



THEATRUM LIBRI

The Press, Reading and
Dissemination in Early Modern Europe

International Conference
1-3 December 2021

Program and Book of Abstracts

1 December 2021

09:00–09:45

Registration

9:45–10:00

Opening

10:00–10:50

Anda Baklāne (National Library of Latvia)

Digital Humanities Network in Latvia: Organizations, Initiatives, and Resources

SESSION I. THEATER OF KNOWLEDGE

10:50–11:15

Geri Della Rocca de Candal (University of Oxford)

From Classical *Theatron* to Renaissance *Theatrum*: The Origin of a Semantic Shift

11:15–11:40

Christophe Didier (National and University Library of Strasbourg)

Theatrum Theatri: The Building of a Modern Theatrical Repository

11:40–12:05

Milda Kvizikevičiūtė (Martynas Mažvydas National Library of Lithuania)

“All Roads Lead to “Philosophy””: Opening Data in Documentary Heritage Research

12:05–12:35

Coffee break

SESSION II. CIRCULATION OF KNOWLEDGE

12:35–13:00

Lina Balaišytė (Lithuanian Culture Research Institute)

The Books of the Author of the Enlightenment and Their Dissemination:

The Case of Vincentas Marevičius

13:00–13:25

Daiva Narbutienė (The Wroblewski Library of the Lithuanian Academy of Sciences)

Old Books of the Belarusian Museum of Ivan Luckevich in

The Wroblewski Library of the Lithuanian Academy of Sciences

13:25–13:50

Domininkas Burba (Vytautas Magnus University Education Academy)

Preparing the Books by Adomas Liudvikas Jucevičius:

Author’s Endeavors and the Reception by Contemporaries

13:50–15:20

Lunch break

SESSION III. BOOK PUBLISHING, TRADING AND CONSUMPTION

15:20–15:45

Gita Drungilienė (The Wroblewski Library of the Lithuanian Academy of Sciences)

Dissemination of Petras Skarga's *The Lives of the Saints* and Its Readers in Lithuania

15:45–16:10

Brigita Zorkienė (Vilnius University Library)

Scientific Works of the Old Vilnius University (1579-1773):

The Collection and Its Research Possibilities

16:10–16:35

Agnieszka Franczyk-Cegła (Ossoliński National Institute)

Anonymous Printing in the Early 17th-Century Cracow and Vilnius

17:30

Opening of the Book Exhibition

2 December 2021

10:00–10:50

Mikko Tolonen (University of Helsinki)

Helsinki Computational History Group and Bibliographic Data (Past, Present and Future)

SESSION IV. DISSEMINATION OF MEDICAL KNOWLEDGE

10:50–11:15

Eglė Sakalauskaitė-Juodeikienė (Vilnius University)

Perception and Treatment of Melancholy in Hildegard of Bingen's (c. 1098-1179) Writings

11:15–11:40

Disha Ray (University of Delhi)

Powder, Poison and the Pillory: Abortion in Early Modern England

11:40–12:05

Dainora Pociūtė (Vilnius University)

Simone Simoni—Author of the First Medical Book Published in Lithuania

12:05–12:35

Coffee break

SESSION V. CIRCULATION OF KNOWLEDGE

12:35–13:00

Alessia Castagnino (University of Florence, University of Milan)

The Materiality of Translations: Italian Adaptations of William Robertson's *History of Charles V* (18th-19th Centuries)

13:00–13:25

Andris Vilks (National Library of Latvia)

History of Book Trading in Latvia Until 1918

13:25–13:50

Matas Grubliauskas (Lithuanian Culture Research Institute)

Vilnius Jesuit Course on Politics at the End of the 17th Century and the Tradition of Taking Notes

13:50–14:15

Olga Shutova (Laboratory of Francysk Skaryna Studies)

Francysk Skaryna's *Biblia Ruska* As a Holistic Humanist Project: Pursuit of Knowledge and Aesthetic Ideas of the Renaissance

14:15–14:45

Lunch break

SESSION VI. BOOKS AND IDENTITY

14:45–15:10

Elena Gatti (University of Bologna)

Francesco Zambrini (1810-1887), a Philologist-Systematizer of Knowledge at the Service of Both an Institutional Archive and the Linguistic Unity of the New Italian Nation

15:10–15:35

Ļaviņš Imants (EKA University of Applied Sciences)

Slovansky Národopis Role in the First Awakening Movement in Latvia

15:35–16:00

Sondra Rankelienė (Vilnius University Library)

Marginalia in Vilnius University Library's Incunabula or What Did Incunabula Readers Write Down

16:00–16:30

Coffee break

SESSION VII. CENSORSHIP AND PROPAGANDA

16:30–16:55

Herve Baudry (NOVA university Lisbon)

A Theatre of Cleanliness: The Study of Early Modern
Book Censorship and the Digital Humanities

16:55–17:20

Jolanta Budriūnienė (Martynas Mažvydas National Library of Lithuania)

In the Kingdom of Crooked Mirrors or Unexpected Routes of
Lithuania and Lithuanian Books in the Mid-20th Century

17:20–17:45

Jan F. Pavlíček (Moravian Library)

Language As a Propaganda: Tuscany in the 18th Century

17:45–18:10

Arina Zaytseva (Rice University)

Evil Sells: Marketing of an Early Modern Demological Collection *Theatrum Diabolorum*

3 December 2021

10:00–10:50

Sanita Reinsone (Institute of Literature, Folklore and Art, University of Latvia)

Participatory digital heritage: values, meanings, and practices

SESSION VIII. PRIVATE LIBRARIES

10:50–11:15

Gabrielė Jasiūnienė

(Lithuanian Society of Genealogy and Heraldry, “Aušra” Museum in Šiauliai)

Heraldic Signs of the Nobility in the 17th-18th-Century Book Graphics

11:15–11:40

Renae Satterley (Middle Temple Library)

Robert Ashley (1565-1641): A ‘Systemizer’ of Knowledge

11:40–12:05

Jadvyga Misiūnienė (Martynas Mažvydas National Library of Lithuania)

The Library of the Hutten-Czapski Family in Beržėnai: An Attempt of Reconstruction

12:05–12:30

Lara Lempertienė (Martynas Mažvydas National Library of Lithuania)

Bibliophilia as Philanthropy. Travelling the Roads of Mattityahu Strashun's Collections

12:30–14:00

Lunch break

SESSION IX. PARATEXTS OF THE BOOK

14:00–14:25

Jolita Liškevičienė (Vilnius Academy of Arts, Institute of Art History)

The Publications of the Plantin Press as a Source of Local Works of Art

14:25–14:50

Jolanta Gwiozdzik (University of Silesia in Katowice), Janusz Pezda

(Jagiellonian University in Kraków), Iwona Pietrzekiewicz (Pedagogical University of Kraków)

Theatrum Emblematicum. Emblems as Means of Conveying Ideas in the Modern Era

14:50–15:15

Gražina Smaliukienė (The Wroblewski Library of the Lithuanian Academy of Sciences)

The System of Decorative Significations in the 16th-Century

Tetraevangelium as a Source of Information and Communication

15:15–15:40

Javier de Prado (University of Nantes, The Autonomous University of Barcelona)

Collecting Knowledge Against Islam: The Case of Book X of

the *De procuranda salute omnium gentium* (1613)

15:40–16:10

Coffee break

SESSION X. PARATEXTS OF THE BOOK

16:10–16:35

Ioannes Chountis (University of Aberdeen)

Edmund Burke and the Booksellers' Bill: An Exercise in the History of Copyright

16:35–17:00

Aušra Rinkūnaitė (Vilnius University Library)

A Virtual Reconstruction of the Oldest Academic Library in Lithuania

17:00

Closing Remarks

The Books of the Author of the Enlightenment and Their Dissemination: The Case of Vincentas Marevičius

Lina Balaišytė, Lithuanian Culture Research Institute

The presentation will discuss the activities of Vincentas Ignacas Marevičius (Wincenty Ignacy Marewicz), the author of the Enlightenment. Marevičius, a penniless nobleman, the rittmeister of Trakai County, tried to make a living from literature. With no other source of livelihood, the writer wrote extensively and actively distributed his works. Marevičius viewed writing as an opportunity to secure the support of the powerful, to improve his social and financial situation. He printed the books at his own expense in various publishing houses, sent them to nobles, and distributed by visiting people's homes. Many of his books contain dedications to the powerful of whose support he requested. Marevičius also used other means of advertising (such as, lists of books and subscribers, etc.). The presentation will discuss the formation of the book market and the type of independent author at the end of the 18th century. It will also examine the opportunities for publishing and distributing books and various means of distribution available at the time.

A Theatre of Cleanliness: The Study of Early Modern Book Censorship and the Digital Humanities

Hervé Baudry, NOVA university Lisbon

In 2020, Renaud Adam published *Le théâtre de la censure* (2020) which partly deals with Early modern censorship in the Low Countries. The metaphor of “theatre of censorship” refers to the destruction of books in mediatized and ritualized events metaphorically called autodafés. Adam's work deals also with the expurgation of books. Such censoring practice aims to cleanse the texts not to destroy the books. However, both practices are mainly ruled by the indexes of forbidden books. The expurgation, or microcensorship, can be figured out as a double level theatrical apparatus: upstream, an index of expurgation is the script where all instructions are delivered; downstream, the making of expurgation as imposed textual modifications, is the performance; its archive is the somewhat spectacular expurgated pages of countless copies from the world libraries, such as Martin Bielski's *Kronika* (1564) or Th. Zwinger's *Theatrum vitae humanae* (1565) at the Martynas Mažvydas National Library of Lithuania (presented at the Durham Conference in March 2020). We can now methodologically and systematically analyse the events upstream and downstream. My paper will present the method of microcensorship studies in the framework of the Digital Humanities.

In the Kingdom of Crooked Mirrors or Unexpected Routes of Lithuania and Lithuanian Books in the Mid-20th Century

Jolanta Budriūnienė, Martynas Mažvydas National Library of Lithuania

Each epoch puts its own spin on the processes of book publishing, reading, and book culture. The Iron Curtain that descended between the free world and the Soviet-occupied Europe in the 20th century not only divided population into two parts but also made members of the captive society to learn the new roles that were forced upon them by the conditions of coercive reality. The pursuit of freedom, democratic values and civil human rights had become a coveted, although unattainable, ideal for the citizens of the occupied countries. The press and the books that could have inspired the realization of such desires and aspirations were a great danger to the Soviet Empire. It fought against them by putting into action a huge machine of the coercive system.

Despite the watchful eyes, the routes of the printed word to the other side of the Iron Curtain had intensified. The new ways of transporting books attested to the inventiveness of both the “new book smugglers” and the readers awaiting for those books.

The presentation will focus on the peculiarities of how the information, prohibited by the Soviet regime, entered Lithuania and made its way to the West in the late 20th century. It will also present less discussed unique cases.

Preparing the Books by Adomas Liudvikas Jucevičius: Author's Endeavors and the Reception by Contemporaries

Domininkas Burba, Vytautas Magnus University Education Academy

Liudvikas Adomas Jucevičius (1813-1846), priest, Lithuanian writer, ethnographer, folklore specialist, historian, and translator, published ten (10) books and several translations. He started his literary career at a very young age and soon became a well-known author. His works, especially those written in the field of Lithuanian studies, were highly appreciated by the educated public at the time. They were appreciated not only in Lithuania and Poland but also in Russia and the Czech Republic. Scholars have extensively studied the works and biography of this representative of the movement in Lithuanian studies. Meilė Lukšienė's books constitute the basis of this research. An extensive bibliography of this author of Samogitian nobility, however is still lacking. The 19th-century press and other sources prove that it is possible to uncover not only the reception by Jucevičius's contemporaries but also to partially recreate the process of how the writer collected material, sought connections, published his works first as articles and later as separate books. The presentation discusses what the author himself and his contemporaries wrote about this process, how Jucevičius's works were received, and what consequences it had.

The Materiality of Translations: Italian Adaptations of William Robertson's *History of Charles V* (18th-19th Centuries)

Alessia Castagnino, University of Florence, University of Milan

The Scottish historian William Robertson was a leading figure in the redefinition and in the innovation of the paradigms of the historical writing in the Enlightenment, and his main works were translated into several European languages. He was able to combine in his *Histories* narrative, erudition and philosophy, by using textual and paratextual strategies, such as insertion of footnotes and large appendices ("Notes and Illustrations"), in order to address the specific interests of readers with different cultural background. Starting from the assumption that translations are the result of a complex process of "cultural" and editorial negotiation, which directly involves the complete structure and function of the original text, this paper will reflect on the role played by publishers in the Italian reception of the distinctive features of Robertson's work. In particular, I will focus on three Italian versions of his masterpiece, *The History of the Reign of the Emperor Charles V* (published between the eighteenth and nineteenth century), by trying to demonstrate how publishers' interventions on the materiality of original editions were aimed at attracting readers' attention and making their own edition competitive in the publishing market which often proposed more than one Italian version of the same *History*.

Edmund Burke and the Booksellers' Bill: An Exercise in the History of Copyright

Ioannes P. Chountis, University of Aberdeen

In 1774, the House of Lords overturned a 1769 ruling regarding copyrights. Until then and under the Copyright Act of 1709 authors received statutory protection for a period of fourteen years, with a possibly extension of further fourteen years. Most authors sold their copyrights to booksellers, that is modern day publishers. A small group of London booksellers kept copyrights to themselves and formed a virtual monopoly. After the 1774 decision, booksellers petitioned for parliamentary relief and a committee was appointed to consider their case. When a bill was introduced to mitigate the Lords' decision reinstating the fourteen-year protection, a pamphlet work erupted about copyrights.

Edmund Burke took an active role in this controversy. In this paper his position in favour of the booksellers will be examined. Moreover, how Burke used the theory of property rights to defend the booksellers' monopoly will be illustrated. An attempt will be made, using his arguments on copyright as a case study, to determine the conditions under which Burke favoured monopoly and how his stance on this issue can be reconciled with his overall economic thought. Overall, the Booksellers bill can be examined as a window to the eighteenth-century books economics in England.

From Classical *Theatron* to Renaissance *Theatrum*: The Origin of a Semantic Shift

Geri Della Rocca de Candal, University of Oxford

In the course of Western history, only theatre, among the higher arts, underwent such a marked experience of decadence and resurrection. Between the decline of *θέατρον* in its classical sense—a space devoted to a specific performative art, and, by extension, the performative art itself, with its Greek and Latin masterpieces—and its major reappearance during the Renaissance, theatrical performances did not completely disappear, but undoubtedly the cultural status and social prestige of theatre had taken a severe hit.

Yet beyond the occasional medieval representation and pantomime, mostly religious, and prior to its revival during the Renaissance, including its semantic shift to *theatrum* (as in the eponymous meaning of this conference), the notion of *θέατρον* carried other connotations, and a Byzantine *θέατρον* did, in fact, exist.

In order to understand the origin of the semantic shift that resulted in *theatrum* coming to identify the organisation of knowledge, it may not be irrelevant to understand the evolution of the notion of theatre, from its original etymology down to its earliest uses in titles of texts that very little had to do with theatrical performances.

***Theatrum Theatri*: The Building of a Modern Theatrical Repository**

Christophe Didier, National and University Library of Strasbourg

As representatives of a family of actors and theatre managers in the early 19th century Paris, Pierre-Jacques Seveste (1773-1825), his wife and his sons built a small empire, while launching from 1817, several small theaters in the suburbs of Paris (“théâtres de la banlieue”), promoting new forms of popular entertainment quickly named “théâtre de boulevard” (boulevard theatre). The Seveste enterprise, a shareholder company “Société des théâtres de banlieue” had its own “company library,” a working tool that from today’s perspective looks like a testimony of a quite neglected genre, popular theatre under and just after the Napoleonic era. Part of this library could be maintained as a whole and was purchased by the National and University Library of Strasbourg in 2017. The collection was already presented at the conference (Sarospatak 2019). The presentation at the Vilnius conference will focus on the goals of the “collectors” and analyse their purposes in compiling the collection: Did the Seveste consciously build what appears nowadays as a “theatre of the theater,” a kind of encyclopedia of popular culture?

Dissemination of Petras Skarga’s *The Lives of the Saints* and Its Readers in Lithuania

Gita Drungilienė, The Wroblewski Library of the Lithuanian Academy of Sciences

In Vilnius, the first collection about the lives of the saints, *Zywoty świętych Starego i Nowego zakonu na każdy dzień przez cały rok* (The Lives of the Saints), was published in Polish by a Jesuit Petras Skarga (1536-1612) in 1579. The book was so popular that the author prepared six

more revised and supplemented editions (published in 1585, 1592-93, 1598, 1601, 1603, and 1610 in Kraków). Although other hagiographic collections in Polish came out in the Polish-Lithuanian Commonwealth in the mid-17th century (works by A. Kojalavičius and A. Radvila), Skarga's book was regularly republished even after the author's death. By the end of the 19th century, over twenty (20) editions came out. *The Lives of the Saints* became the most popular book in Polish next to the Bible. This work represents a new generation of hagiographic literature. It facilitated the formation of the practical cult of saints. Analyzing the old library catalogs, researching the surviving copies of Skarga's *The Lives of the Saints* and the marginalias left by the readers, the presentation examines the dissemination of this work in Lithuanian society and its readers.

Henry Cotton: Accumulator of Knowledge, Collector of Books and Builder of Libraries

Daniel Fleming, The Cotton Library

'... what books would be most acceptable and useful to those for whose benefit this Library is intended.' Thus, wrote Dean Henry Cotton in the 1851 catalogue to the Cotton Library, a diocesan library created by him in Lismore, Co. Waterford, Ireland. Early in his appointment as Dean of Lismore, Cotton identified a serious lack of reference works amongst the clergy of the Anglican Diocese of Waterford and Lismore. He decided to accumulate a theological library on their behalf so that they could acquire up to date knowledge. Not an easy task in mid-19th century Ireland under the grim shadow of the Great Famine.

He built this library firstly by donating his own collection and secondly, he invited former colleagues in the UK to donate suitable volumes. Bookplates show ownership by many bishops, archbishops and ordinary clergy. Cotton amassed an impressive library, which he put at the disposal of the diocese. Soon he printed a catalogue to inform the clergy. Originally theological in intent, the holdings now include antiquarianism, philosophy and the Irish language. Fourteen languages are currently represented.

This paper looks at Henry Cotton and the accumulation, systematization, and ordering of the donated volumes to create the Cotton Library.

Anonymous Printing in the Early 17th-Century Cracow and Vilnius

Agnieszka Franczyk-Cegła, Ossoliński National Institute

At the beginning of the 17th century one may observe a growing number of books printed in Cracow and Vilnius that were lacking publisher's name on the title page. The aim of the paper is to analyse the main traits of such books and the socio-cultural context of their production in order to determine the reasons of anonymous printing in both cities. Their similarities and/or differences will allow us to describe both local and general trends in books dissemination in the Early Modern Europe.

***Don Quixote* and the Critique of Early Modern Books**

Santiago García-Castañón, Western Carolina University

A poorly educated, prematurely aged, failed poet and playwright, crippled soldier-turned slave, Miguel de Cervantes had seen it all. It was precisely all the hardships he had to endure that enabled him to write a book for the ages: *Don Quixote* was born, and nothing was ever the same.

The publication of *Don Quixote* in 1605 constituted a huge success and catapulted this book and its author to the status they enjoy to this day. But the book contains much more than the adventures of the knight errant and his loyal squire—there is a whole chapter devoted to the scrutiny of Don Quixote’s library, an opportunity for Cervantes to provide a personal insight about the state of affairs of Spanish literature at the beginning of the seventeenth century. There are numerous mentions of books; of special interest are the various cases of intertextuality in DQ II with references to the first part and its apocryphal continuation by a mysterious author under the guise of a pen name.

In this presentation I will discuss the role of books in the genesis of Cervantes’s masterpiece and will argue that books are the very *raison d’être* of *Don Quixote de la Mancha*.

Francesco Zambrini (1810-1887), a Philologist-Systematizer of Knowledge at the Service of Both an Institutional Archive and the Linguistic Unity of the New Italian Nation

Elena Gatti, University of Bologna

After the birth of the new Italian nation (1860), there was an urgent need to help national unity by supporting and protecting the national language. Printing of unpublished or rare language texts had been considered one of the most effective means to achieve this. Moving from the long-lasting controversy about which language should become the national language, and in connection with historical and political matters, a triple “machine” had been set up: an institutional/ideological machine promoted by the Ministry for Public Instruction that established the *Commissione per i testi di lingua* (1860) a creative machine led by Zambrini himself, president of the *Commissione* and systematizer of rare language texts that were included in *Collezione di opere inedite dei primi tre secoli della lingua* (1861); an institutional archive and an accumulation of knowledge of the new-born Italy); and a material machine embodied by Gaetano Romagnoli, editor and distributor of the *Collezione’s* texts. The latter played an important role in this social-cultural program with his bookshop as well as his network of intellectuals.

Vilnius Jesuit Course on Politics at the End of the 17th Century and the Tradition of Taking Notes

Matas Grubliauskas, Lithuanian Culture Research Institute

Students of Jesuit academic institutions were encouraged not only to take notes during the lectures, but also to make notes and write down entire passages when studying and reading. The latter habit had to be retained by future professors who planned to stand in front of the audience. Although the seventeenth century can still be considered as the period of “encyclopedic” knowledge or memory, precise references to the works of the cited authors during lectures suggest that such information should have been “stored” not in professor’s head but some other place. No matter how we imagine a professor preparing for a course, in the initial stage of preparation, he had to read and make notes. He did not read his personal books, because the Jesuits could not have any property, therefore, he made notes in a notebook that traveled with him from one institution to another, depending on where he was sent by the Jesuit authority. Thus, professor’s notebook could contain information gathered in more than one library. Looking from this perspective, the presentation focuses on the conspectuses of Z. Modzelewski’s and K. Puciłowski’s courses on politics. It raises such questions as what principle did the professors of Vilnius Jesuit University used designing their courses; what traditions of scientific research were the most influential at the time; and what cultural or even human factor could have steered the gathering of material into one direction or another.

Theatrum Emblematicum.

Emblems as Means of Conveying Ideas in the Modern Era

Jolanta Gwioździk, University of Silesia in Katowice

Janusz Pezda, Jagiellonian University in Kraków

Iwona Pietrzekiewicz, Pedagogical University of Kraków

In Europe, the Renaissance and Baroque periods became the epochs of symbolic and artistic constructions’ dominance. The man of that time lived in a world of symbols and iconological personifications, and with their help, a certain code of community communication was created. Andrea Alciati is recognized as the codifier and creator of the modern emblem. Gradually, the composition of the emblems developed, divided into an inscription, an engraving and a subscription. The popularity of emblems in European literature and culture grew from the mid-17th century. Emblematic cycles of a secular nature, especially heraldic, panegyric, and religious, appeared. In the first ones, the representatives of great families, magnates and nobility were celebrated, and collections of variations on a single coat of arms were created. The second one was dominated by Jesuits, following the rules of the *Ratio studiorum*. One of the most important works was Herman Hugo’s *Pia desideria*, translated into numerous European languages, present in printed versions and manuscripts.

The emerging emblem books began to function as peculiar “books of memory.” They were treated as templates in universal symbols, which were used not only by the creators of engravings or by the authors but also in secular and sacred architecture, baroque theatre, occasional architecture, sermons and disputes. The repetition of certain symbols was somewhat subconscious—they were easily recalled and recognized. The entire universe was “a Creator-ordered library of symbolic images” (Christoforo Giarda). Various relations of word and image as means of conveying an idea will be the subject of this presentation.

Heraldic Signs of the Nobility in the 17th-18th-Century Book Graphics

Gabrielė Jasiūnienė, Lithuanian Society of
Genealogy and Heraldry, “Aušra” Museum in Šiauliai

In the Grand Duchy of Lithuania, literary works became yet another niche for the nobility to display their coats of arms. Thus, the GDL books is a source of rich and significant corpus of coats of arms. The coats of arms of the nobility were depicted in literature in two cases. In the first case, usually in commemorative literature, a coat of arms functioned as an illustration that symbolized the person for whom the publication was intended. In the second case, a coat of arms could have pointed to the book’s affiliation with a particular noble family or its representative. The presentation highlights the heraldic signs of the nobility found in the graphics of the books of the 17th-18th centuries, discusses their meaning and heraldic tradition reflected in their depiction. The heraldry of Jonas Šemeta, Eleonora Vainaitė Oginskienė, Rozalia Bžostovskytė Pliaterienė, Andrius Stankevičius and others will be presented.

“All Roads Lead to “Philosophy”:

Opening Data in Documentary Heritage Research

Milda Kvizikevičiūtė, Martynas Mažvydas National Library of Lithuania

Around 2008, an adolescent Mark J. had noted that a large number of Wikipedia articles in English are linked to the article “Philosophy” (after clicking on the first hyperlink in the main text, it leads to an article on philosophy). In 2016, as many as 97% of the articles followed this pattern. The example of Wikipedia shows how at first glance messy data, by applying numerical methods of analysis, can reveal structures and links that would be impossible to verify manually.

Numerical methods have been increasingly entering the humanities, providing additional opportunities for experimental research with data of different nature and most importantly, scope. These methods can and have been already applied in the humanities and specifically, in researching documentary heritage. In order for such research to gain momentum and become commonplace, the issue of open access must be addressed, not only in the publications but also in the research data-sets themselves. Memory institutions are

encouraged to open up data through the digitization and licensing of documentary heritage, but there is also a growing need of the contribution of researchers in disseminating not just publications but data as well, using the FAIR principles, which stand for Findable, Accessible, Interoperable, and Reusable.

The aim of this presentation is to show the importance and possibilities of opening research data to researchers and institutions, the application of FAIR principles and the use of version control systems and data repositories in documentary heritage research and its dissemination. The presentation will also discuss the impact it may have on the funding, scope and sustainability of local and international research.

While the terms “digital humanities” or “computational thinking” can make the representatives of the humanities feel uncomfortable, as these are the methods that often require specific skills, the use of numerical methods in research can provide new and exciting opportunities and lead to unexpected conclusions.

***Slovansky Národopis* Role in the First Awakening Movement in Latvia**

Imants Ļaviņš, EKA University of Applied Sciences

The presentation deals with the construction of national identity in Latvia during the First Awakening movement (from 1850s to 1880s). It focuses on the immense influence of *Slovansky Národopis* written by Pavel Jozef Šafárik (1795-1861), Slovak philologist and historian.

The situation regarding the construction of national identities in the provinces of Courland, Livland, and partially in Vitebsk province differed from that of Poland and Lithuania, which in the past, were independent states with their own history, aristocracy, and defined territory.

Baltic provinces could not boast of such traditions for they were inhabited by “peasant nations without history.” They were considered as “ethnographic material” which eventually would fall under the control of “higher ranking” nations, e.g. Germans or Russians. Until the beginning of the 19th century, the multi-ethnic Russian Empire ignored its innumerable nationalities. Its main interest lay in religious and social affiliation of its inhabitants. The administrative division of the state did not correspond to the ethnic borders of these nations.

The ethnographic and linguistic information derived from Šafárik’s work allowed the Young Latvians to acknowledge the role and importance of the Latvian and Lithuanian languages within the Indo-European language family. The cartographic material showed the area inhabited by the Baltic nations and made possible to construct the territory inhabited by the Latvian people.

Bibliophilia as Philanthropy.

Travelling the Roads of Mattityahu Strashun's Collections

Lara Lempertienė, Martynas Mažvydas National Library of Lithuania

The library in the name of Mattityahu Strashun, which operated in Vilnius until 1941, was a unique phenomenon in the context of the city and even in Eastern and Central Europe. This was due to the personality of its founder and initiator, a prominent maskil, scholar, sponsor of the Jewish community, bibliophile Mattityahu Strashun (1817-1885), and his attitude to book collecting.

Strashun was a locally and internationally renowned Talmudic scholar, collector, expert in old book and Jewish book history. His personal book collection consisted mainly of books in Hebrew: rear rabbinic works and maskilic literature, but he also accumulated more than 1,000 Judaica editions in European languages. Five incunabula, about 50 manuscripts, and more than 100 paleotypes occupied a special place in the collection; there were also several hundred books dated the 16th and the beginning of the 17 c.

Booklovers and scholars looking for rare and less available texts constantly visited Strashun's home and used his collection. The owner bequeathed it in its entirety to the Vilnius Jewish community on a condition that it would form the basis of a public library. The idea was implemented in 1902, when the first Vilnius public Jewish library began to operate. Mattityahu Strashun's personal collection was assigned a special location, and a commemorating stamp was designed to mark its editions.

The presentation will examine the formation and usage of the collection, as well as its integration into the life of the Jewish and urban community of Vilna and its fate during Nazi occupation and the post-war period.

The Publications of the Plantin Press as a Source of Local Works of Art

Jolita Liškevičienė, Vilnius Academy of Arts, Institute of Art History

The publications published by the Plantin Press in the second half of the 16th century and the first half of the 17th century became a unique phenomenon throughout Europe. Its products spread to various countries, reaching the Grand Duchy of Lithuania as well. Books purchased directly and transported to Lithuania were not just decorations of institutional or personal libraries. They became unlimited visual sources for artists due to their special appearance, layout features and engravings. Inspired by the compositions or individual elements of copper engravings, local artists creatively integrated them into their own narratives of images, illustrations in eulogy publications, or other works of art. The presentation aims to demonstrate such examples of integration into the local press and art.

The Library of the Hutten-Czapski Family in Beržėnai: An Attempt of Reconstruction

Jadvyga Misiūnienė, Martynas Mažvydas National Library of Lithuania

From 1920, during the Lithuanian land reform, the collections of the Martynas Mažvydas National Library of Lithuania had been supplemented by the book collections from Lithuanian manors. Scattered throughout the National Library of Lithuania and other Lithuanian institutions, those collections have been obliterated from our cultural memory for a century. In 2011, a research project was initiated in the National Library of Lithuania in order to reconstruct the libraries of the surviving Lithuanian manors, trace their fate, and define their place in the context of Lithuanian book history. Two main criteria have been crucial in selecting the Beržėnai Manor Library for this presentation: its scientific and historical significance for Lithuanian culture and distinctiveness—thus far, no information about the book collection of the Hutten-Czapski family in Beržėnai can be found in the academic field.

Archival and provenance research suggests that the Hutten-Czapski library contained at least 5,106 volumes. Up until now, 1,137 volumes have been identified and reviewed *de visu*. The aim of the presentation is to present the Hutten-Czapski library: the circumstances of its formation and its composition from linguistic, topographical, and thematic point of view. It should be noted that the oldest book from the Hutten-Czapski collection is *Cronica Polonorum* by Maciej Miechowita (Kraków, 1521) and the most valuable publications include *Statuta Regni Poloniae* (Kraków, 1567), *Volumina Legum* (Warsaw, 1732-1739) and six volumes in folio from the book collection of Michał Górski, the Samogitian castellan and the first landlord of the Górski family in Beržėnai.

Old Books of the Belarusian Museum of Ivan Luckevich in the Wroblewski Library of the Lithuanian Academy of Sciences

Daiva Narbutienė, The Wroblewski Library of the Lithuanian Academy of Sciences

A hundred years ago, in 1921, the Belarusian Museum of Ivan Luckevich was established in Vilnius. The museum housed the documentary heritage of the Grand Duchy of Lithuania collected by Ivan Luckevich (1881-1919), an active Belarusian figure in Vilnius, as well as various exhibits acquired during archeological expeditions and donated to the Belarusian Scientific Society, founded in 1918. In 1945, the museum was closed down, and the documents and manuscripts were transferred to the library of the Lithuanian Academy of Sciences. There were over 14,000 books in the museum's library. The collection of old (15th-18th century) prints consisted of over 400 copies. A two-part catalogue (LMAVB RS F21-2309), compiled in 1943 in the Belarusian language by Vladas Drėma, an art critic who worked in the museum, contained 411 numbered entries, which corresponded to the numbers written in pencil found in publications printed in the 15th-18th centuries and now stored in the Rare Prints Department of the Wroblewski Library.

Using Dréma's catalog and other sources, the presentation examines the content and significance of the old books, looking for typological and other aspects characteristic of book research. The Wroblewski Library houses a number of rare documents: eight incunabula, including *Триодъ цветная*, dedicated to the practice of the church and published in Kraków ca. 1493 by Schweipolt Fiol, the pioneer of the Cyrillic press. The Library also keeps significant documents of the Grand Duchy of Lithuania: volume 4 of Francysk Skaryna's book *Бивлія руска* published in 1519 in Prague, the Slavic grammar prepared by Meletij Smotryckyj, published in the printing house of the Holy Spirit Fraternity in Vievis in 1619, very rare publications of Vilnius Jesuit Academy, Basilian monks and other printing houses.

Language As a Propaganda: Tuscany in the 18th-Century

Jan F. Pavlíček, Moravian Library

In July 1737, the last Medici Grand Duke Gian Gastone died and Tuscany was passed into the hands of the Lorraine dynasty. The new Grand Duke Francis Stephen ruled Tuscany through a regency government. His son, Grand Duke Pietro Leopoldo, who ruled from Florence, had to create a new policy. The main goal of the new policy was to show the continuity of the previous dynasty—Medici dynasty. For the Grand Duke it was necessary to show the relationship of the Lorraine dynasty to the Medici dynasty and to demonstrate the importance of the new dynasty for Tuscany. Pietro Leopoldo commissioned a history of the Medici family written from the perspective of the Lorraine dynasty (*Istoria del Granducato di Toscana. Firenze, 1781*). The work was aimed at a Tuscan and foreign audience. The language of the work had to be clear and understandable. The Grand Duke personally was involved in the work. New, politically oriented book was published.

Simone Simoni—Author of the First Medical Book Published in Lithuania

Dainora Pociūtė, Vilnius University

Simone Simoni (Pietro Simone de' Simoni, 1532-1602), a Tuscany-born physician and philosopher, worked for four years (1582-1586) as a physician to Steponas Batoras (Stephen Báthory), king of Poland and Lithuania, and provided medical services to other nobility of the Great Duchy of Lithuania, including Mikalojus Kristupas Radvila, the Orphan. While working at Batoras's court, he initiated two major disputes with his fellow Italian medics. One against Marcello Squarcialupi and the second, a more extensive one, related to the death of Steponas Batoras, against Nicolò Buccella. In 1584, in Vilnius Simoni published a treatise against Squarcialupi *Commentariola medica et physica ad aliquot scripta*, which became the first printed medical book in the history of the GDL press and medicine. The presentation will discuss Simoni's activities and the circumstances of the publication of the first medical work.

Collecting Knowledge Against Islam:

The Case of Book X of the *De procuranda salute omnium gentium* (1613)

Javier de Prado, University of Nantes, The Autonomous University of Barcelona

In the early 17th century, Pope Paul V entrusted the Discalced Carmelites of Rome with the task of preparing centralized congregations for managing their missions, which a few years later became a precedent for the foundation of the Sacra Congregatio de Propaganda Fide. One of those carmelites, Thomas á Iesu, who had developed a sudden missionary interest and asked the Pope to send him on a mission to Ethiopia, undertook to prepare a treatise that was to become one of the first missionary materials used in the education of the soon-to-be missionaries. Book X of the treatise, as every other book in it, consists of a large amount of sources compiled in order to accomplish its goal, that is, to achieve the conversion of Muslims. The aim of the presentation is to describe the nature of the sources and examine a few examples showing how they are either introduced as sources or are hidden behind the rhetorical devices used by Thomas, and to examine the ways in which this kind of information was conveyed at the time.

Marginalia in Vilnius University Library's Incunabula or What Did Incunabula Readers Write Down

Sondra Rankelienė, Vilnius University Library

Out of 341 incunabula housed in the Vilnius University Library, as many as 277 contain keywords, notes, comments and texts not related to the content of the book, written by hand in margins, front pages, between lines of text or on specially bound / glued blank pages. These handwritten texts –marginalia—are written in Latin, Greek, Hebrew, Ruthenian, Lithuanian, Latvian and other languages. Marginalia found in Vilnius University Library's incunabula can be divided into two large groups. The first group of marginalia, related to the content of the book, consists of notes that draw reader's attention to a particular place in the text (e.g. "nota bene"); comments showing reader's point of view or sometimes emotion to the things described in the book; keywords pointing to what is being said in a particular place in the text; additions that expand reader's knowledge of the events being described, sometimes with references to another source; and texts related to the content of the book transcribed from various other publications—additionally written prayers, hymns, verses, and sermons. Another group of marginalia consists of handwritten texts that are unrelated to the content of the book. First of all these are personal notes related to life events of the reader and people close to them, births of children, marriages, etc.; historical records—the most important events of national significance, natural disasters listed chronologically; phrases of famous people written on blank pages; data about the author of the book; and book lists. Such signs of reading and using the incunabula lead to the conclusion that old books are not merely carriers of printed text. They contain social, historical, personal, and cultural information about a particular region and period.

Powder, Poison and the Pillory: Abortion in Early Modern England

Disha Ray, University of Delhi

The burden of fertility and the risks of fornication have always been heavier on one sex than the other. Legal, religious and moral positions on abortion have undergone several changes over the centuries. This presentation attempts to trace the socio-cultural processes in the history of dealing with unwanted pregnancies in 17th-18th century England. It aims to examine the medico-legal history of abortion along with the analysis of popular periodicals and pamphlets in order to understand society's reaction to such events. This enquiry seeks to show the omnipresence of abortions through various methods, in spite of harsh punishments one was subjected to, if found guilty of administering the procedure. Contemporary periodicals reported legal cases and commented on social and moral issues, thus capturing both the nuances of the trials and what the public was reading and explicating from it. These texts are thus seen as sources of knowledge (for medicinal recipes), fear and apprehension (of trials) and moral exegesis on the 'most cruel act.' The presentation argues that a multitude of experiences was associated with every abortion and that it was deeply connected not just to the life of a concerned woman but also related and unrelated gentlemen, midwives, physicians and anyone who had a role in the process.

A Virtual Reconstruction of the Oldest Academic Library in Lithuania

Aušra Rinkūnaitė, Vilnius University Library

In 2014-2015, Vilnius University Library implemented a project "A Virtual Reconstruction of the Oldest Academic Library in Lithuania" (acronym: Virtus), financed by the Research Council of Lithuania. The aim of the project was to research the oldest surviving manuscript catalog of the VU Library (Latin: *Catalogus Auctorum Ordine Alphabetico dispositus In Bibliotheca Collegii Academ[ici] Vilnen[sis] Societatis I[esu] reperibilium*). During the project, the 18th-century catalog was transcribed and the publications recorded in the catalog were identified (author, exact title, place of publication and year). It has been checked whether the books are still housed at the VU Library. A digital copy of the catalog and all data were stored in the newly-created database at virtus.mb.vu.lt/. The database provides not just the digital image of the catalog and the transcribed text, it can also be searched by author, title, place of publication and year.

Based on the manuscript catalog and the surviving books, the presentation will discuss the library of the Vilnius Jesuit Academy in the 18th century: the principles of compiling the catalog, the features of recording publications in the catalog and the Jesuit encryption system. It will also analyze the provenances left in the books, which testify to the special ties between the previous owner of the book and the Library.

Perception and Treatment of Melancholy in Hildegard of Bingen's (c. 1098-1179) Writings

Eglė Sakalauskaitė-Juodeikienė, Vilnius University

Hildegard of Bingen (Hildegard von Bingen; Hildegardis Bingensis; c. 1098-1179) was a medieval nun and an abbess, a mystic, a composer, a poet, an author of medical treatises, and one of the few women at the time who wrote both theological and scientific texts. Much has been written by contemporary science historians on Hildegard's medicine in general. However, the abbess' concept of melancholy (or extensive accumulation of knowledge on melancholy from Greco-Roman to medieval periods) has not been exhaustively investigated. Therefore, in this presentation, I will analyze Hildegard's book *Liber subtilitatum diversarum naturarum creaturarum* (Book of the Subtleties of the Diverse Nature of Creatures), compiled around 1151-1158, and consisting of two books: *Physica* and *Causae et curae*. The original manuscript of her *Liber subtilitatum* has been lost and only one transcript, dating from 1300, has survived. I analyzed the original text of *Causae et curae* (available in Latin, with the last version published by Paulus Kaiser in 1903, and its English translation by Margaret Berger) and *Physica* (its English translation by Priscilla Throop). The aim of this study is to understand how the phenomenon of melancholy in its three meanings (as body fluid, character type, and disease) was perceived by one of the brightest medieval thinkers. Even though Hildegard's writings were influenced by deep knowledge of the Scripture, the abbess also accepted Greco-Roman medical system (classical humoral theory), astrology, medieval agricultural worldview, and the wisdom of folk medicine. Melancholy was interpreted in Hildegard's medical texts as a heart and brain disease caused by the overabundance of black bile, produced in the spleen. The abbess recommended various medicinal herbs (fennel, mallow, primrose, rue, etc.), substances of animal (ostrich, heron, ants) and mineral (onyx) origin in order to reduce excessive amount of black bile. Hildegard explained the mechanism of action of these medications using concepts of humoral theory, principle of *contraria contrariis*, as well as knowledge of medieval folk medicine and elements of religious and magical healing.

Robert Ashley (1565-1641): A 'Systemizer' of Knowledge

Renae Satterley, Middle Temple Library, University of London

Robert Ashley's (1565-1641) personal collection of approximately 5,000 books founded the library at Middle Temple, one of the four Inns of Court in London. Ashley epitomises the conference's theme of accumulators, book collectors, and systematizers of knowledge. His library is of interest because it can be studied both as a personal and an institutional archive, since the majority of his books remain intact in the Inn's current library.

This presentation will discuss Ashley's library and how he used his books to accumulate knowledge for himself and a wider audience. I will show how Ashley's book marginalia reveal a wider practice of information gathering, which complements the material available in the

books themselves, and how he transcribed information sourced from outside his own library. I will present information about manuscripts in his hand that now reside outside his collection to further highlight his knowledge accumulation. The most notable example is a manuscript miscellany (Newberry MS 5017, c. 1612), which I will use to demonstrate how the use of digital humanities tools can enable the close analysis of manuscripts generally.

Ashley's collection is also notable for the many rare and unique works it contains, such as the *Bukvar' iazyka slavenska* (1618), printed in Old Church Slavonic.

Francysk Skaryna's *Biblia Ruska* as a Holistic Humanist Project: Pursuit of Knowledge and Aesthetic Ideas of the Renaissance

Olga Shutova, Laboratory of Francysk Skaryna Studies

The presentation attempts to trace the project of Francysk Skaryna, who aspired to use the Holy Scriptures as “an embodiment of seven liberal arts” and as a manual for “the common people,” which had been close to those of the Italian Bible translator Nicolò Malermi. It is generally accepted that in translating the *Vulgate* Skaryna used the Czech editions of the Bible (1506 and even 1488). This fact is undeniable because of the books' textual affinity. Nevertheless, it is the Italian translation that inspired him to publish the Bible for the “gens simples.” In his preface (Epistola) to the first Bible printed in Italian (*Biblia vulgarizata* [Bibbia italica]. Venezia: Vindelino de Spira, 08/01/1471), Nicolò Malermi, a monk of the Camaldolese Order, wrote about the need to make *Divina Scriptura* accessible not only to enlightened men (*docti*) but also to “ordinary people” (*uomini, non-docti*) for their knowledge of the scientia del bene vivere (compare: so that “not only the doctors and scholars understand them but also everybody, simple and ordinary people [...] could understand what is necessary for the salvation of their soul” (Skaryna)).

There is another important resemblance between the prefaces of two translators of the Bible, which lies in the very nature of the task of translation: the proximity of languages—Latin vs “il volgare” Italian and Church Slavonic vs Rus' / Ruthenian. Skaryna pursued the same tasks as Malermi: to offer the universal knowledge accumulated in the Bible to “common people.” It was the idea, among other things, of the so-called “Prisca theologia” of the Renaissance.

Skaryna drew inspiration from the Malermi Bible not only in a sense of its Renaissance ideals to educate people but also in its form. The graphic style of its historiated edition (*Biblia vulgare istoriata*. Venetia: Giovanni Ragazzo, for Luchantonio di Giunta, October 15, 1490) appeared in the engravings of the Northern Italy responding to the tastes of the clientele “marveled” by the Antiquity, found an echo in the content of the *Biblia Ruska*: its decorations, engravings with architectural details (columns, urns, arcades, entablatures, sculpted balconies, balustrades) and other elements of the ancient tradition (garlands, putti, newts, bucranes, centaurs), fashion styles and even the initials.

Renaissance Bookbindings in the Collection of the Ossolineum Library

Dorota Sidorowicz-Mulak, Ossoliński National Institute

The collection of the Ossolineum Library includes Renaissance bookbindings made in Poland, the Grand Duchy of Lithuania, Bohemia, Germany, Italy and France. They are examples of various artistry: from simple parchment bindings fulfilling solely protective functions to artistic bindings showing the craftsmanship of a bookbinder who, by framing the volume, wanted not only to protect but also to decorate the book. A closer look at these objects will allow one to see the decorative tendencies of the period, as well as the German and Italian influences clashing in the territories of Poland and Lithuania.

The System of Decorative Significations in the 16th-Century Tetraevangelium as a Source of Information and Communication

Gražina Smaliukienė, The Wroblewski Library of the Lithuanian Academy of Sciences

The book is unquestionably one of the most prominent forms among artifacts of human material and spiritual self-expression. It reflects the dynamics of cultural changes in tradition and progress within its contemporaneity. Around the main axis of the spiritual inheritance expressed in a text that is decoded alphanumerically, the book has its satellite systems of additional significations, such as variety of materials used, the composition of its parts, and decorative elements. The elements of bookbinding transmit abstract and coded information to the future generations. Their systems are defined in place and have distinct qualities. At the same time, all significations form a coherently functioning information system. The undecoded information remains mute, and only when the need to decipher arises, it begins to communicate with the reader. The meaning revealed by decoding these information systems becomes a nonverbal message to the reader. The duplicity of book's origins—material and spiritual, informational and communicative—is transmitted by the signification systems that have meaningful connection with its object. Then we obtain possibilities to recover the meanings of forgotten signs.

The object of research is a 16th-century manuscript kept at the Manuscript Department of the Wróblewski Library of the Lithuanian Academy of Sciences – Tetrevangelium [Mažųjų Žuchavičių (dabar Baltarusija, Gardino sritis, Kareličų rajonas) evangelija], signature F21-805.

The object of my presentation is twofold: first, to reveal the information and message to the reader encoded in the elements of architectonic and decorative elements of the book; second, to confirm or to disprove the suggestion that the entirety of book decorations is consistent with the content of the Tetrevangelium and may be essential for the establishment of more precise date of creation of the document, as well as of later interventions made within its physical form. These objectives have led to the formulation of the following tasks in exploring the circumstances of creation of the Tetrevangelium manuscript and its further perturbations

in later times:

- to examine the proveniences, i.e. inscriptions of ownership;
- to examine the traces of amendments in the book;
- to examine the imprints of the book covering and elements of its decorative fittings;
- to examine the technical characteristics of the paper of the blocks of the book and its watermarks;
- to examine the décor elements of the text.

The book is an infinite resource of information and its meanings can be revealed in the research of direct communicational interfaces within it. The inner world of the book presents itself in laconic sign systems defined within artefact. Such signs can be the technology of book production, variety of materials used, decoration elements and their stylistics. Together with its content, each book presents itself as integral, indelible and finite result of social development of its time and becomes the part of world heritage, enriching it with its distinctive features.

History of Book Trading in Latvia Until 1918

Andris Vilks, National Library of Latvia

The first evidence on book trading in Latvia dates to 1470. Until 1588, when the first typography was established in Riga, bookbinders and priests were trading imported books. Typographer Nicolaus Mollinus (Niclas Mollyn, c. 1550/1555-1625) gained trading privilege. Until the establishment of specialized bookstores in 1676, books were sold by printers, binders and resellers of different goods. The most important bookstore in 18th century was owned by Johann Friedrich Hartknoch (1740-1789). By the mid-19th century, similarly to book publishing in general, the book trade was dominated by the Baltic Germans. The first “Latvian” bookstore was founded in 1859. Up until the 20th century, complex book publishing businesses, like book publishing houses, typographies, bookstores, etc., were dominating. Until World War I, there were more than 200 bookstores covering all cities and many other populated areas.

Over the time, book trading took different forms, such as stationary, non-stationary, wholesale, retail and resale. At certain moment, antique trading, advertising, price and “rebate” system occurred. “Local” publications in German, Latvian, including Latgalian, Livonian, Polish, Lithuanian, Estonian, Russian, Swedish and Hebrew appeared on the market. From the “imported” books, publications in French, English, Latin and Greek can also be mentioned. At the same time legal framework and professional organizations were developing. Many prominent Latvian and Baltic German cultural, educational and public workers had been involved in the book trade. Such well-known Lithuanian personalities as Jurgis Bielinis-Bieliakas, 1846-1918), Liudvikas Jakavičius (1871-1941) should also be mentioned.

Evil Sells: Marketing of an Early Modern Demonological Collection *Theatrum Diabolorum*

Arina Zaytseva, Rice University

In 1569, Frankfurt printer Sigmund Feyerabend published a number of popular Lutheran treatises on various vices and the devils ruling them in a hefty collection, titled *Theatrum Diabolorum* (The Theater of Devils). All of the treatises in the collection were of moralizing nature, warning readers of the devil's terrible deceptions, the dangers of human sinfulness, and explaining the reasons behind demonic activities from the Lutheran point of view. *Theatrum Diabolorum* proved to be widely popular, as the more than thousand-pages collection went through two new editions with added demonological tracts.

The title of the collection—*Theatrum Diabolorum*—indicated the printer's attempt to provide an overview of human vices and demonic powers. It appears that Feyerabend strived to create a comprehensive Lutheran demonology, similar to the “objective” encyclopedic tracts, which would simultaneously prompt the readers to assess the scope of human folly and eventually repent.

In my presentation, I will explore the reasons for the popularity of the *Theatrum Diabolorum* collection, while paying particular focus to the encyclopedic attempts of the publisher, juxtaposed with the grim moralizing content of treatises themselves.

Scientific Works of the Old Vilnius University (1579-1773): The Collection and Its Research Possibilities

Brigita Zorkienė, Vilnius University Library

The presentation discusses the collection of scientific works published by the Vilnius University Publishing House from 1579 to 1773 and housed in the Vilnius University Library. It also presents a new scientific project and the application of digital technologies for the research of this collection. I analyze the above-mentioned scientific works as one of the forms of purposeful accumulation of knowledge in the 16th-18th centuries. I also describe the topics, structure, scope, and persons involved. At the same time, I discuss the functionality and application possibilities of the formed digital collection.

The main idea of the project “Senojo Vilniaus universiteto disertacijų (1579-1773) tyrimas ir duomenų bazės sukūrimas” (Researching and Creating a Database of the Old Vilnius University Doctoral Thesis (1579-1773)) implemented by the Vilnius University Library (the project was financed by the Research Council of Lithuania, No. S-LIP-21-17) is to open the old University's scientific corpus in order to show and record the contribution of the academic community to the development of Lithuanian science. The project has no analogues in Lithuania. It reflects the tendencies of similar research (historical reconstruction) carried

out in Europe.

The publication of research papers in 16th-18th century, as one of the fundamental means of scientific communication in the early modern period, provides rich information about the ways in which society has established academic connections to ensure progress in science. The corpus of scientific works prepared during the entire existence of Vilnius University makes up a significant specific historical source, which in both its form and content can be considered an archival phenomenon. Researching it is relevant even today.

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