the need to seek protection from danger<sup>62</sup>.

A survey of various types of annotations in early printed books has shown that these texts may reveal the inner world of the individuals who wrote them. The question remains, however, how such minor texts can be used in research on the ego of early users, readers, or owners of early printed books. A crucial factor shaping their interpretation is the extent of our knowledge about the authors of the annotations. In this respect, there is considerable variation: some notes can be attributed to individuals about whom we know a great deal, while others remain anonymous.

In the case of well-known authors, annotations constitute one of many sources for reconstructing an individual's personality. Józef Andrzej Załuski (1702–1774), the founder of an immense library, left a vast number of notes in the books he collected on a massive scale. These annotations concern various aspects of the books – such as their rarity and subject matter – and served to maintain order within his enormous library<sup>63</sup>. In assembling hundreds of thousands of books, he demonstrated meticulous concern for maintaining order within the collections. This was achieved through the publication of high-quality catalogues, the employment of specialists, and the auctioning of duplicates. In doing so, he expressed the same character traits reflected in the cataloguing system he devised for describing every book. In this case, notes found in early printed books complement information known from other sources. They constitute a further example of his passion, ambition, and commitment to sound organization.

However, the authors of the records concerning ownership are not always known. Many inscriptions found in books are anonymous. Some owners recorded the price or the place where the book was purchased – but they them-

<sup>61</sup> Ibid., no. 5796.

<sup>62</sup> Ibid., no. 5623.

<sup>63</sup> JUSZCZAKOWSKA, Halina. Z badań nad załuscaniami w Bibliotece Uniwersytetu Warszawskiego. *Z Badań nad Polskimi Księgozbiorami Historycznymi*, 1976, vol. 2, p. 36, 39.

selves remained in the shadow. We cannot, therefore, use these texts to study the mentality of specific individuals. Based on handwriting, we can only roughly estimate the period in which they lived. Yet, these anonymous traces are not limited to providing information about prices or places of purchase. They can also offer insights into how books were perceived and treated in early modern society – for example, by examining which types of books most often feature price annotations, and which do so less frequently. Or by asking: what sums were considered worth recording, and which purchases were seen as too insignificant to note?

To illustrate this point, I will present a brief example that reveals much about attitude towards Lutheran and Reformed Church in Poland in the seventeenth century in the Polish–Lithuanian Commonwealth. A characteristic example is a funeral sermon by the Evangelical Reformed priest Baltazar Łabęcki (d. 1645), printed at the Evangelical Reformed printing house of Jan Kmita in Lubcza. The following title was printed on the title page:

*The assurance of salvation to all the devout and truly believing [...] was demonstrated in a sermon delivered at the funeral of the late [...] Elżbieta Wargocka, née Janowa Grekowiczowa, who, having lived thirty-five years, happily completed the course of her life in the year 1636, on the 21<sup>st</sup> of July. In the garden of the Evangelical congregation on the 23<sup>rd</sup> of the same month, by Balthazar Labędzki*<sup>64</sup>.

Above the words ‘Evangelical congregation’ was written ‘Hellish Paradise’ (Raju piekielnego). ‘Servant of Christ’ was crossed out and replaced with ‘servant of devils’ (sługę czartów). On the following page, the main title, “*Funeral Sermon Delivered over the Body of the Devout Lady Elżbieta Wargocka*”, was altered to read: “over the corpse of the impious Calvinist woman” (nad trupem niepobożnej kalwinki). This example aptly captures the atmosphere of the spirit of the triumphant Counter-Reformation and could serve as a vivid illustration of the social sentiments documented in other sources. I think that numerous studies on the emotions accompanying historical events can be enriched by similar traces of moods and opinions found on the pages of early printed books.

The types of manuscript notes in early printed books discussed above are not the only texts to be found within them. On the margins and blank pages,

64 *Pewność zbawienia wszystkim pobożnym y prawdziwie wierzącym [...] pokazana w kazaniu odprawowanym przy pogrzebie poźney [...] Elżbiety Wargockiey Janowey Grekowiczowey, która trzydzieści y pięć lat żywszy bieg żywota swego szczęśliwie skończyła w roku 1636, dnia 21 lipca. W ogrodzie zboru ewangelickiego dnia 23 tegoż miesiąca przez Balthazara Labędzkiego.* Drukowano w Lubczu: w drukarni Jana Kmita, 1636. Copy: National Library of Poland, call number SD XVII.3.5752.

one can find numerous entries reflecting the richness of human life and activity (such as economic records or recipes for medical concoctions), as well as various forms of engagement with the book (such as self-authored indices, summaries, or tables of contents). Since manifestations of the 'ego' can be observed in the more common categories of notes already discussed, less frequent annotations represent a fertile field for further research. Use of the concept of egodocuments could potentially help clarify the inner world of their creators.

## CONCLUSIONS

As has been demonstrated repeatedly in scholarship, the book functioned as a companion to private life, which left its traces upon it. The examples discussed above demonstrate that the application of the concept of egodocuments to the analysis of handwritten annotations in early printed books allows these texts to be read in a new way. Alongside established methods of interpretation – used to reconstruct the contents of historical libraries (provenance inscriptions), trace the circulation of books (gift inscriptions and dedications), or examine intellectual engagement (textual commentary) – this approach introduces an additional analytical perspective. It makes it possible to recognize the personal dimension embedded in manuscript annotations. Moreover, the concept of egodocuments facilitates a selective focus on those entries in which authors sought to express their emotions (for instance, notes recorded spontaneously) or articulate their beliefs (for example, in the form of magical formulae).

The transfer of methodological insights from the study of more conventional egodocuments, such as diaries and private correspondence, to the analysis of annotations in early printed books appears to offer a promising direction for further research. It is also significant that the annotations examined in this article often constitute rare, and at times unique, testimonies to the lived experiences of their authors. In some cases, they represent the only surviving traces of individuals who left no other written records. In the case of anonymous texts, a particularly compelling avenue for future research lies in moving beyond the reconstruction of individual subjectivities toward the investigation of the emotions and beliefs of broader communities of readers – for example, those engaging with texts produced within the framework of state or ecclesiastical initiatives, such as the Counter-Reformation. Conversely, when the users of books can be identified – sometimes as well-known or even prominent figures – their annotations in early printed books provide a valuable supplement to information derived from other types of sources.

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