

ISSN 1392-0456 (Print)
ISSN 2029-7181 (Online)
<https://doi.org/10.15823/istorija.2025.138.3>

Istorija / History

2025, t. 138, Nr. 2, p. 39–53 / Vol. 138, No. 2, pp. 39–53, 2025



VYTAUTO
DIDŽIOJO
UNIVERSITETAS
M C M X X I I

Donations to Monasteries of the Latin and Greek Rites in the Last Wills of the Southern part of Ashmyany District between 1649 and 1719

Dr. hab. Wioletta Zielecka-Mikołajczyk

Nicolaus Copernicus University in Toruń, Faculty of History, ul. Bojarskiego 1, 87–100 Toruń, Poland
E-mail: zielecka@umk.pl
<https://orcid.org/0000-0001-6100-0563>

Abstract. The article presents the issue of testamentary donations made by Christians of the Greek and Latin rites to monasteries in the territory of the Ashmyany district, located in the Vilnius voivodeship of the Grand Duchy of Lithuania between 1649 and 1719. The Ashmyany district was inhabited primarily by lesser nobility, who allocated their legacies to monasteries not only of their own rite, but also of other rites. Testamentary records show the monastic centres that occupied the most important religious sites in the region and the most important, in the opinion of the testators, centres to commemorate them.

Keywords: *Ashmyany, wills, donations, monasteries, latin rite, uniate rite.*

Anotacija. Straipsnyje pristatoma graikų ir lotynų apeigų krikščionių testamentinių dovanų vienuolynams, 1649–1719 m. darytų Ašmenos pavieta, esančio Lietuvos Didžiosios Kunigaikštystės Vilniaus vaivadijoje, teritorijoje, problematika. Ašmenos paviete daugiausia gyveno smulkieji bajorai, kurie savo palikimą skirdavo ne tik savo tikėjimo, bet ir kitų apeigų vienuolynams. Testamentų įrašai rodo, kurie vienuolynai buvo svarbiausi pavieta religiniai centrai, kuriuose testatoriai norėjo įsimžinti.

Esminiai žodžiai: *Ašmena, testamentai, dovanos, vienuolynai, katalikai, unitai.*

Copyright © 2025, Wioletta Zielecka-Mikołajczyk. Published by Vytautas Magnus University, Lithuania. This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

The study of wills from the seventeenth to eighteenth centuries is well positioned in the context of exploring a wide range of issues related to social and economic history. Historians attempt to examine people's lives and the immediate world around them as deeply as possible through such sources.¹ Of course, inherent in this type of research is an awareness of the one-sided nature of such sources, and the fact that they only show a fragment of the past. In addition, the fact that testamentary legacies very often make it difficult to ascertain the testator's personal contribution to the text of the document is relevant.²

One of the contexts shown by the wills remains at least in part the attitude of the testators to issues relating to donations intended for monastic centres, which occupied a very important place in the history of the modern Churches, both Western and Eastern. Monasteries served various functions, including pastoral care, preaching, education, science, missionary work and pilgrimage centres for miraculous cults. They were also places for worship of various saints, locations for regional assembly and quarters for the nobility. The monasteries were centres of culture, ran schools, and often had their own printing workshops; monks acted as chaplains in the army, collected donations and resided at the magnate's courts. It is worth adding that the monasteries had numerous ties and dependencies with lay society, being inscribed permanently in the local culture. At the same time, they were influenced by baroque trends – preachers delivered sermons to people gathered in the temples of the nobility, while they also conducted numerous legal disputes with the same nobility for various matters connected with land and property.

My goal is to discuss the issue of donations made to Roman Catholic, Uniate and Orthodox monasteries in wills filed in the Ashmyany district registers between 1649 and 1719. The documents come from the oldest preserved register for the Ashmyany

¹ The literature on the study of wills of the 16th–18th century period is copious. Recently, an almost complete bibliography on the subject of wills was provided by Ukrainian researcher Natalia Bilous in her book. See. БИЛОУС, Наталіа. За крок до Вічності. Мешканці міст Волині у світлі теста-ментів кінця XVI–XVII століть. Київ: Prostir, 2021, p. 508–533. A review of this book: ZIELECKA-MIKOŁAJ-CZYK, Wioletta. Natalia Bilous, *Za krok do Vičnosti. Meškanci mist Volini u svitli testamentiv kincâ XVI–XVII stolit'*, Kiïv 2021, ss. 536. *Klio*, 2022, t. 61, s. 251–259. Among the Lithuanian literature, these works should be mentioned: ANUŽYTĖ, Lina. Žemaitijos bajorų testamentai XVI a. pabaiga – XVII a. pradžia. *Lietuvos istorijos metraštis 1998 m.* Vilnius, 1998, p. 19–27; VARSACKYTĖ, Rasa. Laikysena mirties akivaizdoje: kauniečių testamentai XVII–XVIII a. *Kauno istorijos metraštis*, 2007, t. 8, p. 85–95; VILIMAS, Darius. Brastos vaivados Kazimiero Liudviko Jevlašauskio testamentas. *Lietuvos istorijos metraštis, 2007 metai*, 2, Vilnius, 2008, p. 139–149; VILIMAS, Darius. Naugarduko žemės teisėjo Jarošo Jevlašauskio testamentas. *Istorija*, 2009, t. 71, p. 30–39.

² KOŚĆ, Józef. Konwencje tekstu testamentowego w średniowiecznych relacjach sądowych. *Poznańskie Studia Polonistyczne. Seria Językoznawcza*, 2010, T. XVI (XXXVI), p. 101; MANIKOWSKA, Halina. W poszukiwaniu źródła „totalnego”. Najważniejsze kierunki badań nad testamentami ludności miejskiej w XIII–XVIII w. *Kwartalnik Historii Kultury Materialnej*, 2020, R. 68, p. 25–26; GOŁASZEWSKI, Łukasz. Knyszyńskie testamenty składane ustnie wobec władz miejskich na przełomie XVII i XVIII wieku – teksty autorstwa umierających, czy też pisarzy miejskich? *Kwartalnik Historii Kultury Materialnej*, 2014, R. 62 Nr. 3, p. 365.

district, currently stored in the National Historical Archives of Belarus in Minsk.³ Final editing work is underway, and the book should appear in print in mid-2025.⁴ The book contains wills from the southern part of the district, while wills from the northern part, known as “zawilejska”, are found in the Ashmyany court book no. 2.⁵ The Ashmyany district was located in the former Vilnius province; its borders, with the southern part highlighted, are shown on the map below (Map 1).

What distinguished it from other regions of the Grand Duchy of Lithuania was that there were no extensive magnate estates here. Among the magnates, the largest estates in this region were owned by the Radziwiłł family (Żuprany, Naliboki, Subotniki, about 700 households (*dymów*⁶), the Pac family (Dziszna, Postavy, Astravyets, about 285 households), the Sapieha family (Iwie, about 220 households), and the Ogiński family (Kobylniki, Komarowszczyzna).⁷ The elite of landowners in the Ashmyany district also included the Białozor, Biegański, Brzostowski, Mosiewicz, Ogiński, Słuszko, Drucki Sokoliński and Zenowicz families. The king was the largest owner in the district, as his estate, according to data from 1690, consisted of about 1140 households, including the elderships (*starostwa*) of Lipno, Markov, Ashmyany, Myadzyel, Dudy and Latvia, Traby and Kreva. In terms of the number of manors, the bishop's and chapter estates (about 780 households) were similar to those of Radziwiłł.⁸ The area was inhabited mainly by petty noblemen, of which the most prominent in the 17th century were the Kocięłło, Komar and Frąckiewicz Radzimiński houses. At the same time, it should be noted that not all the testators included belonged to local noble families. Among the testators, the most wealthy were representatives of the Zenowicz and Kozłow Poklewski, Komar families, among whom were recruited the political and clerical elite of the district and voivodeship, not only of Vilnius, but also of Smolensk and Trakai. As a result of the wars, there were also some newcomers, refugees, and those who were brought to the Ashmyany district by business or marriage plans. The examined wills show seventy years of the history of Ashmyany district, first in the context of the Commonwealth's

³ Нацыянальны гістарычны архіў Беларусі (*National Historical Archives of Belarus*, hereafter – NGAB), Minsk, f. 1732, ap. 1, b. 1.

⁴ Księga grodzka oszmiańska z lat 1650–1719. Testamenty, opr. V. Babkova, P. Łabędź, W. Zielecka-Mikołajczyk, t. 1–3, Toruń, 2025. Research work funded by the programme of the Minister of Science and Higher Education called “National Programme for the Development of the Humanities” 2014–2018 (Reg. No. 11H 13 0281 82).

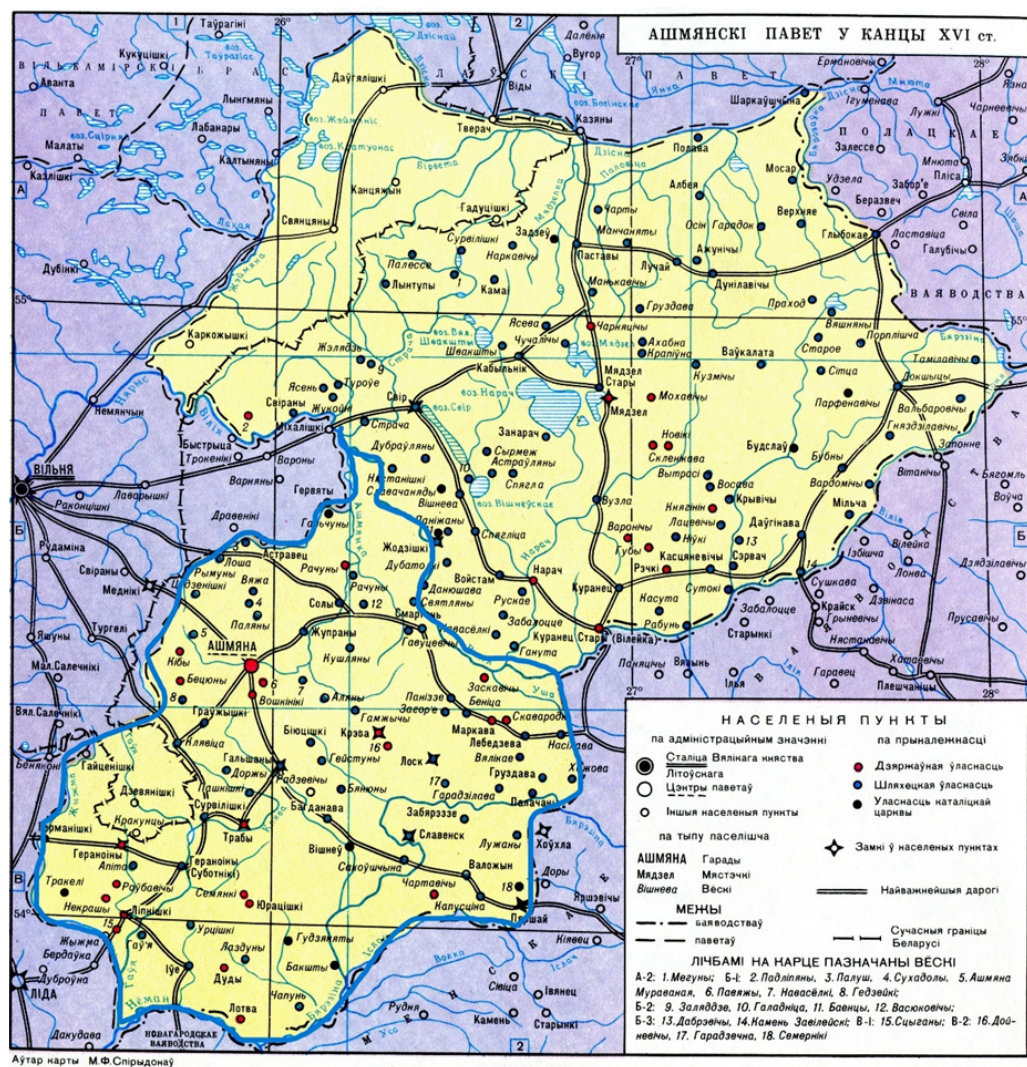
⁵ NGAB, Minsk, f. 1732, ap. 1, b. 2.

⁶ *Dym* – a basic residential and taxable unit known in early modern Polish-Lithuanian Commonwealth, a single house or hearth in a village.

⁷ JANKOWSKI, Czesław. *Powiat oszmiański: materiały do dziejów ziemi i ludzi*. Petersburg, 1896, t. 1, p. 203–213; BOBIATYŃSKI, Konrad. *Sejmik oszmiański jako forum walki politycznej w drugiej połowie XVII w.*, [w:] *Wobec sejmików. Magnateria Rzeczypospolitej w XVI–XVIII wieku*. Red. M. Kupczewska, K. Łopatecki. Białystok 2024, t. 2, s. 34; Księga grodzka oszmiańska z lat 1650–1719. Testamenty, opr. V. Babkova, P. Łabędź, W. Zielecka-Mikołajczyk, t. 1–3, Toruń, 2025.

⁸ *Metryka litewska*. Rejestry podymnego Wielkiego księstwa Litewskiego. Województwo wileńskie 1690 r., opr. A. Rachuba. Warszawa, 1989, p. 196–199.

war with Moscow in 1654–1667,⁹ with Sweden in 1655–1660, and then almost the entire period of the Northern War, 1700–1721.



Map 1. Ashmyany district in the end of 16th century. Source: Атлас гісторыі Беларусі ад старажытнасці да нашых дзён. Мінск, 2004, p. 24

⁹ During this time, the Aszmyany district lost about 50% of the number of households. Вялікі Гістарычны Атлас Беларусі. Мінск, 2013, т. 2, p. 45.

The collected examples include 481 wills, most of which belonged to Roman Catholics – obviously due to the fact that most people living in that region belonged to that rite. We know best the parish network of the Latin Church in the district: there were 29 parishes in 1677, 55 in 1690, 42 in 1717, and at least 47 in 1744.¹⁰ The problem of the number of Uniate and Orthodox churches in the Ashmyany district requires deeper analysis, as we do not yet know the exact parish network in this region. It may be assumed that the parish network of the Eastern Church here was at least comparably developed to its Latin counterpart.¹¹ However, a greater difference can be seen in the number of monastic centres existing in the district. There were at least 12 monasteries belonging to the Latin rite, while there were 3 Uniate monasteries.¹²

Most of the dispositions were made by Roman Catholics (448), but there were also those written by Uniates (13), Protestants (9), Tartars (9) and two Orthodox Church believers.

The majority of wills, i.e. 67%, contained no information about religious orders. This is perfectly understandable, as people were usually most attached to their parish churches; were we to examine their requests, the numbers would be much higher. Bequests to monasteries of the Latin rite were found in 24% of wills, while those to Uniate monasteries were found in 9%. In the wills analysed, information was found on eight out of eighteen monastic congregations belonging to the Roman Catholic Church, operating in the Vilnius archdiocese up to the First Partition of the Polish-Lithuanian Commonwealth.¹³

¹⁰ *Lietuvos valstybės istorijos archyvas* (Lithuanian State Historical Archives, hereafter – LVIA), f. 11, ap. 1, b. 1011, l. 56–78v; KURCZEWSKI, Jan. *Biskupstwo wileńskie od jego założenia aż do dni obecnych, zawierające dzieje i prace biskupów i duchowieństwa diecezji wileńskiej, oraz wykaz kościołów, klasztorów, szkół i zakładów dobroczynnych i społecznych*. Wilno, 1912, p. 179; OLCZAK, Stanisław K. *Rozwój sieci parafialnej w diecezji wileńskiej do IX poł. XVIII w.* *Studia Teologiczne*, 1987–1988, t. 5–6, p. 113; ЮПША, Василий. *Ошмянский край*, т. 2: *Ксендзы и костёлы*. Минск, 2016, p. 11–12.

¹¹ According to the findings of the Belarusian researcher Dzianis Liseichykau, there were at least 31 Uniate churches in the territory of the Ashmyany district (1675–1698). Certainly, these were not all the churches and the church network of the western part of the district remains to be reconstructed. Уніяцкія цэрквы Вялікага Княства Літоўскага XVII ст.: матэрыялы генеральных візітацый. Ed. Д. В. Лісейчыкаў. Мінск, 2021, p. 124–135, (Карты I).

¹² Bernardine friars: Bienica, Iwie, Valozhyn; Dominican friars: Astravyets, Ashmyany, Franciscans: Stara Ashmyany, Narvilishki, Halshany, Postavy; Jesuits: Žodziški; Carmelites: Žašvir; Basilians: Baruny, Lyskava, Kasuta. KURCZEWSKI, Jan. *Biskupstwo wileńskie od jego założenia aż do dni obecnych, zawierające dzieje i prace biskupów i duchowieństwa diecezji wileńskiej, oraz wykaz kościołów, klasztorów, szkół i zakładów dobroczynnych i społecznych*. Wilno, 1912, p. 253–269.

¹³ MANDZIUK, Józef. *Zakony w (archi)diecezji wileńskiej*. *Studia Teologiczne*, 1987–1988, t. 5–6, s. 163.

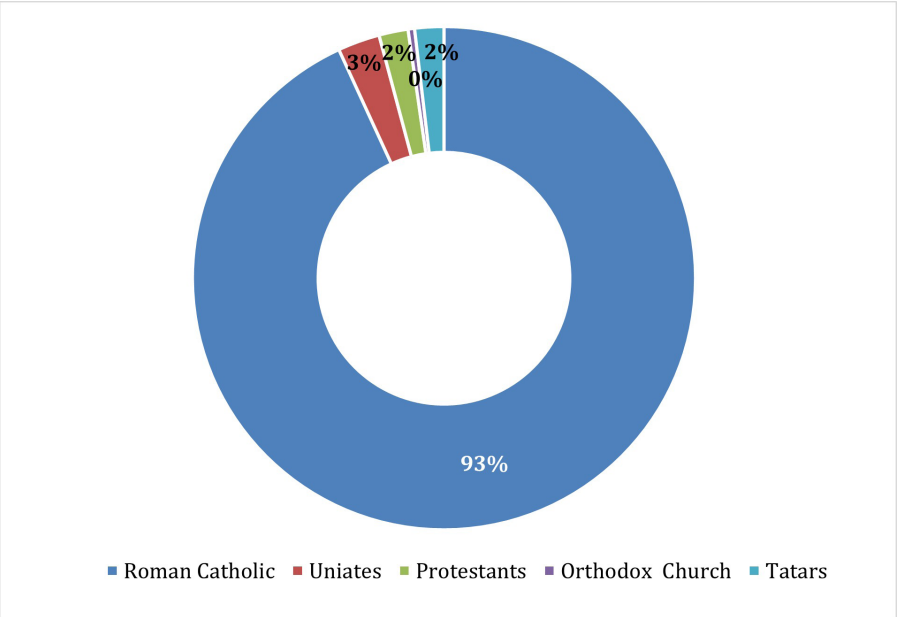


Diagram 1. *Confessions of testators in %. Author's own calculations based on NGAB, Minsk. F. 1732, ap. 1, b. 1*

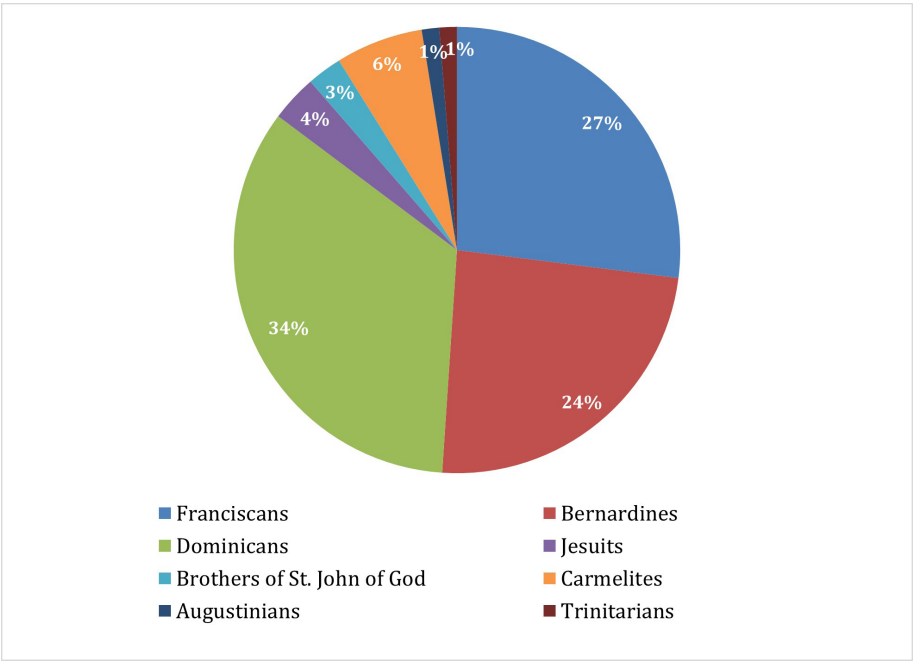


Diagram 2. *Donations to various Roman Catholic monasteries*

We get these results if we consider the popularity of bequests to particular Roman Catholic monasteries. Testators most often bequeathed money to the following monasteries: Dominican (34%), Franciscan (27%), and then Bernardine (24%). More detailed data is presented in the 2 diagram.

As it can be seen, the dominant orders were mendicant orders, i.e. those for whom alms were the main source of income. In practice, however, from the Middle Ages onwards it was impossible to maintain monasteries solely on the donations of the faithful and, over time, they were given the right to own estates.¹⁴ Nevertheless, as was the case with the Dominicans, the donations of patrons contributed to the development of the order. Mendicant orders combined monastic life with evangelism. In the 17th century, the Dominicans experienced an enormous expansion of their network of institutions thanks to magnates and nobility funding the new churches, chapels etc. By the end of the former Polish-Lithuanian Commonwealth, they led the majority of all religious orders operating in the diocese at that time.¹⁵ This is probably where the popularity of this order among testators should be attributed. Moreover, the analysed wills contained the highest number of mentions of Dominican centres (15). It is difficult not to interpret the number of bequests to this congregation as the result of fundraising and missionary activities carried out by the monks. The data from the wills make it possible to determine which centres were most popular among the testators. They mainly targeted monasteries located in the immediate vicinity, i.e. Dominican monasteries in Ashmyany (founded by Andrzej and Dorota Poczobut in 1667),¹⁶ and Astravyets (founded by Marcin Gosztołd in the 15th century), then followed by Vilnius and smaller monasteries. The situation is similar with regard to Franciscan and Bernardine donations.

¹⁴ WIERZCHOWSKI, Grzegorz. Podstawy materialne klasztoru dominikanów w Sieradzu w świetle kopiariusza klasztorowego z początku XVII wieku. *Nasza Przeszłość*, 2014, t. 121, s. 132.

¹⁵ The development of the Order's Lithuanian province was a response to the needs of the faithful and the insufficient number of priests teaching the faithful. KŁOCZOWSKI, Jerzy. Wielki zakon XVII-wiecznej Rzeczypospolitej u progu swego rozwoju. *Dominikanie polscy w świetle wizytacji generalnej z lat 1617–1619. Nasza Przeszłość*, 1973 t. 39, p. 112.

¹⁶ JANKOWSKI, Czesław. *Powiat oszmiański: materiały do dziejów ziemi i ludzi*. Petersburg, 1896, t. 1, p. 22.

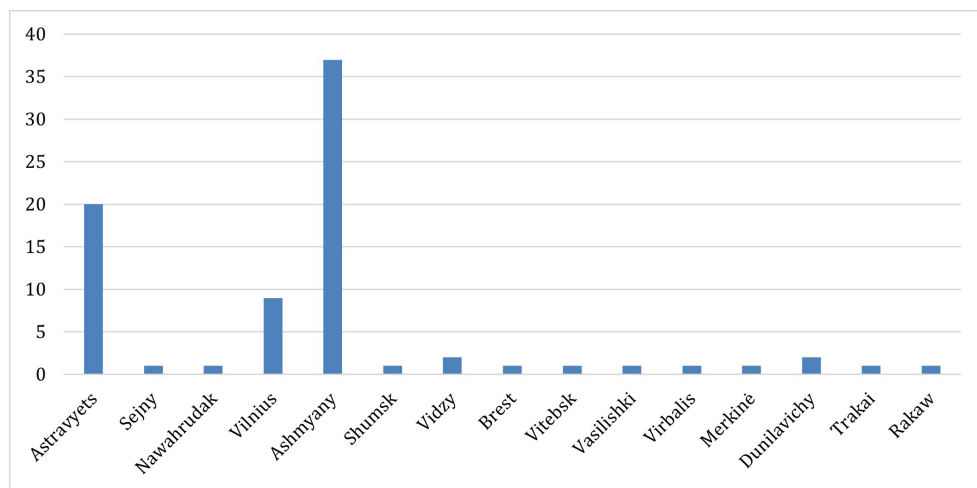


Diagram 3. Donation for Dominican monasteries in wills. Author's own calculations based on NGAB, Minsk. F. 1732, ap. 1, b. 1

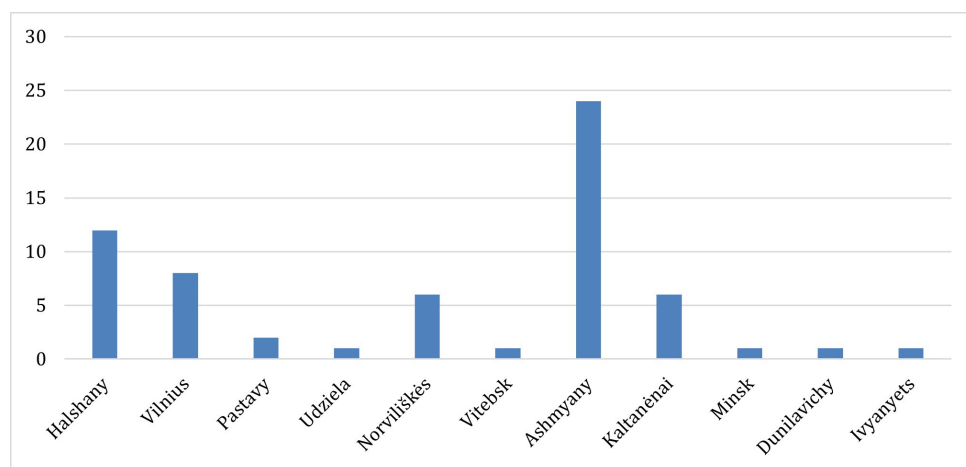


Diagram 4. Donation for Franciscan monasteries in wills. Author's own calculations based on NGAB, Minsk. F. 1732, ap. 1, b. 1

The greater abundance of local centres distinguished them from the Dominicans, as there were more of these in the Ashmyany district. Of the Franciscan monasteries, in addition to those in Ashmyany, there were congregations in Halshany, Norviliškės (1618 – Dorota of Zenovichs Szorcowa) and Kaltanėnai. In the case of the Bernardine monks, the largest number of donations went to the Iwie, Budy and Valozhyn monasteries (of course, just after Vilnius). I will only add, that in the case of the Jesuits, the Carmelites, the Brothers of St John of God, the Augustinians and the Trinitarians,

donations were usually given to monasteries in Vilnius. It is difficult to draw conclusions from other individual records for the other orders. I would only add that in the case of the Jesuits, Carmelites, Brothers of St. John, Augustinians and Trinitarians, donations were usually earmarked for monasteries in Vilnius.¹⁷ The testators did not give motives for their donations to these monasteries, but it is to be presumed that these were the closest locations to the testators' residence for this type of religious congregation.

Because of my research interests, I want to pay particular attention to the donations intended for the Basilians. We have many documents testifying to the relations of the Latin believers with the orders, but the information about the Uniates is much less abundant. They are found in 41 wills, representing 9% of all last wills considered. The most bequests were made to the monastery of the Nativity of the Blessed Virgin Mary in Boruny, where the miraculous icon of the Mother of God was located. This monastery was the subject of 31 bequests, i.e. 75% of all bequests to Uniate centres. The Baruny Centre was founded by Mikolaj Pleslak in 1692; official documents confirming the fund were received by Pleslak in 1694.¹⁸ Testator bequests began almost immediately afterwards, in 1695, although in the years 1695–1707, there were only a few. This was followed by some years of pause in donations, related to disruption during the Great Northern War and the ravaging of Ashmyany by the Swedes in 1708. Then, in 1709–1711, the population of the Grand Duchy was devastated by a plague. In fact, some wills were written precisely because of the prevailing plague. Anna Ankudowiczówna Szymonowa Poźniakowa wrote on 1 November 1710 "that I also have to pay this debt in such a severe case of God's wrath, being still healthy, both in body and mind, that this God's wrath has already shown itself in our house when several people from the plague unexpectedly passed away, I decided to dispose of my poor substance early".¹⁹ It was only after the plague ceased that social life began to normalise. After 1710, even these few dozen cases show increased bequests to the Boruny monastery.

Regarding the number of bequests made by testators, second place goes to the monastery in Zhyrovichy near Slonim, where there was also an icon considered miraculous. It should be noted that Zhyrovichy had a longer tradition compared to Boruny. The cult centre in Zhyrovichy was connected with the appearance of an image of the

¹⁷ NGAB, Minsk, f. 1732, ap. 1, b. 1, l. 47–52v, 68–69v, 242–245v, 246–249v, 303–305v, 401–404v, 702–703, 710–712v, 722–726v, 754–755, 821–824v, 856–861v, 919–920v, 987–988v, 1041–1044v, 1053–1056, 1077–1078, 1103–1106v, 1181–1182v.

¹⁸ About the problem of Pieslak's foundation, see, ZIELECKA-MIKOŁAJCZYK, Wioletta. *Prawosławni i unicy w Rzeczypospolitej wobec życia i śmierci w świetle testamentów*. Warszawa, 2012, s. 164–168.

¹⁹ „[...] iż i mnie trzeba ten dług wypłacić w tak ciężkim razie gniewu Bożego, jeszcze zdrowa będąc, tak na ciele, jak i na umyśle, że się już tenże gniew Boży w domu naszym pokazał, kiedy kilkoro ludzi z tejże plagi boskiej zeszło niespodziewanie, umyśliłam wcześniej ubogą substancją moją rozporządzić” [I must pay off this debt in such a severe case of God's wrath, while I am still healthy, both in body and mind, that God's wrath has already manifested itself in our home, when several people from this divine plague died unexpectedly, I decided early on to dispose of my poor substance.]. NGAB, f. 1732, ap. 1, b. 1, k. 921.

Virgin Mary to shepherds in the forest in 1470. Alexander Soltan founded a wooden church in honour of the miraculous icon, which later became the seat of an Orthodox monastery. In 1613, the temple was handed over to the Uniates by Ivan Mieleszka.²⁰ By the turn of the 17th/18th century, Zhyrovichy had already established itself as a major pilgrimage centre for both Uniates and Latin Rite Catholics. In total, in these two centres, we can note the preference of testators for the centres closest to home and for support to those of local character.

The disproportion between the donations bequeathed to the local Boruny is apparent compared to the bequests to the monastery in Lyskava, located in Volkovysk district. This small monastery was founded by Felicjanna Krystyna Wojnianka Kuncewiczowa in 1682, just three years before her death. She died shortly afterwards (1685). The records concerning this monastery are related to the financial situation of the founders regarding debts of the founder's son Dominik Kuncewicz, Voivode of Brest, which Tomasz Pruss Michalewicz bequeathed to the Basilians to increase the chance of Kuncewicz's debt being collected.²¹

Among the centres associated with regional religiousness was the Basilian monastery in Pastavy, located in the north of the district. Only one record is linked to the support of this centre by a Roman Catholic nobleman living in Pastavy. In 1719 (no. 469) Wojciech Jan Patkowski bequeathed 2,000 Polish zlotys to the monastery in Pastavy in return for All Souls' Masses, but his other donations were mainly to monasteries of the Latin rite. The last monastery located within the boundaries of Ashmyany district was the Basilian monastery in Kasuta, whose construction was supported by orthodox nobleman Sebastian Rygorovitsch Sviacki in 1638.²² The monastery, which came under Uniate jurisdiction around 1679, is mentioned as Orthodox in documents from 1677, while from 1683 onwards it is mentioned in documents of the Basilian chapters. The Kasuta monastery was supported by the owner of the village, Jerzy Lyubyanski Ihnatovich, the Vitebsk pantlern, in 1689. The testator's bequest of 500 zlotys and 40 zlotys per annum and the obligation of maintenance was reinforced, as was common in wills of that period (no. 166), by his responsibility to the Divine Majesty, given his inability to influence reality directly.²³ Perhaps the small number of entries for the monastery in Pastavy and Kasuta is related to its location in the northern, i. e. "zawilejska", part of the district.

The overall picture of how intense were the legacies towards monasteries throughout time is very interesting. Namely, for all the congregations studied, there is a process

²⁰ СЛЮНЬКОВА, Инесса Николаевна. Монастыри восточной и западной традиций. Наследие архитектуры Беларуси. Москва, 2002, p. 426; MIRONOWICZ, Antoni. *Przejęcie żyrowickiego sanktuarium przez unitów*. Latopisy Akademii Supraskiej, 2021, t. 12, s. 377.

²¹ NGAB, f. 1732, ap. 1, b. 1, l. 721v.

²² LVIA, f. 525, ap. 8, b. 592; ЛІСЕЙЧЫКАЎ, Д., ГЛІНСКІ, Я. *Siostrze mojej Pani Orlikowej złotych dwieście: паходжанне гетмана Войска Запарожскага Піліпа Орліка*. Europa Orientalis, [in print].

²³ NGAB, f. 1732, ap. 1, b. 1, l. 435.

of increasing the number of bequests. By way of example, I will show only two for which this process is perfectly visible: the Basilians in Boruny and the Franciscans (see Diagram 5, 6). Thus, we have very few bequests at the beginning of the second half of the 17th century, followed by a certain fluctuation during the Northern War and the plague of 1709–1711, and then a steady growth. One must, of course, be cautious in drawing far-reaching conclusions. Still, one can venture to say that after the pestilence and warfare ceased, the importance of monasteries grew among testators, perhaps not only in wills but also at the end of those writing wills 1710 and 1719.

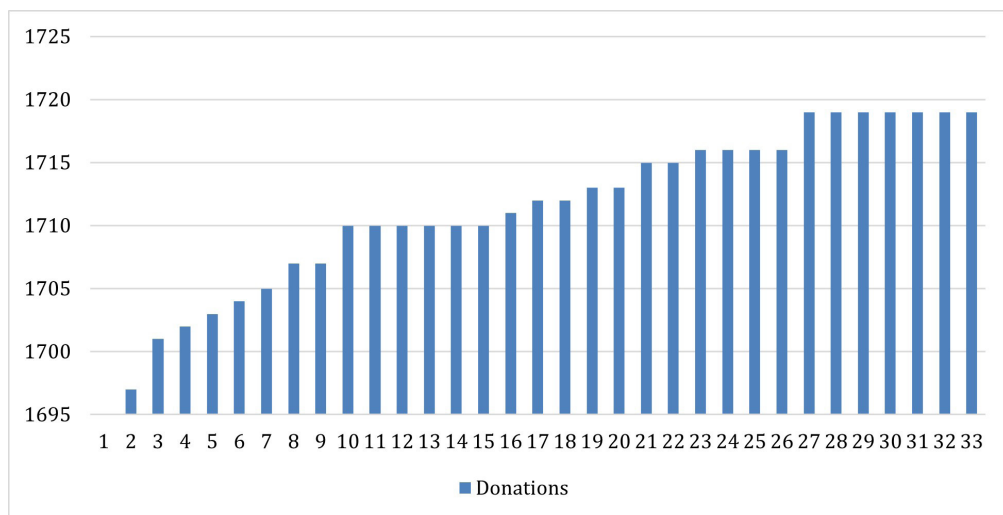


Diagram 5. Donations for monastery in Baruny in the long term. Author's own calculations based on NGAB, Minsk, F. 1732, ap. 1, b. 1

Orthodox Christians could not donate to local centres, as there were no such places in the region; moreover, there were very few followers of this religion living there. In the material compiled, there were – as I mentioned earlier – two of them. The Orthodox Maryna Rogozhinskaya, the wife of Christopher Haniewicz, who lived somewhere in the vicinity of Mierliški, only instructed in her will to bury her body at the Holy Spirit Church in Vilnius²⁴. This disposition is quite typical. The Church of the Holy Spirit was the nearest centre of the Orthodox Church to the district of Ashmyany, the modesty of the disposition resulted from the estate of the testator, which had only money saved on the Mierliški. The estate was destroyed by Moscow-Cossack troops. The date of the will is unknown. Registering it in the court books already after the departure of the enemy in 1663, when the office resumed its activities.

²⁴ NGAB, f. 1732, ap. 1, b. 1, l. 9v.

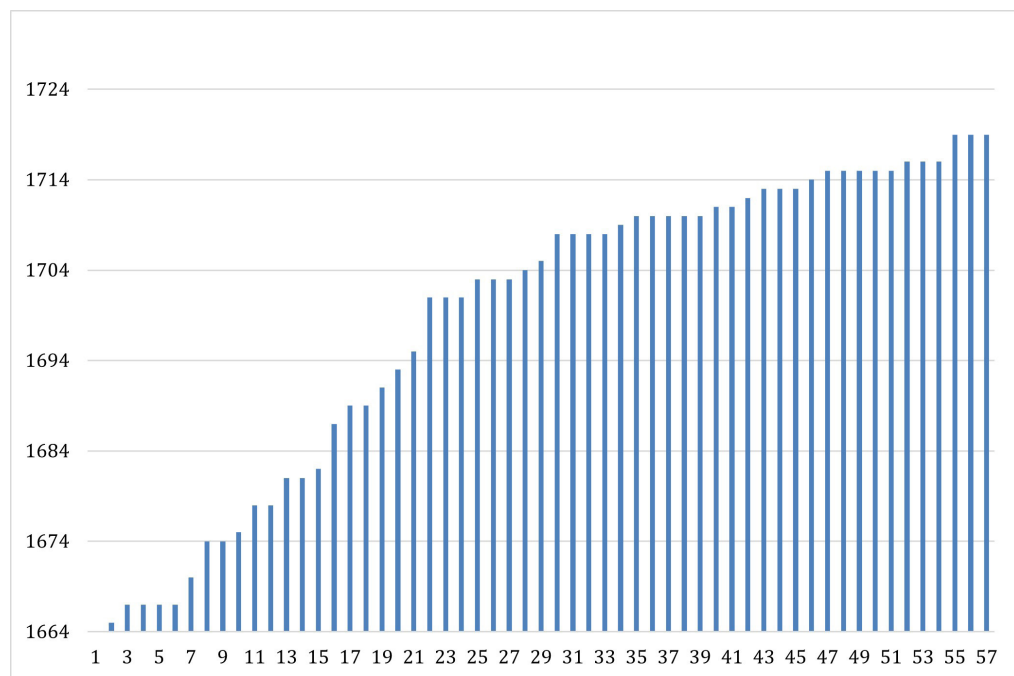


Diagram 6. *Donations for Franciscans in the long term. Author's own calculations based on NGAB, Minsk. F. 1732, ap. 1, b. 1*

The second will also belonged to a woman – Halszka Niezdzinska Porembska, who after a quarrel with her son, bequeathed to the Basilians of the Holy Spirit Church in Vilnius half of a tenement house located on Subacza Street.²⁵ Only when her son apologised and guaranteed the maintenance of the Orthodox Church in Strzalkowszczyzna was the bequest withdrawn. She compensated the Basilians for losing their rights to the property with 300 zloty. Porembska donated an even smaller amount, 100 zloty, to the Basilian nunnery by the church. As the monastery had shelters for women and men, she bequeathed another 300 zloty to them. These bequests confirm what I wrote a few years ago about Orthodox bequests to Orthodox centres, and the importance of the Holy Spirit Church in Vilnius as the centre that received the most donations.

Taking the gender criterion into account, we find that in the case of Latin legates, the thesis known in historiography that women, often as single people and heiresses of great fortunes, in whose lives piety played a greater role, supported monastic centres to a greater extent than men, is confirmed. In the case of the Ashmyany district, however, this makes only a slight difference, as 101 out of 196 bequests were made by women and 95 by men, a ratio of 52% to 48%. In the case of the Uniates, on the other

²⁵ Ibid., l. 393a.

hand, men make the majority with the ratio being 58% to 42%. As you can see, these are not significant differences.

In addition to a 'glimpse' from a certain perspective of testamentary donations, we also have an insight into personal religiosity and evidence of ties linking the faithful to specific monasteries. These are usually linked to a wish to have their body buried next to the monastery, to retrofit foundations made during their lifetime or to special experiences connected with the temples. In 1661, Andrei Kvasinski, the Golden Archbishop of Smolensk, was taken prisoner and deported to Kazan in 1654. "The most belongs to Vilnius, where I have received the holy habit from the saintly hands of Josaphat our Holy Martyr and accepted the legation for the restoration of the altar of the Holy Martyr (in the amount) of one hundred red gold".

Most faithful ignored monastic centres in their records because they were more connected to parish churches. The results of the analyses were influenced by the characteristics of, dominated by the faithful of the Latin rite. Testators valued 8 types of religious congregations out of 18 operating in the Vilnius archdiocese. Among the most popular were the Dominican, Franciscan and Bernardine orders. Testators were more favourably inclined towards local monastic centres, either because of the distance separating them from others or because of personal attachment. Fewer bequests to monasteries were made at the beginning of the second half of the 17th century and during the Northern War and the plague. By contrast, a noticeable increase in testator interest in donations to monastic congregations is evident throughout the period under consideration.

References

Archival sources

1. *Lietuvos valstybės istorijos archyvas (LVIA)*, f. 11, ap. 1, b. 1011.
2. Нацыянальны гістарычны архіў Беларусі (*National Historical Archives of Belarus – NGAB*), Minsk, f. 1732, ap. 1, b. 1, 2.

Printed sources

1. Księga grodzka oszmiańska z lat 1650–1719. Testamenty, opr. V. Babkova, P. Łabędź, W. Zielecka-Mikołajczyk. Toruń, 2025, t. 1–3.
2. *Metryka litewska*. Rejestry podymnego Wielkiego księstwa Litewskiego. Województwo wileńskie 1690 r., opr. A. Rachuba. Warszawa, 1989.
3. Уніяцкія цэрквы Вялікага Княства Літоўскага XVII ст.: матэрыялы генеральных візітацый. Ed. Д. В. Лісейчыкаў. Мінск, 2021.

Literature

1. ANUŽYTĖ, Lina. Žemaitijos bajorų testamentai XVI a. pabaiga – XVII a. pradžia. *Lietuvos istorijos metraštis 1998 m.* Vilnius, 1998, p. 19–27.
2. KŁOCZOWSKI, Jerzy. Wielki zakon XVII-wiecznej Rzeczypospolitej u progu swego rozwoju. Dominikanie polscy w świetle wizytacji generalnej z lat 1617–1619. *Nasza Przyszłość*, 1973 t. 39, p. 103–180.
3. KOŚĆ, Józef. Konwencje tekstu testamentowego w średniowiecznych relacjach sądowych. *Poznańskie Studia Polonistyczne. Seria Językoznawcza*, 2010, T. XVI (XXXVI), p. 99–109.
4. KURCZEWSKI, Jan. *Biskupstwo wileńskie od jego założenia aż do dni obecnych, zawierające dzieje i prace biskupów i duchowieństwa diecezji wileńskiej, oraz wykaz kościołów, klasztorów, szkół i zakładów dobroczynnych i społecznych.* Wilno, 1912.
5. MANDZIUK, Józef. Zakony w (archi)diecezji wileńskiej. *Studia Teologiczne*, 1987–1988, t. 5–6, s. 161–200.
6. MANIKOWSKA, Halina. W poszukiwaniu źródła „totalnego”. Najważniejsze kierunki badań nad testamentami ludności miejskiej w XIII–XVIII w. *Kwartalnik Historii Kultury Materialnej*, 2020, t. 68, p. 19–35.
7. MIRONOWICZ, Antoni. *Przejęcie żyrowickiego sanktuarium przez unitów.* Latopisy Akademii Supraskiej, 2021, t. 12, s. 375–391.
8. OLCZAK, Stanisław K. Rozwój sieci parafialnej w diecezji wileńskiej do IX poł. XVIII w. *Studia Teologiczne*, 1987–1988, t. 5–6, p. 102–117.
9. VARSACKYTĖ, Rasa. Laikysena mirties akivaizdoje: kauniečių testamentai XVII–XVIII a. *Kauno istorijos metraštis*, 2007, t. 8, p. 85–95.
10. VILIMAS, Darius. Brastos vaivados Kazimiero Liudviko Jevlašauskio testamentas. *Lietuvos istorijos metraštis, 2007 metai*, 2, Vilnius, 2008, p. 139–149.
11. VILIMAS, Darius. Naugarduko žemės teisėjo Jarošo Jevlašauskio testamentas. *Istorija*, 2009, t. 71, p. 30–39.
12. WIERZCHOWSKI, Grzegorz. Podstawy materialne klasztoru dominikanów w Sieradzu w świetle kopiarusza klasztorowego z początku XVII wieku. *Nasza Przyszłość*. 2014, t. 121, s. 131–152.
13. ZIELECKA-MIKOŁAJCZYK, Wioletta. Natalia Bilous, Za krok do Vičnosti. Meškanci mist Volini u svitli testamentiv kincâ XVI–XVII stolit', Kiïv, 2021, ss. 536. *Klio*, 2022, t. 61, s. 251–259.
14. ZIELECKA-MIKOŁAJCZYK, Wioletta. *Prawosławni i unicy w Rzeczypospolitej wobec życia i śmierci w świetle testamentów.* Warszawa, 2012.
15. Атлас гісторыі Беларусі ад старажытнасці да нашых дзён. Мінск, 2004.
16. БИЛОУС, Наталиа. За крок до Вічності. Мешканці міст Волині у світлі теста-ментів кінця XVI–XVII століть. Київ: Prostir, 2021, p. 508–533.
17. ЛІСЕЙЧЫКАЎ, Д., ГЛІНСКІ, Я. *Siostrze mojej Pani Orlikowej złotych dwieście: паходжанне гетмана Войска Запарожскага Піліпа Орліка.* Europa Orientalis, [in print].
18. СЛЮНЬКОВА, Инесса Николаевна. Монастыри восточной и западной традиций. Наследие архитектуры Беларуси. Москва, 2002.
19. ЮРША, Василий. *Ошмянский край. Т. 2: Ксендзы и костёлы.* Минск, 2016.

Testamentinės dovanos lotynų ir graikų apeigų vienuolynams pietinėje Ašmenos pavieto dalyje 1649–1719 metais

Hab. dr. Wioletta Zielecka-Mikołajczyk

Mikalojaus Koperniko universitetas Torunėje, Istorijos fakultetas, Bojarskiego g. 1, 87-100 Torunė, Lenkija

El. p. zielecka@umk.pl

<https://orcid.org/0000-0001-6100-0563>

Santrauka

Straipsnyje, remiantis 481 abiejų lyčių bajorų testamentu, analizuojami Ašmenos pavieto vienuolynų nuosavybės įrašai. Dauguma testatorių išpažino Romos katalikų tikėjimą, po jų sekė graikų apeigų katalikai (unitai), protestantai, islamą išpažįstantys totoriai ir stačiatikiai. Daugeliu atvejų (67 % įrašų) informacijos apie palikimus vienuolynams nebuvo. Palikimai katalikų vienuolynams buvo rasti 24 % testamentų, o unitų vienuolynams – 9 %. Testamentų sudarytojai dažniausiai palikdavo pinigų elgetaujantiems ordinams: dominikonams (34 %), pranciškonams (27 %), po jų – bernardinams (24 %). Straipsnyje atkreiptas dėmesys ir į palikimus bazilijonams. Daugiausia palikimų buvo skirta bazilijonų vienuolynui Barūnuose, kur buvo laikomas Dievo Motinos paveikslas. Šiam vienuolynui buvo skirtas 31 palikimas, t. y. 75 % visų unitams skirtų palikimų. Po Barūnų daugiausia palikimų buvo skirta Žyrovicų ir Lyskavos vienuolynams. Ilgo laikotarpio palikimų analizė parodė, kad XVII a. antrosios pusės pradžioje palikimų buvo nedaug, Šiaurės karo ir 1709–1711 m. maro metu jų skaičius šiek tiek svyravo, o vėliau nuosekliai didėjo. Galima spėti, kad po maro ir karo vienuolynai testatorių akyse tapo svarbesni, ypač tarp tų, kurie rašė testamentus 1710–1719 m.

Gauta / Received 2025 01 06

Priimta / Accepted 2025 09 05