

ORDINES MILITARES
COLLOQUIA TORUNENSIA HISTORICA
Yearbook for the Study of the Military Orders

vol. XXIV (2019)



UNIWERSYTET
MIKOŁAJA KOPERNIKA
W TORUNIU



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Printed in Poland

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Toruń 2019

ISSN 0867-2008

NICOLAUS COPERNICUS UNIVERSITY PRESS

EDITORIAL OFFICE: ul. Gagarina 5, 87-100 Toruń
tel. (0) 56 611 42 95, fax (0) 56 611 47 05
e-mail: wydawnictwo@umk.pl

DISTRIBUTION: ul. Mickiewicza 2/4, 87-100 Toruń
tel./fax (0) 56 611 42 38
e-mail: books@umk.pl
www.wydawnictwoumk.pl

1st. ed. 300 copy

Print: Nicolaus Copernicus University Press
ul. Gagarina 5, 87-100 Toruń

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***“Formularz z Uppsali”*: Późnośredniowieczna księga formularzowa biskupstw pruskich [“*The Formula of Uppsala*.” *A Late Medieval Book of Forms from the Prussian Bishoprics*]. Commentary and edition by Radosław Biskup. *Fontes* 109. Toruń: Towarzystwo Naukowe w Toruniu, 2016. C + 396 pp. ISBN: 978-83-65127-16-7.**

In 2016, the Society of Arts and Sciences in Toruń published *“The Formula of Uppsala.” A Late Medieval Book of Forms from the Prussian Bishoprics* edited by Radosław Biskup of the Nicolaus Copernicus University in Toruń, who also wrote the commentary. The title, *Formula of Uppsala*, refers to the primary source’s current location, namely, the University of Uppsala, rather than its place of origin. The *Formula* is housed in the library of the University of Uppsala as part of a codex with the shelfmark C 575. It was incorporated into the university’s collection as loot, acquired from Prussia during one of the numerous Polish-Swedish wars of the 17th and 18th century. The *Formula of Uppsala* is composed of a collection of fragments of registers and documents (some of them copied *in extenso*). These types of compilations were usually used to improve the everyday functioning of chanceries, as well as for didactical purposes.

The volume is composed of forms written between 1323 and 1512. Biskup distinguishes three parts of the *Formula* which differ in terms of origin, time of compilation, and scribal hand. The first part encompasses documentation which was composed for Bishop of Kulm Arnold Stapel (1402–1416) and other officials of the Bishopric of Kulm. It was written by a scribal hand that Biskup categorizes as ‘A’. The next section consists of forms composed in the chancery of the Bishops of Sambia, and it is likely that it was also written by ‘A’. The last part of the book is composed of documents written by two authors; the first of them, referred to as ‘B’, added copies of papal bulls between 1433 and 1450. The other scribe, ‘C’, added more documents between 1489 and 1512.

The source material constitutes the main part of the reviewed publication. The publication includes a complex scientific apparatus in the form of registers, footnotes, as well as an additional commentary, all of which are of great use to scholars. Apart from the main book of the *Formula*, the edition includes an appendix composed of three documents which were not an integral part of the *Formula of Uppsala*, but which are contained in the same codex. The documents in the appendix are an edition of the synodal statutes of the Bishop of Sambia Michael Junge,

dated to the first half of the 15th century, as well as two papal bulls: one by Martin V from 1429, and the other by Eugene IV dating from 1433. Using this source edition is made easier thanks to the list of form titles, the index of persons and places, the subject index, and the internal system of cross references between the forms which is included in the commentary.¹

The edition of the source is preceded by an introduction which describes the nature and features of *formula* books as primary sources. The author also describes other examples of collections of forms compiled in Teutonic Prussia. He then discusses in detail the physical condition of the binding of the manuscript and explains the manuscript's structure and content. It is worth mentioning that the first section of the manuscript is not preserved; the only part of it which remains is a single folio which includes a copy from an unidentified town register which was written by a fourth scribe, referred to as scribal hand 'D'.

In the next section of the introduction, Biskup considers the work's authors and history. He argues that the first section was written by public notary Nikolaus Possessoris *vel* Besetzer. In a document from 1412, he is described as being a notary from the chancery of the bishop of Kulm. In 1425, he appears in the sources as a canon of the Sambian cathedral Chapter. Presumably, as he moved from one diocese to another, he took with him the collection of forms which he authored and which then became the property of the Chapter. The *Formula* was then copied and supplemented in the Sambian chancery by another notary whom Biskup refers to as 'A'. Biskup analyzes further evidence concerning the identity of the consecutive copy editors ('A', 'B' and 'C'). Alas, the evidence is too scant to determine the identity of the persons working in the chancery. The similarity of writing styles in the *Formula of Uppsala* and the cartulary of privileges granted by the bishops of Sambia (which is stored in the Geheimes Staatsarchiv Preußischer Kulturbesitz in Berlin) suggests that the *Formula of Uppsala* originated in Sambia.² Biskup notes that both compilations of documents were written by scribes 'A' and 'B' and perhaps 'C'. It is likely that the codex which the edited volume is based on became the property of the Warmian bishops after the secularization of the Teutonic Order in Prussia in 1525. Following military conflicts between the Polish-Lithuanian Commonwealth and the Kingdom of Sweden, the codex was looted from one of the Warmian libraries.³

¹ In the case of the last one, erroneous references sometimes appear (e.g., form no. 232 refers to the wrong items), but they are rare.

² Berlin, Geheimes Staatsarchiv Preußischer Kulturbesitz, XX. Hauptabteilung, Ordensfolianten, Nr. 103.

³ For manuscripts, incunabula, and old prints which were transported abroad from the territory of Warmia, see Teresa Borawska, "Dawne książki warmińskie w zbiorach bibliotek europej-

In the introduction, Biskup includes a brief discussion of the scholarship which has used the edition of the *formula* thus far. The German version of the introduction helps make the edition of the *Formula* more widely accessible. The significance of the *Formula* contained in codex C 575 for scholars working on church history in the Teutonic State has long been recognized.⁴ At the end of the 19th century, it was published by Augustin Kolberg, however, he did not compile it as a complete source edition. Kolberg included only a few documents in their full extent. In most cases, he simply compiled registers.⁵

As the volume consists of a compilation of texts, it is not surprising that it contains diverse types of source material.⁶ Many of the forms concern excommunications and revocations of excommunications, as well as indulgences.⁷ The *Formula* is an important source for research on the lives and careers of the clergymen who are mentioned in the book of forms because it provides information on the practices connected to ordination, introducing and presentation of church benefices, the exchange of benefices, and the right of patronage.⁸ There are many copies of documents connected to proceedings of church courts.⁹ A large section of these pertains to marriage issues.¹⁰

skich,” in *W kregu stanowych i kulturowych przeobrażeń Europy Północnej w XIV–XVIII wieku*, ed. Zenon Hubert Nowak (Toruń: Uniwersytet Mikołaja Kopernika, 1988), 179–205; ead., “Katalog der ermländischen Handschriften in der Universitätsbibliothek Uppsala,” *Zeitschrift für die Geschichte und Altertumskunde Ermlands* 44 (1988): 95–128.

⁴ Among recent works, see Andrzej Radziwiński, “Piętnastowieczny formularz z Uppsali jako źródło do badania dziejów Kościoła w państwie Zakonu Krzyżackiego w Prusach,” in *Aetas media, aetas moderna: Studia ofiarowane profesorowi Henrykowi Samsonowiczowi w siedemdziesiątą rocznicę urodzin*, ed. Halina Manikowska, Agnieszka Bartoszewicz, and Wojciech Falkowski (Warszawa: Instytut Historyczny Uniwersytetu Warszawskiego, 2000), 231–246; Radosław Biskup, “Tzw. formularz z Uppsali jako źródło do dziejów parafii w państwie zakonu niemieckiego w Prusach (XIV–XVI w.),” in *Parafie w średniowiecznych Prusach w czasach zakonu niemieckiego od XIII do XVI w.*, ed. Radosław Biskup and Andrzej Radziwiński (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2015), 27–49. The author of the reviewed source edition presented the state of the research on the *Formula of Uppsala* on the pages XXIX–XXXIV.

⁵ Augustin Kolberg, “Ein preußisches Formelbuch des 15. Jahrhunderts,” *Zeitschrift für die Geschichte und Altertumskunde Ermlands* 9 (1887–1890): 273–328.

⁶ Forms no. 83–100, 102–103, 124–129, 138, 166, 222, 224–227, 229, 232, 236, 258, 267, 271–272, 332, 341–343, 374–381, 388–389, 429.

⁷ Forms no. 53, 184–195, 284, 287, 290, 302–313, 333, 344, 346, 416, 422.

⁸ Forms no. 110–123, 139–149, 154–155, 170–175, 177–182, 196–206, 221, 275–283, 292–293, 297–298, 314–320, 334–335, 348, 354, 357, 394–397, 401, 404–405, 409, 424.

⁹ Forms no. 21–32, 131–137, 156–160, 163, 231, 256–257, 360–362, 408, 418, 421, 427–428.

¹⁰ Forms no. 104–109, 161–162, 164–165, 167–168, 183, 223, 228, 241–249, 336–340, 364–368, 373, 382–387, 423.

The *Formula* provides insight into the religious life of the population of late medieval Prussia under the rule of the Teutonic Order. It is a source of knowledge about local religious practices, the right to choose one's confessor, the permission to celebrate Mass outside of churches, the functioning of religious orders, religious foundations, votive Masses, and processions for peace and in reaction to natural disasters.¹¹ The *Formula* can be used as a source for issues such as synods and visitation in medieval Prussia.¹² Moreover, it includes a small number of references to conversions from Judaism and the support that the Prussian bishops provided to such converts;¹³ this is a very rare type of information and of great value to researchers. In addition, the *Formula of Uppsala* could encourage case studies. The individual forms and series of forms tell us about the biographies of certain people.¹⁴

Biskup also discusses a number of older claims. He points out the mistakes in Kolberg's edition of the *Formula of Uppsala*, which, after all, was composed mostly of registers.¹⁵ Using form no. 280, Biskup demonstrates that the interpretation of that document in the other edition is erroneous.¹⁶ He indicates the new information provided by his edition of the *Formula*, and how it helps in filling the gaps and correcting previous mistakes in prosographical research on the clergy of medieval Prussia.¹⁷

¹¹ Forms no. 53, 150–152, 207–209, 212–213, 260–261, 265–266, 286, 288, 290–291, 294, 296, 321–326, 400. Moreover, forms no. 169, 264 and 414 inform about war damage, plagues, and natural disasters, while not relating them to the organization of Masses or processions.

¹² Forms no. 214–217, 327–330, 349, 351–352, 355, 370, 391–393.

¹³ Forms no. 254–255, 287. Recently, in the research on this issue, the reviewed publication has been used by Cordelia Hess, *The Absent Jews: Kurt Forstreuter and the Historiography of Medieval Prussia* (New York–Oxford: Berghahn Books, 2017), 194–195.

¹⁴ For example, the excommunication of Catherine, wife of Laurentius Peczk, due to the abandonment of her husband (no. 36, 232–235, 237–238, 259); the issue of degradation and deposition of a cleric Martin of Gollub (no. 250–252); the excommunication imposed on a certain 'R.' (no. 375–381); the story of Gertrude Hofman who fled from the court of the bishop of Ermland (no. 410–412, 415).

¹⁵ For example, forms no. 56, 178, 201, 291, 329, 405.

¹⁶ See *Codex diplomaticus Prussicus. Urkunden-Sammlung zur ältern Geschichte Preussens aus dem Königl. Geheimen Archiv zu Königsberg, nebst Regesten*, vol. 4, ed. Johannes Voigt (Königsberg: Gebrüder Vorländer, 1853), no. 495A.

¹⁷ Forms no. 54, 57, 124, 218. See Marcin Sumowski, *Duchowni diecezjalni w średniowiecznym Toruniu: Studium prozopograficzne*, Biblioteka ToMiTo (Toruń: Wydawnictwo Adam Marszałek, 2012), 181–182; Radosław Krajniak, *Duchowieństwo kapituły katedralnej w Chełmży do 1466 roku: Studium prozopograficzne* (Toruń: Europejskie Centrum Edukacyjne, 2013), 65, 172–173, 209, 211.

Some minor linguistic and editorial mistakes can be found in the edition.¹⁸ In the introduction, the editor mentions the destruction of the documentation which was composed in the circles of the bishops of Kulm in 1422. While he says that this event was discussed earlier (pp. XX–XXI) it is in fact only mentioned in a wider context in the later part of the introduction (p. XXX). This might be an element of a previous version of the volume which was then modified during editing. These are only minor issues, however, and they do not decrease the significance and overall quality of the publication. The undeniable richness of the source material and its high quality edition will be of great use for future research on the history of late medieval Prussia.

*Piotr Kołodziejczak (Toruń)**

¹⁸ For example, “w wyjątkiem” instead of “z wyjątkiem” (no. 345).

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