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Cultural Inspirations of Students from Silesia (16th – 17th Centuries)

Kulturowe inspiracje śląskich studentów
(XVI – XVII wiek)

Abstract

In the 16th and 17th centuries, European universities attracted students with their outstanding professors and modern educational methods. The steadily expanding University of Padua was also attractive to students from Silesia. Most of these students enrolled at the university and joined the German Nation of artists or jurists. The matriculation books of the these nations include the names of notable figures such as the physician and librarian Johann Dornau, the physician Tobias Pontanus, the botanist Achilles Cromer, the lawyer and philosopher Hans Heinrich I von Hochberg, and the physician Johann Crato von Krafftheim. Their résumés attest to the influence of educational travel on career development.

Keywords: Grand Tour, University of Padua, Artist University, Jurist University, Silesians at the University of Padua

Abstrakt

Europejskie uniwersytety w XVI i XVII wieku przyciągały studentów wybitną kadrą profesorską oraz nowoczesnymi metodami kształcenia. Stale rozbudowująca się uczelnia w Padwie była atrakcyjna również

dla studentów z terenu Śląska. Scholarzy ci najczęściej zapisywali się na uniwersytet, wybierając nację niemiecką artystów lub jurystów. W księgach immatrykulacyjnych wspomnianych nacji odnaleźć można nazwiska m.in. lekarza i bibliotekarza Johanna Dornaua, medyka Tobiasa Pontanusa, botanika Achillesa Cromera, prawnika i filozofa Hansa Heinricha I von Hochberga czy też medyka Johanna Crato von Kraffttheima, których życiorysy są potwierdzeniem wpływu podróży edukacyjnych na rozwój kariery.

Słowa kluczowe: Grand Tour, Uniwersytet w Padwie, Uniwersytet Artystów, Uniwersytet Jurystów, Ślązacy na Uniwersytecie w Padwie

Introduction

The great geographical discoveries, the development of printing, the Reformation or the explosive growth of the liberal arts are the 'phenomena' most often associated with the modern era. This period, so rich in political events whose consequences affected the entire globe, was not without its impact on the development of schools or universities in Europe. And although the first universities were founded at the turn of the eleventh and twelfth centuries, they reached their greatest popularity in the sixteenth and seventeenth centuries, when the so-called peregrinatio academica peaked. The following text will present the impact of the learning undertaken at the University of Padua on the careers of selected Silesians. The subject of educational journeys undertaken in the 16th and 17th centuries is still topical today, not least in connection with the celebrations of the 800th anniversary of the University of Padua. In connection with the celebration of this event, the conference *Gentiluomo Padovano* took place in Padua on 28–29 April 2022. *Legami delle élite polacche con la Repubblica di Venezia e con lo Studio patavino*, at which an outline of the research carried out as part of the dissertation on Silesians studying at the Venetian university was presented.

Learning journeys – a research problem

The presence of Polish students at foreign universities, including the University of Padua, had aroused the curiosity of historians since the 19th

century Aleksander Przeździecki¹ and Stanisław Krzyżanowski² were the first to publish reports on the queries on the above-mentioned subject carried out in Italian archives and libraries. Subsequently, Stanisław Windakiewicz, on the basis of material held in the archives of the University of Padua, elaborated on the subject of the scientific travels of Poles to Padua³. We should also remember the studies prepared by Jan Warchał (Warchał) and Ludwik Ćwikliński⁴. Once again Henryk Barycz reached for the Padua archives and in the 1970s published *Metryka nacji polskiej na uniwersytecie padewskim*⁵. Among contemporary researchers, we should mention Danuta Qurini-Popławska, who has repeatedly leaned into the issue of the presence of Poles at foreign universities⁶. Mirosław Lenart has also contributed to the resumption of queries in the archives of the University of Padua. To cite just a few, out of many examples: research on Jan Kochanowski's visit to Padua⁷, the presence of Polish travellers in the city⁸, or the publication of: the Metrics of the Polish Nation⁹ and the Statutes of the University of Padua¹⁰, which were preserved thanks to Jan Zamoyski.

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- 1 Aleksander Przeździecki, *O Polakach w Bolonii i Padwie* (Warszawa: w Drukarni Gazyety Codziennej, 1849).
 - 2 Stanisław Krzyżanowski, *Wspomnienia z Padwy. Notatki z podróży* (Kraków: Czas, 1868).
 - 3 Stanisław Windakiewicz, *Padwa. Studium z dziejów cywilizacji polskiej* (Kraków: F. Kluczycki, 1891).
 - 4 Ludwik Ćwikliński, *Padwa i Polska* (Warszawa: Instytut Wydawniczy „Biblioteka Polska”, 1922).
 - 5 Henryk Barycz, *Archiwum nacji polskiej w Uniwersytecie Padewskim*, t. I: *Metryka nacji polskiej w Uniwersytecie Padewskim (1592–1745)* (Wrocław: Ossolineum, 1971).
 - 6 Danuta Qurini-Popławska, „Podróże polskich duchownych do Padwy w XV i XVI wieku; wstępne rozpoznanie”, in Danuta Qurini-Popławska, Łukasz Burkiewicz, *Itinera clericorum: kulturotwórcze i religijne aspekty podróży duchownych* (Kraków: Wydawnictwo WAM, 2014).
 - 7 Mirosław Lenart, *Patavium, Pava, Padwa. Tło kulturowe pobytu Jana Kochanowskiego na terytorium Republiki Weneckiej* (Warszawa: Instytut Badań Literackich PAN, 2013).
 - 8 Mirosław Lenart, *Polacy przy grobie św. Antoniego w Padwie* (Opole: Wydawnictwo Uniwersytetu Opolskiego, 2020).
 - 9 Mirosław Lenart, *Album Polonicum. Metryka nacji polskiej w Padwie 1592–1745. Edycja fototypiczna*, t. 1-2 (Warszawa: Narodowy Instytut Polskiego Dziedzictwa Kulturowego za Granicą POLONIKA, 2018).
 - 10 Mirosław Lenart, *Statuta Universitatis scholarium iuristarum studii generalis Paduani ab anno 1331 ad annum 1404 (Codex Bibliothecae Cathedralis Gnesnensis 180)*. Wydanie fototypiczne (Opole: Uniwersytet Opolski, Archiwa Państwowe, 2021).

We should also emphasise the research conducted by Dorota Żołądz-Strzelczyk, who not only elaborated on the subject of peregrinations in the broadest sense¹¹, but also analysed educational and travel instructions¹². In the instructions for sons, one can find detailed advice on student life and cautions for young men staying abroad.

Illustration 1. Lithograph of the Padua Botanical Garden



Source: Visiani, 1887

University of Padua as an example of a Modern University

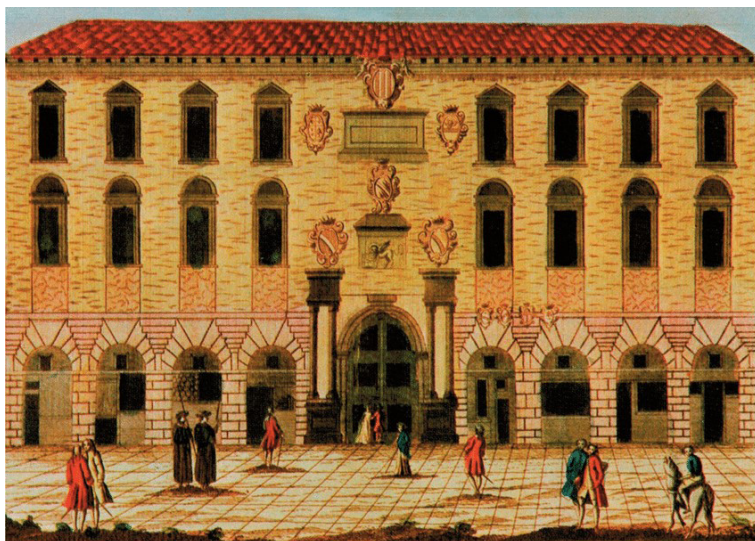
The dynamic geopolitical changes of the 16th and 17th centuries had an impact not only on the fluidity of the borders of European states, but also on the directions of the expeditions for knowledge undertaken by students in Europe. In the case of Silesians, it was obvious that peregrinations were directed towards German universities, where they were mainly educated in law and theology. However, they increasingly travelled to Italy, France

11 Dorota Żołądz-Strzelczyk, *Peregrinatio academica. Studia młodzieży polskiej z Korony i Litwy na akademiach i uniwersytetach niemieckich w XVI i pierwszej połowie XVII wieku* (Poznań: Wydawnictwo Naukowe UAM, 1996).

12 Dorota Żołądz-Strzelczyk, *O przedsięwzięciu peregrynacyjnej. Edukacyjne wojaże szlachty z Rzeczypospolitej w świetle instrukcji podróży* (Wilanów: Muzeum Pałacu Króla Jana III w Wilanowie, 2020).

and Switzerland. Among Italian universities, the Catholic city of Bologna led the way. This changed during the Reformation. At that time, a huge influx of Protestant students was recorded by the University of Padua. This was undoubtedly due to the denominational liberalism of the Padua University, which was evidenced, among other things, by the establishment of two secular colleges for Protestant and Orthodox doctoral students. The authorities of the Venetian Republic sought to make the local university an attractive scientific centre for students from all over Europe. The *Hospitium Bovis* was built, with modernly furnished halls, at the same time spacious enough to accommodate all the students of the Venetian University. To emphasise the university's links with the Serenissima, the edifice was decorated with an image of the lion of St. Mark and the coats of arms of representatives of Venetian families¹³. Students were granted many privileges and fee exemptions¹⁴. Not insignificant were the 'innovations' introduced into the educational system, especially in the so-called liberal arts. One can mention the establishment of an anatomical theatre or a botanical garden¹⁵. Public dissections of cadavers aroused objections in Catholic Europe, but the authorities of the Paduan University recognised their importance for medical practice and theory.

Illustration 2. Palazzo del Bo – 18th century engraving



Source: http://habanera-nonblog.blogspot.com/2010_02_01_archive

13 Lenart, *Patavium, Pava, Padwa*, 7.

14 Windakiewicz, *Padwa. Studium z dziejów cywilizacji polskiej*, 8–9.

15 The idea of a botanical garden was brought to the country by Laurentius Scholz, a graduate student from Padua, who established the first garden in Breslau on the model of the Paduan garden.

At the same time, the Venetian University attracted students from all over Europe with its excellent staff, who were lavishly paid. For example; at the time, a professor at Padua was paid 1000 ducats per year, while a taken medic was paid 2000 ducats¹⁶. It was not without significance that the professorial staff was appointed by the Venetian authorities. In 1528, a commission, the *Rifomatori dello studio di Padova*, was set up, whose tasks included recruiting new scholars to the Paduan University and controlling their scientific and teaching activities. Those actions had the effect of limiting the number of professorial appointments among representatives of Paduan families and, at the same time, the influx of the best scholars, in particular fields, from all over Europe at the time¹⁷. In the sixteenth century, some 36,000 students matriculated at the university, among them 16,000 foreigners from across the continent¹⁸.

Intellectual elites tried to maintain contact with Italy, which was associated with the holy land and the source of the highest culture. Italian, on the other hand, was considered a court language, used by the 'higher' clergy¹⁹. At the time, a trip to popular Padua was supposed to enrich one's life experience, teaching fencing and diplomacy and developing knowledge of court customs, architecture and art. Moreover, the journey to distant Italy itself required crossing Bohemia and Austria or Germany and Switzerland, which was tantamount to learning the languages and customs of the inhabitants of those countries²⁰. A young peregrinant going to Italy, from the territory of the Polish-Lithuanian Commonwealth or Silesia, had several routes to choose from. The shortest, and most frequent, led through Silesia, Bohemia and Austria. There were three routes from the imperial capital to Italy: via Styria, Carinthia and from there before Udine to Venice; from Vienna via Styria and Carinthia, then crossing the Austro-Venetian border at Gorizia, and from there to

16 Jacob Burckhardt, *Kultura odrodzenia we Włoszech. Próba ujęcia* (Warszawa: Czytelnik, 1961), 111.

17 Danuta Quirini-Popławska, Krzysztof Frankowicz, „Dzieła XVI-wiecznych padewskich profesorów prawa, filozofów i filologów w zbiorach Biblioteki Jagiellońskiej oraz ich proveniencja, *Studia Środkowoeuropejskie i Bałkanistyczne*, t. XXVIII (2018), 11.

18 Windakiewicz, *Padwa. Studium z dziejów cywilizacji polskiej*, 9.

19 Andrzej Wyczański, *Szlachta polska w XVI wieku* (Warszawa: Wydawnictwo PWN, 2019), 68.

20 Jan Stanisław Bystron, *Dzieje obyczajów w dawnej Polsce. Wiek XVI-XVIII* (Warszawa: Państwowy Instytut Wydawniczy, 1994), 91.

Venice. The last route led from Vienna, via Graz and Ljubljana towards Trieste and then across the Adriatic Sea to Venice²¹.

The main source for research into the presence of both Poles and Silesians, Moravians and Lusatians at the University of Padua is the surviving matriculation books. In the case of students from the Commonwealth, metrics covering the years: 1592–1745, minute books and statutes of the nation²². On the other hand, materials relating to Silesians, Moravians and Lusatians who enrolled in the German nation have been preserved in several volumes, divided according to their classification into the University of Jurists and the University of Artists²³. The matriculation books of the Artists cover the period from 1553 to 1721, while those of the Jurists cover the period from 1546 to 1801. The German nation, famous at the University of Padua not only for its numbers but also for its meticulously organised structures, also left behind materials known as *Acta* and *Annales*. These were the minutes of both the artists' association from 1616–1769 and the legists' association covering the period from 1545 to 1709. They contain information on the functioning of Padua's university over the centuries, the organisational principles of the German associations, as well as colourful descriptions of student life in Padua at the time.

Undoubtedly, an interesting source for research dedicated to the students of the Paduan University is the coats of arms of the consiglieres, i.e. representatives of the various nations, placed in the oldest seat of the university, the Palazzo del Bo. The heraldic images testified to the desire to manifest family affiliation and were signs of state aspirations²⁴.

From the available material, it is possible to observe an increase in the number of students from Silesia enrolling in the German nation when entering the University of Padua. In the second half of the 16th century, an estimated number of 6000 scholars was part of this nation. Significantly, the German nation of the University of jurisprudence enrolled

21 Małgorzata Kowalczyk, *Obraz Włoch w polskim piśmiennictwie geograficznym i podróżniczym osiemnastego wieku* (Toruń: Wydawnictwo Adam Marszałek, 2005), 107.

22 These materials were compiled by Henryk Barycz: Barycz, *Archiwum nacji polskiej w Uniwersytecie Padewskim*, t. I: *Metryka nacji polskiej w Uniwersytecie Padewskim (1592–1745)* (Wrocław: Ossolineum, 1971), t. II: *Statuta oraz akta i protokoły nacji polskiej w Uniwersytecie Padewskim* (Wrocław: Ossolineum, 1972).

23 The German Nation split into two associations in 1553: the legists and the artists. This division was caused by internal conflicts within the scholars' corporation. Nonetheless, the principle that only scholars were admitted to the association did not change. Mirosław Lenart, „Dzieje i znaczenie tzw. Metryki nacji Polskiej w Padwie: 1592–1745”, *Echa Przeszłości* 20/1 (2019): 152.

24 *Ibidem*: 159.

young men from: Germany, Bohemia, Moravia, Transylvania, Denmark, Lithuania, Sweden, Prussia and Hungary.

On the other hand, in addition to Germans, people from neighbouring countries were admitted to the University of Artists, provided they knew German²⁵.

Silesian Paddlers

The following text will present profiles of selected medical students from Silesia and Moravia. However, it is impossible not to mention scholars describing themselves as Pomeranus, presumably from the territory of present-day Pomerania. Like the Silesians, they enrolled in the German nation and among them we can distinguish such names as: Ferber, Heyll, Placotomus Schröder or Staudacher. Among those mentioned is Heinrich Heyll, who came from Danzig. He came from a family of medics; his grandfather, Christoph, and father Heinrich were pharmacists. He graduated from the gymnasium in Danzig and in 1600, at his father's insistence, set off to study in Wittenberg. He spent the next five years travelling, studying in Leipzig, Montpellier, Paris and Basel. In 1605, he arrived in Padua and enrolled in the nation of German artists at the Venetian university. The following year, he was elected consigliere of the nation and held this position for the next two years. He deepened his knowledge of anatomy and surgery under the tutelage of Professor Francesco Mandelus Capana. He earned his doctorate on 12 June 1608 at the University of Basel, defending his dissertation *Positiones medicae de melancholia* under Caspar Bauhin²⁶. Upon his return to Gdansk, he began his medical practice. He continued his grandfather Christoph's mission and expanded the family library, collecting medical, pharmaceutical, botanical, philosophical and theological works. He described the period of his travels in his album, referring to his stay at universities and presenting profiles of his fellow travellers²⁷. He died in Gdańsk in 1623.

Another Gdansk who studied at the University of Padua was Daniel Blanck. He was born in 1617 in Danzig. His father, Michael, was a deacon at St Catherine's Church. From 1632 he received his education at the

25 Windakiewicz, *Padwa. Studium z dziejów cywilizacji polskiej*, 81–82.

26 Stanisław Sokół, Maria Pelczarowa, *Księgozbiór gdańskich lekarzy Krzysztofa i Henryka Heyllów* (Gdańsk: Biblioteka Gdańska PAN, 1963), s. 25.

27 Christoph Heyll's shtick is held in the collection of the Library of the Gdansk State Academy of Sciences and is a valuable source for research into the history of elite education in the 16th and 17th centuries.

Academic Gymnasium in Toruń. His education abroad, on the other hand, began at the University of Königsberg in 1634. In 1640, he enrolled at the University of Leiden. He enrolled at the University of Padua on 13 December 1643. He received his doctoral degree on 19 December 1647. During his studies at Padua, he was active in the artists' association and was elected syndicate-rector of the nation in 1644. As a token of appreciation for his services to artists, the scholars funded a statue which stood in the cloisters of the Padua academy. After completing his education, he returned to his hometown. He stayed at the court of King Michał Korybut Wiśniowiecki, and then took up the posts of sanitary councillor in Zamość and town physician in Toruń. He died in 1690, at the age of 73.

When presenting medical students from Silesia, we must remember that the territory defined as the Silesian lands underwent numerous transformations over the centuries. The instability of the borders had an impact on the issues of defining nationality in the 16th and 17th centuries. Students from Silesia and Moravia usually enrolled in the German nationality. In matriculation books, they referred to themselves as Silesius, Moravus, Bohemus, or simply indicated the town they came from: Wratislawiensis, Bregensis or Opaviensis. When choosing a nation, it was more important to refer to cultural rather than ethnic values. Silesians, especially those from noble families, most often chose to study law. In contrast, the sons of bourgeois families most often chose medicine²⁸. According to the matriculation books of the German jurists and artists, in the course of the sixteenth and seventeenth centuries, approximately 1,200 people from Silesia, Moravia and Lusatia enrolled. The following text will present the profiles of only a few representatives of the Paduan scholars, hailing from the areas around Wrocław, Brzeg and Nysa.

Johann Dornau of Brzeg – Doctor and Librarian

He was the son of Kaspar Dornau, a humanist and physician. They arrived in Silesia in 1611, when Kaspar became rector of the grammar school in Zgorzelec. In 1616 he left the city and moved to Bytom, where he was also elected rector of the local grammar school. In 1621, he arrived in Brzeg. Kaspar was given the position of rector of the ducal gymnasium and was later appointed a member of the ducal council. While at the court of Duke Johann Christian, he served as his personal counsellor and

28 Lenart, *Patavium, Pava, Padwa*.

physician²⁹. Johann Dornau graduated from the grammar school in Brzeg and went on to study abroad. Significantly, Johann's father repeatedly stressed the importance of foreign travel for educational purposes during his time at the Brzeg Gymnasium³⁰. Johann began his educational journey with the University of Frankfurt by entering the matriculation book in 1648. Like his father, he chose the medical sciences. The next stage was the University in Jena. He continued his education in Italy. He enrolled in the German artists' nation of the University of Padua in 1654. During the ongoing summer semester, he served as librarian of this nation. On 13 January 1655 he passed the examination for doctor of philosophy and medicine. He was the author of the publications: *Dissertatio de chylo et sanguine* and *Exercitatio medica de scorbuto*³¹.

Upon his return to Brzeg, he took up the post of town doctor. He was strongly associated with the dukes of Brzeg, acting not only as a personal physician. He continued the mission he had started while still in Padua by taking care of the princely collection. The influence of Johann's stay in Padua was evident in the organisation of the library of the Brzeg grammar school. Its book collection consisted of volumes collected by Duke George II of Brzeg and the collections of the secularised Collegiate Church of St. Hedwig and St. Peter and Paul. A special room in the gymnasium building was prepared for the librarium. According to the descriptions drawn up by Friedrich Lucas, the desks were arranged along the walls, while above them there was an iron bar to which the chains for the books were attached³². Mention should be made of the book collection accumulated by Dornau himself. His holdings included French, Dutch and Italian works. Dornau not only made his collection available to the talented students of the Breslau grammar school, but also donated part of it to the library in Wrocław. Thanks to the initiative of both Caspar and Johann Dornau, the Brzeg libraries were among the best recognised in the region. The book collections included the *Ljubljana Codex, or the Legend of St. Hedwig from the 14th century*, Interestingly,

29 Robert Seidel, *Späthumanismus in Schlesien. Caspar Dornau (1577–1631). Leben und Werk* (Berlin: De Gruyter, 1994).

30 State Archive in Opole, Akta miasta Brzegu, ref. 45/1242/903, 77.

31 Claudia Zonta, *Schlesien an italienischen Universitäten der Frühen Neuzeit 1526–1740* (Stuttgart: Universität Stuttgart, 2000), 183.

32 Rafał Werszler, *Wypożyczenie i aranżacja bibliotek na Śląsku (do końca XIX wieku)* (Warszawa: Wydawnictwo SBP, 2019).

the private library of the von Dornau family was used by Martin Opitz himself, the poet and literary theorist³³.

Illustration No. 3 *Gymnasium Illustri* in Brzeg



Source: Wernher, 1744-1768.

In the cloisters of the Palazzo del Bo is the coat of arms of Johann Dornau, which depicts, in a field [probably red] a carnation [probably green] with three flowers [probably silver].

33 Mariusz Olczak, Anna Bober, *Martin Opitz (1597–1639). Praca wydana z okazji czterechsetlecia urodzin poety* (Bolesławiec: Muzeum Ceramiki w Bolesławcu 1997), 24.

Illustration No. 4. The coat of arms of Johann Dornau located in the Palazzo del Bo



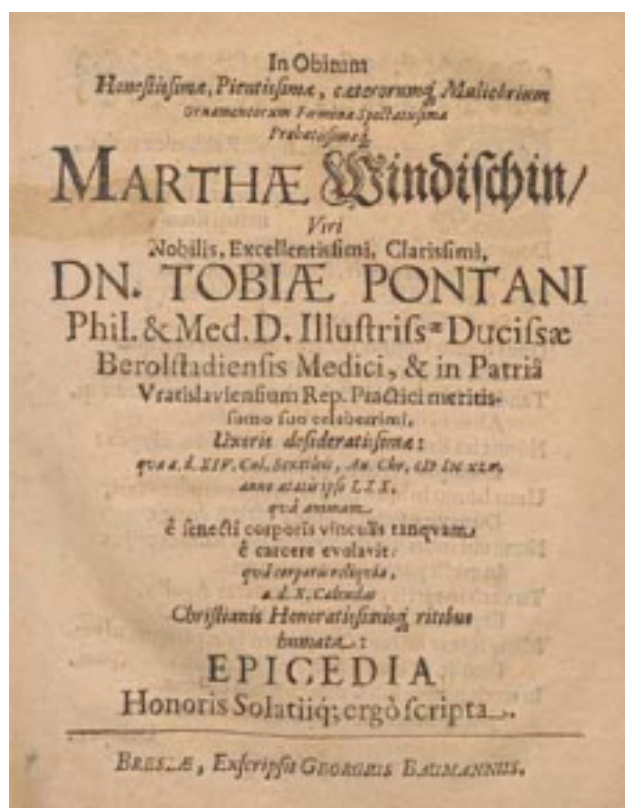
Source: Photography by Mirosław Lenart.

Tobias Pontanus of Wrocław – Medic to the Dukes of Oleśnica and Ziębice

Tobias was born on 13 January 1593 in Wrocław. He was also known as Tobias Brückner. He graduated from the local St Elisabeth Gymnasium. He enrolled in the German artists' nation at the University of Padua on 25 April 1618. From September 1618 to March 1620, he held the position of consigliere of the nation. While studying in Padua, he inscribed himself in Andreas Sennert's album. In the dedication he signed as *Tobias Pontanus Bresla[uen]sis Phil[osophiae] ed Med[icinae] D[octo]r*. He received the title of doctor of medicine and philosophy on 14 April 1619. Upon his return to Wrocław, he took up the office of city physician. He married Magdalena Scheffler, and thus became the brother-in-law of the Silesian

poet Johannes Scheffler, known as Angelus Silesius³⁴. The wife was much younger than Tobias, as she was born in 1626. After their marriage, the couple settled in Bierutow. In the following years Tobias cared for the Duke of Oleśnica, Sylvius Nimrod, and for the terminally ill Duke Henry Wenceslas Podiebrad, who died on 21 August 1639. After those events, the medic returned to his hometown. Tobias Pontanus died in Wrocław on 22 June 1655.

Illustration No. 5 *In Obitum Honestissimæ, Pientissimæ [...] Marthæ Windischin [...] Tobiae Pontani, Phil. & Med. D. Illustrissimæ Ducissæ Berolstadiensis Medici, & in Patria Vratislaviensium (...)*



Source: <https://www.bibliotekacyfrowa.pl/dlibra/publication/73330/edition/73871?language=pl>

34 Johannes Scheffler also completed his medical studies in Padua. He entered the German Artists' Nation in 1647.

In the cloisters of the Palazzo del Bo is the coat of arms of Tobias Pontanus, which depicts, in a field of blue on green turf, a three-span bridge of red brick, surmounted by a gold band. The bridge motif was repeated in the coat of arms granted to the Pontanus family in 1813.

Illustration No 6. The coat of arms of Tobias Pontanus located in the Palazzo del Bo



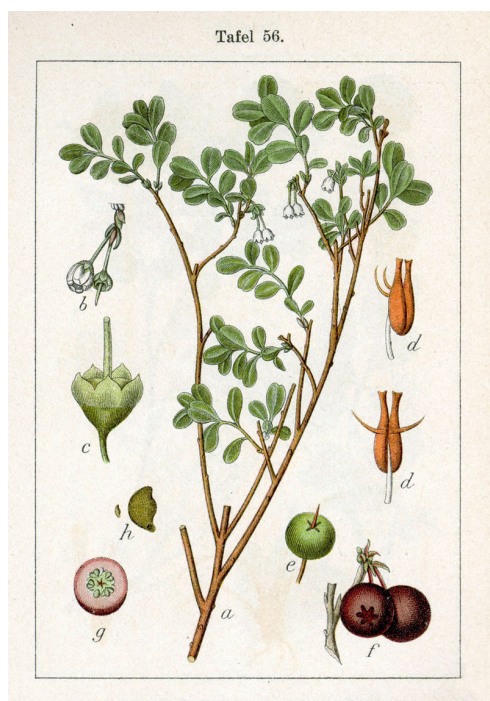
Source: Photography by Mirosław Lenart.

Cromero Achille of Nysa – Medic and Botanist

He was most likely born in Nysa. He graduated from the gymnasium there and worked as a teacher at the Nysa institution from 1577. He then obtained a position as a bishop's councillor in Wrocław. However, Achilles Cromer's interests centred around botany. He was passionate about discovering new plant species especially in the Sudeten region. The marsh marigold, bog bilberry and the highbush marigold he discovered were described in a work on the flora of Austria, Romania and their neighbouring lands. He shared his interests and botanical innovations with the French botanist Charles de L'Écluse. The Frenchman highly valued

his acquaintance with Cromer and in his letters wrote about him the illustrious *Achilles Cromerus Nissenus, then secretary to the most venerable and illustrious Bishop of Wrocław, now a medical officer in Brno and Moravia*³⁵. He enrolled at the University of Padua in 1583, choosing the nation of German artists. He passed his doctoral exam two years later and received the title of Doctor of Medicine from the Palatine Ferrando de Amadis. After graduation, he practised as a physician in Brno³⁶. Johann Fersius, pastor of the church of St James in Nysa, dedicated a poem to him, *Marchionatus Moraviae Medico dignissimo*³⁷.

Illustration No. 7. *Vaccinium uliginosum*



Source: Sturm, 1796.

35 Mirosław Syniawa, *Biograficzny słownik przyrodników śląskich* (Katowice: Centrum Dziedzictwa Przyrody Górnego Śląska, 2006), 61.

36 Robert Offner, Peter Pauly, „Briefe von Thomas Jordanus von Klausenburg an Carolus Clusius”, *Humanistica Lovaniensia*, vol. 67 (2018), 350.

37 Zonta, *Schlesier an italienischen Universitäten der Frühen Neuzeit 1526–1740*, 176.

Illustration No. 9. *Delphinium grandiflorum*



Source: Edward, 1829–1847.

Hans Heinrich I von Hochberg – Jurist and Philosopher from Książ

Among the law students enrolled in the German nation of Padua's university, one finds the name of Hans Heinrich I von Hochberg, a lawyer and philosopher. The Hochbergs were even famous for having completed their secondary education at elite universities, including Leipzig, Leiden, Orleans and Padua. Interestingly, the family adhered to the Protestant religion, and their presence at the University of Padua confirms the thesis that study at Catholic Padua opened doors to the highest offices of state in the 16th and 17th centuries.

The aforementioned Hans Heinrich I was born in 1598. He was the son of Heinrich of Olšany and his second wife, Susanna von Kuhl. In 1606, he began his education at the municipal school in Świebodzice. Then, after graduating from the gymnasium in Swidnica, he began his

studies in philosophy, history and law at the University of Leipzig and then at Siena. In 1619 he enrolled in the German jurisprudence nation in Padua³⁸. There he gained the necessary knowledge of law and diplomacy. He put this to good use by acting as head of a delegation to the court of Emperor Ferdinand III, seeking the ruler's consent to maintain the existing privileges for Lutherans in Silesia. That mission was unsuccessful. Hans Heinrich I was also given the position of counsellor to Emperors Ferdinand II, Ferdinand III and Leopold I. He held the office of deputy starost of the Duchy of Świdnica-Jawor. His first wife was Helene von Gellhorn. After her death, he married Susanne Hedwig von Schaffgotsch. He was the father of 12 children, eight of whom – three daughters and five sons – came of age. He founded the churches in Świdnica and Jawor. He managed estates in Książ and Róztoku. He was the owner of a huge library, dominated by books on history, law, and religious collections³⁹. He died in 1671. He was buried in Książ.

Illustration No. 10. Hans Heinrich I von Hochberg



Source: www.ksiaz.walbrzych.pl.

38 *Ibidem*, 228.

39 Zbigniew Baran, *Hrabiowie von Hochberg. Ślęscy Medyceusze i ich mecenat kulturowy w latach 1628–1833* (Wałbrzych: Wydawnictwo Wyższej Szkoły Zarządzania i Przedsiębiorczości, 2017), 53.

Johann Crato von Krafftheim – Humanist and Medic from Wrocław

The last of the presented Silesian representatives studying the liberal sciences at the University of Padua is Johann Crato von Krafftheim. He was born on 22 November 1519 in Wrocław. His father, Christoph Krafft, was the craftsman. He graduated from the local grammar schools of St Elizabeth and St Mary Magdalene. He was an outstanding student, so the Wrocław City Council granted him a scholarship, in the amount of 20 guilders, with which Johann began his theological studies in Wittenberg in 1535. In 1542, he obtained his master's degree. In 1546 he enrolled as a medical student at the University of Padua, choosing the German nation. Among other things, he took his studies under Giovanni Battista Montanus, one of the most eminent Renaissance medics in Italy. After receiving his doctor's degree, he and his friends went on a tour of Italy and later accepted a position as a doctor in Verona. On his return to Wrocław, he took up the post of city physician, and was successfully active in the field of health protection. He was particularly instrumental in combating the plague epidemic in Wrocław in 1554. He included his experiences in fighting the plague in his work entitled *Ordnung ader Präservation zur Zeit der Pest* (1555). From 1560 he acted as personal physician to the emperors of the Habsburg family: Ferdinand I, Maximilian II and Rudolf II⁴⁰. He supported talented young men from his hometown, including Peter Monavius and his brother James. Peter was Johann's pupil and also became a doctor. When Krafftheim left the imperial court in 1580, he recommended Monavius as his successor⁴¹. Johann Crato von Krafftheim maintained lively contacts with scholars from all over Europe. He corresponded with, among others, the physician and university lecturer Hieronymus Mercurialis, the physician and poet Julius Alexandrinus, or the botanist Rembertus Dodonaeus. Johann Crato von Krafftheim died in 1585 in Wrocław and was buried in St Elizabeth's Church⁴².

40 Gerhard Eis, "Crato von Crafftheim Johannes", *Neue Deutsche Biographie*, z. 3 (1957): 402–403.

41 Barbara Bruziewicz-Mikłaszewska, „Peter Monavius (1551–1588) lekarz wrocławski i jego dysertacja z 1578 roku «De dentium affectibus» – najstarsza w Europie praca doktorska o tematyce stomatologicznej”, *Advances in Clinical and Experimental Medicine* 6 (2003): 863–864.

42 Józef Mandziuk, *Historia kościoła katolickiego na Śląsku. Czasy wczesnonowoczesne (od 1520-1742)* (Warszawa: Oficyna Wydawniczo-Poligraficzna „Adam”, 2011), 59.

Illustration No. 11. Portrait of Johann Crato von Krafftheim



Source: <https://picryl.com/media/crato-von-krafftheim-johannes-df8b52>.

Completion

The model of educational travel that developed in the 16th and 17th centuries, known as the *grand tour*, was mainly aimed at gaining knowledge of the world through sightseeing and observation. As educational travel grew in popularity, the image of the educated man was changing. The belief at the time was that an educated man not only possessed broad intellectual horizons, but was also characterised by high moral qualifications. In addition, he had to have the practical skills necessary for public life. He was supposed to be able to speak several languages, of which Latin was the most important. The most important part of his education was the study of liberal arts, law, theology, medicine and astrology. By delving into the biographies of the above-mentioned students at the University of Padua, we gain a picture of a Renaissance man

who contributed to the development of Silesia with his knowledge and skills. According to the instructions addressed to the peregrinants, it was best to start the journey at the age of 12, and first choose a German university to gain initial experience. This was followed by the suggestion of a further journey, the destination of which could be the universities of Italy. The University of Padua grew in popularity in the modern period due to, among other things, to the liberal stance of the Venetian Republic, famous for its extensive commercial contacts. At the same time, it offered students from all over Europe an innovative educational programme, an outstanding professorial staff and numerous privileges and fee exemptions.

The surviving matriculation books and protocols of German artists and jurists at the University of Padua provide valuable source material for research into the history of Silesia in the modern era. They make it possible to select scholars from Silesia, Moravia and Lusatia and to determine the influence of educational travel on the development of their careers.

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