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“FORMULARZ Z UPPSALI”.
PÓŻNOŚREDNIOWIECZNA KSIĘGA
FORMULARZOWA BISKUPSTW PRUSKICH

EDITED RADOŚLAW BISKUP, (*FONTES* 109, 2016), 396 PP.

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The source edition presented here constitutes the outcome of the edition project which was carried out by Radosław Biskup over a few years¹. He undertook the task of publishing the source known in historiography as the *Formula of Uppsala*. It is a book of forms, which includes models of documents used in the everyday administration of medieval Prussian bishoprics. The name comes from the place where the original version of the document is now preserved – the University Library in Uppsala – where the book was placed because of the wars of the 17th century. It was in the 19th century that the significance of this work for research on Prussia was first noticed. It was

* *“Formula of Uppsala”*. *The late medieval formula book of Prussian bishoprics*, ed. Radosław Biskup. The review constitutes part of the project *Duchowni w społeczeństwie miejskim średniowiecznych Prus* [*Clergymen in the municipal community of medieval Prussia*]. The project was financed with the resources of the National Science Centre, Poland [Narodowe Centrum Nauki], granted upon the decision DEC-2012/05/N/HS3/01953. The author was the head of the project.

¹ See: R. Biskup, M. Glauert, *Das preussische Formelbuch des 15. Jahrhunderts aus Uppsala. Vorstellung eines Editionsprojektes*, in: *Editionswissenschaftliches Kolloquium 2011. Quellen kirchlicher Provenienz, Neue Editionsprojekte und aktuelle EDV-Projekte*, hg. v. H. Flachenecker, J. Tandecki, unter Mitarbeit v. K. Kopiński, (2011), pp. 369–380.

then that August Kolberg published the article, which was a collection of registers and fragments of documents – included in the book².

The edition of the book is preceded by an introduction in Polish and German. The author thoroughly described the physical condition of the manuscript, its structure, and content. He also deliberated on the author and the history of the work. His findings constitute an important contribution to the research on the activity of notaries and chancellery workers. The edition includes 433 numbered forms of documents preceded by registers in Polish and remarks concerning, for example, their dating. The annex includes the edition of the synodal statutes of the Sambian bishop, Michael Junge, from the first half of the 15th century and two papal bulls concerning the celebration of the feast Corpus Christi. The book closes with an index of persons and the subject index. The printed edition is complemented by the digital version of the *Formula of Uppsala*, which is to be found on the web page of the Department of the History of Baltic States at Nicolas Copernicus University³.

The *Formula of Uppsala* is a source which opens up an array of research opportunities, which has been noticed in the articles discussing the content and significance of the book⁴. The models of documents included in the book have an enormous significance for research on the everyday administration of the bishopric, the reception of canon law, and religious practices. It is also the key source for research on the clergymen who were frequently mentioned in the texts of the forms – not only in the biographic context. As far as the administrative and cultural work of clergymen is concerned, the source provides indispensable research material. To my way of thinking, it is those aspects of the work that seem to be the most important and which I would like to draw attention to.

² A. Kolberg, *Ein preußisches Formelbuch des 15. Jahrhunderts*, in: *Zeitschrift für die Geschichte und Alterthumskunde Ermlands*, 9 (1891), pp. 273–328.

³ See: http://www.zhkb.umk.pl/ksiega_formularzowa.html [access 26.04.2018].

⁴ A. Radzimiński, *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. H. Manikowska, A. Bartoszewicz, W. Fałkowski, (2000), pp. 231–246; R. Biskup, Tzw. “*Formularz z Uppsali*” jako źródło do dziejów parafii w państwie zakonu niemieckiego w Prusach (XIV–XV w.), in: *Parafie w średniowiecznych Prusach w czasach zakonu niemieckiego od XIII do XVI w.*, ed. R. Biskup, A. Radzimiński, (2015), pp. 27–49.

Individual forms allow us to observe the careers of a clergyman in their various stages. They include recommendations to confer tonsure (no. 148), permission to receive this from foreign bishops (no. 146), and analogous models of documents concerning the holy orders, recommending their reception (no. 139, 142), allowing them to be conferred beyond one's own dioceses (no. 143, 144, 145, 147), and confirming their reception (no. 140, 141). The form also includes information about the education of clergymen. It contains models of documents relating to leaving the diocese in order to start university studies (no. 181). Another category of documents referring to clergymen are models of documents generated by bishops, regarding the awarding of prebends. They include presentations of candidates (no. 120, 121, 122), diplomas constituting the establishment of parish churches or vicarages (no. 110, 112, 113), and orders to take over the prebends (no. 114, 115, 117, 118, 119, 123). The book also records documents connected with the exchange of benefices (no. 203, 204). In reference to the mobility of clergymen, there are also numerous models of the so-called 'dimissories', allowing the priest to act beyond their home bishopric (no. 180, 182), and 'receptories', admitting foreign clergyman to the diocese (no. 177, 178, 179)⁵.

The forms included in the book also refer to the everyday work of clergymen, particularly parish priests. They constitute excellent evidence of their fulfilling administrative and pastoral duties. Their responsibilities included summoning people to the church court (no. 62, 65, 67, 71, 74, 355, 365, 366, 369, 370). It was parish priests who announced the excommunication of parishioners (68, 83, 84, 85, 86, 87, 89, 90, 125, 233, 234, 235, 236) and who informed others of the excommunication being lifted (no. 77, 91, 92, 93). In reference to the priest, we shall also find models of documents concerning the division of parish property (no. 430). The priest was also the head of religious life, for example, during a procession (no. 288, 291, 321, 400). The source presented here allows us to look at the anonymous clergyman from the perspective of his career and duties. This gives rise to a great deal of thought on the problem of the place and presence of clergymen in society.

⁵ Those sources constitute an excellent complement to deliberations about this subject matter: M. Sumowski, *Trzy dokumenty do badań nad mobilnością kleru niższego w Prusach z pierwszej połowy XV w.*, in: *Studia z Dziejów Średniowiecza*, 19 (2015), pp. 335–346.

Among the most interesting models of documents included in the book, a form for the procedure of the demotion of a clergyman is particularly interesting (no. 250, 252). This consisted of the symbolic deprivation of elements connected with the worship and representation of separate holy orders⁶. The procedure may be read in the context of a ritual and may also refer to the determinants which made a given priest unique. Owing to the fact that we deal with the presentation of the norms in a practical perspective, we shall analyse rituals of this type in the context of the creation and reception of the cultural model of a clergyman. The example illustrates this very well, in that the source may be used in a variety of ways.

This broad perception is possible, not only in the thematic field, but also in the geographical one. Despite the fact that the source presented here concerns only the region of Prussia, it may also be of interest to the European reader. The forms collected in this book allow us to tackle the problems in a variety of ways and in a very broad administrative, religious, and cultural context. The professional edition and the extensive bilingual commentary, along with the index, made it easier for us help the reader to use the source. It is absolutely recommended that this book should form part of international historiography. In many aspects, it refers to the norms of the Church. That is why this edition may turn out particularly precious for researchers in the field of church administration, law, and the everyday functioning of the clergy, and religious culture at a supra-regional level.

Translated by
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⁶ R. Biskup, *Tzw. "Formularz z Uppsali" jako źródło*, pp. 38–39.