

The main objective of the project is to offer a textual and translatory analysis of the Polish version of the Apostolic Letters from the *Leopolita Bible* – both its first edition of 1561, and the revised edition of 1575 – and present it as an example of early modern biblical philology. Apostolic Letters constitute foundational text of Christian theology, and were subject to fierce religious debates in the early modern period. The project will address several problems of Polish and European intellectual history and venture into the question of Catholic Biblical scholarship and vernacular versions of the Bible, at first developed in the time of intensified Reformation in Poland of the pre-Tridentine period, and then revised in the period of accelerating Catholic Reformation/Counter-Reformation.

The version – the first Polish complete Bible – is a collective, two-layered work: a manuscript (authored by anonymous) has been acquired by Jan Szarffenberger, the publisher, and edited by Jan Niez Leopolita, to whom it owns its popular name. In the era, it was a subject to confessional controversies (most abundantly testified by the sources of Jesuit provenance) that led to its revision, whose commissioners and executioners are unknown.

Two main research areas of the project are:

1. Biblical-philological scholarship of the authors of the 1561 edition; scope and effects of the 1575 revision. The research questions that will allow to address these problems are: Is it possible to, at least partially, differentiate Leopolita's and anonymous' work through textual analysis of the 1561 text? What were the suppositions and objectives of their biblical-philological scholarship? To what extent was the Bible revised in the 1575 edition, and what was being revised? Was the revision consistent? The questions will be answered by investigating a corpus of verses from the Apostolic Letter changed during the 1575 revision with its source texts (editions of the Vulgate, Erasmus Desiderius' *Novum Testamentum with Annotationes*). The corpus of the verses will be defined through collating texts of the two editions.

2. Controversial version – a conciliar project? Contexts of the *Leopolita Bible* and its revision. My hypotheses are: 1) the version was a conciliar project addressing cultural and intellectual needs of reform-minded people by including legacy of the biblical humanism. 2) Leopolita exceeded limits allowed in the post-Tridentine Catholic biblical scholarship shaped by the process of confessionalization, and a revision (a *Korrekturbibel*) was considered necessary. Contextual analysis of the defined corpus will allow to verify these hypotheses: other vernacular versions will be consulted, and scholarly, political and religious writings of the era will be used to characterise the Bible's milieu of origin. At the time, Polish Sejm (lower house of the parliament) was calling for the national council and foundation of the national Church. The project was supported by some of the bishops, and – for a time being – king Sigismund II Jagiellon himself. Possible concessions to Reformation demands were debated.

The case study of carefully selected material with a detailed research questionnaire and applying a context of confessionalization shaping the biblical-philological scholarship will allow to challenge the up-to-date notions, and to develop knowledge about the version and the period of culminating Reformation projects and accelerating Catholic Reformation/Counter-Reformation in early modern Poland. Placing author's philological and translatory activities in the context of pan-European biblical scholarship and its local, vernacular implementations will allow for a contribution to research areas in the national dimension (knowledge of the *Leopolita Bible*) and international ones (Reformation and reform-minded Catholic projects at the turn of pre- and post-Tridentine periods; Catholic biblical scholarship in tension between strive for supra-regional unity and the need to address local issues).

The project's results will be disseminated in the national and international scholarly circulation (conference presentations, two in English, two in Polish, and journal articles, two in English, two in Polish). Transcription of the 1561 edition and its collation with the 1575 edition will be made available in an open repository to animate and facilitate further studies on the material.

The methodology proposed for the project is tailored to the studied material and thus interdisciplinary. It draws from contributions of philology, textual criticism, genetic criticism, translation studies and intellectual history. A coherent combination of these contributions allows to grasp cultural or intellectual shifts by studying subsequent editions of a work and their contexts. Key notions for the research include 'translation strategy', 'translation series', 'variants' (textual and translatory), and 'confessionalization' (shaping the orthodoxy, defining its limits and ways of enforcing it through education, censorship and societal control).