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THE EPITAPH OF FRANCISZEK ZAKRZEWSKI BOGORIANO,
YOUNG COURTIER OF JOHN III SOBIESKI AND MARIE
CASIMIRE SOBIESKA, IN THE CHURCH OF SANTO
STANISLAO DEI POLACCHI IN ROME*

INTRODUCTION

In the medieval Roman Church of Santo Stanislao dei Polacchi, the national Polish church given by Gregory XIII to the Polish cardinal Stanisław Hozjusz (Stanislaus Hosius) in 1578, there are numerous marble funerary epitaphs mentioning persons originating in Poland. The epitaphs, created between the seventeenth and nineteenth centuries, are situated both on the walls of the naves and in the flooring of the main and single nave of the church (Forcella 317-328; Armellini 569; Hülsen 449-450). Among these, there is an epitaph that mentions the following names: the deceased – the young Franciszek Zakrzewski Bogoriano, the royal couple Sobieski – John III Sobieski and Marie Casimire Louise de La Grange d'Arquien with whom Zakrzewski served, and the commissioner of the tomb, Franciszek Wierusz Kowalski, also belonging to the royal court. This epitaph will shortly be examined in the following article.

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CHURCH OF SANTO STANISLAO DEI POLACCHI

The Church of Saint Stanislaus of the Poles (It. Santo Stanislao dei Polacchi), located today at Via delle Botteghe Oscure 15 in Rome (Fig. 1), is one of the oldest Polish monuments outside the country (*Kościół i hospicjum św. Stanisława* 1).¹ The history of the temple dates back to the second half of the sixteenth century, when, exactly in 1578, Cardinal Stanislaus Hosius obtained permission to designate a permanent place in the Eternal City for arriving Polish pilgrims.² He then began the reconstruction of the small medieval Church of the Holy Savior, the so-called *San Salvatoris in Pensilis or de Sorraca* (12th cent.) (Hülßen 449; Brykowski 265, note 9),³ which previously stood on the site of today's Santo Stanislao Church. These works were accompanied by the construction of a hospice, or a "place of organized care for pilgrims" (Fokciński 9).⁴ It is worth mentioning that the construction of the church and the hospice was supported by contributions of many distinguished donors, such as Queen Anna Jagiellon and King *Stephen Báthory* (Fokciński 12). The rebuilt temple, after consecration on 13th October 1591, in addition to the earlier call, received the title of Saint Stanislaus the Bishop and Martyr.

¹ The main publications describing the church, its history and monuments inside are, first and foremost, Skrabski, *Kościół polski w Rzymie* and Smoczyński, *Rzym. Jego kościoły i pomniki* 335-343; Chodyński; Mycielski, "Kościół San Stanislao"; Boratyński; Kozłowski; Mycielski, "Kościół Polski"; Janicki; Dobrzycki; Mycielski, "Kościół Polski"; Janasik, *La chiesa*; Janasik, "La Chiesa" (1937); Janasik, *La chiesa ed ospizio; Kościół św. Stanisława bm w Rzymie*; Marincola; Machejek, *400 lat Kościoła*; Machejek, *Fundacja kościoła*; Przybyszewski; Woś; Skrabski, "Nieznane projekty" and "Opieka biskupów".

² For a detailed description of Cardinal Hosius' efforts to create a Polish hospice with its own church for pilgrims from Poland, see Fokciński 11.

³ The construction of the Church of the Holy Savior is mentioned for the first time in a document dated 1174 as *Ecclesiae sancti Salvatoris Pensilis de Surraca* (Hülßen 449-450). It was supposed to be built on a part of the area occupied in ancient times by the so-called theatre of proconsul Lucius Cornelius Balbus inaugurated in 13 BC. However, until recently, in many publications there was information that the church was built on the ruins of the ancient Flaminian circus from the third century BC. Although only residual information about the Church of St. Salvator has been preserved, it is known that during the times of Pope Honorius III (1216-1227) it was to be rebuilt – cf. Fokciński 10. Ryszard Brykowski in his article suggests that in the years 1216-1227 a second church was erected in this place and this one was taken over by Cardinal Hosius (Brykowski 265, n. 9) – cf. Machejek, *400 lat Kościoła* 15-18.

⁴ In the earlier locations where Polish pilgrims might have stayed, e.g. the oldest mention of the church of S. Stanislaus ad pontem Aelium, otherwise known as S. Stanislaus ad ponte S. Angelo or al Ponte – see Fokciński 9-10.

DESCRIPTION AND ANALYSIS OF THE EPITAPH

The baroque epitaph was founded by Franciszek Wierusz Kowalski (Franciszek Kowalski of the Wierusz/Wieruszowa coat of arms) for Franciszek Bogoria Zakrzewski (Bogoriano or of the Bogoria/Bogorya coat of arms) after his death in Rome in 1700 (Chrzanowski and Kornecki 119).⁵

Ignacy Polkowski describes the monument as a “tombstone” located in front of the altar in the Church of Santo Stanislao (Polkowski 21; Smoczyński 341).⁶ In fact the epitaph is located directly in front of the first right side altar in the nave (Fig. 2)⁷ and has the shape of a vertical rectangle surrounded by a frame (Fig. 3). The dimensions of the plate together with the frame are: 1.74×1.05 m.⁸ The inscription itself without the frame measures exactly: 1.385×0.69 m. The frame is made of dark grey marble, while the plate with the inscription is made of yellow-beige marble. The baroque-style plate is shaped like an unfolded roll of paper, which is clearly visible in the upper part of the tombstone, where one can see the engraved corners of the card roll. This roll appears to be nailed to the surface with two engraved screws visible near both top corners of the plate. Between them, in the centre, there is a cartouche with the Bogoria coat of arms with a crown⁹ and above it a peacock shown *en face* with its tail spread wide, placed in an acanthus-volute frame (Fig. 4). The overall dimensions of the coat of arms are 37 cm high and 29.5 cm wide.¹⁰

In the centre of the lower part of the plate, there is a skull with crossbones and ribbons twisting among them (Fig. 5). The fragment of the representation with the skull is 15 cm high and 56 cm wide.

⁵ Sebastiano Ciampi, not noticing the asterisk separating “MDCC” from “XII” in the inscription misreads the date of Francis Zakrzewski’s death as 1712 (“ROMAE 1712 MENS. MAII IMMATURA MORTE EXTINCTO”). At the same time, the dating of the epitaph given by him is therefore wrong (Ciampi 185). The same erroneous dating appears with Vincenzo Forcella (Forcella 325).

⁶ The epitaph is quoted in: Ciampi 185, n. 34; G.Z. [Gustaw Zieliński] 519; Forcella 325, n. 737; Polkowski 21-22; Smoczyński 341; Chrzanowski and Kornecki 119, cat. 49. The epitaph is overlooked in most studies of the Church of Santo Stanislao dei Polacchi (e.g. in Machejek, *400 lat Kościoła*, and Rożek). Rarely is its existence mentioned at all (e.g. in Skrabski, *Kościół polski w Rzymie* 313, only burial of Franciszek Zakrzewski of Bogoria coat of arms is mentioned).

⁷ Tadeusz Chrzanowski and Marian Kornecki, perhaps after Vincenzo Forcella (325), write that the tombstone is situated “in the nave floor, in front of the second right side altar”; cf. Chrzanowski and Kornecki 119.

⁸ According to the measures made for the purpose of this article, Chrzanowski and Kornecki give these dimensions of the epitaph plate: 139×69.5 cm (119).

⁹ Chrzanowski and Kornecki mistakenly describe the coat of arms as having no crown; cf. Chrzanowski and Kornecki 119.

¹⁰ On the Bogoria coat of arms, see, among others, Niesiecki 2:194.

The central part of the epitaph contains a carved inscription in Latin. The size of the letters varies from 3.5 cm in height (the first verse of the inscription with the dedication D.O.M), through a height of 3 cm (names of the royal couple), the lines with the name of Franciszek Zakrzewski Bogoriano and Franciszek Wierusz Kowalski are 2.5 cm high, to the remaining lines of the inscription which are 2 cm high. This differentiation of the size of letters is also present in the following reading of the inscription:¹¹

D·O·M¹²
 FRANCISCO ZAKRZEWSKI BOGORIANO
 PALATINATVS CRACOVIENSIS PATRITIO
 SERENISSIMORVM
 IOANNIS¹³ III AC¹⁴ MARIAE¹⁵ • CASIMIRA⁻¹⁶
 POLONIARVM¹⁷ REGIS ET REGINAE
 M•D•L•P•P•¹⁸ — &C•&C•&C•¹⁹

¹¹ The reading, which tries to maintain, more or less, the size of the letters and the lines of the inscription, was done by Vincenzo Forcella (325) and Ignacy Polkowski (21-22). Tadeusz Chrzanowski and Marian Kornecki kept the verse division (119).

¹² That is *Deo Optimo Maximo* – cf. de la Braña 52. Ignacy Polkowski writes down this fragment as D.O.M. assigning dots on the lower right side of the letters forming the abbreviation, and not in the middle of their height as it appears in the inscription, cf. Polkowski 21. Ciampi (185) and Zieliński (G.Z. 519) omit the abbreviation. This is probably due to the fact that they only make a reading of the text without making an accurate transcription of the inscription. Thus, both of them omit the division of the inscription into lines, some characters, and add punctuation marks (e.g., Zieliński adds a comma after PATRITIO, SODALI and AMICO).

¹³ Ciampi writes “JOANNIS” (185). Although Forcella writes “IOANNIS” (325), Polkowski returns to “JOANNIS” (21). Chrzanowski and Kornecki in their transcription already write down this fragment as “IOANNIS” (119).

¹⁴ Polkowski writes here “ET” (21), while Ciampi (185), Zieliński (G.Z. 519), Forcella (325) as well as Chrzanowski and Kornecki (119) give “AC”.

¹⁵ The ending of the word is AE with a sign for the ligature. According to Chrzanowski and Kornecki there is a full stop here (119). In fact, it is a small star with three rays which appears several times in the inscription in the places marked in the text as •. Polkowski omits this sign (Polkowski 21).

¹⁶ The ending of the word is A⁻ which is the sign for the ligature -Æ. Both Ciampi (185), Zieliński (G. Z. 519), Forcella (325) and Polkowski (21) write here “CASIMIRAE”. The same solution appears in Chrzanowski and Kornecki 119.

¹⁷ Polkowski incorrectly writes a dot here (21), while Chrzanowski and Kornecki omit it (119).

¹⁸ That is: *Magnus Dux Lithuaniae, Princeps Poloniae* or in plural when it would apply to the royal couple *Magni Ducis Lithuaniae, Principi Poloniae*. Ciampi gives here “MAGNI DUCATUS LITHUANIAE ETC. ETC. ETC.” (185). Forcella leaves here the abbreviation (325). Both Polkowski (21) and Chrzanowski and Kornecki (119) assign dots on the lower right side of the letters forming the abbreviation, and not in the middle of their height as it appears in the inscription. What is more, in the inscription there are small stars with three rays instead of dots.

EPHEBO²⁰
 ANNORVM²¹ XX • VIX EXACTO²² CVRRICVLO²³
 ROMAE MDCC • XII • MAY•²⁴
 IMMATVRA²⁵ MORTE EXTINCTO
 CVI IN PAROLI²⁶ • D²⁷ •²⁸ MARCI²⁹ FVNERALIBVS³⁰ FACTIS
 HAC³¹ IN³² ECCLESIA³³ NATIONALI³⁴ TVMVLATO
 MOERENS³⁵ PARENSE³⁶
 FRANCISCVS³⁷ WIERVSZ³⁸ KOWALSKI³⁹

¹⁹ Zieliński writes “ET” (G.Z. 519). Forcella writes “&C.&C.&C.” (325). Polkowski gives “E.T.C.” (21). Chrzanowski and Kornecki give here a faithful rewriting of the inscription, i.e. “&C.&C.&C.” which was one of the abbreviations for “etcetera”. They write here, however, dots instead of outlining the use of a different characters instead of dots – small three-point stars (119).

²⁰ Chrzanowski and Kornecki give here „EPHERBO” probably by accident (119).

²¹ Ciampi gives here the abbreviation “ANNOR”. (185). According to Chrzanowski and Kornecki here there is a full stop (119).

²² According to Polkowski here is a full stop (21).

²³ According to Forcella here is a full stop (325).

²⁴ As mentioned before Ciampi gives “ROMAE 1712 MENS. MAII” (185). Zieliński also writes “MAII” (G.Z. 519). Polkowski does not give here any punctuation mark (21). According to Chrzanowski and Kornecki here is a full stop but they do not mark it as a small star (119).

²⁵ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

²⁶ Ciampi writes “PAROCHIALI” (185). Zieliński gives here “PARO(CHIA)LI” (G.Z. 519). Chrzanowski and Kornecki give here „PARŌLI” (119), maybe after Forcella (325). In the inscription there is the sign $\overline{\quad}$ between the letters “r” and “l” which is the usual way in Latin inscriptions to mark an abbreviation. Polkowski omits the sign completely (21). After the word “PAROLI” both Polkowski (21) and Chrzanowski and Kornecki (119) write here a usual dot but they do not mark it as a small star.

²⁷ That is the abbreviation for “DIVI” (Genetivus from the adjective divus, -a, -um which in this case means “holy”).

²⁸ Both Polkowski (21) and Chrzanowski and Kornecki (119) write here a usual dot but they do not mark it as a small star.

²⁹ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³⁰ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³¹ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³² Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³³ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³⁴ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³⁵ Zieliński reads it as “MAERENS” (G.Z. 519) which is also a grammatically correct form, but is not a direct transliteration. Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³⁶ Ciampi misreads it as “LUGENSQVE” (185) – the nominative masculine form of present participle which comes from the verb luge, -ere, luxi, luctum meaning “to mourn, lament, bewail, deplore”.

³⁷ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³⁸ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

³⁹ Ciampi writes it as “WIERUSZKOWALSKI” (185).

EQVES⁴⁰ MELITENSIS &C•⁴¹
 SODALI AMICO FRATRIQVE⁴²
 PIAE MEMORIAE ERGO⁴³ ISTVD
 PERENNE⁴⁴ PONI FECIT⁴⁵
 MONVMENTVM⁴⁶

Till this day, only two attempts to translate the epitaph inscription appear to have been made. The first is given by Ignacy Polkowski in 1870:

Franciszkowi Bogorya Zakrzewskiemu, Obywatelowi województwa Krakowskiego, wychowawcowi Ich Królewskich Mości Jana III. i Maryi Kazimiry, Króla i Królowej Polskich, który skończywszy zaledwo lat dwadzieścia, zmarł niespodzianą śmiercią w Rzymie 12. Maja 1700. roku, Po odprawieniu nabożeństwa żałobnego w kościele parafialnym św. Marka, w tym narodowym kościele pochowany został. Stroskany krewny jego Franciszek Wierusz Kowalski, Kawaler Maltański, wiernemu przyjacielowi i bratu, na wieczną pamiątkę ten pomnik położył. (Polkowski 22)⁴⁷

After that, in 1877, Wincenty Smoczyński gives his incomplete translation of the epitaph as follows:

D.O.M. Franciszkowi Bogorya Zakrzewskiemu, obywatelowi województwa krakowskiego, wychowawcowi Ich Królewskich Mości Jana III i Maryi Kazimiry,

⁴⁰ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

⁴¹ Forcella writes “&C.” (325). Both Ciampi (185) and Zieliński (G.Z. 519) write “ETC.”. Polkowski omits completely the fragment “&C•” (21). Chrzanowski and Kornecki give here a faithful rewriting of the inscription by adding “&C.” although they, one more time, give a dot instead of a small star (119).

⁴² Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

⁴³ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

⁴⁴ Polkowski incorrectly writes a dot here (21). Chrzanowski and Kornecki omit it (119).

⁴⁵ Ciampi writes it as “PONIFECIT” (185).

⁴⁶ Polkowski incorrectly writes a dot here (Polkowski 21). Chrzanowski and Kornecki omit it (Chrzanowski, Kornecki 119).

The following reading of the inscription was prepared *in situ* by the authors of the article in February 2022.

Quotation after Polkowski 21. More on other monuments commemorating John III Sobieski and Marie Casimire Sobieski in Rome - see Polkowski 33, 78-79, 82; Ceci 2021. Cfr. Chrzanowski, Kornecki 119.

⁴⁷ “Franciszek Bogorya Zakrzewski, a citizen of the Kraków Province, a pupil of Their Majesty John III and Marie Casimire, the King and Queen of Poland, who at the age of only twenty died an unexpected death in Rome on 12 May 1700. After celebrating the funeral service in the parish Church of St. Mark, he was buried in this national church. His anxious relative, Franciszek Wierusz Kowalski, the Knight of Malta, a faithful friend and brother, placed this monument as an eternal memento.”

króla i królowej polskich, ... w 20 roku życia zmarł niespodzianą śmiercią w Rzymie 12 Maja 1700 r. ... krewny jego Franc ... Wierusz Kowalski. kawaler Maltański, wier-nemu przyjacielowi i bratu.... (Smoczyński 341)⁴⁸

The first translation is not very accurate, being more of a literary version of the inscription. The second translation, on the other hand, is incomplete. It would therefore be reasonable to attempt to translate the inscription after it has been thoroughly examined:

TO THE GREATEST AND BEST GOD
 TO FRANCISZEK ZAKRZEWSKI OF THE BOGORIA COAT OF ARMS
 PATRICIAN OF THE KRAKOW PALATINATE
 OF THE MOST SERENE
 JOHN III AND MARIE CASIMIRE
 KING AND QUEEN OF POLAND
 GRAND DUKE OF LITHUANIA, PRINCE OF POLAND — AND SO FORTH
 EPHEBE
 [WHO,] AFTER JUST FINISHING THE TWENTIETH YEAR OF AGE⁴⁹
 IN ROME ON 12TH MAY 1700 [,]
 [WAS] CAUGHT BY IMMATURE DEATH
 [AND] TO WHOM AFTER A FUNERAL SERVICE WAS HELD AT THE PARISH
 CHURCH OF ST MARK'S [,]
 BURIED IN THIS NATIONAL CHURCH [,]
 THE SORROWFUL RELATIVE
 FRANCISZEK KOWALSKI OF THE WIERUSZ COAT OF ARMS
 KNIGHT OF MALTA AND [SO ON]
 TO A FAITHFUL FRIEND AND BROTHER[,]
 THEREFORE[,] OUT OF PIOUS MEMORY
 IN ETERNAL REMEMBRANCE
 HAD THIS MONUMENT MADE⁵⁰

⁴⁸ “D.O.M. Franciszek Bogorya Zakrzewski, a citizen of the Kraków Province , pupil of Their Majesties John III and Marie Casimire, King and Queen of Poland,... at the age of 20, died unexpectedly in Rome on 12 May 1700. ... his relative Franc ... Wierusz Kowalski. Knight of Malta, to the faithful friend and brother...” (English translation of both above-mentioned Polish versions of the epitaph comes from Aleksandra Krauze-Kołodziej).

⁴⁹ Or due to “VIX” as an often benign negation: “HAVING NOT YET REACHED THE AGE OF 20”.

⁵⁰ The words and punctuation marks added in brackets [] are intended to make the translation more fluid and emphasise its meaning, without compromising its original linguistic construction.

FRANCISZEK ZAKRZEWSKI BOGORIANO
AND FRANCISZEK WIERUSZ KOWALSKI: A SHORT PORTRAIT
IN THE CONTEXT OF THE SOBIESKI FAMILY

Franciszek Zakrzewski of the Bogoria coat of arms, therefore named in the epitaph as Bogoriano, was born in 1680 as one of ten sons of Piotr and Teofila née Przytkowski.⁵¹ He came from a large, noble but rather poor family (Pietrzak, “Rzymski dwór” 52), settled in the Province of Kraków (Chrzanowski and Kornecki 119; cf. Niesiecki 10:32-33). He was sent as a juvenile to the court of Marie Casimire Louise de La Grange d’Arquien (Polkowski 22). In the court Franciszek Zakrzewski served as “valet de chambre” (Pietrzak, “Rzymski dwór” 68),⁵² that is a position that was the first step to gain prestigious functions at the court and ensured a close relationship with the patron. It is also known that Franciszek Zakrzewski left with the queen Marie Casimire to Rome and died in this city aged barely 20 in 1700.

In his honour, the epitaph in the Church of Santo Stanislao dei Polacchi was ordered and funded by Franciszek Wierusz Kowalski who also came from an old noble family from the Province of Sieradz.⁵³ His father was called Franciszek and his mother Marianna née Grodziecka. In the epitaph Franciszek Wierusz Kowalski describes himself as a Knight of Malta,⁵⁴ and quite probably, not only a friend, but also a relative of the deceased (Polkowski 22).⁵⁵

Both persons mentioned in the epitaph, Franciszek Zakrzewski Bogoriano and Franciszek Wierusz Kowalski, served at the court of Queen Marie Casimire. In fact, it was Wierusz Kowalski who was to bring Zakrzewski to the queen’s court (Pietrzak, “Rzymski dwór” 52). It was to help the rather poor relative who otherwise “could not count on considerable fortune or promotion in office in the country” (ibid.).⁵⁶

⁵¹ Also known as Bogorya: cf. Polkowski 22. The date of his birth is determined on the basis of the date of death in the epitaph and the information that he died at the age of twenty.

A detailed description of the genealogy of Franciszek Zakrzewski of Bogoria coat of arms and his siblings are listed in Niesiecki’s publication (Niesiecki 10:32-33). For the Bogoria/Bogorya coat of arms with its various historical forms, see Niesiecki 2:194-198.

⁵² Aleksandra Skrzypietz writes that Franciszek Wierusz Kowalski, together with Filip Dupont and the Marquis Manarane and Bellarmine, served as “*gentilhommes de la chambre*” (Skrzypietz 90).

⁵³ The founder of this family was Piotr de Kowale Wierusz who received a privilege from King Władysław Jagiełło in 1392, so that he could found the town of Praszka from the village of Michałowa. For more on the Kowalski of Wieruszowa coat of arms family, see Niesiecki 10:335-339. On the Wieruszowa coat of arms with its various historical forms, see Niesiecki 9:311-312. A detailed description of the genealogy of Franciszek Wierusz Kowalski and his siblings are listed in Niesiecki’s publication (Niesiecki 5:339).

⁵⁴ This appears then in the publication of Polkowski (22) who gives this information after Niesiecki 2:681.

⁵⁵ Jarosław Pietrzak claims they were distant relatives (“Rzymski dwór” 52).

⁵⁶ Translation by Anna Krauze-Kołodziej.

As Maciej Loret writes, the retinue of Marie Casimire in Rome consisted of “several dozen courtiers of both sexes and servants, a dozen vehicles and carts, several pack camels and a small armed escort, together about a hundred persons” (Loret 181). According to Jarosław Pietrzak, the queen had very important relations with her courtiers and appreciated their qualities that could be of assistance during the trip to Rome: “Marie Casimire d’Arquien Sobieska assessed the courtiers in terms of their usefulness and services that would help her adapt to the new reality and, importantly, adequately reflect the dignity and majesty of her person” (“Rzymski dwór” 52).

Loret gives the names and functions of some of the members of the Roman court of Marie Casimire, listing also Wierusz Kowalski as the queen’s chef – “*Reginae Viduae culinae praefectus*” (Loret 181,⁵⁷ then Pietrzak, “Rzymski dwór” 62). What is more, there remained the correspondence between Wierusz Kowalski, stationed in Rome at the court of the widowed queen, and agents who looked after the interests and possessions of the queen in Poland.⁵⁸ They attest to the importance and delicacy of the role played by Kowalski, who had to enjoy the full confidence of Marie Casimire, as she also carefully controlled the sending of money from Poland to Rome, which, without doubt, was essentially important for maintaining the standard of living necessary for the queen, her children and her large court.

According to the documentation analysed by Jarosław Pietrzak,⁵⁹ Franciszek Wierusz Kowalski in the years 1701-1705 and 1708-1713, was one of the five administrators of the Church and Hospice of Santo Stanislao in Rome. He also made donations to this church several times (“Rzymski dwór” 62). After the death of Prince Aleksander Sobieski (1714), son of King John III Sobieski, Wierusz

⁵⁷ Cf. Loret note 6.

⁵⁸ Cf. Pietrzak, “Managers, Servants”.

⁵⁹ The sources of information about Franciszek Wierusz Kowalski which Pietrzak gives (“Rzymski dwór” 62) are: a) letters: AKiHSS [Archives of the Church and Hospice of St. Stanislaus in Rome], ref. no. I 11, p. 197, 431, ref. no. I 23, p. 68; Maria Kazimiera d’Arquien Sobieska do Jakuba Ludwika Sobieskiego, Rzym, 18 VI 1701, NGAB=Nacyonalny Gistaryčny Archiŭ Belarusi w Mińsku, f. 695, op. 1, nr 272, k. 65r.; Maria Kazimiera d’Arquien Sobieska do Jakuba Ludwika Sobieskiego, Rzym, 25 VI 1701, *ibid.*, nr 286, k. 25r.; Maria Kazimiera d’Arquien Sobieska do Jakuba Ludwika Sobieskiego, Rzym, 25 I [1702], NGAB, f. 695, op. 1, nr 277, k. 1r.; Maria Kazimiera d’Arquien Sobieska do Jakuba Ludwika Sobieskiego, Rzym, 25 II [1702], NGAB, f. 695, op. 1, nr 272, k. 102v., 104r.; Maria Kazimiera d’Arquien Sobieska do Jakuba Ludwika Sobieskiego, Rzym, 1 IV [1702], NGAB, f. 695, op. 1, nr 272, k. 107r.; Maria Kazimiera d’Arquien Sobieska do Jakuba Ludwika Sobieskiego, Rzym, 6 V [1702], *ibid.*, k. 124r.-125v.; Maria Kazimiera d’Arquien Sobieska do Jakuba Ludwika Sobieskiego, Rzym, 3 VI [1702], NGAB, f. 695, op. 1, nr 286, k. 113r.; Maria Kazimiera d’Arquien Sobieska do Jakuba Ludwika Sobieskiego, Rzym [przed 4 III 1702] in *Listy Marii Kazimiery z Archiwum Sobieskich z Olawy*, vol. 1: *Listy do synów z lat 1696-1704*, edited by Anna Leyk and Jan Jerzy Sowa, Warszawa 2020, p. 318ff; b) publications: Loret 181; Kossarzecki; Roszkowska 61; Skrzypietz 88-90.

Kowalski remained for the whole year 1714 in Rome. After that he left for Oława. Then he appeared in Blois only after the queen's Marie Casimire death as a person responsible not only for disbanding her court and ordering property matters of the royal family but also for bringing queen's body to Warsaw.⁶⁰ Then, until 1728, Wierusz Kowalski remained in the service of Prince Jakub Sobieski (Pietrzak, "Rzymski dwór" 62).⁶¹ Wanda Roszkowska mentions him in the list of the courtiers who hold "the marshal's staff of the court of Prince" in the 1730s calling him "cavalier of Malta, former plenipotentiary of Marysieńka", that is the diminutive form of Marie Casimire (71).⁶²

The information given above shows that the figures mentioned in the epitaph from the floor of the Santo Stanislao dei Polacchi Church played an important role at Marie Casimire's court. This is particularly true of Franciszek Wierusz Kowalski, who was said to have been a trusted courtier of the queen. The deceased Franciszek Zakrzewski Bogoriano, his friend and probably distant relative, was to accompany Kowalski to court and perhaps in time equalled his services to Marie Casimire. Unfortunately, these plans were interrupted by Zakrzewski's sudden and untimely death in Rome.

CONCLUSION

A hitherto forgotten baroque epitaph situated on the floor of the Church of Saint Stanislaus in Rome, as it turned out, hides the secrets of the lives of not one, but two courtiers of queen Marie Casimire: the young deceased Franciszek Zakrzewski Bogoriano and his relative and friend, the commissioner of the tomb, Franciszek Wierusz Kowalski who played a significant role on the royal court. The aim of this article was to provide a detailed reading, description, translation and analysis of this epitaph, so that the memory of the people mentioned in it would not be obliterated, revealing yet another feature of Marysieńka's Roman court.

⁶⁰ Aleksandra Skrzypietz calls him one of two, along with Pilippe Dupont, "commissioners, representing the interests of princes James and Constantine, who were to pay off the ladies and cavaliers of the queen's court" (Skrzypietz 88). More detailed information about the service of Franciszek Wierusz Kowalski in Blois and his tasks: see Skrzypietz 88-90. For details on the letters of Franciszek Wierusz Kowalski from the period of sorting out the affairs of Queen Maria Kazimiera after her death in Blois in 1716: see Kossarzecki.

⁶¹ The confirmation of further service of Wierusz Kowalski to the Sobieski family – see Roszkowska 61 and Skrzypietz 96.

⁶² English translation of fragments by Aleksandra Krauze-Kołodziej.

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THE EPITAPH OF FRANCISZEK ZAKRZEWSKI BOGORIANO,
YOUNG COURTIER OF JOHN III SOBIESKI AND MARIE CASIMIRE SOBIESKA
IN THE CHURCH OF SANTO STANISLAO DEI POLACCHI IN ROME

Summary

This article aims to read, describe and interpret the epitaph of Franciszek Bogoria Zakrzewski, located in the Church of Santo Stanislao dei Polacchi in Rome. The text also presents the sponsor of the epitaph as the person for whom it was created in the context of his service at the court of Marie Casimire Sobieska.

Keywords: Epitaph; Church of Santo Stanislao dei Polacchi; Rome; Francisco Zakrzewski Bogoriano; John III Sobieski; Marie Casimire Sobieska

EPITAFIUM FRANCISZKA ZAKRZEWSKIEGO BOGORIANO,
MŁODEGO DWORZANINA JANA III SOBIESKIEGO I MARII KAZIMIERY SOBIESKIEJ
W KOŚCIELE SANTO STANISLAO DEI POLACCHI W RZYMIE

Summary

Artykuł ma na celu odczytanie, opisanie i interpretację epitafium Franciszka Bogorii Zakrzewskiego, znajdującego się w kościele Santo Stanislao dei Polacchi w Rzymie. W tekście przedstawiono także fundatora epitafium jako osobę, dla której zostało ono wykonane, w kontekście jego służby na dworze Marii Kazimiery Sobieskiej.

Słowa kluczowe: epitafium; kościół Santo Stanislao dei Polacchi; Rzym; Franciszek Zakrzewski Bogoriano; Jan III Sobieski; Maria Kazimiera Sobieska



Fig. 1. Façade of the Church of Santo Stanislao dei Polacchi, Rome
(photo: Angelo Pagliari)



Fig. 2. Interior of the nave of the Church of Santo Stanislao dei Polacchi
with the location of the epitaph marked (photo Francesca Ceci)



Fig. 3. Epitaph of Francisco Zakrzewski Bogoriano, pavement of the nave in front of the first right-side altar in the Church of Santo Stanislao dei Polacchi, Rome (photo: Angelo Pagliari)



Fig. 4. The Bogoria coat of arms.
A fragment of the epitaph of Francisco Zakrzewski Bogoriano,
pavement of the nave in front of the first right-side altar
in the Church of Santo Stanislao dei Polacchi, Rome
(photo by the Authors)

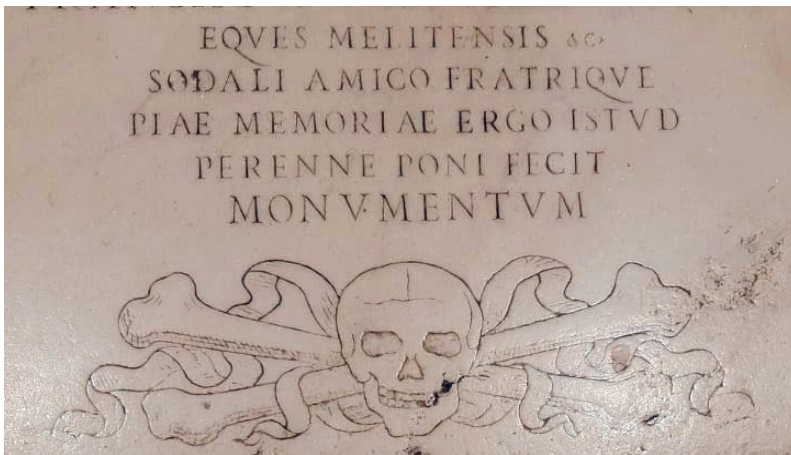


Fig. 5. Skull and crossbones with intertwined ribbons.
A fragment of the epitaph of Francisco Zakrzewski Bogoriano,
pavement of the nave in front of the first right-side altar
in the Church of Santo Stanislao dei Polacchi, Rome
(photo by the Authors)