

SUMMARY

This dissertation focuses on the translation work of Sebastian Nuceryn (1565-1635), a Kraków preacher and translator who introduced the writings of St. Teresa of Ávila into Polish religious culture. It aims to explore the significance of his translations in shaping the spirituality of seventeenth-century Poland-Lithuania and to analyze the mechanisms through which the Spanish mystical tradition was integrated into the Polish context.

The study initiates with an examination of translation as both a cultural and formative medium, situating its methodology within the established framework of the cultural history of translation, as articulated in the works of Peter Burke and his followers. It is important to note that Nuceryn's translations were not isolated undertakings but rather integral components of a broader initiative of post-Tridentine religious renewal. This period of renewal in Poland-Lithuania was characterized by significant monastic reforms, the widespread dissemination of ascetical and mystical literature, and an increasing emphasis on contemplative prayer. These transformative developments were further embedded within dynamic cultural and intellectual currents, fostering engagement across both religious and lay communities.

The dissertation is divided into two principal sections. The first, consisting of three chapters, examines the biographies of St. Teresa and her Polish translator, Sebastian Nuceryn, alongside an overview of their respective bodies of work. The second section, structured across four chapters, provides a detailed analysis of three translations of Teresa's writings by Nuceryn and their reception. The study reveals that Nuceryn, through his translations of Teresa's key works – *Libro de las fundaciones*, *Camino de perfección*, and *Castillo interior o Las moradas* – not only introduced Polish equivalents for mystical terminology previously absent in the Polish language but also developed a distinct idiom of spirituality. His translations extended beyond mere linguistic rendering, serving pedagogical and formative purposes. By employing various paratextual elements, such as dedications, summaries, indexes, and marginal notes, Nuceryn engaged with readers, offering commentary and interpretation while emphasizing the practical application of mystical teachings in spiritual life. In doing so, he positioned himself as a guide, translating not only the words but also the essence of mystical experience.

The analysis delves into Nuceryn's translation choices, highlighting his evolving expertise in rendering mystical texts. Early inconsistencies and uncertainties, such as the rendering of terms like *arrobamiento* or *embebecimiento*, gradually gave way to greater precision and a deeper understanding of contemplative experience. In his translation of *Castillo interior*, Nuceryn's mature and accurate translations demonstrate his ability to convey mystical terminology and the nuances of Teresa's language. He successfully preserved key aspects of the Spanish reformer's style – her

dialogical tone, vivid imagery, idiomatic expressions, and humor – while adapting these elements to Polish and the expectations of his audience.

Nuceryn's translations, based on Italian versions of Teresa's works (one anonymous and two by Francesco Soto), exemplify the complexities of cultural transfer through relay translation. Despite its inherent limitations, Nuceryn effectively adapted the texts to the religious context of seventeenth-century Poland-Lithuania, employing strategies such as the synonymization of challenging terms, periphrasis, and simplification to enhance clarity and intelligibility. Simultaneously, the preservation of linguistic and cultural foreignness underscored the authority of these works as inspired texts originating from a distinct spiritual tradition.

Nuceryn's work reflects broader cultural and spiritual dynamics of the period. During this era, ascetic and mystical spirituality coexisted and mutually reinforced one another, shaping religious literature, monastic practices, and personal devotion. His translations not only aligned with this dual model of spirituality but also introduced a distinctive element by emphasizing interior prayer and the personal experience of union with God, transcending conventional asceticism and vocal prayer.

The dissertation emphasizes the significance of Nuceryn's translations in shaping both Carmelite communities and lay readership. The case of Konstancja Bużeńska, Nuceryn's benefactress and protector, to whom he introduced Teresa's writings, underscores the missionary dimension of his work, extending beyond monastic audiences. This effort transformed mystical literature into a spiritual path accessible to laypeople, aligning with broader trends of the era, as described by Juliusz Domański as the "social extrapolation" of contemplative ideals.

Nuceryn's translation work is distinguished by its pioneering nature, as he was among the first to develop a Polish language of mysticism, articulating in the vernacular experiences previously unfamiliar to Polish religious culture. His contributions marked a crucial step in the reception and adaptation of the Spanish spiritual tradition, mediated through Italian influences, and established a lasting presence in seventeenth-century Polish religious life.

Nuceryn's legacy persisted into the subsequent decades of the seventeenth century, marked by their reissue in *Księgi duchowne* (1664-1665). However, in the nineteenth century, new adaptations emerged, notably the *Summariusz*, which departed from philological translation to function as a spiritual compendium. Designed to popularize the cult and teachings of St. Teresa, it rendered complex mystical content accessible to Polish readers of the era, whose religious inclinations often gravitated toward devotional and meditative practices rather than contemplative experience. Consequently, numerous abridgments and paraphrases were produced, preserving the theological essence of Teresa's teachings while simplifying their form and style. In contrast to Nuceryn's baroque emphasis, characterized by rhetorical contrasts and hesitations, the *Summariusz*

embraced a tone of didactic clarity and moral certainty. Its adaptive nature rendered it a practical manual for monastic and spiritual formation, reflecting the selective reception of Teresian mysticism within nineteenth-century Polish culture.

Nuceryn's translations represent more than a simple transfer of spiritual content into Polish; they embody a dynamic cultural and spiritual exchange. Serving as tools for formation, mediation, and adaptation, they also illustrate the evolution of Polish religious culture, blending asceticism with mysticism. Examining his translation work provides valuable insights into the reception and domestication of foreign spiritual traditions in Poland, while highlighting avenues for further research into early modern Polish translations of ascetical and mystical literature.

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