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## **“Lament” Which Was Written by Dominika Morska of the Lviv Convent or a Few Remarks on the Adnotationes by Wawrzyniec Teleżyński, OP**

### **Abstract**

The objective of this essay is to show a still untapped source for the history of the Polish Dominican Order and the history of the Polish-Lithuanian Commonwealth, which is the work of Wawrzyniec Teleżyński entitled *Adnotationes*. The article presents a brief biography of this outstanding Dominican historian and discusses his other works, both published in print and in manuscript. *Adnotationes* provides a wealth of unknown and otherwise unused information on the history of the Dominicans in the modern era. This study also discusses a unique literary text that Teleżyński included in his book, namely a poem by a Dominican nun written after her monastery in Lviv had been closed down in the wake of Joseph II's policies against the Church.

### **Keywords**

Wawrzyniec Teleżyński OP, Dominicans, historiography, monastery closures, Lviv, Dominican sisters

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The historiography related to the Dominican Order is a topic that constantly attracts the attention of researchers, and understandably their research is largely focused on the oldest source accounts.<sup>1</sup> Of exceptional importance are the erudite studies of Fr. Tomasz Gałuszka OP, in which he analyzed a source recently discovered in the collection of the Russian National Library in St. Petersburg, containing passages, as the author of the manuscript mentions, drawn *ex cronicis fratrum*. On this basis, Tomasz Gałuszka made very important observations about the oldest history of the congregation in Poland (Gałuszka, 2022; Gałuszka, 2021). Both monastic historiography (see, for example, Zonenberg, 2008; Mrozowicz, 2008; Went, 2003; Brzozecki, 2007; Pietrzkiewicz, 2016; Spież, 2000) and biographies of monastic historians and historiographers have been analyzed by scholars. Thus, studies have repeatedly mentioned themes associated with Dominican friars who were very important for Church history, as well as the history of the Order, such as modern chroniclers and historians, for example, Abraham Bzowski, Szymon Okolski, Felicjan Nowowiejski, and Michał Siejkowski, Klemens Chodykiewicz (see Brzozecki, 2007; Szymborski, 2018; Zdanek, 2020). A separate mention should be made of an especially significant work by Martin Gruneweg, a Gdansk resident. This chronicler was born into a Lutheran family living in Gdansk, then joined the Dominican order, and eventually settled in Plock. His work is an intriguing combination of annals, family chronicles, memoirs and travel records. For these reasons, the work abounds in valuable information on, for example, selected places, hence it is heavily used by historians (see, for example, the description of Gdansk in Kaczor, 2003; Bues, 2009; Skoczyński, 2020). When discussing selected aspects of Dominican historiography, it is also worth mentioning the works of friars who wrote important works for the history of culture and history, such as the memoirs of Faustin Ciecierski that describe his exile to Siberia (cf. Pietrzkiewicz, 2013; Ewertowski, 2020; Miławicki, 2014; Brzozecki, 2007), Ignacy Klimowicz (Niebelski, 2020), as well as works of importance for

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1 Separately, mention should be made of the research trend analyzing the *Lives of St. Jacek*. In particular, see Gałuszka, T. (2020), Gałuszka, T. (2022); Gałuszka, T. (2023). There is also an extensive literature on inquisitorial treatises and the role of Dominicans as inquisitors; see, for example, Gałuszka, T. (2015).

monastic history by Cyril Markiewicz (Mattyja, 2022) or crucial memoirs depicting, for example, the times of World War II by Józef Bocheński (Bocheński, 1994) and Adam Studziński (Studziński, 1998).

As with modern historiographers, the literature on the subject discusses historians living in the 19th and 20th centuries who were important to the history of the congregation. We should mention here works that introduce the figure of Father Sadok Barącz, whose works, those published in print as well as those still in manuscript, especially *Catalogus Fratrum*, are still used by researchers (see the erudite studies by Miławicki, 2013; Miławicki, 2020; see also Brzozecki, 2007). Regarding 20th century historians, it is worth mentioning Fathers Jacek Woroniecki (Szymborski, 2018), Robert Świętochowski (Szymborski, 2018), Paweł Kielar (Szymborski, 2018; Szymborski, 2019), Roman Fabian Madura (Szymborski, 2017 a; Szymborski, 2017 b; Szymborski, 2018) and Bruno Mazur (Szymborski, 2018).

It is curious that the body of literature on one of the most significant modern historians of the Polish Dominican congregation, Father Wawrzyniec Teleżyński, is so scarce. His work *De rebus Provinciae Poloniae S. Hiacynthii Ordinis Praedicatorum*, the manuscript of which is kept in the Library of the Polish Academy of Sciences in Kórnik, is considered one of the most important sources for the history of the Dominicans (see Szymborski, 2018; Szymborski, 2020). In 2019, Father Ireneusz Wysokiński published a printed biography of Teleżyński, in which he not only portrayed his religious career but also, very importantly, described the significance of his works (Wysokiński, 2019; see also brief remarks by Brzozecki, 2007).

Using Fr. Wysokiński's findings, it is worth briefly sketching the biography of this outstanding monastic historian. Prior to entering the Order (1759), Teleżyński attended schools in his hometown of Piotrków, did his novitiate in Krakow, where he also continued studying at the Dominican General College, as well as later in Rome. He then resided in Warsaw where he began work on compiling a history of the province by making notes – *Adnotationes* – since 1731. He pursued his interest in history in Poznań and in Krakow where he was given the task of organizing the monastery library. As a promoter of the Rosary Brotherhood operating at the Krakow

monastery, he wrote *Rozważania Dominikanina Wawrzyńca Teleżyńskiego* [Meditations of the Dominican Wawrzyniec Teleżyński] on the history and practice of rosary prayer, where he devoted a great deal of attention to history. Issues related to history often recurred in his writings, for example, in his hagiographic works. In addition, he was involved in the work of the Religious General College in Krakow. When King Stanisław August Poniatowski visited the Dominican monastery, it was Fr. Teleżyński who showed the monarch the most valuable relics of the monastery's library. Teleżyński's work, in which he recorded inscriptions from tomb monuments, was used as a guide to the Dominican church during the royal visit (Wysokiński, 2019). The work *Epitaphia in ecclesia ss. Trinitatis FF. Praedicatorum Cracoviae* (Teleżyński, 1790) deserves special recognition because it gives a picture of the temple before the destruction wrought by the fire of 1850, and as Tomasz Gałuszka points out, it was Teleżyński who recorded the inscriptions of more than 141 tombstones (Gałuszka, 2013, p. 424). This publication demonstrates how much value Teleżyński placed on documenting and saving the monuments of the past. He copied the text from the epitaphs when work began on moving the monuments in the temple while the church was being restored in Baroque style. In the book, Teleżyński criticized the Krakow Prior who was in charge of these works (Wysokiński, 2019; see Daranowska-Lukaszewska, 2013, for more details). Teleżyński was involved in the efforts to stop the dissolution of the Dominican Sisters in Krakow. Unfortunately, he was unable to prevent the theft of valuable manuscripts during the visit of the famous books thief Tadeusz Czacki, who was in fact granted permission to take numerous works by the then Prior (Pietrzkiewicz, 2003; Wysokiński, 2019). Prior Jukund Trąbski, counting on Czacki's help in restoring the monastery's estate, allegedly spoke the following words to Teleżyński: Dey Wać, dey Wać, iaki iest [codex] dey Wać [give, Sir] (Świętochowski, 1976, p. 305). Teleżyński's other historical works include a short history of the Dominican monastery in Płock. His single most notable historical work is unquestionably *De rebus Provinciae Poloniae*, drawing on the extensive collections of the library and archives of both the convent and the province. He probably began work on it in 1780 when he arrived in Krakow again,

and completed it in 1792. As Fr. Wysokiński mentions, Teleżyński's significant works also include *Adnotationes rerum in provincia Poloniae...*, begun in Warsaw, in which he covered contemporary facts of public life alongside the history of the order. He dedicated much space to the Bar Confederation, and, for example, researched and described the issue of the implication of the Dominican monastery of St. Jacek in Warsaw in the kidnapping of King Stanisław August by confederates on November 3, 1771. He was a sharp critic of Emperor Joseph II's church reforms (Wysokiński, 2019, p. 109).

Given the significance of Teleżyński's works, it is surprising that while *De rebus* has been widely used over the years by researchers studying the past of the Dominican Order, *Adnotationes* (Archives of the Polish Dominican Order in Krakow, 221 *Adnotationes variae ab Anno 1759 ad 1787* see description of the manuscript by Markiewicz, 2013) has been almost absent from research. Yet it is precisely this manuscript that contributes so much valuable new information, if only when it comes to the assassination attempt on King Stanisław August Poniatowski (Szymborski, 2020). It is worth noting that *Adnotationes*, besides providing information that is invaluable for Dominicans about the fate of the Order itself (for example, mentions of friars who died of rampant epidemics), the intellectual life of the friars (references to literary works by Dominicans), contains valuable additions to the history of Krakow, e.g. during the tumultuous Bar Confederation, as well as matters related to the Krakow university. Political history in the *Adnotationes* would not be complete without an account of Emperor Joseph II's policy on monasteries, namely the suppression of convents which, according to the ideas of Enlightenment absolutism and Josephinism, were superfluous (the dissolution of Dominican monasteries has recently been discussed by Marek Miławicki *op. cit.* who showed both the theoretical premises of Joseph II's policy and the subsequent fate of monastery buildings and estates [Miławicki, 2016; see also Miławicki, 2020; Miławicki, 2008; Ploch, 2021, Gach, 1984]). Teleżyński's work contains one miniature, which, importantly, shows Emperor Joseph II on horseback with a sword, and is signed *Persector Ecclesie* (*Adnotationes*, 234).

The last page of the manuscript bears a remarkable testimony and, notably, one written in Polish. This fact is significant because

Teleżyński characteristically used highly difficult Latin, which makes it very difficult to read his works. Teleżyński included a unique message, a poem by one of the nuns<sup>2</sup> of a Dominican convent in Lviv. Unfortunately, it is unfinished, interrupted, so to speak. It is impossible to decide whether the missing page was lost when the manuscript was being bound or under other circumstances. It should be added that the legacy of Teleżyński's manuscripts is scattered: *De rebus* is kept in the Library of the Polish Academy of Sciences in Kórnik and *Adnotationes* in the Archives of the Polish Dominican Province in Krakow. The poem was included only in the *Adnotationes*, which is relevant because some parts of the *Adnotationes* and *De rebus* coincide or are very similar. The poem called “Lament” has not been widely analyzed so far; only Anna Markiewicz, while compiling a catalog of manuscripts, included information about it in the table of contents of *Adnotationes* (Markiewicz, 2013). The poem deserves attention because it recounts the turbulent times of the dissolution of monasteries, and Teleżyński himself was, after all, involved in attempts to stop this from happening.

“Lament” is believed to have been written by one of the nuns of the dissolved Dominican monastery in Lviv. Before citing the poem, it is worth pointing out that the Dominican nuns in Lviv had a long history, having originated from a community of Tertiaries<sup>3</sup> that had been present in the city since the end of the 14th century (Stefaniak, 2007 a; Borkowska, 1999; Borkowska, 2010; see the list of sources and literature devoted to the monastery and nuns in Borkowska, 2008; see also a brief historical sketch of the process of founding Dominican nunneries in Markiewicz, 2007). The Dominican convent was reconstructed a number of times, especially after the fire of 1627, the destruction from the Khmelnytsky uprising or the subsequent fires in 1732 and 1778. The 18th century saw the development of the convent, a visible sign of which was the construction of a Baroque temple dedicated in 1729 to St. Catherine of Siena (Stefaniak, 2007 a; Stefaniak, 2022). One must note that this center played an important

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2 Issues of the presence of nuns in the consciousness of the societies of the former Polish-Lithuanian Commonwealth are discussed in Borkowska, M. (2002).

3 On the history of the Dominican Tertiaries in Lviv, see Stefaniak, P. (2014); Borkowska, M. (2010); Borkowska, M. (1999).

role on the religious map of Lviv at the time. Many of the nuns came from aristocratic families: the Czetwertyńskis, Oginskis, Potockis, Szołajskis, Rzewuskis, Zamoyski, and Poniatowskis (Stefaniak, 2007 and on the personal structure of the convent, see Borkowska, 2008). In the second half of the 18th century, the convent numbered 51 nuns, was one of the larger women's monasteries, and, importantly, was being rebuilt from war damage both from the previous century and from 1704, when Swedish troops plundered Lviv's monasteries (Stefaniak, 2007 a; see also Stefaniak, 2022). In 1779, it housed 47 nuns (Borkowska, 2010; Borkowska, 2008). When the Dominican nunnery in Lviv was dissolved<sup>4</sup> (the decree of June 24, 1782 was handed over to the nuns on August 1, 1782), 25 nuns resided there, and they were later sent to other religious congregations. Some of them were transferred to the Brigidine Sisters in Lutsk, some to the Latin Benedictines in Lviv, some to the Daughters of Charity in Lviv, and some to the Dominican nuns in Sochaczow. As Piotr Stefaniak mentions, the fate of 11 of the nuns is unknown because the archives are missing (Stefaniak, 2007 a; Stefaniak, 2007 b; see also Stefaniak, Karolak, 2013; Stefaniak, 2021; Barącz, 1861; Janicka-Olczakowa, 1975). By imperial order, the convent building was to be used as a Seminary, with plans to place the Medical Faculty's botanical garden in the cloister garden. As Chotkowski points out, this order was not fully carried out because in addition to the seminary, German industrialists brought to Galicia were placed in the nearby Dominican buildings, and the botanical garden as such was ultimately not created because the land had been sold (Chotkowski, 1905, p. 118; Miławicki, 2016).

The poem:

Archives of the Polish Dominican Order in Krakow, 221 Teleżyński *Adnotationes variae ab Anno 1759 ad 1787*, p. 332.

Lament which was written by Dominika Morska of the Lviv convent when Joseph II the Emperor abolished the monastery in the year 1787,<sup>5</sup> and dismissed the Nuns, but the maiden is said to have fabricated her grievances, because she got married. A dog's bitch.

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<sup>4</sup> See Chotkowski, 1905, for further discussion.

<sup>5</sup> Sic, the events took place in 1782.

I became the plaything of a terrible fate  
Touched by the bullet of eternal judgments.  
What I was I am not, Oh! harsh change!  
I fall asleep and wake up in the morning with this thought.  
My life's state has been taken despite my will.  
This cruel fate pains my heart  
It was taken by the one who didn't give, Taken by brute violence  
He forced me out, banished me and sent me down a wretched road  
[ in disgrace  
I am uprooted from my state I am expelled from my dwelling  
I am deprived of the way of free choice.  
I have been punished without blame or charge  
Does anyone know such a court? I know it from experience.  
When I remember where I am, and where I was before  
Where I lived in freedom, where I lived peacefully  
Wherever I turn my mind or eye  
Day and night I always hum this song  
Oh! these are not the valleys, these are not the hills.  
Not these lambs, not these mothers' daughters.  
Not this serenity, not this sweetness of soul.  
Not this calmness that no noise can stir  
Not this

Here the poem as well as the manuscript of the *Adnotationes* breaks off. Trying to identify the nun, we are fortunate to have the publications of Sister Małgorzata Borkowska OSB. Thanks to her painstaking work, we know the fate of the vast majority of nuns living in the Polish-Lithuanian Commonwealth. She collected their life stories in a monumental several-volume *Leksykon zakonnic polskich epoki przedrozbiorowej* [Lexicon of Polish Nuns of the Pre-Partition Era]. When listing the nuns of the Lviv convent, Borkowska identified two nuns, birth sisters Karolina Morska and another unknown by name. Describing their further paths in life after the dissolution, she mentioned that Karolina Morska most likely went to the Sandomierz Benedictine convent even before the Lviv convent was closed. As for the other Morska nun, unknown by name, the author mentions that



“she left with a Prior’s assistant to Kamianets-Podilskyi but ended up wandering for a long time... In 1791 she went from Vienna to Rome, but it is not clear for what purpose” (Borkowska, 2008, pp. 277–278). Bearing in mind the disparaging epithet that Teleżyński used to describe Dominika Morska, it is certainly not possible to claim that she was the nun who went to Sandomierz; whether it is possible, however, to identify her as the second nun, unknown by name, who went to Kamianets-Podilskyi, is, unfortunately, far from clear.

The above remarks were intended to highlight the importance of Wawrzyniec Teleżyński’s works, especially his work entitled *Adnotationes*. These notes for later treatises certainly deserve a thorough examination. In the future, it would be useful to make a detailed comparison between this work and *De rebus*. It is also worth mentioning one of the scholarly postulates made that Fr. Ireneusz Wysokiński made at a meeting of the Program Council of the Dominican Historical Institute in Krakow, namely that a critical edition of Wawrzyniec Teleżyński’s works be made.

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